

J. Yusubov 

Mirzo Ulugbek National University of Uzbekistan, Tashkent, Uzbekistan
e-mail: yusubovjaloliddin@gmail.com

THE SIGNIFICANCE OF AL-FARABI'S SPIRITUAL AND ETHICAL HERITAGE IN PERSONAL MORAL CONSCIOUSNESS FORMATION: A PHILOSOPHICAL-RELIGIOUS PERSPECTIVE

This study examines the spiritual and ethical heritage of Abu Nasr Al-Farabi in the context of contemporary religious and philosophical discourse on personal moral development. It aims to analyze Al-Farabi's concepts of "the virtuous individual-the virtuous society-the virtuous State", highlighting the relationship between intellectual cognition, ethical behavior, and spiritual culture, with particular emphasis on the role of reason, education, and moral virtues in achieving human perfection. The research is based on a comprehensive philosophical-religious studies analysis of Al-Farabi's primary works, including "The Attitudes of the Inhabitants of the Virtuous City" and "On Achieving Happiness", combined with comparative philosophical and ethical methods. The study demonstrates that Al-Farabi's teachings provide a systematic framework for understanding the formation of moral consciousness through the integration of rational knowledge and spiritual values. Its findings indicate that applying these principles contributes to the development of ethically responsible individuals and the strengthening of spiritual and moral culture in contemporary society. The research is significant both scientifically and practically, offering a valuable resource for addressing modern challenges such as moral degradation and the crisis of values, with practical applications in ethical education, spiritual development, and the promotion of virtuous social behavior.

Keywords: culture, philosophy, excellence, ethics, knowledge

Ж. Юсубов

Мирзо Ұлықбек атындағы Өзбекстан Ұлттық университеті, Ташкент, Өзбекстан
e-mail: yusubovjaloliddin@gmail.com

Әл-Фарабидің рухани және этикалық мұрасы жеке тұлғаның моральдық санасын қалыптастырудағы маңызы: философиялық-дінтанулық талдау

Бұл зерттеу Әбу Наср әл-Фарабидің рухани және этикалық мұрасын қазіргі діни және философиялық дискурс контекстінде, жеке адамның моральдық дамуы мәселесі тұрғысынан қарастырады. Зерттеудің мақсаты – әл-Фарабидің «ізгі адам-ізгі қоғам-ізгі мемлекет» ұғымдарын талдау, интеллектуалдық таным, этикалық мінез-құлық және рухани мәдениет арасындағы өзара байланыстарды айқындау, сонымен қатар адамдық кемелдікке жетуде ақыл-парасат, білім және моральдық қасиеттердің рөлін көрсету. Зерттеу әдістемесі әл-Фарабидің негізгі еңбектері «Қайырымды қала тұрғындарының көзқарастары» және «Бақытқа жету жолы» трактаттарын философиялық-дінтанулық тұрғыдан талдау және салыстырмалы философиялық-этикалық тәсілдерді қолдануға негізделген. Зерттеу нәтижелері әл-Фарабидің ілімдері рационалды білім мен рухани құндылықтарды интеграциялау арқылы моральдық сана қалыптасуын жүйелі түрде түсінуге мүмкіндік беретінін көрсетеді. Бұл принциптерді қолдану қазіргі қоғамда этикалық жауапкершілігі бар тұлғаларды дамытуға және рухани-этикалық мәдениетті нығайтуға септігін тигізетіні анықталды. Зерттеудің ғылыми және практикалық маңызы зор, ол моральдық деградация мен құндылық дағдарысы сияқты заманауи мәселелерді шешуге құнды ресурс болып табылады және этикалық тәрбие, рухани даму және ізгі әлеуметтік мінез-құлықты насихаттау саласында қолдануға мүмкіндік береді.

