

AL-FARABI'S PHILOSOPHICAL VIEWS

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Abstract. This article discusses the philosophical treatises of Al-Farabi, his work, as well as comments on the works of Aristotle and other philosophers. His views on topics such as the doctrine of being, questions of matter and its development, the properties of the inorganic and organic world, the ratio of the physical and mental, problems of cognitive activity of a person, form and level of knowledge, the doctrine of logical thinking, the connection of thought and speech, the question of reason and its role in social activities of man, etc.

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Farabi Abu Nasr Muhamed (IX-X centuries) is a world-famous philosopher during the Muslim period of the East of the early middle Ages. He was one of the first popularizers of ancient philosophy, who tried to combine the teachings of Aristotle with Neoplatonism.

An outstanding scientist, philosopher, Abu Nasr al-Farabi was born in 870 in the city of Farab, located at the inflow of the Arys River into the Syr Darya now - the Otyrar district of the South Kazakhstan region of modern Kazakhstan. In the IX-X centuries, city of Farab was quite a political, cultural and commercial center, a junction point of caravan roads The Great Silk way connecting with Middle-Age Europe and Asia. Places such as madrasseh attracting travelers and explorers. He has the opportunity to be acquainted with the philosophical and scientific works of the Otrar library, which, according to some scholars, considered the rich and second in the world in the number of books and manuscripts after the famous library of Alexandria. He went to Bukhara, Samarkand, lived for many years in Baghdad, being the cultural and political center of the Arab Caliphate. Al-Farabi spent the last years of his life in Cairo, Aleppo and Damascus. All these cities are located on the Great Silk Way, which contributed to the multifaceted development of thought and its mastery of 70 languages and dialects (Arabic, Greek, Persian and Russian).

He studied the works of Aristotle, comprehending their meaning. Philosophy is not the last science, which was also good in mathematics, medicine, astronomy, and knew many languages despite the large number of sciences that he comprehended.

Ancient Greek philosophy had a great influence on him, which clearly influenced his personal worldview. Al-Farabi had the opportunity to be acquainted with the genuine works of Aristotle, Plato and other ancient Greek philosophers. Farabi wrote comments on such work: "Category", "Hermeneutics", "Sophistry", "Rhetoric", "Logic" and "Poetics", as well as "Introduction to Philosophy" by Porphyry and other thinkers. One of the unique Farabi works, the most popular is the treatise The Pearls of Wisdom, The Treatise on the Views of the Residents of a Virtuous City, The Philosophical Treatises, and The Big Book of Music. These paraphrases reflect not only a wide spreading of the ideas of the great Aristotle, but also in some areas of his activity provided rich material for studying the social and philosophical views of Abu Nasr himself. These paraphrases reflect attitude of Farabi to Aristotle as well to various philosophical problems. A founder of Sufism Ghazali had to admit that not one of the philosophizing muslims understood Aristotelian science as deeply as Al-Farabi and Ibn Sina. Al-Farabi was a unique mastermind who absorbed the atmosphere of the cultural environment of his homeland, Iranian, Indian and ancient cultures. That is why he managed to rise above limited ideas and prejudices, to make his thinking soft and flexible. Al-Farabi was able to give a synthesis of knowledge of his scope, an authentic encyclopedia of his time.

Compiling comments to the works of Greek philosophers and writing various essays about them is only the first stage of Farabi's scientific activity, reflecting a certain stage in the

development of his philosophical interests. Farabi is both original and informative works, the result of independent research on pressing problems of medieval socio-cultural thought. Their appearance, in our opinion, connected with the second stage of his activity, with the period of his scientific maturity, the heyday of creative independence and research abilities.

