
STUDY OF THE TURKIC CODE

THE ANALYSIS OF AL-FARABI'S LIFE AND LEGACY

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Abstract

Al-Farabi, the first socio-political thinker among the Arab philosophers, paid great importance to human nature, the meaning of human life, man's place in the Universe, his role in society, nature of society. In times of universal domination of the religious worldview, a blind faith approach has led to the human interpretation, which is radically different from the officially accepted one. In contrast to the Islamic concept of a man as a creature among the creatures and servants of God, Al-Farabi considers a man in several ways: as a physical being, as a living being, as a rational animal, as a civil being. Al-Farabi's legacy is still relevant in the modern era of globalization. The high research interest of scientists from around the world to the works of the great philosopher can be explained by the fact that his concepts of the ideal society, virtuous city and perfect man are unique. Al-Farabi's theory influenced the works of many of his followers; the philosopher's theses formed the basis of a model of the ideal society both in the East and in the West. This article considers the historical development of the scientist, the values he wanted to convey to people, the value of the virtuous city and the perfect man in Al-Farabi's works.

Keywords: Otrar, culture, philosophy, virtuous society, perfect man

1. Introduction

Scientists of the world have different versions as to the place of Al-Farabi's birth and origin. Some of them believe that he was of Turkish origin, some believe that he was of Persian origin, etc. But no one doubts that he mastered various sciences in Baghdad and profoundly studied Greek philosophy.

The main purpose of this study is to compare different versions of scientists and show the Turkic code of Al-Farabi's origin. The idea of the virtuous society and perfect man developed by the famous scientist is unique and relevant. Improving the society and people's moral qualities is relevant in our days. How to become a good man, what are the main qualities that can make people better? How can the society become virtuous? All these questions were important to Al-Farabi. He tried to find answers to these questions, developed

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concepts of the ideal society and perfect man and created a great number of scientific works in all areas of Science. In fact, his Turkish code is one of the controversial issues among scientists. We present our version of the study.

According to D.M. Dunlop, Al-Farabi was Turkish or perhaps both Turkish and Persian, and his name comes from Farab, a town on the Jaxartes (Saihun, Syr-Darya) [1]. At a young age he moved to Baghdad, at this time – apart from Byzantium – perhaps it was the only city in the world for the study of the Aristotelian philosophy. His teachers in philosophy were Yuhanna b. Hailan and Abu Bisir Matta b. Yunus, the latter of whom has already been mentioned. Both were Christians. Thanks to his teachers, Al-Farabi was in the line of the Greek philosophical tradition in a special sense, as, upon the philosopher's words, they owed their training to men who had been in contact with the expiring school at Antioch, where some time after the Muslim conquest of Egypt the Alexandrian school had been moved.

Certainly Al-Farabi was acquainted with a wide range of Greek philosophy. In a single volume of his works among the famous names he refers to Pythagoras, Heracleitus, Socrates, Plato, Aristotle, Theophrastus, Aristippus of Cyrene, Pyrrho, Diogenes, Epicurus, Chrysippus the Stoic, Andronicus of Rhodes, Boethus of Sidon, Alexander of Aphrodisias, Ammonius, Porphyry and Themistius [1]. Henri Corbin believes that Abu Nasr Muhammad ibn Muhammad ibn Tarhan ibn Uzalag Al-Farabi was born in Vasadzha near Farab, in Central Asia, in 259/872, shortly before the death of Al-Kindi [2]. He came from a noble family – his father was a military commander in the service of the Samanids. However, details of Al-Farabi's biography are also poorly known, as well as the life of his predecessor Al-Kindi, who was an example to him. At a young age he went to Baghdad, where his first mentor was the Christian Yuhanna Ibn Heilem. There he studied Logic, Grammar, Philosophy, Music, Mathematics and other sciences. Al-Farabi's works prove that he spoke Turkic and Persian languages (according to the legend, in addition to Arabic, the philosopher spoke 70 languages!). In the medieval West Al-Farabi was awarded the honorary title of the Magister Secundus (Aristotle was the Magister Primus) and was regarded as the first great Muslim philosopher. Accordingly, in Iran it is widely believed that Al-Farabi was Shiite. In fact, in 330/941 he moved from Baghdad to Aleppo, where he was under the patronage of the Shiite dynasty of Hamdanids; Hamdanid Sayf Al-Dawla treated him with reverence. After staying in Aleppo Farabi went on a few more trips and arrived in Cairo. The scientist died in Damascus in 339/950 at the age of 80 [2, p. 158].

