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MULTILINGUAL TRANSLATION OF THE ARABIC WORD ‘ILM IN AL-FARABI’S ENUMERATION OF THE SCIENCES

Abstract. The Enumeration of the Sciences is one of the practically significant treatises written by Abu Nasr al-Farabi, the translation and study of which is relevant and significant to this day, includes almost all fields of that time. The classification of sciences is a part of the manuscript fund of al-Farabi and the medieval encyclopedic heritage, which covers the multifaceted views of the scholar, including natural, social and humanitarian sciences. The key word in the work is the Arabic word *ilm*, which, depending on the context, is translated into Kazakh as *ğylym*, *ilim*, *bilim*, *bilu*; into Russian as *nauka*, *znanie*; Turkish as *ilim* and *bilim*. The purpose of the research is to study the reflection of the Arabic word *ilm* in translations into Kazakh, Turkish and Russian. The translation of al-Farabi’s treatise into three languages became the main research material, while the original text in Arabic – additional. The research was based on the comparative method. The results of this study – the main meanings of the word *ilm* in translations into Kazakh, Turkish and Russian languages have been determined; additional meanings as a part of a word combination were considered; the frequency of the word *ilm* usage in translated text was determined.

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Keywords: Classification of sciences, al-Farabi, Arabic, Kazakh, Turkish, Russian, translation, *ilm*.

Introduction

The treatises of the Second Teacher, a native of Farab, a medieval encyclopedist, and translator – Abu Nasr al-Farabi (870-950) were translated and continue to be translated into a few languages. One of these treatises by al-Farabi, the Enumeration of the Sciences (or the Classification of Sciences), attracted attention in the Middle Ages and was translated into several languages. Thus, already in the 12th century, the work was translated into Latin twice, and in subsequent centuries was translated either in parts or completely into German, English, French, Spanish, etc., which in turn emphasized the significance of this treatise in the West (Kobesov, 2004: 33).

Materials and methods of research

The research material encompasses translations of al-Farabi’s treatise ‘the Classification of Sciences’ into Kazakh (14), Russian (10) and Turkish (15) languages. In the first stage of the research, there was carried out a selection of words meaning ‘*ilimi*’ (orig. ‘*ілімі*’), ‘*bilim*’ (*білім*), ‘*ğylym*’ (*ғылым*) in Kazakh; ‘*ilim*’, ‘*bilim*’ in Turkish, ‘*znanie*’ (orig. *знание*), *nauka* (*наука*), *uchenie* (*учение*) in Russian, directly related to science and education. Then, in the second stage of the work, texts in translated languages were examined in parallel, based on the source text in Arabic. The key method in this study was the comparative method for analysis of the similarities and differences in the usage of the word ‘*ilm*’ in different languages (Turkish, Kazakh and Russian) using the example of the treatise “the Classification of Sciences” by Abu Nasr al-Farabi and its

translations. While studying the translated materials, attention was paid to the translation of the word *'ilm*' and the phrases and sentences that include it. Possible translation techniques were also considered, where tracing, descriptive translation, grammatical substitutions, generalization or specification, and transcription/transliteration were used to detect the word in question, its replacement or omission. However, in this study, given the inflectional nature of Arabic, the source language of the treatise, other possible word-formation models from the word *'ilm*' were not taken into account. For example, such single-root words as *al-'ulum* (plural of *'ilm*), *al-'aalim* (participle of the active voice, i.e. the performer of the action – knowledgeable, expert ⇒ scholar, scientist), *al-ma'aluum* (participle of the passive voice – known), *ta'aliim* (teaching), *ta'alim* (plural of the previous word), remained outside the scope of this work. Also, this research did not examine the verb 'to know' (*'alima* in the past tense; *ya'alam* in the present tense).

