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## THE PHILOSOPHICAL ESSENCE OF ABU NASR FARABI'S RELIGIOUS AND MORAL OPPONENTS

**Dilbar Ruzmetova**

Alfraganus University

Associate Professor of The Department Of "Social Sciences"

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**Abstract:** In the article, we will dwell on the invaluable service of Abu Nasr Farabi in the development of science. The fact that Farabi put forward important philosophical and didactic ideas about man, created his original concept of education focusing on the best examples of Eastern culture, the scholar's views on human spiritual and moral qualities, human existence and its role in social life. the place, education and its main features, education - inculcation of ethnic qualities and arts based on knowledge to the people, its educational ideal, as well as the importance of philosophical and didactic views on man in youth education and its essence are analyzed.

**Keywords:** Science, Eastern And Western Civilization, Education - Knowledge, Methodology, Muslim Paradigm, Didactics, Knowledge, Humanitarianism, Scientific-Philosophical Heritage, Justice, Value

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### Introduction

At present, one of the main directions of state policy in the Republic of Uzbekistan - free-thinking, spiritually high, independent and active training of personnel, along with their national heritage and rich spiritual thinking is defined as an important task to integrate into their worldview. The importance of national and universal values, historical and spiritual heritage in this regard cannot be overemphasized. As noted by President Shavkat Mirziyoyev: "Preserving the historical heritage, studying and leaving it from generations to generations is one of the most important priorities of the policy of our state". In this sense, the integration of education and heritage created by our national heritage along with the study of advanced foreign experience in order to raise young people as potential achievements and potential is a factor that gives spirit and aspiration to the realization of the idea of "from the national revival towards the national ascension".

The social and cultural changes taking place in the world today are closely related to the formation paradigm of the integration between Eastern and Western civilizations. Researching the views of Eastern and Western philosophers on the basis of a new spiritual and moral paradigm in the formation of such socio-cultural integration is of urgent importance today. Currently, in order to overcome the spiritual crisis and to find a new modern moral ideal, it is necessary to form a new worldview, to restore the priority of universal human values such as humanity, justice, kindness, friendship, mutual solidarity, and tolerance. In today's period of spiritual and moral decline, the social and moral importance of cultural heritage, including the scientific and philosophical heritage of Eastern scholars, has increased even more.

Some researchers dealing with the history of Islamic philosophy in a number of scientific centers and universities of the world evaluate the philosophical views of Abu Nasr Farabi, one of the founders of Eastern Peripatism, as fully Islamic and interpret him as the founder of Muslim

philosophy, while others believe that Abu Nasr Studies of Al-Farabi's philosophical views attempt to examine them in accordance with the Eurocentric paradigm, according to which al-Farabi is referred to as a mere scholar and commentator of Plato, Aristotle, and Plotinus. It is desirable to study the scientific-philosophical heritage of Abu Nasr Farabi, which has a long history, first of all, in the framework of the Muslim paradigm and methodology.

Analysis of the literature on the subject. Farabi tries to shed light on the essence of philosophy, religion and theology and their relationship to each other, the distinctive aspects, the position they hold in society. Religion, in its opinion, is the reflection of things and bodies or the reflection of their images in the hearts of people. Since it is difficult for the masses to understand how things and objects exist in reality, they are sought to teach them in different ways and means, in particular through imitation images. According to the thinker, when philosophers perceive the world through concepts, the pious perceive things and things in the form of imagination. The scientist clearly shows the difference of philosophical and religious knowledge from each other. Religious teaching, as the ancients say, is an imitation of philosophy. Their both also cover the same subjects and phenomena, they both give the initial knowledge of things, give information about the main reason for their appearance. Philosophical and religious knowledge shows that the noble purpose of human existence is the achievement of happiness. "If philosophy gives them all this through the essence and concepts that the mind can perceive, then the "religious doctrine" shows them with the help of imagination. As a result of this, philosophy proves them all, while the religious doctrine asserts that "believe in them (existence)", - said Al Farabi.

Al Farabi will be in groups not only the religious sect of the people, but also their different signs, depending on their natural characteristics, abilities, intellectuals, as well as on the knowledge and skills gained in the process of studying knowledge and accumulating vital experience. To this end, the thinker advocates the view that when all people and peoples mobilize their intellectual and creative, spiritual abilities, the life of society, the living conditions of people are increasingly improved and people are perfected: "The basis that unites them in relation to people is humanity, therefore, people should live in mutual peace because of their belonging to the category".

