

ABU NASR FARABI'S CONTRIBUTION TO WORLD CIVILIZATION

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ANNOTATION

The article gives an idea of the idea of developing the study of the heritage of the Great Scientist of the era of Eastern Awakening Abu Nasr Forabi. In the works of Forobi, the author made a comparative analysis of the ideas of an ideal, a just state kuritsa and her views on justice, on fair laws – on fair law, with today's reforms. The peoples of Central Asia have a rich culture for centuries, and this spiritual heritage is still important today in the upbringing of the younger generation of the peoples of Central Asia. Historically, the countries of Central Asia have always regarded themselves as a single region. The indigenous population has a common history, religion, traditions, and also has common features in the development of science and peoples. The relations between the two countries have a strong history, and the relations between the two countries have also been preserved. And this will help to maintain a large number of, including kinship ties between residents of the countries of Central Asia. Therefore, it is given to the fact that the study of the Forobi scientific heritage plays an important role. Uzbekistan shares borders with all the countries of the region and is actually located in the center of Central Asia.

Keywords: Countries, Central Asia, Uzbekistan, heritage, ideas, people, culture

1. Relevance

In the Message of the President of the Republic of Uzbekistan to the Oliy Majlis for 2021, in the section of foreign policy, special attention is paid to the issue of cooperation with the countries of Central Asia. The President called the further

strengthening of centuries-old friendship, good-neighborly relations, strategic partnership and mutual trust with the Central Asian states a priority of the foreign policy of modern Uzbekistan. At the same time, it was noted that the difficult conditions of the pandemic once again demonstrated how much the countries of Central Asia need each other and are interconnected. Today, the problems of regional integration of the Central Asian states against the background of the intensification of bilateral relations between them are becoming relevant again. One of the grounds for such a statement, which is mainly the subject of this article, is the study of al-Farabi's political and legal teachings on such a scale gives a powerful impetus to the popularization, study and comprehension among the younger generation and the international community of the creative heritage of the great scientist who made an invaluable contribution to the development of world science and civilization.

2. Methods and degree of study:

Research methods: structural-logical, comparative-legal, statistical, descriptive, sociological, system-structural, as well as dialectical method of scientific cognition, collection and analysis of scientific and practical material

Tajik researchers made a great contribution to the study of the general philosophical, socio-political heritage of al-Farabi, such as: B. G. Gafurov, A.M. Bogoutdinov, A.M. Jahid, M. D. Dinorshoev"and others.A.M. Jahid [1],along with the analysis of the socio-political situation, the ideological prerequisites for the formation of the philosopher's worldview, in a concise but systematic form examines the thinker's concept of the emergence and forms of human society, about the issues of the state, its functions and tasks, about the forms of state management, moral and political qualities of the ruler. However, for all the value of these works, a number of basic problems remained unsolved in them, in particular, the concept of political philosophy, its relationship and differences with ethical teaching, the concept of a political leader, the principles of functioning of a virtuous state and non-virtuous cities. The political concept of al-Farabi in the context of utopian teaching and its influence on subsequent thinkers is reflected in

the study of R. Komilov. The author, having conducted a comparative analysis of the ideas and concepts of the main representatives of the socio-philosophical and political thought of the Middle Ages with the views of al-Farabi, notes the humanistic nature of his theories. Kazakhsatan scientists made a significant contribution to the study of the general philosophical system of al-Farabi, especially his philosophy. As the head of the Philosophy Department of the Institute of Philosophy, Political Science and Religious Studies of the Committee on Science of the Ministry of Education and Science of the Republic of Kazakhstan, Galiya Kurmangalieva considers Al-Farabi's legacy very deep and multifaceted, which requires a scrupulous attitude. She noted that in Kazakh philosophy, the works of the thinker began to be considered as an integral part of the Kazakh cultural code from the point of view of its Turkic origin. [2]

Arabist and Turkologist, translator of medieval oriental literature Zifa-Alua Auezova noted the great role played by Al-Farabi's scientific treatises in the formation of philosophical discourse in medieval Europe. She drew attention to the fact that this year also marks the 175th anniversary of another great thinker Abai Kunanbayev, and therefore, she is very happy to see the triumph of the value of knowledge in the work of Abai and in the rationalistic philosophy of Al-Farabi.

