



“FARABI.... ?

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ABSTRACT

The need in the process of education to use the phenomena of nature and in this way to educate a person who knows how to treat other people correctly, learn the rules of the internal structure of society and meet its requirements.

KEYWORDS

Farabi, mind, behavior, Central Asia, Baghdad science

INTRODUCTION

Recently I had to witness a not very pleasant conversation. “Farabi.... ? Who is he? What nationality was he? the answer was: “I don’t know... Why would you? ”. Do the younger generation need to know about scientists? I had to sit a little and remind the young people that we are people. Intelligent beings. We need knowledge. And what makes us different from animals? Intelligence!!! Story!!! The knowledge left to us by scientists !!!!

- “Farabi considers man the most perfect and mature end of world development. Accordingly, in his works, he says that it is necessary to teach and educate a person, and notes that the main place is occupied by questions of the goals expected from the methods of education.

The need in the process of education to use the phenomena of nature and in this way to educate a person who knows how to treat other people correctly, learn the rules of the internal structure of society and meet its requirements.

Abu Nasr Farabi mainly pays attention to two aspects of a person's spiritual life: his mind and behavior. Therefore, in his opinion, education should be aimed at making a person mature and perfect both intellectually and morally.

Information about the life of al-Farabi is scarce. Only the years of al-Farabi's death and his move to Damascus are known for certain, the rest of the dates are approximate. This situation is due to the fact that the available sources containing biographical information about al-Farabi were created rather late, in the 12th-13th centuries.

There are references to an earlier biography of al-Farabi, given in a reference work on the great sages of the past ("Tabaqat al-umam"), compiled by Said al-Andalusi, the author of the 11th century, but this work has not reached our time, and is known only from citations and references in other sources. Where was Al-Farabi born? Locality Farab (modern Otrar, South Kazakhstan), where the Arys river flows into the Syr Darya. (A contemporary of al-Farabi, Ibn Haukal, pointed out that Vesij belongs to the number of cities in the Farab district, from which Abu-Nasr al-Farabi comes) Where did Al-Farabi study?

It is assumed that al-Farabi received his initial education at home. Information was found that before his departure from Central Asia, al-Farabi visited Shash (Tashkent), Samarkand and Bukhara, where he studied and worked for a while.

Where did Farabi continue his studies?

The philosopher continued his education in Baghdad, the capital and cultural center of the Arab Caliphate. Along the way, he visited many cities of Persia: Isfahan, Hamadan, Ray. Al-Farabi settled in Baghdad during the reign of Caliph al-Muqtadir (908-932) and began to study various sciences and languages. It is known that he went to medicine, logic and the Greek language.

Baghdad was the center of attraction for the intellectuals of that time. It was here that the famous school of translators worked, in which the Nestorians played a significant role. They translated and commented on the works of Plato, Aristotle, Galen, Euclid. There was a parallel process of mastering the cultural achievements of India. Such work also stimulated independent creative activity. Al-Farabi's mentors in Baghdad were Yuhanna ibn Haylan and the famous translator of ancient texts into Arabic Abu Bishr Matta.

Soon al-Farabi became a famous scientist.



Abu Nasr Farabi became one of the founders of the culture of Central Asia with the names "Arast of the East" and "Second Teacher". The personality and activities of Farabi attracted the attention of many scientists, there were many disputes and discussions about him. Many cultural figures of the world, including Nizami Ganjavi, Shota Rustaveli, Nasir Khisrav, Mirzo Ulugbek, Abdurakhman Jami, Alisher Navoi, Zahiriddin Mohammad Babur, Grigor Tativatsi, Ioanne, were influenced by his

indelible scientific and cultural heritage. It is said that Petrici, Roger Bacon, Zicher of Brabant and hundreds of other ascetics of science formed themselves, realized their identity and found the way of independent creativity.

Farabi was a modest and shy man, he had neither property nor wealth. He was a thinker who devoted his life to exploring areas of science and writing books. Although he left his homeland, he did not forget his native language, Turkish, wore national clothes and followed national customs. Since he surprised everyone with his high knowledge, he was known among the people under the name "Mualimi Sani", that is, "the second teacher." In addition, according to many sources, Farabi knew, in addition to his native language, more than seventy languages, such as Arabic, Persian, Greek, and Syriac.

The contribution of the famous Central Asian scientist Abu Nasr al-Farabi to the science of logic is incomparable. Farabi managed to develop the simplest means and methods for studying Aristotelian and ancient Greek logic as a whole, which were as clear as possible to a wide range of readers, which no other thinker has yet been able to do. Historians of logic say that with these recommendations Farabi added a certain grace to Aristotle's logic and achieved a further increase in his position among readers.

Such forms of thinking as concept, judgment and conclusion are explained very broadly, comprehensively and in detail in the works of Farabi.

Humanitarian ideas occupy a special place in Farabi's views on education. According to him, a mature team can be a team that brings happiness to a person. Creating a perfect person and bringing him to happiness should be the task of the head of any state team.

Farabi said that the upbringing of a person should be carried out by two different methods. The student must voluntarily strive to acquire the necessary mental and moral qualities - to be educated, to love the truth and be brave, to be faithful to friends. To have such human qualities, there must be a community that brings happiness.

Therefore, the only task of education is to prepare an ideal person who is able to fully meet the needs of society and serve to maintain it in unity, peace and prosperity. These views of the scientist are clearly expressed in the treatises "Views of Science on the Ideal Urban Population" and "On the Acquisition of Happiness."

The scientist says that education is carried out only by word and training, and formation is carried out by practical work and experience.

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