

THE DOCTRINE OF THE VIRTUOUS CITY OF ABU NASR AL-FARABI: A PHILOSOPHICAL ANALYSIS

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Abstract: Abu Nasr al-Farabi is an outstanding philosopher, a scientist-encyclopedist, an ancestor of Arab peripatetic rationalistic and political philosophy, a spiritual mentor of many thinkers. He occupies a special place in the history of social, philosophical and political thought. The attractiveness of al-Farabi's creativity lies not only in the fact that he developed a well-thought general philosophical system, but also in the fact that the main provisions and principles of political philosophy were clearly formulated for the first time in his political treatises.

In this article, the authors examine in detail the philosophical foundations of a concept of al-Farabi's "Virtuous City" from a scientific and theoretical point of view. The concept of al-Farabi's "Virtuous City" discusses the issues of politics, the state, power and law in terms of political philosophy; this is the relevance of the article. Taking into account the relevance of political ideas in the context of modern socio-humanitarian knowledge, the article examines al-Farabi's doctrine of an ideal society, a city-state project, upon which a city is a whole society and the state, of political leadership, of cities – virtuous and ignorant ones.

Keywords: Politics, power, states, philosophy, wisdom, humanity, full-value society, virtue.

INTRODUCTION

In modern conditions, the principles of the organization of an ideal state, the issues of the origin and functioning of human society, and the ways of building a civil society remain relevant. Therefore, the political views of sages of the Middle Ages are fundamentally important and in demand in the modern world. When classifying sciences, al-Farabi pays special attention to political philosophy. The purpose of this philosophy is to create an ideal association of citizens, to build a perfect society (Nagiyeu 2009).

Al-Farabi's political doctrine represents the most developed and detailed reflection on the state and politics in the entire medieval Muslim political culture. Both al-Farabi's doctrine and his philosophy are characterized by the fact that these reflections and philosophy were infused not only with the Muslim ideological and cultural tradition, but also with the ancient philosophical heritage. Al-Farabi noted that philosophy should form an alliance with politics. He wrote: "Philosophy is a theoretical art giving true knowledge of existence. Politics is an art "correcting actions and guiding souls to happiness". They must exist in unity, as a philosopher-politician is one and the same. Philosophy and politics in their unity give both the required knowledge and the desired behavior (Al-Farabi, 2014).

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A ruler must be a philosopher. The art of ruling is inconceivable without the art of philosophy. Al-Farabi began with the idea of a city, a project, a plan, with “an ideal human association that does not exist”. Being a bridge connecting the earthly world and the heavenly world, a philosopher-ruler is meant to receive higher symbolic revelations from the active mind and then transfer them to people for the embodiment in the world of consequences (Nurtazina, 2013).

METHODS

In this article, comparative-theoretical, comparative, and hermeneutical methods revealing the foundations of al-Farabi’s concept of the virtuous city have been used. The works of national and foreign researchers are also considered in this article.

RESULTS

The origins of al-Farabi’s political views, ideas and concepts of society, state and law are as follows:

1. The political doctrine was formed under the strong influence of the state and legal concepts of Aristotle and Plato.
2. His doctrine was not freed from the influence of the prevailing religious worldview, although it was contrary to it in many aspects. Idealism was a methodological basis of al-Farabi’s doctrine of society and the state.
3. The concept of ignorant cities and societies is the theoretical comprehension of the political system that existed at that time, its criticism. Al-Farabi’s treatises place great emphasis on the characteristics of cities and societies, but there is no concept of a “state”, although this concept was in Arabic.

DISCUSSION

The ideas of the possibility of creating an ideal society appeared in ancient times. Well-known philosophers touched upon this problem in their works – a number of them considered some aspects of this problem, others dedicated whole treatises: Aristotle and Plato, Hobs and Locke and other philosophers – all of them thought about what an ideal society, an ideal state should be. Certainly, each of them had his own vision of this ideality.

