

SOCIAL IDEAL IDENTIFICATIONS IN ORIENTAL AND WESTERN PHILOSOPHY

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ABSTRACT--*This paper was analysed social ideal identifications in oriental and western philosophy. Therefore, social idea of the oriental and western philosophy. In conclusion, research has been concluded with the features of the identifications of oriental and western philosophy.*

Keywords--Social, idea, identifications, oriental , western, philosophy, Uzbekistan

I. INTRODUCTION

"East" and "West" are interpreted in scientific research as concepts expressing different civilizations, mentality and way of life. This historical and cultural foundation is embodied in Dao-Confucianism, Buddhism, Zoroastrianism, Islam and Islamic philosophy. These religions and beliefs that have lived through the centuries and established the philosophy, way of life, customs and visions of the nations can serve as a good source for studying the problem.

I. Dao-Confucianism.

From the earliest to the eighth century AD, the transition from slavery to feudal society began in ancient China. Radical changes in society will not have an impact on people's outlook, perception of life, future and social relations. As a result - In the 8th and 5th centuries there was a time of "rivalry of all schools," ie interrelation of various philosophical, political and religious movements. Dao - Confucianism arose during this period and later became the socio-moral, political and philosophical doctrine of the Chinese people.

The founder of Taoism is Lao-tsz (579-499 BC). His socio-moral, political and philosophical views are expressed in a later work, "Dao - de - Jin" (The Book of Good Deeds or the Book of Power and Action). Although Dao is interpreted differently, it is seen as both a concept and a mysterious force as the origin, the basis, the common law of social life and development, the principle of governance. According to Lao-tsz, "dao" is the ideal, the idea, that creates and expresses the existence.

Lao-tsi sees ideal rule in a "small country with a low population." In this country, "there are various weapons, but they are not necessary. Never let people move to distant places for the rest of their lives. If you have weapons and shields, you don't need to show them. Instead of writing, let people practice making baskets. Have a good meal, have nice clothes, have a comfortable stay and have a happy life. The neighboring states

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should look at each other from afar, to hear the roaring of the roosters and the barking of the dogs, and people don't have to go to each other for the rest of their lives. " It was in fact Lao-tsi's "idealized seed society".

Oriental philosophy, political and socio-legal doctrines, "conspiracy and determination to protect the spiritual and moral integrity of the human being, the school and society, the government, the welfare, the perfection between Heaven and Earth and interpersonal relations." did not. Indeed, Master Day - Kunfutsiy (551-479 BCE) calls for "ideal murmur (Heaven - Earth - Man)," ideal person "(noble earth)," ideal ruler "(child of heaven) and" ideal control ". He created the Oriental model of social development with his vision of "management, customs and behavior in society". Heaven - Earth - Man in the first place in the concept of Heaven, the "will of heaven", but the stability, consistency, progress in social life depends on the relationship between people on Earth, their obedience to the will of Heaven. "Only heaven is great," "It is difficult to be a perfect man without knowing the will of heaven."

The "noble land" is the image of an ideal person in Confucianism. Thinker applies this category first to those who serve the king (monarch, prince, ruler), and then those who serve the heavens and the children of heaven. In his view, a noble husband puts his priority first, his interest in the second place, bravely defeats the need, thinks about the good and the good, and does not share what he does not like to others. If a noble ruler, "according to what is good for the people, serves the people", "will not separate people from the crowd," he will treat people with respect and "keep his own clothes and headgear," shows respect. "Isn't it really a win-win for the people without a cruelty?"

In order to be an ideal ruler, a "noble land" must possess "five precious qualities." "They are not to be wasteful in their goodness, not to be forced to work, to be ignorant of their desires, not to be proud of their greatness, nor to be cruel. Confucian states that an ideal ruler should be an example to others in morality, governance, and relationships. "A king who does not educate his citizen is not a proper king." Governance is "a role model" to educate others.

The ideal person of the Confucian mind, the noble man, must possess the following qualities: clear vision, clear hearing, courtesy, good manners, good manners, and not forgetting the consequences of anger. True, the thinker does not reveal how these qualities can be formed in one person. In this context, his ideas about "ideal ruler", "ideal person", "noble land" are idealistic. However, these ideas of Confucius have been developed by his followers and have served as a kind of textbook for more than two decades in China's "personnel training". In particular, the concept of "ideal management" - "management, customs and things in society" ("li") - contributed to important, sustainable development of society. It promotes the idea of relying on historical and cultural traditions, ancestors' experiences in governance, public and private life, to maintain the principles of subordination and stratification in society. "The ruler is the ruler, the servant is the servant, the father is the father, the son is the son" is the essence of this concept.

