



PROBLEMS OF INTERPRETATION OF THE HUMAN ESSENCE ON THE THEORETICAL AND METHODOLOGICAL BASIS OF “TARBIYA” SCIENCE

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Article History Received: 08July2023 Revised: 29 Sept 2023 Accepted: 25 Oct 2023 CCLicense CC-BY-NC-SA 4.0	Annotation. This article analyzes the problems of the philosophical interpretation of the essence of Man and his significant place on the theoretical-methodological basis of the science of “upbringing”. Also, the theories expressed by scientists of the ancient west and the east on the essence of Man have been studied. Keywords: essence, tamaddun, intellectual power, Moral Power, Man, upbringing.
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Introduction

In the theory of upbringing, of course, in addition to the correct interpretation of the essence of the world (being), a correct understanding of the essence and nature of man is also considered important. Consequently, since both the subject and the object of the educational process is a person, the practice of this process cannot be effectively organized without a correct understanding of its essence and nature.

Human essence has long been an object of study. From ancient times to this day, many opinions, reflections and approaches have been put forward about its essence and nature. In particular, ancient Western thinkers Plato said of man that “We consider man to be a hilmic being. Yes, of course, if his benevolent natural traits are developed in an agreeable way with upbringing, he will truly grow up to be the most homogeneous (humble) and divine being. However, if a person is not sufficiently brought up or poorly trained, then he is the wildest creature that the earth can give birth to. Therefore, it is necessary that the owner does not allow the law, the upbringing of children to remain a secondary work and the growth of pala-parting (originally). On the contrary, the owner of the law must start the case first of all.” In these politically relevant opinions of Plato about the essence of Man and his upbringing, it is emphasized that special attention should be paid to the issue of upbringing of the governors of the state and society.

Literature analysis and methodology

While Plato's disciple Aristotle was at odds with his teacher on many issues, however, he was in agreement with him on the issue of human essence, saying Of Man: "Nature has given intellectual and moral power to the human hand, but, he can also use the weapon in the opposite direction. Therefore, a person without moral guarantees is the most apostate and wild being" [1], the opinion expressed.

Abu Nasr Farabi, who carried out many scientific and philosophical studies on the essence of man in the East, said of Man and human nature: "the initial basis for uniting them in relation to people is "humanity". Therefore, people should live in mutual disunity because they belong to the human race" [2] - the opinion expressed. Farabi, having separated human and human concepts through these thoughts, assessed a person as having a passive character in relation to a person, and viewed a person, as a social being, providing stable progress in society.

Imam Ghazzali, a scholar of Islamic doctrine, in his book "Chemiai Saadat", touched on the essence of Man and said of him: "Man is a creature between an angel and a heaven. The animal does not develop, since it has no maturation capacity. The Angel also does not develop, because it itself consists of pure, divine light. Only in a person there is a trait of development, spiritual maturation" [3], the opinion expressed.

Another Islamic doctrinal scholar, the tassauf scholar Jaloliddin Rumi, said, " Man consists of the Union of the body with the soul. Therefore, the human body cannot be separated from the soul and the soul from the body. John bamisoli looks like a sun. Neither his present nor early-indini exist, he is eternal. The secret of the soul, that is, the properties of the sun of the soul, knowledge of the truth about it, should be sought from outside the body. Because when he is separated from the body, a person lives at an address where his intelligence cannot be tasted. There is nothing like it in the universe. That intangible is the spirit. The human soul is a power that is lost from the body (material world), from the original. Not all progressives agree that Inchunun, soul or spirit are different from the other. Because it is impossible to see the soul, just as the soul in the human body cannot be seen at once. The soul is an intangible thing and always lives alone, secluded. His space is the world of the unseen" [4], the opinion expressed.

Aziziddin Nasafi, the child of the land of Kashkadarya, a connoisseur of his time, also expressed an opinion about a person, a perfect person, according to which: "there are many moral qualities-people who are not decorated, do not know themselves, they are not perfect. There are people who are decorated with beautiful qualities, but do not know themselves. These are not perfect either. Consequently, a person's achievement of comolat is achieved by having complete morality and self-knowledge" [5]. Aziziddin describes the peculiarity of Nasafi's views, in which the

aopolitical conditions of his upbringing and his komolot are outlined. According to him, first, in order to understand and understand the process of upbringing and the spirituality that is its result, one must first understand a person – his own; and secondly, the main goal of upbringing is not only to make moral, but to signify his identity to a person – to open his “personal concept”.

Abu Rayhon Beruni, an Eastern thinker, took a unique approach in expressing a man of upbringing, he used the concepts of a noble man and a javonmard in describing such a person: “a noble person owns nothing but his soul and his own property, lawfully controls property belonging to him. If such a person takes the hard work of others on his shoulders and puts hard work for them himself, giving to people in need what Allah has bestowed upon him, then such a person is called javonmard (fatiyot)” [6].

