

ABSTRACT

of the dissertation by Darkhan Mirzabekovich Nauruzbayev, submitted for the degree of Doctor of Philosophy (PhD) in the doctoral program «8D02201 – Political Philosophy» on the topic: «The compatibility of the political philosophy and socio-ethical teachings of al-Farabi and Yūsuf Balasaguni»

General Characteristics of the research. The research conducted a thorough and comparative analysis of the political philosophy and socio-ethical teachings of Abu Nasr al-Farabi and Yusuf Balasaguni. Following the principle of compatibility, this research offers a detailed exploration of the perspectives of these influential scholars, connected by shared cultural heritage and spiritual ties, on essential themes including state and society, political power and leadership, justice, humanism, virtue ethics, knowledge theory, and religious-ethical matters.

Relevance of the Research Topic. Examining the compatibility of al-Farabi's political philosophy and Yūsuf Balasaguni's socio-ethical teachings is highly relevant to revitalizing national spiritual heritage, fostering public consciousness, and addressing current socio-political challenges. This research underscores the importance of the ideas from medieval Turkic thinkers for contemporary society, providing a reinterpretation of their philosophical legacies in the present social, political, and cultural landscape. Al-Farabi's and Yūsuf Balasaguni's works delve into not just theoretical philosophy and ethics, but also practical matters like state governance, social advancement, and the dynamics between authority and citizens. In his «Book of the Opinions of the Inhabitants of the Virtuous City» al-Farabi envisions a model for an ideal society, while Balasaguni's «Kutadgu Bilig» articulates the moral and ethical underpinnings of state governance. The ideological connections and continuities between these texts are crucial for bolstering social stability and promoting the tenets of social justice. Both philosophers stressed the necessity of just and virtuous leadership founded on wisdom and humanism. Implementing their philosophies in contemporary public administration has the potential to enhance administrative reforms. In today's world, where wise leadership, equitable governance, and improved citizen well-being are paramount, the works of al-Farabi and Balasaguni can significantly influence the evolution of state institutions. Their principles of justice, virtue, and harmony are essential for upholding social stability in modern Kazakh society. Amid globalization, issues like safeguarding national identity and addressing spiritual and moral crises have become increasingly urgent. In this light, exploring the thoughts of these two esteemed thinkers aids in promoting national values, ensuring generational continuity, and reinforcing humanistic and just principles society.

Degree of study of the thesis topic. Both local and foreign scholars have conducted extensive research on the works of al-Farabi and Yusuf Balasaguni for many years. The complex study of al-Farabi's philosophy began to gain prominence in the late 19th century. Throughout the 19th and 20th centuries, European scholars, inspired by Eastern philosophical traditions, systematically analyzed his works. Notable figures in this endeavor included the German

orientalist F. Dieterici, the Austrian Arabist M. Steinschneider, and M. Horten, who were pivotal in introducing al-Farabi's intellectual heritage to the European context. Interest in al-Farabi's writings intensified in the 20th century, with scholars such as the British orientalist D.M. Dunlop, the German-English philosopher R. Walzer, and N. Rescher performing detailed analyses of his philosophical contributions. In the 1930s, the Arab philosopher Ibrahim Madkour organized al-Farabi's philosophy, presenting him as a foundational figure in political philosophy within the Islamic tradition. During the Soviet era, substantial advancements were achieved in the study of al-Farabi's philosophy, with distinguished researchers including B.V. Lunin, A.A. Abdurassulov, M.K. Aripov, N. Grigoryan, M.S. Buraev, B.G. Gafurov, N.S. Kiraibaev, A.Kh. Kasymzhanov, and M.M. Khairullayev conducting thorough investigations that significantly enriched the field. Following the dissolution of the Soviet Union, Kazakhstani scholars such as A. Mashani, A.N. Nysanbaev, Zh. Altaev, G.R. Koyanbaeva, G.K. Kurmangalieva, and A.S. Kabylova provided a renewed perspective on al-Farabi's legacy by analyzing his works through the lens of contemporary philosophical debates.

