



**THE ROLE OF SPIRITUAL VALUES IN THE DEVELOPMENT OF SOCIETY AND
THE IMPORTANCE OF THE SPIRITUAL FOUNDATION FOR MATERIAL
PROGRESS**

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Abstract: In this article, the nation's spirituality is a historical category. It was also noted that national spirituality is formed, developed and becomes a national value in society over a long historical development. At the same time, it is noted that each nation has its own spirituality, language, traditions, rituals and rules of etiquette.

Keywords: spirituality, society, person, nation, worldview, national spirituality, material life, "Avesto", social ideal, goodness, humanity, social justice, ideology, national law, humanity, private property, entrepreneurship, democratic development, spiritual life, social life, socio-economic, intellectual, family, community.

INTRODUCTION

In the historical development of human society, spirituality, human-spiritual-moral relations have always been a matter of debate and a topical issue. This is because spirituality has a great influence not only on the many thousands of years of history and social development of countries, but also on the mentality of the nation and people. Therefore, as the first President IA Karimov noted, "in today's situation, the issue of educating a person with an independent mind and independent thinking is not only moral, but also important political" ^[1]. There is no doubt that this quality, which is developed in a person, will serve for the development of the country and the future of the nation. "Diligence, intellectual pursuit, passion for innovation, creativity are the qualities of such people. Such individuals, with their direct hearts, restless thinking, conscience and splendor directed to goodness, lead the nation forward, awaken the spirit of the nation, and strengthen its power." ^[2] That is why the development of national spirituality, self-awareness, deep respect for the cultural heritage and historical past, the formation of a sense of need to study it determine the essence, goals and objectives of the ongoing reforms in our society.

Spiritual renewal of society has become one of the priorities of state policy in Uzbekistan. In turn, it is necessary to pay special attention to the fact that the global civilization, the extreme scale of global events to some extent affects the spirituality, worldview, way of thinking of each individual. There are a lot of very important issues of global significance in our lives. It has a profound effect on human history and destiny, present and future. At the same time, "the attitude to the national spirituality, which expresses the spirit, worldview and way of life of the nation and people, its development on the basis of modern requirements, changing people's worldview and thinking requires deep and thorough thinking". ^[3] Consequently, spirituality is not only the basis of human perfection, the perfection of the generation, but also the guarantee of social development. After all, in the formation of every citizen of our society as an independent person, in the development of high human qualities, the use of the scientific and creative heritage of our great ancestors, our national spirituality, educating young people to our moral values.

METHODS

In order to understand the history and values of each nation, the essence of the spiritual riches left in the bosom of humanity, it is necessary to know its religion, way of thinking, artistic and aesthetic ideas, spiritual experiences. In short, in the system of human civilization it is necessary to consider the spirituality of the individual, the nation, the society in common.

Spirituality is such a mature human virtue that it makes people need to meet each other. It is also spirituality for each person to be able to imagine his life and destiny without others .^[4]

The spirituality of a nation is, first and foremost , a historical category . Because the spirituality of the nation is formed, developed and becomes a national value in society during a long historical development. Hence, the phenomenon of national spirituality is a multidimensional reality that exists both historically (in the course of past history) and today. The last of these socio-political events was associated with the occupation of Uzbekistan by the tsarist regime and the period of its membership in the former Soviet Union, when the national spirituality was in a state of stagnation. From the first years of independence, great attention was paid to social and spiritual development of our country. First of all:

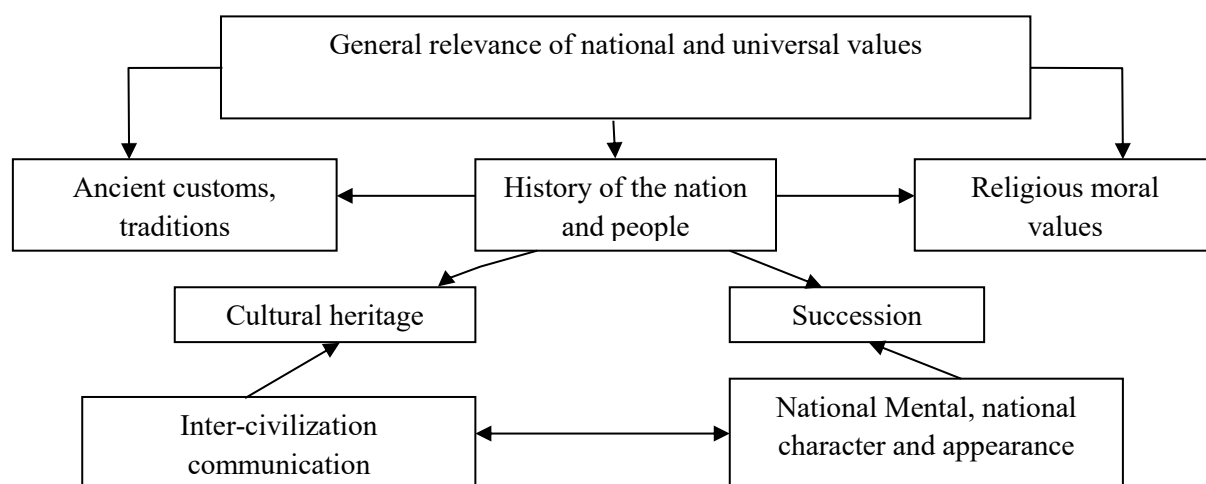
... Restoration of spirituality and morality. To treat the cultural heritage of the people with care. Preservation and restoration of unique historical monuments, search for and return to Uzbekistan works of art created by the Uzbek people and national treasures;

