

Human Phenomenon: Religious and Secular Investigation

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Abstract

Man, what kind of creature is he? What is his greatness and tragedy? In the history of mankind, sages have tried to answer such questions. Human research does not lose relevance in the past, neither in the present nor in the future. Until now, the human phenomenon and its extremely contradictory and constantly changing world have not yet been fully appreciated. Not given. As his complex world changes in time, space and time, he updates and reveals unexpected aspects and unforeseen aspects. This is a kind of law of human evolution. On the other hand, we can say that updated thinking, a reflection of civilization processes in the mind and heart, the invisible influence of time and space. The synthesis of these spiritual, moral and material needs is an indicator of the constant renewal of man and his ever-changing phenomenon. Thus, it is impossible to fully appreciate an abstract person with all his being, scale and scale. The mythological and religious interpretation of human origin is represented in different religions, and in essence they have similar ideas. The problem is explained by myths and legends. In the world sciences, the realities of the evolutionary development of man have been studied in detail. It is noteworthy that the wisdom of the West and the East is often closely related to the origin of man. The article discusses such controversial issues..

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I. INTRODUCTION

Mythological and religious interpretation of the creation of man and the universe

This is a complex, contradictory, selfless system of human nature. This is a unique phenomenon, from simple everyday problems to everyday problems, global problems and global threats. Hence: "Man is the last of priceless creatures" (J. London), "Man is the most beautiful creature in the world" (Klyuchevsky), "Man is the world. What is there on the world cup and the universe in the water?" (J. Rumi) Consequently, the existence of the world, its unprecedented progress and complete degradation depend on man. The results of all human development, its evolutionary development, its authorship and practical participation, and all the

most heartbreaking and sad events with happy, happy times - this is what determines the essence of human history. Mythological thinking is one of the oldest ways of understanding the phenomena of nature and society, the desire to understand them and the perception of the universe. Myths often differ from fairy tales, mainly about how the universe, earth, sky, stars, seasons, the end and renewal of life, snow, storm, earthquake, landslides, rivers in the sea, in the ocean and in the ocean. from the originally imaginary poetic, philosophical and allegorically-imaginative imagination of the interconnectedness of beings in other worlds, both in cause and in consequence. According to the mythological idea, all beings in the universe have the ability to feel. They think and act in their own way. In ancient Egyptian mythology, the nature of

"dying" and "rebirth" of nature every year is associated with the life of the "god" Osiris. In ancient Egyptian religion, the faithful companion of Osiris, the god of fertility, water and wind, preserves the spirit of the dead and keeps them alive. According to ancient Greek mythology (as shown in the "Iliad of Homer", "Ovid Metamorphoses"), the goddess of the sun and thunder Zeus, the goddess of earth, water, motherhood, Hera, the goddess of wisdom and art, was the goddess of wisdom and art. the beauty goddess Aphrodite, the god of war Mars, the god of the dead earth, the sea, the ocean god Poseidon (or Neptune) and many others.

Some of the beliefs of ancient Egypt and Greek mythology were later converted to Christianity and then to Islam. In the end, the first visions of the primordial human imagination, imaginary and probable views, have in common with visions of man and the universe, man and the universe, no matter where and where they live. No matter how diverse their views, thoughts and perceptions, they are based on one truth, one essence. This is man and his origin, the creation of the universe and the essence of life. Therefore, it is impossible to ignore the mythological assumptions and mythological beliefs of early people. On the basis of these myths, brilliant artists for thousands of years have created masterpieces of literature and art, reflecting the high values of humanity, philosophy, historical, natural, spiritual and spiritual drama. These include Homer ("Iliad", "Odyssey"), Ashil ("Agomemnon", "Chain Prometheus", "Euminida"), Sophocles ("Oedipus Rex", "Antigone", "Ajax"), Euripides ("Hercules" "). Elena, Elektra, Daughters of Expectation), Dante (The Divine Comedy), Boccaccio (The Decameron), Tasso (The Liberation of Jerusalem), Milton (The Lost Paradise), Shakespeare (Lucretius , "A Midsummer Night's Dream", "The Tempest", Goethe ("Faust"), Byron ("Judgment Day"), Lermontov ("Demon"), Adam Mickiewicz ("Lake Judy"), ChingizAitmatov ("Kassandra Seal", Domsday and other kikirar geniuses written on the basis of religious, mythological subjects, in the

works of Leonardo da Vinci, Michelangelo, Rafael created wonderful examples of fine art reflected in the most important people eskih problems.

In modern Western aesthetics and philosophical studies, a direction called mythology has generally appeared. Representatives of the modern mythological school, based on the views of the great thinkers of the XVII and XVIII centuries B. Fontenel, J. Vico and I. Herder, believe that myths are valuable cultural treasures that represent the stages of human development and human development.

The British scientist James Fraser is one of the founders of modern mythology. In his books "The Golden People" and "Old Testament (Taurat) Folklore", he explores the roots of ancient Chinese, Indian, Egyptian folklore and Christian mythology with the stages of formation of people's beliefs. Although the current mythological trend also follows from the doctrine of Sigmund Freud, it differs from it and puts more emphasis on the formation of philosophical thoughts and beliefs, with little attention paid to the pathology and psyche of mythical creators. Representatives of this line associate myths with animism, totemism and many others. According to Northrop Frey, a professor at the University of Toronto, one of the main mythological figures, myths reflect poetic brilliance and philosophical depth, rather than the primacy of the human imagination. "The artist's work," he says, "doesn't look very good, but at a distance all the qualities of the work are manifested in integrity." Thus, the beginning of world history, the earliest buddies of human development, begins directly with the primitive views and fantasies of the first people who developed over the long and long time that developed during the evolution of human society. The concepts of the creation of man and the universe and their understanding of the past will continue to grow over time.