What is society? Today there is no definite answer to this question. Society can be a set of people united by historically conditioned social forms of cohabitation and activities or a voluntary association of people constantly operating for any purpose. “Society is a supra-individual spiritual reality based on collective representations”, said E. Durkheim. In M. Weber’s opinion, society is the interaction of people who are a product of social, people-oriented actions. Definition given by K. Marx should also be noted – he defines society as a set of relations between people, formed in the process of their joint actions, with a certain historical development.

All the above concepts have their own specifics, but all of them are united by one common feature: society is always a union of several people; this is a community, the relationship between people.

The question “What is an ideal society?” is more difficult to answer, as there is no unified approach. Plato, for example, considered an ideal society as the unification of three unequal social groups: rulers, strategists, producers, thereby showing that in an ideal society people cannot be equal in their duties, but, on the contrary, each person fulfills a certain assigned role, since each person has his/her own soul. Justice is common to all people. Aristotle identified the concepts of society and the state. He considers an ideal state, and therefore an ideal society, as one that provides as many people as possible with the happiest life. In his opinion, the state is a political community of people who unite for the common good.

Describing al-Farabi’s attitude, the ideals of the social and state structure, first of all his ideas of the role and place of man should be noted. We agree with G.G. Nagiyev that al-Farabi places human happiness above all religious demands. In order to build an ideal society, one must, first of all, become a virtuous person through chastity, noble actions. What should a virtuous, ideal city-state be? Al-Farabi answers this question as follows: he compares it with a human body, in which all human organs interact with each other, help, protect health, and keep the human body healthy. This is how all people-residents of this city-state should interact, while ensuring its welfare and happiness. Thus, in al-Farabi’s opinion, an ideal society is an ideal state. Like Aristotle, he identifies these concepts.

An ideal society-state is such an association of virtuous people who aim at achieving universal happiness, justice and prosperity, through mutual assistance, mutual respect, support and understanding, not being driven by material gain, fame and wealth. Al-Farabi wanted to see a perfect, just society, where freedom, universal equality, mutual respect, and cooperation would reign; this is what everyone should strive for. One cannot disagree with G.G. Nagiyev, who argues that al-Farabi’s views and ideas acquire great relevance in the conditions of the establishment of a law-based state and civil society, the establishment of principles of consent and consensus in society (Nagiyev 2009).

Al-Farabi says: “A great society is a set of societies of all people who inhabit the earth, a medium-sized one is a society represented by one particular nation, and a small one is a society represented by the inhabitants of a particular city occupying a certain part of the locality inhabited by one particular ethnies. Incomplete societies consist of residents of a village and the totality of inhabitants of a neighborhood, then – the totality of those who live in the same street, then – the totality of those who live in the same house. The latter constitute the society of the lowest degree. The neighborhood and the village – both together – belong to the city, but only the village belongs to the city to the extent that it serves the city, while the neighborhood

belongs to the city as its part. The street is a part of the neighborhood, the house is a part of the street, the city is a part of the region, and the nation is a part of the entire population of the inhabitants of the earth”.

“The greatest good and highest perfection can be achieved primarily by the city, but not by society, which is at a lower level of perfection. Since the nature of the good is in fact that it is achieved at will and free choice (and evil is also achieved at will and free choice, that is why the city can contribute to some evil goals), every city can serve to achieve happiness. A city, where the union of people is aimed at mutual assistance in matters, where people achieve true happiness, is a virtuous city, and a society, where people help each other to achieve happiness, is a virtuous society. All cities that help each other to achieve happiness present virtuous people. In the same way, the whole earth will become virtuous if all nations help each other to achieve happiness” (Al-Farabi 2014).

According to al-Farabi, each person is designed in such a way that for his/her own existence and for achievement of the highest perfection he/she needs many things that he/she cannot get on his/her own, and for the achievement of which he/she needs a certain community of people who would individually deliver a particular thing from the totality of things this person needs. In this case, each person in relation to the other one is exactly in the same position. That is why it is only through the association of many people helping each other that each gives a certain portion of what is necessary for his/her existence; a person can acquire that perfection for which he/she is designed by nature. The activity of all members of such a community, in its totality, delivers to each of them everything that they need for existence and achievement of perfection. Al-Farabi, like his teacher Aristotle, develops naturalistic explanation of the question of the origin of the state (society) (Nurtazina, 2013).

