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Al-Farabi and his view of ideal society

In this article approaches to definition of society, in particular ideal society are considered. Characteristics of creation of ideal society are allocated and described. The attention is focused on the definition, the principles of creation of ideal society given by the philosopher al-Farabi. The role of the governor of the city-state to whom Al-Farabi attached great value is considered. In article it is also noted that views, Al-Farabi's ideas acquire big relevance in the conditions of creation of the constitutional state and civil society, the statement of the principles of a consent and consensus in society. Thus, it is considered possibility that many ideas of Al-Farabi can become those main beginnings on which modern society and the state have to be under construction. Providing worthy, happy life of everyone, motivating the person on self-improvement, the state will be able to provide also improvement of society, so and itself. Support of a dobrodeyatelnost, good thoughts and acts, mutual respect, suppression of abuse of power, her unauthorized capture – here those main beginnings on which the ideal state about which Al-Farabi wrote has to be under construction. To construct ideal society, it is necessary to become first of all the dobrodeyatelny person, to come to it through chastity, noble acts. It is noted that it is necessary to put all these provisions into practice, the rules have to be respected without any exceptions. The conclusion about need of the accounting of the provisions removed by al-Farabi in a modern state system is drawn. Need of the appeal to spiritual heritage of the past with the purpose to learn lessons from it for updating and improvement of modern society, formation of the democratic constitutional state is considered. Authors come to a conclusion that in Al-Farabi's representation ideal society is and there is an ideal state. In article the attention is focused on that Al-Farabi wished to see perfect, fair society in which freedom, general equality, mutual respect, a cooperation would set in, what each person shall aim at.

Key words: society, ideal society, al-Farabi, virtuous city.

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Әл-Фараби және оның идеалды қоғам жайлы көзқарасы

Бұл аталған мақалада қоғамның анықтамасы, әсіресе идеалды қоғамның анықтамасы қарастырылды. Мақалада идеалды қоғамды құруға тән ерекшеліктер сипатталды. Атақты философ әл-Фарабидің идеалды қоғамды құру мақсатына байланысты негізгі принциптер мен мазмұнына ерекше назар аударылды. Бұл мақалада қазіргі заманғы мемлекет жүйесінде әл-Фарабидің пайымдаған тұжырымдамаларын есепке алуға байланысты мәселе талқыланды. Сонымен қатар, бұл аталған мақалада демократиялық құқықтық мемлекеттің қалыптасуы және қазіргі заманғы қоғамның жаңаруымен жетілдірілуі мақсатында өткен рухани мұрадан сабақ алу қажеттілігі қарастырылды. Мақалада қазіргі заманғы идеалды қоғамды қалыптастырудағы әл-Фараби ұсынған қағидаларының өз өзектілігін әлі де сақтап тұрғанын сипаттайтын дәлелдер келтірілген. Бұл мақалада идеалды қоғамның анықтамасына ерекше көңіл бөлінген, әл-Фараби бойынша ол адам организміне теңеледі. Мақалада әл-Фараби сипаттаған қағидалардың жүзеге асу керектігі, ал нормалардың ешбір бұзылушылықсыз сақталу қажеттілігі айрықша алаңданды. Авторлар әл-Фарабидің көзқарасы бойынша идеалды қоғам ол идеалды мемлекет деген қорытындыға келеді. Мақалада әл-Фарабидің идеалды, әділетті қоғамды көргісі келгендігіне, ол жерде еркіндік, теңдік, өзара сыйластық болуы үшін әрбір адамның атсалысу керектігіне зор көңіл бөлінген.

Түйін сөздер: қоғам, идеалды қоғам, әл-Фараби, қайырымды қала.

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Аль-Фараби и его видение об идеальном обществе

В данной статье рассматриваются подходы к определению общества, в частности идеального общества. Выделяются и описываются характерные особенности создания идеального общества. Акцентируется внимание на определении, принципах построения идеального общества, данных философом аль-Фараби. Рассматривается роль правителя города-государства, которому Аль-Фараби придавал большое значение. В статье также отмечается, что взгляды, идеи Аль-Фараби приобретают большую актуальность в условиях создания правового государства и гражданского общества, утверждения принципов согласия и консенсуса в обществе. Таким образом, рассматривается возможность того, что многие идеи Аль-Фараби могут стать теми основными началами, на которых должны строиться современные общество и государство. Государство начинается с общества, проживающего в нем, а общество – с человека. Обеспечивая достойную, счастливую жизнь каждого, мотивируя человека на самосовершенствование, государство сможет обеспечить и совершенствование общества, а значит и самого себя. Для того чтобы построить идеальное общество, нужно прежде всего стать добродетельным человеком, прийти к этому через целомудрие, благородные поступки. Целью деятельности государства Аль-Фараби называет как раз то самое достижение счастья каждого человека.

