

THE ETHICAL VALUE SYSTEM IN THE INTERRELATION OF THE INDIVIDUAL, SOCIETY, AND CIVILIZATION IN AL-FARABI'S DOCTRINE*

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Abstract. Some of the works of the medieval scholar Abu Nasir al-Farabi that have survived to this day are treatises written in a socio-ethical context. In this article, problems in Al-Farabi's treatises such as "Kitab al-Aadab al-Mulukiyya wa al-Akhlaq al-Ikhtiyariyyah" (كتاب الآداب الملوκية والأخلاق إلخبارية), "Kitab tahsil al-Sayada" (كتاب تحصيل الصعدة) - About the Attainment of Happiness), "Kitab Fusul al-Madani" (كتاب فوسل المداني) - Sayings of a statesman), "Kitab al-Siyaasaat al-Madaniyya" (كتاب سياسات المداني) - Civil Policy), "Kitab al-Tanbih ala sabil al-Saada" (كتاب التنبیه) "على سبيل السعادة" (Happiness guidance) and "Kitab Araa Ahlu al- Madina al-Fadila" (كتاب آراء أهل المدينة الفاضلة) - Thoughts of the residents of the benevolent, virtuous city) are considered. In addition, based on the manuscript of the above-mentioned treatises of al-Farabi, a comprehensive analysis of his thoughts on human, society and ethnic values is made. Philosophical thoughts of Abu Nasir al-Farabi in the treatises written in the Middle Ages have not lost their importance even in today's globalization era. The works of the medieval thinker on ethnic values are an invaluable treasure for the benefit of all mankind.

Key words: al-Farabi, individual, society, civilization, ethical values, philosophical treatises.

Introduction

Abu Nasir al-Farabi, who was born in the early territory of Kazakhstan, is one of the spiritual-intellectual phenomena that has become a cultural symbol of the country thanks to the efforts of Kazakh scientists. His rich legacy in many fields of knowledge is a historical example of the cultural achievements of the world's philosophical and scientific thought and the world community recognizes it. The cultural phenomenon of al-Farabi originated from the Turkic environment,

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which was able to realize the continuity of ancient and medieval knowledge, to deepen and develop it in Islamic culture, and to pass it on to the next generation thanks to its followers. Currently, the name Al-Farabi, as well as his encyclopedic heritage, has acquired the status of a symbol of national wealth and rich cultural tradition that once took place in the territory of Kazakhstan in our country.

As the history of humankind shows, socio-political thought has long been drawn to the ideals of living and the opinions of great men on this subject. The best models have historically been anchored in the concept of the ideal, which implies a high degree of perfection and value. It plays an important role in the cognitive, religious, social, moral and aesthetic aspects of human and social life, as it performs the function of determining formative. Analyzing the problem of personality formation and improvement in the teachings of Eastern thinkers, solving the problems we have raised gives the basis for the following conclusions. Al-Farabi's conceptions of human problems prove that the thinker developed and advanced lofty ideas in accordance with the spirit of the times in which he lived. Moreover, these ideas have not lost their importance even today. Thanks to that, humanistic philosophy and ethical issues became established and became an integral part of philosophy in the East. The problems put forward by Eastern thinkers have become the main problems of the history of philosophy in general. Al-Farabi's philosophy is, in fact, rationalistic and distinguished by its humanism, its belief in the capabilities of the human mind, its ability to change, and its ability to achieve perfection and happiness. It is very important that Al-Farabi's philosophical concepts reveal the meaning direction of human life in the modern socio-cultural space. At the same time, the topic under study is considered to be very relevant and innovative.

Methodology

In the article, the issues raised in Abu Nasir al-Farabi's following treatises will be discussed: "Kitab tahsil al-Sayada" - About the achievement of happiness («كتاب تحصيل السعادة»), «Kitab al-Tanbih al-a'a baabal al-Sayada» («كتاب التنبية على سبيل السعادة») - Showing the way to happiness), «Kitab al-Siyaasaat al-Madaniyya» («كتاب السياسات») - «Civil Policy»), «Kitab Fusul al-Madani» («كتاب فصول المدني») - Sayings of a Statesman), «Kitab Araa Ahlu» «al-Madina al-Fadila» («كتاب رأعة أهل المدينة الفاضلة») - Thoughts of the benevolent and virtuous city dwellers) and «Kitab al-Aadab al-Mulukiyya wa al-Akhlaq al-Ikhtiyariyyah» («كتاب الآداب الملكية والأخلاق الإختيارية»). Based on the manuscript of the above-mentioned treatises of Abu Nasir al-Farabi, a comprehensive analysis of his thoughts on human, society and ethnic values is made. In addition, in the course of the study, the opinions of foreign and domestic researchers on the topic are cited as a scientific basis and source in the works of the authors. Since the object of research is manuscript texts, methods of analysis, description, and hermeneutic analysis were used.

