

## WHAT IS A PERSON ?

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**Annotation:** *In this article, social philosophy looks at the human problem as a component of the universe, being vash from the point of view of which it is called "human inma? What is its essence? What place does man occupy in the universe?", "What is meant by the human factor? Answers questions like. Man is the Supreme view of being. Its origin, life, development depend on the universe, existence. The development of Man and society the universe is considered a product and manifestation of the evolution of nature.*

*Man sought to know his identity, his own, in all times. A variety of views, hypotheses, theories have been created dedicated to the human problem.*

*The human problem has been studied in the history of Social Thought from 3 different points of view: mythological, religious and scientific-theoretical. Cited and cited information about these.*

**Key words:** *Man, philosophy, time, world of progress, China, Turan , Akhura Mazda, Adam , Socrates, Aristotle, Adam, Muslim, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Raikhan Beruniy Yusuf hos Haji*

**Аннотация:** *В этой статье социальная философия рассматривает проблему человека как составной части вселенной, являющейся вашей, с точки зрения которой она называется "человек в природе"? В чем ее суть? Какое место занимает человек во Вселенной?", "Что подразумевается под человеческим фактором? Отвечает на вопросы типа. Человек - высший вид бытия. Его происхождение, жизнь, развитие зависят от Вселенной, существования. Развитие человека и общества Вселенная считается продуктом и проявлением эволюции природы.*

*Человек во все времена стремился познать свою идентичность, свое собственное "я". Было создано множество взглядов, гипотез, теорий, посвященных проблеме человека.*

*Проблема человека изучалась в истории общественной мысли с 3-х различных точек зрения: мифологической, религиозной и научно-теоретической. Приводилась и цитируется информация о них.*

**Ключевые слова:** *Человек, философия, время, мир прогресса, Китай, Туран, Ахура Mazda, Адам, Сократ, Аристотель, Адам, Муслим, Абу Наср Фараби, Абу Али ибн Сина, Абу Райхан Беруний юсуф хис Хаджи.*

### ANMERKUNG

*In diesem Artikel betrachtet die Sozialphilosophie das menschliche Problem als Bestandteil des Universums, wobei es unter dem Gesichtspunkt "menschliches Inma? Was*

ist seine Essenz? Welchen Platz nimmt der Mensch im Universum ein?", "Was ist mit dem Faktor Mensch gemeint? Beantwortet Fragen wie. Der Mensch ist die Höchste Sicht des Seins. Sein Ursprung, Leben, Entwicklung hängen vom Universum, der Existenz ab. Die Entwicklung von Mensch und Gesellschaft Das Universum wird als Produkt und Manifestation der Evolution der Natur betrachtet.

Der Mensch suchte zu allen Zeiten nach seiner Identität, seiner eigenen. Dem menschlichen Problem wurde eine Vielzahl von Ansichten, Hypothesen und Theorien gewidmet.

Das menschliche Problem wurde in der Geschichte des sozialen Denkens aus 3 verschiedenen Blickwinkeln untersucht: mythologisch, religiös und wissenschaftstheoretisch. Zitierte und zitierte Informationen dazu.

Schlüsselwort: Mensch, Philosophie, Zeit, Welt des Fortschritts, China, Turan, Akhura Mazda, Adam, Sokrates, Aristoteles, Adam, Muslim, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Raikhan Beruniy Yusuf hos Haji .

Early views on man were embodied in fairy tales, epics, Legends created by the peoples of the ancient Eastern countries, especially India, China, Turan. The image of an omnipotent person is depicted in the ancient Indian Vedas. They say that the oldest human Puruja is a thousand-headed, thousand-eyed, thousand-legged sucker. This is the intelligence of Man-the moon, the eye-the sun is dark-full-fire, and the breath-the wind is sucking. The people of the present are scattered from the Pruja. It is said that it was from his hands that people of different strata of society came from kematron (military), voysh (peasants, artisans, merchants), shudra (gados). According to the Vedas, a person consists of a mixture of two essences: body and jonnig. The body forms the basis of the human body, which is created by Brahman, while the soul is created by the soul (do not call). If human activity on earth does not connect with various impurities, the process of mixing Atman and Brahman occurs.

