



## A NEW POINT OF VIEW IN PHILOSOPHICAL ANTHROPOLOGY AND HUMAN PROBLEMS

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### Abstract

The article analyzes the problem of man in philosophy, its role in social development, the emergence and development of philosophical anthropology, scientific sources. Man is treated as a unique, inimitable and perfect being - an endless microcosm, embodying all good qualities, as a natural error, doomed to destruction due to the imperfection and depravity of human nature, as a slave created by God, and as a product of the activities of other people. The philosophical views of scientists from this point of view were comprehensively substantiated in the article.

**Keywords:** man, problem, social development, anthropology, nature, creature, microcosm, human nature, activity.

### Introduction

In the history of philosophy, it is almost impossible to find a philosopher or philosophical movement that would not address man and would not directly or indirectly analyze various aspects of human material and spiritual existence. In fact, since ancient times, interest in man has waxed and waned for some time, but never disappeared. The question "What is a person?" remains today one of the most important questions of world philosophy, it, as before, does not escape the attention of the most acute intellectuals of mankind and at the same time does not find its long-term development. term, generally accepted solution.

Every time thinkers take a place in the center of attention of man, they try to understand his essence in a new historical context and from a new point of view, discover it again and again. In the end, it will not be an exaggeration to say that there is no more complex and controversial subject in the science of philosophy than man. From this point of view, the study of the problem of man as a separate phenomenon through the problem of social development is of extremely important scientific importance today.

The human problem has attracted the most advanced representatives of humanity since time immemorial. According to the teachings of Zoroastrianism, one should always strive for the qualities of the god of good Ahuramazda - good thoughts, good words, good deeds, good deeds. In society, people should live peacefully, treat each





other sincerely, and help each other. Many verses in the Qur'an emphasize that «man has his own free will and he is responsible for his actions.» If a person spreads evil in the society in which he lives, if various defects appear in his life, then the cause of all this is himself.

According to Farobi, a person cannot be happy on his own; it depends on his actions, work, activities and knowledge. “...If a person works mentally as well as he works on the path to high perfection, he will undoubtedly achieve that ultimate level of happiness that he thinks about” [1, p.529].

In particular, the eastern thinker Abu Rayhan Beruni, for the first time in world science, studies the relationship between man and nature, man and the Universe from the perspective of world science. He said that “the diversity of the structure of people in skin color, appearance, character and morals is due not only to the diversity of genealogies, but also to the diversity of soil, water, air and land, the places where people live. The reason for the diversity of languages is that people are divided into groups, keep apart from each other, and each of them needs words to express different desires. Beruni believes, “Over time, these expressions multiplied, were remembered and, as a result of repetition, they found content and were organized” [2, p. 26]. Therefore, according to Beruni, a person’s character and spiritual views, image and behavior are formed directly under the influence of the natural environment. After all, this natural environment, geographical conditions can be an important basis for the formation of peoples and nations. “Man by nature has a complex body. The human body consists of parts that are opposite to each other, and these parts are united by the force of subordination» [3, p. 40-43]. According to Beruni, all people have aspects that are similar to each other and at the same time different.

Abu Ali ibn Sina said: “Man differs from all other animals in his speech, language, mind and thinking. “The human mind is enriched by the study of various sciences” [4, p.59], he believes. Ibn Khaldun considers man as a social reality. He looks for a social essence in this. Man as a being is a world of good and evil. Accordingly, he is an invaluable gift, the owner of reason, doomed to live every moment of his life, striving for good over evil, good over evil, love over hate.

The idea that man is the totality of all social relations conflicts with the ideas put forward by Enlightenment thinkers who approached man from a mechanistic point of view, in particular the author of the work entitled «Man-Machine». «Frenchman J. La Mettrie (1709-1751). In the works of another famous French philosopher R. Descartes (1596-1650) we find a completely different approach to the question of human nature. He believes that «man is a thinking thing». «Man , as he thought for a long time, is not the static center of the world, but the very pinnacle of evolution, which is much





more beautiful» [5, p. 40], noted the famous French philosopher and theologian Teilhard de Chardin (1881–1955). In contrast to this, A Schopenhauer (1788-1860) emphasizes that man is a flawed creature, calling him a «monstrosity of nature». The French writer and philosopher J. P. Sartre (1905-1980) completely rejects this idea. In his opinion, man strives for the future and thus creates himself. He emphasizes that “Man is the future of humanity».

