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PHILOSOPHICAL HERITAGE ABU NASRA AL-FARABI

Abstract

Abu Nasr al-Farabi is an outstanding thinker of Central Asia and the entire Arab Muslim East of the early Middle Ages. He was not only the greatest philosopher - encyclopedist who substantiated the direction of Eastern peripatetism and created a whole philosophical system, but also a thinker who reflected and developed the main problems in his works characteristic for philosophical thought of that period.

Although in recent years a number of works by Abu Nasr al-Farabi have been published from Arabic to Russian, there are still many works that have not yet been accessible to the broad masses of the scientific community and not translated into modern languages. The study, in our opinion, of the unique, inaccessible, preserved in various cultural centers of the world works of Abu Nasr al-Farabi, will undoubtedly shed light on unknown aspects of philosophical thought of that period.

Keywords: thinker of Central Asia, scientist, philosopher - encyclopedist, «Second Teacher», Turkic culture, science, mathematics, medicine, natural sciences, astronomy

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ФИЛОСОФСКОЕ НАСЛЕДИЕ АБУ НАСР АЛЬ-ФАРАБИ

Аннотация

Абу Наср аль-Фараби, выдающийся мыслитель Средней Азии и всего арабомусульманского Востока периода раннего средневековья, был не только крупнейшим философом – энциклопедистом, обосновавшим направление восточного перипатетизма и создавшим целую философскую систему, но и мыслителем, отразившим и разработавшим в своих трудах основные проблемы, характерные для философской мысли того периода.

Хотя в последние годы в переводе с арабского языка на русский был опубликован ряд произведений Абу Насра аль-Фараби, все еще имеется немало трудов, оставшихся до сих пор недоступными широким массам научной общественности и не переведенных на современные языки. Изучение на наш взгляд, уникальных малодоступных, сохранившихся в различных культурных центрах мира сочинений Абу Насра аль-Фараби, несомненно прольет свет на неизвестные нам стороны философской мысли того периода.

Ключевые слова: мыслитель Средней Азии, ученый, философ – энциклопедист, «Второй учитель», тюркская культура, наука, математика, медицина, естествознание, астрономия

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ӘБУ НАСЫР ӘЛ-ФАРАБИДІҢ ФИЛОСОФИЯЛЫҚ МҰРАСЫ

Аңдатпа

Орта Азия мен ерте ортағасырлық бүкіл араб мұсылмандық шығыстың көрнекті ойшылы Әбу Насыр әл-Фараби ұлы философ қана емес - шығыс перипатетизмінің бағытын негіздеген энциклопедист, соны-мен бірге ол сол кезеңнің философиялық ойлары үшін оның шығармаларына тән негізгі проблемаларды бейнелейтін және дамытқан ойшыл болды.

Ұлы ойшыл Әбу Насыр әл-Фарабидің бірқатар еңбектері соңғы жылдары араб тілінен орыс тіліне басылғанмен, әлі де ғылыми қоғамдастықтың қолына жете бермейтін және қазіргі тілдерге аударылмаған көптеген шығармалары бар. Біздің ойымызша, әлемнің түрлі мәдени орталықтарында сақталған ерекше, қол жетімді емес Әбу Насыр әл-Фарабидың шығармаларын зерттеу – бұл сол кезеңдегі философиялық ойдың белгісіз жақтарын ашатыны сөзсіз.

Түйін сөздер: Орта Азия ойшылы, ғалым, философ – энциклопедист, «Екінші ұстаз», түркі мәдениеті, ғылым, математика, медицина, жаратылыстану, астрономия.

In Kazakhstan, questions of studying the heritage of al-Farabi were addressed in the second half of the 20th century. On October 15, 1960, academician Akzhan Mashanov (Mashani) wrote a letter to the president of the Academy of Sciences of the Kazakh SSR - academician Kanysh Satpayev. His request was to support al-Farabi heritage research. In 1970, on the occasion of the 1100th anniversary of al-Farabi, international conferences on the heritage of al-Farabi were held in Almaty, Moscow and Baghdad. In 2020, on behalf of President Kassym-Zhomart Tokayev, the 1150th anniversary of Abu Nasr al-Farabi will be celebrated with a high organizational and substantive level.

