



THE CONCEPT OF THE SOUL IN MODERN WESTERN PHILOSOPHY

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Abstract: This article analyzes the gradual development of philosophical views on the soul in Western philosophy. The article also describes the interpretation of the human soul in Eastern philosophical thought and the formation of philosophical anthropological views on man.

Key words: soul, soul, soul, spiritual power, human soul, spiritual world, psyche, philosophical anthropology.

In the development of Western philosophical thinking, the study of the secret of the inner world of man, its understanding has been one of the urgent issues. Unlike the East, the philosophy of the West relied on purely rational principles in the knowledge of man. The study of the human soul was brought to a new level in the West by the new era. In modern philosophy, the characteristics of the soul were studied through the analysis of the psyche, the relationship between consciousness and unconsciousness.

In ancient Greek philosophy, the place of Socrates is incomparable in the field of opinions about human existence. "Know thyself!" slogan - refers to the understanding of the whole being by understanding the human heart. He says that evils, evil inclinations and injustices in the human heart come from ignorance. Therefore, acquiring solid knowledge, as Socrates explains, moving toward goodness, will surely lead a person to happiness. Plato further develops Socrates' view of man. His views on the soul and spirit help to understand the soul in the study of the human soul. According to him, if a person is divided into an immortal soul and a mortal body, then the soul itself consists of two parts - an upper and a lower part. The higher part is based on intelligence, while the lower part is based on emotions. According to the thinker, the soul creates changing states in the body: suffering, courage and fear, anger and hope. All this is mixed with feelings and affections that have not yet been realized. According to Plato, wild, animal instincts and visions lurk in the heart of every person, and under the influence of gluttony, they set aside all honor and reason and seek to satisfy their lustful desires. Even though at first he seems intelligent, calm and good, "... some terrible, unnatural, wild aspirations... are hidden in him, only the question arises whether it is so" [1; 391]. Plato also highly appreciates the role of the social environment in the manifestation of animal desires in the human heart.

According to Plato's student Aristotle, man does not get his abilities from nature, he is not good or bad by nature. Goodness is a quality achieved through action, like a habit. The difference between goodness and habit is that habit is not formed by purpose, and goodness is achieved through special training and awareness. Goodness of a person is seen in his rational behavior, upbringing and attitude towards his duty.

Medieval Christian philosophy was one of the first to try to prove that man has god-like qualities and feelings and began to study the spiritual and spiritual world of man more deeply.

In particular, in the views of the Christian theologian and philosopher Origen, born in 184 AD, it is said that a person consists of a soul, a soul and a body. According to him, the human soul does not depend on itself, because it is given by God, it always strives towards goodness and truth. The heart is a person's "I" and indicates the beginning of individuality in a person. Origen explains that the same soul chooses between good and evil. By its very nature, it is always indebted to the soul, and the body to the soul. But since the soul embodies two poles - good and bad - sometimes they change places and different desires and passions arise in a person[2;59]. Therefore, evil does not come from God or nature, it does not appear in the body, but it is created in the heart of a person. Augustine, another famous Christian philosopher who thoroughly studied the inner world of man, believes that man knows good, but his will does not obey him, and as a result, he does not do what he should not do. Augustine sees this imbalance as a disease of the soul, a consequence of man's lack of self-control. According to him, the human heart is very complicated and its secrets are not known even to himself. Only God can find a way to such a heart. According to the thinker, time (the historical path traveled by man) is the achievement of the human soul, and even if there is no universe and its movement, the soul remains, and as long as there is a soul, there will be time. According to him, the condition of the existence of time is the regulation of our hearts. This is done through hope for the future, attention to the present, and memory related to the past. Man is not only a product of nature, but a historical being.

The spiritual world of man, the problems of the formation process of his spiritual world, are studied by Thomas Aquinas, the great representative of scholasticism. According to him, the soul acts as the main principle in the formation of all aspects of human life. "The human soul is a pure, spiritual form that exists without a body, without matter, a substance independent of matter. This explains his immortality and non-disappearance. Because the soul is indestructible because it is a substance, and it is indestructible because it is a pure form" [2;64]. The philosopher sees virtue in four forms - wisdom, courage, temperance and justice - and adds three more Christian virtues: faith, hope and love.

"The problem of human nature being good or bad becomes the central issue of philosophical-historical considerations of the new era: This issue is enriched with new views in the philosophy of Pascal, Helvetis, Diderot and Rousseau. Depending on the solution of this problem, various doctrines about man appeared, and in attempts to justify the essence of human nature, it was mainly demanded that a person should comply with certain moral norms existing in society»[3;12]. As for Descartes, recognizing the identity of the soul and mind, he says that through the will of man, he can achieve absolute control over desires.

Classical philosophy looked carelessly at the problem of man, had a general opinion about man, while non-classical philosophy emphasized the need to see all aspects of human life, to study his feelings, desires of the heart. First of all, we can see the issue of human existence in the existential philosophy of S.Kerkeorn, the directions of moral activity and the manifestation of the desires of the heart through Schopenhauer's philosophy of will. Schopenhauer cites the idea that human nature is characterized by such qualities as selfishness, anger, hatred, and compassion. Selfishness, anger and hatred lead a person to a spiritual crisis, while compassion is the basis of spiritual maturity. Friedrich Nietzsche, a representative of the philosophy of life, believes that in the heart of a person, the desires of creation and humanity should be united as a whole, and for the perfection of a person, he should be able to combine the qualities of humanity. In his opinion, in order for the prosperity

of the soul to rise, a person must learn to control his ego, and the conscience must be the "supreme judge, the voice of God" that controls human behavior and behavior. The philosopher states that man was given "the will to rule" from the beginning.

