

Social and philosophical views in the works of Al Farabi and Al Gazali

Talgat E. Tumashbay^{1*}, Nurila A. Ibrayeva²

¹L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

²M. Auezov South Kazakhstan University, Shymkent, Kazakhstan

*Corresponding Author:

tumashbai@mail.ru

¹<https://orcid.org/0000-0003-1653-9935>

²<https://orcid.org/0000-0002-0148-3142>

DOI: <https://doi.org/10.32523/2616-7255-2023-142-1-225-236>

Abstract. *The social content of human activity, the perfection of the person, the spiritual worldview of a person based on the ethical values of the Islamic religion and the evaluation of time in the philosophical views of Al-Farabi and Al-Ghazali article are presented in the article. There is a concept of intelligentsia that lost its relevance in science. Al-Farabi's intellectual activity in recognizing his own identity, recognizing the truth through knowledge, recognizing the truth of oneself and the surrounding world through Al-Ghazali's methods of mystical recognition of the secret of the Creator were considered. The content of the article consists of the activity of the mind and forms of thinking, the religious anthropological characteristics of a person, the types of society and the needs of its management, the concepts of religious context and business culture. The attention was paid to the methods of determining personality perfection in the creativity of thinkers. In particular, al-Farabi's benevolent city art, the concept of a perfect leader, the needs inherent in the management of society proposed by Al-Ghazali, and Hakim Abay's concept of a complete person were compared. The ethical values and morality of Al-Ghazali in the upbringing of generation are presented. This direction was widely studied in the works of scientists such as A.Kh. Kasymzhanov, A. Korben, Garifolla Yesim, Zh.A. Altayev, D. Kenzhetai, B. Satershinov, N. Seitakhmetova, A.D. Kurmangaliyeva, Zh. Sandybayev, Khilmi Ziya Ulken.*

Key words: *history of philosophy; human thinking activity in philosophy; education; art; religious anthropology; al-Farabi; al-Ghazali; harmony; socio-ethical values.*

Received 20 November 2022. Revised 20 December 2022. Accepted 11 February 2023. Available online 30 March 2023.

For citation:

Tumashbay T.E., Ibrayeva N.A. Social philosophical views in the works of Al Farabi and Al Gazali. // Bulletin of the L.N. Gumilyov ENU. Historical sciences. Philosophy. Religion Series. 2023. – Vol. 142. – No. 1. – С. 225-236. DOI: <https://doi.org/10.32523/2616-7255-2023-142-1-225-236>

Для цитирования:

Тумашбай Т.Е., Ибраева Н.А. Социально-философские взгляды в трудах Аль Фараби и Аль Газали // Вестник ЕНУ им. Л. Гумилева Серия Исторические науки. Философия. Религиоведение. – 2023. – Т. 142. – №. 1. – С. 225-236. DOI: <https://doi.org/10.32523/2616-7255-2023-142-1-225-236>

Introduction

Kazakhstan's society and system based on traditional values and actively integrated into the globalization processes. Therefore, the Republic of Kazakhstan is an environment of merging of different cultures according to its national, religious, socio-cultural structure. This territorial, political and public space is populated by peoples who live in tolerant relations with each other.

In the history of philosophy, the concept of generation has been studied from various perspectives, from the period of ancient philosophy to the present. Generation as one of the aspects of the human attribute is considered in order to create a single phenomenon in relation to the categories of life, time, unsaturation, movement, communication and truth, actions. The first is considered as a changing form in the category of time, and secondly, as a subject of family, upbringing, and cultural continuity in the National Outlook of a person as an ethnic group. After all, social, political and economic thoughts concerning state interests are still relevant in Kazakhstan's society. In modern Kazakh society, one-day interests prevail over the protection of state interests. At the same time, uncritical thinking in society promotes confidence in rumors and fake data emanating from social networks is the reason for disrespectful attitude towards state symbols, representatives of the rule of law and human ethics.

In particular, in the modern Kazakh society, the following main problems have arisen in the discourse between generations. The article deals with the concept of offspring in a political and philosophical perspective and aims to determine the relationship, reliability of a person and society and the state in the construction of a single system. Accordingly, the relevance of the research topic is to determine changes in political education, the activities of the population, perception and understanding of the other world since the independence of the Republic of Kazakhstan. After all, the modern world, as a single world, undergoes changes in life, play, and human values in every decade. For example, in modern society, a digital generation has appeared that

violates the concepts that have been established for many years, the boundaries of communication means and economic activity. Modern people, especially Y, Z – generation, live in public life on a symbolic level than truth (realism). Every day, in the ordinary consciousness, a person strives to take part in an anti-government rally, or to see one street event, fix it with a smartphone, show his «my». The level of knowledge of the topic. The topic that forms the basis of the article has been studied in science, including in the field of philosophy and sociology. Therefore, this topic may not be relevant for Western society and its intellectual environment, but for our young state, especially in the majority of political and cultural values, the research topic is relevant. The concept of offspring in philosophical science was studied as a category of free relations of a person, based on which a subject bearing national cultures. The second aspect of the research topic, which is the core of his thoughts, experiences about the future of man, about tomorrow. Therefore, the concept of generation and its political and philosophical aspect interested thinkers of all times. The relevance of the research topic is the practical need to know the main values and priorities of the young generation. Because the values of young people are already penetrating the culture and forcing everyone to change.

