



ONTOLOGICAL ASPECTS OF HUMAN'S SPIRITUAL WORLD

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Annotation

In this article, the ontological issues, peculiarities and problems of human spiritual existence are analyzed. The issues of the objective and subjective influence of the rise and crisis of human spiritual life, the specific influence of spirituality on the external and internal life of man are philosophically illuminated. The causes and consequences of the human spiritual crisis, the level of spiritual maturity, were analyzed.

Keywords: Human spirituality, spiritual being, spirituality, value, culture, spiritual crisis, object, subject, morality.

Introduction

The question of human spirituality, of its spiritual existence, is manifested today in direct connection with the problems of ontology. That is, the ontological nature of human spirituality, its criteria of space and time, the interrelationship of national and universal, individual and collective values remain relevant. Spirituality is not only related to human life, but also an internal force that ensures the existence of the state. Because it is "spirituality, first of all, protects the nation, the national culture, the national way of life ¹. " Only a free society can achieve spiritual progress, because in this society the guidelines of the worldview can be tested for consistency, criticized, and replaced by better ones. Such activities can only be fully realized in a democratic society.

Spirituality is a state of mind that realizes the manifestation of a person's character, more precisely, the penetration of his thinking into social life. VALektorsky, LKSafiullin, IVSiluyanova, PVSimonov connect spirituality with "selfishness, self-interest, transgression." For VALektorsky's universal philosophy, which is based on the ideas of European Enlightenment, which understands the true meaning of science, art, and morality, there is in fact no problem of spirituality; there is also no need to refer to the concept of spirituality, which emphasizes that it not only helps to understand the true state of things, but also complicates it ². But time will also change, and the non-classical stage of human development is associated with a "turn to spirituality." Thus, the problem of spirituality is a philosophical universal problem of great importance.

In the words of the first President of our country IAKarimov: ³. From this point of view, "spirituality" is interpreted as a means of rescuing humanity from physical extinction, and therefore it is often a priority to analyze it as a form of positively oriented worldview. . It should be noted that the

¹Erkaev A. Spirituality and development. –T.: Manaviyat, 2008. –P.54

²Lektorskiy, V. A. Philosophy, knowledge, culture / V. A. Lektorskiy. - M. : Kanon +, 2012. - 384 p.

³Karimov I.A. High spirituality is an invincible force –T. : Manaviyat, 2008. –P.19



anthropological problems of the present period remain related to the crisis of spirituality. Crisis is a concept that means that any object, process has reached a certain boundary stage in its development, it can no longer remain the same, it is time for its transformation (qualitative change). The crisis of spirituality is the result of the fact that man and society are governed by goals and desires that do not lead to "higher goals." Because the transition of human society from the industrial stage to the information stage leads not only to a quantitative change in human living conditions, but also to a change in human nature itself. Genetic engineering and biotechnology, as well as new technologies in food and energy production, open up fundamentally new opportunities for human access to the information society on a global scale, and at the same time it has a great impact on human life and spirituality. .

In our view, anthropological problems are related to the crisis of spirituality. The crisis of spirituality is the result of the fact that man and society are governed by goals and desires that do not lead to "higher goals." The spiritual development of the subject, the selection, processing and mastering of the specific spiritual foundations of the relationship with nature, society and self, while developing and perfecting the spiritual essence of the individual which takes place under the sign of spiritual paradigms evolving in history.

Human spirituality does not go beyond its bioenvironment even in the distant future. Because, as the first President I.A.Karimov said, "Spirituality is such a precious fruit that it has grown in the hearts of our ancient and young people with a sense of independence and love of freedom in the great family of all mankind. Spirituality is instilled in a person along with mother's milk, father's example, and ancestral teachings ⁴." That is why spirituality, due to its materiality and subject-practical activity, is understood as a creative continuation of man into the world around him, the bioenvironment.

The analysis of human spirituality and materiality is now an important condition for the formation of a new understanding of man, whose existence is integrated not only biological and social aspects, but also the spiritual nature of man. The transition of human society from the industrial stage to the information stage leads not only to a quantitative change in human living conditions, but also to changes in human nature itself. Genetic engineering and biotechnology, as well as new technologies of food and energy production, open up fundamentally new opportunities for human access to the information society on a global scale, and at the same time place special demands on his life activities and spirituality.

The general methodological value of spirituality as a person's desire to achieve a higher goal allows the creation of a universal concept of spirituality, which leads to the birth of a perfect man.

