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SOCIAL-PHILOSOPHICAL ANALYSIS OF THE PROBLEM OF HUMAN ESSENCE AND THE MEANING OF LIFE IN PHILOSOPHY

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Abstract

This article analyzes the essence of man, the process of his understanding of the meaning of life, and the socio-philosophical content of these concepts. The role of man in society, spiritual maturity, and the formation of a system of values are considered on the basis of philosophical approaches.

Keywords: Man, life, perfection, goal, eternal, mind, consciousness, will, ability, freedom, thinking, perception, concentration.

Introduction

FALSAFADA INSON MOHIYATI VA HAYOT MA'NOSI MUAMOSINING IJTIMOY-FALSAFIY TAHLILI

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Annotatsiya

Ushbu maqolada inson mohiyati, uning hayot ma'nosini anglash jarayoni hamda bu tushunchalarning ijtimoiy-falsafiy mazmuni tahlil qilinadi. Insonning jamiyatdagi o'rnini, ma'naviy kamoloti va qadriyatlar tizimining shakllanishi falsafiy yondashuvlar asosida ko'rib chiqiladi.

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Kalit so‘zlar.: inson, hayot, kamolot, maqsad, abadiy, aql, ong, iroda, qobiliyat, erkinlik, tafakkur, idrok, konsentrasiya.

Introduction

Man has always occupied a central place in philosophy. The issue of understanding the essence of man, determining his meaning of life has long been the focus of philosophers. The questions of who man is, what his purpose in life is, why he lives are one of the most important and eternal problems of philosophy. Man is distinguished from other creatures by his vulnerability to life. In this life, intelligence, consciousness, will, abilities, freedom, thinking, perception, concentration and spiritual knowledge, which are higher than the innate instincts of biological nature, are formed and mature. There is harmony between the spiritual and material nature of man, and the “personality” is determined. Ultimately, motives, human qualities are sharpened and strengthened only through family upbringing.

A person, like a carpenter “knotted with iron”, can create his own happiness, create a happy life with his mind and art. Thus, he bequeaths his art, experience and other values to his descendants. The past and the future are always alive in the human mind. These are the most important factors that illuminate his human nature like the sun. Although many scientists and thinkers who devoted their lives to science did not see the fruits of their labors, they were not discouraged or disappointed. They worked hard for the welfare of humanity, left valuable insights in the field of science and culture. If they had not left a legacy, it would be difficult to talk about any human science, education and culture on earth today. Man is a magnificent being. All political, economic, social, cultural systems and values in society should serve human happiness and the well-being of humanity. The most important subject of science and philosophy is man. It is clear that both science and philosophy, bypassing the human subject, will fall asleep. A person's actions are a mirror of his soul. These two systematize and complement each other.

When such qualities as strength, courage, fortitude, perseverance illuminate the inner world of a person, the light whips the will of a person and leads him to



greater heights. It is also rationality to love others and feel that they love you in public.

The perfect human figure, like a candle, shines light on others. A person is a traveler, the world around him - exhibitions, priceless books - invites him to study, learn and think. A traveler is sent to this world to watch these exhibitions, get acquainted with books, read, increase his knowledge, reach the heights of humanity. Indeed, such an opportunity is a great blessing given only to humanity. If we look into the deep laws of nature, we ourselves find unimaginable new projects and demonstrate them to the world level. Art is an idea that allows a person to rise to heights like the bottomless abyss of the sea, like the invisible peaks of the sky. Through art, a person breaks away from time and space, flies like a bird, and flows like a star in the direction he wants. If my goal is to become a “human”, you need to absorb only goodness and think only goodness.

Because the goodness you think and say will come true. Goethe once said: “To be a man is to be a fighter”

As humans, we make mistakes. Making mistakes is humanity, and learning from them is wisdom. The saying “Animals are worse than humans” also applies to many. In general, if you want to be a human, it is better to create the form of “goodness”, “confidence in the future”, set a goal and live. A person is the essence and meaning of existence. Just as the dark forces cannot destroy the rays of nature, they cannot be destroyed by light from other sources.

Those who possess noble qualities shine like stars all their lives, illuminating those around them. The greatness and dignity of a person are measured by his knowledge and spiritual culture. Those who are in true search have strong spiritual wealth. That is why Michael Landman sees the influence and action of the objective spirit in human activity, he believes that spiritual aspects play a major role in human nature, and that man consists of a hierarchy of spiritual and biological aspects.

Any yellow color is gold, anything shiny is light, anything flowing is not water. Everything has its own value. That is why there are many secrets of “human” nature. Everything serves the happiness of humanity. Systems that do not seek its happiness are meaningless. Of course, those that bring people to life and create



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generations. It is our duty to raise them spiritually perfect, harmoniously endowed with high feelings. Being born a human being, embodying human qualities, knowing the value of time, accepting criticism and correcting shortcomings, sincerely accepting goodness, being honest and modest are ideal forms of a true person. Philosophy goes back centuries and has found its reflection in the territory of Uzbekistan as a necessary component of spirituality and worldview, and has vital resources.

The spiritual wisdom of the people consisted of a great love for life, which included a unique meaning, which was the basis of such moral principles as honesty, justice, morality and “insatiable” intellectual capacity. All the progressive ideas of the past allowed the human mind, knowledge to understand man and his nature, how to correct the meaning of man and find the true meaning of life. After all, any philosophy begins with the question of what is the meaning of life. The question of the meaning of life is one of the “eternal” problems of philosophical thought. The essence of life is a complex system of knowledge that affects the problematic area of philosophy - “man and the world”.