According to the research of Turkish scientist Khilmi Ziya Ulken, «There were two high schools in Islamic scholasticism: 1) Eastern school between X-XI centuries; 2) Western school between XI-XII centuries. Turks were the name givers of the Eastern school, the first scholastic project, the whole, high thinkers» (Ulken, 2004: 103). Here, Khilmi Ziya Ulken mentioned the Turks to be the first representatives of the Greater Islamic world, including its philosophical thinkers, and they could certainly be Al-Farabi, Ibn Sina and Al-Ghazali. The conditions of the Islamic religion were strictly observed in the formation of a virtuous generation, in its moral and spiritual upbringing. We can see this knowledge in the connection between the teachings of Al-Farabi and the creativity of our sage Abai. According to Garifolla Yesim's research: «Abai used two methods in recognizing God. One is the proofs of

with words that have already been spoken, and the other is the proofs of treatise, thoughtfully, intelligently. The question will be from an intelligent person. Abai calls this justice» (Yesim, 2012: 367).

According to Garifolla Yessim Abay's methods of with words that have already been spoken and treatise in the knowledge of the Creator's truth were created in order to eliminate the gap between philosophy and theology in the Islamic world. Because we know that there were some disputes about philosophy, expressions, the interpretation of religious texts, the definition of human nature, the work of thinkers of that era in science. The core of this debate is such concepts as understanding Creator's mystical secret, false world, rational thinking, looking into the secret secrets of irrationality, fleeting time, hermeneutic analysis of texts using the methods of tafsir, taweel, tafhim, deepening of knowledge from a theoretical and practical point of view. Accordingly, Abai's method of ghaqliyya means the Creator's mystical secret, God's power to create the world, the secret idea of the Qur'an, in addition to revealing itself in the analysis of its meaning, it also means deepening the mystery of the Qur'an through the mind. According to French scientist A. Korben's research «Tawil has its own spiritual orientation and inspiration. Tafhim is a science, which is the central axis where God is both subject and object, goal and means, or source and the act of worshiping and being inspired by God. This is the highest level of philosophy» (Korben, 2010: 25). However, I think that the Islamic world is not ready for tafhim hermeneutic analysis of the canonical texts of the Quran, but modern science is trying to reveal the meaning of the Quran, its secrets from a new angle, and is scientifically proving it. Hakim Abai has the following thoughts about this:

«The Quran is true, it is the word of God.

It's time for enough Taweel science» (Dadebayev, 2016: 259). Taweel is a method of recognizing the God's creation of the world, its secrets and essence with the power of the mind, mediating the mind and nature of a person from the thoughts of an individual religious figure at the level of his own knowledge.

Materials and methods

The method of comparative analysis and the multidisciplinary method were used to the scientific conclusions proposed by modern Kazakh philosophers regarding the study of the concepts of man and society in Islamic philosophy in the article. The aim is to determine the socio-ethical continuity between cultures in the history of Eastern Muslim philosophy. There is an opinion that historical and cultural continuity has been preserved from the time of Al-Kindi, Al-Farabi, ibn Sina, Al-Ghazali, ibn Rushd, Ahmet Yassau, Zhusuf Balasagun to the era of Abai, and we determine it from the worldview horizon, existence, and creativity of the Kazakh people in the Garifolla Yesim's researches. This conclusion was also made by professor D. Kenzhetai: «It is necessary to recognize and understand their cultural and historical worldview space – the traditional Turkish worldview and Islamic religious culture in order to reveal the essence of Ahmet Yassau's teachings about man» (Kenzhetai, 2020: 17). In conducting this research and writing the article, intellectual intuitions, hermeneutical interpretation and philosophical comparative methods were used. The peculiarity of this method is the comparative use of data from primary sources in the history of philosophical science in the analysis of the definition of human existence, the reality of society. Intellectual intuition allows us to see ordinary (familiar) objects in an extraordinary way. Hermeneutical interpretation allows us to understand phenomena and social processes through the prism of value semantic priorities.

Discussion

Two directions from the point of view of thinkings of Al-Kindi, Al-Farabi, Al-Ghazali and Abay were considered in this part of the article. One of them is the socio-political views of scientists in their scientific conclusions, and the other is the ethical-anthropological ideas of human development. According to Al-Kindi, philosophy is considered one of the highest and most virtuous human arts. At the same time, he

is defined as a knower of the true nature of things according to human capabilities. According to Al-Kindi: «Whoever owns existence has the truth. The truth is necessary for recognition, it belongs to recognition in things, respectively» (6). In Al-Kindi, man is an intelligent, mortal living being, and this species is formed by the «genus», its substratum is this «genus», which takes its form and the form of the other. The object of study of philosophy should be wisdom, innermost thoughts and rational activity, active consciousness, or whether it is the nature of contradicting the judgment of the Creator. This contrast is clearly felt in the separation of concepts and relations between philosophy and religion. For example, according to Al-Farabi, the main research object of philosophy is the reasoning objects of the intellect, determining the formation of human nourishing forces, and the problems of matching the truth with life and being. At the same time, the origin of sciences, substances and accidents are analyzed with a clear system. According to Al-Farabi: «Truth is a being that corresponds to life, the reality of which is characteristic of that thing and a part of its existence. Adult existence» (Al Farabi, 1978: 232). A.Kh. Kasymzhanov summarizes Al-Farabi's opinion about the mind with the following view. «Active mind is the internal law of the false world, the Logos. For Al-Farabi, the mind is not only one of the psychological characteristics of a person, it is the highest manifestation of his capabilities» (Kasymzhanov, 2019: 85). However Al-Farabi, points out that the human capacity cannot fully recognize the Creator's nature, or the First Person. This view is still the power of God's teachings even though the centuries have passed Al-Farabi, God gives revelation to man through active reason. A wise genius philosopher is a person who is given a revelation, who has theoretical, practical and imaginative abilities of thinking. He takes the view that he is a perfect person.

