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RESEARCHES ON AL-FARABI'S LEGACY IN THE ISLAMIC REPUBLIC OF IRAN

In connection with the 1150th anniversary of the great scientist Abu Nasr al-Farabi, recognized as the second teacher after Aristotle, the UNESCO declared the 2020 as the year of al-Farabi. The researches and cultural activities, which were carried out in different parts of the world about his life and works show the significant relevance of al-Farabi's influence on human civilization to the present day. Al-Farabi, who left such an indelible mark in all fields of science as was recognized by Western scientists as a disciple of Plato and Aristotle, a person who paved the bridge between Western and Eastern civilizations; Eastern scholars consider him as the founder of Islamic philosophy and one of the most important representatives of the Turkic-Islamic civilization.

The Kazakh people greatly respect al-Farabi, their great-grandfather, as one of the outstanding representatives of the Turks of Central Asia and born in the Kazakh steppes, and consider it their duty to preserve, study and popularize his legacy of the entire world civilization. Therefore, we consider it important to collect data on ongoing researches in different countries and to be able to systematize and analyze them. Therefore, in this article, by using methods of collecting, sorting, differentiating and analyzing data in the Persian language, we will try to consider the scientific works and activities carried out in the Islamic Republic of Iran on study of the biography, works of the philosopher, the concepts of researches and in general show the role of al-Farabi in Iran.

Key words: researches on al-Farabi, Islamic Republic of Iran, Farabi Studies.

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Иран Ислам Республикасындағы Әл-Фараби зерттеулері

Аристотельден кейін Екінші Ұстаз деп танылған Ұлы ғұлама Әбу Насыр әл-Фарабидің 1150 жылдығына байланысты 2020 жыл ЮНЕСКО ұйымы тарапынан әл-Фараби жылы деп жарияланды. Әл-Фарабидің адам баласы өркениетіне әсері мен ықпалының маңыздылығына байланысты әлемнің көптеген елдерінде оның өмірі мен еңбектері туралы әлі күнге дейін әр түрлі ғылыми-зерттеулер жасалып, мәдени іс-шаралар өткізіліп, кітаптар жазылуда. Барлық ғылым саласында өзінің ізін қалдырған, бағыт берген Екінші Ұстаз әл-Фарабиді Батыс ғалымдары Платон мен Аристотельдің шәкірті ретінде, Батыс пен Шығыс өркениеті, білім-ғылымы арасында бір көпір құрған ғұлама деп таныса, Шығыс ғалымдары оны Ислам философиясының негізін қалаушы деп біледі, сондай-ақ түркі-ислам өркениетінің негізгі тұлғаларының бірі деп қабылдайды.

Қазақ елі үшін әл-Фарабидің алатын орны ерекше. Себебі ол осы Қазақ даласында дүниеге келген, Орта Азиядағы түркі тайпаларының өкілі, біздің ата-бабамыз. Оның әлем өркениетіне қалдырып кеткен мұрасын Қазақ елі қорғап, зерттеп, дәріптеуді өзінің басты міндеті деп біледі. Сондықтан, басқа елдерде қандай зерттеулер жасалғандығы туралы да мәлімет жинап, оларды сараптап талдай білуді басты міндетіміз деп есептейміз. Осы бағытта мақаламызда парсы тіліндегі деректерді жинақтау, сұрыптау, саралау және талдау жасау әдісін пайдалана отырып, әл-Фарабидің Иран Ислам Республикасында зерттеу нысаны болуы мен өмірбаяны, еңбектері туралы қалыптасқан ой-пікірлерді қарастыруға, жасалған ғылыми еңбектер және іс-шаралармен таныстыруға, жалпы Ирандағы әл-Фарабидің орнын көрсетуге тырысамыз.

Түйін сөздер: Әл-Фараби зерттеулері, Иран Ислам Республикасы, әл-Фарабитану саласы.

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Исследования наследия аль-Фараби в Исламской Республике Иран

В связи с 1150-летием великого ученого Абу Насра аль-Фараби, признанного вторым учителем после Аристотеля, организацией ЮНЕСКО 2020 год был объявлен годом аль-Фараби. Осуществляемые в разных частях мира научно-исследовательские работы и проводимые культурные мероприятия о его жизни и трудах показывают существенную значимость влияния аль-Фараби на человеческую цивилизацию по сей день. Ученого, оставившего столь неизгладимый след во всех областях науки, – аль-Фараби, западные ученые признают как ученика Платона и Аристотеля, личностью, проложившей мост между Западной и Восточной цивилизациями. Восточные ученые же считают его основоположником Исламской философии и одним из важнейших представителей тюркско-исламской цивилизации.