... Knowledge and reproduction of ancient and modern cultural treasures, literature and art. Development of the Uzbek language as a means of expressing the culture and identity of the people, the consistent and full realization of the state status of this language, mutual respect for the national culture and languages of the peoples living in the territory of the Republic.^[5]

This idea, put forward by the first President I.A Karimov, envisages not only the issue of spirituality, but also the means to address the most important and pressing socio-political issues, such as ensuring harmony, solidarity and stability of citizens by opening the way for the development of national spirituality. . At the same time, there is a deep philosophical logic in the idea of the first President to develop this spirituality. Because in the field of spirituality, there is a tendency to interrupt the historical development and to relate to the spiritual heritage, national and universal values.

Therefore, in order to improve, enrich and develop spirituality during the years of independence, it was necessary to ensure the close integration of all socio-economic, cultural and aesthetic spheres of society. The relationship between national and universal values in the spiritual development of human qualities is reflected in the following table (Table 1).

Table 1.



It is clear from the table that national and universal values encompass many processes, from ancient customs and traditions to the national image. It means, "The spirituality of any people or nation cannot be imagined without its history, its own customs and traditions, its life values."

It is also possible to explain the formation and development of an individual in society with his worldview and national spirituality in the following ways:

- consciousness of an individual or a certain person, levels of worldview, functional status in the form of an active attitude to its basis, that is, the conformity of the individual's spirituality to the forms of social consciousness;
- person social actions, behavior, formation of behavior, connection with the social environment, the natural state of the family and society, etc.

The historical past serves as a unique basis for the development of national spirituality. Not all good and bad events and memories of the past, but only historical sources that play an important role not only in the history of a particular nation and people, but also in human civilization will be a factor. One of such universal sources is the immortal ideas of the sacred Avesto. It is safe to say that he was originally embodied in a vital idea found in the Avesto in ancient times. It is this dream that has led to the establishment of the principle of "good thoughts, good words, good deeds" in the minds and lifestyles of the people. Thus, the protection of goodness and humanity has become an important component of the mentality and spirituality of our people, the main direction of their vital activities ^[6].

During the period of independence, the sacred book of Zoroastrianism "Avesto" is a truly valuable source of national value in shaping the spiritual world of our people, raising the spirituality of the nation.

Thoughts on the culture and spirituality of the ancient period, including morality, enlightenment, education, are reflected in the folklore, literature and art, as well as in various folk traditions.

"More than 20,000 manuscripts, ranging from the oldest stone inscriptions and inscriptions that have survived the trials of the Cold War, are in the treasury of our library today. tens of thousands of works on agriculture are our incomparable

it is our spiritual wealth, our pride. A nation with such a great heritage, national and universal values is rare in the world. That is why only a few countries in the world can compete with us in this regard.

However, in a number of literatures it is noted that the masterpieces of the spiritual heritage of our people, which were taken out of the country during the tsarist period and are associated with many national values, were taken to the metropolitan city libraries. However, the policy of plunder did not culminate in Tsarist Russia's colonial rule. Perhaps this was an integral part of Soviet colonial policy.

The national and universal cultural heritage of the Uzbek people, passed down from generation to generation, is so rich and rich that no scientist or expert has been able to say exactly how many there are. The reason for this is, first of all, the innumerable cultural heritage of our people, and secondly, the invaluable cultural and spiritual heritage of our people, its invaluable treasures, many valuable manuscripts of Eastern and Western countries, especially India, Turkey, Iran, Afghanistan, Mongolia. , Is kept in museums in England, Egypt, America, Russia and other foreign countries. According to the estimates of our scholars, more than four million manuscripts taken from Central Asia during the reign of Genghis Khan and his descendants are preserved in Ulaanbaatar, the capital of Mongolia alone.

