

RELATIONS OF AR-RAZI TO THE AFFECTS OF THE SOUL

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Abstract

In the concept of Ar-Razi, personality is created through personal rational and spiritual perfection. A perfect personality is a personality that is aware of its spectacularity and the flaws of the soul. Therefore, a person must eliminate such obstacles from his life as worldly lust, vanity, envy, etc. He is prescribed to purify himself and discard what vices push him to. Abstinence means chastity, moderation and patience. In other words, Ar-Razi sees the main attitudes of personality in getting rid of greed, the desire to rule, vanity, arrogance, etc. To get rid of these vices, a person "should not consider himself so important and great in his soul as to show himself in the eyes of others as superior in something to his equals, but also not to belittle his dignity and not to humiliate himself in order to look in the eyes of others below them and other people like himself. If he does exactly this and corrects his soul, he will get rid of arrogant and vile humiliation. And then people will call him a man who knows his own worth" [1, 47].

Keywords: Ar-Razi, person himself, philosophy and ethics, human vice, ethical, philosophy.

Introduction

This man, "who knows his own worth", along with vanity, must also renounce another disease of the soul - envy, since it "is one of the most disgusting manifestations of nature, and it originates from a combination of stinginess and greed in the soul" [1, 47].

Envy, as a moral and ethical concept, formed on the basis of egoism, or, in the words of Ar-Razi, on the basis of "stinginess, greed", and social inequality, is an attribute of human society. According to the Russian researcher N.N. Isachenko, in philosophy and ethics "envy is considered as a global, universal phenomenon, which is expressed in the desire of an individual to possess what belongs to another.

Envy arises when the well-being of another increases. Unlike other negative passions, envy has a powerful destructive effect on the individual himself. This circumstance is apparently connected with the fact that it is one of those negative emotions, the presence of which people try not to admit even to themselves” [5, 78].

The researcher is right when he writes that envy is not only an individual phenomenon, but also a universal one, which has two bases: natural, i.e. innate and social, arising in the process of human socialization.

Plato, Aristotle and Descartes considered envy a “human vice”, and A. Schopenhauer attributed envy to those vices that serve as the basis “for the formation of misanthropy” [10, 125]. Descartes characterized envy as a “natural perversion” and related it to passion [3, 509], and F. Bacon considered envy as a certain force that has a destructive character [2, 576], which is completely consistent with the position of Al-Razi, who pays attention to the internal determinants of the analyzed phenomenon.

Ar-Razi believes that one of the main obstacles to the development of not only a virtuous individual, but also a virtuous society is envy, as a “vice of the human soul”. After all, under the influence of envy, a deformation of the personality occurs; first, a feeling of inferiority appears, then a feeling of anger, turning into hatred. And hatred, as is known, is a harbinger of revenge, which can push an individual to commit base deeds or a crime: “The envious person,” writes ar-Razi, “wants no one to have any benefit from what he himself does not even possess. And this is one of the ailments of his soul, causing it the greatest suffering” [1, 48]. Envy, as a negative emotion and one of the forms of “disease of the soul”, is not only a source of suffering for the “envious person”, but also a source of evil. The essence of envy lies in comparing oneself with other people; in social injustice. The feeling of envy disfigures the personality, excites negative emotions, desires for the other to fail [5, 69].

According to the fair observation of the Russian researcher K. Muzdybaev, envy can manifest itself in such invariable forms as slander and gossip, groundless criticism and aggression. At the same time, it cleverly disguises itself, often acts covertly, and is often expressed not directly, but indirectly. In order to belittle the dignity of the rival, envious people can artificially shift the spheres of comparison, shift the emphasis of assessment from the main topics to secondary, insignificant

ones, i.e. distort the successes of the rival [8, 38].

