

## ABU NASR AL-FARABI IN BIOBIBLIOGRAPHICAL SOURCES (BASED ON ARABIC-LANGUAGE DICTIONARIES)\*

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**Abstract.** The study of the life and work of medieval encyclopedists, in particular Abu Nasr al-Farabi, the creator of numerous treatises in Arabic, is a relevant, significant and interesting aspect of biobibliographical research. The biography of the “Second Teacher” (after Aristotle), according to many medieval sources, originates in 870 on the territory of modern Kazakhstan, namely in the city of Farab - the current name is Otyrar. This article studies medieval and modern biobibliographical dictionaries containing information about al-Farabi. Medieval dictionaries compiled by Ibn Nadim, Said Andalusi, Ibn Khallikan, Salah ad-Din al-Safadi are a valuable source containing information about some details from the life of al-Farabi, such as the place of his birth, the Transoxiana region and the city of Farab, the scholar’s later trips to various cities where he spent his scientific life (Baghdad, Damascus, Cairo, Harran, etc.), his contemporaries, mentors and works. Modern works dating back to the twentieth century, in turn, supplement information about the thinker, based on information from primary sources, including medieval manuscripts.

**Keywords:** Al-Farabi, Arabic-language biobibliographical dictionaries, manuscripts, bibliography, Middle Ages, source.

### *Introduction*

Despite the fact that biographical, bibliographic and historical sources on the scholarly life of Abu Nasr al-Farabi (870-950) are written and put into the scholarly discourse in different languages, there is still no unity in Farabian studies regarding his lifetime and treatises. It is often said that the number of al-Farabi’s treatises is between four and two hundred. However, our research shows that the number of works of al-Farabi that have entered the scholarly discourse is about fifty. This proves that Farabi’s written heritage has not been fully studied, but is still in its manuscript form, closed in different archives of the world. Academician A. Derbisali (1947-2020) believed that «many of Abu Nasr’s works are stored in libraries around the world and are unknown to us. Therefore, it is one of the great tasks of the future to find them, bring them to light, and thus make them useful for people» [1]. Al-Farabi was born and grew up in medieval Otrar (or Otyrar), traveled to remote

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Arab countries, particularly [to] the city of Baghdad, which was the place where he went to in search of knowledge. As a center of civilization, where the famous observatory was located, which attracted scholars and scientists, philosophers and thinkers from all four corners of the world, Baghdad became a solid platform for Abu Nasr al-Farabi to become an incomparable scholar. Present historical and documentary research shows that al-Farabi's scholarly life was spent traveling between the cities of Central Asia, Arab countries, Turkey and Iran, where the major centers of science were concentrated at that time, he was constantly expanding his knowledge and always searching. Some sources claim that after leaving Otrar, al-Farabi settled in a number of Iranian cities on the way to Baghdad, such as Isfahan, Hamadan, Rey, and traveled with his father, who was a military leader on his trips [2, p. 60]. According to M. Khairullayev: «... in the literature, there are reports that say that al-Farabi stayed in Shash and Samarkand, studied and worked for some time in Bukhara» [3, p. 149], while in Arabic sources, for example, Farabi scholar Mustafa Ghalib thinks (1923-1981) that «al-Farabi was fond of traveling since childhood, he went to Islamic countries, particularly Iraq» [4, p. 14].

