

Yusupov Jaloliddin Kadamovich

National University of Uzbekistan named after

Mirzo Ulugbek dotsent, PhD

Tashkent Uzbekistan

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

Аннотация: 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.

Ключевые слова: религия, философия, наука, наследие, исламская философия, счастье.

Annotation: 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.

Keywords: religion, philosophy, science, heritage, Islamic philosophy, happiness.

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"¹. In this sense, the

¹ Mirziyoyev Sh.M. We will definitely continue our national development way and increase it into a new level. Volume 1. – Tashkent: Uzbekistan, 2017. –p.29.

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”.

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”².

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 “Nigoristani 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

² Abu Nasr Farabi. City of noble people. –T.: Publishing house named after Abdulla Kadiri. 1993. –p.186.

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"³.

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.

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. 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.

REFERENCES:

³ Abu Nasr Farabi. City of noble people. –T.: Publishing house named after Abdulla Kadiri. 1993. –p.137.

1. Кушаков, Ф. А., Ҳасанов, М. Н., Баратов, Р. Ў., Раматов, Ж. С., & Султанов, С. Ҳ. (2022). ЯНГИ ЎЗБЕКИСТОНДА ИНСОН ҲУҚУҚЛАРИ ВА СЎЗ ЭРКИНЛИГИ. *Academic research in educational sciences*, 3(10), 803-810.
2. Kadamovich, Y. J., Muzaffarova, I. G., Maxmudovich, Y. B., Boxtiyarova, S. S., & Xabibullayevich, S. S. (2020). Social justice as a condition of socio-spiritual stability in society. *Journal of Critical Reviews*, 7(5), 816-818.
3. Ramatov, J., Umarova, R., Sobirova, S., & Rakhimova, M. (2022). THE PROCESS OF CIVILIZATION AND IMPORTANT CHANGES IN LIFE. *Web of Scholars: Multidimensional Research Journal*, 1(6), 243-246.
4. Назарова, Н. Ж., Муратова, Д. А., & Жуманиязова, Н. С. (2022). ЎЗБЕКИСТОН ТЕМИР ЙЎЛ ТРАНСПОРТ ТИЗИМИДА АЁЛЛАРНИНГ ЎРНИ ВА РОЛИ. *Scientific Impulse*, 1(3), 331-336.
5. Баратов, Р. У. (2019). ИНТЕГРАЦИЯ НАУКИ, ОБРАЗОВАНИЯ И ПРОИЗВОДСТВА В ПРОЦЕССЕ ПОДГОТОВКИ КАДРОВ. *Интернаука*, (20-2), 5-6.
6. Султанов, С. Х. (2013). МЕРЫ ПРОТИВОДЕЙСТВИЯ ПРОТИВ КОРРУПЦИИ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ. *SCIENCE AND WORLD*, 67.
7. Раматов, Ж. С., & Умарова, Р. Ш. (2022). АНАЛИЗ ВЗГЛЯДОВ БЕРУНИ НА ЧЕЛОВЕКА И ОБЩЕСТВО. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(6), 780-783.
8. Раматов, Ж. С., & Узаков, Б. (2022). ЯНГИ ЎЗБЕКИСТОН ВА МИЛЛИЙ ТАЪЛИМ ТИЗИМИ. *Academic research in educational sciences*, 3(TSTU Conference 1), 834-839.
9. Раматов, Ж. С., Ҳасанов, М. Н., & Валиев, Л. А. (2022). ШАРҚ УЙҒОНИШ ДАВРИ МУТАФАККИРЛАРИНИНГ СИЁСИЙ-ҲУҚУҚИЙ ТАЪЛИМОТЛАРИ (АБУ НАСР ФОРОБИЙ, АБУ РАЙҲОН БЕРУНИЙНИНГ СИЁСИЙ-ҲУҚУҚИЙ ҚАРАШЛАРИ АСОСИДА). *Academic research in educational sciences*, 3(6), 705-712.

10. Назарова, Н. Ж. (2022). ЁШЛАР РАҚОБАТБАРДОШЛИГИНИ ТАЪМИНЛАШДА ЛИДЕРЛИК ОМИЛИ. PEDAGOG, 1(2), 431-442.

11. Назарова, Н. Ж. (2022). ЁШЛАРДАГИ РАҚОБАТБАРДОШЛИК СИФАТЛАРИНИ РИВОЖЛАНТИРИШДА ҲАМКОРЛИК. Academic research in educational sciences, 3(TSTU Conference 1), 570-575.

12. Рамаатов, Ж.С., Баратов, Р.Ў., Султанов, С.Ҳ., Муратова, Д.А., Хасанов, М.Н., & Эрнийёзов, У.К. (2022). ЁШЛАР ЗАМОНАВИЙ МАДАНИЙ ҚИЁФАСИ ВА УМУМИНСОНИЙ ҚАДРИЯТЛАР ТУШУНЧАСИНИНГ МАЗМУН-МОҲИЯТИ. Oriental renaissance: Innovative, educational, natural and social sciences, 2 (10), 376-386.

13. Рамаатов, Ж.С., Баратов, Р.Ў., Султанов, С.Ҳ., Кушаков, Файзулла Абдуллаевич., Валиев, Л.А., & Хасанов, М.Н. (2022). ҲОЗИРГИ ДАВРДА ИЖТИМОИЙ АДОЛАТ ҲАҚИДАГИ ИЛМИЙ-ФАЛСАФИЙ ҚАРАШЛАРНИНГ ЎЗИГА ХОС ТАЛҚИНИ. Oriental renaissance: Innovative, educational, natural and social sciences, 2 (9), 647-656.

14. Исмоил Саифназаров, & Сирожбек Ҳабибуллаевич Султанов (2022). ИЖТИМОИЙ АДОЛАТНИ МУСТАҲКАМЛАШДА ИЖТИМОИЙ ТАДБИРКОРЛИКНИ УСТУВОР ЖИҲАТЛАРИ. Academic research in educational sciences, 3 (TSTU Conference 1), 71-76.

15. Рамаатов, Ж. С., Муратова, Д., Султанов, С. Ҳ., Тухтабоев, Э., Кушаков, Ф., & Хасанов, М. Н. (2022). ИЖТИМОИЙ АДОЛАТ ВА ҚАДРИЯТЛАР ПЛЮРАЛИЗМИ. *World scientific research journal*, 8(1), 102-108.

16. Kayumjonovich, T. N., Komissarov, V. V., & Pirmukhamedovich, A. S. (2022). Experimental investigations slipping in a friction pair of steel materials. *Web of Scientist: International Scientific Research Journal*, 3(6), 1062-1073.