



Farobi and "Fazil" Society Issues

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Annotation: Farobi correctly distinguished natural and social sciences based on their tasks. According to his interpretation, if the sciences of mathematics, natural science, and metaphysics serve to enrich the human mind with knowledge, such sciences as grammar, logic, and poetry show the correct use of sciences, the correct explanation of knowledge to others, that is, they serve for intellectual education. He believes that the knowledge of politics, ethics, and education teaches people to unite into communities and the rules of social life. Farobi understands well the importance of natural sciences for the practical activity of a person. He calls such sciences the sciences of real things.

Keywords: interpretation, mathematics, natural sciences, metaphysics.

Introduction

His contemporaries called Abu Nasr Farabi, an encyclopedic scholar of the 10th century, the "Aristotle of the East" because of his universal knowledge. He enriched many sciences with scientific discoveries, developed the philosophical views of scientists from different countries, and wrote more than 160 works. The most interesting of them are "A word about essence", "Book about the emergence of sciences", "Essence of thought" and other works.

Several scientific achievements of the Middle Ages, the development of progressive socio-philosophical thinking in the countries of the Near and Middle East in general are connected with his name. Farabi perfectly knew all the fields of science of his time and made a great contribution to the development of these sciences, explained Greek philosophy and introduced it to the world. Arastusi".

Farobi was born in 873 in the family of a military officer from Turkic tribes, in a place called Farob-O'tror on the banks of the Syr Darya. The area where he was born was ruled by the Samanids and was considered the northern border of the Arab caliphate.

Farobi received his primary education in his native country. Then he studied in Tashkent (Shosh), Bukhara, Samarkand. Later, he came to Baghdad, the cultural center of the Arab Caliphate, to further his education. During this period, many scholars from different countries of the Muslim world, especially from Central Asia, gathered in Baghdad. On his way there, Farobi visited the Iranian cities of Isfahan, Hamadan, Ray and other places.

In Baghdad, Farobi became deeply acquainted with various fields of medieval science and language, Greek philosophical schools, and engaged in scientific communication with people of other religious beliefs and philosophical opinions. Abu Bashar studied the Greek language and philosophy from Matta ibn Yunus (870–940), medicine and logic from Yuhanna ibn Khyllon (860–920). According to some reports, he knew more than 70 languages.



Main Part

From about 941, Farabi lived in Damascus. He was a guard in a garden on the outskirts of the city, lived modestly, and was engaged in science. In recent years, he was favored by Sayfuddawla Hamdamid (943–967), the governor of Aleppo (Aleppo). Researchers consider his life in Aleppo to be the most productive period. Because this governor was distinguished by his fanaticism and his attention to science. He invites Farabi to the palace, but Farabi doesn't agree, he prefers to live a simple life. Farabi lived in Egypt in 949-950, then in Damascus, where he died and was buried in the "Bab al-Saghir" cemetery.

Farabi created more than 160 works in almost all fields of natural-scientific and social knowledge of the Middle Ages. Because he is more interested in the theoretical aspects and philosophical content of various knowledge, his works can be divided into 2 groups:

- 1) works dedicated to explaining, promoting and studying the scientific heritage of Greek philosophers and naturalists;
- 2) works on topics related to various fields of science.

Farabi wrote commentaries on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, Porphyry. In particular, he was able to explain Aristotle's works ("Metaphysics", "Ethics", "Rhetoric", "Sophistics", etc.)

Farabi's commentaries were important in shaping the worldview of advanced thinkers of the Middle and Middle East. Abu Ali ibn Sina emphasizes that he understood Aristotle's works by reading Farabi's commentaries ("Metaphysics" - "Metal Nature"). Farabi's commentary writing activity played a major role in introducing Greek science not only to the East, but also to medieval Europe. The thinker writes his works in Arabic, which was considered a scientific and literary language in Eastern countries at that time.

Farabi also wrote philosophical poems in Arabic and Persian. Farabi's works were translated into Latin, ancient Jewish, Persian languages, and later into other languages, and became widespread in the world in the 12th-13th centuries. Copies copied in recent centuries are kept in libraries and institutions of many countries.

Farabi's views on natural sciences are described in detail in the work "Origin and Classification of Sciences". The book shows the definition and importance of more than 30 sciences known in the Middle Ages. It is noteworthy that Farabi correctly distinguished natural and social sciences based on their tasks. According to his interpretation, if the sciences of mathematics, natural science, and metaphysics serve to enrich the human mind with knowledge, such sciences as grammar, logic, and poetry serve the correct use of sciences, the correct explanation of knowledge to others, that is, intellectual education. Knowledge of politics, ethics, and education teaches people to unite into communities and the rules of social life. Farabi understands well the importance of natural sciences for the practical activity of a person. He calls such sciences the sciences of real things.

In his commentaries on the books of the Greek naturalists Euclid, Ptolemy, and Galen, in his book on geometry, he appeared as a great scholar of the ancient world and medieval mathematical ideas. enriched ideas about the theory.

Farabi's medical views are described in the treatise "On Human Organs". He notes the individual study of human organs, the causes of various diseases, the conditions of their occurrence, and attention to the necessary foods to restore the health of the body. Pays attention to the dependence of the mental and physical condition of a person on the influence of external factors and environment. His views on the task and purpose of medicine had a great influence on Ibn Sina's



views on this matter. The formation of Farabi's worldview was mainly influenced by the traditions of the ancient advanced culture of the East, people's movements against the Arab caliphate, the achievements of medieval natural-scientific thinking, and the philosophical heritage of Greece.

Farabi was the first to create a consistent doctrine about the origin, goals and tasks of society in the conditions of the Middle Ages. This doctrine covers many issues of social life - state management, education, ethics, enlightenment, religious belief, war and peace, labor, and others. Farabi writes about the origin of society ("human community") in his treatise "The Guide to the Residents of the Fazel City": cannot, in order to have them, a community of people is needed... The activity of the members of such a community as a whole provides each of them with what is necessary for living and reaching maturity. Therefore, human beings multiplied and settled on the inhabited part of the earth, and as a result, the human community came into existence.

Conclusion

Farabi considers the city to be a mature form of social organization, a necessary means of human development. He calls all people to mutual cooperation, nations to peace, dreams of creating a single human community in the world.

Farabi was famous as a great scientist in his time. There are various stories and legends about him in the peoples of the East. Ibn Khallikon, Ibn Qifti, Ibn Abi Usabi'a, and Bayhaqi, among the medieval scholars, studied the work of Farabi and developed his ideas in their works.

In particular, Ibn Rushd not only studied Farabi's works, but also wrote commentaries on them. The formation of his philosophical doctrine, known as Averroism, was initially associated with the work of Farabi and Ibn Sina. Averroism was widespread as a progressive movement representing scientific trends and influenced the outlook of many leading thinkers of the Renaissance.

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