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SOME NOTE'S FROM FARABI 'S WORK EL-ADAB EL-MULUKYYE VE AL-AHLAK EL IHITIYARIYYE

Al-Farabi, known as Muallim-i Sani after Aristotle, is the founder of Islamic philosophy because of his works in the field of logic in the Islamic world as well as in the Turkish world. Although he is busy with all the sciences from theology to metaphysics, from philosophy to logic, from moral to politics, from physics to astronomy, and from psychology to music, Al-Farabi was mostly interested in philosophy, metaphysics, physics, morality and politics and he wrote more than 100 works large and small in Arabic; today only half of these works have reached to us. So we need to study and detailed research on these works. Al-Farabi obtained the logic and philosophy from Aristotle and the moral and political philosophy from the Platon. However, as in logic and philosophy, he made a new breakthrough in the moral and political philosophy by adding the thought of Islam and its own aesthetics and so, he is considered the founder of Islamic philosophy. In this online symposium, we will discuss his work at this article named "Siyase el-Mulukiyye" on the moral philosophy that is attributed to al-Farabi through Eflatun.

Key words: al-Farabi, philosophy, manuscript, virtuous city, civil policy, the path of happiness.

Абдулла Қызылжық

Ыстамбул университетінің Фараби атындағы Еуразиялық зерттеулердің ресурстық және қолданбалы орталығы, Түркия, Ыстамбул қ.

Фараби шығармасынан алынған кейбір ескертпелер әл-Адаб әл-Мулукие және әл-Ахлак әл Ихтиярийя

Аристотельден кейін әл-Фараби «Муаллим-и Сани» ретінде танылып, ислам әлемінде және түрік әлемінде де логика саласындағы еңбектерінің арқасында ислам философиясының негізін қалаушы болып есептеледі. Ол теологиядан метафизикаға, философиядан логикаға, адамгершіліктен саясатқа, физикадан астрономияға, психологиядан музыкаға дейінгі барлық ғылымдармен айналысқанымен, әл-Фараби көбіне философия, метафизика, физика, мораль және саясат мәселелерімен айналысқан. Сонымен қатар, ол араб тілінде үлкенді-кішілі 100-ден астам еңбек жазып қалдырды. Бүгінде бұл жұмыстардың тек жартысы ғана бізге жеткен. Сондықтан біз осы жұмыстарға егжей-тегжейлі зерттеу жүргізуіміз керек. Әл-Фараби логика мен философияны Аристотельден, ал моральдық-саяси философияны Платоннан алған. Алайда, логика мен философиядағы сияқты, ол ислам мен оның эстетикасы туралы ойларды қосу арқылы моральдық және саяси философияда жаңа серпіліс жасады және ол ислам философиясының негізін қалаушы болып саналады. Осы онлайн-симпозиумда біз оның Эфлатун арқылы әл-Фарабиға берілген моральдық философия туралы «Сийасе эль-Мулукийе» атты мақаласындағы жұмысын талқылаймыз.

Түйін сөздер: әл-Фараби, философия, қолжазба, ізгі қала, азаматтық саясат, бақыт жолы.

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Некоторые заметки из произведений Фараби Аль-Адаб Аль-Мулуке и Аль-Ахлак Эль Ихтиярийя

После Аристотеля аль-Фараби стал известен как «Муаллим-и Сани» и считался основателем исламской философии в исламском и в турецком мире благодаря его работам в области логики. Он имел дело со всеми науками, от теологии до метафизики, от философии до логики, от морали до политики, от физики до астрономии, от психологии до музыки. Аль-Фараби в основном интересовался философией, метафизикой, физикой, моралью и политикой. Он также написал более 100 работ на арабском языке, больших и малых. Сегодня у нас имеется только часть его работ. Поэтому важно провести детальное изучение этих работ. В результате исследования было выявлено, что Аль-Фараби позаимствовал логику и философию у Аристотеля, а моральную

и политическую философию – у Платона. Однако, как и в логике и философии, он совершил новый прорыв в моральной и политической философии, включив идеи об исламе и его эстетике. Таким образом, он считается основателем исламской философии. Автором статьи обсуждается его работа «Сиясе эль-Мулукийе» о моральной философии, данной аль-Фараби через Платона.

Ключевые слова: аль-Фараби, философия, рукопись, добродетельный город, гражданская политика, путь к счастью.

