

Al-Farabi's Virtuous City and its Contemporary Significance (Social State in Al-Farabi's Philosophy)

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ABSTRACT The researchers researched Al-Farabi's political philosophy and identified the features, which can help in creating the project of a welfare state. Due to the prevailing global political processes of modern situation, Al-Farabi's ideas are particularly in demand. The thinker created a state model, 'a virtuous city', the principles of which could help in the development of projects for the stabilization of the political situation in unstable regions and settlement of social and religious conflicts. Morality played a key role in Al-Farabi's political philosophy. Al-Farabi devotes a significant feature to the virtues that make up civic culture and that are based on high intellect and high morality. According to Al-Farabi, intellect and virtuous moral can help build social and socio-humanitarian state.

INTRODUCTION

For thousands of years, philosophy has focused on finding the optimal variant of organizing social relations. Several teachings and concepts of spirituality filled the treasury of human civilization. Philosophical perspectives of the Arab-Muslim thinker of the medieval world, Al-Farabi, occupied one of the superior positions in the development of a socially moral ideal and in the sample of the social structure. The greatest merit of the philosopher is his consideration of the model of society in the universal dimension of the macrocosm, in light of the fact that a person in the treatises of the philosopher is presented as the concentration and the main result of a series of metamorphoses of the First Cause. Morality in the philosophy of Al-Farabi, endowed with deep ontological meaning, given by the First Cause, becomes the essence of human relations and the criterion of its creative activities, and therefore, it is updated as a universal phenomenon.

Sources of morality can also be viewed through the paradigm that is determined by political and religious authority (Ozturan 2013). Al-Farabi introduced in the political context, such existential categories as virtue, knowledge, justice and happiness, and happiness, as the main leitmotif, is shown by the "first leader" who has political power and philosophical wisdom (Demirel 2014).

The era of Al-Farabi's life coincided with the disintegration of the Abbasid Caliphate. Initially, the Abbasids ruled as the leaders of the Islamic world and strengthened the unity of the Muslims, but at the beginning of the 10th century caliphate, it enters a period of crisis and the result was that the state disintegrated. Philosopher, watching those events, developed the political constructs, that would help create consistency and order in the state. Ideas, proposed by Al-Farabi, were intended to transform society, to instill the principles, norms and rules, and compliance which would stabilize the political situation, and would subsequently bring about the centralization of the state power and wellbeing of the population.

Al-Farabi's legacy is the spiritual and historical bridge between the East and the West, study and research, which are particularly fundamental in present day processes of globalization. Creative aspects of the philosopher in the state and politics, were based on the ideas of Plato and Aristotle, and in addition, Al-Farabi was familiar with the philosophies of Socrates and Thrasymachus (Robert L'Arriveea 2015). The ethics of Al-Farabi rely mostly on Aristotle (Durak 2009). Al-Farabi's works were translated by European philosophers in the 13th century (Daiber 2012). At the same time, Al-Farabi can be considered as the founder of the Islamic philosophy (Ardakani 2014).

The interest in the heritage of the thinker is still valid nowadays, despite the study of his phi-

losophy only since the 1960s (Nysanbayev 2011). Evidence of undeniable relevance at the international level is the organization of the International Symposium in November 2014, "The Thinker of the World Civilization - Al-Farabi" in Osman Gazi University in the province of Eskisehir in Turkey. In April 2015, in Almaty ²I Farabi International Forum "Al-Farabi and The Present" took place (Masalimova 2015), which was designed to become a new platform for contemporary dialogue and cooperation of scientists around the world.

According to the Eurocentric cultural conception, the development of the true values of science, art and philosophy, occur only in Europe (Iskakova et al. 2016: 63). Al-Farabi's heritage is proving that history of the Eastern world has the famous philosopher and his ideas can be used in modern social relations. Particularly, one can associate Al-Farabi's state model with welfare state because formation of social statehood is not only economic and political process, but it needs moral measurement too (Useinov et al. 2016: 287).

Objectives

The aim of the study is to identify the specific concepts of the state by Al-Farabi, whose projections can be useful in the development of modern models of social state.