Discussion

In the 20th century, 'the Enumeration of the Sciences' was translated into Turkish, Russian and Kazakh languages. However, translations into Kazakh were previously carried out through Russian, not Arabic, i.e. the source language was Russian, which G. Kurmangalieva draws attention to: "Just as it happened in history, the works of ancient thinkers were translated into Arabic, thanks to the practice of double translation, so as in the Soviet times al-Farabi's treatises were translated into Kazakh through Russian" (Kurmangalieva, 2012: 21). According to the research of E.Çalık, this treatise led the Arabic language, as the original language of al-Farabi's treatises, to become the language of philosophy, knowledge and science (Çalık, 2023: 315). Al-Farabi's Enumeration of the Sciences became a certain impetus in the formation and development of the classification of sciences among other thinkers of the Middle Ages (Sharipov, 2009: 122). However, al-Farabi's classification is individual, as it differs from the classification of other philosophers. Firstly, al-Farabi only recognized science, which in turn differs in theme, purpose, objectives and methods. For example, his inclusion of jurisprudence and dogmatic theology (in Arabic *fiqh* and *kalam*) in the classification of sciences already distinguishes him from others (Bircan, 2022: 15-16). Researcher Zh. Nazhimedov in his article ignores the contribution of al-Farabi to other sciences, particularly the humanities (Nazhimedov, 2008: 108). The medieval scientist-encyclopedist puts forward a unique classification of human knowledge while making a fairly detailed analysis of all branches of medieval science as a whole (Sharipov, 2009: 123). Another feature of the treatise is its role in medieval science, which consists of studying the system of science and its branches (Sharipov, 2009: 122). According to G.B. Shaimukhambetova, the first work in the Near and Middle East philosophical world is the work of al-Farabi "Classification of Sciences" (Shaymukhambetova, 2009: 93), where the Second Teacher, in the process of writing the book, follows a clear organization of science and its classification (Shaymukhambetova, 2009: 92). This work was popular both in the East and in the West, gradually turning into an encyclopedia of medieval science (Sharipov, 2009: 123).

According to the research of G.B. Shaimukhambetova, al-Farabi facilitated the resurrection of the Greek idea of *paideia*, in other words, the idea of education, the idea of spiritual formation of a person and his acculturation (Shaymukhambetova, 2009: 94). A Turkish researcher U. Akküş noted the uniqueness and novelty of this treatise to this day, explaining "the active functioning of science indicated in the Classification of Sciences by al-Farabi" (Akküş, 2018: 41). Another Turkish researcher H.H. Bircan equated al-Farabi's classification of sciences "with the hierarchy of being, i.e. to the extent that being is sublime, so is the classification of sciences sublime; accordingly, at the top of the hierarchy of sciences is metaphysics, and al-Farabi's system of sciences is a science or a set of sciences, where each science is part of philosophy" (Bircan, 2022: 14). According to al-Farabi, any science is philosophical. M. Dugan and A.K. Turgut classify this treatise as the first surviving unique work and a mandatory textbook for a philosopher, which must be referred to (Dugan, Turgut, 2020: 300-301). Based on al-Farabi's works, the objects of science can be

metaphysical, physical, logical, mathematical and political, philosophy draws conclusions from all of them and sums it up in such a way that not a being exists in the world to which it has no relationship. From the definition of philosophy, it follows that its goal is knowledge to the best of human potential (Shaymukhambetova, 2009: 93). Abu Nasr al-Farabi in this work notes: “Everything that is included in this book is useful because if a person wishes to study and consider one of these sciences, he will know where to start, what exactly should be studied, what is suitable and what is unsuitable for studying and what degree he will achieve. Thus, his approach to the sciences will be based on knowledge and reason, not blindness and ignorance” (Farabi, 2019: 122). The Arabic word ‘ilm’, consisting of three root letters (‘ع’ *ayn*, ‘ل’ *lyam*, ‘م’ *mim*), is the name of an action (or *masdar*) in Arabic from the verb ‘علم’ *‘alima* (to know, to understand). In the Turkish language ilm has the meaning of *ilim, bilim*; in Kazakh meaning “*ilim, bilim, ғылым, teoriya*” (Arabsha-Qazaqsha sozdik, 2016: 493); in Arabic-Russian – *znanie, nauka, teoriya* (Baranov, 2000: 535), which collectively translate into English as knowledge, science, theory, education. Abu Nasr al-Farabi in the original Arabic version of this treatise (Farabi) often resorts to the use of ‘ilm, however, its use in translations – preservation, replacement or omission based on the material of three languages – Kazakh, Turkish and Russian – did not become the object of study to this day.

