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Instructions on Building an Enlightened Society in the Socio-Political Views of Abu Nasr Farabi

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Annotation: This article examines the rich spiritual heritage of Abu Nasr Farabi, which contains advice on a just society, humanism, ethics and education. The author emphasizes that the socio-political, moral and humanitarian ideas of Farabi had a significant impact on the formation of the worldview of subsequent generations of scientists and thinkers, and also inspired people to a prosperous and creative life. The article explains that the introduction of Farabi's heritage into the consciousness of the people, especially into the thinking and worldview of the younger generation, is one of the most important tasks at the present time. It calls for the study and understanding of the ideas of Farabi to achieve the well-being and development of society.

Keywords: Abu Nasr Farabi, just society, science, humanity, peace, happiness, morals, education.

Introduction

Historically, the results of research conducted by our thinkers from Central Asia, considered komushi thinkers, in all areas of science, are widely used by modern science and technology. The scientific heritage and incomparable works of our thinkers are the spiritual heritage not only of our people, but of all mankind. The views of scientists-thinkers on the study of the secrets of science, becoming an artisan are calculated from the indelible and noble values of the universal tamadduni, on the basis of life experience, formed in the most ancient times, the thinking of the present has developed.

The long history of our people testifies that we have a rich spiritual and cultural heritage and great values that have positively influenced the spiritual perfection of mankind. This was stated by our esteemed President Shavkat Mirziyoyev, noting that "We are well aware of what a great and glorious past we have, what great ancestors, and we are always proud of this"[1;191]. All our wise ancestors glorified science and enlightenment, urged a person to be moral, educated, love the Motherland, a humanist and a nationalist. The rich spiritual heritage, the great discoveries made by our ancestors are of great importance for the formation and development of the worldview of a person, especially the younger generation. We must use our national and spiritual heritage in the formation and development of human qualities in the younger generation, since the issues of education and morality are deeply developed in the heritage of our ancestors.

Materials and Methods

The study of the past of our ancestors, national and religious traditions, spiritual values, national self-consciousness of our people serves as a theoretical basis for the formation of a holistic worldview of citizens, especially the younger generation, in the development of a democratic, fair, rule of law state. Today, the main goal of reforms in the socio-spiritual sphere in our country is to prepare the ground for the spiritual upsurge of our people, in particular, to become a

humane, patriotic, nationalist people in society, worthy of their ancestors, faithful to national and universal values. We will not be mistaken if we say that in the minds and hearts of our ancestors, our national values have been formed for thousands of years as their Highest Values. On this occasion, our first President Islam Karimov said: "From the most ancient stone inscriptions and inscriptions created by the thought and genius of our ancestors, samples of oral folk art to thousands and thousands of manuscripts stored today in our libraries, which store history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, valuable artefacts related to architecture, agriculture and other industries are our great spiritual heritage. A nation with such a great heritage is rare in the world"[2;31].

The great philosopher of Central Asia, Abu Nasr Farabi, wrote works on various areas of philosophy. Particularly noteworthy are his views on science and its types, on the classification of sciences, on the origin of sciences and their role in the development of society. The philosopher reflects on the emergence of various sciences in his treatise "Origin of Sciences". This treatise discusses the science of numbers, the science of stars, the science of music, natural sciences. "At this moment, the installation of museum sculptures in honour of Ibn Sina in Belgium, Mirzo Ulugbek in Lithuania, Alisher Navoi in Moscow, Tokyo and Baku and Ahmad Ferghani in Cairo, the capital of Egypt, will evoke a feeling of boundless pride in the hearts of each of our compatriots"[3;63-64].

A major follower and propagandist of ancient philosophy, the famous thinker of the medieval East Abu Nasr ibn Muhammad ibn Tarkhan ibn Uzlug-Farabi. He was born in 873 in a Farab village on the banks of the Syr Darya and died in 950 in Damascus. Farabi was a deep connoisseur of Greek philosophy, science and culture. He translated the works of Greek sages such as Plato, Aristotle, Epicurus, Zeno, Euclid, Ptolemy, Porphyry, and wrote comments on them. Particularly significant are the merits of Farabi in promoting the ideas of the famous sage Aristotle on the philosophy of nature. The name Farabi became so popular that in the Muslim world he was revered as "Aristotle of the East", "the second teacher". Farabi was one of the first to create a classification of the sciences of his time and left a number of treatises dedicated to it.