METHODOLOGY

Treatises of the thinker can be understood from the perspective of the modernity and its productivity was shown in the light of the methodological approaches of modern hermeneutics, and comparative philosophy, as well as historical and philosophical reconstruction of the phenomenal of the past. Interpretive richness gives to the thinker's ideas, a new vital force in the space of philosophical thought, and causes their constructive approach in the development of regulations and theories, that generate global social transformation.

The collection of modern methodological tools deepens the insight into the essential purpose of philosophy as well as its historical and philosophical phenomena. The method of historical-philosophical reconstruction allows, on the one hand, identifying the continuity of the history of philosophy and showing the internal logic of the development of philosophical thought. On the other hand, it allows the introduction of research into sociocultural contexts and demands of the

era, and it is necessary to update the philosophically relevant concepts, to which al-Farabi's concepts also refer, in their response to the challenges of the time. Textual analysis involves reading philosophical texts, identifying a plurality of subtexts and implications, that is, understanding of the text as open, multidimensional, which can be variably interpreted in three main positions, that is, from the perspective of the era when the text was created, from the perspective of modern times, and the position of the universal, eternal values. Thus, the hermeneutic technique for elucidation permits one to actualize the cutting edge methods for comprehension of philosophical texts with the backing on the structure of the hermeneutic circle, that is characteristic to the Eastern type of philosophy, and through the temporal movement of thought to represent the integrity of the design based on the previous sound reasoning.

The emergence of new narratives, by periodically rethinking of the philosopher's treatises, shows the great importance and universality of Al-Farabi's heritage. Each new era and a generation will uniquely interpret the creative philosopher's works, according to the narrative needs of their time. Definitions, left by Al-Farabi in the history of philosophy, can change the meaning, depending on the content of era mentality. Thereby, being further away from the original idea. Of particular importance are the ideals, embodied by the thinker, that form the basis among many historical and philosophical theories and concepts for improving of social institutions.

Expressing the ideas of Roland Barthes, every age will give birth to new 'readers' who systematically release for themselves, a new meaning out of the treatises. As Roland Barthes (1977) said, owing to the 'reader', the text takes on a special significance not in its origin, but in its destiny or purpose. 'Purpose' of philosophical texts by Al-Farabi, created at their time and under different circumstances, could be presented as the main idea in developing the concept of promotion, nowadays, especially significant postulates like tolerance, peace and harmony.

OBSERVATIONS AND DISCUSSION

"Virtuous City" by Al-Farabi and the Contemporary Model of the Social State

There are three views of political philosophy by Al-Farabi. Firstly, study of Al-Farabi's heritage

in the Soviet period. Researchers were proving that the thinker was a rationalist and his references on terminology of religion were necessary because he lived in a Muslim state.

Secondly, in post-Soviet studies, philosophers and historians identified Al-Farabi's model of state with Muslim state named Khalifat (Kasymzhanova 1999; Tumanyan 2009).

Firstly, from the modern view, one can prove that Al-Farabi integrated Antic and Muslim philosophical traditions. His heritage can be used in the building of a tolerant and integral worldview (Kurmangaliyeva et al. 2011, 2012).

Considering the problem of the state in the context of socio-political ideal, formulated in the past, the researchers wonder how productive ideas of the past can be for the form of the state that take place in contemporary culture, and what theoretical assistance they might render. When one talks about the modern interpretation of Al-Farabi's ideals, one underlines the actual one for the modern philosophical and political science discourse. This actuality is the debate of the future of the state, which is now regarded as a strong social or welfare state, and in the future is seen as a new model of political organization of society, that is both social and humanitarian state.

The welfare state provides its citizens equal rights, assumes the function of balancing, social harmony of both individual's and society's interests. "The social state," emphasize Malinin et al. (2005), "allows you to set a measure of social unity with the human personality, to connect the external shape and dimensions of sociality, with active self-realization of the individual in social life, that is, transform its individual being into social relationships and interactions." Imperatives of the social state, are freedom of citizens and social justice, human rights and their responsibilities, political pluralism and freedom of choice, and patriotism.

If the liberal understanding of social relations is based on the primacy of the individual and the prevailing values of the society, and the communist understanding is based on the primacy and the prevalence values of the state over the individual, therefore, the social state is a mixed type, where the harmonization of these relations take place (Yeshpanova 2014). To analyze Al-Farabi's socio-political ideal from this point of view, the researchers noted that in contrast to the "platonian totalitarianism", it has an attempt to establish a balance between the individual and society, which is becoming a reality today.