Additionally, the contributions of Yusuf Balasaguni, particularly his poem «Kutadgu Bilig» have been extensively examined from political, philosophical, and socio-ethical perspectives over time, with significant contributions from Turkish scholars. Among these, the research conducted by Kazakhstani scholar A.S. Kabylova is particularly noteworthy, as she was the first to systematically investigate the philosophical continuity between al-Farabi and Yusuf Balasaguni. Her work elucidates the commonalities and differences in their philosophical perspectives and provides a comprehensive examination of «Kutadgu Bilig» within Kazakh philosophy, evaluating its impact on national discourse culture. The research objects are the political, philosophical, and social-ethical teachings of al-Farabi and Yusuf Balasaguni.

The research focuses on achieving harmony between the doctrines of these prominent scholars, who contributed significantly to the intellectual development of medieval Islamic civilization and Turkic wisdom during the medieval Muslim Renaissance and the broader intellectual movements of the Eastern world.

Purpose and tasks of the research. The research aims to identify the harmonies within al-Farabi's and Yusuf Balasaguni's political, philosophical, and social-ethical doctrines.

To achieve this goal, the following tasks were set and solved:

- Examine the historical, socio-political, and sociocultural prerequisites that shaped al-Farabi's and Yusuf Balasaguni's political and social-ethical doctrines.
- Identify the ideological foundations underpinning al-Farabi's and Yusuf Balasaguni's political-philosophical and social-ethical teachings.
- Analyze the role of al-Farabi's and Yusuf Balasaguni's political-philosophical and social-ethical doctrines within the broader Turkic-Islamic philosophical tradition.

- Determine the points of convergence in al-Farabi's and Yusuf Balasaguni's perspectives on the state and society.
- Clarify the similarities in their views on issues of justice and the rule of law in society.
- Investigate the common ground in their ideas on political leadership.
- Examine the alignment of concepts related to virtue ethics within al-Farabi's and Yusuf Balasaguni's teachings.
- Identify the parallels of the conceptualizations of happiness in al-Farabi's and Yusuf Balasaguni's teachings.
- Reveal the harmonies in al-Farabi's and Yusuf Balasaguni's ideas about enlightenment.
- Explore the consistencies in the religious outlooks of al-Farabi and Yusuf Balasaguni.

Theoretical and methodological basis of the research. The primary methodology is the historical-philosophical approach, enabling an investigation of the political, social, and cultural factors that shaped al-Farabi's and Yusuf Balasaguni's worldviews across different medieval periods. Further methods include historical-logical analysis, philosophical comparativism, axiological analysis, and systematic approaches. The study also draws on international and domestic scholarly works dedicated to al-Farabi's and Yusuf Balasaguni's political-philosophical and social-ethical doctrines.

The scientific novelty of the research:

- A systematic study-guided by the principle of harmony-of the historical, socio-political, and sociocultural factors that influenced the formation of al-Farabi's and Yusuf Balasaguni's political-philosophical and social-ethical teachings.
- A comparative examination of the ideological sources (classical antiquity, Islamic worldview, and Turkic culture) that shaped their respective doctrines.
- A comprehensive comparative-historical analysis that assesses the role and impact of these doctrines on the evolution of medieval Turkic-Muslim philosophy.
- Based on political-philosophical analyses, the theoretical harmonies between al-Farabi's and Yusuf Balasaguni's views on the state and society are systematically elucidated.
- A demonstration that Yusuf Balasaguni's idea-posed in his political philosophy-that «just rulers serve as the guarantor of a flourishing state» profoundly aligns with al-Farabi's notion of the «first ruler» in a virtuous city.
- An outline of the shared views and leadership models both thinkers propose regarding political leadership.
- A comparative exposition of the key principles of virtue ethics in their teachings and how these principles function in society.

- A comprehensive, comparative analysis of the concept of happiness as interpreted by al-Farabi and Yusuf Balasaguni reveals the philosophical foundations underpinning their similar perspectives.

- Identify the parallel between Yusuf Balasaguni's ideas on enlightenment, the core ideas of the Muslim Renaissance, Eastern Peripatetic philosophy, and al-Farabi's teachings.

