

Social Philosophical Views of Abu Nasr Farabi

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Abstract. The life path of Abu Nasr Farabi is so fascinating. "Farabi" was his nickname, and his full name was Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan. Abu Nasr Farabi was born in the city of O'tror in the year 873. His father was a military officer. Young and sharp-minded, Abu Nasr was early interested in science, mastered Arabic, Persian and learned Sanskrit (the ancient Indian language). He lived mostly in Baghdad. He wrote more than 260 scientific works on philosophy, logic, theology, ethics, politics, astronomy, chemistry, music and other sciences.

Key words: humanity, cultural-spiritual environment, individualism, egoism, philosophical sect, logic, theology, ethics, politics, astronomy, chemistry, music, the wajibul wajud, substance.

Any changes and innovations in the development of society, especially the processes and discoveries that give a great impetus to the development of humanity, do not happen by themselves. For this, first of all, age-old traditions, appropriate conditions, a school of thought, and a cultural-spiritual environment must exist. "We may disagree with the opinions of Western and Eastern philosophers on many issues, especially with the deification of individualism and egoism. But we must take them into account, recognize what is necessary, and deny what is unnecessary."

In general, the cultural heritage of Central Asia is an integral part of world culture and enlightenment. Therefore, as the President has emphasized above, it is necessary to inculcate the views of western and eastern philosophers into the minds of young people, harmonizing them with the thoughts of eastern philosophers. Therefore, studying the socio-philosophical thoughts of the Eastern philosophers of the new era, especially Abu Nasr Farabi, is one of the most important and urgent tasks of today.

In general, the science of philosophy serves the development of society in its own way. The role of western and eastern philosophers in its formation is incomparable. The first and most common are the use of passive forms, which constitute a group, in which information is transmitted without reference to any source and transmitted directly on behalf of a

publishing editorial or news agency.¹

"The world of spirituality will be enriched with a new meaning and content only if comprehensively justified scientific answers are found to the age-old and eternal problems of this complex world, and at the same time to the current issues of each era. In other words, every scientific innovation, created discovery gives impetus to a new thought and outlook, has a unique effect on the formation of spirituality.

From this point of view, it should be noted with pride that the exemplary life and activity of our great scholars and thinkers who lived on our land, as well as the unparalleled scientific and creative discoveries still amaze the people of the world today.

Faraby's books are divided into two types. The first is the books written in education, philosophy and other fields. The second is the commentaries on the books of Plato, Aristotle and those who followed them. Some researchers say that the number of these books reached forty pieces.

Farabi tried hard to coordinate between Plato and Aristotle as well as Greek philosophy and Islam in his educational activities. He himself was a staunch Muslim. At the same time, he is the first Muslim philosopher who founded a philosophical sect similar to Plato and Aristotle.

Farabi was the first to introduce a new method of proving God's existence with intellectual evidence alone, without using the universe as proof of God's existence. He divides existing things into two - possible and obligatory. Possible beings are the beings in the world, as they can exist, they can also not exist.

They change and change due to the influence of something other than themselves. Even if we look at each of them separately, we will see the same situation. This should be the end point of the series. That end point, the starting point of all possible entities, is 'vojibul vujud' - the wajibul wujud is the wajib, and if it is not there are other things is a breed that cannot be.

In Farabi's philosophy and morals of education, God is an obligatory being. According to this intellectual argument, obligatory existence has the following qualities:

1. Allah cannot be described.
2. Allah has no essence like other things.
3. Allah is alone by necessity; he has no partner.
4. God Almighty is not a substance. He is pure intelligence. He is pure goodness.

One of Farabi's philosophies, which does not correspond to Islamic beliefs, is that he says, "Allah does not know physical things."

He also philosophized on the creation of the universe, soul, mind, prophecy and other topics related to Farabi faith.

The process of knowing occurs through the mind and yours. The process of knowing is endless, and it goes through a complex path from not knowing something uncertain to

¹ Annaguliyev J.M. Functional grammar analysis of Uzbek short news (on kun.uz).
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knowing a person's living observation and thinking. This direction aims to move from knowing the consequences of events to understanding their cause, from accident to substance. The status of knowledge, logic and science is incomparable. In the interpretation of the thinker, intellectual knowledge has two aspects: firstly, it requires moving away from precision and separating general aspects and aspects from it, and secondly, deepening into the essence of concrete aspects with the help of this generality. Thanks to science, the essence of the phenomenon is revealed. Each discipline serves to satisfy certain human needs. In addition, Farabi studied other aspects of the doctrine of knowledge. He put forward interesting ideas about the limitations of observation, debate, knowledge methods, live observation in scientific research. Thanks to Farabi, the science of logic left a deep mark on the moral and philosophical thinking of Muslim Eastern education.

According to Farabi, the only existence consists of six stages, which are simultaneously causally connected to each other as the beginning of all existing things. The first stage is the first cause (God); the second is the existence of heavenly bodies; the third is the active mind, the fourth is the soul; the fifth is form; the sixth is substance. Thus, God and matter form a single whole and are causally connected with each other through a series of stages. Due to their causal connection, these beginnings are divided into two types: "necessary existence" - such a thing, the existence of which comes from itself; "Possible entity" is something whose existence comes from something else. "Possible existence" needs a cause for its existence, and when it arises, it becomes "necessary existence" because of something else. Farabi's doctrine of the beginnings testifies to the fact that he was influenced by the theory of emanation of the new Platonism, which is essentially different from the views of the early Islamic believers.

There is life, there are difficulties, there are trials. We feel this truth even more these days. Because "Open your heart to people and people will just like you.". In our country, a serious global threat threatens life today everyone.

Since the first cause (necessary existence) has the property of eternity, matter, as its consequence, also belongs to eternity. All the circles on earth and in the sky have the characteristic of physicality (materiality). All things are divided into six forms: heavenly bodies, intelligent animal (man), non-intelligent animals, plants, minerals, four elements - fire, air, earth and water. The latter are the basis of materiality and represent the simplest form of matter. The remaining five types are complex and appear as a result of various degrees of combination of these primary elements. According to Farabi, "the common type of all objects is the world", which consists of ordinary bodies and "there is nothing outside the world".

Anybody first exists in possibility and only then becomes reality. The transition from possibility to reality occurs as a result of combining matter with a certain form. Farabi's thoughts about opposites and their conflicting forms are very valuable because they are aimed at trying to understand changes in nature as a source.

Farabi divides knowledge into practical (vocation) and theoretical (science). In the framework of theoretical knowledge, the main place is occupied by philosophy, which Farabi describes as the science of the general characteristics and laws of existence, and defines its relation to specific sciences as the relation of the general to the particular. In Farabi's system, the principle of "science of sciences" about philosophy was expressed.

The undeniable feature of Farabi's philosophy is that he considered theoretical philosophy to be the true and basic science, and placed all other sciences in the status of secondary fields subordinate to him. Not satisfied with the common worldviews between philosophies, he also placed religion and philosophy in separate parts. In his opinion, the proofs of the problems in philosophy were explained by the prophets in the form of symbols, therefore, in terms of essence, there is no difference between philosophy and religion. In its time, such a view was finally successful and became a way of thinking that determined the basis and method of Islamic philosophy.

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