According to the Uzbek historian BI Lunin, 3,000 Oriental manuscripts from Central Asia were deposited in the Russian treasury between 1865 and 1917.

Due to the colonial policy, the study and promotion of the national culture and values of our people have been restricted. Many valuable manuscripts, which are the cultural heritage of the people, were destroyed, as well as taken to libraries and museums in the central cities of Tsarist Russia. Many architectural monuments have been demolished, as a center of religious propaganda. Russia, the history and culture of the Russian people, has been overly idealized.

The uniqueness, uniqueness, diversity of the nation, the language created in the process of its historical and social development, national consciousness, national spirit, history, lifestyle and way of life, the rules of national life and related national traditions are also reflected. Every nation has its own spirituality, language, traditions, rituals and morals. National spirituality is valuable for the nation. The national spirituality, the cultural and spiritual values that make a

nation, cannot be discriminated against by another nation. No nation has the right to judge the culture, spirituality and values of another nation.

National spirituality is an important sign of the existence of a nation. As long as a nation exists, it means that its spirituality, which expresses its essence in a unique way, will continue to exist, live, develop, enrich and improve ^[8].

It is known that the Uzbek people are hospitable, honest, bring up children, love their mother tongue, hospitality, respect for adults, care for family and children, open-mindedness, kindness to people of all nationalities, compassion and mutual assistance. has its own peculiarities and qualities, such as show, kindness. These qualities are the unique spirituality that has made the Uzbek people famous all over the world wealth ^[9]. The first President Islam Karimov in his book "Uzbekistan's own path to independence and development" stressed the need to preserve, preserve and further improve these unique human qualities, noting that "the high national dignity, honor and dignity of the Uzbek people based on pure conscience. We will continue to raise the national pride of the Uzbeks, as well as strive for brotherhood with all other peoples who live with us in our common homeland and are loyal to the Republic of Uzbekistan" ^[10].

Like the spirituality of any other nation, the formation and development of the spirituality of the Uzbek people is inextricably linked with its unique history and practical activities. The national spirituality of our people is the product of long-term historical development. In general, national spirituality is one of the criteria that determines the essence of each nation, its unique qualities, a certain independent social unit, reflecting the historical development.

At the same time, there is a distinctive feature of national spirituality, which is associated with the aspirations of the nation's social ideals.

Social the ideal is a future-oriented vocabulary based on hypothetical ideas, dreams, and improved life patterns of people and society about the future. In this respect, the social ideal differs from the goals and plans that daily life achieves. The social ideal can have long, even unfulfilled desires, dreams, plans.

In addition, it is natural for the social ideal to have elements of alienation, utopia, and even non-life prophecy.

People are not satisfied with the existing life, social orders and relationships, they idealize the existing social being in their imagination and create a new and improved being. In the peoples of the East, such idealization is associated with spirituality.

It is spirituality - morality, goodness, humanity, social justice, kindness, adherence to historical and cultural experiences, belief in the influence of spiritual factors that affect the social ideals of the peoples of the East. ^[11]

An important aspect of the social ideal in the mentality of our nation is also reflected in its connection with universal values. It is this connection that plays an important role in the development of national spirituality.

Every national spirituality is enriched and enriched in the process of political, legal, economic, social, change and development associated with the development of a particular nation or people. In the twentieth century, significant changes have taken place in Uzbek national dances, melodies, songs, dress codes, costumes, wedding ceremonies and celebrations, holidays, festivals, and in general, in the spiritual life. The culture of Europe, Russia, Central Asia, India, Turkey and the Middle East had a great influence on it.

It is not fair to evaluate national spirituality as an achievement, a common wealth of a particular nation. Perhaps it would be more accurate and closer to the truth to consider all the people of different peoples and nationalities living in the territory of a single country with it as the common wealth of both different ethnic units and social groups. It is expedient to use and enjoy these national treasures in the national interest.

A deep understanding of the essence of national spirituality is also associated with the necessary consideration of certain historical periods and opportunities, a clear assessment of the situation, taking into account the changing and changing political and economic conditions. According to the essence and nature of national spirituality, in any situation and situation it is inseparable from

universal and regional spirituality, although it is related to the development, living conditions, social relations of a particular nation ^[13].

