

ANNOTATION

for the degree of Doctor of Philosophy (PhD) Moldabek Yesker Begalyuly on the topic: "Historical personality of al-Farabi in the context of the dialogue of civilizations" in the educational program "8D02209 - Oriental Studies"

General description of the work. Historical figures standing at the junction of the spirituality of the nation and world civilization are phenomena that play a crucial role in shaping the fundamental directions of the cultural development of mankind. One of them is Abu Nasir al-Farabi, an outstanding representative of deep philosophical teaching and cultural integration, who united the spiritual and scientific traditions of East and West. This dissertation research is aimed at examining the historical character of Al-Farabi within the framework of the concept of "Dialogue of Civilizations" and its study within the framework of cultural, philosophical, interdisciplinary and civilizational paradigms. At the same time, in the modern era, based on the cross-border synthesis of science and culture, the need for inter-civilizational dialogue is becoming increasingly relevant. Especially in the context of global challenges and spiritual disorientation, the importance of historical figures as cultural mediators takes on a new look. In this context, Al-Farabi's personality should be considered not only as a medieval philosopher or encyclopedist, but also as a meta-personality combining spiritual harmony and humanistic rationalism. His legacy is a historical and spiritual bridge that provided harmony and dialogue between different cultural and cognitive systems, that is, the fundamental basis of the dialogue of civilizations.

Relevance of the research topic. The modern historical and cultural space is a period when the value orientations of human civilization have changed dramatically, semantic structures have been disrupted and collective existence has been relativized. The former traditional coordinate system has lost its stability, and the metaphysical foundations of public consciousness have faced an ontological and axiological void. This situation reflects not only the political and economic, but also a deep ideological and visionary crisis for many countries. Of particular importance in this process is the spiritual capital of historical figures who are able to rethink civilizational codes, restoring cultural memory. In this sense, the personality of Abu Nasr al-Farabi becomes a universal symbol of intellectual continuity and ideological integration.

The level of study of the thesis. The sources used in the study contain scientific materials written in Kazakh, Russian, English, Turkish and Arabic. These data and works were sorted according to the methods of Oriental studies, historiographic-hermeneutical and philosophical analysis and systematized taking into account the linguistic and cultural context. The data and research were conditionally classified into five areas:

1. National Farabi-lore School;
2. Post-Soviet scientific discourse;
3. Arab-Muslim classical historiography;

4. Western Farabi studies;

5. The system of cultural and philosophical views in the Turkic world.

The National School of Farabi Studies is a scientific field that has been formed since the second half of the twentieth century and systematically studies the legacy of Al-Farabi to the modern period. The main feature of this school is the consideration of philosophical, ethical, logical, scientific and philosophical ideas of the great thinker in connection with the Kazakh cultural and philosophical space. The founders of this school are A. Mashanov, A. H. Kasymzhanov, A. Kubesov, A. N. Nysanbayev, M. S. Orynbekov, O. A. Segizbayev, G. G. Akmanbetov, M. S. Burabaev, A. K. Kasabek, B. R. Kazykhanova. There are such famous scientists as M. Sh. Khasanov, J. Zh. Moldabekov, A. Derbisaly, K. H. Tazhikova, J. A. Altaev, E. Zhanibekov. In their works, these researchers, comparing Al-Farabi's views with the main criteria of the Kazakh worldview (ideas of integrity, justice, social harmony, spiritual perfection, education and upbringing), strive to integrate his philosophical system with the national philosophical heritage.

Although scientific directions for studying the legacy of Al-Farabi in the *post-Soviet space* began to take shape in the second half of the 20th century, their content and cognitive directions acquired a special character at the junction of political, ideological, cultural and philosophical factors. During the Soviet period, scientific interest in Farabi studies reflected, on the one hand, a hidden inner aspiration towards Islamic philosophy and Eastern humanism, aimed at fulfilling historical and ideological tasks, adapting to the requirements of the Marxist-materialist worldview, on the other. Among the most recognized scientists in this context are Bobojon Gafurov and Muzaffar Khairullaev. In their works, they described Al-Farabi as a universal figure at the junction of Islamic civilization and scientific rationalism, viewing him as a crossroads of cultural heritage and modern humanities.

The image of Al-Farabi in the *Arab-Muslim chronicles* is an important cultural and narrative structure that forms the initial stage of the institutionalization of personal representation in the historical memory of the Islamic civilization. In modern Arab philosophical research, Farabi studies is becoming an important platform for rethinking the rationalistic tradition of Islamic philosophy and its continuity with global intellectual systems. Well-known Arab researchers in this field - Muhsin Mahdi, Majid Fakhri, Said Fuat Haddad, Abed Shukri, Kemal Salim and others - widely analyze Al-Farabi's philosophical concepts in the fields of epistemology, political theory, metaphysics, logic and ethics, making him the core of Islamic rationalism and intercultural philosophy.

In the field of Western Farabi studies, researchers such as Jean Lammer, Colmo Christopher, Herbert Davidson, Joshua Parens, Georgios Steiris, and Alexander Orvin have studied Al-Farabi's teachings from the point of view of transcultural cognition and semantic migration. A. Orvin, for example, describes him as an intellectual at the intersection of ethnic, religious, and political dimensions.

The works of Turkish scientists H. Z. Ulken, B. Karlig, N. Keklik, M. Turker, defining the Turkic identity of Al-Farabi, consider his legacy as a synthesis of Islamic philosophy and the Turkic worldview.