Казахский народ очень почитает аль-Фараби, своего прадеда, родившегося в казахских степях, как одного из выдающихся представителей тюркских племен Центральной Азии и считает своим долгом сохранить, изучить и популяризовать оставленное им наследие всей мировой цивилизации. Поэтому считаем важным собрать данные о проводящихся исследованиях в разных странах и уметь систематизировать и анализировать их. На основании этого в данной статье, используя методы сбора, сортировки, дифференциации и анализа данных на персидском языке, авторы пытаются рассмотреть научные работы и проводимые мероприятия в Исламской Республике Иран по изучению биографии, трудов мыслителя, концепции исследований, и в целом показать роль аль-Фараби в Иране.

Ключевые слова: исследования об аль-Фараби, Исламская Республика Иран, фарабиеведение.

Introduction

Al-Farabi, who was born in Otrar (Farab) which now is situated in the South Kazakhstan in the Central Asia, sought education in places where was considered as the center of education at that time: Shash, Samarkand, Bukhara, Isfahan, Hamadan, Rey, Baghdad, Harran, Damascus, Sham, Aleppo, and Constantinople. In Baghdad, Al-Farabi took lessons of logic from Abu Bashar Mata ibn Yunus, then went to Harran to attend the lectures of Johanna ibn Khaylan, from which he took various logic lessons and returned to Baghdad.

Al-Farabi was fluent in Turkic, Persian, and Arabic languages, and an article by the scholar Muhsen Mahdi, published in New York in 1970, proves that he also knew Greek (Hikmet, 1387: 7).

Abu Nasir Al-Farabi is the founder of Islamic philosophy (339/950). He became a philosopher and the second teacher after Aristotle *المعلم ثانی*, who wrote unique, new, authentic works in all areas of philosophy. Many biographers say that he wrote more than 100 works. The main part of his works is dedicated to the science of logic. The search for logic in the Islamic world begins with Al-Farabi. Al-Farabi, who wrote commentaries on Aristotle's works in the field of logic, also wrote unique works in the field of logic. He also proved his skills in this field.

Along with medieval biographers, the world-famous philosopher and historian Ibn Khaldun

(732/1332) says that al-Farabi's success in becoming the Second Teacher after Aristotle was his logical achievements (<https://www.simurg.com.tr/>).

As the author of many philosophy and logical science works, Al-Farabi made a big contribution to many other fields of science as well, left a unique work in Arabic on music called "Al-Musiqā al-Kabir". He said, "Human beings learn with their senses and soul, the whole world through understanding and feeling the pieces, and the humanities through the soul and body".

According to al-Farabi, the sphere of vision depends on the senses, and the sphere of reality depends on the mind. Based on this principle of the thinker/philosopher, the cinematographic fund established in the Islamic Republic of Iran in 1984 was given the name Al-Farabi, and till today the monthly magazine "Farabi Foundation" is published regularly.

The name of the great thinker Al-Farabi, common to the Turkic-Islamic world, is also highly respected in Iran. There are many research and cultural foundations named after Farabi, state awards and prizes are awarded by his name.

In Iran, "Farabi International Festival" is among the events dedicated to his inauguration, which has been holding for 11 years with the support of the Ministry of Science, Research and Technology, UNESCO and ISESCO. The direction of this festival is to provide maximum support to active scientific and educational centers working in the field of theoretical and applied sciences in the humanities.

Applicants who submit research papers to this festival will be selected at the age of 35 and over, at the domestic (Iranian) and external (international) levels. The works of participating Iranians, regardless of place of residence and place of work, and regardless of the citizenship of foreign participants, are considered and analyzed by all researchers. In general, the purpose of the festival is to promote and support the humanities and Islamic sciences.

Much work has been done in the Islamic Republic of Iran to study and recognize the works of Al-Farabi. Even in science, the field of Farabi Studies is widely developed. A great deal of work is being done in Iran to study and promote the works of Al-Farabi. Many Iranian scholars study the life and work of the great thinker and tell the name of our ancestor from the Kazakh steppes.

