

SPIRITUAL VALUES AND THEIR FORMATION

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Abstract:

Spiritual values occupy a special place in the value system. In today's era of globalization, when the battle of ideologies rages, attacks on spirituality are growing. This requires a deep study of spirituality and spiritual values. The article examines spiritual values, periods of their improvement, factors influencing them.

Keywords: moral values, ethics, moral norms, society, social relations, spiritual image, improvement of values, science, creativity, artistic values, religious values, spirituality.

INTRODUCTION.

The spiritual life of society and the elements influencing it, as well as the spiritual and moral character and spiritual and moral values of citizens, play an important role in shaping the social and spiritual environment. In the era of information and ideological struggle, the form of weapons has changed, and information attacks and ideological aggression have become unarmed weapons. In general, today it has become an axiom that only spirituality imbued with high patriotism, nourished by national roots and based on high education can resist such threats and aggression. In other words, the issue of spirituality has today come to the top of the list of priority issues throughout the world. Because the onslaught of ideologies, the struggle of ideas, various information threats, attempts to undermine national and spiritual norms by creating an unhealthy social and spiritual environment in societies are increasingly developing into a new form of war. In this war, as we have emphasized, only a common, mature spirituality, combined with such qualities as loyalty to universal, patriotic and national-spiritual values, can serve as a shield. Thousands of years ago, the Chinese thinker and strategist Sun Tzu wrote a book called The Art of War, in which he expressed his wise thoughts on how to fight without using weapons and win without fighting. This idea is especially strong in our century.

National social spirituality plays an important role today, creating a socio-spiritual environment. Each person has his own unique spiritual values. As a person acts in society, these values are socialized and create socio-spiritual values. The spiritual and moral image of an individual is formed and reflects national moral norms and values. Therefore, personal, national and social spiritual values, as well as the spiritual aspects of people are improved and developed in harmony.

MATERIALS AND METHODS.

Today, a lot of scientific work is being done on the problems of the socio-spiritual environment and spirituality. Articles on the history of spiritual values, their components, development, scientific manuals and textbooks on spiritual sciences are analyzed. The methods of cultural-historical, sociological and comparative-typological analysis were used to study the problem.

RESULTS AND THEIR ANALYSIS.

It is impossible to consider the formation of a person's spiritual image objectively, since this image, formed on the basis of generalization of personal spiritual, national and moral values, does not operate outside of society, but is socialized and transferred to public relations. Thus, this is reflected in the social and spiritual environment. The spiritual image dialectically develops and is formed together with spiritual values. That is, just as spiritual values play an important role in the formation of a person's spiritual image, so the spiritual image, in turn, selects, creates or destroys spiritual values. They interact, changing each other. [1,3-p.]

It turns out that the spiritual aspects of people are reflected in their actions, in their attitude to themselves and to society, in short, in their social relations. Therefore, the spiritual image of the members of society, acting as the spiritual basis of all social relations, forms the spiritual image of society, forms social and spiritual values. In other words, the personal spiritual image of a person forms his spiritual values, and these values begin to manifest themselves in all his social relations, participating in the creation of his social image. Personal spiritual values come into contact with the corresponding values of society in the process of socialization and also influence the socio-spiritual environment. Spiritual values of a person include views, ideas, images and theories that he uses to evaluate various educational, cultural and social realities, to evaluate them, as well as to measure and idealize them for himself. Spiritual values have a unique content, which includes moral, artistic, creative, religious and national values. Such values as national or religious can also be attributed to socio-spiritual values, since they have acquired social content.

Spiritual values, according to A. Erkaev, "are language, customs, cultural heritage, oral traditions, literature, art, science, public education, health care system, achievements in governing the state and society, as well as moral, legal, artistic, aesthetic and other social ideals and goals created and implemented by the nation" [9, p. 342]. We have already emphasized above that the spiritual identity of a person is determined by his spiritual values. Similarly, the spiritual appearance of a nation is determined by its spiritual values. It should also be recognized that the viability of spiritual values is reflected not only in their national foundations, but also in their universal characteristics. Thus, nationality is not a specific feature of a nation. True nationality also requires a certain degree of tolerance. The roots of spiritual values go back to the past, to the history of the nation, people and society. Even if a country has a rich cultural and national history, if the current generation has not assimilated ancient spiritual values, it cannot become a subject of spiritual influence and remains an object. [4, p. 117] Therefore, reliance on the rich heritage left by ancestors plays an important role in improving national and spiritual values and forming them on the basis of new modern elements. This heritage "serves as a spiritual guide" for today. [5, p. 451] If we turn to the origins of spiritual values, we can say that in early primitive times, man consciously separated himself from the environment and began to live in clans and groups, the first primitive methods of governance appeared, the first orders were formed, norms and rules of family relations appeared, in other words, human socialization created the basis for the emergence of the first feelings of gratitude. Labor and consciousness served as the main factors in the creation of art, culture, spirituality, in the emergence of spiritual values. [9, p. 57]

In ancient Turkic writings, special attention is paid to the glorification of the ideas of nationalism and patriotism as national values.

