



## THE ESSENCE OF THE VIEWS ABOUT THE RELIGION OF ABU NASR FARABI

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### ABOUT ARTICLE

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**Abstract:** This article provides a philosophical analysis of Abu Nasr al-Farabi's views on religion and discusses the interrelationships between religion and philosophy. The article discusses the scholar's statement that religion is an important source of strengthening human morality and enlightening, and highlights its current significance.

## ABU NASR FOROBIY DINI HAQIDAGI QARASHLARNING MOHIYATI

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### MAQOLA HAQIDA

**Kalit soʻzlar:** din, falsafa, ilm, meros, islom falsafasi, baxt-saodat.

**Annotatsiya:** Mazkur maqolada Abu Nasr Forobiyning din haqidagi qarashlari falsafiy tahlil qilingan hamda din va falsafaning oʻzaro bogʻliqlik tomonlari haqida fikr-mulohaza yuritilgan. Maqolada allomaning dinni inson odob-axloqi va maʼrifatini yuksaltirishdagi muhim manba ekanligi yuzasidan fikrlar keltirilgan, falsafiy tahlil etilgan hamda hozirgi kundagi ahamiyati yoritib berilgan.

## СУТЬ ВОЗЗРЕНИЙ О РЕЛИГИИ АБУ НАСРА ФАРАБИ

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<b>Ключевые слова:</b>	религия, философия, наука, наследие, исламская философия, счастье.	<b>Аннотация:</b>	В этой статье дается философский анализ взглядов Абу Насра аль-Фараби на религию и обсуждаются взаимосвязи между религией и философией. В статье обсуждается утверждение ученого о том, что религия является важным источником повышения человеческой морали и просвещения, и подчеркивается ее текущее значение.
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**INTRODUCTION**

At present, one of the main directions of state policy in the Republic of Uzbekistan - free-thinking, spiritually high, independent and active training of personnel, along with their national heritage and rich spiritual thinking is defined as an important task to integrate into their worldview. The importance of national and universal values, historical and spiritual heritage in this regard cannot be overemphasized. As noted by President Shavkat Mirziyoyev: "Preserving the historical heritage, studying and leaving it from generations to generations is one of the most important priorities of the policy of our state". In this sense, the integration of education and heritage created by our national heritage along with the study of advanced foreign experience in order to raise young people as potential achievements and potential is a factor that gives spirit and aspiration to the realization of the idea of "from the national revival towards the national ascension".

**THE MAIN RESULTS AND FINDINGS**

The ideas of the incomparable thinker of the East, Abu Nasr Farabi, about religion, are also peculiar, religion is necessary for the administration of society, the main task of which is an expression of service to society, for the sake of human happiness. The scientist believes that different religions can exist in one state, in peoples, without opposing each other. Farabi says that religion does not outweigh the interests of people, the state, but, on the contrary, helps religion in the implementation of the functions of the state and society.

Farabi tries to shed light on the essence of philosophy, religion and theology and their relationship to each other, the distinctive aspects, the position they hold in society. Religion, in its opinion, is the reflection of things and bodies or the reflection of their images in the hearts of

people. Since it is difficult for the masses to understand how things and objects exist in reality, they are sought to teach them in different ways and means, in particular through imitation images. According to the thinker, when philosophers perceive the world through concepts, the pious perceive things and things in the form of imagination. The scientist clearly shows the difference of philosophical and religious knowledge from each other. Religious teaching, as the ancients say, is an imitation of philosophy. Their both also cover the same subjects and phenomena, they both give the initial knowledge of things, give information about the main reason for their appearance. Philosophical and religious knowledge shows that the noble purpose of human existence is the achievement of happiness. "If philosophy gives them all this through the essence and concepts that the mind can perceive, then the "religious doctrine" shows them with the help of imagination. As a result of this, philosophy proves them all, while the religious doctrine asserts that "believe in them (existence)", - said Al Farabi.

Al Farabi will be in groups not only the religious sect of the people, but also their different signs, depending on their natural characteristics, abilities, intellectuals, as well as on the knowledge and skills gained in the process of studying knowledge and accumulating vital experience. To this end, the thinker advocates the view that when all people and peoples mobilize their intellectual and creative, spiritual abilities, the life of society, the living conditions of people are increasingly improved and people are perfected: "The basis that unites them in relation to people is humanity, therefore, people should live in mutual peace because of their belonging to the category".

