

THE ROLE OF ABU BAKR ZAKARIYYA AR-RAZI'S VIEWS ON THE "MEDIUM STANDARD" IN THE EDUCATION OF YOUTH

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Annotation

This scientific article analyzes the moral views of Abu Bakr Zakariyya al-Razi on the "moderate" use of worldly pleasures. According to the thinker, a person should not go to extremes in pleasures, but should maintain moderation based on the criteria of reason and justice. Taking into account the different opportunities of classes in society, al-Razi justifies the existence of a separate "moderate" for each stratum. It is emphasized that the rich should stay away from oppression for the sake of humanity and justice, while the lower class should maintain a standard that does not harm their health. The article reveals the importance of al-Razi's views on moderation in the upbringing of today's youth. It interprets such qualities as reason, justice, and compassion as the main criteria for a person. The author sheds light on the role of the thinker's ideas in modern society and their importance in shaping the spiritual maturity of young people on a scientific basis.

Key words

the concept of "moderateness", enjoyment of pleasures, drunkenness, greed, rudeness, worldliness, violence, injustice, extravagance, moral perfection.

Relevance of the topic. The great scholar and thinker of the Middle East, Abu Bakr Zakariyya ar-Razi (865-935), was a scholar in the literal sense of the word, who left a rich scientific legacy in various fields of science. The thinker also wrote a number of works in the field of ethics and moral education, and created his own theory of ethics. Among these works, his work entitled "The Philosophical Way of Life" occupies a special place. In this work, along with a number of issues of the theory of ethics, his views on what criteria a person should follow when enjoying the pleasures of the world have a certain value from both theoretical and practical aspects. In this article, we would like to briefly touch upon the views of the thinker on the "Medium Standard", which played an important role in his moral theory.

Al-Razi argued that the most appropriate way to enjoy the pleasures of this world is to observe moderation, to follow, as he put it, the "middle standard." However, the thinker understood well that in any society, all citizens differ in their social status, economic opportunities to enjoy pleasures, upbringing, habitual behavior, and to some extent, physiological condition. The thinker writes about this: "People differ in their (social, natural - T. N) conditions. Some of them live in comfort and prosperity, while others live in poverty and hardship. The souls of some people are inclined to many lustful pleasures. For example, having sex with women, drinking, striving for power and position. Since people's attitudes and capabilities to these issues differ from each other, the suffering they suffer from overcoming these lusts and desires is also different. The bodies of kings and their children who grew up in comfort and prosperity cannot tolerate coarse clothes. Their stomachs cannot digest tasteless food. The children of ordinary people are satisfied with this. Therefore, the suffering that people who are accustomed to prosperity suffer from renouncing pleasure is twice as much and stronger than the suffering of people who are not accustomed to it." So how can we define a common "average" for everyone? What should its basic principles be?

Ar-Razi noted that the owners, who have many opportunities to enjoy the pleasures of the world, should take into account that their pleasures should not involve oppression of others, the threat of death, or anything that would anger God, and that they should adhere to reason and justice. The thinker writes about this as follows: "Gradually and when necessary, the children of kings should be accustomed to eating and drinking food and drink that is appropriate for the children of ordinary people. However, the limit that cannot be crossed should be that they should not indulge in pleasures that anger God, not only with oppression and violence, but also with reason and justice. They are allowed to enjoy everything within this limit. This is the upper limit of pleasure." That is, for the owners and the wealthy classes, it is the "middle standard" of pleasure.

For the lower classes, that is, those who have limited material means and who have renounced the worldly pleasures and have chosen a worldly lifestyle, the "middle standard" should be such that they can enjoy everything that does not cause them pain or harm their health in eating, drinking, dressing, and using other types of consumption. Ar-Razi also emphasizes that if people belonging to this class acquire wealth without oppression, violence, or self-inflicted harm, they can move from the "middle standard" of their class to the "middle standard" of the higher classes. Their transition will be easier and smoother than the transition of people belonging to the higher classes from their own "middle standard" to the "middle standard" of the lower classes. The thinker writes about this: " As for the

lower limit, that is, the limit of worldly life and self-restraint, if a person eats food that does not cause him harm or illness, he does not violate the accepted and desired limit. In this case, his goal is not only to eliminate hunger, but also to enjoy himself. If he lives in a place that protects him from severe cold and heat, and acquires wealth through force, injustice, and ways that are not harmful to him, and under conditions where this wealth can increase, he can move to a luxurious and luxurious house. In this case, the children of the poor who live in poverty will be better off (than those who belong to the upper limit). After all, the spirit of self-restraint and self-restraint is just like Socrates's attitude towards Plato. It would be better if it were easier to get into this state...

To fall below the lower class limit, as we have already noted, is to fall into the position of Hindus and Minakits, monks and dervishes, and to abandon a just way of life, which angers Allah Almighty and torments the soul in vain" 1 (Nuraliev Yu. Medicine epoxy Avicenna.-Dushanbe: Irfon, 1981.-P.130-132.) So, the thinker argues that in the norm between the two opposite poles of enjoying the pleasures of the world, whatever is in accordance with reason and justice is in accordance with a moral way of life.

The main principle of Ar-Razi's doctrine of enjoying worldly pleasures is close to Aristotle's principle that "There is nothing shameful in a person's enjoyment of pleasures, the matter is in his measure." The above-mentioned Ar-Razi's thoughts on the measure of enjoyment have not lost their moral and educational significance not only for the Middle Ages, but also for the present. After all, even in our society today, there are still those who, although few, resort to extravagance, meaningless desires, pitiful extravagance, luxury and arrogance in order to satisfy their greedy needs. They do not even think that by doing this, they may offend or arouse the hatred of those around them. The humanistic essence of Ar-Razi's views on the means of eliminating moral defects and achieving high human qualities is that, along with reason and will, justice and mercy must guide man to such an extent that man becomes their "slave and captive." He writes about this: "In general, I emphasize this. Since the Almighty and Great Creator is omniscient and just, knowledge, reason, justice and mercy are free creators and rulers. We are their slaves and captives". (Paul Kraus Le Livre de la Condiute du Philosoph 1939. pg327)

Therefore, just as people worship Allah in their faith and follow His commands, they should worship and obey reason, justice, and mercy in their moral actions and behaviors. They should make this their way of life.

Ar-Razi stated that the essence, the ultimate goal of human life is to achieve happiness. To achieve this, one must strive, and this can be achieved in two ways:

The first is to actively participate in social life and enjoy the pleasures of the material world with the criterion of reason and justice. The second is to bring our youth to a high level of moral maturity. 3 Ar-Razi's teaching that moral defects are harmful to the individual and society is of great spiritual importance for our time, especially for our youth.

Conclusion: Abu Bakr Zakariyya ar-Razi's moral views, in particular, the idea of using worldly pleasures in a "moderate manner", have not lost their relevance in the upbringing of today's youth. The thinker, emphasizing that it is difficult to set the same standard for everyone, since the economic, social and natural conditions of a person are different, puts forward the principles of reason, justice and non-harm as the main criteria for enjoyment. In particular, he emphasizes that people living in prosperity have responsibilities such as not oppressing others, not going to extremes, and striving for self-education when using their pleasures. According to ar-Razi, the highest goal of a person is to achieve happiness, which can be achieved in two ways: using material pleasures in moderation and striving for high moral perfection. The moral standards he put forward serve the self-control of the individual, his activity in social life and the stability of society. Based on this, it can be said that ar-Razi's teaching on the "Medium" has important theoretical and practical significance in enriching the spiritual world of young people and in forming a responsible, moderate, and conscious lifestyle in them.

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