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## IDENTIFICATION OF AL-FARABI: PROBLEM TRENDS

The article is devoted to the urgent problem of national identity, within the available information space. Monitoring of foreign publications revealed tendencies to unreasonably narrow or limit the importance of the works of geniuses of scientific thought to ethnic boundaries. Using al-Farabi's identification as an example, the author identifies and classifies system trends that demonstrate the duplication in time and space of "algorithms" that may contradict each other in the light of ideological concepts.

Methods and materials relied on the basic principles of dialectics, logic and induction, comparative analysis and interdisciplinarity, in order to determine the subjective and objective factors of the formation of national identity. The materials for the research were taken from sources obtained by means of digital technologies from the sites of foreign library funds and archival depositories of foreign research centers. We studied an array of thematic publications in English on Farabi studies in foreign countries. Digital copies of the publications of interest to us are indicated in the links.

Scientific originality of the research lies in the detection of a complex of subjective and objective factors that influenced the external "design" of the identity of such an author of scientific treatises as al-Farabi in the context of different cultures. A comparative study of Western European, USA, Maghreb states, Central Asian and Eastern European references to the medieval thinker and written evidence in the format of a catalog in archival funds and scientific collections in order to identify possible conscious and imaginary discrepancies in the identification of ethnic origin and successors of al-Farabi, in our opinion, implemented for the first time.

Practical significance is important to revive the "inaccuracies" and "conventions" previously admitted from outside in identifying the Turks of the Great Steppe and their real role in intercultural contacts.

**Key words:** al-Farabi, philosopher, Turks, identity, Great Steppe, sources.

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### Әл-Фараби идентификациясы: проблемалық трендтер

Мақала қол жетімді ақпараттық кеңістіктегі этномәдени бірегейліктің өзекті мәселесіне арналған. Шетел басылымдарының мониторингін этникалық шекараларды негізсіз тарылту немесе шектеу тенденцияларын, ғылыми ой данышпандарының еңбектерінің маңыздылығын анықтады. Әл-Фараби идентификациясы мысалында автор идеологиялық тұжырымдамалар аясында бір-біріне қайшы келуі мүмкін "алгоритмдердің" уақыты мен кеңістігінде қайталануын көрсететін жүйелік трендтерді белгілеп, жіктеді.

Әдістер мен материалдар ұлттық бірегейлікті қалыптастырудың субъективті және объективті факторларын анықтау үшін диалектика, логика және индукция, салыстырмалы талдау және пәнаралық принциптерге сүйенді. Зерттеулерге арналған материалдар шетелдік кітапханалар қорлары мен шетелдік ғылыми орталықтардың мұрағаттық қоймаларынан цифрлық технологияларды қолдану арқылы ақпарат көздерінен алынды. Біз шет елдерде фарабитану бойынша ағылшын тілінде бірқатар тақырыптық басылымдарды зерттедік. Сілтемелерде басылымдардың электрондық көшірмелері көрсетілген.

Зерттеудің ғылыми ерекшелігі – әл-Фараби сияқты ғылыми трактаттар авторының сыртқы "дизайнына" әсер еткен субъективті және объективті факторлардың жиынтығын әртүрлі мәдениеттер тұрғысынан анықтау. Біздің ойымызша, әл-Фарабидің этностығын идентификациялауда мүмкін болатын саналы және саналы алшақтықтарды анықтау мақсатында Батыс Еуропа, АҚШ, Мағриб, Орталық Азия және Шығыс Еуропа елдерінің мұрағат қорлары мен ғылыми коллекцияларында каталог форматындағы ортағасырлық ойшылға сілтемелер мен жазбаша куәліктерді салыстырмалы зерттеу алғаш рет іске асырылуда. Ұлы дала түркілерін идентификациялау кезінде бұрын сырттан жіберілген "дәлсіздіктер" мен "конвенцияларды" және олардың мәдениетаралық байланыстардағы нақты рөлін жандандыру үшін практикалық маңызы бар.

