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PERSONALITY AND SOCIETY ATTITUDE IN THE INTERPRETATION OF ISLAMIC PHILOSOPHY

Abstract: This article analyzes the evolutionary development of opinions, theories and ideas expressed in philosophical, religious teachings from the earliest periods when individual and society relations were formed. Also, from the point of view of the philosophical teachings of the present time, a philosophical analysis of the concepts and relations of the individual and society, as well as, at the same time, a comparative interpretation of these issues on religious teachings, is scientifically based. Also, in the development of historical-philosophical teachings, a comparative analysis of the definitions and theories given to the concepts of personality and society by the West and Oriental scientists is carried out. This issue is addressed by the doctrine of world religions, as well as the views formed in the evolution of religious-philosophical teachings and their importance for the present time.

Key words: person, society, Quran, Allah, Islam, Hadith, verse, value, mysticism, Sufi, Avesto, Veda.

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Introduction

In the history of religious and philosophical teaching, various approaches and interpretations to the problem of individual and social relations have been developed and significant works have been created. Plato, for example, in his work "Laws", focuses attention on the issue of relations between the state, society and the individual, raising the importance of the values of freedom in the sustainable living of a just society to a high level[1]. Aristotle, like politics, ethics and rhetoric, has been pushing for the first time to promote democracy. Their notion proves that a person is the owner of courageous qualities by applying to fair works and showing an example of justice[2]. So the question of the interaction of an individual and society was the focus of the attention of thinkers of the ancient times. Philosophers have argued that it is

necessary to use different methods and means to find a solution to fair social relations.

In the history of the religions of the world, the issue of the relationship of the individual and society occupies an important place and the Bible has found its interpretation in the Avesto, Rigveda, Torah, Psalms, Gospels and the Quran[3], as well as in the philosophical views associated with it.

Special attention is also paid to the relations of the individual and society in the East. In particular, Abu Nasr Farabi believes that in the work "The city of virtuous people", mutual assistance of people in terms of personality and social relations helps to ensure justice in society[4]. Abu Rayhon Beruni considers the relationship between the individual and the society as the main factor in the formation of society in which people need mutual assistance and their mutual voluntary agreement[5]. Abu Ali ibn Sina [6] argues

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that society should be governed by the use of fair laws that are adopted on the basis of human interaction. Amir Temur [7] approached the issue of society and individual relations from the point of view of justice "...I looked at all the same seriously and fairly, no one was different from the other," he writes. And this means that Amir Temur is a just ruler. Bobur draws attention to the protection of all his rights, regardless of the race, religion, nationality of man[8]. And this is an indication that a person is the highest value for Bobur.

In fact, in the work of thinkers of Central Asia, we have reached the point of ideas about the issues of individual and community relations and the construction of a fair society. Especially in the conditions of independence, they play an important role in the use of the heritage of our ancestors.

Islam focuses on the issue of individual and society attitude[9]. Issues such as the essence of man, his role in society, his relationship with society and the world of mankind in general, his duty to society and Allah, his spiritual appearance have been interpreted from various aspects in a number of verses of the Quran, hadiths, fiqh (Muslim jurisprudence) and Sharia[10]. First of all, it is worth noting that in the verses of the Quran the human problem is approached from several aspects. Indeed, there are a number of verses that interpret him as a social essence, referring to his spiritual and spiritual states, along with verses that look at him from the point of view of the physiological essence, referring to his physical state. In verses that have been interpreted as the physiological essence of man, man has no advantage over other creature beings. Because, like other creatures, it is created by Allah from "soil", "silt", "mud", in general from material elements and again becomes a material element. "He created man (Adam) from clay, which was dried with ceramic novelty"[11].

However, one should not look at such verses as insults against a person, verses aimed at humiliating a person, as some Islamic authors have pointed out. First of all, it is necessary to pay attention to the moral and educational aspects of these verses. On the high moral and moral and educational significance of these verses, the researcher M.O.Usmonov writes: "in the verses of the Quran it is emphasized that a person is created from a material element, like any other maxluqotlar, and in this respect he does not prefer other creatures. Because, it is also created by Allah like any other creatures (the word "creature" means "created"), man is also an animal like any other animal ("animal" means the owner of the soul). But the verses of the Quran, which have interpreted man as such a pure biological and physiological essence, also have educational significance. That is, these verses should be understood so that as long as a person is created from a simple material element, he should not be tormented by any time in relation to people, he should

not be given to arrogance, he should be as kind, compassionate as possible"[12]. In the same sense, it is emphasized that regardless of the position that any person holds in society, physiologically, physically, both before and after all have the same origin and have the same fate. As mentioned above, according the researcher to M.Usmonov, therefore, a person can achieve wealth, career, prestige, happiness in this world, but at the same time he can also suffer from poverty. However, this should not lead to the fact that one group faces oppression and injustice over a second group of people, while the third group is depressed and out of life. In this king and poor, the rich-the poor, the official the citizen has no advantage over each other, their suicidal destinies are the same. It is worth noting that such verses in the Quran served as a great ideological source for major manifestations of oriental classical literature in the correspondence of poems that provoked people to justice, kindness, compassion. So, Omar Hayyom writes:

Тупрокни топгайди нодон оёғи,
Билмаски, бу жонон юзин тупроғи.
Сарой, кунгирасинбезаганхаргишт,
Султонкаллasi ё вазирбармоғи.[13]

Now, when we come to the verses of the Qur'an that interpret a person as a social essence, its basic principle «лақадкаррамно бани одама» ("we have truly respected the children of human," said.)