In national socio-philosophical thinking, the manifestation of ideas about the essence of life is the impact of man on the world, society, other people, etc. The specificity of this problem is, first of all, its relevance (essence); secondly, universal human values; thirdly, it is determined by national-historical traditions that have a fundamental basis of human nature. The essence of life is primarily a socio-philosophical problem, because on the basis of its solution it is possible to give a human aspect to the social and natural nature of man, to the social orientation of man and social groups.

1. Assessment of human activity as an action aimed at changing reality, subordinating it to oneself, approach to nature as an inorganic world that is a reserve (resource) for human activity;
2. Assessment of human activity, regardless of its goals, as a value, recognizing the alienation of people, inequality and injustice as a natural, necessary process for the life and development of society;
3. Interpreting all forms of innovation, regardless of their essence and consequences, as values, leads to the strengthening of individualism, egoism,



selfishness, and the weakening of the values of compassion, kindness, and humanism among people. Man is a social being. His individuality is manifested in all aspects of his activity (labor, social, family, etc.), which is directly related to the renewal of society through research and decision-making, which is impossible without eliminating stereotypes and free creativity in various areas. Territories of people. The meaning and essence of human life is to realize one's potential in this world and pass on its results to the next generation. The main concepts in describing the meaning of life are: man as an active principle; society, social environment; the world in which a real person lives and acts; that is, the main dialectical contradictions between man, society, and the world of people. The problem of man and his essence are interconnected with all elements of the culture of this society.

In particular, first of all, it is necessary to show the system of values operating in society; secondly, the world picture reflecting the intellectual development of mankind; thirdly, the way of thinking, which embodies the specific features and main features of the way of thinking characteristic of a particular era or period. These three unifying components of the meaning of life are not its specific elements, but their entire content.

If we look at the past of Uzbekistan, we see that the Uzbeks, along with the peoples of the whole world, arose naturally. This was due to the need to understand the world around a person in order to understand how important it is for his life and the lives of his loved ones and all people in general. But each culture has its own characteristics. The concept of the meaning of life, first of all, absorbs national characteristics. Humanity prevails in a person, establishing a system of universal values as the main necessity for him.

The Uzbek enlightenment saw its goal in the work of outstanding cultural figures in the fight against the old, traditional vices of thinking, in the upbringing of a new, enlightened, educated, hardworking, active, responsible person. It should be noted that the struggle should have a rational goal aimed at satisfying basic needs. In historical practice, a person is interested not in the struggle itself, but in its significance, direction, specific purpose and content. The essence of life as a social problem is formed only in and through society. According to such Uzbek



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scientists as E. Yusupov, T. Jurayev, A. Choriyev, Q. Nazarov, A. Ochildiyev, O. Musayev, Sh. Madayeva, a person is a whole system of social qualities that are formed and improved in the process of human life, freedom of choice and independent action. Modern Uzbek scientists attach great importance to the environment in which a person grows up, that is, education and knowledge, in finding the proper meaning and content of life. These two indicators depend on what kind of person a person is: an evil or a moral citizen. Also noteworthy is the definition of the famous philosopher Erkin Yusupov: “In general, morality is the form and norm of self-management of people existing as separate individuals in the context of social relations, the manifestation of their level of spiritual maturity in mutual communication and relationships.” In the views of Uzbek scientists A.Sher, S.Otamuradov, O.Musayev, T.Mahmudov, E.Umarov, morality is an integral part of the socio-philosophical nature of man.

Thus, in particular, any morality proceeds from the basic principles characterizing the universal socialization of a person, that is, his relations with other people. It is closely related to the need to show compassion, help and kindness to each person, to strive, desire, will, the art of understanding others, to be responsible for one's actions before others. Morality is the most direct manifestation of the social nature of a person in general. Morality is a measure, a way of being, through which a person finds meaning and realizes it. It is not for nothing that the works of Uzbek moralists always touch on moral issues, but they always begin with an examination of the morals of patriarchal-feudal society. A. Sher rightly emphasized the dominance of material values in patriarchal-feudal society, which cause mutual hatred and enmity. A. Sher noted that “the social culture of man does not arise spontaneously even in the most favorable objective conditions and opportunities. It is created by society in its formation.

In philosophical teachings, the essence of man is interpreted in two directions: as a natural-biological being and as a socio-spiritual being. Human life is not only a biological process, but it is closely related to social relations, culture, morality and spirituality.

In the philosophy of antiquity (Socrates, Plato, Aristotle), the essence of man was interpreted as “self-awareness” and “rational being”. Socrates, through the call



“Know thyself”, showed that the meaning of human life lies in understanding one’s own essence. Eastern thinkers, in particular, Al-Farabi, Ibn Sina and Alisher Navoi, interpreted man as a being striving for spiritual perfection. In their opinion, the meaning of human life is manifested in the search for truth, goodness and justice.

In modern social philosophy, the meaning of human life is determined by his activity in society, labor, and attitude to social values. Karl Marx defined the essence of man as a “set of social relations” and interpreted man as an active, creative being.

The philosophy of existentialism (S. Kierkegaard, J.-P. Sartre) connects the meaning of human life with the inner choice, freedom, and responsibility of the individual. A person finds the meaning of his life not from external forces, but from his own decisions.

From a social perspective, the meaning of human life is formed in close connection with the system of values, spiritual environment, and culture in society. Each person is a spiritual product of his society and era.

Conclusion. Although philosophical approaches interpret the essence of man differently, the idea that unites them all is the realization of man's self-realization, the pursuit of goodness, and the achievement of spiritual perfection in society. The meaning of human life The meaning is not just in living, but in living a purposeful, conscious, and spiritually rich life.

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