



HUMAN - AS A PHILOSOPHICAL PROBLEM IN THE DIGITAL WORLD OF THE 21ST CENTURY

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Abstract: This article talks about the emergence of a person, personal freedom, human needs, his goals and ideals, human rights, and a perfect person.

Key words: Man, person, individual, anthropology, creature, human - social creature, human activity, human value.

In the history of philosophy, it is almost impossible to find philosophers or philosophical trends that did not address people, that did not directly or indirectly analyze various aspects of the material and spiritual world of man. Most philosophical and religious systems view man as a microcosm or microcosm, as opposed to a macrocosm or macrocosm. Philosophers have understood that reaching the bottom of the human mystery is equal to reaching the bottom of the puzzle of existence. As Farabi said, "People create society according to their own characteristics and natural needs. Their actions and actions are initially determined by natural abilities that gradually become habits"¹.

Knowing the essence of man has been one of the main goals of philosophy since ancient times. The antiquity of this problem does not necessarily mean that it is obsolete. Each era, each philosophical current seeks to discover new aspects of this constant problem.

In the history of society, there have been many drastic changes, fundamental turns, various ideas, views, doctrines are changing and being renewed, the problem of the essence of man, his ethics, spirituality The issue has never escaped the attention of philosophers.

In particular, the Eastern thinker Ibn Sina said, "Man differs from all other animals in his speech, language, mind, and thinking. "The human mind is enriched by studying various subjects,"² he believes

Today's reforms in our country are aimed at the benefit of people.

Man is the most complex supreme being in the world, the highest product of nature. Therefore, it is studied by a number of sciences such as anatomy, physiology, biology, and genetics. However, unlike other living beings, man is not only a natural, but also a historical and social being. Its social qualities are dealt with by such sciences as history, aesthetics, ethics, psychology, and economics.

Philosophy greatly helps to reveal the essence of man, who is a scientific being, to learn about his inner world, ethics, spirituality of dreams and to draw appropriate conclusions from it.

The science of philosophy is the inner spiritual world of a person, his interests, beliefs, concepts are formed over thousands of years and become stronger in the mind. Accordingly,

¹ Ал-Фаробий Философия политики.- Моксва.; 1989.- С.529.

² Ибн Сина Данишнамэ.- Душанбе.: 1957.-С..59

the changes in human consciousness, which are the product of fundamental changes in political, economic, and social relations, are somewhat more complicated and occur over a certain period of time. based on their generalizations, human concepts, consciousness, and thoughts are formed.

A brief historical-philosophical look at the human question shows that by the beginning of the 20th century, all conditions were created for the emergence of a new independent field of knowledge in philosophy - the doctrine of man, that is, philosophical anthropology.

Thus, in human philosophy, there are no uniform ways of thinking about certain issues, especially complex issues related to people. On the contrary, consensus in science indicates that a definitive solution has been found to this or that problem. But the unique feature of philosophy, unlike science, is that it consists of a system of values and goals that are assigned to the study and understanding of any phenomenon. For this reason, how one or another philosopher understands the world, his attitude to life plays an especially important role here.

It can be considered that man and the world surrounding him have proven their gradual development. This is confirmed not only by archeology and geological history of the Earth. It also stems from current perceptions of life on Earth and evolutionary processes in the world explained by the generally accepted "expanding Universe" theory.

There is no single basis for philosophical understanding of man, just as there is no reason to hope that such a basis will appear in the near future. For the time being, it can only be noted that depending on whether space, nature, God, society or directly man is in the center of attention, there are different philosophical points of view that are the basis for solving issues related to the understanding of man in the history of philosophy. Among them, cosmocentrism, theocentrism, sociocentrism, and anthropocentrism are especially widespread, each of them manifested in different forms in different periods, but always existed in one way or another in philosophical concepts that study human problems.

"At the beginning of the 21st century, the human phenomenon "I and the Universe" is fundamental cannot be understood outside the context of social and moral problems"³. This situation is related to the need to solve the universal problems of our time and the process of cosmosization, which covers almost all areas of human existence.

Man, as the creator of history, ensures continuity in the development of nature. He will pass on his knowledge, experience and achievements to future generations; rebuilds and improves nature and society. Man appears as a great creative force in the development of the entire universe and nature, creates his own history, carefully preserves it. Human activities and experiences serve as a source for the development of society and the all-round perfection of people.

Because of its role and importance in nature and society, its essence of creativity, being a supreme being, ensuring continuity of succession, maintaining and improving all positive and useful points, insaq is considered a sacred and blessed value. Anthropology connects the manifestation and development of humanity in a person with the soul. Some researchers put special emphasis on a characteristic characteristic of a person and thereby tried to reveal the human essence. For example, I. Kant paid more attention to the moral aspects of a person and

³ N.A.Shermuhamedova Inson falsafasi.-Toshkent. 2020. 62b



described him as a creature that distinguishes goodness from evil. Vladimir Solovyov believed that human beings differ from other beings in features such as shame, pity, and the breaking of higher powers.

According to him, man has the ability to be ashamed of his base inclinations and sins. It is only human to feel pity not only for people, but for all living beings and for the holy forces.

