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Philosophical interpretation of social relations in ancient China and India

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Annotation: In the article, Confucius's thoughts on society and social relations, inequality and unrest, as well as his thoughts on this problem in personal society in ancient India, and the fact that many scholars who lived in all periods of the past took this issue seriously and considered it as an important factor that ensures the stable development of society in the future. analyzed.
Key words: Society, equality, privileges, inequality, laws, customs.

Introduction

Confucius writes in this regard: "If the administration and punishment are established according to the law, the people will be alert and will not think about what honor is." If governance is based on goodness and traditions are followed, the people will not only be ashamed, but also obedient.[1]" There is no doubt that this phrase serves as an important historical source in the development of national legislation in our country today. Historical experience has also proven that there is no universal option of legislation that is equally acceptable for all countries or peoples. Each region has its own geographical location, demographic situation, mentality, history, culture and other aspects of its people. These characteristics determine its social relations, including the content of its laws[2]. At first glance, the laws that are recognized as the important people that hold social relations seem to be created very easily and exist uniformly and without conflicts, but in reality it is not so.

Discussion and results

After all, laws suddenly appear out of nowhere, and the people do not immediately accept them. For this to happen, laws must meet the above-mentioned requirements and express the will and demands of the people. As we mentioned earlier, it will give the expected effect only if the laws are based on customs and values. Then there will be no misunderstandings between the leaders of the state and the people. Otherwise, "Without traditions," says Confucius, "reverence leads to restlessness, prudence leads to cowardice, boldness leads to chaos, and righteousness leads to rudeness.[3]"

So what are traditions? Is his influence as high as Confucius' confession says? While answering these questions, first of all, it should be emphasized that the influence of traditions in the formation of a person as a person, a nation as a nation, a nation as a nation, and a state as a state is incomparable. It is the result of social relations. No country can build its great future without it. After all, at the core of greatness are traditions that have a thousand-year history and are a set of unique values. Many years of history, interests, goals and objectives of the nation and the people are expressed in them. Preserving traditions, knowing, learning and using them wisely is the need of the hour. Therefore, social relations and laws, which are an important element of it, cannot be imagined without traditions. When laws are created based on traditions, their influence

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will be high[4]. After all, such laws will not be alien to the people, on the contrary, they will be close to them. The main reason for this is that they give priority to the interests of the people. As a result, it becomes easier for state leaders to manage the state. In the words of Confucius: "The king rules the citizens by following the traditions; citizens also serve the khagan directly.[5]"

At this point, one thing should not be forgotten, that the conclusion should not be drawn from the above points that it is necessary to manage the Zinhar society based on traditions alone. Right customs have many positive values, which we have discussed in our comments above. But let's remember the rules of dialectics, according to which everything in the world - events are changing and developing. Therefore, it is unlikely to achieve the desired goal if we do not adapt the customs to the spirit of the time or without taking into account the routines of today. In this regard, Confucius says: "If those at the top follow the customs and order of things in the management of society, the people will not dare to show disrespect to them.[6]"

In our opinion, it is very likely that Confucius meant the requirements and procedures of his time by order. Because the order is this thing - the occurrence of events in a certain period of time according to the relevant laws and regulations. Therefore, order includes changes, progress and development. This in itself is a process directly related to social relations. After all, the sustainability of social relations cannot be imagined without order. Order - ensures continuous improvement of social relations. Disorganized social relations have no future. Be it the life of an individual, family or community, there must be order in the society as well. Where there is order, which is recognized as a positive concept, we can observe that positive trends in the past, present, and future will co-exist. As Confucius said in his time, "If the upper class loves the order of dao and li, and the lower class is happy, peace and perfection will be established in the society.[7]" In this place, dao and li were considered the most advanced procedures for that time, that is, the most optimal way of development[8].

However, one should not forget that only the division of procedures cannot ensure the development of the society. Because for this, everyone is required to follow the procedures established in the society. A In particular, it is extremely important that the representatives of the ruling class follow the rules. This is important because: firstly, representatives of the upper class of the society have higher knowledge, skills, experience and generally have higher opportunities in other aspects; secondly, the existing order in any society is created by representatives of the upper, that is, the elite class in that society; thirdly, the members of the upper class, being a minority, are constantly under the control of the rest of society; fourthly, the behavior of representatives of the upper class has the character of being an example for others, and can also arouse hatred[9].

