# IDEAS OF MIDDLE ASIAN THINKERS ON MORAL EDUCATION IN IX-X CENTURIES (EXAMPLE OF AL-FARABI'S WORKS)

**Ramatov Jumaniyoz Sultanovich.**
*Head of the Department of Social Sciences, Professor.*
**Salimov Bakhriddin Lutfullaevich.**
*Associate Professor of TDTr.U.*
**Kdirbaeva Iroda Azat qizi**
*student of TDTr.U*

**Annotation:** *In this article, the ideas of the thinkers of Middle Asia in the 9th-10th centuries about moral education are put forward. In the scientific and philosophical views of Pharoabi's life, human intelligence is the primary place, the views of alloma about the anatomical, physiological and psychological characteristics of a person, as well as the biological basis of his cultural and social activities. includes. Pharaonic man, his recognition as the most perfect and mature end of the world's development, issues such as the need to educate and educate a person are analyzed in his works.*

**Key words:** *Farobi, human intelligence, education, knowledge, methodology, philosophy, dialectic, sophistry, rhetoric, poetics, logic, worldview.*

Abu Nasr Farabi is a famous thinker of the Middle Ages, the greatest follower and propagator of ancient Greek philosophy in the East. Abu Nasr Farabi was born in 873 in the city of O'tror (Forab) on the Syrdar River in the family of a military officer from Turkic tribes. He studied in Shosh (Tashkent), Bukhara. Many scholars from different countries of the Muslim world, especially from Central Asia, gathered in Baghdad during this period. On his way there, Farobi visited the cities of Iran - Isfahan, Hamadan, Raida and other places. Farabi lived in Baghdad during the caliphates of al-Mutaddil (829-902), al-Muqtafi (902-908), and al-Muqtadir (908-932). [3]. Abu Nasr Farabi left scientific works related to various fields. He gained fame as a philosopher, musician, poet, encyclopedist of his time. Alloma wrote more than 160 treatises, such as "Treatise on Mind", "What to study before philosophy", "Sources of Philosophy", "Sources of Problems". "Farobi" is his nickname, and his full name is Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan - a famous philosopher and encyclopedist from Central Asia who made a great contribution to world culture. Several scientific achievements of the Middle Ages, in general, the development of progressive socio-philosophical thinking in the countries of the Near and Middle East are connected with his name. Due to the fact that Farabi perfectly knew all the fields of science of his time and made a great contribution to the development of these sciences, he explained Greek philosophy and made it widely known to the world, his name was glorified in the countries of the East, and he was called "Al-Muallim as-Sani" - "The Second Teacher" (after Aristotle), "Eastern". Arastusi". From about 941, Pharoah lived in Damascus. He was a guard in a garden on the outskirts of the city, lived modestly, and was engaged in science.

In recent years, he was favored by the governor of Aleppo (Aleppo), Sayfuddawla Hamdamid (943-967). Studies consider his life in Aleppo to be the most effective. Because this governor was distinguished by his fanaticism and his attention to science. He invites Farobi to the palace, but Farobi does not agree to it, he prefers to live a simple life. Farobi lived in Egypt in 949-950, then in Damascus, died in 950 and was buried in the "Bab Assagir" cemetery [4]. Farobi created more than 160 works in almost all fields of natural-scientific and social knowledge of the Middle Ages. Because he is more interested in the theoretical aspects and philosophical content of various knowledge, his works can be divided into 2 groups: 1) works dedicated to explaining, promoting and studying the scientific heritage of Greek philosophers and naturalists; 2) works on topics related to various fields of science. Pharaoby commented on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, Porphyry. In particular, he was able to explain Aristotle's works ("Metaphysics", "Ethics", "Rhetoric", "Sophistics") and others in detail, explain their difficult points, show their shortcomings, and at the same time, wrote special works that reveal the general content of these works. Pharoabi's commentaries were important in shaping the worldview of advanced thinkers of the Middle and Middle East, educating them in the spirit of Aristotle's ideas. Abu Ali ibn Sina emphasizes that he understood the works of Aristotle by reading Farabi's commentaries. Pharoabi's commentary activity played a major role in introducing Greek science not only to the East, but also to medieval Europe. This activity is the first stage of the development of his scientific thinking. This stage served as a kind of school for Farobi and prepared the ground for conducting research on new topics. Such works of Farobi can be divided into the following groups depending on their content: 1) works devoted to general issues of philosophy, that is, general features, laws and various categories of knowledge; 2) works devoted to the philosophical aspects of human cognition, i.e., the forms, stages, and methods of cognition; 3) works about the content and themes of philosophy and natural sciences as sciences; 4) works devoted to the study of quantity, spatial and volumetric relations of matter, that is, works related to mathematical sciences - arithmetic, geometry, astronomy and music; 5) works that study the properties and types of matter, the properties of inorganic nature, animals and the human organism, that is, works devoted to natural sciences - physics, chemistry, optics, medicine, biology; 6) works on linguistics, poetry, oratory, calligraphy; 7) works devoted to socio-political life, issues of state management, morality, education, that is, jurisprudence, ethics, pedagogy.

