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Materials on the History of Al-Farabi's Manuscripts at Al-Biruni Institute of Oriental Studies, Academy of Sciences of Uzbekistan: History and Prospects of Research

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*Today, al-Biruni Institute of Oriental Studies, Academy of Sciences of Uzbekistan has more than 26000 volumes of manuscript collection, collected since the 10th century AD until now. Among the important manuscript collections found in this institute are manuscripts related to al-Biruni. This article aims to present and show the above catalogs of al-Farabi's manuscripts in different directions of science. This catalog consisted of 14 volumes of *Sobranie Vostochnyh rukopisi Akademii nauk Respubliki Uzbekistan* (English translation: *Collection of Oriental Manuscripts of the Academy of Sciences of the Republic of Uzbekistan*). This article discusses the list and description of the manuscript of al-Farabi, which is in the above catalog. This paper found that al-Farabi's manuscripts at this institute are a significant example of the interaction, unity, and integration between religion and science.*

Key words. *Al-Farabi, catalog, Institute of Oriental studies, manuscripts.*

Abu Nasr Muhammad ibn Muhammad ibn Tarhan or Turhan ibn Uzlug al-Farabi, known in the Medieval Islamic World as *Mu'allim al-Thani*, and in the Medieval Latin World as *Magister Secunds*, the namely second and greatest teacher of philosophy after Aristotle, is undoubtedly the symbol personage of the Turkic world, establishing leader of philosophical thought in Islamic World, and one of the few philosophers who woke the Western World from the Scholastic slumber it had fallen into (Karlığa 2016: 7).

Al-Farabi's worldview comprises a consistent system of notions encompassing issues in natural sciences, philosophy, ethics, and politics. The Second Master's reasoning concerning the

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origins of humankind, the structure of the state, the various forms of social existence, reason, and the ethical norms of behavior constitute a unique phenomenon for their time (Seisembaev 2019: 14).

An outstanding thinker al-Farabi left behind a rich scientific legacy that covers a wide variety of branches of knowledge. Nowadays, his manuscripts are scattered throughout the world. One of the bottoms of them can be called The Abu Rayhan Biruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Professor, orientalist A. Khabibullayev in an article of Print of Catalogs of Islamic Manuscripts al-Beruni Institute for Oriental Studies, Uzbekistan noted as follows: "The al-Beruni Institute for Oriental Studies at the Uzbek Academy of Sciences, established in 1943, is one of the largest and richest collection of manuscripts in Arabic, Persian and Turkish languages, which were produced during the over thousand years. Most ancient manuscripts deposited at the Institute belong to the 4th century of Hijri" (Khabibullayev 2004:10).

Currently, the Institute of Oriental Studies Abu Rayhan Beruni in Tashkent houses a unique collection of manuscripts, including manuscripts of al-Farabi. These manuscripts contain valuable and rare texts, commentaries, or variations not found in other collections. Researching these manuscripts provides access to previously inaccessible or lesser-known materials, enriching the understanding of al-Farabi's works and potentially uncovering new insights. The manuscripts located here can shed light on the historical and cultural context in which al-Farabi's works were produced and circulated. Uzbekistan, with its rich Islamic heritage, has been a significant center of learning and intellectual exchange throughout history. Manuscripts offer insights into the cultural and historical context. Manuscripts provide evidence of the intellectual and scholarly traditions of the time, shedding light on the transmission of knowledge, the circulation of ideas, and the interplay between different intellectual currents. Understanding the historical context (Enno 2003) aids in interpreting al-Farabi's works and appreciating the broader culture. Exploring manuscripts in this context can contribute to a deeper understanding of the intellectual and cultural milieu that influenced al-Farabi's thought. Our research conducted at the Institute of Oriental Studies Abu Rayhan Beruni helps in the preservation and conservation of al-Farabi's manuscripts. These documents are valuable cultural artifacts that require proper care and attention to ensure their long-term survival (Shagaliyevna 2013). By studying and documenting these manuscripts, researchers contribute to their preservation and make them accessible for future generations of scholars.

