

Theoretische Beschreibung sozialer Schichtung und Solidarität, Kooperationsbeziehungen in der philosophischen Lehre von Abu Nasr Farabi

Khudoyberdieva Anorabonu Hayotovna

Assistent des Sozial geisteswissenschaftliche Fakultät Staatliche Universität für
Bergbau und Technologie Navoi

anorakhudoyberdiyeva@gmail.com

Anmerkung: In diesem Artikel werden die Ideen des Enzyklopädisten Arastus des Ostens, Abu Nasr Farabi, über die Fragen des Aufbaus einer Person, eines Staates und einer tugendhaften Gesellschaft, die nicht nur für seine Zeit, sondern auch für die Gegenwart wichtig sind, vorgebracht werden. Unter den Bedingungen des Mittelalters schuf der Denker als erster eine konsequente Lehre über die Entstehung, Ziele und Aufgaben der Gesellschaft. Viele Themen des gesellschaftlichen Lebens – Staatsführung, Bildung, Ethik, Aufklärung, religiöser Glaube, Krieg und Frieden, Arbeit und andere Themen – wurden in dieser Doktrin erklärt. Er betrachtet die Stadt derer, die in gegenseitiger Einheit, Vereinigung und gegenseitiger Hilfe leben, als eine Stadt der Tugenden. Er fordert die Staatsoberhäupter und alle Bürger auf, Gutes zu tun, auf der Grundlage gegenseitiger Hilfe zu leben, und ein solcher Aufruf hat einen großen erzieherischen und philosophischen Wert für moderne Gesellschaften.

Schlüsselwörter: Gesellschaft, tugendhafte Gesellschaft, Mensch, Gerechtigkeit, Soziales, Klasse, Bürger, Demokratie, Ethik, Zusammenarbeit, Weise, Staat, Glück, Herrscher.

Theoretical description of social stratification and solidarity, cooperation relations in the philosophical teaching of Abu Nasr Farabi

Khudoyberdieva Anorabonu Hayotovna

assistant of the Social humanities department Navoi state University of mining and
Technology

anorakhudoyberdiyeva@gmail.com

Abstract: In this article, the ideas of the encyclopedist Arastus of the East, Abu Nasr Farabi, about the issues of building a person, state and a virtuous society, which are important not only for his time, but also for the present time, are put forward. In the conditions of the Middle Ages, the thinker was the first to create a consistent doctrine about the formation, goals and tasks of society. Many issues of social life - state management, education, ethics, enlightenment, religious belief, war and peace, labor and other issues were explained in this doctrine. He considers the city of those who live in mutual unity, union and help each other to be a city of virtues. It urges the heads of state and all citizens to do good, to live on the basis of mutual help, and such a call has great educational and philosophical value for modern societies.

Keywords: Society, virtuous society, human, justice, social, class, citizen, democracy, ethics, cooperation, sage, state, happiness, ruler.

It is known that social life in Central Asia has been based on a peaceful and peaceful way of life since time immemorial. In this space, "relationships between people" are established on the basis of kindness, goodness, peaceful living, striving for well-being, helping loved ones, and self-management. These rules did not exist only in the form of ideas and teachings, but were embodied in the lifestyle of our ancient ancestors." [1]

The great thinker Abu Nasr Farabi (873-950), who became known as "Muallim Us-Sani" in the East, put forward ideas that are important not only for his time, but also for the present time, regarding the issues of building a person, state, and a virtuous society . In the conditions of the Middle Ages, the thinker was the first to create a consistent doctrine about the formation, goals and tasks of society. This doctrine covers many issues of social life - state management, education, ethics, enlightenment, religious beliefs, war and peace, labor and other issues. According to the thinker, each person needs many things in order to live and reach a higher level of maturity, which he cannot acquire alone, and to acquire them, a community of people is needed. The virtuous and just community dreamed of by Farabi differs from ignorant communities in that people help each other closely to achieve the most beautiful and good goals and common interests.

In Farabi's works, the concepts of "society" and "state" differ from each other. According to him, the phenomenon of society is primary in relation to the state, and it is the basis, the organizer. A state or city association is a power structure that manages the population of a certain area, coordinates social and economic relations between people, and establishes rules of conduct for citizens. The state is only a means of showing that people are physical and capable of development. The state corresponds to human nature, it is the only possibility for a person to have a full existence.

