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THE MAIN ASPECTS AND PROBLEMS OF AL-FARABI'S PHILOSOPHY

In this article authors describe classification of scientific knowledge within the philosophy of al-Farabi. There is an attempt of humanistic ideals of al-Farabi's description. Authors describe that philosophy of al-Farabi, as theoretical science gives considerable knowledge of meaning of the life. Authors analyze that according to scientist, deep mastering of philosophical knowledge is impossible without constant and persevering work, without love to it. In the article al-Farabi was described as greatest thinker of the Arabian medieval East. This article will greatly contribute to the theoretical significance of Al-Farabi researchers and scientists who are determined to study Central Asia. That is, we would like to draw attention to the fact that the teachings of The Thinker are always relevant. In practical terms, it can be used in any future scientific works, textbooks, special courses on Al-Farabi and students' programs. Aim of the article is to analyze new aspects of al-Farabi's understanding a reason and the essence of happiness achievement. Also, together with above mentioned aspects, we set up the additional objectives in the article. To achieve abovementioned goal, we used several research methods: systematization, induction, literature review and deduction. During our investigation, we came to conclusion that, al-Farabi belonging to antique, cultural epoch, has become the brightest representative of magnificent and inimitably fine Arabic-language Muslim civilization. In his works we found many significant ideas about: instinctive experience, morality, knowledge and beliefs, sciences and religions.

Key words: Pantheism, achievement of happiness, scientific value, omniscience, dogmatic divinity, classification of scientific knowledge.

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Әл-Фараби философиясының негізгі аспектілері мен мәселелері

Мақалада әйгілі ортағасырлық философ Әл-Фарабидің ғылым классификациясының әлі зерттелмеген мәселелері қарастырылған. Авторлар ойшылдың гуманистік идеяларын жаңа жолмен ашады. Мақалада Әл-Фарабидің шығармашылығын талдаудың жаңа тәсіліне талпыныс жасалды. Авторлар ойшылдың философиясында жаратылыстану ғылымдарының әртүрлі аспектілерін ашады. Сонымен қатар, ортағасырлық ғалымның философиясын талдаумен бірге, эпистемологиялық идеяларын да қарастырған. Бұл мақаланың теоретикалық маңыздылығы бойынша Әл-Фараби зерттеушілері мен Орталық Азияны зерттеуге бел буған ғалымдарға үлкен септігін тигізеді. Яғни, ойшылдың ілімдері әрдайым өзекті болып келетініне назар аударғымыз келеді. Ал, практикалық тұрғыда келешектегі кез-келген ғылыми еңбектерде, оқулықтарда, Әл-Фараби бойынша арнайы курстарда және студенттердің бағдарламасында қолданысқа ие бола алады. Мақаланың мақсаты-әл-Фарабидің бақытқа жетудің себебі мен мәнін түсінудің жаңа аспектілерін талдау. Сондай-ақ жоғарыда аталған аспектілермен бірге бұл мақалада қосымша мақсаттар қоямыз. Осы аталған мақсаттарға жету үшін бірнеше зерттеу әдістерін қолдандық, олар: жүйелеу, индукция, әдебиетке шолу және дедукция. Зерттеу барысында біз ежелгі мәдени дәуірге жататын Әл-Фараби – керемет араб тілінде сөйлейтін мұсылман өркениетінің жарқын өкілі болды деген қорытындыға келдік. Оның еңбектерінде біз инстинктивті тәжірибе, адамгершілік, білім мен наным, ғылым мен дін туралы көптеген маңызды идеяларды таптық.

Түйін сөздер: Пантеизм, бақытқа жету, ғылыми құндылық, бәрін білу, догматикалық құдайлық, ғылыми білімнің жіктелуі.

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Основные аспекты и проблемы философии аль-Фараби

