



THE CONTRIBUTION OF EASTERN PHILOSOPHERS TO THE DEVELOPMENT OF ISLAMIC PHILOSOPHY (ABU NASR AL-FARABI, IBN SINA, IMAM AL-GHAZALI)

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ABSTRACT

This scientific article is aimed at analyzing the philosophical views of Abu Nasr al-Farabi, Abu Ali ibn Sina, and Abu Hamid al-Ghazali. The article examines their views on politics, ethics, and spirituality based on al-Farabi's "Political Philosophy," al-Ghazali's "The Chemistry of Happiness," and several philosophical works by Ibn Sina. The contribution of these thinkers to the development of Islamic philosophy is also discussed in detail.

The introduction and widespread spread of Islamic religion, sciences, and teachings to Central Asia was a process of great importance in the development of Islamic philosophy. Below, we will examine in detail the work of several Eastern philosophers who made a significant contribution to these processes.

Abu Nasr Al-Farabi was born in the city of Utrar (a city located in the present-day Shymkent region of Kazakhstan) in 256-257 AH. His father was a military commander. Young and intelligent, Abu Nasr became interested in science early on, mastered Arabic and Persian perfectly. He was more interested in philosophy, logic, and religious sciences. He wrote dozens of books on philosophy, logic, theology, ethics, politics, astronomy, chemistry,

music, and other sciences. Thanks to Al-Farabi, the science of logic left a deep mark on the moral and philosophical thinking of Muslim Eastern education. "Logic," Al-Farabi writes, "when used in one or another part of philosophy, is essentially a weapon, with the help of which one achieves reliable knowledge of all that theoretical art encompasses ¹." Al-Farabi also made a significant contribution to the development of logical terminology. He tried to find a connection between logic and grammar, logical thought and its verbal expression. Al-Farabi's books are divided into two types. The first is his books on education, philosophy and other fields. The second is his commentaries on the books of Plato, Aristotle and their followers. Some researchers say that the number of these books reached forty.

¹ Al-Farabi's introduction to logic. The Islamic Quarterly, vol III, 3-4, 1957, h/ 227.



According to Al-Farabi, a single being consists of six stages, which are simultaneously causally connected with each other as the origin of all existing things. The first stage is the first cause (God); the second is the existence of heavenly bodies; the third is the active mind; the fourth is the spirit; the fifth is form; the sixth is matter. Al-Farabi was the first to create a classification of sciences in the Middle Ages, which was considered an encyclopedia of scientific knowledge at that time. Al-Farabi divided all sciences into five groups:

1. The science of language, consisting of seven sections.
2. Logic.
3. Mathematics, which is divided into seven independent sciences, namely arithmetic, geometry, optics, astronomy, music, gravity, and mechanics.
4. Natural and divine sciences, or metaphysics.
5. The science of city management (or political science), jurisprudence, and theology.

Abu Nasr Al-Farabi plays a significant role in creating an ideal state and developing the principles of its governance in his political philosophy. Al-Farabi emphasizes the need to make the state not only politically but also morally perfect. He puts forward the concept of a "Virtuous City" (or "Virtuous State") and says that people living in such a state should achieve perfection in science and morality, and there should be spiritual harmony and justice in society. For Al-Farabi, the ruler who rules the ideal state should be a "philosopher ruler". A philosopher ruler, in his

opinion, should be a person who is knowledgeable, just and has high moral qualities. Al-Farabi based state governance not only on a political system, but also aimed to ensure moral values and intellectual freedom. He saw moral changes, spiritual maturity and scientific development as the main factors in the state. Another important aspect of Al-Farabi's "Political Philosophy" is his definition of "virtue" (moral perfection). "The union of people into society arises as a result of wars and the use of force, and as a result of people's striving to satisfy their needs. It is necessary for the existence and perfection of people²."

undeniable feature of Al-Farabi's philosophy is that he considered theoretical philosophy to be the true and fundamental science, and he placed all other sciences as secondary branches subordinate to it. Not content with the common worldviews between philosophies, he also placed religion and philosophy in a separate category. In his opinion, the proofs of philosophical issues were expressed by the prophets in the form of symbols, since in essence there is no difference between philosophy and religion. This view was extremely successful in its time and became a way of thinking that determined the basis and method of Islamic philosophy.

Abu Ali al-Husayn ibn Abdullah ibn al-Hasan ibn Ali (980. Afshana village - 1037. Hamadan city, Iran) - a great Central Asian encyclopedist who made a huge contribution to the development of world science. He is

²Farobiy.Fozil shahar aholisi qarashlari haqida risola // V kn.: С.Н.Григорян. Из истории

Средней и Ирана VII-XII веков. –М., 1960. 136-б.



known in the West as Avicenna. As a true encyclopedist, Ibn Sina successfully dealt with all the sciences of his time and created scientific works on them. More than 450 of his works are mentioned in various sources. Of these, 80 are related to philosophy, theology and mysticism, 43 to medicine, 19 to logic, 26 to psychology, 23 to medical science, 7 to astronomy, 1 to mathematics, 1 to music, 2 to chemistry, 9 to ethics, 4 to literature and 8 to scientific correspondence with other scientists. His scientific works remained a rich legacy for subsequent generations of scientists. Ibn Sina's philosophical views are in metaphysics, physics, logic, and metaphysics-theology, interprets issues about existence and being, the beginning, structure, and composition of the world; physics-natural science issues, including all issues related to the study of matter and matter; logic-the art of correct thinking, studies forms of intellectual knowledge. Ibn Sina wrote works on issues such as soul, spirit, and possible existence in almost all of his works. These include "Hayy ibn Yaqzan", the treatise "Qush", the "Theology" section of "ash-Shifa", and "Nurlanish".