Results of research

Al-Farabi’s treatise ‘the Enumeration of the sciences’ (original: *Ihsa’ al-‘ulum* – verbatim ‘Classification of Sciences’) consists of five chapters and, depending on each chapter, a certain number of sections, which corresponds to the translated texts. The main chapters of the treatise are the names of the key sciences (Table 1).

Table 1. Key branches of science in al-Farabi’s treatise in translations into Kazakh, Russian and Turkish (based on [Farabi, 2019:13-15])

Kazakh (transliterated and original versions)	Russian (transliterated and original versions)	Turkish (original)	Arabic (transliterated)
til turaly ғылым	nauka o yazyke	dil ilmi	‘ilm al-Lisan
logika	logika	mantık ilmi	‘ilm al-Mantiq
matematika	matematika	ta’lîm ilimleri	‘ilm at-Ta’aliim
tabiğat ғылымдары және танирлік туралы)	o naukah estestvennoy i bojestvennoy	tabiat ilmi île ilahiyat ilmi hakkında	al-‘ilm at-Tabi‘yi ua al-‘ilm al-ilahi
azamattyq ғылым, fiqh және dini ilim turaly	o grajdanskoy nauke, yurusprudencii i dogmaticheskoy bogoslovii	medenî ilim, fikih ilmi ve kalam ilmi hakkında	al-‘ilm al-madani, ‘ilm al-fiqh ua ‘ilm al-kalam

As can be determined from the previous table (Table 1), the name of the key sciences in Kazakh and Russian uses the preposition ‘o’, ‘ob’ in Russian and ‘turaly’ in Kazakh, the Turkish text follows the original Arabic (‘ilm al-lisan), where the science, consists of two words connected by izafet – *Dil ilmi*, directly translated to ‘the science of language’. Although both in Kazakh and Russian, a similar version is used in the translations of the treatise ‘*til bilimi*’ and ‘*yazykoznanie*’, respectively, consisting of two words – ‘language’ and ‘knowledge’, the previous one formed from izafet, and the last one from their addition. Abu Nasr al-Farabi, despite the presence of the synonymous word ‘*al-luğa*’ in Arabic, uses ‘*al-lisan*’ throughout the treatise to convey the word ‘language’. For science (or a science field), he categorically applies ‘ilm, in some cases equating it to art (for example, the art of logic, the art of grammar). There is a note that claims: “Science is denoted by the term ‘ilm, and craft and art by one term – *sina‘at*; however, no sharp distinction is

made between them. Moreover, the notions that we classify as science (for example, logic) or art (for example, music), al-Farabi often calls just the opposite. The fact is that Greek terms did not have such a strict distinction among ancient philosophers yet as they were acquired in modern times. Because of this, al-Farabi classifies, for example, physical and mental labour as art” (Farabi, 2019: 200).

Next, the treatise author classifies the science of language into subsections. *Ilm al-lisan* or the science of language (aka linguistics) examines simple words in its subsection, which is called in Turkish – *tek kelimelerin ilmi* (al-Farabi, 2022) (lit. science of simple words), in Kazakh – *jai sôzder turaly ğylym* [al-Farabi, 2019] and in Russian – *nauka o prostyh slovah* [al-Farabi, 2019]; compound words – *toplu kelimelerin ilmi* (al-Farabi, 2022) (lit. the science of collective (compound) words), *sôz tirkesteri turaly ğylym, nauka o slovosochetaniyah* (al-Farabi, 2019); about the laws of simple words – *kelimelerin tek olduklari zamanki kanunlari* (lit. laws of simple words), *jai sôzderding zangdary turaly ğylym* and *nauka o zakonah prosyh slov* (al-Farabi, 2019); about the laws of simple words – *kelimelerin toplu olduklari zamanki kanunlari* (al-Farabi, 2022) (lit. the laws of complex words), *sôz tirkesterining zangdary turaly ğylym* and *nauka o zakonah slovosochetanii* [al-Farabi, 2019]; about orthography – *doğru yazma kanunlari ilmi* (lit. the science of the laws of correct writing), *jazu zangdary turaly ğylym* and *nauka o zakonah pisma* (al-Farabi, 2019); about orthoepy – *doğru okuma kanunlari ilmi* (al-Farabi, 2022) (lit. the science of the laws of correct reading), *durys oqu turaly ğylym* and *pravila o zakonah pravilnogo chteniya* [al-Farabi, 2019]; about the sentence and its structure (syntax) – *nahiv ilmi* (lit. the science of the sentence) in Turkish and *sintaksis* in the other two languages.

