ABOUT THE ESSENCE OF ABU BAKR AR RAZI'S "BOOK OF PHILOSOPHICAL LIFE"

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If the body of society is economy, then its soul and spirit is spirituality. As we decided to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is the rich heritage of our ancestors and strong spirituality based on national values," the head of our state emphasized [1]. In fact, the most important topic of today is spirituality. In this article, the rules of etiquette that can happen in human life are analyzed. Today, life demands a new way of thinking and working, and the formation of national "mind centers". Unfortunately, there are very few analysts and experts who deeply understand all the surrounding political and social processes and deliver them in an impressive language. In such a situation, it is necessary to fundamentally revise the scientific and practical research on the protection of society from moral threats. In this sense, Spirituality and Enlightenment, "Strategy of Development", centers of Islamic civilization, research institutes in the socio-humanitarian direction should become real "centers of intelligence" [2]. A study of al-Razi's "Book of Philosophical Life" (Kitab al-Sirah al-Falsafiyyah) is essential for an introduction to al-Razi's political philosophy, because this book provides the most complete information relevant to the subject, or else ar - It is not because it is one of Razi's first books, but because this book is widely distributed. The questions raised in this treatise include the most basic of his general knowledge and are more clearly recorded than in his other works. Here he tries to justify the way he lived, and in doing so he shows how compatible his life was with that of his professed teacher, Socrates. For Al-Razi, as for Socrates, the main problem was how an individual with a philosophical inclination should be involved in the world of humanity, which is opposed to the world of ideas [3]. This unique work details the upper and lower bounds: how people differ in their respect for their circumstances. If we analyze this concept, some are raised in favorable conditions, while others are raised in poverty. Desires make great demands upon the heart of some, and therefore some are fond of women, wine, power, and such matters make great differences between men. The pains they experience in gratifying their lusts make a huge difference depending on their circumstances. A child born and brought up in a royal family is not only satisfied with coarse clothes, but his stomach is not satisfied with ordinary food, but a child brought up in an ordinary family is different from him. On the contrary, he suffers from it several times. In the same way, those who are accustomed to certain forms of pleasure suffer when they are deprived of them; and inconveniences increase for them, take a sharper and stronger form compared to people who do not have such amenities [4]. Therefore, not everyone can be blamed equally; rather, it varies according to their circumstances. Therefore, when the need arises, the philosophical child of the king is not to be blamed if he cannot abstain from food, drink and other such blessings of life. If necessary, these restrictions should be implemented step by step. However, what cannot be transgressed is that they refrain from the pleasant things that can only be achieved by committing injustice and murder, and in general from everything that is hostile to God and should not be done according to the judgment of reason and justice. It is allowed to do things that are not included in these. So this is the upper limit of self-indulgence. The lowest limit is asceticism and self-restraint, not exceeding the level of pleasure for a person to eat things that do not harm him and do not make him sick, or not to exceed the level of pleasure of what he really wants. and his reluctance to suppress the hunger of his ego. Wear a top that does not hurt the skin, do not wear luxurious, colorful clothes. And that he should live in a house

that protects him from excessive heat and cold, and that he should not seek to live in large and luxurious buildings, until he is able to reach such houses without any theft, or else to such a degree that he will not commit suicide if he does not live in such a place. until it dries up. Nevertheless, children of poor fathers and children who grow up in a difficult situation differ from the above in this case. Achieving asceticism by limiting oneself is easier for those who live such a life, just as it was easier for Socrates to achieve asceticism by limiting oneself compared to Plato [Safarov M. K., 2022].

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