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THE WESTERN PHILOSOPHERS ABOUT ABU NASR FARABI

Annotation: In this article we are talking about the study of philosophy of al-Farabi in the studies of European researchers. The aim of the article is to study and consider the views of French researchers on the philosophical system of al-Farabi from the scientific and philosophical point of view. French researchers like Etienne Gilson, Baron Carra de Vaux, Henry Corbin, Alain de Libera, Philippe Vallat and others have an attractive study of the philosophy of al-Farabi. The study of the point of view of French philosophers shows that they basically consider al-Farabi to be a religious thinker and a representative of Sufism. They affirm in their studies that al-Farabi was not just a follower of Aristotle, but a philosopher, with a doctrine that is not only different from Aristotle's teachings, but is also against it with his mystical inspiration. They also show that the goal of al-Farabi's philosophy is to reconcile the teachings of Plato and Aristotle and by this way thinker wants to reconcile the philosophy with religion. In the process of research, the author used analytical, historical, systemic and comparative methods of analysis, which contributed to a comprehensive study of the problem. The results of the study can also be used in reading lectures and special courses on the history of philosophy.

Key words: philosophy, Sufism, theologian, theology, mysticism, religion, thinker.

ФИЛОСОФЫ ЗАПАДА О АБУ НАСЫРЕ ФАРАБИ

Аннотация. В данной статье речь идет об изучении философии аль-Фараби в исследованиях европейских ученых. Цель статьи заключается в изучении и рассмотрении воззрения европейских исследователей о

философской системе аль Фараби с научно философской точки зрения. Европейские философы, Французские исследователи Этьен Жильсон, Барон Карра де Во, Анри Корбен, Алан де Либера, Филип Валла и другие имеют привлекательные исследования о философии аль-Фараби. Изучение точки зрения французских философов показывает, что они в основном считают аль-Фараби религиозным мыслителем и представителем суфизма. В своих исследованиях они утверждают, что аль-Фараби не был простым последователем Аристотеля, он был философом, учение которого не только отличается от Аристотелевского учения, но и оказывается противоположным со своим мистическим вдохновением. Они также показывают, что цель философии аль-Фараби заключается в примирении учения Платона и Аристотеля и таким путем мыслитель хочет примирить философию с религией. В процессе исследования автором были использованы аналитический, исторический, системный и сравнительный методы анализа, что способствовало комплексному изучению проблемы. Результаты исследования также могут быть использованы при чтении лекций и специальных курсов по истории философии.

Ключевые слова: философия, суфизм, теолог, теология, мистика, религия, мыслитель.

Today, in the era of rapid development and globalization, it is becoming increasingly difficult to preserve national spiritual values. We, the peoples of Central Asia, cannot directly accept the incoming ideas of what globalization gives us. Our past culture has had a strong influence on the development of world science and culture for centuries. In the era of globalization, it is important to take into account the views of foreign scholars in order to properly assess the cultural values of the past. Western scholars have conducted important research on the scientific views of Central Asian scholars. In particular, the philosophy of Al-Farabi has been studied by a number of scholars. Abu Nasr Muhammad al-Farabi, one of the greatest philosophers of