Another important aspect that reveals the essence of national spirituality is that the nation recognizes its identity and acts on the basis of national unity. Only a nation that recognizes its national identity feels the need to know its spiritual roots, to study it, to strengthen it, to enrich it with new ones. In this area, all members of the nation are united and work together to implement practical work. It preserves the spiritual wealth that belongs to the nation, preserves it like the apple of an eye, and is interested in ways to further enrich it. Proud of the nation's spiritual richness, it proudly promotes its serjilo aspects. On the contrary, such aspirations are not felt in those who do not recognize their national identity, they look at national spirituality with general indifference. For such a scattered nation, its spirituality is also of no interest. That is why people belonging to this nation do not pay attention to their language, culture or its future. Such people, as the famous Kyrgyz writer Chingiz Aitmatov said, can be called "mancurts". They are not interested in the spirituality of their own nation, nor in the spirituality of any other nation.

The essence and significance of national spirituality is determined based on its impact on the development of society. The mature owners of spirituality are those who connect their minds, morals, knowledge, skills, faith and beliefs, worldview, ideological views with the interests of society, man, humanity, nation, development, prospects, and can not imagine their lives without its development and future. .

It is impossible to imagine the practical activity of human and human society as an absolutely flawless, straightforward and smooth path. In particular, during the former Soviet era, there were disturbances in the management of the national economy, such as command-and-control, bureaucracy, violations of the law, repression, brutal treatment of state resources, disruption of production relations. Also, one of the events that directly affected the impoverishment of national spirituality was the violation of national policy. This, in turn, led to the violation of national law in practice, the priority of class values in national policy, the approach to all scientific and technological achievements, only in terms of material interests, ignoring its moral aspects.

Such inconsistencies have had a very negative impact on the development of our society, the development of our national spirituality. In particular, the desire to evaluate all the events and happenings in our society in terms of how much material wealth brings spiritual culture, the pursuit of wealth and money, or rather, profit, has led to the spiritual impoverishment of man. ^[14] This has become the norm for all the peoples of the republics that were part of the former Soviet government, especially for the people of our republic. The decline in attention to spirituality has led to a violation of social justice in the assessment of the work of members of society, cultural workers working in the field of spiritual education, as well as all intellectuals.

Indeed, in addition to private property owners, entrepreneurs, the same teachers, scholars, and cultural workers in the West and the East acted as a middle class that ensured the economic development of society and political stability. Intellectuals, who are an intellectual force, have always been the basis for the democratic development of society, so it is necessary to strengthen this political foundation, to support it both spiritually and materially. It should be noted that under the influence of the ideology of the former Soviet regime, the indifference to the knowledge of their people, nation, culture, history, its traditions, art and cultural monuments created by their ancestors, the lack of understanding of its spiritual value, had become a key feature of the character of most members.

This, to a certain extent, has led to the spiritual impoverishment of members of society, the rise of compassion among people, the decline of patriotism, humanity, mutual respect, all manifestations of humanity, dignity.

Another important sign of the spiritual impoverishment of the members of the society is that, on the one hand, the existing orphanages are full of children who are forced to be kind, abandoned while their parents are alive, and on the other hand, need warm words and care while having children the old men filled these houses more and more. It is a pity that their children do not take

care of their parents and relatives, even though they have good positions and prestige in the society .

In our opinion, one of the main reasons for the deterioration and devaluation of the internal criteria of our national spirituality is the fact that we do not fully understand ourselves. However, this was not possible during the former Soviet regime. A person in the true sense of the word: he is a person who understands himself. As Hazrat Navoi said, *Who will find me if the people do not find me, if I do not find my identity.*

In many respects, of course, independence is based on mature, patriotic people. This means that people themselves must make full use of the material, cultural and spiritual riches of society and ensure their own educational development.

CONCLUSIONS

In conclusion, it should be noted that the faster the national spirituality of our people grows in the conditions of independence, the more it will contribute to world civilization and become one of the great nations of the world. Our people have all the socio-economic, intellectual opportunities for this.

At the present time, our national spirituality is being restored and strengthened in connection with a new environment. Independence has created a wide range of conditions and opportunities for the development of national spirituality. The national spirituality of independence is the restoration of national values that are on the verge of extinction, the formation of new ones, the spiritual values that have a modern look and serve the future with rich content and meaning.

One of the peculiarities of our national spirituality, first of all, is that it has a unique, colorful, deep meaning and deep meaning.

Another important aspect of national spirituality is that it develops on the basis of interaction and reciprocity. This means that just as the spirituality of an individual and a nation affects the spirituality of a nation, so the national spirituality in turn affects the spirituality of each individual, family, community and society.

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