Thinkers who have hooked these views from the point of view of time and space, although far from each other, all of them are “in the language of secular science, goodness and evil, from the point of view of religious thought, good and evil inherent in human nature” [7] they unanimously like that.

The same views as above can be seen in the approaches of New Age Western thinkers. The views of the German philosopher Friedrich Nietzsche in particular on the essence of man were unique in that he expressed the dichotomic essence of Man: “what does this man mean? Vakhshiy is a vakhshiy snake enclosure, they can not rest in any peace, wrapped in each other, - behold, they will go around and look for their prey from the world” [8], "Man is a rope pulled between an animal and an alo man," he hangs over a bottomless choh. The pass is risky, it is risky to stay halfway, it is dangerous to look back, it is dangerous to be afraid and stop. A person is a bridge, not a goal, it is important: a person is a transition and destruction”a person can only be loved" [9].

In expressing goodness in the human essence, also used the concept of Man (Superman) and said of it: “look, I will teach you about alo man. Alo man-the meaning of the floor. And Adam is a muddy flood. It is only necessary to be the sea to make this muddy flood clean again by swallowing it to itself. Look, I ask you about a noble man: he is the sea, in which your great hatred may sink” [10].

In his works, Nietzsche explained the concepts of human essence Man and excellent man in a logical connection in mutual proportion. He showed the noble person through such concepts as the goal of humanity, the meaning of the ground, and the noble and evil forces in the human essence, calling Man a bridge, the path that humanity must overcome.

German philosopher K.Yaspers, like his compatriot Nietzsche, said of man that “as the essence of feeling, he (man) stands above the animal, spiritually-mentally below the angel. Although in its essence it is a people to them with these two sides, it is

neither an animal nor an angel. They both have superior sides. This is directly determined by the fact that he was wounded by God" [11].

American writer Jack London "man is the last of the priceless creatures" [12], in his opinion, the noble Russian writer Leo Tolstoy said of a person that "he is neither a Savage nor an angel, but an angel born wild, that is, a spiritual being with treacherous flaws, our arrival in this world is no different from such a birth" [13]. Russian scientist I.P.Pavlov, on the other hand, said that "a person is the highest level of self-coordination, protection, self-improvement, self-guidance and even formation" [14].

The famous English philosopher Gobbes believes that the being called Man consists of two important pieces that are completely different from each other, the first piece is made up of physical and the second piece of spiritual abilities. Spiritual abilities include: such abilities as knowing, getting used to social life. Spiritual abilities in a person are not endowed by nature, but they are mastered. As the thinker wrote "all people are born incompetent in social life (because everyone is born a child)" [15].

All the thinkers listed above had taken into account the existence of two forces in the human essence, like the thinkers of the ancient West and the East, and approached it from a dichotomic point of view. Accordingly, it can be concluded that the views of the majority of thinkers of religion, science and philosophy are close to each other about the essence of man. But, while the opinions of the great thinkers of the above history about the essence of man are similar, there are also views in science and philosophy that have a completely different approach to the essence of man. Examples include Jules Ofre de Lamétry, Paul Henri Golbach, K.Marx and F.Engels can be cited.

Julen Ofre de Lametri, in his 1747 work "Man-Machine", believes that "man is such a complex machine - it cannot be given a clear definition of it in your own way, and after it", considers the human heart to be materiality, and that material heart is the force that drives the living organism. There is only a quantitative difference between man and animal, except. Chunonchi argues that they are a kind of volume and composition of their brains [16].

According to the French philosopher Paul Henri Golbach, man is a branch of nature, which is why his activities are subject to the laws of nature. He criticizes the religious and philosophical views of the above-mentioned thinkers of the Old West and the East, in which one in man stands opposite the other, having two essences. Golbach explains that concepts such as "spirituality", "immortality of the Soul" also arose because a person could not explain the reasons for the emergence of his culture of thinking and his abilities to perform work. That is why he also said, "If we were asked what a person is, we would immediately answer that these are material beings that are organized to feel, Test and think about various changes" [17].

K.Marx and F.Engels, "human nature" is directly related to nature. Therefore, man is a natural being. It holds together all the natural, vital forces necessary to live in itself as a natural being, in particular as a living being. Those forces make man a functioning natural being [18].

Such views were later adopted by K.Marx and F.Engels further developed by Engels. In particular, in the seventies of the XIX century, K.Marx, relying on the new dialectical concept of Man promoted by Marx, F.Engels published his "The role of labor in the transformation of the ape into man" (1876-Ed.) trying to prove in his work that man is the product of the process of anthropogenesis, labor is an "expressive sign that separates the human society from the gang of monkeys" [19].