Түйін сөздер: мәдениет, философия, кемелдік, этика, білім

Дж. Юсубов

Национальный университет Узбекистана имени Мирзо Улугбека, Ташкент, Узбекистан
e-mail: yusubovjaloliddin@gmail.com

**Значение духовного и этического наследия аль-Фараби
в формировании морального сознания личности:
философско-религиоведческий аспект**

Данное исследование посвящено духовному и этическому наследию Абу Насра аль-Фараби в контексте современной религиозной и философской дискуссии о личностном моральном развитии. Цель работы является проанализировать концепции аль-Фараби об «добродетельной личности – добродетельном обществе – добродетельном государстве», выявить взаимосвязь между интеллектуальным познанием, этическим поведением и духовной культурой, с особым акцентом на роль разума, образования и моральных добродетелей в достижении человеческого совершенства. Исследование основано на комплексном философско-религиоведческом анализе основных трудов аль-Фараби, включая «Добродетельный город» и «О достижении счастья», с применением сравнительно-философских и этических методов. Результаты исследования показывают, что учение аль-Фараби представляет собой системную основу для понимания формирования морального сознания через интеграцию рационального знания и духовных ценностей. Установлено, что применение этих принципов способствует развитию этически ответственных личностей и укреплению духовной и моральной культуры в современном обществе. Научная и практическая значимость работы заключается в том, что она является ценным ресурсом для решения современных проблем, таких как моральная деградация и кризис ценностей, а также имеет практическое применение в области этического образования, духовного развития и формирования добродетельного социального поведения.

Ключевые слова: культура, философия, совершенство, этика, знание

Introduction

From the point of view of ensuring the effectiveness of the reforms being implemented in the “Development Strategy” for 2022-2026, it can be said that achieving our noble goal of building a legal democratic state in our country depends on the effectiveness of the reforms being carried out, first of all, on spiritually mature personnel with strong knowledge and skills that meet the requirements of the time. Only with a high level of spiritual maturity of a harmoniously developed generation can they deeply understand the laws of development of social life, the strengthening of the country’s scientific potential, and the essence of the state’s socio-economic development strategy. Because the development of society requires the development of a high culture, a high level of spirituality.

Based on the moral views of Abu Nasr Farabi, it can be said that there are three types of human behavior: productive behavior, behavior arising under the influence of passion (sorrow, joy, anger, thirst for revenge, dependence on another person, a certain lifestyle, loyalty to higher goals); behavior governed by traditional, generally accepted norms and customs; rational-purpose behavior, consisting of consciously setting a goal and choosing appropriate means to achieve it. All these forms of behavior are connected to one degree or another with the

world of spiritual values. Spiritual values serve as an extremely effective means of counteracting the process of a person’s moral degradation, the replacement of true needs and interests with false ones.

Justification of the Choice of Articles and Goals and Objectives

The choice of articles and sources for this study is determined by the focus on Abu Nasr al-Farabi’s philosophical and ethical heritage, particularly his concepts of the virtuous individual and the virtuous society. The selected articles and primary texts provide comprehensive insight into his philosophical reasoning, moral principles, and the practical application of virtues in social and educational contexts. Works by Farabi himself, such as *On Virtue, Happiness, and Perfection* (Farabi, 2001) and *The City of Virtuous People* (Farabi, 1993), were chosen as primary sources to ensure the authenticity and reliability of the analysis. Secondary sources, including studies by Yusubov (2017, 2022) and Musurmonova (1996), complement the primary texts by providing contemporary interpretations and perspectives on the implementation of Farabi’s ideas in modern social and educational frameworks.

Doskozhanova and Tuleubekov (2023) explore Farabi’s conceptualization of human nature from a religious-metaphysical perspective, demonstrating

how his anthropological outlook situates the human being as both a rational and spiritually purposive entity within the divine order. This work helps bridge Farabi's account of the human will and moral responsibility with his broader metaphysical worldview, as discussed in primary texts.

