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**HUMAN INTERPRETATION IN THE PHILOSOPHICAL VIEWS  
OF FARABI**

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**ANNOTATION**

In philosophy, the subject of much debate is the human problem. The relevance of the human question is that philosophy is formed on the basis of the subject-object relationship, and the subject side is a "thinking being". i.e. "man" constitutes. Moreover, the "problem of man" has always been a central issue in both Western and Eastern philosophy, including the philosophy of the Greek philosopher Socrates and the philosophy of the first Muslim philosopher Kindi. This article talks about the ideas of man and his essence, expressed by Farabi.

**Keywords.** Abu Nasr Farabi, Aristotle. Plato, Greek philosophy, materialism, idealism, emanation. existence human, angel, demon, bahayim (animal) "thinking death", "thinking immortal", "immortal thinker", "non-thinking death", "ruh ul-amr", matter, substance, form Divine spirit, perfect mind.

The full name of the famous Central Asian philosopher and encyclopedist Farabi, who made a great contribution to world culture, was Abu Nasr Muhammad ibn Uzlug Tarkhan. He was born in 873 in the city of Farob on the coast of Syr Darya in the family of a barbi servant belonging to the Turkish gabila. From a young age, Farabi grew up with a thirst for knowledge, knowledge and enthusiasm. Medium will grow up to be eager for knowledge, knowledgeable and enthusiastic. Several scientific achievements of the Middle Ages, the development of progressive socio-philosophical thinking in the countries of the Near and Middle East in general are connected with his name. One of the scientist's services to science is that he commented on the works of Greek thinkers and imbued them with new ideas. Farabi, first of all, wrote comments on the works of Aristotle, and is known as a promoter and follower of his natural philosophical ideas.

Farabi was considered one of the mature thinkers of his time and contributed to the development of the science of philosophy with his invaluable ideas. He created almost all areas of philosophy. In particular, the issue of man, which has been considered the main topic of philosophy for centuries, did not escape Farabi's attention. Islamic philosophers, including Farabi also expressed a person with concepts such as "soul and mind".

In the philosophy of the ancient Greek philosophers Aristotle and Plato, "soul and mind" concepts formed the basis of discussions<sup>1</sup>. Although both philosophers are successors of Socrates, there are several differences in their views. In the East, Farabi, who is praised as "Muallim al-Sani and the second Islamic philosopher, tries to reconcile the ideas of Aristotle and Plato, to create a new way of thinking based on the compromise. He combines his ideas about the Islamic philosophy with the philosophy of Islam. Through this, he answers some questions that remain an age-old problem. In particular, "Who is a man?", which has caused many debates between materialists and ideologues. Why does he live?", "Is he made or created?", "Does man have a soul?", "Is he eternal if he exists?". Farabi tries to answer these questions from both a materialist and an idealist point of view and gives a definition of man in harmony with the philosophy of Islam.

In the philosophy of Farabi lies the idea that "everyone wants to be happy by nature." He believes that everyone has the right to be happy and explains this based on the concept of free will. According to Farabi, God created man and eternal laws<sup>2</sup>. He gave man the will to choose whether or not to obey these laws. Free will is the choice to choose one of two paths knowing the consequences. Man is responsible for his own actions. Therefore, whether a person is happy or unhappy depends on his actions.

In modern times, in terms of mental power and ability to do, man is defined as the power to distinguish between actions and causes at his disposal. This power observes causes and actions until it understands what is useful. A person is not born a weaver or a secretary. However, he is born with a penchant for verbs and art. Or rather, if there is no obstacle,

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<sup>1</sup> Abu Nasr Farabi. About the essence of Plato's laws. -T.: People's heritage, 1993. -P. 80

<sup>2</sup> Arneldez Roger. The soul and the universe in the philosophical system of Farabi. AU Journal of Theological Faculty (XXIII), 1978. - P. 349 .

man tends to do what is easy for him, but man is not innately inclined to all arts. Therefore, people are not born with mental qualities. Likewise, human beings cannot be naturally inclined to evil deeds.

Summarizing the above points, man is a composite being, whose components are matter and form. Man, according to Farabi, is a type of being, a living component consisting of matter and form, and containing a divine spirit. Farabi interprets the divine spirit in man based on Plato's idea of emanation.

According to Plato's theory of emanation, all existence arose from the radiance of a divine primordial. Farabi was able to combine Plato's idea of emanation with Islamic philosophy. He proved why man is the supreme being among the creatures created by God through Plato's emanations and verses of the Holy Quran. According to Islamic philosophy, the concept of "soul" has divine power. The reason is that God created man from the earth, breathed into him from his soul, and gave him life. It is for this reason that man is the highest among the creatures created by Him. Farabi also explains the reason for the unique characteristics of humans, which are different from other creatures, with the idea of emanation. When God gave life to man from his spirit, there was a shining, and certain qualities of God's spirit were also transferred to man. For this reason, humans have the ability to create differently than other creatures.