Al-Farabi creates his project "Virtuous City", on the assumption that the attainment of human happiness can be actualized only in a society, based on mutual aid and solidarity, where a man is not isolated. Achieving happiness, he thought, can be when people come to a general "cooperative living", which leads to right education, right management and right views. But the main question was, how does one attain such a state in society and its development, which would allow one to speak about the achieved harmony of interests, needs and goals of the joint union and residence?

Achieving the moral together-living is possible as a result of the general principles, on which the people's livelihoods are based, as a result of knowledge of what is good, evil, justice, and its absence, moral behavior and moral action, and so on. Therefore, first, a human must have knowledge that gives him the opportunity to act in accordance with this knowledge, in order not to do evil and injustice, because they occur out of ignorance of the people. Al-Farabi believes that a person, as well as society, goes virtuously in the case when he knows what is good and what is evil, what is the cause of both, so he must know the principles on which the mutual understanding is based.

Between the people and the way of their organizations for "joint living" he builds his concept of public life and governance in the country on the basis of knowledge and the cultivation of ideological education, deducing people out of ignorance. Knowledge of the reasons, according to which the virtuous state can be built is the beginning of an understanding of what the state should be, to provide the happiness of their citizens.

Al-Farabi in his theory, conceptually solves the problem, formulated in the modern culture of Kazakhstan, which is the task of building a "society of knowledge" and forming a "highly intelligent nation".

The State, as the thinker said, originally arises from the needs of a person to enter into communion with others, in the process of obtaining the necessary funds for co-existence in the future, to ensure not only the material conditions of existence, but also the cultural and spiritual development. According to Al-Farabi, every man ought to reach perfection needs to be surrounded by other people, as this "creature" by nature tends to seek refuge and to be surrounded by other members of its species. That is why it is called a "human or

civil animal" (Al-Farabi 1973). Al-Farabi's fundamental mission was to give a policy framework to religion, philosophy and Kalam (Kaya 2015). His treatises were intended for the masses. For this purpose, a thinker mixed the language of philosophy and the language of religion, for arguments to be more convincing and forceful for the Muslims (Daiber 2012).

According to Al-Farabi's ontological structure of the universe, society has its own place, so in the structure of society, individuals have their own peculiar place. This is characteristic of the medieval worldview and the principles of parallelism of hierarchy, of "under-the-Moon" world and "over-the-Moon" world. Al-Farabi's terms can be seen in the socio-political ideal of the philosopher. According to Al-Farabi, all organs of the relationship are interconnected with each other, each performing its own function and at the same time, ensuring the healthy functioning of the whole organism. The same in the state, all of its members help each other in achieving happiness as the goal of a safe functioning of the state as a whole and its citizens (Al-Farabi 1973).

It is important to emphasize that Al-Farabi in his treaties of the welfare state is far from philosophical and ideological affirmation of the priority of the singular, the separation and isolation of the individual from society, its interests and goals. Such views were among his contemporaries, and the second teacher also knew about it. This Al-Farabi's idea is certainly an achievement in the history of social and political thought, and could be adopted in the present conditions as a methodological base, for the theoretical reasoning of both the individual's and the state's interests.

Expanding the social structure of the state, Al-Farabi (1973) shows the following 'parts' of city association, that is, the most worthy persons, speakers, citizens who measures, soldiers, and the rich.

The "most deserving persons" refer to people with reasonable thinking and who have authority in specific important cases as wise. The other part of the company consists of the speakers or ministers of religion, who possess the ability to skilfully preach, owning rhetoric characteristics, poets, musicians, clerks, and so on. The third part of the social structure is the so-called "those who measure" including accountants, doctors, astrologers, geo-meters and others. The military class that performs the functions of protection are warriors,

guards and the like. Consistent parts of the same society are the county merchants, ranchers, farmers and so on.

It is interesting to note that Al-Farabi in the social diversity of his contemporary society, singled out those categories of social structure, which according to the modern socially philosophical theory, are the most productive part of society that contain the reformist and innovative capacity, which is capable of self-development (Zaslavskaya 2001). Perhaps, this is due to the fact that, while constructing the "Virtuous City", he anchored his hopes on those sectors of society that have been moral and educated, that as one would call them now, were the most mobile, constructive and ready to act, under different situations of social development.

