

Rationalistic Worldwide of Abu Nasr Farabi

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Abstract: At a time when civilization has reached a new stage and qualitative changes are taking place, the role of the Eastern philosophical heritage in shaping the spiritual and moral image of the peoples of the world is of particular importance. This article provides a philosophical analysis of the role of Abu Nasr al-Farabi, the founder of Islamic philosophy and the thinker who enriched Western spiritual culture with new philosophical theories and conclusions by reviving ancient Greek philosophy.

Keywords: knowledge, mind, philosophy, cognition, divinity, doctrine, faith, philosophical analysis.

Introduction

When Farabi studies general philosophical issues, he first raises the problems of mind and philosophical thinking. In the analysis of the problems of knowledge and mind, he made extensive use of the knowledge of the thinkers of the ancient world, as well as mathematics, astronomy, philology, music and other sciences of his time. Farabi's teachings on the issues of knowledge of the world and the levels of the mind, based on his works, occupy a central place in his philosophical system.

In his works, Farabi interpreted the theory of knowledge from a dialectical point of view. In his philosophy, the stages of the process of cognition, such as "theoretical mind", "practical mind", "real mind", "active mind", reach heights when they require each other.

Discussion. According to the teachings of Farabi, the mind in man is a reflection of the various manifestations of being. With the help of his mind, man first knows the events that take place on earth, the causes of change, and then the secrets of the celestial bodies. According to him, the knowledge that man has accumulated about himself and the world, that is, the spiritual riches he has created through the mind, will never perish, but will become "secular". When the human mind ascends to the highest peak in knowing the mysteries of the universe, it is joined by "mind", "spirit", and attains divinity.

Although the concept of mind occupies a leading position in Farabi's teaching, in his view, truth is reached through discussion and reason, but in order to achieve this goal, the mind alone is not enough, for which man must purify his inner world. The concept of the mind is elaborated in Farabi's works "On the meanings of the mind", "Civil policy", "The essence of questions", "On the views of the people of the noble city", "On the importance of the mind (word)", "On the mind".

Another important aspect of this research is the influence of the Islamic-religious, natural-scientific, socio-philosophical environment of the scholar's time on his views, as well as the importance of his own views on the mind and its essence in the creation of Farabi's perfect doctrine of the mind. Also, the direct correlation of the pantheistic views in the philosophy of the thinker with the ontology and the theory of cognition was analyzed. As noted by Academician M. Khairullaev, in all his thoughts, Farabi attaches great importance to the mind, striving to completely rid it of blind faith and bigotry. His philosophical system was infused with reason-based thinking. Although he sought to reconcile religion, sharia, and philosophy with the first cause — the Truth — and to stand firm in such a view, as a result, his philosophical conclusions were in line with the requirements of religion, sharia, and science. Indeed, the Holy Quran pays great attention to the issue of reason and knowledge, and it contains the word science 750 times.

Farabi's views on the dialectic of the unity of mind and being were forever immersed in the idea of the divine mind. Farabi philosophically substantiates the sacred religion of Islam, and he also explained the subject of mind in exactly the same way. But from the above considerations should not lead to the conclusion that the thinker's views on the knowledge of the mind and the levels of the mind had a complete mystical content. While commenting on the views of Plato and Aristotle on the nature and levels of intelligence, he does not overlook their shortcomings either. He emphasizes that the universal mind is a spiritual process on the one hand, and the product of external influences, education, on the other hand, along with the mystical considerations about the active (potential mind) intelligence that binds man to God.

The philosophical analysis of the concept of 'mind' in Farabi's works provides a basis for classifying how the issue of mind was understood in medieval socio-philosophical thought. Farabi also pointed out that the concept of "mind" is used in six different senses, in different interrelated contexts. The advantage of Farabi over other contemporaries is that he does not contradict different views on the mind. Perhaps they see each other as complementary and enriching. This can be clearly seen in Farabi's "Treatise on the meanings of the word mind".

In "Fusus-ul-hikam", Farabi says that the path to truth is through discussion and mind, but until then, it is not enough for the mind to achieve this goal, it is necessary to purify the inner world. In this regard, Farabi creates a theory of intuition, its importance in knowing things and events.

Farabi's teaching on the active mind later took a broad place in the philosophical views of Ibn Sina, Ibn Bojja, and Ibn Rushd. The material foundations of the mind and the views of the active mind on the attainment of the heavenly level were in a mystical spirit and played an important role in the philosophical development of their time.

At the same time, Farabi's followers do not reject religion in any way. His followers followed in his footsteps in the book "Al-Huruf" (Letters), arguing that religion and philosophy are two sides of the same coin, and that philosophy is in the form of religion if it is in content.

Farabi's teachings on the mind, as a product of his time, connected the philosophy of the ancient world with the existing scientific discoveries and on this basis he created Islamic philosophy.

"Farabi is the founder of Islamic philosophy and the man who created a solid system of rational thinking, writes Sayyid Muhammad Hotami. His school is unique and, despite all the similarities with the views of the philosophers of his time, it is a rare phenomenon, both in general and in particular" [1].

The knowledge acquired through the Pharaoh's mind is not the ultimate goal, but the beginning, the beginning, of the perfection and zeal of the purified heart of man, of the realization of the truth which he enjoys.

Results. The ultimate goal and final stage of their mindfulness is this observation, which takes place through the human heart. Man must know the world through the eyes of the heart, not the eyes. The qualities of man, such as perception, spirit, and active mind, make him glorious and majestic. The importance of the thinker in resolving the conflict between the mind and the heart in the attainment of perfection is emphasized, and the need to guide and educate one's nafs through the mind is shown. Touching on the issues of the human spirit, the functions of reason and soul, he draws special attention to the philosophical analysis of the essence and nature of the human soul.

As a philosopher of the Eastern Renaissance, Farabi not only mastered the philosophy of antiquity, but (eight centuries before I. Kant and K. Helvetius) he created his own doctrine of the philosophy of the mind. He specifically researched this topic in his work "On the Meanings of the Word of Wisdom". According to Farabi, there are different levels of intelligence that are unique to humans. The "first mind" empowers all mental concepts from opportunity to reality. Sight is a potential power as a concept, and the eye (even in the absence of light) has that power. Sight is a potential power as a concept, and the eye (even in the absence of light) has that power. When the light comes, the possibility of the eye becomes a reality. The same is true of the concept of colors, the concept of color becomes an active concept when the eye sees it. The same is true of the concept of colors, the concept of color becomes an active concept when the eye sees it.

Although Farabi's theory of cognition places the emphasis on rational knowledge, it is based on the religious and philosophical idea that the "First Being", that is, the mind, came into being from the holy spirit of God, the possessor of existence and absolute perfection. One of the most valuable aspects of Farabi's philosophical heritage is that he was able to show on a scientific basis that the spiritual health and purity of state and society in every age is intertwined with the patriotic, just, humane worldview of citizens, as well as moral and spiritual wealth.

Conclusion. In conclusion, Farabi, in his views on the mind, relied on the sources of Aristotle and Alexander Aphroditae and enriched them with new laws that he discovered the theory of knowledge. Farabi said that the city, which aims to achieve true happiness, is a city of virtuous people. Farabi also scientifically substantiated that a society that helps each other to achieve happiness is a society of virtuous people. In short, the scholar put forward the idea that a nation that helps one another in the attainment of Happiness is a virtuous nation.

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