

**STUDYING THE HERITAGE OF ABU NASR FARABI IN THE EAST  
AND WEST**

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**Annotation**

The article scientifically substantiates the study of the scientific heritage of Abu Nasr Farabi by scientists from the countries of the East and West. Everyone knows that Abu Nasr al-Farabi, known in the medieval Muslim East as the «Second Teacher» (i.e., the second after Aristotle). The study of Farabi's heritage in modern historical, philosophical and Oriental literature is carried out in three directions.

**Keywords:** history, philosophy, oriental studies, literature, philosophical views, manuscripts, sociological outlook.

One of the outstanding founders of the progressive social and philosophical direction of the medieval East was Abu Nasr Farabi. The study of the heritage of Abu Nasr Farabi in modern historical, philosophical and Oriental literature is carried out in three directions: a) finding and studying Farabi manuscripts scattered around the world, preparing and publishing critical texts, compiling comments, bibliography, etc.; b) implementation of scientific translations of Farabi's treatises into modern languages of the world; c) the creation of scientific research devoted to the life and work, natural science, philosophical and sociological views of Farabi, his contribution to the development of music theory and other specific sciences.

A huge amount of literature about Farabi by its nature can be divided into three main groups: 1) Muslim sources about Farabi and the study of his heritage in the countries of the foreign East; 2) Farabi in European historical and philosophical literature; 3) Farabi in Marxist literature.

The most valuable material about Farabi is contained in medieval Muslim sources - in historical works, dictionaries, reference books, etc., written in Arabic, Persian and Turkic languages. In this regard, the writings of the authors of the XIII-XIV centuries are widely known. Baykhaki, al-Kifti, Ibn Usayb, Ibn Khallikan [1,2,3] and others. The materials contained in these works served as primary sources for

subsequent Eastern and European researchers of Farabi's creative heritage. Separate interesting information about Farabi is available in the works of Muslim authors Abdugaffar Kazvini «Nigoristoni Ghaffari» (XVI century), Muhammad Husaini «Ziynat ul-mazhalis» (XVI century), Ali Akbar Husaini «Mazhmua al-avlie» (XVII century .), Kotibi Chalabi «Kashf al-Zunun» (XVII century) and others [4, p. 37; 5, p.22-23].

In all these works, Farabi is characterized as the most outstanding and most authoritative thinker of the Muslim East, «the second teacher» (after Aristotle) or «Aristotle of the East», the best expert on Greek wisdom. However, they do not contain a consistent scientific analysis of Farabi's views. The overwhelming majority of their authors adhere to the official Muslim position, trying to present Farabi as the ideologist of Islam. But in some of them [6, pp. 90-92; 6, p. 230] contains information about the ideological differences that took place between Farabi and the orthodox Muslim clergy.

A number of works appeared in the foreign East, devoted both to the general problems of the development of Eastern philosophy, and to its individual representatives [8]. The creative heritage of Farabi is given a prominent place in the works of Yuhann Kumeir, Mahmoud Abbas, Omar Farrukh, Osman Amin, I.Madkur, F. Nayyar, Dehkhudo, Rajavi-Tabrizi, Siddiqi-Masumi, Shervani, M. Danishman, A. Atesh, Aydin, M. Turker, in special editions of Ankara and Istanbul universities dedicated to the 1000th anniversary of the birth of Farabi and others. Researchers from the countries of the Near and Middle East have collected a lot of factual material, found a number of new and published many previously unknown sources about the life and scientific activities of Farabi.

Many scholars of the foreign East rightly consider Farabi the greatest thinker of the Middle Ages, who put forward original and original ideas, laid the foundation for a new philosophical trend and thus played a huge role in the development of the spiritual culture of both the East and European countries. However, we must not forget about the idealistic, fideistic views of a number of modern scientists of the foreign East, in the interpretation of which Farabi becomes an ardent apologist and theoretician of Islam and which characterize all the achievements of the natural science and philosophical thought of the medieval Near and Middle East as the result of the development of «Islamic theory» or «Muslim philosophy».