**Түйін сөздер:** әл-Фараби, философ, түріктер, сәйкестік, дала, дерек көздер.

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### Идентификация аль-Фараби: проблемные тренды

Статья посвящена актуальной проблеме этнокультурной идентичности в пределах доступного информационного пространства. Мониторинг зарубежных публикаций выявил наличие тенденции необоснованно сужать или ограничивать этническими рамками значение трудов гениев научной мысли. На примере идентификации аль-Фараби автором обозначены и классифицированы системные тренды, демонстрирующие дублирование во времени и пространстве «алгоритмов», иногда противоречащих друг другу, в свете идеологических концептов.

Выбор методов и материалов основывался на принципах диалектики, логики и индукции, сравнительного анализа и междисциплинарности для определения субъективных и объективных факторов формирования национальной идентичности. Материалы для исследования взяты из источников, полученных с сайтов зарубежных библиотечных фондов и архивных хранилищ зарубежных исследовательских центров. Мы изучили ряд тематических публикаций на английском языке по фарабиеведению в зарубежных странах. Электронные копии представляющих интерес публикаций указаны в ссылках.

Научная оригинальность исследования заключается в выявлении комплекса субъективных и объективных факторов, повлиявших на внешний «дизайн» личности такого автора научных трактатов, как аль-Фараби, в контексте разных культур. Сравнительное исследование ссылок на средневекового мыслителя и письменных свидетельств в формате каталога в архивных фондах и научных коллекциях стран Западной Европы, США, Магриба, Центральной Азии и Восточной Европы с целью выявления возможных сознательных и мнимых расхождений в идентификации этничности аль-Фараби, на наш взгляд, реализуется впервые. Практическое значение имеет место для возрождения «неточностей» и «условностей», ранее допущенных извне при идентификации тюрков Великой степи и их реальной роли в межкультурных контактах.

**Ключевые слова:** аль-Фараби, философ, тюрки, идентичность, Степь, источники.

#### Introduction

**The scientific reliability** of the study is beyond doubt, since the digitalization of archival funds and artifacts now makes available research materials for specialists in oriental studies and a related profile.

**The main results** and analysis, conclusions of the research work can be briefly characterized as: identification of previously poorly studied social and ethnocultural nuances of external assessment (external assessment) of the cultural heritage of the Turks, as well as historical figures from among the repressed in the USSR (A. Samoilovich, Magzhan Zhumabaev), who had attitude towards identification of al-Farabi; critical analysis of the data obtained from the historical and philosophical positions; initiation of interdisciplinary framework projects in order to systematize data on a complex and contradictory process of external (= foreign ethnic, foreign) identity of the cultural heritage of the Turkic (in particular, Kazakh) peoples.

#### Discussion.

As a result of the exaggeration of the phobias of Pan-Turkism in the USSR, the consequences of the repressions of 1937-1938, many valuable sources and works appeared to be arrested, some were ir-

retrievably lost. Only after the collapse of the Union there was a chance to return important publications of the early stages, which are valuable precisely because they relied on field materials and their authors found ethnic groups, Kazakhs, including, in their traditional form.

As you know, the pre-revolutionary stage of the study of Central Asia, Eastern Siberia and the Far East by Russian orientalists was less ideological.

The published works of Russian orientalists of the late 19th century deserve special attention. In particular, the original works of A.V. Grebenshchikov are impressed by the simplicity of the presentation of the most complex linguistic processes. [Grebenshchikov, 1913]

Part of the manuscript heritage of A. Grebenshchikov, who died in besieged Leningrad, is now kept in the archives of the Orientalists' Archive of the Institute of Oriental Manuscripts of the Russian Academy of Sciences. [AV IOM RAS. F. 75. Inventory 1, case 26, 36].

At the beginning of 2018, the unique work "Grebenshchikov A. V. Manchus, their language and writing. Vladivostok, 1912" we discovered in a single copy, namely the original edition of 1913 in the fund of rare books and manuscripts of the Scien-

tific Library of the oldest university in the republic, KazNU named after al-Farabi. Electronic versions of the book can be read on the sites....

Based on the study of the source base, Grebenshchikov came to an interesting hypothesis about the influence of the Turkic language in the Middle Ages and the pre-Mongol era, on the vast expanses of Central and East Asia.