Al-Ghazali recognizes that wisdom is known by reason, and accordingly holds the view that a jeweler is more artistic than a tiller in turn. At the same time, knowledge is divided into religious and non-religious fields, thinking that intelligence

is God's trust and the best sign of a person. However, Al-Ghazali's approach to philosophy is expressed through a purely theological assessment. According to Al-Ghazali: «As for philosophy, it is not considered an independent science and it is a part of four independent knowledge. They are geometry and arithmetic, logic, science and natural sciences. Kalam is one of the obligatory and necessary fields for all people, it protects the hearts of the masses from the thoughts of supporters of harmful things» (Al Ghazali, 2011: 91). We think that Al-Ghazali's criticism of philosophy is due to the fact that the field of science, which is a measure of the correspondence between being and thinking, is higher than ordinary consciousness. Al-Ghazali himself is of the opinion that a person's approach to God, the Creator, is divided into three parts. They are: knowledge without action, action without knowledge (for example, the justice of the Sultan) and the third is the combination of knowledge and action. Scholars and benefactors are called intellectuals who have this combination of knowledge and action. In general, active mind and active consciousness in the concept of al-Farabi, his categories of mercy and virtue mean a person's high appreciation of the spirit of the era in which he lived, with his mind and decision, understanding through thinking. That's why many thinkers can rise above their times. According to definition of Professor A.D. Kurmangaliyeva: «The main core of the Islamic religion is that in the Quran, a human being is considered the owner of free will, he is responsible for his actions, and on the other hand, since God is the owner of absolute will, man is powerless. That is why in Islam it is forbidden to argue about the issue of destiny» (Kurmangaliyeva, 2009: 15). In Turkish culture, although the spirit represents the state of the human soul, its originality has been preserved. We can see its forms in the Turkic folklore values of the Kazakh people, such as heroism, fighting, and honor. This situation must be due to the fact that the soul is not considered in connection with the body in Islam, and in Turkish culture, we can judge the expected action from the word «my soul is almsgiving of my conscience». In the

study of the Philosopher A.D. Kurmangaliyeva «Philosophical discourse of Al-Ghazali and ibn Rushd», we define the following definition of a person. «According to this concept, a person is a general spiritual substance, it exists by itself and does not occupy space, it is also not a body, and it is a substance that does not enter the body, does not merge with the body, and does not separate from the body» (Kurmangaliyeva, 2009: 15). Al-Ghazali himself states in his works that God does not like inactivity.

Al-Kindi's definition of man as an intelligent living being represents the essence of Islam. In other words, according to religion, God created man in his own image, and the only thing that distinguishes him from other living beings is the limitation of his mind and life in the false world. Accordingly, man is mortal, but this state is characteristic of him only in this world. Because human life is eternal, he will be resurrected in the afterlife. This opinion is also found in Al-Ghazali's philosophy. According to Al-Ghazali, a person is a living being who knows the secret truth of the Creator and loves his beauty by learning about his inner self and cultivating his inner strength. That's why Al-Ghazali said: «A person is eternal, even if he is not the beginning. His body is mortal and humble is his spiritual truth. For him, the highest level is to ascend to the world of angels» (Al Ghazali, 2011: 17). According to prominent philosopher A.Kh. Kasymzhanov's research, a person in the concept of Al-Farabi has a social meaning, and his perfection is determined by the content of his life, where people are united in one place. The goal that unites people is, of course, to create a happy and benevolent society. According to A.Kh. Kasymzhanov, «Although society is thought of as a spiritual unity of people, the thinker talks about needs, means and division of labor. A house or cell of a social organism has three relations: man and woman, owner and servant, parents and children» (Kasymzhanov, 2019: 144). It differs in that Al-Farabi and Al-Ghazali consider the essence of a person based on two dimensions. There is information that «Al-Farabi's human is a rational animal (hayuan aqli), civil animal (hayuan madani), and civil philosophy is the science that studies man and his

living conditions» in the research of philosophers Zh.A. Altayev and A. Kuranbek (Altayev, 2012: 33). Al-Ghazali's man is a being who seeks to know God's truth through self-knowledge, turning to his inner strength. The similarity of scientists is that the human mission is to be happy, to understand and feel happiness, but there are exceptions in the conditions for achieving it. For example, Al-Farabi is in the opinion that «charity is action that helps to achieve happiness and a habit that creates it» (Al-Farabi, 1978: 309). Al-Ghazali said, «A person's happiness is tied to worshiping the Creator with mystical knowledge of the truth, and servile obedience. Zikr is a manifestation of love. The spiritual truth of a person is to live forever» (Al Ghazali, 2011: 104). The main conclusion here is based on the consideration of knowledge as a rational character and an irrational character. A. Kasymzhanov in the analysis of Al-Farabi «Knowledge is a rational understanding of the world» (Kasymzhanov, 2019: 81). Of course, indeed, managing the society, ridding it of ignorant and immoral actions in the cities requires an «active mind». However, in addition human being feels that the world was created by the God at one time, but not all people are given a gift to surrender to its secret, mystical secret. Therefore, it is necessary for a person to dedicate himself to the God, to understand this mysterious world. After all, al-Ghazali said that happiness is understood through knowledge and kind deeds, because a person becomes a person because he is supported by knowledge. This perfect person is a concept common to the philosophers of the Islamic and Turkic, Kazakh worlds. We can clearly see this continuity of knowledge in the work of our educator Abai. In his thirty-seventh words of wisdom, Abai Kunanbayuly distinguishes between the concept of a half-man and a full man, and his approach corresponds to al-Ghazali's ethical, moral conclusion and thinking. In his thirty-eighth words of wisdom, Hakim Abay said, «Those abusive children are abusive towards demand, science, teachers, and even faith. These abusers are half human, half Mullah, half Muslim. It is difficult to find perfection for them. They are premature Muslims, he says. It is a pity that these

