



## IBN KHALDUN'S RELIGIOUS-PHILOSOPHICAL VIEWS: IN ORGANIC CONNECTION WITH THE LEGACY OF AL-FARABI, IBN SINA, AND IBN RUSHD

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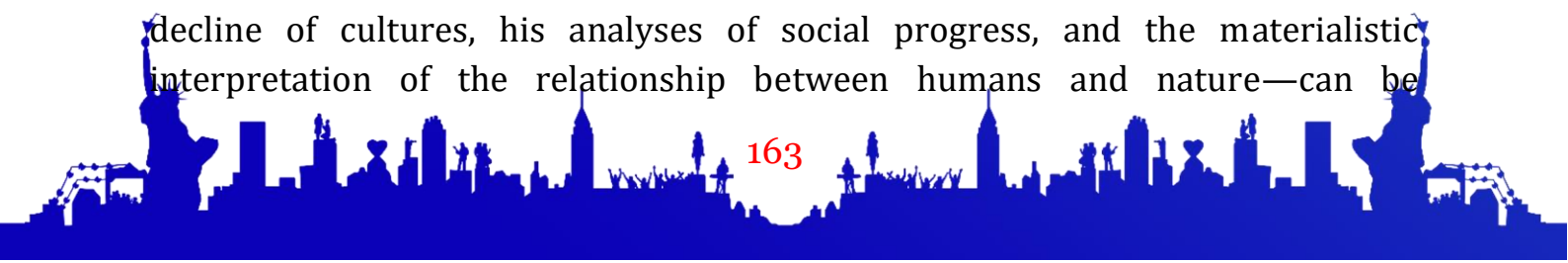
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**Abstract:** In this article, Ibn Khaldun's historical and philosophical views are analyzed in terms of their place in the development of the social sciences. The influence of the ideas of Plato, Aristotle, al-Farabi, Ibn Sina, and Ibn Rushd on the thinker's worldview, as well as their integration with Islamic thought, is demonstrated. Ibn Khaldun's perspectives on society, the state, moral values, the soul, and spirituality are interpreted as a unique conception that bridges Eastern and Western intellectual traditions. The article also highlights the role of religious values in the process of spiritual renewal during the post-independence period.

**Keywords:** Ibn Khaldun, al-Farabi, Ibn Sina (Avicenna), Ibn Rushd (Averroes), Plato, Aristotle, society, philosophy of history, religion, spirituality, soul, state, Sharia, justice, social progress.

**Introduction.** Throughout human history, great thinkers have made invaluable contributions to the development of socio-philosophical thought. Among them is Ibn Khaldun, whose work *Muqaddimah* laid the foundations of the philosophy of history, sociology, and social thought. In his time, Ibn Khaldun explained issues such as the creation of the universe, the development of society, the stability of the state, and the relationship between humans and nature on both materialistic and religious-philosophical grounds. In the thinker's worldview, the ideas of Plato and Aristotle, the scientific-philosophical legacy of al-Farabi and Ibn Sina, as well as Ibn Rushd's teachings on religion and philosophy, occupy a central place. These views influenced not only the development of Muslim Eastern thought but also had a significant impact on Western intellectual traditions.

**Results and Discussion.** Ibn Khaldun's scientific legacy in the fields of history and philosophy, considering the intellectual level, epistemological framework, and scientific worldview of his time, signifies the initiation of a new stage in the development of the social sciences (1). His secular ideas—views on the creation of the universe, the emergence of humanity, the development and decline of cultures, his analyses of social progress, and the materialistic interpretation of the relationship between humans and nature—can be





evaluated as innovations of a revolutionary scientific level, not only within the Muslim world but also in the broader intellectual history of humanity.

After independence, our people embarked on the path of self-awareness and spiritual renewal. In this process, the role of religious belief is particularly significant, as it instills goodness and purity in the human heart. The First President, Islam Karimov, emphasized the importance of religion in spiritual life, stating: "Religion has made a great contribution to the advancement of national enlightenment; when speaking about our current statehood and making plans, we must consider religion first and foremost as a national and universal human value" (2).

Indeed, thinkers have long encouraged human spiritual development through religious teachings. Ibn Khaldun substantiated the organic connection between religious and secular life and emphasized the importance of moral values in societal progress. He studied the ideas of Plato in depth and regarded him as one of his spiritual mentors. Ibn Khaldun interpreted Plato's doctrine of the "world of ideas" and argued that social stability depends on justice, the supremacy of law, and the strength of religious faith (3).

At the center of Plato's philosophy stands the idea of justice (4), and Ibn Khaldun presents this concept as a guarantee of social stability. According to him, progress is ensured only when laws are respected by rulers and state leaders submit to the law. If a ruler attempts to establish authority above the law, this leads to the collapse of the state. Ibn Khaldun also emphasizes that proper management of economic life contributes to the prosperity of the state (5).