It has been a long time since the creation of al-Farabi’s political philosophy, but his ideas and political philosophy in many respects retain their value and are of great importance for modern society (Burabayev, & Kenisarin, 1988, p. 224). For al-Farabi, human happiness is the main value. In al-Farabi’s opinion, the path to true happiness is possible through virtue, chastity, noble actions in the fight against the opposite actions – evil, imperfection. The achievement of happiness for all citizens is a goal of the state, human association. In al-Farabi’s opinion, man and ideal human society are integral parts of the universe and its peculiar model.

Al-Farabi paid much attention to the concept of happiness. He created a treatise “On the Achievement of Happiness”. The path to true happiness is associated with the formation of a correct metaphysical worldview. The difference of man from animals lies in the fact that man is characterized by self-knowledge and search for the true origins of his/her soul and mind. Al-Farabi proves the indisputable existence of the supreme and original power – God, Allah. The knowledge of God is absolute and the highest happiness. The practical achievement of happiness is possible in the

virtuous city, where people help each other in the achievement of happiness, i.e. in spiritual self-improvement. The great sage supposes that “the goal of the inhabitants of the virtuous city is not to achieve domination and possession of the world and other people, but to aspire to a higher spiritual goal” (Kamarova, 2013, p. 3).

Like Plato, al-Farabi thought that the goal of any perfect political association is to fulfill the natural aspiration of people for happiness, which is understood as the achievement by citizens of the highest good and personal perfection. Inspired by an approach to politics typical for the ancient tradition, in terms of ethics, al-Farabi formulated his understanding of happiness (Kamarova, 2013, p. 5).

Since a person acts in two aspects in relation to him/herself – both as a reasonable being and as a political one, then human happiness can be viewed in two ways. In the first case it is identical with the acquisition of human intellectual virtues (wisdom, ingenuity, etc.), acting as the theoretical, intellectual, and, in the second case - with ethical virtues (justice, courage, generosity, etc.); in the latter case, it coincides with the understanding of practical civil happiness. According to al-Farabi’s system, cities are divided into types, depending on their proximity or remoteness from the virtuous city. According to the same system, happiness achieved by the inhabitants of different cities has different types. For example, if the city of necessity differs from the city of exchange by the way of life, the tasks and aspirations of its inhabitants, then happiness corresponds to the nature of the actions of the inhabitants of this city. The superiority of one type of happiness over another is determined by the degree of proximity of this type of happiness to the happiness of people living in the virtuous city. Qualitative happiness differs from quantitative happiness in its perfection. It is achieved by the inhabitants of the virtuous city, since it can be achieved by a person, who lives in this city and whose soul has been prepared for the conditions of happiness as a result of self-improvement in bodily life (Kasymzhanov 1998).

The first two categories of happiness are characteristic of other cities, the worst acts of the inhabitants of which turn their souls into a bad state. The actions of the inhabitants of these cities are aimed at the achievement of happiness by any means, and, therefore, they are imperfect and bad. Bad and imperfect actions turn their souls into a bad and imperfect state and their souls become sick. Due to the state of mental illness that has arisen as a result of bad actions, which consist in the use of means of obtaining pleasure that are contrary to human nature, the inhabitants of other cities persist in their acts, considering this to be the best way to achieve true happiness. The functions of urban associations of these cities are manifested in the provision of means of committing the acts that bring desirable pleasures, and, in the opinion of al-Farabi, the functions of the virtuous city association are manifested in the non-provision of the means for committing these acts. It strives for genuine, perfect, true, ideal happiness, which is a qualitative category of happiness (Jahid 1968, p. 80). Speaking about true happiness, al-Farabi claims that happiness

is a product of human behavior manifested in the following actions: (a) physical actions of the human body, such as: standing up, sitting, riding, looking, listening, etc.; (b) moral acts, such as: lust, pleasure, joy, anger, fear, mercy, jealousy, etc.; c) the ability of the mind of an individual to separate things and draw the appropriate conclusions (Jahid 1968, p. 81).