Medieval Arabic bibliographic works serve as the earliest biographical, bibliographic and historical sources about Abu Nasr al-Farabi's scholarly life. There is ambiguity in extending his ancestry – the origin (he is said to be of Arab, Persian or Turkic origin), birthplace and the name of the thinker. The last one is shown slightly differently in the medieval Arabic sources. The medieval scholar-bibliographer Ibn Abi Usaibi'a (1213-1270) in his work «*Uyun al-anba' fi tabaqat al-atibba*» (a Literary History of Medicine) writes: «Muhammad bin Muhammad bin Uzlag bin Tarkhan» [5, p. 552], the historian Ali ibn Yusuf Qifti (1172-1227) in his work «*Ikhhbaru-l 'ulama' bi akhhbari-l hukama*» («History of Learned men») – «Muhammad bin Muhammad bin Tarkhan» [6, p.182], another medieval historian Ibn al-Nadim (probably d. 990), who lived in the era of al-Farabi, writes in the book of «*al-Fihrist*»: «Muhammad Bin Muhammad Bin Muhammad Bin Tarkhan» [7, p. 263], while Said al-Andalusi (1029-1070) in «*Kitab Tabaqat al-Umam*» («Book of the Categories of Nations») uses «Muhammad bin Muhammad bin Nasr» and «Muhammad bin Nasr» [8, p. 53]. The medieval historian-chronicler Ibn Khallikan (1211-1282) in his book «*Wafayat al-A'yan wa Anba' Abna' az-Zaman*» («Deaths of Eminent Men and the Sons of the Epoch») uses «Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Uzlag al-Farabi at-Turki» [9, p. 153], Salah al-Din al-Safadi (1297-1393) «*Al-Wafi bi-l-Wafayat*» («the through of deaths») – «Muhammad bin Muhammad bin Tarkhan bin Uzlag Abu Nasr al-Turki al-Farabi» [10, p. 102] referring to the Turkic origin by using the word 'at-Turki'. Some modern Arab historians also put forward unfounded opinions that al-Farabi's place of birth and education were Arab by descent [11, p. 9]. The latest research works in Farabian studies show that the birthplace of al-Farabi is the city of Otrar (the old name was Farab (or Fariab in the Arabic sources)), located on the territory of South Kazakhstan. For example, according to the Arab and Persian chronicles, al-Farabi was born in 870 in the city of Farab near the Syr river, a tributary of the Arys river, according to some sources - in the family of a military leader. He got the name of «al-Farabi» from the place of his birth, that is, lit. from Arabic «from Farab» [12, p. 12].

## *Research Methodology*

The research methods used in this article include comparative, typological, chronological, bibliographic, biographical, and translational approaches. Some texts from different medieval sources were translated from Arabic into Kazakh by the authors. Translation from Kazakh into English was made by the mentioned above Project researcher-translator A. Satybaldina. Quotations from sources, particularly medieval ones, have been translated sentence by sentence, the style and structure of each sentence were kept. Literal translations of works from Arabic into English are given in brackets.

### *Abu Nasr Al-Farabi and Medieval Arabic Biobibliographical Works*

The earliest historical information about the life and written heritage of Abu Nasr al-Farabi is found in medieval biographical and bibliographic Arabic dictionaries. Almost all historical works in the world of Farabian studies rely on these dictionaries.

1. «*Al-Fihrist*» or the *Fihrist* («كتاب الفهرست») (lit. «*the Catalog*»). All research works devoted to the scientific heritage of al-Farabi, who wrote almost all his treatises in classical Arabic, first of all refer to the work [7] «*Al-Fihrist*» of the Arab historian Ibn al-Nadim (probably d. 990), who lived, as it has been mentioned above, in the era of al-Farabi. The medieval chronicler describes the biography of Abu Nasr al-Farabi in his biobibliographical work as follows: «*Al-Farabi Abu Nasr Muhammad Bin Muhammad, Bin Muhammad Bin Tarkhan. He comes from the city of Fariab (orig. فارياب) in Khorasan. One of the founders of the art of logic and ancient studies*» [7, 263 p.].

2. «*Kitab Tabaqat al-Umam*» (التعريف بطبقات الأمم) («*Book of the Categories of Nations*»). The medieval historian Said al-Andalusi (1029-1070) provides information about al-Farabi's scholarly life in this work: «*Abu Nasr Muhammad bin Muhammad bin Nasr al-Farabi is a true Muslim philosopher. He was taught logic by Yuhanna ibn Hailan (who died in the city of al-Salam during the reign of al-Muqtadir). He wrote an explanation of what was unknown to him and deeply understood the secrets, explained what the five substances in the art of logic are, as well as methods for using them individually. Abu Nasr al-Farabi was a contemporary of Abu Bashr Meza Bin Yunus. Al-Farabi was younger, but he dominated in education. The works written by Mata bin Yunus on logic were relied upon by the scholars of Baghdad and scholars from the Muslim East and other countries close to it. Abu Nasr Al-Farabi died in the city of Damascus in the country of Emir Sayf al-Daula al-Hamdani in 951. He is one of the famous scholar-encyclopedists who studied Cognitive Sciences*» [8, p. 53].

