



## CONTENT AND STRUCTURE OF SPIRITUAL VALUES

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<b>Received:</b> 7 <sup>th</sup> December 2023 <b>Accepted:</b> 6 <sup>th</sup> January 2024 <b>Published:</b> 10 <sup>th</sup> February 2024	The article interprets the content and forms of spiritual values in the context of social progress. According to the author, such an approach makes it possible to vividly reveal the original content of spiritual values.
<b>Keywords:</b> Value, spiritual value, social development and spiritual value, forms of spiritual value, knowledge, idea, social norm, skills, habit, spiritual value functions	

The problem of values is one of the most studied topics in social philosophy. In the East, in the works of Khorezmi, Farabi, Beruni, Ibn Sina, Najmuddin Kubro, Bukhari, Termizi, Yassavi, Ulugbek, Jami, Navoi, Mashrab, Bedil, Makhtumquli, Abay, M. Behbudi, A. Avloni, in the West, Socrates, Plato, Aristotle, Heraclitus, Democritus, J. J. Rousseau, A. Saint-Simon, S. Furey, R. Owen, I. Kant, M. Scheler, N. Hartmann, W. Windelband, G. Rickert, W. James, J. Dewey, N. Berdyaev, P. Sorokin, E. Durkheim, T. Parsons in the works of various aspects of this topic were thoroughly revealed and interpreted. As a result of scientific research and other interpretations, today there is a definition of the concept of "value" accepted by most experts. According to him, "value is a concept used to show the universal, social-ethical, cultural-spiritual importance of certain events in reality."<sup>1</sup>

It is also known that values are classified into material and spiritual values according to the methods of their existence, universal, national and personal values according to their subjects. However, ideas about the content, forms, and functions of spiritual values are still diverse and full of contradictions. Experts have been defining and interpreting it differently according to the object and subject of their research. In our opinion, the analysis of spiritual values in the context of the original goals of social development sheds some light on its content and forms.

Axiology also reflects the concepts of value science and philosophy of values. Axiology studies values in western countries. This term was introduced into the field of scientific knowledge in the second half of the 20th century by the German axiologist Y. Hartmann and the French scientist P. Lapi. This science can also be directly called as kinematics. This word is based on the concept of "will". The name of this concept in the West is "axio" (value)<sup>2</sup>.

Value science studies the importance of things, events, situations, events that are valuable for a person and society, of certain social importance, their place and tasks in the development of society and the formation of a person. In addition, value science studies the problems of appreciation and devaluation based on a deep analysis, and proves the need to interpret the problems of connection and opposition of these concepts as an object of philosophical observation. After all, values are important and valuable for a person, and devaluing is degradation.

So, values are a concept used to express the importance of things and events, material and spiritual wealth of the society, and it represents all material and spiritual blessings of the whole nation, people, humanity.

Value science is the restoration of national values, awareness of national identity, national consciousness and feeling, national culture, language, customs, customs and traditions, in ensuring the spiritual perfection of a person, in the formation of a person's worldview, the commonality of national, regional and universal values, social, political, the dialectical connection of material and spiritual values is studied. Any phenomenon formed in the process of development of society is called a value not only because it gained positive significance in the past, but also because it is able to create new opportunities for future prospects.

Values is a concept used to express the importance of things and events, material and spiritual wealth of society, and it reflects all the valuable material and spiritual creativity of the whole nation or the totality of people and humanity.<sup>3</sup> If this value is related to ethnic aspects and characteristics, which are important not only for one person, but for a nation, then it becomes a national value. National values reflect the customs and traditions related to the national history, national culture, religious belief, and lifestyle of the nations, peoples, peoples living in a certain territory. Positive national values become universal.

There is no nation in the world that does not have its own history, national culture, religious culture, unique characteristics, and values. These values are related to the nation's past, history, culture formed over the centuries, cultural wealth and spiritual heritage that represent the characteristics and characteristics of this nation. In the

<sup>1</sup> Nazarov Q Qadriyat // <https://qomus.info/encyclopedia/cat-q/qadriyat-uz>.