An Egyptian scholar M. F. Hijazi, considering the “Classification of Sciences” in Arabic, when translating into Kazakh, identifies the following subsections of the science of language: “the study of individual words, the study of phrases, the study of spelling, the study of reading, the study of poetry”. From the first chapter, we can see that some words, where the word *‘ilm* is present in the Kazakh and Russian languages are absent in the Turkish language. For example, *jai sôzderding zangdary turaly ğylym* (Farabi, 2019: 130), *nauka o zakonah prostyh slov* (Farabi, 2019: 124), *kelimelerin tek olduklari zamanki kanunlari* (lit. the science of the laws of simple words) (Farabi, 2022: 59).

In the second chapter, the Arabic term *‘ilm al-mantiq* (lit. science of logic) translated into Turkish *mantık ilmi* (lit. Science of logic), into Kazakh and Russian equally – *logika*, borrowed from Russian into Kazakh – ‘log’ /root/, ‘ik’ /suffix/, ‘a’ /ending/, where the word ‘science’ was dropped accordingly. In the third chapter, devoted to mathematics, which al-Farabi calls *‘ilm at-ta’aliim* (usually the plural *‘ulum at-ta’alim* – mathematical sciences) translated into Turkish means *ta’lîm ilimleri* (here the translator used the Arabic version, not the Turkish version *matematik*), into Kazakh and Russian – mainly *‘matematika’*. The encyclopedist divides it into arithmetic, geometry, optics, astronomy, music, the science of weights and the science of skillful techniques. In the original Arabic text, they all include the word *‘ilm*, and in the translated texts, in Turkish – *sayı (aded) ilmi* (literally science of numbers), *hendese (geometri) ilmi* (lit. geometric science), *menazır ilmi* (lit. science of places within the field of view), *yıldızlar ilmi* (lit. science of stars), *musiki ilmi* (lit. science of music), *ağırlıklar ilmi* (lit. science of weights), *tedbirlere (hiyel) ilmi* (lit. science of measures and planning). A morphemic analysis of these words and expressions, can lead us to see the word *‘ilm* ‘science’. *Sayı ilmi* (lit. science of numbers), *sayı* (lit. number) – comes from the Turkish verb *say-* (lit. count) with the suffix *+y(g)*. The verb comes from the ancient Turkic verb *sa-* (to count). *Aded* (lit. number) is a loanword from the Arabic word ‘العدد’ *adad* (number). *Hendese* (geometry) is a loanword from the Arabic ‘الهندسة’ */handasa/*, originally from the Middle Persian word *handāçag* (lit. measure, measurement) that comes from the verb *handāç-* (lit. to measure), with the suffix *-a*. In parentheses the translator of the treatise gives a synonym in Turkish ‘*geometri*’ (‘geometry’). *Menāzir* (lit. glances, places that come into view, attractive places, images) is the plural form of the Arabic ‘المنظرة’ *manzara* word *manzara(t)* مُنْظَرَةٌ (lit. glance, place in the

