



# Filosophical Views Of Al - Farabi

**Abdushukov Kuchkar**

Candidate of Philosophical Sciences, Associate Professor. Gulistan State University

**Tuychiboev Bahodir**

Gulistan State Pedagogical Institute  
 Faculty of Social and Humanitarian Sciences  
 Department of History and Art Studies, PhD in History (Doctor of Philosophy)  
 Tel: +99893 271-16-68 E-mail: [bahodirtuychibaev69@gmail.com](mailto:bahodirtuychibaev69@gmail.com)

**ABSTRACT**

The article is dedicated to the philosophical views of Abu Nasr al-Farabi, one of the great thinkers of the Eastern Renaissance and a bright star of his era. This prominent philosopher, known in his time as "Muslim Al-Thani" (The Second Teacher) and the "Eastern Aristotle," left his ideas in his works.

**Keywords:**

Abu Nasr al-Farabi, Plato, Aristotle, Epicurus, Zeno, Ptolemy, Euclid, Eastern Renaissance, harmony of melodies, knowledge, philosophical categories

**Introduction**

One of the greatest thinkers of the Eastern Renaissance, which began in the early Middle Ages, and a prominent figure of his time, was Abu Nasr al-Farabi. The development of advanced philosophical thought, freethinking, the triumph of reason and knowledge, spiritual freedom, and the formation of ideas about a just society in the medieval Near and Middle Eastern countries are directly associated with the name of our great ancestor, Abu Nasr al-Farabi.

He was born in 873 CE in the city of Farab, on the banks of the Syr Darya River, where he began his education. He later continued his studies in Sham, Samarkand, Bukhara, and subsequently in the cities of the Arab world, including Baghdad, Aleppo, and Damascus. Despite living modestly, he made significant

contributions to science and philosophy until his death in Damascus in 950 CE.

Abu Nasr al-Farabi authored more than 160 works in the fields of social-political philosophy and natural sciences, significantly contributing to the advancement of human knowledge and leaving a profound mark on the history of world culture. During his era, the Muslim world was undergoing significant economic, political, and intellectual transformations. Handicrafts, social and cultural progress, monumental architectural constructions, the establishment of trade routes, and the rise of international relations characterized the period.

In his works, al-Farabi reflected the achievements and contradictions of his time, addressing both its positive and negative aspects. He deeply analyzed and wrote commentaries on the works of ancient Greek

philosophers such as Plato, Aristotle, Epicurus, Zeno, Ptolemy, and Euclid, introducing them to the scientific world of the East. Through his commentaries, he expressed his scholarly and practical views on their ideas, demonstrating his encyclopedic knowledge.

### Methods.

For his encyclopedic intellect and immense contribution to science, Farabi was honored with the titles "Al-Muallim al-Thani" (The Second Teacher) and "The Aristotle of the East" [1]. In his works, Farabi aimed to comprehend and prove the true nature of things in accordance with the principles of reason and their objective relationships.

In his treatise *On the Void*, Farabi argued that absolute void cannot exist and posited the existence of invisible particles that constitute space in nature. He deeply studied and developed the works of both Greek and Eastern logicians. Farabi considered logic as the science of the forms and rules of correct reasoning, which serves as a means to attain accurate knowledge.

Emphasizing science and scientific reasoning, Farabi proposed that only science reflects the true state of existence, presenting this as a fundamental criterion or measure. According to him, knowledge originates from existence, and as humans continuously study existence to meet their needs, their knowledge expands. Farabi believed that the collection of all sciences forms a unified framework aimed at understanding the world and enabling human happiness.

Farabi also wrote commentaries on the works of great scholars like Euclid and Ptolemy in the fields of geometry and mathematics. In these commentaries, he presented decisive thoughts, providing solutions to complex problems, abstract concepts, and categories, demonstrating his exceptional analytical skills.

Results. As a prominent figure in the art of music, Farabi wrote books on music in which he explored the mathematical foundations of harmony in musical compositions. Through these contributions, Farabi became recognized as the founder of musicology in the Muslim East.

