


# The Influence of Socio-Philosophical Processes in the 9th–10th Centuries on The Scientific- Philosophical Views of Abu Nasr Farabi

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	<p><b>Abstract</b></p> <p>This article analyzes the socio-philosophical processes in Central Asia and the Middle East in the 9th–10th centuries and reveals their influence on the worldview and scientific and philosophical views of the great thinker Abu Nasr al-Farabi. The interrelationships between science, philosophy, politics, and religion during the time of al-Farabi, as well as the Arabization of Greek philosophy, were important factors in the formation of al-Farabi's views.</p>
<p><b>Keywords:</b> Al-Farabi, philosophy, 9th–10th centuries, social thought, Greek philosophy, Islamic revival, development of science.</p>	

## Introduction

At a time when science plays an important role in the development of countries around the world, in-depth study and research of the scientific heritage of historical thinkers is becoming increasingly important. The events taking place in various parts of the world, as well as the rapid development of globalization, demonstrate the need to form a strong immunity in young people against the spiritual and moral threats that are emerging. For this reason, it is necessary to use the views of the great thinker of the East, Abu Nasr Al-Farabi, on the basis of philosophical anthropology, such as man, morality, justice, happiness, humanity, peace and enlightenment.

The scientific heritage of Abu Nasr Al-Farabi is being studied extensively in a number of scientific research institutes and centers around the world. Initially, the study of the scholar's long-standing scientific and philosophical heritage was carried out within the Muslim paradigm, but currently in the USA and European countries, the study of Abu Nasr Al-Farabi's philosophical views is being studied in accordance with the Eurocentric paradigm. Therefore, special attention is being paid to the scientific conceptual analysis of problems in this area by international universities and research

centers such as the University of Pittsburgh, Cambridge University, University of Oxford, Heidelberg University, Freiburg University, Center of Islamic Studies in Freiburg, Berlin Freie University, The Islamic Studies program at the University of Detroit, The Middle Eastern & Islamic Studies New York University, The Islamic Studies, African Studies Center University of Michigan, Baghdad Al-Farabi in the Iraqi capital, Riyadh University, Al-Farabi Faculty in Saudi Arabia. Based on the need to determine the objective significance of Abu Nasr Al-Farabi's philosophical views on man, it is an urgent goal to scientifically study the ethical principles in the scholar's philosophical anthropological views and increase their international significance in the future. In Uzbekistan today, the great thinkers of our past, their scientific heritage, their wide dissemination in the international arena, and the preservation of the legacy between generations are gaining importance.

At the center of Abu Nasr Farabi's views is the human being and his moral standards. Man is the crown of all creatures created by Allah, because his actions demonstrate a quality not given to other creatures - intelligence. From this perspective, "it is of particular importance to deeply study, deeply understand, and widely disseminate the works of our great thinkers of the Islamic world, their invaluable contribution to the development of world civilization." For this reason, it is an objective necessity to study the moral principles of Abu Nasr Farabi's philosophical anthropology.

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.** In our country, there is a need to objectively and comprehensively study the contribution of Abu Nasr Farabi's philosophical views to the development of Eastern and Western cultural civilization, and to determine the original direction of his philosophy in general, spiritual and moral heritage. So, the relevance of the topic of the scientific article, first of all, comes from the need to determine the objective importance of the influence of the philosophical teachings of Abu Nasr Farabi on the development of Eastern and Western cultural civilization. In this regard, the comprehensive study of Farabi's works and the implementation of some of his ideas, especially his theses that the noble city is an association that

develops on the basis of mutual assistance of people, to achieve happiness and the benefit of everyone serving for, can contribute to give a truly humanitarian character to the civil society that is being built.

Abu Nasir Farabi studied Arabic and ancient Greek languages enthusiastically after visiting the countries of the Near and Middle East. Alloma was especially interested in the works of ancient Greek scientists Pythagoras, Aristotle, Euclid, Archimedes, and Plato. He was able to understand the original meaning of the works of ancient Greek scientists. That is why he studied ethics, politics, psychology, philosophy, mathematics, music, physics, etc., which were considered relevant for his time. He tried to master the fields of science, and was especially interested in philosophy and logic. His writings in these fields of science are aimed at studying Aristotle's philosophy and making it understandable to others. For this purpose, he wrote commentaries on Aristotle's treatises.

It should be said that the new Christianity tried to destroy the ancient Hellenistic culture after it appeared on the scene of history in the 1st century AD. His efforts were not in vain. Ancient Greek books were burned and destroyed. Because the ancient Greeks worshiped many gods. But the new religion of the prophet Jesus worshiped one god. Islam was similarly a monotheistic religion. But Islam did not fight with ancient Greek science, did not destroy spiritual writings and artifacts. On the contrary, he tried to carefully use the science he created for the benefit of the country and Islam. Therefore, Abu Nasir Farabi translated and studied the works of ancient Greek scholars. He promoted ancient Greek culture and science.

The works of ancient Greek scientists influenced his formation as a scientist. In the writing of Abu Nasir's work "Attitude of the generous townspeople", especially Plato's works on the state had a great influence. There are publications of "Generous Citizens' Views" in Syria, Egypt and Lebanon, manuscripts in Sulaymaniyah, Turkey and other libraries of this country. In Turkish archives, some versions of the treatise are given under different names. The size is also different. After all, there are full, medium and abbreviated versions of the work.

"Farabi's political philosophy is interesting not only as a theoretical basis for understanding political problems, but also as a political concept aimed at analyzing the nature of political processes, relations, and the trend of their development. Al-Farabi's deeply humanistic and rationalistic political concept was formed on the basis of the thinker's creative assimilation of the philosophical and moral-political achievements of Eastern and ancient Greek culture. Al-Farabi's great service is that he not only accepted and preserved the valuable ideas of his predecessors, but also significantly enriched the logical-theoretical apparatus of philosophy and conveyed the political system of philosophy to the next generations."<sup>1</sup>.

- **Research methodology.** 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

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<sup>1</sup> Djuraev R.Z. Political philosophy Abu Nasra al-Farabi: dissertation ... candida filosofskikh nauk. - Dushanbe, 2004. - 176 p.

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<sup>2</sup>.

**Analysis and results.** 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

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<sup>2</sup> Khairullaev M.M. Farabi's worldview and its significance in the history of philosophy. - T.: Science, 1967; Renaissance and Eastern thinkers. - T.: Uzbekistan, 1971; Renaissance culture in Central Asia. - T.: Science, 1994.

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"<sup>3</sup>.

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

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<sup>3</sup> Kasymzhanov A.Kh. Abu Nasr al-Farabi. – Moscow: Thought, 1982,



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..

## Conclusions and suggestions

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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