In today's social and political theory, close attention is paid to the study of social structure of society, as scientists have come to the conclusion that it is a kind of "solar plexus" of society, which is the moment of the unity of the past and the future. By excluding changes in it, it becomes impossible to have an effective solution to the strategic challenges of social development (Zaslavskaya 2001). The study of social structure gives the society the ability to predetermine its further changes and reforms, as well as to fix the achieved results of previous reforms. At the same time, one of the important indicators of quality of the transformational structure of society is an innovation and reform potential that determines its future. Al-Farabi, in the construction of "Virtuous City" saw the future of social development, as well as that of an individual. The indicator of the quality of reforms and innovations of societies were, first of all, educated people, as one now says, intellectuals, clergy and big businessmen.

In the works of the Russian scientists, Bushuyeva VV, Golubev VS, Zvolinsky VP, Tarko AM (2007) Kuzyk BN, Yakovets YV (2009) on socio-human, socio-humanitarian state and macro forecasting,

the thesis was substantiated such that modern civilization is replaced by a new social humanitarian civilization. Its purpose and meaning is a man, his being and his life. They are the intrinsic values and the government intended to create conditions for the harmonious development of a man and it is aimed at the "quality of a man".

As the human life is the supreme value of being, humanitarian values are above the material ones and above the hierarchy of values of liberalism, "wealth", power and glory in these works is opposed to another hierarchy, "moderation", free-

dom and dignity. The underlying goal of social and humanitarian development, which serves as aid in the socio-humanitarian project, is the happiness of every person. Happiness is the “equilibrium life” when a person is in harmony with oneself, others and nature. It is not given by an abundance of wealth, but by the fullness of life, the maximum development and use of positive human qualities in order to advance the global system of nature-man-society (Kuzyk et al. 2009).

Al-Farabi’s main concept of socio-political discourse is happiness. It is the purpose of human existence and it is the state’s responsibility to create conditions for achieving it. His works show how important the subject of happiness was, how important it is to the aspirations of man’s value and the ideal way to perfection is the way to achieving happiness. This socio-political ideal, opening the way to happiness, shows that the most important condition and factor to achieving it is a spiritual development. There are different opinions as regards Al-Farabi’s concept of “happiness”. For example, a Filipino researcher Acmad Toquero Macaribing (2013) inclined to think that “happiness” of the virtuous city phenomenon is impossible. According to his statements, humanity is unable to achieve Al-Farabi’s required virtues and true happiness can be called “the kingdom of God”. As a result, one can say that Al-Farabi was not a dreamer but a realist. The thinker, during the political crisis and the collapse of the Arab-Muslim Empire, created a political and social construct as a way out of the political situation. Obviously, the thinker suggested that the introduction of his concepts would be able to stabilize the political situation. In order to achieve “happiness”, it was especially important to have an intellectual predictive factor. Only educated people can enjoy “happiness”, since their knowledge form necessary values, giving orientations of perfection, which Al-Farabi characterized by combining knowledge and virtuous behavior (Rauf et al. 2013).

Developing the problems relating to happiness, Al-Farabi comes from the Turkish understanding of happiness and takes into account the Greek pursuit of happiness from the spiritual aspect of life and strengthens the position of the Islamic content of spirituality, blissful result, which comes from “Necessary Being” in the world, is carried out through the activities of the Mind. Happiness symbolizes the fullness of being as a

human filled with the divine light and is spiritualized by it. This is the realization of creative possibilities of a man, aspiring to the ideal. Religious and theological aspects of the views of Plato and Aristotle were the most popular in Islamic culture and spiritual beliefs intimate atmosphere, as they brought new spirituality into the world of Jahiliyyah.

According to the scientists’ predictions, the next phase of the development and evolution of the state as a political organization after the social state would be his new style, that is, socio-humanitarian state, where the harmonious development of vital, intellectual and spiritual components of man would be, and in then center of the aspirations of the state would be “a social and spiritual man”. This state will be based on the principles of social justice, respect and recognition of the intrinsic value of human life, it implements and put into practice the principles of the welfare state. However, its purpose will be higher, since all of its activities will be based on the absolute priority of spiritual values. There would be implementation of the principles of the “economy for the harmonious development of the man”, and not the man as the main productive resource and factor of economic development, “state for the people”, and not the man for the state, “humanistic noospheric ethics”, forming the outlines of which are visible now, not ethics of domination and subordination of nature, and “socio humanism” and others.

