

THE RELEVANCE OF AL-FARABI'S SOCIAL AND ETHICAL VIEWS IN THE MODERN WORLD

Among the socio-ethical views of al-Farabi important place is given to the education of perfect personality. The problem of a man is at the center of his philosophical system. Man by nature is designed to perfection, according to the philosopher. The idea of human perfection is one of the sources of cultural and spiritual life-affirming ideas and concepts.

Abu Nasr al-Farabi spiritual rebirth of man saw through the formation of his virtuous. The notion of virtue thinker considered the highest values of the human. He saw virtue as a means of improving the morality of a man, and a virtuous characterizes everything that contributes to happiness. Appointment of ethics and philosophy regarded in helping a man in his moral improvement. These values help him achieve the highest perfection -happiness.

Pointing to the cause of bringing people together, al-Farabi emphasizes two important things: 1) because each needs the other, they are on an equal situation; 2) the activities of all people united in society to meet the needs of each, provides the basis for achieving excellence. So, according to al-Farabi, human society since the dawn pursues humane goals [1, 23].

Al-Farabi distinguishes three types of states: ignorant, collective, virtuous. The main place in the teachings of al-Farabi takes the virtuous characteristics of the city.

According to al-Farabi virtuous city means a perfect society, its social life is characterized by the principles of high morality.

To perform virtuous acts, noble deeds required a certain order in the community and a collaborative effort. The state is the instrument that establishes rules, conduct moral code, mobilizing its people to attain perfect happiness.

According to al-Farabi, «Virtues are of two kinds: ethical and intellectual. Ethical – is virtue of (soul), such as temperance, courage, generosity, justice. Second is the intellectual part (of the soul), such as wisdom, reason, intelligence, sharpness of mind, intelligence» [2, 270].

Al-Farabi drew a society of the future as a perfect and fair, in which freedom will prevail, universal equality, mutual respect: total wellbeing – to aspire to modern humanity.

According to al-Farabi, virtuous state (city) is impossible without freedom and equality, justice and mutual understanding. Residents

of the city come together and interact in order to protect and continue the good and perfect happiness, residents of such states are free to choose.

The predominant interest for the al-Farabi is the dispensation of the society in order to maximize the excellence of its citizens, the role and functions of the head of state in an ideal society. Political leaders – the virtuous ruler (ideal) of the city, according to al-Farabi, philosopher should be able to know the beginning of controlling nature and society, and to transfer this knowledge to the people in figurative symbolic, religious form. The governor – the chief member of the municipal association must possess exceptional perfection, the gift of prophecy, perform the function of «heart» in the mechanism of a complex social organism. Al-Farabi listed twelve innate qualities, which should have the first imam: health, intelligence, memory, vision, clear speech, love of knowledge, temperance in eating and pleasure, love of truth and hatred of lies, generosity of soul, justice and determination. Perfect ruler can establish laws and replacing him city rulers, if they are less perfect, but able to maintain the established order, must follow him.

Since the combination of these qualities in one person is a thing very difficult, he gave a shorter list of six qualities sufficient to maintain order in the state (city): to be wise, to be knowledgeable and storing in the memory of the laws, to be creative, to have insight and quick-witted, able word your guide to the implementation of laws, have the bodily strength. In the definition of the natural qualities of the ruler al-Farabi draws on Plato, but unlike him, who allowed to control only the representatives of the property, al-Farabi considered that the ruler can be any person prescribed as above mentioned.

For al-Farabi study of philosophy meant to comprehend the knowledge of teachers of divine wisdom, to include it in the context of improvement of the soul, for without the knowledge of intelligible beings, it can not be improved, and to transfer this knowledge chain «from teachers to students», equating thereby human knowledge. Philosophy, therefore, included in the educational process by virtue of their ability to comprehend higher forms, becoming a necessary condition for improvement of the soul through the transfer of knowledge, its creation and augmentation follows joint efforts of many people's body of knowledge. So in essence the philosophy of al-Farabi was educational and aimed at improving the rights, increasing its cognitive capabilities [3, 152].

To know the truth of life and science was an important moment of the philosophy of all time.

Medieval Islamic culture has opened the world a lot of the scientific knowledge of the world and the universe. According to al-Farabi, a man in search of truth reaches perfection, knows himself, defines moral principles. Moral and ethical values decorate mental personality. «Speak the truth and fair knowledge is certainly goodly» [4, 33].