According to A.V. Smirnov, Abu Nasr Al-Farabi was a major representative of falsafa (Arabic and Islamic philosophy). He was born in 870 in Farab on Syr Darya. He received primary education at homeland. The main place of his stay was Baghdad, where he studied science, especially Mathematics, Logic, Medicine, Music theory, as well as such languages as Arabic, Persian, Syriac, Greek. He was interested in ancient wisdom, especially in Aristotle's works. Since 941 Al-Farabi, already known as a scientist, lived in Damascus. With his ethical beliefs and ascetic way of life, he, according to some

sources, worked as a garden watchman during the day and wrote scientific papers at night, in particular, he finished the fundamental essay *Treatise on the views of the residents of the virtuous city* that had been started in 940. There is a version that Al-Farabi died not a natural death, and he was killed by robbers on the road. He was buried in Damascus in 950 without the participation of religion servants and the prayer – probably due to the fact that religious leaders considered him a heretic [3].

According to Leeman Oliver, a professor of Philosophy at the University of Kentucky (USA), Abu Nasr Al-Farabi was born around 259/872 AD in Turkestan and died in Damascus in 339/950 AD. He created works not only on Philosophy and Logic, but also on Music theory. The thinker had a reputation of Sufi, although it is difficult to understand why. Al-Farabi marked the main lines of development of *mashsha'i* – a peripatetic tradition in Islamic philosophy; in particular, he has done much to make Logic the centre of Philosophy. It is difficult to overestimate his contribution, because the thinker developed a method for the study of Philosophy as a whole [4].

According to Muhsin Mahdi Alfarabi (Abu Nasr al-Farabi, ca. 870-950), in medieval times he was highly esteemed by major philosophers such as Avicenna in eastern Islam and Averroes in western Islam.

Little is known for certain of Al-Farabi's life – only the fact that he died near Damascus in 950 AD as an elderly person. It can be assumed that he was born in the district of Farab in Central Asia, lived and studied in Central Asia before moving to Baghdad to continue his studies. After that he travelled to Byzantium apparently for more advanced studies in some of the Arabic educational institutions across the border – before returning to Baghdad, where he gave lessons until the conditions in the capital of the Abbasid Empire forced him to leave for Syria and subsequently for Egypt. Later, he returned to Syria, where he died [5].

Akzhan Al-Mashani, one of the first Kazakhstan scientists studying Al-Farabi's works, proved that Al-Farabi was born in Kazakhstan, in the Farab district, in southern Kazakhstan [6].

2. Background

In fact, by making a historical review of the Farab city (Otrar) we can see that on the territory of Kazakhstan in ancient times tribal unions were formed (VII-I centuries BC); Massagets, Sakas, Huns, Usuns and other peoples lived there. The information about the ethnic, military and political events, the campaigns of Cyrus and Darius in 529-518 BC is preserved; the burial of the 'Golden Warrior' with the oldest written artefact was found in the Issyk Barrow near Almaty, according to the researchers, dating from the fifth century BC. There are unique materials related to the Great Silk Road, which is of great interest in the world today. As is known, in the Middle Ages the Great Silk Road, a system of caravan roads crossing Eurasia from the Mediterranean to China, became an important road for establishing contacts, exchange links and

dialogue between Eastern and Western cultures. One of the most extended part of this road passed through the territory of Central Asia and Kazakhstan.

According to the description of the ‘Father of History’ Herodotus, functioning of the Steppe Road dates from the first millennium BC, VI-VII centuries are considered the most important, when the Road went from China to the West through the Semirechye and Southern Kazakhstan. The direction changed alternately for centuries, acquiring other areas and branches. On the way of caravans there were villages and cities – Merke and Bukhara, Samarkand, Shash (Tashkent), Urgench, Otrar (Farab), Taraz, Balasagun, Sairam, Almalyk. Taraz was mentioned in written sources in 568. Otrar was one of the largest cities of early medieval Kazakhstan. There are numerous references to Taraz in written sources. In these sources there is another name of the city – Farab. There is a tribal legend of the Otrar library, which was the second library upon the number of books after the famous Library of Alexandria. The destruction of Otrar by the Mongols in 1218-1219 was called the ‘Otrar Catastrophe’. A village near Shymkent, in the centre of which there are remains of the medieval city, still bears the name of the ancient city Sairam.