Ключевые слова: общество, идеальное общество, аль-Фараби, добродетельный город.

AL-FARABI AND HIS VIEW OF IDEAL SOCIETY

Introduction

Ideas about a possibility of creation of ideal society have appeared in ancient times. The famous philosophers, scientists in the works touched on this issue – someone partially, someone devoted the whole treatises: Aristotle and Platon, Hobbes and Locke, Chaadayev and Herzen – all of them thought of what has to be ideal society, the ideal state. Naturally the fact that each of them had the vision of this «ideality».

What is «society?» Today on the matter there is no concrete answer. Society it is possible to call set of the people united by historically caused social forms of joint life and activity or voluntary, permanent association of people for any purpose [1].

More difficult submits the answer to a question that it «ideal society?», on which it is also difficult to give the answer as there is no uniform approach. Platon, for example, considered ideal society merging of three social groups unequal among themselves: governors, strategists and producers, thereby showing that in ideal society all people can't be equal in the duties, and on the contrary – each person carries out the role defined, assigned to him as each person has the soul. The general for all is «justice». Aristotle identified concepts «society» and «state». The ideal state, so society, he calls it which provides the happiest life as it is possible bigger the number of people. For him the state is a political society of people who unite for general welfare [2].

Main part

One of the main places in studying of this problems are occupied also by such prominent philosopher of Ancient East, as al-Farabi Abu Nasr (837–950) which has laid the foundation to east utopian view on the state and society.

The life and the work of al-Farabi, the great thinker of the Middle Ages is a rare example when an individual plays a key role in the development of an entire cultural tradition and shaping public opinion on the development of society. There are eminent names in the history of mankind, who have made significant contributions to the development of various branches of knowledge, moreover, were

the founders of sciences and are considered not only at the level of a particular crop, but also in a global scale. These include al-Farabi [3].

Al-Farabi can be regarded as a man of peace, who in search of knowledge and truth, managed to overcome the existing differences in ethnic, cultural, linguistic, religious grounds. The proof of this is the fact that the philosopher, being a native of the Turkic lands, became famous as a philosopher, representing and popularizing the Arab-Muslim culture that deeply comprehended Greek philosophy.

The most demanded from the point of view of modern sociology and the state practice is, in our opinion, al-Farabi's doctrine about ideal society. It is his well-known allegorical treatise about the Cities – virtuous and ignorant. «City» is understood not in literal sense, but mainly in value of the whole society or state. The sociological doctrine of al-Farabi usually call utopian, but actually in it there are ingenious guesses and quite scientific recommendations.

Al-Farabi's ideal – the Virtuous City («al Madinat of al Fadil») is based on Hierarchy. In it we see signs of Muslim outlook in questions of a social state system as, however, a view inherent in all traditional societies of sense and laws of human society. Hierarchy reflects objectivity of a space world order which reflection is actually the terrestrial order. On the earth there will always be seniors (leaders, wiser, skilled and knowing, and, so both more responsible and burdened with care) and younger (conducted, less mature mind, experience, character). To everyone in the Virtuous City, – al-Farabi writes, the craft, one work, one function – «at the level of service or at the level of a supremacy out of which limits the member of society shouldn't break» have to be provided.

Human society of al-Farabi is «a combination of many people in one place of residence», which can only occur as a result of the cumulative effects of these factors [4, p 125].

Farabi divides human society into separate nations, differing from each other by the following differences: natural character, natural features (nature) and the language, ie speech. Thus, the foundation of ethnogeny was based by Farabi on natural conditions (nature, character and language of nations), which, in his opinion, are formed by geographical factors. In his great, medium and small societies are seen modern analogues of empire, mono-ethnic countries and policies. At the same time, the great, and medium and small societies, in terms of the thinker can be completely autonomous, politically independent, while providing maximum

opportunities for improving people in deeds and thoughts («perfect society»), and the most «achievement « by Farabi was possessed by urban community [4, p. 139].

al-Farabi classified urban communities («City and Society») by the following characteristics that were defined by residents:

– «The city and society of need» the aim of which is « to give mutual assistance in the acquisition (of that), it is necessary for the existence and protection of the body ...»;

– «The city and society of exchange – are those (people) who help each other in achieving prosperity and wealth»;

– «City and Society of meanness – these are where people help each other in getting sensual pleasures ...»[5].

Al-Farabi considers best city as Aristotle, «collective city «, i.e. one in which every citizen is completely free to do what he wants. Its residents elect a ruler themselves who ruled them in accordance with the will of the people.

