

# The Importance Of Teaching Social Ideal Ideas In Eastern Philosophy

Tursunova Dilnoza

Doctoral student of Kokand DPI

**Abstract:** The article provides information about the importance of the relationship between the identified ideal and reality. This article highlights important historical, philosophical, and religious ideals. The essence of these ideals, their significance between society and man is analyzed. Philosophical issues related to the dialectic between ideal and reality and their application in life are discussed.

**Key words:** Uzbek people, national ideals, mythology, models, patriotism, humanity, solidarity, profession, calling, big, respect, small, compassion, honesty, purity, friendship, loyalty, humility, dedication

The Uzbek people have their ancient, rich national ideals. Its roots go back to the 10th century BC. In the legends dedicated to the goddesses such as Mitra, Ardivisura, Anakhita, Vertagna, which are the first examples of the oral creativity of the Ancient East, the mythological prototypes of national ideals can be found through Mahmud Kashgari's work "Devonu lug'otil Turk" and patriotism, humanity, we will get acquainted with perfected ideals and ideas such as solidarity, bravery and courage, study of knowledge, calling to acquire a profession, respect for elders, compassion for children, honesty, purity, friendship, loyalty, humility, self-sacrifice.

Confucius in his "ideal respect (Heaven - Earth - Man), "ideal person" (noble husband), "ideal ruler" (Heaven's child) and "ideal management" (management in society, customs and order of things) - "li") created the Eastern model of social development. Although Heaven, "Heaven's will" is in the first place in the Heaven-Earth-Man concept, stability and development in social life depends on the relationship between people on Earth and their obedience to Heaven's will. "Only Heaven is great", "It is difficult to be a mature person without knowing the will of Heaven." "Noble husband" is the image of the ideal person in Confucianism. Confucian states that the ideal ruler should be an example to others in ethics and management. "A king (ruler) who does not educate his citizens is not a proper king." To lead is to train others by being an example. An ideal person in Confucius' vision should have the following qualities: clear vision, clear hearing, politeness, good deed, not forgetting the consequences of anger, and profiting when it's convenient. In particular, the scientist's concept of "ideal management" - "management, customs and order of things in society" ("li") served for the sustainable development of society and determined the possibility of determining the difference in management. Therefore, the "golden interval" ("zolataya seredina") in Confucianism is considered the "most noble principle".

If "...in India, philosophy stood on its own feet, and other sciences sought support from it." Among the currents and schools of Indian philosophy, Buddhism occupies a special place. Siddhartha Gotama - The Buddha's teachings consist of the concept of liberation from the sufferings of the world, of life, through the moral ideal, nirvana. According to this teaching, birth is suffering, losing a loved one is suffering, illness is suffering, dying is suffering, life consists of suffering. But there are ways to get rid of this suffering, which are four noble truths: 1) suffering exists; 2) there is a reason for suffering; 3) suffering can end; 4) There is a way to get rid of suffering. Buddha called this path "nirvana". Although the concept of "Nirvana" means "extinction", "extinction", according to experts, it is not "dying" or "renunciation of life", but the desire, lust, interest, it is a way to strengthen the desire for spiritual and moral perfection in him by extinguishing the desire to own something. "Nirvana is the goal of spiritual perfection." It is a manifestation of existence, free from all egoism, independent of time and space, in which "faith, peace, tranquility, pleasure, happiness, gentleness, purity, freshness" have settled.

Believing in the moral and spiritual strength of a person, freeing him from vices, indulgence in lust, showing him the existence of suffering in life is a socio-philosophical aspect of Buddhism.

In the oldest written monuments of our nation, great attention is paid to ideals with a national basis. The evidence in the written monuments of "Avesta", Sogd, Orkhun-enasay inscriptions confirms these opinions. In the words of the ancient Greek sage Pliny, the Avesta, which "consists of a million songs",

contains valuable evidence about the history and culture of Movarounnahr and ancient Iranian peoples, along with the theory and practice of religion. The holy book of Zoroastrianism "Avesta" describes the creation of the world, the development of a human being as a people, the struggle for goodness with evil forces, the dreams of freedom, creativity and creativity. "Avesta" is a book about the sacredness of not only people, but also a handful of soil, a sip of water, and a breath of air. Therefore, glorification and idealization of existence and life is the main idea in "Avesta". As a result, Ahura-Mazda appears as an idealized image of the unity of "Good Thought", "Good Word" and "Good Deed".

A spiritual ideal is a product of a subject's attitude to the outside world, society, and development, its expression in his mind, subjective views, epistemological experience of a person, spiritual and spiritual research. A spiritual ideal is only a product of the processes of the subjectivization of the object and the idealization of simple ideas, as well as the relationship between man and society.

In the philosophy of Islam, the idea of man and humanity is central. It is true that in Islam, man is not mature, perfect, ideal like God, but he is considered as a being who can have maturity, perfection, and divine qualities.

Our great zamindari al-Farabi, who analyzed the ideal unity of people in Islamic philosophy, considered the ideal society as an ideal model of human development. According to Farabi, "an ideal, mature society is a society with a regular order; it is similar to a living organism, in which each person takes his place and fulfills his duties according to his abilities and knowledge." The thinker believes that "the ideal way of governing an ideal city is a monarchy." The holy book of Zoroastrianism "Avesta" describes the creation of the world, the development of a human being as a people, the struggle for goodness with evil forces, the dreams of freedom, creativity and creativity. "Avesta" is a book about the sacredness of not only people, but also a handful of soil, a sip of water, and a breath of air. Therefore, glorification and idealization of existence and life is the main idea in "Avesta". As a result, Ahura-Mazda appears as an idealized image of the unity of "Good Thought", "Good Word" and "Good Deed".

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A spiritual ideal is a vision, image, model of the future in a person's mind. Therefore, any spiritual ideal is a future-oriented, hypothetical vision of future life, society, and system. The concepts of "social ideal" are not always used in the above directions, but based on them, the future life, society, and system are assumed hypothetically. It is from this point of view that they are the directions of the social ideal, writes scientist S.S. Agzamkhodjaeva in her research.

The next stage of studying the spiritual ideal and reality in the social theories of the middle of the 20th century is the relationship between the virtual ideal and reality. At the same time, it embodies the ideal of unity, that is, spiritual perfection.

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