moral and spiritual values and actions describe their actual manifestation in the modern Kazakh society. Accordingly, the hypocritical behavior of using public goals for personal interests is preserved. That is why, in our present situation, managerial management, which performs a rational function in one country of the world, has undergone a «mutation» and manifests itself in another inefficient form. The main measure here was the lack of fear of God's judgment in people's behavior and lack of trust in each other. Distrust is one of the worms that eats both people and society. Accordingly, in our people, the principle of justice and injustice in society and interpersonal relations is formed, until their personal life is in danger. This is also a kind of insensibility in a person. Abai Kunanbayuly finds the mark of a complete man in bravery and morality. At the same time, a complete person is considered as a person who understands science, grace, and injustice and combines siddiq (truth), karam (virtue), and gapil (wisdom) with action. At the same time, the complete person of Abai Kunanbayuly is «On the path called the path of God, he will be as infinite as God himself. One who enters this path as a condition for himself is considered a pure Muslim and a perfect man» (Abai, 2020: 94). According to wise Abai, «If the mind grows, it grows from the love of the bottomless deep good», he scolds the negative actions characteristic of human behavior. Abai Kunanbayuly's moral principles such as don't think about your own profit, work hard, get an education, make friends, don't be enmity, don't lie, don't show yourself more than others are still considered the ethical position necessary for the education of the generation. «Complete man» is the owner of a well-rounded mind. This action is not formed on the basis of justice, science and grace. For this reason, Abai propagates the activities of Al-Farabi to the Kazakh society. It is thought that intelligence, strength, and purity of heart complement this activity as a measure of spirituality. Hakim Abai said:

«Keep mind, courage, heart together,

Then you will be complete apart from the country», he says. Abai Kunanbayuly's concept of the person's heart is the main concept of

Islamic philosophy. The concepts of recognizing and feeling the secret world of God with the heart, the open heart to the secret world, and the heart's main healing power are both in the teachings of Al-Farabi and Al-Ghazali. In philosophy, the concept of «complete man» is a set of perfections comprehensively considered in the works of these thinkers. The main difference here is that it is based on social competence and personal – moral competence as a measure of perfection. According to the research of the professor N. Seitakhmetova and M. Smagulov «A perfect person in Philosophy and Sufism is a person of spiritual faith and morals who has achieved harmony with the Creator. It means to be with yourself» (Seitakhmetov, 2017: 106). The method of being with yourself in perfection, defined by the professor N. Seitakhmetova, is taken as principles with four unvans, forty nobles and foundations in Al-Ghazali's work. At the same time, human perfection reaches its ecstatic state by passing through these stages. Al-Ghazali explores the path of human perfection in connection with Sufism. The first stage of passing through this unvan is the recognition of the truth about oneself, the second stage is the recognition of the Creator's truth, the third stage is the recognition of the truth of the false world, and the fourth stage is the recognition of the truth of the eternal world. Accordingly, these levels of cognition are classified into four reliances, two of which are external and two internal. If the internal composition of these characteristics consists of cleansing the heart from the immoral signs of nature, beautifying the heart with beautiful signs of nature, then the external signs are the fulfillment of the Creator's orders and the ethics of humanity. In Al-Ghazali's teaching, there is also a special window to knowledge within the heart, and it opens through intuition and revelation. Therefore, the body is subject to the heart and the mystical knowledge becomes complete through the gradual awakening of the inner source in the attainment of perfection. Abai Kunanbayuly made his mind about this: «The wisdom of the heart, if love is for the sake of God», Al-Ghazali develops the doctrine that the heart is the inner meaning of truth, and truth, in turn, is

spirit and soul, and its real owner is the Creator. Al-Ghazali: «Mysterious, mystical knowledge of the heart: 1) the nature of the Creator; 2) the truth of the Creator; 3) the beauty of the Creator; 4) proceeds by recognizing the falsity of the world» (Al Gazali, 2011: 30). This method of Al Ghazali is considered to be the secret of piety and Sufism on the way to the love of the Creator. To feel the Creator with your inner soul and devote yourself to the path of serving God is considered the dream of a true Muslim and an unsullied devotion to His beauty. According to the research of the professor D. Kenzhetai, «The cause of perfection is love. Perfection is measured by moral values» (Kenzhetai, 2020: 18). Being with one's self means refraining from lust, suppressing passion. If Magzhan Zhumabayev says in the poem «Batyr Bayan» «My heart, I mourn for the wounded, and life is a prison for the intelligent», then Al-Ghazali can think of this idea: «For the religious, the false world is a prison, and for the irreligious it is paradise». According to Zh. Sandybayev's research: «In Ghazaly's opinion, the perfection of the person is the development of human morals, that is, developing and perfecting human spiritual and moral qualities» (Sandybayev, 2009: 13). At the same time, the political philosophical views of Al-Farabi and Al-Ghazali have commonalities and differences in this spiritual and religious continuity. According to Al-Farabi, it is necessary to create human communities in order to achieve human perfection. Societies are classified into the concepts of complete society and incomplete society, and large, medium, and small types of complete society are distinguished. It is explained that a great society is a set of all human societies, a medium one is a society of one people, a small one is a society made up of inhabitants. This approach retains its place in modern sociology, and societies are classified according to this order. According to Al-Farabi, the goal of people's integration into societies and their mutual actions is to create a happy society based on the contract of charity. The main feature here is that integration into society is nourished by people's free will, and it develops through art and profession. Al-Farabi stated: «The basis of mutual relations is action, union,

