

**THE CONCEPT OF MAN IN ARAB-MUSLIM PHILOSOPHY****Lobar Ergashevna Gadoyeva***Associate Professor of the Department of Social Sciences, Ph.D**Bukhara State Medical Institute**Bukhara, Uzbekistan***ABOUT ARTICLE****Key words:** anthropology, concept, theories, philosophy, Arab Muslim philosophy**Received:** 30.11.23**Accepted:** 02.12.23**Published:** 04.12.23**Abstract:** In this article, the author presented his research results on the place of anthropology philosophy in Islam. Islam is a science, a philosophy, and a religion at the same time. This is a monolithic, powerful worldview system that determines the entire life path of a person from beginning to end. It does not exist outside of Islam.**ARAB-MUSULMON FALSAFASIDA INSON TUSHUNCHASI****Lobar Ergashevna Gadoyeva***Ijtimoiy fanlar kafedrasi dotsenti, PhD**Buxoro davlat tibbiyot instituti**Buxoro, O'zbekiston***MAQOLA HAQIDA****Kalit so'zlar:** antropologiya, tushuncha, nazariyalar, falsafa, arab musulmon falsafasi**Annotatsiya:** Ushbu maqolada muallif antropologik falsafaning islomdagi o'rnini haqidagi tadqiqot natijalarini taqdim etgan. Islom bir vaqtning o'zida ilm, falsafa va dindir. Bu insonning butun hayot yo'lini boshidan oxirigacha belgilaydigan monolit, kuchli dunyoqarash tizimi. Islomdan tashqarida mavjud emas.**КОНЦЕПЦИЯ ЧЕЛОВЕКА В АРАБО-МУСУЛЬМАНСКОЙ ФИЛОСОФИИ****Лобар Эргашевна Гадоева***Доцент кафедры социальных наук, к.э.н.**Бухарский государственный медицинский институт**Бухара, Узбекистан***О СТАТЬЕ****Ключевые слова:** антропология, концепция, теории, философия, арабо**Аннотация:** В данной статье автор изложил свои результаты исследования по

мусульманская философия

вопросу место антропологической философии в исламе. Ислам представляет собой и науку, и философию, и религию одновременно. Это монолитная мощная система мировоззрения, определяющая весь жизненный путь человека от начала до заката. Вне ислама ее не существует.

KIRISH

Islom falsafasi taraqqiyotida uchta asosiy bosqichni ajratib ko'rsatish mumkin:

klassik yoki o'rta asrlar (VIII-XV asrlar);

Oxirgi o'rta asrlar (XVI-XIX asrlar);

zamonaviylik (XIX-XXI asrlarning ikkinchi yarmi).

Islomda Alloh (Xudo) haqidagi tushuncha, avvalgi diniy tuzumlarga qaraganda, izchil amalga oshirilgan birlik (tavhid) g'oyasi bilan sezilarli darajada farq qiladi. Musulmon islohotchisi Muhammad Shibli tavhid har bir dinga xos deb hisoblardi, lekin uning islomdan oldingi bayonoti yo to'liq bayon qilinmagan yoki tushuntirish juda noaniq edi.

Xudo haqidagi Soroniy tushunchasi butunlay Uning birligi, yagonaligi, mavjudligi va mutlaq mukammalligini tasdiqlashga qaratilgan. A.V.Smirnov va E.A.Frolovalar oddiy ong uchun tushunarsiz va tasavvur qilib bo'lmaydigan bunday Mutlaq Xudo u haqida aniq bir narsa aytish imkoniyatini deyarli istisno qilganligini ta'kidlaydilar. Darhaqiqat, musulmon an'anachilari Xudoni faqat Qur'on va Sunnatda tasvirlanganidek tasvirlashni afzal ko'rdilar.

ASOSIY QISM

Islom ilohiyoti Abu Hurayra rivoyat qilgan: "Allohning 99 ismi bor... 99 ta ismni bilgan jannatga kiradi" degan hadisga asoslanib, mo'minlar uchun uning mohiyatini tushuntirib, ilohiy sifatning ma'lum reestrini (as-sifat) yaratdi. Ismlarning ba'zilari Qur'ondan, ba'zilari Payg'ambar sunnatlaridan olingan, ba'zilari esa fuqaholarning (ijmo) kelishuvi natijasida paydo bo'lgan. Bundan tashqari, agar bu raqam rasman tan olingan bo'lsa, unda aslida ularning mingga yaqini bor.