The connection between *falsafa* (Islamic philosophy) and religion in Farabi's thought has been critically examined by Nursultan and Itegulova (2023), who analyze how Farabi rationally interprets religion within his philosophical system, positioning philosophical cognition and religious belief not as oppositional but as interrelated paths to truth. Such research supports a more nuanced understanding of Farabi's epistemology and moral reasoning in relation to spiritual life.

Comparative studies deepen this discussion by juxtaposing Farabi's ethical and social philosophy with other thinkers. For instance, research comparing Farabi with al-Ghazali highlights socio-ethical values, education, and spiritual perfection, indicating shared concerns about moral cultivation and personal development (Talgat & Nurila, 2023). This enhances the interdisciplinary conversation between Islamic philosophical and mystical traditions.

In a broader civilizational perspective, Baizhuma, Meirbayev, Baitenova, and Lokman (2025) examine the revival and transformation of Farabi's ethical ideas within the context of Turkic-Islamic intellectual history, showing how his doctrine of virtue and ethical leadership influenced later thinkers and can inform contemporary civilizational models of moral personality and social welfare. Such work places Farabi's ethical philosophy into a long-term intellectual tradition that links moral development, leadership, and societal harmony.

Additional studies contribute to the educational and ethical applications of Farabi's ideas. Comparative analyses of his ethical views illustrate the centrality of virtue (*fazilat*) and morality in shaping the perfect human being, emphasizing the role of ethics in intellectual formation (Alieva, 2023). Furthermore, Raissov and Zhylyshybayeva's (2025) educational model integrates Farabi's ethical categories into civic and historical education, offering a practical pedagogical framework that reflects his philosophical insights on moral reasoning and civic responsibility. Other regional scholarship, such as Sandybayev's (2022) analysis of Farabi's ethical philosophy, discusses the unity of ethical and political functions in the concept of the virtuous city and the role of moral exemplars, teachers and leaders, in guiding individuals toward happiness and ethi-

cal maturity. Omirbekova et al. (2025) analyze the concept of the "perfect man" in Islamic mysticism, demonstrating its alignment with Farabi's vision of moral and spiritual development. Collectively, these studies provide a strong foundation for examining the practical application of Farabi's principles in modern moral education and civic engagement.

Together, this body of literature not only reinforces the centrality of Farabi's moral philosophy in both historical and contemporary contexts but also highlights gaps in research, especially regarding the direct implementation of his ethical principles in current educational and civic frameworks. This study aims to build on these foundations by examining how Farabi's concepts of moral perfection, virtue, and social harmony can inform modern approaches to moral education, democratic values, and youth spiritual formation.

The goal of the study is to examine the spiritual and ethical principles outlined by Abu Nasr al-Farabi and their relevance to the development of moral and intellectual qualities in individuals, as well as their significance for creating a just and harmonious society.

To achieve this goal, the study sets the following objectives:

- analyzing Al-Farabi's concepts of the virtuous individual and the virtuous society and their philosophical underpinnings.
 - examining the role of intellectual and moral education in the development of a perfect, harmonious individual according to Farabi.
 - identifying the ways in which Farabi's ethical principles can inform contemporary approaches to education, civic development, and social harmony.
 - exploring the impact of human qualities, such as reason, virtue, and moral responsibility, on personal and societal perfection in Farabi's philosophy.
- This approach allows for a comprehensive understanding of the interconnection between personal spiritual development and the ethical organization of society, highlighting the enduring relevance of Farabi's teachings in modern contexts.

Scientific Research Methodology

The research is based on a philosophical-religious and analytical approach, combining both historical and theoretical methods. The study employs qualitative research methods, which allow for an in-depth analysis of Abu Nasr al-Farabi's works and the interpretation of his concepts of the virtuous individual, moral virtues, and the virtuous society.

