

THE PROBLEM OF SOCIAL STRATIFICATION IN THE SPIRITUAL HERITAGE OF FAROBIY.

Qalandarova Farida Azamatovna ¹

¹ Independent researcher at the Bukhara institute of engineering and technology.

ARTICLE INFO

ABSTRACT:

ARTICLE HISTORY:

Received: 28.12.2024

Revised: 29.12.2024

Accepted: 30.12.2024

KEYWORDS:

East, West, public administration, civil society, social stratification, rule of law.

The article provides a thorough analysis of the evolution of the views of modern Eastern and Western thinkers on public administration and civil society. At the same time, the relationship between the state and civil society is examined, and the specifics and features of studying the process of ensuring the rule of law in the activities of the state and civil society in the current period are highlighted.

INTRODUCTION. Any research has its own historical aspects, and the foundations of civil society are no exception. This concept has its own historical evolution, and the first views on it can be found in the works of Greco-Roman thinkers. For example, the Greek philosopher Aristotle wrote about this: "Before determining what a state is, it is necessary to clarify the concept of a citizen. For a state is a collection of citizens and nothing else". At the same time, it should be noted that the term "civil society" was not studied in its current meaning by Greco-Roman philosophers. Abu Nasr al-Farabi, known in the East as "the second teacher after Aristotle", interprets the criteria of governance ethics in his treatise "The City of Virtuous People" as follows. In governing a state, "The ruler elected from among themselves or the ruler of the chiefs is not absolute. They are the noblest and most qualified people who have risen from among the people and are worthy of leadership. Therefore, such leaders fully liberate their voters and protect them from external enemies. "Farabi's ideas such as "the ruler should not be absolute", "the will of the voters", "freedom" serve as the main idea of democracy not only at that time, but also today. Also, "A virtuous mayor must first of all be just and wise, care for others, fully comply with the laws and be able to create laws, and foresee the future. In such a society, the most important thing is the

triumph of enlightenment, the success of science, human perfection, the establishment of virtue, and the mutual harmony of people".

"The ignorant head of a city is such that they consider leadership to be about increasing wealth. That is why sooner or later they are in the process of accumulating wealth. All kinds of corrupt habits, lustful desires, not being able to see each other, robbing each other, hostility, and disputes arise among the people of the city under the control of such leaders".

The qualities of a good mayor should include the following:

- A person who would become the ruler of such a city must naturally possess twelve qualities and virtues:

- The mayor of the city of virtues must, first of all, be healthy in all four limbs and not have any illness in any of his limbs when performing the duties assigned to him. On the contrary, he must be able to perform these duties easily due to his good health.

- Such a city mayor must be naturally intelligent and insightful, able to quickly understand and grasp the words and thoughts of his interlocutor, and be able to clearly imagine the general situation in this area.

- He must fully retain in his memory what he has understood, seen, tasted, and perceived, and not forget all the details.

- He must be sharp-witted and quick to recognize and perceive the unknowable signs of anything and what those signs mean.

- In order to be able to clearly explain one's thoughts, one must be able to express them in beautiful words.

- He (the teacher) must be eager to learn, to gain knowledge, to be enlightened, to be tireless in the process of studying and learning, and not shy away from the hardships of it.

- One should not be immodest in eating, drinking, or having sex with women, but rather should be able to control oneself and avoid pleasure and pleasure from games (lesbian or otherwise).

- He must love truth and honesty, just and honest people, and hate lies and liars.

- He must be a person who knows his worth and is proud and noble, who is above meanness, who has greatness, and who strives for great and lofty goals.

- He must be uninterested in worldly affairs, dinars and dirhams (not driven by worldly wealth).

- He must be just by nature, love just people, hate tyranny and oppression, tyrants and oppressors, speak the truth to his own people and to strangers, call everyone to justice, support those who are unjustly oppressed, and see goodness in everyone and the beauties he

loves. He must not be stubborn in front of his people, but act justly and be intolerant of any injustice and vice.

- He must be determined, steadfast, courageous, and brave in carrying out the various measures he deems necessary, and must not allow himself to be timid or reckless.

The next six characteristics include the following.

Wisdom: Having the strength to remember and follow the laws and regulations established by previous imams.

If there is no law (or several) in a field left from the time of the previous Imams, then one must have the creative and inventive power to come up with a better one.

To have the ability to quickly perceive the current reality and to foresee future events.

To acquire the quality of oratory so that the people would follow the rules he had devised, taking lessons from previous imams.

To have sufficient physical strength to skillfully lead military affairs when necessary, and to be well versed in the art of war.