Introduction

It is located in the Vesic sub-district near the city of Farab in Turkistan at that time in Kazakhstan. According to a rumor, Farabi, who was born in 870, stayed in this city for 20 years after deepening his knowledge in Baghdad, where he went after the age of 40, and wrote most of his works here in Arabic during that time. Due to the disturbances in this city, he went to Damascus and then to Aleppo in 940 and met with the Emir of Hamdani, Sayfu'd-Dawla and was hosted in his palace. Although there are different and exaggerated rumors, the common view is found in sources that al-Farabi speaks Arabic, Greek, Syriac, Persian and Sogdian except for Turkish. (Mahmut Kaya, 1995)

Al-Farabi was at the forefront of logic and philosophy, especially politics and moral philosophy, despite the fact that all the sciences of his time he had learned. As a matter of fact, he devoted some of his works, which are estimated to be around 100, to politics and moral philosophy. His extant works which include al-Medinetu'l-fadila (virtuous city), es-Siyâse el-Medeniyye (Civil policy), Fûsul el-Medenî (views on political philosophy), Tahsîl es-saâdeh (About achieving happiness) and et-Tenbîh alâ sebîli's-saâdeh (Leading to the path of happiness) are valuable works written on this subject.

Farabi is based on Aristotle in logic, natural sciences, psychology and metaphysics, and Plato in politics and moral philosophy. That is why he has managed to place philosophy into Islamic culture. As a matter of fact, there are points that Aristotle and Plato meet and differ. For this reason, while Farabi presented philosophy to the Islamic world, he also took into account the differences of thought specific to Islamic culture. (Hanifi Ozcan, 2014)

Choice of theme, purpose and tasks

Farabi carried the works of both Aristotle and Plato, two famous names of philosophy, to the Islamic world through translation, explanation and annotation, and was deemed the founder of Islamic Philosophy by attaching his own seal and aesthetics to these issues. On the other hand, it is understood from his books that Farabi learned the philosop-

hy of existence from Aristotle, politics and moral philosophy by using his works named "Republic and Laws" he took from Plato. Farabi sometimes brought together Plato and Aristotle's views and discussed them by combining their views. (Hanifi Ozcan, 2014)

Meanwhile, the most important reason for Farabi to benefit from Plato's moral and political philosophy was because of its similarities with the basic principles of Islam. As a matter of fact, this issue prompted him to take Plato's political philosophy as a basis and thus he determined the structure and character of Islamic philosophy according to the tradition of Islamic political philosophy. (Ahmet Arslan, 2019) As a matter of fact, some basic source works prepared by Farabi based on his works on Plato shed light on this subject. Among the works of these sources are:

Al-jem bayna ara al-hakimain : aflatun ua Aristu

Al-falsafatain li Aflatun ua Aristu

Cevâmiu'l-kitâb: en-Nevâmis li Eflatun

Felsefe Eflatun ve eczai felsefetihi ve merâtibi eczâihâ.

Kelam fi ittifâk Ârâ İbukrât ve Eflatun

In the meantime, although some of Farabi's works are not mentioned in the sources, his name is found in manuscript copies and catalogs in reference to Farabi. Whether these works belong to Farabi or not can only be understood by scanning the library and then considering their content in a comparative way. These works include the following.

1 – Risâle Eflatun fi'r-red men kâle bi telâşi'il-insân.

2 – K. el-Mültekatât li Eflatun.

3 – K. el-Elfâz el-Eflâtûniyye ve Takvîm es-Siyâset el-Mülûkiyye ve'l'Ahlâk. (Mübahat Türker Tüyel)

Research methodology

Different opinions are put forward regarding the status of these works whose names are only found on manuscripts or in catalogs. As a matter of fact, there are many works attributed to Farabi although their names are not mentioned in the sources. It would not be correct to say that all manuscripts of these works definitely belong to Farabi without examining

and considering them in terms of style; However, if there is no other evidence, we cannot say that it does not belong to him. As Mübahat Türker-Tuyel says in the book named "A small work attributed to Farabi", these works can be published by attributing to Farabi until you are sure in both directions.

In fact, some of the works attributed to Plato were translated into Arabic by Islamic philosophers, and they sometimes summarized or expounded them. Farabi is one of these philosophers. Moreover, it is obvious that Farabi's works were inspired by Plato. Especially the manuscript copies of the work in the last article are available in various libraries of Istanbul. (Fazıl Ahmet Paşa Kütüphanesi Nüshası, 1228) Now, before quoting the Esad Efendi manuscript, it is suitable to give some information about the content and style of the work:

There are quotations from Farabi in this work. The work, which has no introduction and attributed to Farabi, he begins his sentences with "Plato says...". The sentences contain philosophical as well as literary statements. It is clear that the translated work from the original contains short but concise and literary words. These words are more related to morality and politics as can be understood from the title of the work. As a result, even if these words are described as guiding administrators as a counselor or wise person, it should not be overlooked that students, who are future administrators, are given moral and political knowledge to test whether they understand the wisdom of the words. It is not very difficult to understand that the translated work was written in Arabic, the language of science and literature of that day, and that Farabi gave the right to translation in literary terms. On the other hand, the ambiguous expressions of science, wisdom and philosophy and their concise and guiding feature are also striking. By the way, the wisdom of the work has been written so that only those who are worthy can understand it. As a result, Farabi transferred the Greek philosophy to the Islamic world.