Al-Farabi's treatises written in the socio-ethical direction and the problem of Akhlaq (morality)

A person lives in a network of orders immeasurably stronger than himself: society, culture and language, traditions and norms, technologies affect him so much that they,

so to speak, slowly enter the inner soul of a person and take a firm place there. Desire and duty, mind and madness, consciousness and unconsciousness are all examples of external order. As we mentioned above, the problem of man and humanity has been worrying scientists and philosophers for a long time. In classical philosophy, a person is defined as a rational being. Thanks to the mind, a person understands the laws of the universe, discovers science, invents technology, transforms nature and creates a new living environment. Along with intelligence, other spiritual qualities of a person can be demonstrated: a person develops faith in God, learns to distinguish between good and evil, knows that he will die, remembers the past and has faith in the future [1, p. 18].

The presence of an attitude towards adopting an ideal model of behavior, activity, creativity in the mind of a person or society is related to the belief in the correctness of such an attitude, that is, it requires a free and conscious choice of such an attitude. A person is considered a free person if he lives and acts according to his own goals, not according to the goals imposed by external forces. A person cannot be a tool of someone's interests and manipulations, just as he cannot be a passive being who accepts the pressure of any external situation. A person will live as a free person only when he consciously makes a choice for the good of humanity and acts in accordance with such understanding, perception and choice.

In our era, a person can be classified as a type that changes quickly in a totalitarian system, because we often meet the image of such a person, that is, a person who is tired in a senseless space, that is, in our daily life. Here, Al-Farabi preached the ideas of humanism, exalted the beauty of people's actions, called them to mutual understanding and peace. It would be appropriate to say that these ideas of the thinker were very progressive in nature, although it seemed that they would not be realized [2, p. 9].

Abu Nasir Al-Farabi, in the distant Middle Ages, when he lived, sought the welfare of all humankind and wanted them to live happily. In order to achieve this great goal, he showed the way to happiness and created a classification of the fields of science that should be mastered by human beings. Logic, mathematics, arithmetic, geometry, optics, physics, music, metaphysics, religious teachings and other branches of science were considered to be interconnected and connected. He also wrote a special treatise on what to know before studying philosophy. He proposed new ideas in the direction of creating an environment suitable for the life of all humankind. We can clearly see this from the treatise «Mabadi ara ahl al-Madina al-fadilah wa mudadatih» (Viewpoints of the residents of the benevolent and good city and its problems). In this treatise, from the stages of things in the world, the problem of man, his mind, the problem of socio-ethical values in society, the will and choice, the necessity of human collectivity and mutual help were discussed [3, p. 64].

A certain part of the treatises of Abu Nasir al-Farabi that have reached us are treatises written in the socio-ethical direction such as «Kitab tahsil al-Sayada» (كتاب «تحصيل السعادة» - «About the achievement of happiness»), «Kitab al-Tanbih al-a'a baabal al-Sayada» (كتاب التنبية على سبيل السعادة) – Showing the way to happiness), «Kitab al-Siyaasaat al-Madaniyya» (كتاب السياسات المدنية) – «Civil Policy»), «Kitab Fusul al-Madani» (كتاب فصول المدني) – «Sayings of a Statesman), «Kitab Araa Ahlu al-Madina al-Fadila» (كتاب رأة أهل المدينة الفاضلة») – Thoughts of the benevolent and virtuous city dwellers) and «Kitab al-Aadab al-Mulukiyya wa al-Akhlaq al-Ikhtiyariyyah» (كتاب (الآداب الملوكيّة والأخلاق الإختيارية). In his treatises, he wrote about how everything in the

world appeared the types of life, man and his abilities, the emergence of society, the forms of collective living, the behavior of its citizens and the requirements for a just leader, the problems common to benevolent city dwellers, the differences between will and choice, the concepts of happiness and justice are discussed from various angles.

