

Outlines Of Al-Farabi's Philosophical Views

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Abstract

This article provides a comprehensive analysis of the philosophical views of Abu Nasr al-Farabi, one of the greatest thinkers of the early medieval Eastern Renaissance. It examines how al-Farabi deeply assimilated the philosophical heritage of ancient Greek thinkers Plato and Aristotle and harmonized it with Eastern philosophical thought. The article highlights his ideas on logic, epistemology, ethics, legislation, state governance, human education, and spiritual perfection. Special attention is given to al-Farabi's interpretation of knowledge and reason as the fundamental driving forces of social development, as well as his views on the rule of law, the construction of a just society, and the perfection of the human soul and intellect. The article also reveals the theoretical and practical significance of al-Farabi's intellectual legacy in the context of contemporary Uzbekistan and in the implementation of the ideas of the Third Renaissance.

Keywords: Abu Nasr al-Farabi, Eastern Renaissance, philosophy, logic, epistemology, law and state, just society, human education, spiritual perfection, Renaissance ideas.

1. Introduction

One of the great thinkers of the Eastern Renaissance that began in the early Middle Ages, a shining star of his time, was Abu Nasr al-Farabi. In the Near and Middle Eastern countries of the Middle Ages, many scientific achievements, the development of advanced philosophical thought, free thinking, the triumph of reason and knowledge, spiritual freedom of the individual, and the formation of ideas about a just society are directly associated with the name of our great ancestor Abu Nasr al-Farabi [1].

He deeply analyzed the works of famous ancient Greek philosophers such as Plato, Aristotle, Epicurus, Zeno, Ptolemy, and Euclid, wrote commentaries on them, and introduced them to the Eastern scholarly world. In his commentaries, al-Farabi also expressed his own scientific and practical views on their ideas, thereby demonstrating his encyclopedic knowledge. In his treatise *On the Void*, al-Farabi argues that an absolute vacuum cannot exist and puts forward the idea that nature contains invisible particles that constitute space [2]. He thoroughly studied and further developed both Greek and Eastern traditions of logic. He defined logic as the science of the forms and rules of correct thinking and regarded it as a means of attaining true knowledge.

2. Research Method

The design is qualitative, interpretive and aims at a systematic reconstruction and the analysis of the philosophical views of Abu Nasr al Farabi with regards to classical literature as well as the modern literature. This study is based on textual methods, examining the original treatises and commentaries of the philosopher, particularly on logic, knowledge, ethics, requital, the law, and the state—as well as major secondary sources paralleled with the manuscripts of Farabi and providing the proper backdrop for situating Eastern Renaissance thought. Using a hermeneutic approach, the exposition of the key philosophical concepts makes it possible to understand in depth the ways in which al Farabi synthesized

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Greek philosophical traditions, especially those of Plato and Aristotle, with Eastern intellectual and cultural patterns [3]. We use comparative analysis to discover conceptual similarities and differences between al Farabi and ancient Greek philosophers so that we clear out original features to al Farabi as a political philosopher, epistemologist, and moral theorist. The study also takes a contextual historical method to place al Farabi in the socio political and intellectual ambience of the medieval Islamic world and to explore his relevance to the contemporary reforms and renaissance oriented development of the Republic of Uzbekistan [4]. The logical analysis is then used to evaluate the inner consistency of al Farabi's line of arguments on the subjects of rule of law, education and the perfection of human beings. The qualitative research, therefore, combines analytical rigor and conceptual clarity while avoiding empirical generalization to elicit the lasting theoretical and practical power of the al Farabian philosophical heritage for contemporary governance and educational thought.

3. Result

Al-Farabi paid great attention to science and scientific methodology, advancing the criterion that only through science can the true state of being be accurately reflected [5]. In his view, knowledge arises from reality itself, and as human beings study reality to meet their needs, their knowledge continuously expands. The totality of all sciences forms a single whole that serves to understand the world and to enable humanity to achieve happiness and well-being.

As a prominent representative of the art of music, he wrote several works on music in which he revealed the mathematical principles underlying the harmony of musical melodies. Through this, al-Farabi came to be recognized as the founder of musical science in the Muslim East. He also authored a number of medical works, including *A Refutation of Galen's Views*, *On the Organs of Living Beings*, and *Commentary on the Book on Powers*, which were widely disseminated in his time.

In his treatise *On the Organs of the Human Body*, al-Farabi draws attention to the unity between the human organism and the socio-political environment, as well as to the dependence of a person's spiritual and physical condition on the influence of the external environment [6].

In his work *Talkhīs Nawāmīs Aflātūn (On the Essence of Plato's Laws)*, al-Farabi puts forward the idea that there exists a power within the human being that distinguishes between things and actions, and that through this power a person uses them in accordance with their own intentions; this process, he argues, is realized through experience.

He states that those who attain true reality through experience are wise individuals [7]. He emphasizes that society must obey laws, that lawmakers should strive for means that lead to goodness and virtue, and that people must internalize the necessity of showing determination in this regard.

According to Plato, the most difficult task in society is the implementation of laws, since there are always those who view laws with suspicion or attempt to deny them [8]. Therefore, people must see their position and behavior as being in accordance with the law.

It is emphasized that lawmakers (the holders of law—leaders) must be able to implement the laws they enact and strictly adhere to them themselves. It is explained that “those who themselves disregard the law and at the same time encourage their subordinates to do the same bring about great disorder through their actions.” It is emphasized that the laws enacted by the lawmakers themselves must, by their very nature, be noble and of high moral value; the people should feel a need for them, study them deeply, and follow them in practice.