In ancient Chinese legends, the primordial man appears in the form of Adam Panga. Early reflections on human qualities different from other living things can be seen in ancient Chinese sources. Early philosophical views on man were formed in China in the 7th-6th centuries BC. Ancient Chinese philosophers sought the reasons for citizens to be happy or unhappy not from heaven, but from the positive environment in which they lived. They argue that Ja'mi good and evil spread from people. Confucius, commonly known in China (e.a. 551-479.) by doctrine, humans are one of the raw materials by their nature, and only because of upbringing do they differ from each other. Confucius' views on man are expressed in his work "conversations and meditations", which reflects his conversations with his disciples. Concerned about the various depravity taking place in society, Confucius tries to educate citizens, calling them to dishonesty. He believes that a person who embodies the various qualities of humanity is reluctant to live not only for himself, but for society, for others.

Views on man were reflected in the religious-philosophical teachings of chunonchi Zoroastrianism, which were common in the middle and Middle Eastern countries in the 7th-6th centuries BC, in particular in Turan. The central problem of this doctrine is the interaction between a person and the universe and them. In accordance with this doctrine,

the entire universe, including the human being, is formed from the right element: soil, water. consists of air, fire. According to Zoroastrianism, the universe is based on the struggle between opposing forces, in particular, good and evil, nu rva darkness. This struggle could never be compromised, a struggle that encompassed the entire universe. Good, light is manifested in the image of Akhura Mazda, evil darkness is manifested in the image of the Gods of Akhriman. The suction that created the whole universe, everything in it, including man, was created by the God of goodness, Akhura Mazda. It turns out that he was called the first human being to appear on Earth, which he created. According to the instruction of akhura Mazda, Iyim scattered on the Earth the seeds of various living creatures, in particular, people, animals, birds, caring for them. On this basis, Iyim lives on Earth for 900 years. The human child began to shine on him with an increasing number of Earthlings. It was then that Iyim turned to God and asked him to expand the land, and he did. One day, Akhura Mazda warned Iyim that a glacier was invading the Earth. Iyim built a special House on earth to preserve the existing living things, saving from a pair of the best breeds of all living things, the most excellent varieties. The idea that Zoroastrianism is the greatest norms of power and morality that control human activities has been put forward. Therefore, Zoroastrian Supreme Genesis-Ahura asked Mazda to clarify the laws and regulations governing the daily practical activities of man. Manna then reports that the entire universe being of Akhura Mazda is embodied around two initial foundations - goodness and evil. In this, goodness is compared to the pure heaven and evil to hell. When people follow the moral norms, procedures sent by Akhura Mazda, the victory of good over evil is ensured. The decisive role in the struggle between good and evil is played by man, his faith and belief, Zoroastrianism emphasized in Zoroastrianism that there are three major pillars of human faith: purity of thoughts, stability in the word and humanism of his activity.

Man, his relationship to the world, is central to ancient Greek philosophy.

The study of the human mind was central to the philosophical thought of the Greek philosopher Socrates (469-399 BC). In Socrates' view of the human being, moral rationalism is central. He believes that immorality is the result of ignorance, and that the evils in man are the result of ignorance. For Plato, the human being is essentially a union of two beings. The first part is the immortal soul, the second part is the body. The human soul is composed of two parts: the upper part and the lower part. He was a man of intellect in the upper class It's the only way to discover the secrets of eternal ideas and to strive for prosperity and goodness. The bottom part is based on emotion. Plato divided people into three broad categories. The first group is the intelligent, the second group is the emotional, and the third group is the ones who worship the docs, the leaders.

Aristotle went much further than his contemporaries in explaining the relationship between the human body and social status. He believed that the soul is the basis of all life in the universe. It's divided into three classes: the lowest class is plant souls, the second is animal souls, and the highest class is human souls. Aristotle defined the living entity called man as whole and indivisible. At the same time, he describes man as a political being by nature. The scientist believes that it's not just material well-being, but adherence to the principles of social justice that turns people toward goodness. And by virtue, I mean acting

with intelligence, kindness, bravery, generosity, honesty, kindness. Aristotle thought of human perfection in all its aspects, and considered qualities such as high moral purity, external and subtle beauty, and socio-political maturity to be the qualities that lead to supreme perfection.

