

CONFLICT IN THE SCIENTIFIC HERITAGE OF OUR SCIENTISTS

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It is no secret that conflict is a constant companion to the development of society. This is probably why the first views on the conflict entered the scientific community through myths. It is in myths and proverbs that the most thoughtful thoughts were about the causes of conflicts in society and ways to overcome them. In ancient times, the council of elders or tribal chiefs served as a force for conflict resolution. However, it is natural that in the next stage of human history, the emergence of the first states, the improvement of stratification among the people and the subsequent emergence of different political systems did not always ensure stability in society. As a result, the ground for conflicts was prepared, and tensions between the parties continued to grow. Therefore, for the past hundreds of years, human society has looked to the future with hope for a peaceful future, always striving to build a society free from war and conflict. Among the first views and concepts about the nature of social conflicts, the philosophical views of Oriental scholars occupy a special place.

The ideas of the early Renaissance thinkers who lived and worked in Central Asia in the IX-XII centuries on the pursuit of secular enlightenment and the widespread use of the cultural achievements of the Eastern and Fascist countries in this way and the glorification of man and the substantiation of his spiritual qualities stands out.

Abu Nasr al-Farabi was the first to develop a system of scientific and theoretical knowledge about the origin of society and how to govern the state. These are mainly:

- Social security and its role;
- The structure and types of human society;
- Life and (character, forms of the state (function and management) of the city-state community;
- Issues of human place, role, intellectual and moral development in society;
- The purposeful tasks of the state community are the ways and means of achieving human happiness.

According to Farabi, one of the reasons for the conflicts in society is the incompleteness of the sciences of social life, city-state, morality and jurisprudence

in people's minds. In turn, he emphasizes the importance of the acquisition of theoretical knowledge in practice, in order to prevent conflicts and to give positive results in the high level of knowledge acquired by people in these sciences.

Farabi's views on society refer to the "doctrine of violence and coercion" because the practice of "violence and coercion" in any state and society is the basis for the formation of conflicts in the state and society. In contrast to the doctrine of "natural need", it promotes the "theory of natural need" because the coexistence of people, the organization of communities, and the mutual support of each other are natural signs of the existence of "natural need" in nature and society.

"In relation to human beings," Farabi writes, "the main criterion that unites them is humanity. Therefore, human beings must live in mutual peace for the sake of the human race" [1,34].

Thus, humanity is the greatest blessing and the first social source that calls for peace so that conflicts do not arise in society.

Everyone is a child of his time, including Farabi. It compares the differences between the four hundred and ignorant city-states in society, based on the way of life of its time.

In general, Farabi wants "ideal states" in society. The existence of "ideal states" ensures stability in society instead of conflicts. If the source of such a society is quality, it means that people need to dig deeper into science.

Farabi's philosophical views on conflict are continued by Abu Ali Ibn Sina in his Address on Conflicts in Society. , is the main cause of human social activity". In our opinion, for the first time in history, such a social being was formed during the "People of the Rock". So, based on these ideas, it can be said that the conflict is primarily a social phenomenon.

Ibn Sina's views in society that "in the process of interdependence and exchange, people relieve each other of some need" can be seen as a gradual continuation of Farabi's "Theory of Natural Needs." As noted above, while al-Farabi contrasts the "theory of natural need" with the "doctrine of coercion and coercion" in society, Ibn Sina argues that "in the process of interdependence and exchange, people free each other from need." In a society where "rules and laws of justice are established," it is natural that conflicts should be reduced [2,36-38].

Unlike Farabi and Ibn Sina, Abu Rayhan Beruni's valuable views on the conflicts in society are reflected in his profound reflections on the division of labor in society: 31-43].

Money is the result of the division of labor in society, Beruni said. According to him, it is not important for people to have money in circulation as gold and silver.

Because they cannot satisfy any human need. The basis of their dignity is

barter. The misuse of money creates evil wealth. This wealth in turn leads to forced cocktails.

According to Beruni, money has two properties: the first is the exchange of goods, and the second is the hiring of "foreign power" - one person works for another because of a contract between them. Beruni insults working for money. Because this type of cocktail leads to the formation of certain contradictions and conflicts.

Beruni points out that the factors that determine human life and social status are: intellect, hard work, free choice. The fact that a society based on these criteria is a healthy society, in particular, leads to the non-proliferation of conflicts between people. Another important reason for the existence of conflicts in society is the discrimination between people. Stratification is the "free submission" formed in society instead of "free choice". "Free submission" is based on the fear and aggression of the parties. Where there is fear and violence, conflict is inevitable.

It can be concluded from the views of the Renaissance on the state and society that the rise of common sense and common sense in people is the primary means of preventing conflict. This is probably why most of the scientists who worked during this period emphasized the importance of science in helping people to have a broad outlook.

However, most commentators did not create their own social views as a single socio-scientific doctrine. However, their views on conflicts in the social sphere, including society, are therefore valuable, firstly, because they have the ability to take a universal approach to nature and society, and secondly, because of the new aspects of scientific and practical schools that will be formed in the future causes the opening.

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