ABSTRACT

of the thesis of Nelya Rushanova on the topic:
«The etchical problem of ignoring phylosofi al-Farabi» for competition
for the degree of Doctor of Philosophy
in the specialty «6D020100 – Philosophy»

General characteristics of the research. The research analyses the ideas about ignorance in the spiritual heritage of Abu Nasr al-Farabi from the point of view of the history of philosophy, studies its cognitive and value characteristics, and give estimates. The study defines valuable sense of systematized ethical categories in the thinker's worldview, and emphasizes its historical continuity.

Motivation of the research topic. It is known that the problem of ignorance, which arose in the ethical philosophy of al-Farabi, requires a comprehensive study. Systematizing his theoretical ideas about a «Virtuous city», a «Humane city», the advanced thinking genius cites the concept of an «Ignorant city» with opposite qualities. Consequently, in the process of forming its social structure, he warns the next generation that there is a risk that any community may find itself on a false, destructive path. The record shows that many interethnic wars and conflicts in the history of humankind arose where such negative relations were concentrated.

The research examines the appearance of the ethical thought of Socrates, who is considered as the founder of Western ethical thought, his definition of the concept of ignorance, what ethical thought is, and later the appearance of these concepts in the scientific works of Plato and Aristotle. The author gives the overview of the ethical thought of the ancient Greek period.

Speaking about the universal philosophy of al-Farabi, it should be noted that he opposed the teachings of humanism, wisdom, metaphysics and epistemology to the concept of ignorance. In view of the above, the chosen topic of the theses is recognized as relevant. It is important for any society to develop and consolidate spiritual forces in society that are opposed to ignorance, and therefore we are confident that for a society that intends to build a «Fair Kazakhstan», the relevance of research in this direction will increase.

Degree of study of the thesis topic. The works of famous Kazakh scientists Kasymzhanov A.Kh., Orynbekov M.S., Derbisali A.B., Burabayev M.S. and Kurmangalieva G.K. along with world-class farabist specialists and the use of the work by Yessim G. «History of Kazakh Philosophy» during the research, theoretically gave a clear and reliable orientation to writing a dissertation. In addition, Altayev Zh.A., Gabitov T.Kh., Nurysheva G.Zh., Kasabek A., Kurmanalieva A.D., Seitakhmetova N.L., Syrgakbayeva A.S., Kuranbek A.A., Massalimova A.R. and the works of such research scientists from neighboring countries as Gafurov B.G. from Tajikistan and Khairullaev M.M. from Uzbekistan provided great assistance in the theoretical and methodological sense for a comprehensive disclosure of the research problem.

The author uses theoretical, scientific and educational works of famous scientists who studied the works of the outstanding philosopher of the world Abu Nasr Al-Farabi: Mashanov A. «Al-Farabi and Abai», Kasimzhanov A.Kh. «Abu Nasr Al-Farabi», Altayev Zh.A. «Al-Farabi and Islamic Philosophy», Kurmangalieva G.K. «The Scientific Heritage of al-Farabi», Nurysheva G.Zh. «Al-Farabi: Lessons of Knowledge», Derbisali A.B. «Abu Nasr al-Farabi – the Great Personality of the Great Steppe», Azimkhan A. «The Philosophical Offering of Abu Nasr al-Farabi», Rizo Dovari «Farabi – the Founder of Islamic Philosophy», Luf Eyan «Al-Farabi and Modernity».

Research object. Theoretical and substantive aspects of the phenomenon «ignorance» studied in the philosophy of al-Farabi.

Research subject – the phenomenon of ignorance within the framework of ethical thoughts in the history of world philosophy.

Purpose and tasks of the research.

Purpose: to conduct a historical and philosophical analysis of the main aspects of the phenomenon of ignorance by studying the spiritual heritage of Abu Nasr al-Farabi.

In accordance with this objective, the following **tasks** have been set:

- by analyzing concepts about the phenomenon of ignorance in the history of world philosophy, to conduct a theoretical scientific study of its description in various forms;
- to analyze the vital and practical foundations of the concepts of «wisdom and genius», opposite to the ignorance expressed in the works of al-Farabi;
- to study the causes and probabilistic consequences of ignorance, manifested at the level of social actors, showing some facets of human imperfection;
- to conduct a philosophical analysis of the judgments of the phenomenon of ignorance within the framework of the ideological dialogue between East and West;
- to differentiate the value significance of the studied ethical positions in relation to ignorance in the worldview of the thinker;
- to conduct a comparative analysis of the essential nature and cognitive foundations of the phenomenon of ignorance;
- to conduct a study on the actualization of al-Farabi's ethical positions from the point of view of the development and relationship of Turkic and Islamic civilizations;
- to determine the historical continuity of ethical categories that took place in the worldview of al-Farabi , in the evolution of rational thinking of mankind;
- to determine ways to reproduce the teachings of a good society and justice in the legacy of al-Farabi in the modern period.

Theoretical and methodological basis of the research.

In this research, the author uses such methods as methods of comparative studies, induction and deduction, system analysis, analogy, constellation and comparative analysis, as well as methods of phenomenology, axiology, hermeneutics, and psychoanalysis. The concept of ignorance in Kazakh

philosophy consists of the main stages and categories of reasoning in the research. While studying the concept of ignorance in the Kazakh worldview, the author conducts the philosophical analysis based mainly on historical-philosophical and social-philosophical methods.

Scientific novelty of the research work.