In medieval Western European philosophy, religious conceptions of the human being took precedence. The god of Christian philosophy was incarnated in human form. Thomas Aquinas, the great Christian philosopher, believed that the highest of all human qualities is reason. It's the ability to distinguish between right and wrong, kindness and ignorance. Goodness is manifested in four aspects: wisdom, courage, moderation, and justice. Aquinas adds the three Christian virtues of faith, hope, and love.

In Islamic philosophy, the idea is that God created the image of Adam (Adam) from clay and then breathed life into him, that Eve was created from Adam's "thick rib", and that all human society originated from Adam and Eve. The Qur'an is in Surah al-Isro. We And We have honored the children of Adam, and We have preferred them above many of the creatures We have created. Under the influence of Islam, Muslim philosophy and its teachings of mutual tolerance and tolerance were formed. Mutakallims have sought to understand the universe and humanity through the teachings of the Qur'an. They promote the idea that man's destiny is predetermined - the Ancients explain that the deity takes the form of a man. At the same time, they're celebrating the human mind for its ability to change the world.

In Islamic philosophy, the Qur'an has a different interpretation of the human condition. The great exponent of this movement, Mansur Khallij, taught that a human being, with the ability to think independently and freely, can be elevated to perfection.

The problem of man occupies a central place in the thought of medieval Central Asian philosophers. Abu Nasr al-Farabi (870-950 AD) believed that as soon as the human body was created, the power to nourish it was created. That energy is what sustains the human body, and in the process, it creates the sensory organs. It's the sense organs that allow you to connect sensation, imagination, memory, and imagination. Imagination is the power by which a person acquires knowledge, a skill, performs an activity, and distinguishes between profit and loss. This is what distinguishes humans from all other living things in the universe. His intellect is the basis of all his various manifestations. In describing the human qualities of man in medieval terms, Forobi was far ahead of his contemporaries. In his booklet *On the Pursuit of Happiness*, he discusses the qualities of human beings.

Abu Ali ibn Sina is a man made of body and soul. He believed that the fundamental difference between humans and other creatures was their ability to reason. Abu Rayhon Beruniy believed that the fundamental difference between human beings and all other creatures in the universe is their own creativity; the qualities of kindness, honesty, generosity, compassion, and love that make human beings great. Lies, wickedness, drunkenness, violence, theft, and slander are ways to ruin a person. Abu Rayhon Beruniy is a man for his work is great. It promotes the idea that by working, a person can rid his body of various ills, namely, laziness, sloth, and lack of appetite.

He divides people into good and bad according to their moral perfection or immorality. He repeatedly says that humble, simple, honest, truthful people are the great wealth of the country, while hypocritical, lying people are the evil of the country.

In the philosophy of the Enlightenment, the idea of the all-encompassing self was promoted. The famous English humanist Thomas More reflected on the causes of the decline of the human personality in his work "Utopia", in which thievery, treachery, and greed are manifestations of the decline. He concludes that the only way to end these evils is to eliminate the wealth accumulated through dirty means.

In the 17th and 18th centuries, Western European philosophy criticized religious views of man, and advanced new ideas about man, his essence, and his origin. The famous English philosopher Francis Bacon (1561-1626) in his *New Organon* argued for the necessity of relying on scientific achievements in man's domination over nature. The famous English philosopher Thomas Hobbes (1588-1679) argued that society is a very large mechanism, and man is a part of that great mechanism. The human being is made up of two very different parts. The first part is physical, the second part is spiritual. Spiritual abilities are not inherent, they are acquired.

Hobbs attempts to explain the spiritual capacities of the individual in terms of the social conditions that exist.

English philosopher John Locke (1632-1704) In his essay on the human species, the human heart is as pure as a blank sheet of paper, only the experience fills that sheet of paper with different writings. To be armed with new knowledge, one must rely on experience. It promotes the idea that experience is the source of all knowledge or ideas. Human activity in its own right In a booklet on mind control, he describes mind control as relying on the knowledge that exists in the mind.