The Confucian defends patriarchal relations and order that loses its lifespan in its views on society and government. In fact, it is aimed at ensuring stability and consensus in society. Therefore, the "golden interval" in Confucianism is "the highest noble principle." It is the principle of social, philosophical, social organization, management, organization of social relations without the rise of antagonistic conflicts. This principle is of great interest to Western researchers in Confucianism.

I. Socio-philosophical, moral and political views of Confucius were developed by Dun Zhongshu (187-120 BC), Li Shao (III century), Zhong Xi and his neoconfessional school (X-XII century), Lee Gu (XI century). . For example, Lee Gou goes on to write about the idea of a "noble land" and "an ideal king": "Ancient perfect kings began to enrich the state. The enrichment of the state does not mean that it is in the calculation to raise taxes and incite public discontent, but rather to develop the main course, to make the following people not aware of poverty, and not to exceed the standard in consumption and expenditure. When the rulers and nobles are brought up by the discipline, the children of Heaven live together, and the public and the justice assured. "After all, comforting the people," writes Lee Gou, "is that the ruler and the people, the father and the child have the necessary moral relations, the intimacy and intimacy of the couple, the brotherhood, the trust of each other, the wealth. is it not to pursue or to use force, to obey everyone's traditions, to live together, and to live in harmony?" "That is to say, the management of society and the state, the establishment of human relations, the social and moral means, It depends on the use of the experience, the experience of mature people. If the West focuses on the business, political qualities, and the constant transformation of social and political institutions, the people of the East are meant to ensure human morality, spirituality, harmony and cohesion.

II. BUDDHISM

"In India, philosophy is not formed as a complement to any other science or art, but it has always taken a prominent, independent position. In India, philosophy is on its feet, and other sciences have sought its support." That is why the currents and schools of Indian philosophy have their own traditions and approaches to the knowledge of man and the world. Buddhism holds a special place among them, as the spirituality of Hindu philosophy is fully manifested in Buddhism, and it has influenced the formation of the whole Eastern thought. Siddhartha Gotama - Buddha's (VI-V centuries) teachings of the concept of deliverance through the nirvana of the moral ideal of the suffering of the world and life. According to this doctrine, birth is suffering, loss of loved ones - suffering, sickness - suffering, dying - suffering, life suffering. But there is a way out of this suffering, the four noble truths. These truths are: (1) suffering is present; (2) suffering is caused; 3) Suffering can end; 4) There is a way out of suffering. The Buddha calls this path "nirvana".

Although the notion of "nirvana" can mean "fade," "disappear," according to experts, it is not a "death" or "renunciation of life," but it is a spiritual one, by suppressing one's lust, lust, interest, or desire for something. a way to strengthen the aspiration for moral perfection. Nirvana means to get rid of bad qualities, to be calm in the spirit, to be in harmony with the whole being, to be present at peace. "Nirvana is the goal of spiritual and spiritual perfection." It is a manifestation of freedom, free from any egoism, independent of time and space, where "belief, peace, tranquility, pleasure, happiness, gentleness, purity, freshness." The main task in Buddhism is to encourage the person to get rid of the bad influences of the outside world, the things that hinder the moral ideal, and thus gain spiritual and spiritual freedom. "The will of man is more important than his domination of the world," "a man frees himself from the chains of the outside world", "the wise man will never mute the minds of the people", "he will not follow any doctrine," lives.

It is a socio-philosophical aspect of Buddhism to believe in the moral and spiritual power of man, to free him from the bad and the lustful, to indulge in lusts and lusts. Exactly this humanistic aspect made him one of the world's religions.

III. ZOROASTRIANISM

Zoroastrianism combines the socio-philosophical, moral, political, legal, gnoseological experience of our ancestors. The Zoroastrian holy book Avesto reflects the dreams of the creation of the world, the birth of a human being, the struggle against evil forces for good, the path to freedom, creativity and creativity.

Avesto is a book that says that not only human beings, but also a handful of soil, some water, and one breath of air are sacred. ” So, the ideal of Avesto is to glorify everything, to glorify life and life.

However, Avesto focuses not on religious-transcendentalism, but on the real issues of social life, that is, to increase the good deeds in the person and to turn the good into a sustainable reality on earth, and to build a happy life. "The Prophet asked Zarathushtra deity Ahura-Mazdah:

- Ah Ahura - Mazda!