The listed physical, moral and mental actions serve as glorifying behaviors if they are perfect without contradiction to the dignity of human nature. On the contrary, they will be condemned factors, if they are perfect in contradiction with the dignity of human nature. In this way al-Farabi connects happiness with the conditions of the earthly life, defines it as the result of physical, moral and mental actions of a certain individual. Happiness is achieved by man not in the ideal, but in the material order, by his/her daily actions here in our world (Jahid 1968, p. 81).

Moreover, he wrote in the "Aphorisms of the Statesman", "if anyone believes that this happiness that he/she was given is similar to what he/she refused, then his/her virtues may turn into vices, even such external praiseworthy qualities as modesty, courage, rejection of wealth, etc. And if behind them there is a hope for the more and more pleasant things in return for the lost, then this will turn into the sin of hypocrisy and selfishness" (Al-Farabi, 1973). If we continue this idea logically, in the way a philosopher does, then why should not people kill themselves at once? After all, they will find true happiness in the next world. On the contrary, according to al-Farabi, a virtuous person should not seek to bring death closer, but try hard to prolong life that will allow him/her to perform more acts that will make him/her happy, so that city people do not lose the benefits that he/she brings them through his/her virtue. A person should go to his/her death only if his/her self-sacrifice brings city people more benefits than in further life. As the thinker notes, only a virtuous soul can be immortal, whereas non-virtuous and evil souls disappear in nothingness.

The idea of happiness is the most ancient element of man's world view. Starting from Plato till our times, a category of happiness was and remains at the center of passionate debates in philosophy, ethics, and politics. In al-Farabi's opinion, the way to happiness lies through the creation of an ideal community. Abu Nasr al-Farabi thinks that it is impossible to find it alone, as for own existence and the highest perfection a person needs many things that he/she cannot get independently, but they can be delivered by other people.

Al-Farabi believes that the goal of human activity is happiness, which can only be achieved through reasonable cognition. The thinker identified society with the state. Society is the same human organism (Ardakani, 2014, p. 65). The struggle between good and evil in the context of human society and an individual member of this society has become a key issue in al-Farabi's socio-political and ethical views. The conflict of the universal, cosmic order takes the real, earthly meaning

in his philosophy. This is an origin of al-Farabi's concept of the highest, universal good or happiness, the achievement of which is an ultimate goal of human society and any state associations. And the way to this happiness lies through science, education and upbringing.

Al-Farabi has another opinion of the ordinary understanding of happiness, which usually includes honors, prosperity, the enjoyment of wealth and the like. In al-Farabi's opinion, happiness is achieved by acquiring all knowledge about existing objects. Happiness is an absolute good. All that is necessary for the achievement of happiness is equally good, but not for oneself, but because it is necessary for the achievement of happiness. Good is useful for achieving happiness. Happiness comes when all evil is eliminated and the human soul and mind reach the best level in their cognition – a merge with the eternal world mind. Man dies, but happiness that he/she achieved in life, being a spiritual and sublime phenomenon, does not perish, but remains after his/her death.

According to al-Farabi, happiness is the achievement of perfect knowledge and high moral standards, which can serve humanity even after the death of an individual or after the disappearance of this generation. These benefits of spiritual culture transferring from one generation to another gradually accumulate, and the best intellectual and moral achievements worked out by each generation are developed and perfected by their descendants. Everyone can achieve happiness only on his/her own by committing good deeds and his/her best deeds will be immortal.