В статье рассмотрены еще не изученные проблемы классификации наук известного средневекового философа аль-Фараби. Авторы раскрывают гуманистические идеи мыслителя в новом ключе. В статье предпринята попытка нового подхода анализа творчества аль-Фараби. Авторы раскрывают различные аспекты естественных наук в философии мыслителя. Наряду с анализом философии средневекового ученого, авторы раскрывают эпистемологические идеи философа. Эта статья внесет значительный вклад в теоретическую значимость исследователей Аль-Фараби и ученых, которые полны решимости изучать Центральную Азию. То есть мы хотели бы обратить внимание на то, что учение Мыслителя всегда актуально. В практическом плане он может быть использован в любых будущих научных работах, учебниках, спецкурсах по аль-Фараби и студенческих программах. Целью статьи является анализ новых аспектов понимания аль-Фараби причины и сути достижения счастья. Также, вместе с вышеупомянутыми аспектами, мы ставим дополнительные цели в статье. Для достижения вышеуказанной цели мы использовали несколько методов исследования: систематизацию, индукцию, обзор литературы и дедукцию. В ходе нашего исследования мы пришли к выводу, что аль-Фараби, принадлежащий к античной культурной эпохе, стал ярчайшим представителем великолепной и неподражаемо прекрасной арабоязычной мусульманской цивилизации. В его работах мы нашли много важных идей об инстинктивном опыте, морали, знаниях и верованиях, науках и религиях.

Ключевые слова: пантеизм, достижение счастья, научная ценность, всеведение, догматическая божественность, классификация научных знаний.

Introduction

Goal of the article is to analyze new aspects of al-Farabi's metaphysics, connected with understanding the reason and the meaning of happiness achievement. It is necessary to say that definition of happiness, the knowledge about beauty and justice, moral-ethical principles of science and identity of thinking and life in al-Farabi's philosophy are not deeply investigated beforehand. Thus, above mentioned things become a subject of this philosophical analyses.

Objectives

Also, together with above mentioned aspects, we set up objectives in the article: to investigate following ideas of medieval philosopher:

- history of philosophy the reason;
- moral-ethical aspects of science;
- doctrine about reason and rationalism;
- the notion of virtue and happiness;
- understanding and ability to live in harmony with the world whole.

Methodology

To achieve abovementioned goal, we used several research methods: systematization, induc-

tion, literature review, deduction. The method systematization is used to combine different parts of Medieval thinker's works. Literatures of philosopher were reviewed and analyzed.

Originality: authors tried to reveal new aspects of: the history of philosophy the reason, moral-ethical aspects of metaphysics, and doctrine about reason and rationalism of medieval thinker.

Scientific heritage of al-Farabi (apprx. 870-950) is extraordinary great and various. He has written more than 160 treatises. Philosopher contributed to almost all spheres of natural sciences, in his time. Philosopher has systematized material and spiritual achievements of the culture of his epoch, and he brought the enormous contribution to socio-philosophic, ethico-aesthetic, and natural-scientific fields of the culture..

Al-Farabi belonged to idealism school, and he has rendered a great influence to the enormous development of socio-philosophic thought of the East and Europe. Heritage of thinker has cultural-historical and scientific value even at present time. The medieval philosopher developed humanism. His rationalistic ideas were used in solving of many theoretical and practical problems of philosophy. In his work, scientist emphasized , big role of human activity and intellect.

Al-Farabi proclaimed ideals of justice, friendship of the people, equality of all people in

the culture. His ideas helped to develop sciences, well-being of people, happiness, perfection. His philosophical ideas were known to the world. And today his philosophy is very actual: «All earth becomes virtuous if the people help each other for happiness achievement» [Al-Farabi, 1972]

Al-Farabi wrote about the big role of intellect in social activity of the people. He considered that intellect of the people will help solve the social problems. Human intellect will help people to achieve happiness, because «only the human intellect understands what is good and what is bad». In his ethical advices al-Farabi highly appreciated human abilities to self-improvement and will of power of the person. He thought that abovementioned things will help people to archive real happiness. [Al-Farabi, 1973].

The Soviet scientists in USSR's epoch investigated a life and activity of al-Farabi. Especially, big interest to a creative heritage of the great thinker of East was in Soviet epoch. The group of scientists of Kazakh Soviet Socialist Republic, translated and published a lot of works of the philosopher. Among them: «Philosophical treatises» (1970), «Socially-ethical treatises» (1973), «Logic treatises» (1975), «Mathematical treatises» (1972), «the Comment to», «Almagest of Ptolemy» (1975), «Historic-philosophical treatises» (1985).