In this regard, «although the topics of Al-Farabi's socio-ethical works are the same, in each of these works he presents something new, deepens the principles presented in other works or considers them from a new perspective» (Al-Farabi, 1975: 385). In a word, the philosophical thoughts and topics discussed by Abu Nasir al-Farabi, who lived in the distant Middle Ages, have not lost their relevance today. On the contrary, in today's era of globalization, it is indisputable that Al-Farabi's treatises, which seek the benefit of all mankind, have their own place in glorifying the values common to all mankind, creating an environment suitable for the peaceful and happy life of all people, and bridging the gap of understanding between the East and the West.

Actually, according to al-Farabi, akhlaq (ethics, morality) has a great importance similar to the function and role of logic. Just as the science of logic establishes the laws of knowledge, morality also establishes the basic laws that a person should follow in his behavior, although it can be said that morality is higher than logic in terms of the importance of practice and action.

Al-Farabi's political views and thoughts, formed on the basis of akhlaq (ethics, morality), can be connected with the presentation of the city-state to mankind, which has reached the limit of rationality and goodness, humanity and charity, love and affection. In fact, according to Al-Farabi, the goal of akhlaq (morality) is to achieve happiness.

In other words, «the highest category of al-Farabi's ethics is happiness, because the good that is needed for itself and not for anything else, and the highest good is concentrated in this happiness. In particular, cosmology and ethics, general philosophical structure and its practical meaning are combined in this framework» [٤]. This is confirmed by al-Farabi's treatises such as «Kitab tahsil al-Sayada» (كتاب تحصيل السعادة - About the achievement of happiness), «Kitab al-Tanbih al-a'a baabal al-Sayada» (كتاب التنبية على سبيل السعادة - Showing the way to happiness). In these treatises, al-Farabi said: «If the goal of a person's life is to achieve happiness – the highest maturity, then he should receive everything that leads to it according to his ability. Not all people are naturally aware of the concept of happiness and other things they should know. For that, he needs an intelligent teacher and mentor». In addition, he insists: «If the goal of a person's life is to achieve the highest happiness, then he should know what happiness is, and then make it his ideal and strive for it». Thus Al-Farabi said: «A person's achievement of the first intellectual things is his first perfection. Because he uses them in the last stage of perfection. This is what happiness is». In summary, al-Farabi argues that there are four types of moral virtues. They are: «al-Fadail al-Nazariyya» (لفضائل النظرية – theoretical virtues), «al-Fadail al-Fikriyya» (الفضائل الفكرية – intellectual virtues), «al-Fadail al-Akhlaqiyya» (الفضائل الأخلاقية – ethics, morals, moral qualities) and «al-Fadail al-Ilmiya (as-Sina'aat)» (الفضائل العلمية (الصناعات) – scientific and industrial virtues). These mentioned virtues seem to be the main idea in al-Farabi's treatises. The virtues and high human values mentioned in each work are propagated and glorified within the framework of the Muslim worldview [٥, p. ٧٧-٧٨].

Al-Farabi is the first Muslim philosopher to attempt to harmonize Greek philosophy with Islamic tradition since the tenth century. The great Muslim scholars and philosophers who succeeded Al-Farabi, Avsenna and Averroes (Ibn Rushid) recognized Al-Farabi's outstanding contribution not only to Islamic Arab philosophy, but also to world philosophy in general. As an intellect, scholar and philosopher, Al-Farabi had to think deeply in a society free from social and political evil and abuse. He had to think about a perfect society, a question that occupied the minds of ancient philosophers, modern and future philosophers. One of the main occupations of philosophy over the centuries has been to help humanity keep pace with human values and virtues; striving for perfection and happiness [6, p. 19].

«Unlike ancient Greek philosophers, he did not limit the concept of «Human» to ethnic frameworks. Asserting the idea of the possibility of introducing people to knowledge, regardless of their natural, social, religious affiliation, Al-Farabi put forward a proclamation of the ideals of universal humanism» [7, p. 129]. According to Tanabaeva and other employees, Al-Farabi humanism «has an intellectual, educational nature. In his view of man, he proceeds from the recognition of certain universal natural properties that they realize in intelligent activity» [6, p. 19].

