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Martin Heidegger's doctrine of human

ABSTRACT

The problem of man and his ability occupies a special place because natural scientific knowledge has very limited opportunities to study this problem. Philosophical and social knowledge cannot claim to know a person perfectly. Therefore, one can only hope for a comprehensive approach. This approach makes it possible to greatly expand the boundaries of human learning due to the use of the entire rationalist tradition of understanding human nature and the possibilities of esoteric thinking. This article discusses Martin Heidegger's viewpoints of human. He was a German logician whose work is maybe most promptly related with phenomenology and existentialism.

KEYWORDS: *Human, human problem, philosophy, existentialism, mind, concept, existence.*

INTRODUCTION

Human problem has always been one of the main topics of philosophy. Many thinkers and scientists tried to understand human nature, its place and mission in the world. Current scientific literature acknowledges the existence of a natural and social existence of a person. The biological approach is more limited because it focuses on the evolutionary-biological basis of the norms of human relations.

LITERATURE REVIEW

Russian philosophers - specialists in human problems I. Frolov, B. Grigoryan, L. Bueva, R. Karpinskaya tried to reject the scheme of socialized man. They emphasize that it is not correct to look at a person (like J. Locke) as a clean slate on which society writes the necessary words, and it is necessary to pay serious attention to the natural and biological foundations of the individual.

Currently, the problem of "mind – body", "nature – nurture" is being discussed in Western literature. But the main problem is not in the dichotomous description of the indicated essences, but in creating a single image of a person. This requires a comprehensive approach that incorporates the achievements of knowledge in the social-humanitarian and natural-scientific fields. However, the real life of a person is "quantized" by the biological dates of birth and death. According to R. Karpinskaya, life in these borders is continuous¹¹ and

full of changes depending on the relations between generations and the relations between the sexes. Modern philosophy and science in the study of man originates from his interpretation as a whole socio-biological being. Psychologist A. Leontev called human activity "unit of life". It is considered that the concept of "individual" serves as the basis for the concept of "person".

Modern science offers an approach to the study of human phenomena based on the synthesis of natural science and social science knowledge. Determining the socio-biological foundations of human social behavior is the main problem. The anthropological approach determines the specific characteristics of human existence, deals with the existential analysis of a person. The concept of "existence" directs the researcher's mind to the search for and determination of the connections between man and the world, which are manifested in human actions and sufferings.

Philosophical anthropology as a direction of contemporary Western philosophy was first developed in the works of German philosopher and sociologist M. Scheler (1874-1928) and German philosopher H. Plesner (1892-1985), German thinker A. Gelen (1904-1976) developed in his works.



METHODS

Personalism, which declares the person as the main content of universal development, offers more complex approaches to its study. A person inevitably sees his essence outside of himself - this is exteriorization, he is fed by deep inner norms and goals, this is interiorization. Finally, a person goes beyond the narrow limits of his real empirical existence and strives for higher values: truth, goodness and beauty, this is transcendence.

Existentialism argues that man cannot be known using scientific methods, and that the real existence of a person is not equal to his real existence in the form of an object. S.S. Kierkegaard proposed a three-stage theory of the rise to true existence, with the aesthetic stage dominated by pleasure, the moral stage by the sense of duty and norms of moral law, and the religious stage by the principle of existence. This visualization of one's own experiences allows one to understand a new "transcendent" standard of existence. Anthropological issues are particularly relevant in times of crisis, when social norms of behavior, stable forms of communication and interaction change.

RESULTS AND DISCUSSION

Martin Heidegger (1889-1976) is one of the outstanding thinkers of the 20th century, who thoroughly and extraordinarily developed certain problems of culture and person. For many decades, the thought of this philosopher remained in the center of everyone's attention. The philosophical ideas of Heidegger had a noticeable impact on the spiritual atmosphere of our time. Heidegger's thoughts still remain a mystery to us, since his philosophizing is not amenable to simple reflection.

The paradox and significance of Heidegger's thinking lies in the desire to return humanity to man, that is, his own being. In his writings, he thought a lot about humanism, about the position of the human individual in the modern world, his freedom and moral responsibility. The problems of leveling the personality, the "inauthenticity" of the existence of the individual, alienation between people, which caused particular concern for the German philosopher, are still relevant today. The article discusses Heidegger's approach to solving the problem of human existence.

Heidegger emphasizes the exceptional uniqueness of human existence and urges us to avoid the errors inherent in "traditional metaphysics," which has lost

sight of Being in all its fullness and authenticity. Thinking must return to the source of metaphysics, which is "remembrance of Being itself." Heidegger emphasizes that "understanding the essence of man becomes necessary in the service of the question of the truth of being; because the unexpressed, for as yet unmanifested experience of oblivion of being includes the all-carrying conjecture that the relation of being to a human being belongs, to the extent of the unhiddenness of being, to being itself" [1].