In the book "The Victory of Knowledge", by the famous American orientalist Franz Rosenthal, he

explores the value of knowledge and far-sighted scientists in the early Islamic world based on rich factual material, the first sources being the Qur'an Sur. As Goethe said in Arabic poetry before Islam; The power of words and the wisdom of the mind are obvious. "Ancient Arab poets," writes A.V. Sagadeev, editor-in-chief of the book "Victory of Knowledge", speak on behalf of his tribe, defend his honor or condemn hostile tribes and respect him as a saint or prophet.

According to Isfahani's famous book "The Prophet Muhammad", when Muhammad loved and recited the verses of a wandering poet, his comrades were surprised: "Why do you love the words of such a great poet like you?" Muhammad replied: "God gave this poet a lot of talent, and we are dear". This example shows that poetic thinking is highly valued in Islamic beliefs. Of course, this is not only about poetry or poetry. We are talking about spiritual beings, inspiring people, people of imagination and thinking. In addition, N.G. Chernyshevsky writes in the article "Have poets participated in the life of the people?". "If we read the books of the Prophets in a good translation, we will not stop adhering to the fiery poetry of the prophets. ... So almost no one is convinced that religion affects people more than anything else."

N. G. Chernyshovsky also emphasizes the poetics of myths about the Ramayana, Iliad and the Koran. In the end, these myths serve as an endless source of nutritious, powerful spiritual support for the spiritual world of a person, and especially an artist.

As a rule, mythological reflections reflect the ancient, medieval and modern beliefs of different peoples, and without studying them one can hardly speak of religious beliefs, folk customs and traditions, history, and cultural development. In this sense, we can say that in the course of the historical development of mankind, the views and spiritual needs of each nation are reflected in myths and are a direct reflection of existing ideas and ideas. To some extent, they have a philosophy of life, the essence of

society and historical development. Although each nation has its own way of life, originality and traditions, this is usually reflected in myths about the hopes and goals of mankind.

Of course, Islamic mythology is widely used in the oral traditions of the Arab peoples, and many of its figurative, symbolic, allegorical images are also widely used in the Qur'an and Hadith.

In Islamic mythology, the origin of man is also represented by divine powers. Most Islamic myths and hadiths were written and preserved by a close relative of the Prophet's family Abdullah ibn Abbas, who, at the age of 13, was looking for the knowledge of the Prophet and the first caliphs on the eve of the death of Muhammad. Cosmological myths have also been written by Wahabibn al-Munabbih, Ka'ab al-Ahbor, Abu Huraira, AbulMajid Sana'a and Abul Hassan Kisay.

According to Abdullah ibn Abbas, Allah first created a board and pen. Without knowledge of Islamic mythology, it is difficult to understand classical poetry and philosophy of the East, including its historical thinking and the essence of the past.

Navoi describes the word:

Good to be human

The word animal is a privilege at the moment.

The heroine of Faust Johann Wolfgang Goethe, knowledgeable in Eastern mythology, does not say: "The word was the first." Legend has it that the length of the pen is about 500 years (calculating the distance by years means that the creatures of the universe have existed for centuries). Instead of ink, the pen began to spontaneously write for the end of the world. According to the myth, then God created a large white pearl (the size of heaven and sky). He sang hymns to Allah in seventy thousand languages. Kaab al-Akhbor says that, by the command of Allah, the great pearl melted, water appeared, and the waves began to vibrate (perhaps the myth dates back

to the ice age, where life on Earth has not yet appeared). According to legend, God created other living things (except Adam) from the water. Then he created the Throne Course.

VabibnMunabbih, who is also well versed in Hebrew and Christian mythology, writes that the ancient books of all ancient peoples relate to the throne and the throne. According to myth, God is a symbol of divine power. He placed the throne and his chair in the water, and the ocean under a stream of winds. (This myth reminds us of the Earth's atmosphere and its movements in space). Later, four beings ascended the throne. These creatures sometimes appear in human form and ask for mercy on earth. Sometimes he asks for protection of livestock in the form of pets. Sometimes he begs all animals like lions, and then all eagles. When the angels carrying the throne are tired, the throne will be in motion. A huge dragon coils around the throne. This dragon has 40,000 feathers, with an angel holding a spear in each feather. These 40,000 angels glorify God at every moment. Angels could not hear the dragon's voice when he praised God. When the dragon opened its mouth, lightning flashed in the heavens, and if he had not praised God, fire from his mouth burned the whole world. Therefore, in Islamic mythology, there is a belief that the constant praise of God will protect the world from evil.

Kaab al-Ahbar writes that God commanded the winds to stir water. The waves swayed, and a storm swept over the water. On the second and third day, the oceans froze and the Earth appeared. Some hurricanes climbed the mountains. Mountains were created by Muslims to maintain the movement of the Earth's surface and maintain its balance.

The Qur'an says: "Oh, we made the earth a bed, and the mountains a cradle and sleep well; and night gown; and we made it daylight hours; and built; Seven firm heavens above you; and did; bright light (Sun); and falls; And we bring water from the clouds, and grain, and grass, and trees, and many gardens. Verily, the Day of Separation comes at the

appointed time for the earth, and when it comes, and when it comes, and the heavens, and the mountains that appear, and the mountains, and mountains, Hell is the way of those who want to die ... "(Surat an-Naba: 6-21).

According to the Islamic faith, the roots of all the mountains on Earth are connected with the roots of Mount Kokhf (Caucasus). Then God created the seven seas with a powerful pen. The last sea consists of seven more seas. The first sea is surrounded by the second sea, the third by the third sea, the third by the fourth sea, the fourth by the fifth and sixth sea. And the seventh sea covers all the seas (ocean?). Seven seas are mentioned in the book of Qazvivi "Amazing ul-Mahlugat". Islamic cosmography accepted the Greek idea that oceans are surrounded by seas and oceans. The reason these ideas are close to reality is because Arab tourists have long sought to discover the seas and oceans around the world.

