

Abu Nasr Faraby Founder Of Eastern Peripatetism And Logic

Khujakulova Munira Islam kizi

Independent researcher, National University of Uzbekistan named after Mirzo Ulugbek, Uzbekistan.

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Abstract:

As the origin of each science and the history of the transition from one country to another, the article discusses the influx of philosophy and logic into Central Asia and the leaders of this world of science.

Keywords: *Abu Nasr Farooobi, Abu Ali ibn Sino, mashshaiyun (Russian: peripatetism), science, thinking.*

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I. INTRODUCTION

well-being of people, the purpose, what is happiness and the need to achieve it, the perfect leader, governance, justice, morality, the pursuit of wisdom, existence, knowledge, mind, spirit (soul), beings issues such as subordination, subordination, sovereignty, necessity, dignity, eternity and eternity, essence, and attainment of truth have been interpreted.

It was Islam that was the factor that gave rise to Islamic philosophy. The Eastern peripatetics acted in accordance with Islam in their views on knowledge and existence. In doing so, they sought to explain philosophy and science to the existence of the universe not only on a scientific basis, but also in conjunction with a religious view. In the ninth and tenth centuries, science flourished in the Muslim world. During this period, encyclopedic scholars, commentators, and professional translators emerged. They have written works and pamphlets in various fields.

II. MATERIALS AND METHODS

The new Platonic principles were reflected in the philosophical views of Kindi, Razi, Abu Nasr al-Farabi, and Ibn Sina. While more Aristotle elements predominated in Kindi's thinking, the views of Plato were stronger in Abu Bakr Zakariyya Razi. The first systematic interpretation of the new Platonic beliefs is given in Arabic in the works of the greatest Islamic philosopher and logician, Muhammad Ibn Muhammad Ibn Tarhan al-Farabi. In the Middle Ages, those who wrote in Latin called Farabi Abu Nasr [1: 100-101].

The history of medieval philosophical thought is inseparable from the history of Islam. Religious consciousness and philosophy represented a complex, contradictory, and at the same time beautiful period for the development of science, and many called this period the

The role of man in medieval Arab-Muslim philosophy, the spiritual and material

“Golden Age”. During this period, many fields of science: mathematics, astronomy, music, poetry, politics, philosophy can be seen further developed. Various philosophical teachings flourished, especially the teachings of the Mashaiyun (peripatetism), who later called the philosophers of the Muslim East, al-Kindi, Farabi, and Ibn Sina, the Mashaiyuns of the East, and first these humble philosophers called themselves disciples of Aristotle and Plato.

Al-Kindi is the founder of the Oriental school of thought, the first of the Muslim thinkers to express Aristotle's ideas. However, Farabi, who developed the fundamental principles of this school in a systematic way, should be considered a truly comprehensive philosopher. The search for the sources of this or that theory and concept, which usually rises in the works of the late Peripatetics of the East, leads us to his (i.e., Farabi's) philosophical legacy [2: 120].

Alexander Koyre writes in his *Essays on the History of Philosophical Thought* that “... the first translations of Greek philosophical and scientific works into Latin were made not directly from Greek but from Arabic. that no one could comprehend Aristotle's "Physics" or "Metaphysics," or Ptolemy's "Almagest" without the help of Pharaoh, Avicenna, or Averroes. To understand Aristotle and Plato, it is not enough to know the ancient Greek language, it is also necessary to know philosophy.

From this point of view, it can be concluded that the Arab-Muslim world has made a great contribution to the continuation and formation of Western science.

Abu Nasr al-Farabi, in the process of interpreting the works of Greek scholars, sometimes joined the author's opinion or approached it from a critical point of view, filling their ideas with his own independent opinions.

The development of peripateticism and the rise of Islam to a certain extent was influenced by the works of Farabi's followers, including the scholar and physician Abu Ali Ibn Sina. These two thinkers, combining the traditions of ancient culture, the rapidly evolving medicine, mathematics, physics, philosophy, and other sciences with religion and theology, laid the foundation for Eastern peripateticism in medieval Arabic civilization. In so doing, they revealed scientific truths based on a secular worldview.

Ibn Sina, a brilliant representative of the peripatetic school, used Farabi's method of reasoning and his direction in the study of the foundations of existence. He followed in Farabi's footsteps entirely in sociology and ethics. Ibn Sina is also a scholar who was able to systematize and present the philosophy of Aristotle.