According to Heidegger, "on the basis of the question of the truth of being... an attempt was made in the treatise "Being and Time" (1927) to determine the essence of man from his relation to being and only from this relation, which essence of man is characterized there, in a strictly delineated sense, as the presence" [3]. He emphasizes: "The name "presence" was chosen for the essential area in which man stands as a person in order to capture both the relation of being to the essence of man and the essential relation of man to the openness ("Here") of being as such at the same time and in one word." [1]

According to Heidegger, throughout the treatise "Being and Time", the content of thought in the word "presence" is stated in the thesis:

"The essence of presence lies in its being" [2]. This means that it is existence that determines human nature. Existence can only be inherent in man, only in the way he "is". Existence is precisely in which man stores the source of his definition. But what is existence? Heidegger defines this concept as follows: "It is that 'being', to which presence can be related in one way or another and is always related in one way or another, we call being" [2]. One's existence is characterized by him as one's position "in the light of being." The main concern of modern man, according to Heidegger, is "to listen to the call of being".

According to Heidegger, elementary existential understanding is constituted of man's 'being in the world'. The structure underlying all future knowing acts, which he called prior knowledge. Precognition cannot be described in terms of a theory of knowledge, in terms of a subject-object relationship. It can only be formed as an analytical Dasein ("here"). Knowledge is the way of human existence. The being is revealed to us by ourselves. Man must become the subject of a phenomenological interpretation. Man's task is to carry out an hermeneutic question of the world. Man belongs



to being, but this belonging is not unilateral, but plays the role of belonging to each other. Therefore, a person must “listen to the being, for it is entrusted to him” [3].

Considered as the primitive form of human existence, its existence is intimately linked with timing. Man is a finite and finite being; a person's existence consists of past, present and future, but his life horizon is always towards the future. Man interprets his being according to his plan for the world. According to Heidegger, a person does not have a solid structure that leaves him open to a variety of possibilities. A person appears as a projection of their own conscious choices. At the same time, understanding requires the realization of the conceived possibility, its implementation. And here Heidegger introduces the term “interpretation”. “Being here” is always projected in the process of knowing for self-knowledge, self-realization, i.e. the discovery and interpretation of this understanding. Interpretation is born in understanding. It is an interpretation, a development of understanding. Understanding and interpretation is possible in the presence of a comprehensive existential structure.

An important place in Heidegger's concept of man is occupied by the distinction between genuine and non-authentic existence. The German philosopher denotes the state of inauthentic existence with the indefinite pronoun “Man”. “Man” is all the impersonal forces of society, the objectification and reification of a person, “the domination of others”. “Man” is a certain way of life and behavior of a separate human individual, when he is forced to adapt to the “domination of others”, when his own existence is dissolved in the way of being of others. “Man” has a destructive effect on the personality, suppressing the will of the individual and erasing its individual characteristics.

In *Being and Time*, Heidegger describes human existence as a present being, thrown into an alien and hostile world. “Abandonment” is one of the main categories of being by the German philosopher, who emphasizes the ontological loneliness of the human personality, torn from all real connections with other personalities, devoid of inner history and doomed to meaningless vegetation [4]. Man ended up in this world against his will, and his existence in the world is accompanied by an experience of fear that never leaves him. It is in fear that a human being comprehends himself quite thoroughly and deeply, especially in fear of the threat of death, of death. Fear of death, according

to Heidegger, leads our Self to its own self. Death is predetermined by fate, therefore it is necessary, not accidental. Only death resists depersonalization and inauthentic existence, since it is always personal. Only in being-towards-death does a person become himself and comprehend the full depth of his unique and unrepeatable personality. Experiencing his mortality, realizing his finiteness, a person discovers the meaning of being. Heidegger, thus solving the problem of human existence as an “existential analytic of presence”, enters the field of fundamental ontology. The experience of Being, underlying the fundamental ontology, is open to man and only to man, since only he exists. Man alone is that being through which the connection between the truth of being and its existence is carried out.

In the “Letter on Humanism” Heidegger comes to the conclusion that “the highest humanistic definitions of a human being do not yet reach the dignity of a person” [5]. He seeks to explicate “humanism in the highest sense,” in which “it is not man who is put at the forefront, but the historical being of man with its source in the truth of being”. To do this, you need to rethink the essence of man and show the eventual nature of his being. The Heideggerian call addressed to us about “the need to think about the essence of one’s being” is connected with its reliable implementation of a decisive breakthrough in our way of thinking, which will lead beyond the subject-object opposition when comprehending the world through existence.

CONCLUSION

Thoughts about man led to the conclusion that it is necessary to distinguish the nature and essence of man. There cannot be a clear boundary here, because a person has always been an enigma of the universe, its unsolved secret. But, nevertheless, in science, it is accepted to study the set of human abilities and qualities in connection with his nature. Intelligence, communication and the ability to lead a social life are the main characteristics of a person.

Heidegger analyzes the problem of human being comprehensively and academically rigorously. His ideas include not only a statement of the universal conditions of human existence, understanding the potential of the human personality to overcome the absurdity and chaos of what is happening in the world, but also help to find ways to free a person from the negative trends of the modern crisis era through the development of the



creative abilities of the individual, the expansion of his ideals and value orientations, formation of the initiative. Heidegger's philosophy promotes awareness of the metaphysical foundations of negative trends in social development and opens up opportunities for us to overcome them by turning to the spiritual sphere.

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