Who is the happiest person on earth?

Ahura - Mazda replied:

"O Zarathushtra!"

Whoever drives it well and prepares it for cultivation!

O Zarathushtra!

Whoever sows grain will sow the truth... ”

In Zoroastrianism, the creation of a happy family, a home, a beautiful home, and a country were seen as the essence of human life, the conditions of existence and eternity. Zarathushtra addresses Ahura - Mazda: "O Creator of the universe!

O Truth!

What is the second place in the world where the earth is happier?

Ahura - Mazda replied:

- This is the place where an Ashavan house was built. The house is a good home. A herd of cows and a housewife, children and flocks live here. The herd of cows is well-fed... The housewife is happy. The children are happy. The fire is always burning. Every beautiful event of life gets better... ”

Clearly, a happy and prosperous life, a happy and healthy growth of children, and goals that make our living ancestors the ideal of life. In order to achieve these goals, just wish is not enough, it is necessary to establish goodness, justice, belief in Ahura - Mazda.

Ahura - Mazda created the universe; He is for the good, the light, the prosperity, the peaceful and quiet life. The Zoroastrians ideally adopted Ahura - Mazda as a deity. According to Professor T.Mahmudov, Doctor of Philosophy, "six bright powers support Ahura - Mazda, the patron of all goodness, beauty and beauty. "Eternal goodness", "good idea", "good order", "worthy power", "divine subordination", "health", "eternity" are their gods and they sow the seeds of goodness around Ahura Mazda. ". As a result, Ahura - Mazda is an idealized image of the unity of "Good Thought", "Good Word" and "Good Deed".

According to professors H.Boboev and S.Hasanov, Zardusht was a strong advocate of a strong centralized state that promotes truth, justice, and justice. "Zoroastro's social and political ideology is to create a strong centralized power, to fight all kinds of injustice, ignorance and injustice. These ideas of Zoroastrianism were widely used by Moni and Mazdak, who later sought to create a new religion. The doctrine of the Christians was

also enjoyed by this teaching. ” That is why Professor Isa Jabbarov writes that the Renaissance begins with the Zoroastrianism: “The original humanistic ideas, the Reformist movement, are true if we start with the great child of Central Asia Zoroaster. Because his teachings were the first idealizing humanistic ideas, sanctifying the worldly life, and its basic doctrines also laid the groundwork for the doctrine and worship of the next world religions - Christianity and Islam. ”

IV. ISLAM AND ISLAMIC PHILOSOPHY.

Although the ideal of the social ideal is an expression, image of the subject's external world, society, and development, in his conscious, subjective views, it is not the consequent image of the object and the subject in the mind, but the product of the gnoseological experience of the person. The social ideal is not only the product of human and society relations, it is also the product of the process of subjectivization of the object, the idealization of simple imagination. In Islam and Islamic philosophy, human and society relations, the reflection of the object and the subject in the social consciousness, the processes of subjectivization of the object and the idealization of simple representations have been thoroughly explored in gnoseological, anthropological, psychological and spiritualistic. It is not even possible to list the literature on this subject, so we have to limit the subject to the views expressed in the works of Central Asian thinkers and philosophers, under the influence of Islam.

The history of Islamic philosophy shows that the Arabs did not have a mythology that influenced the emergence of socio-philosophical doctrines. "The theoretical reflexion in the Arabs begins with their conversion to Islam. The basic tenets of Islamic philosophy are belief in God, the existence of the Hereafter, the perfection of the Prophet Muhammad, and the law of Allah, the Shari'ah. At the time, Ibn Rushd considered the Shariah to be out of the human mind. Indeed, in Islamic religious-elfan beliefs, these beliefs are interpreted as maturity, perfection, and ideal. However, in Islamic philosophy and science there are such vital ideas as to social development and personal maturity, which define the peculiarities, traditions and gnoseological development of Eastern philosophy.