The main goal of human cooperation, according to Al-Farabi, is to achieve absolute perfection and true happiness (i.e. spiritual happiness). This can be achieved by virtuous means of good and justice, as well as by means of rational knowledge. Nader argues that «Avicenna agrees with Al-Farabi that happiness is achieved by reflecting on eternal realities in an active mind. The misfortune of ignorant souls arises in their sense that they are far from these realities and their origins. Therefore, there is no significant difference between the Sufism (mysticism) of Avicenna and the Sufism of Al-Farabi» [6, p. 19].

Many scholars and critics note the clear-cut influence of the Greek philosopher Plato and his Republic on Al-Farabi construction of his utopian virtuous city, and the idealistic qualities of the Head Member of the virtuous city. Nevertheless, most of those scholars and critics acknowledge that Al-Farabi adds divine suggestions to the character of the Head Member that shows plainly his religious faith as a Muslim. Dr. Wafi in his book: The Virtuous City by Al-Farabi states that «it is noteworthy that the spiritual prerequisite that Al-Farabi was the only one to indicate it had stood alone concerning the head of the virtuous city, with the exclusion of the Greek philosophers, whom he had ladled his philosophy from their wellspring, such prerequisite had never been mentioned in Plato's Republic, on which Al-Farabi depended entirely. It seems that he drew this prerequisite from what he had understood from the essence of Islam and its practice during the front period of Islam when the Messenger (Peace Be Upon Him) was the ruler. Followed by his successors, the orthodox caliphs (Al-Kulafa Al-Rashidoon), whose souls reached the lofty levels of purity and perfection» [6, p. 19].

The process of changing human consciousness inevitably led to a re-examination of the problems of spirituality, the study of which has become an integral part of modern philosophy. Culture harmoniously connects generations, feeling the continuity of the past, present and future. Acquiring and assimilating the objective experience of objective spirituality is a prerequisite for the formation and development of a person as a person, self-recognition through the spiritual world of a person.

Al-Farabi understands the mind as the ability and function of the human spirit to know the essence of things and the universal connection between them. He believes

that the human mind has no limits and that the mind can penetrate into the essence of things and phenomena, discover the causes of their origin and destruction, and ultimately know the laws of nature and the root causes of all things. The thinker sees reason as the highest and most unique human good, which can and should be perfected by assimilating philosophy, which includes science, mathematics, and metaphysics. Al-Farabi puts human reason above blind faith and dogma.

Problems of human, society and ethical values in Al-Farabi

Today, the issues of spirituality are discussed a lot in scientific conferences and debates. Society can be stable only if the changes in the natural and social environment are connected with the human world and its anthropological constants. One of the most difficult tasks is to understand oneself, the inner world of a person, which is referred to by the words «person», «soul», «spirit».

The concept of «spirituality» is associated with belief in God, religion, a set of positive moral qualities of a person, his intellectual wealth, culture and upbringing. Spirituality is defined as the inner world, inner content of a person, here in «spirituality» one can see a certain worldview of a person, as well as a desire for self-improvement. That is, it is much more important how a person understands spirituality, what side of his life he connects with it. The concepts of good and evil cannot be described in the «general human sense» – they are not absolute and do not involve moral evaluation. At each historical stage of human development, specific tasks of human spiritual development are set and solved according to the level of development of society.

It is impossible to enrich the spiritual world of modern man without a deep and comprehensive analysis of history, without preserving and multiplying the good he has done. «The advanced achievements of spiritual culture, which represent the highest manifestations of human abilities and the development of the field of thought, do not disappear together with this or that system, but reach from generation to generation, serve the further improvement of humanity, the intelligentsia, and the development of people from an aesthetic and moral point of view» [8, p. 43].

Unlike Plato, who believed that beauty exists only in the world of ideas, beauty is nothing but the universal «idea» of beauty, al-Farabi saw the source of beauty in the real world, nature, and man. Any object in the system of natural harmony contains a part of the universal beauty of the world. According to Al-Farabi, the luxury, beauty and fashion of a person is to live a perfect life and achieve complete perfection.

