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# Abu Nasr Farooobi's Political Views

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**ABSTRACT:** This article reflects the political views of the Eastern thinker Abu Nasr Farooobi on the management of the state and society.

**KEYWORDS:** al-Muallim as-Sani, the noble community, the noble king, Al-Madinatul-fazila (city of the noble), Al-Madinatul-jahila (city of the ignorant), "civil society" and "cultural city", wisdom

Abu Nasr Muhammad ibn Muhammad ibn UzlugTarhanFarobi - a thinker who made a great contribution to world civilization, a famous Central Asian philosopher, encyclopedic scientist. Farobi was known in the East as "al-Muallim as-Sani", meaning "Second Teacher" (after Aristotle), "Aristotle of the East", because he knew many areas of science of his time, interpreted Greek philosophy and introduced Aristotle to the world. The thinker has contributed to the world's scientific treasury with his vast scientific heritage, writing about 160 works in various fields of science. In his scientific heritage, the socio-political sphere, in particular, the issues of state structure and its management, the achievement of a mature and perfect community play an important role. A.N. Farobi was the first in the Middle Ages to create a coherent doctrine of the origin, purpose and tasks of society. His teachings cover many aspects of social life - governance, education, morality, spirituality, enlightenment, religious beliefs, war and peace, labor and health, and more. Farobi's works can be divided into the following two groups:

1. Works dedicated to the interpretation and promotion of the scientific heritage of ancient Greek naturalists and philosophers.
2. Works devoted to the independent development of various problems of medieval science, some issues of socio-philosophical thinking.

Another of Farobi's most effective, most important services is that he classified the sciences. His teachings on social life play a very important role in his philosophical views. The thinker raises the following issues in the field of studying social problems:

1. Defining the subject and tasks of the science of social life.
2. Identify the origin, structure and forms of social communities.
3. Criticize some theories on these issues.
4. City - the state, its life and features, the state and forms of government.
5. The role and duty of man in society, his duties as a social reality, labor activity, ethics, education.
6. The ultimate goal of state unification, ways and means of achieving happiness.

This is evidence that Farobi was the first in the Middle Ages to create a doctrine about the origins, goals and objectives of society. In this regard, his work "City of Noble People" is important. The work consists of chapter XIX. In general, in the teachings of Farobi, the city-states are divided into two: Al-Madinatul-Fazila (the city of the Fazils) and Al-Madinatul-Jahila (the city of the ignorant). According to him, a state and a society built for the purpose of mutual assistance between people, with a plan to make people happy, is a virtuous society, and a state where there is oppression and evil is an ignorant state. A nation that aims to help each other to achieve happiness is a noble nation. If all nations help each other to achieve happiness, the whole earth will become a great noble society. He says the city is a mature form of social organization, a necessary means of human perfection. He calls all people to cooperation, peoples to peace, dreams of creating a single community of people in the world. The thinker likens a healthy society to a healthy body in which all members interact with each other and help each other.



In the play, FarabiFozil emphasizes the virtues of the mayor and emphasizes that a virtuous leader should be at the head of a virtuous society, that he should set a goal to make all members of society happy, that justice, goodness, evil and injustice should be condemned in such a society.

Farabi believes that the highest form of government is a just and enlightened kingdom, while the forms of government focus on the issue of governing the state. In the play, the thinker focuses on the qualities of a noble mayor, and the first head of such a city is a wise man who leads the people of the city, who by nature must have combined the following 12 qualities:

First of all, the mayor of the city of Fozils must first of all have four limbs in good health and not be hindered in the performance of the duties entrusted to him by any defect in any of his members;

Second, such a mayor must be naturally sensitive, quick to understand and grasp the words and thoughts of his interlocutor, and have a clear idea of the general situation in the field;

Third, he must fully remember what he understood, saw, heard, and perceived, and must not forget all its details;

Fourth, he must be sharp-witted, intelligent, and quick to know and perceive the known and unknown signs of everything and what those signs mean;

Fifth, he must be able to explain his point clearly and express it in beautiful words;

Sixthly, he must be eager to learn from teachers, to be enlightened, to be tireless in the process of reading and learning, and not to shy away from the hardships of it;