Results

In general, it is known from history that in our country there has long been a strong interest in ancient Greek philosophy. Those who studied with interest and propagated in the East the views of Socrates, Plato, Aristotle, Hercules, Democritus and other Greek philosophers, were called "Peripatetics" in the history of philosophy. Among the Peripatetics, Abu Nasr Farabi was the most active. Some sources claim that Farabi himself wrote on the so-called "on the soul" of Aristotle: "I read this work two hundred times". He also read other works of Aristotle dozens and hundreds of times. It is not difficult to understand the importance of reading in the formation of free thinking through the legacy of our great ancestors.

Part of Farabi's scientific heritage is his comments, which are not just explanations and comments on the works of other authors, but also deep and interesting reflections, so they should be studied as independent works of Farabi, such as "on an ideal society", "on achieving happiness" and other dedicated. His ideas of humanism, patriotism, education of the human personality are permeated with theoretical lessons in solving social issues.

In his works "civil policy", "vision of a virtuous citizen", "on achieving happiness", Farabi directly raises social problems and develops the study on a systematic basis. In particular, justice, interaction reveal the sociological foundations of the principles of the state, its management, a mature team, free labor, welfare, and politics.

Abu Nasr compares the Farab city communities with each other and divides them into a number of types. First, he divides the city into a mature, virtuous, ideal city and an immature low-quality, low city. The ruler, leader, imam of the city of virtue, Farabi, it is very difficult to possess all twelve qualities, including elegance, innocence, a sharp memory, insight, eloquence, a thirst for knowledge, the ability to keep a guideline in every business, love of honesty and hatred of lies,

nobility, hatred of wealth, justice, firmness. This is why it states that each of the states must have at least three qualities that are managed by the community of affiliates. In particular, he says: "that if there is no person with all these qualities, but two people will unite and have these qualities (one is a sage, and the other is the owner of the rest of the qualities), in order to put these two at the head cities of virtue damage. When a group of people together acquire these qualities (that is, one has this, another has this, and a third has others), it is necessary to put this group of qualities at the head of the country. When the members of this group unite and act by mutual agreement, everyone can become the ruler of virtue"[4;161].

Indeed, one of the important places in the Farabian social views of Abu Nasr is the question of the emergence of human society. Describing the emergence of human society, Farabi exposes the crude ideas that the human society that prevailed at that time arose on the basis of war and violence. In turn, Farabi puts forward another thesis on this issue. According to this thesis, groups of people came into being as a result of the efforts they made to meet the material needs of the worlds so that they could continue to exist and become more mature.

Farabi is trying to find the natural causes of society. He highlights the leading importance of material needs. And this solves the scientific problem of the emergence of society. From the point of view of Farabi, human society consists of peoples that differ from each other in language, character, and customs. Farabi in his work "As- siyosat al-Madaniya" believes that the emergence of natural features of different peoples is due to the geographical conditions in which these people live.

Farabi's doctrine of the ideal urban structure and its management gives rise to the question of the development of feudal relations since the XVIII century, the strengthening of crafts, trade, the flourishing of urban culture - a state structure capable of meeting the levels of development.

An important aspect of Farabi's political views is that he argues that government is the opposite of one of the ways in which virtuous and ignorant cities are governed. It defines the characteristics of both city dwellers, and most importantly sets out the principles for the formation of the qualities of virtuous citizens inherent in their city. Expanding on the views of the ignorant townspeople, he says that "they all think that certain beings oppose each other and seek to destroy each other"[4;171], arguing that the characteristics of these listless townspeople are a complex of animal dogmas inherent in humanity.

In the society that Farabi dreams of, everyone is equal, free people engaged in the desired profession. That is why Farabi describes such a city as a cultured society. Interestingly, in Farabi's dream society, the king and rulers are those who are elected on a free democratic basis. Such people are selected from the people, and such a leader should be one who subordinates his goals and activities to the interests of the people. In his book City of Virtuous People, Farabi argues that "if a kingdom meets some requirements, but wisdom leaves it, the country is left without a government", he says. The ruler who rules this country also completely loses his position. And the country will be doomed"[4;187].

Questions related to society, we also meet in the history of social thought in the "Avesta", in the works of Al-Khwarizmi, Al-Bukhari, Al-Beruni, Mirzo Ulugbek, Alisher Navoi, Babur. But the fact that society as an integral social system is a doctrine that has reached its perfection indicates that in their activities Abu Nasr Farabi and Amir Temur approached these issues both theoretically and practically.