Classification of sciences

Short-investigated works contain naturally-scientific views of al-Farabi, in particular – classification of spheres of the knowledge, offered by him and defining essence and subject and the purpose of scientific knowledge, specificity of separate branches of a science. In his work, where he investigated logic, thinker characterized scientific knowledge connected with logical forms, and divided them to syllogistic and nonsyllogistic. In his classification of sciences, he put philosophy, dialectics, rhetoric, poetics into the first group, and medicine, agriculture, joiner's business into the second. In his work, al-Farabi divides sciences to concrete, which directed to express the human feelings, and to conceivable, or abstract, which acquired only by the reason [Al-Farabi, 1972]. In the composition «About happiness achievement» Abu Nasr divides all sciences to theoretical and practical. In the treatise «the way Instructions fortunately» he holds adherence to the classification of sciences standard in the defined period. He divides philosophy to theoretical ones, which include mathematics,

physics, metaphysics, and practical (civil) ones: ethics and politics [Al-Farabi, 1973].

In abovementioned works, philosopher analyzed the knowledge's typology. To solve the problem of the knowledge's typology, he has written «the Book (word) about classification and definition of sciences». This book consists of five sections [Al-Farabi, 1972].

The treatise, according to experts, is interesting not only by original classification of sciences, but also by depth of analysis of the scientific problems. Definition of each branch of the knowledge in the treatise, integrally intertwines with a capacious and laconic statement of the maintenance of the given science.

Abu Nasr exposed those who, in essence, without knowing a science, gives out themselves for the scientist and applies for omniscience, whose approach to sciences is based not on knowledge and reason, but on ignorance and blindness. «Scientist, considers that this book can help person to compare sciences among themselves and know, what of them is more worthy, more useful, more perfect, more authentic and stronger, and «what is less considerable and weaker» [Al-Farabi, 1975].

Al-Farabi, described the following classification of sciences:

Science about language which is subdivided on:
 simple words science;
 word-combinations science;
 laws of simple words science;
 laws of word-combinations science;
 laws of philology;
 science about logical laws

Logic

The logic al-Farabi describes is one of the theoretical disciplines, which studies laws and rules of thinking. Scientist considered, that logic is an art of thinking. He analyzes all parts of logic sections, and analysed all aspects of logic thought, giving the detailed characteristic of «Organon» of Aristotle [Burabayev M.C., 1982].

For instance the mathematics studies quantitative relations of things. The scientist consider that mathematics includes seven – sections. They are: arithmetic, geometry, optics, astronomy, music, physics, and the mechanic. Then al-Farabi analyzed all above written sciences' subject and value.

Natural and divine sciences

The natural science, or physics, according to Abu Nasr, is a science about the nature, its main principles

and parts. Here, the description of its eight sections is given. Many researchers consider divine science, or the metaphysics, as theology. Al-Farabi names it as “divine» (it is al-ilahi), but explains that it studies that is over the nature, i.e., it surpasses the physics competence. Al-Farabi and Ibn Sina, «understood theology in unusual sense of this word, as science about the general principles and life’s categories, i.e., as Metaphysics in Aristotelian sense. However, the problem: existence of God became one of the problems of this science» [Xayrullayev M., 1982].

Also, al-Farabi in his work has made definition of this “universal science”. So, by thinker’s opinion, metaphysics should be an area of sciences, which defines a principle of all existing. Its subject specially does not belong to natural sciences. It stands much higher and is more abstracted, than physics. Metaphysics is more important than natural sciences, but follows them [Al-Farabi, 1985]. In opinion of al-Farabi, those people who have prejudiced opinion about Aristotle’s book, considering that the sense and the maintenance of this work consists only of a doctrine statement about the Founder, Reason, the Shower and that the doctrine of metaphysics and the doctrine about unity of God are same, are mistaken and have got off from a correct way as the most part of this composition is deprived the similar tendency [Al-Farabi, 1987].

The civil science includes jurisprudence and dogmatic divinity. In this science, the problems of government, ethics and education are analyzed. The doctrine of al-Farabi about the classification of knowledge was one of the big achievements of the philosopher. It played significant role in systematizing of all kinds of knowledge. His doctrine includes: consciousness of the person, existence of material subjects and their qualities. «The doctrine of al-Farabi about object and classification of sciences by the importance stands much higher than the F. Bacon’s doctrine which within the classification of scientific knowledge took a subjective principle as a basis of his doctrine» (11). Philosopher analyzed various branches of natural sciences and metaphysics. Thinker consider, that, metaphysics studies the definite part of material subjects and their quality.

«Classifications of sciences by the: Brothers of cleanliness (X century), by the Central Asian thinker Abdullah Horezmi (mid. in 997) and Ibn Siny relied upon the doctrine of Abu Nasr. Their founders mentioned the same problems, as their ideological predecessor, they concretized and developed his separate positions and thus strictly adhered to a

principle of sequence, transition from simple to difficult, from cognizable to not cognizable.

