

ISSUES OF SOCIETY AND ITS FORMATION IN THE SYSTEM OF SOCIAL THOUGHT IN CENTRAL ASIA

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ABSTRACT:

Our great thinkers have tried to understand the essence of a society that is constantly changing and evolving, to understand the place and role of man in society. In different historical periods, the essence of society has been explained through mythological, religious teachings. The scientific and philosophical knowledge of the nature of society, the creation of a holistic scientific picture of society has been a great achievement of the spiritual development of mankind. In this sense, society is a part of nature, a concept that represents a separate form of being; a special form of association of people, a set of many relationships that apply between people. Society embodies materiality and spirituality, objectivity and subjectivity, naturalness and sociality. Such a set of human relations is expressed in the East, especially in the Uzbeks, with the notion of community, and these lifestyles and lifestyles based on mutual cooperation and assistance. With the development of scientific knowledge and philosophical thinking, there is an opportunity to study the essence of society on a scientific basis.

INTRODUCTION:

Great thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and Abu Ali Ibn Sina, who grew up in Central Asia, advanced advanced scientific views on the origin, nature, and prospects of society. Farabi's ideas on building an ideal society play an important role in the development of social thought. In his works, Farabi himself teaches that the natural

tendency to live as a community constitutes the content of human life. Pharaoh put it this way: "Every human being is structured in such a way that he needs a lot of things to live and achieve a high level of maturity, he cannot achieve such things alone, he needs a community of people to have them. ... For this reason it is only through the union of many that are necessary for survival, that bring people together, and that help one another, that man can attain the maturity he naturally strives for. The activities of such community members as a whole provide each of them with the things they need to survive and mature. Therefore, human beings multiplied and settled in the inhabited part of the earth, and as a result, a human community was formed." (City of Noble People, p. 53).

Indeed, one of the important points of Abu Nasr al-Farabi's social views is the question of the emergence of human society.

Farabi was the first to develop a system of scientific and theoretical knowledge about the origin of society and how to govern the state. This system includes:

- The science of social life and its function;
- The formation, composition and types of human society;
- The life and character of the city-state community, the activities and tasks of the state and forms of its management;
- issues of the role, duties, mental and moral development of man in society;
- The goals and objectives of the state community, the ways and means of achieving human happiness.

While describing the emergence of human society, Farabi exposes the crude idea that the

human society that prevailed at the time was formed on the basis of war and violence. In turn, Farabi puts forward another thesis on this issue. According to this thesis, groups of individuals emerged as a result of their efforts to meet the material needs of the worlds, their efforts to survive and mature further.

According to Farabi, the only reason for the conflicts in society is the incomplete formation of social life, city-state, morality and jurisprudence in people's thinking. In turn, he said that the acquisition of theoretical knowledge is important in practice, in the prevention of conflicts and the fact that people's high knowledge in these sciences gives positive results.

Farabi's comments on society condemn the "doctrine of violence and coercion." Because the practical application of the "doctrine of violence and coercion" in any state and society is the basis for the formation of conflicts in that state and society. In contrast to the "doctrine of violence and coercion," Farabi puts forward a "theory of natural need." After all, the fact that people live together in harmony, to unite in communities, to help each other and live together is a natural sign of the existence of a "natural need" in nature and society.

"In relation to people," Farabi writes, "the main criterion that unites them is humanity." That is why people have to live in peace because they belong to the human race. " (Farabi Abu Nasr. City of Noble People., P. 50).

According to Farabi, in order to avoid conflicts in society, people need to follow the feelings of humanity, humanity, and only humanity is the first social source that calls for peace. The acquisition of science by human beings is the second source of peace and harmony.

In doing so, he challenged the doctrine that the origins and association of the people who dominated the religious philosophy of the

East at that time were descended from a single person.

Without understanding the decisive role of human activity, Farabi tries to find the natural causes of the formation of society. He emphasizes the leading importance of material needs in the first place. And this is a step forward in the scientific solution of the problem of the formation of society. Although Farabi cannot explain the causes of human social nature, he emphasizes it. According to Farabi, human society is made up of peoples who differ from each other in language, character, and customs. In his *As-Sayasat al-Madaniya*, Farabi considers the emergence of natural features of different peoples to be one of the geographical conditions in which these peoples live.