Only the inhabitants of the virtuous city strive for happiness. In the virtuous city the upper class is composed of people with practical wisdom, philosophers, because their wisdom makes them the happiest people, and, as a result, they know all the means by which happiness can be achieved. Philosophers can point the way towards happiness to the other people; therefore, society needs them as the leaders of the city. Al-Farabi considers the mind as a supreme and special good of man. He assumes that the mind develops with the help of theoretical philosophy covering natural science, mathematics and metaphysics. Since we achieve happiness only when we have the beautiful, and the beautiful is inherent in us only through the art of philosophy, it follows that we achieve happiness through philosophy.

In the virtuous city, personal interests take second place. In "Aphorisms of the Statesman", al-Farabi analyzes human society starting from the family and home, which serve a common purpose. In the virtuous state, all layers of the population peacefully coexist, since there is no sharp inequality of people here. The state cares about all citizens in general, about each group of people, about each person.

The first leader takes a special place in the social structure of the virtuous city. Al-Farabi considers him the heart, on which the life and correct functioning of the whole body depend. This is the main body, all the others are subordinate to him, but he does not depend on anyone. Al-Farabi assumes that the leader can have only

that profession, to which all other professions are subordinate. Al-Farabi, like Plato, delegates this power to sages.

Al-Farabi establishes the necessary qualities of the ruler, dividing them into natural and acquired ones. The latter primarily include the ability to connect with the active mind, storage of philosophical knowledge and a source of divine laws and revelations. Upon the root cause, al-Farabi's supreme ruler is intellectually perfect; this perfection is achieved through the development of his natural and volitional abilities. At this highest stage of cognition, which is only accessible to man, the mind of the first leader actualized through the comprehension of all acquired intelligibilia becomes a matter for the active mind, intelligible (intelligibilia) and mind-comprehensive (intellect), and then it becomes able to join the active mind in two inherent aspects – both philosophical and prophetic ones.

Along with the main quality of the first leader, which is the connection with the active mind, al-Farabi also identifies other of his acquired properties, namely, eloquence and the ability to transfer to the others the corresponding knowledge in verbal images, as well as the art of persuasion, which is to direct people towards happiness. After all, in al-Farabi's opinion, a philosopher should both possess theoretical knowledge and be able to present it to the general public.

Along with the acquired properties, al-Farabi lists twelve necessary innate properties of the first leader: “(1) Physical health, including the requirement to have intact, undamaged organs; (2) Good cognitive functions: to understand everything that is said to him, in accordance with the intent of the speaker and the actual state of affairs; (3) Good memory; (4) Wisdom and discernment; (5) Gift of eloquence; (6) Ability to learn; (7) Moderation in bodily pleasures, avoiding idle entertainment; (8) Love of truth and hatred of hypocrisy and hypocrites; (9) Generosity and nobility, striving for sublime deeds; (10) Contempt for wealth and other worldly blessings; (11) Love of justice and all-round efforts to its implementation, hatred of injustice, its steady suppression and assistance to its victims; (12) Personal leadership and courage in the performance of one's own actions” (Al-Farabi 2014).

Meanwhile, the thinker states that a complete list of necessary qualities is not always present in one person: after all, such people are extremely rare and appear only following each other one by one. Therefore, for subsequent rulers the list of necessary qualities is reduced to six points. Al-Farabi includes both innate and acquired qualities, namely: “(1) wisdom; (2) knowledge of the laws and customs established by the former imams; (3) the ability to independently adopt new laws based on previous ones; (4) discernment and ingenuity; (5) eloquence; (6) physical health allowing the ruler to be both a warrior and a military leader” (Al-Farabi 2014).

If among the citizens of the virtuous city there is no person who simultaneously possesses the six above qualities, al-Farabi allows for collegial leadership. Then power can be divided between two co-rulers, one of whom is endowed with wisdom, and the other one possesses the other qualities, or all six qualities will be distributed

among several people, and all of them will be state leaders by mutual consent. Since al-Farabi considers wisdom the determining quality of the ruler, then if in society there is no sage at all, especially in the state leadership, and there are people with other qualities necessary for the ruler, this city will be at risk of staying without a real king and it will inevitably die.

