

PROCESS OF THE TRANSFORMATION OF PEACEFULNESS INTO MORAL NEED OF SPIRITUAL ASCENSION

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Annotation--- This article analyzes the importance of the idea of peace in the spiritual upheaval. It is explained that peace is a solid basis for the social, economic, political and spiritual development of the country and its rightful place in the world community.

Key words--- peacemaking, spiritual development, moral threats, social environment, national and regional values, democracy

I. Introduction

The greatest wealth we have achieved over the years of independence - the peaceful and peaceful life of our people, mutual respect, compassion and generosity in our society, and the noble qualities, living in harmony with national and universal values. The process of universal renewal has a direct and indirect impact on the destiny of a particular country, a complex group of states, and finally, of all countries, communities and communities. Each state began to integrate into the processes of spiritual growth based on its own scale of development, scientific, educational and spiritual and moral level.

In the process of global change, Uzbekistan has a unique position as a country with its unique program of socio-political and spiritual modernization. It is noteworthy that the extraordinary large-scale spiritual reforms being carried out in Uzbekistan are in harmony with the modern world civilization. During the years of independence, Uzbekistan has laid the foundation for the beginning of a process of mass spiritual renewal in our country through the purposeful improvement of socio-economic and spiritual life, the development of this environment in the spirit of harmony with universal and national principles.

II. Main part

Independent Uzbekistan has undergone the process of universal renewal in two interrelated directions:

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Firstly, it is the spiritual renewal of the inner world of the country - economy, spirituality, politics, way of life, national character and national mentality;

Second, improving the image of the international social environment, ie stabilization of tensions between opposing forces, compromise from collision (conflict of interests), deepening relations of peace, interethnic, interfaith tolerance, terrorism that poses a common threat to humanity. , the establishment of international anti-extremist organizations, and other activities.

The country has developed the concept of spiritual cleansing, revival of national values, upbringing and implementation of a generation dedicated to the traditions of succession. The idea of national independence, which has turned our country into a free and prosperous society, and spiritual well-being, has been shaped. The revival of national traditions and values, the role of moral education and education in the building of a new society has been enhanced. The process of radical reform and renewal of this sphere is being consistently implemented. As a result of the processes of moral change, new values have emerged in people's thinking and behavior in the context of social consciousness. The system of attitudes to life has changed. Peaceful ideas, such as peace in the country, the prosperity of the motherland and the stability of the country, have been honored. There is a strong need for such values in today's international community. The famous German philosopher Hegel, in this regard, states that "every state building is the pillar of a specific national spiritual product, the development of self-expression and the development of spiritual consciousness. This step requires a step-by-step step-by-step process that does not have time. Time is all-powerful. It contains thinking, philosophy ... everything. " This is why.

Today, we live in a historic time when our people set a noble and noble goal for themselves, live in peace and achieve great results in building a democratic state and civil society. We live our lives in such noble aspirations based on our ancient values, while taking into account the experience of developed countries, building the free, free and prosperous life that our people have long dreamed for, and the achievements that we have made in the international community. Recognizing that it is the independence that has given us all these opportunities today. The life itself proves that our people fully understand this truth and consciously accept and support our chosen path of development. As we mobilize our efforts to ensure that our people are not inferior to anyone in the world, our children are stronger, more educated, wiser and, of course, happy, the issue of moral education is undoubtedly important.

As the first President of the Republic of Uzbekistan, Islam Karimov drew attention to this issue in the early days of his independence, he said, "The hardest hit on us is not economic but spirituality. Eliminating the effects of sacrificing moral and spiritual values that have been established for centuries is far more difficult than regulating the economy. "

III. Research background

If we lose our vigilance, persistence, and responsibility in this matter, if we leave this important work alone, we may lose our spiritual values, our historical memory, and our spiritual development, which ultimately seek our own.