Justify the choice of topic and goals and objectives. As it was mentioned above, due to the 1150th anniversary of the great scholar Abu Nasir al-Farabi, who was recognized as the Second Teacher after Aristotle, 2020 was declared the year of Al-Farabi by UNESCO. Al-Farabi is a great scholar, a great thinker. The study of his works has been going on since the time of a great scholar, and it has not lost its significance till now. The purpose of the article is to consider the study of Al-Farabi's personality and works in Iran, to give a brief description of them. The following tasks were set in the study of Al-Farabi in the Islamic Republic of Iran:

– To show the role of Al-Farabi in the Iranian society;

– A brief overview of the works of Iranian scholars who studied the works of Al-Farabi;

– A brief overview of the events dedicated to Al-Farabi in the Islamic Republic of Iran.

Al-Farabi's influence on human civilization are still being studied in many countries around the world, and various scientific and cultural events and books are being written about him.

Methodology of the scientific research. In writing our article, we try to collect, sort, analyze the published data on the biography, works, translations of Al-Farabi's works, research, trends and debates in the Islamic Republic of Iran in recent years.

Discussion and results. Much work has been done in the Islamic Republic of Iran to study and recognize the works of Al-Farabi. Even in science, the field of Farabi Studies is widely developed.

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The main part

“Al-Farabi Studies”, as a separate branch of science, has long been rapidly developed and studied in the west. A significant part of al-Farabi's work was first published in the west, and the first studies of himself was published in the west, and later some of his works were published in Iran, India, Turkey, and the Arab world. In the last fifty years, in the Islamic world, as well as in the west, the study of al-Farabi studies has developed in a dynamic direction, many books have been written about it, bibliographic works have been done and are being done.

It can be said that the research, works and activities carried out by Iranian scientists in this direction are significantly good. In this article, we have tried to highlight Iranian al-Farabi scholars and researchers, as well as some of the books published in this field in Iran in recent years.

Farabi scholars in Iran:

– Muhammad Taqi Daneshpajoo (1911-1996) – one of the founders of the field of source studies and oriental studies in Iran. He is the author of Al-Farabi and his works on Al-Huruf, Al-Ghibara, his views on governing the state, his most famous logical words, and more, wrote articles and researched on different topics (<http://ensani.ir>).

– Reza Davari Ardakani (1933) – Chairman of the Academy of Sciences of the Islamic Republic of Iran, winner of many domestic and foreign scientific awards and prizes, recognized Farabi scholar of Iran, currently the most famous and authoritative scientist, writer, philosopher in Iran (<http://rezadavari.ir>). He is the author of “Farabi – the Philosopher of Culture” (book, 1389), “Farabi – the Founder of Islamic Philosophy” (1983) and many other articles about al-Farabi.

In 2014, after the presentation of the book “Farabi – the Founder of Islamic Philosophy” translated into Russian in Moscow, he came to Kazakhstan and gave a lecture at the Faculty of Oriental Studies of Al-Farabi Kazakh National University (<https://irtag.info/ir/>).

– Seyed Javad Tabatabai (1945), has written research works, translations, books in the field of philosophy, history and politics. In his books and articles, he studies and analyzes al-Farabi's political views. In 2013, based on his research by al-Farabi, young Iranian researchers M.H.Bamdadchiyan and H.Parsiya, published a scientific article entitled

“Farabi (three commentaries, three results) from the point of view of Seyed Javad Tabatabai” (<https://journals.ut.ac.ir>).

– Maysum Karami is a young researcher in the field of Islamic sciences and Iranian studies. In 2011, he published the book named “Farabi Studies (Collection of Articles)”, which includes 12 research articles and translations about al-Farabi by several authors (<http://www.mirasmaktoob.ir>).

– Kasem Purhasan (1966) – Associate Professor of Allameh Tabataba'i University, is the author of the books “Farabi and Al-Huruf (in print)”, “A New Teaching Method of Farabi Philosophy (2019)”, “Farabi and the Way to Happiness” (2011), along with articles as “Farabi and the Foundation of the Islamic Philosophy”. He is one of the most famous scholars in the field of Iranian Farabi studies. According to K. Purkhasan, in “A New Teaching Method of Farabi Philosophy (2018)” “R.D.Ardakani (1933) and S.J.Tabataba'i (1945), al-Farabi's research was not influenced by either European or Oriental methods/logic. Until now, Farabi has been considered either a commentator/narrator of Greek philosophy or a neo (new) /new-platonic muslim or an interpreter/narrator of Aristotle and a Peripatetic philosopher in his path or studied in a Gnostic way” (<https://www.mehrnews.com>).

