

**FOROBI: THE FOUNDER OF ISLAMIC PHILOSOPHY****To'lqin Inatullayevich Boygaziyev**Shahrisabz State Pedagogical Institute,  
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**Annotation:** The article presents important analyses and conclusions related to Forobi's philosophical ideas about the Islamic world. Based on the research and teachings of Rizo Davoriy Arkadoniy, the article provides detailed information to students about the history of Islamic philosophy and its founders. It aims to facilitate a better understanding of the characteristics and essence of Islamic philosophy.

**Keywords:** Forobi, Islamic philosophy, Abu Yusuf Ishoq al-Kindiy, religion, philosophy, truth, essence, Aristotle, Plato, development, concepts, founders, world, teachings, presentation, detailed, research, history of development, characteristics, information, students, essence, discussion.

Forobi is considered the first in the East to oppose the views of the Arab philosopher Abu Yusuf Ishoq al-Kindiy (810-866), arguing that there are two independent ways to reach the truth of religion and philosophy, which cannot be separated from each other. In Forobi's view, religious truths consist of philosophical examples. In other words, religion and philosophy are fields that study the two different aspects of unity. Philosophy adheres to rational judgments, while religion expresses those judgments and rules in a commendable form. From his perspective, philosophy precedes religion and concludes that religion is the commendable form of those judgments and rules.

Scholars, without adhering to Forobi's conclusions about the unity of religion and philosophy, later began to pay attention to the fact that Forobi placed his philosophy above religion. However, at the time Forobi stated "Religion is the examples of philosophy," he was forced to speak in the language of the people because the common people did not understand logical judgments, so he did not consider it inappropriate to express logical truths in a commendable form, and, conversely, concluded that the Prophet was also a philosopher because he did not express logical truths in a commendable form due to the fact that the common people did not understand logical judgments. Therefore, he did not directly match his own ideas to the public. He neither understood nor misunderstood them, and even feared that his ideas might be misunderstood, but, on the contrary, concluded that the public's interference in philosophy would corrupt it.

Thus, he came up with many ideas in this respect and often expressed them in simple and straightforward terms, sometimes only hinting at them. At the same time, he hoped that his most straightforward ideas would be interpreted in the future in a more elaborate manner and become more acceptable. His hope was not in vain. Indeed, after him, all scholars and philosophers approached his main goal with attention and interpreted even his most straightforward words according to their understanding, bringing them into more acceptable form. An example of this is the presentation of the discussion about prophecy in the work "Shifa" by the ruler-sheikh Abu Ali Ibn Sina.

In ancient Greek philosophy, there were ways to discredit religion. In the Middle Ages, European philosophy, on the contrary, had a better relationship with religion, and most Christian philosophers were considered spiritual leaders from the ranks of the sacred. In the Islamic world, however, philosophers did not achieve such fame and respect, on the contrary, they were left behind by the legalists. Of course, philosophy reached its peak in Greece, and neither Middle Ages nor Renaissance philosophers denied it. However, each era of philosophy has its own peculiarities. Therefore, it is not correct to equate the characteristics of Islamic philosophy with those of Greek

philosophy, that is, Islamic philosophy cannot be sought from the foundations and methods of Greek philosophy. This difference can be explained as follows:

We know that the main question in philosophy is "why is there something rather than nothing?" According to the answer given to this question, various philosophical views have emerged throughout history. Aristotle answered this question in such a way that his answer was not a modification of Plato's answer. However, he has an attitude and relationship to his answer. According to Forobi, the religious views are based on the concepts of existence and only to imaginary essences. For him, a philosopher first allocates existence to intellectual and material essences, and allocates essences to nine substances and two (accident) to material essences. However, Aristotle's division of substance into ten categories is a logical conclusion, not a concept of material essence. Therefore, such a method of classification is not important and not just a matter of fact. It should not be taken as a solution to the fundamental problems of Islamic philosophy, but as a solution to the problems of Islamic philosophy. As a result, the concepts of truth and causality acquire completely different meanings. For Forobi, as he said, truth is only to be attributed to God and to the remaining things, and to what has happened to their causes and to return to their origins and to talk about others. For him, the existence of all beings is found in divine knowledge, and whatever is in divine treasure, he said. Just as well, saying that the truth is eternal means precisely that this meaning is the basic principle. Therefore, the perception of reality and causality gains completely different meanings. For Forobi, as he said, truth is only to be attributed to God and to the remaining things, and to what has happened to their causes and to return to their origins and to talk about others. For him, the existence of all beings is found in divine knowledge, and whatever is in divine treasure, he said. Just as well, saying that the truth is eternal means precisely that this meaning is the basic principle. Therefore, the perception of reality and causality gains completely different meanings. For Forobi, as he said, truth is only to be attributed to God and to the remaining things, and to what has happened to their causes and to return to their origins and to talk about others. For him, the existence of all beings is found in divine knowledge, and whatever is in divine treasure, he said. Just as well, saying that the truth is eternal means precisely that this meaning is the basic principle.

In conclusion, our great compatriot Forobi's views on religious, philosophical, and other areas were not only ahead of the Central Asian era but also contributed to the development of the teachings of famous Western scholars of the present time, such as R. Hammond and Thomas Aquinas.

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