Central Asia, has left a worthy mark on the history of Asia, the Muslim world and all of humanity with his philosophical knowledge. He not only commented on the works of Aristotle, but also introduced the schools of peripateticism in the Muslim East to philosophical formation, especially the formation and development of thought. Many works and researches on Al-Farabi's philosophical system have been carried out by Kazakh, Uzbek, Tajik, Soviet, Iranian, Turkish and other world scholars. It should be noted that many of al-Farabi's works have been translated and published in other languages. Al-Farabi's philosophical views have been known in Western countries since the early Middle Ages. Al-Farabi's works were translated into Latin by the twelfth century, along with al-Razi, Ibn Sina, al-Ghazali, and other great thinkers of the Muslim world. Today, al-Farabi's works have been translated into English, French, German, Spanish, and other languages of the major languages of Western Europe. Here are the names of some of the western scholars who made researches on Farabi's life and work. German Ley (Ley, 1962), Ernst Blox (Bloch, 2008), Remi Braga (Bragau, 1998), F.V. Zimmermann (Zimmermann, 1987), Yana Richard (Richard, 2008) and other scholars have explored various aspects of al-Farabi's philosophical heritage in their scholarly work. The contribution of French scholars in the study of Al-Farabi's philosophy is particularly noteworthy. Almost all French philosophers and orientalist have referred to al-Farabi's multifaceted research. Among them are Eten Jilson (Jilson, 1981; 1999), Baron Carra de Vo (Carra de Vo, 2001; 1900), Luis Massinyon (Massinyon, 1981), Ro-Dolf Erlanger, Marie Gouashon (Goichon, 1937; 1951) , Henri Korben (Korbin, 1986; 1993), George Anavati (Avitsenne, 1978), Ernst Blox (Bloch, 2008), Philipp Valla (Valla, 2004), Alan de Libera (Libera, 2004), Giyom Di (Abu Nasr al - Farabi, 2003), Louis Garde (Bouamrane, 1984). Philosophical researchers have studied the ontological, gnesological, social, moral, and musical aspects of Abu Nasr's philosophical legacy.

Let us consider the views of Eten Jilson, one of the founders of neotomism in Europe, on the philosophical views of al-Farabi. Eten Jilson studied mainly the philosophy of Eastern thinkers, but his respect for al-Farabi was high. Jilson writes of his research: Al-Farabi introduced the ideas of Neoplatonism in the teachings of Aristotle. From Jilson's point of view, al-Farabi taught Aristotle as a commentator on his works, but as a mature philosopher he formed and synthesized a new system in the teachings of many ancient Greek philosophers. Al-Kindi emphasizes the role of al-Farabi Ibn Sina in the development of the philosophical path of the ancient Greek thinkers. Indeed, Jilson affirms the complexity of understanding the essence of the teachings of Albert the Great and Thomas Aquinas. [1] Such a decision by Jilson is an indication of the high historical role of thinkers, especially al-Farabi and Ibn Sina, which is important not only in understanding Plato's philosophy, Aristotle and Neoplatonists, but also in medieval European philosophy. French philosophers study his treatise on the mind with interest ("Risala fi ma'ani al-akil"), translated by the medieval famous Spanish Jean. About this pamphlet, Jilson admits that the teachings of Aristotle were perfected by al-Farabi. For example, al-Farabi acknowledges six meanings of the three value terms of the mind in Aristotle's views. Of these, six of the six meanings, according to Jilson, had a strong influence on Ibn Sina.[2] Thus, Jilson clarified six meanings from the point of view of al-Farabi, when the values of the mind are compared with the teachings of Aristotle, some of these features are divided into other features. From the point of view of French scholars, we rely on reason in studying all the meanings of al-Farabi's works. It should be noted, however, that in his research, Jilson sought to portray al-Farabi not as a follower of Aristotle but as a philosopher with his own teachings. Al-Farabi differs not only from Aristotle in his teachings, but also from Aristotle. According to Jilson, al-Farabi's views on the mind are different from Aristotle's views on the mind. According to Aristotle, the real driving force of true consciousness is the god, al-Farabi does

not confuse real consciousness. Al-Farabi says that God is the highest point of the mind and the world, and understanding it is through emotional knowledge.[3]Jilson also argues that al-Farabi was in fact a Sufi. Refers to other sources with self-satisfaction and deep inspiration, but not to peripatetics [4]. Given this idea of Jilson, it seems to us that al-Farabi was a follower of Aristotle as an official commentator, descended from him, but not in his understanding of the nature of the world. However, it should not be forgotten that in the Islamic world, from the Middle Ages to the present day, al-Farabi is the second teacher, Aristotle as the first teacher. I will elaborate on the fact that our idea really exists al-Farabi was a faithful follower of Aristotle. Jilson confidently confirms this idea in his book Medieval Philosophy.

