

## БӨЛІМ: ҚАЗАҚСТАН ТАРИХЫ

**GREAT MAN OF THE GREAT STEPPE PRIDE OF THE NATION ABU NASIR AL-FARABI 1150**ЖАРИЯЛАНДЫ  
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Aigerim Smagulova Candidate of philological sciences, associate professor al-Farabi Kazakh National University, Republic of Kazakhstan Zhumakhan Arynov Candidate of historical science al-Farabi Kazakh National University, Republic of Kazakhstan. 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, astronomer, 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 astronomer, 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.» 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-Musiqa' (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 t

each»,» 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 Nasir al-Farabi, the Arab historian Ibn al-Nadim.-384 iizhra) («al-Fihrist» — «lists»). In his research, the Great Ancestor of al-Farabi paid special attention to issues of ethics and morality. The subject of ethics research is the norms of morality, behavior, and ethics. According to al-Farabi, the highest category of ethics is happiness. he wrote 164 treatises from such Sciences as natural science, philosophy, astronomy, mathematics, medicine, logic, ethics, metaphysics, geography, literature, linguistics, music. Curiously, the German scientist Qu. the number of works by Farabi. But Steishneider is not 117, but a Turkish scientist. Atesh-160, and the Tajik scientist B. Gafurov-200 treatises. However, the most popular of scientific works is called «treatise on the worldview of noble citizens». His famous work «the great treatise on music» has been translated into many languages of the world. Al-Farabi wrote explanations for numerous works of the Greek thinker Aristotle in the field of philosophy: «categories», «Metaphysics», «Hermeneutics», «Rhetoric», «Poetics», «Analytics», «topic», etc. Also, Greek scholars testify that the book, devoted to ideas in the philosophy of Plato and Aristotle, is an outstanding scholar in the field of philosophy and deeply mastered philosophy. In his report he noted that



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 Shahar, 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.Yassaidyn «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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