

УДК. 1.14.2.

Хошимов Санжарбек, преподаватель, кафедры «История Узбекистана и общественных наук» Ферганского политехнического института, г. Фергана, Республика Узбекистан.

Khoshimov Sanjarbek Lecturer, Department of "History of Uzbekistan and Social Sciences" of Fergana Polytechnic Institute, Fergana, Republic of Uzbekistan.

INTERPRETATION OF HUMAN PROBLEMS IN PHILOSOPHICAL THINKING OF EAST AND WEST

ИНТЕРПРЕТАЦИЯ ЧЕЛОВЕЧЕСКИХ ПРОБЛЕМ В ФИЛОСОФСКОМ МЫШЛЕНИИ ВОСТОКА И ЗАПАДА

Annotation: The article is devoted to the origin of man, his role in Western and Eastern philosophy, as well as the views of various philosophers on people.

Keywords: human, cosmobiopsychosociocultural creature, human spirit and spirituality, Eastern philosophy, western philosophy, philosophical anthropology, personal salvation, social development.

Аннотация: Статья посвящена происхождению человека, его роли в западной и восточной философии, а также взглядам различных философов на людей.

Ключевые слова: человек, космобиопсихосоциокультурное существо, человеческий дух и духовность, Восточная философия, западная философия, философская антропология, личное спасение, социальное развитие.

It is no coincidence that the question of the origin, essence and role of the human being in society has always been important. Different doctrines have been interpreted in different ways. It was natural, because human beings, in essence, are socially-historical and cultural creatures, in every new historical context, they seek to gain a deeper understanding of their identity and the

realization of their human essence. Therefore, the wisdom of Socrates 'Know Yourself' is of new significance in every historical period. In spite of the difficulties that man has faced in the past, he is gradually and consistently realizing the great mysteries of nature.

Today, in various foreign sources, it is customary to describe a human being as a "cosmobiopsychosocycultural". In other words, man is a part of the universe, a spirit creature, a socialized and civilized being.

Yes, humankind is making progress on discovering the mysteries of nature, but can we say that it has made such a success in its self-awareness? It must be acknowledged that man has not yet had a clear idea of his nature. It is easier for him to reveal the mysteries of the universe than to know man. For nearly three thousand years, philosophers have been trying to find out who the person is, where he comes from and where he is going. So far, however, no convincing answer has been found. It is clear that unless a person realizes his nature and finds his place in the infinite universe, he will not be able to solve the problems of the soul, social, national and international relations. Human nature is very complex. It combines animal and divine qualities. But he is neither an animal nor an angel. The human spirit and spirituality elevate it above all other creatures.

Around the world, people follow the same methods of thinking and logic. The characteristics of the human mind are general and the same. Despite the similarity of the human mind, people from different regions have reacted differently to a number of common problems. So naturally, people in different parts of the globe have focused on different aspects of the same problem.

The philosophers of the East and the West have many similarities, but differences in the emphasis on different aspects of worldview in India, Greece, and China are evident in books written from ancient times until now. Indian philosophy has focused more on the inner world of man. Philosophers have

sought to understand human nature. Let us recall the epics of the Indian people like Mahabharata and Ramayana.

Greek philosophers were mostly interested in the features of the world around us. They sought to determine the place of man in existence. So their path is easier and lighter than the Indian way. Even in China, philosophers are less interested in the inner and outer world. It is no accident that today Buddhism is being emphasized in China's role. It is well known that these differences have a great influence on the further development of philosophy in these regions.

There is no doubt that the development of European thought was influenced by the ideological concepts of Plato and Christianity. Medieval Western philosophy considers man as a creature that continuously fights one another with two principles: the high (spirit) and the low (flesh). Aurelius Augustinus, the "father" of European philosophy of philosophy, believed that the essence of man is the soul and the body. The body argued that the shell was nothing but the temporal shell, the "prison" of the soul. Another representative of the philosophy of religion, Thomas Aquinas, is the harmonious union of the soul and the body, which makes it a living creature between the lower world, the higher, the divine, the angelic world. The more physical it is, the closer it is to the animal, the closer it is to the angels.

With the beginning of a new era, religious-idealistic orientation in European philosophical thinking shifted its focus to philosophical outlook. The West has tried to use scientific concepts and methods in all areas of human life, treating man as an object within objects. Therefore, the German philosopher I. Kant "is the most important human being in the world." It is about nature, on the one hand, and on the other - morally free, and on the other, it always works with values. He described the first of these as having a human being in need, and the other of having a moral freedom. Over time, materialistic and scientific orientation has become a widespread outlook in the West.

One of the most important achievements of the nineteenth-century philosophical thought in the development of human doctrine is the philosophical anthropology of L. Feibach. He considered the problem of human essence as the "only, universal, and highest" philosophy of philosophy and brought it to the forefront. [2] However, Feyerbach, in fact, looks at man from a biological point of view and does not explain his social essence, that is, the aforementioned "socio" was neglected.

