

METHODS OF KNOWING IN THE IDEAS OF ABU NASR FARABI

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ABSTRACT

This article reflects the philosophical and epistemological views of the great thinker of the East, Abu Nasr Farabi, about knowledge and ways of knowing. In addition, Farabi's ideas about the science of logic and methods of logical knowledge, which he considered to be the most reliable way of knowing, and the concept of active mind were analyzed.

Keywords. *Abu Nasr Farabi, philosophy, epistemology, reason, active mind, intuition, mental and emotional cognition, understanding, imagination, conclusion, judgment, logic, syllogism, axiom.*

АННОТАЦИЯ

В данной статье отражены философско-гносеологические взгляды великого мыслителя Востока Абу Насра Фараби на познание и способы познания. Кроме того, были проанализированы представления Фараби о науке логике и методах логического познания, которые он считал наиболее достоверным способом познания, и концепция активного разума.

Ключевые слова. *Абу Наср Фараби, философия, гносеология, разум, деятельный ум, интуиция, ментальное и эмоциональное познание, понимание, воображение, вывод, суждение, логика, силлогизм, аксиома.*

INTRODUCTION

The rich scientific heritage of the great thinker of the East, Abu Nasr Farabi, is studied with great interest not only in the East, but also in the West. His socio-ethical, philosophical-epistemological views served as the main guide for Muslim philosophers after him. This article talks about Farabi's philosophical and epistemological ideas, thoughts on ways of knowing, and the concept of active mind.

LITERATURE ANALYSIS AND METHODS

In this article, Abu Nasr Farabi's works "About the essence of Plato's laws" and "Aristotle's philosophy" were used as the main source, and Turkish scientist Mahdi Muhsin's work "Al Farabi and the Foundation of Islamic Political Philosophy" was used as an additional source. Historical, logical, analysis and synthesis and objectivity methods of scientific knowledge were used in this article.

DISCUSSION AND RESULTS

Abu Nasr Farabi was born in the city of O'tror (a city located in Shymkent region of present-day Kazakhstan) in 256-257 Hijri. His father was a military officer. Young and sharp-witted, Abu Nasr was interested in science early, mastered Arabic and Persian languages perfectly. Farabi studied Sanskrit (the ancient Indian language) and knew it well. Belonging to the Turkic people, he knows his mother tongue well and acquired various languages and sciences at a young age. He spent most of his life in Baghdad learning and creating. That's why he knew Arabic and Greek very well.

Farabi was an inteclopedic scientist who mastered various sciences. He was more interested in philosophy, logic and religious sciences. He wrote dozens of books on philosophy, logic, theology, ethics, politics, astronomy, chemistry, music and other sciences. Farabi divides knowledge into practical (vocation) and theoretical (science). In the framework of theoretical knowledge, the main place is occupied by philosophy, which Farabi describes as the science of the general characteristics and laws of existence, and defines its relation to certain sciences as the relation of the general to the particular. In the Pharoabi system, the rule about philosophy "science of sciences" is expressed.

Farabi was the first to create a classification of sciences in the Middle Ages, which was considered an encyclopedia of scientific knowledge at that time. In his classification of subjects, Farabi takes into account the uniqueness of the thing to be studied, the nature of its laws, and the means of knowledge characteristic of them.

According to Farabi, science, and all knowledge in general, does not come from subjective desire and desire, but rather as a result of human needs that grow more and more in relation to them. Farabi's classification of sciences had a strong influence on the classification of sciences in the East and in Europe, and played an important role in their development.

Nature comes before the receiver (subject), "what is perceived by feeling comes before its perception, what can be known, exists before the knowledge related to it"¹. Farabi notes the infinity of the process of knowledge of nature and believes that it goes from ignorance to knowledge, from consequence to cause, from event to essence, from oraz (accident) to substance (substance).

Farabi distinguishes two stages of cognition, emotional and mental. Focusing instead on emotional knowledge, Farabi pays special attention to each of the five senses that connect a person with the outside world. Farabi examines each type of sensation in relation to the specific sensing part of the body. According to Farabi, any

¹ 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.78.

sensation is the result of the external physical impact of certain properties of things that exist independently (objectively) on the sensing organs of the body. Farabi distinguishes between memory, imagination and imagination, the middle ground between feeling and thinking, and connects them with the emotional stages of cognition. According to him, their physical organs are located in the front part of the brain. But what is characteristic of man is intelligence, not intuition and intelligence, which are also found in some isolated animals. Unlike animals, "man acquires knowledge through the mind and senses"². "Mental power" gives the mental appearance of external objects. Unlike feeling, thinking learns about things in the process of thinking, that is, it gets distracted from the emotional qualities of things and finds in them the most general essence and essentials. In addition, intelligence, unlike emotion, is characterized by understanding.