Another well-known French scholar, the historian of Islamic philosophy, the orientalist Baron Carra de Vo (1867-1953), also conducted a great deal of research on al-Farabi. He tried to show Al-Farabi's knowledge of music. From the point of view of the orientalist, Al-Farabi and Ibn Sina tried to reconcile ancient Greek philosophy with religion. According to a French researcher, I felt the same harmony in understanding music. We read about it in Cara de Von: "The thinkers who studied Arabic music in the tenth and twelfth centuries were primarily philosophers. The synthetic and encyclopedic school belonging to the great Neoplatonists sought to reconcile Plato and Aristotle with dogmatic ideas for the development of all sciences, and to establish close connections and logical hierarchies between them [5]. Thus, Carra de Vo al-Farabi is a well-known philosopher, mystic, and then a famous composer, whose treatise on music has been remarkable in the countries of the Islamic world in general from the Middle Ages to the present day. In fact, such a musical theory also existed in ancient Greece. Arab thinkers knew several Greek musicologists. It was also translated into Arabic, which was Ptolemy's treatise. But al-Farabi illuminated and deepened this theory in a completely new way. In many cases, this theory

has been further didactic and analytically analyzed in al-Farabi's teachings. In the Middle Ages, this source was considered one of the best works because of its in-depth analysis of its composition and scope, its philosophical approach with subtle ideas, and its vast practical experience [6]. Baron Carra de Vo reports that it belongs to the Middle Ages. Thus, Carra de Vo shows that Islamic musicology is very serious in comparison with the music of ancient Greece, ancient Judaism, ancient Egypt. In the ancient world, nations other than the Arabs played music with many musical instruments to the king, in military shootings, marches, and other occasions.[7] One of the greatest French philosophers of the twentieth century was Henri Corben (1903-1978). Corben is a follower and disciple of Eten. Corben's famous book, A History of Islamic Philosophy, discusses al-Farabi's research and his autobiography. He then writes of al-Farabi: He is fluent in Turkish and Persian, He also knew Arabic and understood 70 languages according to legend [8]. Corben like Jilson, and Carre de Waw, considered al-Farabi is a great philosopher, religious, and mystical scholar. According to him, al-Farabi lived a very humble life and walked in the guise of Sufism. Demonstrating al-Farabi's attitude to music, Corben confirms that the thinker liked to participate in music sessions and that he was a great performer. He considers his treatise on music to be the most important source in medieval musicology.[9] Korben emphasizes that al-Farabi first and foremost demonstrates the essence and existence of the Creator with his logical, metaphysical ideas. Coincidentally, Farabi's idea is consistent with "Hellenistic philosophy" with Islamism. The concept of the active mind separates al-Farabi from the teachings of Aristotle and brings him closer to Neoplatonism.[10]

The culmination of Korben al-Farabi's work examines and is inspired by the theory of prophecy about the ideal city, emphasizing that it is inspired by Plato's theory, most importantly in political philosophy. Corben and others consider the thinker's ideal city theory to be the same as politics. In fact, Farabi

was practically not close to social work, Korben says. According to the French philosopher, politics is related to al-Farabi's cosmological and psychological system. In Al-Farabi's ideas, the ideal city ruled by prophets and imams, as well as the thinker, it would be better to think of the interdependence of the world as a political philosophy, the philosopher Korben [11]. Philosophers and prophets are associated with reason and the holy spirit. Another well-known modern French philosopher was Alan de Libera al-Farabi. The French researcher mainly studies al-Farabi's philosophy in his book *Medieval Philosophy*. He writes that al-Farabi began his career in Baghdad during the Abbasid period and was in Damascus with Prince Sayfuddawla. The French philosopher considered al-Farabi as an original philosopher and a famous medieval philosopher. According to him, al-Farabi radically developed ancient Greek philosophy on Islamic soil.[12] Alan de Libera, like other French philosophers, affirms that al-Farabi accepted the teachings of Aristotle with Plato. Al-Farabi's study of the ideal city pamphlet recognizes him as a great politician, - says the French philosopher Henri Corben. Libera writes that the great idea of the ideal city, the theory of kings in Plato's philosophy, is analyzed in Muslim thought [13]. Libera also informs readers of the Latin translation of Al-Farabi's work. His works, translated into Latin, are of special importance, according to Libera, in his treatise on the classification of sciences and the mind. The French philosopher considers two fundamental themes of medieval thought to be related to al-Farabi: 1) Adaptation to Plato's emanational teaching based on the cosmology of the world's representative Aristotle. 2) Aristotle creates an empirical doctrine, an original synthesis of al-Farabi with Plato's theory of ideas. This consciousness is located between the abstract knowledge, emotional and intuitive cognition human consciousness and active consciousness [14]. Alan de Libera argues that even al-Farabi's theory of cognition implies a harmony between Aristotle and Plato. According to Alan de Libera, al-Farabi was the first to shed light on the possibility of metaphysics in philosophical creation, the