The services of al-Kindi, al-Farabi, and Ibn Sina, who wrote in Arabic in the ninth and eleventh centuries, in the development of scientific terms are incomparable. They basically went the way of expanding the philosophical dictionary, not of changing the terms. While each of these philosophers dealt with a problem of interest to him, he also developed terms in accordance with that problem. Al-Kindi, as a philosopher and naturalist, worked more on the natural-scientific dictionary. Farabi's philosophical dictionary is quite extensive, in which logical, socio-ethical terms, concepts related to the soul, categories, and terms in general, not developed by al-Kindi, are created. Ibn Sina went even further than them and developed philosophical, especially logical, terms. [3:20]

From the closeness of philosophical and religious views in Arabic civilization, it can be said that philosophers such as Farabi and Ibn Sina were among the first thinkers to establish a non-confrontational religion of Islam based on philosophy and monotheism. They also contributed to the further development of the natural sciences, especially based on the experimental knowledge of Ibn Sina.

In the teachings of Farabi and Ibn Sina, philosophy was manifested as a science. Because the science of philosophy had its own theoretical views, concepts, goals and objectives, which would cover all that exists. As a result, it was concluded that all sciences are stratified from philosophy, which is the "father" of sciences. So philosophy exists in every science. It is formed in a two-way process, i.e., independent research and the learning of students from the teacher. So philosophy itself teaches philosophy to man. Philosophy not only imparts knowledge, but also serves to solve problems and issues in the sciences logically. However, the highest goal of philosophy is to reach the truth of things and to know the First Essence mentally. It also serves to achieve perfection by gaining wisdom in the human heart.

In general, the roots of the cultural rise of the Middle Ages go back to antiquity, that is, the basis of every achievement develops from the spiritual environment that preceded it. Just as development and progress take place differently in each nation, it is only natural that the signs and forms of the Renaissance should be different. VI Karpushin, who deals with the history of philosophy, said: his doctrine of bodies constitutes the religious-philosophical essence of Renaissance culture. Humanism, along with its idea of the equality of all human beings before God and nature, could not have manifested itself in any other form. According to all these spiritual principles, the Eastern Renaissance originated at least two centuries before the West [4: 56-57]. "It can be understood that the centers of science and culture in the East not only formed but existed as a whole system before the West. Some scholars believe that blasphemy and heresy were the causes of the Muslim Renaissance. As skeptics, they recognized the Mu'tazilites, Farabi, and Ibn Sina. While the religious-political situation has sometimes led to an in-depth study of the science of philosophy and logic, the opposite can sometimes be found. Abu Nasr al-Farabi did not bring the

philosophical views of the ancient scholars directly into the Islamic world, but further embellished them with the religion and concepts of Islam. In the philosophy of Aristotle and Plato, the concept and image of the "prophet", which is not used in the system of state and society, can be seen in the treatises of Abu Nasr. He also makes a comparative analysis of the prophet and the philosopher with each other.