In the philosophy of Islam, the idea of humanity and humanism is central. It is true that in Islam, man is not as perfect as the Mature, the perfect, the Divine, but he is regarded as a creature that can be mature, perfect, divine. The Qur'an tells us that God created man as the Khilafah on earth, and all the angels and living creatures, except the devil, are in subjection to him. "And indeed We have honored the Children of Adam and placed them in the land and the sea, and provided them with good things and favored them over many of the creatures We created." But that does not mean worshiping a person or raising him to an ideal level. Although the concept of Al-Man al-Komil implies human perfection, it is not a divine perfection, otherwise Allah becomes immanent to man, which is contrary to Islamic belief. Therefore, Islamic philosophy is not based on the perfection of the human being at the level of equality with Allah, but on the spiritual and moral perfection. Al-Ashari, al-Kindi, Ghazali, Farabi, Ibn Sina, al-Karmani, Ibn Rushd, Beruni, Ibn Arabi, Ibn Khaldun's philosophy, Saadi Sherozi, Nizami Ganjavi, Hafiz Sherazi, Abdurahman Jami, Alisher Navoi poetry Bukhari, Abu Isa Muhammad at-Tirmidhi, Mahmud Zamakhshari, Bahovuddin Nakshbandi, Najmiddin Kubro religious ideology reflects the ideals of a perfect human being as an aspiration to spiritual and moral ideal. Therefore, in Islamic philosophy, the

character, conduct, profits of society, the attitudes of adults, parents, greed or covetousness, greed and hatred, courtesy, kindness, goodness, knowledge or ignorance, humanity. or by good or bad conduct, honesty or fraud, generosity or lowliness, generosity, greed, discernment, attitudes towards women, tolerance, envy and gossip. ”

In Islam and Islamic philosophy, the world and man, human and society, individual and state are considered as harmonious and dialectical. In Western philosophy, a person may oppose society, the state, the transcendent, or even deny the whole historical and cultural experience. Remember, for example, Nietzsche nihilism, Marx communism. In the Oriental and Islamic philosophy, the harmony between human and society is a prerequisite for social development.

In the philosophy of Islam, "totality of existence" (al-Wujood) is the basis of the social and political concepts of al-Farabi and Ibn Rushd, the Pure Brothers. For example, in his work, *Metaphysics*, Ibn Rushd's idea of the existence of the whole of society is ideally organized, while the Farabi ideally constitutes the "City of Good People" (Madina al-Ahyor), "The Pure Brothers"), Ibn Sina "Fair City" (al-Madina al-Adl), Ibn Badjee "The Mature City" (al-Madina al-Kamal), and Ibn Rushd through "The Good City" (al-Madina al-Fadil). This is in fact the socio-political concept of an ideal society and an ideal state in Islamic philosophy. According to them, *socium* should be viewed through the "commonality of existence" and should be perceived as an integral part of that totality. Philosophy is a science that harmonizes with parts of the world. In this context, he sees the ideal society in the harmony, harmony, harmony between the world and man, with man and society, and the organization of interpersonal relationships through the "commonality of existence" is the ideal of happiness. These goals are based on reality, and their implementation depends on the proper direction of social relations, human and society relations, and the management of society and the state.

The philosophy of Islam also includes social and utopian ideas, ideal projects and ideas aimed at improving society. They are manifested in the ideological theoretical views, such as "ideal state", "ideal king", "just system", "paradise life", "the common good of life", the idealistic vision of philosophers.

Our great contemporary, al-Farabi, who has made a socio-political analysis of the ideal unity of people in Islamic philosophy and considers this unity as an ideal society, an ideal model of human development. According to Farabi, "an ideal, mature society is a regular society; it resembles a living organism, in which every person has his or her own role and performs its functions according to their abilities and knowledge. ” The thinker thinks that "the ideal way of running an ideal city is a monarchy." The monarch (a prominent *raisa*) should think about the welfare of the people, and his relations with the citizens should be based on love and communication. Therefore, the Farabi monarch (ruler, head of state) notes the need for twelve qualities that are different from the rest of the officials and commoners. Socialist-utopian views of Farabi are, to some extent, members of the Pure Brothers Association, Beruni, Ibn Sina, Ibn Tufail, Ibn Badja, Ibn Rushd, Firdavsi, Umar Khayyam, Ibn Khaldun, Nizami Ganjavi, Davani, Jami. , Navoi, Koshifi, Mirzo Bedil, and Ahmad Donish influenced their political and philosophical heritage. Most importantly, Central Asian thinkers are not afraid to criticize the current system of impurity, violence, and injustice, while criticizing these defects, they portray the future of people with a happy life, a fair system, good manners and good will. The pursuit of humanism, equality, kindness, building relationships between the individual and society and the state is the essence of their vision of an ideal society and an ideal state. They are unlikely to be implemented, but there are no objective and subjective

conditions necessary to achieve social ideal. From this point of view, the social ideal of our great contemporaries remained a utopia for the future, an illusion.