Understanding of happiness is interpreted differently. The definition of happiness for each person revealed by different approaches and explanations. Happiness according to al-Farabi is a kind of perfection. «It is clear that happiness is among the benefits is the greatest blessing and among preferred things is the perfect goal towards which trends a man» [5, 3].

Following Plato, al-Farabi believed that the goal of any political association is committed to the realization of the natural aspirations of the people to happiness, understood as the achievement of the citizens «the highest good» and personal «perfection». In the spirit typical of the ancient traditions of approach to politics ethically Abu Nasr formulated his own understanding of happiness.

As it was noted by Kwame Gyekye, the word translated 'tolerance' is *musamaha* which ordinarily means 'generosity', 'liberality', 'leniency'. In using the word in an epistemological context, al-Farabi- in the name of philosophical theologians is suggesting that a more liberal attitude, in the sense of a less rigid approach, be adopted in the search for the universal premises in arguments involving theology, ethics and other inexact areas of human knowledge [6, 138].

Pointing to the important place of religion in the virtuous society, al-Farabi clearly indicated that religion is necessary for a particular group of people. He also specially noted the importance of a virtuous religion. Religion consists of two parts: the establishment views and determine the actions [7, 79].

Religion is necessary to facilitate the path towards good unenlightened masses. Just as raising children, we warn them against the evil influence, pointing to enjoyment, which will follow the abstinence, just as there are religious teachers in relation to the mass of people. But religious and symbolic props do not need a bold and decisive person who has mastered the truth [8, 49].

According to Charles E. Butterworth, in the Attainment of Happiness Farabi explains why it is so important for religion and political science to be based on a proper understanding of the universe. Only through an investigation of the things existing

in the universe is it possible to become aware of the ultimate perfection for which man has come into being (1969a, secs. 17-18). A theme running throughout Farabi's writings is that the terms philosopher, religious leader (*imam*), virtuous ruler, and law-giver all have one meaning. Or, as he explains (1969a: sec. 58), «they all finally agree by signifying one and the same idea.» Such an identity exists because of the fundamental harmony between virtuous religion and the political science which is subordinate to philosophy, that is to say, between religion and philosophy [9, 25].

As stated A.N. Nysanbaev: «Issues of education and enlightenment, the search for truth, the relation of philosophy and religion in the spiritual life of society, he connected with the issues of social transformation. The main role in this transformation played a transformation of the individual. In his numerous treatises the thinker reveals the essence and meaning of the moral perfection of a man. Achieving perfection by a person this is fundamental goal of his ethical views, and the perfect man - the owner of high moral qualities is the central subject of political and legal transformation of society» [10, 180]. The main motive of any religion – faith in God, in the supernatural. Calling religion «psychological arsenal of the culture» S. Freud wrote that the religious ideas in people's eyes are the «most precious treasure of culture, the supreme value, what it can offer to its members, far more than all the arts and skills, allowing to open the bowels of the earth, to supply humanity food or to prevent a disease. People say that life will become unbearable if religious concepts lose for them the value they attribute to them» [11, 109].

Thinking man's strength due to its dominant position is able to organize and discipline the natural instincts and passions of a man. It has a selective ability, determines the value-rational approach to things. Thus, the reasonableness of a person secured his freedom, a reasonable choice, initiative self-conscience, independent decision [12, 120].

Globalization and formation of a «model» of a civilized man

There are many definitions of globalization process. In summary, we give the following definitions of globalization:

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and

on human physical well-being in societies around the world [13].

Globalization can usefully be conceived as a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions, generating transcontinental or interregional flows and networks of activity, interaction and power.

It is characterized by four types of change:

– First, it involves a stretching of social, political and economic activities across political frontiers, regions and continents.

– Second, it suggests the intensification, or the growing magnitude, of interconnectedness and flows of trade, investment, finance, migration, culture, etc.

– Third, the growing extensity and intensity of global interconnectedness can be linked to a speeding up of global interactions and processes, as the evolution of world-wide systems of transport and communication increases the velocity of the diffusion of ideas, goods, information, capital, and people.

– Fourth, the growing extensity, intensity and velocity of global interactions can be associated with their deepening impact such that the effects of distant events can be highly significant elsewhere and even the most local developments may come to have enormous global consequences. In this sense, the boundaries between domestic matters and global affairs can become increasingly blurred [14].