Human nature is extremely complex. Animal and divine qualities are embodied in him. But he is neither an animal nor a fairy. The human spirit and spirituality elevates it to a higher level than other beings. Anthropology is a science that studies a person, and the view can lead to one-sidedness and prevent a correct understanding of the essence of the social problems. The national idea and national ideology that is being formed in our country, contrary to the one-sided views of a person, requires the cultivation of materiality and spirituality in him. The market economy does not deny that people will be prosperous, rich, possessive, and have all comforts. On the contrary, it encourages them to be entrepreneurs, ambitious and hardworking. Only high spirituality motivates to leave human needs rationally, to establish social justice, to be generous and noble.

Anthrology puts forward the idea that it is possible to know the essence of the universe by going deeper into the spiritual world of a person. According to Islam Karimov's definition, spirituality (spirit) is an inner force that morally cleanses a person, strengthens his faith, and encourages him to be good. True human essence is embodied in high spirituality. The noble qualities of a person are reflected in the image of mature individuals. All characteristics characteristic of a person in his activity, his position in society, raise his material and spiritual level.

Anthropology deals with the study of the human essence, its place in nature and society, its material and spiritual place, its unique characteristics, and the fulfillment of needs, the implementation of a certain ideology. The concepts of "mind", "person", "soul" are used. In the formation and development of "I" - human personality, the identity of the historical condition is distinguished from the external world, from real existence. "I" differentiates itself from other beings only because of consciousness. Other things seem to be an alien reality. Har represents the independence of a person.

Man strives to satisfy body and soul during his life. Satisfying the needs of the body is the primary condition of existence, meaning that it is not just about enjoying material goods, enjoyment, and seeking wealth. The human soul also needs its own food. Therefore, spiritual qualities such as enlightenment, humanity, justice, compassion, religious conscience, nobility, and patriotism are formed. High spirituality strengthens the belief in spiritual purification of a person.

The reforms carried out in our country are aimed at the spiritual and spiritual development of a person. Humanity: creating its spiritual needs from its natural and material interests, only the divine existence, quality conditions, especially ideas and ideology have an important place for it. The problems and tasks that arose during the period of transition to market relations required the development of a new mature person. His virtues and qualities are based on the works of President Islam Karimov. The market economy has created wide opportunities to fully satisfy human needs, to further strengthen his abilities and social activity. These are:

- labor organization changed methods and forms;
- factors that help to stimulate a new attitude to work;

- creation of the opportunity to choose the types of activities that match one's abilities and interests;
- support of individual entrepreneurship and business;
- the emergence of different forms of property;
- expansion of personal will and rights;
- creation of opportunities to participate in state and public affairs;
- development of democratic values;
- such as the creation of the possibility of free use of spiritual heritage and cultural achievements.

They are important for the satisfaction of the material and spiritual needs of a person, and for his development into a perfect human quality. All the reforms carried out during the years of independence are aimed at ensuring the realization of human interests, his goals, and his development of good qualities. The person is not only the beneficiary of the reform results, but also as a force that implements them steadily, changes, rises, gains dignity and is honored by the process of renewal.

Regarding the place and value of a person in society, the national independence sets the following goals and tasks:

- to put human dignity in place;
- creating happy life conditions for people;
- creating favorable conditions for a person to realize his identity, to fulfill his social duties and tasks, to ensure the continuity of healthy generations, to leave good memories for future generations, and for faith to be whole.

Disadvantages that prevent the realization of such opportunities are also related to human nature. Until now, in the philosophical teachings and views about man, the basis has been more attention to his positive features, creativity. In later times, the main aspects of human existence also began to be analyzed.

In the years of independence, there was a need for philosophical views that saw human nature more deeply and helped to eliminate negative tendencies in it. It should be known that some people violate existing laws and norms in the society in order to achieve the interests of the nation, Motherland, and the people, and try to create various conflicts in order to realize their selfish goals. In the way of such intentions, even criminal groups unite to prevent the realization of the types of state that are important for the development of society. Therefore, they undermine national harmony, peace and stability, destroy the spiritual and moral environment, weaken people's confidence in social justice, and resist the development of a well-rounded person. They are swindlers who cause various conflicts, extremists who seek power, representatives of the world of corruption and crime, drug addicts, bribe takers, terrorists and ambitious people. It is important to take into account the existence of such people in philosophical knowledge and analysis of man. As the democratic society aims to ensure human rights, it pays special attention to educating such people, engaging them in socially useful work, and developing national interests and social values in the minds of citizens.

Individual freedom and historical necessity are inextricably linked concepts. Realizing the nature of the difficulties and problems that have arisen on the way to the development of our country encourages us to increase our knowledge and skills, to live by high ideals and to implement them rapidly. In the conditions of the transition to market relations, human

instincts are fully manifested. Separation of people into rich and poor groups in the process of social stratification is a very legal process. The most important feature of the material reforms implemented in Uzbekistan is the social protection of a certain part of the population, the state protection of those with many children, pensioners, students and the disabled, and the establishment of social justice. Taking care of people's mood of self-care, freeing them from stagnation of thinking, adapting to new material conditions, improving their knowledge and skills shows that the economic reforms have a humanitarian direction. Such qualities are formed during the study of philosophy and other social sciences, and in general, in the process of education. Achieving harmony with the task of building a free and prosperous society in Uzbekistan through the acquisition of spiritual knowledge and high human qualities is the main criterion of the entire educational system and an important task before it.

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