



HUMAN AND SOCIETY: THE ESSENCE AND PHILOSOPHICAL ANALYSIS OF INTERACTION

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Annotation: Achieving the harmony of the tasks of building a free and prosperous society in Uzbekistan through the acquisition of modern knowledge and high human qualities is the main criterion of all our educational work and the important task before it.

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There are words for community, community, and community in our language. It is a phrase that means everyone is gathered together. For example: church jam. People are gathered. A total of ten people. The word jam is also used in the sense of addition. A community is a group of people in a neighborhood, a village, an institution, an organization, or an enterprise. The term community differs from church in meaning. There are people in the church who have different views, and in the community there are people who have the same goal, the same interests. For example, a congregation is a group of people who pray in the same mosque. The word community is public, literary community, student community, and so on.

The Main Part. Society is a set of social relations that are formed at a certain stage of human historical development. The most important of the social relations is the economic relations, which determine the forms of social consciousness, which are the real basis for political and legal supremacy. It is true that the development of a society is a natural-historical, legal development.

Society is the most general scientific and philosophical term for a social association of people who consciously have language and speech on the basis of the division of social labor, and who feel the need for each other's social support.

There are various definitions of society as a part of nature, that is, a social being, a special form of human association, a collection of many relationships that exist between people. Society is a complex system that is constantly evolving and improving. In each new era, there is a need to know the essence of society. National independence has created a need for a new understanding of society. In a number of works of the first President Islam Karimov, the methodological basis for a new understanding of the essence of society has been created. Society is a union of material and spiritual factors. Until now, material and spiritual life have been very different in the literature. However, the essence of society is inextricably linked with the human nature that makes it up. Just as the human body cannot be separated from its spirit, so it is illogical to separate the material and spiritual aspects of society from one another and to put one of them above the other. Man's material needs include food, clothing, shelter, transportation, self-defense, and procreation.

Spiritual needs include knowledge of the world, self-awareness, worldview, striving for wisdom, striving for knowledge, art, ideas, ideology, beauty, and spiritual maturity. The essence of man is manifested in the satisfaction of material needs in cultural forms. Man, as an intelligent being, seeks to know the essence of nature and society in order to satisfy his material needs in cultural forms, to harmonize the material and spiritual worlds, and to change nature and society in accordance with his goals. Science and technology serve as an important tool for meeting the spiritual and material needs of man. It is only through high spirituality that man is able to satisfy his needs rationally and fully in cultural forms.

That is why our country pays special attention to spirituality. The material and spiritual life of a society is inextricably linked with the material and spiritual needs of the people.

Society, like macro and micro bodies, is a self-organizing and self-governing system. As a result, the system exists and evolves according to certain laws.

The transition of two man to a family based on monogamy, the formation of clans, tribes, ethnic groups (peoples, nations and the satisfaction of their material and spiritual needs in these units) are legal processes. production relations, each society has its own base and superstructure, market economy relations (which are studied in detail in economic theory and sociology) - these social phenomena are, of course, historically formed spontaneously under the influence of social laws. The application of the laws of society is linked to the conscious activity of the people and their associations. The laws of society can be divided into the most general, general and special (partial) laws.

The interrelationships that are reflected in the laws and categories of philosophy are also reflected in social life. Consequently, knowledge of the most general laws, categories, and principles makes it possible to govern society scientifically. Laws that are equally valid in the historical development of mankind, in social, economic, and national conditions under similar conditions can be called general laws. For example, the law of proportionality between material production and the creation of spiritual wealth refers to the relationship between the two roofs of market relations or between needs and interests. In order to have a clear idea of the specific stages of development and decline of a particular society, it is necessary to understand the specific (partial) social laws. The degree to which such laws apply is limited to a particular place and time, and they differ in the expression of the connections inherent only in certain stages of the development of society.