The stages of the formation of spiritual values in our country can be conditionally divided into six historical periods or stages. The above covers the first period, when humanity began to move from the era of savagery to the era of barbarism [3], that is, when the first primitive societies arose and unique methods of governance, norms and social ethics were formed.

In the second stage, at the beginning of the 1st millennium BC, the emergence of various religious beliefs in the Central Asian region, the formation of national art, literature and other values created the necessary conditions for the development of cultural and spiritual structures in this region. At that time, the beliefs and spiritual images of the Khorezmians, Parkans, Bactrians, Sogdians, Kangli, Margiana and other peoples living in these regions included ethics, kindness, cultural and spiritual values, which played an important role in promoting the ideals of good in society. Here it is appropriate to turn to the book "Avesta", which gives the most basic information about the culture and spiritual values of our ancestors. Because the creators of "Avesta" are the ancient Khorezmians, Sogdians and Bakhtars. [9, p.387] This source testifies to the ancient agricultural and cattle-breeding culture of our ancestors, many national traditions, approaches, views and spiritual values. It can be said that although it is recognized that the Avesta was created more than three and a half thousand years ago, the national and spiritual values embodied in it did not arise in that period, it covers a period of at least ten thousand years. It contains information about animal husbandry, agriculture, as well as social and ethical norms and environmental culture, which are also associated with geographical and climatic conditions, and many ideas and views that were formed in primitive times were developed in this source. Archaeological excavations confirm the emergence of theater and the development of art and culture in this period. "At that time, four powerful states dominated the cultural world from the Pacific Ocean in the east to the Atlantic Ocean in the west: the Han Empire, the Kushan and Parthian states and the Roman Empire." Despite certain contradictions, there was an exchange of goods, scientific, technical and cultural achievements between these countries, intensive cultural ties between different countries and peoples continued, and Central Asia played a leading role in this due to its advantageous geographical position" [8, p. 46]. The religion of monotheism arose - a fusion of Zoroastrianism, Christianity and Buddhism. Mani's claim to the last prophecy, mentioned in the sacred books before him, is mentioned in the work "Shaburahon", written for the Sassanid king Shapur. Other sources found in Egypt do not mention Zoroaster, Buddha or Jesus among the prophets before Mani. However, in "Shaburahon" Mani listed these three prophets among his leaders. [2] Unique moral, religious, artistic and national values were formed during this period. The Zoroastrian culture created by our ancestors during this period, reflecting a complex of high spiritual values, also influenced the ideas and religions that emerged later. Some of its elements have survived to this day in legends and myths, as well as in some traditions. Some sources indicate that the art of bookbinding reached a high level in the third century. In turn, this indicates that art, science and creativity rose to the level of high spiritual values. For example, the Persian statesman Abu Maali Mani reported that he saw in the treasury of the Ghaznavids the book "Artang", which he created in the caves of Turkestan and decorated with his own hands, but this book has not reached us. [9,399-400b.] The spiritual values of this period were improved as a result of the dominance of multifaceted nationalism, the mixing of philosophical and religious views, the exchange of cultures, the exchange of artistic creations and styles. By the eighth century, after numerous attempts, Islam was firmly established in Transoxiana. It would not be wrong to say that the Arab conquest marked the beginning of the third stage of the era of the improvement of spiritual values. The arrival of new religious and philosophical teachings in the region had a strong influence on national traditions, writing, language and national mentality. Ancient myths began to mix with Islamic myths. In comparison with the Hejaz, Islamic civilization developed rapidly in the countries of Central Asia, where literature and art, science and spiritual

culture were developed, and where, on the basis of religious tolerance, they absorbed many ideas and had the experience and potential for differentiation. As the American historian F. Starr testified, “it is difficult to imagine a more intellectually tolerant region in any other part of the world” [7, p. 47]. During this period, national moral values were improved on the basis of Islamic education. During this period, the contribution of our ancestors to the Islamic sciences of jurisprudence, hadith, theology, tafsir and mysticism, as well as to the development of secular sciences and fine arts, including literature, is our highest spiritual heritage.