He also wrote several works on medicine, including *Refutation of Galen's Views*, *On the Organs of Living Beings*, and *Commentary on the Book on Faculties*. In his treatise *On the Organs of the Human Body*, Farabi emphasized the interconnection between the human body and the socio-political environment, as well as the influence of external factors on human physical and mental states. These works served as precursors to Ibn Sina's *Canon of Medicine*.

Farabi's *On the Classification of Sciences* examined the development of medieval science and provided a detailed taxonomy of nearly thirty branches of knowledge. He categorized sciences as follows: sciences on language, logic (divided into eight sections), mathematics (seven sections), natural sciences, political science (the doctrine of state governance), and others.

In his commentary *Summary of Plato's Laws*, Farabi argued for the existence of a force that allows humans to distinguish between objects and actions and use them according to their desires. He claimed that this ability is realized through experience. Farabi described those who reach the truth through experience as wise individuals. He emphasized that societies must adhere to laws, legislators must strive for goodness and virtue, and individuals should demonstrate commitment to these principles.

Farabi, citing Plato, stated that implementing laws is one of the most challenging tasks in society because there will always be skeptics and opponents. He stressed that rulers (lawmakers) must strictly adhere to the laws they establish and ensure that others do the same. He warned that leaders who disregard their own laws and encourage subordinates to do the same create significant disorder.

According to Farabi, laws must be noble and beneficial to society, encouraging people to study and adhere to them willingly. He also highlighted the dual forces within human nature, such as joy and sorrow, pleasure and pain, asserting that individuals must rely on virtuous qualities and avoid harmful, animalistic tendencies. If individuals cannot achieve these virtues, they must submit to the guidance of just rulers.

Farabi distinguished between admirable and harmful traits, noting that moderation is key. For example, humility is praiseworthy but becomes harmful when excessive. Similarly, openness is admirable but can be detrimental if directed toward enemies. Vigilance, while generally a positive trait, can lead to fear and over-caution, which are damaging in governance.

Farabi emphasized the importance of education and upbringing in cultivating desirable traits and eradicating negative ones. He argued that laws should be designed to accommodate people's diverse temperaments and behaviors, fostering goodwill and acceptance among the populace.

In his commentary, Farabi noted that rules applicable to one group might not suit others, suggesting that laws must account for individual and cultural differences. For instance, actions appropriate for youth, such as playing music and dancing, might not be suitable for elders. He asserted that people only gain complete understanding when they comprehend the essence of things and their qualities, whether good or bad.

Farabi believed that wise leadership is vital for society's progress and that rulers must have a clear understanding of human nature and morality. Leaders must also surround themselves with knowledgeable and compassionate advisors to ensure effective governance. Farabi praised the actions of intelligent individuals, stating that they act with understanding and purpose, unlike ignorant people who lack such awareness.

He concluded that laws must serve human welfare and contribute to their education and development. Farabi stated: "The legislator must strive to promote practices that nurture the spirit and intellect. Without proper education, individuals gravitate toward foolishness. Law is the path to prosperity; therefore, legislators must prioritize strengthening education" [2, p. 43, 9].

### Discussion

It is worth noting that in New Uzbekistan, in this new era, numerous laws and decrees are being adopted fundamentally to prioritize human interests and honor human dignity. This

deserves attention, as implementing these measures fosters unity in society, care in relationships, friendship, spiritual upliftment, and a sharp increase in the economic well-being of the population. The adoption of a new Constitution and the laws and decrees aimed at improving the quality of education are all significant efforts to cultivate pure spirits and advanced intellects. These measures align with the principle of strengthening New Uzbekistan and laying the foundation for the Third Renaissance by firmly relying on the heritage left by our ancestors.

In Farabi's works, it is noted that if laws are voluntarily and freely accepted by the people, their adherence and compliance will also be met with goodwill and joy, ensuring their long-term implementation. His commentary states that governance should not aim to subdue free and compassionate people. If it does, it would be considered meaningless. Governance or rule should only apply over slaves and ignorant individuals to subordinate them to authority. "Good governance depends on good laws, poor governance on poor laws, and perfect governance on perfect laws," says the work [2, p. 43; 3, p. 10].

