

Human Existence and its Oriental Essence

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Abstract:

Human existence is a general discourse that represents the spiritual, physical and social improvement of human health, peace and inner weight. Man was also selected by the appearance of plant soils. Scientific, medical-lecturer, industrial, social and ethical guidelines are based on helping people and their desires in human existence.

Keywords: human existence, Imam-Ghazali, anthropological views

Introduction

Freedom and peace is the overcoming of human, deep self-reflection, poeticizing of meaningful situations and creative thinking through growing physical problems, mental concerns or human problems. A person is considered to be healthy, if his physical body has been examined and, according to the previous medical analysis, his internal organs can be used for the purpose according to people and patients. This is very important - if you don't change it later, more lost people will live without knowing the truth. For this reason, general activities that include maintaining health, paying more attention, building good relationships with others, participating in physical activities, and serving others are very beneficial.

This article traces the positive, benevolent birth, simple positive transfers state, entrepreneur, and human vida dostan as an example of how it grows through thinking about "human existence".

Main part

In Eastern philosophy, many teachings related to human existence are expressed in the religious and philosophical views that appeared in India and China, as well as in the beliefs of our people that appeared before and after Islam. One of such sources, the rules stated in the ancient spiritual book of our people "Avesta", are the best values aimed at making life easier for a person on earth and making him happy [1]. In the narratives about the first man in this source, the first man and his unique qualities are described, and the activity of the first man on earth is highlighted under the name of Iyim. He took care of animals and birds according to Ahuramazda's will. He increased the red lava fire on earth and lived in this way for 300 years. Ahuramazda gave him a golden spear and a golden whip, and when the land became too narrow for people to live, he ordered to push that spear into the ground and expand it. Ahuramazda informed Iyim that the ice age is approaching. With its help, Iyim built a special house and kept a pair of the best breeds and varieties of all animals and plants. In the end, Iyim was proud of his work and ate a blessing forbidden by God - animal meat. As a result, he incurred the wrath of God and lost his immortality.

Analysis

In Zoroastrianism, the spring holiday Navruz was greeted with great joy. The beginning of farming was believed to cause the retreat of evil forces, i.e. the giants. Women and brides who eat the fruit of the Homa tree, which blooms in the first days of spring, will definitely have a son, the legends about such children coming to the world with the spirit of love for the Motherland, the connection between nature and man, the recognition of the great contribution of the flora and fauna to the emergence of man. views represent the anthropological features of "Avesta". In Eastern philosophy, ideas about the immortality of the soul have existed since ancient times. People did not have an understanding of the structure of their body, they could not explain the reasons for sleeping and dreaming. That's why primitive people believed that there is some kind of special power that controls the human body, and this power leaves the body after death [2]. The teachings about the existence of souls and spirits belong to all the peoples of the East, and its creator is considered to be God - the only creator. Many experts are of the opinion that there are no anthropological views in Islamic teachings. However, Mansur Hallaj, who was brutally sentenced to death for his slogan "An al-Haqq" [3], actually responded to man by saying "I am with God, he is with me, and I am in harmony with him". Unfortunately, as Khoja Ahmad Yasavi said, his "Ignorants" did not understand what he really meant: An ignorant person does not know the meaning of An al-Haq, A wise man is needed on these roads to be brave, Shah Mansur's "An al-Haq" is not bad, The one who finds the way is not a wanderer like us. In fact, Mansoor Halloj's narration is consistent with the hadith that says, "He who knows himself knows God." His insistence that "Do not look for God in the heavens, he is within you" or Maulana Jalaluddin Rumi's exclamation that "He is within is within", certainly shows that the anthropocentric ideas that man is the center of the universe, the abode of existence, took root earlier in the East than in the West. Farobi, one of the great thinkers of the East, speaking about the emergence of man (human body and other bodies), distinguishes between the concepts of "necessary body" and "possible body", and recognizes man as a "possible body" arising from necessary body. According to Farobi, existence consists of 6 stages, and these stages are at the same time the basis of all existence (including man). They are connected with each other in the form of organic cause and effect relations. The first stage is the cause (as sabab al awwal dir Allah), the second stage is heavenly bodies (as sabab as suni), the third is the active mind (al aql al active), the fourth is the soul (an nafs), the fifth is the form (as surat), the sixth is matter. (al substance). From the interrelationship of divine essence and existence, two different aspects of existence arise. The first is "necessary existence", that is, things that exist by themselves. And the second is "Can be", that is, things that come into existence due to other existence. A "possible being" necessarily needs a "necessary being" to exist. So, it can be understood from these views of Farobi that man is a product of both of the above entities. Because Farabi sees Allah as the first cause and essence. The first reason is eternal, and the second reason, that is, doubts the eternity of the "possible body". But, as Farobi says, this is not the most important thing, the most important thing is "eternal existence - the essence that frees from non-existence" [4]. According to Farobi's teaching, all the earth and the sky are physical, that is, materiality is a derivative of "necessary existence". He describes all things into six types: heavenly bodies, intelligent animals (humans), irrational animals, plants, minerals, and the four elements (fire, air, earth, and water). The last four elements are the simplest types of matter, the basis of physicality and materiality, all bodies (including humans). The remaining five types are formed by the addition of all "necessary entities". These teachings represent Eastern anthropology and its unique aspects. Imam Ghazali, one of the great thinkers of the East, pointed to the place and duty of man in this world, saying that man was not created for play, his deed is great and there is great danger for it. Hazrat Navoi expresses this idea even more vividly in the following verses: I have neither a friend nor a lover. Thus, the question "What is man?", put forward by many philosophers. This question is the main issue defining the problems of Eastern and Western philosophical anthropology. This issue becomes more clear in the doctrines that reveal commonality and individuality in Eastern and Western anthropology in this direction of