The land consists of seven floors and is primarily called Ar-Ramakah Great Wind. Seventy thousand angels are caught in the wind. The great wind did not respect his prophet. It is intended to punish sinful nations. On the second floor, Al-Shalad, there is a punishment for all the inhabitants of Hell. People here eat their flesh and drink their blood. On the third floor is an eagle - Ar-Dakah. The spear-shaped tail of each eagle has more than 360 poisonous copies. The people of this place live in dust. On the fourth floor, al-Harba, there are snakes with sharp teeth. If one of the snakes bites the mountain, it will split. People here are blind, without arms, without legs, but live very long. The fifth place, called the device, contains only stones. These are the stones that will be burned by fire. People here eat and eat. Sixth place, Shijin, contains books written by the inhabitants of hell. In the seventh place, called Amaba, the devil dwells. There, black people predominate in the beast. But later they die in their clutches. The story of the glasses is taken from the book of Alexander the Great, written about the travels of Alexander from the fourth century BC. These creatures are also mentioned in the poem

"SadddiIskandari" by Alexander Navoi.

According to Islamic mythology, a huge angel carries the earth. He rests his foot on a very large boulder. There are seven thousand lakes in the boulder. And this huge rock rushes on the shoulders and horns of Ar-Riyan with huge forty thousand heads. The bull is located on a very large hoop. All seas can fit into the breathing of the lungs. A whale in water, and water in space.

After that, Allah created the Mind of the universe (Mighty). God values Mind highly. The Hadith of the Prophet claims that the most beautiful person is an intelligent person, and the most evil person is a fool. Kaab al-Akbar recommended this to his son:

- The mind, which is decorated with knowledge, is the most beautiful. The knowledge that is adorned with piety is the best. Faithfulness adorned with faith is the most beautiful. A well-decorated faith is the most beautiful. Good, adorned with humility, is the most beautiful. The most beautiful of all is humility, adorned with the fear of God. The fear of the divine adornment of truth is the most beautiful. Much attention is also paid to reasoning and knowledge in the moderate stream of rational Islamic ideology. The Qur'an says that on Judgment Day, God will call the wise and punish the foolish.

After that, God created seven layers of heaven and angels on them. The angels of the seven heavens glorify the power of God day and night, for a walk, in position, and in worship. Among the lacquered angels in Islamic mythology, four are angels. Kaab al-Akbar claims that the great angel Gabriel (Gabriel) gives God's orders to other angels (Gabriel is also considered a pre-Islamic secular religion - Christianity, where Jesus is a virgin). Gabriel has six wings, white with snow and black hair. His voice is heard at sunset. He has two green wings under six wings, which open only at the End of Times.

Azriel is also one of the greatest angels. He has four wings. One spreads its wings, the east, the other wing, and the third wings cover heaven and earth.

He spreads his fourth wing and obscures it. Azrili's foot is at the very bottom of the earth, his head touching the foot of the arch.

Kaaba al-Akbar declares that in the seventh heaven there is a flooding sea, around which angels hold spears. The length of each spear of an angel is one year. This wave of seas and angels is controlled by Mekoel (in the Bible, Michael). Only God knows what this angel looks like. But when he opened it, seven layers of the sky seemed lentils. The seven floors of heaven and sky will be blown away when you look at it. Cosmogonist scientists believe that this mythological image is a figurative expression of solar energy, similar to or greater than solar energy. Especially the angel of death (Malak-ul-Mevt) Azril is most afraid. Azure has 360 eyes, 360 languages, 360 arms and 360 feet. Each tongue, arms and legs has three more languages, arms and legs.

After that, according to Islamic mythology, Allah creates the sun and moon. According to Islamic myths, the sun was created to illuminate the day, and the moon - to illuminate the night. However, among the scholars there are contradictions that the sun and moon will be sent to hell or to heaven.

According to legend, then God created eight unconscious and seven hellish ones. Islamic myths focus more on portraying hell than describing gardens. This is because of the sins of the sinners of the earth.

Each of the eight gardens has its own name. The first is the Throne, the second is Rest, the third is Ponoh, the fourth is the Eternal Garden, the fifth is the Garden of Zenith, the sixth is Firdavs, the seventh is the Garden of Eden, and the eighth is the Garden of Eden. According to Ibn Abbas, six nakhasflow from the gardens of Paradise. The first is Mercy, the second is Kausar, the third is Gafur Forgiving and Forgiving, the fourth is Achur, the fifth is Paradise Spring and the sixth is the juice of juice.

The seven Hades also have different names. The

first is Hell, the second is Lova, the third is Al-Khutoma, the fourth is Al-Suar, the fifth is Sakar, the sixth is Al-Yohim, the seventh is Al-Gawiyah. Ka'ab al-Akbar says that trees grow in the fire of hell, and thorns are fiery spears; fiery fruit grows on burning branches. The snakes wrapped around them strike sinners. The fruit of a tree named Zakkum consists of the head of Satan.

According to WahabibnMunabbi, after that Allah created genies and souls. Demons are known as the devil. The myth says that the devil married a woman of souls. There were so many of their descendants that they finally became humans, such as ants and mosquitoes. Diseases, extremes and devils belong to their descendants.

