

THE DIALECTIC OF GOOD AND EVIL IN HUMAN LIFE

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ABSTRACT

It is emphasized in the article that all spheres of society, all the processes taking place in it have a dialectical content, that the dialectical content and communication as a whole system apply equally to the society itself and to all spheres within it, whether it is the economic sphere or the political sphere, it cannot be dependent on dialectics.

Key words: *dialectics, good, evil, human, spirituality.*

INTRODUCTION

The Danish thinker Søren Kierkegaard, who laid the foundation stone for the creation of the philosophy of existentialism, lived from 1813 to 1855, and lived only 42 years, said that the states of indifference, neglect and indifference are evils that derail social relations and they have never brought light to humanity. These may not seem like bad habits at first glance. However, on deeper reflection, these vices are at the root of many faults, even evils, in society. As Søren Kierkegaard pointed out, "if we imagine the life of most people from the point of view of dialectical indifference, it is shown that it is so far from goodness (faith) and that it does not have a high level of spirituality...". If you notice, the expression of spirituality is used in this comment of Søren Kierkegaard. Also, the issues we considered and analyzed above are related to the concept of spirituality.

DISCUSSION AND RESULTS

Let us take in particular the feeling of restlessness in the human heart, which has been mentioned many times. The human heart expresses the inner spiritual experiences and emotions of a person. Processes related to the inner spiritual experiences, feelings, spiritual power, inner wealth, inner world of a person in general are spirituality. It is mentioned in a number of philosophical literature.

When we get acquainted with the work of Søren Kierkegaard, one of his definitions of spirituality, or rather spiritual life, is expressed as follows: "Everything

in the spiritual life is a dialectic" ¹. One question here is what would have changed if Søren Kierkegaard had used the word spirituality instead of the word spiritual life. In our view, nothing significant would have changed. Because spirituality manifests itself in spiritual life. There is no need to talk about spirituality if there is no spiritual life. Therefore, we would like to ask you not to be surprised if we sometimes use the terms spirituality and spiritual life together in the following places. At the beginning of our opinion, first of all, it should be emphasized that not only spiritual life, but all spheres of society, all processes taking place in it have a dialectical content. Dialectical content and communication apply equally to the society itself as a whole system and to all spheres within it. Whether it is the economic sphere or the political sphere, it cannot be dependent on dialectics. In particular, the sphere of spiritual life. The concept of spirituality, which we defined as the totality of inner spiritual experiences, the richness of the inner world and emotions, is related to all spheres of society and has its influence on them. Spirituality is expressed in a person's spirit, character and character. Or if not, in other words, spirituality is in every person. A person cannot exist without spirituality. Only its levels are different for everyone. So, together with man, spirituality entered all areas of society. After all, the subject of processes in society is a person, and the object is the things and phenomena that have arisen as a result of human activity. Therefore, you will not find any place in society outside the sphere of influence of spirituality. What does this mean². This means that the impact of every positive update or negative change in the spiritual life reverberates throughout society in a short period of time. Alalkhusus, attention to spiritual life means attention to society as a whole. In the updated policy of Uzbekistan, fundamental changes are being made in this area as well.

One of the factors that hinders the advancement of human spirituality is the co-existence of two forces in the human psyche - goodness and evil or good and evil forces. Because, "A person always carries an infection with some kind of evil. The internal presence of this infection is manifested in the fact that a person occasionally has short bursts of inexplicable terror"³. In fact, we all have this evil infection that Søren Kierkegaard described. We hear in our conversations: I didn't even understand what happened. Something boiled inside me, I didn't even know what I said and what

¹ Салимов Б.Л. Ижтимоий муносабатларнинг коммуникация ва транспорт тизими билан детерминистик боғлиқлигининг гносеологик таҳлили. Фалсафа фанлари доктори диссертацияси. Ўзбекистон Миллий университети. Тошкент. 2022, 224 б.

² Салимов Б.Л. Ижтимоий муносабатларнинг коммуникация ва транспорт тизими билан детерминистик боғлиқлигининг гносеологик таҳлили. Фалсафа фанлари доктори диссертацияси. Ўзбекистон Миллий университети. Тошкент. 2022, 224 б.

³ Салимов Б.Л. Ижтимоий муносабатларнинг коммуникация ва транспорт тизими билан детерминистик боғлиқлигининг гносеологик таҳлили. Фалсафа фанлари доктори диссертацияси. Ўзбекистон Миллий университети. Тошкент. 2022, 224 б.

I did out of anger. Unfortunately, because we don't know ourselves, we hurt each other and hurt our hearts. The saddest thing is that such a situation sometimes causes irreparable, very big mistakes to be made. All this happens due to the effect of that evil infection. We can write a lot of information and give evidence about the negative impact of evil and evil on human life and retarding the progress of society. But more than that, how can you cut off that evil and wickedness? Man and humanity should take measures to avoid them? We would have done more useful work if we looked for answers to these questions. Although it is difficult to find a satisfactory answer to these questions, let's try. In our opinion, it is impossible for mankind to be completely protected from evil and evil or to completely eliminate them. In the fight against these evils, success can be achieved partially and in certain directions. At the heart of this success lies the struggle between a person's inner self and himself. That is, each person must show his Self in the struggle between good and evil or goodness and evil in his heart. I think it is a feeling that reminds us of our identity in the psyche of each of us. I always live in our hearts between good and evil or goodness and evil. Sometimes he shows height under the influence of this, sometimes he shows himself under the influence of him. As we discussed above, it is also influenced by unexplained horrors. In this case, this process is sometimes done with the mind, sometimes with emotion. In order for a person to find the Self in his heart and pull him out of the bosom of evil, he needs will, fortitude and patience. Indeed, "if a person does not have a will, he does not have his Self. However, the stronger the will, the more self-aware a person becomes"⁴. In this way, a person who realizes his identity by the power of will, as he frees himself from the influence of evil, he gets to know and learn about his Self. Knowing oneself means that a person directs himself towards goodness and goodness. How long this process lasts depends on the will, determination and endurance of that person. If there is a will, the Me of a person will continue to function as goodness. If he just relaxes, if he can't stand it, good will give way to evil and it will all start again. "As long as life represents a high degree of danger," this process is doomed to repeat itself forever. That is, no one was guaranteed that the path of life would be smooth.

CONCLUSION

If we metaphorically compare the life path of each person to dough, then it would be correct to say that his leaven is made from a mixture of good and evil. So, good and bad are in human nature. However, we do not want to conclude with this

⁴ Салимов Б.Л. Ижтимоий муносабатларнинг коммуникация ва транспорт тизими билан детерминистик боғлиқлигининг гносеологик таҳлили. Фалсафа фанлари доктори диссертацияси. Ўзбекистон Миллий университети. Тошкент. 2022, 224 б.

opinion that when babies come into the world, they can do evil as well as good. We only want to say that every child born into the world, as he grows up as a human being, has tendencies to do both good and evil. Over time, the environment in the society in which he lives has an impact on the formation of these tendencies in a person from one side or another.

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