Materials and methods

This article uses the Catalogs Collection of Oriental Manuscripts of the Academy of Sciences of Uzbekistan, which shows a description of the manuscripts of al-Farabi of the Institute of Oriental Studies Abu Rayhan Beruni. In the wake of the study, we were in the Republic of Uzbekistan at the Tashkent Institute of Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. In the institute itself, the reading room has catalogs that show the rare manuscripts funds or manuscripts collection of this institute. They are:

- i. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume I. (Semenov 1952: 1).
- ii. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume II. (Semenov 1954: 1).
- iii. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume III. (Semenov 1955: 1).
- iv. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume IV. (Semenov 1957: 1).

- v. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume V. (Semenov 1960: 1).
- vi. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume VI. (Semenov 1963: 1).
- vii. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume VII. (Urunbayeva & Epiphanova 1964: 1).
- viii. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume VIII. (Semenov & Voronovskii 1967: 1).
- ix. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume IX. (Urunbayeva & Epiphanova 1971: 1).
- x. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume X. (Voronovskii 1975: 1).
- xi. *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR*. Volume XI. (Urunbayeva & Dzhalilova 1987: 1).
- xii. *Sobranie Vostochnyh Rukopisi Akademii Nauk Respubliki Uzbekistan*. Volume XII. (Willdanova 1998: 1).
- xiii. *Sobranie Vostochnyh Rukopisi Akademii Nauk Respubliki Uzbekistan*. Volume XIII. (Usupova & Jalilova 1998: 1).
- xiv. *Sobranie Vostochnyh Rukopisi Akademii Nauk Respubliki Uzbekistan*. Volume XIV. (Khikmatullayev & Karimova 2000: 1).

The above titles of the catalog are in the Russian language, and the translation of the title is 'Collection of Oriental Manuscripts of the Academy of Sciences of the Uzbek SSR' (this translation is for catalogs published between 1952 and 1987) and 'Collection of Oriental Manuscripts of the Academy of Sciences of the Republic of Uzbekistan' (this translation for catalogs published within 1998 until 2000). Reading these catalogs, we can find a description of the manuscripts of al-Farabi which are classified into various scientific categories.

The Philosophical Direction

In 1955, at the Academy of Sciences of the Uzbek SSR, the Institute of Oriental Studies, with the participation of a corresponding member of the Academy of Sciences of the Uzbek SSR, a full member of the Academy of Sciences of the Tajik SSR, doctor of historical sciences, professor A.A. Semenov, published the III volume of the catalog *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR (Collection of Oriental Manuscripts of the Academy of Sciences of the Uzbek SSR)*. Professor A. Semenov, as in the preface, writes that this catalog contains a brief description of manuscripts on philosophy and sufism, written at different times in different places by Medieval East Muslim scholars, but in most, still in Central Asia (Semenov 1955: 5).

The catalog contains the works of the Middle Ages prominent thinker al-Farabi. One of them, which in the catalog is written under the number 1900-2213/IV *Kniga Soglasovaniya Mnenij Filosofov Platono-metafizika i Aristotelya (The Book of Coordination of the Opinions of the Philosophers Platono-metaphysics and Aristotle)*, this manuscript was written in 745H/1334M. Referring to the catalog, the description of this work of an outstanding scientist is reflected: 'The book was written by him to refute the opinion spread among scientists about the differences between the mentioned Greek philosophers on the main issues of metaphysics, logic and politics' (Semenov 1955: 23).

As the following treatise on the philosophical direction is written in the catalog, *Rassuzhdenie o Ponyatiy "Razum", Prevoskhodnogo Filosofo Abu Nasra al-Farabi (Reasoning about the Concepts of "Mind", the Excellent Philosopher Abu Nasr al-Farabi)*. In the above treatise catalog, three sections of explanations are given: The first section explains what the majority means; the

second section defines the meaning given to this term by *mutakallim*, i.e. adherents of Kalam - medieval Muslim dogma or scholastic theology, inclined to introduce philosophical provisions into theology, the third fourth and fifth sections note the importance Aristotle attaches to it in his various writings: *V Knige Dovoda (In the Book of Argument)*, *V Knige Poetike (In the Book of Poetics)*, *V Knige Dusha (In the Book of Soul)*, etc. This manuscript dates from 1075/1664. Manuscript number 1902-2385/48. (Semenov 1955: 24).