Man in the history of philosophy:

- “intelligent being”;
- “political animal”;
- “The Nature of Gultozhi”;
- “dead end of life”;
- “false step in life”;
- “an animal that makes tools”;
- “a being capable of self-awareness”;
- interpreted as a “spiritual and free being”, etc.

An approach to man from a philosophical point of view. We will return to a purely philosophical approach to man and show that, no matter how much philosophy studies man, it cannot know everything about him and consider this knowledge to be the absolute and final truth. Now I would like to note that man began to think about himself and the world around him long before the emergence of philosophy. But subsequently, even after the emergence of the “love of wisdom,” the human subject did not immediately occupy the center of attention of philosophy [6, pp. 28-30].

Depending on the accumulation of knowledge about the nature surrounding man and its development, man’s interest in himself also increased, more and more new characteristics of human existence were discovered, which create greater opportunities for research in this area. Philosophical interest in man is especially strong in those periods when, in a short period of time, serious and profound changes took place in the life of society, when the old ideas and views that form the basis of human relations completely changed. . At such times, interest in philosophy has again increased in the eternal questions about the essence of man, his duty, task and responsibility for current events. Thus, along with such branches of philosophy as ontology, epistemology, ethics, aesthetics, the field of human knowledge was gradually formed. Here, not only was man analyzed from different angles, but also his interaction with social, natural and cosmic processes was studied. The problems of educating a spiritually mature personality are also considered [7, p. 28-30], the role of national and universal values in the spiritual heritage of Eastern scientists in the education of youth [p. 8, 250]. -252], the main aspects of the problems of natural





science and socio-philosophical views by scientists of the Khorezm Ma`mun Academy related to the influence of philosophical and spiritual heritage on the development of social thinking [9, 364 b].

If we sum up the centuries-old efforts to understand man and single out those that can be considered completely solved, the number of achievements will undoubtedly not be very large. Among them, first of all, it is necessary to note the fact that the emergence of man is inextricably linked with the development of life on Earth, has its own beginning and a certain history. In particular, in 1982, participants in a congress organized by the Pontifical Academy of Sciences in the Vatican - world-famous anthropologists, biochemists and geneticists, based on modern natural science, came to the general conclusion that there is a close connection between man and the animal world.

The gradual development of man and the world around him can be considered proven. This is confirmed not only by archeology and the geological history of the Earth, but also by modern ideas about life on Earth and evolutionary processes in the world, explained by the generally accepted theory of the “expanding Universe.”

However, science, especially genetics, continues to make new discoveries that sometimes completely change our previous ideas. In particular, from the process of cloning, which makes it possible to create biological copies of living beings, geneticists, according to the latest sensational reports, have come close to a result that can cast serious doubt on the inductive conclusion of ancient philosophers, who previously relied only on ordinary experience, that immortal man does not exist. In particular, Italian scientists discovered that the aging process in mammals is controlled by a special gene known as P66SHC. They managed to “control” this gene and thus extend the life of experimental animals by 35% compared to the average life expectancy of the population.

However, today, from a scientific point of view, physical immortality is considered contrary to the fundamental laws of biology. According to these laws, a decrease in the ability of cells to reproduce through division limits human life. In particular, it has been established that the mature human body consists of approximately 50,000 billion cells. “The number of successive divisions in one generation of cells in a person during a lifetime reaches fifty. Taking into account the process of division, it can be assumed that the life expectancy of a person (with the exception of some exceptional cases) cannot exceed 110 years” [10, p. 10]. However, science does not stand still, and therefore, from time to time, reports appear in the press about the efforts of geneticists to find a substance that stops cell aging, and also to identify the gene that controls the release of this substance into the body requires serious attention.





