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<https://doi.org/10.61796/ejlhss.v1i7.785>**THE PHILOSOPHICAL FOUNDATIONS OF VIRTUOUS SOCIETY: ANALYZING ABU NASR FARABI'S VISION IN "THE CITY OF VIRTUOUS PEOPLE"****Nutfullo Nasrulloevich Teshae**Associate professor of Jurisprudence and socio-political sciences department, Bukhara State University
n.n.teshaev@buxdu.uz*Received: May 22, 2024; Accepted: Jun 29, 2024; Published: Jul 26, 2024;*

Abstract: In the Eastern world, particularly in Uzbekistan, the concept of communal living is not merely a practical arrangement but a profound ethos that binds individuals' together, nurturing mutual solidarity and establishing a fundamental societal structure. This communal lifestyle holds significant sway over the formation and evolution of individual beliefs, cultural values, and collective identity. When exploring the elevated expressions of spirituality observed in our region, such as the widespread virtues of kindness and generosity, it becomes imperative to delve into their socio-philosophical origins. These virtues are not incidental traits but are deeply rooted in the historical, philosophical, and cultural fabric of Eastern societies, including our own. They serve as moral compass points that guide interpersonal relations, community dynamics, and broader societal development, reflecting a heritage of shared wisdom and communal resilience that continues to shape our nation's cultural landscape.

Keywords: development, community, society, citizen, culture, spirituality, philosophy, oratory, social life, enlightenment, maturity, labor activity

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**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-saodatga 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.

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

Result and Discussion

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)”, wrote 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 wrote: “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 emphasized the need to have high moral and ethical qualities. The idea of “happiness is a high goal, which can be achieved through virtuous work” applies not only to the mayor, but also to the citizens.

Discussion

Al-Farabi stated 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 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 existence". Hence, people can meet their needs and achieve their goals through mutual association and support. Farabi considered 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 divided 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 wrote: "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".

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 put 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".

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 paid great attention to profession, that is, socially useful work. One cannot imagine a human community, that is, a civil community, without the useful labor activity of people in a broad sense. At the same time, Farabi gave the most important place to the pursuit of happiness, that is, to the spiritual factor

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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