3. «*Tattimat Siwan al-Hikma*» (تنمية صوان الحكمة) (*The Cabinet/Depository of Wisdom*). This documentary story about the native land and scientific life of Abu Nasr al-Farabi is written by Zahir al-Din al-Bayhaqi (1106-1170): «*Muhammad Bin Muhammad Bin Tarkhan was from the city of Fariab (usually this version was used) in Turkestan. The nickname «The Second teacher» was given. Among the thinkers of*

Islam, there was no one better than him. It is said that there were four thinkers: two of them lived before Islam, Aristotle and Alexander. The other two, Abu Nasr [al-Farabi] and Abu Ali [Ibn Sina], lived in the Islamic era. There are 30 years between the death of Abu Nasr and the birth of Abu Ali. Abu Ali became his disciple through his [Abu Nasr's] writings. Abu Ali has said: «I could not understand the purpose of «Metaphysics» until I got hold of this important book by Abu Nasr. Then I thanked God for coming across the book. I fasted and gave alms with everything I had». He has many works. I saw al-Farabi's works, whose names had been in my ear before, on the bookshelf of one of the mayors of Rey. Most of them were copied by his own hand and by the hand of his apprentice Abu Zakaria bin Adi. I read in «Akhlaq al-Hukama» (lit. Morals of the wise men) that the famous al-Sahib, known as «Kafi al-Kafa» (full name is Ismail bin Abbas bin Abbas), sent a gift to Abu Nasr al-Farabi and wanted to establish contact with him. Abu Nasr was polite and refused to accept the gift. Later, Abu Nasr, guided by fate, comes to meet Ray, who wears a shabby cape, a turban on his head and a pointed beard, like some Turks do. Then he heard al-Sahib say: «Whoever leads me to Abu Nasr or invites me, I will give him money and make him rich». Abu Nasr took advantage of this opportunity and disguised himself to the place where al-Sahib was sitting. When he entered, the gathering was full of fun-loving groups. The guards belittle and insult him. Everyone at the gathering grins and smiles at him. Al-Farabi will continue to endure their laughter and ridicule, without feeling resentment. They wait until they get drunk on wine and leave him alone. Cups are clashing, heads are spinning, and they are feeling dizzy. At this time, al-Farabi takes out his flute and sings a sermon that lulls the listeners to sleep. Everyone who is sitting falls into a state of unconsciousness. He writes the following on the instrument (*al-barbat*): «al-Farabi just came to you, you mocked him, he put you to sleep and disappeared». Then he and his entourage sneak out of Rey and take Baghdad to the surface. I heard from my teacher (may God have mercy on him!) that Abu Nasr al-Farabi traveled to Uskulan [Ashkelon, an ancient city in Israel] after Damascus, where he encountered a group of young thieves. Abu Nasr said to them: «Take all my property, weapons, clothes, but let me go». They intend to kill him. Then al-Farabi dismounts his horse and fights with his entourage until death. This saddens the emirs of Sham, and it is said that after they found the thieves and, after burying al-Farabi, nailed them to the top of al-Farabi's grave» [13, p. 16].

4. «*Ikhbaru-l 'ulama' bi akhbari-l hukama*» (اخبار العلماء بأخبار الحكماء) («History of Learned men»). One of the most important facts about the city of Farab, the number of works, is given by the historian Ali ibn Yusuf Qifti (1172-1227): «Muhammad Bin Muhammad Bin Tarkhan Abu Nasr al-Farabi. A philosopher from Farab, one of the Turkic cities in the land of Mawarannahr. He went to Iraq and settled in Baghdad. After coming to Baghdad, he studied and learned wisdom from Yuhanna ibn Hailan, who died in the city of «as-Salam» during the time of al-Muqtadir. Abu Nasr was a contemporary of Abu Bashr bin Yunus. Although he was younger than Yunus, he was superior to him in learning... Abu Nasr lived for some time under Sayf al-Daula Abu-l Hasan Ali bin Abu-l Hayja Abdullah bin Hamadan in the city Halab. He used to dress like a Sufi. Sayf al-Daula, who

understood his studies and insight, would highly appreciate and respect him. Later, together with his citizens, he left for Damascus. He lived there until the end of his life in 339 h. /circa 950» [6, p. 182].