For example, in the former Soviet Union, the so-called planned proportional law was blocked with the end of the state. Or the fact that general laws, such as the law of proportionality between supply and demand, competition-based relations, are unique in the context of Uzbekistan, which makes them special. The five principles of transition to a market economy in Uzbekistan, founded by the first President Islam Karimov, make all laws unique. In general, the most general, general, and special laws are dialectically related to each other, and they both recognize and exclude each other. There are various theories in the history of philosophical thought about the nature and development of society. We know that in ancient Central Asia, the sacred book of Zoroastrianism, the Avesto, which originated in ancient times, advocated the establishment of a moderate society, and the state in such a society was called the ideal state. Ancient Turkish mythology also has a remarkable view of a just, prosperous society and state. The ancient Greek philosopher Plato believed that it was necessary to build an improved human society, an ideal state. Abu Nasr al-Farabi, who grew up in Central Asia, in his book *The City of Noble People* created a doctrine about the origin, purpose and tasks of society. Thinkers such as Abu Rayhan al-Biruni and Abu Ali Ibn Sina explained the reason for the emergence of human society with the development of a sense of solidarity with man's weakness over other beings.

There are various theories in the history of philosophical thought about the nature and development of society. In particular, the German philosopher I. Kant explained the formation of society by the formation of morality. G. Hegel linked the reasons for the formation and development of society with the development of the absolute spirit, L. Feserbach linked religion with the development of religious consciousness. The French thinker O. Kant explained the

reasons for the development of society with three stages of human spiritual development (geology, metaphysics, positive stages).

K. Marcos connected the causes of the development of society with the class struggle and revolutionary changes, explained all social phenomena and processes from a class point of view. He artificially generalized social conflicts and proposed a social revolution and the abolition of the property class as the main way to resolve conflicts. Social practice shows that such a theory is one-sided. The origin, nature, and place of man in society play an important role in the system of philosophical problems. Different philosophical teachings have different interpretations of these issues. It was natural, too, because man, as an essentially socio-historical and cultural being, strives for a deeper understanding of himself in every new historical context, for the realization of his human nature.

Socrates' wise saying, "Know thyself," takes on a new meaning in every historical period. Man is also one of the main themes in the history of Eastern philosophy. For example, in Pharaoh's philosophy, man is interpreted as the product of the development of the whole being. The thinker shows that all the noble qualities of man are due to science, that the meaning of human life is to be happy and to strive to be happy, and that this can only be achieved through knowledge and enlightenment. Beruni and Ibn Sina tried to prove that the superiority of man over other beings is due to reason and thinking. In contrast, Abu Hamid al-Ghazali shows that this superiority is not in the mind but in the human heart; the perfect man was one of the main ideas in the teachings of mysticism, which sought to prove the limitations of the mind. It is said that this perfection is manifested mainly in spiritual perfection, spiritual uplift, and the ability to control one's physical desires.

In Eastern philosophy, views on man developed inextricably linked with Islamic ideas, oriental thought and way of life. Eastern thinkers viewed man as part of a general philosophical problem. In contrast, in Western philosophy, man was viewed primarily as a biological being, the product of evolutionary changes in nature. According to the teachings of the Russian naturalist V.A. Vernadsky, the human mind as a great geological factor accelerated the development of nature, the fate of all life depends on human intelligence and morality. E. Fromm, one of the great representatives of modern philosophy, considered pure and sincere love for man as an important factor in establishing relations of peace, harmony and cooperation among the peoples of the world; the ability to love as one of the most important human abilities shows that the most important of the arts is the art of love. According to the philosopher, a person can cultivate and improve the ability to love others.

Conclusion

The conclusion of modern anthropological philosophy about the nature of man is as follows:

1. Man is unique and universal in nature. He is a great product of the development of nature, a possessor of unique abilities. Man is endowed with instinct, delicate taste, majesty and creativity.
2. In man, the inner and outer worlds are integrated. The inner world of man is manifested in various forms of activity - labor, communication, art, behavior, and so on.
3. Man is a whole made up of many parts. Every human being has a naturalness, a sociality, an intelligence, an emotionality, a morality.
4. Man is a historical being. It is with this quality that he creates his future. One is always anxious about the future, because it is always followed by crises and failures.
5. There is no escaping the sense of responsibility. He can only get out of this situation by combining a humanistic position and individuality.

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