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THE THEORETICAL AND PHILOSOPHICAL HERITAGE OF ABU NASR FARABI

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Abstract. *The article provides information regarding the theoretical and philosophical heritage of Abu Nasr Farabi, thanks to which the West was able to restore the theoretical heritage of the philosophers of Ancient Greece and Rome, which subsequently opened the way to the Renaissance of science in the Middle Ages and contributed to the development of various branches of science, from logic to political and legal doctrines. The Farabi method, which embodies a rational approach to solving practical problems, can also be used at the present time, when legal science is exposed to digital influence and transformed into a more advanced system of quantum online control over momentarily emerging legal relations on the Internet, which will allow identifying the data offender relationships. In other words, legal control over society will be global in nature.*

Keywords: *Abu Nasr Farabi, theory and practice, law and state, society, philosophical idealism, social system, management, rapprochement of cultures of the West and the East.*

We wish to begin our article with a quote from the address of our President Shavkat Miromonovich Mirziyoyev: “Most of us are familiar with the ideas, hopes and dreams of our great thinker and ancestor-scholars about an enlightened society. Suffice it to recall the work of Abu Nasr Farabi “The Virtuous City”.

Sh.M. Mirziyoyev

Large-scale reforms in the sphere of state and law are being carried out within the framework of the Development Strategy of New Uzbekistan. To achieve the goals of sustainable development, a scientific legal school has been created that meets the most modern requirements. Ensuring the rule of law in society has entered a new stage.

At the same time, it has become possible to fill many gaps in the history of political and legal science in Uzbekistan. In particular, the law of Turkic peoples, which was completely ignored during the period of atheistic dominance, has begun to be widely studied even in legal universities as specialized courses and academic subjects.

It is well known that the great name of encyclopedist Abu Nasr Farabi holds a special place in the formation of the rationalist tradition in Western European science. This requires of us, descendants and compatriots of the thinker, to research and promote his political and legal ideas and views.

This requires of us a careful study of the positive legal experience of our history and its application in practice in accordance with the requirements of our time. The comprehensive teaching of Abu Nasr Farabi on state and law occupies a special place in this experience.

Abu Nasr Farabi is one of the great figures in the history of state governance and legal views of the peoples of Central Asia. The role of the Thinker in the history of spirituality and culture of the East is so great that it can only be compared with the influence of Aristotle on European culture. This is why he was called “Muallim us-sani” — the Second Teacher, if the First is considered to be Aristotle¹.

As researchers of Farabi's work note: “In the original socio-political teaching of the “Aristotle of the East” — Farabi — there is a vivid manifestation of continuity with the entire complex of Eastern and Western ideological-philosophical sources, and the socio-political thought of the Near and Middle East, including Central Asia of that period”².

In his Message to participants of the International Forum of Culture “Central Asia — at the Crossroads of World Civilizations”, held in September 2021 in Tashkent, President of Uzbekistan Sh.M. Mirziyoyev particularly noted: “The appearance three thousand years ago in the region of the first cities and states laid the foundation for active development of civilizational processes and philosophical views, science and knowledge, especially in the fields of medicine, astronomy, geography, mathematics, geodesy and architecture, and the formation of cultural and spiritual values. Speaking of this, we recall dozens of unique ancient cities, such as Samarkand and Bukhara, Otrar and Khujand, Merv and Osh. The life and activities of great personalities of the past are directly connected with them, among them are the scholars al-Khwarizmi, Ahmad Fergani, Abu Rayhan Biruni, Abu Ali ibn Sina, Mahmud Zamakhshari, Abu Nasr Farabi, Mirzo Ulugbek”³.

¹ *Zimmermann F. W.* (1981). *Al-Farabi's Commentary and Short Treatise on Aristotle's De Interpretation*. Vol. 3 // Oxford University Press. Pp. XXI, XXII, XXIII, CXXXIX, XLIV.

² *Nematov B. M.* (1997). *Farabi and continuity in the development of doctrines of socio-political progress: abstract. dis. ... cand. philosopher. Sci.* // IFL AS RUz. Pp. 4.

³ *Mirziyoyev Sh.* (2021). President of Uzbekistan Sh. Mirziyoyev welcomed the participants of the International Cultural Forum “Central Asia — at the crossroads of world civilizations” // <https://cis.minsk.by/news/20407/...> 15.09.2021.

The full name of Abu Nasr Farabi is Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan, and “Farabi” is his pseudonym derived from his birthplace — the city of Farab (Otrar).