The 18th-century French Enlightenment scholar Jean-Jacques Rousseau (1712-1778)'s philosophical reflections on the human problem are reflected in his works "Reflections on the Origin and Causes of Inequality Among Men", "The Social Contract", and "On Education".

In the second half of the 14th century and the beginning of the 20th century, Turkestan was conquered by the Tsardom of Russia, and during the height of its colonial policy, the Enlightenment movement was formed in the country. It was a movement that encouraged people to learn, to promote the heritage of the past, to find ways out of socioeconomic and spiritual backwardness. The problem of man has found a particular interpretation in the work of the Enlightenment. The Enlightenment thinker Ahmad Donish (1827-1897) had the power to change the human world, the social context in which he lived. To do this, he believes it is necessary to know not only religious knowledge, but also secular knowledge. "We were born to flourish in the world, to explore the oceans, to discover the treasures of the underworld, to interpret the wonders of the world, to know all its continents and all its inhabitants", Wisdom wrote in his great work, "The Great Unknown".

The proliferation of the spiritually impoverished, impure, Galvarians in a divided society is a tragedy, a disaster. Knowledge is a guide, a star, and a lamp that lights the way of the noble ones, leading them to the right path. The faster the science advances, the faster

the hopes and dreams of the members of the society are realized, the fewer people are spiritually impoverished. The more educated, the more educated, the more human, the more humane life becomes.

In the late 19th and early 20th centuries, the idea of humanizing society was the main idea of the jadidism movement, which was widespread in Central Asia. One of the manifestations of this movement was Abdulla Avloniy (1878-1943), who wrote that the peoples of Central Asia were not deprived of the achievements of world civilization, science, enlightenment, and culture, and that the people were extremely poor and lived a slave life. And he describes it as sadness and grief. The main theme of Avlonii's works is man. He believed that man is the summit and glory of all things. Man is the master of all creation because he has the mind. It's this ability that enables us to acquire knowledge. A person's wisdom keeps him from all kinds of bad things that can happen to him. One of the most important tasks of a humane society is to take care of the mental development of its citizens, especially its youth.

The human problem is central to German classical philosophy. The great figures of classical German philosophy, such as Immanuel Kant, Hegel, Fixte, Schelling, Hegel, Ludwig, and Feuerbach, contributed greatly to the development of knowledge in the field of anthropology. Immanuel Kant (1724-1804) defined the human being in three main ways: 1. The fact that humans, as living beings, have animal traits. 2. It's that he has traces of humanity as a living, intelligent being. 3. It's about being an intelligent being, and at the same time having the characteristics of a person who is capable of absorbing thought. Kant focused his attention on the study of human activity, human abilities, human destinies. The question of human perfection was central to the philosophy of Wilhelm Hegel (1770-1831). According to him, man is nothing but an alienation of the world's spirit. Hegel argued that the process of human formation is the deepening of the soul. The human problem occupies a special place in the philosophical views of Ludwig Feuerbach (1774-1847). For Feuerbach, man is first and foremost a material object. God did not create man, but man created God. Feuerbach perfected the role of biology in shaping human traits. Feuerbach came up with the idea that love serves as the most important element of all human existence in society.

Marxist philosophy has a unique approach to the human problem. In his *Capital*, Karl Marx argued that man is the product of socioeconomic development. This conclusion is considered a major contribution to the development of philosophical thought about the human being. When Marx said "human nature"

the sum total of biological, psychological, and social characteristics that define an individual as a sex-specific living entity. Marx's conception of the human being was developed by F. Enoyan. Engels was the first to argue that the role of labor in the transformation of the ape into man was the product of the process of anthropogenesis. Marx's greatest achievement was the creation of Engels's dialectical conception of man. According to this concept, what a society is, that society shapes the image of a person. Therefore, the good qualities and the bad qualities of the human form are due to society, to the relations of production that exist in it.