In the work, Plato is presented as holding that within the heart of every person there exist two opposing yet interconnected forces: sorrow and joy, pleasure and pain [9]. A person should always rely on the force worthy of praise and avoid the second force—the animalistic one.

Al-Farabi states that if people are unable to attain these praiseworthy forces on their own, they must then submit to the guidance and justice of the lawmakers.

In his commentary, he explains that it is necessary to distinguish between essential human qualities in nature and their opposites. For example, modesty is a praiseworthy trait, but when it exceeds proper limits it becomes harmful; openness of heart is praiseworthy, yet if it is extended toward an enemy it may be damaging; vigilance is likewise commendable, but when excessive it leads to fear and excessive restraint, which is harmful in politics.

The work emphasizes that a person should achieve their goals through beautiful and pure means, and that anyone aspiring to attain good virtues must eliminate the innate negative tendencies within themselves that oppose noble qualities [10]. It is noted that human beings possess natural traits, that is, certain patterns of behavior and conduct, and that laws must be adopted to correct and regulate them. Naturally, human beings have distinctive characters and undesirable traits; therefore, it is necessary to take into account the need to bring education and upbringing closer to the individual, to

exert educational influence upon them, and to approach this process on the basis of the principle of the rule of law in society (A.Q.).

The work poses the question of whether adopted laws should be such that people of diverse characters and temperaments can accept them with goodwill.

The text contains many reflections on the social usefulness of the activities of intelligent individuals, because a person endowed with reason understands and speaks or acts with awareness, whereas the ignorant and unreasonable do not comprehend this quality at all [11]. As stated in the commentary: "What wise and discerning people desire is good and joyful, but the desires of the ignorant must be rejected."

In his commentary, al-Farabi interprets Plato as considering the perfection of the human soul and intellect to be the most important force in the development of society. It is emphasized that the laws adopted and implemented in society must serve human interests and well-being, and that reliable measures aimed at human education and maturity should be carried out. The work stresses the following idea: "The lawmaker must strive for actions that develop the soul and intellect and care for the factors that support them... Education gives rise to wisdom. Without education, a person tends toward meaninglessness [12]. Law is the path to prosperity; therefore, the lawmaker must make special efforts to strengthen education."

At this point, it should be particularly emphasized that in the New Uzbekistan, many laws and decisions adopted in the new era are fundamentally aimed at serving human interests and honoring human dignity. Their implementation is reflected in social unity, mutual care in interpersonal relations, friendship, spiritual growth, and a significant rise in the economic well-being of the population.

The adoption of the new Constitution, the New Uzbekistan–2030 Strategy, and other laws and decisions aimed at improving the quality of education in the country are all important measures directed toward forming the human factor—one's pure spirit and elevated intellect [13]. This demonstrates the principle that, in strengthening the New Uzbekistan and laying the foundation of the Third Renaissance, we must firmly rely on the heritage bequeathed to us by humanity and our ancestors.

The work notes that if laws are accepted voluntarily and freely by the people, then obedience and compliance with them will also be carried out by the people with goodwill and joy, and such adherence will be long-lasting. The commentary emphasizes that governance is not meant to subjugate the free and compassionate; if it were so, it would be a meaningless endeavor. Rather, authority and governance are appropriately exercised over slaves and ignorant people in order to bring them under lawful control.

As stated in the work: "Good governance depends on good laws; bad governance depends on bad laws; mature governance depends on mature laws."

The text also addresses crimes and punishments, identifying two types of punishment: first, disobedience to the law, and second, actions committed in opposition to it. "The greatest crime," he states, "is a crime committed by a leader." In his commentaries, al-Farabi also addresses Plato's views on the issue of succession among lawmakers. He notes that new lawmakers should, without causing unrest among the people, determine a middle path between rejecting and accepting laws together with the people.

The work discusses how listening to hymns influences the hearts of young people, encouraging them through struggle to perform good deeds, strengthening their resolve, and guiding them toward courage [14]. It lists the physical exercises practiced by youth during festive days, including horseback riding, training with weapons, and various forms of wrestling, highlighting their benefits. It is emphasized that city rulers must take into account that adolescents are often inclined toward external beauty alone. At the same time, rulers are urged to pay special attention to pilgrimage sites and places of worship. It is further stressed that ensuring the supply of food necessary for the needs of the city's population and the proper functioning of markets are among the key responsibilities of rulers.

In his work, al-Farabi provides information and conclusions on many other necessities essential to human life. A deep study of al-Farabi's philosophical views by scholars and young people alike will greatly contribute, in the present era, to the development of the New Uzbekistan and to the successful fulfillment of the tasks of the Third Renaissance [15].

4. Conclusion and Recommendation

Simply put, Farabi's system of philosophy is a very systematic and holistic one, in which the logic of knowledge, ethics, philosophy of law, and education is connected with the philosophy of the state in the light of the common goal of human perfection and social justice. Revealed in the findings is that al-Farabi appreciated, considered reason and scientific knowledge as the primary engines of social development, stressed the rule of law at the basis of good governance and regarded education and

moral cultivation as indispensable instruments in the development of a just society. The integration of the Greek philosophical traditions with the Eastern intellectual tradition's ushers in a model of governance contingent on a moral foundation for the laws that must only be voluntarily accepted, that must also lead to a cultivating of soul and mind. The significance of these findings is significant for today socio-political reform as al Farabi ideas on the human centered governance, legal culture and education reform provide the foundation for the philosophy that sustain the objective of sustainable development and renaissance oriented state building. However, the research demonstrates the relevance of al Farabi for trendy philosophic, legal and pedagogical process. It is suggested to conduct comparative research between al Farabi's political philosophy and modern political theories in terms of governance and further empirical studies for adapting his philosophy systematically into modern education and legal systems.

5. References

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