5. «*Uyun al-anba' fi tabaqat al-atibba*» (عيون الأنبياء في طبقات الأطباء) («A Literary History of Medicine»). An important historical data about the life of Abu Nasr al-Farabi can be found in the work of the medieval bibliographer Ibn Abi Usaibi'a (1213-1270) «*Uyun al-anba' fi tabaqat al-atibba*». The historian writes: «...he is Abu Nasr Muhammad bin Uzlag bin Tarkhan. He was from the city of Farab. This city is located in the land of the Turks in Khorasan. His father was an army commander of Persian origin. Abu Nasr stayed in Baghdad for some time and migrated to Sham [Syria], where he lived until the end of his life. He (may God bless him!) was a perfect philosopher and a good imam. He deeply studied and mastered the wisdom and became a master of the art of mathematics. He was pure-hearted, quick-witted, uninterested in the world, and content with everything he had. He was an expert in the art of medicine. But he had never tried it in his life. Sayf ad-Din Abu-l Hassan Ali Bin Abu Ali al-Amadi told me: «Al-Farabi was at the beginning a guard of a garden in Damascus. He was constantly engaged in the teachings of wisdom there. He studied the views of thinkers before him and wrote explanations. Despite his illness, he did not sleep at night, reading and writing by the light of a watchman's lamp. In the end, his fame increased, and his works became famous. His students also increased. So he became a great scholar of his time. According to some scholars, Abu Nasr traveled to Egypt in 338 /circa 949, and then returned to Damascus. Then, in the month of Raj'ab in 339 [950], during the reign of Caliph ar-Radi. Sayf ad-Daula attended the funeral with fifteen of his servants. Al-Farabi received four dirhams a day from Sayf ad-Daula. He did not worry about the house and income. He would only feed on lamb's heart and basil 'wine' [beverage]. He was not interested in the affairs of the world» [5, p. 552].

6. «*Wafayat al-A'yan wa Anba' Abna az-Zaman*» (وفيات الأعيان وأبناء الزمان) («Deaths of Eminent Men and the Sons of the Epoch»); Obituaries of eminent men and history of the contemporaries), better known as Ibn Khalikan's biographical dictionary. Ibn Hallikan (1211-1282), in this famous work, wrote the following: «*Wafayat al-A'yan wa Anba' Abna az-Zaman*» (lit. «Book of information about the death of great people and the sons of their time») wrote: «Abu Nasr Muhammad ibn Muhammad Ibn Tarkhan Ibn Uzlag al-Farabi at-Turki is a magnificent man. He is the author of works on logic, music, and other studies. He is the greatest of the Muslim philosophers, there were no such ranks as his in this art. Abu Ali Ibn Sina would turn to him a lot in writing his works. Al-Farabi was a Turk. He was born in his own country and grew up there... Later he left his country and came to Baghdad. In addition to Turkic, he knew several languages (except Arabic). Later he began to learn Arabic, and mastered it perfectly, he was engaged in wisdom. When al-Farabi came to Baghdad, the famous judge Abu Bashr Mata bin Yunus was living there. He was a great sheikh. People learned logic from him. At that time, the name of Abu Bashr was very famous. Every day more than a hundred students gathered next to him and learned logic. Abu Bashr used to read Aristotle's logic and explain

it to his students. He wrote a seventy-volume explanatory book about this subject. Some scholars in this field have said: «Abu Nasr al-Farabi learned the method of explaining large-scale meanings in easy and simple words only from Abu Bashr. Abu Nasr did not miss his lectures and was always among his students. Abu Nasr stayed in Baghdad for a short time and traveled to the city of Harran. There was a Christian judge, Yuhanna ibn Haylan, from whom he learned logic. Later, he returned to Baghdad and became acquainted with the philosophy studies. There is Aristotle's book «On the Soul», in which Abu Nasr al-Farabi says: «I have read this book two hundred times. It is said that there is an inscription saying, «I see, I need to read it again». He wrote many of his works in Baghdad. Later he visited Damascus. There, too, he did not stay long and went to Egypt. Abu Nasr writes that he started his work «Civil politics» in Baghdad and ended it in Egypt. He returned from Egypt to Damascus and settled there. At that time, the ruler of Damascus was Sayf al-Daula. He was the most 'zahid' (pious) man in the world. He was satisfied with what he had. He died in Damascus in 339 h./ circa 950, when he was about eighty years old. He was buried in «Bab Saghir» in Damascus (May God bless you!). The name of al-Farabi is related to the city of Farab. Now that place is called Otyrar (رارطأ). This is a city on the upper side of the Shash, one of the Turkic cities close to the city of Balasagun. It is called inner Farab (فاراب الداخلة)» [9, p. 153].