According to the division of the human mind into theoretical and practical, al-Farabi distinguished the beauty of human cognitive ability and the beauty of his moral qualities. At the same time, he considered the difference between virtue – moral dignity, excellent work – as an external manifestation of moral standards. Al-Farabi's beauty often coincides with virtue, public good, and justice. For the Second Teacher, common sense is compatible with virtue and perfection, human beauty, that is, intelligence and morality are reflected in the nature of aesthetic values. Mind, as a real good, constitutes a person's true inner value, inner beauty rather than outer attractiveness. Only someone with a very superficial acquaintance with the text and a complete lack of understanding of the medieval mentality could think of the Arab-Muslim Middle Ages as an era of beautiful, sensuous cognitive moral denial.

From the point of view of aesthetic content, the idea of harmony in al-Farabi means, first of all, the interaction, mutual adaptation and subordination of parts of the universe, the hierarchical structure of the Universe and rhythmically repeating patterns in various spheres of existence [9, p. 477].

The beauty of the objective world comes from the nature of things and its existence does not depend on human consciousness, and the perception of beauty is always subjective. Al-Farabi said: «Every person is convinced that what he sees or believes is happiness. In this case, the goal of a person is to understand this beauty. Al-Farabi sees beauty in nature in things that have a harmonious combination of color and form perfection, etc. Beauty in man and society is the harmony of physical and spiritual perfection, where, of course, spiritual perfection is always superior to physical perfection.

Al-Farabi saw the source of beauty in the surrounding world and declared experience as the basis of sensual and rational knowledge. The human feelings that affect our senses are the distinguishing mark that distinguishes the natural (perfect) feeling that gives the listener pleasure and emotional pleasure, and the unnatural feeling that causes fatigue and irritation. He completely rejected the astrological concept of the Pythagoreans, who asserted the direct dependence of harmony in music on the cosmic movement of the celestial spheres. From the point of view of aesthetic content, the idea of harmony in al-Farabi is «primarily the interaction and subordination of parts of the universe, the hierarchical structure of the universe and rhythmically repeating patterns in various spheres of existence» [10, p. 109].

Al-Farabi and his later followers in Eastern Peripateticism argued that the world is a large man (macrocosm) and man is a reduced world (microcosm). Therefore, in medieval Arab-Muslim culture, which is accused of reducing beauty to utility or moral perfection, ethical perfection, it is reduced to aesthetic harmony by juxtaposing micro and macrocosm. Perhaps, Al-Farabi does not reduce aesthetics to ethics, but tries to justify the perfection of morality on an aesthetic basis. Ontological principles such as number, sequence, proportion are ethical and aesthetic. The aesthetics of any phenomenon prevails only when we adopt a contemplative rather than a utilitarian attitude towards it.

Al-Farabi believed that man is the creator of his own beauty, because he is given the ability to seek and do good, only man can create beauty. A person strives for happiness and beauty in life with his whole being, and happiness is achieved only when beauty becomes his own and he knows how to preserve that beauty» [11, p. 51]. According to Al-Farabi, the beauty of nature awakens certain emotional feelings in a person, elevates them, softens the soul, fills it with excitement, joy or anxiety. But the beauty of nature becomes beautiful only when a person knows it. Outside of human society, the beauty and originality of nature has no aesthetic value.

The goal of aesthetic reflection is to establish harmony or, on the contrary, incompatibility between the object under consideration and the aesthetic ideal existing in the human mind. The pleasure of the soul can only be achieved by an endless flight into the world of the mind that gave birth to it. Besides, there are many beautiful things in the world despite God.

Therefore, al-Farabi believes that a wise person should learn to think and understand by combining feelings and reason. Only then will the human being correctly perceive the beauty, correct and proportional structure of things. At the same

time, his perception of beauty is compared to the action of the pure mind. A highly cultured person cannot be imagined without aesthetic development. Love for beauty is love for life, creativity, struggle for high ideals. Love for beauty inspires a person, spiritualizes his life, fills it with deep meaning and content. Represents the desire for beautiful happiness, freedom, goodness, wisdom, and moral greatness. A person and a society that understands and appreciates beauty is spiritually enriched, morally pure, feels more deeply, and looks at people with generosity.