In the XV-XVI centuries, many scientists continued research on the scientific heritage, life and creative activity of Farabi in a number of works. In particular, the scientific heritage of Farabi is widely analyzed in the works of Abdugaffar Qazvini "Nigori-stani Gaffari", Majbuddin Muhammad Ali Husayn "Majmu Al avliyo". It was noted by them that Farabi and his followers philosophically interpreted the beliefs of the Islamic religion and developed them widely in the rationalistic direction. They also interpret Farabi as the first Islamic religion in the Islamic world and the master who founded the theory of Islamic philosophy.

In his book "The Opinions of the People of the Perfect City", Farabi says that Allah is the creator and the motivator of all things, how to make a diagnosis for him, that his existence is preferred over all beings. The philosopher believes that Allah does not have a partner, that is, his existence belongs only to himself, not to anyone other than himself. Allah almighty is distinguished from other creatures by his presence, he is different from other living creatures by his uniqueness. The scientist believes that Allah is the almighty, the judge, he is the truth. In particular, about his holiness, Farabi says: "He (Allah) is the judge, his dominion is an expression from knowing the best things with the most preferred knowledge. He knows from what he is most perfect in his understanding and cognition. And the knowledge that is most perfect is an expression from constant knowledge, it does not have knowledge goes away, and this knowledge is its own sign".

On the scientific heritage and activities of Abu Nasr Farabi one can show the scholars of the present period John Kumar, Jamil Saolibiy, Usman Amin, Hanna Al-Faxuri and Hanna Al-Jarra, Umar Farrukh etc. Who have worked in arabic. Umar Farrukh, in his work "Two Farabi", widely used medieval schools dedicated to the creativity of Farabi and Ibn Sina and scientific research of Western Orientalist scientists, in which the Farabi worldview and works are detailed and chunky interpretation. Popular Western scientist R.Hammond of the present time in his book "The Philosophy of Farabi and its impact on medieval philosophical thinking" admits that the worldview of Farabi is close to medieval philosophy and religious views in Europe. He also describes Farabi as a religious figure of mysticism, one of the founders of the formation of the famous Foma Aquinsky philosophy in the XIII century . According to European scientists, the medieval Muslim thinker – Farabi in his works studied mainly the religion of Islam, theology, the universe and the connection between them and the issues of unity.

Farabi studied various fields of medieval science. He came into contact with people of different religions, philosophical and political views, not afraid of religious obstacles.

Farabi's views on a fair, virtuous society, democratic governance of the state are noteworthy. In the fair ideal society of the thinker, a high assessment is given to the productive work of people, to the owners of knowledge, their intelligence, virtue, life experience. Such attributes as religious hostility, hatred for other religions are not a specifics. For him, the most important thing is not that people follow this or that religion, but the solemnity of enlightenment, the prospect of science, the perfection of man, happiness, the decision of goodness, the mutual solidarity of people.

Allah, apart from these, is glorious, glorious and noble. Farabi illuminates these issues in detail in his book named above. In general, Farabi does not deviate from the rules of Islamic philosophy when he interprets the question of Allah and his attributes, the creator of his creatures, joins the manifestations of religion in this regard. The worldview of Farabi is free from religious superstition and is based on freedom of religion. He treated Islam with great respect, the Qur'an. He perceived it as a source of teaching people to conduct. At the same time, the user, in the interests of his mercenary and personal interests, did not agree with the opinion of those who provoked ignorance. Thus, the great philosopher Perfect is in favor of the correct understanding of religion by the people of the city. In his imagination, religion serves as an important tool in the achievement of human happiness.

## Methods

In the field of Pharaonic philosophy, the Greek thinker wrote commentaries on Aristotle's "Categories", "Metaphysics", "Hermeneutics", "Rhetoric", "Poetics", the first and second "Analytics", "Topics" and 4 Sufi works. His works have not lost their importance even today. Thus, Farabi played an important role in promoting Eastern and Western science and ancient culture. That is why Ibn Sina, a follower of Farabi who lived in the 11th century, wrote that he understood the meaning of Aristotle's works only through the explanations of Abu Nasir.

