

BASIC PRINCIPLES OF THE CONCEPT OF SPIRITUAL SPACE

Mamatkulov Eldor Safarovich
TerSU, Basic Doctoral Student

Abstract

This article analyzes the main principles of the concept of the New Spiritual Space put forward in the strategy of New Uzbekistan. Also, the priority tasks to be implemented in the creation of a new spiritual space have been determined.

Keywords: New Uzbekistan, Third Renaissance, new spiritual space, philosophy, principle.

Introduction

In the present period, the main sign of the development of each nation and state is represented by the level of spiritual development. After all, spirituality is a concept that has been important for all stages of social development, and it reflects the spiritual state of society. The spiritual space is first of all closely related to the study and research of the spiritual heritage of the ancestors, and drawing the necessary conclusions from this rich spiritual heritage, leading a modern life. In the modern world, where today's ideological threats and information attacks are on the rise, the issue of raising the spirituality of young people and ensuring the purity of the spiritual space is becoming more urgent than ever. For this reason, in recent years, attention has been paid to the activities of the spiritual and educational sphere in our country, and a number of decisions and decrees related to the sphere have been adopted. In particular, the Decision of the President of the Republic of Uzbekistan "On measures to fundamentally improve the system of spiritual and educational affairs" adopted on March 26, 2021 is of particular importance in the further development of this field.

President of the Republic of Uzbekistan Sh. Mirziyoyev adopted a decree on the "Development Strategy of New Uzbekistan for 2022-2026", and how necessary it is to organize a new spiritual space through this decree. The essence of the concept of "new spiritual space" and its importance for the well-being of the society and people are analyzed in the book entitled "New Uzbekistan Strategy", which explains the essence of this decree of the President. As stated in this book, a new spiritual space should be built on the basis of education, rich spiritual heritage preserved from ancestors, national value system, enlightenment and faith. In this regard, the following words of our respected head of state are noteworthy: "The new spiritual space is an enlightened society that clearly reflects the spiritual image of the New Uzbekistan that we dream of, where our people aspire and our country lives happily" [1.273]. Therefore, the requirement to create a new spiritual space is implemented, first of all, by raising the spiritual image of the society. In a society with a developed spiritual space, elements of "mass culture", vices such as extremism under the guise of religion, terrorism, bigotry, fanaticism, fundamentalism, xenophobia, and harmful information that have a negative impact on the spirituality of young people are not allowed to spread [6.58].

Materials and Methods

It should be noted that the spiritual space is a stable, unique multifaceted concept that needs to be changed, constantly renewed and “equipped” together with the society, and it is important for a person to know its true origin. helps to better understand the factors that make up the system that determines the processes of emergence of spiritual and moral foundations. They also help to identify ways to solve existing and new problems in the life of society. Although modern science, including philosophy, has accumulated rich theoretical foundations for studying the problems of the spiritual sphere of society's life, many methodological issues of understanding the spiritual space still remain weak. is the same truth. Spiritual space as an integrative concept has not been properly developed within social philosophy. In this philosophical direction, the works in which the spiritual space is analyzed in a systematic and integrated way are still not sufficiently presented. All this shows that today more urgent measures, including socio-philosophical knowledge, are needed to expand the theoretical and methodological foundations of the spiritual space, to ensure its safety and maintain its integrity. From this point of view, it can be said that it is time to move from identifying and evaluating the processes in the field of spiritual space to regulating these processes and forming a system capable of more effectively fighting against the moral, spiritual and cultural decline of society. For this purpose, it is important to make reliable conclusions by deeply researching and analyzing the concept of spiritual space from a philosophical point of view.

Although the issue of the importance of the new spiritual space in the development of society and the state has been discussed by a number of foreign researchers-scientists, this topic is one of the philosophically insufficiently researched topics in our country. In order to be able to analyze the concept of spiritual space from the right point of view, it is appropriate to pay attention to the concept of “space” and its ontological aspects. Space is a broad concept that is primarily used in relation to the world surrounding a person, and it is in this space that a person performs his mental and physical actions in the material world [3.57].

The concept of a new spiritual space is a philosophical concept that is important for all areas of society, and which leads the members of society to progress. From this point of view, it can be said that the development of the society is determined, first of all, by the level of its spiritual space. The spiritual space as the most important component of the society determines the mental state of the society. The main components of this space are interrelated and indivisible, it includes spiritual life, culture, traditions, moral concepts (honor, conscience, justice, kindness, truth, beauty, love) develops in a mutually embodied state.

The following elements can be included in the components of the spiritual space: Ethics; Values; Traditions; Traditions; Mentality; Religion; Culture; Philosophy.

From this point of view, spiritual space is a complex component. Spirituality is the essence of personality, it means the way it is reflected in the space and lifestyle. At the same time, spiritual values reflect the activity and development dynamics of society. Spiritual values are determined by the spiritual needs of a person, spiritual relations between persons who fill the spiritual space, and spiritual relations. The high level of spiritual space is closely related to the number of highly spiritual people in the society. A person with high spirituality is an individual distinguished by the qualities of high culture, kindness and nobility. A spiritually rich person always defines

complex tasks that can be solved in the present moment. Therefore, a rich person is intellectually, morally and aesthetically rich. His spiritual needs prompt him to think about the meaning of life, eternal values [2.11].