- A clarification that al-Farabi's theory of the «virtuous city» and Yusuf Balasaguni's theory of the «just society» were regarded as methodological approaches for reviving the enduring political-ethical and socio-cultural values of society in times of spiritual crises or religious, cultural, and ideological conflict.

Main conclusions for defense:

- The formation of al-Farabi's and Yusuf Balasaguni's political-philosophical and social-ethical doctrines was significantly influenced by the Islamic civilization, the Turkic worldview, and the socio-political specificities of the eras in which they lived.

- Islam and the Qur'an, the ethical teachings of ancient Greek philosophers, Persian and Arab culture and philosophy, and traditional Turkic culture and wisdom heritage strongly shaped the development of their respective worldviews and humanistic ideas.

- Their works exemplify a transparent dialogue between Turkic and Arab-Muslim philosophical thought, whose synthesis fostered the development of intellectual and moral ideals. Exploring this intercultural synergy offers contemporary society valuable insights for promoting mutual understanding and strengthening tolerance.

- The concept of the ideal city and virtuous ruler-discussed by ancient Greek philosophers such as Plato and Aristotle and further developed by al-Farabi in Turkic-Muslim philosophy-profoundly resonates with the principles of a just society and ruler proposed by the 11th-century Turkic thinker Yusuf Balasaguni. Traces of the «Mirror for Princes» literary genre from antiquity and the Persian-Islamic tradition are evident in «Qutadghu Bilig», where they merge with Turkic socio-political thought.

- Al-Farabi and Yusuf Balasaguni regard social justice and the rule of law as core principles for societal progress. They link their realization closely to forming a benevolent and just society.

- The standard and specific harmonies in their political-philosophical and social-ethical teachings emerge most clearly in their discussions of humanism, virtue ethics, political leadership, the pursuit of happiness, knowledge theory, and religious-ethical issues.

- Their concepts of humanism, rationalism, freedom, social accord, and equality represent profound philosophical ideas that predate the European Enlightenment. These ideas remain relevant to addressing today's socio-humanitarian challenges: protecting human rights and freedoms, ensuring justice and the rule of law, fostering tolerance, and strengthening social harmony and peace.

– In their religious views, both scholars integrate moral and spiritual values, emphasizing the critical role of religion in ensuring societal stability and order.

– Both thinkers see enlightenment as a chief instrument for social development, with science and education as the foundation for progress. Thus, al-Farabi and Yusuf Balasaguni's enlightening ideas may well inform a conceptual basis for improving modern education systems and enhancing society's spiritual and social potential.

– In «Qutadghu Bilig», Yusuf Balasaguni's philosophical discourse aligns closely with al-Farabi's ideas. The synthesis of ancient Turkic wisdom and Islamic philosophy formed a Turkic-Islamic model, which proposes effective mechanisms for integrating the spiritual values of the Turkic-Islamic tradition into social life.

Practical significance of the research. The research findings can be used as supplementary academic material for undergraduate and graduate students in universities and research institutes, particularly in specialized courses related to philosophy, history, cultural studies, and ethics. Furthermore, the ideas presented in the study can be integrated into educational programs to foster ethical and humanitarian values among young generations. The philosophical insights of these two thinkers can also be used to instill a sense of civic responsibility and moral consciousness in society, helping to develop a more ethical and socially engaged citizenry.

Approval and Publication of Research Results. The scientific findings of this dissertation have been presented at scientific and practical conferences and published in peer-reviewed academic journals. A total of six articles have been published on the topic of the research, including three articles in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Republic of Kazakhstan («*Al-Farabi*», «*Adam Alemi*», «*Bulletin of KazNU*»); two articles in conference proceedings; one article in the *RUDN Journal of Philosophy* (Russia), indexed in Scopus.

Disputation of the research. The dissertation was reviewed at the meeting of the Department of Philosophy, Faculty of Philosophy and Political Science, al-Farabi Kazakh National University, on January 16, 2025 (Protocol No. 5), and was recommended for defense.

Structure and scope of the thesis. The research consists of an introduction, three chapters, a conclusion, and a list of references. The total length of the dissertation is 122 pages.