Al-Farabi's next manuscript, *Traktat o Dostizhenii Blazhenstva, Prinadlezhashchij Vtoromu (Posle Aristotelya) Uchitelyu, Abu Nasra al-Farabi (A Treatise on the Attainment of Bliss, Belonging to the Second (After Aristotle) Teacher, Abu Nasr al-Farabi)*, manuscript number, which is shown in the 1903-2385/LVIII catalog). As a catalog, it is described that the treatise considers bliss arising from the knowledge and self-improvement of a person. The eminent scholar al-Farabi gave a classification of sciences and arts and an order of transition from one to the other. Manuscript dated, 1075/1664 (Semenov 1955: 26).

The above catalog has a lot of lists of al-Farabi's works. The name of the manuscript in the catalog is given as follows: *Otdel'nye voprosy, kotorye byli zadany Filosofu Abu Nasru al-Farabi (Individual questions that were asked to the Philosopher Abu Nasr al-Farabi)*, (1904-2385/LIX). The description of the manuscript in the catalog is given: Questions that are not related to the unity of the topic, they concern the different areas of coherent physics, logic, metaphysics, and theology. The manuscript is dated 1075/1664 (Semenov 1955: 26-27).

In the catalog under number 1905-2385/LX there is a manuscript *Traktat o Razdel'nyh Substanciyah* (English translation: *Treatise on Separate Substances*). In this work, al-Farabi interprets four types of separate substances: absolute beings, types of active minds, heavenly souls, and human souls. Manuscript date, 1075/1664 (Semenov 1955: 28).

In the catalog, there is handwriting, as in the catalog is called *Traktat ob istochnikah voprosov* (English translation: *Treatise on the sources of questions*). Manuscript number 1906-2385/LXI. As in the catalog of the described manuscript, the subject of the treatise is philosophical sciences, their tasks, objects and boundaries, the activity of the mind, the process of comprehension of phenomena, etc. The date of the manuscript is 1075/1664 (Semenov 1955: 27-28).

In the III volume, there is a manuscript, as the catalog called *Kniga o nachalah vozzrenij zhitelej sovershennogo goroda* (English translation: *A book on the Principles of the views of the Inhabitants of a Perfect City*). The number of this manuscript was 1907-2385/LXII. This work appears on the main issues of medieval ethics and politics. List date: 1075/1664 (Semenov 1955: 29).

As the catalog calls the following work of the outstanding scholar of Muslim renaissance *al-Farabi Traktat o Nachalah, Kotorymi Ustanavlivayutsya tela i Akcidencii* (*Treatise on the Principles by which Bodies and Accidences are Established*). The treatise is subject to medieval logic and psychology. The manuscript dates on the same date as the above 1075/1664 (Semenov 1955: 29).

Under the catalog number 1909-2385/LXV there is a *Traktat o Celyah, Knigi Togo, Chto (Cleduet) Posle Prirody (Metafizika Ariistotelya) (Tract on Purpose, books of what (Follows) After Nature (Metaphysics of Ariistotel)*. The treatise is an introduction to Aristotle's metaphysics and indicates the basis of the objects of this famous work on philosophy. As the catalog states, al-Farabi shows the number of chapters of the *Metfaizika* (12 in total) and summarizes their contents. Manuscript dated 1075/16647 (Semenov 1955: 30-31).

Traktat s Vozrazheniem Yah'e An-Nahvi po Povodu Ego Vozrazheniya Aristotelyu (A Treatise Objecting to Yahya Al-Nahvi on His Objection to Aristotle) is written in the III catalog under number 1910-2385/LXX. In this treatise, a medieval scholar gives explanations of various places from several works. Aristotle, mainly from كتاب السما و المالم which explanations eliminate Yaha's objections an-Nakhvi (Yaha an-Nakhvi - *Ioann Grammatika*, or *Filopon*, the Byzantine scientist of

the beginning of the 7th century, is from Alexandria, the commentator of books of Aristotle) (Semenov 1955: 31).

