

THE MANIFESTATION OF DIALECTICAL PRINCIPLES IN THE LIFE OF THE HUMAN AND SOCIETY

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ABSTRACT:

The article discusses the meaning of human life and the nature of social relationships. It is well known that the purpose of the human being, who enters social relations as an intelligent creature, changes dramatically. The former surfing is replaced by a dark way of life, focused on a particular purpose. Humans begin to realize themselves, to understand the mystery of the world around them.

The article analyzes how social relations coincide with the time human beings began to act as intelligent beings, the human being as a conscious being, developing conscious relationships with other people, and developing social relationships in the first place to conclude. The topic in this article is analyzed from the perspective of the modern era, based on the philosophers of the ancient period, such as Plato and Aristotle.

KEYWORDS: Being, man, living, consciousness, purpose, volatility, society, life.

METHODS:

Although the largest human creature the "human», has existed for millions of years on the origin of the creature much information about its post is still unknown. The main information we have is about the past human life cycle. On the one hand, this is natural. Because from the time humans began to act as intelligent beings they began to get information about themselves. These include the creation of

the first tools, the manufacture of household goods and various household appliances. The discovery of the alphabets and writings over time has made it possible to accurately and in detail describe the social the social relations of our ancestors of the past. We used the phrases social relations above. What is a good social relationship? When did it emerge in human history and what is the significance of the present and the future?

In our view the emergence of social relations coincides with time when mankind began to act as a conscious being. As a conscious being a person enters a conscious relationship with other people and develops that relationship. Thus, it would be expedient to explain that social relations are, first and at the most valuable for the formation and development of human relations between people. On the other hand, the purpose of life in the social sphere as a conscious creature changes sharply. The former surfing substitute for the dark way of life with a light-focused way of life. Humans begin to realize themselves to understand the mystery of the world around them. What is life? What is the purpose of life? The question of where is the purpose of human's life and why it is misunderstood in life has plagued mankind for thousands of years. The answer to these questions by human beings, the most perfect of all creatures have been expressed in different ways at different times but the relevance of these questions is still relevant today. After all, a conscious person, while living in this world, is looking for, struggling with the complexities of his life and trying to find a solution. Sometimes

he has answers to his questions, but sometimes he has difficulty finding answers. In fact, it is difficult to answer 100% of the question. Indeed, the socio-economic, political-legal, cultural and educational conditions in the societies that existed in different epochs are as diverse as the ways in which those who have lived and are still living today are still alive, when not identical and not. It follows that each society and every individual has different views on life and answers to the questions that arise. However, it must be acknowledged that the situations in some societies and the lives of some people may be partly similar. Then their conclusions about life are in agreement. Then you will have the opportunity to learn from others' ways of life and to avoid mistakes and shortcomings they have made. But ones must not forget, if a man named B is instead of a man named A, it is clear that his life will be different. The reality of the world and its realities exists for everyone as long as they realize it from birth to death. The process, in turn is relatively relative. For those who lived 100 years ago 1000 years ago, there were worlds and realities in it. Philosophically, this process takes place in time and space and in the past, present and future. July 14 2017 with these lines written will also be the past tomorrow. Therefore the existence of each epoch exists in itself. This existence is both continuous and continuous. Tens, hundreds, and thousands of years ago what we call history are also realities of their time. The life we live in right now with you and our dear contemporaries is our very existence. The realities we have seen over the years will remain for us. However, even though future generations view current as past this fact does not lose its content. Even if we continue this idea in the content of a single individual a similar conclusion can be drawn. Billions of people have lived on the earth since then and they will continue to live. There is no doubt that their way of life varies at different times, in

different socioeconomic, political, spiritual, educational, cultural and religious ethnic environments. It is hard to find people who lived or live in the same conditions. Only living in one period are united by the existence of realities of that time. From this it follows that the realities of each person's life path are his existence. For example, the years 1441-1501 are for Alisher Navoi, 1483- 1530 is for Zahiriddin Muhammad Babur and 1799-1837 is for A.S Pushkin. There are many more such examples. Although the dates we cited above seem a long one to us, we must not forget that many facts about human destiny are hidden in them. It is also clear that each of us who live in the present time has the exact date of our birth, the date of our departure. And there is no guarantee that these dates will not be seen as lifeless dates for future generations. Unfortunately, it is not uncommon for people to ignore what has happened in the spirit of human in the past, to fail the necessary conclusions, and to think that it has passed. No one has ever seen the one who went come back. This is practically impossible. In this regard, it is important to be philosophical about any past event, and to remember that each of these realities was a real existence in time. An example of this is the activities of the ancient philosophers we will analyze below.