Throughout its centuries-old history, our nation has seen and suffered the same dangers. We all know how dangerous our language, our religion and our spirituality were. This tragic past, the difficult path we have to go through, should be a lesson to all of us, a deeper analysis of the present and an urge to be vigilant against the existing threats. Patriotism is brightly expressed in such feelings as love of the country, pride in it, rejoicing in the success of the motherland and caring for its future. It is well known that the development of national spirituality was not allowed during the former totalitarian regime. On the contrary, attempts have been made to introduce the communist ideology, which is alien to the nature and way of life of our people, in every possible way. That is why radical change in this sphere has been one of the most urgent and crucial tasks in our country since the first days of independence. Adherence to human and social ideals, human ideas, human life, personal integrity, freedom, dignity, the right to choose a place of residence, the establishment of the Universal Declaration of Human Rights, the revival of spiritual and moral values, and the preservation of ancient and modern cultural values. Ensure mutual respect for national cultures and languages, create conditions for the development of creativity, talent and abilities a.

It has to do a lot, sometimes from the very beginning, to gain and consolidate its international reputation, to establish itself as an equal subject of international law. The basic principles that underpin the foreign policy of Uzbekistan and the ways of its implementation are as follows: Comprehensive accounting of mutual interests, while dominating their national-state interests. Not to be influenced by any other state; Strengthening peace and security on the international arena, peaceful resolution of conflicts, turning Uzbekistan into a nuclear-free zone without joining military units and associations; Adherence to the principles of equality and mutual interest in foreign policy, non-interference in the internal affairs of other countries; Realization of the principle of transparency in foreign policy and striving to establish foreign relations with peace-loving countries; Deepening international cooperation to establish and develop bilateral and multilateral external relations based on the principles of trust.

In recent years, critical analysis of international relations at the global and regional levels, and, above all, in the face of intense political struggle in several countries, has become an increasingly important task to study the sometimes difficult foundations of democracy. It is also seen in the international relations that countries are actively reviving their national identity and self-determination in nations and in certain nations, preserving ethnic and ethnic tensions, undermining hard-core ideologies, and increasing various forms of political and religious extremism. The preservation of the poorest countries, and the increasing economic and social stratification between social groups. Preference world still fragile and need to be treated carefully while a qilayotganligidan. The world around us is becoming more complex and its global problems are on the rise. It is important to understand the great responsibility and responsibility laid on them by the head of the sovereign states and their ordinary citizens, always focusing on preserving, preserving and strengthening peace and tranquility.

Today there are various economic, political, social, cultural and religious factors that threaten the peace and stability of our country. We can see the dangers of Islamic fundamentalism to the national security of our country in the following ways:

First, by spreading fanaticism, it seeks to undermine the faith of Muslim believers in public policy. It is manifested in efforts to undermine stability, national, civil and interethnic peace and harmony, which are the prerequisites for change for the better. The goal of the fanatics is to discredit democracy, a secular state, a multiethnic and multi-religious society.

Second, citizens who blindly follow the crowded, attractive, but even more fundamentalist claims of justice must realize that they can be enslaved to the will of others.

Third, it seeks to create a confrontation between the population of the country and the social strata in terms of "true" and "false" religious affiliation. For example, we can see that these efforts provoke interethnic conflicts in Algeria and Afghanistan.

Fourth, the civil war in the neighboring countries of the southern border of Uzbekistan is manifested in the continuing and continuing civil war, and the threats to the peace and stability of our country remain.

Fifth, in Muslim and non-Muslim countries, especially among their communities, attempts are made to create an impressionable about Uzbekistan.

Sixth, it is manifested in the formation of a new confrontation between Islamic civilization and non-Islamic civilizations. This has a very negative impact on the processes of integration into the world community.

Seventh, we can see in the public consciousness the attempt to establish that religion is a universal means of resolving all economic, political and international problems and conflicts.