One gets the impression that this was facilitated by an integrating factor from above. The researcher (Grebenshchikov) left a fairly clear hint of a strong state, state practice, as a result of which the Turks began to be used as the language of diplomacy and intercultural relations.

For us, it is not uninteresting that Grebenshchikov's stage of the wide spread of the Turks in a wide range of Central Asia, Eastern Siberia, the Far East, or the 8-10th century, and earlier, with the heyday of Islamic philosophy, seems to be of interest.

This period is known in historiography as the Golden Age of Islamic philosophy and Arab statehood, on the basis of which social sciences flourished in many ways.

In fact, the 8th, 9th, 10th and 11th centuries AD. emerged in the history of the Maghreb, the Near East, Western and Central Asia rather vividly, since one of the brightest representatives of the intellectual elite of the Turks was the thinker al-Farabi, a native of the Steppe area.

According to some reports, al-Farabi identified himself as a Turk, spoke the language of the Turki and signed his writings "al-Farabi at-Turki". [al-Farabi, 2006] Whereas the well-known treatises, which constituted the quintessence of his discourses on the sciences, have come down to us in Arabic script, having subsequently undergone translation into other languages. As a result of the exaggeration of the phobias of Pan-Turkism in the USSR, the consequences of the repressions of 1937-1938, many valuable sources and works appeared to be arrested, some were lost forever. Only after the collapse of the Union there was a chance to return important publications of the early stages, which are valuable precisely because they relied on field materials and their authors found ethnic groups, Kazakhs, including, in their traditional form.

The ideological struggle of the communists against "pan-Turkism", which unexpectedly acquired state proportions and uncivilized forms of suppression of "dissent" in the form of repression, arrest and physical destruction of opponents within the USSR, became another subjective factor in the loss of scientific interest in the ethnogenesis of Sakha and the so-called "small" peoples ... We reported about this earlier. [Mukanova, 2020]

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Amazing parallels are revealed in the study of the depths of history, evolution and continuity of the spiritual culture of the Great Steppe. Famous for his scientific treatises in the natural sciences and linguistics, the ethnic Turk Abu Nasr al-Farabi naturally came close to the theory of the scale. He owns a manuscript, translated "The Big Book of Music", republished in book format and translated into European languages at first. Having become the property of mankind, this unique theoretical work, for example, in the 19th - early 20th centuries, was introduced into the training program for professional musicians. So, in the 1920s in the USSR, translated into Russian, the book by the German musicologist Arnold Schering, which mentions the contribution to the music theory of the "Arab" al-Farabi, was successfully tested as a textbook and was used in the program of conservatories in specialized educational institutions of the Russian Federation. [Schering, 1924]

The unique Russian edition of 1924 "The History of Music in Tables" by A. Shering "is actually worthy of attention of the world's Farabi scholars. It was dedicated to the 4th anniversary of the category of music history of the Russian Institute of Art History. On the title page there is an inscription that says that the brochure was printed by order of the Department (department - GM) of the History of Music of the Russian Institute of Art History. The Chairman of the Rank is V. Asafiev, January 15, 1924 "

On the yellowed page 21, in a series of other events, "the Arab Alfarabi speaks in favor of the Greek sound system and writes about musical instruments." This entry is preceded by another: "943 (year) Odo of Cluny, the alleged author of the treatise "Dialogus de musica" ("Dialogue on Music"). That is, the European author of the classification puts both authors next to each other in chronology: the "Arab" al-Farabi and the European. Slightly lower on the same page is the line: "980." Report of the gigantic organ (400 pipes) in Winchester Cathedral; the gradual introduction of organs into churches; treatises on the scale of organ pipes, the cultivation of solo and ensemble instrumental music (harp, mouth, psalterium, flutes, bells, organs. [Shering, 1924: 21]) music; chants and liturgies followed the songs of the minstrels.