In the 1840s and 1850s, neoclassical philosophy began to take shape in opposition to classical philosophy. This philosophy is expressed in the philosophical currents of existentialism, personalism, neo-positivism, pragmatism, and cosmism.

Existentialism is one of those philosophies. The Danish philosopher Kierkegaard (1813-1855) introduced the concept of "existence" to analyze the human being. You can't use the scientific method to get to know a person, to get to know their inner world. Life is the world within. Life is the inner world that reveals the uniqueness of a person. And by living, Kierkegaard means going into being, and he sees it in three stages:

The first stage is the aesthetic stage.

The second is the moral stage.

The third is religious existence.

The first stage is to live in the ground, to be interested in the deep, to satisfy the human desire. This is the simplest form of the choice of a way of life, because the object is chosen based on the satisfaction of human emotions. The second stage is the moral stage, which is the stage of self-awareness, of responsibility.

The third stage is the religious one, in which one can experience the true meaning of life. Man knows that he lives on the price of suffering.

For Kierkegaard, existence refers not to the mode of existence, not to the essence of human existence, but to the unknowable, unrepeatable states of human identity. His existentialist views were expressed in the works *?? oki-yoki ??* , *?? Fear and Trembling ??* , and *?? Olim Kaseli ??* .

The philosophy of existentialism originated in Germany in the early 20th century.

The philosophy of existentialism has a unique approach to the problem of humanity. If classical philosophy interpreted the human essence in terms of intellect, this branch of philosophy speaks of the human being.

The famous German philosopher Nietzsche (1844-1900) is credited with introducing the problem of man into 19th-century neoclassical philosophy. He advocates the idea of the nation as the complete human being. For Nietzsche, the human being is a unified whole of nature and creativity. Nietzsche believed that in order for man to rise to the level of true perfection, he must first be free of the traits of creatures.

One of the central ideas of existentialist philosophy is that the nature of man is that he lives himself, that he constructs his own being by existing. If an individual is raised to the level of a human being, if there are defects in his mind and behavior, it is primarily his own fault. Because a person's nature does not exist until he is created, and no force other than the individual himself can make him human. By advancing this idea, existential philosophy focuses on the fact that the human being is responsible for his or her own formation. Existentialism focuses on the rational aspects of human activity. In particular, he argues that the application of the judgment of the intellect in the face of various conflicts in human activity, the use of the power of the intellect to deal with any situation - is a prerequisite for human practical activity. The common man is saved from all sorts of tragedies and horrors by his "good calculations", his consultation with himself in the darkest moments. So, the person who has found his own existence has the courage to persevere in the face of adversity.

Modern science recognizes that the evolution of a single biological species called humans is a long, evolutionary process. Experts estimate that this process took 3 to 3.5 million years. Human activities, lifestyles, have changed over time. The diversity of these changes served as the basis for the diversity of human beings. Different activities, different lifestyles are what distinguish one person from another.

What are some of the main characteristics of humans that make them different from all other creatures in the universe? Is the life of a person, his activity, his hereditary genetic characteristics dependent on the influence of the natural-social complex? And it's a question that scientists are still trying to answer. So what are some of the most important characteristics that make humans different from all other living things in the universe?

The first is that humans are unique among all other living things in the universe in that they have memory, reasoning, and language. Specifically, language serves as a hereditary means of communication between human descendants and ancestors.

Secondly, the most important defining characteristic of humanity is culture. Culture is a way of organizing and directing human activity. Culture is the way people live together in a particular society. Culture is what drives him to do things.

Third, the most important thing that distinguishes humans from animals is that they have the ability to survive, to produce the material and spiritual wealth necessary for their survival.

From a scientific point of view, the idea of "man is the most intelligent being", "man is the self-conscious non-entity", "man is a spiritual being" is used. The transformation of a person into a human being and into a social being is the result of the process of anthroposociogenesis. Labor is a key factor in the process of anthropogenesis. Through work, man transforms the natural environment in which he lives, creates material and spiritual wealth, and transforms himself.

Labor is a central factor in the processes of anthropogenesis (i.e., the formation of the human being) and sociogenesis (i.e., living in a community, becoming an individual).

The second important factor of anthroposociogenesis is language.