City associations of virtuous and opposing cities perform an unequal function, but they have a single task. It consists in providing happiness to the inhabitants of the relevant cities, and when considering the views of the inhabitants of the cities opposite to the virtuous cities al-Farabi notes, although very vaguely, the social nature of happiness of people connected with each other. The social nature of happiness in the presentation of views on the behavior of the inhabitants of the virtuous city is smoothed out. Everyone is happy in this city: both the upper classes in power and subordinates, who do not exercise any right to participate in management. Despite the unity of tasks, the ways of happiness achievement, in accordance with the established order, manners and customs of the inhabitants of different kind are different. According to the views of the inhabitants of cities opposed to the virtuous city, this task is carried out through struggle, protection and transactions. Therefore, the activities of such city associations are aimed at arranging transactions, struggle, and protection from enemies. Since the struggle takes place both between different cities and within the same city, the mentioned activities of this city association take the form of two functions, internal and external ones. The internal function of these cities is manifested in the reconciliation of struggling individuals who seek to take possession of the goods of another within this city, and this function in peaceful cities is manifested in the organization of a voluntary transaction as a form of extraction of material goods characteristic of these cities (Kasymzhanov, 1998, p. 98). Inside the city, the struggle occurs between individuals, different groups of people. This struggle, as it follows from al-Farabi's explanations, is not a class struggle. It is a struggle of an individual against another individual. Al-Farabi does not deny that a single individual belongs to any group of people within a given city. Noticing this, al-Farabi, due to the lack of understanding of the social nature of the struggle, still does not distinguish the struggle of individuals from the struggle of different social groups (Kasymzhanov, 1998, p. 98).

The internal function of the state is to implement the necessary measures, through which true happiness of its inhabitants is achieved. These measures are as follows: the establishment of justice, enlightenment of the people, its education in basic existential sciences, its moral and intellectual education, dissemination of good and the best manners, habits and moral standards promoting the achievement of happiness. All other problems – economic and political ones – promote the solution of the main task of spiritual improvement of people in order to achieve happiness. Al-Farabi considers ignorant the state that is limited only by economic problems, having politics as its main goal (Khayrullaev 1967, p. 308).

The external function is to protect the inhabitants of this city or country from the attack of external enemies, i.e. to organize cohesive defense. An ignorant city-state is characterized by constant wars with other cities, raids on foreigners, seizure of their property, their capture, whereas an ideal state conducts only defensive wars in order to preserve the well-being of its inhabitants. In al-Farabi's opinion, mutual destruction is a dominant principle of the animal world, and one who preaches it insults humanity. The philosopher notes that, as for people, humanity acts as a connecting element, and people must maintain peace among themselves, since they belong to the human race (Al-Farabi 2014).

Al-Farabi assumes that the structure of society is similar to the structure of the universe and has the biological essence of man. The functions of the ruler are similar to the functions of the doctor who heals the body. But the ruler heals the soul, not the body. Here is an idea that society is a spiritual community of people, although al-Farabi often talks about the needs, supplies and division of labor. Home or a cell of the social organism has three relations: husband and wife, master and servant, parents and children. Although al-Farabi calls the family the most imperfect society, he considers it to be a primary cell in a genetic sense (Al-Farabi 1973, p. 110).

As we can see, the virtuous city, according to al-Farabi, can exist with its definite structural organization based on virtuous ideas of upbringing, moral purity and decency of its inhabitants, who observe the ideal canons of Islam, which, in the conditions of today's geopolitics, are sometimes interpreted as not just utopian and unreal, but sometimes as spiritual attitudes of Islamic fanaticism. But it should be borne in mind that the "virtuous" mind of modern civilization was founded by such thinkers as al-Farabi and many other reformers-enlighteners, who aspired to reorganize public life on reasonable bases (Al-Farabi 1973, p. 95).