3. The results of the study:

As we know, the International Institute of Central Asia was established in Tashkent last year, which studies the positive processes taking place in the Central Asian region, and this year they are holding important international conferences for the countries of the region in Tashkent - "Interaction of the Central Asian region with South Asia" and in Khiva- "Central Asia at the crossroads of world civilizations". [3]

This is all for studying the rich cultural and spiritual heritage of the peoples of Central Asia. It is the spiritual and cultural heritage of the past from the point of view of the historical perspective and its role in the integration processes that should contribute to the implementation of a fruitful dialogue between the peoples of Central Asia and promote regional integration.

The study and use of the legal experience of any nation has a beneficial effect on the reform of the legal system in general, especially if the legal experience is great, and the golden reserve of value norms is rich. The peoples of Central Asia, who have made a worthy contribution to the development of science and civilization of the East, have such a rich experience.

The most ancient source is the legal system of Zoroastrianism and the legal ideas set forth in its main source—the Avesta. Many norms, institutions, teachings and postulates of Zoroastrianism, which are based on justice, freedom, humanism in relation to man, the animal world and the environment, as universal values, have survived to our times. With the historical development, we know that, in the epochs of the Eastern Renaissance, a special place is occupied by the philosophy of law, as it inherently has a double dimension. Being a philosophy, it is designed to concentrate the question of the style of thinking in itself. The methodological core of philosophical and legal reflection is formed for the knowledge of a wide range of manifestations of human essence. The second person of the philosophy of law or its second dimension is addressed to the legal space of society, in which the metamorphoses of the interpenetration of all elements of the social system occur: economy, politics, morality, religion, etc. In the XI century, Urgench, the capital of Khorezm, was also a fairly well maintained city with high culture. Khorezmshah Abdul Abbas ibn Ma'mun, being a ruler with a rather lively interest in culture and science, supported scientists, poets, musicians, sculptors and artists in every possible way. At the palace of the Khorezmshahs in Urgench, there were not only such great thinkers of the East as Ibn Sina (Avicenna) and Beruni, but also the historian Ibn Miskawayh, the mathematician Abu Nasr Arrokk, the philosopher Abu Sahl Masihi, the healer Ibn Hammor and others. A “House of Experts” was organized in Urgench — the so-called “academy”, in which priority tasks of philosophy, mathematics and medicine were discussed under the leadership of Khorezmshah Mamun. However, such an atmosphere in Urgench did not last long, and under the rule of Mahmud Ghaznavi “The House of Experts ” was dissolved.

Thus, in the East, in particular in Central Asia, the organization of scientific activities in the form of an academy has become a tradition, and thus institutions like the academy in Urgench began to open in Marva, Bukhara, Khojent and other cities.

Abu Nasr al-Farabi is an outstanding philosopher of the Eastern Renaissance, an encyclopedic scholar, the founder of the Iranian-Arabic rationalist and political philosophy, the spiritual mentor of many thinkers. It occupies a special place in the history of socio-philosophical and political thought of the peoples of Central Asia.

Farabi was widely known for his comments on the works of Aristotle, in connection with which, during his lifetime, he was given the honorary name "Aristotle of the East", "The Second Teacher". [3],

In his state-legal teaching, Farabi puts forward his original concept of the origin of society: "By nature, each person is arranged in such a way that for his own existence and achieving the highest perfection, he needs many things that he cannot deliver to himself alone and, for achieving which, he needs a certain community of people who deliver to him individually, each one of the totality of what he needs. At the same time, each person is in exactly the same position in relation to the other. That is why only through the association of many people who help each other, where each provides the other with a certain share of what is necessary for his existence, a person can achieve the perfection to which he is destined by nature. The activity of each of the members of such a community together delivers to each of them everything that he needs for existence and achieving perfection, " Farabi says. The relevance of studying the teachings of Farabi is of great importance in that he undertakes to outline the project of an ideal society (city-state). Humanism is one of the main features of al-Farabi's political creativity. In the political philosophy of the thinker, two aspects of humanism are revealed: ethical and political. The ethical aspect, the cultivation of humanistic values express the thinker's views about man as the highest value of the universe. The political aspect, which is put forward and justified by the philosopher, reveals

the idea of the need to create decent living conditions in society. Based on this, the thinker tries to prove the moral ideal from a political position. [7].

