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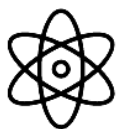
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RECENT SCIENTIFIC INVESTIGATION



OSLO, NORWAY

6-8.12.2020



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







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HISTORY AND ARCHEOLOGY, ARCHIVAL STUDIES

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GREAT MAN OF THE GREAT STEPPE PRIDE OF THE NATION ABU NASIR AL-FARABI 1150

Abstract. *At the same time, as last year, he was one of the founders of the Turkic spirituality of the great steppe-Abu Nasr al – Farabi, who was born in the city of Otrar, and was one of the thinkers who spent his childhood in these countries - Abu Nasr al-Farabi. His full name is Abu Nasir Muhammad Ibn Muhammad Ibn Tarhan Ibn Uzlag al-Farabi at-Turki (870-950)) was. Since the world-famous philosopher-encyclopedist, scientist-encyclopedist: doctor, physicist, psychologist, mathematician, astoronomist, musician, poet, etc., He put forward his ideas and multiplication of metaphysical and ontological problems. Thanks to their knowledge and literacy, the world has become a "second teacher".*

Keywords: *scholar and lexicographer, physician, physicist, psychologist, mathematician astronom, musician, poet.*

According to legend, the Uzbek scientist B. khairullayev " al-Farabi should get his first education in one of the Otrar madrassas. Because since ancient times, one data, the rest, various crafts and science Maurennahrda teach children, parenting, learning, starting from the moment when their five-year-old " gives information about that. "Al-Farabi studied and was brought up in Otrar until the age of 20, then visited Samarkand,

Bukhara, Hiua and most of the East, and for a long time was in Baghdad the political and cultural center of the Arab Caliphate."



XI ғасырда М.Қашқари жасаған шығыс жарты шар картасы

Abu Nasir grew up in science from childhood, fortunately, at that time he had a very rich library. Al-Farabi studies Persian and Greek, and reads scientific treatises in this language. After receiving primary education in Farab and Massa, al-Farabi goes to Bagdat to improve his knowledge. On the formation of Outlook of farabee their impressions of scientific traditions and philosophical orientations Merv schools. In Baghdad, al-Farabi studies science and various disciplines. While in Bagdat, the scientist lived in the cities of Egypt, shamah, and Caleb.

Abu Nasr Al-Farabi was a renowned early Islamic philosopher and jurist who wrote in the fields of political philosophy, metaphysics, ethics and logic. He was also a scientist, cosmologist, mathematician and music theorist. In Islamic philosophical tradition he was often called "the Second Teacher", following Aristotle who was known

as "the First Teacher". He is credited with preserving the original Greek texts during the Middle Ages because of his commentaries and treatises, and influencing many prominent philosophers, such as Avicenna and Maimonides. Through his works, he became well-known in the West as well as the East.

Al-Farabi was probably born in 872, in Kazakhstan or Faryab in Khorasan, modern day Afghanistan. He is generally believed to be of Persian ancestry though some scholars debate that he is of Turkish ancestry. Much of his life was spent in Baghdad. He studied logic, medicine, sociology, as well as Aristotle's 'Posterior Analytics.'

He is also said to have studied in Tétouan, Morocco, and is believed to have lived and taught for some time in Aleppo. Al-Farabi was mostly an Aristotelian logician, but he included a lot of non-Aristotelian elements in his works as well. He discussed topics like logic and grammar. He also categorized logic into two separate groups, 'idea' and 'proof'. His book 'The Selected Aphorisms' discusses a lot about Greek philosophical teachings. The theories of conditional syllogisms and analogical inference were also studied by him. He is known to have made an addition to the Aristotelian tradition in the form of his introduction to poetic syllogism, in a commentary about 'Aristotle's Poetics.'

He wrote a book on music, which was titled The 'Book of Letters' is another one of his works. It deals with questions of logic, language and translation. It establishes the firm hierarchy of the arts, placing philosophy on the top, and arts of the multitude on the bottom. He also writes about the promotion of a religion 'Kitab al-Musiqā' (The Book of Music). In the book, he talks about the philosophical principles of music, as well as its cosmic qualities and influences. He also wrote a treatise on 'The Meanings of the Intellect'. It deals with music therapy and also talks about the therapeutic effects of music on the soul. Coming to philosophy, he founded his own school of Early Islamic philosophy known as 'Farabism' or 'Alfarabism'. It became quite popular, and Al-Farabi's reputation in the fields of science and philosophy rose further. He was considered next only to Aristotle in his time. His work, which was aimed at the synthesis of philosophy and Sufism, paved the way for the work of Ibn Sina. Al-Farabi

also wrote 'Social Psychology and Principles of the Opinions of the Citizens of the Virtuous City'.

His works were among the first treatises that dealt with social psychology. He stated that an isolated person could never achieve perfection by himself, without help from others. Therefore, it is the innate disposition of every man to join another human in the labor that he performs. He added that men need to associate with others in order to achieve that perfection. The 'Enumeration of the Sciences' is one of Al-Farabi's many works. It is a listing of the accepted sciences in medieval Islam. It emphasizes on logic more than traditional linguistic science. It also makes metaphysics appear more scientific than natural science. Arts, jurisprudence and theology are accorded much significance in the listing.