mutual agreement. Customs, natural similarities, language unity form the basis of mutual relations» (Al Farabi, 1978: 367). At the same time, it is thought that the relationship between people is formed through family tradition, common house and common place. And according to Al-Ghazali, needs serve for the health of the body, and it is measured by the structure of society, the level of mutual assistance and cooperation. The goal is to provide people with clothes, food, and shelter. The main feature of Al-Ghazali's opinion is that the ruler should cover the physical health of the people and fulfill their needs. It is thought that these needs contribute to the redemption of the body, the redemption of the body contribute to the redemption of the heart, and the heart contribute to the recognition of truth. It is studied as a subject of the false world in art in both the ruler and in the fulfillment of needs. And in Al-Farabi's philosophy, perfection is considered as a social condition, and it is summarized in connection with the development of cities and the perfection of the ruler. In the pure monarchical and theocratic system of his time, it was stated: «Ruling the country depends on two things: human nature has to be able to rule the country; it should be supported by voluntariness» (Al Farabi, 1978: 367) remains relevant even in modern times.

According to Al-Kindi, the generation consists of different individuals, but they become victims of uniting to a single goal and idea and lose their generational identity. The generational dichotomy is weak and the dimensions of social group competition are not felt. This future life is the stepping stone to the eternal world. Al-Kindi gave the definition: «Time is the sequential number of movements, defines the «present» (Yesim, 2020: 35) which continues the past with the future. French philosopher A. Korben, expresses his opinion that in the Islamic world, forms are thought of in space rather than time, and distinguishes between two different evaluations of time in Islamic philosophy in his work. They are: «Zaman afaki – objective world time, digital time; Zaman Anfusi is the internal time of the soul, qualitative time. The sequence of forms is replaced by a single temporal form» (Korben, 2010: 27).

Accordingly, in the point of scientists' view, a person in the Islamic world remains in a stable, unchanging creative form in space as an attribute of generation. Because the objective world is independent of human activity, on the contrary, it is becoming a phenomenon that oppresses his soul. However, in Islam, educating a person to understand the value of time and its relevance is undertaken from an early age. Each of the duties that a Muslim must perform has its own time limit if a person is late in performing his worship to the Creator, then his action may not be accepted. That's why time is God's trust given to a person, measured and given with intelligence. Each time has its responsibilities and demands in parenting. It has its own time dimensions, from the time a child reaches puberty, until he starts a family, has children, educates his children so that they will be well-behaved, and prepares for the afterlife. Al-Farabi summarizes this activity as «Life is within time» (Al Farabi, 1978: 27). This means that our old-timers give in to the existence of another day, that time slips away gradually and unnoticed.

Conclusion

Philosophy, as a branch of the world's philosophical heritage, studies the harmonious thinking between man's view of the world and the power of the Creator in the recognition of his own being, the mystery of nature and human activity. This change is not a sin to go beyond the bounds of religious thinking, but it is aimed at the construction of a virtuous, benevolent, and competent environment through a person's mastery of urban culture, art, and knowledge. Al-Farabi's person and his socio-ethical vision are not utopian. A person should be able to observe his time and life from the outside, be able to think critically, and become a person with self-organization. Currently, we see this trend in the information society offering to think on the basis of ready-made information by simplifying human search. Our society cannot get out of the trap of this form of thinking. The types of production, trade and economy in the cities were organized by improving human thinking.

We can see this tradition in the activity of the business ethics of «Esnaf» in the economic life of the Turkish people. The Turkish philosopher Sinan Uzbek, based on the works of the historian Inalchik, states that the business ethics of the «Esnaf» is made up of the morality of «Futubet» (Fütüvet). An important moral tool was explained in «Futubet introduction» in the form of an ideal human profession, a right deed. Along with such values as helping those in need, being hospitable, being a victim, being a support, respect for elders, refraining from talking against each other, gossiping, and not being idle; interprets the words «control your tongue, waist, and hands» as an ideal human occupation» (Uzbek, 2021: 165). A morality similar to this form of business culture is found in the sphere of small and medium enterprises in modern Kazakh society. However, it is taking place as a way of governing between non-traditional religious movements instead of maintaining pure religious ethical and moral principles. If we take into account the large number of young people attracted to the ideology of these non-traditional religions and the weakness of their religious education, this trend threatens our country at the level of national interest. That is why al-Ghazali suggests to people with weak religious knowledge to gradually form the values of religion through education. Indeed, al-Ghazali warns that religious fanaticism will occur among people who are ignorant of religion due to improper teaching of religion, imams adding their views to the common faith. He draws attention to the fact that it is very difficult to re-educate such a religious person and the forged imam. The professor B. Satershinov is in the opinion: «The future development of today's generation depends on the historical traditions of the past, if spiritual continuity is not preserved, a person will not be able to stand firmly on his feet and he will slip, and will eventually fall into rote learning» (Satershinov, 2011: 25). It is known from the history of our country during the Soviet period that many representatives of our Kazakh nation lost their religious, national and spiritual continuity after one generation. In Al-Ghazali's work «The Alphabet of Happiness», the participation of parents in child education should take place in the position of a companion,

