

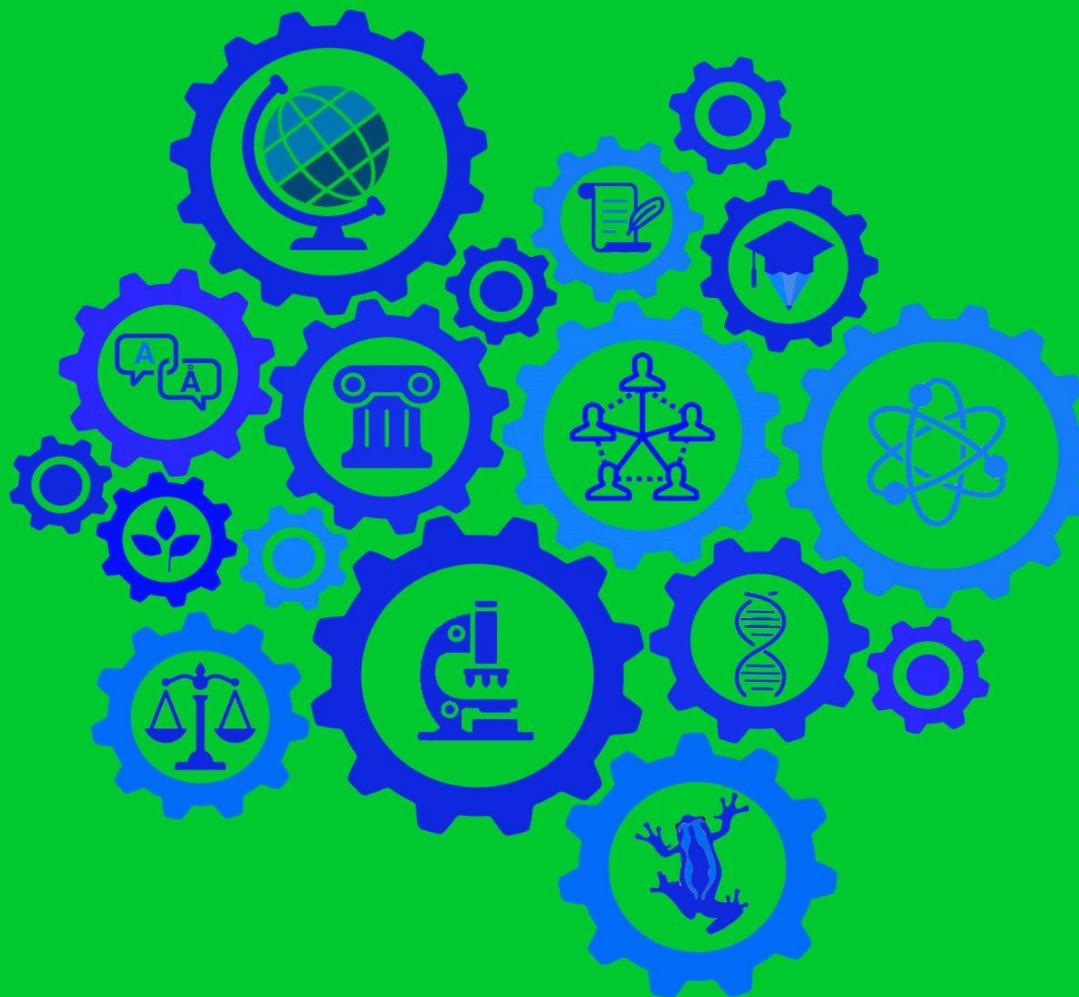
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A CONSCIOUS PERSON WHO LOVES THE TRUTH

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Annotation: This article deals with the life of Abu Nasr al-Farabi, a brilliant representative of the "Renaissance" in the Middle East in the Middle Ages, the unseen inspiration of modern scholars, the great genius of the East, his contribution to the development of science, the Eastern interpretation of ancient Greek philosophy, information about.

Key words: Abu Nasr al-Farabi, philosophy, logic, the East, the Renaissance, Aristotle, Plato, ancient philosophy, al-Farab.

Abu Nasr al-Farabi (full name Abu Nasr Muhammad ibn Muhammad ibn Tarhan ibn Uzlug al-Farabiat-Turki) [1] - A famous thinker of the Middle East, the greatest follower and propagandist of ancient Greek philosophy in the East. He was born in 873 in the city of Otrar (Farob) on the Syrdarya River. Shosh (Tashkent), studied in Bukhara, read the works of Greek philosophers, studied different languages. He lived in Damascus for the last years of his life. He died in 950. According to sources, Farabi was originally a judge. But later, in the hope of finding the truth, he became involved in public affairs and, in part, teaching. One day, one of his relatives handed over a number of books to Farabi. Among these books were several works by Aristotle. In his spare time, Farabi begins to read these works from one side. It was this reading that led him to resign. This coincidence plays an important role in Farabi's destiny, and he attains the status of a great scientist. According to some sources, Farabi read Aristotle's Natural Harmony 40 times and Rhetoric 200 times. He left scientific works in various fields. He became famous as a philosopher, musician, poet and encyclopedist of his time. He authored more than 160 pamphlets, including The Treatise on the Mind, What to Learn Before Philosophy, Sources of Philosophy, and Sources of Problems.