The research uses content analysis to systematically examine Farabi's primary texts, including *On Virtue, Happiness, and Perfection* (Farabi, 2001) and *The City of Virtuous People* (Farabi, 1993), in order to extract key philosophical and ethical principles. A comparative approach is applied to analyze Farabi's ideas in relation to the works of Plato, Aristotle, and other classical philosophers, highlighting both the continuity and originality of his ethical and political thought. Through a historical-philosophical lens, the study investigates the context in which Farabi developed his ideas, taking into account the influence of Islamic and Greek philosophical traditions. The analytical-synthetic method is employed to break down complex concepts such as happiness, virtue, and moral perfection into components, and then synthesize them to form a coherent understanding of Farabi's vision of an ideal society. An interpretative method is also used to analyze Farabi's philosophical statements and demonstrate their relevance and applicability to contemporary moral education, civic development, and social harmony. The study relies on both primary sources (Farabi's original treatises) and secondary literature (modern analyses and commentaries) to ensure a comprehensive and balanced examination. These allow for a systematic understanding of the interconnection between individual moral development and the ethical organization of society, as well as the practical implications of Farabi's teachings for modern education and civic life.

Main Part

Abu Nasr al-Farabi's virtuous city was the dream of today's democratic society or civil society. In Al-Farabi's treatise *On Virtue, Happiness, and Perfection*, he writes: "The goal of happiness and the path to it itself is happiness, and happiness is infinitely beautiful. All happiness and beauty stem from the inner feelings of humanity and voluntary actions... Charity in the form of justice and order in the world. Everything that necessarily arose from the First Cause (God), that is, all created things and all stages traversed from the highest to the lowest levels of life, are interconnected like a chain, testifying to the beauty and goodness of the order of justice. There is no necessary necessity created for sharr (evil) in the world. In the divine world, there is no evil at all. The source of evil in the existing world is only human will. Everything in existence is actually good. The only source from which evil can arise is the will of man" (Farabi, 2001, p. 17).

In his views, Abu Nasr Farabi reveals and defines the essence of the following moral qualities – contentment, generosity, courage, patience, gentleness, the ability to keep secrets, friendship, loyalty, modesty, and the application of these aspects in their daily activities is an important factor in the development of democratic thinking among our youth.

According to Abu Nasr Farabi, to understand why humans were created, it is necessary to understand that humans were given reason to think about the universe independent of humans, who created all beings in the universe, whether celestial beings have an influence on life on Earth or whether life on Earth appeared by chance, whether plants, fruits, and all plants on Earth will not bloom and flourish if the Sun's rays do not provide light and heat, whether the Earth's surface will be covered with ice and life will end if the Sun slightly changes its trajectory in its circular motion and moves away, whether darkness and gloom will cover the Earth if the Moon does not illuminate at night, and whether there are secrets of truth in this world order that ordinary people cannot comprehend, which are only conveyed through revelation to prophets and saints through inspiration and miracles (*Philosophy in the Spiritual Development of Man*, 2003).

Abu Nasr Farabi, having deeply studied the works of the geniuses of Greek philosophy Plato and Aristotle, wrote commentaries and interpretations on them, reflected that divine laws are just and unchanging, that there are secular laws and mistakes invented by people, that there are many confusions in the views of the inhabitants of city-states on life, that democratic governance is the use of the intellectual and spiritual qualities of the wise to build a just society in a virtuous city-state (Farabi, 1993).

Abu Nasr Farabi considers the human qualities that constitute high spirituality to be a valuable asset, a blessing. Following in the footsteps of his teacher Aristotle, he explains that a person can only achieve high spiritual culture when the blessings of the heart, that is, virtues, are combined with intellectual abilities (*Philosophy in the Spiritual Development of Man*, 2003).

Abu Nasr Farabi considers the improvement of the spiritual culture of the individual one of the main problems of his teachings. In his book *The Virtuous City*, he writes: "If a person combines beautiful qualities or virtues, then they must learn how to cultivate such beautiful virtues and will in peoples and city dwellers. However, it requires great strength and power from a person to cultivate among peoples and city dwellers. This is achieved in two ways: through

education and upbringing. While education means harmonizing theoretical virtues between peoples and urban dwellers, upbringing means harmonizing innate virtues and practical professional qualities between these peoples" (Farabi, 1993, p. 184).

