

Human Nature and Personality Spirituality

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Abstract: A spiritual person approaches every issue and problem from the point of view of reason, dishonesty and justice, seeks to understand the essence of the concepts of conscience, dishonesty, faith, honor, correctness and falsehood, honesty and deceit. Thus he refrains from bad behavior by following good deeds. In a society where spiritual people have grown up, various negative vices are overcome by the celebration of reason, common sense, good behavior, dishonesty and justice. As a result, the confidence of the members of society in the future increases, and they mobilize their activities on the path of prosperity of the motherland and the people.

Human spirituality-an internal state of mind inherent in a person and its socialized forms; a component of the spirituality of a nation, state and society; includes moral, cultural, philosophical, legal, scientific, artistic, religious representations of an individual as a term that represents the spiritual and mental world of a person. Human spirituality is formed on the basis of multifaceted relationships that exist in society, socio-economic, political conditions, influenced by various institutions. It occupies an important place in everyday life as a system of values, which are polished and developed during the interaction of members of society, their life experiences.

Keywords: man, society, civil society, human nature, spirituality, personality spirituality.

Introduction

Human nature is a philosophical concept that refers to the essential characteristics of man that distinguish him and that are not reduced to all other forms and types of existence, to some extent inherent in all people. Philosophy, anthropology, psychology, sociobiology, theology are engaged in the study and interpretation of human nature and essence at different levels of generalization. However, there is also no general opinion among researchers about the existence of human nature.

In some books on spirituality, cases are still found of not clearly differentiating spirituality with the psyche, confusing them with each other. For example, in one of them it is said that “spirituality is a set of the spiritual and mental world of a person,” and in the other, “spirituality means – personal consciousness, spiritual activity of people,... human emotions,... the like is understood”. “Spirituality” another definition says, “has been shaped by the nation for centuries... the inner mental (intellectual) and the fixed emotional (emotional) world”. Such confusion does not arise spontaneously. So what is their reason?

The Degree of Study of the Subject

Man was created as a material body, at the same time he was given the opportunity for spiritual perfection. The psyche belongs to the nature of man. There is lust in it: lust depends on the human body, many situations in our psyche occur under the influence of this lust. A person has desires, in order for the material body to constantly regenerate, he needs to be fed with various nutrients. A person has anger, it is about the psyche, not spirituality. Thus the human psyche is a contradictory reality.

The human soul is directly derived from its substance. Emotions-with the ability of the sense organs, the use of reason, contemplation are associated with the task of the human brain, which no one today can deny. We have described spirituality as harmony with the reality of being in the human soul. Therefore, spirituality shows itself in the human soul as the same harmony. When spirituality is

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associated with reason and intuition, spirituality is manifested in spirituality. Thus, the psyche and spirituality are each separate, but contiguous phenomena with each other in a certain sense.

While the psyche of a person and a nation as a complex reality reflects both merciful and satanic qualities in itself, both Virtue and defects, both natural-hereditary and environmental-influenced States, spirituality manifests the human qualities of a person, a nation, its attitude to the reality of being, according to the figurative definition of our ancestors, the gift of divine light in

The human body is connected with nature, or rather, one organic, integral part of it. His psyche is also adjacent to his nature, material being. Spirituality, on the other hand, captures the human soul with a single divine essence, the truth of being with truth. In this sense, man stands between an animal and an angel. While the animal is considered to be related to the pure material world, the angel to the pure spiritual world, a person has both materiality inherent in the animal breed and spirituality inherent in the angel.

All genetic features inherent in the human race, moral norms, qualities that control its activity are transmitted from ancestors to descendants. Another of the characteristics that indicate the fundamental difference of a person from other living beings is his ability to regulate his own practical activities. This condition is the most important feature that determines a person's humanity, a sign of culture. One of its priority features is also the fact that a person has the qualifications to produce the material and spiritual resources necessary for his own life. Labor occupies a key place in human life. Thanks to Labor, a person changes the natural environment in which he lives, creates material and spiritual resources, improves himself.