According to the content of Al-Farabi's work can be divided into the following groups:

- Treatises on philosophical issues, i.e. dedicated to common properties, laws and various categories;
- Treatises on the philosophical aspects of human cognitive activity, i.e. about the forms, steps and methods of cognition;
- Treatises on the study of quantitative, spatial and spatial relationships of matter, i.e., arithmetic, geometry, astronomy, music;
- Treatises considering various properties of matter and its types, properties of inorganic nature, animals and the human body, i.e. works in the natural sciences: physics, chemistry, optics, medicine, biology, etc.
- Treatises on linguistics, poetics, rhetoric, calligraphy;
- Treatises on socio-political life, features of the social system, issues of public administration, morality and its categories, problems of upbringing, i.e. work on state studies, politics, ethics, pedagogy, etc.

Unable to list the names of all the works written by the philosopher, and their coverage, it is necessary to disclose the main provisions of his philosophical views. The scientific views of Al-Farabi cover almost all philosophical problems of the Middle Ages: the doctrine of being, questions of matter and its development, the properties of the inorganic and organic world, the ratio of the physical and mental, problems of cognitive activity of a person, form and level of knowledge; the doctrine of logical thinking, the connection of thought and speech, the question of reason and its role in social activities of man, etc. The questions of being, its structure and categories especially detailed in the treatises "Essences of Questions", "Treatise on Differences", "On the Beginning of the Existence of Accidents and Bodies".

Al-Farabi, only externally and structurally reproducing the doctrine of the stages of the emergence of being like the Neoplatonists, pursues a completely different goal. The doctrine of al-Farabi leads in the opposite direction from the essence of Neoplatonism, it leads to freethinking.

According to Farabi, being consists of six stages, which are simultaneously the foundations of everything that exists and connecting with each other by a relationship of cause and effect. The first stage is the root cause (al-sabab-al-avval), the second stage is the second cause (al-sabab-al-sony), the third stage is the third cause, active mind (al-akl al-faol), the fourth stage is the fourth cause, soul (en nafs), the fifth stage is form (al-surat), the sixth stage is matter (al-modda). Everything that exists, and everything that we know in this world, comes from these six foundations (fundamentals), and all that exists, including these beginnings, divided into two types by their nature, principles and capabilities. Things belong to the first, from the essence of which their existence does not follow with necessity. Things of this kind called "possibly existing". Another type includes things from the essence of which their existence always and necessarily follows. Things of this kind called "necessarily existing", i.e. existing by themselves.

The root cause is God. Only he is inherent in uniqueness, while the other five principles are manifold. The second reason, which formed from the first, is the existence of celestial bodies, which by their nature differ from earthly bodies. The third step, or beginning, is a certain abstract cosmic mind whose function is to take care of a rational animal and strive to bring it to a degree of perfection.

The fourth, fifth and sixth causes are directly related to real earthly objects, to material things. In the philosophical system of Farabi, the main attention paid to the consideration of these three last stages of being. It is in their presentation that the content and essence of the

natural-scientific and philosophical ideas of the philosopher revealed - all that is valuable and positive that he achieved.

Farabi limits the power of God by removing him from interference in nature. This gives the thinker a wide opportunity to consider changes and the development of nature according to his natural laws, to approve ideas about the dominance of cause-effect relations in nature, to assert free will and the possibility of achieving human happiness in earthly life.

The most important thing is that, because of such a consideration, Farabi draws a materialistic conclusion based on the eternity of the world, nature and the indestructibility of matter. He writes: it, "essential being" is the reason for the existence of all things in the sense that it gives them eternal existence and generally excludes them from non-existence.

Al-Farabi's doctrine pays much attention to the categories of substance and accident, in the explanation of which he stands mainly on materialistic positions. Considering the question of the relationship between accident and substance, about diversity and development, the transient nature of form and incident, Al-Farabi brings to the main idea of his philosophy - to the eternity of matter.

Farabi pays great attention to the relationships and interconnections of form and matter. The form, in his view, is the unity of the figure, structure and other quantitative definitions, and matter is that of which things consist, that is, essence, foundation. In the section "On Matter and Form" from the "Treatise on the Views of the Residents of a Virtuous City", the philosopher writes that everything, object consists of two principles - the matter of "haul" and the form of "surat". Form exists thanks to matter, and matter is a substrate for forms. Forms do not exist by themselves. For their existence, they need a substrate. Their substrate is matter.