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In some works, based on nationalistic concepts, the originality and high level of development of the spiritual culture of the peoples of Central Asia, their huge contribution to the formation and development of the philosophy of the Near and Middle East are completely ignored.

The name of Farabi and a number of his treatises became widely known in most European countries as early as the 12th-13th centuries, but a serious and systematic study of the creative heritage of this thinker in Europe began at the end of the 19th century. (for example, the works of M. Streischneider, F. Deteritsi, M. Hortenag D. Buur, I. Goldzier, A. Steckl, Carr de Vaux, R. Erlanger, A. Krymsky, M. M. Filippov, M. Alons Alons, G. Farmer, D. M. Dunlop, R. Hammond, N. Richard and others).

With all its serious ideological and methodological flaws, Western science has accumulated a huge amount of factual material, developed separate specific research methods, without which further comprehensive research work on the study of the spiritual culture of the Near and Middle East is impossible. This directly applies to the problem of studying the heritage of Farabi. Western scientists have carried out a great deal of work on the textual study and translation of Farabi's treatises into modern European languages. Thanks to their efforts, the legacy of Farabi has become widely known to the modern reader. In a number of works created on the basis of the best traditions of European science, there is a desire to objectively highlight the life and role of Farabi in the development of medieval culture and philosophy. He is represented by the greatest thinker of the Middle Ages, who made a certain contribution to the development of medicine, mathematics, music theory, sociology, etc. Some studies point to the contradictions between individual ideas of Farabi and the teachings of orthodox Islam, as well as Farabi's desire to emphasize the superiority of reason and science over faith.

The characteristic of socio-philosophical thought to the right also affected its attitude to the spiritual heritage of the past, including Farabi's worldview. According to many Western European and American authors, Farabi tried to adapt Hellenic philosophy to the dogmas of Islam, mechanically combine the teachings of Plato, Aristotle and the Neoplatonists, introducing a large share of mysticism and theology into them, and considered the problem of God as the central problem of the philosophy of the medieval East.

The first special study on the creative activity of Farabi was an article published in 1924 by A. Saadi [9]. Not devoid of methodological shortcomings, she, nevertheless, played a certain role in the study and promotion of the progressive ideas of this famous Central Asian thinker.

Since the 40s and especially since the 50s of the XX century. interest in the rich spiritual heritage of the peoples of the East is growing. There was a work by T.I.Rainov about the medieval thinkers of Uzbekistan, in which considerable attention is paid to the sociological teachings of Farabi [10]. Of great importance for the study of the socio-philosophical thought of the peoples of Central Asia are the studies published since 1946 by I.M. Muminov. characterizing Farabi as a progressive thinker, many of whose ideas were in conflict with the dogmas of Islam [11].

In the studies of T.N. Kary-Niyazov on the history of the natural sciences of Uzbekistan, some attention was also paid to the creative heritage of Farabi and his role in the development of musical theory and philosophical thought [12]. In such collective studies as «History of Uzbekistan» (vol. I, Tashkent, 1955), «History of Philosophy» (vol. I, M, 1957), Farabi, along with Ibn Sina and Beruni, is characterized as an encyclopedic scientist who put forward a number of materialistic ideas. In the work of O.V. Trakhtenberg, the progressive significance of Farabi's worldview was emphasized. The translations and studies of S.N. Grigoryan and A.V. Sagadeev [13, 14].

Farabi's creativity to one degree or another is considered in the studies of E.E. Bertels, A.M. Bogoutdinov, A.A. Dzhakhid [15] M.M. Khairullaeva [16,17].

### Conclusion

Farabi's worldview was the highest synthesis of the cultural achievements of the period of the 9th-10th centuries, reflecting all the strengths and weaknesses of this extremely difficult stage in the development of world culture. «Aristotle of the East», Farabi sought to develop the teachings of his great predecessor on the basis of the cultural achievements of the Near and Middle East.

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