The work provides recommendations on fundamental aspects of city regulation, such as fair distribution of wealth and property, land allocation, honest acquisition of wealth, avoidance of greed and dishonesty, maintaining fairness in weights and measures, and conducting honest trade. It emphasizes that the people's acceptance and adherence to laws depend on their level of enlightenment. If the population consists of ignorant and inexperienced individuals, they cannot adequately accept the legal orders. "To implement laws among the people, experienced and virtuous individuals must be engaged in the process, and under no circumstances should ignorant and foolish individuals be involved" [2, p. 51].

Farabi references Plato's views on the various virtues of leaders. The first virtue is goodwill, the second is compassion, the third is a bright future, and the fourth is earned respect and authority [2, p. 52]. The text acknowledges that good order in a city (society) can only be

achieved if rulers fight against lazy and obstinate individuals prone to wrongdoing.

In his works, Farabi emphasizes that establishing equality among people fosters feelings of friendship. However, he acknowledges that it is challenging to consider slaves and exiled individuals as equal to those born free and virtuous. Equality lies in granting each individual a status befitting them [2, p. 55]. The text discusses crimes and punishments, identifying two types of punishable actions: disobedience to the law and acts against the law. "The greatest crime is a crime committed by a leader," says Farabi [1; 2, p. 55].

In his commentary, Farabi addresses Plato's notion of replacing existing legislators with other lawmakers. He asserts that lawmakers must tread a middle path between rejecting and accepting laws without causing chaos among the populace. He highlights the importance of young people listening to anthems that inspire them to pursue noble actions and courage through their struggles.

The text also discusses the physical exercises young people should perform during celebrations, such as horseback riding, weapons training, and wrestling, emphasizing their benefits. Additionally, it stresses the importance of rulers paying great attention to sacred places and temples. Rulers are responsible for ensuring the supply of essential foodstuffs for the city's population and addressing market-related issues.

Farabi's work provides numerous insights and conclusions about other necessities of human life.

### References:

1. Мирзиёев Ш. Миллий тикланишдан миллий юксалиш сари. Тошкент, 2020.
2. Форобий Абу Наср Фозил одамлар шаҳри. Тошкент, 2018.
3. Жалолиддин Румий. Ичиндаги ичиндадир. Тошкент, 2013.
4. Луканин Р.К. Органон Аристотеля. Москва, 1984.
5. Tuychiboev, B. B. (2021). THE ERA OF INITIAL IRON AGE MATERIAL CULTURE IN THE MID-SYRDARYA. *Bulletin of Gulistan State University*, 2021(2), 79-86.

6. Туйчибаев, Б. Б. (2022). ПЕТРОГЛИФЛАРНИ ХУЖЖАТЛАШТИРИШДА РАҚАМЛИ ТЕХНОЛОГИЯЛАРНИНГ ЎРНИ. *ВЗГЛЯД В ПРОШЛОЕ*, (SI-2).
7. Туйчибаев, Б. (2023). ҚОЯТОШ ТАСВИРЛАРИ ТЕМАТИКАСИ ХУСУСИДА. *Евразийский журнал социальных наук, философии и культуры*, 3(11), 50-53.
8. То'uchiboev, B. B. (2024). MUZEY-QO 'RIQXONALAR KOMPLEKSI-ZAMONAVIY MUZEYLAR SIFATIDA (PETROGLIF YODGORLIKLAR MISOLIDA). *Евразийский журнал социальных наук, философии и культуры*, 4(3), 88-92.
9. Yuldashov, A., Toychiboev, B., & Djoraev, A. (2024). AGRO-ECOLOGICAL CONDITION OF SIRDARYA REGION AND THE WAYS TO IMPROVE IT. *Science and innovation*, 3(C3), 5-10.
10. BOSIMOVICH, T. B., & ALISHER, A. (2022). FROM THE HISTORY OF THE ANCIENT DEFENSE WALLS. *International Journal of Intellectual Cultural Heritage*, 2(5), 61-65.
11. Туйчибоев, Б. (2024). ПЕТРОГЛИФЛАРНИНГ ТЕХНОЛОГИК ХУСУСИЯТЛАРИНИНГ ЎРГАНИЛИШИГА ДОИР МУЛОҲАЗАЛАР. *Muarrrix*, 2(1).