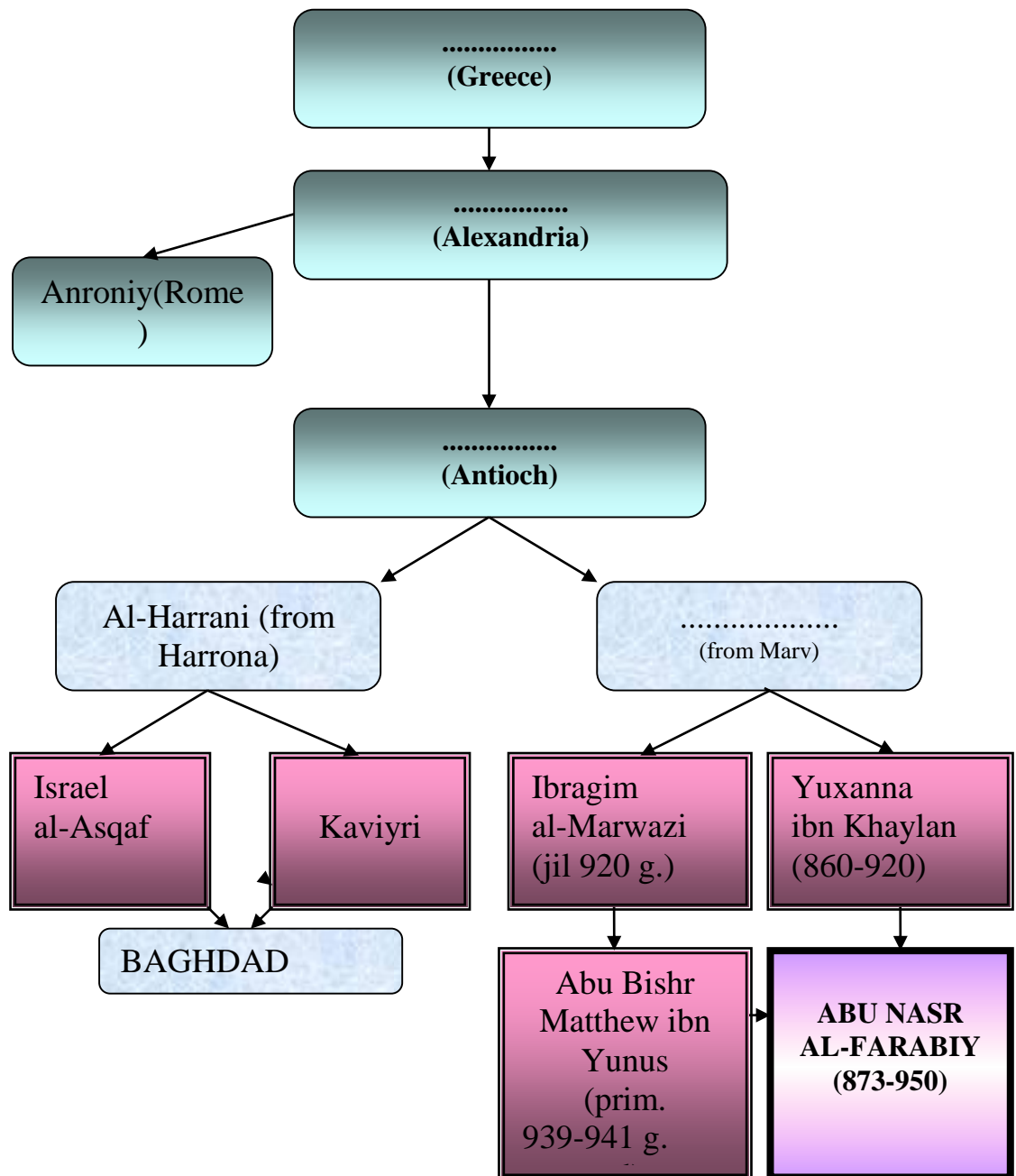
In the middle of the ninth century, people of other religions and peoples in the caliphate were more intelligent than Muslims and Arabs. ... In the ninth century, Greek philosophy was transferred from Antioch to Harran. The ninth century was also a period of cultural development for Byzantium. The advantage of the Khilafah over Byzantium was that it was possible to see the unification of many and diverse cultures [5: 151-152].

In the first centuries, the knowledge of Christians was stronger than that of Muslims, and even Greek science was better known to Christians than to Muslims. Later, Christians will not be able to maintain this spiritual wealth, and the knowledge and enlightenment of Muslims will surpass that of Christians. Although the Christians were well acquainted with Greek science before the Muslims, it was the work of the Muslims to develop and continue to shape and shape this science as a scientific work. Even the East cannot point to any scholar from the Christian peoples or Syrians who can be compared to Farabi, Ibn Sina, Beruni, and Ibn Rushd. The disciples and readers of the best Christian and pagan scholars were not their individual believers, but Muslims. Under the influence of the success of Arab culture, the Syrian Christians, who were formerly high in the eyes of the Muslims, later lost their academic status. Greek language and literature replaced the pre-existing Arabic language and literature in their higher education curriculum [5: 152-153].

Farabi and Ibn Sina wrote many commentaries and treatises on the sciences of philosophy and logic, and based on their

scientific heritage, they have been widely used in both the East and the West for centuries. It is known from the history of mankind that the essence of the scientific works of sages on philosophical, natural, literary topics has been studied and taught over the years. Until now, it is not known what percentage of the science of the ocean has been studied by generations. Abu Nasr al-Farabi (873-950), the king of Arab-Muslim philosophy, the thinker who was awarded the title of Muallimi Soni, made an infinite contribution to Eastern philosophy and to Islamic philosophy and the science of logic. According to him, "Logic is an art that always includes things that lead a person to err in speech, lead to correct thinking, and prevent mistakes when a conclusion is reached by reason" [6: 455].

