

## **OPINIONS OF CENTRAL ASIAN SCHOLARS ON SOCIAL RELATIONS**

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### **ABSTRACT**

*In the article, social relations is a very broad concept, which includes all events in social reality. One of them is the sphere of inter-religious and inter-ethnic relations. It has already been studied that the correct establishment of these relations is a guarantee of stability in society, and the views of thinkers such as Abu Nasr Farabi, Abu Ali ibn Sina on the subject have been analyzed.*

**Key words:** *virtuous city, virtues, knowledge, happiness, good and evil.*

### **INTRODUCTION**

Social relations is a very broad concept, and all things and events in social reality are part of it. One of them is the sphere of inter-religious and inter-ethnic relations. Correct establishment of these relations is a guarantee of stability in society<sup>1</sup>. Taking these into account, the issue of religious tolerance and inter-ethnic relations has always been in the center of attention in our independent Uzbekistan. After all, religious tolerance and correct establishment of inter-ethnic relations will ensure the great future of the country. It can be said without exaggeration that the idea of religious tolerance and inter-ethnic harmony in the Republic of Uzbekistan serves as an important factor of the country's development. At present, believers of 16 religious denominations and representatives of more than 130 nationalities live peacefully in our country. They are working selflessly in all spheres and sectors, uniting for our common goal - the development of Uzbekistan, making a worthy contribution to building a legal democratic state based on a developed market economy and a strong civil society<sup>2</sup>.

### **DISCUSSION AND RESULTS**

It should be noted that the issues of inter-religious and inter-ethnic relations are also analyzed in the works of Abu Nasr Farabi. Acknowledging that there are representatives of various religions and nationalities in the society, the great scholar says that they can work together for the development of the country: When the different peoples of the virtuous city believe in the one (righteousness) and strive for

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<sup>1</sup> Салимов Бахриддин Лутфуллаевич, Ҳасанов Миршод Нўъмонович. Шарқ мутафаккирларининг комил инсон тарбияси масалалари таҳлили. Oriental Renaissance: Innovative, educational, natural and social sciences. Volume: 2, Issue 4, 2022. -P.1345-1354.

<sup>2</sup> Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Республика байналмилал маданият маркази ташкил этилганининг 25 йиллигига бағишланган учрашувдаги нутқи. – Тошкент: Халқ сўзи. 2017, 25 январь.

the same happiness and the same goal, their religions can be different<sup>3</sup>. The above discussion shows that Abu Nasr Farabi put forward an advanced idea for his time thousands of years ago<sup>4</sup>. Abu Nasr Farabi expressed many similar thoughts and opinions regarding the scope of social relations, which were relevant in his time and have not lost their importance even today<sup>5</sup>.

The origin and formation of social relations is closely related to the history of the human community. This connection is expressed in the fact that until the community appeared, there were no social relations. First of all, the community was formed, then social relations were formed. One of the greatest advances in human history has been learning to live as a community. In essence, Each human being is structured by his nature in such a way that he needs many things in order to live and reach the highest level of maturity, he cannot acquire these things alone, in order to have them, a community of people is needed... The activities of the members of such a community as a whole it supplies each of them with what is necessary for living and reaching maturity<sup>6</sup>. As an addition to this conclusion, we can say that living in a community as an important social discovery raised the material, household and spiritual lifestyle of people to a much higher level. With the emergence of the community, moral, spiritual and legal procedures that regulate living in it began to emerge. These procedures have fundamentally changed the life of mankind. As we have mentioned in our scientific research, the ultimate goal of all human society is to achieve happiness. So, "The essence of humanity is the attainment of true happiness, and if a person turns this goal into his highest idea and desire and uses all the opportunities in this way, he will achieve happiness<sup>7</sup>."

As we all know, in recent years there has been and continues to be a lot of talk about the "national idea", which should embody the aspirations of our society. In our opinion, it is appropriate that we do not use the phrase "national" in this place. Instead, it is better to call it the idea of our society or the idea of our people. The national phrase can narrow the scope of the issue. Then, while forming the idea of the people, it is necessary to abandon lofty, complex and incomprehensible slogans. On

<sup>3</sup>Бахриддин Лутфуллаевич Салимов. (2022) Саноат, фан-техника тараккиётининг табиат, жамият ва инсоният ҳаёти билан диалектик алоқадорлиги. *Academic Research in Educational Sciences*. Volume 3, Issue 11, 351-358.