Farabi's works reflect the problems of man, human upbringing, society and the state. The medieval philosopher, inspired by the ideas of free thinking, that is, heresy: Abu Nasr al-Farabi, tried to theoretically reveal the problems of the qualities, attributes that characterize human humanity, and the process of their formation. Farabi's works on logic, which are one of the components of philosophy, include "Isaguvchi" (introduction), "Ma'qulot" (Category), "Ibora" (Judgment), "Qiyas" (Comparison), "First Analytics", "Burhan" (Proof-Second Analytics), "Djadal" (Discussion "Dialectics"), "Nonsense" (Sophistic Rejection), "Speech" (Rhetoric), "Poetry" (Poetics), "Introduction to the Science of Logic", "On the Mind "And" Conditional Judgments. " Abu Nasr al-Farabi, a keen scholar of ancient Greek philosophy, known as Plato, Aristotle, Zeno, and Epicurus, and known as the "second teacher" and "Aristotle of the East," [4] proved that the possibilities of the human mind are infinite. Although the theory of cultural-historical types emerged in the 19th century, in fact, the first ideas about it belong to Farabi's work

[5]. Farabi divides human society into two cultural and historical types: - A large society that includes all the people on Earth - a middle society of people of one nation or religion living in a certain part of the Earth - a city society of a certain people or religion. The other is an incomplete society consisting of one village, aul, or one family. [6] Farabi is also known as a great logician. In this regard, he continued the positive tradition of Greek scholars and wrote a number of pamphlets on various problems of the science of logic. In the development and progress of medieval science, Farabi's scientific and creative work on the classification of sciences is invaluable. In his pamphlets *On the Origin of Science*, *On the Classification of Sciences*, and others, he gives the order, classification, and details of about 30 branches of science known at that time. In general, Farabi outlines five main categories of sciences: 1. The science of language (grammar, poetics, correct writing, etc. It consists of a total of seven sections.) 2. Logic. It consists of eight sections. 3. Mathematics, seven independent sciences: arithmetic, geometry, optics, planets, music, gravity, mechanics. 4. Ilm at-natural and ilm al-divine-natural and divine sciences or metaphysics. 5. Political science (scientific and cultural - the science of the city, the science of urban management), jurisprudence (fiqh) and Muslim theology (kalam). "The way we communicate with citizens and how we influence them should be simple and clear. Otherwise people will not understand the ruler or fulfill his demand. Rulers should be like a skilled physician who takes medicine by adding it to a patient's favorite and most nutritious food. After all, love and encouragement are the most important ways of dealing with citizens. Farabi's pamphlet "On the Organs of the Human Body" is devoted to defining the goals and objectives of medical science. In this sense, the author of this work proves that he was a direct descendant of the great ruler Abu Ali ibn Sina. Farabi sees the city as a mature form of social organization, a necessary means for humanity to achieve perfection. It calls on all people to cooperate, on peace, on the creation of a single human community in the world. In his book *On Achieving Happiness*, he vividly describes his ideal society. The task of the state is to lead people to happiness, - he writes, - which is achieved through science and good morals. Farabi notes the forms of governing the state with the help of a mature person, a few nobles with mature qualities, and elected people (democracy). In his pamphlet *On the Right and Wrong Rules of Astrology*, Farabi emphasizes the need to distinguish the activities of astrologers from mental and social phenomena and processes based on scientific assumptions about celestial bodies from false assumptions and myths. The scholar's multi-volume *Book of Music* proves that Farabi was not only a great scholar of music, but also a well-known musicologist, musician, and composer. He was also the inventor of a new musical instrument. Abu Nasr al-Farabi was known as a great scholar in his time. Various stories and legends about him have appeared among the peoples of the East. Among the medieval scholars, Ibn Khalliqan, Ibn al-Qifti, Ibn Abi Usabi'a, and the Bayhaqi studied the work of Abu Nasr al-Farabi in their works and developed his ideas. In particular, Ibn Rushd not only studied the works of Abu Nasr al-Farabi, but also commented on them. », Various comments on the comments», and b.). Mankind respects the work of Abu Nasr al-Farabi and deeply studies

his legacy. European scientists B.N. Shtrenishneyder, Karra de Vo, T.U. Buur, R. Hammond, R. de Erlanje, F. Deteritzi, G. Farmer, N. Rishar, G. Ley, Nafisi, Umar Farrukh, M. Mahdi and others from the Oriental scholars make a significant contribution to the study of the legacy of Abu Nasr Farobi. shdilar [8]. In recent years, a number of teachings and works dedicated to his work and teachings have appeared.

Abu Nasr Farobi's works were translated into Latin, ancient Hebrew, Persian, and later into other languages in the XII-XIII centuries and spread throughout the world. Copies from recent centuries are kept in libraries and institutions in many countries. There are a total of 107 treatises from the works of ancient Eastern philosophers, including the Collection of Manuscripts of the Judges (Majmuat rasoil al-Hukamo Manuscript Fund), which includes 16 treatises of Abu Nasr al-Farabi (Arabic). This unique manuscript is important in the study of the works of Abu Nasr al-Farabi. Abu Nasr Farobi's treatises in the collection were partially translated into Uzbek and published in 1975. [10] In conclusion, Farobi's contribution to philosophical views and scientific progress in the Middle Ages, whose works are still known and studied, is still appreciated by modern scholars. In particular, the ideas and thoughts expressed in his works are the basis of the path to perfection in modern life.

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