– Hassan Ansari (1970) – a member of several research centers in Columbia, Princeton University and France, Islamic philosophy, Islamic studies. In his book, “Historical Research” (2011), he discusses Farabi studies in Iran (<https://www.cgie.org.ir/>).

– Nasrullah Hikmet (1955) – scientist, researcher, Doctor of Philosophy at the University of Shahid Beheshti, the main field of study is Islamic philosophy; scientific researcher of philosophers as Al-Farabi, Ibn Sina, Sohrevardi (<https://www.wikiwand.com>). He is the author of the books “Farabi: The Individual Philosopher (2011)”, “The Biography and Thoughts of Abu Nasir Al-Farabi (2008)” and the author of several articles, including “Why Did Farabi write Al-Jam'?””, “The Role of Imagination in Farabi's Philosophy”.

– Mohsen Kadivar (1959) – theologian, Islamic scholar. He is recognized in Iran as an innovative reformer in theology and Shiite jurisprudence. He is the author of about 20 lectures and courses on “Philosophy of Al-Farabi” (<https://kadivar.com>).

– Seyed Javad Miri (1971): Arabist, philosopher of science, sociologist. Member of the Academic Council of the Research Center for Cultural Studies in the Humanities (ma wa Farabi: farasuie negahhaye karmandvarane be ulum-e ensani 1394), in this book S.J.Miri discusses the questions “What is our

connection with Farabi?” and “What is Farabi's place and importance in the Iranian humanities?” (<http://www.ihcs.ac.ir>).

– Jaafar Akayani Chavoshi – is a mathematician, a specialist in the history of science and philosophy, the author of the bibliography “Ketabshenasi-e Farabi (1383)” in Persian in Iran, such works have been written in Turkish and English (<http://ensani.ir>).

J.A. Chavoshi is also the author of an article on “Chemistry from the point of view of Abu Nasir Al-Farabi” (<http://ensani.ir>).

In addition to translating, studying and discussing Al-Farabi's works, Iranian researchers have been holding various meetings, gatherings and discussions to compare the translations and interpretations. For example, in an article by Nasrullah Hikmet, an Iranian scholar, entitled “Why did Farabi write the book Al-Jam'?” he analyzes and gives his own individual explanation (<https://www.cgie.org.ir>).

Recently, (2019) a young researcher Hamid Reza Mir Rokni Banadeqi, published al-Farabi's two lesser-known treatises in Iran: «التوطئة في المنطق» «سأله في ما ينبغي أن يُقَدَّم قبل تعلُّم الفلسفة» translated from Arabic into Persian, and published his book which consists of 100 pages “What we need to know before learning philosophy (Offering Philosophy and Logical Science to the Other Fields of Science)”. The book deals with two tracts in two sections, each with a separate introduction and an Arabic translation along with the translation. He translated and prepared this work in about 3 years. Hamid Reza Mir Rokni Banadeqi is currently one of the youngest research scholars in philosophy and Islamic studies in Iran. He said in an interview that he did not intend to reveal anything new about al-Farabi, but to read Al-Farabi's works not as a historical text, but as a kind of dialogue/discourse in terms of modern views and requirements (<https://farhangemrooz.com>).

Issues of Al-Farabi Studies in Iran:

Farabi studies has long been the subject of extensive research in both Western and Eastern countries. Hassan Ansari wrote in his article “Problems of Farabi Studies in Iran” that “most of the originals of Farabi's works have been newly edited, analyzed and published”. Most of these books were edited and published by Muhsin Mihdi, an Arabic-speaking scholar living in the west. A collection of al-Farabi's works in the field of logic has also been studied and published in Beirut and Cairo, and in Iran, the scholar Muhammad Taqi Daneshpajuh has published al-Farabi's works in the field of logic. Some of these published studies are based on newly discovered manuscripts. Abdurrahman Badawi also published

some of Al-Farabi's important works, and although Jafar Al-Yasin published Al-Farabi's "Philosophical Practices", his research was limited. Although Bedouin and other scholars claim that works based on some false Platonic views belong to Al-Farabi, it is unfounded and non-proved. The work, published in Iran as Al-Farabi's works, includes the philosophical works of Ibn Sina and Farabi. But these works are either written by Ibn Sina himself or by his disciples. In fact, these works should be considered as fictitious works written to harmonize the philosophy of Al-Farabi and the philosophy of Ibn Sina. It is said that in the 6th century in Khorasan there was a trend to bring al-Farabi's philosophy closer to Ibn Sina. In general, such false and baseless works can be found in philosophical collections, including the works of Ibn Sina. Although some of them are old, there is no doubt that they are false and unfounded. *Fusus ul-Hikma* is one of these works. It is clear that this work does not belong to Al-Farabi and is written in the style of Ibn Sina, based on his works. According to H. Ansari, "Uyun ul-Masail" is a similar work.