The view that spiritual development is not only a challenge to traditional and religious ethical norms, but also a challenge to the overall social and legal foundations of humanity, is no less important. An expanded analysis of the processes of formation of the foundations of "spirituality" society has become necessary to determine the prospects for social change in human nature. The new "spiritual" person -

⁴Karimov I.A. Uzbekistan's own path to independence and development // Uzbekistan: national independence, economy, politics, ideology. T. 1. - Tashkent: Uzbekistan, 1996. - B.80



the first difference between an "intellectual" and an "intelligent" person - is an ethically oriented worldview. The next important aspect of a spiritual person is his participation in the development of society. Another definition of a new spiritual person is to achieve a unique resemblance and fullness, value, well-being. Man's actions based on such knowledge remain relevant to the higher goals of human existence. That is why NKBorodina says that "spirituality is the inner environment of a person's self-awareness, his ability to build his own world of aspirations and assessments, and the realization of things in accordance with his highest purpose in life and human dignity. and the ability to reflect the world of people) through their own intellectual and spiritual-psychological potential without being based on facts ⁵." However, in such an interpretation, spirituality remains a concept related to intellect. Some religions emphasize the value of human life in the event of not only intellectual but also emotional penetration through spirituality, the ability of man to transcend the limits of his personal self through his personal possibilities, the emotional and super-emotional ability to penetrate nature and society. they promote the essence of the transcendent as a result of realization.

Spirituality is a unique human quality that explains the content of a person's behavior. In the process of social practical activity determines the determinant of the spiritual existence of a person who has the ability to accept and actively master the forms of human culture . The uniqueness of man is clearly manifested in spirituality. Nevertheless, to many, spirituality seems to be an ornament that adorns a person, and in some cases, an imaginary thing that can be lived without. The study of the phenomenon of spirituality leads us to an understanding of the existential requirements and objective factors that give rise to the problem of spirituality in everyone. Sooner or later we will think of spirituality, and it will have some form of expression for us. Outside of spirituality, man becomes like a simple object, a thing, roughly speaking, an animal. The scientific analysis of spirituality is now being studied more broadly in philosophy, so we believe that the direction of our research is one of the most pressing issues today. Spirituality is perceived by humans as a means of rescuing from the effects of global information-technological expansion and the threat of extinction of the human being as a species associated with it. AGMaslow wrote, "Humans must be better, or we may all be wiped off the face of the earth, or even live as biological species under constant pressure and panic ⁶."

The firm demand of spirituality is a global strategy for humanity to seek paths to the future. There is nothing more precious in the world than man.

Many sociologists today argue that capitalism has achieved its existence and effectiveness because of the forms of morality and culture that existed before capitalism. Capitalism must also be grateful for the non-capitalist institutions that heal the social foundation of society for its development. It is necessary to prevent the social extremism of capitalism in order to get out of the modern economic crisis, which may be followed by a spiritual crisis. This requires a strong socially oriented state that reflects the interests and will of the broad masses of the population.

⁵Borodina N.K. Spirituality: phenomenon and understanding. - Volgograd: Volg. GASA , 1999. - P .37

⁶Maslow AH A Theory of Human Motivation // Psychological Review. 1943. 50.P.370–396.



The spirituality of economics can be expressed as follows: "man is not for the economy, but the economy exists for man." Therefore, the manipulative transformation of man into a "consumer" is modern. It is immoral to approach society from the point of view of harm to the human source when work does not provide a person with sufficient funds for procreation, health and strength. The reforms were carried out without regard to the moral tensions of the people - huge chunks of private property passed into random hands. The new property owners became not usurers (creators, creators) but usurers living at the expense of interest from privatized property. This layer of usurers has created a "swamp" that hinders reform in society. There is a situation where creative and creative real entrepreneurs cannot compete with fake entrepreneurs who live at the expense of usury. Market mechanisms alone cannot ensure the economic prosperity of a country. Only a caring and respectful attitude of society to spiritual requirements is capable of correcting the economic situation.

In general, spirituality and the organization of people in the way of achieving the noble, noble goals that are based on it. At the same time, spirituality is the spiritual and ideological content of human life. Without it, human life cannot be its own activity. Knowledge, science, spirituality - are valuable as they become a necessary element of practical life. All calamities, including material poverty, stem from the same immorality.

In short, spirituality is a form of conscious management of humanity's relationship with the world, which is inherent in shaping man as a goal-oriented, self-improving being. The criterion of striving for the realization of a higher purpose can be considered as a system-forming criterion for spirituality. Therefore, the solution of the problems that arise in the spirituality of man and society has not only the ability to describe and interpret it, but also the properties of comprehension, reflection, comprehension of the subject of knowledge. In this sense, spirituality is the intensity of realization of conformity to a higher goal.

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