The role of the encyclopedic thinker Abu Ali Ibn Sina in the history of Eastern sociological thought is of special importance. Ibn Sina wrote more than 450 works, 240 of which have survived. Of his works, 80 are in philosophy and metaphysics, 40 in medicine, 19 in logic, 26 in psychology, 23 in natural sciences, 7 in astronomy, 1 in mathematics, 1 in music, 2 in chemistry, 3 in ethics, and 4 in literature. belongs to. In terms of the encyclopedia of his scientific services, he was respectfully referred to in the East as Shaykhurrais, the guide, the leader of scholars.

Roger Bacon, one of the great figures of medieval science, spoke of his place in philosophy, saying that Abu Ali Ibn Sina was the second king of philosophy after Aristotle.

The socio-political views of Abu Ali Ibn Sina are also based on these philosophical views.

According to Ibn Sina, the management of society is based on a certain law. Violators of the law should be fairly punished.

Abu Ali Ibn Sina continued Farabi's philosophical views on the conflict in his *Address to the Nation*: "... property inequality,

inequality of duties, differences are the main causes of human social activity." In this way, Ibn Sina emphasizes the conflict primarily as a social phenomenon. Therefore, Ibn Sina's views on society in the process of interdependence and exchange, in which people free each other from any need, can be considered as a gradual continuation of Farabi's "Theory of Natural Needs." However, as noted above, while Farabi contrasts The Theory of Natural Need with the Doctrine of Violence and Coercion in Society, Ibn Sina states that the rules and laws of justice are established in society only after people are freed from need in the process of interdependence and exchange. he says. In a society where "the rules and laws of justice are enforced," it is natural for conflicts to diminish.

In order to create a human society, Beruni draws conclusions from the standpoint of rationality, that is, rationalism. But it is unknown when society emerged. Therefore, Beruni traces the emergence of human society to several million years. This shows that Beruni's views on the existence of the universe took a natural approach to the issue.

When we study Bernuni's views on the origin of society, we see that Beruni himself could not give a definite answer to this question. But Beruni, to the best of his ability, seeks this from the sum of social relations. At this point, he sees society as the result of a "contract" that is built on the basis that people meet their own needs and realize that they need to live with people like them.

In this way we see that Beruni was in a position of rationalism about the emergence of a human society. It is unknown when the events took place, but the scientist knows that the information available about it is not enough to solve this question. Standing in such a position shows that Beruni has a scientific approach to this issue. It is in this context that he rejected the narrations about the prophets and the holy books about how man was

created. When it came to the existence of the universe, he probably made assumptions that it had existed for millions of years. Beruni's view of the role of material need in social life was remarkably different from that of the religious idealists of the time. He advanced the idea that the mind alone does not have the decisive power for man, that only society gives him power and fame. The greatness of Beruni is that he was able to see the material needs of the people based on the emergence of society.

Unlike Farabi and Ibn Sina, Abu Rayhan al-Biruni's valuable insights into the conflicts in society are found in his profound reflections on the division of labor in society: "When people have different goals and intentions, so do arts and crafts."

Money is the result of the division of labor in society, Beruni said. In his view, the circulation of money as gold and silver among men has no value. Because they cannot meet any human need. At the heart of their dignity lies barter. Misuse of money leads to evil-causing wealth. This wealth in turn leads to forced labor.

According to Beruni, money has two properties: the first is the exchange of goods, and the second is the hiring of "foreign power" - one person works for the other because of a contract in the middle. Beruni condemns working for money. After all, this type of mehat leads to the formation of certain contradictory conflicts.

Man was afflicted by others because of his nakedness and exhaustion and his lack of protective pillars. He felt a constant need to be able to meet his needs, to protect his demands. (See Beruni A.R. Mineralogy, Tashkent 1969.2 p.).

