

PHILOSOPHICAL HERITAGE: AL-FÂRÂBÎ – ABAI

Prof. Dr. Aliya R. MASSALIMOVA
Al-Fârâbî Kazakh National University

Al-Fârâbî and Abai are the two key figures in the history of the spiritual culture of the Kazakh people. Each pattern of philosophical thinking reflects the image of man and, consequently, the system of his ethical beliefs.

Abai and al-Fârâbî are separated by thousands of years, but humanistic ideals which they preached unites them: the unity of knowledge, virtue and beauty. In their proceedings the two great thinkers wrote about the greatness of man, his mind, his abilities, his Endeavour to gain happiness and continuous improvement through spiritual search and learning.

In the context of large-scale transformations in global economic collision, exacerbation of deep civilization contradictions, spiritual crisis, we are the representatives of science and culture, education not only concerned about world social changes, but muse about the fate of our people, culture and language in a future perspective. During the years of independence, our country has achieved much and our leader has credibility in the world community. We are closely linked and integrated with many countries in Europe, Asia and America. Joining a world of globalization processes, however, we have difficult tasks to protect our cultural identity, language, literature, music, art and spirituality. And not just to protect our rich cultural heritage, but its transmission or retransmission of the future for our descendants. Important task is popularization of history, customs and traditions of the people. And most significantly is the introduction into the consciousness of people a senses of national pride, patriotism, cultivating concepts of honor and dignity.

Analyses of modern processes, the resolution of ideological and methodological problems are fundamental in the development of spiritual culture and the formation of a civilized society. In the global world the future of the country depends on the social-political, civic educated part of the society. Objectively,

that politicians, philosophers, cultural figures have aim to develop the concept of a new society. Their mission determines the trajectory of further movement. In this regard, the search of spiritual succession of generations is important so that the modernization of science and technology, social and political systems, stipulates the problem of «modernization of minds». The moral aspect of the process of modernization of society is the most important and difficult. Adopting the values of the modern world is possible only on the basis of the historical past of people, the moral imperatives of own culture and traditions. As it is known, in the transition, the critical period of development of a community, there is a crisis of moral postulates of moral laws and redefining values. Takes place analysis of the semantic significance of established truths and «reevaluation» of values. Naturally, this is accompanied by a reference to the spiritual authority to the true knowledge, which is always true and authentic.

Here we are experiencing a time that rich by epochal historical events, in search of the lost happiness, draw their attention to the heritage of our great ancestors. Without the past there is no present, no future without a present. Every moment of our present today is a milestone of the past and the road to the future. Appeal to the legacy of the great thinkers, philosophers - Al-Fârâbî and Abai, a kind of definition of spiritual guidance, the cultivation of values, based on which we can shape the actual concept of spiritual unity and continuity of generations, the basic principles of patriotism.

In April 2014 one of the oldest educational institutions of our country - Kazakh National University in the framework of the 80th anniversary held the first International Fârâbî's readings and Fârâbî forum. The forum was attended by representatives of science and education, arts and culture, public organizations: the famous Kazakh poet and public figure Olzhas Suleimenov, professor, researcher of Turkic culture Albert Fischler (France), Yasar Aydynly (Turkey), Aydin Ali Zadeh (Azerbaijan), Mahmoud Fahmi Hijazi (Egypt), Ali Sher (Malaysia) and figures of Kazakh science and culture: the President of the National Academy of Sciences of the Republic of Kazakhstan Murat Zhurinov, Absattar Kazhi Derbisali, an academician Abdumalik Nysanbaev and etc.

Someone said, «Philosopher's immortality is that he was able to say, had told, and most importantly he has been heard by his contemporaries». These readings - a vivid example of what a rich scientific heritage of the great scientist finds its continuation and implementation of the present day. His writings, treatises, reflections in the stream of time have not lost their novelty and relevance.

In 1991 the university was named after Abu Nasr al-Fârâbî – the great thinker of medieval Arab-Islamic philosophy, who was also called «the Second Teacher», the first was Aristotle. Al-Fârâbî was person, who made of systematization of

contemporary scientific knowledge, based on the teachings of the Greek philosophers, rethought the theoretical idea of ancient times. Moreover, it can be argued that due to the Arab-Muslim philosophy and public figures, achievements of ancient thought got their «second» birth during the European Renaissance. And although he lived and worked in the cities of the Arab Caliphate, we are proud to say that he was our countryman, as he was born and brought up in Farab (the ancient name of the city of Otyrar), on the territory of modern Kazakhstan.

In 1993, at the KazNU was established research center of Al-Fârâbî. The first head of the Center was corresponding member of National Academic of Sciences Republic of Kazakhstan, Doctor of Philosophical Science, and Professor Agyn K. Kasymzhanov.

