

# Farabi – The Epoch of The Eastern Renaissance Is A Great Thinker

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**Abstract:** The article fully reveals the creative, vital activity of Farabi, including the socio-political and ideological environment of the IX-XI centuries. The city of Baghdad, which has become the center of science, describes the contribution of many philosophers and scientists to the development of science. Also in the classification, the article examines Farabi's views on the origin of science. The analysis of the creation of his philosophical and logical system was presented in the framework of Farabi's commentary on the works of the great Greek philosopher Aristotle.

**Keywords:** Science, religion, language, sensory knowledge, rational knowledge, Baghdad, Central Asia, Aristotle, Islam, system, science.

**Introduction:** One of the great thinkers who made a huge contribution to World Science and culture is Abu Nasr Farabi. He was born in the year 260 Ah, 873-874 ad in the land where Syrdarya falls of the Aris water northwest of present-day Tashkent-a family of Turkish tribes in a place called Forob on the Left Bank of Syrdarya.

Forob was also later referred to as O'tror.

To learn about the homeland of forobius, the major historian scientist V. V. We turn to Bartold. V. V. Bartold reports this as: The county (province), referred to as Forob or borob, is located on two banks of the Syrdarya, occupying a distance of land that can be traversed in less than a day, both Eni and BOI. The county included a number of towns and villages. It is also possible that the main city of the province was considered keder, and then called Forob or O'tror, since, judging by some data, the central city of the province was called by the name of the province at these times. This central city was newly built and was a large city that could give about 70,000 Warriors. A machite and a later pulpit were built in the centre of the town. On the Left Bank of Syrdarya was the city of Sutkent, which was inhabited by Oghuz, who converted to Islam, and Turks from the qorluq tribe. Next to

sutkent there was a smaller village – fortress called Vasij, fortified with defensive structures, in Machit in the center of this village lived the Emir, who was independent and strong enough for himself.

V. V. Bartold notes that "Vasij was the homeland of the famous philosopher Abu Nasr Forobi". V. V. Bartold confirms that in the 9th century, Islam spread as far as the vicinity of Syrdarya, where Forob was located, and this land was the limit of the influence of Islam; at the same time, these lands were also the northern limit of the power of the Somonians, in the upper part of these raions were inhabited by nomadic Turkic tribes; they often attacked The Oghuz made up the bulk of the Turks who had been buysungan to the somonians and converted to Islam, to whom the Somonian authorities had allocated land from the shores of Syrdarya, and delegated the protection of these lands to them. Referring to the fact that many sources record Forobi's father was a Turkish military chief, it is possible that Abu Nasr's father may have been a Turkish military chief from the Oghuz or qorluq tribe who settled land off the coast of Syrdarya. It is clear that the Thinker was born in O'tror (Forob) (no matter what village he came from), his pseudonym Forobius being the first witness to this. V. V. it is shown that to the South, (about on the coast of Amudarya, opposite present-day Chorjuy) was

also the city of Forob. But it is clear that Abu Nasr forobi came from Forob on the verge of Syrdarya. Abu Nasr became obsessed with producing his literacy as a young man in his home country and became acquainted with all the sciences that existed. According to one Chinese source, in Movaraunnahr, children began to be savaged and trained in science at the age of 5 years. The fact that his father had a certain reputation certainly gave the young alloma the opportunity to take advantage of the available privileges so that he could become learned from an early age. Farobius was undoubtedly talented, mentally fast, with a sharp memory. It is known that Abu Nasr did not know Arabic in his youth and learned it later. Thus, he spoke his native Turkish, old Uzbek, and may have received his primary education in either Turkish or Persian-Tajik. We do not have clear information about this right. But it should be noted that during this period, Central Asia was invaded by Arabs and became a remote, but important and rich Rayon of the Arab Caliphate, where Islam was forcibly spread among the inhabitants of the land, while Arabic was perceived as the language of the state. While all public works, religious ceremonies and various sciences were conducted in Arabic, in some regions of Central Asia, Old Sugd or old Tajik was also used as a literary language. Quickly, Forobi's father sets out with his family to go to Baghdad, the center of the Arab Caliphate. It is not known to us for what reason and goals he came to such a decision, but the goal of making his son Abu Nasr educated and educated within these goals, in any case, should not have taken a secondary place.