Mukanna, leader of the People's Liberation Movement against the Arab invaders, uses mythology to form his own Orthodox religious doctrine to change the religious views of the masses. According to the cosmogonic doctrine of Mukanna, there is a higher spirit - God at the highest level. The nine shades of God move lower and form the first heaven. "This is the first heaven," writes Jorge Luis Borges, a well-known author of the literary and philosophical movement of ultralism (mental processes), who knows the mythology of Eastern culture, "and the second, lower heaven. There are perfume spirits, arches. This is a symmetrical reflection of the first. This second agreement - the third reflection - the sky and the lower, and therefore 999 celestial reflections. All this is led by the first heavenly ruler, Shadow. The shadows of this ruler are divided and divided ... close to zero, nothing, lomakon. According to the teachings of Mukanna, the surface of the Earth on which we live is a shadow, and mirrors and human birth deserve. Because their multiplication increases and amplifies errors. "According to the teachings of the judge (Mukanna)," writes Luis Barkas, "heaven and hell are more sad." It is said: "I promise a strange hell for those who do not recognize the power of the word and, thus, deny the veil and the light of light." The curse that the Flower of the Invisible is experiencing

is in the dua, because each of you will be the king of 999 fires in your future life, each of the kingdoms of fire has 999 mountains of fire, and each of the mountains of fire 999 fire towers. Each camp has 999 fireplaces, and 999 flames in your beds in each bedroom will scream and suffer forever.

Paradise is a little more abstract: "Darkness is everywhere, holy graves are everywhere, and comfort here is separation, self-denial and comfort in a dream."

Other theologians and scholars more clearly describe the appearance of paradise. Abul Hassan al-Nasai relies on these scholars and writes: "Each paradise has its own gate. They come in. On the gates of Paradise, adorned with jewels, the inscription: "There is no god but Muhammad, the Messenger of Allah, Muhammad is His Messenger." On the second gate there is an inscription: "It is open to slaves who pray five times." On the third gate of Paradise is the inscription: "Volunteers from here." The inscription on the fourth gate has the inscription: "For the servants of God who abstain from evil deeds." In the fifth gate of Paradise it is written: "From here they will enter for the pleasure of their flesh." The inscription on the sixth gate says: "For those who go to the Holy House and go around it." On the seventh gate there is an inscription: "Here are the Gazi who are fighting the martyrs." The eighth cloudless gate is designed for "those who are compassionate to their relatives." Those who enter the gardens of paradise laugh with white, black eyes and beautiful sculptures.

Obviously, the image of paradise in Islamic mythology is consistent with the goal of Islamic propaganda, which encourages Muslims to do good in this world, while at the same time refraining from "evil" actions such as rebellion and rebellion. However, it is not true that all these mythological images are in a reactionary mood from head to toe. It is noteworthy that these images are part of the collective creation, and in Islam (especially from the concept of hell) such punishments as theft, slander,

humiliation, arrogance, betrayal of orphans and suffering of orphans. In the end, such requirements and norms require good, kindness and perfection from people, and on the other hand, they determine specific life problems, lifestyle and, ultimately, social life, the relationship between man and society, as well as the essence of human society. As a result, such mythological ideas, of course, have been enriched and replenished for centuries as a product of folk art.

Ancient mythology is the earliest manifestation of religious beliefs, folklore, art, philosophy and science. In this sense, especially cosmogonic (the beginning of the world) and eschatological (end of the world) mythology attracts the attention of theologians, art historians, anthropologists, historians and philosophers. This is normal

In general, the phenomenon of man and the creation of the universe is more than just myths in religious doctrine. For example, one of the secular religions of the world, according to the Christian Bible, says in the Bible:

"... And God said: let us make man in our image and likeness. And may he rule over the sea fish and over the birds of the air, and over cattle, and over the earth, and over all creatures that move on the earth. So God created man in his own image, in the image of God. Man and woman he created them. And the Lord God created man from the dust of the earth and breathed into his nostrils his breath of life; And man has become a living soul.

This process is described in the Qur'an as follows: "... We created a person from clay extract. Then we put him in a safe place. "Then We created a person in a clot, then Formed a clot in a bone, then We dressed a bone from the flesh; then We put on bones from the flesh, and then produced another creature. " ,

Of course, these are just some of the religious ideas and mythological views on the creation of man, the relationship of all creatures in the universe.

Secular views on the origin of man

The attempt to systematize scientific and theoretical discussions about the origin of man, his factors and conditions on a scientific basis has a small history in science. It arose over the next 2-3 centuries as a system of different theoretical views, probabilities and unproven ideas, and many different approaches are still ongoing. In other words, human anthropogenesis, sociogenesis, the principles of biological, physiological and psychological development, the processes of their formation and evolution, apparently, were established in science at first glance, with some scientific and theoretical generalizations, conclusions and justifications. However, from the point of view of the diversity and diversity of these views and theories, it is clear that science has not yet come to a final conclusion about the origin of man.

One area of scientific understanding of human origin is based on the theory of evolution. This is directly related to the physical, chemical and biological structure of the planet. Other scientists associate the theory of early nebulae with the solar system. At the same time, natural phenomena, changes in the universe, conditions caused by spatial states, and the fact that cosmic events create favorable conditions for the emergence and development of man.

The English naturalist Erasmus Darwin in his book "Zoonomia" describes the genesis of animals and the evolutionary processes associated with the external environment. Jean Lamarck talks about the evolution of a holistic organic world, studying some of the basics of animal, plant and other species, gradually aggravating simplicity by adapting a living organism through its natural environment, natural climate, internal potential, desire for life. the process of gradual development of the desire for life as the basis of human existence.

It is well known that hundreds of millions of years before the advent of man and his "rational man"

happened. This is the opinion of scientists involved in human anthropogenesis and the development of nature. Some experts believe that the earliest people were of the Chordian type, which disappeared hundreds of millions of years ago due to unknown kayak disasters and natural phenomena. Local dinosaurs were born about 60 million years ago as mammals. The earliest human ancestors were of the hominid type. A humanoid person with elements of early speech, the ability to express thoughts in a voice, achieve something manually, perform certain tasks appeared 2-3 million years ago and is a complex entity through evolutionary, evolutionary development. He knew. This complexity is directly related to the structure of the body, the state of survival, the appearance of the first mental kidneys and elements of consciousness. Thus, they acquired the status of an old man in science. In other words, people who appeared about 150,000 years ago began to develop their brain, their speech evolved over time, expressing their thoughts and relationships, doing all kinds of labor tools, leaning on two legs, lifting their bodies. Man in our time is in the language of science, the type of "smart man" appeared 90-100 thousand years ago on the planet and went through huge stages of improvement, formation and development.

