

**THE LANGUAGE OF PHILOSOPHY OF ABU NASR AL-FARABI: FEATURES OF
THE TRANSLATION OF MEDIEVAL TEXTS**

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Abstract: In this article, the author, using scientific and historical sources, tried to substantiate the subject of research taking into account scientific objectivity. In the course of his research, he briefly showed the life, activities and process of al-Farabi's education and travels, in this regard, referring to the ancient and medieval schools of the East, clearly showed al-Farabi's place in the culture of the "House of Wisdom" on the basis of scientific sources.

Keywords: Gundishapur, House of Wisdom, Alexandrian school, Ancient Greece, Abbasids, Al-Farabi.

Abu Nasr Muhammad ibn Muhammad ibn Tarkhan al-Farabi (870-950) was born in a small area of Vasij in the city of Farab in Khorasan, the ruins of which are located in the south of the modern Republic of Kazakhstan. He studied in Bukhara and Samarkand, traveled a lot and visited different cities of the Muslim East. He spent many years of his life in Baghdad, the capital of the Abbasid Caliphs, which was known as the political and cultural center of the Middle Ages. Here al-Farabi thoroughly replenishes his knowledge, communicates with prominent scientists, studies Arabic, studies logic with Abi Bishr ibn Mata and Yuhanna ibn Hailan, and studied grammar with Ibn Sarraj. He spent the last years of his life in Cairo, Aleppo and Damascus, the capital of the Hamdanite dynasty. Seifuddawla al-Hamdani, at whose court there were prominent scientists, philosophers and poets, al-Farabi enjoyed his high respect. He made a trip to Egypt in (948-949), after returning from there he died in December 950 at the age of 80 in Damascus and was buried there. With his multifaceted creativity, al-Farabi made a huge contribution to the development of world civilization, his name has firmly entered the history of world science and culture, he left behind a rich scientific heritage (about 160 books, treatises and articles), which covers a variety of branches of knowledge: philosophy, logic, mathematics, physics, astronomy, botany, mineralogy, linguistics, medicine and music. 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 center of Syrian education in the IV century was the Academy in Edessa. In the IV-VI centuries, when Christianity became the state religion of Byzantium, the official authorities and the church took measures to eradicate the sectarian movement. When in 489, by order of Emperor Zeno, the Academy in Edessa was closed as a hotbed of Nestorian "heretical" teaching, the entire school found refuge in Mesopotamia in Nisibin. The other oldest center of Greek culture was Alexandria. Although by the time of the formation of the Arab caliphate, the Alexandrian school of philosophy, medicine and astronomy was in deep decline, nevertheless it was still strong enough to influence the spread of Hellenistic thought.

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," A.H. notes. 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.

Also noteworthy is the statement of al-Gazzali, one of the opponents of the peripatetic philosophical school, who in his treatise (al-Munqid mina-d-dalal) ("The Savior from Error") said: "However, none of the Islamic philosophers who translated Aristotle's philosophy to us could not convey it as al-Farabi and Ibn Sina. What others have given us is perverse and unclear, and therefore, how can something that is unclear and incomprehensible be approved or accepted? Hence, our main view on the philosophy of the First Teacher is based on the statements and studies of al-Farabi and Ibn Sina." Al-Farabi's legacy is extraordinarily large and diverse. He studied and developed all the branches of knowledge known at that time: logic, philosophy, ethics, psychology, aesthetics, natural science, musical art, linguistics, etc. According to his bibliographic works, he wrote more than 100 books, treatises and articles in which he developed the scientific knowledge of his era.

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