Unlike the Greek philosophers, the thinker classifies forms of political authority using the examples of the caliphate, emirate, and sultanate. In his view, authority is not a natural need for humans but a necessity arising from the requirements of society. A state can achieve stability only through governance that aligns with societal demands and the principles of Sharia (6). This approach demonstrates Ibn Khaldun as a major thinker capable of harmonizing the views of Plato and Aristotle.

Ibn Khaldun also pays particular attention to Aristotle's ideas. Aristotle studied the relationship between the particular and the universal, emphasizing that the particular exists only in specific times and places, while the universal applies in all circumstances (7). Ibn Khaldun, interpreting his doctrine of causality, evaluates matter as weak in itself but considers form as a significant and active factor. He also accepts Aristotle's teachings on motion, asserting that



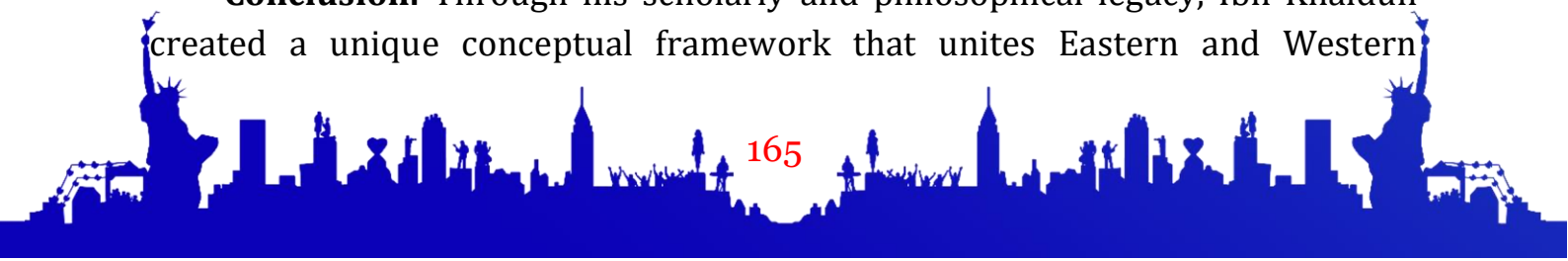


the development of the universe follows inherent laws (8). Thus, Ibn Khaldun thoroughly studied the views of Plato and Aristotle and integrated them with Islamic thought and Sharia principles. As a result, his religious-philosophical outlook attained a unique conceptual level connecting Eastern and Western thought.

Understanding Ibn Khaldun's social ideas fully is difficult without considering the influence of the great thinker Abu Nasr al-Farabi (873–950) (9). In the formation of Farabi's worldview, the ancient scientific and cultural traditions of the East, achievements in medieval natural sciences, as well as the direct influence of the philosophical heritage of ancient Greece and Rome, played a significant role. Ibn Khaldun emphasizes that Farabi primarily sought to revive Aristotle's teachings, develop them based on contemporary scientific results, and substantiate them. As a result, an "Aristotelianism" current emerged in the East (10). According to Farabi's philosophical views, existence consists of a single being, which is divided into two parts: necessary existence (*vujudi vojib*) and possible existence (*vujudi mumkin*). God, as necessary existence, is the origin of all things, and all material and spiritual realities (possible existence) gradually emerge from Him, step by step (11). The lowest level of this process is matter. Ibn Khaldun notes that Farabi interpreted nature as the gradual development of material forms. This process is consistent and inevitable, governed by the principle of necessity (12).

Ibn Khaldun highly values Farabi's ideas on politics, the state, and authority, particularly his approach to connecting them with Islamic legal theory (Sharia). Farabi compares the governance of society with religious principles, interpreting their similarities not as identical but as complementary bodies of knowledge illuminating different aspects of human life (13). Ibn Khaldun adopts a similar position, recognizing God as the primary cause of creation and emphasizing the limitations of human intellect in the face of divine power (14). He believes that human knowledge develops gradually: through perception, experience, and reasoning, acquired knowledge becomes a stable body of science. Therefore, even if humans cannot prove the existence of the Truth through intellectual arguments, they have no doubt about God's existence. Ibn Khaldun firmly believes in the immortality and eternity of the human soul (15). The thinker considers spirituality, goodness, and genuine life values as the most important criteria in human life.

**Conclusion.** Through his scholarly and philosophical legacy, Ibn Khaldun created a unique conceptual framework that unites Eastern and Western





thought. His views demonstrate that the development of society cannot be conceived without moral values. This legacy, harmonized with the ideas of Plato and Aristotle, deepened through the insights of al-Farabi and Ibn Sina, and comparatively analyzed with the teachings of Ibn Rushd, inaugurated a new stage in the social sciences. Even today, Ibn Khaldun's perspectives on justice, spirituality, the soul, and society remain relevant, serving the advancement of scientific and moral renewal in human thought.

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