As we have said, the direction of human origin is diverse and specific in science. In particular, the general theory of evolution suggests that the evolutionary perspective of mankind, nature and events in the universe created the conditions for the origin of mankind. It is through these natural conditions that ideas about the origin of life and the appearance of man as a result of his development are given.

The theory of heredity and variability is based on Darwinism. Charles Darwin (1809-1892) relies on his theoretical conclusions as the norm of evolutionary evolution and biological adaptation of wildlife. In particular, in his works "Variation of cultivated plants and domestic animals", "The origin of man and sexual selection", "Expression of

emotions in humans and animals", the theory of natural development and patterns of formation of living beings. However, his teaching clearly shows that there is no genetics yet, and that the biological, psychological and social worlds of people do not form when conclusions are drawn. Therefore, his theory of evolution is not reflected in social issues, including the value of people in relation to their social essence, emotions, intelligence and reason. Therefore, this doctrine is not a complete solution in human studies.

The theory of labor emphasizes man and the living world and interprets its origin as a product of radical changes and revolutionary changes. In this process, of course, special attention is paid to the role and role of labor. According to this theory, the answer to the question is how and how a person came. Again, Charles Darwin's ideas prevail. In particular, people were originally based on the similarities of human monkeys and, in particular, human monkeys - chimpanzee and gorilla. However, according to labor theory, the idea that humans are descended from apes still remains a problem in science.

It is noteworthy that the materialistic theory of Darwin's evolution, based on materialistic views, was discovered many centuries ago in the Islamic world - in mysticism - in essence and in a completely different way. For example, while materialism is primary, material interests, lusts and joys of life prevail, the principles of spirit, spiritual development, maturity and maturity are at stake in the philosophy of mysticism. In particular, the views of Jaloliddin Rumi (1207-1273) are an example of this. In other words, it says that "the evolutionary state and foundations of human creativity are a system of development from ore to plant, from plant to animal, from animal to human."

Speaking about the evolution of man, about the gradual development of the soul in the process of reaching maturity, Azizuddin Nasafi (1240-1300) says: "A new beginning begins with each new circle and it strives for perfection." If a comparative

analysis of pre-existing scientific views and theoretical conclusions and achievements of modern civilization reveals that a person needs maturity and needs evolutionary growth, evolutionary and self-sustaining development throughout his life.

Considering these views on the origin and evolution of man, the famous mystic Najmaddin Kamilov concludes: "From simplicity to complexity; outwardly to the batun; from shallow to deep; From the visible body - to the essence of the invisible, to the hidden - the ascension process is going on. " Here, of course, the author refers to the process of man's internal strength, such as the perfection of the soul and spirit, as well as the desire for spiritual maturity, overcoming oneself as the highest value, the perfection of a living being.

At first glance, Rumi offers the formula "mine - plant - animal - man", which is more like the law of nature (M. Lomonosov) on the inevitability of extinction, but only from one species to another. , which has the shape of a huge circle that constantly rotates.

In the next century, genetics, zoologists, archaeologists and other field scientists came to a completely different opinion. For example, archaeologists have proven that the bones found in India and Africa belong to the earliest people and even more ancient than those found. Therefore, we can say that our ancestors in human form have long existed and tried to produce various weapons and tools.

According to zoologists, monkeys are considered the ancestors of human animals, given the use of simple tools and the pursuit of primitive hunting. They were kept in this position because they could not demonstrate various types of labor activity, their ability to survive and their initial mental abilities. The other part became a man thanks to the formation of the same intellectual and intellectual potential, the ability to identify new, new opportunities in the struggle for survival and gradual self-improvement. However, this theory is not yet fully proven in

science.

In space theory, human anthropogenesis has some aspects that differ from other theories. This is directly related to the development of astronomy in the 20th century, the beginning of a new era of space exploration, as well as to the more natural, physical, chemical and other aspects of celestial bodies and various planets. This was facilitated by the emergence of debate around the various views on the existence of civilizations beyond the Earth.

According to the famous Russian scientist N. Beksterev, man gradually descended from other planets in the Universe to Earth. This point of view is directly explained by the fact that the human brain has enormous potential, and that people use the same amount of opportunity throughout their lives. However, experts say that the possibilities of the human brain are so limitless and astounding that it can put all the information that humanity has accumulated during its historical development. Then computers, which we today call the "miracle of the century," may turn out to be nothing for the miracle of the human brain. However, the fact that the possibilities and fantasies of the human brain are still related to cosmic directions still remains.

The ideas of the Swiss scientist Eric Deniken in his book *Memoirs of the Future* also agree with N. Bektereva. In his opinion, civilization exists outside the Earth. Representatives of these civilizations once came to Earth. As a result, genetic, physiological and biological changes occurred in the ancestors of the human hominid. As a result, the mental and speech abilities of the people of that time expanded. Extraterrestrial civilization has been repeatedly associated with the planet. Representatives arrived from unknown planets and as a result laid the foundation of human life on Earth. This life developed, developed and developed. Daniken refers to crystalline lenses, woven fabrics, clothing, and the first electric batteries found on Earth, especially in Iraq and Egypt. In particular, he says: "Crystal lenses have been processed in Iraq and Egypt, which

can only be made using electrochemical cesium oxide." Of course, the existence of civilization beyond Earth is further illustrated by the use of soft and soft tissues. Such products can only be made based on the technologies of modern civilization.