The identification of some important problems that open the way to finding answers to questions about what a person is and what his essence is should be considered as an undoubted result of scientific research. The most important of them is the determination of the origin of man, as well as the nature of consciousness, language, creativity, morality, spirituality, and so on.

Anyone who is determined to understand these issues

- What is life?
  - Where and when did the first man appear?
  - What is the nature of human spirituality?
  - What is the reason for the appearance of man on earth?
  - Is there a certain logic, pattern, predetermined inevitability in this, or was it caused by some coincidence, an anomaly, someone's desire?
  - Is life a cosmic phenomenon or does it exist only on our planet?
  - Is man the only intelligent being in the Universe? such problems cannot be ignored.
- Philosophical thinking and scientific thinking are constantly looking for solutions to these and other similar problems. But for natural science, most of them are not only difficult, but also insoluble, and in some cases even open questions, because the existing knowledge about them is so small, superficial and full of problems that judgments based on such knowledge (other judgments are not at all exist) the degree of reliability may be approximate.

But where science has lost its strength or is not yet full of strength, philosophy feels free, not constrained by clear definitions, a single language, a single methodology and reliable evidence. This is expressed in a specific field - anthropology. Since philosophy explores "eternal" questions and tries to determine the primary foundations and essential values of all existence, it does not pretend to obtain final solutions and unambiguous answers.

The lack of verified arguments and proven foundations does not bother him, because philosophy is content with intuition, hidden motives, inspiration, hypotheses, conjectures, assumptions based on logical force, which deviates from existing knowledge and formed ideas and does not have a clearly proven scientific solution or allows free explain the phenomenon differently. Thus, philosophy expands the boundaries of human knowledge, not only raises it to a higher level, but also enriches it with new approaches, different points of view, and most importantly, new interpretations of old problems that allow us to pose new problems. .

In this sense, S. Sherazi's answer to the question "Where does a person begin?" without hesitation: "A person begins with mourning for the deceased" [11, p.26]. I came into the world, I went to the market, I took the shroud, I went to the grave" [11,





p. 26]. In philosophy there is no single approach to some issues, especially to complex human problems. On the contrary, consensus in science indicates that a definitive solution to a particular problem has been found. For example, there is complete unanimity among scientists on the issue of creating a “perpetual motion machine”: it is impossible to create such an engine according to the laws of modern science. But unlike science, the peculiarity of philosophy is that it consists of a system of values and goals, which are based on the study and understanding of any phenomenon. For this reason, the way this or that philosopher understands the world and his attitude to life plays a particularly important role here. From what axioms he puts forward, what priorities he notes, what he considers important, what he believes or does not believe, follows the corresponding attitude of the philosopher to other things, his philosophical position on general and particular issues.

Unlike science, where the tradition of bringing knowledge to a common denominator has long been dominant, philosophy puts forward different, including mutually exclusive, points of view that describe different approaches to understanding the same phenomena and objects. In them, a person is always interpreted as a general image, as a specific person in his individual existence, as a rational being, inextricably linked with other people, community, society, humanity and, finally, with nature and the cosmos.

## **Conclusion**

There is no single basis for the philosophical understanding of man, and there is no reason to hope that such a basis will appear in the near future. For now, we can only note that depending on which of the above, for example, space, nature, God, society or man himself, different philosophical points of view are distinguished in the history of philosophy. Among them, cosmocentrism, theocentrism, sociocentrism and anthropocentrism are especially common, each of which manifested itself in different forms in different periods, but has always existed to one degree or another in philosophical concepts that study human problems. In this world, a person will have to devote his life to serving people, goodness, truth and justice. Thus, a person gets the opportunity to remain in the memory of future generations with his works, ideas and actions. Which of these paths a person chooses is up to him to decide. He may choose a completely different path in his life than the one shown here. But sooner or later, inevitably, every person will think about the correctness or incorrectness of his chosen path in life.





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