

The Doctrines Of Central - Asian Thinkers Of Happiness And Their Socio - Anthropological Value

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The article highlights the teachings about happiness based on the philosophical heritage of the monuments "Epic of Gilgamesh", "Avesta" and such thinkers as Abu Nasr Farabi and Abu Ali Ibn Sina. Also, from a socio-philosophical point of view, the specific decision and modernity of the views and ideas of great thinkers on the problem of the unity of happiness of the individual and society is analyzed.

Keywords: man, happiness, eudaimony, phenomenon, society, kindness, perfection, well-being.

The peoples of the East understand that happiness depends on a person's attitude to society, social environment. The sociocentropological significance of the phenomenon of happiness is also to be sought from these relationships through them. The "epic of Gilgamesh" emphasizes the need to live "day and night with joy, dance, dress and groom" because of the well-being of its heroine, its people, its people, its well-being and happiness. Indeed, Gilgamesh shows his social qualities, serves his country and his people, makes himself happy, and his people, his people, make him happy.

Evdemonic views of Central Asian thinkers are first described in the form of Avesto's vision. According to experts, the divine figure in Avesto "Xvarno is a deceitful and immoral person who, in the imagination of our long descendants, is devoid of self - esteem, selfishness, selfishness, evil is the enjoyment of divine happiness that perverts the morals of the Promised One, which pervades those who are pure. The creator and supreme judge of the universe, Ahura Mazda, had a number of beloved men who were worthy of Hvarna's will. According to ancient tradition, the guardian of the nation, where the sovereignty, throne and fortune of the kings of the divine order were due to the "landing" of Xvarno. In particular, Avesto states that Kaykubod, Kaykovus, Kaypishin, Kayma, and Siyovush of the Caiyani kings have received the Divine Hvarno. In this narration, it is possible to say that the concept of divinity in power in our country formed during the first statehood. That is, those who are king are those who have lost their lives to Xvarno. They are the ones who love Ahura Mazda and have to be happy for all the noblest people in the wealthy, prosperous, and prosperous country. "[2] In this case, we are facing the idea of a "national bird" that we see in our nation. The ancient sources and folk epics state that the country governed the country of birds.

This bird is not only for the nobles, sometimes ordinary citizens. "The word" Xvarno "is used in the first mid-roll. In the sources, it is written in the form of elixir. Nowadays, the word "farn" in our language is used rarely, but it exists. For example, "happiness, happiness, joy". Part 2 of the word "Avesta" is a phonetic shortening of the word "life". That is, faraway is a happy life. " The concepts of Avesta's fate were forgotten and replaced by expressions such as "bird's eye," "bird's bird," and their concepts and beliefs. Today, the emblem of the humankind of the Emblem of Uzbekistan is morally linked to one of our most ancient values in the book Avesta. "[2]

So happy and prosperous life is the dream of our people. This dream came to the level of divine call at Avesto. The words "Happiness for happiness, my prayer for happiness" are repeated 70 times in the book.

"Arabs philosopher" Al-Kindi (801-866), known as the "Aristotle of the Wisdom," admits that human achievement, luck, enjoyment of the world, satisfaction are connected with its intelligence and ability to know the world. According to the philosopher, man reveals the potential of himself by searching for spiritual truths and spiritual truths. The greatest and noble potential in humanity is the heart that aspires to know the nature of things. "The mental power of the heart is in the human body, but it can come out of the body and recognize truth and secrets [3]. This mental power passes through simple things to know complex things, and this process continues uninterrupted. In this way, human beings understand the "superior reason" that has created the universe. Truth is not something a person finds, it is found in people, in partnership, in people. Divine inspiration promotes a person, encourages his heart to seek the truth, but one who is able to do so is through his labor, patience, and search. Only prophets are allowed to divine truth. This truth is the substance that gives happiness to people and shows them how to be believable, high moral and trustworthy. [4] Al-Kindi is a philosopher who leads a person to the truth that he is looking for and sees knowledge as a source of happiness. Ar Razi (865-925) has a special place in the formation of the Oriental philosophy. Although Mutafakir did not create a special work on happiness, it is possible to come to certain conclusions from his thoughts on human soul, spirit and mentality. According to philosopher, the basis of existence consists of independent material (material), time (time), space (space), soul (nafs) and creation (existence). The five substance that is outside the substance are the essential ingredients. The more important the material matter is, the more spiritual substance that is related to the soul, the nafs. When a person realizes the existence of the mind, he can not forget that there is also the truth that comes from his heart. Even though it may be based on the creator's being, he can not abandon the practice, experience, and trials of human mind, and enjoy the truth he finds in the process of rational research [4].

