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Fahriddin Yuldashev

Senior researcher,
Lieutenant colonel, senior teacher
Ferghana State University
Fergana, Uzbekistan
naumenko06@mail.ru

SECTION 30. Philosophy.

VIEWS OF AL-FARABI ON THE CIVIL SOCIETY DEVELOPMENT

Abstract: In this article some interest moments and concepts of the Farabi doctrine about civil society and origins of democracy are considered.

Key words: Al-Farabi doctrine, legal consciousness, philosophy of law, virtuous state, social life, people.

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The ideological legacy of the past, as part of civil consciousness, is an essential component and an indicator of the maturity of civil society, and today it has received the current sound in our independent state. Therefore, the study of the historical background of its formation is of practical value. In this regard, the President of the Republic of Uzbekistan Islam Karimov said: "We need to take from the past only what is today exalts people, lifts us up in his eyes. This humanistic principle that allows our nation, our people feel themselves confident in the community. However, the second thing that must be associated with it - is a constant desire to explore the height of the world of science and thought" [1, page 253].

Philosophy as a form of social consciousness, covers various areas of activity, such as science, art, economics, finance, etc. One such important spheres of activity, which is engaged in the study of philosophy is right.

The philosophy of law - is a branch of philosophy and jurisprudence, which studies the law, the spirit and concept of its place in the world, its meaning and value of human life, society and the State.

The study of the legal issues involved in more ancient philosophers, such as Socrates, Democritus, Plato, Aristotle, and others. Known and different legal doctrines of medieval philosophers of the West and the East. Among the representatives of the western medieval philosophy can be called Augustine, Thomas Aquinas, Marsilius of Padua and others. Legal Eastern philosophy teachings of this era such as Abu Nasr Farabi, Abu Rayhan Biruni and Ibn Sina allow a better understanding of the legal

ideology of the East, the main stages of its development. Their artistic heritage is not lost its relevance even today.

One of the brightest representatives of a galaxy of personalities IX –XII is Abu Nasr al-Farabi - the largest representative of the medieval Eastern philosophy, mathematics, music theorist, who made a huge and invaluable contribution to the development of world science, influenced the world of Ibn Sina, Omar Khayyam, Roger Bacon, Leonardo da Vinci and others.

Abu Nasr al-Farabi was born in 870 in Farab city, situated on the Syr Darya River where it meets the river Arys, and lived in Shash (now Tashkent) and studied at Bukhara, Samarkand. At the beginning of the tenth century, the desire for knowledge led him to the capital of the Arab Caliphate of Baghdad. There, he met with various fields of knowledge, studying languages. It is known that he was a polyglot and the legend knew 70 languages. Farabi was persecuted for progressive ideas expressed in the book "The book of views of the inhabitants of the ideal city" and was soon forced to leave Baghdad.

Al-Farabi was a connoisseur of the Hellenistic culture. Widely known for his commentary on the works of Aristotle. In addition, he made a great contribution to the development of logic. Due to this it during his lifetime he was awarded the honorary name "Aristotle of the East", the "Second Teacher".

In his state-legal concept Farabi advances its own concept of the origin of society and presents his project of an ideal society (city-state). [2] He argues that "by its very nature each person is designed so that for their own existence and to achieve the highest perfection it needs a lot of things that he can



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not deliver himself alone and to achieve that it needs a certain community of people who deliver it separately every thing any of a plurality of what he needs. In addition, each person in relation to another is exactly in the same position. That's why only through the union of many people helping each other, where each gives the other a certain fraction of what is necessary for its existence; a person can attain the perfection to which it is intended by nature. The activity of each member of the community in their totality gives each one of them all that what he needs for the existence and achieve excellence. "

Farabi leading classification society: great (the union of all people, the peoples inhabiting the land), average (society of certain people) and small (an association of people in some cities). City-states, he falls into the virtuous, collective and ignorant [2]. For the original in this division he takes the moral categories of good, evil, attitude to work.

The virtuous state strives to achieve true happiness to all people, there is dominated by goodness and justice, and condemned the evil and injustice.

The social life of the virtuous city-state built on the principles of high morality of people who help each other attain true happiness. Studying the goals and build a virtuous state, he drew attention to the social structure of society.

Population virtuous state is divided into five layers [2]:

- 1) sages and other worthy persons;
 - 2) "religious people", poets, musicians, scribes;
 - 3) accountants, geometers, physicians, astrologers, etc.;
 - 4) warriors - warriors, guards, etc.;
 - 5) rich people, farmers, ranchers, merchants, etc.
- All these segments of the population virtuous States are bound by ties of friendship, mutual interests, fair attitude to each other.

The head of the virtuous city is a philosopher-ruler, able to know the beginning of controlling nature and society, and to transfer this knowledge to the public.

Farabi believes that the first chapter - is one on which absolutely no one has power. He is the ruler of all people in all parts of the well-ordered world. The key to its superiority over the other are 12 features, among which are the natural and spiritual qualities. They are:

- Health and lack of defects;
- The ability to properly understand the reality and the wishes of others;
- Lovely memory; and the presence of mind and ingenuity;
- Oratorical skills;
- Interest in science and the pursuit of their development;
- Refusal of vulgar life and indulging fleshly lusts;

- Love the truth and truthful people, and hatred with lying and deceitful men;
- Love of nobility and honor;
- Contempt for riches and luxury;
- Justice and love for it, as well as the struggle against injustice and unjust people;
- Moderation, but not passive;
- Determination, courage and bravery in committing meritorious deeds and avoid displays of weakness. [2]

Particularly important is the factor that the Farabi defined the utopian city "utopian city - this is the city where people live together in order to cooperating with each other, to achieve true happiness." Happiness has two bases: first - this knowledge, and the second - the action. Speak the truth, happiness and kindness, as well as the knowledge and the choice of the means that lead us to happiness. And the voluntary application of effort to achieve this goal. This - what we should do all citizens of a utopian city. The first chapter is exceptional in that it is reunited with the higher world, and thanks to it, has reached the truth, has the strength and the dignity required in order to pass this way, and to show it to others. The head is both the reason for the existence of the city, as well as his character. All good citizens of the city should be given knowledge and will, but at the same depth of knowledge can not all be the same. Each endowed with these qualities is worthy of being the first head of the ruler and guide society. However, due to the fact that you have all these qualities in one person is problematic, then find such a person is difficult. Such people are a unit. If it happens that in some time it will be impossible to find such a person, then the output is to apply the laws and regulations submitted by such an outstanding person in the past. Thus, inevitably the case of board pass into the hands of the second chapter, which is also the guardian and the executor of the laws and traditions of the first chapter.

There is another question: what to do if once all these qualities can not be found in one person? Farabi says: "If you can not find one person, endowed with all these qualities, and there are two - one a philosopher, and the second is the quality of the other, both can be heads. Also, if all of these six conditions are divided among six or group of people, and all they are able to agree with each other, then everyone can be good at the same time the rulers of society. "

Virtuous Farabi State opposes the ignorant state, which does not seek to nothing, the rulers and the people have no idea about the true happiness and only focus on the pleasures and riches, are mired in lies, slander and arrogance.

In conclusion, I would like to emphasize that Abu Nasr al-Farabi made an enormous contribution to the world of jurisprudence and because of its

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philosophical and legal doctrine is of great interest, both for the modern philosophers and modern jurists,

and detailed study it is possible to enrich existing philosophical and legal theories.

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