Qur'onning o'zi ibodatlarda Allohning go'zal ismlaridan foydalanishga chaqiradi (7:179; 17:110; 20:8; 59:24) va ko'plab hadislarda ularning ichki mazmuni haqida o'ylash juda foydali ekanligi ta'kidlangan. Bu da'vatni o'ziga xos talqin qilish natijasida so'fiylar zikrlar - ilohiy ismlarning takror-takror takrorlanishi orqali ma'rifat holatiga erishish va Qodir Allohning qalbining ko'zini ko'rish imkoniyatini o'z zimmalariga oldilar.

Musulmonlarning Muqaddas Kitobida Alloh taoloning ta'rifi uchun ishlatiladigan atamalarni tahlil qilsak, uchta o'ziga xos xususiyatni ajratib ko'rsatishimiz mumkin. Birinchisi, albatta, yuqorida tilga olingan "tavhid"dir: "Albatta, sizning ilohingiz birdir" (37:4), "Va sening ilohing yagona ilohdir, Undan o'zga iloh yo'q, rahmli va rahmlidir" (2). :163), "Menga aytildiki, sizning ilohingiz yagonadir" (41:5), "Aytin: U yagona Allohdir" (2:1). Bu bayonot, shubhasiz, ahamiyati jihatidan

birinchi o'rinda turadi. Sharhlovchilarning fikricha, bu birlikning mohiyatini butun olamni qamrab olgan o'zaro bog'liqlik va ajralmas tartibni kuzatish orqali uzoqdan tushuntirish mumkin.

E'tibor qilish kerak bo'lgan ikkinchi muhim xususiyat - bu Allohning Rahmon va Rahimlilik xususiyatlari. 114 ta suradan faqat bittasi - to'qqizinchi "Bismillahi-r-Rahmanir-r-Rahim" formulasidan oldin emas va hattoki, u dastlab sakkizinchi bilan qo'shilib, bir oyatni ifodalaganligi sababli. u bilan bir butun.

Birlik va rahm-shafqat haqidagi asosiy bayonotlardan so'ng, biz Allohning Yaratuvchi va Yaratuvchi sifatida eng ko'p uchraydigan ta'riflarini ta'kidlashimiz kerak. Ko'p sonli bu guruh Alloh taoloning yaratgan olam bilan munosabatining mohiyatini ochib beradi: Yaratuvchi, Saxovatli, Himoyachi, Kafil, Mag'firatli, Hukmlarning eng yaxshisi, Mehr qiluvchi, Rahmli, Olamni Yaratuvchi, Qayta tiriltiruvchi, Rizq beruvchi, Beruvchi va Mag'rurlik qiluvchi, har qanday qattqlik bilan jazolovchi va adolat bilan mukofotlovchi.

Shunday qilib, Allohning ismlari shartli ravishda, u yaratgan dunyodan qat'i nazar, unga tegishli bo'lganlar - yagona, yagona, mavjud, haq, hikmatli, hamma narsani biluvchi, qudratli va oshkor qiluvchilarga bo'linadi. uning yaratilgan olam va inson bilan munosabati.

Olohning zotining ikkiligida - bir tomondan o'z-o'ziga yetarli va komillikning barcha to'liqligiga ega bo'lgan, ikkinchi tomondan esa faqat uning dunyoda mujassamlanishi orqali anglashilgan holda, musulmon mutafakkirlari uni yo'q qilishga intilgan qarama-qarshilik bor. . Asl ikkilik aloqani ochish orqali Allohni bilishni nazarda tutgan: Xudo - dunyo.

XULOSA

Alloh taoloning dunyoni yaratish jarayoni Qur'onda ikkita o'ziga xos atama - "ibdah" va "halq" bilan tasvirlangan. L.Gardet ularning birinchisi butun dunyoning yaratilishiga taalluqli, ikkinchisi esa bevosita insonning yaratilishiga ishora qiladi, deb hisoblaydi. Bu bo'linish Allohning borliqning ikki gipostasiga nisbatan munosabatidagi farqni ko'rsatadi.

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