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MUTUAL HARMONY OF PAST AND PRESENT IN COMMUNITY MANAGEMENT (BASED ON THE SOCIO - PHILOSOPHICAL VIEWS OF ABU NASR FORABI)

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ABSTRACT

In this article, the process of reforms carried out in our country is explained from a historical point of view on the basis of socio – philosophical views of the first medieval philosopher Abu Nasr Forabi on the management of society. Also, in 2017-2021, on the basis of the directions mentioned in the strategy of action on five priority areas of development of the Republic of Uzbekistan, a reflection was made on the moral qualities of people for the development, development and prosperity of society. After all, it is noted that it is necessary to manage the state in all respects with the help of mature, those who have manifested in themselves the best human qualities.

Keywords: society, state, happiness, happiness, management, virtue, perfect person, strategy of action, conception, initiative.

INTRODUCTION

Society is an object of analysis because it is constantly changing as a living organism. Because we always feel the need for the heritage of our ancestors to study society. In order to satisfy this need, we will try to study on the basis of the scientific views of Abu Nasr al-Farabi, one of the great thinkers of the early Middle Ages.

Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan Forabi (873-950) was a famous thinker of the medieval Muslim East, the greatest follower and propagandist of ancient Greek philosophy. For his contribution to the development of science, he was awarded the title of "Al-Muallim as-Sani" ("Second Teacher"), "Aristotle of the East", as a scholar of ancient Greek science, Aristotle's works in Metaphysics, Physics, Meteorology and Logic. He wrote commentaries on his books, Ptolemy, and Alexander Aphrodite's treatises on ethics, psychology, and the natural sciences.

Forabi was born in the city of Forob (Otrar) on the banks of the Syrdarya, and after receiving his primary education in Otrar, he continued his education in Binkat,

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Samarkand and Bukhara. During his studies in Baghdad, he learned the secrets of science from representatives of various disciplines. Historical sources state that Forabi knew more than 70 languages and wrote more than 160 works covering almost all fields of medieval natural-scientific and social knowledge.

LITERATURE REVIEW AND METHODOLOGY

The great thinker paid special attention to the moral qualities of people, the issue of educating a spiritually and harmoniously developed person in the pursuit of happiness for the development, progress and prosperity of society. His views on the just, virtuous, governance of society and the state in accordance with the requirements and principles of democracy are commendable. He appreciates the fruitful work of people in building a just society, their knowledge, their intelligence, their virtuous morals. He emphasizes that man cannot create all the necessary things on his own, that he feels the need for the service of people of different professions in order to find them. People will need to unite in community and community to meet their needs and find perfection. In this team, each person learns professions according to their nature, talents and abilities, and strives for perfection in their art (craft) every day. Therefore, people living in different places (belonging to different nationalities and different religions) unite into different communities. Some of these societies are complete, some are incomplete. Complete societies are divided into three types: large community, medium community, and small community. [1]

A great society is a community of all the places on earth and the people who live there. The average society is a nation. A small community is a community of villagers who serve the urban population (to deliver a product). The neighborhood is part of the city, the street is part of the neighborhood. The house (yard) is part of the street, - says the thinker. The city is a part of the country. Nations are a world society made up of different countries. At the same time, Forabi acknowledges that the city where people who do good, beautiful deeds by helping each other on the path to true happiness is a city of good people, that is, a city of good people. In all cities, the peoples who help each other in beautiful, good deeds on the path to happiness are virtuous, that is, virtuous peoples.

When human life is analyzed from a philosophical point of view, the opposite of good is evil, the opposite of good is evil, the opposite of white is black, and so on. cases, processes have been constantly monitored. In his views, Forabi also dwells on the cities where the fozils contradict each other. Including: the city of the ignorant, the city of the dishonest, the city of the exchangers, the city of the lost, the city of the

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lost. The inhabitants of the city of the ignorant do not strive for happiness, nor do they know what true happiness is. Because people in ignorance have never found happiness and will never achieve happiness. When it comes to prosperity, people in ignorance (without knowing True Prosperity) think of transitory, superficial things, wealth, physical pleasures, lust, prestige, deeds, glory, which in the eyes of some seem to be a happy state, as true happiness, prosperity. Each of these blessings seems to be the purpose of life, happiness, in the eyes of ignorant people.