7. «*Mu'jam al-buldan*» (معجم البلدان) («*Dictionary of countries*»). The medieval historian Yaqut al-Hamawi al-Rumi (1178-1229) wrote the following information about the birthplace of Abu Nasr al-Farabi in his work «*Mu'jam al-buldan*»: «Farab is located on the territory of the Turkic country near the Seikhun River. It is far from Shash, closer than Balasagun... The land of Farab has a lot of fresh, thick forests. A group of famous people came from Farab. They are Ismail ibn Hammad al-Jawhari, the author of «*al-Sikhah*», his uncle, Abu Ibrahim Ishaq ibn Ibrahim, the author of «*Diwan al-'Adab*» and Abu Nasr Muhammad ibn Muhammad al-Farabi, a scholar, philosopher, expert in philosophy. He died in Damascus in 339 h. He was a disciple of Yuhanna ibn Haylan» [14, p. 225].

8. «*Al-Wafi bi-l-Wafayat*» (كتاب الوافي بالوفيات) («*through the deaths*»). Historian Salah al-Din al-Safadi (1297-1393) in his work of «*Al-Wafi bi-l-Wafayat*» puts forward new information about the thinker al-Farabi: «Muhammad bin Muhammad bin Tarkhan bin Uzlag Abu Nasr al-Turki al-Farabi, a scholar, Islamic philosopher. I saw what Sheikhu Imam, hafiz Shams ad-Din az-Zahabi said: «Muhammad bin Muhammad bin». According to Ibn Khalikan, «Muhammad bin Tarkhan came to Baghdad and learned from the philosopher Mattah bin Yunus. Later he went to Harran, where he received lectures from Christian Yohanna bin Haylan. He learned the language in Baghdad. I heard that al-Farabi learned philosophy only in Greek although he knew several languages besides Greek» [10, p. 102].

9. «*Asar al-bilad wa akhbar al-'ibad*» (آثار البلاد وأخبار العباد) («*Remembrance of countries and reports of the slaves of Allah; Memorials about the countries and messages of the servants of God*»). Arab historian, Iraqi bibliographer Zakariyya ibn Muhammad al-Qazwini (1203-1283) in his historical and biographical work entitled «*Asar al-bilad wa akhbar al-'ibad*» describes the city of Farab, which brought al-

Farabi to life, and scholarly life of the thinker in the Arab Caliphate and the year of his death, particularly: «Farab is one of the cities in Mawarannahr. The best scholar Abu Nasr bin Tarkhan al-Farabi came from this city. He was one of the first scholars who lived when Islam came. He understood the works of Aristotle and translated them into Arabic. Allah gave him a lot of intelligence to the extent that he mastered the types of wisdom. He even knew music and chemistry very well. He used to travel the countries on foot, hiding from the khans and kings who wanted to see him and meet him, so as not to be noticed by them. If he liked a city he visited while traveling around the country, he would stop there for a while. He would buy a house, a garden, and a slave and a maidservant. When the city bored him, he married his maid and slave, left his possessions to them, and left the city, never to return to it again. He was a contemporary of as-Sahib ibn Abbad, the vizier of Majid ad-Dawlah bin Bauh. It is also said that when as-Sahib ibn Abbad was in the city of Rey, Abu Nasr appeared before him in an insignificant manner and as-Sahib did not recognize him. There is also a story that Abu Nasr was in a caravan heading to the country of Sham. At that time, they come across thieves and Abu Nasr gives them all his property, but they intend to kill him. At that moment, Abu Nasr got down from his horse and began to protect himself with a shield. He was a sharp shooter. So, in the year 340 h. /circa 951], he died at the hands of robbers [15, p. 548]

**Table – 1. *Quantification of Al-Farabi’s Treatises in Medieval Arabic Biobibliographical Dictionaries***

№	Name of biobibliographical dictionaries	Author	Number of al-Farabi treatises
1	«Al-Fihriṣṭ» or the Fihriṣṭ (كتاب الفهرست) (lit. «the Catalog»)	Ibn an-Nadim	7
2	«Kitab Tabaqat al-Umam» (الأمم التعريف بطبقات) (Book of the Categories of Nations)	Said al-Andalusi	4
3	«Tattimat Siwan al-Hikma» (تنمة صوان الحكمة) (The Cabinet/Depository of Wisdom)	Al-Bayhaqi	12
4	«Ikhbaru-l ‘ulama’ bi akhbari-l hukama» (اخبار العلماء) (History of Learned men)	al-Qifti	74
5	«Uyun al-anba’ fi tabaqat al-atibba» (عيون الأنباء في طبقات الأطباء) (A Literary History of Medicine)	Ibn Usaibi’a	113
6	«Al-Wafi bi-l-Wafayat» (كتاب الوافي بالوفيات) (Through the Deaths)	al-Safadi	85