An important factor of anthroposociogenesis is the production of human beings.

An important factor of anthroposociogenesis is the emergence of socio-ethical norms and norms.

Early human ancestors (paleanthropes) shifted from hunting and gathering to manufacturing. It's an indication that this person embodies the social qualities of a human being.

The fact that humans are the product of a process of anthroposociogenesis is confirmed by modern science. So it's important to understand the relationship between nature and sociality in humans.

The human being is the sum of three great powers: body, mind, and spirit. The biological state of a person is defined as the morphophysiological, genetic, and electrochemical changes that occur in the body, as well as the characteristics of age, race, and gender.

A person's mental state is his or her emotions, mood, will, and temperament.



A person's spirituality is the sum total of his qualities, abilities, and skills. It's the spirituality that shapes a person's social image.

In the course of philosophy, in the department of anthropology, we were discussing the notion of man-man-individual-person. A person's sociability is their personality. The concept of personality reflects a person's role and function in society.

A person is first and foremost a distinct subdivision of a whole society, in which the totality of existing social relations is represented. In the process of the development of society, a person is distinguished from others by his inner world and interests, and gradually rises from a member of the community to the level of an individual. Man is born as an individual, he is formed as an individual. The social environment of a society plays an important role in the formation of a person as an individual.

The concept of personality is the expression of all social functions and relationships of this person. A person is formed as a person in the process of practical activity. A person is a person who embodies socially significant qualities and attributes. A person's qualities are reflected in his or her participation in the socioeconomic and spiritual life of the community. The qualities of a person<sup>6</sup> are defined as a) physical; b) spiritual; c) social qualities.

Physical attributes of a person include his body, his appearance, his clothing, his family, his ability to take care of himself, his ability to take care of himself and others.

Social traits of a person are shaped by the interactions and relationships they have with other people. A person's roles in different social units-groups are different. For example, mother , child , neighbor , friend , friend .

It's the expression of a person's spirituality, their inner world, their psyche, their ego. These facets of the personality are manifested in the whole and represent the men of the person.

The formation of a person is the process of assimilating the experiences and values that have been accumulated in society. Factors that influence the formation of personality can be divided into two groups:

- a) the specific biological characteristics of the human being
- b) social environment

the social environment refers to the economic, socio-political, informational and spiritual conditions in the society in which a person lives. The social environment is the community, the social environment, the family, the work and study communities, the neighbors, the friends, the brothers.

An important aspect of the social environment is the political system that exists in a society. The nature of a society's political system can provide opportunities for the individual to realize his or her potential.

An important aspect of the personality problem is the question of personality typology.

According to the functions they perform, persons are divided into a) political, b) aesthetic, v) economic, g) religious, d) social types;

According to social characteristics:

- (a) manifestations of science or art

- b) thinkers
- v) highly sensitive
- g) the types of humanitarians, the first ones;

From a civilizational point of view:

- (a) Eastern types of personality;

According to psychoenergetic properties:

- a) Persons with high psycho-energetic (aggressive) characteristics

(b) Persons who are pastenergetic, introverted, introverted, insecure, cynical, and depressed

- v) a type of person that changes quickly depending on the situation

So humans are the highest biological species in nature. This species is going to evolve into humans over a long period of time.

A person is a person who has a certain place in society, who is able to enter into social relations, who understands himself and society, his place in society.

#### THIS IS A LIST OF THE MOST COMMONLY USED LITERATURES:

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3. Philosophy is the key. This is a textbook. In addition, the Ministry of Education and Science of the Republic of Uzbekistan published a report on the implementation of the program.

4. He is the author of the book "Philosophical Foundations". - T., NMIU, 2005, pp. 272-280.

5. Anwar Choriev. It is human philosophy. The development of philosophical thought in human evolution. The book I - T., « Chinor ENK » , 1998.

6. It is human philosophy. I. Independent person. - T., « Chinor ENK » , 2002 year.

7. In addition, the Ministry of Education and Science of the Republic of Uzbekistan has adopted the Law " On Education and Science " . He is a member of the board of directors of the Russian Academy of Sciences.