THE ISSUES OF SOCIETY AND PERSONALITY IN THE TEACHING OF THE GREAT ARAB SOCIOLOGIST ABU ZAIID MUHAMMAD IBN KHALDUN

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Abstract
This article analyzes the views of society and the personality of the Arab philosopher Abu Zaid Muhammad ibn Khaldun, famous for his sociological views in the Middle Ages. The main factors that influenced Ibn Khaldun's views on society and personality were given by a number of researchers to the sociological views of the philosopher.

Key words: Abu Zayd Muhammad ibn Khaldun, The Introduction, The State, Citizen, Man, Person, Climate, Geographical Conditions, Fair State, Social Class

INTRODUCTION
Abu Zaid Abdurahman Ibn Khaldun is considered one of the great thinkers who left a bright mark in the school of Oriental sociology.

Ibn Khaldun substantiated a holistic theoretical concept in the history of human thought about society, its internal development laws and traditions of development. The factors that led to the formation of its rich and multifaceted scientific potential are the expression from the great life and practical experience of the scientist, accumulated as a result of his travels and emigration from one state to another, from the Sultanate to the emirate, communication with different peoples. The ideological and theoretical basis for the formation of Ibn Khaldun's doctrine of society and social development is mainly the following:
- translations of works of Greek philosophers and the sociophilosophe’s views on them;
- the advanced ideas of medieval Arab-Muslim philosophy, in particular, the socio-philosophical teachings of the great thinkers Farabi, Ibn Sina, Ibn Rushd and others, the mutazilits constitute the ideas of the thinkers.

The great philosopher, studying the Plato from Greek philosophers, knew him as his mentor. Getting acquainted with the works of Plato, he deeply studied his ideas about the state, politics, management, science, and religion-faiths and became a famous scholar of his time as a follower of their spiritual theory.

Ibn Khaldun classifies Aflotun’s invaluable views on social development and human status in his works in the following way:
1) understanding the essence of the divine idea;
2) integration of the requirements of the divine idea into life;
3) to have religious and secular mentality and knowledge;
4) to master some kind of science and arts, to have the skills to think correctly;
5) to enjoy clean, honest emotional means, for example, the sound of music, fine art -to enjoy.

Main part
Ibn Khaldun continuing Plato's concept that the realization of goodness – the realization of Allah, the possession of the nature of goodness - is to belong to the essence of Allah, to become an integral part of continuation, in determining the social position of man, everyone should understand his own self-identification, spiritual presence, for this, first of all, feeling himself as an integral part of his homeland, being citizen.

The accuracy and systematization of historical – sociological views of Ibn Khaldun, their logical construction, the evaluation of each process from a lucid historical point of view, the fact that socio-sociological views are much more advanced than their own period, indicate the importance of studying its cultural heritage.

The scholar comes to important conclusions during the analysis of the method of Arabo-Muslim administration, which has a tribal structure of the Middle Ages in describing the political forms of power. According to him, «authority is not only a natural necessity for man, but also a need for sustainable action of society».

Ibn Khaldun, unlike Greek philosophers, divides the types of power into such forms as the caliphate, the emirate, the sultanate, which are in prevalence in Muslim countries. The scholar believes that statehood as a social phenomenon protects the religious and secular interests of everyone in accordance with Sharia views. It is also noteworthy to admit that his ideas were permeated under the influence of Aristotle, the mature disciple of Plato’s Academy, the owner of encyclopedic knowledge who contributed to the world of social thought. After all, Aristotle supported the existing stratification, that is, the rules of social stratification procedures of his time. Ibn Khaldun develops the concept of education of perfect man on the basis of his views on the subject of a perfect man, a perfect citizen, a just state. According to him, a perfect person is a person, respectful of the order of society, a patriot of his state, a faithful person to his socio-political system.

Analyses
And the education of a perfect citizen begins with the emergence of an excellent state order in all respects. The order of “state–citizen –human” in the system of perfection constitutes the sociological concept of Ibn Khaldun, which is a process of state and society’s retribution. He stood in view of the priority of the state role in the issue of spiritual and ideological upbringing of members of society. The educational task of the society should not be entrusted to the hands of private individuals or individual groups. Ibn Khaldun considers that the educational system will be effective only when the goals of the state and society are shared.