The purely physiological functions of the human body, the development of the arms and legs, head and face, buttocks, thighs, bones and muscles are also directly related to physical labor and mental activity. In addition, labor also serves as the main conditions for the spiritual, cultural development of a person. Thanks to labor, man affects nature, makes weapons of labor and continuously improves them. Family relationships and spiritual and moral norms are one of the most important characteristics for a person. Family and spirituality were evidence that a person was formed as a socio-historical being. Today, philosophers define man as a complex of three closely related factors – body, psyche and spirituality. The biological state of a person is understood as the morphophysiological, genetic, electro-chemical changes that occur in his body, aspects that represent his age, race and sex.

In his treatise "Zubdatul haqoyiq", Azizuddin Nasafi states that the complexities inherent in the human psyche are based on the concepts of his time:

"It is known that some believe that some people have four spirits, namely: the plant spirit, the animal spirit, the soul (soul) spirit, and the human spirit (soul). Again, the same people say that there are five spirits, namely: the plant spirit, the animal spirit, the soul of the soul, the human spirit and the holy spirit. And they say that the human spirit and the holy spirit are from the higher world, that is, from the unseen - from the heavenly angels. The spirit of the plant, the spirit of the animal and the spirit of the soul - from the lower world, from the torment and juice of the feed. Each of these five spirits is a jewel. They are separated from each other and differ among themselves. The body is as if it were a candle, the spirit of the plant is a copper candlestick, the spirit of the animal is as if it were a cloak, the spirit of the soul is a pure fat, the human soul can be compared to the light. And the Holy Spirit is the "Nur ustiga a'lo nur" - "excellent light upon light". Some others say that each person has only one spirit, but this spirit has degrees, and each level has a name... The soul is one and the body is one, but the body has degrees, and each level has some kind of name. The spirit also has levels, and the levels have some kind of names. The body is in accordance with the spirit, and the soul is in accordance with the body... Both the body and the spirit develop together and continue to rise up the maturation stairs and gain levels until they reach perfection. Every more pishitsa of their zuvalas, as they are brought up, the qualities hidden in their essence begin to be seen."

European psychological science tries to study the human psyche impartially, and today the science of psychology is moving from the category of philosophical sciences to the category of exact sciences (more precisely, natural sciences). But in our national spiritual heritage, such significant progress has



been made in the study of the human spiritual world and, especially, in the development of ways to reform it spiritually, that it is indisputable that not taking them into account will lead to huge losses not only for our nation, but also for the universal. A person becomes a real person with upbringing.

Spirituality is the fundamental focus of a person's ratio to the reality of being. Spirituality is the only way that sends a person from begin to last. Both original philosophy and all other sciences seek the reality of being, but the science of the "foundations of spirituality" connects its own research, first of all, with the teran veins of our national spirituality, with the invaluable spiritual heritage left to us by our ancestors, that is, relying on historical experience gained by certain people, making conclusions on its basis. Secondly, relying not only on logical, scientific thinking, but also with a wide focus on other directions of thinking.

The question of what is the ratio of spirituality to culture is one of the pressing scientific problems of today. It cannot be seen with the outside eye due to the fact that spirituality is actually a botanic phenomenon. But since a person is a material body, it is natural that his spirituality also manifests itself in material reality. It is a culture. Culture is the manifestation of human spirituality in the form of material reality. Hence, both individual spirituality and national spirituality are manifested primarily through culture. For example, when faith, science, responsibility, kindness are structural aspects of personality spirituality, they manifest their identity through religion, science, ethics, art, and literature, components of human culture.

