

ABDURAHMAN IBN KHALDUN'S WORK "MUQADDIMA": ATTENTION TO HIGH FACTORS THAT INFLUENCE THE DEVELOPMENT OF SOCIETY

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Abstract. *This article is not indifferent to the lives and works of historical figures, their worldviews, but as a result of studying the works of the Arab thinker Abdurrahman ibn Khaldun, as a result of studying the social views and thoughts of the thinker, it shows the impact on the development of society in the work of the thinker "INTRODUCTION" it also pays close attention to the extent to which the factors are interpreted.*

Keywords: *Abdurakhman ibn Khaldun, justice, social views, state, society, development of society, "Introduction", philosophy, history.*

INTRODUCTION

The state and society progress with scientists and scholars who have made progress in the stages of development of their history. And of course, it can be seen in practical processes that this development has not lost its importance even for the current era.

In every society aiming at progress, there are scientists and thinkers who have done significant work in their historical steps or lived with the goal of doing it. It is impossible not to mention Abdurakhman ibn Muhammad ibn Khaldun as one of the Sunday historical figures who contributed to the development of society. In his works, the thinker was sensitive and constantly paid a lot of attention to the importance of society, the state and the priority of justice in it, the enumeration of the main factors in the rapid development of development. It is worth talking about "Introduction", one of Sunday's works, and it is worth noting that it mentions factors that have a high impact on the development of society.

The works of the thinker, and especially the "Preface" of Ibn Khaldun's social views, are in the first place, the principle of justice, the development of the state and society are proven by the results of many researches. In this work, the thinker puts forward the idea that only a state where justice reigns and laws prevail will be strong. In this sense, the scientific research and study of the views of scholars is relevant and very important today for the actions on the way to build the foundation of the Third Renaissance.

RESEARCH METHODOLOGY.

It should be taken into account that the scientist's thoughts in the social sphere are closer to social philosophy, and the geographic determinism has a special place among the currents of social philosophy. This current became the basis for the development of such trends as geopolitics and geostrategic interests, which later had a wide impact on the political, ideological and economic aspects of the world. It is possible to witness that in the socio-philosophical views of Abu Zayd Abdurakhman ibn Khaldun, who is a famous thinker of the past centuries, ideas based on geographical determinism were put forward.

Abu Zayd Abdurakhman ibn Khaldun's "Introduction" is the central part of the problem taken for research as a methodological source. For this reason, paying special attention to the

effectiveness of scientific works related to the works of the scientist and their study and analysis serves to reveal the content of the research. In the process of expanding the content of this article, the use of historical, logical, analysis, synthesis and objectivity method of scientific knowledge was not excluded. In the course of this research, the thinker became the basis for the objective disclosure of the factors influencing the development of society, including the features and aspects of the flow of geographical determinism.

DISCUSSION AND RESULTS.

The socio-philosophical views of Abu Zayd Abdurakhman ibn Khaldun are expressed in the thinker's "Introduction". Ibn Khaldun divides the "Prologue" into six parts: "The introduction to this book consists of six parts," says the scholar.

In the first part of the work, the thinker describes his thoughts about the place and status of man in society and nature. For example, according to philosophers, "Man is a social being by nature", he should live together with others. They use the word "city" to describe such a union. This is the meaning of social, collective life, and we will explain it below: God created man in such a way that he can live only with food. He gave his servant the gift of thinking and the ability to find food for his life. But a person cannot find the food he needs alone. For example, to eat a day's worth of wheat, wheat must be ground into flour, dough must be made, and finally cooked. Man uses different tools to perform the above three actions. Work tools are made by various craftsmen, such as blacksmiths, carpenters, and potters. Even if a person consumes wheat as a grain without any processing, he is forced to perform various actions to get the grain, it is necessary to plant, harvest, and thresh the grain. To carry out these works, tools of various trades are used. This work cannot be done by one person, the work of many people is necessary to prepare the food and deliver it for consumption. "Mutual help between people gives enough strength to meet their needs," he says.

Everyone needs the help of other people to protect their life. When God created existence, He created animals physically strong, and He created His servants weaker than them. For example, a horse, a lion, an ox, an elephant are physically several times stronger than a person. The struggle for survival between animals is natural. God gave each animal a special weapon to hunt another or to protect itself from another, that is, He made a part of its body strong. Instead of strength, God has gifted man with thinking and hands. A person is engaged in a craft with the help of thinking and hands. Human gave humans weapons that replaced animal body parts. A spear replaced a horn, a sword replaced a sharp claw, and a shield replaced a thick skin. But man alone could not resist the monster, could not protect himself. One man's strength is not enough to make weapons. Many crafts and other tools are needed to make protective weapons. A person needs the help of other people in all spheres, if there is no mutual help, a person cannot provide himself with food. A person cannot defend himself without a weapon. Animals will destroy it and the human race will suffer. If there is mutual help and cooperation, a person will be provided with food and will have weapons for protection. Only then will God's will for the existence and continuation of the human race be fulfilled».

Thus, unity is necessary for the human race. Ibn Khaldun emphasized the need to live as a community for human life. The thinker also paid attention to the importance of the division of labor in the formation of society.

In conclusion, first of all, Ibn Khaldun touched on the issue of elements taken as substance. The thinker's thoughts about the elements testify to his attention to people. Second, Ibn Khaldun's

views on the separation of man from the world of apes are not observed in the Arabic text. This is taken from Basiyev's Russian translation and is the result of a Marxist, one-sided approach to the issue. However, the thinker emphasized in his work that the natural development of the world, and man became a society of individuals with the help of thinking about the wild world. These aspects are close to the doctrine of geographical determinism. Thirdly, the roots of geographical determinism are reflected in the views of Ibn Khaldun, an Arab thinker of the 14th century. In modern science, the French thinker S. Montesquieu, who lived in the 18th century, is considered the founder of the current of geographical determinism. In the East, Ibn Khaldun can also be considered one of the founders of this movement.

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