Farabi classifies societies into great (an association of all people, peoples inhabiting the earth), medium (a society of a certain people) and small (an association of people into separate cities). Taking as a starting point the moral categories of good, evil, and attitudes to work, he divides city-states into virtuous, collective, and ignorant. [3],

In virtuous city-states, public life is built on the principles of high morality of people who, by helping each other, achieve true happiness. Studying the goals and constructions of a virtuous state, he also drew attention to the social structure of society. A significant place in the political and legal teaching of Abu Nasr Farabi is occupied by the substantiation of the essence of a virtuous city-state, which lies in its legal nature. He emphasizes the nature of the laws issued in a virtuous state, reflecting and coordinating the interests of various classes and social groups. Therefore, Farabi writes about the five strata of the population in a virtuous state: 1) sages and other worthy persons; 2) "people of religion", poets, musicians, scribes; 3) accountants, geometers, doctors, astrologers, etc.; 4) warriors, guards, etc.; 5) rich people, farmers, cattle breeders, merchants, etc. In a virtuous state, friendship, mutual interests, and fair treatment of each other connect all these segments of the population. [4],

A virtuous city is headed by a philosopher-ruler who is able to know the principles governing nature and society, and transmit this knowledge to the population.

Farabi believes that the first chapter is the one over which absolutely no one has power. And, in fact, he is the ruler of all people and in all parts of the well-ordered world. The key to its superiority over others are 12 features, among which there are both natural and spiritual qualities. Determination, courage and courage in performing worthy deeds and avoiding manifestations of weakness. The thinker emphasizes that the formal properties of intellectual and volitional activity are an integral and important part of spiritual culture, of which the most important role

belongs to law. Being a social system, law is the only socially disciplining system. [3],

In line with the current challenges facing the people of Central Asia, as well as Uzbekistan, these ideas of al-Farabi are undoubtedly relevant. As President of the Republic of Uzbekistan Shavkat Mirziyoyeva noted in his speech at the international conference " Central and South Asia: regional Interconnectedness. Challenges and opportunities": [8] Located at the crossroads of the Great Silk Road, Central and South Asia have contributed to an active dialogue between peoples and civilizations for many centuries. The fate and future of our countries and peoples depend on how the younger generation will grow up, what kind of education and upbringing they will receive, what conditions and "social elevators" we will create for them. For effective cooperation in youth issues, I propose to create a permanent Youth Council of the countries of Central and South Asia.

Al-Farabi puts forward the principle of the distribution of common goods. All residents of the state should be endowed with well-being, wealth, honors, position and other benefits to which they can be involved. Each of the citizens should have a share of these benefits equal to his merits. He analyzes the concept of justice as a legal phenomenon. These ideas are also relevant today and we see their implementation in the life of peoples. For example, in Uzbekistan, on the implementation of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan in 2017-2021. the " Year of Youth Support and Population Health Promotion " takes into account all segments of the population and their social status, therefore, families with unemployed members, including families included in "Temir Daftar", "Aellar Daftari" and "Yeshlar Daftari" (Iron notebook, notebook woman", and " Notebook of the youn) , from July 1, 2021, should establish: first, the allocation of land from 10 acres to 1 ha of newly developed, rain-fed, unused land areas for agriculture;

Secondly, providing the land with an irrigation system and electric energy;

In the third, the allocation of subsidies for the development of the provided land;

introduction of the practice of allocating subsidies to the unemployed, including citizens included in Temir Daftar, Aellar Daftari and Yeshlar Daftari, in the amount of up to 7 million soums for the purchase of equipment, working tools necessary for starting a business.[9], After all, these reforms are for the benefit of the people than the outstanding scientist al-Farabi wrote, for which we appreciate his ideas in modern Uzbekistan.

Also, it would be unfair, al-Farabi believed, if a citizen gets less or more than he deserves. So the state should monitor the correct distribution of benefits. Therefore, in a virtuous state there are no beggars, the poor. But there may be disabled and sick people. For their maintenance, funds should be allocated from state supplies.

Now about the disabled and their social protection. New steps have also been taken in this area, since the President of Uzbekistan Shavkat Mirziyoyev signed the law " On ratification of the Convention on the Rights of Persons with Disabilities (New York, December 13, 2006)". [10], previously, the draft law was adopted by the Legislative Chamber on May 18 and approved by the Senate on May 29. The purpose of this Convention is to promote, protect and ensure the full and equal enjoyment by all persons with disabilities of all human rights and fundamental freedoms, as well as to promote respect for their inherent dignity. The Convention was ratified with the following declaration and reservation to article 12 ("Equality before the law") of the Convention: "The Republic of Uzbekistan recognizes that persons with disabilities have legal capacity on an equal basis with others in all aspects of their life. As far as possible, they should be involved in performing useful work. The state should take care of protecting what its residents receive and have (from theft, seizure) [6, p. 88].