On the territory of ancient Kazakhstan there were remains of a huge feudal state – Turkic Khanate, which was established in the middle of the VI century. The weakness of economic ties, frequent displacement of tribal groups from one place to another, the interpenetration of territories, constant infighting, power struggles for grazing and trade routes, social inequality, military and political pressure led to a weakening of the neighbouring Turkic Khanate in VII-VIII centuries. After repeated uprisings and rebellions of the inhabitants of Central Asia and Kazakhstan against the Arab conquests, much of their land was included in the Arab Caliphate. Otrar, Taraz, Shash (Tashkent), Bukhara, Samarkand and other cities became major centres of culture, where such great scientists as Al-Khwarizmi, Al-Farabi, Al-Beruni, Abu Ali ibn Sina and many others lived and worked. Many prominent scientists and poets began to create in Arabic [7].

The city was initially called Otrar, not Farab. The information about Farab is found in the work of Abu al-Abbas al-Balazuri (in 893) ‘Kitab Futuh al-Buldan’ (Book of the Conquests of the Lands). In Kazakhstan the most ancient writing artefact is a silver cup with 26 runic signs, metal stylet on its bottom, found in the Issyk Barrow, excavated by K.A. Akishev in 1969-1970 and dates from 5 BC. However, it is still not read and the definition of its language is controversial, although 11 decryption versions have been proposed in Kazakhstan, Russia and Hungary.

During the period from the end of the XIX century and so far the history of the city Otrar has been a subject of many studies, including a number of monographs of K.A. Akishev, K.M. Baypakov, L.B. Yerzakovich. The works of a famous orientalist, academician V.V. Barthold (1869-1930) are also devoted to studying the history of the Kazakh cities. He wrote: “The Isfidzhab region included the whole area to the east of the Talas valley inclusive, to the north-west to Sabran (Sauran)... As for the north-western regions, the Kendzhida

District was located west of Isfidzhab. Subaniket or Usubaniket (Arsubaniket) was the main city of this region and it was located 2 days of the way to Isfidzhab. The city was fortified and had a cathedral mosque; the Baraboo or Farab District that occupied the area on both banks of the Syr Darya River, was located less than 1 day of the way in length and width. The Arab geographers Al-Istakhri and Ibn Haukal called Keder the main city of the District and placed it at a distance $\frac{1}{2}$ of farsang from the shores of the Syr Darya River. According to Al-Maqdisi, the main city had a name of the district; there were 70,000 soldiers (?) in this city; a cathedral mosque was in shakhristan; the main part of the markets was in Rabad; there were shops in shakhristan too.” [8]

The archaeologist K.M. Baipakov wrote: “After the fifth century Keder was mentioned in historical and geographical sources, instead of it, both the region and the city were called Farab” [9].

3. Turkic code

The ancient Turkic writing was first discovered in the valley of the Yenisei River in the 20s of the XVII century by a German scientist, Daniel Gottlieb Messerschmidt, who was in the service of Peter the Great, and a Swedish officer Philip Johann Tabbertom-Strahlenberg, who accompanied him. They called it ‘runic writing’ – by its similarity with Scandinavian runic texts – and this name is preserved in the science.

In 1889, the Russian ethnographer and archaeologist Nikolai Mikhailovich Yadrintsev found on the bank of the river Kokshin-Orkhon in northern Mongolia two large runic artefacts in honour of Bilge Khan (680-734) and his brother, the commander Kyultegin (684-731), which were created in 732-735. They were named ‘Orkhon-Yenisey’ writings by the place of occurrence. These written monuments in honour of Bilge Khan and Kyultegin, just like a monument in honour of an advisor of the first khans of the second East-Turkic Khanate (689-744), Tonyukuk (646-731), created shortly after 716 in his lifetime, are the most ancient monuments of the ancient Turkic writing.

Finnish and Russian scientists under supervision of Axel Olay Geykel and Vasily Vasilievich Radlov made great contribution to the study of the monuments of runic writing. Upon their research results two atlases with pictures, diagrams and six collections of works have been created. They have become a handbook for future generations of turkologists, historians, orientalists of scholar schools in different countries. A Danish scientist, linguist, philologist, historian, Scandinavian scientist upon his major field of study, Wilhelm Thomsen was the first in the world, who read the words ‘Turk’ and ‘Tengri’ in the runic texts found on the banks of the river Orkhon and reported on the translation on December 15, 1893 at the meeting of the Danish Royal Academy of Sciences. It was a great scientific discovery in the linguistics world. The Moscow researcher Murad Aji calls this date - the date of the second birth of the Turks.

