



## THE PROBLEM OF COMMUNITY AND COMMUNITY RELATIONS IN THE WORKS OF EASTERN SCIENTISTS

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### ABSTRACT

*The article sheds light on the issue of collective and interpersonal relations of Eastern scholars. In particular, the role of the social environment and the community in the formation of a person has been described in detail by our scholars. Also, in the ideas put forward by eastern thinkers, it is shown what factors the stabilization of interpersonal relations in the community depends on.*

In the works of the scholars of the East, a number of ideas and reflections on education and personal development are put forward. For example, in the works of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Khajib, Kaikovus, Omar Khayyam, Ahmed Yugnaki, Abdurrahman Jami, Jalaluddin Davani, and others, the issue of interpersonal relations and personality traits is shown as the main problem.

Preventing disagreements between people or achieving their harmonious living is important in the life of society. Therefore, people's mutual agreement and cooperation in society depends to a large extent on their personality traits.

According to Farabi, the mental and physical condition of a person depends on the influence of external factors (social and natural environment). He believes that the influence of the social environment on human thinking and development lies in his socialization in society. "Each human being is designed in such a way that he needs many things in order to live and reach the highest level of maturity, which he cannot acquire alone, to acquire them, a community of people is needed. The activities of the members of such a community as a whole provide each of them with what is necessary for survival and maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, a community of people came into being," says Abu Nasr Farabi. A pharaoh cannot reach perfection alone. He believes that in order to connect with others, he will need their help or relationship. This can be achieved through proper education, because education, carried out in accordance with the purpose, makes a person intellectually and morally mature. In particular, a person knows the laws of nature and society well and behaves correctly in life, interacts with others [2].



Pharoah divides the human community into 3 types in terms of size: 1. The great community is the union of all human communities. 2. The middle community is the union of a certain people. 3. A small community is the inhabitants of a city occupying a certain part of the territory where a certain people lives.

The urban community is the most dynamic and perfect form of the home, street, and neighborhood community, because the greatest happiness, happiness, and maturity can only be achieved through the urban community, and inferior communities cannot. Because of this, while analyzing the human community in all aspects, Farabi speaks first of all about the urban community.

Farabi compares urban communities with each other and divides them into a number of types. First, he divides cities into mature, virtuous, ideal cities, and immature, unvirtuous inferior cities.

Low cities themselves have different vices and are several: For example, Pharoabi divides immature, low cities into a number of types, such as the city without enlightenment, the city of lies, the city of vice and misfortune, the city of ambition, and gives a description of them and reveals the causes of the vices [1].

Pharoah sharply criticizes "low" cities and communities with negative characteristics and various vices. He describes them as straying from the path to maturity, and shows that their habits and behavior are harmful. For example, mutual enmity, constant war for wealth, striving to subjugate each other, backbiting, theft, and deception are vices characteristic of unenlightened urban dwellers.

Farabi pays a lot of attention to the qualities of the ideal city dwellers, what qualities and characteristics such a city leader would have.

In his opinion, not just any person can be the head of the city, he sets a number of requirements for the head of a virtuous, mature city: the head of the city must be mature and exemplary in all aspects, both physically and spiritually perfect, capable, all senses, well-developed soul, should be sound minded, eloquent and skilled.

Farabi sets 12 requirements for the head of the ideal city. These 12 requirements include physical, intellectual and moral maturity, all the skills and qualities necessary to lead the city in an exemplary and fair manner.

A mature city leader with mature virtues, especially "A lover of truth and a fighter for it, a fierce enemy of lies, a loather of wealth, a lover of justice by nature and a fighter for it, a hater of injustice and tyranny, ... valiant, brave and fearless and it is necessary to be firm" [2].

Only a person with such qualities can become the leader of an ideal city. Farabi emphasizes the need for such a leader to be especially wise, even if he has other qualities, but if he is not wise, he will not be able to manage the city properly, if the city does not have such a leader, it will lose its virtue and face a crisis.