In this regard-man is the most merciful of all creation, the caliph of God on earth. Because Allah has given man a mind that is a great blessing. Man is different from the animal because of this blessing. In this regard-a person needs to worship other creatures. As proof of this, in several verses of the Quran Karim, it is possible to cite the verses that the Angels also worship Odam Ato, and that only the devil is arrogant, refusing to worship a person, and for this he is cursed and expelled from paradise.

As proof of these thoughts, we would like to come to a few verses from the Holy Quran. "In fact, we have paid tribute to the children of Odam Ato (dear and) and to them...we have preferred many creatures that we have created" [14], "O Humans! Indeed, we have created you all from one (Odam) and one (Havvo), and have made you (different) peoples and tribes (nations) so that you may meet one another."[15]

In this verse, it is stated that the religion of Islam looks at the human world, the attitude of the individual and society. First of all, all people are children of one parent. Secondly, the division of people into different strata, nations are not so much for the fact that they will spend their lives with each other in the war of possessions-fight, but for the purpose of getting acquainted with each other, cooperating and jointly flourishing the land on which they are the caliphs. In this regard, we want to bring a piece of information that will serve as a certain basis for the proof of our thoughts.

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The translation and brief interpretation of the above verse in the "brief interpretation of the Quran in Arabic and Russian languages" published in Cairo by Sumayya Muhammad Afifi and Salam Al-Mansis, professors of Ayn-Shams University in Egypt, is also close to Abdulaziz Mansur's translation of the Uzbek language and the comment given to him. In view of the justification of our opinion, it is necessary to cite the original Russian text of this interpretation-translation: «О люди! Мы сотворили вас равными от одного мужчины и от одной женщины Адама и Евы, размножив вас, сделали многими народами и разными племенами, чтобы вы знали друг-друга и сотрудничали друг с другом» [16].

In the Quran it is necessary to look at the issue of the attitude of a person and society, the issues of human interaction from the point of view of this principle.

In the system of Islamic values, the doctrine of mysticism, which is a specific direction of religious and philosophical thought, also occupies an important place in the issue of the attitude of the individual and society. The major manifestations of mysticism, such as Abdukhalik Gijduvani, Ahmad Yassavi, Najmiddin Kubro, Bahouddin Naqshband from Central Asia, and the religious-philosophical views of the founders of the sect, the issues of socio-moral, spiritual perfection of man, as one of the main aspects of mysticism philosophy, especially in the matter of individual and community relations, are evident. It is not the desire of solik to seek wealth, wealth in the society, but the salvation of satan, who is an enemy of God, must be overcome and possess compassionate qualities.

Budini's philosophical views, a person's attitude to the material world, to human qualities or qualities is called upon to egoistic characteristics, such as ambition in property, with special attention to the place of those who hold in society, even if they are directed only to one side, that is, to realize the existence of God alone.

Again, in the philosophy of mysticism, it is understood that the role a person occupies in life, his attitude to social life, property inequalities in society, in general, all negative situations in the human soul must be morally corrected in the suffix, since the causative of all of them is the soul. Hence, by regulating self-restraint, "establishing dominance over one's own self" [17], issues concerning the individual and society find their own solution.

In the doctrine of mysticism, the way of understanding the relationship of a person and society, and the way of knowing the world in general, and the purpose for which it is intended, is to know the divine essence, the divine truth.

Since man is the caliph of God on earth, from him the attributes of God and part of the wisdom that is a "hidden treasure" should strive to know the divine essence, since he is located in the human soul.

In general, in the philosophy of mysticism, the central place in the question of the social and spiritual essence of a person is the concept of a "perfect person". In the book "The question of man and his perfection in mysticism", the perfect man is described as follows: "the perfect man is one of the basic concepts of the philosophy of mysticism. Mature person in all respects. A person who has achieved morally high purity, has full knowledge in the understanding of being and God, and as a result understands the essence of the depths. According to the doctrine of sufism, Allah is the one who sees all his qualities and signs in a perfect person as if he were in a mirror. He adds together the spiritual and material aspects: two aspects that contradict each other in existence. Its extraordinary significance for the whole of the universe comes from this, who is the inter ruler of the universe, the cause and purpose of the creation of the universe"[18]. The doctrine of the perfect man was created by the philosopher Ibn Al-Arabi and later, his followers, the Middle Asian Abduhalik Gijduvani, Ahmad Yassawi, Aziziddin Nasafi, Abdurahman Jami, Alisher Navoi and others, who dreamed of a perfect man, was described as a representative of the noble qualities of the society, which made him a mediator between the absolute God and humanity.

In conclusion, we found it worthwhile to bring the following text:

- man is the most honorable and Noble of all the creatures that God created. The manifestation of his nation. Hence the idea that his existence will be in unison with the divine being;

- God gives man a heart that gives reason, five senses, consciousness, will, effort, happiness and calls him to goodness, that is, it is stated that the heart is the place of God;

- it means that a person must live without losing himself even in the most severe adversity in his life, keeping the dignity of humanity high, be a free and beautiful person;

- deeply and deeply expresses the pleasure of man from life, from the fact that he is a great person, from the blessings God has given him;

- this motto means that we are called to the path of Allah, to the right, realization of the righteous mind, to the achievement of happiness from the life of man;

- to be God in the soul of man, to return the helpless servant he created from any negative thoughts, actions and activities.

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