In the 20s of the 20th century, as a result of the revision of the theoretical knowledge about man, the current of philosophical anthropology was formed and developed a special philosophy of man, changing the approaches of current philosophical currents. Philosophical anthropology suggested that human nature has gone beyond the state of naturalness. As a result, physical anthropology and zoopsychology, American cultural anthropology, and English social anthropology, with new currents, began to form.

A. Gelen is considered one of the philosophers who developed philosophical anthropology. His views are formed under the influence of Nietzsche's views on man. The thinker studies human animal instincts and their influence on active life activities. His theory builds on the differences that arise from the comparison of human and animal biological structure, his approach to the priority of biological characteristics. In his views, A. Gelen emphasizes that the spiritual soul (soul) is unique to man. But man is interpreted as an incomplete, incomplete biological being and differs from the animal world in that he is not tied to a specific environment, has the ability to adapt, and can decide his own destiny. In order to save himself, man is forced to create new conditions, environment, factors necessary for his life. In particular, he changes himself and lives in an artificial environment created by himself. Thus, through his thesis, A. Gehlen justified the fact that a biologically unadapted "half-and-half" human is an active being. Thus, according to A. Gehlen's teaching of anthropology, "nature made man "human", did not give him animal instincts" [4; 305]. The philosopher argues that a person's unique body structure is biologically incomplete and causes him to be cultured. The thinker reveals the inner world of man, the question of his soul through the concept of instinct-like impulses. According to him, "human beings have socially forming impulses similar to different instincts, which are not connected with each other. The direction of social behavior is determined by the predatory, invasive instinct, which is given as an innate impulse. The energy of aggression passes into various forms of behavior»[4;305]. Therefore, the cultural, spiritual and moral possibilities and inclinations of a person are not recognized in A. Gelen's views. The human soul does not correctly assess the importance of will, interprets according to instinct and exaggerates bioinstinctive features.

M. Landman, a representative of cultural anthropology, a branch of philosophical anthropology, corrected the contradiction in A. Gehlen's views and put forward his views, recognizing the spiritual and biological existence of a person. According to the philosophy of M.Landman, spirituality in the human essence is only a characteristic of a person, and the spirit takes precedence over the body. In his opinion, the psyche is not a complement to the body, but the main cause. Thus, M. Landman is different from A. Gehlen, man was created from the beginning as a spiritual being, his biological characteristic is not the result of randomness, but the natural development of life. He concludes that he received his law from the psychic center. In this way, being connected to biological philosophical anthropology and having a discussion with the first representatives of this current, biological anthropology does not recognize a person from his somatic psyche and his whole existence as a single system, that is, the unity of body and soul, and the relationship with the objective soul at a higher level.

Although the thinker moved away from the biological approach in his views and paid attention to the spiritual side of man, he did not dwell on the human soul. But he interprets the soul through his views on the objective and subjective relationship of the soul. According to him, "a person is a product of the objective spirit and a tool. The objective soul exists before man, and at the same time depends on him. Just as the natural world is formed for a single person and plays a primary role for conventional thinking, so the objective soul acquires the primary status for the subjective soul»[4; 309].

Professor G. Ruzmatova in her research on mental analysis notes the Freudian approach that the human psyche is made up of "U" (unconsciousness), "I" (consciousness), "higher-I", "ideal I" (conscience). "However, such views on the human psyche are reflected in a number of philosophical works. For example, in Pythagoras, the human heart is divided into intelligence, observation (thought) and passion. Pythagoras' disciple Ares Krotonsky also says that the human heart consists of three parts: the mind, the beginning of passion and the "desiring" basis. And Plato says that the human heart consists of thinking, rulership and the beginning of "immorality". Dividing the human soul into three parts is also found in the works of later philosophers. In particular, Nietzsche indicates three internal factors: "will", "soul", and "I". Plato, Kierkegaard, Schubert, in Sufism, as well as the Uzbek philosopher-scientist Omonulla Faizullaev[5;62] divide a person into body, soul and soul»[3;29]. Therefore, the trinitarian theories of human essence are also important in the history of philosophy in the understanding of the soul.

The human soul appears in Fromm's teaching as a spiritual essence. Its content is revealed through the existential need of man beyond time. It recognizes the role of the social environment in human development. "However, he emphasizes the need to take into account that the system of innate needs of human nature plays a decisive role in the formation of any form of social activity" [3; 162]. Man's state of evil is a tragic attempt to break free from the conditions that oppress him, hold him in pressure, and force him to live within certain patterns. In general, a person is prone to good and evil, and the manifestation of one of them at the right time determines the existence of a person.

In conclusion, it became clear that in philosophical teachings, the concepts of spirit, soul and soul are related to the human soul, revealing its essence, and in some cases they are cited as literal. In Eastern philosophy, the concepts of soul and soul are used as synonyms for the category of soul, while in Western philosophy, they are interpreted as psyche, unconsciousness.

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