



## **THEORETICAL DESCRIPTION OF SOCIAL STRATIFICATION AND SOLIDARITY AND COOPERATION RELATIONS IN THE PHILOSOPHICAL TEACHINGS OF ABU RAYHAN BERUNI**

**Khudoiberdieva Anorabonu Hayatovna**

Navoi State University of Mining and Technologies

Assistant Of The "Social and Humanities" Department

<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> 14 <sup>th</sup> July 2022 <b>Accepted:</b> 14 <sup>th</sup> August 2022 <b>Published:</b> 26 <sup>th</sup> September 2022	In this article, the ideas of the encyclopedist Abu Rayhan Beruni on the issues of building a person, state and virtuous society, which are important not only for his time, but also for the present time, are put forward. The thinker recognizes the role of material needs of people in the creation of society. Needs, that is, the necessary demand for food, clothing, etc., material factors encourage people to live together. "The needs are diverse and countless. Only a number of people can provide them together. He states that people need to establish cities for this. It urges the heads of state and all citizens to do well, to live on the basis of mutual help, such a call has great educational and philosophical value for modern societies.

**Keywords:** Society, man, justice, social, class, citizen, democracy, morality, cooperation, wise, state, welfare, ruler, need.

Since ancient times, representatives of different civilizations, cultural layers, peoples with different beliefs and worldviews have lived side by side and developed on the basis of social cooperation in Central Asia. This land is the junction of East and West, the heart of Central Asia, one of the most ancient destinations of human science and culture.

As we know, 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."

The thoughts about the role of spiritual and material needs advanced by the great scholar and encyclopedist Abu Rayhan Muhammad ibn Ahmad al-Biruni (973-1048) are also extremely valuable. The thinker recognizes the role of material needs of people in the creation of society. Needs, that is, the necessary demand for food, clothing, etc., material factors encourage people to live together. "The needs are diverse and countless. Only a number of people can provide them together. For this, people need to establish cities."

This renaissance encyclopedist considers the emergence of the state and law, its tasks to needs, and considers social life as the result of a special "contract". "A person understands his needs and begins to realize the necessity of living together with people who are similar to him. Therefore, they begin

to draw up a "contract" of mutual agreement. "The cohabitation of people does not bring a person to real power, to satisfy his needs, for this it is necessary to work again," he believes. He is one of the thinkers who separately researched the issue of humanitarianism, philanthropy, human duty in society, and social justice. In his thoughts about the creation of personal society, human association, he continues the teachings of Plato and Farabi. "The whole point is that (man) was forced to form a community with his fellows for the purpose of mutual support and doing what each one could do to provide for himself and others, behind the multitude of needs and the impatience of being deprived of the means of protection, and the abundance of enemies."

According to Beruni, only when there is equality in the society, and only when evil and the resulting evil - greed, predatory, and ignorance are eliminated - the great task of science - to purify the hearts of people, to make the society spiritually healthy, and to make people mature. It is said that in order to eliminate existing evils in society, it is necessary to eliminate their root - social evil. Beruni explains the essence of this in this way: "In order to get rid of evil, a person must dominate two natural forces - greed, greed and anger. These are the strongest and most dangerous enemies for a person... The powers of reason and thinking must win over this greed and anger. Only then does a person get rid of the evil desire, get closer to God, get rid of the worries of this world, and strive for spiritual growth. But in order to get rid of these vices, a person must abandon the reasons that caused



them - the vices of striving for superiority over others, desire for glory".

According to Beruni, man's supreme happiness is knowledge, because he has reason. Only when happiness is understood in this way will it bring peace and prosperity to the society. And the highest human virtue is caring for others, especially the poor. He says that a person should always think about the happiness of other people, the need to perform certain tasks is the rule of human activity to live for a lifetime. Continuing this idea, he emphasizes that the dignity of a person consists in the fulfillment of his duties at an excellent level, therefore, the main duty and place of a person is defined by work. A person can achieve happiness by being brought up with morals and faith. Under the leadership of a just and wise ruler, the society never strays from the right path, lives prosperously and prospers.

In short, Abu Rayhan Beruni'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 the society, equal rights, freedom, freedom of opinion, joining communities and protecting one's interests based on 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 Motherland are not only the historical and theoretical roots of our national views, but also serve to overcome the problems that arise in the modern era in the field of building a civil society, to reforms aimed at ensuring social cohesion between various interested parties. parties and the development of partnerships between social strata.

## **REFERENCES**

1. Mamatov Kh. Legal culture and problems of formation of civil society in Uzbekistan. - Tashkent: Jurist-media center, 2009
2. Beruni Abu Rayhan. Selected works. 3 volumes. Tashkent: 1966y p. 80
3. Beruni Abu Rayhan. Selected works. 3 volumes. Tashkent: p. 83 of 1966
4. Beruni Abu Rayhan. India.- Tashkent: Science, 1965. 104 p