

PHILOSOPHICAL IDEAS ON HUMAN DEVELOPMENT AND HUMAN INTERESTS

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Abstract: *human beings think and perceive the dialectical dependence of the universe on the existence of the universe, its creation, its structure, the substance of the existence, the basis of its existence. It is the product of his inner nature, the inner spiritual and spiritual appeal of his interest. The themes of philosophy are related to these qualities in human beings. How does a human being (a person) become an intelligent beast? How does natural change affect the lives of people, is it real, objective? Can human beings perceive everything, or can they know the world through which forces or means? Is there a connection between space, the universe, the universe and man, and what does it represent? What does human life see, the values it creates, and the riches of any value? This article tries to find answers to these problems.*

Keywords: *philosophy, spirituality, human interests, human features.*

ФИЛОСОФСКИЕ ИДЕИ О ЧЕЛОВЕЧЕСКОМ РАЗВИТИИ И ЧЕЛОВЕЧЕСКИХ ИНТЕРЕСАХ

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Аннотация: *человеческие существа думают и воспринимают диалектическую зависимость вселенной от существования вселенной, ее создания, ее структуры, субстанции существования, основы ее существования. Это продукт его внутренней природы, внутренней духовной и духовной привлекательности его интересов. Темы философии связаны с этими качествами в людях. Как человек (человек) становится разумным зверем? Как естественные изменения влияют на жизнь людей, реальны ли они, объективны? Могут ли люди воспринимать все или они могут знать мир, через который действуют силы или средства? Есть ли связь между*

пространством, вселенной, вселенной и человеком, и что это представляет? Что видит человеческая жизнь, ценности, которые она создает, и богатства любой ценности? Эта статья пытается найти ответы на эти проблемы.

Ключевые слова: философия, духовность, человеческие интересы, человеческие особенности.

Why does a man look for perfection and maturity in his actions, his imagination, and his creations without satisfaction? Reaching the perfectness is a desire, but the man is try towards it without stopping. In this way, he knows that he is wrong, and he is even given the arrogance and the nihilism. If life's disharmonment does not intensify nihilist thinking in man, how can one find satisfaction and happiness in life?

Such questions turned the man into a philosopher. When K.Papper said that all people are philosophers, the answer is relied on the above questions. Man always strives to know who he is and what he is.

Various hypotheses, theories and concepts have been created on human problems. But, as time passed, the problems that need to be solved and was not yet known by man appeared. Ancient philosophers, especially ancient Hindu and Chinese philosophers, said that human beings are consisted of two major powers - the union of the body ancient Iranian and Turan philosophers considered that , the four elements that are the basis of the universe are directly related to human existence.

Today's philosophy is divided into about 20 trends to analyze the above issues. All of them are characterized by the essence of human nature, its meaning, its role in society. According to this doctrine, it is also important to take into account the requirements of the present civilization values in the analysis of human nature. Man is the most extraordinary creature capable of self-knowledge and self-control among living things on earth. He is a man who values his own life and fights for the meaning of his life.

Human problems are not only the object of research philosophy but also the focus of other subjects. The aim of this course is to study the historical development of social relations in the society, and to study philosophy. The main objective of this course is to understand the natural and social essence of a person as to how he can become a person as a result of greater socialization and learn how to be a person. Machiavelli's opinions were even banned. However, human philosophy can not ignore critical rational ideas in N. Maciavelli's anthropological views, but also uses them in enrichment. In his experiments, French educator Michelle Montene observes that human behavior is so different that it is necessary to look for social or internal emotions. He believes that human intelligence can help to understand and clarify the perceptions, the actions of rational activity.

T. Campanella believes that everything, animals, and even inanimate things possess souls, but human minds differ from them by the knowledge of the universe. "Man is God. The physics of nature, the politician, the goddess of a medical person, the metaphysical companion of the angels, and the goddess of

godliness show that he is a goddess. Whoever ignores these subjects, can not understand the divinity of man, with human intelligence, it is more than just earth, sky, sun and world, but it can even be understood as something bigger. In this way, he strives to limit himself ... he is bound to the upper limit. "

Sociocentrism puts on the agenda issues of satisfaction of social interests, development of society and formation of social qualities in a person. Science enriched the anthropocentric views of human philosophy with sociocentric views through the claim that science was not "for itself" but for the community and for humanity.

Aristotle, for instance, considered this dialectical link when he called a person "social being". Epikur, Seneca, Mark, Avreli, Foma Akvinskiy, Forobi, Ibn Sino and Ibn Rushd who have suggested orthodox theocentric, mystical ideas, and Lao Tsi, Nagarjuna, Swedenborg and Imam Gazzali include such opinions. Even though the center of inquiry is a divine attribute, no one of the contemporaries has expressed their views on the social, moral, political, cultural ties to a person. There are different approaches and concepts on dialectical relationships between society and human. In philosophy, these relationships are primarily seen through concepts, such as social existence, social relations and the social environment, through experiments created and understood through human intelligence and practical activities. The social essence is a set of artificial ideas, life, culture, artifacts and relationships created by people, nations, and humanity.

It is created by human beings as an alternative to natural ingredients. It must be transformed into a human being, in accordance with interests, if necessary, you can give it up. In the past sixty years of civilization, human civilization has created such a social entity that it is now the only place for human survival and activity. Human philosophy examines the ways in which human beings can live, communicate according to their dreams, perceptions and behaviors, and what they need to do to demonstrate their creative potential. Social relations are essentially anthropocentric, since relationships between individuals and societies can only be perceived by individuals as their social activity. It has become a tradition to study social relations through societal priorities that are fundamental to the social existence. Therefore, social relations are grouped into political, economic, social and cultural life. The role of these industries in society and in human life is important, but one of them can lead some life steps. For example, political relations in ontogenesis do not always have a priority. It does not have the capability to govern the state and society in the person of infancy. Certain individuals may be either indifferent to the economic or cultural-spiritual dimensions of conscious, socially active lives. Thus, human philosophy is based on the characteristics of the fields in which people have the priority in their lives and interests when they study some social relationships, their affiliation and functional influence. It is interested in the role of social relationships not only in relation to human beings, but also in human life, outlook and aspirations. The social environment is divided into micro and macro environments.

Thus, human philosophy is not an aggregate of anthropological views, it takes into account the influence of all external and internal factors affecting human beings, and their scientific and theoretical conclusions.

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