field of view); the word *yıldız* (star) – Turkic and *-lar* plural ending; *musiki* (music), entered through Arabic ‘الموسيقى’ *musiqi*; *ağır* (heavy) Turkic and *-lik* suffix, *-lar* plural ending; *tedbir* (measure) comes from Arabic ‘التدبير’ (measure), which means thinking about a matter in advance, planning, project. In Kazakh – *arifmetika*, *geometriya*, *optika*, *astronomiya*, *muzyka* and similarly in Russian. A morphemic analysis of these words shows that *arifmetika* consists of *arifmet* (root) + *ik* (suffix) + *a* (ending); *optika* from *opt* (root) + *ik* (suffix) + *a* (ending); *geometriya* – *geo* (root)+*metr* (root)+*i* (suffix)+*ya* (ending); *astronomiya* from *astr* (root)+*o* (connecting vowel)+ *nom* (root)+*i* (suffix)+*ya* (ending); *muzyka* from *muzyk* (root) + *a* (ending). As we can see from al-Farabi’s list of sciences, in the Middle Ages the scope of mathematics was much wider, and it included music. In the note to the translation of the treatise into Russian, the relation of music to mathematics is explained as follows: “Music, after Pythagoras, always appears among the mathematical sciences, because its theory is based on mathematics; the science of the stars contains both astrology and astronomy” (Farabi, 2019: 201). In the Russian and Kazakh languages, most of the names for the sections of sciences coincide, except for the sciences of weights and skillful techniques, ‘*ilm al-athqal*’ and ‘*ilm al-hayl*’, respectively. The same note to the translation states “...the science of weights is not only the measurement of weights or with the help of weights, but mainly the science of levers; the science of skillful techniques, or ‘the science of crafts’, with the help of which one manages to perform various calculations that are very difficult for simple methods, which is why among its subsections we find algebra. Later, the ‘science of crafts’ – like the old Russian ‘cunning business’, ‘cunning ways’, etc. – becomes predominantly mechanics” (Farabi, 2019: 201). The science of weights in the Kazakh language – *salmaqtar turaly ğylym* and the science of skillful techniques – *sheber tasilder turaly ğylym*, in Russian – *nauka o tyajestyah* and *nauka ob iskusnyh priemah* respectively.

Regarding the fourth chapter, it examines two sciences – physics and metaphysics, which in the original language also include the word ‘*ilm*’, but not in an isafet construction (like the science of language; the science of logic, the science of mathematics, etc.), but in coordination – *al-‘ilm at-tabi‘yi* physics and *al-‘ilm al-ilyahyi* metaphysics (al-Farabi, 1996), which were translated into Turkish first – *tabiat ilmi* (lit. science of nature; *tabiat* – noun, *ilm* – noun + *i* third person ending), came from the Arabic ‘الطبيعة’ *tabāa(t)* “something that does not depend on origin, character, will and upbringing”, the second – *ilāhiyat ilmi* (*el-ilm-ül-ilāhi*) – the science of theology, also from Arabic – ‘الله’ *ilāh* God+suffix *iyāt*; into Kazakh and Russian – *fizika* and *metafizika*. As in previous examples, translation options in Kazakh and Russian are the same – *meta* (root); *fiz* (*физ*) (root) + *ik* (suffix) + *a* (ending).

The fifth chapter includes civil science, jurisprudence and dogmatic theology, the first is civil science in the Turkish translation *medenî ilim* (lit. urban, related to the city, civic), which came from the Arabic ‘المدني’ *madani* urban; the second is *fıkıh ilmi*, consisting of Arabic ‘فقه’ *fiqh* and ‘علم’ *‘ilm*; the third is *kelâm ilmi* (lit. the science of Islamic theology), also borrowed from the Arabic ‘الكلام’ *kalam* – Islamic theology. In Kazakh *azamattyq ğylym*; *fiqh*; *dini ilim* respectively; in Russian *grajdanskaya nauka*, *yurisprudensiya* and *dogmaticheskoye bogoslovye* respectively.

As we can see, in translation into Kazakh and Russian languages, the word science is omitted and common names have emerged in both languages: *logic*, *mathematics*, *physics*, *music*, *optics*, *geometry*, *arithmetic*, etc. (al-Farabi, 2019; al-Farabi, 1996). For comparison, in Turkish in all of the above sciences, the word *ilim* (*mantık ilmi hakkında*, *tabiat ilm*, *musiki ilmi*, *menazır ilmi*, *hendese (geometri) ilmi*, *sayı (aded) ilmi*, etc.) has been preserved. In the names of the humanities and social sciences in al-Farabi’s treatise, a tracing translation into the Kazakh language is observed, unlike others, where in most cases the Russian version is borrowed. When transmitting physics and metaphysics, in addition to borrowing, tracing was used – *tabigat ğylymdary* and natural science for physics (from Arabic *al-‘ilm at-tabi‘yi* lit. natural science) and *tanirilik ğylym* and *bozhestvennaya nauka* for metaphysics, in Turkish – *tabiat ilm* and *ilāhiyat ilmi* (*el-ilm-ül-ilāh*)

are used. Some of subsections (areas) of al-Farabi's Enumeration of the sciences with original version and transliterated version are given (Table 2).