Truth, goodness and beauty are close to each other, homogeneous concepts, they can correspond to their meaning not by themselves, but only in certain conditions of social life. It is unlikely that people will have a common understanding of goodness, truth, and beauty if they are divided and hostile to each other due to their living conditions. According to Al-Farabi's concept, inequality should be eliminated, freedom should prevail, then goodness will become the norm of people's behavior, truth will prevail in their relationships, and beauty will fill their way of life.

Today, the spiritual and intellectual heritage of Abu Nasr al-Farabi has become a person of the rich culture of our ancestors and a symbol of deep respect for the cultural heritage of the past in modern Kazakhstan. Al-Farabi, who imbued the spiritual wealth, morality, and culture of his native land, was able to respond to the contemporary demands of ethical values between man, society, and civilization, and was able to prove that he could responsibly solve the vital problems of humanity.

Al-Farabi's legacy is the synthesis of ancient and Islamic cultures, the implementation of intercultural communication and dialogue, which is the theoretical development of the idea of unity and global synthesis at the intersection of different eras and cultures.

The work of the medieval thinker is a historical proof of the dialogue of cultures, realized through the interaction of different cultures, different philosophers, different worldviews of individuals. Historically, it contributed to the development of the universal language of ways and means of being in culture, showing dialogue as a unique phenomenon of culture and communication. The culture of dialogue represents the essence of humanistic culture. Dialogue has not only educational value, but also social value. Of course, in this context, Al-Farabi's idea about the unity of human society becomes more important and relevant. This idea is of great importance for the historical fate of Kazakhstani democracy and the reunification of Kazakhstani society. Al-Farabi is convinced that a person can live in harmony with the truth and conscience, in unity with other people and listen to the voice of reason, and listen to his heart and solve complex problems [12, p. 148].

The modern society is concerned with the problems of creating a society where goodness, justice, peace and harmony will prevail, like a prominent philosopher. Al-Farabi is also concerned about the society and the issues of education and training of its citizens, the society solves the problems of public administration that provides the best conditions for its citizens to live like real people. Therefore, there remains the need to refer to the historical spiritual and intellectual concepts and ideas, which are mentioned in Al-Farabi's work.

Al-Farabi's socio-ethical treatises such as «Treatise on the Attitudes of the Citizens of the Good City», «On the Attainment of Happiness», «The Way to Happiness», «Civil Policy», «The Book of War and Peaceful Life», «The Book of Social Research»

are devoted to the concept of an ideal society, state and ruler. Based on the political and ethical ideas of Greek philosophers and using the social ideas of the ancient East, al-Farabi created a unified theory of social construction. Thus, Al-Farabi is considered one of the founders of Muslim political, legal and economic thought. The study of Al-Farabi's political philosophy becomes especially relevant in the context of the systematic transformation of post-Soviet countries, the implementation of democratic reforms, the formation of a legal state, and the desire to harmonize and stabilize society.

Conclusion

Al-Farabi's teaching about politics and law, state and power, freedom and happiness, the need for mutual help and cooperation between people, his call to understand science and the intellectual and moral perfection of man and society are becoming more relevant today. Considering al-Farabi's ideas from the point of view of the unity of cognitive, moral and aesthetic cultures, it is necessary to try to renew al-Farabi's heritage in the context of the demands of modern worldview. The purpose here is to present a set of Al-Farabi's current ideas on the unity and mutual understanding of cultures and peoples, humanism and planetary ethics, within the emerging worldview of the new world era.

Many of Al-Farabi's thoughts and ideas, which have found harmony with modern times, have not lost their relevance and value. His ideas express the aspiration of the human race to the heights of perfection, encourage creativity, doing well, and striving for happiness. Studying Al-Farabi's philosophical and scientific treatises, we always discover something new in our understanding of existence and the place of man in it. Therefore, his philosophical legacy definitely deserves a deeper study. Careful preservation of Al-Farabi's spiritual heritage, detailed study and widespread promotion, its development in new historical conditions is an important task of today. We can say with confidence that the current generation of the Kazakh nation, which has entered the third millennium, is turning to the ideas of Al-Farabi, reviving them to a new life, and understanding their universal and humanistic content.

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Сүлейменов П.М., Жұмажанова Ф.Т., Әубакірова К.К.