<sup>2</sup> Nazarov Q philosophy of values. Tashkent O'FMJ 2004. -B. 78

<sup>3</sup> Tulenov J. Philosophy of values. - Tashkent, 1998. -B. 143

formation of each nation, its spiritual values are important. Nation and spiritual values develop, form and change in proportion to each other. Every custom and tradition characteristic of the nation actually appeared on the basis of necessity and desire. When a person began to work consciously, the need to improve this work in order to increase productivity and efficiency, that is, to fully satisfy material needs, began to arise. In the process of work, various skills and habits were formed, including factors such as making fun, cheering, singing for spiritual nourishment, mass dancing, holding competitions during the work process, material and spiritual stimulation. These, in turn, caused the formation of labor songs, folk songs, national art, folk games of various forms, and various customs, holidays, and traditions related to them. Over the years, they have been refined and changed in the course of natural and social changes, and have gained importance for the nation at various levels. Each nation has thus developed its own values according to the existing situation. He formed new aspects and passed them on to his descendants. With the passage of time, the language, script, and even religion of the nation change, but the values do not lose value for the nation.

There are certain values that have a national character, have become skills and habits, and in turn are passed down to generations as an example, an exhibition, and serve as a means of education. The young generation is brought up on the basis of the moral values of such a nation. For example, in our people, the concepts of "respecting the elders" and "honoring the children" are integral concepts of spiritual education. These concepts are instilled into the minds and worldviews of our youth through moral education. Such values have preserved their original essence over the years. Such traditions are always observed in the daily life of the people. For example, our people's organization, solidarity, desire for a peaceful life, creativity, tolerance. Hashar is one of the values that express the desire for hard work and prosperity. Hashar is the process of working together as a majority. Hashar is considered a value that has a social character. It is based on moral values of educational significance, such as organization, mutual harmony, work efficiency and mutual assistance.

Values develop in accordance with the development of society. When a new value system is formed at each stage of social development, it does not completely negate the first values.

Social development means the process of the transition of a society from one qualitative stage to another qualitative stage. This process is characterized by its forward-looking, legal and irreversible nature.

The main subject of social development is a person. It is man who makes society progress with his goals, needs and interests, and his efforts to satisfy them. The development of society occurs under the influence of a number of objective conditions and subjective factors. In particular, natural conditions, economy, political reality, and the state of social institutions serve as objective conditions, while the classes, groups, strata operating in society, their interests and will serve as subjective factors. Social development is not a process without meaning and direction. In different societies, the basic goals of social development can be interpreted and expressed in different ways. For example, the original goals of social development in our country are embodied in the concept of "New Uzbekistan". "The new Uzbekistan, writes the head of state, is a high stage of the path of further strengthening of the independence of our country, a new era of freedom and liberty, creativity and prosperity"<sup>4</sup> However, any interpretation will be related to the happy, faithful and prosperous life we mentioned above.

Now back to our topic. Spiritual value means this basic goal of social development - knowledge, ideas, social norms, skills, skills, customs, rituals, ideals that serve a happy and prosperous life of a person, methods and methods of their creation and preservation, transmission mechanisms to future generations. Only such an understanding of the content of the spiritual value allows to determine its main features and functions, to distinguish it from other spiritual phenomena and anti-values.

The first form of spiritual value is knowledge. Knowledge is a form of social and individual memory, the result of understanding, classifying and recording an object in the process of knowledge.<sup>5</sup> Any knowledge has a certain theoretical or practical value. However, not all knowledge is moral value. Only knowledge that serves the original goals of social development - human happiness and a prosperous life - can be recognized as such a value.

The same can be said about ideas, social norms, skills, habits, rituals, ideals. Only those who serve the development of society, progress and creativity are recorded as moral value. Ideas, norms, skills, ideals related to inhumanity, destruction, evil, degradation, injustice, although they are supported and propagated by certain groups in a certain period - cannot be a moral value.

There is another aspect of the matter. In order for any knowledge, idea, and ideal to serve the goals of social development, it must first be established, preserved, enriched, and passed on to future generations. Therefore, the mechanism related to the preservation, preservation and transmission of a certain spiritual value is a spiritual value itself. It is this mechanism that protects spiritual values from becoming an event in a short period of time and then disappearing in the lap of history, and creates the ground for their eternal reign throughout the entire human history.

The importance of spiritual values is immeasurable. This can be seen from the social functions they perform. In particular:

- coordinates social relations in society, people's behavior;
- serves social stability and harmony;

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<sup>4</sup> Mirziyoev Sh.M. New Uzbekistan strategy.- T.: Uzbekistan, 2021.- P.26

<sup>5</sup> Bloor D. Knowledge and Social Imagery. L., 1976.

- mobilizes all social resources towards the goals of social development;
- helps distinguish and distinguish humanity from inhumanity, goodness from evil, progress from decline, eternity from transience.

Therefore, only the analysis of the content and forms of spiritual values and social functions in the context of social development allows us to understand that it is composed of knowledge, ideas, social norms, skills, habits, rituals, and ideals related to human happiness and well-being.

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