The concept of "culture" has thus far been variously interpreted. In fact, culture is a secondary phenomenon, the force that creates it is human spirituality. Therefore, the matter would have become much clearer today, when it is said that "culture is the traces of spirituality in material reality." Of course, there are also different definitions. Unlike the original nature according to one of them, all the product of human activity is called "culture" (more precisely, culture). But there is one subtle aspect of the matter. Unfortunately, it cannot be said that a person always changes reality to a positive side. A man who built magnificent mansions and beautified oases, and a human child who smelled ashes by holding cities in balls, and set fire to the forests. The discoveries that shocked the world, the conquering ghazals, the epics are the product of human intelligence, talent, but those who liked books as bonfires, poisoned the mother soil and turned zikal water into oghu are also ignorant sarbozu not an illiterate peasant, they are ulamoyu kubaro, who knew himself by judgment over nature and society. Therefore, if we give a ratio of culture to the results of only the creative activity of a person is honest, not destructive. Creativity, on the other hand, is accomplished by reason, talent and skill, knowledge and experience, mathematics and kindness, and not ignorance and anger, selfishness and ignorance. Above, we talked about the cultural material formed by the means of the human mind, taxayyuli, will, to clarify one place, the human mind, taxayyuli, will are all things about the human psyche, they are only tools, and the force that drives them is spirituality. A culture appears only if the human mind, taxayyuli, will, is controlled by its spirituality, if it becomes a weapon of satanic forces, such as lust, anger, cake, envy, serves only for subversion, culture is not created.

In short, spirituality creates culture, spirituality is the possibility, culture is the existence born of this possibility. Spirituality covers the past, today and the future. And culture refers to the past and present. Spirituality determines the future, culture indicates the state of today.

There is a concept of "personality culture". If the spirituality of individuals belonging to a particular nation ultimately forms the composition of the spirituality of the nation, the creators of the national culture, in contrast, the culture of the individual is more manifested as a derivative of the culture of the nation, or rather, of the national culture.

There are many social categories in the world. Each defends what he considers valuable, ideas that serve for his own good. But the true culture is created by people who have forgotten, who consider it their duty to bring the talent given by the unbiased God to the surface in the way of his consent.

From the example of a real culture, the light of spirituality is raining. Because the light in the soul of a talented person moves to his work. Such works are the immortal property of mankind. But man is



material, this world is material reality, so talented people also have a fast, ordinary human-friendly marital anxiety.

Results and Discussion

The focus on spirituality, culture is one of the leading indicators in the rise of the market economy to the level of today's world demands. The culture market is the most complex reality. In the primitive stages of the market economy, this market takes the form of a whole retail, in which the negativity can go at the price of perfection, the high talent at the price of a bag of straw. But this is a sign of the primitiveness of the market's nonlinearity, as the market economy develops, the price of culture increases, and the position of spirituality increases. Today, in highly developed countries of the world, the quality of food, including indicators of science, information, quality (for example, design), is increasingly highly valued. This is evidenced by the fact that the end of human understanding is becoming a determining factor in the development of mankind.

All social and human sciences work directly with one or another facet, aspects of human and national spirituality, examining them from a certain point of view. Philosophy tries to determine the essence of the world, the place of man in it, its function on the basis of logical thinking. While sociology studies society, psychology studies the human psyche. Ethnography studies the customs of different elates, peculiarities in lifestyles, and the science of anthropology studies a separate person.

The question of sin and reward is also one of those problems that cannot be explained at the level of materiality. So, unless a separate branch of science is formed, which thinks about man, about human society from the point of view of spirituality, problems arise over problems in many areas, the heads of human and social sciences remain unbroken.

The science of spirituality does not solve in one way all the problems inherent in Man and Society, of course. First of all, let's focus on the science of "Spiritualism". The science of "spiritualism", on the one hand, is a very ancient, on the other hand, a relatively young science. Until a long time, this science was considered related to the field of philosophical sciences. But in modern western schools of psychology, the study of the psyche in relation to the material being of a person, physiological processes in him (that is, on the basis of experimental - apparent experiences) has risen to the forefront. They study their subjects in relation to the human body, material essence. This is also the reason why it is directly related to medical sciences. But spirituality cannot be studied in this way. Since spirituality is a botanic phenomenon, it cannot be reached by apparent experiences. Therefore, never a person can have a complete picture of his spiritual power, not just about the spirituality of another person. Because spirituality is the constant attachment to infinity as the part of transient.

Conclusion

In conclusion, so far, the field of spirituality in world science has not been sufficiently researched as a separate holistic reality and has not been formed as a separate science. For this reason, the theoretical problems of this field are usually not interconnected, in a chala-half case it became entangled in the subject circle of various social sciences, and in scientific circles it was not imagined as a system of holistic problems.

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