These are some of the state-legal views of Al-Farabi today are implemented in the real life of the peoples of Central Asia, including Uzbekistan, since the president of the country Shavkat Mirziyoyev takes care of the people. In his speech, the head of state at the Youth Forum of Uzbekistan on December 26, 2020 noted: "The time has come when every khokim, minister, chairman of the mahalla,

living this, should ask questions: "What have I done for young people today? What should I do tomorrow in the interests of youth?" Leaders who do not think about improving the life of the younger generation, realizing their aspirations, who are indifferent to it, have no right to be our colleagues and associates. "[8],

Such an approach to the state allowed the thinker to argue the ideas of law: law not only distinguishes interests or creates a compromise between them, the right is feasible only under the condition of individual freedom. Only then will the legal order be a system of relations in which all persons of a given society have the greatest freedom of activity and self-determination. Understanding this, in our opinion, is a necessary attribute of a developed legal awareness and a high level of legal culture.

Today, al-Farabi's ideas are being implemented because the Strategy of Actions for the five priority areas of development of the Republic of Uzbekistan in 2017-2021 provides for the creation of a security, stability and good-neighborliness belt around our country, as well as the settlement of issues of delimitation and demarcation of the State border.

Since Farabi classifies societies into great (an association of all people, peoples inhabiting the earth), medium (a society of a certain people) and small (an association of people into separate cities). Taking as a starting point the moral categories of good, evil, and attitudes to work, he divides city-states into virtuous, collective, and ignorant. And today we see the great Al-Farabi Society as a commonwealth of UN countries. Let us recall how the main priority of the Central Asian region in the foreign policy of Uzbekistan was declared by the President of our country and from the rostrum of the UN, during a speech at the 72nd session of the General Assembly on September 19, 2017. "A peaceful, economically prosperous Central Asia is our most important goal and key task," the leader of Uzbekistan said at the time. On the initiative of the President, a high-level international conference "Central Asia: One Past and a Common Future, cooperation for sustainable development and mutual prosperity" was held in Samarkand on November 10-11, 2017 under the auspices of the UN. The

successful holding of this conference contributed to the subsequent unanimous adoption by the UN General Assembly on June 22, 2018 of a special resolution "Strengthening regional and international cooperation to ensure peace, stability and sustainable development in the Central Asian region". In his speech, President of the Republic of Uzbekistan Shavkat Mirziyoyeva at the international conference "Central and South Asia: regional Interconnectedness. Challenges and opportunities" noted that the expansion of scientific, cultural and humanitarian exchanges is one of the important conditions for strengthening friendship and trust. In this regard, we propose to hold an international forum "Historical Heritage of Central and South Asia" in Uzbekistan in Termez under the auspices of UNESCO. [6], Priority is given to the implementation of joint programs in the field of education and science, culture and sports, with the broad involvement of young people, who make up the majority of the population of our states.

If we pay attention to the ideas of al-Farabi, where it is said about the average society of the average (the society of a certain people), then we can say that these are the peoples of the Central Asian countries, for which state visits of heads of state are important for good-neighborly and strategic partnerships. For example, President of Uzbekistan Shavkat Mirziyoyev made his first official foreign visit to neighboring Turkmenistan on March 6, 2017, during which the heads of the two states signed a Joint Statement, as well as an agreement on Strategic partnership between the Republic of Uzbekistan and Turkmenistan. The President of Uzbekistan paid his second official visit to Kazakhstan on March 23, 2017, during which the leaders of the two countries signed a Joint Declaration on further deepening of strategic partnership and strengthening of good-neighborliness between the Republic of Uzbekistan and the Republic of Kazakhstan.

In September 2017, the President of Uzbekistan paid an official visit to Kyrgyzstan, during which a Joint Statement was signed at the level of heads of state, as well as an agreement between the Republic of Uzbekistan and the Kyrgyz Republic on the Uzbek-Kyrgyz State Border, which laid the foundation for

achieving a full settlement of border issues sensitive for both states that have not been resolved over the past two decades. [9].