To be more specific, Aristotle's works have already been translated into Arabic. Some of Aristotle's valuable ideas have been distorted in the Arab East. But since many works of the great Greek philosopher were not translated, it was difficult to understand his thoughts. That is why the great scientist who knew many languages wrote a commentary on the works of Aristotle in Arabic. Thus, he was able to clear the legacy of the great philosopher from misconceptions, explain it correctly in his own way, and show his great moral and civil attitude towards his first teacher in the field of science. That is why Eastern philosophers called him "Al muallim al-san" - "The Second Teacher".

As the great Aristotle developed philosophy, he wrote "The Origin of Scientists", "Encyclopedia or Chain of Scientists", "The Great Meruet", "View of the Citizens of a Good City", "The Big Book", "On Music", "For the Study of Philosophy what should be known", "On the essence of the mind", "Socio-ethnic treatises", "Philosophical treatises" and many other philosophical works. Farabi correctly rebuilt the philosophical and logical foundations of science. He conducted extensive research on music.

## Results and Discussion

If we take a deep look at history, we will clearly see the groundlessness of the "theory" that the culture of individual generations, tribes and peoples develops separately. The great figures who have left a mark on the development of world culture, in fact, have been showing the unity of human culture. Abu Nasr Farabi is also included among such world historical figures. He cultivated the fruits of the cultural wealth of his motherland, the ancient world culture of Iran and India. Thanks to this, he was able to rise above shallow understanding and blind beliefs, and he was able to make his thinking system constructive and flexible. Abu Nasr Farabi created a real community of his time. It can be said that there is no field of knowledge in which he did not express deep thoughts, did not pay enough attention, did not predict genius.

If we look at Alloma's work, we can see in his teachings the pursuit of intellectual knowledge, the goal of the heritage of the past, that is, a broad understanding of the Indian and Greek philosophical world. In this regard, the study of the philosophy of ancient civilization is not done by going back, but by reconstructing and renewing the past..

In connection with the development of Islam and the rise of natural sciences, the study of natural phenomena is widely covered. Mind is formed as the only measure of real truth, and human knowledge is put first. The philosophy of Farabi, which Salih Mahdi Ammash called "a product of Arab-Muslim civilization", is based on the teachings of Plato and Aristotle. Interpretation of the heritage of antiquity does not negate the scholar's scientific opinions.

Commentaries created by the method of paraphrase partially harmonize the views of Abu Nasr Farabi with ancient philosophy. However, his philosophy is different from the ancient worldview.

Medieval Muslim philosophy was added to the advanced ideas of ancient Greek science. Farabi refers to Aristotle in studying the world of material things, and in his socio-ethical studies he relies on the teachings of Plato. Plato formulated thoughts and ideas as true reality, and knowledge based on them plays a dominant role. But this knowledge has nothing to do with the individual. Plato considers knowledge of objective reality to be knowledge. He interprets the world perceived by the senses as a reflection of ideas. According to his teaching, knowledge is realized not by the "activity" of the mind, but by the principle of "remembering".

Plato's dialectic of ideas is exaggerated. The cognitive process is directed in an unrealistic way. The weakness of the concept of "remembering" is seen on the basis of Aristotle's philosophy. According to his teaching, knowledge is realized in the process of mastering the environment. Mind does not exist outside of man. The real truth lies in the existence of individual things.

The cognitive process of a person begins with the perception of the world of material things with senses. Everything consists of form and matter. In the process of knowing, a person perceives not matter, but the form of an object, because the person is not with the object itself, but with its form. Aristotle thus examines Plato's problem of the relationship of things known through the senses

to ideas with the distortion of form and matter. If matter describes the possible state of matter, form is the actualization of matter. The attitude of the "second teacher" to Plato and Aristotle is complex.

As A.H. Kasimjanov noted, "Al-Farabi's true philosophy still needs reconstruction".

Farabi followed the uniqueness of the teachings of the two philosophers. The treatise "On the Common Views of Two Philosophers - Saint Plato and Aristotle" is aimed at this goal. In order to dispel doubts about the disagreement between Plato and Aristotle about the meaning of existence, Farabi proves that the views of the two great philosophers are in common.

Alloma explores the commonality between the worldviews of Plato and Aristotle on the basis of questions. However, the contradictions between these two philosophers cannot be completely denied. If Plato and Aristotle arose around different images of life, methods of research, theory of knowledge, then the emergence of the world shows a single direction in matters of spirit and intelligence.

The origin of Al-Farabi's views can be traced to his attempt to combine the worldviews of Plato and Aristotle. Both philosophers have the same ideals: the image of the sage as a teacher is ideal.

