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THE TURKIC PHILOSOPHER FARABI WHO OPENED THE ISLAMIC RENAISSANCE OR THE FARABISM ERA

IX-XIVth centuries are known the Islam Renaissance. At the same time, this period is called the Age of Farabism, so it is named after Farabi, a Turkic Philosopher. This was the First Turkic Renaissance. Farabi systemized the Philosophy of Greek by reinterpreting it with the idea of Islam and Turkic with his versatile thoughts and competence in all sciences of his era. It is also XII-XVIth Century that all Turkic thinkers were influenced and inspired by the Farabism era. The Turkic thought was also inspired by the century. The inspiration was the basis for foundation philosophy of the Republic of Turkey in 1923. This was the third Turkic Renaissance. The first Renaissance is called by Farabi's name, the latter by the Turkic sufis and their mystical philosophy, and the third is referred to Atatürk Revolutions. The period from Farabi to the foundation of the Republic, takes the three Turkic Renaissance that we owe to Farabi.

Key words: Farabi, Turkic Renaissance, Philosophy, Islam, Islamic Philosophy.

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Ислам ренессансы немесе Фарабитану дәуірінің негізін қалаушы түрік философы әл-Фараби

IX-XIV ғ. Ислам Ренессансымен белгілі. Сонымен қатар, бұл кезең түркі философы Фараби есімімен байланысты, Фарабизм кезеңі деп аталады. Бұл алғашқы түркі Ренессансы болды. Фараби грек философиясын ислам және түркі идеяларымен, өз дәуіріндегі барлық ғылымдардағы жан-жақты ойлар мен ілімдерді жүйелеп, қайта қарастырды. XII-XVI ғасырлардағы барлық түркі ойшылдарының ықпалы мен рухы Фарабизм дәуірінен басталды. Түркілік идеялар да осы кезеңде жаңа дәуірге өтті. Бұл идеяларда 1923 ж. Түрік Республикасының құрылуының философиясының негізі жатыр. Бұл түркілік үшінші Ренессанс болды. Алғашқы Ренессанс Фараби атымен, екінші – түркі сопыларымен және олардың мистикалық философиясымен, ал үшіншісі – Ататүріктің төңкерістерімен байланысты аталады. Фарабиден республиканың құрылуына дейінгі Қайта өрлеу дәуірі үш түркілік кезеңдерді қамтиды, біз сол үшін Фарабиге қарыздармыз. Әл-Фарабидің еңбектерінде философия мен жеке ғылымдардың нақты бөлінуі жоқ. Бұл мәселеде ол өз дәуірінде қалыптасқан білім жүйесіне деген көзқарастарын енгізген. Фараби ғылымның беделін және оған қатысы бар адамдарды жоғары бағалайды. Ғылым үшін бізге бос әурешілік пен ұсақ өзімшілдік емес, таза жүрек, биік ойлы адамдар керек. Ғылыми зерттеу атмосферасы адамның мәдениетін, оның объективті және шындыққа бас ию қабілетін қалыптастырады.

Түйін сөздер: Фараби, Түркілік Ренессанс, философия, ислам, ислам философиясы.

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Турецкий философ Фараби – основатель тюркского Ренессанса, или Эра Фараби

IX-XIV века известны как эпоха Исламского Возрождения. Одновременно этот период называют эпохой Фарабизма, так он назван в честь Фараби, тюркского философа. Это был первый тюркский Ренессанс. Фараби систематизировал греческую философию путем переосмысления ее с идеей Ислама и Тюркизма с его разносторонними мыслями и компетентностью во всех науках своей эпохи. Именно в XII-XVI веках все тюркские мыслители находились под влиянием и вдохновением эпохи Фарабизма. Тюркская мысль тоже была вдохновлена этим веком. Это вдохновение легло в основу философии основания Турецкой Республики в 1923 году. Это был третий тюркский Ренессанс. Первый Ренессанс назван именем Фараби, второй – тюркских суфиев и их мистической философии, а третий – революциями Ататюрка. Период от Фараби до основания республики занимает три тюркские эпохи Возрождения, которыми мы обязаны

Фараби. В трудах ал-Фараби нет резкого разделения философии и частных наук. В данном вопросе ему свойственно то отношение к системе знания, которое сложилось в его эпоху. Прежде чем приступить к существу дела, необходимо сделать два замечания вводного характера. Фараби высоко ценит авторитет науки и занимающихся ею людей. Для науки нужны люди чистого сердца, высоких помыслов, лишенные всякого тщеславия и мелочного себялюбия. Атмосфера научного исследования формирует культуру человека, способность его быть объективным и преклоняться перед истиной.

Ключевые слова: Фараби, Тюркский Ренессанс, философия, ислам, исламская философия.

Introduction

One of the distinguished Farabi's experts Bekir Karlığa says as follows: "In the medieval Islamic world, Muallim-i Sani; In the medieval Latin world, Abu Nasr Muhammed ibn Muhammed ibn Tarhan or Turhan ibn Uzluğ el-Fârâbî, known as Magister Secundus, the second and greatest philosophy teacher after Aristotle, is undoubtedly the symbol personality of the Turkish world, the founder leader of the philosophical thought in the Islamic world and the West He is one of the few philosophers who awaken his world from the Scholastic sleep he fell into.

