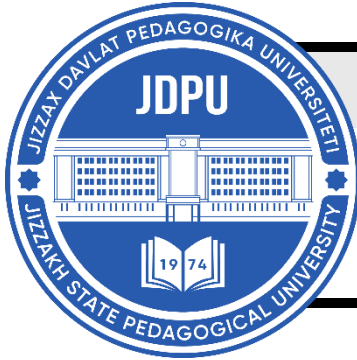


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ISSUES OF STATE AND SOCIETY RELATIONS IN THE TEACHINGS OF ABU NASR FARABI

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ABOUT ARTICLE

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Abstract: The article analyzes the emergence of political and philosophical thoughts in Central Asia, the place and role of Farabi's scientific heritage, and Farabi's thoughts on the state and society. Farabi's views on the types of state administration, the structure of society, the just society and the characteristics of its manager are analyzed, and the importance of these views in establishing a legal democratic state and a strong civil society is researched. It is observed that the main content of Farabi's views on the state and society is to ensure peace, protect justice, and establish justice, and the need to use them rationally in the processes of further improving the state and society, ensuring the rule of law and reforming the judicial system is scientifically based.

INTRODUCTION

Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan Farabi. Due to the fact that Farabi perfectly knew all the fields of science of his time and made a great contribution to the development of these sciences, he explained Greek philosophy and made it widely known to the world, his name was glorified in the countries of the East, "Al-Muallim as-Sani" - "The second teacher" (after Aristotle), "Eastern". Arastusi". Abu Nasr Farabi is a famous philosopher, an encyclopedic scholar, the founder of Eastern rationalist and political philosophy and a spiritual teacher of many thinkers. It occupies a special place in the history of socio-philosophical and political thought. The attractiveness of Farabi's work lies not only in the fact that he developed a

well-thought-out general philosophical system, but also in the fact that the main rules and principles of political philosophy were clearly formulated for the first time in his political works. At the center of Pharoabi's philosophical system is man, his intellectual and moral improvement, the desire to achieve freedom, personal and social happiness, and the theme of man's search for a better future. The origin and activity of the human society, the state, its types, forms of governance, the place and role of the law, the principles of the organization of a virtuous state, as well as the necessary qualities and characteristics of a person in power (a political leader) are relevant even in the current situation. It should be noted that not all the problems that concerned Farabi and that he raised in his works belong to the past, many of his ideas are important today. In this regard, Pharoabi's political philosophy is based on the political teachings of Plato and Aristotle, but he is not connected to them. His teaching was formed in the conditions of the domination of the Arab caliphate and Islamic ideology, and was connected with the essence of his time.

Farabi, as a brilliant scientist, was engaged in many types of natural and social sciences and managed to categorize them. In particular, among his hundreds of works, there are works devoted to issues of social and political life, state management, morality, education, i.e. works on jurisprudence, ethics, pedagogy: "Treatise on the Ways to Happiness" Such as "Governing the city" ("As-siyasat an-madaniyya"), "The book about war and peaceful life" ("Kitab fi maoyish wal-l khurub"), "Virtuous behaviors" ("As-siyrat al-fazilah"). His works are directly devoted to political philosophy. Today, they are collected and published in the book "The City of Virtuous People" [4,18].

Materials and methods. The study of Farabi's scientific heritage began in the first half of the 20th century. European scientists Carra de Vo, R. Horten, M. Alonso, D. M. Donlap, A. Steckl, T. U. Buhr, B. M. Schrenschneider, G. Ley,

R. Hammond, R. de Erlanger, I. Goldsier, Pharoaby Deteritsi, G. Farmer, N. Richard, and others have contributed to the study of Pharoaby's scientific legacy. Russian scientists A. Krimsky, M. M. Filippov, T. I. Raynov, V. V. Barthold, Ye. E. Bertels, S. N. Grigoryan, O. V. Trakhtenberg, A. V. Sagadeyev and others worked effectively on the research of Farabi's works. Scientists from the countries of the Near and Middle East, Dekhdo Hosseini, al-Fakhuri, Osman Amin,

M. Mahdi, Syed Nafisi, I. Madkur, Rajabi Tabrizi, Mekhrdad, A. Atesh, Aydin, Umar Farrukh, Saidhusayn Nasir, Mahmud Abbas, Turker and others were interested in the life and work of Farabi. Kazakh scientists A. Moshanov, A. Kh. Kasimjanov, A. Kubasov, S. K. Satibekova and others published Farabi's works in Russian and analyzed his socio-philosophical, logical and moral views. Uzbek scientists made a great contribution to the study of the rich scientific heritage of Farabi. A. Saadi, T. N. Kori Niyozzi, I. M. Mominov, V. Y. Zohidov, M. K. Oripov, R. Nosirov,

H. Alikulov, O. Fayzullayev, A. Kaziberdov, A. Irisov and others conducted scientific research on the life, work and philosophical views of Alloma. .