The concept that emerged with the "social ideal" human society has, as a matter of fact, been one of the oldest topics in the history of thought. In Western philosophy, it has been studied as a scientific and theoretical concept since the Plato era. Now there are no schools of political-philosophical, socio-legal and sociological trends that do not reflect on the social ideal, the future of humanity and the ways of its development. We are not able to give a fuller picture of their views, so we can focus only on the most important areas of the problem. These routes can be divided into:

1. The concept of "mature society", "mature state" - "golden age".
2. The ideas of "happiness", "building a happy life".
3. The concept of social justice.
4. Marxism and the idea of social equality.
5. Existentialism and structuralism.
6. The theory of industrialism and convergence.
7. The concept of a "global state", a "universal unity".
8. Information society.
9. Democratic civil society.

First and foremost, we must say that the social ideal is not simply an image, an image, a model in the human mind, but a vision, image, a model of the future. Therefore, any social ideal is a hypothetical vision of a future, a future, a society, a system. The above-mentioned directions do not always use the term "social ideal", but they are hypothetical for future life, society, and the system. It is in this context that they are the directions of the social ideal.

V. MAIN PART

The concept of "mature society", "mature state" was first introduced in Plato's social and political philosophy. In his view, a mature state is "when everyone does what he or she deserves" and "when the good governs the unworthy." In the term "good" Plato refers to noble people, according to their "nature and nurture." The majority of women, domestic servants, slaves, and those who indulge in lust and lust are "unworthy". That is why Plato says, according to Popper, "an ideal society, an ideal state" is not a dream, a fantasy, or an idea ... it has existed before. In this context, Plato refers to primitive society, property relations, a primitive collective lifestyle that is not "mine-yours". He thinks that society and states after him have been subjected to extinction. Plato sees this eradication as a return to the "golden age," subjugation to stable, unchanging societal changes, especially social and political changes. "Plato teaches us that every change is evil, and that resilience is divine, mature, and ideal." "If the Golden Age society, the state is mature," said Popper, "why did it change and how it turned out to be a failure?"

However, it is important to remember that Plato's social and political philosophy was at the forefront of the idea of sofocracy. Sofocracy is a state of philosophers. Plato suggested that philosophers rule the state. This ideal state is a state of philosophers, wise in Eastern interpretation. True, Plato revealed that Plato's personal political ambitions were obscured in sofocracy, but he (sofocracy) has been interpreted as a society of wise, virtuous and

enlightened people, especially in the East. Consequently, Plato's ideals of social ideal exist in both socialism and conservatism.

"Happiness", "building a happy life" is ideal for all people and for all societies. Western philosophy has been discussed since Aristotle's idea of building a happy, happy life.

According to Aristotle, happiness is not something or something, but "happiness as a purpose of action, perfection, perfection and self-perfection." "Good things are necessary for happiness and fullness of life." It is hard to imagine the "fullness of good" and "fullness of life," which is why the philosopher Solon quotes, "Whoever is alive cannot be called happy." But beauty, good deeds, goodness - happiness, bad qualities, abominable acts are the result of misery. This philosophical and ethical approach is valuable because it calls for good deeds.

"A happy and happy life" is linked to a morally mature person. The happiness and prosperity of a person is not due to his wealth or position, but to his good deeds and good intentions. Moral maturity can also be explained by the concept of goodness. "You need to choose a person who is good," Seneca wrote, "keep it in your eyes and live as if this ideal was staring at you and watching your actions ... Happy to live in the thoughts of another!" But he is happier, who seeks perfection by knowing the other person! "" We need to be an example of someone who can correct our morals because the curve can only be corrected by the line. "

Stoic social-philosophical idea of self-happiness, moral maturity, moral ideal without reluctance and pursuit of excess. They only advocated being "in the circle of people who improve morally" and "loving money and not being miserable before time." "I refuse to be wealthy," Seneca wrote, "but for the sake of contempt... Pursuit true wealth.