This unique thinker, who tried to learn about, know, know, know and understand universal thought closely from the Ancient Greek, from the Central Asian steppes to Baghdad, Aleppo, Damascus and Cairo at that time, about a thousand years ago, while establishing his system, Instead of the classification of sciences known as Trivium-Quadrivium, which passed from there to Christian Scholasticism; By making a new classification of sciences, including Islamic sciences, it will completely change the classical system and for the first time it will place the philosophy of civilization in a very important position in the newly established science scheme. This thinker, who draws attention with his students as well as his works in the field of Philosophy, Kalam, Logic, Music, Morality, State, Political philosophy and Civilization, was further developed by his followers in Baghdad after his death, especially as the Islamic Renaissance. In a period that is, IV. In the Hijri century, it has been made a reference source for the important thinkers, artists and literati of the period". (Bekir Karlığa, 2019: Introduction)

Farabi and His Life

The whole name of the famous Turkic Philosopher known as Alfarabius or Avennasar in Medieval Era Latin texts and works, is Ebu Nasr Muhammed b. Muhammed b. Tarhan b. Uzluğ. Farabi is one of the strongest philosophers of Islamic Philosophy. After "the First Teacher (instructor)" Aristotle, he was known as "the Second Teacher"; He has been named and remembered with this title in the history of

philosophy and thought (Bekir Karlığa, 2019: Introduction). While Ebu Yusuf Yakup b. İshak el-Kindi (795–870) has been declared "the first Arabic Philosopher"; Farabi has been known "the first Turkic Philosopher". Farabi was born in the Vesic village of Farab province in Maveräünnehr region in about (257/870). (Leiden E.J. Brill, 1980) There are also those who say that his date of birth is different, such as 258/871, 259/872, 260/873 or 261/874. The date of birth was determined from the date of his death. The date of death isn't known certainly. He died on a Friday in the month of Recep in 339/950. When he died, Farabi was at the age of eighty (Friedrich Dieterici 1890: 115-118).

That his father is a Turk and acted as a commander, is a certain information we have.

Different opinions about Farabi's family background have also been suggested. Ibn Abi Usaybia, de Boer and Henri Corbin claim that Farabi's father is an Iranian commander, and Cemil Saliba claims that his father is Farisi, and his mother is Turkic, and in sum he is originally Farsi. According to Mustafa Abdurrazık, there has been such conflicts, because Vesic, the birthplace of Farabi, cannot be stated to which country it was in those times within the territory, because the geographical boundaries of those periods could not be determined precisely, and therefore his nationality can't be determined precisely. We are also witnessing the existence of western researchers claiming that he is an Arab. In fact, the only basis of all of them is that he wrote his works in Arabic. As İbrahim Hakkı Aydın said, these kind of false object determinations has been put forward not only for Farabi but also for many non-Arab scholars and philosophers, since the science language in the Islamic world is mostly Arabic. However, we know that the science language of science in the west was, until the 16th and 17th century, or even more recently was Latin; and Arabic and Persian in the east. A British Newton, a Dutch, Spinoza, and a German Leibniz, wrote in Latin; however, no one came out and regarded one or more of them as Latin. The fact that a Middle Asian Muslim Turk, like Farabi, wrote his works in Arabic or Persian does not prevent him from being a Turk. On the basis of this false opin-

ion, some even said “Arab Philosophy” instead of “Islamic Philosophy” (İbrahim Hakkı Aydın, 2000: 13-14). The evidence that Farabi is Turkic is much more proved than these claims. Moreover, the most preferred view is that he is Turkic. The expression of Tarhan or Tarkan in his name is enough evidence of his Turkicness that he always wears the cone and aba a kind of cloak belonging to the Turks wearing kind (İbrahim Hakkı Aydın, 2000: 14). It is extremely important to emphasize Farabi’s nationality and to emphasize the truth that he is Turkic, in order to grasp the roots of a philosopher’s thought system and the cultural foundations of his ideas.

His Education Life

Our philosopher started his primary education in Vesic, where he was born. He had studied in Khorasan before he settled in Syria, studied for a while in Merv, and then continued his education in Baghdad. Farabi also studied in Damascus, worked as a gardener during the day, and spent his time studying philosophy at night. Known as the master of the logic of Aristotle in Baghdad, Abu Bishr Metta b. He learned logic from Ebu Bişr Metta b. Yunus between 320/932 and 330/94. He met the scholar John b. Haylan and, thanks to his lessons, he improved his knowledge and education about Logic and Philosophy. Returning back to Baghdad, Farabi examined the books of Aristotle and Plato (Plato) and wrote various works. Our philosopher, who went to Egypt, stayed there for a while and returned to Haleb back. He was deemed worthy of the patronage, compliment and goodness of Seyfüddevle, who was the sultan of Damascus and Aleppo region, and lived a middle life on the four drachma amount, alloted him per day, and died at the age of eighty (339/950). Seyfüddevle’s close attention and bestowal on him, brought him the opportunity to become a member of the palace of this Hamdani Sultan, who became immortal in the poems of the famous poet al-Muten-ebbi (İbrahim Hakkı Aydın, 2000: 15). It is said that Seyfüddevle personally performed the funeral prayer of Farabi. (George Makdisi, 1990: 250)

When we examine the bibliographic and bi-bibliographic works, apart from this information, we can find very broad information about Farabi. We owe most of the information we have to the biographer of Ibn Nedim (death date: 380/990).

Farabi visited almost all the countries in the region called ‘the Middle East’ today and took lessons from famous scholars, philosophers and logicians and known as “the Second Teacher”. The importance of Baghdad is very important among the cities that he visited and got education. The first reason

for this is that he spent most of his education life in this city and the the most important other reason is that Farabi belonged to Baghdad School. Baghdad School had a profound effect on Farabi (Hasan Şahin, 2000: 85). With the very right classification of Copleston, the Baghdad School, relatively Farabi belong to the Eastern Islamic Philosophy Part.