Farobi was the first to create a consistent doctrine about the origin, goals and tasks of society in the conditions of the Middle Ages. This doctrine covers many issues of social life - state management, education, ethics, enlightenment, religious beliefs, war and peace, labor, and others. The thinker touches on the issues of the origin of individual society and the state, and looks for the answer to this problem not in the ancient theology, but in the existing society. Alloma advocates the idea that human nature is created in such a way that it always strives not for enmity with one another, but for alliance, connection, and relationship. It recognizes the origin of the state on the basis of this mutual aspiration and action.

Farobi writes about the origin of society ("human community") in his treatise "Maslag of the inhabitants of Fazil Shahar" as follows: "Each person is structured in such a way that he needs many things in order to live and reach a high level of maturity, he alone acquires such things. cannot, in order to have them, a community of people is needed... The activities of the members of such a community as a whole provide each of them with what is necessary for living and reaching maturity. Therefore, human individuals multiplied and settled in the inhabited part of the earth, as a result, the human community was created" [5,28].

Farobi considers the city to be a mature form of social organization, a necessary means of human development. He calls all people to mutual cooperation, nations to peace, and dreams of creating a single human community in the world. The thinker opposes the society that degrades human dignity. In the pamphlet "Wisdom of the Statesman", he condemns the society based on constant wars and invasion as an unjust and ignorant society.

Farobi divides the team into three groups according to their size:

- I) the great community is the union of all peoples of the world;
- II) middle community - a community that unites one nation or nation;
- III) small community - a community uniting a separate city-state.

According to Farobi, peoples differ from each other in their natural customs, relations, character and language. Alloma highly appreciates the influence of the geographical environment on the formation of people's characters, customs and morals.

Farobi divides people into groups based on different characteristics in his noble community. He attaches great importance not to the religious sect, nationality, race of people, but to their natural characteristics, abilities, first of all, their intellectual ability, as well as the knowledge and skills acquired in the process of studying sciences and gathering life experience. Strongly condemns teachings that call for obedience.

Farabi's teaching about the virtuous community is inextricably linked with his thoughts about the perfect person. Perfect human qualities emerge in a virtuous community. For example, a mature person with morals should have twelve virtues. These qualities are formed in the direction of strengthening the mutual relations of people, in the direction of goodness. Farabi's teachings about the virtuous community and the perfect person had a great influence on recent scientists and thinkers. In general, Farabi's ideas about a virtuous society, a perfect person, happiness, mutual help, a wise leader, and equality are imaginary for his time. However, this teaching aimed at the spiritual liberation of a person, the opening of his possibilities, and the foundation of a humanistic direction, made a great contribution to the development of advanced social thinking [6,44].

Farabi also touched on the monarchical, authoritarian, democratic, tyrannical and other methods of management, and the violations in all of them are a whole according to their external structure, and according to their internal structure, the mutual harmony between the goals and interests of the two major forces - society (people) and management systems - is caused by the violation of harmony. comes to the conclusion that it occurs [6,58]. For example, when the goals and interests of the society do not correspond to the management system, the management system carries out policies that tend to oppress the society, and when the goals and interests of the state management system do not correspond to the society, the society tries to overthrow the state. Based on his works, the theoretical rules of Farabi can be systematized as follows:

a) about laws and the Supreme Council:

- "the law is the way to prosperity", "they are superior to any intelligence", "they themselves should be noble and high-ranking in their own way, and whatever is said in its name and about it (the law) should be respected". But too many laws are useless...