In the academic round A. Kasymzhanov was one of the brightest person of the intellectual elite of Kazakhstan of the Soviet and post-Soviet period. He was researcher-scientist, he is studied history of Kazakh Philosophy, the Philosophy of the East, and he was first who founded Kazakh Fârâbî's Research School. The creative team under his leadership had been working on the collection and systematization of translation into Kazakh and Russian works of al-Fârâbî.

Nowadayson the initiative of the rector our University G. Mutanovare opened Al-Fârâbî Library, Al-Fârâbî Museum. Researchers of Science Centre, headed by Professor J. Altayev are actively cooperating with domestic and foreign museums and centers (Turkey, Jordan, Iran, Iraq, Germany, and others).

Al-Fârâbî is a scholar and an encyclopedia, which made a great contribution to the development of world science and culture. He left a rich scientific heritage (about 160 treatises). His works on mathematics, astronomy and physics, philosophy and logic, mineralogy and botany, linguistics and music medicine are studied in many universities around the world.

Great Kazakh poet and thinker Abai Kunanbayev was well acquainted with the writings of al-Fârâbî. In his works there are a lot of ideas congruent, both in content and form of presentation.***

In his works Abai wrote that capable people strive to find an answer to the questions: Do I live a righteous life? What did I do for self-education, for enlightenment of the society and people? Will I regret it later? Intellectual is different by intelligence, knowledge, mind, volition, conscientiousness and manners. Man cannot be born clever, only in the process of his life and education he acquires intelligence and capable to do choose good or bad. Following the preaching of the wise, avoiding flaws, he becomes a complete human being in the full sense of the word. Abai told us: «Learn goodness from good people. It is necessary to teach children to be fair and earn their bread honestly». We have to learn to know in

order to wit other people therefore to become equal among them, to protect and support our nation. Effluents or roots of humanity are love and justice. Person who has love and justice then he is a wiseacre, he is scientist. Not every scientist is a sage, but every wise man is a scientist”.

Abai believed that the first dignity of philosophy is the wisdom that will illumine the path of people.

Understanding the creative heritage of the great men of the past, in accordance with the “challenge” of our time is «creative» ground for innovative modernization of society, socio-political processes, cultural heritage, spirituality, human integrity.

«Carefully observe and reflect that this was the reason that motivates your soul to taste the sweetness of wisdom and inflamed with love for the truth, for in this way, you’ll know something hidden and something that is good for you» - says «through the thickness of the centuries» us al-Fârâbî. And his teachings to this day do not lose their relevance and importance.

Philosophical heritage of al-Fârâbî includes his tractates that deal with the problems of Being, man’s existence, the interconnections of science, Philosophy and Religion, Ethical and Aesthetic education, social and political reconstruction, humanism.

For example, in his greatest treatise «About citizensof the virtuous city» reflects his entire philosophical theory - from metaphysics and ethics to psychology and sociology. Following the tradition of ancient Greek philosophers, he, doctrine of man and society considered in close connection with all his teachings, anticipating each specific topic outlining the general principles and methodology of the question of constructing a theory.

According to the teachings of the thinker, a man by nature is a social being, which can only live in community with others, to meet their needs in need of assistance to the people of the collective. Consequently, a man of vital necessity can only exist in a society. Perfect society al-Fârâbî divides to the great, medium and small. At the same time the most perfect form of community is the city, which is understood in the sense of the city-state.

The virtuous city is an ideal model of human coexistence, the best model of management, a place where people can achieve true happiness. It’s a kind of symbol of a healthy body, all the organs of which work to sustain of life and correct functioning. Major role in the virtuous city plays its hakim that should have the twelve special innate and the acquired qualities, with the ability to communicate through the power of imagination and endowed with superior intellect aptitudes. It should be noted that al-Fârâbî believed that man cannot be born with virtuous

or vicious qualities, but he may be predisposed to a state close to virtuous or vicious.

The study of specific urban lifestyle and nature of human relationships in the city is one of the pressing and interesting problems of modern culture. In the twentieth century in the western city of studies, urbanization processes have been considered the main factors of social, cultural, technical, technological progress. Many philosophers, sociologists, anthropologists, undertook a study of the problems of social processes in the cities, especially in the urban environment, sources of diversity of lifestyles, patchiness «urban worlds», the influence of civilization processes, etc.

Urban lifestyle creates a special type of person, a special type of mentality. The individual sees others not as individuals, but as an object, as a means to achieve their goals, it is no longer assigned to a single point in space and its relationship with other superficial and transient, the foundation of human relationships constitute rationality, self-interest, and money.