***Abu Nasr Al-Farabi and Arabic Biobibliographical Dictionaries and Research Works of the 20 Century***

Among the leading modern Arabic-language biobibliographical works on the scholarly life of Abu Nasr Al-Farabi are the works of the Syrian writer, historian

Khayr al-Din al-Zirikli (1893-1976) and another Syrian historian Umar Rida Kahhalah (1905-1987). Al-Zirikli writes the following in his work of «Al-a'lam: kamus tarajim li ashhur ar-rijal wa an-nisa' min al-arab wa al-musta'irbiin wa al-mustashriqiin» (الأعلام: قاموس تراجم لأشهر الرجال والنساء من العرب والمستعربين والمستشرقين) (*Eminent Personalities: A Biographical Dictionary of Noted Men and Women among the Arabs, the Arabists and the Orientalists*) (8 volumes): «the full name is Muhammad ibn Muhammad bin Tarkhan bin Uzlag Abu Nasr al-Farabi. The ancestor of Muslim thinkers, known as «the Second teacher» of the world. The origin is arabized Turkic. He was born in Farab on the Amu Darya River. He moved to Baghdad and wrote most of his works in that city. The famous stringed instrument called «Qanun» was created by al-Farabi. It is believed that he «obtained this instrument from the Persians», modified and developed it on his own, and people may say that it was «invented by al-Farabi». He was called «the Second Teacher» because he wrote a commentary on the works of Aristotle – «the First Teacher». He does not seek to gain any financial benefits; he does not pay attention to property. He has about a hundred works» [16, p. 14] and mentions the names of sixteen works of the thinker.

In the bibliographic work «Mu'jam al-Mu'allifin» («Dictionary of authors») by the scholar Umar Rida Kahhalah: «Muhammad al-Farabi. Muhammad Bin Muhammad Bin Uzlag bin Tarkhan al-Farabi (260-339 h/874-950), is called «the Second teacher». Abu Nasr is a scholar, mathematician, doctor, musicologist. He is a connoisseur of Turkic, Persian, Greek, and Assyrian languages. He was born in Farab and mastered the Arabic language. He learned from Mata ibn Yunus. He visited Harran, where he met Yuhanna ibn Haylan. He visited Egypt, then he returned to Damascus and settled there. He died in Damascus in the month of Rajab. Al-Farabi's surname refers to the city of Farab in the Turkic country, which is located in Khorasan» [17, p. 194].

In Farabian studies there are some works, excluding the dictionaries, related to the written heritage of Abu Nasr al-Farabi in the Middle East (Arab), which were (first) published in the middle of the 20th century. Arab scholar Ibrahim Madkour (1902-1996) dedicated «La place d'al-Farabi dans l'ecole philosophique Musulmane» (1934) (Al-Farabi's place in Muslim philosophy) [18] to al-Farabi's heritage. He also published a collective monograph in 1983 in French, called «Abu Nasr al-Farabi fi az-Zikr al-Alfia li Wafatihi» (1000 years since the death of Abu Nasr al-Farabi) [19]. Scholar M. Khairullayev (1931-2002) evaluates these works of Ibrahim Madkur as «...the first special and deep philosophical studies» devoted to the work of the thinker al-Farabi [20, p. 45]. Under the guidance of I. Madkur there was issued the collective monograph of «Abu Nasr al-Farabi fi az-Zikr al-Alfia li Wafatihi» (mentioned above) with some papers: «Al-Farabi bayna al-ams wa al-yaum» (al-Farabi yesterday and today); al-Farabi wa al-Mustalah al-Falsafi (al-Farabi and Philosophical Termin), al-Farabi al-Muaffiq wa ash-Sharih (Muhammad al-Baha) (al-Farabi Compiler and Commentator), «Al-Farabi sharikh Aristu» (Hasan Hanafi) (al-Farabi Commentator on Aristotle), «Al-Farabi wa at-tawfiq» (Sa'id Zayd) (al-Farabi and 'tawfiq'), «At-tawfiq ain al-Din wa al-Falsafa 'ainda al-Farabi» (in Latin) (Louis Cardet) (On the unity of religion and philosophy in al-Farabi), «Al-Farabi wa nuzum al-hukmiya fi al-qarni al-'ishrin» (George Shahata Qanawati) (al-Farabi and the systems of governance

in the 20th century); «Falsafa al-Farabi al-Khulqiyya wa Sillatuha bi «Akhlaq Niqumahiyya» (Majid Fakhri) (Al-Farabi's moral philosophy and its connection with «the Nicomachean ethics»). In this monographic work, a scientific description and indication of the treatises of Abu Nasr al-Farabi, published in Latin, is given in two languages (Arabic and Latin) under the title of «Al-Farabi Fi Fikri Al-Latini Aban Al-kuruni Al-usta» (Al-Farabi in Medieval Latin thinking). The work shows that such works of the scholar as «Fi-l Aql» (lit. about the mind), «Ihsa al-Ulum» (classification of Sciences), «Uyun al-Masail» (the essence of problems) were translated into Latin and entered the scholarly discourse as early as the Middle Ages.