The area of distribution of the ancient Turkic runic inscriptions in Kazakhstan is rather wide – these are valleys of rivers Talas, Ili, Syr Darya, Irtysh, Zhaiyk. So-called Koshosaidam monuments-steles in honour of Bilge Khan and his brother Kul-Tegin, erected in 732-735, as well as a monument to the first advisor of the first khans Hagan of the second East-Turkic Khanate (689-744), Tonyukuk (646-731), created shortly after 716 in his lifetime, are the best known.

The ancient Turkic runic writing reflects the Turkic ideology and provides a concept of a centralized state as a guarantor of freedom and independence of the Turkic peoples, who had a common history and a common culture of origin for centuries. This culture has become their common heritage; it reflects the inexhaustible energy and strong will of the Turkish people towards such sacred notions as ‘nation’, ‘state’, ‘freedom’, ‘independence’.

Monuments of ancient Turkic writing are an extremely valuable source in the sphere of language, history, ethno genesis, geography, writing culture. They evidence a high level of linguistic culture and statehood of distant ancestors of the Kazakh people [10].

The evidence and traces of prehistoric cultures of the peoples are reflected in their languages. Already in prehistoric times the Turks were engaged in the irrigated agriculture. Throughout Central Asia irrigation ditches were called with a Turkic word ‘ark’. The ancient Turks called ditches for field irrigation ‘aryks’, because the verb ‘armak’ meant ‘cut, dig’.

The Turks recognized only one creature as the Creator of the Universe; this creature was ‘Tengri’ [Tanrı]; the word ‘Tengri’ used in the meaning ‘Allah’ (God) was in all Turkic dialects.

The fact that in prehistoric times the Turks believed in a kind of creature that created the world, proves that in the past they reached a high level of the religious and spiritual development. The Turks had concepts of ‘heaven’ and ‘hell’. The words ‘uçmak’ (paradise) and ‘tamuğ’ (hell) are in all Turkic dialects. The words of the ancient Turks that denoted the highest moral concepts are also purely Turkic.

The ancient Turks expressed such concepts as ‘virtue, dignity’ by the word ‘erdem’, a concept of ‘justice’ by the word ‘könilik’, such concepts as ‘true, truth’ – by the words ‘çın’ and ‘bıyık’ [11].

The prominent Turkish scholar and lexicographer Mahmud Kashgar attached special importance to the word ‘virtue’ in his works:

“Son, take advice from me [and] strive for virtue, becoming a chief [great] in the tribe [and] wise, sharing knowledge ...

Strive for virtue, [and after] acquiring [it], do not be proud.

When people boast, not having virtue, [then] they are lost in the trials...

My son, I leave you my heritage – advice and virtues.” [12]

4. The problem of the perfect man

The Arab-Islamic medieval culture reflects some aspects of vision of the problem of the perfect man. Accordingly, it offers a variety of ways to achieve human perfection.

The philosophy of Al-Farabi contains a conceptual vision of the eastern problem of peripatetism of the perfect man on the basis of knowledge. In the centre of the philosophy of Al-Farabi's system there is the theme of man, his intellectual and moral perfection, his desire to achieve freedom, personal and public happiness, the search for a better future, issues of origin and the functioning of human society, the state, its types, forms of governance, location and the role of law, the principles of virtuous government organizations and the necessary qualities and properties of a man (as a political leader).

According to Majid Fakhry: "Of the latter, Al-Farabi (870-950), who belonged to the second generation of Islamic philosophers, must be recognized as an actual founder of Islamic Neo-Platonism. This remarkable tenth-century philosopher is to be credited not only with the writing of the first systematic exposition in Arabic of the philosophies of Plato and Aristotle and of the earliest comprehensive commentaries on Aristotle's logical works, but also with having revived the study of Neo-Platonism in the East and with formulation in his best-known book, the *Views of the Residents of the Virtuous City*, of the most comprehensive system in Neo-Platonic terms prior to Ibn Sina (d. 1037)." [13]

Representatives of the eastern peripatetism Al-Farabi, Ibn Sina, Ibn Rushd developed the ancient ideas and notions of moral and perfect personality. They developed a profound rationalist way of intellectual perfection, understanding it as a system with an element of creation – the forces binding the micro and macrocosm, because the nature of a man lies in the unity of body, soul and spiritual [13].