In his opinion, the equality of people and their freedom in labor activity ensure the freedom of society. "A cultural society and a cultural city (or country)," writes Abu Nasr Farabi, "is such that every person from the population of that country is free in their profession, everyone is equal, there is no difference between people, everyone engages in the profession they want or choose. People will be truly free" (Farabi, 1993, p. 190). Abu Nasr Farabi divides people into different groups based on various characteristics in a virtuous city-state. However, he places great importance not on people's religious sects, nationality, or race, but on their natural characteristics and abilities, primarily their intellectual abilities and the knowledge and skills acquired in the process of studying sciences and gaining life experience.

Abu Nasr Farabi's ideas on the elevation of the spiritual culture of the individual are the result of his serious philosophical observations, which played an important role in the formation and development of the views of subsequent thinkers, in particular, Abu Rayhan Beruni, Abu Ali ibn Sina. Abu Nasr Farabi, Abu Rayhan Beruni, and Abu Ali ibn Sina also discussed the stages of spiritual development, distinguishing between the spirit of plants, the spirit of animals, the human spirit, the spirit of angels, and the divine spirit. These three sages say that from the animal spirit to the human spirit, one can achieve knowledge, enlightenment, and hardship by cleansing and purifying the heart from animal desires and inclinations. That is, they show all people the paths of spiritual culture. The value and significance of their reflections on the spiritual being of a person, in particular, on the soul, are determined by this. If one can see in the spiritual world, the eye of the heart will open. If a person remains unaware of the heavens and earth in their heart and other creatures, they will lose their spirit. Therefore, O.Musurmonova states, "The components of spiritual culture include: intellect, morality, politics, economics, law, ecology, aesthetic, artistic, and religious cultures" (Musurmonova, 1996, p. 12).

In the teachings of Abu Nasr Farabi, intellectual and moral education is one of the important conditions for the upbringing of a harmoniously developed person, and his ideas are reflected in the work "Opinions of the Inhabitants of the Virtuous City."

He does not dwell on such issues as how to educate them to be knowledgeable and moral, in particular, what qualities of the child should be paid attention to, but puts forward issues related to creating the absolute image of a perfect, moral person, taking this image as an example in the field of education. Among these qualities, the scholar paid special attention to wisdom and intelligence (Yusubov, 2022). He also drew attention to the fact that the harmony of physical and mental qualities plays an important role in the upbringing of a perfect person.

In his treatise "On Achieving Happiness" (Farabi, 2001), Abu Nasr Farabi emphasizes that teachers should educate children to give them good upbringing and instill positive qualities in their behavior, and draws attention to the fact that raising a perfect person is the task of experienced people. This aspect also reflects the responsibility of our intellectuals for the upbringing of young people today, indicating that we are all responsible for ensuring the establishment of democratic values in their consciousness.

In the work "Kitab fi maoniy al-aql," Abu Nasr Farabi says that a person acquires more knowledge through his intellect in the third sense, knowledge acquired with the help of naturally endowed abilities, constantly, systematically, with his will, freedom of will, and acquires the level of intellect in the sense mentioned in the 6th book of Aristotle's work "Ethics," that is, human qualities. Talented people in this field try to surpass each other. Such virtuous people are considered authoritative (mentors, scholars) in one (or several) fields if they have mastered all knowledge (or the maximum knowledge) and achieved perfection in that field (or several fields). The opinions expressed by such people in this field (or fields) are accepted by all scholars without requiring evidence or proof, here Al-Farabi also explains that a person acquires knowledge through intellect, systematically and with freedom of will, reaching the level of intellect described in Aristotle's Ethics (Farabi, 2021).

