

Arastu's Moral Views

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Annotation: One of the most famous founders of Western philosophy is undoubtedly Arastu. It is distinguished by its independent scientific and philosophical views in many fields of science. Arastu was not only a great philosopher but also a sharp hypocrite of his pen and word. History tells us that he studied social and political knowledge deeply and had theoretical and practical knowledge of government.

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[Arastu also raised his son Alexander for three years at the request of Phillip, the Macedonian ruler. Alexander Makedonski traveled east and west and was able to conquer much of the world. Arastu was also carried along as his closest adviser in such a triumphal march.]

Arastu's fact that he is a just, truthful, determined person is also known by the following words he made to his teacher, his friend. [Aflotun is my friend, but the truth is dearer than our friendship].

The philosopher's views on education are also interpreted in a unique way. [He called his work on morality "The Ethics of Nicomax," and his moral teachings are a scientific work as a monologue, or in their own form, far from everyday feedback.]

Speaking about morality, education, and happiness, Arastu directly attributes these views to the structure of the state and the extent to which politics is formed. That is, it [the achievement of nature depends on the way of life. The theory of the best form of living directly depends on the structure of the state and the good formation of politics.]

Arastu, who has spent many of his scientific research throughout his life in his experiments, first begins his thoughts on moral qualities with the word justice. He says that justice is the first priority through moral qualities. For him, justice is the criterion that regulates society. Obedience to the law, promoting equality among society, is justice. Arastu's government, politics, knowledge, economics, and democracy generally leave behind information that they should not only have theoretical power but also be able to implement their goals and plans. The fact that he spoke openly and clearly about any nobility, justice, and all the goodness of the world, that this did not yet mean that he had done superiority, justice, and goodness, is a sign that he himself was a man of his day who was very just and unable to say the truth.

He also has a wise saying, "Moral qualities are reflected in human intentions." In his views on this subject, goals and measures are expressed in a consistent way. That is, when a person aims to do so, he reflects it in his practical ways, thus separating the difference between a wise and a practical person. In doing so, he mentions that he should apply all the knowledge he has learned to government officials correctly in practice and not be limited to knowing only what he needs.

Reflecting on morality, Arastu says of slaves: [A slave is like an animal when he goes too far, in which there will be no wise part of the soul. By its nature, anyone who does not belong to himself, whoever does not belong to himself, whoever does not belong to another, whoever is a garchand person, is slave by his own nature.] The philosopher is talking about those who are spiritually impoverished here, who do not have their own opinions and who live through the instructions of others. He sees those who do not have ideas or thinking as an example of an animal, comparing such people to a slave whose freedom is not in his own hands.

The sources also provide such information that [the views of Arastu and ancient Greek philosophers in general on society and man depended on the governmental social relationships of that time. They try to strengthen the slavery system in their attitude toward society. Greek philosophers teach that the division of society into slave and slave owners, the rule of slaves, and the slavery of slaves are natural. Slaves were born slaves from the beginning, which is why they are physically strong, capable of physical labor. Moral qualities and good deeds are called only for free people and slave owners.]

. However, as Arastu advances the concept of justice, he brings equality, spiritual perfection, to the top in society. Meditating on spiritual slaves also discusses slaves who perform physical activities in society and belong to other people. In doing so, however, he is also known to have commented that he was the only one who avoided slavery and was influenced by others. In doing so, it is not surprising that he made references to the fact that those born as slaves in society have the opportunity to move away from living in slavery, that they have the right to live in freedom, through the first expressed opinion of slavery above.

Arastu also lists a number of good qualities and bad ills as moral criteria. He says: "It is necessary to make the people knowledgeable, not kings." The reason for this is that the people are not a member of the Governing Body. Through their demands and proposals, the state will develop wider. The king, on the other hand, often tries to satisfy these needs. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you. Again, he tries to call on a person to be courageous. The result is that even if a person stumbles in his own way, he may be brave again. It can easily get rid of the disappointments in the emergency. Arastu believes that "life means action," "a person must engage in a job that is suitable for himself." It is well-known that a person searches tirelessly on his good ideas, that he will never stop, will add his name to eternity. When everyone feels their job in life and does what is worthy of them, incomprehension does not arise and problems do not cause an increase. Arastu, who has deep knowledge and experience in government and political affairs, left valuable sources and such words of wisdom.

. We know that morality in general is a very comprehensive concept. The philosopher Abdullah Sher also said 3 [a collection of positive actions that can be attributed to morality, time, and sometimes human history is a spiritual event that determines the level of human perfection].

In Arastu's ideas, moral views also represent a link between man and society. Indeed, the extent to which the world lasts or, in the era of the world's creation, has not affected society first and foremost by people, their verbs and behavior, their will, and their mental activities.

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