The study and publication of the scientific heritage of «the Second teacher» in Arab countries is closely connected with the name of American scholar of Arab (Iraqi) origin, philosopher Muhsin Mahdi (1926-2007). M. Mahdi developed the fields of research data, textual analysis and manuscripts in Farabian studies, collected and inventoried al-Farabi's written heritage from world archives, returned his manuscripts to the Arab countries where his scholarly life passed, researched and published them. Some works «Falsafa Aristotalis» (Aristotle's Philosophy) (1961), «Kitab al-millah wa nusus uhra» (The Book of Religion and Other Texts) (1968), «Kitab al-alfaz al-musta'milah fi al-mantiq» (The Book of Words Used in Logic) (1968), «Kitab al-Khuruf» (The Book of Letters) (1970), «Kitab al-Wahid wa al-Wahda» (The Book of One and Unity) (1989) were published in Beirut.

As a result of the research of Mukhsin Mahdi, at the end of the 20th century, al-Farabi's treatises «Kitab al-Milla» (lit. the Book of religion), «Fusul Mabadi' Ara' Ahl al-Madina al-Fadila» (sections of the foundations of the views of the perfect city's people), «Fi'ilm al-Madani Wa'ilm al-Fiqh Wa'ilm al-Qalam» (Civil studies, Fiqh studies and Qalam studies), «du'a Azim» (Great prayer), «min al-Asila al-Lami'a wa al-azhuiba al-Jami'a» (from brilliant questions and exhaustive answers) [21] were included in Farabian studies for the first time. One of the Arab scholars who studied the legacy of Abu Nasr al-Farabi was Mustafa Ghalib (1923-1981). In his monographic work published in 1979 under the title of «Philosophical Encyclopedia» [4], the researcher wrote «Ra'is al-Madina al-Fadila» (lit. the head of the Virtuous City), «Hisal Ra'is al-Madina al-Fadila» (the qualities of the head of the Perfect City), «Al-mudun al-jhahiliyah 'inda al-Farabi» (ignorant cities in al-Farabi) («Al-ihahiat 'inda al-Farabi» (the divine in al-Farabi), «Al-Faid wa al-uql al-ibda'yes 'inda al-Farabi» (Faid and the creative mind in al-Farabi), «an-nafs 'inda al-Farabi» (the problem of the «soul» in al-Farabi), «Ma'ani'Aql 'inda al-Farabi» (the meanings of the mind in al-Farabi), has published research articles on al-Farabi's views on religion, philosophy, ethics and politics, such as «Madhab al-Farabi wa falsafatihi» (al-Farabi's sect and its philosophy), «Al-Masa'il al-Tabi'a» (problems of metaphysics). In the Middle East, a somewhat systematized bibliographic index of the treatises of al-Farabi in Arabic was published in 1975. In the 500-page volume «Mu'allafat al-Farabi» [22] (works of al-Farabi), developed by two Iraqi scholars Hussein Ali Mahfuz (1926-2009) and Jha'far al-Yassin (1932-2008), a scientific description of the manuscript versions of al-Farabi's treatises mentioned in medieval Arabic-language bibliographic dictionaries was given to the world archives and manuscript funds, and the thinker's works were translated into world languages.

