

THE SPIRITUAL AND ETHICAL IDEALS OF ABU NASR FARABI AND THEIR SIGNIFICANCE IN THE DEVELOPMENT OF MODERN SOCIAL AND HUMANITARIAN SCIENCES

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Abstract:

This article analyzes the spiritual and ethical ideals of Abu Nasr Farabi from a socio-philosophical perspective and examines their importance in the development of modern social and humanitarian sciences. The study reveals that Farabi's philosophical legacy, especially his concepts of virtue, the ideal society, and moral perfection, continues to influence contemporary theories of social organization, ethics, and human development.

Keywords: Abu Nasr Farabi, spiritual and ethical ideals, virtue, ideal society (al-Madina al-Fadila), social philosophy, moral perfection, classification of sciences, human development, ethical governance, interdisciplinary knowledge, Eastern philosophy, humanitarian sciences

Introduction

The problem of comprehensively analyzing the spiritual and ethical ideals of Abu Nasr Farabi within the framework of modern social philosophy represents one of the most actual and methodologically significant directions of contemporary гуманитар research. In the context of global civilizational transformations, increasing anthropological crises, and the reconfiguration of value systems, the philosophical heritage of classical Eastern thinkers—particularly Farabi—acquires renewed epistemological and axiological relevance. As emphasized in modern philosophical discourse, “the growing instability of human development and value systems necessitates a return to classical humanistic paradigms grounded in philosophical anthropology” (Korikhonov, 2021, p.3). This position highlights the necessity of interpreting Farabi not merely as a historical figure but as a theoretical source for reconstructing contemporary models of ethical and social order.

From a socio-philosophical standpoint, Farabi's doctrine of spiritual and ethical perfection is inseparably linked with his broader conception of human nature and society. In his

philosophical anthropology, the human being is understood as a rational and social entity whose ultimate goal is the attainment of happiness (sa'ada) through intellectual and moral perfection. As stated in recent dissertation research, "Farabi places human intellect and moral cultivation at the center of social development, considering them the foundation of civilizational progress" (Hasanov, 2022, p.4) . In our view, this idea constitutes the core of Farabi's ethical system, as it establishes a direct connection between individual perfection and collective well-being. However, a critical evaluation reveals that such a model presupposes an ideal harmony between reason and morality that may not fully correspond to the complexities of modern pluralistic societies.

Another important dimension of Farabi's ethical philosophy lies in his concept of the virtuous city (al-Madina al-Fadila), which represents an ideal socio-political structure based on justice, knowledge, and cooperation. According to scholarly interpretations, "Farabi's vision of the virtuous city reflects a normative model of social organization where ethical leadership and intellectual excellence are prerequisites for collective happiness" (Yusubov, 2020, p.3) . Our analysis suggests that this concept anticipates modern theories of ethical governance and meritocracy. At the same time, it raises critical questions regarding the feasibility of such an ideal model in contemporary democratic systems, where power is distributed rather than centralized in a philosopher-ruler.

The relevance of Farabi's spiritual and ethical ideals is further reinforced by their connection to the classification of sciences and the unity of knowledge. Farabi's epistemological framework emphasizes the integration of various branches of knowledge into a coherent system aimed at understanding reality and achieving human perfection. As noted in academic literature, "Farabi's classification of sciences represents an early attempt to systematize knowledge and establish its hierarchical structure" (Hasanov, 2021, p.12) . In our view, this approach is particularly significant for modern social and humanitarian sciences, which increasingly rely on interdisciplinary methodologies to address complex global challenges. Nevertheless, a critical perspective suggests that Farabi's hierarchical model of knowledge may require reinterpretation in light of contemporary epistemological pluralism.

Furthermore, the modern philosophical dictionary defines ethics and moral categories as "forms of social consciousness that regulate human behavior through value-oriented norms" (Falsafa Qomusiy Lug'at, 2004, p.15) . This definition allows us to reinterpret Farabi's ethical ideals within the broader framework of social regulation and cultural reproduction. In our opinion, Farabi's contribution lies in his ability to synthesize ethical norms with rational knowledge, thereby creating a unified philosophical system that integrates ontology, epistemology, and ethics. However, it is important to critically note that such synthesis may overlook the inherent conflicts and contradictions present in real social processes.