Almost till XX century scientists of the countries of the Middle and the Near East basically followed classification of sciences of Abu Nasr. To «Ihsa’ al-’ulum» has been written nearby 15 compendiums and a number of imitations. The works of Abu Nasr devoted to classification of sciences translated into Latin language and were widely used by the West European scientists.

To the composition «Ihsa’ al-’ulum», the small treatise published in the book «About an origin of sciences» («Kitab marotib al-ulum») has been adjoined, while known only in a Latin variant. The reasons of an origin of various sciences here are stated from the opinion of medieval philosopher, the main informative tool of which was a speculation. As axiomatic installation at definition of an origin of this or that science position served: there is nothing, except a substance and accident and the creator of a substance and accident, which is blest in centuries. The explanation of an origin of this or that science represents only this or that variation of the initial science. For example, a principal cause of an origin of arithmetic was that the substance can be divided by many ways into many parts. One of the chapters is devoted to the proof of that in existing «things there is nothing, except a substance and accident». The scientist divides all sciences considered in the treatise to pedagogical, natural-scientific and «a divine science». The final chapter of the composition is represented by one of aspects of ontology of al-Farabi – the doctrine about first essences. Following antiquity, al-Farabi allocated as a fundamental principle the four elements – fire, air, water, the earth. In this treatise the heaven is added to them. We hardly believe that these views belong to al-Farabi. Obviously, one element is introduced. It is also necessary to consider that the treatise – has a Latin source where, probably, changes the ideas of al-Farabi to this question.

About ethics of the scientist. In the philosophical heritage of al-Farabi the ideas about ethics of the scientist, about «moral estimation of scientific activity have the important aspect. In his work, scientist describes the mission of the «real» scientist in a public life, and his responsibility for destinies and the future of people. Al-Farabi considered, if the person does not have high moral qualities, he cannot be successful in any scientific activity.

Al-Farabi emphasized moral qualities of scientists very much. Medieval philosopher thought that, all the people should be sincere, and don’t think

about self-interest. By his opinion, the real scientist should have the true knowledge, and this knowledge should be useful for all the people. Philosopher considered, that, scientist should be useful, by his morality, too. Therefore «true philosophers» should be worth high mission – to bring the virtue to the people.

Al-Farabi considered, that the philosophy as a theoretical science, gives considerable knowledge of essence of life, and differs from other sciences by provability, clearness, persuasiveness. Following tradition of time, he had the point of view that the philosophy is higher than all other sciences. Therefore, the one who aspires to conceive philosophy, should have number of qualities of intellectual and moral character. First of all, he should prepare himself, clear the soul from low passions because there was only an aspiration to virtuous truth, instead of enjoyment and love of power and at the same time to develop force of thinking and speech which became true assistants to real philosopher [Al-Farabi.:1972].

The thinker tried to open communication of knowledge with experience and with activity of people, urged them to be engaged in the sciences benefiting a society. Upholding of a social problem of philosophy and his deep belief that the essence of this science demands from the valid scientific association theorizing with political activity, which were new in philosophy of that time.

Abu Nasr accurately expresses the relation to process of development of philosophy by various people and their moral shape. Depending on mastering degree of philosophical knowledge and character of use he divides scientists and all applying for this rank into some groups: on perfect (the valid philosophers), beginning and «imperfect» (artificial) [Al-Farabi.: 1973]. He possesses a theoretical substantiation «tendencies of allocation of philosophers as carriers of special knowledge», «inaccessible to incompetent people», and high moral qualities. He considers that working out of theoretical parcels «should belong to exclusively philosophers» which should be able not only well convince others, but also possess in all senses limiting perfection. Abilities of the philosopher in practical affairs, should not concede to his theoretical virtues.

Medieval philosopher came to conclusion, that the legislator, the first leader or the absolute governor of the state should be a philosopher, who has an ability to reveal a condition, and by the help of this conditions laws become actually necessary.

And moreover, this legislator gives the chance to the people to reach human happiness. Hence, for example if the one who represents himself as the legislator, let's take the imam. He will wish to predominate, i.e., to govern the state. And it is necessary for him to be the philosopher. Because «Imam» in the Arabian language is meant that, who represents himself as the leader and the head.