teacher, and the child is a trust given to parents by God. The duty of parents is to bring up a decent generation in the way of God and to keep him. From Al-Ghazali's point of view, parents should follow the following principles in raising their children and should prepare the child to establish a relationship only with the God. Al-Ghazali: «A child should not be addicted to sweet food and new clothes. It is a waste of the child's time; it is necessary to educate the child's soul to spiritual tenderness; the child educator should also be polite; it is necessary to eat little; it is necessary to learn from well-behaved children; fathers need to teach their children patience, chastity, courage; should avoid sleep during the day and sleep in a hard bed at night; it is necessary not to disappoint the child; it is necessary to avoid begging; should respect elders and not speak rudely; one should keep his promise and avoid hypocrisy» (Al Ghazali, 2014: 15).

From this educational principle of Al Ghazali, we can see the religious ascetic image of raising children. At the same time, we determine the level of participation of other social agents in the relationship between parents and children in child rearing. These social agents determine the child's participation in the process of socialization, his pedagogical activity. In other words, its activity will be effective only when the upbringing of the generation is comprehensive and complete in the social environment. It is considered that the purpose of raising children is to form a person with a good character and restrained from lust. Al-Ghazali gives such definition: «An artistic character recognizes the value of the soul with the mind and is higher than the body visible to the eyes. There are four surfaces in the inner world of a person. They will not be beautiful in character until they are beautiful. Character will

be improved only if these four are equal. They are defined as: the power of knowledge, the power of anger, testimony, and the power of justice between these powers (Al Ghazali, 2014: 23).

Here, the concept of knowledge power is a condition for the formation of perfection, this principle is still relevant. Because a person interprets the values of his environment through the power of knowledge and forms his social and personal potential. Accordingly, in modern Kazakh society, intergenerational discourses take place in the political and economic spheres, especially in the direction of reforming political power and promoting democratic values. However, in our country there is an increase in the pressure of religious values among the population outside the discourse, the migration of young people to South Korea, Turkey, Western Europe due to unemployment, the growth of corruption. As a result, social elevators are damaged and the state is facing a social and spiritual crisis. These trends are the result of interconnected concepts and it is a contradictory phenomenon as relevance. The current generation, which is becoming more and more relevant, is in a state of «suffering» in the plains of the older generation. It is a well-known fact in the political history of the countries that this presentation first takes the person, and then the nationality. The older generation is accustomed to the excuse that we lived in a time when our eyes and hands were blindfolded, secular, and stateless, and we were released from the yoke of slavery. If the older generation has been forced to tow the yoke of slavery for many years, then as far as I hear, what is on the shoulder of the new generation that followed it. It guarantees that the yoke is the one that will last this generation for another fifty years.

References

- Hilmi Ziya Ulken. *Türk Tefekürü Tarihi*. – Istanbul: YKY, 2004. – 354 s.
 Абай. *Қара сөздер*. – Алматы: Атамұра, 2020. – 94 б.
 Абайтану. *Таңдамалы еңбектер*. VIII том. – Алматы: Қазақ университеті, 2016. – 423 б.
 Абу Хамид Мухаммад аль-Газали ат-Туси. «Кимийа-йи са'адат» («Эликсир счастья»). – Москва: Ихлас, 2011. – 464 с.

Абу Хамид Мухаммад аль-Газали ат-Туси. Возрождение религиозных наук. – Махачкала: Нуруль иршад, 2011. – 585 с.

Аль-Кинди. О первой философии. [Электрон.ресурс] – 2022. – URL: [http:// classics.nsu.ru/World/alkindi.htm](http://classics.nsu.ru/World/alkindi.htm). (дата обращения: 20.10.2022).

Әл Ғараби және заманауи қазақ философиясы. – Алматы: Қазақ университеті, 2012. – 234 б.

Әл-Ғараби. Философиялық трактаттар. – Алматы: Ғылым баспасы, 1978. – 454 б.

Есім Ғ. Дүниетаным баяны. – Алматы: Дәуір, 2020. – 400 б.

Есім Ғ. Хакім Абай. – Астана: Фолиант, 2012. – 367 б.

Имам Әбу Хамид әл-Ғазали. Бақытқа жету әліппесі. – Алматы: Баспалар үйі, 2014. – 150 б.

Имам Әбу Хамид әл-Ғазали. Жан тәрбиесі. – Алматы: Баспа үйі, 2014. – 126 б.

Қасымжанов А.Х. Аль-Ғараби. – Алматы: Қазақ университеті, 2019. – 202 с.

Кенжетай Д. Иасауи мен әл Ғараби мұраларындағы антропологиялық тұжырымдар // Әл Ғараби әлеуметтік гуманитарлық зерттеулер журналы. – 2020. – №4 (72). – 17-18 б.

Корбен А. История исламской философии. – М.: Прогрес-Традиция, 2010. – 360 с.

Құрманғалиева А.Д. Әл-Ғазали мен Ибн Рушдтың философиялық дискурсы: философия ғылымдары докторы ғылыми дәрежесін алу үшін дайындалған диссертацияның авторефераты: қорғалды: 20.06.09. – Алматы: Қазақ университеті, 2009. – 47 б.

