



ABU NASR AL-FARABI – THE FOUNDER OF EASTERN PERIPATETICISM

Gabitov T.Kh.

*Doctor of Philosophical Sciences, Professor,
Professor at Al-Farabi Kazakh National University*

Umarova R.Sh.

*Tashkent State Transport University,
Acting Professor, Department of Social Sciences,
Tashkent, Uzbekistan*


Abstract. *Abu Nasr al-Farabi was a great thinker, philosopher, and encyclopedist of the 9th–10th centuries, who made a significant contribution to global civilization through his scientific and philosophical works. He introduced the Islamic world to both the philosophy of Islam and the legacy of Greek thought, especially that of Aristotle. Recognized as the founder of Eastern peripateticism, al-Farabi developed and adapted the main principles of Aristotelian philosophy to the cultural and intellectual context of the East. His works covered a wide range of subjects, including logic, metaphysics, political philosophy, ethics, epistemology, and natural sciences. Al-Farabi's key contribution lies in his theory of intellect, his concept of the virtuous city, and his classification of the sciences. He emphasized rational and logical reasoning as the foundation of knowledge and the path to human perfection. His philosophy merged elements of Aristotelianism and Neoplatonism with Islamic thought, forming a unique system that influenced both the Muslim world and medieval Europe. Despite contradictions with orthodox Islamic theology, al-Farabi's ideas laid the groundwork for the flourishing of Islamic philosophy and contributed to the intellectual heritage of the Renaissance.*

Keywords: *Abu Nasr al-Farabi; Eastern peripateticism; Islamic philosophy; Aristotle; logic; metaphysics; theory of intellect; epistemology; virtuous city; classification of sciences.*

Al-Farabi's scientific legacy had a significant influence on the development of peripatetic philosophy. He authored numerous works on logic, metaphysics, psychology, music, and politics. His work "The Attainment of Happiness" (*Tahsil al-Sa'ada*) helped Western scholars gain a new perspective on the philosophies of Aristotle and Plato.

His philosophical views influenced thinkers such as Avicenna (Ibn Sina), Averroes (Ibn Rushd), and Nasir al-Din al-Tusi. His works were also studied in Europe and impacted medieval Western philosophy.


In Arabic philosophy, the leading direction was peripateticism, i.e., Aristotelianism. In several pertinent issues, it contradicted the principles of the Quran. To reconcile these contradictions and disagreements, the theory of two truths was developed, according to



which both the word of Allah and the conclusions of philosophy and science are true but exist on different levels. This theory played a progressive role in the Middle Ages.


The founders of Arabic Aristotelianism are considered to be al-Kindi, al-Farabi, Avicenna, and others. Most historians of philosophy agree that al-Farabi was the true pioneer of advanced socio-political thought in the Muslim East. In his works, he acknowledged the existence of God but, following Aristotle, asserted that God is merely the first cause that created and set the world in motion, after which nature (matter) began to develop independently. This view contradicted the dogma of *kalam*, which holds that "good is from Allah, evil is also from Allah." For these "heretical" views, religious leaders and philosophers like al-Ash'ari persecuted him.

According to al-Farabi, truth is one, but it can be viewed from different angles and at various levels; therefore, alternative conclusions about it are possible. His philosophical views can only be correctly understood by considering the specific historical conditions of that era. At that time, a materialistic philosophical system had not yet been fully formed, so medieval philosophical thought had a religious-theological character, glorifying God. Thus, al-Farabi's philosophical doctrine generally relied on the idealistic principle that the world was created by God. However, his genius and education inevitably imparted a unique form to this idealism. In al-Farabi's philosophical system, significant attention is given to matter. He acknowledged that the sublunar world is a real foundation connected with the supralunar, i.e., celestial world. In the sublunar world, only things consisting of matter and form are real. They represent infinite combinations of four primary elements. Al-Farabi's doctrine of the inseparable unity of matter and



Abu Nasr al-Farabi was a great thinker, philosopher, and encyclopedist of the 9th–10th centuries who left a significant mark on world civilization through his scientific and philosophical works. He introduced the East to Islamic philosophy and the legacy of the West, particularly Aristotle's teachings, and was recognized as the founder of Eastern Peripateticism. In his works, al-Farabi developed the fundamental principles of peripatetic philosophy and adapted them to Eastern culture. Peripateticism is a philosophical school founded by Aristotle, based on experience, logic, and intellectual analysis. According to al-Farabi, the creative or cosmic intellect is not only the cause of all movements in the sublunary world but also regulates the laws of this world. The consciousness of each living being develops and thrives only in connection with the cosmic intellect, which is eternal, while the individual being is mortal. This implies that the thesis of the soul's immortality was rejected, and the contradiction between religion and philosophy was reduced to the issue of the soul's transformation and movement.