“Sources of information indicate that the first libraries that we use today appeared in Central Asia about 1100-1200 years ago in Balkh, Merv, Bukhara and Samarkand, which were considered large cities of that time. According to the historian Narshakhi, in 980, a large library called “Savin-ul-hikmat” was created in the Samanid palace. Many intellectuals from the Eastern countries also came to Bukhara, since the Dori-Shifo Institute, founded during the Samanid era, became a major scientific center. Sources note that several madrassas in Bukhara had libraries, and the presence of book markets created the necessary conditions for the dissemination of secular knowledge in Central Asia. In particular, it is said that the Farajek madrassah had a large library, which contained many valuable manuscripts. It is claimed that the library of the Aziziya madrassah in Merv alone contained about 12 thousand books” [8,244-245b.] As the fourth period, we can summarize the period from the first Renaissance to the time when our country became a tsarist colony. (The second half of the 16th century and the first half of the 19th century) This period itself can be divided into three parts: 1. The Renaissance period, the Timurid period and the period of spiritual crisis, which began approximately after the execution of Ulugbek, caused by internal struggle for the throne and strife.

The occupation of tsarist Russia and the ideology of the former Soviet regime also influenced the harmonization and improvement of our spiritual values, opening a new, fifth era. The efforts of this system were more focused on the eradication of our basic religious, national and moral values.

We can say that independence marked the beginning of the sixth era, when our spiritual values were restored and strengthened, improved on the principles of freedom and democracy and determined their place in the new social and spiritual environment. The era of independence literally enriched our spiritual values. The fact that freedom of religion has allowed religious values to find their place in the social and spiritual environment, that it has created the opportunity to objectively study the life and work, ideas and views of our great scientists, conquerors of the world, our modern ancestors, our patriots who fought for independence and became known as Basmachi, that the true essence of many holidays, traditions and folk games, which are considered our national and spiritual values, has been restored, further increases the value of this period. However, we should not forget that this period of globalization coincided with ideological attacks that intensified attacks on our national and spiritual values. This requires scientific study and the adoption of appropriate measures within the framework of social policy to study, preserve and save spiritual values based on modern elements.

CONCLUSION.

1. If spiritual values are classified by content, they include national, religious, moral and artistic values. A comprehensive study of spiritual values creates the basis for a broader understanding of their essence.
2. It should be recognized that the past of our ancestors is associated with many invasions and conquests. This also led to a unique exchange of cultures and spiritual integration. Especially in the thousand-year period between Alexander the Great and the Arab conquest, there was a migration of the population and a mixture of Greek and local cultures. Along with Zoroastrianism, Buddhism, Manichaeism and Christianity appeared. Religious tolerance at that time can be considered a high spiritual value.
3. Artistic and aesthetic consciousness plays an

important role in the formation and improvement of spiritual values. In general, the development of artistic and aesthetic consciousness is of great importance in understanding the identity of the people. The peoples of Central Asia, especially our ancestors, have preserved great and noble traditions in this regard. Being an integral part of the spiritual way of life of our people, artistic creations, in particular, lapars and maqoms, national songs, oral folklore, legends and myths, fairy tales, anecdotes and proverbs, have been formed, improved and improved over thousands of years. These creatures played an important role in the formation in the minds of people of the ideas of patriotism, kindness, humanism, as well as such qualities as love for beauty and wonderful feelings.

4. Cultural factors also actively participate in the formation and improvement of spiritual values. Cultural factors have their roots, and they are directly related not to society, but to its culture. That is, cultural factors are related to culture and are directly based on cultural elements. Over the years, cultural factors are formed, assimilated and improved by individuals and society, thereby acquiring the character of historicity. For them, the cultural essence will be of primary importance. Culture includes social views and beliefs, norms and values, each of which serves as a factor in the creation of a socio-spiritual environment. 5. Spiritual value in its entirety accumulates on the basis of the total value of the individual, is reflected in his or her total social approaches and relationships, and reflects the spiritual and moral culture inherent in this individual. The integration of cultures and morals can also be traced in spiritual and moral culture. Such integration does not occur by itself. Foreign culture and foreign morality violate the boundaries of national-spiritual morality, which means that strengthening this boundary is a socially significant task.

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