Сандыбаев Ж. Әбу Хамид әл-Ғазалидің адамгершілік ілімін тарихи-философиялық талдау: философия ғылымының кандидаты ғылыми дәрежесін алу үшін дайындалған авторефераты: қорғалды: 11.01.10. – Алматы: Қазақ университеті, 2010. – 27 б.

Сейтахметова Н., Смагулов М. Концепция «инсан аль камил» как модель совершенного человека и ценностная роль в образовательном процессе // Адам әлемі философиялық және қоғамдық гуманитарлық журнал. – 2017. – №1 (71). – С. 106.

Синан Өзбек. Көшпелі түрікмендердің органикалық интеллектуалы Отман баба // Л.Н. Гумилев атындағы Евразия ұлттық университетінің хабаршысы. – 2021. – № 3 (136). – 165 б.

Тарихи сана тәуелсіздіктің рухани тұғыры. – Алматы: Философия, саясаттану, дінтану институты, 2011. – 291 б.

Талғат Е. Тұмашбай¹, Нурила А. Ибраева²

Л.Н. Гумилев атындағы Евразия ұлттық университеті, Астана, Қазақстан

М.Әуезов атындағы Оңтүстік Қазақстан университеті, Шымкент, Қазақстан

Әл Ғараби мен Әл Ғазали шығармашылығындағы әлеуметтік философиялық көзқарастар

Аңдатпа. Мақалада мұсылман философиясының екі іргелі өкілі Әл Ғараби мен Әл Ғазалидің әлеуметтік философиялық көзқарастары зерттелді. Бұл мақалада мұсылмандық ойлау дәстүрінің негіздері әлеуметтік, мульти пәндік әдістер арқылы қарастырылған. Ол адамның кемелдігі, қоғамның түрлері, ойлау мен іс-әрекеттеліктегі рационалдылық, ұрпақ тәрбиесі ұғымдарын ерекшелу арқылы көрініс тапқан. Мұсылмандық философиялық ойлау тарихын зерттеуші ғалымдардың, оның ішінде Хилми Зия Үлкеннің, француз зерттеушісі А.Корбеннің, А.Х. Қасымжановтың, Ғарифолла Есімнің, Ж. Алтаевтың, Д. Кенжетайдың, А.Д. Құрманғалиеваның, Ж. Сандыбаевтың, Н. Сейтахметованың ғылыми еңбектеріне сілтеме берілген. Қазақ халқының даналық ойлары, Абайдың әлеуметтік-философиялық көзқарастары Әл Ғараби мен Әл Ғазалидің шығармашылығындағы даналық ойларымен сабақтастығы арқылы берілді. Бұл мақалада Әл Ғараби мен Әл Ғазалидің, Әл Киндидің адамның әлеуметтік құндылықтары, діни антропологиялық ойлары қазіргі заманғы оқиғалармен салыстырмалы көрсету арқылы берілді. Әл Ғарабидің қоғамның ізгілігі концепциясы Абайдың толық адам идеясымен, оның этикалық құндылықтарымен, дүниетанымдағы білімнің ролі, болмыстың интеллекті арқылы әрекетшіл санаға ауысуы, Әл Ғазали ұғымындағы адам санасының жалған діни тәрбие арқылы бұрмалануы мәселелері қамтылған. Қазіргі қазақстандық қоғамда діни радикализмнің латентті көрінісі арқылы құндылықтық дағдарыстар бар.

Түйін сөздер: философия тарихы; фәлсафадағы адамның ойлау іс-әрекеттілігі; білім; өнер; Әл Ғараби мен Әл Ғазалидің діни антропологиясы; үйлесімділік; әлеуметтік-этикалық құндылықтар.

Талгат Е. Тумашбай¹, Нурила А. Ибраева²

¹Евразийский национальный университет имени Л.Гумилева, Астана, Казахстан

²Южно-Казахстанский университет имени М.Ауэзова, Шымкент, Казахстан

Социально-философские взгляды в творчестве аль-Фараби и аль-Газали

Аннотация. В статье рассматриваются социально-философские воззрения выдающихся представителей мусульманской философии Аль-Фараби и Аль-Газали. В исследуемой тематике рассмотрены основы мусульманской традиционной мысли с использованием социальных, мульти дисциплинарных методов. В статье освещаются понятия совершенства человека, типы общества, рациональность в мышлении и деятельности, воспитание поколения. Цитируются научные работы ученых, исследующих историю мусульманской философской мысли, а именно Хильми Зия Улкен, французского исследователя А. Корбена, А. Х. Касымжанова, Гарифолла Есим, Ж. Алтаева, Д. Кенжетай, А.Д. Курмангалиевой, Ж. Сандыбаева, Н. Сейтахметовой. Исследуется преемственность мудрости казахского народа, социально-философских воззрений Абая с мудростью в творчестве Аль-Фараби и Аль-Газали.

В статье исследуются социальные ценности человека и религиозные антропологические идеи Аль-Фараби, Аль-Газали и Аль-Кинди, с позиций современных событий. Дан компаративистский анализ. Представлены концепции Аль-Фараби о добродетельном обществе в соответствии с идеей Абая о целостном человеке, о ценностях морали, о роли знаний в мировоззрении, превращении бытия в активное сознание посредством интеллекта, а также концепция Аль-Газали об искаженном сознании человека посредством ложного религиозного воспитания. Современное казахстанское общество сталкивается с кризисом ценностей через латентное проявление религиозного радикализма.