In the prism of the projected evolution of the welfare state and the contours of a new type of socio-humanitarian state, Al-Farabi’s theory of the state and those verges of the thinker’s socio-political ideal, which reveal the basic idea, becomes actual, and this theory then shows a new understanding of the nature of the state that is based on morality.

At the moment, “civil” Al-Farabi’s philosophy is regarded as significant for the socio-humanitarian development of the state. In the first stage on the social state level to implement the principles of freedom of citizens, social justice, human rights and accountability, political pluralism, freedom of choice. The second stage is represented by the emergence of socio-humanitarian government, which implemented the same principles of the virtuous state, but the main priority is given to spiritual values. The basis of the whole is the moral development, which contains the main idea of the transformation of society and the state in Al-Farabi’s philosophy.

At the moment, the world continues to be shaken by the social, ethnic and religious conflicts in various parts of the globe. In the never-ending search for the causes of conflict and debate on this subject it takes little account of one major fact that everyone in the world is interdependent and mutually conditioned. All the world of social and spiritual space is a living organism, "nerves", which are moral principles that shape world politics. Continents, superethnises, regions, political blocs cannot develop in isolation. Causes of conflicts are rooted in a misunderstanding, and "speculation" at this "shadow" forces.

"Understanding" is possible only in conditions of equal and equivalent dialogue based on a high level of morality on both sides. In this regard, Al-Farabi's philosophy is effective in promoting mutual understanding and tolerance.

Concept of Political Leadership in Al-Farabi's Model of the State

What ideal of the society and the State does one find in the writings of the medieval thinker? This ideal is based on the implementation of the principles of morality in the nature of people living together with one another. The difference between the "Virtuous City" and the "ignorant", is that part of the city and branches of its parts, which are combined and linked together by love, they rallied and are saved by justice and (resulting from) her actions (Al-Farabi 1973). In Al-Farabi's understanding of truth, and justice, the virtuous were a single entity and therefore, the man and human society in its development are supposed to showcase that unity and harmony in all aspects of life, both publicly and personally.

His ideal society is a Virtuous City, that is, a reasonable social order or institution, where human morality reigns over its ideals. Perfect city is a city of virtues, it is the existence of man as a moral being. Morality is the person's good actions, his place in the moral and in human relationships. This inherently lies on the basis of the perfect city. Despite the importance and significance of various forms of ownership of the political organization of the state, its economic forms, both economic and social life, the essential and decisive moment is a human being with morals.

According to Al-Farabi's arguments, the morality and moral life is the ultimate goal of an individual and state, while the politics is only a means to achieve this. Politics should exercise its multi-

ple functions in accordance with the principles of ethics, moral ideals perform a regulatory function of duty imperative in society and in the lives of individuals. That is why the intellectual understanding of the definition of happiness is so important to him. The moral development of the man is the victory of the rational part of the soul over its animal part, it is the person's education that goes beyond the natural needs and rising up the steps of excellence in their aspirations to a higher state of understanding of the divine. Al-Farabi was a Muslim philosopher, so his position in relation to the human being corresponded to the principles of Islam, which are the three components, namely, faith, worship and morality (Yaran 2010).

In accordance with the forecast maps of future civilizations involving a new phase of social and humanitarian development, where peaceful coexistence of science, philosophy, religion will be. Al-Farabi's idea of the harmonious relationship between philosophy and religion becomes an actual one. Interactive strategies, including a dialogue of philosophy and religion are at the heart of his philosophical views. It is important for the consolidation of modern Kazakhstan, for developing the Kazakh model of relations of the ideology of secular state with religion and religious organizations, for inter-religious, inter-cultural and inter-ethnic cooperation.

In a modern culture, where democratic form of social organization and managing it on the basis of elective government bodies, and exercising control of the state, is recognized as a standard or reference, the problem of political leadership remains valid. Socio-political literature on this issue is diverse, ranging from questions that reveal the essence of political leadership, cultural, historical, psychological, economic, spiritual and moral factors of political leadership, typology of leadership and ending with the political image-making technologies.