In this regard, Farabi in his work emphasizes: "the ways of communicating with citizens and ways of influencing them should be simple and understandable. Otherwise, people will not understand the ruler or will not be able to fulfil his request. The rulers should be like a skilled healer who drinks the medicine, adding it to the patient's favourite and often eaten food. After all, kind love and encouragement is the most basic way to treat citizens"[4;159].

In a just ideal society of a thinker, the fruitful work of people, scientists, their intellect, virtuous morality, and life experience are highly valued. The perspective of science, according to Farabi,

is that human perfection, happiness, the resolution of goodness is in harmony between people.

The present, which is the century of high achievements, modern technologies

In the XXI century, the ideas of our thinkers about education have not lost their value today, but the need for it is growing. In particular, according to Abu Nasr Farabi, a person cannot achieve perfection alone. He will need communication with others, their support or relationships. Emphasizing in this process the maturation of qualities in a person, he puts forward the following idea: "a person matures with qualities, and a person who has reached maturity is considered happy"[5;38].

In Farabi's discourses on society, the "doctrine of violence and coercion" is condemned. Farabi promotes "the theory of natural need" as opposed to "the doctrine of violence and coercion". After all, the assertion that people live in harmony, unite in communities, earn a living by helping each other, is a natural sign of the existence of a "natural need" in nature and society. He believed that in order to prevent the emergence of conflicts in society, it is necessary that people be guided by a sense of humanity, humanity, and only humanity is the first social resource that calls people to harmony. And the way people master science is the source of peace and harmony.

In Farabian social views, morality as a socio-political category occupies a special place. And the main criterion of this moral category is humanity. On the other hand, slander is the primary basis that unites people with each other. To correspond to humanity in the full sense of the word, twelve traits are required from each person in the eyes of Farabi. When a thinker enumerates these qualities, it is not a mistake to say that he has created his own moral code. Because this system of traits covers all types of human activities.

In the principle of Farabian education and life experience in human activity go hand in hand and complement each other. In the eyes of a thinker, a person who is not educated and does not have life experience will not distinguish between many serious things in life and will not be able to see them. That is why Farabi was able to see the problem of acquiring a profession along with a fair division of labour. Because in his eyes, a person must first do what he is interested in, and one person says that he cannot immediately master all professions.

Farabi also writes about the process of upbringing in his proverbs: "Depending on the nature of a person, upbringing can be carried out both in "hard" and "soft" ways. The main task of education is to prepare their students, that is, people, to find ways to happiness. When students show an inclination to study sciences and crafts, "soft" method is applied to them, while, on the contrary, in the mob, when they are arbitrary and rebellious, the "hard" method can be applied to them"[6;36]. From this thought it is clear that the education of the whole people Farabi considered it necessary to equip him with practical and theoretical knowledge, and that he is the main son of achieving perfection in both ways, the liberation and prosperity of society.

Abu Nasr interprets the concept of Farabian morality in a broad sense, calling on all people, regardless of religion, creed, race, language, to unity and cooperation. He dreams of forming a single and integral human community in the world, acting in the interests of it and all citizens.

The Farabi believed that any state that develops in accordance with high moral virtue is a force that leads its citizens to an undeniable, blessed son. "The only way to find happiness is to do good deeds and refrain from deeds that can lead to disappointment and unhappiness, relying on virtuous deeds"[5;12].

Conclusion

Instead of a conclusion, it should be noted that our ancestors went through a great and extremely complex history on their own experience, creating in return their rich scientific and spiritual heritage. As a result, we have formed as a people with wisdom and high spirituality. Only such a wise and highly spiritual people can set themselves the task of building a free and prosperous life as their highest noble goal. The legacy of Abu Nasr Farabi had a great influence on the formation of the worldview of subsequent generations of intellectuals, famous scientists and thinkers. In

addition, all of Europe was aware of and enjoyed the culture of the ancient world, including natural science and philosophical ideas, through the Farabi and others. The rich scientific and spiritual heritage, the socio-political, moral and humanistic ideas of the great sages, who glorified virtue, for centuries called people to a prosperous life and free marriage, to creative work. Their introduction into the consciousness of our people, especially into the thinking and worldview of the younger generation, is one of the main tasks today.

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