Al-Farabi spent almost his entire life in Baghdad. In the auto-biographical passage preserved by Ibn Abī Uṣaibi'a, Farabi stated that he had studied logic, medicine and sociology with Yūḥannā bin Ḥaylān up to and including Aristotle's *Posterior Analytics*, i.e., according to the order of the books studied in the curriculum, Fārābī was claiming that he had studied Porphyry's *Eisagoge* and Aristotle's *Categories*, *De Interpretatione*, *Prior and Posterior Analytics*. His teacher, bin Ḥaylān, was a Nestorian cleric. This period of study was probably in Baghdad, where Al-Masudi records that Yūḥannā died during the reign of Al-Muqtadir (295-320/908-32). He was in Baghdad at least until the end of September 942, as recorded in notes in his *Mabāde' ārā' ahl al-madīna al-fāzela*. He finished the book in Damascus the following year (331), i.e., by September 943). He also studied in Tétouan, Morocco and lived and taught for some time in Aleppo. Farabi later visited Egypt, finishing six sections summarizing the book *Mabāde'* in Egypt in 337/July 948 – June 949 when he returned to Syria, where he was supported by Sayf al-Dawla, the Hamdanid ruler. Al-Masudi, writing barely five years after the fact (955-6, the date of the composition of the *Tanbīh*), says that Farabi died in Damascus in Rajab 339 (between 14 December 950 and 12 January 951).



In particular, he noted that Islam is one of the main values of Islam. At the same time, as in the whole world, there is no religion in Islam, no religion, no religion, no other religion, no religious affiliation, no religious affiliation, no religious affiliation, no religious affiliation, no religious affiliation, no religious affiliation. Today, the scientist, who has not lost his relevance, has made a great contribution to the development of science, such as philosophy and logic, mathematics, physics, astronomy, botany, language and literature, medicine and music. Today, al-Farabi's views are widely used in such fields of science as philosophy and sociology, ethics and aesthetics.

In this regard, in accordance with the Law of the Republic of Kazakhstan "on religious activities and religious associations" (hereinafter-the law), in order to implement the Law of the Republic of Kazakhstan "on religious activities and religious associations", the government of the Republic of Kazakhstan decides: in the works of the thinker" the second teacher", "in the aphorisms of the statesman", "views of the Charitable urban population", it pays great attention to the principles of charity, classifies human qualities that thrive society. Sharing donations ethical and intellectual, the first wanted to be in man restraint and heroism, generosity and justice. In the history of science, the earliest works of source and bibliographic character about the life of Abu Nasir al-Farabi and the manuscript heritage of Abu Nasir al-Farabi are medieval Arabic-language sources. Among them, most of the scientists who have devoted research to the legacy of the thinker, first of all, contemporaries of Abu Nasr al-Farabi, the Arab historian Ibn al-Nadim.-384 iizhra) ("al-Fihrist" - "lists")[1].



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instruments. Unfortunately, this is not the case. Al-Farabi purchased an instrument that he brought with him, captures the Cui and delights the audience. Sayf ad-da, who is very fond of music, instructs to write a book about music. This was the reason for writing the "Great book of music", which is one of the legacies of immortality for al-Farabi. At the same time, al-Farabi was one of the first in the history of Kazakh statehood.

4) - the first document among contemporaries, about which al-Farabi is the son of Kipchak, was published by the President of the Kazakh SSR Kanysh Satpaevbayev. In the words of akjan Agha, this is a document widely covering al-Farabi's work in the FA. Then akan was published in 1961 in the Bulletin of the Academy No. 5 "on the works of al-Farabi". When the article touches on the issue of celebrating al-Farabi's 1100th birthday, a lot of data has already been accumulated in his hands.

Pay attention to the scientists-researchers of the Reale j. at the same time, as in the previous year, Islam became one of the most authoritative and most authoritative in the world, and was also the only author's commentary on the philosophy of Abu Ali Ibn Sina, who considered it the most authoritative "[4]. "The great book of music" is one of the works devoted to the theory of music that al-Farabi presented to the world. Al-Farabi also wrote fundamental works in the field of music. After the Great book of music was published, he was recognized by all the scientists of the world as the "second teacher" after Aristotle. Two volumes of this book of 1200 pages consists of the famous French orientalist R. Erlanger in 1930-1935. translated into his own language.

In this work, he first recorded musical sounds on paper using mathematical methods and first appeared in the world of note. Now there are seven notes in music, and the number of notes in al-Farabi's work is 12. The treatise consists of four main parts. A. Kubesov classifies:

- a) "introduction to Musical art";
- b) "theoretical foundations of musical art";
- c) "musical instruments";
- d) "musical composition"[5].In the field of music for the first time will talk about the musical expression of sounds, modern theoretical levels of notes and musical



education in the work "the great book of music". At the same time, in the metaphysical direction, they study: ontological, basic conceptual and clear, fundamental philosophical problems, images of thinkers about "bar" and "no"; movement and its types; problems of "formation" and "creation" by a reasonable study of the relationship of form (form) and matter; reflections on place and space, the nature of the Creator in the act of the universe, etc.

Conclusion

At the end of his life, al-Farabi, who became famous on earth, died in this city. The burial ground is located on the site of this Shahr, called the small gate (Bab as-sagir). In his works, the novelties of al-khwarezmi, Ibn Sina, and other scholars lead to the era of solemn education and make ideas viable. Al-Farabi, known in the world as "the second teacher", wrote more than two hundred works, among which are "comments on Almagest", "Metaphysics", "the emergence of Sciences", "the book of colleagues" and others. Marjane East-Chicago, who for Years gallarini poets. Balasagunnyn competition "Val", M. Literary monuments "the current location of this Diuana-turkisiit", A. Yassauidyn "book of Wisdom" and "When Hikmeti" of the Turkic thinker " -only one aspect of the works of scientists.

Undoubtedly, these special people from this birth have become bright representatives of wisdom and wisdom on the land of the great steppe, and their lives and activities are an indispensable way to instill the above-mentioned sacred concepts on the way to patriotism and patriotism.

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