Central Asia had its own scientific and cultural traditions, and as a result of the close contact of the kilns of kalimgi culture with the countries of China and India, such Sciences as mathematics, astronomy, medicine, history had developed here. During the 9th-11th centuries, the famous astronomers Ahmad Farghani, Al-turkiy and his son Abulhasan, the outstanding mathematician and geographer Muhammad Khwarazmiy, the famous philosopher and medic Abu Ali ibn Sino, the encyclopedist scholar Abu Rayhon Beruniy, the historian Narshahi, the philologist Farabi and Mahmud Qoshgariy became outstanding scientists of their time, finding perfection in this ancient ulughmadani and scientific tradisiya and instilling his achievements into his own creations. Among these scholars, "Forobi's socio-philosophical views were formed not only under the influence of the philosophy of antiquity, but also under the influence of the cultural traditions of Central Asia, Iran, India and the Middle East and the progressive scientific thought that developed in Central Asia at that time"[1]. Therefore, in such conditions, it should be understood

that striving for science, the dream of civilized parents with a certain economic opportunity to make their child educated, educated, is natural. Forobi's father joins his son in a trading caravan and leaves for Baghdad. During this period, a large caravan route to Baghdad passed through the cities of Shosh (Tashkent), Samarkand, Bukhara, Chorjoy, Marv and Iran - Nishopur and Hamadon. After a long journey of forobi, they cross the water-and plant-rich villages of Movaraunnahr, the bustling cities, the biobones of Iran, the mountain slopes, and finally arrive in Baghdad.

The study of reading various sciences in Baghdad, the work of translators translating philosophical-scientific works from Greek, Hindi, Persian to Arabic had intensified. It was natural for those who were thirsty for knowledge to strive here, because those who came from far away with the desire to receive knowledge could find food for themselves here. In particular, in the 9th and 10th centuries, Baghdad brought out very large scientists in the field of science, among which there were also many scientists from Central Asia who made a great contribution to the development of science. In Baghdad, the "Beit ul hikmat" ("House of wisdom"), founded by Caliph Khorun ar Rashid (786-809) and developed by Ma'mun (813-833), became especially important in the development of the science of Natural Science, translating the scientific and philosophical ages into Arabic.

The famous Middle Asian astronomer Ahmad ibn Muhammad Farghani (known in Europe as Alfraganus, died 861) founded a new field of mathematics, and one of the creators of the geography of the arb, Muhammad ibn Musa al Khwarazmiy (algorithm in Europe, died about 850), Abbas ibn Said Jawhariy from the shores of Syrdarya, Ahmad ibn Abdullah Marshoziy from Marv, Abu Ma'shar from Balkh lived in Baghdad and made a great contribution to the development of various branches of science. Abu Nasr Farabi plunged into the simmering cultural life of the city after arriving in Baghdad and began to absorb what he saw into his brain. Farobius ignored the dynastic frontier and religious belief in his path to achieving his goal. Despite being a Muslim, he did not return from learning from Christian scholars. Sources testify that Farabi, having learned the science of logic from the Christian scholar John ibn Haylon, soon outgrew all the Muslim scholars of his time.

He was educated in Baghdad by Matthew ibn Yunus, in addition to John ibn Hailan, and absorbed from him in all science. Baghdad had become the center of logic science at the time. Soed Andalusius, one of the first tazkiranavis, notes in his "tabocot ul-umam" that Forobius skillfully commented on Plato and the works of Arustu[2]. Phorobius called Plato "the famous

Hakim", "The Divine Plato".

According to Farabi, reaching from logic to philosophy of nature is as natural as reaching from logic to morality. In his work "Iksu al ulum" ("the origin of the sciences"), he classifies all Sciences under eight names: ilmu dictionary (philology), logics (logic), mathematics (mathematics), naturalism (natural science), theology, politics (political science), fiqh (Islamic law), and kalom[3].

The Thinker defines fiqh and the word as follows: fiqh is the art of proving the dogmas and the right religious practices that Shore (i.e. God) did not explain or correct them. Therefore, the judgment is made by analogy with the heavenly books. But the science of the word is to protect those beliefs and practices based on them and to reject the opinions spoken against them. The difference between Fakih and mutakallim is such that Fakih justifies the written judgments by relying on Sharia sources and applying them on different sides, while mutakallim protects the texts of the Quran and the foundations and methods that rely on emotional and normal trust or mental ground among the masses. After Aristotle, on the horizon of philosophy, in particular in the East, the forobian giant did not appear on the field. The great sage gained great fame in the East for his knowledge, spirituality, the breadth of his circle of thought, and was given the title of "teacher as - soniy" - "second teacher" - the major post-Arastu thinker.

Forabi's residence in Baghdad dates back to the reign of Al-Mutaddid (829-902), al-Muqtafi (902-908), and Al-Muqtadir (908-932) from the caliphs. Alloma is also listed in some sources as being in the state of the Somonians. Farabi wrote his "at-education as-soniy" ("second education") at the request of Mansur ibn Nuh, a member of the Somonian dynasty, during his stay in his native Turkestan. It is said that his nickname "teacher as-soniy", i.e. (after Aristotle) "second teacher", is associated with this event. It is said that the "AT-education as-soniy" is housed in the "Suwon ul-hikma" library in Isfahan, from which Ibn Sina studied the problems of philosophy[4]. Forobias went to Egypt after Shom and made disciples as a Mudarris. Damascus itself had a population of 10,000 students from Farabi.

