



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

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Introduction

Al-Farabi is considered as one of the great Arab philosophers. He studied Greek philosophy, especially Plato and Aristotle, whose works he translated, transposed in aphoristic form and imitated them. Following the tradition of later Greek commentators of Aristotle, he believed that Aristotle and Plato in essential matters were in solidarity with each other, and vigorously tried to reconcile those moments in which they disagreed. In contrast to empiricism of Razi, Al-Farabi remained true deductive method; he believed that the world is not eternal, but was created, and sought to prove that Aristotle had same view and that the gap between the absolute unity of God and the multiplicity of the real world is filled with a series of successive emanations. Distinguishing potential, actual and acquired intelligence he believed that through the last possible comprehension of "effective intelligence" or God.

Methods

Comparative method, inductive and deductive methods, theoretical methods, theoretical analysis

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 Tufeylya, 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

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