The most important component of spiritual space is the spiritual life of society. Spiritual life is a sphere of social life related to the production and distribution of spiritual values and the satisfaction of human spiritual needs. Spiritual space depends on the sphere of spiritual and moral life of man and society. After all, the spiritual sphere is the highest sphere of society and human life, where the soul and spirituality are born, spiritual needs arise. In this sense, it can be said that this issue is not only a matter of the present, but also of the past and the future.

Humanity accumulates the scientific and spiritual achievements and rich experiences of its ancestors who lived before it, and thereby strives to raise its material and spiritual level of life. This fact alone proves that the achievements achieved in one period in the spiritual sphere are necessary in the life of several generations. In the spiritual space, all common values have the opportunity to maintain their path under the indirect influence of social, economic and other directions, unlike the social ones. From this point of view, it can be said that the spiritual space is not limited by the territorial boundaries of the state. This is the place where the culture of our country takes priority, it is manifested in all regions where historical, cultural, religious and national-spiritual values are deeply rooted [4.122].

The concept of a new spiritual space is a space that organizes and develops all spheres of society as a unique genotype of human life, a unique method of organizing and developing human life, encompassing the system of spiritual values, moral norms and technologies. It is the highest peak of spiritual and moral culture that ensures the continuity of generations, the communication of traditions and innovations, the space that invites the society to strive for the future. It is the place where goals and interests are realized, where ideas and visions, traditions, beliefs and moral standards are deeply rooted. Within this concept, the concept of spiritual space is a specific type of territory that allows creative activity of a person to appear and allows spiritual and moral values to belong to a person [7.336].

Conclusions

In conclusion, it should be said that the spiritual space has all the qualities of spirituality itself, which characterizes the spiritual and moral activity of a person. In the spiritual space, the creative activity of a person is carried out through the development and renewal of spiritual and moral values. Spiritual space is a spiritual space that expands as a result of the spiritual and moral life of an individual and society, and not only represents spiritual and moral values, but also regulates the interaction of subjects that act as a condition for their formation and development. constitutes processes. In each period, the improvement of the spiritual space is carried out by means of special concepts that determine the direction of the spiritual and moral development of the society. But in order to understand the process of formation of modern spiritual space, it is necessary to refer to the ideas about the spiritual space and the spiritual sphere of society.

LIST OF REFERENCES

1. Mirziyoyev Sh.M. New Uzbekistan strategy. - Tashkent: Publishing House of Uzbekistan, 2021. - P. 464.
2. Burnyasheva L.A., Gazgireeva L.Kh. Spiritual crisis of value foundations: socio-philosophical discourse of the problem // Perspectives of science. - Tambov. -No. 2 (17). - 2011. - P. 48.
3. Husserl E. Logical research. T. 2. - M.: DIK, 2001. - P. 97.
4. Ilyin I.A. The path of spiritual renewal. Works from different years. - St. Petersburg: "Bibliopolis". 2008. - P. 137.
5. Leibniz G.V. Works on the philosophy of science. - M.: Librocom, 2010. - P. 126.
6. Nartov N. Geopolitics. - M.: UNITY, 2008. - P. 59.
7. Philosophical encyclopedic dictionary. / Ed. comp. E.F. Gubsky, G.V. Korableva, V.A. Lutchenko. - M.: INFRA-M, 2007. - P. 336.
8. Mamatqulov E.S. (2023). MA'NAVIY MAKON TUSHUNCHASINING ASOSIY PRINSIP VA TAMOYILLARI. *INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION*, 2(20), 167–171.
9. Mamatqulov, Eldor Safarovich (2023). MA'NAVIY MAKON VA MADANIY MEROS DIALEKTIKASI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3 (8), 342-345.
10. Mamatqulov, E. (2022). TARAQQIYOT STRATEGIYASI YANGI O'ZBEKISTONDAGI MA'NAVIY ISLOHOTLAR ASOSI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(6), 950-953.
11. Mamatqulov, E. (2022). YANGI O'ZBEKISTONDA MA'NAVIY MAKONNI YARATISH BORASIDAGI ASOSIY VAZIFALAR. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(9), 402-406.
12. Safar o'g'li, R. M. (2023). TERMIZNING CHIG 'ATOY ULUSI TARKIBIDAN MUSTAQILIKKA CHIQISH TARIXI HAQIDA.
13. Raimov, M. (2023). BOUT THE HISTORY OF THE INDEPENDENCE OF TERMIZ FROM THE CHIGATOY SHARE. *Modern Science and Research*, 2(5), 1150-1154.
14. Mamanovich, R. H. (2022). The mass media as a subject of political and legal propaganda. *European International Journal of Multidisciplinary Research and Management Studies*, 2(10), 122-128.
15. Расулов, X. M. (2022). МАЪНАВИЙ ТАРФИБОТДА ИЛФОР ХОРИЖИЙ ТАЖРИБАЛАР. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(10-2), 818-826.
16. Mamanovich, R. H. (2021). Civil Society: Prosperities of Decentralization in Management. *Middle European Scientific Bulletin*, 18, 359-362.
17. Mamanovich, R. H. (2021). Civil Society: Prosperities of Decentralization in Management. *Middle European Scientific Bulletin*, 18, 359-362.