The social process is the aspiration to move from opportunities to results in the interpretation of Ibn Khaldun. The more people participate in the social process, the stronger the socio-political foundations of the state and society.
Ibn Khaldun’s theory of «Climates» corresponds with the theory of geographic zones in modern science, and the same climatic boundary is changing with greater and smaller continental ones. For example, although the cities of Yemen, Hijaz, Oman are located not far from the equator (that is, they are not the second Climate zone), the temperature is slightly affordable on these lands due to the proximity of the waters of the ocean and river. Also, although the first and second climatic regions are very hot given the impact of the falling angle of sunlight, the sixth and seventh climates are colder than the low fall of sunlight. The fourth climate zones moderate, and the third and fifth climates are close to the moderate climate.

To people, says Ibn Khaldun, the climate has a three-sided effect: first, it determines their natural characteristics, and secondly, the character and mobility of tribes and peoples, and third, it determines the ability and aspiration of each person to work. First of all, depending on the appearance, mood and customs of people, it is not appropriate to associate their ethnological origin only with the source of the climate. At the same time, Ibn Khaldun specifically emphasizes that the influence of temperature on the character traits in people will be great. As an example of this, the scholar distinguishes the character traits of the population living in the north with the population living in the South. It can be seen that the difference between them is in the white or dark color of the population living in these regions, which depends only on the temperature. It is worth noting again that the population living in the South is characterized by its cheerful, cleanliness, joyfulness, as well as the population living in the North. Ibn Khaldun says that such a situation can be seen in the Sudanese. Because here, because of the height of the heat, people may experience relaxation, inability to restrain themselves, and in some, even cases of betterment. Ibn Khaldun says that the habit of looking at life lightly can be seen in the Sudanese. Because they are quickly given to joy, than to those who live in the fourth climate zone.

Al-Ma’sudi, a well-known scientist of his time, also tried to find out the reason for the rapid transfer of lightness, joy, which is often encountered in the Sudanese, but when he could not come to a conclusion, he relied on the hypotheses ideas of Galen and Yakuub ibn Ishaq Al-Kindi based on the assumption that high temperatures weaken the human brain and ultimately negatively affect its reason.

The great thinker draws his attention to another important issue. It is believed that in some cases it is possible to distinguish some character traits, or a tribe, or a region, from the same climatic conditions. As proof of this, he shows the inhabitants of the cities of Egypt and Fes brought. In Egypt, because of the height of the heat, it is possible to see cases of nonsense, cheerfulness, rapid changes in views in the population and even the fact that they did not make it a strict habit to concentrate on food, because they were taking ecstasy everyday from the market every day. And in the city of Fas, the opposite is true, since this city is located on the cool mountain slopes of the Maghreb, it is believed that the landlords accumulate food and consume it for a long time.

Ibn Khaldun said that the factors that influence the mental and natural state of a person are not only climatic conditions, but also proved that the food they consume has an impact on a person. In his opinion, the products consumed by the peoples living in the desert were only dairy, solid products, bread and meat they consumed less than the urban population, and therefore the inhabitants of the steppes were distinguished by their vigor, endurance, vigilance. «Know,» writes the scholar, in a moderate climate, the soil layer is not fertile everywhere, and also the population does not live at all rich. There are such regions, where grain and fruit products are abundant, the soil is fertile, the population is abundant. But the lands of some regions are not fertile, as an example, it is possible to bring an example Hejaz, Yemen, as well as the deserts of the Maghreb. These were mainly nomadic Arabs, whose products were dairy products, and sometimes they carried flour and other products from the city of Tell. Even so, their appearance, facial structure is much more exaggerated.
and beautiful than ever. Ibn Khaldun noted that the reason for this is that they often consume dairy products, because the consumption of too much and always meat products is harmful to a person’s beauty, and also leads to a weakening of his consciousness.

Also, when considering the impact of geographic conditions on the development of society, Ibn Khaldun said that the population of the Earth will be divided into two parts: these are temperate and non-temperate climatic zones. According to the scholar, non-temperate climate has a very strong influence of the geographical climatic zone.