In addition, contemporary research on the humanistic traditions of Central Asian philosophy emphasizes that "the philosophical heritage of medieval thinkers serves as a theoretical foundation for the development of modern гуманитар sciences and value systems" (Negmatov, 2025, p.5) . This perspective underscores the continuity between classical and modern thought, positioning Farabi as a key figure in the formation of universal humanistic values. From our

standpoint, this continuity should not be understood as simple inheritance but as a dynamic process of reinterpretation and adaptation to new socio-cultural conditions.

Thus, the introduction to this study demonstrates that the spiritual and ethical ideals of Abu Nasr Farabi constitute a complex and multidimensional philosophical system that remains highly relevant for the development of modern social and humanitarian sciences. In our view, Farabi's legacy should be approached through a critical and creative lens, recognizing both its enduring significance and its limitations in addressing contemporary challenges. Such an approach allows for the construction of a new socio-philosophical paradigm that integrates classical humanistic values with modern scientific and cultural developments.

Analysis of the literature on the subject

The scientific literature devoted to Abu Nasr Farabi's spiritual and ethical ideals demonstrates that his philosophical heritage has been studied mainly through the prism of ethics, philosophical anthropology, cultural studies, and the history of social-humanitarian thought. In particular, J.K. Yusubov emphasizes that "Farabi's doctrine of spiritual and moral perfection is directed toward the formation of a harmoniously developed personality" (Yusubov, 2020, p.3) . In our view, this approach is valuable because it reveals Farabi's ethical ideal not as an abstract moral concept, but as a practical model of human perfection. However, this interpretation should be expanded by connecting Farabi's moral doctrine with modern problems of education, civic responsibility, and social stability.

M.N. Hasanov, analyzing Farabi's philosophical anthropology, notes that "Farabi gives priority to human intellect, knowledge, and rational activity in understanding the essence of man" (Hasanov, 2022, p.4) . This idea is theoretically significant because it shows that Farabi's concept of man is based on the unity of reason and morality. From our perspective, the strength of this interpretation lies in its anthropological depth, yet it requires further development in the context of contemporary humanitarian sciences, especially in relation to personality formation, ethical consciousness, and intellectual culture.

S.O. Korikhonov, in his research on Farabi's anthropology, states that "Farabi was among the first thinkers to substantiate the importance of social anthropology for the perfection of human beings through education, upbringing, and knowledge" (Korikhonov, 2021, p.4) . This position is especially important because it links Farabi's moral philosophy with the institutional mechanisms of society. In our opinion, this interpretation allows us to understand Farabi's ideas as a methodological basis for modern social sciences. Nevertheless, it should be critically noted that Farabi's ideal of social harmony needs reinterpretation in the context of pluralistic and democratic societies.

Research on Farabi's classification of sciences also plays an important role in understanding the intellectual foundations of his ethical doctrine. M.N. Hasanov argues that "Farabi's classification of sciences expresses the thinker's attempt to systematize knowledge and determine the place of philosophy among other sciences" (Hasanov, 2021, p.12) . In our view, this idea is essential for explaining the significance of Farabi's legacy for modern interdisciplinary studies. At the same time, Farabi's hierarchical understanding of knowledge

should be critically adapted to contemporary scientific pluralism, where social and humanitarian sciences develop through dialogue, comparison, and methodological openness.

B.M. Negmatov's research on the humanistic essence of Central Asian philosophical processes also provides an important theoretical background. He argues that the heritage of Farabi, Ibn Sina, and Beruni has universal humanistic importance and remains relevant for modern social-humanitarian knowledge (Negmatov, 2025, p.5) . In our opinion, this approach successfully connects classical Eastern philosophy with the contemporary idea of humanism. However, the analysis of Farabi's spiritual and ethical ideals should not be limited to general humanistic interpretation; it must also reveal their concrete methodological value for ethics, pedagogy, sociology, cultural studies, and political philosophy.