On page 132 in the Alphabetical Index, A. Schering again indicated Alfarabi and the year 943 (?), Without comment. For the sake of fairness, it is worth pointing out that on page 10 of this invaluable work there are data about another “Arab”: “The first Arab music writer Khalil (d. 776): “The Book of Rhythms”(metric), “The Book of Tones”; the lute as the main instrument of the Arabs; system with third tones “. [Schering, 1924: 18] Scrupulousness and punctuality in the selection of facts suggests the conscientiousness of the German researcher. It makes sense to reissue the rarity, as its content is democratic and devoid of bias.

We consider the translation of the Big Book of Music in 2008 into the Kazakh language a great achievement of national oriental studies. The folio was published under the editorship of academician Abdumalik Nysanbayev with financial support from the public charitable foundation “Al-Farabi and Sultan Baybars”. The translation from Arabic was carried out by the candidate of philosophical sciences Zhalgas Sandybaev. Several years before this event, in 2002, a Kazakh researcher, Ph.D. Saida Daukeeva for the first time systematized the conceptual apparatus of al-Farabi’s musical theory. Today, Farabi studies have become an integral and logical part of modern Kazakhstani oriental studies.

We are confident that in the context of the state program “Rouhani Zhagyru” and the 1150th anniversary of Abu-Nasr Muhammad Ibn-Muhammad Ibn-Tarkhan ibn-Uzlag al-Farabi, which is being held under the auspices of UNESCO, it is appropriate to introduce his “Big Book of Music” into the programs of musical schools and colleges, conservatories and academies in order to consolidate national identity and popularize his scientific work.

The image of the great scientist al-Farabi adorns the artistic composition of the Independence Monument, this symbol of the sovereignty of our state. Of course, the personality of the outstanding thinker and humanist al-Farabi can and should eventually be embodied in various large-scale art canvases, as a tribute to the extraordinary talent of a native of the Great Steppe.

The relevance of the Renaissance ethnographic and archaeographic research in relation to the legacy of al-Farabi is obvious; revealed would be the inner deep interconnections between proto-; paleo artifacts from the world of sounds and musical instruments - with their modern reincarnations.

In this regard, facts from the biography and work of M.B. Zhumabaev - the great Kazakh poet, essayist, translator, teacher and author of theoretical works and textbooks (“Pedagogy”, according to the

method of teaching the native language, others), draw the attention of researchers to the fact that Magzhan Bekenovich very subtly understood music and came close, when comprehending the Turkic spiritual heritage, to the discovery of the ancient sources of folk art and was one of the first to emphasize the role of al-Farabi in the canonization of the traditional melodies of the Steppe and their introduction by the Teacher into scientific circulation in the Middle Ages. Magzhan Bekenovich was obviously familiar with the content of the “Big Book of Music”, in which al-Farabi not only gives the designation of sounds (nine notes), but also descriptions of musical instruments. This aspect is still insufficiently covered by the poet’s biographers, while M. Zhumabaev appears in a certain sense as a Farabi scholar, ethnologist and historiographer of the musical palette and specifics of the East, in particular Central Asia.

The study of “white spots” in the history of Kazakhstan, the Great Steppe does not exclude chance finds. So, for example, the media mentions the discovery of al-Farabi’s manuscripts during a business trip to the city of Ufa of the Soviet Kazakh scientist-Farabi scholar Akzhan Mashanov (Mashani). [Yessenzhol, 2020] Those treatises were kept in the archives of the former Galia madrasah, where teenagers were educated at the turn of the 19th and 20th centuries, among them Magzhan Zhumabaev, a native of Akmola province, stood out for his penchant for poetry, music, mathematics. Magzhan’s musical talent is indicated in his memoirs by his nephew Gadilsha Kakharmanov [Kakharmanov, 2005], wife of Zuleikh Zhumabaev. Magzhan knew how to play mandolin, violin, dombra. That is, the source base of the research is also supplemented with narrative information.