In the ideal state the philosophy «urged to predominate through intermediary of the philosopher-governor, which at the same time should possess rhetorical and poetic abilities to set on the right path of social public» [Sagadeev A.V., 1978]. The person, who shows high degree of benevolence, and thanks to the intellect able to become the imam, i.e., the governor of a virtuous city (state), «should be the perfect philosopher and the prophet simultaneously. The one who possesses only a theomancy and is not at the same time the philosopher, cannot be considered perfect governor and is not worthy to be the governor of the virtuous state» [Arabic-Islamic philosophy in the system of world culture, 1983].

According to al-Farabi, philosophical knowledge can be understood only by hard work and love. «The one, who wishes to start to study sciences, should have ability to theoretical knowledge... The person should have fine understanding about the creation of things. The man should be well-educated, he must submit to good and justice and hardly to give in to harm and injustice, to possess the big prudence... If these qualities the young man possesses; and besides that, he has started studying [philosophy] and has studied it then, probably, he does not become the false, wrong and insolvent philosopher» [Al-Farabi, 1972].

Activity of the philosopher and his way of life should meet the highest moral requirements. Therefore, «wishing to study philosophy should follow by aspiration to actions and purpose's achievement. The aspiration to action is carried out by means of knowledge because the end of knowledge is action» [Al-Farabi, 1972].

Studying philosophy «should correct first of all the nature, so that properties of his sensual soul direct to truth, and only to truth, instead of to pleasure» [Al-Farabi, 1973]. Also, it is necessary to improve regularly force of reason of the philosopher that his will direct to the truth.

Characterizing «imperfect», «false», as well as people looked like philosophers, Abu Nasr continues: «The bad philosopher is the one who masters theoretical knowledge, without possessing

the highest perfection to impart the knowledge to other [people] in process of the possibilities. The wrong philosopher is the one who studies theoretical sciences, without deforming them but who does not make virtuous actions... And, on the contrary, follows the passions and desires. The false philosopher is the one who studies theoretical sciences, without being by nature predisposed to it» [Al-Farabi, 1973]. Both false, and wrong philosophers, al-Farabi agrees, without wishing regularly and working persistently, become fruitless, cause in the listeners disgust, finally they depart from a science. Philosophical knowledge should serve scientists for performance of virtuous problems, for doing good acts. The society assigns the big ethical function – to true philosophers to do to people well and to bring up them, to be good. «The true philosopher is that: if he does not find an application of himself, he has not reached this step [the true philosopher], such philosopher is useless to society» [Al-Farabi, 1975]. According to the thinker, only philosophy can help each person, and society for solving different social problems. «As we reach happiness only when in us is inherent fine, and fine is inherent in us only thanks to art of philosophy from this it is necessary follows, what exactly thanks to philosophy we reach happiness. And we comprehend it at good judiciousness» [Al-Farabi, 1973]. Good judiciousness is reached only at such potentiality of mind which should be present only at the real philosophers.

Al-Farabi «in his compositions acts as the deep expert on history of philosophy [Burabayev M.C., 1985]. Defining a subject, structure and problems of philosophy as the science studying laws, peculiar to life as a whole, he also comprehensively analyzes ethical problems of mastering of philosophical knowledge. Therefore, considering the purpose and the content of philosophy, the thinker from Otyrar puts specific targets before «perfect» philosophers who wish to seize theoretical knowledge. In them, he sees the tool of achievement of good, the highest happiness. «And perfect [philosopher] in absolute sense the one who reaches at first theoretical is, and then practical virtues by means of authentic knowledge, and already is then capable to allocate with both [kinds of virtues] the people and cities... » [Al-Farabi, 1973].

Al-Farabi thinks that intellectual abilities of the scientists, are tightly connected with the ethical. For example, wise personality – means highly moral, kind, sincere human. «If both of them [good customs and force of mind] take place, we receive the superiority and perfection in ourselves and in

our actions» [Al-Farabi, 1975]. The true philosopher should possess «absolute wisdom» and apply it not only in other sciences, but also in practical affairs, to bring the greatest advantage to people. He should not be gluttonous, greedy, in general «with bad customs for wisdom is incompatible with bad customs... He should not be afraid of death, love the money, only for need» [Al-Farabi, 1987]. To the one who speaks on behalf of a science about wisdom, confirms al-Farabi, it is necessary to be the perfect person, «with free mind», «with correct character», loving a science, not preferring to it worldly things, i.e., material benefits to be educated, truthful, sincere, fair, to be engaged in not only intellectual, but also a physical activity.