Abu Nasr al-Farabi's next manuscript, *Traktat o Chlenah Cheloveka* (*A Treatise on the Members of Person*). The catalog says that the number of this manuscript is 1912-2385/LXXII. The treatise sets out the principles of the human body, being, as it were, a continuation of the previous work of al-Farabi. Al-Farabi explains Aristotle and Galen's views on the subject. Then, a medieval scientist sets out the tasks of medicine, about diseases and their treatment (Semenov 1955: 32).

Traktat o Vozrazhenii Galenu po Povodu Raznoglasiya Ego s Aristotelem Otnositel'no Chlenov Tela Cheloveka (*A Treatise on Galen's Objection to His Disagreement with Aristotle Regarding the Members of the Human Body*). As the catalog says, al-Farabi clarifies in detail the principles and tasks of body research for natural philosophy and medicine. This manuscript also dates from 1075/1664. (Semenov 1955: 32).

There are many lists of al-Farabi's works in this volume. One of them, *Traktat o Chlenah (Tela) Zhivotnyh, ih Dejstviya i Silah* (*A Treatise on the Members (Body) of Animals, Their Actions and Powers*). The manuscript dates from the above dates 1075/1664. The catalog does not describe what is written in the manuscript. The catalog only provides information that the treatise has been sent a brief introduction of an unknown person, outlining the contents of the treatise (Semenov 1955: 33).

The next work of the outstanding scientist al-Farabi is *Vyskazyvaniya o Duhovnyh Obrazah* (*Statements on Spiritual Images*). As the catalog describes the treatise is about the soul and its activity, about its powers and abilities. Manuscript dated 1075/1664, number of this manuscript 1914-2385/LXXVI (Semenov 1955: 33-34).

Number 1915-2385/LXXVII is al-Farabi's *Traktat ob Obrazcovom Uchenii* (*Treatise on Exemplary Teaching*). The tract consists of two chapters and is devoted to issues of psychology, ethics, and politics. The date of the manuscript is the same as the above dates 1075/1664 (Semenov 1955: 34).

Science of Astronomy and Astrology

In 1960, the Academy of Sciences of the Uzbek SSR, the Institute of Oriental Studies under the publishing house of the Academy of Sciences, edited and with the participation of a corresponding member of the Academy of Sciences of the Uzbek SSR, a full member of the Academy of Sciences of the Tajik SSR, Doctor of Historical Sciences, Professor A.A. Semenov, published this catalog of volume V. In this catalog, under number 3842-2385/XXXII, there is al-Farabi's work *Traktat o Dostovernom i Nedostovernom v Nauke o Zvezdah Uchenejshego Shejha Abu Nasra al-Farabi* (*A Treatise on the Reliable and Unreliable in the Science of the Stars of His Scientist Sheikh Abu Nasr al-Farabi*). In the catalog, the path is stated as follows: The treatise indicates the difference between things six whose causes are obvious in themselves, and those whose cause we often cannot establish. The manuscript dates from 1075/1664 (Semenov 1955: 222-223).

O Dostovernom i Nedostovernom v Opredeleniyah Zvezd (*On Reliable and Unreliable in the Definitions of Stars*) is written in the catalog under number 3843-2385/LVII. As an author's catalogs show the copy was made by a contemporary and acquaintance of al-Farabi Abu Ishak Ibrahim b. Abdallah al-Baghdadi. The authors of the catalogs explain that in the preface to al-Farabi's treatise Abu Iskah, Ibraxim al-Baghdadi talks about how he had long been interested in star science, certainly believed in its principles, and attributed its known inaccuracies to the inability to make accurate calculations, incompleteness of observations and imperfection of instruments. Dated list 1075/1664 (Semenov 1955: 223-224).

In 1987, the 11th volume of the catalog *Sobranie Vostochnyh Rukopisei Akademii Nauk Uzbekskoi SSR* (*Collection of Oriental Manuscripts of the Academy of Sciences of the Uzbek SSR*) was published under the publishing house, Fan of the Uzbek SSR. This book was published under the

editorship of Doctor of Historical Sciences, A. Urunbayeva, and candidate of Philological Sciences, R.P. Dzhililova (Urunbayeva & Dzhililova 1987).

