



Teachings of Abu Nasr Farabi on the Virtuous Civil Society in the Book "The City of Virtuous People (Fozil odamlar shahri)"

**Nutfullo Nasrulloevich
Tesdaev,**

Associate professor of
Jurisprudence and socio-political sciences department,
Bukhara State University
n.n.tesdaev@buxdu.uz

ABSTRACT

In the Eastern world, especially in our homeland Uzbekistan, living together as a community is a feeling that brings people closer to each other, supports each other and creates a basis for living, and has gained great importance in the development of society. Man, people, nation's thinking, spiritual views, lifestyle were formed and developed under the influence of society. When we talk about the high manifestations of our spirituality, such as kindness and generosity, characteristic of the people of the East and the people of our country, special attention should be paid to their socio-philosophical background.

Keywords:

community, society, spiritual views, characteristic of the people, "The City of Virtuous People (Fozil odamlar shahri)", Abu Nasr Farabi.

I. Introduction

The formation, types, goals and tasks of human society, community members' understanding of happiness in the pamphlets of Abu Nasr Farabi such as "The City of Virtuous People (Fozil odamlar shahri)", "On Achieving Happiness (Baxt-sodatga erishish haqida)", "Citizenship Policy (Grajdanlik siyosati)", "Aphorisms (Quotes) of a Statesman (Davlat arbobining aforizm (naql)lari)" and his views and ideas on the means of achieving it remain relevant even today.

II. Literature review

As academician M. Khairullaev noted, Farabi was one of the first to create and consistently develop the doctrine of Fazil (ideal) community in the Middle Ages. In his teaching, he defined:

1) the subject and tasks of the "Science of Society";

2) origin, composition and types of social communities;

3) specific characteristics of the city community and the form of management;

4) the role and obligations of a person in society;

5) put the issues of the main goal of the state, that is, the ways and methods of achieving happiness. The thinker theoretically justified the solution of these problems based on the possibilities of his time.

III. Analysis

Farabi states in the work "City of Virtuous People" that the "Human community" (civil community) was formed as a result of mutual association in order to meet the material and spiritual needs of people, which are necessary for living and reaching maturity.

His socio-philosophical views include the concepts of state, city, human community (civil community), and the thinker uses the concept of

"city" to represent the cultured, higher stage of human society. The concept of "human community" (civil community) represents a lower stage of development compared to the city. At this stage, people come together to provide material support in order to live and save their lives. The state is a higher form of people, a community united in order to achieve happiness, in which various social relations prevail. And the urban community is the condition of existence of the state.

Al-Farabi divides cities into virtuous and non-virtuous types. The city of virtuous people is a community of people united to achieve the main goal - truth, happiness. The most important sign of the city of virtuous people is high morality and spirituality. The virtuous thinker describes the city of the ignorant, the changelings, the dishonest, the unstable, the lost, the wretched. It reveals that the bad characteristics in communities are not related to the form of government, but to the moral qualities of the people and the manager of that city.

The qualities of the city of virtuous people also depend on the moral qualities of the city's inhabitants and its manager. Therefore, the thinker enumerates the virtues of the virtuous city mayor separately. "A person who becomes the governor of such a city should not obey anyone (except Allah)," writes Farabi. This demand of the thinker is justified. A governor who submits to another person (boss) cannot conduct an independent and fair policy, cannot fully protect the interests of his citizens. The mayor of the city of virtues must be an intelligent person and must have the following twelve qualities: be healthy; to be sensitive; having a strong memory; to be sharp minded and clever; to have the art of oratory; to be eager for knowledge and enlightenment; self-control; to be a lover of truth; to be of great effort; self-respecting; to be a dishonorable person; not to chase wealth; be fair; it is necessary to be determined, stable and brave.

Farabi's work "City of Virtuous People" acknowledges that it is difficult to combine the

above twelve qualities in one person and that people with such innate qualities are very rare. Therefore, the thinker further clarifies his views in the work "Aphorisms of State Figures". He writes: "Virtuous city leaders are divided into different categories: the first category includes the king who works in the path of truth.