It is based on theoretical and empirical analysis of the study:

- assessment of the conceptual meaning of the phenomenon of ignorance in the context of the history of world ethical reflections from a historical and philosophical point of view;

- consideration of some aspects of ignorance from the point of view of problems of ethics in the philosophy of al-Farabi, and identification of the spiritual abilities of wisdom that oppose it;

- identification of the possibility and probability of strengthening sometimes ignorance by the conflict situation that has developed in the social environment;

- identification of the principles underlying the relations between East and West and philosophical analysis;

- an axiological characteristic of critical ethical positions in relation to systematized ignorance in the worldview of al-Farabi;

- ontological and epistemological studies of the meaning and essence of ignorance;

- revealing the deep substantive nature and significance of the system of ethical positions of al-Farabi, which developed within the framework of the interaction of Turkic and Islamic civilizations;

- the research has shown that al-Farabi's philosophical system of ethical character was recognized in the worldview of thinkers of later historical periods and developed with spiritual continuity;

- identification of effective ways to reproduce the characteristics of the principle of virtue prevailing in the spiritual heritage of al-Farabi as a mechanism to counter ignorance according to the society of the modern period.

Scientific provisions submitted for defense:

- theoretical concepts about the phenomenon of ignorance, found in the format of the history of world philosophy, are a current topic that has been constantly considered in synthesis with other ethical categories since ancient times. Philosophical deep reflections and reasoning about ignorance and sanity, imperfection and perfection, opposed to each other by their logical nature, are widely considered in the works of famous philosophers and scientists of The Ancient World (Antiquity), the Middle Ages and the Modern Age;

- the ethical philosophy of al-Farabi cannot be considered separately from his metaphysics and epistemology. From a philosophical point of view, the theories of Plato and Aristotle motivated the views of al-Farabi. For example, one can explain how many things become one and how the world comes from the invisible God, as well as how life rises to a higher level and a descending order. In his works, al-Farabi not only tries to combine the concepts of Plato and

Aristotle, but also gives his explanation of phenomena with the potential of a new nature;

- it is obvious that in order for the situation in the social environment to reach spiritual heights, it is not enough just to achieve literacy. This is due to the fact that each member of society, in order to form himself as an individual, along with the accumulation of a knowledge base, must form spirituality and decency, responsibility and hard work, which are special human relations. Ignorance as a set of negative qualities does not occur suddenly and accidentally in the social environment. There is a certain logic in his expression. Therefore, the study of al-Farabi is looking for a mechanism for eradicating causes in this society, considering ways;

- a rational dialogue between East and West took place during the time of al-Farabi. The works of al-Farabi, because of the mastery of ancient science and philosophy, as a result of the analysis of a synthetic picture of the world, covering the space, man, his mind and reaching the truth that is significant for man in the ontological sense, prove the connection between man and the space, man and nature;

- the worldview of al-Farabi reflects various ways of spiritual improvement of life. The personal morality of a sage – an encyclopedist scientist – is an example of the fight against ignorance. The thinker advises the next generation that the citizen of the future must strive for universality. The axiological characteristics of critical moral positions regarding ignorance, systematized through ethical categories, are important for the younger generation. This is due to the fact that any nation must preserve its centuries-old spiritual values with the utmost respect, glorify them in the social environment and pass them on to future generations. The examples of wisdom promoted by al-Farabi should be present everywhere. For this purpose, science, religion and culture must together form the basis of philosophical knowledge and axiological assessment;

- it is known that the meaning of ignorance, which takes place in social life according to its logic, is subject to critical study by thinkers. And now the ontological and epistemological study of its essence is a duty of philosophers. Of course, comprehensive examinations of their phenomenal properties and manifestations would be given, and one could say that the social subject in assimilating and understanding the world is an anomaly on the scale of the cognitive process. Here we can trace the logic of an approach that seeks a solution to the mutual philosophical relationship between phenomenal existence in the world and belonging to existence in reality;

- to describe the deep essence of Islam and Turkic philosophy, the concept of «wisdom» should be used. According to the statistics of the works of Arab Muslims on thinking, observation, rationality, wisdom and philosophy, it has been found that there are more than 300 points that teach people to live wisely, more than 700 points that teach people to observe and explore the secrets of the Universe, and dozens of places that teach them to reach spiritual heights;

- it is known that the statement promoted by al-Farabi that maturity is very important both for the individual and for society as a whole is very important for modern society. Kazakh singer-storytellers and bii-speakers did not ignore this topic; in their work, filled with deep wisdom conveyed in poetic form, ignorance is conveyed through critical images;

- at the present stage, the country has a logic of deeply contradictory processes that underlie the rise of the principles of «Fair Kazakhstan» and «Honest Citizen» on the agenda. We cannot hide the fact that since gaining independence, our state has achieved significant success, but there have also been anomalies in mass consciousness. This is evidenced by the fact that corruption in society, flattery and bias take place in the worldview of citizens, in the world of values. The «January events» proved the presence of great shortcomings and mistakes in the development of Kazakhstani society.

Practical significance of the research. The scientific results and novelty achieved in the research are of a theoretical and practical nature and can be used as an auxiliary teaching aid in the disciplines of cultural studies, social and political philosophy, ethics, and political science.

Approbation of the research results. I have published 9 articles on the research topic. 3 of them I have published in the journal recommended by the Committee for Quality Assurance in the Field of Science and Higher Education of the Ministry of Science and Higher Education (in the journals «Adam Alemi», «Al-Farabi»); 5 – at scientific and practical conferences, and 1 article – in the Slovak journal «Xlinguae», included in the database of Scopus journals.

Structure and scope of the thesis. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. The total volume is 128 pages.