Although he was more interested in the field of philosophy and famed as a philosopher, Farabi naturally trained himself almost to be an ecol in other areas which philosophy was directly or indirectly related to.

Mathematics and the medicine are two of them. Although he didn’t practice in the medical field, his medical knowledge is comprehensive and deep. His Music education is a science in which Farabi is regarded as a real scholar in both practical and theoretical terms (Ian Richard Netton, 1991: 1-8). More precisely, Farabi studied philosophy, mathematics, music, logic, chemistry and medicine (Nejdet Durak, 2003: 153). Farabi is the inventor of the famous oud instrument in Turkic music. He is also an excellent oud player (I. Raci el-Faruki_L. Lamia el-Faruki, 1999: 337-339).

According to Ibn Abiya Usaybia’s record, the Book of the Nephth of Aristotle the following inscription in the handwriting of Farabi was found: “I read this book one hundred times”.

According to another trusted rumor, it was stated that “I have read the book “es-Semau’t-Tabii” of Aristotle forty times. I find myself in need of reading it again.

With reference to Farabi it is said: They asked Farabi, “Are you the most learned of people in this field or Aristotle?” Farabi answered as, “If I had lived in Aristotle, I would have been the most learned student of him” (Ahmet Cevizci, 1999: 101).

The education life of Farabi starts at a very young age in Vesic, the town where he was born. His first teacher was the imam of the village masjid in Vesic. He went to Farab to continue his education life; where he learned Arabic. With the encouragement of his teachers, he went to Bukhara and learned and taught the knowledge of Sufism there; He came to Baghdad in 310/922. Baghdad, where he visited in his 50s, was considered the center of the science and philosophy teaching, which Farabi so much longed for. That he led his way to philosophy among religious sciences can be explained by his fascination with the works of Eflatun and Aristotle at an early age. The period when Farabi proved his scientific and philosophical competence; starts with his arrival in Baghdad. Farabi spoke three languages Persian and Arabic and especially Turkic (Hasan Şahin, 2000: 85).

Farabi's Philosophy and Farabian Turkic Renaissance

According to Copleston, Farabi enabled the Islamic culture world to meet the logic of

Aristotle through the Baghdad School he was a member of, and by making classifications that make it possible to distinguish philosophy and theology from each other, he made a significant contribution to philosophy, separating philosophy from theology, and thus making it forming its discipline, in the history of Islamic thought.

The views of Copleston's philosophy-theology distinction are fundamentally open to debate. Farabi's philosophical system has been fed entirely from Islamic theology. Theology, the name of which is theology (kelam) in the Islamic literature, is distinguished from philosophy only in terms of its method in Farabi's philosophy. The distinction between the two is methodological based rather than structural one. To say Farabi made a distinction between philosophy and theology, would be an accurate view, if it comes to mean he set the limits in terms of his methods. Otherwise, if it must exclude the the first are Greek philosophy, no philosophical system is far from theology in terms of its subject, departure point and its conclusions; it is not an off-theology philosophy. Especially Islamic theology has been taken as the source of the most important subjects in all philosophical works of Farabi. Moreover, by comparing the philosophy of Plato and Aristotle, Farabi tried to prove that they had a common philosophical idea, in the purpose of reconciling religion and philosophy.

Since the Baghdad School is the leading heir of Alexandria's philosophical and medical tradition in the Arab world, Farabi's relation with this school was the first connection that brought the Islamic world into contact with Greek philosophy. Regarding the quotations of Ibn Abi Usaybia, Farabi taught logic to grammatist Ibn Serrac; On the other hand, he took Arabic grammar lessons from him (Ahmet Arslan, 1997: 31).

His first interest was to reconcile the philosophy that he saw expressed in Sharia, in the contradictions of Eflatun and Aristotle. He studied the issue in his book titled "Kitabu'l-Cem' beyne Ra'yayi'l-Hakimeyn Eflatun and Aristo" (the Conciliation of the Views of the Two Wise-Eflatun and Aristotle), and removed his reconciliation theology from the Works of Eflatun, which was misunderstood in all the Alexandria and Christian traditions, mis-handled as a work of Aristotle. Farabi believed that both branches of learning (Natural Laws and Moral Laws) dealing with substances came from the same source, from God. He argued that the both had to be

the parts of the one and the same truth, but the ways of their evaluation could have been different. He concluded that sharia and philosophy are the same in the aim and the target as well as in the material they study; because both of them gather their attention on the same truth, namely the creation and order of God (Frederick Copleston, S.J., 1962: 214-215). Farabi, who sees religion and philosophy as explanations of the same truth in different ways, devoted some of his works to this discussion. Contemporary researcher George Makdisi regards Farabi as an "amateur humanist" (Deborah L. Black, 1993: 178). The first of the leading reasons in this naming is undoubtedly his regarding religious and philosophical truth as one and the same things. A more valid reason for this is that, Farabi studied in the subjects such as music, literature, grammar and language that continue to exist today as the main fields of study and discussion, and he even wrote some Works in these subjects.

Associating religion, being the first, and medicine, music, language, grammar, literature, mathematics and chemistry with philosophy, Farabi put forward a humanist philosophical view that keeping humanbeing in the center. In other words, he organized and humanized all kinds of presence, knowledge and arts related to human and nature in a way that will turn to human again in the integrative, systematizing and inclusive form of philosophy. It can be said that, unlike the classical Islamic thought before him, Farabi has established a system flowing from humanbeing to God (or from philosophy and thought to religion) rather than from God to man (or from religion to thought). It can be said that, unlike the classical Islamic thought before him, Farabi has established a system that follows the course from man to God (or from philosophy to thought) rather than from God to man (or from religion to thought). This philosophy is the humanist philosophy and in our opinion, Farabi deserves to be a "master" humanist, not an "amateur" one.