Wise people are often perfect in the field they work in. These often bring good for themselves. According to Abu Nasr Farabi, sages often do not think about their own interests. The wise possess perfect knowledge about amazing, complex, and divine things, but this knowledge is not beneficial to them. The wise bring good to all humanity, teach them to live honestly. For this reason, all peoples have loved and remembered the wise men with gratitude for thousands of years, studying their wise knowledge.

Abu Nasr Farabi considered evil to be the greatest obstacle to human happiness and the well-being

of society. In his opinion, education and upbringing are an important means of achieving perfection. For example, education teaches theoretical wisdom and virtues, while upbringing cultivates pure moral qualities. Good and happiness are essentially the same concept. Happiness is absolute goodness, for true happiness is realized only by goodness and virtue, while evil prevents it, Abu Nasr Farabi considered evil the greatest obstacle to human happiness and societal well-being (Farabi, 2001). According to the scholar, “The First is the First Cause of the existence of all other beings. (The first existent) is free from all possible shortcomings. Everything other than Him is not free from the state of being flawed,” he divides human qualities into four categories: theoretical qualities, thinking, innate qualities, and the virtue of practical art (Farabi, 2001).

Al-Farabi divides human qualities into four categories: theoretical qualities, thinking, innate qualities, and the virtue of practical art (profession). In his treatise “On Achieving Happiness,” he emphasizes that for a person to effectively perceive beauty, they must have a foundation of refined nature and intellectual perfection, and only a person with emotional and intellectual abilities can know all the secrets of the world. “Thanks to reason, a person becomes a true human being, knowledge brings happiness and joy to a person, and through knowledge, a person discovers beauty and perfection in themselves,” he teaches. Al-Farabi encourages people to engage in science and art, demonstrating that through this, beautiful things become understandable.

According to Al-Farabi, the process of personal development occurs through the acquisition of knowledge and skills throughout one’s life, the mastery of moral norms, and the enrichment of art with life experience. Human qualities are formed under the influence of the environment surrounding a person. “Perfection cannot be achieved by one person alone. Every person, in achieving any perfection, needs or is obliged to help others and unite with them,” says the thinker.

The role of such qualities as patriotism, humanism, kindness, and loyalty in the educational process is invaluable. According to the scholar, immortal-

ity depends on the attitude towards goodness and knowledge. Good thought and knowledge develop good forces in the spiritual world. Bad thoughts lead to the weakening of good forces. Humanism and goodness are the main creative force. Only when love, forgiveness, and empathy are the source of health and peace, the philosophy, the purpose of life, and the spirituality of a person, will they not perish. As Abu Nasr Farabi emphasized: “Good results can only be achieved if the cultivation and purification of the soul continues consistently.”

Conclusion

Firstly, modern society is concerned about the problem of building a society where justice, solidarity, understanding, neighborliness, and peace prevail, as in the society of the accomplished philosopher whose work we have reviewed. Our society is also concerned with the problems of educating a noble person, providing him with education, and managing society. Today, as in all centuries, all of humanity feels the need for spiritual perfection and moral purity, seeking its own path to truth. Therefore, he deeply understands the need to turn to spiritual and intellectual views that have left their mark on history. Most of these views are associated with the name of Abu Nasr Farabi. Secondly, understanding what constitutes a person’s moral perfection, how to educate a virtuous person, and the role of the state in this process, for Abu Nasr Farabi, means finding the key to the problem of the unity of man and society, harmony in interpersonal and social relations. Therefore, he devoted so much effort to understanding the ethical and socio-political problems of social development, to creating the image of an ideal state, a ruler with ideal morality and literacy, meeting the requirements of human perfection. That is why he so deeply and thoroughly studied the problems of governing society, the place and role of the ruler in this process, and criticized “illiterate cities” where the highest moral requirements were violated, where there was no real knowledge of achieving happiness.