It is reasonable to consider the sharp-minded Farabi's achievements in the science of logic and the fact that he was a leading scientist in the entry of the science of logic into Central Asia. Farabi can be said to have contributed twice as much to logic: first, he successfully interpreted Aristotle's logic to Arabic speakers, explaining the principles of syllogism. Second, he replaced the vague and unfamiliar examples given by Aristotle with terms and examples understood by the Islamic world. The table below is based on MM Sharif's *A History of Muslim Philosophy* [6: 450-468] and Dekhudo's *Lgh t Nā mh* (Dictionary)



This table concludes with the names of which scholar from the region where the science of logic originated, which scholar studied logic, and the names of Farobi's teachers and students. The science of logic came to Central Asia mainly by Abu Nasr al-Farabi. "It is said that Abu Nasr learned logic from John bin Haylan in Baghdad during the time of Saif al-Dawla" [7: 906-898].

It is known from history that the limited study of the science of logic was

determined by the state. The study of logic was allowed only to a limited extent, only to the extent that it did not adversely affect religion or politics. Despite any political obstacles, the science of logic is a complex and interesting science that has been shaped and improved to this day. The philosophy is, in relation to events, "what?", "Why?", "When?", "Where?", "How?" tries to find answers to questions such as. In finding answers to questions, he uses inductive, deductive, and analogical inference methods of logic.

Logical and epistemological studies occupy a paramount place in the entire work of Farabi. With this method, he examined the problems of philosophy, sociology, psychology, mathematics, medicine, music and in other sciences. By this he proved the development of the intellectual mind of all people in society. The scientist sees logic as a factor of worthy study for the development of science or society. The logical treatises of Farabi are:

Introductory sections on logic

فصول يحتاج إليها في صناعة المنطق

The book "Eisagogue" or "Introduction"

كتاب ايساغوجي اي المدخل

Book of Katagurias, or Categories

شرح كتاب المقولات

Syllogism

كتاب القياس

Sophistry

كتاب الامكنة المغلطة

Rhetoric

كتاب الخطابة

A treatise on the canons of the art of poetry

رسالة في قوانين صناعة الشعر

On the (art) of poetry

كتاب الشعر

other.

Abu Nasr Forobiy "عيون المسائل"

"The essence of the issues" (Substance of questions) In his work, he says, "One of the two opposing views is true and the other is false and greater than the whole part" [8:

230-231]. For example, "Al-Kitab is a source of knowledge and trust" and "Al-Kitab is not a source of knowledge and trust" are contradictory, the first is true and the second is false. Also, the notion that "the surah is larger in size than its verse" showed that the part was smaller than the whole. The science that performs such analyzes is called logic. Logic, which has existed for a long time, is not considered a completed science today, in the 21st century, even though it is taught as a science in educational institutions. In the past, Plato, Aristotle, Muhammad Musa al-Khwarizmi, Marwazi, Abu Nasr Farabi, Ibn Sina, Abu Rayhan Beruni, Mir Sayyid Sharif Jurjani, G. Gegel, G. Leibniz, M. Lomonosov, N.A. Vasilev and others were involved in the formation of the science of logic. Among the logicians of the XX century AA Zinovev, E. Ilenkov, von Vrigt, M. Khairullaev, D. Fayzihojaeva, M. Kadyrov and others continued and developed the science of logic. Although the founder of formal logic is Aristotle, the founder of dialectical logic is Hegel, the founder of mathematical logic is Leibniz, but Central Asian thinkers studied thinking using logical methods centuries before Hegel and Leibniz.

The works of Central Asian thinkers have been translated into ancient Hebrew and Latin, influencing the development of science. In the last decades of the nineteenth century, scientific works in the Arab-Muslim world were translated and published in some European languages. There is still a great need to re-edit and publish the works of Central Asian scholars.

Center of Oriental Manuscripts named after Abu Raikhan Beruniy – The manuscripts in are the main source of information for us. The study, analysis and transmission of ancestral heritage to the next generation is one of the tasks facing generations, because human nature has always sought to expand its knowledge from ignorance to knowledge.

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