The steppe origin of the Teacher (al-Farabi was recognized as the Second Teacher of mankind for global works on rethinking Hellenic philosophy and proto-sociology) is clearly expressed in the prefix “al-Farabi, or from Farab. This approach was used for self-identification in ancient times: cf. Alexander the Great, i.e. originally from Macedonia. Pushkin’s genealogy has African roots in its origins, while Alexander Sergeevich is recognized as a Russian poet. Chokan Valikhanov is a Kazakh who became known in world oriental studies as a Russian citizen. There are many such examples of the evolution of identity, for a few reasons. This feature was noticed by M. Zhumabaev and those who introduced him to the works of Farabi; Perhaps this happened during his studies at the madrasah of Petropavlovsk, where Magzhan attended a Tatar-Bashkir circle and

took Russian language lessons from Mirzhakyp Dulatov. It is also likely that in the Ufa period the expansion of M. Zhumabaev's horizons took place not without the influence of the family of patrons of the Chingizids, Salingerey Dzhanurin. During the Tashkent and Moscow period of Magzhan Bekenovich's study and work, one could learn about al-Farabi from the enlightened Alash's. It is possible that Magzhan's views on the Turkic cultural heritage were influenced by his friendship with Mustafa Shokay, who spoke French and English, appreciated the works of al-Farabi and even visited the capital of the British Union.

Considering that by the beginning of the 20th century the world was divided into the colonial possessions of the powers, under which the lands associated with the biography of al-Farabi fell, and after the end of the First World War, these lands received a new political status, the names of states also changed after the Second World War II, reconstruction of the bibliography of the topic presents an objective difficulty. Sources-artifacts also turned out to be decentralized and are now included in the annals of states that prefer to be restrained in their archaeological missions.

Political isolation under Soviet conditions prevented Soviet Arabists from identifying al-Farabi. More often his name is mentioned in the category of Arab philosophers. So, about the works of Arab philosophers al-Kindi, Ibn-Tufeil, al-Farabi, al-Ghazali and others in Jewish translations with commentaries I. Gintsburg reported in 1936, auditing the Jewish Fund of the Institute of Oriental Studies of the USSR Academy of Sciences [Gintsburg, 128] ... At the same time, I. Krachkovsky asserted the Central Asian origin of a few authors of these manuscripts, intuitively guessing the identity of al-Farabi among them. [Krachkovsky, 1941] These review publications can now be read by visiting the sites of Moscow research institutes and large book depositories of the Russian Federation.

It should be noted that in difficult conditions of isolation, Soviet Arabists found opportunities to familiarize themselves with the novelties of foreign publications and encyclopedias. They contributed to the publication of their translations in Russian. Thus, the books of the English researcher of Arabic literature Gibb Har [Gibb H.A. 1926] were considered valuable: "Arabic literature. An introduction" and "Muslim historiography" (Ta'rikh). [Gibb, 1938]

Indeed, H. Gibb's essay "Arabic Literature" is of interest, since chronologically it covered the entire history of Arabic literature, from ancient times to the appearance of the so-called New Arab literature.

The digital version of the monograph is available on the website [www.thelib.ru](http://www.thelib.ru)

Gibb's book is related to the theme of Farabi's identity insofar as Arab literature was bound hand and foot by its conventions, dependence on patrons and that purely oriental reverence for the past, which forces a poet or philosopher to dissolve his individuality in the traditions of his nation, Gibb noted [Gibb, 39]. Of course, all of the above referred to the scientific heritage of al-Farabi, which marked the Golden Age of Arabic-language literature, which dates from Gibb 750-1055.

In the indicated historical period, the new, Abbasid, dynasty, which led the Muslim world in 750, rose and sought to patronize theological sciences and at the same time encourage the talents of its Persian and Aramaic subjects. The new capital - Baghdad - became a center of literature and arts, "a market where the goods of science and art were delivered, where they looked for wisdom, like a man searches for his stray camels, and whose assessment of values is accepted throughout the world."

Having introduced a single power and a single language into the empire, spreading Islam, the Umayyads created material prerequisites, the fruits of which were used by their successors. [Gibb, 36-37]

Gibb gives an overview of the Eastern philosophical schools, indirectly considering al-Farabi's stay in Baghdad, a staging post on the Great Silk Road, it should be recognized a priori the fact of his acquaintance with Indian schools, Buddhism. Another question is that the priorities of Islam did not allow the Thinker to widely communicate about other beliefs, the achievements of the philosophical school in Jundi Shapur.