In one of Farabi's definitions, "man is a compound made of two substances"<sup>3</sup>. In other words, compounds (objects) are subject to formation and decay. Therefore, man is a being subject to formation and decay as two substances. According to Aristotle, these are the two main reasons for human existence. Thus, this combination, i.e. man is a joint being subject to the law of formation and decay in the universe in Farabi's thought. Man is one of the living beings in the universe and he was created to achieve the highest perfection.

Farabi divides living beings into four parts and classifies them as human, angel, jinn, and beast (bahayim). What unites these beings is their "creature" (Arabic for "created"). With this, he emphasizes that all beings in existence were created by Haliq, that is, God, the Creator. Al-Farabi describes man as "thinking death", angel as "immortal thinker", jinn as

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<sup>3</sup> Atay Hussein. Farabi's theory of creation. - Istanbul: Dionet magazine. XVI/3, 1977. - P. 57.

"thinking immortal", and animal as "non-thinking death"<sup>4</sup>. From this we can see that Farabi classifies all beings in existence according to their ability to die or not die and to think. Since man and angel have the ability to think, he describes them as "thinking beings", and the jinn and the beast, knowing that this ability is equivalent, describes them as "non-thinking beings". He says that whether or not the life of living things ends depends on what substance they are made of. Man and Bahayim, i.e. animals, were created from dust, so their lives are not eternal. They leave the earth and return to this earth again. Angel and demon are eternal. He explains this according to Islamic teachings. That is, as it is written in the Holy Qur'an, angels are created from light and jinn from fire. That is why they are immortal beings.

In one of his treatises, Farabi describes the "essence of thinking" of a person and explains the mind's relationship to matter. According to Farabi, three main things make up the human essence. These are: mind, spirit and matter<sup>5</sup>. Being smart is actually thinking. Matter is the component that prevents the images of human imagination from becoming mind. More precisely, if mind does not need matter for its existence, then it is in fact mind in its essence, it is the first intelligent being. His is a human mind is an intelligent being. Man's mind is his agency in matter. Yet the mind is the power of the Divine Spirit. In terms of power, it is a part of the soul (juz). This power is mostly innate and innate.

Farabi describes the mind as the most delicate of the three souls that make up the essence of man. More specifically, the origin of human intelligence is perfect intelligence. The perfect mind is created by the light of the most generous essence of God Almighty and is superior to everything. In other words, all hearts are the command of God, which is the origin or place of origin of the mind, and Farabi expresses this concept of "command" as "ruh ul-amr" <sup>6</sup> from which the inspiration and revelations of man come. It is the light and spirit that inspires mysticism. The soul and place or material cause of this kind of mind is the animal

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<sup>4</sup> Alper Umar. Philosophy of mind-revelation-religion relations in Islamic philosophy. - Istanbul: Moonlight Bookstore, 2000. - P. 226.

<sup>5</sup> Ali Yasin Cafer. Al-Farobiy fi hududihi va rusumihi. - Bayrut, 1985. - P. 93.

soul. The animal soul is in the heart <sup>6</sup>. Therefore, the soul becomes the material cause of the animal soul, and the animal soul becomes the material cause of the mind. Inspirations from Ruh ul-Amr reach the soul, and the soul conveys to the heart. Inspiration from Ruh ul-Amir its essence consists of knowledge and will and power. God Almighty created the mind, and then the most beloved among His creations. According to Farabi, this is the "most beloved" prophet. The most perfect mind is the mind of the prophet.

According to Farabi's early writings, there are three main human characteristics that determine the existence of a person. These are mind, soul and heart. The mind is the light of the soul, the soul is the light of the soul, the soul and the mind are forms of the soul. All together, it is a whole lamp (miskat) that shines like a pearl. The burning light shining in the lamp is the divine attributes, that is, the attributes of God's knowledge, will and power. These attributes were transferred from God to man. He wrote in the last periods of his life passed from God to man<sup>7</sup>. According to his writings in the last periods of his life, when the human mind and soul can achieve a common unity, his soul joins the active mind. Such a person realizes the ways to reach the hour of world happiness and becomes a philosopher. Such wisdom can only be achieved through theoretical and practical experience and conclusions. In Farabi's thinking, a philosopher-prophet is a person who reveals theoretical and practical wisdom and has reached a high level. A perfect society is a society governed by the laws set by such philosophers and prophets.

In conclusion, Farabi created his own philosophy by reconciling the ideas of Greek philosophers Aristotle and Plato and interpreted it based on Islamic ideas. According to Farabi's ideas, man is composed of three main components - soul, mind and matter, a component subject to the laws of the eternal world. Although man lives under the laws of the eternal world created by God, he has free will in determining his own destiny. A person should strive for perfection, realizing that he is responsible for his actions. In this, it is appropriate for him to live relying on the mind, which is the highest gift of man. Moreover, a person should not rely only on the

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<sup>6</sup> Arneldez Roger. The soul and the universe in the philosophical system of Farabi. AU Journal of Theological Faculty (XXIII), 1978. - P. 353.

<sup>7</sup> Alper Umar. Philosophy of mind-revelation-religion relations in Islamic philosophy. - Istanbul: Moonlight Bookstore, 2000. - P. 126.

mind and forget the heart. Only when a person's mind and heart can achieve oneness will his soul join with the active mind and achieve eternal worldly happiness.

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