- first of all, a fair management system must carefully and deeply study the laws "so as not to raise doubts about itself", and "to convince the citizens" of the great benefits brought by those laws, because the most "difficult work" is to create and enforce laws. It is the easiest thing to look at them with suspicion and complain about the laws";

- a fair management system should provide that citizens "feel the need for laws and learn them" and turn them into their natural features. On this basis, a self-governing civil society is created by means of laws;

- the system of fair management is the necessary qualities (for example, correctness, decency, modesty, vigilance, generosity, benevolence, etc.) and natural characteristics (for example, pleasure, pain, sorrow and joy, anger,) that cause human behavior and actions. (such as showing affection), should have laws that correct and correct them;

- "the beauty and goodness of the state administration system is also related to the awareness of welfare and other positive aspects of other systems". A system of governance can only be an excellent state system if it embraces these and "ensures that citizens obey this system";

- The types and number of "management" and leadership should be proportional to the number of "legislation and laws. Because power is subject to laws, is formed from them and is based on them. Governance therefore depends on the number and value of laws. Good governance depends on good laws, bad governance depends on bad laws, and mature governance depends on mature laws" [7,56];

While Fazil thinks about the management system of the society, Farobi focuses on two directions of management within it. According to him, the activity of the leadership of these two offices is a factor in evaluating the level of advantage of a virtuous society and a fair management system in it. The first of these is the activity of the "owner of laws" - the agencies that control misconduct and crimes, and the second - the "executive office" - the activity of the leadership of the authorities ("assistants of the city imam" in Farobi). According to Farobi, having these two leaderships and their fair work is the true desire of the population. They need to be the best example and support in "kindness and community management, maintaining order and suppressing ignorance" [7,58].

Farobi mentions some characteristics of each of these two leaderships, their place in management. In particular, the following can be mentioned about the management of the supervisory office:

- supervisor - "the owner of the laws, first of all, it is necessary to be able to put the laws into practice (that is, to ensure their operation), and secondly, to know how to make decisions. If he cannot enforce his decision, if he does not himself follow what others obey, then his instructions do not have legal force and his words do not affect those under him", and laws do not work by themselves [7,60];

- the heads of supervisory agencies "have been active in these matters since their youth" and have accumulated a lot of experience, at the same time, they are alert to the events that are changing with the times and "can make correct judgments about them", as well as periodically monitor their own activities. it is necessary for them to be diligent in checking and continuing their studies [7.61];

- supervisors should know well the natural characteristics of people and, accordingly, aim to naturalize laws in turn, that is, turn them into skills that people can follow even without supervision;

- the owner of the laws should be able to interpret the laws well (in terms of why they were created, from the point of view of their goals and tasks), to examine cases according to their

essence. Controllers who "act contrary to the truth in the interpretation and application" of laws are among the worst offenders;

- during the implementation of their work, the owner of the laws should pay special attention to the qualities of compassion and morality in human nature and act according to the influence of these qualities, so that he can accept the responsibility before the law not by slavish obedience, but freely and voluntarily. [7,63].

Among the characteristics related to the leadership activity of the leader, the executive agencies of the Farabi list the following:

- when the executors implement the judgment and decisions of the ruler or high leader, they have a good or bad attitude to the applied objects and practical processes. In order to have such a relationship, "it is necessary for them to know the essence of those things, their good and high qualities, bad and absurd characteristics." These are also necessary for executives to perfect their knowledge, to manage correctly and truthfully;

- "Citizens live in imitation of their leaders in many ways, if this is true, they are right, and if this is wrong, they are also wrong." The bad influence of performers arises from two causes: one is the impure way of life of people who do not perform duties that can benefit their society. Another is the presence of other (negative) leaders over them [7,64].

Result and discussion. According to Farabi's opinion, when choosing leaders operating in the fair management system of a virtuous society, first of all, signs of his personal character should be of the first rank. The beginning of the selection with these signs also reveals its essence. Although Farabi did not list the characteristics and qualities for each position, he notes a number of qualities necessary for a future leader in the form of a rational system. The thinker divides them into two types:

1. These are the natural qualities that are formed in a person from a young age, first of all they become abilities and form the essence of his activity. on the contrary, due to his health, he should be able to perform these tasks easily"; "It is necessary to be sensitive by nature, to quickly understand the words and thoughts of the interlocutor, and to be able to clearly imagine the general situation in this field"; 2) "it is necessary for him to fully retain in his memory what he has understood, seen, perceived, not to forget all the details"; 3) "it is necessary to be sharp and intelligent, to quickly learn and perceive the unknown deposits of any thing (or event) and what those deposits mean"; 4) "in order to be able to clearly explain his thoughts, it is necessary to be able to express them with beautiful words"; 5) "it is necessary to have a desire for education, knowledge, enlightenment, not to get tired of the process of studying and learning, and not to shy away from the hardships of it"; 6) "he should not be extravagant in eating, drinking, and intimate with women, but on the contrary, he should be able to restrain himself, and should refrain from

enjoying (gambling or other similar) games"; 7) "it is necessary to be one who loves truth and truth, just and honest people, hates lies and liars"; 8) "it is necessary to be a person who knows his own value and honor, who stands above inferiority complex, has innate high courage, strives for great and noble deeds"; 9) "it is necessary to be uninterested in the goods of this world, dinars and dirhams (do not pursue worldly goods)"; 10) "He who is just by nature, loves righteous people, hates tyranny and oppression, despots and oppressors, wishes good to all his people (those in the leadership system) and strangers (calls everyone else to justice, helps the unjustly injured) and the beauty he loves. must be"; 11) "it is necessary for him to be intolerant of all injustices and injustices, while not being obstinate in the face of the right thing, but doing a righteous thing"; 12) "it is necessary to be persistent, stable, courageous, brave, and to be far from fear and hesitation in implementing measures that he considers necessary" [8,34].

2. There are 6 qualities that can be developed, and Farabi mentions them as features that a future leader should get used to in addition to the above natural qualities and that he can force himself to follow in any situation: 1) "pursuit of wisdom" (ie, knowledge, knowledge and practice reach unity); 2) "to have the strength and memory to remember and follow the laws and procedures established by the previous leaders"; 3) "if there is no law related to a field from the time of the previous leaders, to have the power of creativity and invention to come up with such a law"; 4) "to have a foresight to quickly notice the current situation and foresee future events that were not foreseen by the previous leaders"; 5) "respecting the work done by previous leaders, as well as instructive, passionate speech - to have the quality of eloquence"; 6) "to have sufficient physical strength to skillfully lead military affairs in necessary cases, to know both fighting and military art to lead the battle as a general" [8,38]. It is known that the form of government of the eastern countries is mainly an absolute monarchy, which was a tradition that has been formed for many centuries. Islam strengthened this form of the state and instilled in the minds of people the idea that the king is the shadow and representative of God on earth. In his political views, Farabi cannot abandon the form of the monarchy. But the ruler puts the 12 requirements mentioned above [14,68]. According to him, the head of state should be a mature person in all aspects. It is characteristic here that Farabi himself doubts that all these qualities are possessed by a single person, and puts forward the idea that the state should be run by not one person, but several people. Here we see that Pharaoh was not limited to the form of monarchy, but was ahead of his time. Farabi also touches on the issues of the state uniform, admits that the king should be wise and he should be a person worthy of his position. With this, Farabi condemned the right to pass the throne from father to son or descendant (inheritance) and advocated that the head of state should be a person who belongs to his position.

CONCLUSION

From Farabi's teachings, it can be concluded that in his research, he managed to create the forms of a just state in our imagination today and the political-philosophical principles of management in it. Farabi's political philosophy is of interest not only as a theoretical basis for understanding political problems, but also as a political concept aimed at analyzing the problem, nature, and development trends of political processes. Farabi's political concept, which has a deep humanistic and rationalistic character, was formed on the basis of the thinker's creative development of the philosophical and moral-political achievements of the Eastern and ancient Greek culture. Farabi's great merits are that he not only accepted and preserved the valuable ideas of his predecessors, but also significantly enriched the logical and theoretical apparatus of philosophy and conveyed the political teachings of philosophy to the next generations.

Thus, the main task of the virtuous city-states dreamed by Farabi is to ensure peace, protect justice, and establish justice. Perfect human qualities emerge in such a virtuous community. Farabi's political philosophy is based on the synthesis and interaction of ancient Greek culture, Indian, Persian and other cultures, and is formed on the basis of an integral system of previous philosophical, ethical and political teachings. The most important, initial ideological source of Farabi's political theory is the philosophical outlook, socio-political and moral teachings of the Turkic, Persian-Arabic speaking peoples of the Near and Middle East. The research shows that ancient Greek political philosophy, especially the ideas of Aristotelianism and Neoplatonism, had a direct and effective influence on the formation of the thinker's political views.

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