It appears that Jules Ofre de Lamétry, Paul Henri Golbach, K.Marx and F.Engels. The views of philosophers such as Engels on the essence of Man are in stark contrast to the views of the thinkers of the ancient West and the East. In them, the substance, naturalness and mechanical peculiarities of the human essence are exaggerated, while spiritual elements are considered secondary. These views question the value of man, his insistence on divinity, the flowery of all beings on Earth. These views are similar to the approaches of one opposite decoration, personal authorship. However, considering that until the middle of the 20th century, such views lay on the theoretical foundations of World Wars I and II, when mass repression in the former Union in the years of World War II and subsequent years was based on such views, it will be possible to contradict how dangerous views such views are for Human education and sustainable development.

Discussion

The Marxist approach to the essence of man cannot be explained only by the war years and the mass battles. The harm of this view can also be seen in science in all aspects of social life. It is known that "one of the philosophical teachings that exaggerated the role of sociality in revealing the dialectic of natural (biological) and social (sociological) factors in the formation of man as a person was Marxism. The founders of Marxism explain that the social environment plays a decisive role in defining human nature. Such a unified approach has also influenced the Natural Sciences of the study of the human problem. As a result, little was said about the most advanced feedback on human biology. About the various social qualities of a person was spoken with great vigor. In practice, however, human biology has been vulgarized. As a result, human emotions were downplayed, while the body was transformed into a sociologized specific social form. In the life of society, in everyday life, human spiritual needs were pushed to the next place in relation to the needs of material production. Over-glorification of those involved in the material front, fabrications such as "high-ranking worker", "high-ranking peasant" were invented. It became a tradition to measure the labor of a scientist, writer, poet, who is honest and selfless in spiritual production, who has been hardworking for decades, with a "second Variety" old man. The mechanism of communication between human body

(biology) and spirituality has not been analyzed in depth. The continuous expansion of material production caused a decrease in Natural Resources, a violation of the balance of nature. The application of the achievements of Science and technology to the national economy, the increase in the use of chunonchi, various toxic chemicals, did not destroy the health of people. With the weakening of the health of people, especially mothers, the number of children born physically majruh continued to increase. Naturally, the spirituality of a person with a weak body will also be complex. As a result, the number of physically poor, spiritually poor people continued to increase from year to year" [20].

Of course, these processes did not bypass our Uzbek people either. The views based on this approach have caused irreparable harm to our national upbringing, socio-economic and political-cultural life.

As can be seen from the above edicts, it is considered very important that a person first determines his identity in order to properly organize this process as an object and subject of the educational process. This issue also determines the result of the upbringing process and the duration of its life.

Accordingly, it seems to us that in the theory of national education, it is advisable to understand the essence of man as follows, relying on the views of ancient Western and Eastern thinkers:

When it comes to man, it must be said that he is essentially an extremely complex and dissimilar being. He is not just a material (physical) or completely intangible (spiritual-spiritual) being. In its essence, a person is an extremely complex creature that embodies both material and intangible, that is, physical and mental-spiritual elements.

When it comes to human matter, that is, its physical being, it must be said that it also has a body structure, a body, similar to all material elements in nature (all creatures, all species in the world of imagination). That is, the human body also has aspects related to all material elements in the world, such as shape, color, smell, taste and sound. It is for the existence of such signs that even mankind (all things in nature, among all types in the world of betrayal) is a being directly belonging to the world of materialism. But, nevertheless, it should be noted that the human race cannot be called an absolute material element anyway (all things in nature, all species in the animal kingdom). Because, in its essence, a person is considered an extremely complex and inimitable being, which in itself embodies both physical and spiritual elements.

What distinguishes a person from other creatures in nature is that during his life he is able to indulge in the world's intangible elements (faith, faith, conscience, ibo, hayo, patience and other similar positive components), believing in intangible (five types of receptors: eye, ear, tongue, nose, god, angel and the like, which cannot be determined by skin sensations), and in some cases consciously, by turning away from the crown, and even from his own body, he chooses the path of reverence for nonconformity. The fact that such a feature does not occur within other creatures of the world, species in the world of

monsters, that is, it is inherent only and exclusively in the human race, proves that man is not only a substance, and at the same time is the owner of intangible elements. Proving with such a complex essence that the human being is neither a traitor nor an angel at the same time, he shows that he is a unique, complex creature that embodies the peculiarities of both beings.

At this point, it is considered very important to pay special attention to the following issue. By the time of the human race, both aspects can embody physical and mental-spiritual elements of course, but it will not be in a state where it embodies intangible elements at the time of birth. Indeed, a human child at the time of birth is only and only materialistic (having a body, body structure), and yet he will not embody in his body such components as immaterial elements-faith, faith, conscience, ibo, hayo, patience and others.