General philosophical issues are divided into theoretical and practical, each of which, in turn, includes a number of sciences. Ibn Sina divides the science of philosophy into two large sections:

1) Theoretical philosophy consists of metaphysics (the higher science), mathematics (the middle science), and

the science of nature - natural science (the lower science).

2) Practical philosophy consists of the study of politics, law, economics, and ethics, that is, ethics³.

Manuscripts of Abu Ali ibn Sino's works are kept in various libraries around the world. Among them, in our country, the FASHI of Uzbekistan contains 60 manuscripts of 50 works by the scholar⁴.

Abu Hamid al - Ghazali (1058–1111) was one of the famous thinkers of Islamic philosophy, who served in Baghdad under the Seljuk minister Nizam al-Mulk, and worked as a jurist-teacher at the Nizamiya madrasa. After the Ismailis killed Nizam al-Mulk, he left Baghdad under the pretext of pilgrimage and lived in Damascus for 11 years. Later, at the invitation of Nizam al- Mulk 's son Fakhrulmulk, he again worked as a teacher at the Nizamiya madrasa. His contemporaries praised him as "**Hujjat al-Islam**". His work "Kimyo-yi Sa'adat" reflects his philosophical views on the moral and spiritual purification and happiness of man. Imam Ghazali 's work "Kimyo-yi Sa'adat" expresses the idea that the head of state is the heart of society, and that the gathering of people around a wise and pious leader is in accordance with the will of God Almighty. Al- Ghazali, combining not only Islamic sciences, but also philosophy, logic, mysticism and ethics, seeks to describe the spiritual state of man and his spiritual elevation. In his work, he shows the ways for man to achieve true happiness and

³Masharipova G.K. Abu Ali ibn Sino ilmiy-falsafiy va ma'naviy merosining jamiyat hayotidagi o'rni. Monografiya. – Toshkent, Navro'z nashriyoti, 2020. – 144 b

⁴ Qurbonov F. X. (2024) Abu Ali Ibn Sinoning ijtimoiy-falsafiy qarashlarining ba'zi jihatlari. Oriental renaissance: Innovative, educational, natural and social sciences, 4(8), 71-75.



bliss. In "Alchemical Happiness", Al-Ghazali emphasizes that happiness can only be found through spiritual purification through divine sciences. According to him, the true happiness of man is not only associated with external wealth or worldly success, but also with spiritual purification, love for Allah and moral qualities. Al-Ghazali, in his work, combines reason and mysticism and directs it to improve the inner world of man. In his moral thoughts, Al-Ghazali saw science and reason as a high value, but he was not limited only to external scientific knowledge, but also considered spiritual and spiritual growth to be important. In his opinion, scientific knowledge should be used as a way⁵ to find the truth, improve a person and get closer to Allah. One of the books translated into Uzbek, which embodies the social views of Imam Ghazali, is the book "O Child" written by Ghazali. In the work, the thinker outlined his teachings on the socialization of a child and the formation of a person's behavior. At the same time, in the work "O Child", the scholar warns the younger generation about the negative consequences of borrowing and lending, losing the measure and scale in trade and commerce, and usury. He emphasizes that a child should not be greedy for self and wealth, but should constantly pay attention to his parents and live in

accordance with their wishes. In the works of Imam Ghazali, market relations found their detailed scientific, practical, and moral basis in the system of requirements of Muslim morality. In his book "Riyazatun-nafs" (Education of the Soul), Imam Ghazali writes about topics such as "moral education and treatment of diseases of the heart, the essence of good and bad behavior, ways to achieve beautiful behavior, murshid and murid." In this, he focuses on illuminating the inner essence of the issue and reveals that external (appearing) problems are the result of changes in the inner (inner) world of a person. Imam Ghazali's books "Ilm Kitobi", "Riyazatun-nafs", "Mukashfat-ul Qulub", "Kimyoi saodat", translated into Uzbek, are valuable sources on ethics, mutual duties of family members, and social relationships.

In conclusion, we must say that the philosophical views of philosophers complement each other and make a great contribution to the study of the social and personal aspects of human life. Their works remain relevant in our time, because they show the importance of ensuring the spiritual development and moral perfection of man not only in the political and spiritual systems of the past, but also in modern life. The philosophies of Al-Farabi, Ibn Sina and Al-Ghazali, today, point the way to the spiritual and moral upliftment of humanity.

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