Undoubtedly, the fact of political rivalry between the Abbasids and Sassanids also negatively affected intercultural exchange, in terms of the philosophy of knowledge. Ideological and other biases prevented European luminaries from appreciating the contribution of different schools to the global treasury. Thus, Gibb was sure that only his acquaintance with Hellenism forced the Eastern sciences to change somewhat the methods, positions and form of presentation. Scientists from Arabia, Syria, Egypt and Iran, hitherto isolated in their tight provincial spheres, gained freedom of mutual communication, as a result of which Arab Muslim literature arose in Baghdad and throughout the empire.

Yet, albeit indirectly, the English-speaking world gradually recognized the contribution of al-Farabi and his followers to the Syrian translations of Porfiry's Isagogi and Aristotle's Organon. I

would also like to draw your attention to the quality of translations of the names of Arab scientists and philosophers into Cyrillic. For example, the researched edition of Gibb in the Soviet version on pages 46-47 contains al-Farabi's spelling with typos.

Gibb will mention the merits of al-Kindi, al-Khwarizmi, who, with the help of Indian numbers, made a whole revolution in arithmetic. From the Latin translations of al-Khwarizmi on algebra and astronomy, Europe borrowed the decimal number system (the so-called Arabic numerals). No less famous were the astronomical works of his contemporary al-Fargani ("Alfraganus") and al-Kindi's disciple Abu Ma'shar ("Albumaser", d. 886)". [Gibb, 47]

The Maghreb countries also recognize al-Farabi as a great thinker and philosopher. The publication of The Tunisian Academy of Sciences, Letters and Arts published an announcement of new scientific developments, among which our attention was attracted by the article by El-Rouayheb K. [2011] If we briefly summarize the conclusions of a Tunisian researcher who studied al-Farabi's musical opuses, then the Arab author ascribes his musical opuses "only" to the Arab culture. In this regard, contemporary American social scientists sometimes ask a rhetorical question: why do the Arabs today do not have such brilliant achievements in the sciences?

Leaving aside ideological collisions and possible Islamophobia, the answer to such a logical question remains open. It is all the more relevant to deal with the sources and informants that formed the basis for al-Farabi's writing of the Big Book about Music....

The author of an essay entitled "On the Lost Golden Age and the Rejection of Reason" - the ethnic Tunisian Hillel Ofek duplicates the version that the famous polymath al-Farabi (Alpharabius) worked in Baghdad [Hillel Ofek, 2011; 23].

In Arabic-language historiography (Syrian, Egyptian and Maghreb), al-Farabi is ranked among the canonical or classical researchers of the rhythm of Arabic (!) Music. This accent reflects the tradition inherent in the Arab mentality to classify all those who wrote treatises in Arabic, without a shadow of a doubt, to be included in the ranks of "Arab" authors. The publications of recent years, in principle, share the indicated trend, which can be explained by the growth of self-awareness after the events of the "Arab Spring". [Lasaad Ben Hamida, 2014] - This makes it clearer why the name al-Farabi was also associated in Europe and Russia: as an "Arab-Muslim" author.

Meanwhile, al-Farabi wrote in Arabic, but he described the rhythms of music using the example

of not so much "Arab" instruments as he set out the general canons of the theory of musical sound. The music of the Turks was no exception, which confirms the opinion of the Uyghur author from East Turkestan Abdushukur Muhammet Imin. [Harris, 2008: 150]

For the future, an analysis of the nomenclature of musical instruments - from Tunisia to the Gobi desert, will be required in order to compare and isolate those of them that al-Farabi could hear and play on some of them. This is a brief excursion into the Farabi studies of Tunisia.

**Conclusions.** Al-Farabi's manuscripts or versions (lists) from his treatises were carefully preserved by the beginning of the 20th century in such centers of Islamic culture as madrasahs. Madrasahs in the Crimea and the Volga region were no exception. The competent staff of theological schools and schools, where they were established, carefully included al-Farabi's texts and information from his biography in the Shakird curriculum. Thus, Kazakh teenagers who studied in madrasah got a chance to touch the precepts of their great predecessor. This fact once again emphasizes the social role of the new-method pre-revolutionary educational institutions (madrasahs) of the Russian Empire as centers of secular education, on the one hand, and as intellectual centers for maintaining national identity, on the other.