Envy as one of the main emotions associated with the narcissistic organization of the personality, connected with their internal vulnerability and inadequacy, can always become obvious to the people around them. Envious people begin to envy those who seem content or have those virtues that could contribute to what they are deprived of. If they feel a lack of something and it seems to them that other people have it all, they may try to destroy what others have, expressing regret, contempt or criticism. Based on this, Ar-Razi, calling them "villains", warns the envious that "truly the villain deserves rejection from the Almighty and people. From the Almighty, because he opposes Him of his own free will, while the Almighty, may His name be glorified, overshadows everyone with dignity and wishes good for everyone. From people, because he is vile and cruel to them. After all, anyone who wishes to cause harm to a person or does not wish good to be bestowed upon him is vile to them, for even if this person is one of those who did not cause him any harm and did not do anything bad to him, he will still treat him cruelly" [1, 48]. In other words, for individuals with pronounced narcissistic (envious) traits, an active life is not a value, but a need for self-realization. They are "distinguished by activity aimed at creating and maintaining the image created for them, not in words but in deeds" [6, 29]. However, even if they lead an active social life, they are all ultimately cut off from real contact with the real human community. In order to fit into socially accepted norms and stereotypes of behavior, to acquire an acceptable meaning of existence for themselves and others, individuals of the narcissistic type have to constantly observe what other people do and how they behave. They set goals for themselves that other people set, choose similar ways to achieve them, and try to treat their achievements and failures in a similar way [9, 157-162]. And accordingly, she envies the achievements and successes of others, and this is not harmless for both the soul and the body taken together, - writes Ar-Razi, and in such cases recommends turning to the help of reason: "A truly sensible person will curb his animal soul with the eye of his rational soul and the power of his angry soul and will restrain it from being attracted to things that seem pleasant and sweet, but do not actually bring either joy or pleasure. Moreover, all of them are not harmless for both the soul and the body taken together" [1, 50]. Ar-Razi, speaking about the harm that envy causes to the soul and body, means that the presence of malicious envy in a person speaks of the inability of the envious person to reach

the level at which the other person is. This leads to the fact that the deep feelings of a person are colored in destructive tones of affect, which becomes the cause of the devaluation of the person himself. Devaluation in turn can lead to the development of depressive and suicidal tendencies, to pronounced aggressiveness and hostility, which act as a decompensation of the feeling of inferiority in order to hide this feeling from oneself. The envy that Ar-Razi speaks of is unanimously called “black” by modern psychologists [4, 133-141]. People who experience it create all sorts of dirty tricks, intrigues, they have dark thoughts, up to the desire to take the life of the object of envy. The envious person is the source of a large amount of produced negative psychic energy, capable of exerting a hypnotic effect on the envied. Due to the varying degrees of suggestibility inherent in almost everyone, it is not easy to resist the negative wave that “covers” a person. Interpersonal contacts with such “psychological vampires” are emotionally difficult. Such envy is, in essence, envy-hatred [4, 137]. This is a disease of the soul and body. Envy is harmful to both the soul and the body. “Because it confuses the soul, misleads it and distracts it so much that the soul is deprived of the opportunity to understand what can be useful for the body and for itself, and what bad influences it can be subjected to along with the body, such as long sorrows, grief and fruitless thoughts” [1, 50-51].

Envy destroys the soul, it “eats” a person from the inside, disrupts harmonious development. A struggle begins between the body and the soul, the soul, being in a state of delusion, cannot understand what can be useful for the body, which is its receptacle and carrier. Envy leads directly to the death of the soul. The key to overcoming the envy of the soul, according to Ar-Razi, is spiritual sobriety, realism and objectivity. It is important to set real creative goals and not to get hung up on someone else's property, abilities, virtues, achievements. Ar-Razi believes that when the soul affects the body, the latter is subjected to long and tedious insomnia, it cannot eat, which entails a deterioration in body color, a bad expression on the face and an unpleasant appearance, as well as a violation of temperament [1, 50-51].

Modern medicine, using functional magnetic resonance imaging to scan the human brain, has proven clear disturbances in the brain function of pathological envious people. They had unusually increased activity of mirror neurons in the dark lobe and in the premotor cortex. In addition, a strong surge was recorded in the

prefrontal cortex and striatum, which are called upon to decide whether or not to spend energy and time on an object.

Mirror neurons are excited when a person needs to repeat something, "mirror". These neurons stimulate the evaluation of objects and phenomena around a person by other neurons - "values". In this case, the brain "mirror" works precisely on the principle of repetition, imitation of signals, sounds, gestures. And only in envious people there is a very strong, almost pathological connection between these two brain systems. It makes a person very envious of external images.

In the same vein, Ar-Razi considered such affects of the soul as anger and lies. He wrote that "anger is embedded in an animal so that it has the opportunity to take revenge on the offender who caused pain. But when, for example, this feeling in a person becomes excessive and crosses the boundaries so much that reason is lost, then it may happen that it will cause greater harm and damage to the angry person than to the person towards whom the anger is directed" [1, 50-51].

