

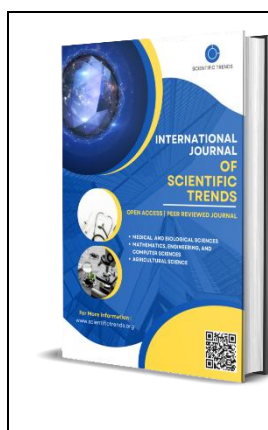
The Issue of Human Dignity and Rights from The Viewpoint of Abu Nasr Forabi

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Abstract

This article analyzes the philosophical and moral views of Abu Nasr Forabi, a great thinker of the Eastern Renaissance, on human dignity and human rights. In Al-Farabi's work "The City of Virtuous People", the essence of the relationship between man, society and the state, the importance of the principles of the rule of law and justice are revealed. The author's teachings are analyzed from the point of view of their compatibility with the principles of a modern democratic society.

Keywords: Abu Nasr Forabi, human dignity, human rights, virtuous society, rule of law, justice, spiritual perfection.

Introduction

Today, the promotion of human dignity, ensuring its rights and freedoms is a priority direction of the policy of every democratic state. In the Republic of Uzbekistan, in recent years, the protection of human dignity and rights has become the main idea of state policy. In this regard, the legacy of Eastern thinkers, in particular Abu Nasr Al-Farabi, is of great theoretical and practical importance. Al-Farabi's philosophy sees man as a social being. According to his teachings, the perfection of man is directly related to justice, enlightenment and the rule of law in society. In this regard, Al-Farabi's ideas are consistent with the concepts of modern civil society, the rule of law and human rights.

From the point of view of ensuring the effectiveness of the reforms implemented in the "Strategy of Actions" for the development of the Republic of Uzbekistan in 2017-2021, it can be said that the achievement of our noble goal of building a legal democratic state in our country depends, first of all, on the spiritually mature personnel with strong knowledge and skills that can meet the demands of the time. Only with a high level of spiritual and moral maturity of the mature generation can they deeply understand the laws of development of social life, the content and essence of the strategy of strengthening the scientific potential of the country, and the socio-economic development of the state. Because the development of the state and society requires a high culture, the development of a high level of spirituality.

The scientific activity of Abu Nasr Al-Farabi, one of the brightest figures in our national history, occupies a special place in world development. In his work "The City of Virtuous People", Abu

Nasr Al-Farabi emphasizes that human dignity is the most important factor in ensuring: He emphasizes that the implementation of laws into life is an even more complex process than their issuance. Abu Nasr Al-Farabi, a scholar of his time, not only analyzes the process of developing laws, but also shows the complexity of the aspects of introducing these laws into the life of society and their implementation. We know that every law is strong with its implementation. If the implementation of the law is not ensured or its requirements are violated, there must be a mechanism for its protection or forced implementation. It is impossible to imagine the activities of any society and state without laws. Laws regulate social, political, economic and cultural relations in a given society, and the state, through laws, conveys its command to all citizens in that society, gives an official tone to its activities, and reflects the will of the people, their spirit, social consciousness and culture, and their aspirations in a unified manner. What has become regularities in the construction and management of society is that thousands of different laws govern any society and establish order and discipline in society and the lives of all its members. The law is a law with its implementation, validity and strict observance. It becomes a law for everyone when it has legal force and is observed by the entire people without deviation. The most beneficial thing for the law is the implementation of the law in the manner of voluntary necessity. The scholar explains that if legislation is carried out voluntarily with freedom, then obedience and obedience will be accepted by the citizen with goodwill and joy and will last for a long time. It requires the creation of conditions for people to voluntarily accept laws in society. If the work of teaching and educating people about laws is carried out step by step and constantly, then they will give excellent results. In this, we can see that the evolutionary approach implies the implementation of reforms in a consistent and consistent manner. This is the most correct and acceptable way and has advantages. Also, in the teachings of the scholar about the virtuous city of people, he expresses the value of man through his ideas about man. Abu Nasr Al-Farabi advanced the idea of human rights through his ideas that a perfect person should be a free citizen of society and that society should be an equal member of society, that his rights should be respected by the community, and that people should have the conditions for a peaceful life. It is taught that society should be governed by fair laws adopted on the basis of mutual agreement of people. The expression of the primacy of the harmony of the interests of the individual and society is considered the main criterion of human dignity in a just society.

Abu Nasr Al-Farabi's City of Virtue was a dream of today's democratic society or civil society. In his treatise "On Virtue, Happiness and Perfection," Al-Farabi writes: "The goal of happiness and the path leading to it is happiness, and happiness is extremely beautiful. All happiness and beauty arise from the inner feelings and voluntary actions of humanity... Goodness in the form of justice and order in the world. Whatever necessarily comes from the First Cause (God), that is, all created things and all the stages passed from the highest to the lowest levels of life, are interconnected like a chain, testifying to the beauty and goodness of the order of justice. There is no created necessity for evil (badness) in the world. In the divine world, there is no evil at all. The source of evil in the existing world is only human will. Everything in existence is essentially good. The source from which evil can arise is only and only human will."

Abu Nasr Al-Farabi considered human dignity and morality to be one of the main problems of his teaching. The scholar writes about this in his book "The City of Virtuous People" as follows: "If a person is endowed with beautiful features or virtues, then he is beautiful as he is. In his opinion,

the equality of people and their freedom in their labor activities ensure the freedom of society. “A cultural society and a cultural city (or country) will be such that,” writes Abu Nasr Al-Farabi, “every person from among the inhabitants of this country is free in his profession, everyone is equal, there is no difference between people, everyone is engaged in the profession he wants or chooses. People are truly free.” Abu Nasr Al-Farabi divides people into different groups according to various characteristics in a virtuous city-state. However, he places great importance not on people's religious beliefs, nationality, or race, but on their natural characteristics, abilities, primarily their intellectual abilities, and the knowledge and skills they have acquired through studying science and gaining life experience.

In his teachings and concepts, our thinker emphasized that in every era, social governance should be carried out through laws and regulations that are equal for all, and this is a teaching that has not lost its importance in today's modern society, as it has enhanced human dignity.

Conclusion

Abu Nasr Al-Farabi's philosophical views on man are at the heart of his entire scientific heritage. He considered human dignity, moral virtue and rights to be the main criteria for a virtuous society. Al-Farabi's teachings indicate that it is impossible to build a just and stable state without ensuring human rights. The thinker's ideas about the rule of law, equality and enlightenment are consistent with the content of today's democratic reforms and serve as an important theoretical source in building a modern legal society.

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