

REPRESENTATION OF DIALECTIC CATEGORIES IN THE PHILOSOPHY
OF AL-FARABI

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Abstract: *This article provides brief information about the scientific-philosophical heritage of Abu Nasr Farabi, one of the great scientists of Central Asia, and analyzes the important philosophical views of the scientist, especially his views on dialectical categories.*

Key words: *Al-Farabi, Aristotle, second teacher, matter, chance.*

Abu Nasr Farabi (870-950) studied in Farab on the Syr Darya and then in Damascus. He was a great linguist, logician, mathematician, chemist, physician, psychologist, ethicist, musicologist. He was a socio-political thinker who had a good grasp of Greek culture, advanced ideas in the field of natural science, and so on. Pharoah was recognized as the second teacher after Aristotle. Aristotle was a great philosopher who translated his works correctly. He translated Aristotle's works such as "Categories", "Analytics", "Poetics". He himself wrote more than one hundred and fifty works. Despite the fact that his works have been lost, some of them have come down to us. Interpretation of metaphysics, "Ehsanul-ulum" / "The Great Book of Music" with thoughts on philosophy, medicine, mathematics, logic, linguistics, politics? His works such as "Assiyosat al-Kultur" and "Treatise on the Origin of Sciences" have come down to us.

He sees the material world as material objects. He tried to free Aristotle's progressive view from mysticism, propagated progressive ideas. He believes in a force outside of nature and says that it does not have mass, quality, or characteristics, so it does not interfere in worldly affairs.

The materialistic tendency is strong in Pharoah's philosophy. He does not deny matter, he considers it the first basis. According to him, water, air, fire, sky, earth things are combined to create other objects. It is said that the celestial body also appeared from it.

So, according to him, there is matter and form in the universe, but they are equal. Here we can say that he preceded Aristotle in science and philosophy. Aristotle said that form is primary and matter is secondary. The movement of phorobi matter is objective, and zero matter is objective. He shows that the material world is the source of movement, things in the world are changing, and the cause of movement is the combination of different substances.

He says that material things are changing - they appear and disappear. According to him, things made of material elements do not change, do not come into being, do not disappear.

He divides the material world, things in motion and change into the following parts: 1) heavenly bodies, 2) minerals, 3) plants, 4) animals, 5) people. These are infinite phenomena that differ in quality. He knows that the reason for the quality change is matter. This is spontaneous dialectics and simple materialism. Farabi also put forward progressive ideas in the theory of knowledge. Man, his intuition appeared before the mind, and the mind is a product of the material world. He says that man is different from animals in his mind. He says that human knowledge rises from perception to mental cognition thinking. This is materialism in the theory of knowledge. Farabi thought that human knowledge cannot illuminate the mystery of the material world. Farabi says that in the matter of the soul and the body, the soul dies when it leaves.

Advanced thoughts are embodied in Farabi's philosophical views.

Abu Nasr Farabi analyzes the category of coincidence in a very meaningful way. Abu Nasr Farabi emphasizes that necessity and chance are equally important in the existence of things and events. Farabi says that everything in the world cannot exist on its own, on the contrary, everything must be in contact with other things in order to exist. To put it more simply, it conveys the very important idea that everything in the world is connected to each other by necessity and by chance.

According to Farabi's point of view, the accidental existence of a thing is that it does not come from its essence and nature. Pharoahic contingencies are not predetermined, and they consider natural, legally existing things to be sudden, unexpected changes. Farabi wants to say that, like every living soul, that animal that was struck by lightning will die at some point. However, in this case, the animal did not die naturally, but was accidentally forced to die. The occurrence of lightning here is certainly natural, and it may be natural in a certain sense that it struck and killed that animal. But this should not lead to the conclusion that every lightning causes death. As Farabi pointed out, death does not necessarily exist in the nature of lightning, but the existence of death in its nature can only appear to be accidental.

In his views, Abu Nasr Farabi notes that coincidences can exist in two types: "the first is a permanent sign, a coincidence that becomes a target (for example, tar with a black mark can be an example. Tar cannot be separated from the concept of black dark matter, that is, they are both black) . The second is an accident with non-permanent, separable signs (signs, signs) (for example, the concepts of a sitting person and a standing person applied to a person)». Now, if we define the coincidences identified by Farabi, we will have to abandon the superficial explanation of the coincidence with the first, permanent signs and signs. First of all, we have to think about whether there is a permanent sign, a coincidence that makes a target or not. After all, if something and an event becomes a permanent sign, target, does it not become a necessity in the end?! In our view, Pharoah may be talking about knowable and unknowable types of coincidences.

The peculiarity of Farabi's worldview is that the scholar acknowledges that random events are necessary and positive for the life of a person and society: "If there were no

random events in the world, the causes of which are unknown, there would be no feelings of fear, hope, and confidence (in a person). In turn, the absence of these leads to the complete loss of order and discipline both in human life and in the legal functioning of politics. Subjects who will have nothing tomorrow due to fear, hope, and lack of trust will not obey their governors, and governors will not care about their subordinates. No one listens to Allah and (people) do not show kindness and mercy to each other. Because the one who knows exactly what will happen tomorrow will try hard not to take advantage of that thing.

It is worth noting that this confession of Farabi helps us to understand the importance of coincidence and draw theoretical conclusions. If there were no accidents in the world, if everything was subject to legal necessity, the meaning of life would change. Life, according to Farabi, consists of contradictions, coincidences and contradictions. A person who overcomes these conditions can live in society. In particular, the activity of the mayor should be an example to others. If it has 12 senses, the management is good and accidents are avoided. Humans have always tried to overcome difficulties and problems. Although many of them could not get out of the difficulties of life, but they connected the meaning of their whole life to the struggle against life's eddies. It is the faith and hope to get rid of the whirlwinds of life that inspired them to fight and live. Most of the people also hope that their lives will be improved by some coincidences.

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