Some sources claim that "es-Siyase el-medeniye" belongs to Farabi and defines Plato's book "Laws" as the philosopher who shows us as the largest and most accurate source. As a matter of fact, he conveyed the views and thoughts of the ancient philosophers to us in the best and most accurate manner.

The book "Laws", which belongs to Plato, is a work that Farabi knows best and has the widest foundation in its content. Because, a work of Farabi has also been published under the name of "The Summary of Plato Laws" (See. The Summary of

Plato Laws, pleasure. Fahrettin Olguner, Ministry of Culture and Tourism Publications, Ankara 1985).

We do not know whether Farabi's translations benefited from Greek or Latin translations. However, there is one thing that is known that Farabi also knew Greek. On the other hand, Plato's Laws consists of twelve chapters (books).

Results and discussions

Manuscript Copies of the Work

Fazıl Ahmet Pasha Copy-1228

In the 5a of the Fazıl Ahmet Pasha Copy, which is a preface to the manuscript in Farabi, "*Takvîm es-siyâseh el-mulûkiyye ve'l-ahlâk el-ihtiyâriyye ve Meânin tabûiyye*". In the magazine called "naturalistic", Süleymaniye Library handled and discussed in 12 chapters in Fazıl Ahmet Pasha. In 5a of the manuscript, he also mentions the content of the magazine. As a matter of fact, the words of Plato in the magazine which contain the information that Farabi's work called the views of the virtuous city and the letters of Plato and some philosophers were found. The most important issue that concerns us is that the statement made by Farabi in this journal or compilation is here. In the extinct section of the 214 leaf and 12 chapters, there are sentences from Plato's book "Laws", as well as Plato's words and Ariston 'address to Iskander. It is written that the manuscript was written by Faris el-Farras-Ahmad al-Hicazi in h. 863 (m. 1458).

Esad Efendi Copy-1882

The work that begins with the phrase "Plato said so..." in the arrival of 2a, consists of 76 leaves. It is seen as a summary or an annotation of Fazıl Ahmed Pasha's copy. The work, the writing of the work called "el'-Âdâb el-mulûkiyye ve'l-Ahlâk el-ihtiyâriyye" h. In 863 (1458), in the month of Cemaziyu'l-evvel (the fifth lunar month), Yusuf b. Completed by Abdullah

Nuru Osmaniye Copy-2598

The copy, without the date of writing and the name of the scribal, consists of 101 leaves. In two chapters, the first part of the work contains words from Plato up to 59a, and in the second part there are expressions containing quotations from the book of Laws.

Copy of Ayasofya

In the 2a of the manuscript, it is mentioned as a work with quotations from Plato under the name of "*Takvîm es-siyâseh el-mulûkiyye ve'l-ahlâk el-ihtiyâriyye ve Meânin tabûiyye*". The writing of the work, which consists of 56 sheets, was written by Müstasih Yakut el-Müsta'simî in Baghdad. It is

stated that it was completed in the month of Shawwal in 680 (m. 1281).

Topkapi Copy-A2460

The manuscript named “–*Takvîm es-siyâseh el-mulûkiyye ve’l-ahlâk el-ihtiyâriyye ve Meânin tabîyye*” mentions about the words of Plato and other philosophers, which were brought together by Ebu Nasr al-Farabi and that it was a collection of it. On 4a of the work, there are words from Plato, the work named “Views of the city of Erdemli” by Farabi and the letters of Plato and some philosophers. There is a salutation sentence from Aristotle to Alexander on the 150th and 151th laminas of the work. In one part of the manuscript, there is the statement that Plato’s words were quoted from the book “Laws”, but it is not available to reach the knowledge of who owns some words that do not belong to him. This is referred as the opinion which was included in the work by the compiler and author of the manuscript. This shows that the work is not completely quoted.