Parts (inhabitants) of the city-state unite and interact with the purpose of protection and continuation of perfect and good happiness. At the same time, al-Farabi has seen a difference between biological and political components. If functions of biological bodies are connected with an involuntary reflex, then citizens of the state are voluntary and free in the choice.

Political ideals of al-Farabi, it is especially accurately traced in the principles constructed by them classification of the cities and human communities. By types of the true and false benefits, Al-Farabi divided the cities on virtuous (ideal) and opposite him ignorant.

The true essence of residents of the virtuous city – to aspire to original – the highest happiness, to exist for the sake of protection of life, helping each other probrest all necessary for perfection. In this city «association of people aims at mutual aid in affairs by which true happiness is found» where the world and mutual support reigns. The governor of the virtuous city possesses all good qualities.

The ignorant city doesn't know the true benefit, pursues behind pleasures, wealth, money-making. Residents of this city don't aspire fortunately which is estimated by al-Farabi as the highest intellectual perfection. al-Farabi describes the ignorant city in more detail, he distinguishes this city from other not virtuous cities. This city has multiple types: the city of needs – where survivals seek to meet only essential requirements; the city of an exchange – where achievement of wealth is end in itself; the

city of meanness – where reigns hedonism; the city of ambition – where all aspire to the power; the city of voluptuousness – where predominates full dissoluteness; the immoral city – its inhabitants know true values, but don't pursue behind them; the changeable city – was Virtuous, then has turned away; the stray city – its inhabitants have lost the correct way, hope that, «that happiness will be after this life».

It is necessary a certain order in society for commission of virtuous actions, noble acts (in the city) and a joint effort. The state is the tool which is orderly establishing rules of conduct, ethical standards, mobilizing the inhabitants for achievement of perfect happiness.

It is important that «parts of the city», i.e. various groups of people, are integrated and connected among themselves by Love. They also rally and remain Justice. Considers following to the divine principle of Justice of al Farabi one of the main living conditions of the ideal society. Justice concerns everything, including distribution of general welfare (material and moral), «because each citizen has the share of these benefits equal to his merits». The love and spirit of mutual aid about which al Farabi speaks arise from a communion to virtues, i.e. from a community of views and the general commitment of citizens, their general aspiration fortunately – the sacral category in the doctrine of al Farabi which is the purpose of all intellectual and spiritual aspirations, sense of the wisdom reached by the person on the earth.

The hierarchy means harmony and balance – categories to which al-Farabi in general pays much attention in the philosophical doctrine. At the same time society assimilates to a human body where the tsar is Heart (him the spiritual elite – wise men and righteous persons represents). The second principal organ is a Brain (the secular governor, the tsar, the commander) which has to serve Heart in his noble intentions; he helps to keep and maintain by mobilization of will and reason coordination and health of whole organism.

Residents of the City, parts of a uniform organism, correspond to functions of a live, conscious organism. It is known that many wise men of the past (for example, the Kazakh poet and the educator Abay, the Russian philosopher-»God-seeker» V. Solovyov) compared laws and activity of society to activity of a conscious being, and it is not just a metaphor. Such philosophical, scientific view assumes recognition of the principle of coherence, integration, hierarchy of groups of people, and also that is important, need of voluntary submission

of whole organism for the Highest Blessing, the Spiritual Purpose. Perfectly Vladimir Solovyov wrote about it, using such phrase as «conscience autocracy» in the philosophical works.

To construct ideal society, it is necessary to become first of all the virtuous person, to come to it through chastity, noble acts.

Happiness – the central category of Farabi ethics – is not individual. In the virtuous city is fulfilled the people's happiness, goodness, justice and beauty. «The town where unity of people people have the aim of mutual help, with whom happiness is acquired is virtuous city and a society where people help each other in order to achieve happiness, there is a virtuous society. People living in cities where everybody helps each other in order to achieve happiness, there is a virtuous people. Likewise, the whole earth will become virtuous, if people will help each other to achieve happiness». The concept of happiness (*sa'ada*) is essential to al-Farabi's political philosophy. In a virtuous society (*al-ijtima' al-fadil*) and a virtuous city (*al-madina al-fadila*), everyone cooperates to gain happiness through goodness. A virtuous world (*al-ma'mura al-fadila*) is one in which all nations collaborate to achieve universal happiness. A virtuous society strives to preserve the souls of all its inhabitants. Al-Farabi compares the functioning of an ideal city to the functioning of a healthy human body [6].

