

INSON VA UNING BORLIG'I: FALSAFIY MULOHAZALAR

Yarashova Mohlaroyim Shuxrat qizi

Osiyo xalqaro universiteti Tarix va filologiya kafedrası o'qituvchisi

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Annotatsiya. Mazkur maqolada inson va uning borlig'i masalasi falsafiy nuqtai nazardan tahlil qilinadi. Insonning tabiatdagi o'rni, ongi, ijtimoiylik xususiyati, ruhiy-ma'naviy mohiyati, o'zligini anglash jarayoni, erkinlik va mas'uliyat, abadiylik va fano o'rtasidagi ziddiyatlar falsafiy jihatdan yoritiladi. Shuningdek, Sharq va G'arb falsafasidagi inson haqidagi asosiy qarashlar solishtiriladi hamda zamonaviy falsafiy yondashuvlar orqali inson borligining murakkabligi ochib beriladi.

Kalit so'zlar: Inson, borliq, ong, erkinlik, ma'naviyat, falsafa, o'zlik, ruh, tabiat, ijtimoiylik, mavjudlik, shaxs, mohiyat, insoniylik.

“Inson kim?”, “Nega yashaymiz?”, “Borlig'imizning mohiyati nimada?” — bu savollar tarix davomida eng ko'p berilgan, eng ko'p izlanilgan, ammo hali hamon to'liq javobi topilmagan savollardandir. Inson — bu nafaqat biologik mavjudot, balki ma'naviy, ijtimoiy, axloqiy va intellektual mavjudot hamdir. Shu bois, insonning borlig'i falsafa tarixida alohida o'rin egallagan. Ushbu maqolada inson tabiatining murakkabligi, uning borliqdagi o'rni va mohiyati keng yoritiladi.

Ko'plab falsafiy ta'limotlar insonni borliqning markazi sifatida ko'radi. Masalan, qadimgi yunon faylasufi Protagor: “Inson — barcha narsalarning mezon”, degan. Bu insonning borliqni idrok etuvchi, uni tushunuvchi va unga mazmun bag'ishlovchi mavjudot ekanini anglatadi.

Sharq falsafasida ham inson — bu “olam ichra olam”, ya'ni bir olam ichida kichik olam sifatida qaralgan. Ibn Sino, Al-Farobiy, Jaloliddin Rumiy kabi mutafakkirlar uchun inson Allohning mukammal yaratuvidir.

Inson o'z mohiyatida moddiy va ma'naviy olamni birlashtiradi: tana orqali moddiy, ruh orqali esa ilohiy olam bilan bog'langan. Bu ikki dunyo o'rtasidagi ichki ziddiyat insonni izlanishga, o'zligini anglashga, borliq ma'nosini kashf etishga undaydi.

Tasavvufda insonning ruhiy yetilishi, Allohga yaqinlashuvi — borliqni to'liq anglash yo'lidir. “Insan al-kamil” (Mukammal inson) tushunchasi aynan shu fikr asosida yaratilgan.

Insonni boshqa mavjudotlardan farqlovchi eng muhim sifat bu — **ong** va **o'zlik hissi**dir. Inson o'z “men”ini anglay oladi, vaqtni his qiladi, o'tmish va kelajak haqida o'ylaydi, axloqiy tanlovlar qiladi.

Shuningdek, inson o'z ustida fikr yurita oluvchi yagona mavjudotdir. Bu esa uni nafaqat mavjudlik darajasida, balki mohiyat jihatidan ham yuksak mavqega olib chiqadi.

Falsafa tarixida insonning borlig'i doimiy erkinlik va mas'uliyat muammosi bilan bog'liq bo'lgan. Jean-Paul Sartre aytganidek, “Inson erkinlikka mahkum”, chunki u tanlov qiladi va o'z tanlovlari uchun javobgar bo'ladi.

Inson o'z hayoti, maqsadi, qadriyatlari va hayotiy yo'lini o'zi belgilaydi. Bu jihatdan inson borlig'i — doimiy izlanish, shakllanish va o'zini yaratish jarayonidir.

Inson yolg'iz yashay olmaydi. Uning o'zligini anglash, fikrlarini ifoda etish, qadriyatlarni shakllantirish jarayoni ijtimoiy muhitda ro'y beradi. Shuning uchun Aristotel insonni “ijtimoiy hayvon” deb atagan.

Jamiyat, madaniyat, til, din va qadriyatlar — bularning barchasi inson borlig'ining

ajralmas qismlaridir. Inson faqat jismoniy emas, balki ijtimoiy, madaniy va axloqiy mavjudot sifatida to'la shakllanadi.

Borliq abadiy, inson esa foni. Shu bois inson o'z hayotining ma'nosini izlaydi. Uning maqsadi — foniylilik ichida abadiylikni topish, jismoniy hayot ichida ma'naviy hayotni barpo etishdir.

Ko'plab falsafiy oqimlar inson hayotini “bir daqiqalik yulduz porlashi” deb baholagan bo'lsa-da, inson tafakkuri orqali borliqni abadiylik bilan bog'laydi. Falsafaning asosiy vazifalaridan biri ham aynan shu — insoniy borliqni chuqur anglashga yordam berishdir.

Inson — murakkab, ko'p qirrali va cheksiz imkoniyatlarga ega mavjudotdir. U moddiy va ma'naviy olam oralig'ida yashaydi, o'zligini anglashga intiladi, borliq bilan bog'lanadi va uni mazmun bilan boyitadi. Uning borlig'i — bu doimiy izlanish, o'zgarish, yuksalishdir. Falsafa esa inson borlig'ining ma'nosini izlash, uni anglash va to'g'ri yo'lga solishga xizmat qiladi.

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