

## THE INFLUNCE OF GREEK PHILOSOPHY IN THE EPISTEMOLOGICAL VIEWS OF FARABI

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### ANNOTATION

This article describes the epistemological views of Abu Nasr Farabi, one of the great figures of Eastern philosophy, and his role in the development of Eastern philosophy. In the article, Farabi's views on the classification of sciences and the science of logic are compared with Greek philosophers, including the teachings of Aristotle. on the other hand, in the Muslim East, it was specially emphasized that he created the ground for the formation of a new philosophical school - the school of "Eastern Aristocracy" and its enrichment with materialistic ideas. Also, Farabi's concepts of "jawhar" and "oraz", the mind, are analyzed.

**Keywords.** Abu Nasr Farabi, Aristotel, Platon, Alexander of Aphrodisias, Euclid, Ptolemy, Porphyry, Hippocrates, Epicurus, Anaxagoras, Diogenes, Chrysippus, Aristippus, Socrates, Zeno, Epicureans, Stoics, Pythagoreans, and Cynics, "Al Muallim as-Sani", "Eastern Arastus", Eastern Renaissance, "On the Origin of Sciences" and "On the Classification of Sciences", "Introduction to Logic", "Preface to a Treatise on Logic", "Treatise on the Laws of Poetry", "Categories", "Introduction", "On the Virtues of Science and Art", "On the Origin of Bodies and Accidents", concepts of "jawhar" and "oraz", the mind, the philosophy of the Muslim East, induction, deduction and syllogism.

### DISCUSSION

The work of Farabi, a great thinker and encyclopedist of Central Asia, left an indelible mark not only in the history of the East, but also in the history of the whole world. Farabi, whose real name is Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan, was born in 873 in the city of Farab on the coast of Syr Darya in the family of a military officer belonging to the Turkic tribe. From a young age, he grows up to be eager for knowledge, knowledgeable and enthusiastic. "Al Muallim al-Sani" ("The Second Teacher", after Aristotle) for his deep knowledge of Greek philosophy, his commentaries on it and his promotion to the world, as well as his thorough mastering of the sciences of his time and his great contribution to the development of sciences. He was named "Eastern Arastus". At that time, the Somanid dynasty was ruling Movarounnahr. After receiving his initial education in Utror, the future philosopher continued his studies in Choch, Samarkand and Bukhara. Farabi goes to Baghdad to deepen his knowledge. On the way, the scientist will visit the big cities of Iran, Ray, Hamadan, Isfahan

and other places. Students and scholars from the Near and Middle East countries gathered in Baghdad. Here he got to know prominent scientists, Greek philosophers, representatives of various fields of science, and learned the secrets of science from them. For example, Abu Bashir studied Greek language and philosophy from Matta ibn Yunus (870-940), and medicine and logic from Yuhanna ibn Hiylon (860-920)<sup>1</sup>. According to some historical sources, Farabi knew more than 70 languages.

Farabi created in the early Middle Ages, during the Eastern Renaissance. This period is characterized by the growth of productive forces, the development of crafts, irrigation facilities, the construction of new cities, and the development of cultural and spiritual life. In the 9th-10th centuries, internal and external trade increased, especially with India, China, Byzantium, and African countries. This period was not without contradictions and enmities. Pharaoh's achievements and shortcomings, complex and conflicting aspects of that time were expressed in his philosophical views.

One of the scientist's services to science is that he interpreted the works of Greek thinkers and enriched them with new ideas. Alloma, first of all, wrote comments on Aristotle's works, and is known as a propagator and follower of his natural-philosophical ideas. Farabi is also known to have written commentaries on the works of Plato, Alexander of Aphrodisias, Euclid, Ptolemy, and Porphyry. In addition, he was familiar with the works of Hippocrates, Epicurus, Anaxagoras, Diogenes, Chrysippus, Aristippus, Socrates, and Zeno, and was well acquainted with the schools of Epicureans, Stoics, Pythagoreans, and Cynics<sup>2</sup>.

Al-Farabi created a classification of sciences that was perfectly calculated in the Middle Ages. So, on what basis did Parobi create the classification of sciences? What are the characteristics of science? The classification of sciences is a very complex and controversial process, and opinions on this matter are diverse and even contradictory. We can see the first somewhat consistent classification of the sciences in the philosophical heritage of Aristotle. He divides all knowledge corresponding to philosophy into three parts: theoretical, practical and creative knowledge.