Table 2. Al-Farabi's subsiences in translation (based on [al-Farabi, 2019: 14-15; Farabi, 2022])

Kazakh	Russian	Turkish
jai sôzder turaly ğylym	nauka o prostyh slovah	tek kelimelerin ilmi
sôz tirkesteri turaly ğylym	nauka o slovosochetaniyah	toplu kelimelerin ilmi
jai sôzderding zangdary turaly ğylym	nauka o zakonah prosyh slov	kelimelerin tek oldukları zamanki kanunları
sôz tirkesterining zangdary turaly ğylym	nauka o zakonah slovosochetanii	kelimelerin toplu oldukları zamanki kanunları
jazu zangdary turaly ğylym	и nauka o zakonah pisma	doğru yazma kanunları ilmi
durys oqu turaly ğylym	pravila o zakonah pravilnogo chteniya	doğru okuma kanunları ilmi
til bilimi	yazykoznaniye	dil ilmi
poetika	poetika	şiiir kanunları ilmi
sintaksis	sintaksis	nahiv ilmi (syntaxe)
kone zamandagylar	drevniye	eski ilim adamları
sofista	sofista	sofista
arifmetika	arifmetika	sayı (aded) ilmi.
geometriya	geometriya	hendese (geometri) ilm
optika	optika	menazir ilmi
juldızdar turaly ğylym	nauka o zvezdakh	yıldızlar ilmi
muzyka turaly ğylym	nauka o muzyke	musiki ilmi.
salmaqtar turaly ğylym	nauka o tyajestyah	ağırlıklar ilmi
fizika	fizika	tabiat ilm
metafizika nemese tanirilik gylym	metafizika ili bozhestvennaya nauka	îlâhiyat ilmi (el-ilm-ül-ilâh)
azamattyq ğylym	grajdanskaya nauka	medenî ilim
dini ılıminiñ bilgırı	znatok dogmaticheskogo bogosloviya	kelâm âlimlerinden

In the treatise, in addition to the meaning of science, 'ilm is used in the phrase 'ahl al-'ilm' (lit. representatives of science) as *ilim sahibi* (possessing science, having science, owner of science) in Turkish, 'ğalyım' in Kazakh and 'uchenyy' in Russian. The Kazakh word 'ğalyım' came from the Arabic 'alim' (العالِم) as a producer of the verb 'to know', i.e. who is doing science, scientist, scholar. In his treatise, Abu Nasr al-Farabi uses both variants in the meaning of scientist – 'ahl al-'ilm' and 'al-'alim', which in three languages have found their use as Turkish – *alim* (scholar), *eski ilim adamları*, *ilmin ehlinden olan eski kimseler*, in Kazakh – *bilgir*, *kone zamandagylar*, *zerttegen ertedeđi evklidten basqa ğalyımdar*, in Russian – *znatok*, *drevniye uchenye*. In addition to the names of sciences and subsections, as well as the word scientist, the word 'ilm is used in the meaning of knowledge, which is paramount in lexicography. For example, in Turkish *tesadiif edilen sôzlerin ilmidir* (knowledge about random words), *Kelimeler toplu oldukları veya bir tertip içine konuldukları zaman, isim ve fillerin sonlarının nasıl olacağını gösteren kanunlar verir* (Farabi, 2022: 61) in Kazakh – 'bül belgılı bir halyqta kezdesetin qūramdy sôzderdi bilu', 'afikster erejeler jönünde bilim', in Russian – 'eto znanie sostavnyh rechenij, vstrechayushchihsya u dannogo

naroda’; ‘znanie pravil affiksov’ (meaning in English “it is the knowledge of compound sayings found among a given people”; ‘knowledge of the rules of affixes’) (Farabi, 2019: 126), etc.