Real scientist is truly virtuous person, he is not be afraid of the death. In the face of death, he should keep high moral advantage, not panic and appreciate a life, trying to prolong it for blessing fulfillment. Here Abu Nasr as though develops Aristotle's thought from «The Nicomachean ethics» that the person is mortal, but, «as far as possible, it is necessary to reach to immortality... And to do all for the sake of a life» [Aristotle, 1987]. If the present scientist has died it is necessary to mourn not over him, considers al-Farabi, but hit compatriots to whom he was necessary. The death is terrible to vicious people, they run into confusion for lose everything that have reached «by means of pseudo-sophistication and a deceit», – honor, glory, riches, the power, false happiness.

To the category of the real scientists al-Farabi carried only those who had the followers. «Socrates had the pupils, Plato and Aristotle – too, after all a science, as the closed spring: to achieve a way to it, it is possible only by means of knowledge and pupils» [Al-Farabi.:1985]. Abu Nasr considered that the scientist should not neglect training of young men, and also those who below it on an educational level, and what are more senior him or are similar to him to improve terrestrial vital conditions of people. Those scientists who had no betrayed to business of a science of followers and adherents, he compared to a fruitless tree and named also «imperfect».

Al-Farabi recognized both individual, and universal ethical standards. In his opinion, not only the philosopher, but also any person is capable to get all positive moral qualities, including virtue, to nothing the subordinate and with what not connected. He considered that virtue (is al fazilat) is the anything existing objectively for good, kindly the person should wish all. Pure virtue – this terrestrial happiness, happiness not only for itself, but also for

associates. Abu Nasr considers as the basic virtues of the philosopher his reason and knowledge with which connects his abilities in achievement of happiness for itself and for others.

Most high quality of the philosopher is the knowledge, and the best advantage the reason which property is judiciousness.

The real people of a science, and also «perfect philosophers», al-Farabi agrees, should be guided standard by the majority of wise men by ethical (moral) norms – the parcels containing the general acts, «which same at all virtuous people». Ethical standards will be useful standard if «all the people would consider that each person should be educated by spiritual norms» [Al-Farabi, 1987]. If who refuses observance of the standard ethical standards he should be punished. These ethical standards also cannot be called in question as they are the beginnings of the virtuous purpose, and they cannot be proved and denied by means of that is clearer, than they. «Therefore, as a rule, doubting them turn to the malicious people having bad moral qualities. They have no common causes with inhabitants of virtuous cities». Such people do not wish good luck to another. If they rise against acceptance of these moral norms and refuse to carry out them, they should be punished strictly for these «acts», representing disrespect, ethical standards» [Al-Farabi, 1985].

Abu Nasr sharply condemned those who puts before itself aim to use a science, first of all philosophy, in the mercenary purposes, for example for a profit, achievement of the power, imaginary happiness or a gain of false authority. He dared and with deep arguments opened the reason of those transformations of scientific true which some «scientists», in particular meaningfully supposed clergy. They basically were engaged only in riches moneymaking, affairs of the life. The main reasons

of the similar phenomena, considered al-Farabi, are the self-interest which following from their personal interests, prompting truly to serve «not virtuous» mayors and their hatred to scientific true.

As a whole the thinker has stated a true estimation of dominating religious morals in a medieval society where the riches therefore injustice reined were a criterion of human advantage, the poor person has been humiliated and had no possibility to get education, to develop the intellectual abilities.

Many scientist consider, that al-Farabi has entered the moderate and modest way of life, preferring to be far from court vanity, to be content with one dirhem in day, despite brilliant offers as he gave the chance to it to work with concentration» [Marxist's ethics, 1976]. Al-Farabi has sung of high value of reason and knowledge, principles of a brotherhood and friendship of the people, has shown «limitation of a religious substantiation of morals» [Burabayev M.C, 1984], has subjected to criticism negative lines of feudal morals modern to his societies and could not establish the social reasons of these defects. Nevertheless, his many ethical positions have not lost the informative importance even in modern conditions.

Conclusion

So, by investigation of al-Farabi's work we came to following conclusion. Al-Farabi developed and elaborated the full explanation and meaning of metaphysics, and revealed the moral-ethical aspects of this science. By developing and elaborating abovementioned science, he deeply analyzed: understanding a reason and the meaning of happiness achievement, the notion of virtue and happiness, understanding and ability to live in harmony with the world whole, and the history of philosophy the reason.

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