Al-Farabi's collection of treatises, published in India, includes some short treatises, including *Taliqat*, published in Iran are similar works as mentioned above. Until now, scholars who have studied al-Farabi, especially Iranian and Arab scholars, have studied al-Farabi on the basis of these works. Typically, studies including the principles, views, and systems of thought in al-Farabi's works, such as "Siyasat al-Madinah", "Residents of the Good City", and "Al-Huruf", are different from the books as "Taliqat", "Uyun ul-Masail", and "Fusus'ul Hikem". The reason for this difference is that Al-Farabi's philosophy is different from Ibn Sina's. Although "*al-Jam' bayn Rā'i al-Hākimain*" is always mentioned here as Al-Farabi's book, it does not coincide with Al-Farabi's main works. Many scholars, including Marwan Rashid, have tried to show in their articles that this book does not belong to Al-Farabi, and that the book might be written by one of Al-Farabi's disciples, Yahya bin Uday, or his brother Ibrahim bin Uday al-Katib, who was Al-Farabi's best student. However, Hassan Ansari wrote about the book that: "Al-Farabi wrote while he was in Baghdad. However, it is possible that the version that has reached us now after being re-edited by one of the disciples of his disciple Yahya bin Uday".

According to researchers, another book that is not considered as one of Al-Farabi's works is "Ujuba an Masail Falsafah". This is because the book contradicts the views and principles of Al-Farabi's major works. In general, this book does not reflect the thoughts and views of Al-Farabi. It is possible

that the book, which was written together with the collection of al-Farabi of questions and answers in general, along with the works of others, was later mistakenly accepted as al-Farabi's book.

It is obvious that some sections are in accordance with the principles of Ibn Sina. Some sections may also be the result of the Baghdad school route. However, this is not an uncommon situation. As a result, we cannot say that this book is a reliable source for studying Al-Farabi's ideas and principles.

It is not easy to study and find Al-Farabi's basic philosophical views. To find out what he really wrote in his own pen, it is necessary to study and compare the authenticity of the texts and data. Many of al-Farabi's most important works have been lost, making it difficult to determine his direction and position in some areas. For example, one of his most important works is *Al-Maujudat-i Mutagaiyere*. Later, this book was in the hands of scholars such as Ibn Badja and Ibn Rushd, but now we have no information about them. – informs H. Ansari (<https://ansari.kateban.com>).

One of the issues raised by Iranian scholars is the differences in the pronunciation of Al-Farabi's name. Dr. S.J.Miri writes: "If we look at the data and literature about Farabi, we find Al-Farabius, Al-Farabi, Farabi (Iranian)". He does not limit this issue in terms of the form of reading and writing in Latin, Arabic or Persian, but even strategically, that is, the issue is not the name of Farabi, but the acceptance of Farabi's thought, heritage, concept. Al-Farabius describes Farabi's importance as a historical collection within a philosophy that connects Paris, Oxford, and America in a way that begins in Greece and ends in the modern West, while Al-Farabi refers to it as not logical-historical understanding, but as the most important philosopher of Islamic civilization in the world of Greek, Western, and Euro-centrism. That means, it has no place in the modern age of the Arabs. Farabi thoughts and principles, on the other hand, can be thought of as a "strategic alternative" within the Iranian context and can be used as a name outside of Euro-centrism (<http://www.shabestan.ir>).

In this regard, Iranians believe that, although al-Farabi was born in Central Asia, he had a Persian origin. In recent years, some intellectuals in Iran have protested against the opening of Al-Farabi centers in Turkey and Kazakhstan. According to them, Al-Farabi is an Iranian scientist. That's why there are people in the media who say that we should not give it to other nations, such as Turks and Kazakhs (<https://www.isna.ir/>).

In our opinion, it is impossible to limit a global scholar like Al-Farabi, who has left a deep mark

on the consciousness and civilization of mankind, to the geographical scope of a particular country, nation or state. Although the great scholar was born and raised in the modern Kazakh steppes, he traveled far and wide in search of knowledge, forming a genius intellect in Samarkand, Bukhara, Iran, Baghdad, Sham, Damascus and other places such as Constantinople at that time and became a global scientist, thinker and philosopher who had a great influence on human civilization and science.