Although there are a lot of short stories about Farabi's life recorded by later biographers, their historical accuracy is uncertain (I. Raci el-Faruki-L. Lamia el-Faruki, 1991: 397-398).

Our philosopher, who has converted his Greek logic and philosophy into his own culture successfully, sometimes with his original views and sometimes with eclectic views, but especially with his comments on Aristotelian logic and independent research, has turned Islamic philosophy into a unique and itself systemic discipline by addressing all the problems of philosophy. The systematization of the Südur (overflow, emanation) theory is

also thanks to Farabi's philosophy. Farabi was influenced by Aristotle in his metaphysics as well as in his theory of psychology and knowledge, but on the other hand he became distinguished by applying the politics philosophy based on the "State and Laws" of Eflatun on contemporary political issue, with great skill. However, his main great success or importance in terms of philosophy is that he carried philosophy to the highest peak in Islamic culture and distinguished philosophy and Islamic theology as a method (George Makdisi, 1990: 250).

According to Farabi, logic is a beginning and preparation for pure philosophy. Philosophy is divided into two parts: physics and metaphysics. Physics includes special sciences (psychology, including the theory of knowledge that is in the inner of psychology). Metaphysics consists of philosophy of physics and theoretical philosophy, and includes metaphysics ethics and morals (Deborah L. Black, 1993: 178).

Thanks to the logic lessons he took from Yuhanna b. Haylan ve Ebu Bısr Metta b. Yunus s, Farabi thoroughly learned the basic concepts of logic, the principles of analogy and the art of using language and he has proved his competence in this field with copyright works. "İhsau'l-Ulum" (The Enumeration of Sciences) is a kind of work that hadn't been worked before any philosophers before Farabi did. The Enumeration of Sciences, as can be seen from its name, classifies the sciences; reveals their definitions, purpose and goals. In his work titled "Ağradu Eflatun and Aristoteles", Farabi proves his mastery in the art of philosophy and his knowledge in wisdom. He works the philosophy of Platoun first, and then the philosophy of Aristotle and especially his logic (Ahmet Cevizci, 1999: 100-114). Farabi was influenced by Aristotle while establishing a relationship between logic and epistemology. He added the Isaguji of Porphyrius (Forfiriyus) and Aristotle's Theology into his logic. He combined the rationality of Farabi with the intuition of Sufism, and israq. Eflatun's cosmology supported this view. He argued that the angel who brought the orders of God to the Prophet, was also the active information (logos) that gave forms to philosophers. According to him, the prophecy and philosophy were the same. The difference was not in the content of what was given to these people with strong understanding, but in their being prophet or philosopher. Farabi built his system in the field of metaphysics on Allah, the God, as the compulsory basic for all occurrences and revealed the confirmation of this fundamental proposition of Islam in the gnostic (wisdom) heritage. By dividing reality into compulsory and possible forms,

he grouped the presence as compulsory and self-compulsory in a manner divided into two, manner dependent on something else and noncompulsory at present. He matched the God with the first, the creation with the second, and ones will be created in the future and the actions of man with the third. Like the philosopher Kindi before him, Farabi defined the God as the first compulsory with qualities such as body, seniority, life, knowledge, creating. The late I. Raci el-Faruki also expresses a serious mistake repeated today, emphasizing those philosophers, especially Farabi, accuse God of not knowing juz and therefore deserve the naming of them as great sinners by Gazali. Before explaining why this basic mistake, which is known to the reader from almost every segment, is so, it is worth remembering with a transfer from Faruki. Faruki says, referring to Farabi: According to him, the God knows not the individual and specific things (juz'iyatic), but the general things (the collection), as in the system of Eflatun. Thus, the accusation brought by Ghazali against philosophers was confirmed in this way. Because his views had nothing to do with the Islamic understanding that there would be nothing in the universe except for the knowledge, permission and will of the God. The philosopher's God was a true "Deus Otiosus". It also did not allow philosophers to argue that a series of minds (logos) originating from God ended in the Active Mind, the dynamic source of forms and thus creation. Such a claim carried them to the blasphemy polytheism (Şahin Filiz, 1996: 163).

Ghazali criticized Ibn Sina, especially Farabi, and some other Islamic philosophers in twenty issues; he accused them of infidelity, especially at three points.

One of them is undoubtedly that he accused them of their claiming "God cannot know the particulars". Throughout the history of Islamic thought, it has always been suggested that Ghazali got right (that is, Farabi and Ibn Sina were completely determined infidelity); Gazali's being right and the mistakes of the philosophers have been emphasized and the same claim still goes on. On the contrary, Gazali misunderstood or never understood the philosophers. Leaving the misunderstanding of the case described as "God will not know the particulars" and the intended aim to be told, one aside, this expression itself is a deliberate work of diversion. Farabi meant "The God doesn't need to deal with knowing", but not "that God does not know". So, God does not need to know particulars, and His cognition and knowledge is very different from ours. He knows everything as a whole, as before-end,

before-next, beginning-ending, beforehand, without any missing. This cognition refers to the domination of a complete cognition. However, our cognition in the particulars cannot be compared with that of His cognition. Because we as humans, can know and grasp any event, thing or in general an object only and under “in particular” conditions. If we know the beginning of something we are trying to know as a whole, we may not know the end. Since we cannot know it as a whole, our knowledge is particular. We know in particular, as we cannot grasp things as a whole. So, our particular knowledge is fragmented, variable, and deceptive time to time, untrue and misleading. However, God’s knowledge is whole, and there is no change or error in His knowledge. Here, the non-foundedness of the accusation directed by Ghazali wrongly and unjustly should be understood this way.

