



FAMILY VALUE IN THE HERITAGE OF FARABI AND KHWARIZMI: THE CONCEPTS OF NAZM (ORDER) AND VIRTUE (PERFECTION)

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Abstract. *This article examines the philosophical interpretation of family values in the works of Al-Farabi and Al-Khwarizmi. Through the concepts of “order” (nazm) and “virtue” (fazilat), the family is analyzed as the moral and intellectual foundation of social stability and human perfection.*

Keywords: *family, order, virtue, perfection, Al-Farabi, Al-Khwarizmi, Eastern Renaissance.*

The major representatives of the Eastern Renaissance - Abu Nasr al-Farabi and Muhammad al-Khwarizmi - put forward the principles of "poetry", "virtue") and "standard" as the main philosophical criteria in their views on family values. In their teachings, the family is interpreted not only as a social unit, but also as an environment conducive to personal perfection, moral purity and intellectual growth.

In his work “The Virtuous City of Men,” Al-Farabi puts forward the idea of a virtuous society, showing that a person’s achievement of happiness is directly dependent on developing the mind, controlling passions and desires, and subjecting desires to the criterion of reason. This approach is based on the principle of “mesotes” — that is, the balance between excess and depravity — described by Aristotle in his work “Nicomachean Ethics.” Aristotle writes: “Virtue is neither excess nor depravity; it is a rational choice based on a criterion” (Ethica Nicomachea, Book II, Chapter 6)¹. From this point of view, Al-Farabi defines

¹ Aristotel. *Nikomax axloqi* (Ethica Nicomachea). II kitob, 6-bob. — Qarang: Aristotle. *The Nicomachean Ethics*. Translated by W. D. Ross. Oxford: Oxford University Press, 1925.

"nazm" in his system as the harmony of reason, will, and behavior. According to him, in order for a healthy moral environment to exist in the family, each member must evaluate his desires on the scales of reason and be responsible towards society and others.

In the scientific heritage of Muhammad al-Khwarizmi, the family is interpreted mainly as a means of transmitting educational and intellectual values. Although his works such as "Muqaddima" and "Al-Jabr wal Muqabala" do not contain direct comments about the family, in an orderly thinking and worldview based on science, order and order are put forward as the most important principles. This leads to the family being considered as a methodological field for achieving both educational and moral perfection.

According to Al-Farabi's theory, a person becomes a truly "virtuous" being only when he can control his "animal powers" (soulful desires) with reason. He links "intellectual virtue" and "moral virtue." In this, moderation - the balanced combination of action, thought, and desire - appears as the most fundamental moral criterion.

Modern scholar Deborah Black notes that Al-Farabi's doctrine of reason was deeply rooted in Aristotle, and that his ethical concept was "based on staying within the moral norm and not going to extremes."². In particular, Al-Farabi promotes moderation as an integral principle for every level of society - from the family to the state administration. Thus, phrases such as "controlling the ego" and "weighing dreams against the scales of reason" are not just moral advice in Al-Farabi's philosophy, but also ontological principles based on Aristotelian metaphysics. Through this approach, the discipline that is formed in the family is the prelude to the foundation of a virtuous society.

The legacy of the Eastern Renaissance thinkers is to identify the philosophical foundations of family values, in particular, to analyze the social, moral and legal

²Black, D., "Logic and Aristotle's Rhetoric and Poetics in Medieval Arabic Philosophy", 1990

essence of the family through the concept of “account-criterion” formed by Khorezm and the system of “poetry-virtue-bliss” in the teachings of Farabi. The period in which Khorezm and Farabi lived - the 9th-10th centuries - is a period of the rise of Islamic civilization. During this period, the concept of family was established not only as a spiritual and moral unity, but also as a strong legal and economic institution. Islamic law has developed a number of rules regulating family life, which protect the family as the main link in society. In particular, in Sharia, family relations are regulated through five main legal institutions.

In the Islamic legal tradition, the family is not only a moral unit, but also a social institution regulated by legal obligations. Relations within the family (marriage, dowry, pensions, property turnover, distribution of inheritance) are regulated not only by spiritual norms, but also by specific rules and proportions. This situation strengthened the interdependence of science, law and social life during the Eastern Renaissance: scientific methods of calculation, measurement, proportion found their application in the real needs of society. While the formality of marriage legitimizes family relations, the economic obligation of dowry ensures the internal balance of the family³.

The pension turns the family support function into a legal obligation. Property and disposition issues represent the family as an economic unit⁴. Inheritance, on the other hand, is a legal institution that is distributed based on shares and proportions within the framework of farā’īd, and it is here that the need for a quantitative criterion is most evident⁵. From this point of view, the analysis of "family values" should not be limited to upbringing or spirituality. Family values are directly related to the legal and economic order, responsibility, and criteria of justice..

³Abu Hanifa. Fiqh al-Akbar. Qohira: Dar al-Ma’rifa, 1999. – B. 45; Nasr, Seyyed Hossein. Science and Civilization in Islam. Cambridge: Harvard University Press, 1968. – P. 112.

⁴Al-Qur’an. Surat al-Baqara, 2:233. – Toshkent: O‘zbekiston Milliy Ensiklopediyasi Nashriyoti, 2001. – B. 178; Schacht, Joseph. An Introduction to Islamic Law. Oxford: Clarendon Press, 1964. – P. 170–172.