Of course, ancient finds, including the location of stars more than 10,000 years ago, show that progress has been observed in some distant times. However, in modern science, the opinion that a man came from outer space and settled on Earth and began his human life on the planet has not been proved.

The theory of anomalous phenomena is aimed at finding solutions to all of the above assumptions that have not been specifically proved. According to him, the impact of volcanoes on the environment, climate change, climate change on Earth, planets outside the Earth, the effects of the sun and its components, as well as radiation, are taken into account. However, this theory also relies on certain aspects of labor theory under certain circumstances. In the end, the conversion of ancient hominids to humans is based on the idea that labor and life aspirations are directly related. But this is not so. More attention is paid to the role of direct anomalous phenomena in the origin of man.

In general, modern science about the origin, development, factors and conditions of human development is not entirely clear. In the end, the biological, physiological, genetic, mental and mental abilities of a person as a complex creature remain unexplored. The fact is that the more scientifically it is known about the existence of living beings as a species, the less closely they have been studied in terms of similarities and specific instincts.

Of course, a person as a creature is a unique reality with its own unique nature, infinite intellectual potential, an endless circle of thoughts, the spiritual world, and the spiritual and moral world. These same features make it very valuable among living things. However, it is worth noting that every living creature and every creature is unique and inimitable. In particular, the mountain, with its splendor and

splendor, the desert is endless and huge, the tree has the potential for prosperity for four seasons of the year - growing leaves, flowering, fruiting, crop rotation, life of a certain age, several kilometers long, like a continuous caravan connected with a nest from the nest to the food zone and moving smoothly, each living organism has unique laws of life, its own internal order, which should be minimum standards. This is not yet decided in science. Man, however, is a mystery to science in terms of its origin and world.

In the Universe

Over the centuries, humanity has always been interested in its origin, its capabilities, its essence and nature, and is constantly striving to understand and understand it. Science has not yet decided on the wonderful nature of man as a creature. The problem has not been fully evaluated or resolved.

The concept of man, his desire to study the world, his essence and character - this is the beginning of human society. In the end, the principle of "kind words, noble thoughts and noble deeds", put forward by our ancient cultural monument Avesto almost three thousand years ago, shows that in addition to human and creative abilities, people also have the evil of evil and destruction. This is because any challenge comes only when there is a contradiction. Any need arises to the extent that there is a deficit, a deficit, a deficit. From this point of view, the phenomenon of calling people to good words, noble thoughts and good deeds at the same time shows that a person is a problem for a person, that the world is a complex, contradictory, selfless and selfless world. So he is a unique creature, capable of making great discoveries, great inventions and so on.

It may even be that to some extent a person himself becomes a unique event that creates problems for himself, complicates himself and complicates life. In this case, you can clearly see the uniqueness of people and their features, which can significantly differ from other living beings. Two and a half thousand years ago, Sophocles in his *Antigone*

tragedy described the essence of human nature, its nature, its mysterious and mysterious world, saying that "he is the most wonderful person among miracles."

Thus, the desire to study human nature today is not a simple phenomenon. How many scientists, thinkers and thinkers have tried to create a series of works on the nature of man, to study its essence, scope and features. These studies contain some theoretical conclusions that correspond to some scientific basis and methodology of science. However, none of them can provide comprehensive, comprehensive recommendations on the nature of man. Because each person as a separate person is a unique world. This world is very different from the rest of the world. The ability of each person to understand and evaluate their character, their worldview, their spiritual and spiritual abilities, as well as the essence of life and processes determines its differences.

Another aspect of the complexity of the human world and the inner world is that several people approach the same problem in several ways and interpret it differently. As a result, they come to conclusions that differ significantly from each other. This is what creates diversity, diversity and, in some cases, misunderstandings, differences and contradictions between people.

The nature of man, the climate is continental. The crises of his contradictions, emotions and emotions change so much that sometimes a person finds himself outside his own world or is able to act against his opinions and opinions. The infinity of the human mind, its wonderful power, is so great that sometimes it becomes helpless and weak in the face of other aspects of what it does not understand. The great physicist Albert Einstein, who was in such a state, developed the theory of relativity and made a great revolution in world science. He demonstrated the unique miracle of human genius through the same atom, revealing the incredible aspects and knowledge-intensive aspects of science, which can ease the work of man, ease his difficulties and ease

his life. However, when Einstein discovers that the cheapest and most endless source of energy can bring unprecedented disasters to humanity and undermine the values and achievements of civilization throughout human history, let's take a look at Einstein's complacency and self-destruction. It is not difficult to understand the internal contradictions of the human heart, given that the great owner of the heart lives in the depths of suffering.

This is most evident in the lives of great scientists, artists, and artists. In addition, each person has his own problems, problems, daily tasks and activities, as well as his own worries and concerns, which are more complex and even more controversial, directly related to the human world. indicates that it is even more refreshing.

Of the seven billion people on earth, it is impossible to find two of the same. This is manifested in the physical appearance of man as a biological reality, as well as in the inner world, in the heart, in the world of wisdom, joy and suffering. Emotions and nature are different. Emotions, realities and emotional experiences are within the limits of each person's own development opportunities and are different in this regard. However, even if it is biologically identical to all people: one eye, two eyes, two ears, two arms and legs, it is scientifically proven that criminology is not the same among billions of people. This is a sign that each person is a unique phenomenon, a divine miracle.

In general, the knowledge and general conclusions obtained by the humanities, including physiology, biology, psychology, ethnography, and many others, are not yet fully covered by the scale and diversity of human nature.

The human body has ideas about both a natural and biological event, and in the light of its subtlety, softness and sharp anatomical difference from other creatures. Although he is fragile and helpless in front of powerful animals, it is surprising that their mind and thinking are far superior to them.