The scientific heritage of Alqissa and Farabi provides rich information about the cultural and spiritual life of the Middle Ages East, natural-scientific, social-political issues [5]. RESEARCH METHODOLOGY The thinker wrote his works in Arabic, which was considered a scientific and literary language in Eastern countries at that time. Farobi also wrote philosophical poems in Arabic and Persian. In the 12th and 13th centuries, Farobi's works were translated into Latin, ancient Jewish, Persian, and later into other languages, and were widely distributed throughout the world. Copies copied in recent centuries are kept in libraries and institutions of many countries. The Institute of Oriental Studies in Tashkent has a "Collection of Treatises of Judges" ("Majmuat rasoil al-hukamo", Collection of Books,

2385-in.), which contains a total of 107 treatises from the works of ancient Eastern philosophers (including 16 Arabic treatises of Farabi). This unique manuscript is important in the study of Farobi's works. Farobi's treatises in the collection were partially translated into Uzbek and published in 1975. Farobi spoke about an intelligent person and said: "Intelligent people are those who are virtuous, sharp-minded, devoted to useful work, have a great talent for discovering and inventing necessary things, and keep themselves away from serious work." Such people are called intelligent. Those who have the intelligence to invent evil deeds cannot be called intelligent, they should be called by the names of liars and liars. The formation of Pharoah's worldview is based on the traditions of the ancient advanced culture of the East, people's movements against the Arab caliphate, the achievements of medieval natural science thinking, and the philosophical heritage of Greece. had an effect. Farobi, first of all, trying to restore, substantiate and develop the advanced aspects of Aristotle's teachings based on the latest scientific achievements, created the current of Eastern Aristotelianism. It developed the style, important issues and categories of the stream. The fact that Farobi was famous as a great scientist in his time is the fact that various stories and narrations about him appeared in the peoples of the East. Ibn Khallikon, ibn al-Kifti, ibn Abi Usabi'a, and Bayhaqi, among the medieval scholars, studied Farabi's work and developed his ideas in their works. In particular, Ibn Rushd not only studied Farabi's works, but also commented on them. Progressive mankind looks at the work of Farobi with respect and deeply studies his legacy. B. from European scientists. M. Sternschneider, Carra de Vaux, T. U. Burr, R. Hammond, R. de Erlange, F. Deterici, G. Farmer, N. Richard, G. Ley, Nafisi from Eastern scholars, Umar Farrukh, Turker, M. Mahdi and others have made a certain contribution to the study of the heritage of Pharoah. In the following years, several studies and works dedicated to his work and teachings appeared. The contribution of Abu Nasr Farabi, a famous scientist from Central Asia, who became known as the "Second Teacher" in the Near and Middle East, to the science of logic is also incomparable. Farobi succeeded in developing the simplest, most understandable tools and methods for the study of Aristotle's logic and ancient Greek logic in general, which no other thinker has yet been able to accomplish. Historians of logic say that, with these recommendations, Farobi added special flavor to Aristotle's logic and raised his position among readers. Among Farobi's works on logic are "Isaguvchi" (introduction), "Maqulot" (Category), "Ibora" (Judgment), "Qiès". "(Syllogism), "First analytics", "Burkhan" (Proof-second analytics), "Djadal" (Dialectics), "Safsata" (Sophistic refutation), "Khitoba" (Rhetoric), "Poetry" (Poetics ), we can include such books as "Introduction to Logic", "About Mind", "Syllogism" and "Conditional Judgments". and provided extensive information about his actions. Among other things, when it comes to the etymology of the subject and concept of logic, Farobi refers to ancient Greek thinkers. According to him, the Greeks used logic in three senses: - as a human speech that expresses thought through language; - as a guiding word to the objects to be conquered with the help of human intellect; - they understood the world as an inner spiritual power given to man to know it. Completing these definitions, Farobi defines logic as "a science that directs and improves

the thinking intellect of a person based on certain laws." If we clarify this definition further, in the works of Farobi, logic is considered as a science of sciences, the main science that studies the laws of thought, even art.

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