Farabi aimed to reconcile his syncretic philosophy with Islamic belief. He also attached great importance to the soul purity and placed it at the basis of his philosophical thought. In other words, Farabi deserves the title of being the founder of “rational mysticism” in the history of Islamic philosophy. He suggested that conclusions be drawn through mathematics and logic, while doing research in natural and spiritual sciences. Since philosophy is the science of all beings, the one reaching the createds, would be like the God. While Kindi attributes philosophy to the meaning of “to look like God as much as possible”, it is not a coincidence that Islamic mystics define sufism as “being moralised with God’s morality”. According to Farabi, “the burhan” is not just a way to find the truth, but it is the truth itself. This thought reveals the integrity of logic-existence in the Islamic thought tradition, which lasted until the twelfth century (Friedrich Dieterici, 2010: 115–116).

Farabi’s philosophy in physics and metaphysics can be studied in three sections that achieve a single purpose and form a whole: Theology (divinity / being divine), theories of Reason and Prophecy. Their purpose is to reconcile the Aristotelian philosophy with the Islamic acaid. This way of thinking is Farabi’s invention. Those who came after him were only in maintaining the same idea.

When Farabi categorized the sciences, he surely followed Aristotle. In the classification of Aristotle sciences are as; 1. Theoretical philosophy (understanding knowledge and facts, mathematics, natural sciences and theology), 2. Practical philosophy (catching the good, morality, home management and politics), 3. Poetry, literature, art, aesthetics and dialectics; however, Farabi classifies them into two sub-branches. Theology and mathematics are in-

cluded in theoretical sciences. Farabi adds language and logic to them. Language, according to him, is the knowledge of words in terms of its signifying the words; on the other hand, logic is the knowledge of words in terms of words signifying it. These are mandatory vehicles of all sciences, and the transition of sciences among humanbeing. For this reason, language and logic were put at the top of all sciences. As a result, it can be said that the science classification by Farabi following what Aristotle did, has shown its effect in all works in the form of an encyclopedia starting from Ibn Sina in the east (I. Raci el-Faruki_L. Lamia el-Faruki, 1999: 337).

All the prominent authors have been in unity to regard Farabi deserve the highest praise, especially as the leading logician of his time and the commentator of Aristotle. Farabi, after learning logic lessons from Yuhanna b. Haylan, left all his Muslim contemporaries behind and completed the deficiencies left by Kindi in logic.

Since Farabi made a synthesis from various systems that could be reconciled with each other, he routed on an eclectic (selective and reconciling) method. He established a rational metaphysical system based on the logic of Aristotle. His method is based on conclusion (resulting). He keeps the way of mind and reasoning. However, he is not rationalist, entirely. Based on math resulting, he reaches mysticism like Pythagoras and Blaise Pascal. Thus, Farabi, who was initially rational and logical, adopted a mystical method, which he considered not as a system, but as a mood, later. His mysticism is not within the framework of a philosophical system. Farabi attempted to establish a reconciling doctrine (eclectism spiritualism) by tying all material events to spiritual and spirituality principles (Krş. Ahmet Ateş, 1989: 38).

Farabi was interested in medicine, mathematics, music and poetry as well as his being a prominent in philosophy. Although he has a work named “Risale fi’t-Tıp” in medicine, he has not actually practiced as a doctor. The case is different in music. He both produced works in music and made music.

“Kitabu’l-Musiki’l-Kebir”, “Kitabun fi’l-Musiki” and “al-Medhal fi’l-Musiki” are among the most important works of Farabi in music. His first work was, only recently, translated into three different western languages in the 1930s (Macit Fahri, 1992: 91-92).

Farabi’s personality, like many other philosophers and geniuses, attracts an image that he is far from the social life and in his own way. He was calm, lonely and a philosopher-minded thinker. Like every thinker who wants to spend his life alone in the na-

ture, Farabi didn't make friends and social surrounding other than his studies and students in the world. Since there was a cognition gap between the high level of his own ideas and the level of public understanding, he was not very interested in the social environment. The absence of same mind-levelled people around him and the minority of cultured and enlightened people that he could talk to and understand made him to be alone in his own work. Farabi, in such a mood, was interested in poetry as well as philosophy and went to the way of eliminating his loneliness by bridging poetry with the God. He asked for help from the divine being with his concise and brutal pleading and prayers, and gave some messages to those who came after him. He expresses the reasons that push himself to loneliness in the following lines.

"I saw that time is unstable, chat is useless,
In every president, there is the boredom, in every beginning
there is a pain.
I went into my own house and said the best thing is;
I was content to protect my honor and dignity." (Nejdet
Durak, 2003: 159)

Dünyevi yaşamın geçiciliği ve aldaticılığını anlatarak ulvi âleme ve sofiyane yaşayışa meftun olduğunu şu şiirinde dile getiriyor:

Explaining the transience and deception of world life, he states in his poem that he is liable to sublime and the sophisticated life:

"O friend! Leave the space of unfounded things,
Look to be in the land of truth,
How an eternal place for us, this world!
Nor should man be stuck here
Why are you running in a hurry on the earth;
What are we other than falling lines?
Because of a littlish word,
Why do we fight others?
While beyond the heavens are for us,
Why do we stick in the center?" (Nejdet Durak, 2003)

In another poem of him, Farabi, as he navigates deep within his inner world, in the vast realm of his desires, turns to the owner and the cause of everything, the Almighty God, who thinks of the currents of the events, and who created everything.