Contrary to the notion that man is a constantly evolving creature, in the East we encounter a completely different concept of humanity. Within Eastern-Muslim philosophy we see two different approaches to human problems. One relies heavily on the Islamic doctrine of destiny. Since ancient times, Eastern thinkers have emphasized that spirituality is unique to human beings. Contemplation of the human heart, and the notion of an enlightened person had a significant impact on philosophical thinking in all Eastern countries. We can see that Eastern philosophers paid special attention to the essence of man, his place and importance in life, his beliefs and ethics.

While the Oriental concept glorifies a person as "Lord," he wants to see the many features of the divine, such as perfection, knowledge, ability. Therefore, man has no greater purpose than to strive for them. In this respect, he is superior to all other living things. Mawlana Jaloluddin Rumi states that a believer should not prove the existence of God but should feel it. [3]

It is important to remember that a person is a perception of real social relations. As an important factor in the formation and development of a person, his her social activities are manifested in their specific role in social life. As a person, he or she can manifest itself only in different social relationships. Aristotle at the time considered that "human function is the consciousness of his activity." While A. Jomi urged, "When your hands are strong, enjoy your daily labor," Ibn Sina warned that "idleness and idleness can not only cause ignorance but also cause illness." In his 2018 address to the Oliy Majlis, President Shavkat

Mirziyoyev quotes Najmiddin Kubro as saying, "I have seen success in effort, and failure - in negligence and laziness".

A person's vital activity is manifested as a key factor in the formation of his personality. During this process, there is not only adaptation to the natural and social world, but also a change in the person's preferences. It creates a truly human, personal, socially demanding world. The society itself, its system and structure, and the elements that make up relationships in it, are all the result of a person's creative activity and his world-changing creative activity. As Kant points out about the role and role of man in society, "Man exists not only as a means, but as a goal itself ... and should be considered as a goal in all his actions" [5].

There are reasons why East and West synthesis of human understanding for the future is so important. Science in itself is unbiased. Scientific discovery can be used both for creation and for destruction. It depends on the intelligence and thinking of the person who holds the knowledge. If we view man as a developing creature, nothing can stop him from using animals to satisfy his fleshly desires and needs. If we approach a human being as a spiritual and enlightened person, then the knowledge he possesses will contribute to the achievement of peace and harmony on the earth and the fulfillment of the noble aspirations of all people.

In the end, the eastern and western concepts of humanity must somehow complement each other. One emphasizes human dignity, while the other focuses on the progress that man has made and is able to achieve on his own. One focuses on the spiritual basis of human nature, the other emphasizes that spiritual superiority also relies on the material basis.

We can see that the differences between them also have an impact on education. Education systems in the East and West have their own rules. In the East, great emphasis is placed on the concept of personal salvation. Man seeks knowledge in order to save himself. Orientalism, which prioritizes the problem

of personal salvation, has not always paid sufficient attention to social welfare and development. In the West, on the contrary, social development is a priority. In reality, however, such an emphasis on social welfare has led to the emergence of totalitarian societies that sometimes undermine human dignity. With the advancement of science, it is necessary to end the various pessimistic attitudes towards the individual and society in the East and the West, to recognize the importance of both, and to create an education system with sufficient attention to both.

In this way, the importance of education today becomes clear. Experience has shown that education can change a person and, thus, society. Society cannot be perfect without a person. Therefore, education in the modern world should be used to educate a harmonious person, and eastern and western human concepts should contribute to this process.

REFERENCES

1. Кант И. Соч. Т.Н.Ч 1. М., 1965. стр.153
2. Философия. Ростов-на-Дону, 1996. стр.264
3. Жалолиддин Румий. Ичингдаги ичингдадир. Тошкент: Ёзувчи, 1998. – Б. 107.
4. Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси. “Халқ сўзи” газетаси, 2018 йил 29 декабрь.
5. Кант И. Соч. Т.Н.Ч 1. М., 1965. стр.269
6. Санжарбек Султонбекович Хошимов “ВАН ЯН МИН ФАЛСАФИЙ ТАЪЛИМОТИНИНГ МАЪНАВИЙ-АХЛОҚИЙ ВА ГНОСЕОЛОГИК ҚИРРАЛАРИ” // Academic research in educational sciences. 2020. №3. URL: <https://cyberleninka.ru/article/n/van-yan-min-falsafiy-talimotining-manaviy-ahlo-iy-va-gnoseologik-irralari>
7. А.А.Мадаминов. Влияние СМИ на политическую культуру молодёжи. Вопросы науки и образования. 2018. 7 (19).

https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=3waDc4AAAAAJ&citation_for_view=3waDc4AAAAAJ:HoB7MX3m0LUC

8. Khoshimov, Sanjarbek Sultanbekovich (2020) "THOUGHTS ABOUT HUMAN NATURE IN CHINESE PHILOSOPHICAL THINKING AND THEIR INTERPRETATION IN THE IDEAS OF WANG YAN MIN," Scientific Bulletin of Namangan State University: Vol. 2: Iss. 1, Article 27. Available at: <https://uzjournals.edu.uz/namdu/vol2/iss1/27>

9. Oltmisheva, N. G. "FORMATION OF LABOR CULTURE IN YOUTH FACILITIES." Экономика и социум 1-2 (2021): 289-290.