⁵Al-Qur’an. Surat an-Nisa, 4:11–12. – Toshkent: O‘zbekiston Milliy Ensiklopediyasi Nashriyoti, 2001. – B. 215; Coulson, Noel J. Succession in the Muslim Family. Cambridge: Cambridge University Press, 1971. – P. 58–63.

Eastern thinkers, in particular, Khorezm and Farabi, in their works one can see the combination of these two layers - scientific criteria combined with moral qualities create the basis for a truly perfect society. Thus, the rational order and the poetic order are not opposites in Eastern thought, but rather two sides serving the same goal - justice and happiness. The importance of Khorezm's book on algebra is that it solves not only theoretical equations, but also practical problems that often arise in the life of that time. In particular, the last chapters of the book present problems related to the distribution of inheritance, wills and debts, and they are solved algebraically.

Khorezmii, on the other hand, paid direct attention to the upbringing of children. In his opinion, "There are two types of parents: the father of birth and the father of education".

In family law matters – particularly in the distribution of inheritance – this idea was very important. In solving inheritance issues, Al-Khwarizmi practically demonstrated the following philosophically. We have already mentioned that Islamic inheritance laws established a share for each heir. However, in real life, mathematical complications could arise in dividing these shares. Al-Khwarizmi showed that it is possible to express the concept of justice quantitatively using algebra. For example, the Quran states that "a man's share is equal to that of two women"⁶. The rule was translated by Khorezm into a precise ratio – 2:1 – and into the sum of the total shares – 3 pieces – (i.e., 2+1). In doing so, he transformed justice from an abstract concept into a precise numerical measure. So, if the inheritance is 120 coins, the son should receive 80, the daughter 40, since $80:40 = 2:1$ gives the ratio. Finding this fair share was possible thanks to a mathematical criterion. Khorezm showed that the principle of justice can be confirmed by calculation – justice is now understood as giving each heir a precise share.

⁶ Al-Khwārizmī, Muḥammad ibn Mūsā. Kitāb al-jabr wa'l-muqābala. Bag'dod, IX asr qo'lyozma; Al-Qur'an. Surat an-Nisā, 4:11. – Toshkent: O'zbekiston Milliy Ensiklopediyasi Nashriyoti, 2001. – B. 210.

Where the calculation is valid, there is no room for subjective disputes. In the past, the distribution of inheritance could often cause disputes between heirs - someone would try to get more, claiming that "this much belongs to me." Although Sharia rules eliminate most of such disputes, they still create uncertainty in complex situations. The Khorezmian criteria eliminate this uncertainty. When it is clear based on a clear formula how much share belongs to whom, no one has any objections. Thus, the "criteria" make responsibility and rights independent of personal desire. The answer to each heir is "this much belongs to you, because the formula showed that"⁷. This strengthens faith in justice in the minds of society and prevents family conflicts.

To summarize Farabi's idea, virtue is the only path to happiness. Now, let's look at it from a family perspective, and the head of the family applies the same principle in her own life. For example, if parents want their children to be happy, they should teach them to be virtuous; if a couple wants family happiness, they should instill virtues such as honesty and kindness in each other. Although Farabi explained happiness on a societal scale, each family can make this principle its own philosophy of life. After all, family happiness is ensured only if family members are virtuous - honest, loyal, and kind - towards each other. The small model of a happy society that Farabi dreamed of is a virtuous family, because the concept of happiness is universal. Both society and the family will be happy if there is justice, kindness, and honesty.

"In a virtuous society, all people unite in the pursuit of happiness. Such a city is a whole, like a perfectly healthy body. The ruler is the heart of the society, the members are like other organs, all serving one purpose. Everyone, according to their innate abilities, develops virtues and contributes to the prosperous life of society. The only supreme goal that a virtuous society pursues is the achievement of perfect

⁷ Al-Khwārizmī, Muḥammad ibn Mūsā. *Kitāb al-jabr wa'l-muqābala*. Bag'dod, IX asr qo'lyozma. – Boblar oxiri, meros taqsimoti masalalari.

happiness”⁸. He emphasizes that society functions perfectly as a whole organism when all members of it live in pursuit of common happiness. The leader is the heart (the most important organ), the rest are like other organs of the body. Everyone contributes to the prosperity of society by achieving virtue according to their abilities - for example, scientists contribute the virtue of their knowledge, farmers the virtue of their labor to society.

Conclusion

In the heritage of Eastern Renaissance thinkers, the value of the family was interpreted in new aspects. In Khorezm, the value of the family was presented as a rational-legal principle. In particular, we saw that Khorezm developed a quantitative measure of justice in family-related issues such as inheritance and marriage through the concept of the “criterion of calculation”. This means that the Eastern thinker Khorezm proposed a way to achieve family justice through the use of science - this was a new approach for that time.

In Forabi, the value of the family was interpreted as a moral-normative model. We found that Forabi created the system of “poetry-virtue-happiness”, in which he considered the family as an important institution that forms the foundations of virtue. That is, in Forabi's idea of a virtuous society, the family is envisaged as the primary educational link - through which the family is given high social and moral importance. The views of Khorezm and Forabi were analyzed in a comparative analysis, and the common aspects and differences between them were clearly demonstrated. In particular, it was shown that concepts such as social stability, justice, and responsibility are important for both thinkers. These intersection points are clearly expressed in the table provided.

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