Abu Nasr al-Farabi is one of the prominent thinkers of the medieval East, who had a huge impact on the development of science in the subsequent period. The philosophical views of Abu Nasr al-Farabi were formed, on one hand, under the influence of the historical environment in which he lived and acted, and on the other, the development of the scientific heritage of the past.

Summarizing the achievements of philosophical and historical thought of the people of Central Asia and Kazakhstan, as well as India and Iran and other countries of the East, making extensive use of the philosophical and historical teachings of ancient Greece, Abu Nasr al-Farabi created a single holistic system in which almost all the problems of medieval philosophy, history and sociology were reflected. It was Abu Nasr al-Farabi who for the first time in the Middle Ages developed the doctrine of social development, which played a huge role in the subsequent development of philosophical thought. He painted the society of the future as just, in which freedom, universal equality, mutual respect, complete well-being will reign. It is characteristic that he saw the only way to this society not in keeping the commandments of God, but in the science of knowledge.

He managed to create a huge number of works related to philosophy, logic, medicine, music, mathematics, astronomy, physics. His classical works gained wide popularity in the East, and then in Europe.

Apparently, in his youth, al-Farabi left his hometown and visited all the major cities associated with Islam - Bukhara, Merv, Khorasan, Alexandria, Cairo, Damascus, and Baghdad. He spent many years of his life in Baghdad, which was a major political, cultural and religious center of the Arab Caliphate. Here he replenishes his knowledge by studying the works of the leaders of Beit al-Hikma (also known as the Baghdad Mamun Academy), translators of Greek authors, comes into contact with prominent scholars and after a certain time takes one of the main places among them due to his the power of thought and deep erudition. It was here that he was awarded the title "Muallim Assana" - "Second Teacher". The title of "second" implied the presence of the "first", by which was meant Aristotle.

As the famous Kazakhstani historian N.P. Podushkin notes: "In the Muslim Central Asia of the 9th-12th centuries, a galaxy of remarkable philosophers and scholars grew up, which were not at that time in any other part of the world. This is the famous al-Farabi (870-950 years.) - A great connoisseur of philosophy, was named as the second Aristotle, and his work in mathematics, medicine, natural sciences, astronomy, are of great value today. His attitude to religion was ambivalent. He admitted that God is the creator of the universe, and at the same time noted the independence of natural processes and the materiality of the world. Highly setting the importance of the human mind, he notes that only the mind determines what is good and what is bad" [1].

As L. Dobrota notes: "The most valuable achievements of the Arab, Persian, Greek, Indian and their own Turkic culture are concentrated in the treatises of Farabi. His desire to systematize knowledge was reflected in the treatise "The Word on the Classification of Sciences", "The Big Book of Music" is filled with echoes of the culture of the nomads of his native land. Back in the 11th century, the scientist's works were translated and studied in Europe by historians who call him not only a follower of Aristotle, but also a kind of bridge between ancient culture and the Renaissance" [2].

According to N.L. Seytakhmetova, "Al-Farabi's developed principles of logical and scientific communications, the foundations of the philosophy of education, dialogue philosophy, philosophy of music - all this is in line with the ideas of modern philosophy" [3].

Academician A.N. Nysanbaev notes: "Those humanistic ideas that were laid down in Al-Farabi's legacy should become an integral part of modern humanism and should be implemented in full and large-scale not only in democratic Kazakhstan, in the formation of our civil society, but also in world civilized community. In this I see an important guarantee of our future successes and optimistic hopes for living together in a big human house under the sign of solidarity, trust and consent" [4].

In our opinion, the assessments of academician A.N. Nysanbaev are quite objective and justified from the point of view of modern new conceptual approaches in the study of the most key problems of philosophy.