The following information is included in the ferağ record of the manuscript:

“Praise, the work has been completed with the help of God, the Lord of the Worlds and the ruler of the heaven and the heavens. Salat and greetings to Hz. Muhammad and his companions. This work completed on the 19th of the month of Muharram h. 866 (m. 1461) with the praise of the blessings given by Allah to the poor and needy servant Shamseddin Ahmed al-Kudsi, who is waiting for Allah’s pardon and sending a salat to his prophet and demanding forgiveness for his sins. “

Plato’s words in the content of the Word:

Plato says: * Do not make friends with bad people; for they regard it as grace to protect you from their evil deeds.

If the state progresses, it will serve its desires if it is prosperous, if it goes back and goes away, this time it will serve the desires of the mind.

Do not force your children to grow up to your own manners; Because they were created for a different time than yours.

Demand not to finish a job immediately, but to do it properly; Because people do not look at when

the job is finished, but whether the work is quality or not.

Do not despise the “less”, which contains “many”.

It is better for a free person to speak a word more than pay him a dirham more.

Scholar man’s giving his knowledge to other people is similar to Allah’s unconditional grace to unconditional creatures; Because it is not exhausted by giving grace and bestowal, but the more it is benefited, the more its perfection increases.

It is from the superiority of knowledge: they call you service in many subjects; but no one serves you like science. (Knowledge is superior to wealth; Because, as Hazrat Ali said, knowledge protects you, but you protect your property).

Doing good to a free and honorable person activates his vein of goodness, and doing good to a despicable person will only act on your hostility.

If you don’t like someone, don’t throw them away immediately, postpone your thoughts about them until you see their other habits; because everyone has been given a gift bestowed by God, that person cannot stay away from it.

Evil people do not follow people’s bad deeds and see their goodness; just as flies are not placed in dirty parts of the human body and placed in clean places.

If the governor is successful in his deeds, he attracts either the encouragement or wrath of the sultan according to the nature of the good and evil.

If you are a friend of someone, you must be a friend of their friend, but you need not be an enemy of the enemy; for this must make the enemy's servant working for him, otherwise he's no equal like you. (Today, world politics continues on this saying, even if they do not know this word, the way of mind is one).

The good of the person reaches perfect when he is friendly with his enemies.

It is a happy occasion that virtue and morality do not exist in bad and disgraceful situations. (so roses are not sought in the swamp)

The mind signals the person to abandon evil. If the ego does not accept it, the ego will not leave it alone (demanding it insistently); because there is no anger in mind. But he advises him to wait for the best time to do this. For

All good deeds are given to those who trust.

If you serve a determined ruler, at the expense of annoying those around him please the administrator. But if you serve a ruler of poor character, support him at the cost of delighting those around him, and annoying him.

A perfect and free person bears the burden and price of goodness.

Forgiveness both corrects the worthy ones and spoils the common people even more.

Time has little fidelity and bad friendship; Although it helps someone over time, his strength disappears and he declines. So do not judge with anything that may be against you (with injustice)

while your power and strength are in place! Because your strength and power can never prevent your virtuous actions with your beauties.

Asking someone who is free and honorable causes you to identify with him as well as brings you closer to him and increases your dignity. On the other hand, your petition to low people will cause them to run away from you and also cause you to shrink in his eyes (because you cannot find what you want).

The head of state should think of his friends as follows:

If his friends are people who deserve his trust and trust, these people are more valuable to him than his property. Because it increases the capacity of those friends to produce solutions with their property and offers them from that property; But (besides these friends) he takes justice before his bestowal ... (so there is not much need for goods)

If the life is in the center of a person, he gets rid of shame. If he becomes too exhausted, it causes him to stop the awe that he condemned and needed. If she is negligent, she will take off her beauty dress.

(Addressing to the Sultan) to make friends with those who are inferior to yourself in science and knowledge until you fall below them, do not take him out of the borders of the country you are in, which you can only do after explaining and spreading your excuse and apology; Because no one who is against the gossip of those who envy it you prevent him from arguing.

Explanation:

Addressing the Sultan, he recommends that his friends, who are in a friendly and parliamentary environment, be at a higher level in science. He also wants him not to expel anyone from the country without a valid excuse and before the event becomes widespread. Because you will be subjected to unjust attacks by envious and looters.

If you get into a fight with an enemy, avoid acting in anger; for anger is worse to you than that enemy.

In your anger as your love for someone prevents
you from seeing his evil deeds,
It prevents you from seeing your goodness.

Conclusion

Al-Farabi was at the forefront of logic and philosophy, especially politics and moral philosophy, despite the fact that all the sciences of his time he had learned. As a matter of fact, he devoted some of his works, which are estimated to be around 100, to politics and moral philosophy. His extant works which include al-Medinetu'l-fadila (virtuous city), es-Siyâse el-Medeniyye (Ci-

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