These technologies are in particular, the actual ones in the light of electoral preferences and choices of the population. They participate in political decision-making and in influencing the management processes in the society. More successfully, the direction of Political Studies develops, that is, imageology skilful presentation of the art of leadership, "the art of purposeful impression management" in the system of power relations, and the art of creating an image of the candidate for whom the electorate is ready to vote.

During Al-Farabi's time, the technology to support the image of a political leader had no such level and scale, as of the present, and it does not involve such a large number of people and material resources, but the image of a political leader in his own way was maintained in the presentation of subjects. However, the thinker's social and political views and approach to leadership that emerged in today's image-making, did not take place. They do not even have a hint of any technological steps needed to maintain the image of the head. In view of the fact, Al-Farabi opines that the state is controlled by the best, the one who corresponds to the concept of 'statesman', 'leader', 'ruler', ideally coincides with the concept of the 'perfect man'. He directs the social life on the basis of reason and law, which should be all in the sublunary world. The leader acts as the father in the family, the family as a unit of society, the state, and the state is also presented as the family. The leader, according to a professor at Ankara University İlhami Güler (2015), has charisma that takes responsibility in situations of risk.

"Happiness" in the philosophy of Al-Farabi is the result or the end of the way of man's growth to moral perfection. On the one hand, "happiness" is achieved by each individual who is granted the right to freedom and choice. On the other hand, the way to happiness is indicated by a political leader. The road to happiness can be specified only by the most perfect, the "chosen". Thus, the leader is required to have a maximum of "virtuous" qualities.

Al-Farabi develops the concept of political leadership based on Islamic socio-political doctrine, which was the epitome of the perfect human personality of the Prophet Muhammad, the founder of the Islamic state, as well as representations of the Turkic philosophy of the ideal man and ruler, the conquest of ancient Greek thought. This concept involves the natural, social, and spiritual parameters of the person are united. The ideal ruler appeared as the unity of the philosopher, legislator and cleric, as the personification of a harmoniously developed personality, serving the good of the state and happiness of every citizen. Turkish Fatih Toktas (2009) concludes that one should not expect in modern politics the concepts introduced by Al-Farabi. However, one can assume that the aspect of morality of Al-Farabi's political philosophy will be one of the standards of citizenship.

The state model of Al-Farabi and his whole philosophy of politics raise a number of issues up

to date. The first aspect which is debatable, was defined in the doctoral dissertation by Mustafa Yıldız (2009). The researchers suggested the consideration of Al-Farabi's political philosophy as an utopia and ideology, while he proposes to consider them in unity. Given the Soviet and post-Soviet experience of "Farabi-ology", the first item on the characteristics of "Utopia" is that Al-Farabi had the assertion that universal happiness is the ultimate goal. Philosophers could not imagine a man without happiness (Kudaybergenova 2015). "True happiness" according to Al-Farabi also implies an "illusory happiness" is achieved as moral and intellectual improvement and as an indication of "higher entities" ("selected"), headed by the "first person", who knows the surest way to achieve it. Secondly, Al-Farabi involves mutual assistance and cooperation of all the people within the city (and state), and the whole world called the "great society". Thirdly, the "virtuous city" is like the human body, where everything is interconnected and interdependent. The main body, which is the heart, is the perfect ruler, and the "first person", who regulates the functioning of the entire state organism. Fourthly, the Second Teacher (Al-Farabi) sought to create a harmony of space in contemporary society.

However, there is a different view of the same problem of happiness, but from a practical, purely political side, where happiness can be represented as a political goal. At the same time, moral virtues, religious values and the rules of law are the foundation in policy (Kirabayev 2005).