But Beruni cannot describe the real process of the formation of society, and acknowledges that social life is based on a specific "Treaty." According to Beruni, the satisfaction of such material needs led people

to unite in cities and villages. The thinker defines the role of man in society, and the diversity of human nature and motives leads to the diversity of their desires and goals.

Consequently, "As people's goals and intentions varied, so did art and craft." (Beruni. A.R. Selected Works Vol. I, p. 50). That is, it leads to a division of labor. Beruni does not consider them as any plans from above or given in advance: "The soul is often subordinate to the client." (See Sharipov AJ Beruni's views on society and man. Beruni and social sciences. Tashkent, Science, 1973 , P. 69). Beruni explains that many things in society are caused by agreement between people because of objective needs.

Such rationalistic views of Beruni on the formation of man and society lead to the creation of specific principles of the sociology of history. Because Beruni first of all gives a social look to the history of mankind. Each country, combined with the disclosure of its universal, universal features, writes that the history of each nation is a separate and unique history, so that the judge can compare and analyze them. His attitude to the history of his homeland is further enriched by the ideas of patriotism and humanity. Because historiography, knowledge of the history of one's own people comes first of all from the level of patriotism of this person.

In this regard, his statement is very exemplary: "A certain period of time, which is taken into account from the beginning of a past year, is called history. In that year, with various signs and proofs, (a) prophet was born or a mighty, glorious king rose or destroyed a general flood, an earthquake and a devastating earthquake, a devastating plague and a severe famine that destroyed a country or ruled a country. passed from one house to another, or something important must have happened from the phenomena of heaven and the famous signs of the earth. The calf will not appear

without centuries and many times. Through such events, certain times and dates are determined, and the need for this is felt in all (works) of the world and religion.

Each of the nations scattered to all countries has its own history, counting its kings, prophets, states, or one of the events I have mentioned above. With the help of this history, it sets the necessary time for problematic work and the knowledge of time, and distinguishes them from the peoples ruled by history.

The earliest and most famous of ancient histories is the beginning of the abyss, of humanity, of humanity." (Beruni A.R. "Kitab al-javohir", Hyderabad, 1936, p. 30).

Beruni's views on society have been called by some Western scholars as objectivist or conservative views.

In the European Oriental literature, the assessment of Beruni's social views by E. Zahau, a scholar who was one of the first to study Beruni's scientific heritage, is particularly noteworthy.

In the preface to India's English translation, Zahau called Beruni's views on society "conservative," although he was praised as a scholar and thinker.

As a politician, he (Beruni) was conservative, defending the throne and the altar, saying that their cooperation was superior to anything a person could wish for in the development of society. All in all, if E. Zahau considers Beruni's attitude towards Islam to be completely limited, the German scholar Brockelman gave a similar assessment of his socio-political views, and later several authors consider Beruni a moderate Muslim and say that Islam and science are one thing for him. They claim that his works are similar to the commentaries on the Qur'an.

Beruni's social views stem from the essence of his political concept. We can see this from the fact that Beruni was under the

influence of the Mutalizes, Hindus, and Karmats, who were the active political currents of his time. Along with the influential role of these currents in Beruni's system of socio-political views, he wrote in his work "Fixrist" that from an early age and throughout his life he sought and studied religious teachings, especially the forbidden monuments of monism, which were severely persecuted by Islam. Beruni described their doctrine as the doctrine of the "white-clad" and wrote a great work on it. But this work has not reached us.

Beruni was particularly sympathetic to the teachings and movements of the Kamats. This is because the Karmats were a movement called religious heresy for their time, and the tendencies that represented the interests of the masses of the people prevailed. In the teachings of the Qarmatians, some aspirations of the sheep classes were reflected in the aspirations of the feudal lords who were dissatisfied with the policy of the caliphate.

The Karmats, who formed the left wing of Ismailism, gained the respect and attention of the masses, first of all, because of their cohesiveness, their active struggle against the Abbasids and official Islam, even though they had already experienced a certain influence. The idea of prophecy, the idea of the "Secret Imam", who saves from all oppression, plays an important role in the teachings of the Qarmatians.