The inconsistencies in the meanings of some phrases and sentences were also identified. In Turkish, ‘*başka ilimlerden*’ (other sciences) in Kazakh (*barlyq gylymdardy*) and Russian (*vse nauki*) means all sciences; in Turkish *eski ilim adamları* (ancient scientists), in Kazakh (*kone zamandagylar*) (ancients, those who lived in ancient times) and in Russian (*drevniye*); *insanı doğruya götüren ilim*; “*Sofista eski zamanlarda yaşamış bir insanın adıdır, mezhebi de idrâkin ve ilimlerin kıymetini yok etmektir*” (Farabi, 2022: 92), in Russian – *Sofista – eto imya cheloveka, zhivshego v drevnie vremena* (*Sofista is the name of a person who lived in ancient times*) (Farabi, 2019: 141) and in Kazakh “*Sofista – kone zamanda omir surgen adamnyn aty*” (Farabi, 2019: 149), etc., in the Kazakh and Russian translation the word ‘ilm’ is omitted; “*Bu da ya kendi hakkında olur ve insan kendini hikmet, ilim ve fazilet sahibi zanneder*” (Farabi, 2022: 81), in Kazakh “*Aldaydy zhane danamyn, galymmyn, abzal adamnyn dep ozi turaly nemese baska bireu turaly, olay bolmasa da buzylgan adam dep zhalgan pikir bildiredi*” (Farabi, 2019: 148), in Russian “*Что он мудр, uchen i prevoskhoden, ili o drugom chto on obladaet porokom, hotya eto v dejstvitel'nosti ne tak*” (*lit. That he is wise, scholarly and excellent, or otherwise that he has a vice, although this is in fact not the case*) (Farabi, 2019: 140). In some sentences, the Russian and Kazakh translation is similar, for example, “*Çünkü insanların yaptıkları, zan veya ilimlerini takip etmekten ziyade, tasavvurlarını takip eder*” (Hijazi, 2012: 84), the word ‘ilm’ was used in the Kazakh language “*Adam ekinin birinde zhoramaly men bilimine emes, ozinin qiyalyna suenedi*” (Farabi, 2019: 151), and in the Russian translation “*A person is more often guided by his imagination than by assumption and knowledge*” (Farabi, 2019: 142).

Conclusion

Thus, in one of the treatises of al-Farabi’s encyclopedic heritage – Classification of Sciences, the keyword is presented in the Arabic word ‘ilm’, which is translated as science and knowledge; other words were derived from it in the source language, rather izafet phrases, in particular, scientist – *ahl al-ilm* (representatives of science) or *al-aalim* (knowledgeable, the one who knows, scientist). Abu Nasr al-Farabi used both options in the original text. The Kazakh language borrowed the second option, turning the letter *ayn* (ع) into *ğ* (ғ), and was used in the translation 2 times. In the Kazakh text, the word science *ğylym* (ғылым) occurs 98 times, the word *ilim* (ілім) – 21 times, *bilim* (білім) – 10 times, in the meaning scientist, scholar – 10 times (in Kazakh *ğalym, danyshpan, bilgir, oishyl*) although al-Farabi replaces all three options with one universal word ‘ilm. Other single-root words used by al-Farabi in the treatise were not taken into account. In Turkish, the word ‘ilm (*ilim*) occurs 150 times, and the word scholar (*alim*) 14 times.

In the Russian language, the word in the meaning of science (*ilm*) occurs 95 times, in the meaning of the word knowledge 19 times, in the meaning the word scholar, scientist 10 times (*znatok, uchenyi, drevnie uchenye, mudrec*). When translating scientific fields into Kazakh and Russian, in some cases the word ‘ilm’ was omitted (logic, mathematics, geometry, arithmetic, optics, physics, music, astronomy, etc.), while in the Turkish version, it was preserved as much as possible.

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ӘЛ-ФАРАБИДІҢ ҒЫЛЫМДАР ЖІКТЕМЕСІНДЕГІ ‘ІЛМ АРАБ СӨЗІНІҢ КӨПТІЛДІК АУДАРМАСЫ

Аңдатпа. Өмірінің көп бөлігін қазіргі араб мемлекеттерінің жерінде, оның ішінде Мысыр мен Шамда (Сирия) территориясында өткізген Әбу Насыр әл-Фараби ана тілі – араб тілі болмаса да, өзінен кейінгі үлкен мұрасын сол тілде қалдырды. Мұрасындағы трактаттар мен олардың мазмұны сол кездегі ғылымның негізгі салалары бойынша жазылғанымен, оларды араб тілінен аудару мен зерттеу жүргізу бүгінгі күнге өзектілігі мен маңыздылығын жоғалтпады. Әбу Насыр әл-Фарабидің сақталған трактаттарының бірі, Екінші ұстаздың заманында ғылыми бағыттардың шамамен барлығын қамтып, оның да, қоршаған ғылыми ортасының да энциклопедиялық білімінен хабардар ететін еңбегі – «Ғылымдар жіктемесі». Трактаттың практикалық маңыздылығы орта ғасырлардың өзінде Шығыста ғана емес,

