

## The Role Of Farobi's "City Of Noble People" In The Spirituality Of Young People

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**Abstract:** According to Farobi, human society is made up of different peoples, who differ from each other in language, customs, countries, and characteristics. The task of the Farobi state is to lead to happiness. This is achieved through science and good morals. According to him, "A good society and a good city (state) will be such that everyone from the population of this country will be engaged in a profession. "People will be truly free. They will have all kinds of good habits and pleasures." Farobi is the king who leads such a noble community, and he also makes certain demands on the leaders. He must always take care of the solution, be able to put the interests of others in his own interests. The leader or group of managers of such a team must have an important golden quality.

**Keywords.** Scientific heritage, noble man, administration, justice, morality

### Introduction

The teachings of the great Renaissance encyclopedic scholar and philosopher Abu Nasr al-Farobi on the state and law are important aspects of his scientific legacy. The formation and development of the thinker's views in the field of society and state studies correspond to the period in which he lived and worked - the period of subjugation of Central Asia to the Arab Caliphate, as well as the social, political, legal and spiritual development of human society at that time. reflects development problems. It is noteworthy that many of the ideas of this Orientalist have not lost their relevance today. In particular, there are a number of important points that can be

interpreted differently in different historical periods

### Main Part

Farabi emphasizes the need to govern the state with the help of people who have the best human qualities in all respects. It also promotes the idea of an ideal community that will lead a well-rounded population to enlightenment. Pharoah says that he should not be subordinate to anyone other than Allah, the Ruler of the state, and that he should have twelve qualities in him by nature, and list them one by one [1-55].

Abu Nasr al-Farabi believed that a person who combines the twelve innate qualities in himself can be moral. This set of qualities is the basis of the concept of the noble man[2-159-160].

**First**, all the organs of such a person must be so advanced that he can easily do what he wants to do with these organs;

**Second**, to be able to quickly grasp the whole point, to quickly grasp the purpose of the speaker and the truth of what is being said;

**Third**, have a very strong memory;

**Fourth**, keep your mind sharp;

**Fifth**, let his words be clear, let him express his thoughts fluently and clearly;

**Sixth**, have a love of knowing and reading;

**Seventh**, one should not be greedy in eating and drinking, and one should not gamble;

**Eighth**, let the truth be loved by the followers of truth;

**Ninth**, let the soul be proud and value its conscience;

**Tenth**, let him look with disgust at the heresies of the dirham dinar and the like;

**Eleventh**, by his nature he loves those who fight for justice and righteousness, and those who fight for injustice and oppression;

**Twelfth**, let it be just, but let it not be stubborn, let it not be stubborn before justice, let it not be selfish.

Given that not all of these qualities are present in one person, Farabi argued that the state should be ruled by several people, not one.

Farabi also emphasizes that the principles of justice, the need to achieve mutual equality and common happiness of citizens depend on the following 6 qualities and qualities of the ruler:

- The first is wisdom;

- Second, to have the strength to memorize and follow the laws and regulations established by the previous imams;

- Thirdly, if there is no law in one (or more) field from the time of the previous Imams, to have the ability to invent, to invent such a law;

- Fourthly, to have the ability to foresee the present situation quickly and to foretell future events that the previous imams did not anticipate. He will need this quality to improve the well-being of the people;

- Fifth, to be able to speak for the people to follow the laws established by the previous imams, as well as the laws he invented, following the example of his predecessors;

"Sixth, you need to have enough physical strength to be able to lead the military, if necessary, and to know the martial arts well, both to fight and to lead the fight as a commander," Farabi said.

Abu Nasr al-Farabi continued his discussion on the question of who could be worthy of leadership, stating that if no one could be found who possessed all six of these qualities, he would appoint two such people to lead the city of the nobles. (one is wise, the other has other qualities). If the mentioned qualities are not in one, but in several people (that is, in one of them, in the other, in the third or in the fourth, other qualities

are present), it is better to raise this group of people to the leadership of the country. he advises. According to him, this group of people will unite, work together, the city will be well-governed, and everyone will be able to rule. However, if the people who rule the city of the nobles have all the necessary qualities, but without wisdom, the city of the nobles will be left without a good governor, and such a city will be ruined[3-238]. "Another important issue that has always been on our minds is the morals, the behavior, in a word, the worldview of our young people. Today, the times are changing rapidly. Whoever feels better is the youth. Let the youth be in line with the requirements of their time. But at the same time, let them not forget who they are. Let him shout and encourage himself to remain true to himself. How do we achieve this? Upbringing, upbringing and only at the expense of upbringing," the President said.

Thus, Abu Nasr al-Farabi puts the idea that the most important thing for a leader is wisdom above all other virtues. He believes that the ruler, imam, leader and leader of his time should be the most perfect of all people. Only such a person, with a head and eyebrows, can be a city of truly noble people.

It is not surprising that Abu Nasr al-Farabi's views on leadership and leadership have been a methodological guide for many kings, khans, emirs, sultans, beys, and governors for many years.

In general, Abu Nasr al-Farabi's ideas about a virtuous society, a society of perfect man, happiness, mutual aid, a wise leader, and equality are fantastic for his time.

But this doctrine, which is aimed at the spiritual liberation of man, the discovery of his potential, the justification of the humanistic orientation, has made a great contribution to the

development of advanced social thinking. Represents universal aspirations.

### **Conclusion**

Summing up the views on the worldview of Abu Nasr al-Farabi, it should be noted that the propaganda of the ideas and sciences in the philosophy of Abu Nasr al-Farabi dealt a severe blow to ignorance, idealism, and passivity in life. Today, Central Asian and European scholars respect Abu Nasr Farabi's work.

The above wise ideas from Farabi's book "The City of Noble People" directly apply to the leaders of cities, districts, regions, scientists, intellectuals, young and old, living and working in the conditions of modern independence. The program on the way to spiritual wealth and cultural and spiritual maturity is practical.

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