Based on sensible human activities and human qualities, Al-Farabi made a number of conclusions about the humanistic equality of all people as a result of common sensible nature of the autonomy of a person, human creativity, free will, independence of human life values. Al-Farabi considered this issue in his *Views of the Residents of the Virtuous City*.

Al-Farabi divided the ideal society into three types: large (great), average and small. Great society is a set of communities of all people living in the land, average society unites people in some parts of the world, while small society is defined as a small association of residents.

According to Al-Farabi, the greatest good and the highest perfection can be achieved, first of all, in the city, but not in society, which is at the lower level of perfection. Al-Farabi put the village, district, street and house on the last place. This system, which is a perfect society in a strict logical sequence according to Al-Farabi, is the result of logical thinking of the scientist, coming out of the relation between the concepts of 'public' and 'private'.

Thus, a city is the most perfect form of society for Al-Farabi. He uses the term 'city' not only to define a city in the modern sense of the word ('a unit of the administrative-territorial division'), but also to refer to the state and social groups.

The idea of the virtuous city takes an important place in Al-Farabi's social and ethical works. Al-Farabi supposed that virtue is the best moral quality.

Al-Farabi divided virtues into ethical and intellectual ones. Temperance, courage, generosity and justice are ethical virtues; wisdom, intelligence and wit are intellectual virtues. Thus, concepts of true happiness and possession of all these advantages are the key elements of the ethics for Al-Farabi. In addition, the philosopher calls virtuous people free from nature.

According to Al-Farabi, imam is a head of the virtuous city and he should have certain congenital and acquired qualities. In this he differs from the other members of the city.

Speaking about twelve congenital qualities, Al-Farabi repeated an idea of Plato. Al-Farabi believed that just as the organs of the body vary in their nature and abilities, residents of the city and associations also differ.

Al-Farabi considered the understanding of a man as a spiritual and physical unity from the point of view of the theory of the perfect man. It implies the harmonious development of personality, a combination of physical and mental qualities: healthy body, clear mind, imagination, good memory, expressive speech, curiosity, intelligence in sensual pleasures, love of truth, nobility of soul, contempt for wealth, etc. In particular, Al-Farabi supposed that the perfect man should have such quality as justice.

The ideal of the perfect man of Al-Farabi coincided with the ideal of the head of state, as only the perfect man can be trusted with the fate of people: the one who is intelligent can teach people how to be reasonable, the one who is virtuous can educate virtuous people, the one who is happy can make people happy. Al-Farabi said that a person who has attained the highest perfection, combines the qualities of a true philosopher and imam.

Al-Farabi's perfect man devotes all energies to the good of society and finds happiness in serving the public interest. According to Eastern Peripatetics, the perfect man will always be an embodiment of compassion, goodness and justice. The main goal of the perfect human life is a worthy preparation for meeting with First Being, because only He can give a person a true reward for the pious life on earth. Compassion and generosity, kindness and justice, humility and tolerance, responsibility, diligence and responsiveness are the most important qualities of the perfect man.

A great interest in the socio-political and moral issues is an essential feature of Al-Farabi's philosophy. His social concept, based on the ancient traditions of rationalism, recognized that human society, striving for perfection, should implement this aspiration relying on common sense, the moral source in man, the principles of justice based on moral values form the basis [14].

Al-Farabi understood the perfection of a man as the improvement of his nature, first of all, his moral qualities. The task of a man is to follow the ethical principles provided by God, i.e. to follow the principles governing everything in the world, since the world is built on a single divine plan. According to Al-Farabi, the existence of the First Being is perfect and precedes everything else in life, which is His creation. There is nothing more perfect than Him in the world and nothing can precede Him. At the same time, the existence of God is altogether virtuous and perfect in the highest degrees [15].

Al-Farabi believed that all people are inherent in the pursuit of excellence, which is achieved thanks to their cooperation. Al-Farabi found that a practical part of philosophy is directly related to the behaviour of people and human society.

According to Charles E. Butterworth, Farabi's writings are quite charming and often deceptively. His language is remarkably simple, his sentences are quite uncomplicated. Most frequently, Farabi sets forth something resembling a narrative, almost a story about the way things are – both natural and conventional things – that is simply unobjectionable. As the narrative unfolds, the reader slowly begins to realize that Farabi has accounted for political leadership, prophecy, moral virtue, civic order – in short, for the major subjects of political discourse – a completely unprecedented manner. Usually the account explains the ultimate reasons for which human beings live in civic association, how association can best be ordered to meet the highest human needs, the way in which most actual regimes differ from this best order, and the reasons for which philosophy and religion deem this order to be indeed best [16].