The question arises: why does anger, being an integral part of human nature, become evil when the "golden mean" is crossed? In answering this question, al-Razi suggests that natural predisposition cannot be classified from the point of view of ethics, it is only a predisposition. And here there are no such extremes, when someone would be completely predisposed to virtues or, conversely, to all vices. A person cannot be endowed from the very beginning, by nature with virtue or vice. A person should strive to cultivate a perfect character, which is developed as a result of the habit of performing excellent actions. From birth, a person is given only an ethical predisposition. Excellent actions, performed voluntarily, and not by chance, systematically, throughout life, form a wonderful character. Therefore, Ar-Razi attaches great importance to habit as a factor that forms a person's "character". Good character is defined by the thinker as observing moderation in actions. Since achieving the "mean" is very difficult, ar-Razi offers a "skillful method" consisting in the fact that, based on critical analysis, which develops a person's character, he should try to accustom himself to actions that are essentially opposite to those in which a person lacks or is excessive, i.e. to replenish through extremes. Ar-Razi offers a method of getting rid of excess or deficiency by "bending" the stick in the other direction, until equilibrium is established. A person, "bending" anger towards the middle, moving away from the state of excess and insufficiency, can protect himself "from strong evil". To do this, "a reasonable person first of all needs to

remember more often the states of those people whose anger sooner or later led them to commit bad deeds and, imagining this, restrain himself at the moment of anger” [1, 53]. Anger is one of the most common passions. In its original meaning, anger is energy, jealousy, zeal, leading the spiritual forces of a person to tension in his striving for God. Apart from the latter, in all other cases anger is considered a sinful spiritual passion that brings evil to another person. Anger is associated, as a rule, with cruelty, insult, violence towards another person, and therefore it causes the strongest negative social and religious assessments. For example, the characters of Homer, Firdavsi experience anger, strong excitement of the spirit for various reasons, in particular, in the struggle for fame, power, wealth and women.

In a state of anger, a person is unable to distinguish between good and evil, and the world around him is perceived in a distorted and hostile way. This passion has the most destructive effect on a person's personality.

It is anger that gives rise to a feeling of revenge in a person. Ar-Razi wrote: "... in moments of revenge, he must be free from four feelings: arrogance and hatred towards the person being persecuted, and two others that are opposite to these two feelings. The first two feelings call for revenge and retribution to exceed the degree of the offense committed by that person, and the other two call for revenge and retribution to be softer than it" [1, 54].

Along with anger, one of the bad passions is lying. Considering the contours of this "bad phenomenon" in a moral aspect, ar-Razi resorts to a rational interpretation of the problem, basing morality on ancient Greek teaching. He believed that it most often manifests itself in an arrogant person who wants to be first in all situations and under all circumstances, to gain some advantage over the one to whom he communicates or confides something [1, 54].

The thinker proceeds from the fact that lying as a disease of the soul is associated with vanity, arrogance, enjoyment and pleasure. It is the product of human passion. The many-faced multitude and self-confident false wisdom, “foggy, illogical and uncritical philistine thinking” [7, 12], and ignorance of the best with other knowledge and skills - all this in Plato's early dialogues is associated with the concept and manifestation of “lies” [7, 56]. Another manifestation of human whim and passion, according to al-Razi, is stinginess: “... we often meet people who hold on to the property they have and are forced to protect it by excessive fear of poverty and need, as well as their foresight regarding its consequences and a special

decisive readiness for possible misfortunes and disasters” [1, 56]. Stinginess expresses the deep motivational characteristics of a person and characterizes his spiritual state and behavior. In the everyday consciousness of such a person, as a rule, there are no clear criteria of morality and immorality, good and evil, which leads to permissiveness in behavior, to orientation exclusively on one’s own desires, needs and passions. According to ar-Razi, “this kind of property of the soul should be corrected and passion should not be allowed to prevail over it, for stinginess and greed are traits that humiliate the soul not only in the present, but also possess and weaken it in the future, when a person increasingly desires to accumulate property” [1, 57]. Ar-Razi condemns fruitless thoughts, sadness, gluttony, excessive drinking, promiscuity in relationships, unnecessary expenses, etc., which, in his opinion, are manifestations of negative human morals [1, 57-86]. In the history of Persian-Tajik philosophical and ethical thought, Ar-Razi became famous for having proposed his deeply substantiated system of moral philosophy, which is of great importance for the modern generation. He recognizes only an independent and absolute law for man - moral, and one necessity - moral. Personal improvement, according to ar-Razi, is important not in itself, but for moral activity.

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