Ключевые слова: история философии; деятельность человека в философии; образование; искусство; религиозная антропология Аль-Фараби и Аль-Газали; гармония; социально-этические ценности.

References

- Hilmi Ziya Ulken. Türk Tefekürü Tarihi [History of Turkish thinking] (YKY, Istanbul, 2004, 354 p.). [In Turkish]
- Abaj. Kara sozder [Words of edification]. (Almaty, Atamura, 2020, 94 p.). [in Kazakh].
- Abajtanu. Tandamaly enbekter. VIII tom [Selected works] (Almaty, Kazak universiteti, 2016, 423 p.). [in Kazakh].
- Abu Hamid Muhammad al-Gazali at-Tusi. Vozrozhdenie religioznih nauk [Revival of religious sciences] (Mahachkala, Nurul irshad, 2011, 585 p.). [in Russian].
- Abu Hamid Muhammad al-Gazali at-Tusi. Kimija-ji saadat. Jeliksir schastmjzya [Elixir of happiness] (Moscow, Ihlas, 2011, 464 p.). [in Russian].
- Al Kindi. O pervoj filosofii [About the first philosophy]. Avialable at: [http:// classics.nsu.ru/World/alkindi.htm](http://classics.nsu.ru/World/alkindi.htm). [in Russian] (accessed: 20.10.2022).
- Al Farabi zhane zamanau kazak filosofiasy [Al Farabi and modern Kazakh philosophy] (Almaty, Kazak universiteti, 2012, 234 p.). [in Kazakh].
- Al Farabi. Filosofiyalyk traktattar [Philosophical treatises] (Almaty, Gulum baspasy, 1978, 454 p.). [in Kazakh].
- Esim G. Hakim Abaj [Abai as a thinker] (Astana, Foliant, 2012, 367 p.). [in Kazakh].
- Esim G. Dunietanum bayany [History of worldview] (Almaty, Daur baspasy, 2020, 400 p.). [in Kazakh].
- Imam Abu Hamid al-Gazali. Bakytka zhetu alippsi [The Path to Happiness] (Almaty: Baspalar uji, 2014, 150 p.). [in Kazakh].
- Imam Abu Hamid al-Gazali. Zhan tarbiesi [Cultivating Spirituality] (Almaty, Baspalar uji, 2014, 126 p.). [in Kazakh].
- Kasumzhanov A.H. Al Farabi [Al Farabi] (Almaty, Kazak universiteti, 2019, 202 p.). [in Russian].
- Kenzhetaj D. Yasau men al Farabi muralaryndagy antropologyalyk tuzhurumdar [Anthropological concepts in the writings of Yassawi and al Farabi. Almaty. Al Farabi journal]. 2020. No. 4 (72). P.17-18. [in Kazakh].
- Korben A. Istoriya islamskoj filosofii [History of Islamic philosophy] (Moskva, Progres, 2010, 360 p.). [in Russian].

Kurmangalieva A.D. Al-Gazali men ibn Rushdtyн filosofialyk diskursy: filosofiya gylymdary doktory gylymi darezhesyn alu ushin dajyndalghan dissertacyanyn avtoreferaty: gorgaldy: 20.06.09 [Philosophical discourse of Al Ghazali and ibn Rushd: thesis for the degree of Doctor of Philosophical Sciences: defended: 20.06.09] (Almaty, Kazak universiteti, 2010, 47 p.). [in Kazakh].

Sandybaev Zh. Abu Hamid al-Gazalidin adamgershilik ilimin tarihi-filosofyalyk taldau: filosofiya gylymy kandidaty gylymi darezhesyn alu ushin daiyndalghan dissertacyanyn avtoreferaty: gorgaldy: 11.01.10 [Historical and philosophical analysis of moral teachings Abu Hamid al Ghazali: thesis for the degree of Candidate of Philosophical Sciences: defended: 11.01.10] (Almaty, Kazak universiteti, 2010, 27 p.). [in Kazakh].

Sejtahmetova N., Smagulov M. Konceptsiya insan al kamil kak modelmiz sovershennogo cheloveka i cennostnaya rolmiz v ovrazovatel'miznom processe [The concept of «al camil insan» as a model of perfect man and a value role in the educational process. Almaty. Human life journal]. 2017. No. 1 (71). P. 106. [in Russian].

Sinan Uzbek. Koshpeli turkmenderdin orgnikalyk intellektualy Otman baba [Othman organic intellectual of nomadic Turkmens. Astana. Bulletin of the Eurasian National University L.N. Gumilyov]. 2021. No 3 (136). P.165. [in Kazakh].

Tarihi sana tauelsizdiktin ruhani tugury [Historical consciousness itself as the spiritual basis of independence] (Filosofia, sayasattanu, dintanu instituti, Almaty, 2011, 291 p7). [in Kazakh].

Information about authors:

Тұмашбай Талғат Еркінұлы – Л.Н. Гумилев атындағы Еуразия ұлттық университеті Философия білім беру бағдарламасының PhD-докторанты, Астана, Қазақстан.

Ибраева Нурила Амировна – М.Әуезов атындағы Оңтүстік Қазақстан университетінің «Философия» кафедрасының аға оқытушысы, философия ғылымының кандидаты, Шымкент, Қазақстан.

Tumashbay Talgat – PhD-doctoral student, Department of Philosophy of L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Ibrayeva Nurila –PhD, Senior lecturer of the Department of Philosophy, M. Auezov South Kazakhstan University, Shymkent, Kazakhstan.