After Aristotle, the scientists who proposed the most consistent classification of sciences are thinkers from Central Asia - Farabi and Ibn Sina. Farabi proposed his own classification of sciences based on the teachings of Plato and Aristotle. He expressed his views in the treatises "On the Origin of Sciences" and "On the Classification of Sciences"<sup>3</sup>. In them, he explained the description and details of Aristotle's ideas in about 30 fields of science known

<sup>1</sup> Khairullayev M. Renaissance and Eastern thinkers.-T.: Fan, 1993.-P.91

<sup>2</sup> Adamson, Peter. In the age of Al-Farabi, Arabic Philosophy in the Fourth/Tenth Century//Journal of Islamic Studies 22 (no. 2)-L.: Press, 2011. - P.131

<sup>3</sup> Khairullayev M. Renaissance and Eastern thinkers. -T.: Fan, 1993.-P.98

at that time. The thinker prioritized the fields of science that study nature and natural processes characteristic of the human organism. According to Aristotle's ideas, sciences are divided into three main parts: theoretical, practical and creative sciences, and they are divided into five types according to the object of study of the sciences: 1) the science of language (grammar, orthography, poetry, etc.) includes script etc.); 2) logic (consists of 8 sections, including concept, discussion, conclusion, syllogistic, dialectic, sophistry, etc.); 3) exact sciences (consists of arithmetic, geometry, astronomy, mechanics, optics, science of planets, music and gravity); 4) natural sciences, theology or metaphysics; 5) science about the city (including political science, jurisprudence, pedagogical ethics and speech)<sup>4</sup>.

Unlike Aristotle, Farabi presented metaphysics as a link between the "theoretical sciences of thought" and the "practical sciences of thought." Aristotle sees metaphysics as the science of higher things that can be understood through mental observation.

The classification of moral sciences comes from the analysis of the characteristics of existence and their reflection. His classification was primarily focused on the study of nature, thinking, and language and logic. According to Farabi, the purpose of scientific classification is to study and confirm the truth. It is science that can distinguish the thoughts that arise in our minds from lies. A scientist's science and knowledge in general is based on existence and accumulates on the basis of existence for a long time. Different sciences do not negate each other, but develop in relation to each other. They are aimed at understanding the world and achieving human happiness.

In Farabi's classification of sciences, natural and social sciences differ from each other in terms of their tasks. For example, mathematics, natural sciences and metaphysics serve to enrich the intellect with science, correct use of grammar, poetry and human sciences, correct explanation of knowledge to others serves for intellectual education. Politics, ethics, and pedagogy, the integration of people into a community, the laws and rules of social life. passes the task.

Farabi's epistemological views, that is, his teaching about knowledge, occupies a special place in the history of the development of philosophical thought. This point of the scientist is given in his "Preface to the Treatise on Logic", "On the Introduction to Logic", "The Meaning and Origin of Philosophy" and other works<sup>5</sup>. A thinker believes that a person is the highest being on Earth because of his ability to perceive things and events around him.

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<sup>4</sup> Казибердов А.Л., Муталибов С. А. Абу Наср ал-Фараби. Исследования и переводы. – Т.: Фан, 1986. – С.143

<sup>5</sup> Mahdi, Muhsin. Al Farabi and the Foundation of Islamic Political Philosophy. Chicago: The University of Chicago Press, 2011. - P. 76

In his works, Farabi expressed his views on the forms of cognition, the mental state of a person, the interaction of the soul, and logical thinking. provide mark does. Farabi in the book "On the Virtues of Science and Art" shows that knowledge changes from ignorance to knowledge, from knowledge of causality to knowledge of consequence<sup>6</sup>. Similarly, "On the Origin of Bodies and Accidents", the concepts characteristic of Eastern philosophy, "Oraz" and "Jawhar" are also discussed. According to Farabi, oraz, in the language of modern science, accidentality (changeable external characteristics of the isni) is the essence of the substance (the original unchanging substantial characteristics of the body, which is also immutable and eternal) reflects its characteristics.

