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THE PROBLEM OF HUMANISM IN PHILOSOPHICAL DOCTRINES.

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Abstract: Humanism has a century-old tradition of comprehending a person's personality, its goal is not just an attempt to satisfy thirst and interest, but the ability to convince humanity to rise to a new level of spiritual growth and intellectual development in social progress. Cognition of a person has always become a problem and a mystery for scientists and philosophers since the era of the Ancient World. No matter how laws change, no matter what faith people are, no matter what they do, no matter what teachings they call to support philosophy, people will always remain a mystery of all sciences in the world. Humanism will help society to achieve social harmony, development and well-being.

Key words: humanism, humanity, fundamentality, human race, oral folk art.

Many works of a number of famous scientists of our time are devoted to the issues of humanism, who, against the background of global problems of general philosophy and ethics, sought to comprehend the importance of philanthropy and humanity in assessing the social relationships of people in the world community. Basically, these studies were carried out within the framework of the study of ethical problems in the teachings of Muslim philosophers, so that we practically have no special works devoted to the analysis of the problem of humanism in Muslim philosophy. Humanism, in addition to recognizing the equality of people before the laws of society, calls for creating conditions for all members of society for their harmonious development. Humanism in its original form arises as a natural need for the preservation and development of the human race, then turns into amoral form of benevolent relationships between members of society.

As a result of the emergence of large ethnic communities, the socio-political stratification of society, the ideals of humanism are directly linked to the achievement of specific socio-political goals. On this basis, all the basic scientific and theoretical concepts of humanism arise. Each concept of humanism arises in specific historical conditions and puts on the agenda new ways and forms of rational satisfaction of the growing socio-political, economic, spiritual needs of people... Based on the analysis of scientific literature, the essence and features of the humanism of the philosophers of ancient India, China, Greece, humanistic ideals, the exposition in the ancient religious and literary monument of the peoples of Central Asia "Avesta" are shown, the influence of specific historical conditions on the formation and development of humanistic ideals is revealed. The existence of slaveholding relations in Greece, its socio-economic, political characteristics had a decisive influence on the formation of the humanistic ideals of Greek philosophers. Therefore, many major philosophers sought to justify the need to spread the principles of a humane approach only in relation to the free citizens of the country.

The "Avesta" vividly reflects the humanistic principles of human relations in the conditions of a primitive communal system. Therefore, the ideas of humanism set forth in this monument differ from the ideals of the ancient Greek philosophers. The ideals of humanism are deeply reflected in oral folk art, in proverbs and sayings, which are the expression of the philosophical ideas of the people. The best ideas and principles of humanism, set forth in the epic works of UNT, such as "Manas", "Gor Ugly", "Alpamish", are the embodiment of truly popular thoughts, dreams and aspirations for justice,

benevolence, peacefulness, mutual assistance, brotherhood, friendship between people

The problem of humanism in the teachings of al-Farabi, attention is paid to the fundamental principles of this teaching, to the humanistic mission of the philosophy of this thinker as a whole. It also determined the place of man in the Universe, and the man himself positioned as a public being. The main emphasis is on the fact that in the era of al-Farabi, received the ideas of rationalism, and the struggle for secularization intensified public life. The ideal of human social life, thus, is built on the basis of observance of moral principles and joint life of people, in which unity and harmony are seen fair and virtuous, social and individual.

These moral and social ideals, according to, for example, al-Farabi, can be realized only in a perfect, virtuous city. IN a hierarchical, in fact, city, each of its constituent layers, despite the fact that it is subordinate to the ruler, takes its worthy position, and most importantly, they are "connected with each other by love; they are rallied and preserved by justice and [arising from] its actions". His perfect virtuous city al-Farabi contrasts with other different cities, such as the "ambitious city", "voluptuous city", "city of baseness and misfortune", "Power-hungry city", "ignorant city" "immoral city" and etc.

The ideal perfect person in the teachings of al-Farabi correlates with ruler of a virtuous city, but at the same time the philosopher emphasizes that "Not everyone is capable of leading others, and not everyone is capable of to induce the other to [take the appropriate action]". The one who completely incapable of prompting another to do one of these things and use it in this, but is only able to always do only what they will tell him that he will not be a leader in anything, but always and in everything will be only guided.

The one who is able to lead others in something, to encourage and use him in this, guides in this [question] those who are not can do it himself. Someone who cannot come to this on his own, but if they lead and train him, learns this, and subsequently he has the ability to motivate the other to do what he himself has learned, to guide him and use it in this, such a [person] controls one and is controlled others."The roots of each form of humanistic ideals lie in life itself, are embodied in the form of specific moral traits of spirituality and national character.

And on their basis, concrete forms of traditions and customs arise. Thus, in the most complex historical and socio-cultural situations of medieval Muslim society, where, along with political intrigues and ideological differences of various national and religious groups, there are attempts to raise cultural aspects of the social life of peoples, humanism as in both theoretically and in practice it becomes a topical issue. Humanism was in demand and agitated at the level of rulers for creating more pleasant conditions for the coexistence of different layers society, peoples and nations in the territory of the Caliphate. Intellectuals are under the idea of humanism created new theoretical bases for the ideal of man, philanthropy and its elevation, which were consolidated in the philosophical and ethical teachings.

The humanistic ideals of each nation are associated with the conditions, lifestyle and activities of people, geographical, climatic factors of social development, the nature of religious beliefs, socio-economic features of historical development. Each nation develops as an inseparable part of the common human civilization, makes a kind of contribution to the development of common human culture. Humanistic traditions were also associated with the peculiarities of the way of thinking of people, which was reflected in the religious beliefs that existed and exist in the region. Humanistic ideas are the moral value of every nation. But among the peoples of Central Asia, this form of spiritual values was

of great importance in everyday and socio-political life.

The humanistic moral values of the Uzbek people were especially vividly manifested in the cooperation and mutual assistance of people, in hospitality, in respectful attitude towards foreigners, in religious tolerance, in the family, in the relationship between parents and children, in reverence for elders. In the conditions of independence, along with the implementation of deep socio-economic and spiritual transformations, real processes of humanization of the democratization of society are being carried out. Creating your new history of the peoples of Central Asia, you need to realize the importance of the contribution of the great representatives of the native people to the progress of world civilization, and, having mastered the spiritual heritage of famous ancestors, help the upbringing of a comprehensively developed, educated, spiritually rich person.

Humanism is a complex, multifaceted socio-philosophical category that expresses the essence, the main tendencies of relationships between people in society. Society is a totality of people interconnected by socio-economic relationships, socio-political, legal tasks and responsibilities, moral standards, family, kinship, human ties. In the system of socio-political, economic relations between members of society, humanistic tendencies have always appeared in the form of manifestation of humanity, care for each other, the norms of establishing equality, equality of people, justice, the triumph of democracy and legality, subordination of the general progress of society to the interests and needs of people, ensuring conditions and opportunities for the harmonious development of people, the creation of those for the steady satisfaction of their material and spiritual needs, for the harmonization of interpersonal, ethnic, socio-political relations.

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