From this, it follows that the first stages of human wound (mother's abdomen) will have greater modality (body structure), and the most interesting thing is that no person is involved in the wound of his own substance (body structure) himself. More precisely, for each person, the substance (body structure) is a huge and invaluable "line" that is given to him without his participation. From the very first days of a person's birth, although he has excellent substance (body structure), he is still considered an immature being. Because, it will not yet embody in itself such components as immaterial elements: faith, faith, conscience, ibo, hayo and others. Consequently, since a person does not embody both (material and intangible) elements in himself, he cannot find his own (essence). A person who has not found his own (essence), and the concept of shchsiya (essence) has not been opened, no matter how strong, slender and beautiful he is physically, will still remain stuck in his imperfect existence.

When talking about the concept of intangible elements - spirituality, which play a key role in the essence of man, it is considered very important to first understand the meaning and essence of this concept.

It is known that spirituality is a concept that represents the inner-spiritual world of a person. It includes philosophical, legal, scientific, artistic, moral, religious visions of people. On the basis of the term spirituality lies the word "meaning". It is known that a person has an external and internal world. His outer world includes his stature, appearance, dress, behavior, etc. And his inner world includes his purpose, thinking, desires, aspirations, feelings from living. This inner world of man is expressed by the concept of spirituality.

Result

It is impossible to see a person without spirituality, just as it could not be imagined without substance, without physical appearance. It should be said that a literal tragedy in a person's life is not marked by his physical limitations. On the contrary,

the real tragedy of a person is measured by the shallowness and crisis of his spiritual and spiritual level.

In fact, the most basic criterion for the literal upbringing of instoni is spirituality. It is a powerful factor in the lives of people who are able to create a perfect, perfect personality, even in people with limited physical capabilities.

It should be noted that spirituality, a complex of intangible elements (faith, faith, conscience, ibo, hayo, patience and other similar positive components), will not have an innate character. It is formed and formed in the custody of upbringing, which is carried out throughout the life of a human child.

Historically, a huge historical experience associated with human upbringing has arisen in the life of our people. Based on this experience, the process of upbringing in our society begins very early. That is, in the life of our people, special attention is paid to the spiritual upbringing of each person (indirectly in the womb) from the first days of direct birth.

In the early days of a baby born according to the tradition of national upbringing, he is said to have been placed in his ear. Through this, the goal is to "sow the seeds" of faith and faith, which are the main components of spirituality in the mind and soul of the baby. Of course, with this alone, the upbringing process will not stop. This process is continued by the Allas of the mother, the pand-admonitions of grandparents, the father's example. Throughout the growth of the younger generation, the number and quality of individuals responsible for dealing with its upbringing increases. In particular, when the younger generation reaches the age of a pre – school educator and later a schoolboy, professional persons with a direct pedagogical education-teachers and coaches-enter this work.

In the younger generation, the process of upbringing is carried out in a mandatory form up to a certain age. Bilaks, when this is not done (due to stubbornness in human character, laziness and other similar characteristics), the younger generation of intangible elements cannot consciously and involuntarily absorb such positive components as marked faith, faith, conscience, ibo, hayo, patience and others.

Upbringing during this period is considered necessary to carry out the process even if it is necessarily mandatory. Because, it will be possible to "curb" a person's substance (such as body, body needs, desires) to a certain age. During this period, the younger generation is also flexible and is able to submit its substance to the guidance of educators. After a certain period of time, when the substance in a person "does not restrain", it becomes stronger, then it (body, body needs, desires, etc.) cannot be subdued by the person himself, as well as his tutor (parents and others). Such substance (body, body needs, desires, etc.) can go as far as self – destruction as a result of the absence of intangible elements-nutrients. This process is undesirable in kashanism, alcoholism, norkamania, sutsid and other forms. It

should be noted that if we try to understand those people who have fallen into this state, many of them consciously carry out these things. This is due to intangible elements – the substance left without food cannot bear the burdens (filial, paternal or maternal, civil and other duties) imposed on itself during life. As a result, in most cases, human substances (such as body, body needs, desires) penetrate the kashanistic, alcoholism, norkamanian khattoki utsid pathways in search of tranquility.

Conclusion

It should be noted that by a certain age, a person begins to realize the need for self-formation (self-education) of intangible elements if matter (body, body needs, desires, etc.) is influenced by intangible elements. From this period (this period is different in each person, it depends on the heredity of a person, family environment, the ability to assimilate and other similar factors), the process of upbringing begins to develop in a person in a voluntary way, without the influence of others. The absence of external coercion during this period, the conscious and voluntary course of the process indicates the beginning of a period of self-education in a person's life. The process of forced human upbringing as well as self-education is a long and laborious process that extends from the birth of a person (almost in the womb) until he dies.

As a conclusion, in the theory of upbringing, a correct understanding of the essence and nature of a person is also considered important. Consequently, since both the subject and the object of the educational process are human, this process cannot be effectively organized without a proper understanding of its essence and nature.

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