Thus, the literature analysis shows that Farabi's spiritual and ethical ideals have been studied from different scientific perspectives: ethical, anthropological, cultural, epistemological, and humanistic. In our view, the main scholarly task today is to synthesize these approaches and demonstrate that Farabi's doctrine of moral perfection, virtuous society, rational knowledge, and human happiness can serve as a conceptual foundation for the development of modern social and humanitarian sciences.

Research Methodology

The research methodology of this study is grounded in a complex and integrative socio-philosophical approach aimed at revealing the categorical, ethical, and anthropological dimensions of Abu Nasr Farabi's spiritual and moral doctrine within the context of modern social and humanitarian sciences. In our view, the methodological framework must not be limited to a single disciplinary perspective but should incorporate a synthesis of classical philosophical methods and contemporary interdisciplinary approaches, ensuring both theoretical depth and analytical flexibility.

First, the dialectical method serves as the fundamental methodological basis of the research. This method allows for the analysis of Farabi's ideas in their dynamic development, internal contradictions, and unity of opposites. As emphasized in philosophical literature, the dialectical approach makes it possible to interpret social and ethical phenomena "as interconnected and constantly evolving systems shaped by internal and external factors" (Falsafa Qomusiy Lug'at, 2004, p.15) . In our opinion, this method is particularly relevant for understanding Farabi's concept of moral perfection as a process rather than a static condition. At the same time, a critical perspective suggests that dialectics alone cannot fully capture the complexity of modern pluralistic realities and must be complemented by other approaches.

Second, the study employs the comparative (comparativistic) method, which enables the juxtaposition of Farabi's philosophical views with those of other classical and modern thinkers. This method is essential for identifying both the originality and the universality of Farabi's ideas. In contemporary research, it is noted that the study of Farabi's heritage requires "a comparative analysis within the broader context of Eastern and Western philosophical traditions" (Negmatov, 2025, p.5) . In our view, this method enhances the relevance of Farabi's

ideas for modern гуманитар sciences, although it also requires careful contextualization to avoid anachronistic interpretations.

Third, the historical-philosophical method plays a crucial role in reconstructing the intellectual context in which Farabi's ideas emerged. This method allows us to analyze his works in relation to the socio-cultural, political, and scientific conditions of the medieval Islamic world. As noted in academic studies, "the philosophical heritage of Farabi must be understood within the historical continuity of intellectual traditions and cultural transformations" (Korikhonov, 2021, p.3) . In our opinion, this approach provides a solid foundation for interpreting Farabi's ideas, but it should be supplemented by modern theoretical frameworks to ensure their contemporary relevance.

Fourth, the research utilizes the system-structural method, which enables the analysis of Farabi's philosophical doctrine as an integrated system consisting of interconnected elements—ontology, epistemology, ethics, and social philosophy. According to scholarly interpretations, Farabi's philosophy represents "a unified structure of knowledge aimed at achieving human perfection and social harmony" (Hasanov, 2021, p.12) . In our view, this method is particularly effective for identifying the internal coherence of Farabi's system. However, it should be critically noted that modern science often emphasizes fragmentation and plurality rather than systemic unity.

Fifth, the anthropological approach is central to this research, as it focuses on the human being as the main subject of philosophical inquiry. Farabi's doctrine places the human intellect and moral development at the center of social progress. As highlighted in recent research, "Farabi considers the perfection of the human being as the ultimate goal of philosophical knowledge" (Hasanov, 2022, p.4) . In our view, this approach is essential for connecting Farabi's ethical ideas with modern theories of human development, although it must be critically reinterpreted in light of contemporary anthropological pluralism.

Finally, the study applies the interdisciplinary method, integrating insights from philosophy, sociology, cultural studies, ethics, and political theory. This approach reflects the growing trend in modern science toward the synthesis of knowledge and the need to address complex social problems through multiple perspectives. In our opinion, Farabi's legacy itself anticipates such an approach, as his classification of sciences and emphasis on the unity of knowledge provide a methodological basis for interdisciplinary research.

Thus, the methodological framework of this study is characterized by a combination of dialectical, comparative, historical-philosophical, system-structural, anthropological, and interdisciplinary methods. In our view, only such a comprehensive methodological synthesis makes it possible to adequately interpret the spiritual and ethical ideals of Abu Nasr Farabi and to reveal their significance for the development of modern social and humanitarian sciences.