The evangelical teaching of Abu Nasr Farabi (873-938), which is called the "second teacher" in the history of philosophy, is of great importance for our

subject. Among them is "Ways to Happiness" ("Book at Tachibis ala sabil as sa ada") and "The Book of Thaws" (The Book of Thought as Saada). The philosopher thinks that "everyone's goal is to achieve happiness" [5]. But this happiness is "an expression of maturity." Happiness, however, is not only the inner spiritual state, the social existence, the satisfaction of life, but also the feeling of maturity, satisfaction, and satisfaction of that maturity. But happiness is a very abstract, complex, phenomenon that is hard to measure. It exists in an ideally-oriented way. For this reason, the city of Fooby and its citizens, the ideas of a happy society, are considered as utopian. The Mutafakkir connects with Plato and Aristotle, and connects happiness with things that benefit, benefit and benefit. "As you know," he writes, "happiness is the ultimate goal among the noble things that one aspires to." [5] "The most" can not be anything else, it is for itself. "We are happy and do not seek other goals, it is clear that happiness is not the same as achieving other goals, and happiness is never for something else, but for itself. Fortunately, we do not need anything else. "[5] The mutation of this happiness phenomenon is not an attempt to make it into an unreal, abstract realm by emphasizing that nothing else is involved. There are some things in human life that exist for themselves, that it can follow other substances and create absolutely unique relationships with reality, with absolute differentiation from them. Finding an alternative to this relationship is not an alternative. For example, it is impossible to compare God with other characters or images. Therefore, the search for the divinity in the Oriental Evdemonics is called the "happiness", the "high happiness" epithels. But happiness is not a god but a transcendental way of achieving it. "Higher happiness" is absolute happiness. When the Forbidden Happiness "For Himself" refers to this state of absolute happiness. But happiness, even in the form of "supreme happiness," is not a god, not a god.

Forobi writes: "Some people enjoy happiness, some see something else, everyone thinks their outlook is absolute, high, or mature ... Actually, the situation is worthy of praise or contrary to the notion of happiness. The happiness enjoyed by a person can be in the same circumstances. These situations may include: (1) the necessity for the person to act (sitting, sitting, riding, hearing); 2) heartbeats (passion, pleasure, joy, anger, fear, passion, compassion, jealousy and the like); 3) The result of healthy thought ... Success is achieved through free will and freedom of choice. "[5] Thus, Forobic sees the source of happiness in the harmony of the necessary actions, the needs of the heart and the sound mind. They are, in turn, free movement and free movement. But these wills and intentions have to be sown on noble goals that meet beautiful, artificial aesthetic requirements. It is not a person's free will and free work, but his noble goals are a source of happiness. There are four ways in which the Forobic "Success in Happiness" is accomplished through "there is a worthy luck in this life and a great call in the other life." indicates that the They are: 1) theoretical good deeds; 2) intellectual good deeds. 3) ethical good deeds; 4) Applied art. The first one is to know the present things and to find the intended purpose, the second to know the benefit of the thing sought and the

purpose sought, to distinguish between the actions of the behavior of the moral principles, or vice versa, and the fourth, [5].

"Indeed, the writer writes, that every material thing has, inevitably, come to exist in order to achieve the greatest perfection in its existence, its own career. The name of this perfection that is man's personality is called the greatest happiness. This happiness unites all the subtle things that are on the way to achieving this great perfection. The noble things are the virtuoso art that leads to happiness and prosperity." [6] In the forbidden interpretation, the perfection of a person and achievement of happiness are possible only in a state where people follow, maintain, and maintain social order. In such a social environment, "the activities of the team members, on the one hand, give each of them the necessities of life and of maturity." [6] Reflecting on the achievement of Moral Enlightenment, it raises an urgent idea for the present. He writes: "The starting point for unifying people is humanity; so people should live in peace because of the fact that people are part of the human race. "[6] If humanity is the starting point for unifying people, then peace is the key to achieving happiness. They fit, but humanity is the standard of happiness and peace. Without humanity, peace loses its sociocentropological essence and can not be reached without peace. Humanity, peace, and happiness are the result of their mutual support of each other. For this reason, Forobi writes: "The city, which unites people for the sake of achieving true happiness, is a city of virtuous cities, a community of united people who can achieve happiness. The people who help each other to succeed are a noble people. In the same way, if all nations help each other to succeed, the whole earth will be virtuous. "[6] From the happiest man to happiness, the transient humanity is transformed into the happiness of all. It enriched the philosophy of evdemony, and determined the strategic path to the creation of a dying society. An encyclopaedist, a great scholar who contributed greatly to world science and philosophy, contributed greatly to the spiritual enlightenment of humanity, the idea of Abu Ali Ibn Sino (980-1037), the human being, his role in social life, rational thinking, the subject of social relations, the just state, ideal ruler. shares. The scholar had a few works about "Happiness" and "Happiness", which, unfortunately, did not reach them. Historical sources say that he was aware of his philosophical heritage and his works, and these works were written under the influence of the "second teacher". But Ibn Sina's ideas about humans and society, the ideal state and the ruler can also be the subject of us. At the same time, Ibn Sina briefly describes his thoughts on joy and happiness in his work "Physics and Metaphysics." In his opinion, internal pleasure is above emotional pleasure, because the first one is based on reason. Whoever is happy to enjoy eating, drinking, enjoying emotional well-being becomes illogical. For a person to rely on enjoyment and perception, enjoy it as a feeling of maturity, goodness, and pain as disaster and oppression [7]. The scholar considers happiness as "internal pleasure" based on intelligence, that is, aspiration to maturity, purity, love, overcoming suffering, being with others, and understanding what you need. "The greatest happiness is the first beginning" [7].

In conclusion, it can be said that evdemonic philosophical heritage of Central Asian thinkers has a moral character. The happiness and happiness of man depend on these values and their application in relation to Socium. Thus, the Oriental Evdemonics is built on the harmonization of human and society relations and the phenomenon of happiness through the activity of the individual.

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