The main idea of his socio-political teaching is to build a virtuous city with perfect, happy and prosperous people. According to him, consciousness determines the human essence. Therefore, every person should strive for knowledge, learning and perfection. Being a social being, it is impossible to achieve happiness in isolation. True happiness is achieved by living together with other people, in society. In a virtuous society, the social status of an individual is measured and determined not by wealth, but by knowledge.

Farabi wrote about the origin of society: "Each human being is structured in such a way that he needs many things in order to live and reach the highest level of maturity, and he cannot obtain such things by himself. Therefore, in order to have them, there is a need for a personal community... Therefore, only through the union of many people who are necessary for living, who supply people to each other and help each other, can a person reach the maturity he seeks according to his nature" [2]. He considers the city of those who live in mutual unity, union and help each other to be a city of virtues. It urges the heads of state and all citizens to do good, to live on the basis of mutual help, and such a call has great educational and philosophical value for modern societies.

The virtuous city of the thinker is like a perfected human organism, with all its organs interconnected and in mutual motion. Fazil is the most perfect, important organ and heart of the city. The functioning of the state, the compatibility of the relations of different classes in the society, the existence of a compromise between them, depends to a large extent on the excellence of the Chief. "Even if there are other necessary qualities, writes Farabi, but if there is no wisdom, the city of virtues will remain without a good governor, such a city will fall". [2] The task of the head of the city is to eliminate one or another shortcoming of the social organism in a timely manner. The ruler has knowledge of happiness and the ways to achieve it, and he follows behind him by teaching and educating all the rest of the population. That is why he - a perfect person - will be an example for all residents of the city. The population imitates and follows him in their daily life, depending on their status and social obligation in society.

the ideas about equality, freedom, freedom, the right to choose a profession, peace and tranquility, important principles of cultural society and urban socio-political life, which are also relevant for the present time . In his opinion, all members of society are equal. They can be distinguished from each other only by their intelligence and level of knowledge. Accordingly, slaves and exiles are equal as other members. "Equality is the degree to which everyone is given his due. This equality creates love and friendship." [3]

In order to deeply understand the role of enlightenment in building a just society, there is a need to study oneself as a subject of enlightened awareness. The enlightened interpretation of humanity in his ideas is as follows: "In relation to people, the basic basis that unites them is "humanity". That's why people should live in peace with each other due to the fact that they belong to the category of humanity".[4] Forby defines the goal of people's integration into society as achieving well-being and peace as follows: "The goal of the human body is to achieve the highest happiness; first of all, he should know what happiness is and what it consists of, take its achievement as an idea and the highest goal, and be fascinated with it with his whole body. The great thinker's example of a virtuous city from Plato was that such a dream city would allow the state to build a truly virtuous life, and in such a just society there would be no need for a doctor and a judge. But when a virtuous city-state falls into crisis, it becomes one of the four types of vice-dominated state. The difficulties of a philosopher living in such a society are doubled. If he does not withdraw his head from such a state, he will be forced to live as a stranger among his own people or among his own people.

While thinking about the socio-political, legal, spiritual-ethical and to some extent economic issues of the formation and decision-making of a virtuous society, the thinker thoroughly researches the organizational aspects and problems of the existing society of his time in order to come to an objective conclusion in this regard. While assessing the vital activities of these cities and their management methods, Forbiy explained that the ultimate goal of the perfect society and state in his vision is literally derived from tasks aimed at achieving happiness for people . He was the first in the conditions of the early Middle Ages to put forward the doctrine of a social

system based on humanism, state management, a community that brings people to happiness, and thought about the existence of all peoples based on mutual help and friendship. Every human being is so constituted by nature that he needs many things in order to live and reach the highest level of maturity. Therefore, it is only through the mutual association of people who help each other with the things necessary for living that a person can reach the maturity he aspires to. A city that unites people who help each other in order to achieve true happiness is a virtuous city, a community of people united in order to achieve happiness is a virtuous community. People who help each other to achieve happiness are virtuous people. In this way, if all peoples help each other to achieve happiness, the whole earth will be virtuous.

In short, Abu Nasr Farabi's social views and way of life were fundamentally based on cooperation and imbued with the spirit of solidarity. Advancing the ideas of philanthropy, humanitarianism, enlightenment, implementing social, economic, political reforms in society, equal rights, freedom, freedom of thought, joining communities and protecting one's interests on the basis of social cooperation, putting forward the ideas of democracy and putting them into practice past

The scientific heritage and practical activities of the great thinker who lived in our country are not only the historical-theoretical roots of our national views, but they also serve to eliminate the problems arising in the field of building a civil society, in the reforms aimed at ensuring social harmony between the owners of different interests and developing partnership between the layers of society. does.

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