In March 2018, the President of Uzbekistan paid an official visit to Tajikistan, during which the leaders of the two states signed a Joint Statement on strengthening friendship and good-neighborliness, as well as an agreement between the Republic of Uzbekistan and the Republic of Tajikistan on certain sections of the Uzbek-Tajik State Border. In addition, an agreement on mutual trips of citizens was signed, providing for visa-free travel, which contributed to a significant increase in contacts between citizens of the two countries.

The Central Asian states should first of all make their choice of the path based on the experience of their ancestors, based on the specifics and not imitated socio-psychological code of the nation. If previously belonging to other civilizations was recognized as a matter of difference, now this affiliation is becoming the central link of the worldview.

Special attention was also paid to the topic of cooperation between the countries of the region in the President's speech at the 75th session of the UN General Assembly on September 23, 2020, in which the leader of our country noted that fundamental changes are taking place in the Central Asian region and it was possible to create an atmosphere of good-neighborliness and mutual trust, friendship and respect in relations between the countries of the region. "At this difficult time for everyone, our states did not pull away from each other, but provided mutual support," the President stressed. Taking into account the fact that the Central Asian countries face an important strategic task - to ensure the deep integration of the region into global economic, transport and transit corridors, in his speech, the President proposed to create a Regional center for the development of Transport and Communication Interconnectedness under the auspices of the UN. Assessing the influence of Eastern thought on the Uzbek philosophy of law, we pay more attention to studying the works of Eastern thinkers like Farabi, Ibn Sina, Biruni, Nizamumulk, Navoi and other scientists.

As we know, Al-Farabi's ideas are in demand today, as evidenced by the recent holding of an international conference, Shavkat Mirziyoyev noted in his statement that high achievements in the field of science, technology and innovation are important factors for the accelerated development of our countries. He also noted that it is necessary to encourage joint research and innovative work, the organization of scientific and educational internships, experience exchange programs. In this regard, he proposed to introduce a simplified visa regime for scientists and researchers, as well as to create an online platform for cooperation between universities and research centers in Central and South Asia.

He drew attention to the urgency of developing well-thought-out solutions based on a systematic study and analysis of development trends and the interconnectedness of the regions of Central Asia. The International Institute of Central Asia has been opened in modern Uzbekistan, where it is proposed to create a permanent expert pool of prominent scientists and researchers from Central Asian countries on the basis of this analytical center to promote regional cooperation. [8].

I am very interested in the thoughts of Professor, Doctor of Philosophy, chief researcher of the Center for Arab and Islamic Studies at the Institute of Oriental Studies of the Russian Academy of Sciences Ibrahim Tawfiq Kamel, who called Al-Farabi the first major reformer and modernizer of Muslim thought. "Before him, the Muslim culture lived in isolation from the ancient tradition, and with him it rose to a qualitatively high level," the orientalist noted. "Thanks to Al-Farabi, there was a synthesis of the ancient tradition and Avramic religiosity, which was then perceived in the Jewish and Christian culture, respectively, by Maimonides and Thomas Aquinas." According to the professor, if people were guided by the main provisions of the "Treatise on the Views of the Inhabitants of the Virtuous City", conflicts would disappear not only within the Muslim world between different currents, but also between Muslims and other faiths. [9]. In the spiritual and religious sphere, this large-scale work is carried out by the relevant State bodies and civil society institutions and is aimed at providing citizens with

the right to freedom of conscience guaranteed by the Constitution of the Republic of Uzbekistan; strengthening religious pluralism, tolerance and interfaith dialogue. One of the significant results of joint work is considered to be the adoption of in December 2018, the UN General Assembly adopted a special resolution "Education and religious tolerance", which was the practical implementation of the initiative of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, put forward at the 72nd session of the supreme body of this organization. [10],

The freedom of religion guaranteed by the national legislation of Uzbekistan has created all the necessary conditions for meeting the religious needs of all citizens - representatives of 138 nationalities and ethnic groups. Representatives of different faiths freely celebrate all religious holidays. And in general, the world community highly appreciates the changes in Uzbekistan to ensure interethnic harmony and religious tolerance. The international community is studying the experience of Uzbekistan. The people in Uzbekistan feel this international support and see evidence of this. For example, on October 13, 2020, for the first time in history, Uzbekistan was elected a member of the UN Human Rights Council for a three - year term - 2021-2023, receiving 169 votes from 193 UN member states.

Everything is in the name of man, in the name of his future. As a researcher in the field of political and legal teachings of al-Farabi, I think the large-scale reforms carried out in the country are a clear confirmation of the constant consistency in the implementation of the idea of "The views of the inhabitants of a virtuous city". [11].