Only a quarter of the 160 works of ulughmutafakkir, which he wrote in all fields of science, have reached US. Farobius engaged in the study of various languages. It is characteristic that the great scientist also studies Arabic in Baghdad. Umar Farrukh states that Forobi learned 70 languages and was able to speak languages fluently. The Thinker also studied music in depth, which was considered a branch of mathematics in the Middle

Ages, and later became a skillful musician and musicologist. During this period, the science of the Medina was based on the achievements of the Mesopotamia (now Iraq) and the Egyptian Medina between the two rivers, which the Arabs became rich in, and on the works of the famous ancient Greek medic scholar Hippocrates, Galen in the field of the medisina. The teaching of the knowledge of logic was also largely built on the basis of the study of the books of the Greek philosopher Aristotle in the field of logic. In mathematics and astronomy, however, by this time there had been a significant influx of works in Arabic, and great progress had been made in the field in Baghdad itself. Writing in Arabic, the philosophers began their activities by studying the works of Greek philosophers such as Plato (Plato in the East), Aristotle (Aristotle in the East). Independent work in philosophy required an introduction to Greek philosophy in order to become known as a "philosopher".

Within the treatises of forobius, there are many commentaries written on the works of Greek philosophers and scientists, in particular, on the works of Aristotle, Euclid, Ptolemy.

By the beginning of the 10th century, Baghdad had become a troubled city. Uprisings against the oppression of the Arab caliphs on the different lands of the caliphate intensified, feudal wars for power began to escalate: the conflict between different dynasties and ruling families over political supremacy began to turn into overtly mutual struggles. The center of the caliphate, Baghdad, is also at the height of an incessant uprising. These political unrest also affected the cultural life of the city. The previous relative freedom in the promotion of religious beliefs and scientific teachings goes to an end with the influence of reactionary priests. In addition to the Qur'an, it has become dangerous to engage in various sciences, philosophy. Everyone who was free-minded was persecuted and persecuted, ending scientific discussions and conversations. Scientists, philosophers, free and independent thinkers were persecuted by various forces and began to leave the city. Attention to science, science, enlightenment was lost, religious bigotry began to take its place. Baghdad began to lose its former position - scientific and Cultural Center, headed for a crisis. As a result of these changes, the situation was aggravated, spiritually compressed and persecuted by the clergy, Abu Nasr Farabi was forced to leave Baghdad and leave for Damascus, one of the cultural centers of his time, in 941, in search of peace and opportunity to continue his scientific career. Damascus was one of the major cultural and scientific centers during this period, and it was considered the political center of the Arab Caliphate in the 7th and 8th

centuries, until the founding of Baghdad. For the purpose of his works, which began to be written, to continue his scientific activity here, to realize his thoughts. But due to the oppression of the times, the persecution of the owners of the Enlightenment, Farobius also did not have the opportunity to deal with what he wanted in Damascus.

Forobi's worldview is formed under the influence of the political-social environment of the VIII-X centuries, cultural life, the struggle between various complex ideological currents. And his scientific and philosophical treatises arise in the form of a certain level of expression of the struggle of these environments and ideological currents. The activities and works of the great qomusian scholar indicate that he took a consistent and regular course from within these complex ideological currents in the promotion of Aristotelian philosophy, in the development of progressive thought, fed from it. One of the valuable thoughts of forobius is the recognition that mental and emotional knowledge exists and distinguishes them from each other. Emotional cognition with the help of our sensory organs, objects, objects and phenomena are learned the qualities of certain ones. However, through intuition, the non-essential aspects of things and objects are also perceived. And through the mind, by abstracting the qualities of an item, its essence and commonalities are known. The scientist stands on the side of Aristotle in the issue of emotional cognition. Analyzing this issue, he says that a person who is deprived of emotional acceptance is also deprived of knowledge. In the psyche, knowledge is acquired only through emotional acceptance[5] - he argues. The Thinker interprets that a person perceives existing reality only through sensations and reason.

The senses are – the accentuation, the perception of the perceived objects, and the mind-the substance knows the complex and non-advanced aspects of objects and the essence of objects. Also, Farobius created in his worldview a whole systematic philosophical system, creatively studying and developing the experiences and achievements of scientists, a progressive-minded philosopher who passed before him and in his time, on the basis of this system lies the spirit of Aristotle's philosophy.

The philosophical system of forobius, as a mature doctrine, contains all the important issues of his time. In the works of alloma, from the most general principles of philosophy, a number of issues are poured into it, such as the main philosophical issues of Natural Science, the laws and regulations of knowing and thinking about the world, the attitude of man to nature. Farobius also passed through his time in his social views and sought the principles of certain laws of the

development of human society. The pursuit of happiness by humans reflected on the ways to get rid of any conflict, war, backwardness, intolerance, depression, that is, trying to solve the most basic issues of social life.

In place of the conclusion, it should be noted that Al-Forobi's most fundamental service in the promotion and development of Greek philosophy was that, influenced by medieval eastern socio-philosophical thought, he tried to purge Aristotelian progressive doctrine from the influence of Platonic ideas, mystical works of neoplatonists, to justify and strengthen pure Aristotelianism. As he develops the progressive ideas of Aristotle, he creates a philosophical system that embodies all the natural-scientific and philosophical achievements of his time.

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