He is called a chairman, that is, a leader, and he has six qualities: wisdom, great reasoning, persuasiveness, the ability to explain, the ability to fight physically, and in terms of body structure, he should be typical of a warrior, that is, there should not be any defects in his body. A person who has such qualities will be skilled in his work, in conveying his word, in carrying out orders, and in business. If such a person is not found, a group with the above qualities can replace the king. That is, one of this group puts forward ideas, another shows how to implement these ideas, and another convinces and explains. And the last one is the head of the army, so all of them play the role of kings and are called wise chiefs, and the council they formed is called the council of virtues.¹

In the words of a thinker in the development of the society and the state, feeling that leading others is the most difficult and responsible task in achieving happiness, the mayor of Farabi repeatedly emphasizes the need to have high moral and ethical qualities. The idea of "happiness is a high goal, which can be achieved through virtuous work"² applies not only to the mayor, but also to the citizens.

IV. Discussion

Al-Farabi states the following facts about the civil society: "Each person is structured by his nature in such a way that he needs many things in order to live and reach a high level of maturity, he cannot acquire such things alone, he needs a community of people to have them. Therefore, it is only through the union of many people who are necessary for life, who supply and help each other, that man can reach the maturity that his nature aspires to. The activities of the members of such a community as a whole provide each other with what is

¹ Фаробий. Рисолалар. Т., «Фан», 1975, 113-114-бетлар.

² Фаробий. Рисолалар. Т., «Фан», 1975, 121-бет.

necessary for survival and maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, the human community came into existence¹. Hence, people can meet their needs and achieve their goals through mutual association and support. Farabi considers this unification as a necessary process to satisfy needs, but it is generally understood that it is possible only in a perfect community, in social life, after the separation of man from the animal world due to his speech and mind.

Depending on what goals they organized people around, Farabi divides city-states into two opposite categories: "Cities that lead their residents to happiness and direct all their activities and tasks to this goal are good, virtuous, noble cities; "An ignorant city is a bad city that conducts its activities in the wrong way and aims to achieve a bad goal."²

Al-Farabi writes: "Truth is a city-virtuous city where there is an association of people who aim to help each other in the things necessary to achieve happiness; A community of people helping each other to achieve happiness is a virtuous community. People who help each other to achieve happiness are virtuous people. In this way, if all nations help each other to achieve happiness, the whole earth will mature in virtue."³

Farabi likens the city-state to a healthy human organism. In order to maintain the health of the human body, to continue its normal functioning, its organs are always mutually supporting each other. It is the same in virtuous city: its members help each other with their various professions, knowledge, and activities.

Farabi puts forward the following conceptual idea about civil society: "Cultural society and cultural city (or country) will be such that every person from the inhabitants of this country will be free in profession, everyone will be equal, there will be no difference between people, everyone will be engaged in the

profession that he wants or chooses. People will be truly free. One is not the master of the other. There will be no sultan (i.e. king) interfering with the peace and freedom of the people. Various good habits and pleasures appear among them."⁴

A virtuous city is led by a virtuous and respected chairman, who considers it his goal to lead the city's residents to happiness. Describing the virtuous city-state and virtuous citizens, Farabi pays particular attention to science and professions and inextricably links the achievement of happiness with them.

As an important factor of social life and human activity, Farabi pays great attention to profession, that is, socially useful work. One cannot imagine a human community, i.e., a civil community, without the useful labor activity of people in a broad sense. At the same time, Farabi gives the most important place to the pursuit of happiness, that is, to the spiritual factor.

V. Conclusion

Farabi founded a completely new trend in the development of social, political and spiritual teachings of the Middle Ages. The development of advanced socio-political thoughts followed this path and direction. This teaching of Farabi formed one of the most basic principles of humanism of the Eastern Renaissance and determined its meaning and content.

Farabi's ideas about freedom of will and the role of science in achieving happiness had a great impact on the development of recent philosophical and socio-political teachings and opened a wide path to free thinking in the interpretation of social phenomena.

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¹ Абу Наср Фаробий "Фозил одамлар шаҳри", Т., Абдулла Қодирий номидаги халқ мероси нашриёти. 1993 йил, 186-бет.

² Абу наср Фаробий "Фозил одамлар шаҳри", Т., Абдулла Қодирий номидаги халқ мероси нашриёти. 1993 йил, 164-бет.

³ Ўша асар, 187-бет.

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