From the extreme heat of the climate of this moderate zone, or rather cold, the inhabitants here lived a difficult life. Also in this zone, the state of social life was at a very low level due to the extreme attachment of people to nature. And the temperate climatic zone differs in that it has a more positive impact on the well-being of the social lifestyle. In this regard, it should be said that Ibn Khaldun has proved that it plays a decisive role in the life of society, along with showing the influence of natural climatic conditions. They compare Ibn Khaldun’s views on the influence of the geographic environment on the spiritual life of society, traditions, theories of Boden and Montesqueu. However, Boden and Montesqueu made one significant mistake, that is, the socio-political and spiritual rise of the peoples was limited to that from the heat of the climate. Ibn Khaldun, in contrast to their views on such, revealed that the socio-political life of each people and their character traits are primarily associated with the potential for the production of material wealth.

From the ideas of the great scholar about the influence of the geographic environment on the life of society, one can conclude that, first of all, the natural geographic environment is very important, although it does not fully determine the level of meaning and prosperity of social life for mankind. Favorable natural geographic environment is the factor of expansion of social progress and opportunities for human life alone. Secondly, the geographical environment differs in its essence by the influence of the part of the Earth where humans live, that is, on the mental state of the population living in temperate and non-temperate climates, as well as on the level of their social cohesion.

Ibn Khaldun, in his socio-political views, retreated from subjectivity and thought, relying on universal values. Connecting the process of the collective formation of thinker people with the term “life,” it is believed that life is a force that manifests itself in the content of the social progress of society. The fact that Ibn Khaldun identified three states of society (evil, rural (“hidara”), city (“khidara”)) in his teaching indicates that it was based on historical, rural and urban sociology in sociology.

Ibn Khaldun wants a person to become a participant in real life, real reality, trying to keep him away from abstract and eye-catching imaginations. It is necessary for a person to actively participate in the processes of social life and through this he will realize the possibilities of his creativity and creativity, and only then he will become a social value, a miracle free man. The wise personality emphasizes that the role of state and management in the development of society, the criteria of justice in political management, the steward and the skill of management are important in any space and time. The scholar, paying great attention to the principle of norms in his views, emphasizes the need to manage people within a certain framework of norms. And also the conduct of public policy on this very principle is a prerequisite and guarantee of the restoration of a just society. The source of the energy power of the nation that the States built is the “dynamic power” that exists in their body, Ibn Khaldun expressed this by the concept of “asabia”. Through the concept of asabia, he creates a sociological map of the processes of unification in societies.

The ideas of the great thinker on the impact of the geographic environment on the life of society are important, firstly, if the favorable natural geographic environment is a factor for the expansion of social development and opportunities for human life, and secondly, the geographic environment differs in its essence from the fact that the Earth’s part lives on humans, that is, Ibn Khaldun, through his social views, gave priority to the role of fact-finding, putting forward conclusions only on clearly proven cases. The sociological views of Ibn Khaldun were formed in an atmosphere of harmony of eastern and Western civilizations, active integration of cultures. Ibn Khaldun highly appreciated the position of the religious and secular sciences in the prosperity of the state and society, while maintaining the general moderation between rationalism and Sharia. In his socio-political views, Ibn Khaldun, who retreated from the subjectivity and thought based on universal values, the center of Ibn Khaldun’s political views lies in such ideas as the person erkinligi, his maturity and the socio-political stability of society. Basically, the fact that the social thought in the management of his time was directed against him in the form of “patience, tolerance, oppression against ignorance, and not against ignorance”, was judged by the views of the great thinkers.

CONCLUSION

The scholar’s ideas about the object conditions of the life of society, material factors and the impact of the geographic environment on the human psyche, social way of life and behavior have been revealed to this day by comparative analysis. At the time of wise views, there are ideas of stabilization and strengthening of a certain system of the state, which our ancestors formed over the centuries, and the main factor manifested in it is the freedom of the land of the individual.

The principles of justice, its decision-making in the state and society have always been of paramount importance. Ibn Khaldun praises the concept of justice in his works and calls on rulers, ministers, commercial people and other strata to do so, emphasizing the possibility of ensuring the stability and development of the state with this.

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