The social nature of man is his own way of managing his own life. Through the process of realizing his dreams, dreams and aspirations, he or she can turn abstract situations into reality. He can use them and benefit them. Good and evil, generosity and greed, vigor and neglect, love and hate determine all its moral and spiritual value.

In general, the distinguishing feature of man from all other creatures is his spiritual world, which is directly related to thinking and inference. It is this spiritual world that manifests itself in all the conscious actions of human life and underlies its internal spiritual processes. Therefore, the use of the word "peace" in relation to a person is an indicator of the existence of a separate world for each person and that the world belongs to him and is his.

"A person considers himself a microcom (mycoal), which embodies the world, macro. A person has no special meaning, he acts as a whole," said Jaspers. At the same time, the great philosopher assumes that a person will lose his essence if he does not think, use his mind or reason and does not try to understand the essence of the world and the world around him. After all, the human world (mycoolam) must be in constant, uninterrupted communication and interaction with the macrocolam. More precisely, a person lives in a macro-world embedded in his universe with all his weight, complexity and diversity. This fact alone determines the difference between humans and other beings. At the same time, it is an important factor in realizing the potential for continuous development, evolutionary maturity, intellectual potential and emotional stability. For this reason, Jaspers continued: "Exploring the world is the only way of thinking. Understanding the universe is the only way to understand existentialism. In addition to destroying the world, we are losing ourselves."

If we look at a person from the point of view of social reality, then the essence and scale of this inner world will continue to grow. This is because human society through understanding and functioning also

includes processes related to the fate of public life. From this point of view, some experts divide the concept of the universe into three parts. In particular, the natural world, the social world and the spiritual world.

The natural world refers to the genetic, biological and physical abilities of man.

The concept of the social world includes the importance of people as social realities, their relationship with society and nature, their participation or influence on historical processes, as well as the relationship between their personal life and their social life.

The spiritual world, however, includes each person's unique spiritual, educational, moral, and spiritual abilities, his emotions and feelings, his / her understanding of the difference between good and evil, and the ability to control oneself within one's own character.

This third world defines the whole value of people as creatures. Of course, both of the above worlds are realities that are inherent in people and their very identity. However, only the state in the inner world flows from its place in human society, its influence on the outside world, its essence and directly affects the development of certain social layers, classes and societies in which they live. This is the essence of the inner self, the inner world of man, which directly shapes, develops and controls his character, attitude and behavior.

Speaking of the essence of man, I.P. Paulov said: "Man is the highest system of self-regulation, protection, self-healing, self-organization and even formation."

Indeed, in this case, a person is considered as the only reality of living matter. It is not only that. This is a phenomenon that in its own way can manifest itself with the help of new functions, thanks to self-improvement.

The history of an individual occurs directly as an

integral complex of human activity. Thus, world history is a reflection of human evolution.

Each individual vision is directly part of social thinking and represents a certain type of limited moral and educational level of society. Therefore, individual and social thinking are closely intertwined. According to E. Sharokhova, "The transfer of individual thinking to the treasury of social thought is directly related to socio-historical conditions. If this is not so, scientific discoveries, inventions and the results of individual activities cannot be socially significant or publicly recognized. Therefore, a person can not always imagine himself as a fully developed and mature inner world with unique capabilities. It is clear that not everyone is ready for this and that they are different in their strength, natural genetic, biological and spiritual maturity. Only if everyone becomes a unique event within the limits of their abilities and capabilities, will they become a social phenomenon, and society will recognize this.

Speaking of human feelings and emotions, G.Kh. Shingarov says: "Feelings cannot go beyond their hobbies. However, its essence is social. For example, love for the Motherland has a clear social significance and significance. However, its appearance depends on current conditions. When a person lives in the context of different passions of passion, he can keep the most important and social meaning." Indeed, human nature is a combination of emotions and passions. It is through this unique miracle that he discovers and reveals his essence. These passions and emotions are social, both negative and positive. Since the more ignorance is, the worse hatred and hatred manifest themselves in a stream of negative emotions, the more society and human destiny will be destroyed, and good, love, good will be destroyed. If a person is able to control his emotions and passions and can reverse them forever, the reverse will be social progress, prosperity and prosperity.

The emotional world and passions of a person in

terms of spiritual and spiritual capabilities can be divided into:

- socio-political feeling. These are feelings directly related to devotion to the Motherland, independence, internationalism, national pride and pride;
- Intellectual feelings. This is brightness and clarity of mind, admiration, indecision, reliability and insecurity, recklessness, humiliation or arrogance and so on. With this opportunity, a man sets an example of creativity, creativity and discovery. Displays the power of the mind, the miracle of intelligence;
- The moral process associated with good and evil, dignity, love and hate, passion and envy;
- aesthetic feeling. This is a feeling of immediate beauty, purity and purity of emotions and emotions, their form, their proportions, excitement, joy, suffering, hatred and so on.

In these cases, a person creates and shapes his entire universe, and as a result, his whole phenomenon is revealed as it is.

In human nature, willpower plays a special role. It directly defines the ideal level of a person's spiritual world as an expression of the practical activity of the mind and emotions. In other words, "emotional-mental activity" has the status of a mechanism that, by the will of the will, becomes a character and acts as a synthesis of three. It combines the qualities of tolerance and tolerance for any reality - fair and unfair.

In general, a person as a complex creature has not yet received full appreciation in science. Academician F. Konstantinov confidently declares: "A man, his brain, his mind are so universal, diverse, difficult to understand and unpredictable. This is a unique miracle with incomparable possibilities. "This problem is very complex and perhaps even more complicated in that science cannot solve it yet."

Man is a complex creature by nature. He lives in a

mood to reject each other, reject each other and recognize himself as absolute truth. This is what makes a person not understand each other, not accept each other, and sometimes even avoid each other.