Al-Farabi primarily sought to explain a concept of the state not in the way as it was explained by theologians. He gave the state an earthly basis, finding the reasons for its emergence in society. Unlike other scientists, he noticed some material foundations that played a certain role in establishing and governing the state. He rightly noted the existence of two functions of the cities opposing the virtuous ones in their urban associations, since he noted only one function of the virtuous city - the inner one. Al-Farabi's human society is "a union of many people in one place of living", which can arise only as a result of the combined impact of factors (Kasymzhanov, 1997, p. 125).

But it should be noted that the state does not exist in isolation from other states; it exists in the system of states, it lives and acts in mutual relations with other states. Hence, its external function appears. Al-Farabi correctly found that people holding public positions in the city were not meant for this purpose by God or nature. They become such due to their abilities and property, although the scientist required the presence of some innate qualities in the rulers. Finally, al-Farabi felt great sympathy for peace and peaceful relations between people, considering them the most reasonable method for people to live together. These and other positive and

innovative motives in al-Farabi's doctrine certainly place him among the innovative thinkers of the era.

Al-Farabi considers upbringing and education to be a powerful means of forming a person in an appropriate direction, as they promote the development of moral and intellectual qualities necessary for a young man striving to achieve perfect happiness. Education means the assimilation through the study of fundamentals of sciences, theoretical knowledge. Upbringing means an activity of a teacher aimed at developing young people's moral standards and practical skills of craft mastering. Education means the endowment of peoples and cities with theoretical virtues. Upbringing is a way of endowing peoples with ethical virtues and arts based on knowledge. According to al-Farabi, the task of the head of state is similar to the task of a teacher. Unlike the latter, a head of state acts as an educator of the entire people of the given state. The head is a teacher on a broad, state scale. At the same time, al-Farabi warns about the consequences in case of abuse of this educational system. According to al-Farabi, an accepted standard of a teacher's behavior is that he should not show excessive rigor or excessive indulgence, because severity puts a learner against his mentor and indulgence leads to disrespect to the science. Political philosophy and ideas of the thinker can become a valuable source of political education for the younger generation (Al-Farabi 2014).

The achievement of social perfection is carried out in the process of widespread introduction of high intellectual and moral standards instilled by means of science. Al-Farabi mentions scholarship, reasonableness in deeds and actions, sensibleness, mutual respect of members of society, justice, modesty, honesty, kindness, love of truth, pride, striving for perfection, etc. as the highest moral qualities. He dwells in detail on the above qualities in the treatise "Directing the Way to Happiness" and "On the Achievement of Happiness", "The Aphorisms of the Statesman" (Jahid, 1968, p. 244).

We think that the ideal does not exist in the world and consequently it is impossible to achieve ideal, perfect happiness and an ideal state. Al-Farabi said that happiness is achieved by man not in an ideal form, but in a material form by his/her daily actions here in our world. And it can be observed that al-Farabi was not a utopian, at least he did not think that he was building a utopian political order of the city-state. It appears that the scientist used the ideal to give his point of view the most effective guarantee of the exercise and fulfillment by people of their principles in the conditions of earthly life. He appeals to the power of the ideal, apparently because he does not find other means of influencing the minds and consciousness of people (Zholmukhamedov, 2001).

CONCLUSION

In conclusion, it should be noted that it has been more than 1,100 years since the creation of al-Farabi's political philosophy; however, his ideas and political philosophy largely retain their value and are essential to modern societies.

The study of al-Farabi's political philosophy is gaining increasing importance in modern conditions of strengthening of democratic reforms, creation of law-governed, secular state, promoting harmony in society. In this respect, the study of al-Farabi's political philosophy, especially his doctrines of politics, freedom, happiness, the need for mutual assistance between people, his appeal to study science, intellectual and moral perfection of man and society is overly actualized. The thinker's concept of political leadership, his ideas of the virtuous society, justice, equality, preservation of peace, prevention of war, condemnation of unjust wars are of particular relevance today. In this regard, political philosophy and ideas of the thinker can be a valuable source.

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