He had emphasized that if at some time one or more people ruling in a city of virtues have other necessary qualities, but do not have wisdom, the city of virtues will remain without a good ruler, such a city will face destruction. In general, the concept of civil society began to be used in science for the first time since the 18th century. Despite this, there were no factors that fundamentally differed between society and the state. It can be said that thinkers of the later period, along with clarifying the concept of "individual", also realized the existence of a sharp contradiction between the individual and society. On the basis of the idea of \u200b\u200bthe identity of "individual and society", the ideas of statehood of antiquity and the Middle Ages were refuted. In the new era, the idea of \u200b\u200bthe priority of society over the state was accepted. Civil society and the state are not opposed or contradictory parts, but rather closely related, although not the same system. The connection between them is clearly defined, since the state is a form of organization of society. Some researchers still consider it most appropriate to assess the formation of civil society from a Marxist perspective. For example, they have a unique view that "the emergence of civil society in the world is associated with the emergence of capitalist production relations that destroyed the class-feudal system based on solid rules and increased the importance of the individual in society". Our view. Here it can be said that in a more traditional form (in conditions of authoritarianism) the statist model means that the state is mainly engaged in ensuring its own security, public order, defense and foreign policy. It can affect the strategy of economic and social development, without violating the

mechanisms of the state. Self-regulation. However, the state, if necessary, has enough power to use it at its discretion and force citizens to obey. Therefore, Abu Rayhan Beruni's idea that "the task of a just ruler is to establish equality between the strong and the weak, the higher and lower strata of the population" serves as an important basis for the development of civil society.

Unlike the moderate models of the West, the formation of civil society in the East is mainly controlled "from above", directly by the authorities. In the non-Western region, the natural subjects of civil society are hybrid, sometimes even marginal, forms of social organization (estate, caste, religious organizations, secret societies, criminal structures, terrorist groups, etc). According to the second criterion, a "pendulum"-type model has been developed in the West, the feature of which is the constant oscillations in the relationship between the state and civil society. In this model, they play the role of balancing forces relative to each other, protecting the system from sharp shocks and giving it mobility and vitality.

In the East, unlike the West, "bottom-up" manifestations of civil society are largely spontaneous, reactive, and in response to external or internal threats.

In conclusion, it is worth noting that there are different views and different directions regarding civil society. Ensuring the openness of the activities of state administration bodies today requires knowledge of highly developed economic, cultural, political and legal relations.

This creates the basis for the harmonious development of society. Civil society protects the principles of democratic governance, political pluralism and economic freedom by ensuring that the state serves the interests of society. In addition, civil society institutions share the state's responsibility in managing processes in society, adequately responding to new challenges, and ensure the state's relations with society.

References:

1. Aristotle. Politics. - M.: AST, 2022. - 384 p.
2. Al-Farabi. Treatise on vzglyadax jiteley dobrodetelnogo goroda. - Alma-Ata: Nauka, 1999. - 153 p.
3. Abu Nasr Al-Farabi. On virtue, happiness and perfection. – Tashkent: Writer, 2001. – 98 p.
4. Shodiyev, J. (2021). JAMIYATDAGI MEHNAT MUNOSABATLARI SHAROITIDA MA'NAVIY SALOHİYAT. Журнал истории и общества, (2)

5. SHODIEV, J. (2021). SOCIO-POLITICAL LIFE AND THE DEVELOPMENT OF SCIENCE IN THE PERIOD OF UMAR KHAYAM. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 1(1).

6. Shodiyev, J. (2021). O'ZBEKISTONDA IJTIMOIIY-SIYOSIY KOMMUNIKATSIYA RIVOJLANISHIDA RAQAMLI TPANSFORMATSIYA SIYOSATI. Academic research in educational sciences, 2(2), 409-416.

7. Jalilov, U. Muhammadiyev, Q. Jorayev, etc. Fundamentals of Civil Society. – Tashkent: 2015. - P.9.

8. JJ Shodiev. A STEP TOWARDS HUMAN DIGNITY. GOLDEN BRAIN 1 (24), 59-67.

9. Jo‘raqulovich, S. J. (2023). O ‘ZBEKISTON-INSON QADR TOPGAN YURT. SUSTAINABILITY OF EDUCATION, SOCIO-ECONOMIC SCIENCE THEORY, 2(13), 191-197.

10. Шодиев, Д. Д. (2023). INSON QADRI VA UNING MANFAATLARI HAMMA NARSADAN USTUN. НАУЧНО-ТЕОРЕТИЧЕСКИЙ ЖУРНАЛ “МА’МУН SCIENCE”, 1(2).

11. Shodiyev, J. J. (2023). ROLE OF NUMBERS IN HUMAN WORTH AND DEVELOPMENT. SCHOLAR, 1(28), 252-257.

12. Shodiyev, J. J. R. (2023). INSON-BU DUNYO FARZANDI. Educational Research in Universal Sciences, 2(8), 357-369.

13. Jahongir, S. INTERPRETATION OF THE IMAGE OF MAY IN THE RUBA OF UMAR KHAYYAM. Zbiór artykułów naukowych recenzowanych., 126.

14. Sharipov A. Stars of Spirituality. Beruniy. — Tashkent: A. Qodiriy, 1999. - 93 p.]