Батыста да айқын көрініс тапты. Ғылымдардың жіктемесі, бір жағынан, әл-Фараби қолжазба қорының бір бөлігі болса, екінші жағынан, ғалымның сан қырлы көзқарастарын, оның ішінде жаратылыстану, әлеуметтік және гуманитарлық ғылымдарды қамтитын ортағасырлық энциклопедиялық мұра. Әбу Насыр әл-Фарабидің аталмыш трактатындағы түйінді сөз – араб тіліндегі «‘илм» сөзі; мәнмәтінге байланысты қазақ тіліне ғылым, ілім, білім, білу, -тану; орыс тіліне – наука, знание; түрік тілінде – ilim және bilim деп аударылады. Зерттеудің мақсаты – трактаттағы араб тіліндегі ‘илм сөзінің қазақ, түрік, орыс тілдеріне аударылғандағы көрінісін зерделеу. Зерттеудің негізі материалы ретінде әл-Фарабидің «Ғылымдар жіктемесі» трактатының үш тілдегі аудармасы, ал қосымша материалы ретінде трактаттың түпнұсқасы алынды. Зерттеу салыстырмалы әдіс негізінде жүргізілді. Осы зерттеудің нәтижесі бойынша, қарастырылып отырған сөздің қазақ, түрік, орыс тілдеріндегі аудармаларында негізгі мағыналары; сөз тіркесінің құрамындағы қосымша мағыналар; сөздің қолданылу жиілігі анықталды.

Кілт сөздер: ғылымдар жіктемесі, әл-Фараби, араб, қазақ, түрік, орыс, аударма, ‘илм

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МУЛЬТИЯЗЫЧНЫЙ ПЕРЕВОД АРАБСКОГО СЛОВА ‘ИЛМ В КЛАССИФИКАЦИИ НАУК АЛЬ-ФАРАБИ

Аннотация. Абу Наср аль-Фараби, проживший большую часть своей жизни на территории современных арабских государств – Египте и Сирии, оставил после себя кладезь трактатов, составленных на неродном ему языку – арабском, включающих в себя ключевые направления науки того времени, перевод и изучение которых актуально и значимо по сей день. Одним из трактатов Абу Насра аль-Фараби, включающего практически все научные направления того времени и демонстрирующего энциклопедические знания Второго учителя после Аристотеля, является Классификация наук. Практическая значимость трактата уже была очевидна в средние века как на Западе, так и на Востоке. Многогранное наследие средневекового ученого-энциклопедиста остается в фокусе внимания востоковедения, в частности арабистики, философии, фарабиеведения и по сей день. Трактат Классификация наук с одной стороны является частью рукописного фонда аль-Фараби, с другой стороны – средневекового энциклопедического наследия, охватывающего многогранные взгляды ученого, включая точные, естественные, социально-гуманитарные науки. Ключевым словом в трактате «Классификация наук» Абу Насра аль-Фараби является арабское слово «‘илм», которое в зависимости от контекста при переводе на казахский означает ғылым, ілім, білім, білу, -тану; на русский – наука, знание; на турецкий – ilim и bilim. Цель исследования заключается в изучении отражения арабского слова илм при переводе на казахский, турецкий и русский языки. Переводы трактата аль-Фараби «Классификация наук» на трех языках стал основным, сам трактат на исходном языке (арабском) – дополнительным материалом исследования. Исследование проводилось на базе сравнительно-сопоставительного метода. По результатам данного исследования, определены основные значения рассматриваемого слова в переводах на казахский, турецкий и русский языки; рассмотрены дополнительные значения в составе словосочетания, в-третьих, определена частотность употребления ‘илм в переводном тексте.

Ключевые слова: классификация наук, аль-Фараби, арабский, казахский, турецкий, русский, перевод, ‘илм

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