"You the owner of all things My God!
The source of everything enlightened from Him!
In the middle of the sea with moist soil,
He also owns the sky layers with its center.
I beg you, as a sinner, hoping for help,
Forgive the sins and the mistakes of this sinner!
You the owner, administrator of this whole, with your own
wealth;

Clean me from the dirt of nature; the elements of which are also my elements" (İbrahim Hakkı Aydın, 2000: 24-25).

Farabi is a systematic and encyclopedic thinker who dealt with all disciplines of his period as a natural result of the eclectic method he followed. In his work "İhsau'l-Ulum", he gathers the sciences under five groups and explains them in detail. The logic studies that lasted until the century IX, reached the highest peak with Farabi in the century X. In some parts of the logic, he left Aristotle and got the title of the biggest logician. As can be seen from the bibliographic sources, Farabi produced many works on logic. On one side, he shortened the books of logic collected under the name of "Organon" by Aristotle in small concise and this way handled them as a whole, on the other side made large summaries in medium boks, mentioning them differently, and finally he expanded them one by one, into big annotations or concise. Meanwhile, he did not hesitate to give works in small booklets on subjects needed in logic (Nejdet Durak, 2009: 160)

Considering the information conveyed by medieval biography writers about his works, Farabi's philosophical productivity is quite eye-catching. The number of philosophical works attributed to him reaches almost more one hundred and sixty in number (İbrahim Hakkı, 2000: 25-26). However, only some of them have been able to reach. Many of these works have recently been mentioned with modern prints and have been revised and published. Most of Farabi's works are based on logic and language philosophy. Indeed, Farabi's logical conception of suppleness was commemorated by medieval biographers and philosophers such as Ibn Khaldun (732 / 1332-808 / 1406); popularized his fame and reputation. (İbn Ebi Usaybia/İ.H. Aydın, 257: 67).

He wrote many books and articles in almost all sciences of his age. In general, his works are divided into articles and books that explain and interpret Aristotle's logic and translate into Arabic, and in particular his own views on logic, metaphysics and political philosophy. Among his works of the first kind, with Turkic translation are "Commentary on Second Analytics", "Commentary on First Analytics", "Commentary on Isagoji", "Commentary on Topika", "Commentary on Sophistika", "Commentary on Categories", "A Risale on Mandatory and Respectful Blessings" and "On the Suggestions and Syllogisms Used in All Sciences" (İbn Ebi Usaybia/İ.H. Aydın, 257: 26).

Farabi's contributions to physics, metaphysics, politics and logic surely give him a superior place

among Islamic philosophers. In particular, due to his great interpretation of the philosophy of Plato and Aristotle, he is praised by one of the first philosophy historian. These two works, along with the *The Enumeration of Sciences*, are the most comprehensive and qualitative works of the period in terms of general introduction to Aristotelianism and Platonism in Arabic (İbn Ebi Usaybia/İ.H. Aydın, 257: 27).

In the first of these three works, Plato's philosophy and its chapters are studied, and in the arrangement of these sections, Farabi exhibits his extensive knowledge of the Plato collection and sheds light on the knowledge degree of Muslims in the tenth century about this collection. In this book, Farabi did not only mention the names of all the dialogues; he also reminds Plato's booklets and makes brief explanations about their subjects. The degree of his knowledge on this material is best understood, and still present, in the summary of one of Plato's great works, "the Laws", and this work is the clear witness of his "great (dominant), unique Plato's love and deep understanding of moral and political philosophy.

The second work, which was named as the *Philosophy of Aristotle*, begins with the discussion of the nature of human happiness and the "compulsory knowledge" as a necessary part of the good life that man has to deal with.

His Works of "Kitabu's-Sema", "el-Asaru'l-Ulviyye", "Kitabu'l-Meadin", "Kitabu'n-Nebati", "Kitabu'n-Nefs", "Kitabu's-Sihha ve'l-Maraz", "Kitabu'l-Hayat ve'l-Mevt", "Kitabu'l-Hiss ve'l-Mahsus" and "Kitabu Hareketi'l-Hayavan" are it among the first kind of works related to physics and cosmology.

Although being sourced from Aristotle in metaphysics and from Plato in practical philosophy, he has books dealing with the views of both philosophers in a more general way. "Telhisu Nevamisi Eflatun" (Summary of Eflatun Laws), "Felsefetu Eflatun (Eflatun Philosophy) and "el-Cem' Beyne Ra'yayi'l-Hakimeyn" (Harmonizing the Views of the Two Philosophers) are these kind of Works (Ahmet Ateş, 1953: 1-53).

The Books such as "İhsau'l-Ulum" (The Enumeration of Sciences), "Kitabu'l-Cedel" (Dialectic), "Kitabu'l-Burhan" (The book on Proof), "Kitabu's-Siyaseti'l-Medeniyye" (Book on Human Behavior), "Tahsilu's-Saade" (Achieving Happiness), "el-Medinetü'l-Fazıla" (Virtuous City), "Fususu'l-Medeni (Political Philosophy) and "Kitabu'l-Huruf" (Letters Book-Language Philosophy) are the Works of Farabi, are books that

compile his own unique ideas. After completing the works of Farabi, we will talk about the contents of some of these and other works.

