

"The Role of Farabi's Scientific Heritage in the Culture of the People of Karakalpakstan"

Jumamuratova Go'zzal Kalmuratovna *

Student, Karakalpak State University, Nukus, Uzbekistan

Received 18-06-2022 Accepted 24-06-2022 Published 28-06-2022	Abstract: The people of Karakalpakstan are ancient peoples, and according to the researchers of the history and ethnography of the Karakalpaks, their homeland is considered to be the southern part of the Aral Sea region.	Keywords: Ancient People, History, and Culture
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INTRODUCTION

The people of Karakalpakstan have their own rich historical heritage and have created a great spiritual and material culture. Although warfare, cosmopolitanism, and transformation have damaged material heritage, they have not been able to increase the value of valuable spiritual and cultural wealth.

The formation of Karakalpak culture was also influenced by the Central Asian Cultural Center and cultural integration with neighboring peoples. In particular, not only Karakalpakstan, but also Central Asia, a great scholar, thinker, encyclopedist in the field of Oriental studies, for his contribution to the development of the disciplines "al-Muallim as-soniy" (second teacher), "Abu Nasir" the influence of al-Farabi's views is unquestionable.

Al-Farabi, the great representative of the Eastern Awakening, was born between 870 and 873 in the Farab region along the Syrdarya. He was a knowledgeable, educated man of his time, who knew more than 70 languages. He has published more than 160 works in many fields of science. Farabi's distinctiveness in the field of world science was due to the fact that he revived classical Greek philosophy in the Middle Ages, enriched it and raised a rich scientific heritage. He was a profound scholar of Greek philosophy and Hellenistic philosophy, and wrote commentaries on the works of Plato, Aristotle, Epicurus, Zephon, Alexander Aphrodite, Euclid, Ptolemy, and Porphyry. Modern Greece was the successor and disseminator of the ideas of Aristotle's natural philosophy, and he wrote commentaries on all of Aristotle's major works. This activity is of great importance for world science. Philosophy is a

classical philosophy that ceased to develop under the influence of religion. In the late Middle Ages, Farabi revived Aristotle's philosophy with his translations and interpretations. Not only does it resurrect, but its interpretation offers a reading gift of this so-called mysterious, incomprehensible to many. From then on, the ideas of classical Greek philosophy retained their value and reached the present day. Indeed, as a result of Farabi's generosity in this field of science, it became important only for the Awakening in Europe and in the East.

Plato's and Aristotle's views spread among the peoples of the world, including the Karakalpak people. "On the rise", "Prosperous residents of the castle" are of great importance. According to Plato, Aristotle's socio-political views, he creates his own doctrine of society in relation to the local environment and the religious-political environment. This is fully described in his poem "Residents of the fortress".

Farabi says that in order for a person to be happy, he must be the leader of the community who can make them happy. He believes that the ruler of the sacrificial castle should have twelve virtues in the nature of the ruler. He emphasizes that these qualities are also important for everyone. These views later served as a counterpoint to local philosophical views.

Classical composers Kunkhoja, Jiniyaz, Berdak, Ibraim Yusupov, Tolepbergen Kaiypbergenov, who were the founders of the Karakalpak people, were also influenced by Farabi's views.

It is known that Ajiniyaz and Berdaks were educated and intelligent people of their time. The fact that they are called Plato and Aristotle in their works means that they are familiar with these ideas. It is true that the above-mentioned Karakalpak composers may not know the Greek language and may not be familiar with their works. However, the information about them came closer to the truth through the "Second Teacher" teaching and explanations.

For example, the legend of Plato's treatise that a related goat ate a mountain poppy, fought with a wolf after it had gained great power, and defeated it. About this Ajiniyaz: Plato's goat, which ate hashish, Between the mountains with the wolf" - he wrote. It is a Persian word for wolf it makes sense. This means that Ajiniyaz is not familiar with Plato's works, but perhaps his works are the culmination. He was well acquainted with the methods of science. For this reason, his works also contain philosophical teachings of the early period. Megzer "in addition:

The son of man is all man,
Rejoice, my heart is always,
Virtuous man,
The cake looks like a cattle with legs.-

Farabi sought to illustrate the importance of possessing and acting as a human being, as well as the importance of the qualities that make a person human. And in the poems of a classic democrat poet Berdakh, the great philosophical content, the attitude to the socio-political views that he creates, is clearly visible. Poets:

Past Aristotle, Plato.
The key to creating science,
Thought band to solve,
I would like to have a massage

There is no doubt that the works of Abu Nasir Farabi influenced the development of profound philosophical ideas in the works of I.Yusupov and T.Kayipbergenov.

We can say that other aspects of Farabi's scientific legacy will continue to serve as a strong impetus to the development of science and culture.

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