Al-Farabi's philosophical system encompassed all the key problems of medieval philosophy: the doctrine of being, the problem of matter and its development, the problem of knowledge, questions of logic, the role of reason in human social activity, issues of ethics, aesthetics, natural philosophy, methodology of science, and many others. Researchers of al-Farabi's philosophy identify three main aspects of his legacy: the



recognition of the eternity of the world, the principle of determinism (i.e., the identification of cause-and-effect relationships as the source of science and knowledge), and the doctrine of intellect, which at times denies the immortality of the soul. These three principles are considered the pinnacle of his philosophical thought. However, due to the level of scientific development and socio-political conditions of his time, he was sometimes forced to take steps back. For example, the recognition of the world's eternity and lack of origin contradicted the dogma of the world's creation by God, so al-Farabi provided vague and complex explanations where the world appeared secondary to God.

The central goal of his epistemology was to enhance the role of science, differentiate philosophy from religion, and promote scientific methods of inquiry (experimental-theoretical method, mathematization of nature). Al-Farabi attained considerable progress in specific sciences (mathematics, astronomy, acoustics, music theory, etc.) and in their didactics. Despite the progressive spirit of his theory of knowledge, some disputable and contradictory ideas remained.

Logic held a major place in his philosophical-scientific heritage. Since logic requires complete proof, al-Farabi considered it the only path to truth. He categorized knowledge into two types: initial (in the form of axioms and premises) and derived (obtained through reasoning). Logical laws serve as tools for generating new knowledge.

In conclusion, **Abu Nasr al-Farabi** was an outstanding thinker, philosopher, scholar, and the founder of Eastern Peripateticism. His works played a key role in the development of Islamic philosophy, science, and logic, significantly influencing later philosophers such as Avicenna (Ibn Sina) and Averroes (Ibn Rushd).

Al-Farabi combined the ideas of Aristotle and Plato with Islamic theology, striving to harmonize reason and faith. His philosophical system gave special attention to questions of intellect, the structure of the universe, cognition, and the role of humans in society. He proposed the concept of an “ideal state” governed by a philosopher, echoing Plato's ideas.

One of the most important aspects of al-Farabi's teachings is his theory of the intellect, where he identifies different levels of reason and their connection to the divine. His views on matter, form, and motion were progressive for his time and laid the foundation for further scientific development during the Middle Ages. Despite contradictions with traditional Islamic dogma, al-Farabi managed to create a philosophical system that influenced not only Eastern but also Western thought. His ideas contributed to the flourishing of Arab-Muslim philosophy and paved the way for the European Renaissance. Thus, al-Farabi can rightly be regarded as the founder of Eastern Peripateticism, whose legacy in philosophy, science, and logic continues to inspire scholars and thinkers to this day.



REFERENCES

1. Burabayev, M. S. *Philosophy of Al-Farabi*. – Almaty: Gylym, 2006.
2. Al-Farabi. *Philosophical Treatises*. – Moscow: Mysl, 1975.
3. Al-Farabi. *Sayings on the Intellect*. – Almaty: Atamura, 2001.
4. Al-Farabi. *Civil Politics*. – Moscow: Nauka, 1985.
5. Ali-zade, A. A. *History of Arab-Muslim Philosophy*. – Moscow: Vostochnaya Literatura, 2000.
6. Gaydenko, P. P. *History of Modern European Philosophy*. – Moscow: Academic Project, 2010.
7. Al-Farabi. *Commentary on Aristotle's "Categories"*. – Harvard University Press, 1957.
8. Uly Oishyl, Ghulama. *The Creative Legacy of Al-Farabi*. – Almaty, 2019.
9. Ruzigul, U., Nasirjan, J., Dilmurodkhakim, A., Mirshod, H., & Urozboy, E. (2020). Rationale and history of human reflections in the muslim philosophy. *International Journal of Advanced Science and Technology*, 29(5), 1453-1458.
10. Ramatov, J., & Umarova, R. (2020). Theoretical and ideological sources of beruni's philosophical views. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(11), 1974-1980.
11. Ramatov, J., Umarova, R., Baratov, R., Khasanov, M., Sultonov, S., & Kushakov, F. (2022). MODERN REQUIREMENTS FOR THE SPIRITUAL IMAGE OF YOUNG PEOPLE AND ITS MANIFESTATION IN PRACTICE. *Academic research in educational sciences*, 3(10), 582-586.
12. Ramatov, J., & Umarova, R. (2020). Theoretical and ideological sources of beruni's philosophical views. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(11), 1974-1980.
13. Умарова, Р. Ш. (2019). Бытие и философские взгляды Абу Райхана Беруни. *Достижения науки и образования*, (3 (44)), 32-33.
14. Ramatov, J., & Umarova, R. (2021). Central Asia in IX-XII Centuries: Socio-political Situation, Spiritual and Cultural Development. *Academicia Globe: Inderscience Research*, 2(04), 148-151.
15. Ramatov, J., Umarova, R., Baratov, R., Jurabayev, N., & Artikova, B. (2022, June). Constructive and optimal solutions for the formation of a stable ecological situation in the Aral Sea region of Uzbekistan. In *AIP Conference Proceedings* (Vol. 2432, No. 1, p. 030113). AIP Publishing LLC.