The theoretical foundations of Abu Nasr Farabi’s views were very rich. In our view, there are several theoretical foundations of Abu Nasr Farabi’s views on society, state and law, and political-legal doctrine.

First, one of the foundations of Farabi’s teaching is the state-legal concept of Plato and Aristotle, which exerted a strong influence on the political-legal views of Abu Nasr Farabi. Abu Nasr Farabi adopted and creatively modified their important and fundamental ideas (especially those of Plato) and developed his own concept of society and state.

Second, the popular movements and their democratic ideas, which had a positive influence on the political and legal views of Abu Nasr Farabi. Therefore, not only the ideas of Abu Nasr Farabi himself, but also the age-old dreams of the peoples were expressed in his teaching about the virtuous state.

Third, religious ideology and political concepts that influenced the political-legal teaching and worldview of Abu Nasr Farabi. The basis of the methodology of Farabi’s teaching on society and state was philosophical idealism.

Fourth, official state-legal concepts that formed the basis for creating the teaching about cities and societies, theoretical understanding of the dominant political system and its critical analysis.

These foundations had decisive significance in shaping the worldview of the great thinker Abu Nasr Farabi. In general, the views of Abu Nasr Farabi, including his teaching on state and its governance, are a natural result of historical development.

Thus, Abu Nasr Farabi sets two main political objectives in the science of politics: first — to build a virtuous state with an ideal ruler; second — to create a social system that will work for all peoples and for all times. This brings him close to Plato and gives his state-political ideas a philosophical tone.

Abu Nasr Farabi divides jurisprudence into two parts: first, jurisprudence that recognizes and supports freedom of legal creativity on all questions; and, second, dogmatic theology that adheres to the views and actions approved by the founder of Islam and accepts them as the basis of law-making. According to him, both of these parts together constitute Islamic law.

In Arab sources of the tenth century, we find different classifications of cities. One of the classifications is based on a political-legal evaluation, according to which cities are divided into four groups: the first — 16 main cities (amsars), standing alongside several major cities; the second — 77 main fortified cities (qasabas) in provinces; the third — regional cities (Madain, Mudin); the fourth — cities (nuwahi), such as Nihavend and Jizirat ibn Umar. The fifth group includes villages (rural settlements)¹.

¹ Metz A. (1973). *Muslim Renaissance*. Ed. 2nd // Nauka. Pp. 328.

The place of Farabi's philosophical-legal heritage is very significant in the history of further development of social sciences in the East: "Great is the role of Farabi's teaching in shaping the socio-political views of the fourteenth-century thinker Ibn Khaldun, the military commander and statesman Amir Timur, and the major fifteenth-century philosopher Davani"¹.

Speaking of Farabi's influence on world philosophy, one should mention the philosopher Maimonides, whose work "Guide for the Perplexed"² contains ideas of Farabi. Through Maimonides, in the history of philosophy, one can trace a thread leading from Farabi to Spinoza, Duns Scotus, and Roger Bacon. The English philosopher R. Bacon, who knew Arabic, studied the works of Farabi in the original. During the Renaissance, Europe again found the "treasures" of classical ancient Greek philosophy, and the merit of the "Second Teacher" was not insignificant in this³.

The merit of Eastern scholars in the history of political-legal thought consists in studying the ideas of state-legal development of Eastern countries, including the Republic of Uzbekistan. Historical facts are proof of the durability of certain state-legal concepts. Therefore, when declaring the goal of building a legal state in the Republic of Uzbekistan, it is necessary to consider what features of state-legal development require consideration and special attention, so that the legal state becomes a fact of real life and corresponds to the idea of national sovereignty.

The state-legal ideas of Farabi received their further development in the era of the "Second Renaissance" — in the ideas and works of Amir Timur, Mirzo Ulugbek, Husayn Baykara, Zahir al-Din Muhammad Babur and others.

The state-legal views of Amir Timur, set forth in the "Ordinance of Timur" — a unique document of the era, a kind of medieval constitution — is a historical work that details Amir Timur's views on the structure and governance of the state.

The development of the Jadid movement of the late nineteenth and early twentieth centuries is also a continuation of the ideas of great Eastern thinkers, including Farabi. The main content of the national ideas of Jadidism — the unification of all indigenous peoples of Turkestan — is presented in the works of Behbudi, Fitrat, Faizullah Khoja, Chulpan and other progressive patriots.

Mahmud Khoja Behbudi, founder and one of the theorists of Jadidism in Turkestan, revealed the main principle of national statehood as follows: "History knows that rights are not granted, but are won. Any nation, any people can protect

¹ *Nematov B. M.* (1997). Farabi and continuity in the development of doctrines of socio-political progress: abstract. dis. ... cand. philosopher. Sci. // IFL AS RUz. Pp. 4.