The ideas of "happiness" and "happy life" Boetsy, August Blajnelly, Foma Aquinki, Leibniz, Feyerbach, Monten, Bacon, J.S.Mill, Laroshfuko, Nisshe, A. Schweizer, T. Bendit, T. Carson, Teyer de Sharden , Henry Toro, Abbanyano Nicola, E. Fromm, D. Austin, A. Kenny, M. Fuko have been explored with these or other problems. In them happiness and happiness are regarded as the "psychic energy", energy, in short, the spiritual state of the person, derived from the existential existence of the individual, from his relationship with the other "I". True, while some philosophers interpret happiness as an ideal, they approach it in the context of individualism. Sometimes they interpret it as absurd to seek happiness from an ideal, an ideal from happiness, and a real life. For example, the Italian philosopher A. Nicola (1901-1990) in his book *The Wisdom of Life* says that people today are not ideal, but their immediate needs, how to avoid hard work and hard work, to have fun and joy without requiring any effort. is looking for. This interpretation of happy living results in centuries of "degradation of values" that respect the work and support of labor. The very complexities of social life and relationships do not allow a person to express his "I" and thus have to live in obedience to the universe. The philosopher writes, "Today we are looking for the power that restores our strength and our peace of mind."

In Western philosophy, spiritualistic, sociological, axiological, psychological, anthropological, futurological issues of happiness, happiness and ideal are analyzed from the perspective of various scientific and theoretical concepts. What is important to us is that happiness and happy life are not personal matters, but "the full manifestation of an individual's identity as a reality related to social consciousness." It means that happiness and happy life exist only in the social realm, and the individual finds happiness in this reality.

The concept of social justice is central to Western philosophy. No significant socio-political, philosophical flow has ignored the problems of justice, social justice. If Aristotle views the concept of "justice" as a criterion of state, law, political relations, and good deeds, Epicurus calls it "a peculiar treaty that people cannot harm or tolerate each other, and according to Cicero, justice is acceptable to everyone." equality ". Foma Aquinsky associates social justice with laws; they are divided into fair (laws that are not contrary to natural and natural laws) and unfair (laws that do not serve the interests of the majority, protecting the legislature).

Hobbs connects the notion of "justice" with the performance of a treaty between people. Therefore, he considers the compulsory force and authority necessary to enforce this agreement (justice). Monteske has a different view. Social justice comes before the formal law that man creates. Therefore, human laws must be fair and based on equitable treatment. When the thinker calls the "spirit of laws" ("duh zakonov"), it refers to the fact that laws are based on the criteria of justice, the requirements of reason, the legal basis, and the relationship between people. RJ Russo presents the ideal state project based on justice, equality, freedom and "social contract". Men voluntarily submit their individual will to the general will, creating an "indivisible common".

Revolutions of the 20th century and world wars have led sociopolitical philosophies to explore the essence of totalitarianism, Bolshevism and militarism, their impact on the principles of human freedom and social justice. As a result, a number of political philosophies and theories have emerged that have expanded the notion of social justice. It is now believed that social development is not only about justice but also its antipode and active struggle against events that threaten democracy, development and humanity in general. Thus, the social ideal includes the united struggle against non-humanistic, anti-democratic and non-democratic forces. Such ideas were Arend Hannah (1906-1975), Aron Raymon (1905-1983), Blox Ernst (1885-1977), Boxensky Joseph Maria (1902-1995), A. Weber (1868-1958), M. Weber (1864-) 1920) Kanneti Elias (1905-1994), Ortega-i-Gasset Jose (1883-1955), K. Popper (1902-1994), E. Toffler (1928), F.A. Hayek (1899-1992), K. In the works of Jaspers (1883-1969) he is promoted in various interpretations and expressions. However, our theme is that social justice, the establishment of justice in interpersonal relationships and governance are in harmony with the ideals of the ideal society and the ideal state. People view an ideal society and an ideal state as a system where social justice is first and foremost a vision of the future, a model of development in the image of justice.

Marxism and its idea of social equality were common in Europe and Russia until the late 19th and early 1980s. At the heart of this doctrine is the creation of a classless, privately owned, single-layered (class, workers) system, a "dead state" communist society.

Marx and Engels see the origin of social inequality as the origin of the class (rich and poor) in private property. "Anyone who has no property other than his own labor force," Marx writes, "is obliged to be the slave of those who have the means of production in any social and cultural context." Marx thus creates slavery from idleness, social inequality from property relations. In order to replace this social inequality with social equality (which in fact caused violence outside of these workers), he develops the idea of changing society, existing traditions through violence, revolution. According to his theory, communism is the society in which social equality is established, the ideal of which humanity wishes. The supernatural and inhuman nature of this doctrine became apparent when Bolsheviks began to implement it. "Russian Communism," wrote N. Berdyya, "has not eliminated inequality, but has transformed social inequality into its essence and means of existence."