In the XV-XVI centuries, many scientists continued research on the scientific heritage, life and creative activity of Farabi in a number of works. In particular, the scientific heritage of Farabi is widely analyzed in the works of Abdugaffar Qazvini "Nigoriستاني Gaffari", Majbuddin Muhammad Ali Husayn "Majmu Al avliyo". It was noted by them that Farabi and his followers philosophically interpreted the beliefs of the Islamic religion and developed them widely in the rationalistic direction. They also interpret Farabi as the first Islamic religion in the Islamic world and the master who founded the theory of Islamic philosophy.

In his book "The Opinions of the People of the Perfect City", Farabi says that Allah is the creator and the motivator of all things, how to make a diagnosis for him, that his existence is preferred over all beings. The philosopher believes that Allah does not have a partner, that is, his existence belongs only to himself, not to anyone other than himself. Allah almighty is distinguished from other creatures by his presence, he is different from other living creatures by his uniqueness. The scientist believes that Allah is the almighty, the judge, he is the truth. In particular, about his holiness, Farabi says: "He (Allah) is the judge, his dominion is an

expression from knowing the best things with the most preferred knowledge. He knows from what he is most perfect in his understanding and cognition. And the knowledge that is most perfect is an expression from constant knowledge, it does not have knowledge goes away, and this knowledge is its own sign”.

On the scientific heritage and activities of Abu Nasr Farabi one can show the scholars of the present period John Kumar, Jamil Saolibiy, Usman Amin, Hanna Al-Faxuri and Hanna Al-Jarra, Umar Farrukh etc. Who have worked in arabic. Umar Farrukh, in his work “Two Farabi”, widely used medieval schools dedicated to the creativity of Farabi and Ibn Sina and scientific research of Western Orientalist scientists, in which the Farabi worldview and works are detailed and chukur interpretation. Popular Western scientist R.Hammond of the present time in his book “The Philosophy of Farabi and its impact on medieval philosophical thinking” admits that the worldview of Farabi is close to medieval philosophy and religious views in Europe. He also describes Farabi as a religious figure of mysticism, one of the founders of the formation of the famous Foma Aquinsky philosophy in the XIII century. According to European scientists, the medieval Muslim thinker – Farabi in his works studied mainly the religion of Islam, theology, the universe and the connection between themadorlik and the issues of unity.

Farabi studied various fields of medieval science. He came into contact with people of different religions, philosophical and political views, not afraid of religious obstacles.

Farabi's views on a fair, virtuous society, democratic governance of the state are noteworthy. In the fair ideal society of the thinker, a high assessment is given to the productive work of people, to the owners of knowledge, their intelligence, virtue, life experience. Such attributes as religious hostility, hatred for other religions are not a specifics. For him, the most important thing is not that people follow this or that religion, but the solemnity of enlightenment, the prospect of science, the perfection of man, happiness, the decision of goodness, the mutual solidarity of people.

Allah, apart from these, is glorious, glorious and noble. Farabi illuminates these issues in detail in his book named above. In general, Farabi does not deviate from the rules of Islamic philosophy when he interprets the question of Allah and his attributes, the creator of his creatures, joins the manifestations of religion in this regard.

### CONCLUSION

The worldview of Farabi is free from religious superstition and is based on freedom of religion. He treated Islam with great respect, the Qur'an. He perceived it as a source of teaching people to conduct. At the same time, the user, in the interests of his mercenary and personal interests, did not agree with the opinion of those who provoked ignorance. Thus, the great

philosopher Perfect is in favor of the correct understanding of religion by the people of the city. In his imagination, religion serves as an important tool in the achievement of human happiness.

From the above points of view it is known that the thinker does not oppose the religious beliefs and rituals in any place of his works, does not criticize the ahkomlarni in it. On the contrary, he treats religion with great respect, emphasizing its educational and regulatory function. He also advocated the idea that religion should serve human perfection and enlightenment. His worldview is based on religious superstition and freedom of religion.

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