Conclusion

The analysis shows that al-Farabi developed a deeply progressive, original and rationalistic system of political philosophy, and legal culture allows us to draw the following conclusions:

Firstly, the unshakable values of al-Farabi's ideas have not lost their relevance and are in tune with the agenda at international conferences. . Secondly, it should be emphasized that the ideas of the great scientist al-Farabi opened up new opportunities for the establishment of the principles of democracy and humanism

throughout the world. Thirdly, the main goal of politics, according to al-Farabi, is to find ways and means to achieve happiness and moral and intellectual improvement of society. Al-Farabi emphasizes the importance of politics in ensuring social development, creating favorable conditions for the improvement of a person and society as a whole, in defining common goals, developing coordinated methods and ways to achieve them. What we can proudly say: This is a new Uzbekistan, a new Central Asia. As the President of Uzbekistan said, " We have set ourselves a great goal – to form the foundation of a new Renaissance in our country, and to this end we must create an environment and conditions for the education of new Khorezm, Beruni, Ibn Sino, Ulugbeks, Navoi and Baburs. The most important factors in this historical process, an integral part of our national idea are the development of education and upbringing, science and innovation, the establishment of a healthy lifestyle." [12].

Fourth, in 2020, the 1150th anniversary of the medieval eastern philosopher Abu Nasr ibn Muhammad al-Farabi, better known as Al-Farabi or Alfarabius, was celebrated under the auspices of UNESCO.

The studies of al-Farabi's heritage are so relevant that each event has an international status, since the teachings of al-Farabi are without exaggeration included in the world treasury of ideas of humanity, uniting East and West.

In conclusion, I would like to note that the implementation of the processes of democratic transformation of society, the effective implementation of the development goals of Uzbekistan enshrined in the Constitution, the formation of a new political and legal system, civil society and the rule of law imply significant work to create an absolutely new atmosphere of trust and mutual support in our region. And for this there is a rich spiritual heritage of the people. The main achievement of Uzbekistan's foreign policy was cardinal changes in the development of good – neighborly relations in Central Asia-with Kazakhstan, Kyrgyzstan, Tajikistan and Turkmenistan. In this general cultural process, the sphere of legal culture includes successes and achievements in the development of law and the state, in the improvement of the historical and civilizational

community of Central and South Asia, the coinciding interests of countries and peoples-this is a solid foundation on which the peoples of the world build a common prosperous future, that is, according to the teachings of al Farabi, a virtuous society. There are a lot of research papers about al-Farabi. "Al-Farabi: Life and Legacy". Under this name, an international scientific symposium dedicated to the celebration of the 1150th anniversary of the great scientist of the East was held at the University of Oxford. [14]. Especially the scientists of Kazakhstan have made a huge contribution. [15], Kazakh scientists. they offer take free courses of Farabi studies and learn more about the great thinker. The electronic platform will unite all research and international projects on the sage's legacy. Today, in the southern metropolis, two scientific centers continue to study the works of the second Aristotle at once. The director of the al-Farabi Center, Bekzhan Meirbayev, noted that the only site that is still unique, because during the monitoring and information search, they really made a big review. And there are no such sites dedicated only to al-Farabi. The main task is to bring together all the variety of information about al-Farabi. A person who is interested in going to the site and finding films, documents, primary sources, and scientific articles. The site will work on the principle of "invisible college", which will provide an opportunity for Farabi scholars from all over the world to publish their projects and discuss. Here you can also take online courses on the knowledge of the sage's heritage. [16]. Today, the name of al-Farabi embodies the deep roots and origins of the humanistic culture of the Kazakh people. Having firmly entered the annals of history, the works of the philosopher were once again heard in student classrooms, academic conference halls and libraries.

Doctor of Philosophy Galiya Kurmangalieva has been studying the phenomenon of al-Farabi for more than half a century. And for 17 years he has been editing the scientific journal of the same name, where scientists from all over the world are published. [17],

Yes, we agree with the conclusions of the director of the Center for Islamic Studies at Oxford University, Farhad Nizami, as he writes: "One of the main academic

goals of the center is to promote cooperation between the Islamic and Western world of knowledge. Al-Farabi, as we know, traveled a lot in Central Asia, the Middle East and North Africa, and we recognize him as the "second teacher" after Aristotle. His influence is huge, and his significance is immeasurable." [18].

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