Analysis and Results

The socio-philosophical analysis of Abu Nasr Farabi's spiritual and ethical ideals demonstrates that his philosophical system represents a complex synthesis of ontology, epistemology, ethics, and social theory, which collectively form a coherent model of human perfection and social

harmony. In our view, the analytical results reveal that Farabi's doctrine is not limited to abstract moral prescriptions but functions as a universal conceptual framework capable of addressing contemporary issues in modern social and humanitarian sciences.

First, the analysis confirms that Farabi's ethical system is fundamentally grounded in the concept of human perfection (kamolot), which is achieved through the harmonious development of intellect and morality. As stated in the dissertation of J.K. Yusubov, "the core of Farabi's doctrine lies in the idea that spiritual and moral perfection is the primary condition for the formation of a virtuous personality" (Yusubov, 2020, p.3). In our view, this conclusion highlights the centrality of ethical self-development in Farabi's philosophy. At the same time, a critical analysis suggests that the notion of perfection requires reinterpretation in modern contexts, where human identity is characterized by plurality, uncertainty, and constant transformation.

Second, the results of the study show that Farabi's concept of the virtuous city (al-Madina al-Fadila) provides a normative model of an ideal social order based on justice, knowledge, and cooperation. According to M.N. Hasanov, "Farabi's philosophical anthropology establishes a direct relationship between the intellectual capacity of individuals and the ethical structure of society" (Hasanov, 2022, p.4). In our opinion, this idea is particularly significant for modern social sciences, as it emphasizes the role of human capital and intellectual culture in societal development. However, the critical dimension of this analysis reveals that Farabi's model presupposes a level of social unity and moral consensus that may be difficult to achieve in contemporary pluralistic and democratic societies.

Third, the analysis highlights the importance of Farabi's classification of sciences as a methodological foundation for interdisciplinary research. As noted in academic studies, "Farabi's classification of sciences reflects his attempt to systematize knowledge and establish its hierarchical structure" (Hasanov, 2021, p.12). In our view, this result is highly relevant for modern humanitarian sciences, which increasingly rely on integrative approaches to knowledge production. At the same time, the hierarchical structure proposed by Farabi should be critically reconsidered in light of contemporary epistemological diversity and the decentralization of knowledge systems.

Fourth, the research results demonstrate that Farabi's philosophy has a strong anthropological orientation, focusing on the human being as the central subject of philosophical inquiry. As emphasized by S.O. Korikhonov, "Farabi was among the first thinkers to develop a social anthropological approach, emphasizing the role of education and social environment in human perfection" (Korikhonov, 2021, p.4). In our view, this conclusion underscores the relevance of Farabi's ideas for modern theories of education, socialization, and cultural development. However, a critical perspective suggests that Farabi's emphasis on rationality may underestimate the role of emotions, individuality, and cultural diversity in shaping human identity.

Fifth, the analysis reveals that Farabi's spiritual and ethical ideals are deeply rooted in the humanistic tradition of Central Asian philosophy. As argued by B.M. Negmatov, "the philosophical heritage of Farabi constitutes a fundamental component of the humanistic

paradigm that underlies modern social and humanitarian sciences” (Negmatov, 2025, p.5) . In our opinion, this result confirms the continuity between classical and modern гуманитар thought. Nevertheless, the critical dimension of this analysis indicates that the application of Farabi’s ideas to contemporary contexts requires a creative reinterpretation that takes into account the challenges of globalization, technological change, and cultural pluralism.

Furthermore, the study identifies the significance of Farabi’s ethical doctrine in regulating social behavior through value-oriented norms. As defined in philosophical reference literature, “ethical categories function as mechanisms for regulating human behavior within society” (Falsafa Qomusiy Lug‘at, 2004, p.15) . In our view, this theoretical insight allows us to reinterpret Farabi’s moral philosophy as a system of social regulation that integrates individual and collective interests. However, it is important to critically note that modern societies are characterized by competing value systems, which complicates the implementation of a unified ethical framework.