The Karmats rejected the prevailing religious ideological beliefs in the form of artificial Islam and did not follow its general rules. According to their sects, "Worship, fasting, pilgrimage are not required, drinking wine and marrying close relatives is allowed." (See Miller August. History of Islam, p. 305).

The social doctrine of the Karmats was based on the commonality of wealth of the Mazdaks and such ideas as the establishment of general equality and brotherhood. The Karmats practiced the rites of their brethren and

promoted the equal distribution of wealth and means of consumption. Explaining the socio-political nature of karmatism, Henri Masse argued that karmatism was able to pour the doctrine of the "hidden imam" into the service of the social revolution. (See Masse A. Islam. – M., 1963, p. 146).

The views of Abu Mansur Saalibi, another great thinker of the early Middle Ages, about society and its origins are unique and interesting. Yaqut ibn Abdullah al-Hamawi (1179-1229), an encyclopedic scholar of his time, in his Mu'jam al-Udabo (Dictionary of Writers) and the Arab historian and translator Ibn Khaliqan (1210-1282) in his Bafayat al-Ayan (Death of the Ayans) In his works, he writes about Saalibi, a mature scholar of his time, the crown of modern authors, a complex of teachers of poetry and prose grazing in the fields of knowledge, the imam of the musannifs of the time, emphasizing that there are almost no people who can compete with him.

It is noteworthy that Saalibi Ibn Sina and Abu Rayhan lived at the same time and in the same state territory as the Beruni, but it is not recorded in any source that they met.

According to some authors, Beruni relied on Saalibi's method of applying analogies in his work on the collection of gemstones and in writing it, and that Beruni made extensive use of Saalibi's Yatimat at-Dahr in writing the Mystery of Mineralogy.

There are also differing views on the number of works by Abu Mansur Saalibi. Abdullah Kotib Chalabi (1609-1657), who lived in the 17th century, listed 19 of Saolibi's works in his famous work Kashf az-Zunun (Dissolution of Doubts). In the book "History of Arabic Literature" shows 51 of his works. The modern Egyptian scholar Abdufattah al-Huluw lists 84 of his works, and the Iraqi scholar Abdullah al-Jadir lists 95 works of the thinker in al-Saalibi, Naqid, and Adib.

Apparently, the number of works of the thinker and their naming indicate that he penetrated into all spheres of social life. Among these works, which provide us with extensive information about the social views of Saalibi, we can include the works "Yatimat ad-Dahr", "Latoif al-Maorif", "Tatimat al-Yatima" translated from Arabic into Uzbek by orientalist I. Abdullaev.

An ethnographic work entitled "Kitab latoif al-maorif" ("Book of wonderful information"), written in 990-995, is important in the study of Saalibi's social views.

The value of this work is that it describes various social problems from a historical point of view and draws conclusions. As we study this work, we will see that Saalibi masterfully used the historical, logical, and observational methods of modern sociology. The work consists of 10 chapters, which are as follows:

The first chapter is about the remembrance of those who first began various works.

The second chapter is about the nicknames of people who get nicknames because of their poems.

The third chapter is about other nicknames in the Islamic era that refer to officials and nobles.

The fourth chapter is about ancient books.

The fifth chapter is about the races of all classes and the (people) who are worthy in all cases.

The sixth chapter is about the boundaries of human strata.

The seventh chapter is about the weaknesses of name and conformity to the elderly.

The eighth chapter is about the various sects of information pertaining to the prophets, the Quraysh.

The ninth chapter is about the subtleties of rare things about strange situations and wonderful times.

The tenth chapter is about examples from the (specific) characteristics of countries.

It is evident that in this century of Saalibi, he devotes each chapter to the most important aspects of social problems, and raises problems and gives his own conclusions.

In the first chapter of the work, each society tried to show the initial foundations of each social event that forms the basis of daily life, and provided interesting information about it. We cite the most important of these.

According to Saalibi, the first to plant a palm tree and grow cotton was Anush ibn Shays ibn Adam. Idris was the first to discover the science of the stars, to point to the composition of the sky, to measure the motion of the planets, to discover their effects, and to draw attention to the sign in them. At the same time, he was the first to sew clothes and subdue slaves, and the first to make weapons.