Several researchers have argued that urban culture is a major determinant of human behavior. For example, different types of attitude explains the types of settlements: the village was associated with a traditional society in which interpersonal interactions dominated the face - to - face, based on a sense of belonging to a particular community, to a particular place in the social, geographical system, on the fact of living among native and close. Modern society, modern life was associated with the city, where in the hierarchy of values prevailed payment, money, profit, competition. Not every city withstood the pace of life, many are rejected, fell to social «bottom», forming the so-called marginal groups. On the other hand, the urban lifestyle allows a person to break free from the shackles of tradition, to express their individuality and creative possibilities.

In this regard, we note the new project - «Al Fârâbî University - Smart City», which is being developed at the university.

The main mission of the project is University rebranding and positioning him as the heritor to the spiritual tradition of the great philosopher and thinker of the Arab-Islamic philosophy, the second teacher Abu Nasr al-Fârâbî, the cultivation of virtuous hail ideas based on the transformation of the campus into a «smart city».

Smart City is not just as a historically place, but as a cultural form as a result of cultural reflection. Smart is associated with creativity, green, virtuous, innovative, young city.

In the context of large-scale global economic conflicts precisely intellectuals are holders of intellectual culture. They have to assume the burden of responsibility, not only for the solution of social change in the world, but, first of all, to define

benchmarks in the historical development of the people, culture and society in the future. Abai for Kazakhs is the conscience of the people, the source of wisdom and edification

Abai attaches important meaning the moral example and languages. «A mother tongue for the first time opens a window into the world. Spacious mind, human values obliges learn languages of other peoples, knowledge of a foreign language and culture makes a man equal with these people, and the worst of people - a man who has no aspirations». In this regard it should be noted that, following the precepts of our great ancestors, before our country faces global challenges. In this series become intellectual nation to build a society of universal labor, civilized state, to educate the younger generation on the basis of humanitarian paradigm, spiritual and moral culture.

In order to implement and carry out all strategic plans, programs, «build» a new society –«Kazakhstan -2050»we must be united by voiced our President N.A. Nazarbayev national idea «Eternal country». The wisdom said, «Philosophy gives three benefits - the right to think, speak properly and act correctly». I think that following this wisdom, we are able to realize the idea of building the society of prosperity, achieve heights and live in a happy future.

Today's symposium confirmation that mutual understanding, friendship, cooperation will allow us all to strengthen scientific research in order to popularize the ideas of al-Fârâbî, in the context of contemporary social and cultural processes. Create an interactive platform that will give a new impetus to the development of science in general and research directions based on the understanding of the creative heritage of the great thinker from the standpoint of the present. Conduct systematic work by implementing interdisciplinary research projects on al-Fârâbî heritage in the frame of national and international projects. Search for the original texts of al-Fârâbî, activate translation work and hermeneutical analysis works thinker. Establish international links with leading research centers and universities.

REFERENCES

Message from the President N. A. Nazarbayev to the people of Kazakhstan 2012. "Socio-economic modernization - main direction of development of Kazakhstan".

Address of the President of N. A. Nazarbayev to the people of Kazakhstan 2013. "Kazakhstan's way - 2050: a common goal, common interests, common future"

Massalimova A. R., Nasimova G. O., Kurmanaliyeva A. D. *The role of intellectual capital in modernization of Kazakhstan society* // Proceedings of the international scientific conference, "The role of media culture in enhancing intellectual power of Kazakhstan". Almaty, 2012. – P. 13-16.

- Derbisali, A. (1995) *Stars of Kazak steppes*. - Almaty.
- Auezov, M. (1995) *Abai Kunanbayev*. Almaty.
- A. Kasimzhanov and others (1975). *The great thinker of the East*. Almaty.
- Abai (2004). *Words of edification*. Almaty.
- Yesimov, G. (1994). *Hakim Abai*. Almaty.
- Yesim, H. (2001). *History of philosophy*. Almaty, 2001.
- Yesim, H. (2012). *Existence of consciousness*. 13 collection v. Almaty.
- Creation of Al-Fârâbî in the socio-cultural dimension of the East and the West*. Institute of Philosophy, Political Science and Religious Studies KS MES. Almaty, 2012.
- Altayev, J., Frolov A. (2013). *Islamic philosophy*. Textbook. Almaty.
- Mutanov G., Tadzhikova K.H., and others (2014). *Al-Fârâbî and modernity*. Textbook. - Almaty.
14. Al-Fârâbî (2014). *Virtuous City*. Almaty.
15. Massalimova A.R. Name of Abu Nasr al-Fârâbî as a symbol of the university: philosophical and cultural bases // *Proceedings of the First International Forum Fârâbî* “Abu Nasr in dialogue times”. Almaty, 2014. - P.63-67.