According to Ibn Sina, the influence of the natural and social environment on the human factor is of particular importance. It is noted that the influence of social classes is especially important in its development. Spiritual mastery of reality is characteristic of the human race. The difference between man and animals is that God has given him intelligence. Thanks to him, the human race can distinguish good from evil, intellectual maturity from falsehood, error, friend from enemy. The light of reason makes a person free from the influence of



random forces. The mind is "the scales of wisdom." In the process of cognition, the sense organs and the observation based on them act as the closest assistants of the mind. With the help of the science of logic, a person learns what he does not know through what he already knows, and develops the skills of correct thinking. The real essence of alloma thoughts is that a person transforms all the knowledge, skills and abilities acquired during the development of his life into a living reality.

Ibn Sina said that the social environment that surrounds him plays a special role in the formation of a person, that this environment affects not only a person's knowledge of the world around him, but also the formation of good or bad aspects in his character, so it is necessary to be careful in raising children and keep them away from bad social environment emits [3].

According to the encyclopedist Abu Rayhan Beruni, humanity is the level of spirituality of a person, which is also related to his ability to cultivate positive moral qualities. An intelligent person only enjoys the value of intellectual activities that are not transitory. A person's spiritual image and way of life is related to how he can control his emotions. An intelligent person enjoys only non-transitory intellectual activities and values. A person's spiritual image and way of life is related to how he can control his emotions. He considers man to be the product of nature, and says that every person should be intelligent, have high morals, and be educated. In all his works, it is emphasized that human perfection depends on the development of thinking, health and physical fitness. Beruni's views on intellectual education are expressed in his thoughts on the processes of learning and knowing.

Beruni believed that the all-round development of a person is first of all related to hard work, education and becoming a professional. According to him, a person is perfect and satisfied with his intelligence and enlightenment [5].

Yusuf Khos Hajib's enumeration of moral qualities put forward in his work "Kutadgu Bilig" shows how well the scientist knew the problem of the perfect human being. Positive qualities such as humanity, honesty, correctness, purity, love, loyalty, compassion, kindness, honesty, justice, trust, loyalty, politeness, sweetness, generosity, courage, diligence, humility, respect and reverence, entrepreneurship, intelligence, honesty, goodness glorified.

Yusuf Khos Khajib in his work "Kutadgu Bilig" makes a number of comments about the management of society and the state. For example, a person appeared in the world, and only educated people did good deeds and conducted a fair policy. The fact that a person was given knowledge, education, and intelligence from the moment of his creation shows that people are purified from evil because of this knowledge and intelligence. Even the rulers say that if the country and the state are managed with intelligence and knowledge, the people will be prosperous and live a full and peaceful life. He puts power and weapons in the second place after intelligence and knowledge. He divides the rulers of the country and the people into two categories. Because politicians lead the country, scientists provide educational guidance [6].

In his work "Nightmare", Kaikovus also gives guidance to the students who are on the path of becoming a perfect person. Always be well-fed and satisfied, refrain from idleness, always be cheerful and active, be devoted to reading books, do not give in to sadness in the path of learning, repeat knowledge to memorize it, memorize, fight for the truth in knowledge, do not imitate, always keep books and other educational tools with you. , makes the point



about listening more with less. In the path of knowledge, not to retreat from the debate, but not to turn it into a quarrel, emphasizes the need to express one's opinion with proofs and arguments [3].

Saadi's work "Gulistan" describes a just ruler who can make people happy, what he should be like, the procedure for managing the country, and his moral qualities. In his eyes, the ruler is also a human being, and he should fight not only for his own interests, but for the interests of the country. Saadi wants the kings to be just, knowledgeable, wise, energetic and ambitious, intelligent, understanding, caring for their citizens, noble, generous, and brave, and he expresses these qualities in exemplary stories [4].

It can be seen from the mentioned points that the team and its educational influence play an important role in the development of personality. It is natural that people's behavior and actions have a direct impact, especially in a community where a person is being brought up to maturity. These issues are analyzed theoretically and practically in the works of our scholars.

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