References

- Abu Nasr Farabi. (2001). *On virtue, happiness, and perfection*. Yozuvchi.
 Farabi, A. N. (1993). *The city of virtuous people*. A. Qodiriy People’s Heritage Publishing House.
 Farabi, A. N. (2021). *Kitab fi maoniy al-aql* [Philosophical treatises]. Tashkent.
 Musurmonova, O. (1996). *Spiritual values and youth education*. “Teacher” Press.
 Philosophy in the spiritual development of man. (2003). IPhPSRS CS MSHE RK.

Yusubov, J. K. (2017). Abu Nasr Farabi on upbringing and personal perfection. *Bulletin of Berdakh Karakalpak State University*, (1), 119–122.

Yusubov, J. K. (2022). The issue of upbringing in the teachings of Abu Nasr Farabi. *UzNU News*, (1/2), 205–207.

Alieva, N. R. K. (2023). *A comparative analysis of the ethical views of Abu Nasr Farabi*. *International Journal of Inclusive and Sustainable Education*, 2(7), 69–71. <https://doi.org/10.51699/ijise.v2i7.2293>

Baizhuma, S., Meirbayev, B., Baitenova, N., & Lokman, A. A. (2025). The revival of al-Farabi's ethical idea: Virtue and the spiritual foundations of Turkic-Islamic civilization. *Journal of Al-Tamaddun*, 20(2), 187–197. <https://doi.org/10.22452/JAT.vol20no2.13>

Doskozhanova, A., & Tuleubekov, A. (2023). Human nature in the light of al-Farabi's religious-metaphysical system. *Eurasian Journal of Religious Studies*, 34(2), 34–42. <https://doi.org/10.26577/EJRS.2023.v34.i2.r4>

Nursultan, B. D., & Itegulova, E. G. (2023). The problem of the connection between falsafa and religion in al-Farabi's teachings. *Bulletin of L.N. Gumilyov Eurasian National University. Historical Sciences. Philosophy. Religious Studies*, 142(1), 184–196. <https://doi.org/10.32523/2616-7255-2023-142-1-184-196>

Omirkbekova, A., Meirbayev, B., Baltymova, M., & Baizhuma, S. (2025). The idea of the “perfect man” in the context of religious anthropology: Islamic mysticism and intercultural harmony. *Eurasian Journal of Religious Studies*, 43(3), 15–22. <https://doi.org/10.26577/EJRS20254332>

Raissov, K., & Zhylykyshybayeva, K. (2025). Integration of ethical categories of al-Farabi and Abai into civic and historical education in Kazakhstan: An innovative educational model. *International Journal of Innovative Research and Scientific Studies*, 8(6), 2129–2140. <https://doi.org/10.53894/ijirss.v8i6.10085>

Sandybayev, Z. (2022). Ethical philosophy of Abu Nasr al-Farabi. *Journal of Oriental Studies*, 101(2), 113–121. <https://doi.org/10.26577/JOS.2022.v101.i2.11>

Talgat, E. T., & Nurila, A. I. (2023). Social and philosophical views in the works of al-Farabi and al-Ghazali. *Bulletin of L.N. Gumilyov Eurasian National University. Historical Sciences. Philosophy. Religious Studies*, 142(1), 225–236. <https://doi.org/10.32523/2616-7255-2023-142-1-225-236>

Information about the author:

Yusubov, Jololiddin Kadamogly – Doctor of Science, Associate Professor at Mirzo Ulugbek National University of Uzbekistan (Tashkent, Uzbekistan, e-mail: yusubovjaloliddin@gmail.com).

Автор туралы мәлімет:

Юсубов Жололиддин Қадамуглы – ғылым докторы, Мирзо Ұлықбек атындағы Өзбекстан Ұлттық университетінің доценті (Ташкент, Өзбекстан, e-mail: yusubovjaloliddin@gmail.com).

Сведения об авторе:

Юсубов Джололиддин Кадамоглы – доктор наук, доцент Национального университета Узбекистана имени Мирзо Улугбека (Ташкент, Узбекистан, e-mail: yusubovjaloliddin@gmail.com).

Registered May 6, 2025.

Accepted March 20, 2026.