In the course of his dissertation, the works of German-English orientalists F. Rosenthal, Van der Waerden, A. Metz, O. Neugebauer, N.I.Konrad were widely used in the study of the spiritual and socio-political life of the Muslim East during the life of Abu Nasir Al-Farabi.

The object of the dissertation research is the historical and philosophical personality and legacy of Abu Nasr al-Farabi, his cultural and cognitive role in the dialogue of civilizations. In this work, Al-Farabi is considered as an intersecting thinker, intertwining ancient rationalism and Islamic metaphysics, Oriental wisdom and the Turkic worldview..

The subject of the dissertation research. The Al-Farabi phenomenon: cultural mediation in the inter-civilizational harmony of personality and ideas.

The purpose and objectives of the thesis. The main purpose of the dissertation research is a comprehensive, interdisciplinary study of the personality of Abu Nasr al-Farabi as a meta-intellectual phenomenon manifested in the zone of civilizational fusion, his historical, Oriental and cultural mediation identity. In the course of the research, the personality of Al-Farabi is revealed as a cultural and ontological agent, as a historical phenomenon that realized the migration of ideas (semantic migration), axiological harmony and a metatheoretical combination of cognitive systems. Thus, the thinker's philosophical system is considered as a conceptual resource capable of offering a categorical and structural model of universal harmony between man and society, the state and spirituality, responding to global axiological transformations.

Tasks:

- A comprehensive description of the historical, social, political and cultural space of the era of Al-Farabi's existence in the context of civilizational dynamics, reconstruction of the structure of geocultural factors and the intellectual environment that influenced his spiritual formation;
- To analyze the system of ideological interactions between ancient philosophy, Islamic metaphysics, Eastern intuitionism and Turkic axiology, which contributed to the philosophical evolution of the thinker, to identify the ontological and epistemological foundations;
- To reveal the conceptual harmony and semantic connection between Western and Eastern systems of thought in Al-Farabi's scientific and cognitive legacy, to comprehend the theoretical model of intercivilizational cognition;
- To reveal the mediating role of the thinker in the intercultural dialogue and a systematic analysis of the civilizational consequences of the axiological translation and migration of ideas formed by his philosophical synthesis;
- To study the ideological structures in the legacy of Al-Farabi, consonant with Turkic spirituality, from a philosophical and ontological perspective and to substantiate their significance in the knowledge of cultural memory and metaphysical existence;

- Differentiate Al-Farabi's teaching as an ethical orientation in the context of the current global crisis of values and propose methodological approaches to its application in the fields of modern education, spiritual education and cultural policy;
- To present the personality of Al-Farabi as one of the main subjects of the global intercivilizational theory by including it in philosophical discourse as an intercultural translator and metaphysical agent.

Scientific novelty of the research. The research work is aimed at going beyond the established classics of Farabi studies and comprehending the personality of Abu Nasr al-Farabi as a cultural and philosophical meta-model. The historical and philosophical image of the thinker was comprehensively interpreted not only as a descendant of ancient thought or an Islamic rationalist, but also as a cognitive mediator, an intellectual transit agent and a metaphysical translator operating in the intercivilizational space of semiosis. The scientific novelty of the work focuses on the following relevant conclusions:

- The phenomenon of Al-Farabi was first considered in the framework of a post-disciplinary study, and his ideological existence was analyzed within the framework of hermeneutical ontology, axiological transmission and archetypal cultural structures. With this approach, Farabi was defined not only as a historical philosopher, but also as a semiotic personality who translates the way of thinking among civilizations;
- The legacy of the scientist was considered as a phenomenon of semantic migration and for the first time was systematized in a complex way: the conceptual and conceptual mechanism, terminological reconfiguration and metalanguage structure used by him in the translation of philosophical categories from the ancient tradition to the Islamic;
- The system of the thinker's value code is theoretically structured as a universal metaphysical field that arose from the syncretic interweaving of ancient vision, Islamic ontology and Turkic tolerance. These aspects allow us to present his philosophy as a cultural and ethical guideline in the context of the modern civilizational crisis.;
- The research work analyzed Al-Farabi's scientific encyclopedism – works in the fields of logic, music, politics, metaphysics and theory of knowledge -based on an Intercultural Paradigm and for the first time revealed its epistemological hybridity and the ability to build a cognitive dialogue between cultures of thought;
- Al-Farabi's personality is described as a mediative subject in the civilizational meta-space, and it is theoretically proved that her ideas serve as an intellectual hub aimed at creating a cultural balance between East and West;
- The dissertation analyzed the political and ethical philosophy of Al-Farabi, in particular the model of the "Good City" as an ontological structure based on justice and virtue, combined with the problems of ethical modernization in the modern global community;

- The study examined the correspondence of Farabi studies to the modern paradigm of interdisciplinary and civilizational knowledge, and substantiated its legacy as a source of philosophical transactuality, not just historical reference. This approach allows us to re-imagine Al-Farabi as a spiritual and intellectual personality leading the way for the 21st century.

Criticism and approval of research work. The main theoretical provisions and conclusions of the thesis are presented for discussion through 8 scientific articles by the author, 4 articles are reflected directly on the topic, published in journals from the list approved by the Committee for Quality Assurance in Science and Higher Education of the Republic of Kazakhstan, 3 articles are published in the proceedings of the international conference, 1 article is published directly in one of the journals, included in the Scopus database.

Research paper: it consists of an introduction, three main sections, a conclusion and a list of references. The volume of works is 153 pages.