One of the most interesting aspects of the philosophical system of Farabi is his doctrine of knowledge, which he pays attention to in his works: "Philosophical questions and answers to them", "The essence of wisdom", "Comments", "On the beginnings of the existence of forms and accidents", etc. These works highlight the issues of the emergence of human knowledge, its relation to reality, cognition of objective reality, the degree of cognizability of the world, forms and types of cognition. When considering the problem of cognition, a scientist proceeds from the natural scientific achievements of his era and uses his knowledge in the fields of medicine, physiology, mathematics, astronomy, philology and other sciences. He considers the problem of cognition as part of the general task of ascertaining the essence of man.

The problem of cognition in the philosophical system of Farabi arises from his general doctrine of man and is associated with the consideration of man as a creature distant from nature, as a subject in relation to nature - the object. In relations with the surrounding nature, man acts as a knowing subject, and nature - as an object of knowledge. In the question of the cognizability of nature, the philosopher claims that a person receives all his knowledge from the outside, in the process of knowing the phenomena surrounding him. To do this, he endowed with many means and abilities: sensations, memory, representation, and most importantly - the mind.

Al-Farabi linked his doctrine of reason with mystical goals, but their achievement becomes possible only thanks to the utmost tension - intellectual forces. In connection with the strengthening of rationalism in the spiritual life of society, the problem of reason in philosophy of the middle Ages becomes extremely important and undergoes comprehensive development. This problem, in the solution of which, on the one hand, valuable ideas about the nature of human cognition were reflected, and on the other, the significant influence of mysticism reflected, expressed the question of the duality of truth - philosophical and religious, specific to progressive medieval philosophy. The issues of developing the theory of reason are covered in the writings of Farabi "Civil Policy", "Substantive Issues", "On the Importance of Mind" ("Maani al - ak!").

Equally valuable is the statement of Farabi about the specific features of logic and grammar. His interpretation of the basic properties and essences of linguistic expressions, speech and thinking confirm the provisions of modern science and testify to the depth of his ideas and the scientific approach to the phenomena studied. He points out that grammar is common with

logic, but at the same time, it is different because grammar gives rules for language expressions that are unique to the language of a given nation, while logic gives rules for language expressions common to all languages. The same thought is expressed in a clearer form in *Ihso al-ulum*: The grammar of each language considers what is characteristic of the language of a given nation and what is common in it for a given language and for another language, but not because it is common, but because it is especially peculiar to their language.

The logic of Farabi is one of the most developed parts of his philosophical system. Like Aristotle in ancient Greek philosophy, he was the first in the medieval "Muslim" East to give the most detailed and systematic description of the forms and principles of logical thinking. Many of Farabi's logical propositions have retained their significance to the present time, because in general in the field of formal logic, in the field of describing the basic natural principles and forms of thinking, there have been few changes since the time of Aristotle.

In many matters, relying on natural laws, the "second teacher" made scientific conclusions that contradicted official Islamic doctrine. Therefore, supporters of orthodox Islam condemned the philosophical and logical teachings of Al-Farabi, and the works were put to destruction.

However, Al-Farabi was the son of his time. He is an idealist and proceeds from the theological concept of God as the creator of the world. Therefore, Al-Farabi was an idealist, like many thinkers of the Middle Ages; admitted God as the root cause of being, but later emphasized the objective existence of the external world, its independence and independence from supernatural forces.

Farabi defended the knowability of the world. Sources of knowledge are the senses; intelligence and speculation. Farabi praised the role of logic in the knowledge of God and developed ways to prove its existence.

In Europe already in the XII-XIII centuries. Al-Farabi's works began to be translated into Latin and Hebrew, and in 1930-1932 in Paris, a French translation of the first part of the *Great Book of Music*, was published by French scholar Baron Rudolph d'Herlange.

The name Al-Farabi has firmly entered the history of world science and culture. His works, having a great influence on the European Renaissance, became a connecting bridge for the rapprochement of cultures and philosophies of the West and the East.

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