The transfer of the country's management to a wise philosopher is a direct proof of this. Pharaobi tries to "ignore" the conflicts between Plato and Aristotle. The Greek, or rather, Platonic and Aristotelian roots of his worldview developed in this direction. The neoplatonic characteristics of the Eastern "Aristotle" were initially directed to the teachings of Plotinus. Plotinus defines the idea of God as the main point of philosophy. The philosophy of reaching the essence of things by two methods, which is common in Neoplatonism, is also characteristic of al-Farabi. Islamic roots have a special place in his worldview.

Currently, in order to overcome the spiritual crisis and find a spiritual and moral ideal, it is necessary to restore the priority of universal values such as humanity, justice, kindness, compassion, friendship, and mutual solidarity in the formation of a new worldview. Abu Nasr Farabi, like other philosophical disciplines, has developed its own system of concepts and categories for many centuries. Therefore, in order to create an adequate picture of its formation and complete its categorical apparatus, it is necessary to study the worldview of individual thinkers of the past who contributed to its development. From this point of view, the study of the spiritual and moral views of Abu Nasr Farabi is relevant and has a certain historical and philosophical significance. According to the author, the study of the history of the spiritual and moral views of the advanced thinkers of the peoples of Central Asia makes it possible to create the dynamics of the development of practical philosophy.

In this regard, it is important and relevant to study the spiritual and moral views of Abu Nasr Farabi. Their relevance is primarily due to the fact that the spiritual and moral views of the scholar have not been sufficiently studied, and the ideological sources of the spiritual life of his time have not been determined, and the continuity in the history of moral thought has not been fully determined. At the time when the thinker lived, the same ambiguity remained in the issue of religious and secular moral relations. Therefore, it is equally important to define the general and private categories within the moral views of Abu Nasr Farabi and his ideological predecessors.

Abu Nasr Farabi is one of the leading thinkers of the Middle Ages who dealt with the problems of practical philosophy. It is worth noting that many local and foreign researchers write about the scientific heritage of Abu Nasr Farabi about his great role and importance in the development of philosophical sciences and in introducing the people of Central Asia to the traditional spiritual values of the East. At the same time, it is noteworthy that these aspects of his



philosophical-ethical views are the least studied in historical-philosophical science. At the same time, in the history of the Uzbek people, the moral-philosophical thinking of the great Eastern philosophers, rooted in the distant past, has been an important source of their high spirituality. In this past, the spiritual and moral ideas of philosophers, distinguished by their diversity and interesting problems, had a special place.

Development cannot be achieved without a comprehensive and deep analysis of the history of national morals, which has absorbed many centuries of spiritual experience, without successfully knowing the laws of development of the spiritual and moral worldview and consciousness of modern society.

Philosophical and ethical works of Abu Nasr Farabi are of great interest from the point of view of formation of human character, ways and methods of his self-improvement. The study of Alloma's philosophical and ethical theory serves to determine the main aspects and subject of the science of ethics, as well as the thinker's views on the essence of ethics and its place in human society. Studying the thinker's views on moral issues allows us to more clearly show the process of forming his philosophical and moral thoughts.

Reviewing and analyzing the philosophical and moral views of Abu Nasr Farabi is the basis for saying that it has become an important stage in the history of human moral thinking. Abu Nasr Farabi sought to create "rationalist ethics" by focusing on the ideas of science and the practical life of people. His morality is primarily the science of justice, truth, reason, and pleasure. Alloma's spiritual and moral views continued the philosophical traditions of antiquity. The thinker considered man to be a rational and social being, and relied on the teachings of the ancient Greeks in this regard.

Studying the works of Abu Nasr Farabi shows that the thinker was very familiar with the work of scholars who lived before him, and used their ideas skillfully and creatively in his work

## Conclusion

Abu Nasr Farabi can be called a true humanist philosopher. He always considered man as the best creation of God, and the question of charity is one of the main problems of his ethics. He puts man above everything else. The moral legacy of Abu Nasr Farabi is also relevant for today. His teachings can be actively used in the education of the young generation and the whole society. Of course, we are living in a completely different era than the era of Abu Nasr Farabi's life. Nevertheless, the methods and methods shown by the great scholar Abu Nasr Farabi in his work can be used in the education of highly spiritual young people and in order to achieve their noble qualities, even in our time.

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