

THE ROLE OF ONTOLOGICAL VIEWS IN INTERPRETING THE NATURE AND ESSENCE OF HUMAN EXISTENCE

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Annotation: *This article highlights the role and importance of ontological views in interpreting the nature and essence of human existence.*

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From a realist perspective, humans are part of a material universe governed by natural laws. Our essence is determined by our biological makeup and our interactions with the physical world. This view can lead to a focus on a scientific understanding of human biology, psychology, and behavior. Idealism emphasizes the role of reason and consciousness in shaping reality. Humans are viewed as spiritual beings with the ability to think, create, and understand. This view can lead to a focus on human values, morality, and the pursuit of knowledge and enlightenment. According to Ibn Sina, "man is such a creature that he can only satisfy his needs and rise to a higher spiritual level in society"⁷⁴.

A prominent scholar of the Islamic Golden Age, Ibn Sina emphasized the social nature of humanity and its crucial role in material and spiritual development. He argued that human material and spiritual prosperity depended largely on social interaction and cooperation. Ibn Sina recognized that many basic needs, from food and shelter to trade and crafts, required cooperation and social structures. He believed that the acquisition of knowledge, intellectual development, and the pursuit of enlightenment were greatly facilitated by social interaction. The exchange of ideas, learning from teachers and mentors, and participation in intellectual discourse were essential elements of his model of human development. According to this view, the solitary individual significantly hindered his ability to reach his full potential. Ibn Sina's ethical framework also pointed to the importance of community. He argues that the cultivation of virtues and the avoidance of vices depend on social relationships, role models, and shared norms. The moral development of the individual is shaped by and contributes to the moral structure of society. "Man, as he long thought, is not the static center of the world, but the pinnacle of evolution itself, and this is much more beautiful"⁷⁵. The idea that humanity is not a static, predetermined center, but the culmination of a vast and ongoing evolutionary process is a significant departure from many traditional worldviews. These views have placed humanity at the center of creation, often assuming that the universe was created

⁷⁴ Ибн Сина. Данишнамэ. -Душанбе: 1957.-С. 59.

⁷⁵ Тейяр де Шарден П. Феномен человека. -Москва: 1987.-С.40.

specifically for humanity. Humanity is the product of a long and complex biological process of development. This means that humans are not inherently superior or unique, but are part of a larger continuum of life. Recognizing that humanity is part of a larger ecological system can lead to greater respect for the environment and other species. It can also instill a sense of responsibility for the future of life there. S.Sherazi answered the question, “What does a person begin with?” without hesitation: “A person begins with mourning for the deceased” and he said that “I was born, I went to the market, I took the shroud, I went to the grave”⁷⁶. Shirazi uses the image of mourning to emphasize the profound impact of death on the human experience. Death is not something that happens after life, but rather a constant presence that shapes our understanding of time, actions, and priorities. By reducing the human experience to these basic elements—birth, daily life, death—Shirazi focuses attention on what truly matters. The mundane activities of life are presented as fleeting, while death remains an inescapable reality. Shirazi’s response is not a literal description of the chronological beginning of man, but a powerful metaphor that emphasizes the fundamental truth of death and its impact on how we perceive and live our lives. It is a pessimistic, yet potentially possible, reflection on human existence.

In short, ontological views are not just abstract philosophical ideas; they profoundly affect how we understand ourselves, our relationship to the world, and our place in it. They inform our ethical foundations, shape our social relationships, and guide our search for meaning. Understanding these diverse perspectives allows us to engage more critically and creatively with the complexities of human existence.

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⁷⁶ Саъдий Шерозий. Рубойилар.–Ташкент: Шарқ, 1995. –Б. 26.