According to S.K. Satybekova, "Abu Nasr al-Farabi was an outstanding scholar and popularizer of ancient Greek philosophy in the modern scientific world, which he considered the highest step in the previous development of rational knowledge. Commenting on ancient Greek authors, which was an important, though far from basic, part of Farabi's scientific activity, was for him, as well as for a number of thinkers of his era, not only a means of disseminating ancient Greek science and philosophy, but mainly a way of expressing his views on this or that another issue. Farabi's comments should be considered as independent works in which, setting forth the teachings of the ancient Greeks, he develops his own analytical views on a specific issue. Farabi wrote comments on such works of Aristotle as "Categories", "Topic", "Metaphysics", "On the Soul", "Rhetoric" and others" [5].

Thus, in his many philosophical treatises, Farabi especially raises the question of the need for a systematic study of the rich philosophical heritage of Aristotle.

Indeed, Al-Farabi and Aristotle bring together common scientific interests and directions: the desire to understand the essence and significance of the philosophical category of being and the place of man in it.

For Farabi, philosophy is the highest kind of knowledge and, therefore, the best way to acquire virtues. Like Aristotle, who believed that the ability to teach is a sign of a person who knows, Farabi sees the task of philosophers in teaching people good, helping them to achieve happiness. He noted: "A society where people help each other in order to achieve happiness is a virtuous society. In the same way, the whole earth will become virtuous if the nations help each other to achieve happiness" [6].

In other words, for Farabi, philosophy is a kind of important tool for cognition, but knowledge is leading to happiness.

As Al-Farabi notes: "If people are not connected with each other by nature, but only need and external necessity unite them, that alienation of people would be natural. He regards this point of view as zoological individualism and calls it the bestial look. His deep conviction is that man is by nature a social being. The connecting principle is humanity. Man belonged to those types of creatures that can achieve what is necessary, and in matters to achieve the highest perfection only through the union of people in one place of residence. Farabi stands for centralized government. He has the greatest chance of becoming a city of virtue through centralized management. Here children of all kinds of upbringing and origin are born. Therefore, he admits the possibility that over time, worthy people will grow in a collectivist city. He endows the head of a virtuous city with intelligence, great knowledge, love of truth, and courage exalted by the soul. Therefore, he does not agree with those who believe that cruelty, intimidation, and the use of wealth should be attributed to the integral features of a ruler. He says that a man is a product of lifelong development, a product of the environment, and does not come into the world with innate ideas. The environment creates people. And the environment itself is created by the state, ideas, opinions of the ruler, all these provisions depend on the moral purposefulness, ideological mood of the head of state" [7].

In our opinion, this is clearly seen in the example of the Leader of the Nation of the 21st Century, a major strategist of the World scale N.A. Nazarbayev.

As Farabi emphasizes: "In his ideal state, he divided people like Plato on a professional basis into estates. The upper class is made up of people of practical wisdom, that is, philosophers because, because of their wisdom, they are the happiest people and as a result of this they know any action by which happiness can be achieved. Philosophers can show other people the path to happiness, therefore, they are necessary for society as leaders of the city. The second, contributing to the achievement of happiness by the state, are ministers of religion, speakers, poets, musicians, the third, as Farabi calls them, are "meters", that is, mathematicians, doctors, astronomers, the fourth are military people, and the fifth are rich people who provide wealth in the city" [8].

In other words, in an ideal state, a person's social position does not depend on wealth, but on knowledge. Defending this concept, Farabi harshly criticized those who believed that money was the main condition for the well-being of the city.

Al-Farabi made an important contribution to the science of language. He noted: "The science of language as a whole consists of two parts. The first of them: memorizing the words witnessed by any people, and knowing what each of them means. Second: the knowledge, with these words, of the governing words in the language of each nation in their meaning are of two types simple and complex" [9].

Thus, in conclusion of the article, I would like to note that Al - Farabi is a progressive and original thinker - an encyclopedist of the medieval East, one of the educated people of his time. Having thoroughly studied the works of ancient Greek and Arab philosophers, he wrote comments on Aristotle's *Metaphysics*, which subsequently received worldwide recognition and was widely used in leading countries of both Western and Eastern Europe.

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