Әл-Фараби іліміндегі адам, қоғам және өркениет арасындағы этикалық құндылықтар жүйесі

Аннотация. Ортағасырлық ғұлама Әбу Насыр әл-Фарабидің осы құнғе дейін жеткен еңбектерінің бір бөлігі әлеуметтік- этикалық тұрғыда жазылған трактаттар болып табылады. Берілген макалада әл-Фарабидің «Kitab al-Aadab al-Mulukiyya wa al-Akhlaq al-Ikhtiyariyyah» (كتاب الآداب الملوکیة والأخلاق إلخیاریة) – «كتاب تحصیل السعاده» (كتاب فصول المدنی) – «كتاب السياسات المدنیة» (كتاب التنبیه على سبیل السعاده) – «كتاب آراء اهل المدينة الفاضلة» (كتاب التنبیه على سبیل المدنیة الفاضلة) (Бақытқа жету жайында), «Kitab Fusul al-Madani» – «كتاب فصول المدنی» (كتاب سياسات المدنیة) (Бақыт жолын сілтей), «Kitab al-Siyaasaat al-Madaniyya» – «كتاب السياسات المدنیة» (كتاب التنبیه على سبیل المدنیة الفاضلة) (Азаматтық саясат), «Kitab al-Tanbih ala sabil al-Sayada» – «كتاب التنبیه على سبیل السعاده» (كتاب التنبیه على سبیل المدنیة الفاضلة) (Бақыт жолын сілтей), «Kitab Araa Ahlu al-Madina al-Fadila» – «كتاب آراء اهل المدينة الفاضلة» (كتاب التنبیه على سبیل المدنیة الفاضلة) (Қайырымды, ізгі қала тұрғындарының ой-пікірлері) сияқты трактаттарында көтерілген мәселелер қарастырылады.

Сонымен қатар әл-Фарабидің жоғарыда аталған трактаттарының қолжазбасы негізге алына отырып, оның адам, қоғам және этикалық құндылықтар туралы айтылған ойларына ғылыми талдау жасалады. Әбу Насыр әл-Фарабидің ортағасырларда жазған трактаттарындағы философиялық ой-толғамдары бүгінгі жаһандану заманында өз маңыздылығын жойған емес. Ортағасырлық ойшылдың этикалық құндылықтар туралы еңбектері бүкіл адамзаттың ігілігі үшін баға жетпес қазына болып табылады.

Түйін сөздер: әл-Фараби, адам, қоғам, өркениет, этикалық құндылықтар, философиялық трактаттар.

Сүлейменов П.М., Жұмажанова Ф.Т., Аубакирова К.К.

Этическая система ценностей во взаимосвязи человека, общества и цивилизации в учении аль-Фараби

Аннотация. Некоторые из дошедших до наших дней работ средневекового учёного Абу Насира аль-Фараби представляют собой трактаты, написанные в социально-этическом контексте. В данной статье рассматриваются вопросы, поднятые в таких трактатах Аль-Фараби, как «Китаб тахсил Ас-саада» - «كتاب تحصیل الصعدة» (о достижении счастья), «Китаб аль-Танбих ала аль-Саада» - «السعادة كتاب التنبیه على» (руководство к счастью), «Китаб ас-Сияасат аль-Маданийя» — «كتاب العلامة المداني» (Гражданская политика), «Китаб Фусул аль-Мадани» — «كتاب فوسل المداني» (высказывания государственного деятеля), «Китаб Араа Ахлу аль-Мадина аль-Фадила» — «كتاب رأء اهل المدينة الفاضلة» (мысли жителей доброжелательного города) и «Китаб аль-Аадаб аль-Мулуккийя ва аль-Ахлак аль-Ихтиярия» (كتاب الآداب الملوکیة والأخلاق إلخیاریة). При этом на основе рукописи вышеупомянутых трактатов Аль-Фараби производится комплексный анализ его мыслей о человеческих, общественных и этнических ценностях. Философские мысли Абу Насира аль-Фараби в его трактатах, написанных в средние века, не потеряли своего значения даже в сегодняшний период глобализации. Труды средневекового мыслителя об этнических ценностях являются бесценным сокровищем на благо всего человечества.

Ключевые слова: аль-Фараби, человек, общество, цивилизация, этические ценности, философские трактаты

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