In Western philosophy, there are schools of futurological views about the future, its ideal visions, images. One of these schools is existentialism and structuralism. Large representations of existentialism were K. Jaspers, G. Merleau-Ponty, M. Buber, J.P. Sartre, A. Camus, E. Merleau-Ponty, M. Heidegger, G. Markus, supporters of structuralism, F. de Saussure, V. Propp, K. Levi-Strauss, R. Barthes, M. Foucault, K. Lacan, J. Derrida, H. Eco, J. Deleuze, J. Rodriguez.

Existentialists seek to substitute objective laws of social development with existentialism, that is, subjective perceptions of the person, their ideal, theoretical model of the future, the independent ontological reality, the pure subject. Widespread in the 20th century, this approach has emerged as a futurological interpretation of social life not only in philosophy and sociology, but also in literature, art, aesthetics, theology, gnoseology, and history.

Jaspers considers that "the essence of history" is "that the individual understands himself in the course of history." Person is not eternal, unfinished, history, progress is eternal, at every stage it has an end. But history is incomplete, the individual seeks to understand this whole, creating a purpose, an ideal, future model. According to the philosopher, the future is to get rid of the "false belief" of science by a subjective, irrational, but by a "philosophical belief" in God. That is why Jaspers is considered the founder of "Christian existentialism in the form of Protestantism." In Western philosophy, in general, there are enough philosophers (S. Kierkegaard, R. Bultmann, P. Tillich, etc.) and streams (religious existentialism, Existentialism, etc.) that call for the future of humanity to believe in God. In their eyes, the ideal they seek for is God, and the ideal society is a society with divine values. Because man, according to Frankl, "is unknowingly godly." He is like a theater actor who does not clearly see the faces of the audience sitting in front of him because of his daily concerns, "but his heart always feels the presence of a great" person "and his role as the ideal of his life."

M. Heidegger, the founder of atheistic existentialism, rejected the existence of objective laws of social development and sought to make the existence of human existence, time and activity extremely abstract. According to him, "existentialism relates only to human beings. The essence of a person is in his exterior". Even "the essence of existence is in its existentialism." In this way, existentialism becomes a model of the future, ideal, existentialism as a way to substantiate the existence of this ideal. Elsewhere, Heidegger writes: "When an individual exists, we can speak of the quintessential potential of the historicalized subject and of all humanity as a fragment of any historical or quintessential quintessence of the whole system." Heidegger's work is all about abstracting the ideas under the guise of egotism, presenting history, future, and ideal as a very subjective feature of the subject.

The abstractions of existentialism and the linking of everything to existentialism, the subjective perception of the individual, motivated the philosophy of objectivity, the systematic approach, the scientific justification. Thus a stream of structuralism emerged. "If existentialism denies science that it is incapable of studying human beings and their activities, then structuralism not only recognizes science, but also seeks to translate humanities, the human sciences, into specific sciences such as physics and chemistry." As a result, they suddenly became inextricably intertwined, that is, "existentialism did not recognize the regularities of history and refused to understand and see history. Structuralism does the same." Thus, structuralism does not take into account the internal purpose of the object, its purpose, ideal, processes. For him, it was important to understand and understand the internal system, rather than the processes based on purpose and ideal.

Scientific and technological discoveries and industrial developments related to technology have also given rise to such concepts as "industrial society", "postindustrial society", "information society" in social philosophy.

According to these theories, humanity is moving from agrarian to industrial relations, and future, socio-economic and cultural development will depend on the intellectual potential, the implementation of technical innovations. The features of the industrial society are evident in machine-building enterprises, free trade and general markets, and factory labor. Under the influence of these views, society's ideals and ideals of people were interpreted as "creating a comfortable life", "enjoying life", and pursuing urbanization and comfort. Western philosophy, especially "mass culture", "industrial culture," began to concern people with the idea of "faster and greater consumption" of what industrial society creates.

Theoretical and Philosophical Issues of the Industrial (Postindustrial, Information) Society M. Weber, U. Rostou, R. Aron, E. Toffler, F. Mashlup, G. Darendoff, A. Gelbrejt, J. Benninger, T. Stone, J. Nisbet have been studied by

M. Weber (1864-1920) described the progress of capitalism with the Protestant ethics and saw "industrial rationalization" in the "universal rationalization of the rational basis" of industrial development. He turned the creation of "ideal" types of social development into a "methodological concept" for his research and regarded intelligence as "pure technical ability." In general, M. Weber's research reflected the ideology of the industrial society. In essence, the transfer of the principle of "formal rationality" (or "formal rationalization" of the profit calculation (hereinafter referred to as the enterprise profitability calculation)) to the sphere of social relations means the system of relations in the capitalist enterprise (society as a whole). Thus, "formal rationalization was developed as an important historical and philosophical basis for the ideology of industrialism, which later became known as the concept of social modernization." The ideal of development lies in the "formal rationalization" of harmonization of interpersonal relations with bureaucratic principles, the formation of "formal-rational behavior in individuals".