RESULTS:

The laws of the countries of the world today are created and created in a democratic way, in the interest of the nation. From the linguistic point of view demos-people, kratos- "democracy", which is derived from the words of power, means freedom within the law. That is, people are free in their lives, but freedoms have limits. This is because history has proven that disobedience to any laws can have far-reaching consequences. Another great scholar of the antiquity, as Plato argues, is that "complete freedom and total disobedience to

authority is far worse than moderate submission to other people"[5;101]. Indeed, it has long been established on the basis of scientific and factual evidence that in today's political science, the so-called "anarchism" and the disobedience of any authority can lead to the degradation of the state and society. The current events on the political scene are a vivid example of what is happening in countries like Afghanistan and Syria. The disadvantages of these countries today are largely due to the lack of power and lawlessness. For example, the laws of the Republic of Afghanistan and the power of the President do not apply to over 80% of the country. As a result, the rest of the region, which is under the rule of any government and does not recognize any law, has become the focus of drug-related, organized crime and terrorism.

As the foregoing example shows, disrespect for the law and its disobedience have made it more likely to be hostile. As a result, social life and society and state life were in decline. Here, let's look at the essence of the disagreement. How to evaluate it, whether it is positive or negative. When applied to natural phenomena, disagreement plays a positive role as a source of livelihood and continuity. For example, hot and cold, night and day, plus and minus, assimilation and dissimulation, and more. Although the above events may not be in agreement each other and ensure the harmony and beauty of nature. However, we cannot draw such a conclusion about the divisions in society. Think of yourself, such conflicts as War and Peace, stability and instability, order and disorder, good and badness, honesty and impurity, indifference and malice, are the basis for social relations in highly developed societies. Can you I don't think so. "Disagreement, even if it seems to be wisdom, is the greatest ignorance and ignorance"[5;92]. There is no doubt that social interactions can lead to disastrous consequences. The same

applies to personal relationships, family, kinship, community, enterprise and organization relationships, and finally to state and interstate relations. Therefore, the expression of disagreement cannot be regarded as a positive understanding of society. Disorders in social relationships are rooted in human behavior. It is known from ancient times that religious and philosophical doctrines have two opposing forces in the whole world, including the human soul. It looks different in different philosophical directions, but is essentially the same. Specifically, Plato argues, "Each person has two opposing and ignorant advisers -(these are): taste and pain"[5;32]. In this regard, we should not be mistaken in understanding the flavour in the sense of good and pain in sense of evil. As everyone lives in this world, there is a struggle between good and evil in his heart, and everyone has to live between these two forces. As we have already mentioned, many ancient religious and philosophical teachings in the history of humanity have been written on this subject many times. In particular, the Zoroastrian doctrine that originated in Central Asia is based on these points.

We know that from the earliest times to the present, the most mature human beings have been pondering how to ensure equality, justice in social relations, and the way in which people in society live their lives. Although each scientist has answered these questions from his own point of view, the only correct answer that unfortunately has not been answered yet. Nevertheless, the issue remains relevant. It is possible to say that the scholars of antiquity have repeatedly addressed this topic in their works and have written a number of noteworthy remarks. In particular, Plato is one of the oldest Greek philosophers who understands that the priority of law is to ensure equality and justice in social relations. The validity of this definition has been

confirmed by the events in the series of historical processes, which have been repeatedly recognized in the present-day realities. All heads of state who are looking for a long-term future that will lead their people to a great future are at the forefront of the rule of law. In particular, as the President of the Republic of Uzbekistan Shavkat Mirziyoyev stated, "The principle of the rule of law is an important guarantee of ensuring human rights and freedoms in our society and the implementation of all reforms"[2;8]. Indeed, the reforms in all sectors of the country will have the desired effect, the achievement of the goals and the welfare of the people, to a great extent, depends on the rule of law. With this in mind, this issue has always been considered in our country. In particular, the Decree of the President of the Republic of Uzbekistan dated February 7, 2017 "On the Strategy of Action for the Further Development of the Republic of Uzbekistan"[3] outlines the following 5 priority areas of the country development and its second priority is the rule of law and the so-called further reform of the judicial system is one of the main proofs of the great attention being paid in our country to this issue.