Seventh, in eating, drinking, and not being greedy for women, on the contrary, one should be able to restrain oneself, enjoy gambling or other games, and refrain from enjoying oneself;

Eighth, he must be a lover of truth and truth, a man of righteousness and truth, and a lover of lies and deceivers;

Ninth, he must be a man of self-worth and honor, exalted above inferiority, innate generosity, striving for great, lofty deeds;

Tenth, it must be that the worldly goods are not interested in dinars and dirhams, nor are they interested in worldly goods;

Eleventh, to be just by nature, to love the just, to hate oppression and tyranny, to be truthful to one's own people and to strangers, to call for justice, to help the unjustly oppressed, to do good to all and to the beauty he loves. . He must be intolerant of any injustice and depravity, while he does justice without stubbornness in the face of righteousness;

Twelfth, he must be resolute, steadfast, courageous, courageous in carrying out the measures he deems necessary, and not allowing cowardice and fear.

Abu Nasr al-Farabi said that while it is impossible for all these qualities to be combined in one person, it is very rare for people to have such innate qualities, and they are rare people. That is why the thinker puts forward the idea of governing the state collectively. This idea is expressed in the following lines: "If such a perfect person is found in the city of the virtuous, he will be able to lead the city of the virtuous due to his uniqueness in intellect and intelligence, even when he has perfected six or five of the above qualities. In some cases, even when such a person disappears in the city of Fozils, the laws and regulations issued by the same imam (governor) or his followers are followed." According to the thinker, if there is not one person who possesses all these qualities, and two people have these qualities together, that is, if one is wise and the other possesses the remaining qualities, then these two should be put in charge of the city of the virtuous. If a group of people have these qualities together, that is, if one has these qualities, the other has it, and the third has other qualities, then this group of virtues should be placed in the hands of the country's leaders. If the members of such a group work together and in concert, each of them can be a good ruler.

The idea of succession also plays an important role in Farabi's views on the noble king. In his view, the claimants to the kingdom should adopt the qualities of the kings before them. In this regard, the play says: "The next leader, who replaced the previous imam, must have formed the above-mentioned qualities from a young age. Then six more qualities must be created in this next imam."

The philosopher believes that while making such certain demands on the kings and leaders who lead a team, the team that manages or governs such a team must embody six more important qualities. Their the first is wisdom; the second is to have a strong memory for memorizing and following the laws and regulations established by the previous imams; thirdly, to have the power to create, to invent such a law, if there is no law in any (or more) field from the time of the previous imams; the fourth is the ability to quickly perceive the real situation of the present and to foretell future events that may not have been foreseen by the previous imams. This quality will be necessary to him in the way of improving the welfare of the people; fifth, to have the qualities of eloquence so that the people may follow the laws established by the previous imams, as well as the laws created by them, following the example of the previous ones; sixth, to have sufficient physical strength to skillfully lead military operations when necessary; a good knowledge of the martial arts to lead both combat and combat as a commander.

Farobi insists that the ruler of the state must first have the quality of wisdom, and explains it in the play: , such a city will be ruined. ”

Pharaoh describes a country where enlightenment is not recognized, whose ruler is populist, whose rule is unjust, and whose spirituality is not recognized: Leaders who come out of them also see leadership as the multiplication of wealth. That is why sooner or later they will be in the process of accumulating wealth. In the peoples of the city, who work under the leadership of such leaders, various corrupt habits, ... lust, envy, enmity, quarreling, enmity, strife arise. From such urban peoples will be born a generation with different personalities and inclinations. ”

In The City of Noble People, Forbi also speaks of a city that is the opposite of a noble city. According to him, the inhabitants of the city of ignorance do not strive for happiness and do not even know what happiness is. In the play, the thinker divides the city of the ignorant into several types:

1. City of necessities. The inhabitants of such a city are people who are limited to helping each other to achieve only what is necessary for the body: food, drink, clothing, accommodation, and the like;
2. The city of exchangers. The people of this city believe that the main purpose of life is to help each other, who have access to food and wealth.
3. The city of depravity and misery. The inhabitants of such a city strive only for food, drink, ... pleasure, all kinds of emotional pleasures, pleasures, pleasures.
4. The city of fame. The people of such a city love to praise each other and raise each other to the sky. They want other nations to glorify them both in word and deed. They want to look glorious, glorious in front of each other or in the eyes of strangers.
5. The city of pragmatists, pro-government. The inhabitants of such a city want all nations to obey them, and they themselves do not want to obey anyone. Their thoughts are focused on the joy of victory.
6. The city of lusts. The inhabitants of such a city will be devoid of spirituality, given to more passions.
7. Cities in ignorance. The training of such urban dwellers also serves the above-mentioned purposes.
8. City of Benomus. The people of such a city know and believe in happiness, truth, the creatures it has created, the mind, and so on, like the people of the city of the nobles, but without following them, they live like the inhabitants of the ignorant cities we have mentioned above.
9. Unstable city. The theoretical views and practical work of the inhabitants of such a city were formerly similar to the views and works of the inhabitants of the city of Fozils, but later foreign ideas slowly entered the country and completely changed the views of its inhabitants.
10. Lost city. According to the inhabitants of this city, happiness can be achieved only after death. However, the religious perceptions of the people of this city are so confused that such perceptions cannot be the basis for honest living. The rulers of such cities pretend to be the possessors of divine light, but in reality they are not, he acts with deception, hypocrisy, arrogance to prove his divinity.

Describing each of the cities separately, Farobi said: “The governors of such cities are the opposite of the governors of the city of Fozils. The methods of governing the city are also completely opposite. This idea also applies to the residents of these cities. The imams of the noble cities, who follow each other, embody the one spirit of a single eternal leader. ”



According to Farabi's worldview, the art of management consists of theoretical and practical parts. The theoretical part is the knowledge of the basic methods and laws of governance, while the practical part is the management of the state. Both are achieved through political practice, experience and observation. According to the thinker, a leader is a kind of teacher who helps his students (community or community members) to master the ways of learning and achieving happiness. The problem of achieving happiness in the teachings of Farabi is the ultimate goal of the state and society, which is inextricably linked with a particular political and legal culture that operates in socio-political life. These ideas are still relevant today. Because the spiritual world, the vital principles of the leadership have a direct impact on the formation of a specific political and legal culture in the management of society.

As early as the beginning of the tenth century, Farabi described the draft simple and straightforward model of a just civil society as follows: "Cultural society" and "cultural city" (or countries) are such that everyone in that country is free in profession, all are equal, everyone who engages in the profession he or she chooses or chooses. People will be truly free. One will not be the master of the other. There will be no sultan (i.e. king) who interferes with the peace and freedom of the people. There will be various good habits and pleasures among them." Foz people 190-p 4444444 It is obvious that the main feature of the "cultural society" put forward by the thinker is also important in that one of the most important elements of civil society is human freedom. At the same time, the idea that the people are free to pursue the profession they want is one of the most important features of civil society.

It is known that the most important principle of democratic organization of the political system in the context of civil society is the provision of citizens with the right to free choice. They will have a real condition, a legal basis, to ensure the right to freely express their will, to realize and protect their interests. In such a society, human rights and freedoms are fully protected. This important element of modern representative democracy was also present in the political views of Farabi, who lived centuries ago. The thinker states the following about the election of leaders: "There will be no absolute leader or governor elected from among themselves (that is, from among the people). They will be the most noble, tested, the most noble, the most deserving of people. Such leaders, therefore, liberate their constituents completely, protecting them from the enemy. Such leaders treat everyone equally, even putting the interests of all above their own, for the sake of the common good, for the sake of the people, and do not spare their efforts and wealth for the benefit of the people.

So, Farabi Fozil, thinking about the socio-political, legal, spiritual-ethical and, to a certain extent, economic issues of the formation and decision-making of society and the city (state) association, in order to draw an objective conclusion, examines in detail the problems of making. It assesses the vital activities of these city-states and the ways in which they are governed. The thinker believes that the highest goal of the perfect society and the state in his imagination is to fulfill the tasks of people to achieve true happiness. Abu Nasr al-Farabi's ideas about public administration, the perfection of the perfect man, and the well-being of the members of society are still relevant today.

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