**Al-Farabi's humanistic principles and "virtuous city"**

Anar Tanabayeva\(^a\), Aliya Massalimova\(^a\), Orazgul Mukhatova\(^a\), Marzhan Alikbayeva\(^a\), Zhuldyz Alikbayeva\(^a\)

\(^a\)Kazakh National University after Al-Farabi

In our time of globalization humanistic principles should be fundamental to the people around the world, otherwise we can not solve the global problems of mankind.

**Conclusion**

The peculiarity of Al-Farabi’s humanism, something new, that he gave the development of humanistic ideas, it is against the Islamic fatalism, which, in the apt remark of Karl Marx, the core of the Muslim religion. The value of its humanistic teachings to contemporary era was great, as this was the first attempt to philosophical understanding of human problems and human society.

Throughout the middle ages the works of Al-Farabi enjoyed great popularity in Western Europe and undoubtedly contributed to the development of Renaissance humanism.

The first socio-political thinker among the Arabic philosophers, Al-Farabi expanded the boundaries of speculation prior to the consideration of human nature, the meaning of his life, his place in the universe, its role in society, the nature of the state association, expressing their dissatisfaction with the Islamic concept of man. In the era of universal domination of the religious worldview approach of blind faith led to the interpretation of the person is fundamentally different from the officially accepted.

The concept of a man, created by Al-Farabi, had a significant impact on the subsequent medieval philosophy representatives of the peoples of the Middle East:

Ibn Sina, Al-Biruni, Al-Mahari, Ibn-Budge, Ibn Tufeyly, Ibn Rushd, who followed Al-Farabi and argued the need for a rationalist, or philosophical, that, according to their understanding, the same term, approach to the problem of a man. Deepening and developing the various aspects of progressive conditions in medieval doctrine of a man, whose foundations were laid by Al-Farabi, these thinkers continued to struggle against the dominance of religious dogma and mysticism, of humanism and enlightenment. Throughout the middle ages the works of Al-Farabi enjoyed great popularity in Western Europe and undoubtedly contributed to the development of Renaissance humanism.

**References**