<sup>4</sup> Salimov Vaxriddin Lutfullaevich. The philosophical role of dialectical categories in human life. *Oriental Renaissance: Innovative, educational, natural and social sciences*. Volume: 1, Issue 6, 2021. -P.406-410.

<sup>5</sup> Салимов Бахриддин Лутфуллаевич, Ҳасанов Миршод Нўъмонович. Шарқ мутафаккирларининг комил инсон тарбияси масалалари таҳлили. *Oriental Renaissance: Innovative, educational, natural and social sciences*. Volume: 2, Issue 4, 2022. -P.1345-1354.

<sup>6</sup>Бахриддин Лутфуллаевич Салимов. (2022) Жамиятнинг шаклланиши ва такомиллашувида бошқарув ва тарбия санъатининг ўрни. *Academic Research in Educational Sciences*. Volume 3, Issue 11, 359-365.

<sup>7</sup> Салимов Бахриддин Лутфуллаевич, Ҳасанов Миршод Нўъмонович. Шарқ мутафаккирларининг комил инсон тарбияси масалалари таҳлили. *Oriental Renaissance: Innovative, educational, natural and social sciences*. Volume: 2, Issue 4, 2022. -P.1345-1354.

the contrary, we must find and promote ideas that represent people's real aspirations. These ideas embody the noble goals in the hearts of people, and their realization should satisfy everyone equally. Therefore, in the process of implementing these ideas, all people act as one soul. No one is just watching as an ordinary spectator. Everyone coordinates their activities as an important element of social relations<sup>8</sup>. Everyone wants to live happily. Everyone wants to live a peaceful, safe and prosperous life surrounded by family and loved ones, fully enjoying the blessings of life given by God. Farobi said that a necessary condition for a person to achieve happiness is the study of science and the acquisition of theoretical knowledge<sup>9</sup>.

In fact, the role and importance of science in the formation and development of the human society, especially the social relations that are an integral part of it, is incomparable. If there were no such features as science, knowledge and enlightenment, there would be no civilizations of mankind. Abu Ali ibn Sina also wrote down remarkable thoughts on this topic. Abu Ali ibn Sina approaches this issue in his own way, like a philosopher. By this, he shows that he was not only a famous doctor, but also a great philosopher. According to Alloma, knowledge does not appear by itself<sup>10</sup>. Science must go through several stages. Abu Ali ibn Sina showed that there are the following stages of attaining knowledge: 1) reaching the goal with the help of intuition; 2) reaching with imagination - this idea corresponds to Aristotle's idea; 3) the ability to evaluate with the mind - this opinion belongs to Ibn Sina himself; 4) creation of general concepts called universality<sup>11</sup>. From this view of Alloma, it is clear that science itself and its achievement is a multi-stage, complex process.

It is known that all aspects of social relations are constantly changing and moving. The main source and cause of these changes and actions are people. The conscious activities of people who are the subjects of social relations determine the conditions in society and the level of its socio-economic situation.

## **CONCLUSION**

People are subjects of social relations. And people are different. For this reason, in relation to them, it is necessary to take into account the characteristics that we have

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<sup>8</sup> Салимов Б.Л. Ижтимоий муносабатларнинг коммуникация ва транспорт тизими билан детерминистик боғлиқлигининг гносеологик таҳлили. Фалсафа фанлари доктори диссертацияси. Ўзбекистон Миллий университети. Тошкент. 2022, 224 б.

<sup>9</sup> Bakhridin Lutfullaevich Salimov, Abror Ikhtiyorovich Kamolov. A Dialectical analysis of the development of maritime transport. The role of science and innovation in the modern world. 1 (2), 119-123.

<sup>10</sup> Салимов Бахриддин Лутфуллаевич, Ҳасанов Миршод Нўъмонович. Шарқ мутафаккирларининг комил инсон тарбияси масалалари таҳлили. Oriental Renaissance: Innovative, educational, natural and social sciences. Volume: 2, Issue 4, 2022. -P.1345-1354.

<sup>11</sup> Bakhridin Lutfullaevich Salimov, Abror Ikhtiyorovich Kamolov. A Dialectical analysis of the development of maritime transport. The role of science and innovation in the modern world. 1 (2), 119-123.

listed above. Then the misunderstandings that may arise in the framework of social relations will be eliminated, and it will be ensured that each member of the society will have a much higher level of correct acceptance and full compliance with the instructions of the authorities. In modern times, countries that have achieved high development and developing countries striving for this goal have taken this important principle as a program for themselves. Such an approach did not appear today or yesterday. Even rulers who lived several centuries ago ruled the country in this way.

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