philosophical thinking. Human problem has always been one of the main topics of philosophy. That is why many thinkers and scientists have tried to understand human nature, its place and mission in the world. This great problem of human existence has been one of the main topics of philosophy in all times. This issue has aroused great interest in representatives of all philosophical schools and trends, such as those who want to understand its initial general foundations, and those who try to understand the specific aspects and diversity of the happening events. Studying the essence of human existence, in particular, its uniqueness and uniqueness of human life, reveals the true essence of human philosophy even today. Therefore, these problems are still of interest to philosophers of all generations. After all, the issue of independence and freedom of the human person has become problematic in many ways. Such problematic nature of human existence indicates that it is not only a product of socio-biological process, but also that it has a divine essence. In other words, man is a creator and at the same time a product of culture, as well as a source of spirituality that allows him to distinguish himself from the living world outside him. Proponents of philosophical anthropology note that, based on this interpretation of man, this science cannot claim to advance consistent scientific views, but should focus on creating a system of knowledge about man that synthesizes various approaches and conclusions of a number of disciplines: psychology, sociology, biology, and social sciences. According to them, this science defines human existence as its subject. Analyzing its essence and characteristics, he tries to understand both the person himself and the world around him from a philosophical point of view. In a word, anthropology or, more precisely, anthropological consciousness lays the groundwork not only for ontology and cosmology, but also for epistemology and philosophy of knowledge, any philosophy and any knowledge

Conclusion

Human existence encompasses the broad and intricate web of experience that defines our being, from the physical and biological aspects to the emotional, intellectual, and spiritual dimensions of life. It's a rich and complex tapestry of what it means to be alive, to interact with the world, and to ponder the deeper questions of existence.

1. **Physical and Biological:** At its most fundamental level, human existence refers to the biological and physical reality of being alive. It encompasses the body, its systems, and its relationship with the natural world. It also includes the concept of health and well-being, as well as the understanding of our place within the ecosystem.
2. **Intellectual and Emotional:** Human existence encompasses intellectual curiosity, emotional depth, and the capacity for knowledge and understanding. It involves the pursuit of learning, critical thinking, and the reflection on the world and our place within it. This aspect of existence also involves the experiencing of emotions, feelings, and the capacity for empathy and understanding.
3. **Spiritual and Cultural:** Human existence is entwined with the spiritual and cultural dimensions of life. It encompasses our quest for meaning, our social and cultural practices, as well as our pursuit of artistic expression, creativity, and the experience of spirituality, religion, and philosophy.
4. **Social and Moral:** Human existence includes our interactions with others, our families, communities, and society as a whole. It involves moral and ethical considerations, such as the choices we make, the impact we have on others, and our responsibilities to future generations.
5. **Historical and Future:** Human existence extends through time, encompassing the cultural, historical, and evolutionary dimensions of life. It involves our relationship with history, the legacy we leave for future generations, as well as our impact on the planet and its ecosystems.

Human existence is a deeply profound and multifaceted concept. It includes the physical, emotional, intellectual, and spiritual dimensions of life, as well as our interaction with others and our impact on the world around us. It's a continuous journey marked by individual experiences, collective endeavors, and our ongoing quest to find meaning, understanding, and connection within the vast tapestry of existence.

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