validity and absolute unity of the unified first cause, the cosmological system, and the emergence of the wild world.[15] Another French researcher discusses al-Farabi's views in his book, *The School of Farabi and Alexandria*, by Philippe Valla. In the introductory part of Valla's book, al-Farabi writes about his life, clarifying that the commonalities in the views of Plato and Aristotle are remarkably well written in Arabic, the linguistic chaos of the works of other thinkers can be compared with the works of the following thinkers: Ibn Sina, al-Kindi. Therefore, according to Valla, every reader has the impression that the texts are incomplete. According to French orientalists, the works of al-Farabi to us can be found in philosophical schools in Baghdad or Damascus or Aleppo in the form of lecture notes. Therefore, the language of these works was very simple and fluent [16]. Philip Valla tries to prove this in several linguistic facts and in the works of other scholars al-Farabi did not know Greek. The thinker travels from Persia to Egypt Valla writes that there are two reasons for this: first, the social security that the thinker traveled for himself, and second, of course, to find food [17]. Thus, the French researcher considers many historical and linguistic issues related to al-Farabi, acknowledging that he stops at his other studies. Researchers acknowledge that the historical role of philosophy lies in the perfect man. As we can see, al-Farabi and his philosophy were in the spotlight of French researchers and philosophers. We looked at French philosophical researchers who studied Al-Farabi's ideas. The number of French scholars who have studied al-Farabi's philosophy is greater than we can imagine. The study and research of Al-Farabi's work is long and extensive in France, and there is also the opportunity to write several dissertations. Keep in mind that al-Farabi is world-renowned. Not only French scholars, but also scholars from other European countries, England, Germany, Italy, Spain, have also studied the philosophical views of al-Farabi. Numerous studies have been conducted in both Iran and Turkey. If we compare, there is a significant difference in the ideas and research of Soviet scholars with the views of French

scholars in the study of al-Farabi. It should be noted that the rapid development of materialist atheists by Soviet scholars tried to portray al-Farabi ideologically. They do not even think of al-Farabi as a Sufi like the French, but rather regard him as a rationalist and seek materialist ideas from his views. French researchers, on the other hand, argue that concepts such as "materialism," "materialistic," "ideas of heaven," and "atheism" are completely incompatible with al-Farabi's philosophy. igious person, a Sufi, but he was a great philosopher and thinker who showed us the way to happiness. He writes in *The Sign of the Way to Happiness*: "... let us understand beauty only when we attain happiness, but let us understand beauty, only because of the art of philosophy we come to a clear conclusion that we attain happiness because of philosophy" [18].

Based on the above evidence, thinkers such as Jilson and Alan de Libera consider almost all al-Farabi to be a theologian, a Sufi, according to modern French studies from Ethen. Nevertheless, al-Farabi is the second teacher, faithful follower, and commentator in the Muslim East after Aristotle. Basically, Jilson's followers argue that al-Farabi's teachings are contradictory religious and mystical. When French scholars explain the teachings of religion and mysticism, al-Farabi admits that in addition to the influence of the Qur'an, he was influenced by the teachings of the Neoplatonists and Zoroastrianism. This article focuses on the works and scientific heritage of European scientists. It should not be forgotten that French Orientalists began to translate and research our culture into French in the seventeenth century, and they are still actively translating scientific works and conducting research activities. Undoubtedly, our compatriots today and our young generation of French scholars should know that our past has made a great contribution to the spread and preservation of our culture on the world stage.

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