In the philosophical views of the great thinker, whose name is Plato and known in the east as Aphlotun, the principle of the rule of law coincides with the principles of equality and universality. In his view, "that all states adhere to the ancient wisdom that all things are common in friends"[5;149]. Plato considers the increase in private property as a result of a violation of the principle of justice in social relations, and more simply, describes wealth as a follows:" Some people claim to be wealthy, although they are not good people" [5; 153]. Apparently, Plato is here, revealing that the wealthy are not bad people, and that they have a negative attitude toward private property. However, this idea of the great thinker is completely wrong. It is not fair to view all rich

people as good people. Just as not all poor people are considered good people. After all, it is absurd to consider any class, class or profession of humanity as good or bad. The great thinker must also be skeptical of the idea that everything is universal. The main issue here is that people live that is universal. The main issue here is that people live together and enjoy common property and equality of all material and spiritual property. But is it possible to live in real life? In our view, the answer is no. It is noteworthy that Aristotle, another great scholar of the antiquity, expressed his views that were at odds with Plato's views in his days.

"Overall, living together is not easy. This is particularly important when it comes to the overall engagement of all things in human relationships"[4;410]. That's right. However, we must distinguish between co-existence and co-existence. This expression can be interpreted in two ways. The first is family life and the second is the joint possession and use of material and spiritual wealth in the context of society. It is worth noting that the advantages of living together in family and household life are many, and are crucial to the proper organization and functioning of social relations at the state level. According to Aristotle, "Every family forms a part of a state"[4;401]. This conclusion is very much in line with the phrase, "Family is a part of society", which we know today. It is noteworthy that in the eastern countries, living together as a community, as a family, is recognized as a unique value. In particular, in the independent Republic of Uzbekistan, these issues have always been in the spotlight and are still recognized as one of the most important principles of state policy.

As for the second interpretation, the shared possession and use of material and spiritual wealth in the context of society, it is possible to say that it is unlikely to come to the same

conclusions as in the first version. Aristotle put it this way: "There is a high degree of disagreement between those who own and use common property"[4;411]. We can see this as an example of a long history of thousands of years of human history, particularly in the case of the former Soviet Union, which ruled for 74 years. It is true that in the primitive collective system known as the golden age in human history, humanity has for a time been co-owner of everything and lived in harmony. However, we also know that over time, conflicts and disputes between them and the golden age collapsed. As a result, the once equal group of people is divided into the wealthy ruling class and the poor. On the one hand, the rich lived luxury, while on the other, the poor lived in distress. In their lives, "poverty is the source of hatred and crime"[4;416], which has contributed to the escalation of tensions in society. Every day, the poor have always been hostile to the increasing numbers of the wealthy, and have sought to eradicate these injustices in their eyes. While they sometimes struggled openly to achieve their goals, sometimes they secretly struggled and wait for years to come. Among them were some who had achieved their goals and had become the ruling class. However, when they became dominant, they forgot their past and continued to do the work of their predecessors, falling to ensure justice in society. As a result, the wheels of history began to rotate again.

In the light of the above three aspects, we can say that they are equally important. For example, firstly, the fact that people have small private property is sufficient for them to live a normal life. Now it is necessary to work hard to preserve and increase this property. Secondly, it is presumed that anyone who does not own private property can have it in the future if he is patient. Third, cooperation and solidarity are needed to ensure other positive aspect of

society. This can be achieved by philosophical reasoning that is, philosophy.

CONCLUSIONS:

- The world and its realities exist for everyone only when they realize it, from birth to death;
- The existence of the world is due to its constant change;
- The existence in each epoch exists within itself. This existence is both continuous and changeable;
- The realities between each person's own life path and existence are for him;
- Nothing in society-the phenomenon is not fixed anywhere. This is true of modern society, and thousands of years ago;
- And changes in social relationships often do not immediately reveal itself;
- The focus of social relations is on the person and his activities;
- How individuals themselves determine how social relations behave;
- In societies where high moral values are established, the level of social relations is accordingly high;
- The effectiveness of social relationships depends primarily on human activities social relationships are in the pursuit of certain goals by these people to unite, to unite;
- People still approach each other for the degwards and needs of one another, get help from each other, and as it turns out, they use each other;
- Social relationships do not happen spontaneously. Probably, there are certain rules and principles in the social relationship;
- It is a difficult task to improve people's lives in the context of social relations through the establishment and adoption of laws alone;
- Unless people want to improve their lives, or they do not understand the essence of laws, the issues of improving social relations and

- enhancing social life remain uncertain. Laws should allow people to live as they want;
- The continuity and further development of social relations is largely dependent on the laws, and more precisely, on the level of the actual functioning of laws;
 - Democracy itself is freedom from the law. Disrespect for the law, and disobedience will only exacerbate hostility and disagreement. In the long run, social and state life is undermined;
 - Social relations can only be reached by law;
 - The presence of small private property in the population is sufficient to enable them to live a normal life;
 - Cooperation and solidarity are needed to ensure other positive aspects of society.

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