A person can know reality through perception, intuition, memory, imagination, logical thinking, intellect, speech and other means and methods. The scientist also mentions the existence of emotional and intellectual knowledge, and that they differ from each other. In emotional cognition, certain qualities of objects, things and events are learned with the help of sense organs. At the same time, non-important aspects of things and objects, accidental features, are also perceived through intuition. With the help of the mind, by abstracting the qualities of an object, its essence, general characteristics, substantial characteristics, are understood. In a word, oraz is understood through emotional cognition, and jawhar is understood through mental cognition.

In his work "About the mind", Farabi emphasizes that the mind is, on the one hand, a product of mental strength, that is, innate, and on the other hand, a product of education<sup>7</sup>. Farabi believes that it is necessary to act based on the judgment of reason in managing the state, following the laws, in interpersonal relations, in observing the rules of ethics and conduct, in education. One of the valuable ideas of Farabi is his interpretation of the doctrine of the worldly spirit and the worldly mind and their existence. According to the thinker, a person's soul and mind do not disappear after death, but merge with the earthly soul and mind. So, the soul and mind of a person go to eternity. But they never come back and never show up. After they leave the body, they form a whole, all the spiritual wealth acquired by the mind and soul during life is collected and forms a living worldly soul and mind. In this doctrine of the thinker, there are clear ideas about the eternity of the world, the immortality of the human race, the continuity of human knowledge and intelligence, and the development of the spiritual culture of mankind. In his interpretation, intellectual knowledge becomes real science with the help of the mind of the universe. Advocating the rational way of knowing, epistemological knowledge is developing, put forward remarkable ideas for his time about observation, debate, methods of knowledge, emotional observation.

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<sup>6</sup> Khairullayev M. Renaissance and Eastern thinkers.-T.: Fan, 1993.- P.154

<sup>7</sup> Mahdi, Muhsin. Al Farabi and the Foundation of Islamic Political Philosophy. Chicago:The University of Chicago Press, 2011.-P.78

The scientist is the author of several treatises on the science of logic. These include “Introduction to Logic”, “Preface to a Treatise on Logic”, “Treatise on the Laws of Poetry”, “Categories”, “Introduction” and others. Farabi says about the nature and function of the science of logic in his book “Preface to the Treatise on Logic”: “It is an art that leads to correct thinking and reason whenever a person is lost in eloquence. It contains things that prevent errors when a conclusion is drawn by it. Its relation to the mind is what the art of grammar is to the language. Grammar came into being, just as it corrects human speech, logic science also corrects the mind in order to lead thinking on the right path where error may arise”<sup>8</sup>.

We can say that Farabi's views on the science of logic were influenced by Aristotle's ideas. In his works, he was able to clearly show the science of logic and its purpose and tasks, its place in knowing reality. It analyzes the basic forms of logic: concept, discussion, conclusion, proof, etc., and provides detailed information about induction, deduction, and syllogism (comparison). In his work "Introduction to the Science of Logic", the scientist divides the opinions that are known without any evidence into 4: acceptable (i.e. acceptable opinions); popular (i.e. popular opinions); product (i.e. thoughts realized as a result of perception and perception); primary knowledge (i.e. concepts perceived through the mind). Farabi's views on the science of logic have not lost their importance even now, they serve as a guide in higher educational institutions.

## CONCLUSION

To sum up, the classification of sciences, philosophical and epistemological ideas created by our great scholar Farabi made great changes in the development of science in the Middle Ages. Al-Farabi introduced Greek philosophical ideas into the philosophy of the Muslim East by studying Greek science in depth and writing commentaries on the works of Greek philosophers. This, in turn, gave a great impetus to the further development of Muslim philosophy. It created a foundation for the formation of a new philosophical school in the Muslim East - the school of "Eastern Aristocracy" and enriching it with new materialistic ideas. The ideas put forward by Farabi were studied with great interest by scholars of Muslim countries in the 16th-20th centuries. The legacy left by the thinker spread not only in Eastern countries, but also in Europe and had a significant impact on the development of socio-philosophical thought.

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<sup>8</sup> Казибердов А.Л., Муталибов С. А. Абу Наср ал-Фараби. Исследования и переводы. – Т.: Фан, 1986. – С.142

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