Abstract scientific concepts, including those related to mathematics, reflect the properties of certain existing bodies, regardless of how far they appear to be separated from the external world. The method and nature of the two forms of knowledge - emotional and intellectual - determines their description in two ways: from perceptual qualities to mental essences, that is, from concreteness to ignorance, and from the mental aspects of objects to their emotional qualities, that is, from ignorance to concreteness.

Farabi distinguishes a number of stages in intellectual knowledge, which testifies to his deep penetration into the essence of what is known. It is manifested in moving away from a specific thing, isolating the common thing in it, and then using this common thing to penetrate deeper into the essence of a specific thing. Ultimately, after knowing all the material things on earth, the mind moves on to know the heavenly bodies. Worldly knowledge merges and mingles with heavenly knowledge, and under the influence of this worldly mind, an active mind is attained.

An active mind (*al-aql al-faol*) actively participates in a person's knowledge of the world. It conveys emotional information for thinking. Thinking leads to deep and comprehensive knowledge. In the end, it is enriched with all knowledge about the world and leads to eternity. The active mind serves as a mediator between man and the first cause. The first cause is also related to him. The active mind is connected with the spirit in the body, and thus the nature of the divine life is transferred to man, so that his knowledge enters into eternity in the form of intellectual power.

Farabi was the founder of the logical system of "Kulliyat", and because of it he received the special title "al- Mantiqi" (Logic). He wrote commentaries on all the

² Atay Hussein. Farabi's theory of creation. - Istanbul: Dionet magazine. XVI/3, 1977. - pp. 56-64.

works of Aristotle in the field of logic. In addition, he himself is the author of many works on logic.

Farabi saw the method of scientific knowledge in logic. Logic serves to determine whether a thought process is right or wrong and deals with categories, that is, essences that are understood by the mind. "Logic," Farabi writes, "when used in one or another part of philosophy, is essentially a weapon, with the help of which one achieves reliable knowledge about all that is covered by theoretical art"³. He also made a great contribution to the development of logical terms. He tried to find a connection between logic and grammar, logical thought and its verbal expression. For example, defining the object of logic, it shows the following: 1) Having a talent and with its help a person thinks through concepts, acquires science and art; 2) categories that appear in the human soul and are called inner speech; 3) the interpretation of the interaction of grammar that the expression that appeared in the mind is an external speech is still relevant today.

A lot of attention is paid to looking at logical forms such as logical concepts, judgments and conclusions, various relationships, divisions and descriptions and symbols of different forms of concepts, as well as the characteristics of scientific concepts - their difference from ordinary concepts, their expression in language, that is, to the issue of scientific terms. Analyzing the sentences, Farabi looks at the relationship between the subject (owner) and the predicate (section) based on the volume and content. Farabi's attempt to separate judgments depending on the predicables appearing in them as predicates deserves special attention.

However, Farabi's greatest interest is in the conclusion. His doctrine of real discussions, which can be derived from deductive generalizations to particulars as a starting point, is excellent. These truths, which constitute the first discussion of qiyas (syllogism) and the proofs in arguments, are four: maqbulot (determination), mashurot (generally accepted), azhazaot (private perception, emotional knowledge), maquloti first (primary concepts; accepted truths without proof - axioms)⁴. In Farabi's works, there are a number of valuable ideas about the structure and forms of comparison, the causes of logical errors, non-contradiction laws, the sufficiency of the basis, and so on.

CONCLUSION

To sum up, the classification of sciences, philosophical-epistemological ideas created by our great scholar Farabi made great changes in the development of science

³ Alper Umar. Philosophy of mind-revelation-religion relations in Islamic philosophy. - Istanbul: Moonlight Bookstore, 2000. - P.143.

⁴ Ali Yasin Cafer. Al-Farobiy fi hududihi va rusumihi. - Bayrut, 1985. -P.121.

in the Middle Ages. 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. In the Muslim East, a new philosophical school created the foundation for the formation of the "Eastern Aristocracy" school and enriched 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 is only the East not only in their countries, but also in Europe spread and in the development of socio-philosophical thought had a significant impact.

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