Assessing the importance of al-Farabi's legacy for peoples artificially deprived of the right to a written history of statehood, the so-called "foreigners", historical figures such as Mustafa Shokai, Mirzhakyp Dulatov, Magzhan Zhumabaev, in the first half of the 20th century confidently defended al-Farabi's affiliation to the region of Central Asia, identifying its origin as a Turkic thinker.

Further, the ideology of the totalitarian state (USSR) denied any "dissent", in connection with which research and references to the Turks as a subject of historical knowledge were prohibited since about 1940. The aforementioned prohibition covered topics directly or indirectly related to state identity: "Golden Horde", "khans, sultans" and others. False arguments and demonization of the concepts of "pan-Turkism" and "pan-Islamism" spread to the sphere of jurisprudence, when the victims of repression in Central Asia, as carriers of ethnic origin, were automatically ranked among the adherents of the named ideologemes.

In world oriental studies, identification of al-Farabi's heritage also has a complex configuration, depending on political and ideological priorities.

Examples are given above, which indirectly proves the intrinsic value of the works of a native of Otrar, al-Farabi. On the other hand, the state of Farabi studies leads to the need to strengthen intercultural and interdisciplinary research and projects.

On the basis of what has been studied, it seems to us that the situation with the identification of al-Farabi's heritage in the format of external assessment (external assessment) actualizes in general the problem of methodological justifications and appropriate rebranding in the context of the preservation of the cultural heritage of the Kazakh and brotherly ethnic groups of Central Asia. For example, in neighboring China and Mongolia, the term "Great Steppe", which has become familiar to the Kazakh audience, is already used to refer to the Gobi Desert. Such obvious coincidences of locations significant for the Kazakh state identity, with different geographic coordinates, even in a certain sense located in adjacent regions, can cause confusion for an outside reader.

Further, it is curious that in the aforementioned edition of 1926, the British citizen, Orientalist H. Gibb reveals the theme of the notorious travel guidebooks, the historical role of which in promoting the idea of the Silk Road is paid attention to by scientists [Millennium ..., 2019: 330].

So, on page 48 of the Soviet edition of Gibb (translation by A.B. Khalidov, Grinevich) it is indicated that the desire for centralization forced the Abbasids to take special care of the means of communication, and the very first road sign was compiled in 844 by Ibn Khurdazbih, a postal worker in the new the capital Samarra.

It is known that Ibn Khordadbeh compiled similar guidebooks for each province, not forgetting

to indicate the post stations and the distance between them, the amount of customs duties. So the applied nature of mathematical and geographical knowledge has served well for tax authorities and those traveling on the trans-Eurasian highway.

The greatest writer of the Abbasid era and, in a sense, the ancestor of Arabic prose was the grandson of the Negro slave 'Amr ibn Bahr, nicknamed al-Jahiz ("The Goggle-Eyed"). He died in 868. While living in his homeland, Basra, he became deeply interested in Greek philosophy and science and founded his own school. Al-Jahiz wrote many treatises and essays: "The Book of Animals", "The Pride of Blacks Before Whites", "The Superiority of Speech over Silence" and others. [Gibb, 49] The presence among the books of Amr ibn Bahr of the work "Dignity of the Turks", in our opinion, gives grounds for further research of Arabic-language treatises in search of informative information about the economy, social structure and ethnography of the Turks.

Thus, the study of available foreign publications from different eras about the famous philosopher and thinker is a fascinating affair. New, little-known facets of al-Farabi's identification: pronounced Arab and Turkic linguistic "conflict of interests"; and the fact that the identification of Farabi himself and, along the way, his rich intellectual heritage coexists with the national self-identification of the Farabi scholars, only indirectly by the territorial boundaries of the state of origin. The objective difficulty of comparing often polar positions on the subject of ethnic identification of al-Farabi is the geopolitical situation, even the very fact that the map of the world after the redrawing of borders in the Middle East and Maghreb as a result of global and local wars is a "patchwork quilt".

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