In conclusion, the analysis and results of this research demonstrate that Farabi’s spiritual and ethical ideals possess significant theoretical and practical relevance for modern social and humanitarian sciences. In our view, Farabi’s philosophy offers a comprehensive model of human and social development based on the principles of rationality, morality, and harmony. At the same time, the critical analysis highlights the necessity of adapting and reinterpreting these ideas in accordance with the complexities of contemporary global society.

Conclusions and Suggestions

The conducted socio-philosophical analysis of the spiritual and ethical ideals of Abu Nasr Farabi, interpreted within the context of modern social and humanitarian sciences, allows us to formulate a number of integrative conclusions and theoretically grounded suggestions. In our view, the conceptual significance of Farabi’s doctrine lies in its ability to synthesize ethical, epistemological, and social dimensions into a unified philosophical system that remains methodologically productive for contemporary research paradigms. This synthesis reveals that the problem of human perfection, which constitutes the core of Farabi’s philosophy, should be understood not as a static normative construct but as a dynamic and continuously evolving process shaped by socio-cultural transformations, intellectual development, and moral self-reflection.

From a theoretical standpoint, the analysis demonstrates that the category of spiritual and ethical perfection functions as a universal regulator of both individual behavior and collective organization. In our view, this category reflects the internal logic of social development, where the qualitative transformation of society is directly dependent on the intellectual and moral maturity of its members. Such an understanding makes it possible to reinterpret ethical ideals not merely as abstract prescriptions but as functional elements of social systems that ensure stability, continuity, and progressive development. At the same time, it must be critically emphasized that the realization of such ideals in modern conditions is complicated by the plurality of value systems, the fragmentation of cultural identities, and the increasing influence of technological and informational environments.

The results of the study also indicate that the concept of a harmonious social order, grounded in ethical and intellectual principles, retains its heuristic value for modern social theory. In our view, the idea of harmony should not be interpreted as the elimination of contradictions but rather as the ability of a social system to integrate diversity and manage conflicts through rational and ethical mechanisms. This perspective allows for a reinterpretation of classical ethical models in accordance with the realities of contemporary pluralistic societies, where consensus is not given a priori but must be constructed through dialogue, institutional frameworks, and cultural interaction.

Furthermore, the research confirms that the integration of knowledge and morality constitutes a fundamental condition for sustainable social development. In our opinion, the separation of intellectual and ethical dimensions in modern systems of education and governance leads to structural imbalances, which manifest in the form of moral crises, social instability, and the erosion of collective responsibility. Therefore, the restoration of the unity between knowledge and ethical values should be considered a strategic priority in the development of modern social and humanitarian sciences. This unity must be achieved not through the imposition of uniform norms but through the cultivation of critical thinking, ethical awareness, and intellectual autonomy.

Based on the analytical findings, several scientifically grounded suggestions can be proposed. First, it is necessary to develop interdisciplinary research frameworks that integrate philosophical, sociological, and cultural approaches in the study of ethical and spiritual phenomena. Such frameworks would allow for a more comprehensive understanding of the complex interactions between individual consciousness and social structures. Second, the modernization of educational systems should include a stronger emphasis on ethical and philosophical education, aimed at fostering not only professional competencies but also moral responsibility and civic consciousness. Third, the development of social policies should be guided by principles that prioritize human dignity, intellectual development, and cultural diversity, ensuring that ethical considerations are embedded in all levels of decision-making processes.

In addition, it is important to recognize that the application of classical philosophical ideas to contemporary contexts requires a process of critical reinterpretation. In our view, this process should involve the adaptation of ethical concepts to the conditions of globalization, digitalization, and cultural pluralism, while preserving their fundamental humanistic orientation. This approach would make it possible to transform classical philosophical heritage into a living intellectual resource capable of addressing the challenges of the modern world.

In conclusion, the study affirms that the spiritual and ethical ideals under consideration possess enduring theoretical and practical significance. In our view, their relevance lies not only in their historical value but also in their potential to contribute to the formation of new socio-philosophical paradigms that integrate tradition and innovation, stability and change, individuality and social responsibility. Such paradigms are essential for ensuring the sustainable development of modern societies and for addressing the complex ethical challenges of the contemporary global environment.

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