Al-Farabi's premise in his political treatises was that humans cannot attain the perfection they are destined to outside the framework of political association words «societies of people». It is because humans in their very nature cannot live alone, but need constant help from other people to provide them their needs. This brings them together in a community where everybody needs each other to preserve themselves and attain perfection. This political association is directed towards attainment of true happiness or towards contrary goals such as pleasure and acquisition of wealth. Thus, al-Farabi arises with his virtuous city against the non-virtuous city. A perfect or a virtuous city was compared by al-Farabi to a perfect and healthy body whose organs differed in their natural functions. The heart is the master organ and is in the first rank, while the lower organs or in the second rank functions according to the aim of perfecting the first rank; and the lower organs being served by much lower organs perform their functions for the perfection of the second rank. It is similar to a city where a human master is being served by his subordinates, and the former in turn is being served by the lowest category of subordinates who are not being served

by anybody al-Farabi compared the relation of the ruler of the city to its other parts into the relation of the First Cause to the other existents. He said that the ranks of the immaterial existents were close to the First Cause, and beneath them were the heavenly bodies, and beneath the heavenly bodies were the material bodies. And all these existents in order of rank were in conformity with the First Cause. This al-Farabi's theory of preferring a first head of state existing pattern or political situation during his time, but he indeed imagined creating a totally new virtuous state.

Like the First Cause, the ruler should possess full intellectual perfection by becoming actually intellect and actually being thought. The First Cause relates to God, and God is the ruler of the universe. al-Farabi's comparison between God and the ruler through his First Cause means that God is the end-life of everything, and that God can govern the world and universe equally and can bring happiness. God is wise and God is everything. If the ruler can be like God, the ruler can bring genuine happiness to the people because, like God, the ruler has an intellectual mind and he can understand and grasp directly the problem of the community and its people [7, p. 248].

It should be noted that al-Farabi attached great value to a role of the governor of the city – the states which also has to possess good qualities.

The head of ideal society being the educated governor, has to possess virtues – intellectual and moral. Intellectual virtues according to al-Farabi are advantages of «reasonable part of soul», that is rationality, ingenuity, sharpness of mind. But ethical virtues, properties of «the aspiring part of soul» are on the first place. It – for example, truthfulness, moderation, generosity, justice, etc. First of all the Governor is the high-moral person who has reached «the highest happiness», that is spiritual knowledge by means of improvement of reason and soul. Therefore he conducts other citizens fortunately.

The head of ideal society has to be abstinent, despise wealth and was exempted from money-making and other defects. The imam possesses also physical perfection, sense of justice, ingenuity, oratory, organizing talent, etc. It is a role model of all other members of the city. The great wise man al-Farabi, without being a utopian and understanding a connection rarity in one person of so many advantages, allows a possibility of joint management – situation when the Governor relies on the faithful talented assistants and advisers.

al-Farabi required two conditions for rulership, namely: (a) he should be predisposed for it by his

inborn nature; and (b) he should have acquired the attitude and habit of will for rulership. The first condition refers to the full intellectual perfection, which is acquiring the Active Intellect; and in between the natural receptive disposition of a man and Active Intellect is the Passive Intellect, which has become actually intellect after perfecting apprehension of all intelligible. Then, a man will have the Acquired Intellect that is in the middle position between the Passive Intellect and the Active Intellect. When this Active Intellect achieved in his theoretical, practical and representative faculties, he will receive Divine Revelation through the mediation of his Active Intellect. And through emanation from his Active Intellect to his Passive Intellect, he becomes a wise man and philosopher who employs an intellect of divine quality [7, p. 264].

It must be emphasized that, although al-Farabi's ideas were not put into practice in the Middle Ages, his discussions on political issues and moral problems raised to the level of logical generalizations, thereby laying the foundation for the beginning of a theoretical and methodological research in this area. Problems, which received its impetus from the philosopher, occupied a very important place and enjoyed great influence in the philosophical and political systems of his associates and subsequent thinkers, which are widely appealed to his teachings to justify their theoretical ideas. Followers creatively developed his ideas in the new historical conditions. It must be emphasized that the concept of political followers are progressive thinker and progressive movement 's political philosophy on the uplink.

al-Farabi drew society of the future as perfect and fair in which freedom, general equality, mutual respect will set in: full wellbeing – to what aspires modern mankind. Studying of political philosophy of al-Farabi, allows to draw a conclusion that his views and ideas acquire big relevance al-Farabi's research in the conditions of creation legal, the state and civil society, the statement of the principles of consent and consensus in society. In this plan socio-political views and al-Farabi's ideas can become a valuable source at political education of younger generation [8].