This volume includes scientific descriptions of 585 (inventory. No. 6990-7574) lists in Persian, Tajik, and Arabic in various branches of knowledge: history, philosophy, natural history, philology, history of Islam, art, Muslim law, sufism, etc. In the philosophy section, there is a description of the numerous works of the medieval prominent thinker, al-Farabi.

This XI volume is given under the number 7029-2385/XXI *Kommentarii "Vtorogo uchitelya"* (*Comments of the 'Second Teacher'*). In the collection, Abu Nasr al-Farabi touches upon the philosophical problems of the Middle Ages. The collection of the phrases in the catalog is described as follows: 'In general, these phrases consider and comment on the philosophical questions about the doctrine of being, matter and its development, the properties of the inorganic and organic world, the ratio of physical and mental, the problems of human cognitive activity, the form and stages of knowledge, the doctrine of logical thinking, the connection of the thought of speech'. As in the catalog, the works included in the manuscript are not dated, with the exception of the Arabic translation of Aristotle's work *O Nebe* (*On Sky*) at the end of which there are two entries. One of them states that the list (i.e. Aristotle's essay *O Nebe*) was rewritten from a manuscript based on a copy verified with the original, rewritten in Damascus on Sunday 15 Friday - II 580/24 September 1184. From another recording, we learn that the correspondence of the same work of Aristotle was completed at the end of the second decade on Friday - I 1075/10 December 1664. And at the end, the authors of this catalog date this manuscript to 1075/1664. As written in the catalog, almost the entire collection is performed in a small, hard-to-read stump on dense glossy paper of Eastern production. The name of the census taker is not specified (Urunbayeva & Dzhililova 1987: 50).

Another manuscript of the medieval thinker al-Farabi called *Osnovy Mudrosti* (*The Foundations of Wisdom*), is kept under number 2385/I, where the entire essence of his doctrine is stated in compressed form. As described in the catalog, the manuscript consists of 58 basis phrases, which address the following problems: theology (1-9 phrases), cosmology (11-13 phrases), psychology (26-32 phrases), theory of knowledge (33, 34, 43, 44, 45 phrases) and the doctrine of human origin (35-42 phrases). The list refers to the end of the 19th century (Urunbayeva & Dzhililova 1987: 51).

Geometry Science

The theme of volume XII is dedicated to the subject of exact and natural sciences. The compiler of this catalog is the candidate of philological sciences, A.B. Wildanova. This catalog was published in 1998 at the Fan Publishing House of the Academy of Sciences of the Republic of Uzbekistan. This volume contains the work of the greatest since all time of al-Farabi *Traktat o Dostovernom i Nedostovernom v Prigovrah Zvezd* (*Treatise on the Reliable and Unreliable in the Sentences of the Stars*). The catalog shows that the manuscript raises the problems of describing celestial bodies, their relationship with each other, and all nature. And the manuscript also says criticism of forensic astrology, the division of events into necessary and their coincidences. The date of the manuscript is described as follows: "For the year of correspondence of the treatise, you can take the year of correspondence in the same handwriting of another composition of this manuscript-1075/1664" (Wildanova 1998: 63).

To conclude, based on the results of this study, we found that al-Farabi's works in the areas of philosophy, geometry, astronomy, astrology and physics, which are in the catalog *Sobranie Vostochnykh Rukopisei Akademii Nauk Uzbekskoi SSR* and *Sobranie Vostochnykh Rukopisi Akademii Nauk Respubliki Uzbekistan*. Al-Farabi played an outstanding role in the development of the world's scientific Renaissance. Al-Farabi also carried out his logic and scientific activities integrated with religion, where religion played a significant role in the formation of al-Farabi's history and philosophy of science. Overall, Al-Farabi's manuscripts have played a vital role in the

preservation, interpretation, and development of knowledge in various fields. His works have influenced subsequent scholars and thinkers, both within the Islamic intellectual tradition and beyond, contributing to the advancement of philosophy and natural sciences. In order to expand the diversity of al-Farabi's philosophical knowledge, future researchers should continue the studies on the specific manuscripts of al-Farabi, including manuscripts in catalogs from different collections of world libraries.

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