



THE INFLUENCE OF ANCIENT AND MEDIEVAL TRANSLATION SCHOOLS IN THE DEVELOPMENT OF THE PHILOSOPHICAL THINKING OF ABU NASR FARABI

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<https://doi.org/10.5281/zenodo.7794501>

Abstract: The steadily growing interest of researchers in the philosophical heritage of the medieval Muslim East hardly needs serious and detailed justification today. Numerous scientific publications of recent decades unequivocally confirm the high level of significance of this heritage and encourage researchers to study it more deeply and comprehensively. This can be explained, first of all, by the increased role of Islam, its influence on socio-political and cultural processes in both the modern and globalizing world.

Keywords: House of Wisdom, Alexandrian school, Ancient Greece, Abbasids, Al-Farabi, development, Middle Ages.

Initially, French Farabi studies were inseparable from the study of all the authors of the Golden age of Arabic philosophy. And also from the knowledge of the languages in which medieval Arab philosophers wrote. It is not only about Arabic or Persian, but also about ancient Greek and Latin. Studying the work of Abai, one cannot be considered an expert in the field of Abai studies without reading the "Words of Edification" in the original, so one cannot be considered an expert in the philosophy of al-Farabi without being able to read his treatises in Arabic.

You can read al-Farabi's treatises translated into Kazakh and Russian, but at the same time it is necessary to realize that every translation is an interpretation of the translator, more or less close to the original. That is why the study of the entire layer of Arabic-language philosophy of this period is not reduced to a simple reproduction of texts. The analysis of the texts of medieval philosophers from the point of view of modern methodology is of great importance. For example, the French school of philosophy does not always study the legacy of al-Farabi and other medieval Arabic-speaking philosophers as an indivisible corpus of texts. The entire medieval Arabic-speaking corpus is divided into a kind of branch of philosophical knowledge. Some other researchers focus on the political component of the philosophy of Abu Nasr and his contemporaries and followers. An example of such studies can be the works of the classic in the field of medieval Arabic philosophy Henri Corbin, especially his "History of Islamic Philosophy". In many of his works, Corbin insists that Muslim thought is not limited to Hellenizing philosophers (among whom, no doubt, he includes al-Farabi), Sunni Kalam or even Sufism, and the history of Muslim philosophical thought does not end.

Thanks to the great support of the Abbasid al-Mansur (754-776), Harun al-Rashid (786-809) and especially al-Mamun (813-833), translation activity gained accelerated pace, as a result of which the works of many ancient Greek authors became known to the Muslim world. The families of Hunain and Bakhtiashu, Sobit ibn Kurra, Kosta ibn Luka, Yahya ibn Adi, Ishaq ad-Dimashki, al-Battani became famous as outstanding translators of Greek natural science and philosophical literature. The families of Masarjuveyh, Naubakht, Ibn al Hasan ibn Sahl, Ibn

Mukaffa were engaged in translations from Persian, from Indian - Manka al-Hindi, Ibn Dahn al-Hindi, from Nabataean - Ibn Wahshiya, etc. [8,294]. "The Greeks," notes the famous French orientalist Gustave Lebon, "being their first teachers in various fields of sciences, were also their teachers in philosophy. Soon Aristotle, Thales, Empedocles, Heraclitus, Socrates, Epicurus and all the authors of the Alexandrian school were translated" [14, 441]. Of all the philosophical schools of Ancient Greece, peripatetism, founded by Aristotle, had the strongest and most noticeable influence on the medieval thought of the East. In the legacy of Aristotle, natural philosophy, metaphysics, epistemology and logic attracted the special attention of medieval thinkers. During the early Middle Ages, on the basis of the synthesis of cultures of many peoples, a rich Arabic-language scientific philosophical thought was formed, in the creation of which representatives of various countries actively participated: al-Harazmi, Ibn al-Muqaffa, Ibn ar-Rawandi, Zakaria ar-Razi, an-Nazzam, al-Kindi, al-Farabi, Ibn Sina, al-Beruni, Ibn ar-Rushd, Ibn at-Tufail, etc. These were the encyclopedic scientists of their era. They were the creators of the best works of medieval culture and science, as well as scientific and philosophical terminology.

F. Engels emphasized the very great importance of scientific achievements and philosophical ideas of Arabic-speaking culture in the ideological preparation of the Renaissance. Describing the process of spiritual development of European society in the Renaissance, he wrote: "The spiritual dictatorship of the church was broken, the Germanic peoples for the most part directly threw it off and adopted Protestantism, while the cheerful free-thinking that had passed from the Arabs and fed on the newly discovered Greek philosophy, which prepared the materialism of the XVIII century, began to take root more and more among the Roman peoples." "The East in the Muslim era," writes academician V.V. Bartold, "continued the cultural work interrupted in the Greco-Roman world, and for several centuries occupied the first place culturally. In other words, the Muslim East, having assimilated the ancient heritage, developed and reworked it in its own way, returning it to the West "on demand". As we have noted, one of the prominent representatives of Arabic-speaking Muslim philosophy is Abu Nasr al-Farabi. In the early Middle Ages, the personality of al-Farabi acts as a figure of the first magnitude. It was he who developed the fragmentary philosophical teaching of al-Kindi, who, as the first Arab philosopher, only paved the way for peripatetism in the Arabic-speaking world. Al-Farabi, like no one before him, analyzed and commented in detail on all the main philosophical works of Aristotle, making them accessible to the scientific thought of his time. "Al-Farabi," wrote the famous researcher of his philosophy R. Ardakani - the father of Muslim philosophy. The philosophical system that he founded has only undergone development over time, and has been analyzed, but not changed." He is rightfully considered an outstanding thinker, one of the continuators of the traditions of Greek thought in Muslim philosophy, a great commentator on Aristotle's logic in the Medieval East and one of the founders of Muslim philosophy. "The traditions of Aristotle, the way of his scientific knowledge," notes A.H. Kasimdzhanov, "entered science in a certain line of development thanks to the versatile activities of al-Farabi." His work had a great influence on the activities of subsequent Muslim philosophers. When considering the origins of the emergence, development and formation of Arabic-language philosophy and especially its terminological apparatus in line with the historical process, it turns out that, as al-Farabi notes at the beginning of the book "al-Alfaz", ancient Greek linguistics had a great influence on it.



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