DISCUSSION

The thinker emphasizes the need to govern the state with the help of people who are mature in all respects and have the best human qualities. It also promotes the idea of an ideal community that leads the comprehensively mature population to enlightenment. The ruler who rules the state must not be subordinate to anyone other than Allah, he must by nature combine the twelve qualities in himself. They are as follows.

First of all, the mayor of the city of Fozils should be healthy and not interfere with the performance of his duties, secondly, the mayor of such a city should be sensitive and quick to understand the words and thoughts of his interlocutor, and thirdly, he should understand He must be able to memorize what he sees and hears, fourthly, he must be sharp-witted, fifthly, he must be able to express himself clearly in order to be able to express himself clearly, and sixthly, he must be educated (from teachers), eager for knowledge and enlightenment. seventh, he must be able to restrain himself in eating and drinking, eighth, he must be able to love truth and justice, righteous and truthful people, ninth, he must be a man of self-worth and honor, tenth, he must be must be uninterested in the goods of the world, the eleventh virtue being just by nature, loving the righteous, b the archer must be a benefactor of goodness, the twelfth virtue must be steadfast, steadfast, courageous, and fearless in carrying out the measures he deems necessary.

It is impossible to combine all these qualities in one person, because people with such innate qualities are very rare and they are rare people, - explains the thinker. [2]

Forabi also believes that voluntary free actions that lead to happiness are beautiful actions. The behaviors and habits that lead to these are qualities. God gives man qualities. Actions that hinder the attainment of happiness are ugly, inferior actions. The bad habits and habits that cause these are sinful deeds, unclean, vile vices.

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As a practical reflection of Forabi's views, the process of change taking place in our country today is characterized by harmony. The successful implementation of large-scale reforms at the current stage of the country's development requires the creation of a completely new and effective system of public administration. In this regard, the country is working to radically improve and modernize the system of public administration. In this regard, the essence of the implementation of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, adopted by the President, opens a new page in the building of the state and society of Uzbekistan.

RESULTS

It identified 6 key areas for radical reform of public administration. The first direction is aimed at improving the institutional and organizational-legal framework of the executive branch. The second direction provides for the definition of the functions of the executive authorities, mechanisms for their implementation and areas of responsibility. The third direction is to reduce the administrative impact on sectors of the economy and expand market mechanisms of governance. The fourth direction envisages the improvement of the vertical management system and the mechanisms of cooperation between the executive authorities. The fifth direction includes measures for the introduction of modern forms of strategic planning, innovative ideas, developments and technologies in the system of public administration. [3]

In order to further improve these reforms, President of the Republic of Uzbekistan Shavkat Mirziyoyev on April 3, 2019 held a meeting on the implementation of five initiatives, including the creation of additional conditions for youth education, comprehensive measures to increase women's employment. It is known that the head of our state put forward 5 important initiatives to organize work in the social, spiritual and educational spheres on the basis of the new system. The first initiative serves to increase the interest of young people in music, painting, literature, theater and other forms of art, to reveal their talents. Second, the physical training of young people is aimed at creating the necessary conditions for them to demonstrate their abilities in sports. Third, it aims to organize the effective use of computer technology and the Internet among the population and youth. Fourth, it is aimed at raising the morale of young people, the organization of systematic work to promote reading among them. Fifth, it deals with the employment of women. These ongoing structural reforms serve to improve the development of society. This, in turn,

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is a fundamental connection based on inheritance that connects the past to the present and the future.

CONCLUSION

As noted by the President of the Republic of Uzbekistan Sh.M.Mirziyoev, “We will resolutely pursue the state youth policy without deviation. Not only will we continue, but we will elevate this policy to the high level required by the times today as our top priority. We will mobilize all the forces and capabilities of our state and society for the development of our young people to be independent-minded, with high intellectual and spiritual potential, to be happy and equal to their peers in any field in the world. . [4]

In conclusion, it should be noted that in Forabi's views, a person should live in accordance with the requirements of reason, and achieve true material and spiritual happiness. Then he will have a good memory, a spiritual property for future generations, he will live forever in the memory of future generations as a good man, a noble man, a perfect man. Because perfection requires ingenuity, harmony, harmony and religious tolerance from humanity. This leads to the growth and development of society.

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