El-Cem Beyne Rayeyi'l-Hakimeyn: Farabi deals with the philosophy of Plato and his student Aristotle in this work, in a comparative manner. In addition to the short biographies of both philosophers, he describes his philosophical systems in short but in general lines. Mentioning of Plato's rational world, Cave Analogy, Ideas World, Humanistic Nefs and Being, Farabi says that Plato sees God as the supreme being and proves His existence through movement and cosmos. Farabi, with the titles of morality, politics, virtue and state forms, draws a Plato profile that he describes.

Aristotle's philosophy, starting from his life, is studied in the titles of *Movement*, *Heyula* and *Suret*, *Nefs*, *The First Muharrik*, *Morals and Politics*. *New Platonism* is explained by giving information about Plotinus.

İhsau'l-Ulum: This work of Farabi, known as "Enumeration of Sciences" in Turkic, is a work written on science and their categories. Farabi says that he wrote this work with a practical purpose: "We wrote this book to count the famous sciences one by one, to describe the whole, the chapters, their chapters and unity in each of them." Farabi, who started the book with these words, expresses that by means of this work, when people want to learn any science, they will understand the subjects of various science branches, what they can learn and what they do not need to learn. In Farabi İhsa, he examines the sciences in five main sections and sub-sections:

Language Science and its branches

Logic Science and its branches

Instructional Sciences: Number, Mathematics, Astronomy, Music, Weight Units and Precaution taking branches.

Natural Sciences, Theology and its branches.

"Civilised" Science and its sections: Islamic Law and Kalam branches

İhsa, in encyclopedic form, also includes some of the modern branches of science. Especially Social Psychology (el-İlm el-Medeni) is among the counted sciences. It examines Divine Sciences in detail and focuses on methodological problems. Ghazali (d.1111) will use the category of "Science of Evil" whereas Farabi names of "Divine Science" (Mübahat Türker-Küyel, 1990: concl.).

Kitabu'l-Huruf: Farabi wrote this work of him, which includes the analysis and approaches to which "Language Philosophy" and "Hermonutics" can correspond, in parts (Ahmet Ateş, 1953: 23-24).

Ta'likat: In this work, Farabi explains that all beings come from the God, by overflowing and eliminates interrelated subjects such as human egos and types, the definition of the soul, the reasoning, number, unity, beings, world, the movement of the stars, the unity of being and the truth. In terms of variety of subjects, this book is also regarded a small encyclopedia. (Mübahat Türker-Küyel, 1990: 2).

Tahsilu's-Saade: It has been translated into our language as Achieving Happiness. In this work, Farabi focuses on the philosophy of happiness. Another interesting aspect of the book is that it introduced a different classification from the classification of science in the book "Enumeration of Sciences". Accordingly, sciences are classified under two main headings:

Nazari (Theoretical) Sciences: Practical Sciences (Riyaziye), Natural Sciences and Theology (Metaphysics).

Action based (Applied) and Philosophical Sciences: Morality and Political Science.

Medinetu'l-Fazıla: Among the most famous works, al-Fazıla is a work that mostly concerns the fields of political science and sociology.

Without repeating what we mentioned above in Farabi's works, we can count the published books and treatises as follows:

Kitabu'l-Mille (Publisher: Muhsin mehdi, 2nd Edition, Beirut 1985).

Risaletu't-Tenbih Ala sebili's-Saade (A Critical Edition Prepared by Dr. Sahban Khalifad, Publications of the University of Jordan Department of Philosophy, Faculty of Arts, Jordan University, First Edition, Amman 1987).

Fususu'l-Medeni (Fusul al-Madani, neşr. D.M. Dunlop, Cambridge 1961).

Fusulun Müntezaa (Publisher: Fevzi en-Neccar, Beirut 1971).

Kitabu Siyaseti'l-Medeniyye (Publisher: Fevzi en-Neccar, Beirut 1964).

Risale fi'l-Akl (Publisher: Maurice Bouyges, Beirut 1987).

Risaletani Felsefiyyetan (Publisher: Ca'fer Ali Yasin, Beirut 1987).

es-Semeratu'l-Mardiyya (AlFarabius Philosophische Abhandlungen aus Londoner, Leidener und Berliner Handschriften, Translated by Friedrich Dietrici, Leiden 1890, E.J. Brill XXXIX 118 pages.).

The works in Al-Mardiyye:

Kitabu'l-Cem' Beyne Rayayi'l-Hakimeyn Eflatun el-İlahi and Aristotales.

Fi Ağrazi'l-Hâkim fi Külli Makalatin mine'l-Kitabi'l-Mevsum bi'l-Huruf.

Makalat fi Maani'l-Akl.

Risaletun fi ma Yenbaği en Yukaddeme Kable Taallumi'l-Felsefe.

Uyunu'l-Mesail.

Fususu'l-Hikem.

Risaletun fi Cevabi Mesail Suile Anhe.

Fi Ma Yasıhhu vela Yasıhhu min Ahkami'n-Nücum.

Resailu'l-Farabi (Hyderabad 1344–1349, Matbuatu Meclis Dairetu'l-Maarif el-Osmaniyye).

The works in Resail:

a. İsbatu'l-Mufarakat (Hyderabad 1345).

b. Tahsilu's-Saade (Hyderabad 1345).

c. et-Talikat (Hyderabad 1346).

d. Kitabu't-Tenbih Ala Sebili's-Saade (Hyderabad 1349).

e. Ed-Daava el-Kalbiyye (Hyderabad 1349).

f. Zinon el-Kebir el-Yunaniyye (Hyderabad 1345).

g. es-Siyasetu'l-Medeniyye (Hyderabad 1345).

h. Kitabu'l-Füsus (Hyderabad 1347).

i. Faziletu'l-Ulum ve's-Sinaa (Hyderabad 1347).

j. Mesail Müteferrika (Hyderabad 1344).