When Confucius reflects on society and social relations in it, he also dwells on inequality and unrest. It can be said that this problem in human society has been around for several thousand years without losing its value. Many scholars who lived in all periods of the past took a

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serious approach to this issue and viewed it as an important factor that would maintain the peace of society and ensure its sustainable development in the future. They were confused about what measures should be taken to improve not only the society they live in, but also the societies in which future generations will live. In this regard, Confucius said: "Governors and heads of families should be afraid of inequality, not of poverty, and of lack of peace, not of loneliness." After all, the equal distribution of material wealth does not allow the poor to become poor. There is no loneliness in a developed society where everything is in harmony with each other. Therefore, there will be no people who live in danger in a society where peace prevails[10].

Equality is recognized as one of the main ideas in Taoism, one of the famous ancient philosophical movements. They dreamed of returning to the fantastic ideal society of absolute equality that existed in ancient times, that is, in the primitive community system. According to them, in such a society, There is neither a ruler nor people subject to him. People were not handcuffed or forcibly tied to anything. They created everything themselves[11]. Those who did not know weapons, who did not have to endure violence. They have not seen glory and shame. They did not join the army and did not participate in military campaigns. As it can be seen, these conclusions contain reflections on a utopian, that is, an imaginary society. Although it glorifies high human ideals, it is very difficult to realize these ideals in real life. Because not all people think the same, their dreams and aspirations are also different. Therefore, no force or ideas and ideologies have the power to reduce people's lives to the same pattern. However, this should not lead to the conclusion that equality is not necessary. In order for social relations to function stably, equality must be established among people who are the subjects of these relations. The stable functioning of social relations as a system requires that there are no privileges within social relations. Giving benefits in one way or another causes inequality. Inequalities, which at first seem to be small and insignificant, can turn into a huge social risk that leads to the crisis of societies[12].

Philosophical-religious trends in ancient India analyzed social relations in a unique way. Here, "The only goal of all philosophical schools is to enlighten everyone on the path to happiness." Since the beginning of humanity as a conscious being, it has been confused about how to ensure a happy life for itself. Of course, the concept of happiness in this place has acquired different meanings at different times. For example, in the early stages of the ancient primitive community system, the main purpose of human life was to find food for survival and to have a simple shelter. Primitive people spent their entire lives in the pursuit of these daily needs. Men's constant time was spent hunting, while women were busy with household chores all day long. For thousands, tens of thousands and hundreds of thousands of years it went on like this. With the emergence and development of animal husbandry, agriculture, and handicrafts, people's lifestyles and attitudes towards life changed. People began to live thinking not only of today, but also of tomorrow. The domestication and breeding of animals satisfied people's need for meat and stopped them from hunting at constant risk to their lives. After the introduction of agriculture, it was possible to collect abundant harvests for several days and months, even years. People are now freed from the pain of wandering around in search of food[13]. The development of handicrafts makes life easier for people, their livelihood began to serve the improvement of their lives. The development of crafts such as blacksmithing, pottery, weaving, jewelry and the

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formation of architecture opened the way to a new stage in human history. In this way, people's attitude towards life has changed, and they now understand that happiness is not just about making ends meet, but about living for tomorrow, for the future, and for this, it is necessary to constantly work and search[14].

However, mankind has not always been able to live according to its wishes. For thousands of years, the prevailing social relations did not allow people to achieve the happiness they dreamed of. Conflicts within the framework of social relations escalated, the main wealth and power were in the hands of certain social strata in the society, and they lived comfortably. Most of the other people in the society have not had a good life. Neediness and injustice were the usual companions of their way of life. The forward-thinking people of their time understood the existence of social injustices of those times and sought measures to eliminate them. They supported all people living in the society to live a happy life in harmony, well-being and peace. For this, they put forward their ideas and views and encouraged them to apply them to the life of the society[15]. However, the nature of social relations in previous times, the ruthlessness of the representatives of the ruling ruling class, the fact that the representatives of the lower class, in the words of that time, did not know their rights and did not realize the need to fight for them, the lack of unity, the priority of the mood of indifference and hypocrisy helped them achieve a happy life[16].

Conclusion

As a result, people who do not understand the true nature of reality lose their hopes of achieving happiness in this life and they conclude that "In order to achieve higher happiness, one must renounce the existing existence in which one lives" because the real "Happiness is not in this world, but happiness in this world." . This conclusion is common not only in India but also in other regions. After all, the social inequality in societies, the hard lifestyle of the majority of the people, and the lack of a happy life were equally present everywhere. Philosophical and religious teachings promising to live happily in the next world were very welcome for the common people who did not want to be happy in this life. However, this is not a correct conclusion. It should be mentioned here that Abu Nasr Farabi, one of the great scholars of Central Asia who lived in the Middle Ages, said that the city of the ignorant, "according to the inhabitants of the lost city, happiness can be achieved only after death."

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