The US sociologist E. Toffler (1928) predicts the transition to a "third wave", a "highly industrialized civilization." In his view, humanity is moving from agrarian and industrial development to a highly industrialized one. Since the 1950s, dramatic changes have occurred in industrial production, supply, and livelihoods. In the industrial society, stereotypes and traditions have become dangerous and disruptive, while "extreme industrial civilization" will create "absolutely new institutions and constitution for future generations." New ideas are needed to move to the Third Wave, from computers and satellites to video clips and interactive TV. For this purpose it is necessary to conduct conscious centralized tests. " Certainly, there is a lot of uncertainty and subjectivity in E.Toffler's model of "highly industrialized civilization." But he expresses a dissatisfaction with the life of Western industrial society. The Third Wave does not answer whether post-industrial society was a social ideal for humans, and thus, the "Third Wave" becomes an imaginative image of the sociologist. U. Rostow presents industrial society as a "model of the future", an image, an ideal; he points out that human progress is the ideal. French sociologist R. Aron views socialism and capitalism as manifestations of an industrial society and promotes the idea of a "single industrial society." According to him, the future is moving towards a modern industrialized society, and the ideal progress is in postmodernism. Convergence theory is also based on the approach that socialism and capitalism have in common and in common with industrial development, economics, governance, and rational research. This approach is based on the idea of globalization, which is now widely promoted in the West. It is the theory of convergence that opens the way for finding and exploring aspects of the

life of various systems and societies that are compatible with the model of industrial society, and in this regard, globalization..

We can see the ideal model of the future with the idea of creating a "universal state". Darius I, Alexander Macedonian, Genghis Khan, Napoleon, the Communists tried to establish such a state, but their efforts were always rejected by social development as they sought to establish such a state by force. But the idea of creating a "world state", a "global unity" still exists in Western philosophy.

The model of social development of the "World State", "World Unity", ideally, is theoretical and philosophical by researchers like AA Bailly, G. Clark, L. Son, N. Kazin, C. Osgood, R. White, A. Strenchi. This approach is based on the belief that the world's arms race is on the rise, the inefficient use of natural resources has serious consequences, and the fact that one country is richer and the other poorer is a threat to human existence. These problems can be solved not only by individual states or continents, but by the establishment of a global state or a federation of nations.

Indeed, in the last century, the nations resorted to arms, and the wars of World War I and II brought great suffering to the peoples. Scientific and technical discoveries and increased industrialization have caused economic, demographic, and environmental crises that, according to the International Union of Associations, today face more than 13,000 global challenges. However, this does not mean that social development requires the creation of a single global state, as the social and political changes that have taken place at the end of the 20th century show that mankind is on the path of progress through national sovereign nations.

Alicia A. Bailey writes that nationalism, capitalism, competition, national etiquette, and self-interest dominate the world. The solution of these problems for the sake of human development requires a "global unity", a new civilization. "Through the patience, unwavering aspiration and organization of the noble people in the world, the global unity will be achieved." A. Bailey hopes for "good-willed people," who believe that they will unite humanity into the "global unity" and lead to a brighter social ideal - a more prosperous, more equitable, spiritual life. But the humanistic ideal of the author does not come from the real being, the system and character of the existing relationships in the world, because the aspirations of the "good will people" are still insufficient. The "global unity" of peoples, states, and political societies can only be considered as a hypothetical idea, ideally a utopian dream, a dream, a distant and demanding development.

VI. DISCUSSIONS

Although the idea of a democratic civil society goes back to antiquity, its scientific and theoretical foundations have been developed in Western philosophy and socio-political doctrines. Examples of researchers such as T. Gobbs, J. Locke, S. Monteske, Kant, Hegel, W. Humbolt, T. Jefferson, J. Medison, B. Constan, A. de Tokville, K. Bentham.

Locke considers civil society as an expression of social life built on the free management of civil society. From this point of view, it is incompatible with the "absolute monarchy" of civil society and, therefore, cannot be one of the forms of civil administration. "

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VII. CONCLUSION

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