² *Rabbi Moshe ben Maimon (Rambam)* (2000). The Guide for the Perplexed // Gesharim, Bridges of Culture. Pp. 23.

³ *Usmanova U. S.* (2018). The contribution of the Central Asian scientist Abu Nasr al Farabi to the development of world philosophical thought // Young scientist. No. 3 (189). Pp. 244–245.

their rights, religion and politics only through the unification of efforts and their own aspirations. We Muslims, in particular, Muslims of Turkestan, do not want anyone to threaten our religion and nation, and in turn, declare that we have no goal of threatening anyone”¹.

At the Fifth Jubilee Consultative Meeting of the Heads of State of Central Asia, held on September 14, 2023, in the city of Dushanbe, President of Uzbekistan Sh.M. Mirziyoyev put forward a number of proposals, including “to establish regional research and educational grants and scholarships for talented youth of our countries in honor of such great Central Asian thinkers, scholars and philosophers as al-Khwarizmi, Farabi, Jami, Makhtumkuli, and Chingiz Aitmatov”².

Thus, in Uzbekistan, the development of sciences of state and law proceeds in the context of careful study of the historico-cultural heritage of the region, the works of great thinkers of the past, taking into account the peculiarities of the modern stage

It is necessary to emphasize the following:

- the diverse works of Abu Nasr Farabi made an invaluable contribution to the development of human civilization and social thought, including questions of state and law;

- the worldview of Farabi is recognized by contemporary scholars as the connecting link between the ancient world and the medieval Islamic world, on the one hand, and between the Eastern and Western European Renaissance — on the other;

- many Eastern scholar-thinkers (al-Biruni, Ibn Sina, Ibn Rushd, Ibn Bajja, Ibn Tufayl and many others) considered themselves students of Farabi and exerted enormous influence on Renaissance culture;

- Farabi is one of the key figures in the history of intellectual thought that influenced the development of world civilization, including questions of state and law development;

- the theoretical-philosophical legacy of al-Farabi influenced many thinkers and political figures of subsequent epochs, such as Amir Timur, Mirzo Ulugbek, Zahir al-Din Muhammad Babur, Behbudi, Fitrat and many others;

- Farabi’s legacy contributed to the establishment of dialogue and convergence of Eastern and Western cultures. His works remain relevant for more than a thousand years. They are necessary for us today in building a modern democratic society.

At the same time, a just state and virtuous society were the lifetime dream of the great thinker Farabi, his contemporaries, and dozens of generations that came after him. Each generation conceived this in its own way and contributed to the approach

¹ *Behbudi M.* (1917). Word of truth // Great Turkestan. June 12.

² *Mirziyoyev Sh.* (2023). Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the Consultative Meeting of the Heads of State of Central Asia // <https://president.uz/ru/lists/view/6658>. 14.09.2023.

of such times. To realize this dream, to build such a country, many sacrifices were made, but it remained a dream among other countries subject to conquerors and colonizers.

Only in our time has the creation of a just state and virtuous society, with the honor of national independence, transformed from a dream into a state program and practical action of the people. We are witnesses to the realization of this dream in each address and practical activity of the president of our country. But no great goal is achieved easily. Along this path, it is necessary to work diligently and with enthusiasm on the basis of unity of all people and generations, making effective use of the achievements reached in the past. And the sphere of new information technologies gives our people the opportunity to achieve new accomplishments. For example, in the modern era, the period of transition from ordinary computing devices to quantum computers has begun, and scientists from the USA, Japan, the European Union, Germany, France, Great Britain, Canada, China, and South Korea are actively working in this field, inventing quantum computers day and night. This device will become a source of memory with significantly improved memory capacity compared to current computers, will provide unprecedented control over society, and is expected to render great assistance in the development of virtue among people. In other words, quantum surveillance of society ensures the exposure of any crime, no matter how secretly it may be committed.

Our wise people say: “Be happy, even if you do not have a throne”. The main goal of Farabi was to show people the path to happiness. He saw this path in the unity of people on the path of good intentions. In his view, “a city that unites people who help each other to achieve true happiness is a virtuous city, a community of people united for the achievement of happiness is a virtuous community. A nation that helps each other achieve happiness is a virtuous nation. In such an order, if all peoples help each other in achieving happiness, the entire earth will be virtuous”¹. In other words, the thinker emphasized the development of planetary virtuous consciousness on Earth, and this consciousness will certainly save humanity from nuclear hell.

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