According to Iranian sources, al-Farabi's works are grouped into books and treatises on natural sciences, mathematics, including metaphysics. Al-Farabi's commentaries on Aristotle's books and his definitions of "Arganun" have not survived till our time. However, Farabi's important and concrete works in the field of logic became the basis for the writing of such important books as "Al-Shifa Al-Mantiq" and "Asas-ul Iqtibas". Approximately, about 50 of Al-Farabi's works have been reprinted and translated in Iran (<https://mandegar.tarikhema.org>).

The 16th volume of the 2008 scientific journal "Ketab-e Mah-e Falsafe", pages 100-101, lists about 100 books about al-Farabi published in Iran. Some of them are as follows:

1. "Farabi: Filsofuye Farhang" the author: Ardakani R.D., Tigran. 1382/2003.
2. "Farabi – the Founder of Islamic Philosophy" Ardakani R.D., Tigran. 1362/1983.
3. "Farab" Ardakani R.D., Tigran. 1374./1995.
4. "Farabi" Arash R.Sh., Tigran. 1378/1999.
5. "Usul-e Talim wa Tarbiyat az manzar-e Abu Nasir Al-Farabi, Ibn Mesquie, bu Ali Sina", the author: Kushande L., Tabriz. 1383/2004.
6. "Andishehai-e Siyasi Dar Tarihe Islam: Andishe Siyasi-e Farabi", the author: Montazeri B., Tigran. 1378/1999.
7. "Daramadi Bar Maarefatshenasi-e Farabi", the author: Maqsudi F., Kerman. 1387 h./2008.
8. "Elm-e madani-e Farabi" the author: Sadra A., Tigran. 1386 h./2007.
9. "Hakim-e Farab: Goftari Darbare Abu Nasir Al-Farabi", the author: Safa Z., Tigran. 1353/1974.
10. "Dastan-e Daneshvaran: Sargozasht-e Bazargan-e Elm va Farhang-e Iran: az Farabi Kasai-e Marvazi", the author: Qanavat A., Mashhad, 1377/1998 (<http://ensani.ir>).

Conclusion

In the Islamic Republic of Iran, we can see that the government, the scientific and academic community, and social organizations all contributed

to Al-Farabi's public recognition as an object of comprehensive study, a field of knowledge / profession, an amateur scientist. This is due to the fact that in Iran there are many small printing houses called "Farabi", librarians, monthly art and scientific magazines and publications, an annual international festival for the last 13 years, a film fund / organization, small and regional educational centers. We believe that Farabi is well-known in Iranian society, in addition to higher education.

In the academic environment, Al-Farabi's original works and works that may not be scientific, as the style, content, and time and place of their writing must be carefully studied and compared. There are scientists who believe in H. Ansari.

The most influential and well-known al-Farabi philosophers of modern Iranian philosophy: Ardakani and Tabatabai have contributed a lot to the Farabi Studies (Farabishenasi), they formed outstanding point of view, independent of Western, Euro-centrism and Arab-Islamic views. "Farabi is a leader in the idea of dialogue between cultures and civilizations" says Ardakani in the book "Farabi: a philosopher of culture". K. Purhasan, who is following the footsteps of these great scientists, in his book "A New Reading of Farabi's Philosophy" states: "Unfortunately, we are influenced by orientalist and Eurocentric logic in the study of Islamic thinkers, scholars and philosophers such as Farabi. He knew that Arkadani and Tabatabai did not follow confusing ideas about Al-Farabi". He also confirms "Farabi was not a continuation of Greek philosophy, and his aim was not to explain and glorify Plato and Aristotle, but to prove that the innovations of Farabi and later Ibn Sina were fundamentally different from Greek philosophy".

Reading the Iranian data, we did not find any shortage of specialists among the issues they raise. It can be said that the harmony between the older generation and the middle and younger generations has not gone unnoticed. For example, Ardakani in his 90s, initially raised the issue of reading Farabi differently. Q. Purhasan opposes the study of Al-Farabi from a Eurocentric and one-sided Islamic perspective, while the younger generation, Hamid Reza Mir Rokni Banadeqi, in his book "Recognizing Farabi" (زدایی از فارابی), tries to have a dialogue with Farabi from his point of view.

We believe that the originals and translations of many of Al-Farabi's works that have been preserved in Iranian libraries, foundations, organizations, film festivals, scientific and historical magazines named after Al-Farabi in Iran, prove the special place of Al-Farabi in researching science and society.

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