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**Table – 2. *Quantification of Al-Farabi’s Treatises in Contemporary Arabic Biobibliographical Dictionaries***

№	Name of biobibliographical dictionaries	Author	Number of Al-Farabi treatises
1	Al-a’lam...	az-Zirikli	16
2	Mu’jam al-mu’allifin	Omar Rida Kahhala	5

### ***Conclusion***

All the medieval and modern biobibliographical works included in the research in the scientific article remained in history as unique valuable sources that wrote about the scientific life and works of the scientist and thinker Abu Nasr al-Farabi from Otyrar, the birthplace of Mawarannahr region, the city of Otyrar, and the scholarly life of the scholar in the Arab Caliphate. However, al-Farabi’s childhood, family, where he got his first education, where his teachers were from, what scholars he interacted with, where and how he spent his youth, from whom he took lectures before coming to Baghdad, when and in what year he came to the city of «as-Salam» (Baghdad), when he went to Sayf ad-Daula in Damascus, where and when he met him, what year he left Sham and went to Egypt, when he stayed in Egypt, how many times he traveled there, when he returned to Damascus from Egypt, which scholars he contacted, where and when he wrote his works, the exact data about the number of works and the names of the authors, unfortunately, are still unknown. A. Derbisali said that «... a world-class consistent, unified, complete bibliography dedicated to the life and works of the thinker has not yet been created anywhere, in any country» [23]. This scientific conclusion of A. Derbisali shows that it is time to develop a common world-class bibliographic index for the scientific heritage of the scholar, who was born in Otrar and spent his scholarly life in the countries of the Arab Caliphate, where the inventory works of the thinker Abu Nasr al-Farabi were created, who wrote almost all his works in classical Arabic, based on these medieval Arabic bibliographic index works, compare manuscript versions, determine the exact name of each treatise.

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**Хаван А., Мустафаева А.А.**

**Әбу Насыр әл-Фараби және библиографиялық дереккөздер (араб сөздіктерінің негізінде)**

*Аңдатпа.* Ортағасырлық энциклопедист-ғалымдардың бірі, араб тілінде көптеген трактаттың авторы Әбу Наср әл-Фарабидің өмірі мен шығармашылығын сипаттау библиографиялық зерттеудің өзекті, маңызды және қызықты аспектісі болып табылады. Ортағасырлық деректерге сәйкес Аристотельден кейінгі Екінші ұстаздың өмірбаяны 870 жылы қазіргі Қазақстан аумағында, атап айтқанда, Фараб (қазіргі аты – Отырар) қаласында басталған. Бұл мақалада әл-Фараби туралы мәліметі бар ортағасырлық және қазіргі библиографиялық сөздіктер қарастырылады. Ибн Надим, Саид Андалуси, Ибн Халликан, Салах ад-Дин ас-Сафади және т.б. құрастырған ортағасырлық сөздіктер әл-Фарабиге қатысты деректер беретін құнды дереккөз болып табылады. Мысалы, оның туған жері, жылы, Фараб қаласы, ғалымның ғылыми өмірінің біраз бөлігі өткен әртүрлі қалаларға (Бағдад, Дамаск, Каир, Харран, т.б.) жасаған сапарлары, замандастары, тәлімгерлері мен еңбектері. XX ғасырда жалғасын тапқан еңбектер де аталмыш ортағасырлық кітаптарға, сонымен қатар тың деректерге сүйеніп, қосымша ақпарат береді.

*Түйін сөздер:* Әл-Фараби, арабтілді библиографиялық сөздіктер, қолжазба, библиография, ортағасыр, дереккөз.

**Хаван А., Мустафаева А.**

**Абу Насыр аль-Фараби в библиографических источниках (на материале арабских словарей)**

*Аннотация.* Изучение жизни и творчества средневековых ученых-энциклопедистов, в частности Абу Насра аль-Фараби – создателя многочисленных трактатов на арабском языке, представляет собой актуальный, значимый и интересный аспект библиографического исследования. Биография Второго учителя (после Аристотеля) согласно многим средневековым источникам берет свое начало в 870 году на территории современного Казахстана, а именно в городе Фараб – нынешнее название Отырар. В настоящей статье изучаются средневековые и современные библиографические словари, хранящие сведения об аль-Фараби. Средневековые словари, составленные Ибн Надимом, Саидом Андалуси, Ибн Халликаном, Салах ад-Дин аль-Сафади, представляют собой ценнейший источник, хранящий информацию о некоторых деталях из жизни аль-Фараби. К примеру, о его месте рождения, районе Мавераннахр и городе Фараб, более поздних поездках ученого в различные города, где он провел свою научную жизнь (Багдад, Дамаск, Каир, Харран и др.), его современниках, наставниках и трудах. Современные труды, относящиеся к XX веку, в свою очередь дополняют сведения о мыслителе, базируясь на сведениях первоисточников, в числе которых средневековые рукописи.

*Ключевые слова:* аль-Фараби, Фараб, арабские библиографические словари, рукопись, библиография, средневековье, источник.