Problems of an origin and functioning of human society, the principles of the organization of the ideal state, way of creation of civil and ideal society are very actual in modern conditions. Ideas and views of wise men of social and political thought of the Middle Ages, are essentially important also in our time. Need of the appeal to spiritual heritage of the past with the purpose to learn lessons from him

for updating and improvement of modern society, formation of the democratic constitutional state. Today in the conditions of the formed civil society and attempt of creation of the global world with democratic values, views of medieval authors are very actual.

The methods of moral education of the people developed by al-Farabi have enduring value. The wise man proved that the person isn't given initially, by nature, ability to distinction of the good and evil, high and low, fine and ugly. From this point of view absolutization in the society of the principles of «freedom» and «equality», finishing them is to the point of absurdity inadmissible because it opens a way to permissiveness, revelry of elements, aggression, animal instincts. In society by all means there has to be a powerful spiritual dominant and a moral goal-setting. An education system and education, the ideology and laws of society, proceeding from one Main Idea (Happiness, Spirituality), as a result of the harmonious mechanism, can yield that salutary result when customs of inhabitants it is quickly reached perfection, and possibilities of commission by residents of ugly acts will be minimized.

al-Farabi as the true humanist, gave preference to methods of reforms, educations, beliefs, wise mentoring. The person, possessing a free will and reason, has to make a worthy choice between the good and evil, between ignorance and libertinism, on the one hand both knowledge and piety, with another. Original, it is moral the focused philosophy (which has to be by all means brought to minds of all people) learns to live according to the highest ideals of good, truth and beauty. However, knowing that smother people, especially certain groups (age or social) remain unripe and selfishly focused, al-Farabi allows methods of coercion and existence of strict laws and regulations in society. For achievement of Happiness and Harmony the reason needs submission of passions, self-submission to a debt. Means, a certain category of people needs mentors, teachers, the help for self-knowledge and an view of truth, and also reasonable control and the management. Otherwise, with connivance and revelry of «freedom», a moral relativism, pantophagy the Virtuous City can degrade in category of the so-called Ignorant Cities.

Ideas of al-Farabi in their intentions close to the modern understanding of the socio – humanitarian state as a form of spiritual and moral development of the person, where economic development is no longer an end in itself, and becomes a means of holistic and harmonious development of man. Such the state is seen as a logical step in the development

of the welfare state, put the emphasis on the personal development of man as a spiritual and moral being in its entirety. This process is performed on the basis of freedom and equality, harmonious coexistence individual and collective, labor and capital priorities of justice and humanity. Favorable conditions for the spiritual development of man created in such a state that claims to social aspects. Partnership and culture concerted and responsible decisions, produced on the basis of dialogue, where there is political stability and consolidation of all political forces in the name of prosperity and a decent life and where sustainable development becomes the key to the future [9].

So what has to be ideal society? On this question of al-Farabi gives the following answer, comparing him to a human body in which all human organs interact with each other, help, protect health, keep a human body healthy. Quite so all people – residents of this city-state have to interact, providing at the same time his welfare, happiness.

Thus, it is possible to draw a conclusion that in al-Farabi's representation ideal society is and there is an ideal state. He also, as well as Aristotle, identifies these concepts. Ideal society – the state represents such association of «virtuous» people who the association aim at achievement of general happiness, achievement of justice and prosperity, by means of mutual aid, mutual respect each other, of support and understanding, rejecting all low requirements, rejecting an inclination to material benefit, glory and wealth.

The state begins with the society living in it, and society – with the person. Providing worthy, happy life of everyone, motivating the person on self-improvement, the state will be able to provide also improvement of society, so and itself. Support of a virtue, good thoughts and acts, mutual respect, suppression of an abuse of power, her unauthorized capture – here those main beginnings on which the ideal state about which al-Farabi wrote has to be under construction.

al-Farabi wished to see perfect, fair society in which freedom, general equality, mutual respect, cooperation would set in, what each person has to aspire to. al-Farabi's views and ideas acquire big relevance in the conditions of creation of the constitutional state and civil society, the statement of the principles of consent and consensus in society.

Conclusion

In conclusion, there is a wish to tell that in realities of the 21st century, century of global

crisis of a modern civilization, idea of the Turkic thinker al-Farabi about the Virtuous City sounds quite modern and keeps high relevance because it is obvious that the mankind hasn't put forward a little healthy civilization alternative to global tendencies of a dehumanization and moral self-damage yet. On the other hand, against mass vulgarization and profanation of religious values, growth of extremist,

ultrarevolutionary moods in the Muslim world and in the Arab East, it is necessary to propagandize more actively philosophical and political and sociological ideas of classical Islamic thinkers who offered peaceful, evolutionary manners and forms of transformation of society which cornerstone the priority of universal internal, spiritual and moral values and ideals.

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