In another way, a person is a separate entity, a separate entity as a separate personality. One of the great sages said: "Man is the world in the universe. The outside world is very small in the human world." Indeed, in the outside world, a person is like a butterfly whose life span is equivalent to that of a butterfly. Or, according to MirzaAbdulkadirBedil, a person's age is similar to the age at which he lives. However, from the point of view of man's unique abilities, the breadth of his inner world, his ability to understand, perceive and perceive the universe, the outside world can easily fit into his inner world. From this point of view, the inner world of man is wider and more diverse than the outer world, capable of covering it as a whole. Therefore, sometimes a person may not fit into this wide world, and the whole world may enter his heart like a fist. Broad-minded people often suffer less from the suffering of non-being. In the end, people with a broad outlook, intelligence and thinking about big problems can reach the world. Crowded and limited people do not fit into the wider world.

We call man a complex being. In fact, he lives not only with each other, but sometimes with self-denial. He rejects himself and goes against his own judgment. In such a situation, spirit and mood play a special role in the rule.

There are many different interpretations of the phenomenon of the human phenomenon. There are different approaches to the study of the human world. But they essentially complement each other and continue to complement each other. In particular, Aristotle declares: "Nature has given man intellectual and moral strength, but he can also use it in the opposite direction." Therefore, a person without moral guarantees is the most disgusting and wild creature. At the same time, he raises a person to

the level of incomparable wealth, describing him as a world of incomparable miracles.

And the famous American writer Jack London says: "Man is the last of the most valuable creatures." At the same time, the author claims that man is unique both in creation and in destruction, as well as in good and evil, and not only performs this miracle of wisdom, but also understands it as a creature that can turn the mind into a weapon of evil. In fact, such conflicting and contradictory spiritual worlds reveal the complexities of the entire human world.

Psychologists believe that a person should be the ruler of his world. The more this judgment is aimed at good, kindness and mercy, the more it reflects his creativity and creativity. Evil can lead to unprecedented tragedies if it is directed at evil. Then a person turns away from the mainstream, becomes a captive of instant emotions and catches up with unexpected tragedies. However, for terrorists, such sentiments become even more serious and even more dangerous. They are on the way to training, gain experience, create a special material and technical base, do nothing to achieve the goal, lose nothing, shed blood and destroy it.

In general, we are all human. Whether we like it or not, we all live in our blood with compassion, selfishness, generosity, greed, good and evil, good and evil. Only one of us can have a greater sense of good and good and evil in others. From this point of view, we can conclude that he is good, and this person is bad. In fact, there will not be an absolutely good or absolutely bad person. So, the human world is so complex, contradictory, full of contradictions. Therefore, a person always lives between two opposite poles.

When it comes to human terms, terms such as the "human world" and the "inner world" of a person are not used by chance. After all, each person is a separate world, a separate world. When it comes to man's spirituality, his moral character, moral level, character and behavior, this is judged directly by his inner world, his inner world.

The inner world of man, the spiritual world, is manifested by intelligence, thinking, will and relationships. The degree of presence of these elements is determined by the degree and degree of the role of the individual in society.

The world of culture with all its essence. High culture is unique only to him. Its value is directly measured by this measure. Indeed, in a culture where there is no culture, as Spengler says, "meaninglessness, zoology begins to dominate. Everything begins to be indifferent. The cultural organism dies as a historical event. However, this does not mean that all people die, but are only biological. "

Speaking about the human world and its essence, Hegel said: "Some people are extremely versatile in nature." However, they forget that a person with a deeper meaning is evil in nature. " The great philosopher indicates that people are unique in their existence, as well as unique in creation and in lawlessness.

This is a highly integrated system in which everyone can independently coordinate, protect themselves, improve, complement and even formulate and improve themselves. From this point of view, this is living matter - a world where each person is a separate, unique world!

Any independent person is a person. Whether we like it or not, social reality has social significance. Because his lifestyle is directly related to society. No matter how much he views himself as a separate world, he is also a member of the existing society. This means that any individual action, individual activity is directly related to teamwork, fate and community life. It is this essence that makes a person compete with others, live with them and understand that their fate is the fate of society and society. From this point of view, the human essence is not an abstraction, but a reality within a specific individual, but at the same time it is a holistic social relationship with its activities, relationships, character and behavior.

Indifference and impartiality of a person give rise to negative events not only in a person, but throughout society. According to the wisdom of the wise, do not be afraid of enemies, and they will kill you when it is very good. Do not be afraid of friends, they will sell you when you need them most. Fear is neutral. They do not kill and do not sell. Only through their silence and betrayal in the world will there be betrayal and murder. This shows how complex and complex the relationship between man and society is.

It is much more difficult to study and predict a person, his or her brain, his mental boundaries, factors. It is impossible to study in full. Modern science is able to explore the secrets of the universe. Cloning a person, creating artificial art is just a miracle for science. In general, no matter what miracles science has done in the 21st century, the human world is still vulnerable to its study and study. Unprecedented discoveries have been made in the fields of biology, physics, applied mathematics, astronomy, electronics, chemistry, genetic engineering and many other fields. For example, a computer can run thousands of times faster than human intelligence at a glance. Instantly executes processes that are beyond human comprehension. Robots perform operations that people find it difficult to perform. But no emotions, no emotions, no emotions! He cannot write poetry, compose music or communicate. Do not be nervous, no pain, no joy, no joy. In this respect, man is precious. Indeed, emotions and feelings do not have color, scale, scale, or dimension. He has only power and a miracle.

Emotions, no matter how personal they are, are social due to their influence on others. Thus, although the sense of justice, truth, kindness and patriotism is the property of one soul, it, in fact, is of great social value. It is always communication. Historical development, the development of society is directly related to the phenomenon of spiritual maturity, maturity, self-government, self-government, self-improvement