The cultural and historical background has determined the Al-Farabi's philosophical system, as Islam was the leading ideological force in the spiritual atmosphere of the society of those times.

The perfect man in the Islamic understanding considers himself a traveller on the way to God. Wherever he is, whatever he does, he always feels the presence of God and knows that He sees him. The love of God is the highest value for the perfect man [17].

This begs the question: Was Al-Farabi a perfect man? A great thinker and philosopher, who wanted to see virtuous cities inhabited by virtuous citizens, was he actually *Insan al-Kamil*? According to the findings of our leading scientists, the thinker of the ancient city Otrar was 'a perfect philosopher', who not only strived for achieving theoretical truth, theoretical virtues, but also he was the impersonation of 'practical' virtue, as a combination of scientific maturity with high morals is a defining feature of a 'true' philosopher, who is an example for all people [18].

5. Research of Al-Farabi's legacy in Kazakhstan

A researcher, the translator Akzhan Mashani, was one of the originators of the research of Al-Farabi's legacy in Kazakhstan. In 1968, *The Creative Team of Research of Al-Farabi's Legacy* was created at the Institute of Philosophy and

Law of the Academy of Sciences of the Kazakh SSR; its organizer was a member of the National Academy of Sciences, Doctor of Philosophy, Professor Agyn Kasimzhanov.

The personality of Al-Farabi was particularly popular in the seventies of the XX century. This was primarily due to the opinions on the location of the Farab city – the birthplace of Al-Farabi – on the territory of Kazakhstan in the IX-X centuries.

The research of Al-Farabi works in Kazakhstan began to gain momentum in 1966. In the period of 1985-1995 they began to translate scientific works of the great scientist on Philosophy, History, Literature, Linguistics, Natural sciences. The research of Al-Farabi's legacy, scientific and comprehensive studies of Al-Farabi's works in many areas of Science have been widely known outside of Central Asia and Kazakhstan thanks to Farabi's researchers Agzhan Mashani and Agyn Kasimzhanov. The following famous Farabi's researchers also performed successful research: M. Khairullayev, I.O. Muhammad, B.Y. Osherovich, M. Burabayev, E.D. Kharenko, A.K. Kobesov, B.G. Gafurov, A.V. Sagadeev, K.B. Zharykbaev, A.S. Ivanov, K.Kh. Tadzhiikova, A. Derbisaliyev.

In order to assist and coordinate the work of the Centre they established the Council, which consisted of the university scientists E.B. Derbisali, A.K. Kobesov, M.S. Burabaev, O.N. Kumisbaev, A.K. Kasimzhanov, A.K. Kasabekov, K.B. Zharykbaev, Z.A. Altaev.

The Centre was managed by one of the national founders of the research of Al-Farabi's legacy - A.K. Kasimzhanov, as he had a wealth of experience. In eight years of the work of the Centre many scientific books and articles have been published on Al-Farabi's legacy and the Kazakh people, reports on conferences in the neighbouring countries and beyond have been made, international scientific-theoretical conferences and round tables have been organized.

Al-Farabi's ten-volume works were published under the supervision of the President of the Republic of Kazakhstan N.A. Nazarbayev within the framework of the state program 'Cultural Heritage'.

Nowadays famous Kazakhstan scientists G.K. Kurmangaliev, A.N. Nysanbayev, G.R. Koyanbayeva, A.M. Kenisarin, N.L. Seitakhmetova, K.K. Tadzhiikova, A.D. Kurmanaliev, J. Altayev and many others continue to study Al-Farabi's works.

6. Conclusions

Al-Farabi's social philosophy is a philosophy the meaning and purpose of which was to give an answer to the question of the possibility of creating a just state on Earth, firstly, and secondly, to answer the question of whether a person can be happy and, thirdly, what is the true, not imaginary, happiness of man? That is why an ideal of social life and man presented by Al-Farabi is a centre, which focuses and accumulates in itself the entire content of Al-Farabi's social philosophy.

In the practical philosophy of eastern peripatetism the perfection of man was viewed, on the one hand, with an emphasis on the development of his/her abilities as a 'member of the urban association', where the formation and development of virtues were made dependent on the whole, on the structure and nature of social relations affecting an individual. On the other hand, with an emphasis on the individual inner work aimed at improving the soul of man through striving to the higher layers of the universe. Legacy is considered as a spiritual and moral support of modern culture of Kazakhstan.

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