Another plane of the controversy show that Al-Farabi's concepts are reflected in modern times, namely in politics. As mentioned earlier, Acmad Toquero Macaribing (2013) claims of the unreality of Al-Farabi's leitmotifs implementation "the idea of happiness". Zübeyr Kars (2006) in his own opposing opinion compares the image of a political leader and Al-Farabi's state model with the Turkish state. Such arguments of building a virtuous society are in tune with the call of Mustafa Kemal Atatürk. In the speeches of the founder of the Turkish Republic, there were arguments that sounded close to the ideas of Al-Farabi. The Turkish leader said that it is necessary to reconsider the old order of Ottoman period, and to create a strong republic, by means of uniting all citizens. The nature of people, as assured Atatürk, overhangs the welfare of the whole nation and the republic, because the republic has given the idea of freedom, which is expected from the Turkish

leader of the high culture. Atatürk himself can be presented as the “first person”, pointing the way to “happiness”, thus, the philosophy of politics and the problem of the state in the works of Al-Farabi have opposing opinions among researchers from different regions. In spite of the mush studies of the thinker’s heritage, the identified issues for further consideration and discussion because of the uniqueness and universality of the Al-Farabi’s treatises.

Based on the principle of “morality” of the masses “as a policy” (Çetinkaya 2007), moral and religious perceptions of the population are sometimes used in the political technologies of disorganization of stability, of a region, that leads to negative consequences. The problem of being a man in connection with a religion, also occupies an important place in the work of the thinker (Suleymenov 2015). The thinker’s doctrine may be useful in developing a method of work for strengthening religious tolerance as Al-Farabi argued about the positive, creative purpose of all religions.

Fahriddin Yuldashev emphasizes that Abu Nasr al-Farabi made an enormous contribution to the world of jurisprudence and because of its philosophical and legal doctrine is of great interest, both for the modern philosophers and modern jurists, and detailed study it is possible to enrich existing philosophical and legal theories (2016). Yuldashev’s article is the newest. The name of the article is “Views of Al-Farabi on the Civil Society Development”. But the author does not identify the concept and reveal novelty. Fahriddin Yuldashev just has retold the content of Al-Farabi’s treatises. The references in the article are very old. Researchers of 1960 and 1970s explained the content of Al-Farabi’s treatises.

Demokan Demirel, in his article, “Farabi’s Ideal of State: Virtuous City” (2014) only described Farabi’s ideas.

But the researchers offer to use ideas of Muslim thinker in modern politics in century of informatization and globalization. The welfare of people is the people themselves, who are required to be conscious of the significance of each of them in the development of a prosperous and peaceful state of international relations. Here, the important thing is a citizen’s moral and intellectual aspect of personal development. “Happiness” as a result of social, intellectual and moral development is a space of citizens’ culture, where the relationship of the upper state, political leaders and

the public are based on mutual understanding and trust. At the same time, the authorities should be the standard, a model not only of politics, but also of life. “Virtue” from Al-Farabi’s treatises aimed at nurturing and instilling the citizens consciousness, knowing that they are not nationals of one country, but of the entire planet.

CONCLUSION

In view of the events in recent years, due to the global economic crisis, the unstable political situation in the Middle East and the flow of refugees to Europe, it becomes convincing again that the world and humanity feel the need to develop a general concept of political and social development. Consequently, the search for answers to the issues are being looked at from the legacy of the wise men.

Al-Farabi rationally thought that his treatise contains deeply analyzed problems of society. He realized the importance of the events and changes of his time, so has created a sort of recommendation for the rulers and the people, he formulated principles that were necessary for “virtuous” society. His proposed solutions include, a model of the state and social problems of the time. Interconnectivity, social cohesion, equality, intellectual capacity, high morality of the ruling circles in conjunction with the citizens, form the basis of the welfare state. Globally, the thinker proposed the idea of the “Great Society”, which is quite realistic, if considering modern telecommunications, technology, and transportation. In Al-Farabi’s treatise, one finds the contours of contemporary globalization processes. The concept of the “Great Society” by al-Farabi has in common with globalization. However, the philosopher only focuses on the positive side of this global phenomenon, therefore, this promise will be useful in the development of a tolerant world space.

RECOMMENDATIONS

Al-Farabi’s basic principles of the model of the ideal state were identified and marked in the study. In the future, the researchers recommend a developing methodology for applying Al-Farabi’s concepts of the philosophy in practice. This may be an issue of conflict resolution, based on religious grounds. In this context, Al-Farabi’s “virtue” and the idea of the “Great Society” would be particularly helpful. In addition, the thinker’s

legacy can be used to promote tolerance. It is also possible to develop materials, with the help of Al-Farabi's philosophy, of the civic education of young people.

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