Abraham (peace be upon him) was the first person to cut his mustache and spread his hair, brush his mouth, brush his teeth, scratch his nails and be mustahab (these have become Sunnah in Islam). (Abu Mansur Saalibi. Lotoif al-Maarif, p. 10).

The first person to be sold as a free man and enslaved was Yusuf. The man who made the first armor and wore it was David. The first person to build a mill and a bath was Sulayman ibn Dawud. The first person to make soap was Solomon. The first person to build a hospital was al-Walid ibn Abdulmalik. At the same time, the elders and chiefs of the mosques, as well as the one who assigned alimony to the blind and the disabled, were also the same person. Khalid ibn Barmak is the person who collected the tax. Ibn Hashim was both the first to paint the two seasons of the trade and the first to share the first loaf of bread. (Abu Mansur Saalibi. Latoif al-maarif, pages 10-15).

The purpose of quoting this interesting information is to highlight how the initial

foundations of the formation of human society emerged.

In the second chapter of his work, Saalibi dwells on the nicknames given to people based on their behavior and social status, emphasizing that their assignment is a sign of the positive status of influential people. This nickname is determined by the way everyone learns and expresses themselves. (See Ibid., Pp. 21-34). In the language of modern sociology, the classification of people by such nicknames also played an important role in defining the social structure of society.

Saalibi expresses his social views in an interesting way in the fourth chapter of his work, Zikr of Ancient Books. This allows us to delve deeper into the ideological and historical sources of the science of modern sociology of religion. This chapter provides information on more than a dozen Islamic books that wrote the foundations of Islam since the advent of Islam. These include 'Umar,' Uthman, 'Ali, Talha and' Abbas ibn Sa'id, Abu Hudhayfah ibn 'Ushbah ibn Rabi'ah, Abu Sufyan ibn Harb, his two sons Yazid and Mawiya, al-Khatib ibn' Amr ibn Abu Shams, 'Ala ibn al-Khazrami, Abu Salma ibn Abdulshahad, Abdullah ibn Abu Sarh and Huytab ibn Abullazza (p. 35).

It is also important that Saolibi paid great attention to the issues of social geography in his social views. In his chapter "Examples of the peculiarities of countries, their beauties and shortcomings" of the third century "Latoif al-maorif" raises the issues of the interdependence of natural and social environments, social geography and ecology. Poverty and overgrazing are also determined by the fertility and infertility of the land, the suitability of the natural environment. These issues are described by a number of countries and cities of the Arab East, including Bukhara, Samarkand and Khorezm.

In this book we will get important information about our hometown Samarkand

and its region. Saolibi writes that Samarkand is world famous for its beautiful daughters, basil and lakes. At the same time, Saalibi narrates the city of Qutayba ibn Muslim, who brought Islam to Samarkand, through the story of his approach to Samarkand. When Qutayba ibn Muslim approached there (Samarkand), he saw a very beautiful sight that made his eyes darken. He said to those around him, "Make it look like something." They could not imagine anything. He said, "It is as if the sky were blue, and its towers were like shining stars and streams, just like the Milky Way." (Page 94)

At the same time, Saalibi writes that Samarkand papers are world-famous, and that Samarkand has ammonia, sewn clothes, mercury, hazelnuts and lakes.

In his work, Saalibi also quotes the following poem by Abul Fath al-Busti about Samarkand, which once again makes us believe that our ancient Samarkand is beautiful.

It is a paradise for people in the world.

and the paradise of this world is Samarkand (p. 101).

The views of mystics on the origin of society, its development problems and development trends are also unique. The views of Ahmad Yassavi (1041-1156), a great representative of mysticism, are interesting in this regard.

In our view, Ahmad Yassavi brought elements of mystical philosophy to every subject, whether social, political, legal, religious or land affairs.

In Yassavi's social views, we witness that spiritual and traditional love are intertwined, and on this basis he finds his way into the hearts of others.

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