10. Fi'l-Hala (Translated and Published by N. Lugal-A-Numbered, Ankara 1951).

Conclusion

Farabi, as the first systematic philosopher in Islamic Philosophy, has undoubtedly established his philosophy with his views on Being, the main problems of philosophy, Being, knowledge and morality. We will see how Farabi discusses these problems and establishes their system according to which explanation style, while examining each of them one by one. Although these problems are inseparable elements that shape his general philosophy, it is necessary to emphasize the general philosophy of our philosopher in terms of understanding them better in order to see the system of our philosopher in main lines.

The uncertainty in the use of the concepts of philosophy and science in Farabi's works is due to the distinction between the separation principles selected when dividing philosophy and science. These separation principles are sometimes books, sometimes the degree of generality, sometimes the subject and objectives in Farabi. However, the partition made by counting the sciences directly and the partition made in terms of whether these are made by human or not are the two most important divisions.

The most ambiguous division of knowledge in Farabi is the way, perhaps, books in which the division done and those books said "Qabla Taallum

al-Falsafa” (Before Learning Philosophy) taken as a principle. Books can be either fragmented (juz), or full (holistic) or between the two. There is only one goal in Juzish books; these constitute the treatises. Some of the full books contain things to consider while reading. Some of the books teach philosophy and these also have general and specific ones. Some of the special ones teach the philosophy of science, and some teach the methods of philosophy. Some teach divine topics, some natural topics, and some teach mathematics. The sciences are either juzish or full in terms of their degree of generality. Those juzish ones examine some assets and their features. The subjects of general science examine what is general in all assets. This is the metaphysics. But in reality, sciences are divine, logical, or natural, hypothetical and political in terms of topics. The division made for the purposes of the sciences is the kind of division in “Felsefetu Aristu”, which is the work of Farabi for learning the science and making use of the science for good benefit. However, in the “Enumeration of Sciences”, sciences are studied in five sections. These are 1. Language Science and its branches, 2. Logic Science and its branches, 3. Mathematical Sciences: Number, Hendese, Menazır Science, Mathematics, Astronomy, Music, Weights Science, “hiyel/technical” Science, 4. Natural Sciences and branches, Divine Science and its parts 5. Cities Science and Sections, Islamiv Law Science and Kalam. Farabi finally divides sciences or philosophy into theoretical and practical again in “Tenbih” according to a principle of separation, such as being made by human beings or not, pursuing a benefit or not. “Theoretical sciences” or “theoretical philosophy”, which consists of examining non-human issues without any benefit, are divided into three parts: 1. Mathematics, 2. Nature Science, 3. Metaphysics. “Practical (operational) knowledge or” practical philosophy “, which consists of examining beings done by human, for the sake of benefit, is divided into as “ genesis art “and” politics “. The language science and logic counted in “Enumeration of Sciences” are left aside in this division. The “Theology” seen in the division here emerge as “Metaphysics” in this division. (39)

According to Farabi, the knowledge obtained with “definite” (close) evidence is the first and most

honored of all sciences. Other sciences are under its management. This knowledge forms the ultimate happiness. According to Farabi, this knowledge was in the Keldanis, considering what the olds said, and then transferred to Syriacs, then to the Arabs, before it was late. All this science contains was discovered in Greek. They call it absolutely wisdom. They call the love of it as philosophy.

Farabi grasped the Ancient Greek philosophy better in the Middle Ages than both his contemporaries and subsequent Christian and Muslim philosophers. Not only did he know Aristotle and Plato very well, he made his thoughts reach the medieval Christian thinkers. Thanks to Farabacılık, European Renaissance started in Italy in the 14th century.

Farabi has profoundly influenced subsequent Islamic philosophers and Western philosophers. Among the most important Islamic philosophers he influenced were Ibn Sina (1031) Gazali (d.1111), Ibn Bacce (d.1138), Ibn Sebin (d. 1270). Among the European philosophers who were under the influence of Farabism, Aziz Anselm (d. 1109), Descartes (d. 1650) and Immanuel Kant (d. 1804) are the leading ones. Among the contemporary philosophers we can count W. James (d. 1910) and A. Fouillee (d. 1912). (Mübahat Türker-Küyel, 1959: 70-74). He has deeply influenced Western thought (Mehmet Bayraktar, 1997: 173). Hilmi Ziya ülken, one of the contemporary Turkish scientists, explains in detail that Farabi influenced Western thought (Hilmi Ziya Ülken, 2009: 108).

The Farabism era, named after Farabi, is the first Renaissance for the Turkish world. Because free ideas in the age of Farabism contributed to the European Renaissance, which started in the 14th century in Florence. The free idea is to reconcile religion and philosophy in the Farabi philosophy.

The second Renaissance of the Turkish world is inspired by Farabicilik. It starts with Ahmet Yesevi; Ahi Evren (d.1261), Hacı Bektas Veli (d. 1271), Yunus Emre (d. 1273), Kaygusuz Abdal (d.1444), Shah Ismail (d. 1524), Pir Sultan Abdal (d. 1550) and It continues with Fuzuli (d. 1556). The 12th and 16th centuries are the advancing age of the Turkish world. After the 16th century, the collapse begins. The third and last Renaissance, founded by Ataturk is carried out with modern and secular Republic of Turkey.

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