Thus, globalization – an objective process that defies any and all nations and peoples, which requires the definition of modern development trends, search for answers and solutions to the problems of the global crisis. We emphasize that the possible consequences of globalization as yet poorly understood, in this regard, you must prominently mark: features, advantages and disadvantages, contradictions and factors of globalization.

The peculiarity of modern globalization processes is as follows:

a) globalization happens as a process of modernization, or rather Westernization, the planting of the living standards of the West to other nations. In turn, Westernization, influencing the attitudes of people, transforming the consciousness of people, cultivate negative qualities, such as consumerism, self-centeredness, social indifference;

b) the dominance of their own local interests. Subjects of International Politics and Economics act solely on the basis of its national interests, without taking into account the consequences of the higher-level system;

c) cultural pluralism became a distinct feature of the international community. Resisting globalization processes, countries seek to maintain internal diversity and originality of their cultural traditions. Cultural differences are much more pronounced than before.

c) the communication of numerous political, cultural and, in particular, economic agents actually united the world, but so far this has not happened awareness resulting integrity.

Describing the positive aspects of globalization, emphasize that strongly developing economic sphere, mobilized the world market, introduced the values and traditions of economic liberalism, increased adaptability to scientific and technical and other innovations, formed a large-scale socio-economic, political, informational, multicultural space. The negative side of globalization is marked excessively strict requirements to the level of development of the states that have distinct historical fate and culture. Degrades national traditions, the exacerbation of conflicts, increased competition for influence in energy, population, food and environmental sectors. There are mutated forms of dependence – economic, technological, political, ideological, religious, civilizational.

Benefits of Globalization:

- Humancentrism
- The relationship of cultures
- Planetary informatization
- Manageability of world community

Disadvantages of globalization:

- Absolutization of Westernization
- The split of civilizations
- Strengthening economic differentiations
- Socio-demographic gap
- The worsening ecological situation
- Strengthening the social and cultural differentiations
- The exacerbation of civilizational conflict
- Cultural unification [15, 68-77].

To implement the items mentioned in the first place should carefully consider the factors influencing the process of socialization in the conditions of modern civilization, namely:

1. Economic processes. The introduction of a market economy led to increasing urbanization, unemployment, hard working conditions, and competition.

2. Changing social structure; social differentiation. Economic inequality causes social heterogeneity of people, population differentiation.

3. Changes in social roles, the institution of family crisis.

4. The level of education of educators and teachers educators. Civilizational processes dictate their conditions to be today have a broad outlook, higher education, erudition, to be highly educated, intellectual, esthete, master modern means, the latest learning technologies.

5. Influence of the media, film and television. Our time – the era of electronic communications. Dramatically reducing the direct interaction, media, TV, radio, telephone, however, ensure the functioning of society. In this regard, increasing their importance as a secondary social institutions as a source of information and human knowledge about ourselves, about the world, as a factor in the formation of a mature personality worldview.

Therefore, designing a «model» of the modern person, we can identify such parameters or measurement of a civilized man, as:

1. The spiritual and moral qualities of personality, humanism.

2. High adaptive capacity to the conditions of existence. Openness to innovation.

3. Pluralism. Tolerance for other people. Respect for the dignity, regardless of his social status.

4. Commitment. Punctuality. Accuracy. Saving time. Action and planning.

5. Intelligence. The high value of education and training.

6. Self-confidence in justice.

7. Aspiration into the future.

Conclusion

Address to the teachings of Al-Farabi leads to the conclusion that his social and ethical views and ideas become more relevant in a creation of a civil society, establishing the principles of consent and consensus. In this context, social and ethical views and ideas of al-Farabi can be a valuable source for the spiritual education of the younger generation. Noting his great contribution to the development of world history, political thought and culture, and the need to explore the great philosopher-thinker rich heritage with a view to the development of cultural heritage past as the most important link for social progress and humanism.

According to al-Farabi, ethics, metaphysics and politics are closely linked. He thinks about the virtuous city as a place where citizens can reach their intellectual and moral perfection.

Al-Farabi in his conception of the perfect state developed such deep ideas like the harmony and perfection of a man, education, moral purification and the attainment of happiness, rationalism, reason,

humanism, the glory of knowledge. The ideas of al-Farabi continue to live nowadays. In today's world in which the global nature brings people together in one big community, the principles of morality and spirituality come to the fore, demanding from us a great education, professionalism and perfection.

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