When we think about the dangers of Islamic fundamentalism, we must always pay attention not only to its causes within Islam, but also to its causes and incentives. Worldly influential and authoritative forces that oppose any form of religious fundamentalism are realizing the importance of Uzbekistan in the struggle for normal, equal and mutually beneficial conditions for the coexistence of various cultures and civilizations. The role of the clergy in the upbringing should be great. They convey the teachings of goodness and purity, which are the essence of Islamic values. Let us not forget that Islam is the religion of our ancestors, and it is faith, morality, religion and enlightenment for us. It is not a collection of dry doctrines. Religious teachings are strongly condemned by aggression and murder. Therefore, humanistic religious beliefs promote peace, harmony and tolerance. This knowledge is accepted by our citizens and adhered to good principles. They strive to be kind, dignified, noble, and adhering to the concepts of respect. Regardless of our ancient history, religion has always commanded man to self-rule, to cultivate good qualities and to refrain from evil. He reassured her that she would be able to endure severe trials and live a bright day. This call, in turn, strengthened people, strengthened their will, and increased their love for one another. We can find many ideas for promoting humanism and peace in the works of such thinkers as Haji Ahmad Yassawi, Hodja Bakhovuddin Naqshband, Najmiddin Kubro.

Throughout the centuries, religion has encouraged people to unite and work together for the greatest cause. He played a great role in the life of our people. Consequently, religion has contributed greatly to the spirituality and enlightenment of the people. Speaking of today's statehood and making plans, we must first of all consider religion as a national and universal value. In our ever-increasing integration of universal and national values, our scientists at

this stage conclude that every young man and woman should be well-educated, well-mannered, and have the highest level of modern technology and technology. In addition to Islamic values, our young people need to gain an in-depth understanding of their earthly knowledge of the mysteries of the universe.

It is also worth noting that according to the Constitution of the Republic of Uzbekistan religion is separated from state affairs, and in our multinational country more than ten other confessions, such as Orthodoxy, Judaism, Protestantism, Catholicism, Buddhism, operate freely. We are pleased that the representative of this confessional community works with us for the benefit of the people of Uzbekistan, regardless of their religion.

From the earliest times, our country has made a lasting contribution to the treasury of human thought. Throughout the centuries, such noble qualities of our people as high spirituality, justice and enlightenment have developed inextricably with Eastern philosophy and Islamic teachings. In turn, these philosophical and ethical teachings were enriched with the genius of our people. Our great future state must be formed in line with this philosophy, based on the wise thoughts of such great ancestors as Hoja Ahmad Yassawi, Hodja Bahouddin Naqshband, Imam Bukhari, Imam Termezi, Amir Temur, and Mirzo Ulugbek. "In essence, it is the core of morality. Human morals are more than just greetings. Ethics is, above all, a sense of justice and fairness, faith and honesty. "

American philosopher and political scientist Francis Fukuyama, in his book *The End of History*, points out that as the totalitarian regimes and ideologies (which he refers to fascism, Nazism and communism) increase, the authority and influence of liberal democracy in the world will increase. It is a complete victory as a management and concludes that there is no need for such a system. However, the state of the fukuyama imagines itself as a universal structure free of religious, racial, cultural and class differences. In his view, humanity, united by the global "open society" (Carl Popper's term), is no longer a political issue, but rather technology, environmental improvement, and the integration of different cultures, in the image of "citizens of the world" free of religious, racial, ethnic, cultural and other differences. problems. According to Fukuyama, when liberal democracy becomes the only dominant worldview in the world, it will be able to eradicate the "remnants" of humanity (ie national spiritual heritage, national traditions, national traditions, values, and so on). Thus, according to Fukuyama, the people of the developed Western countries have come to the "end of history" and have begun enjoying their lives. But Fukuyama does not pay attention to the problems that plague those powers, including the decline of ancient religious and national values, the institution of the family, the prevalence of unethical behavior in society, and the phenomenon of individual loneliness. However, many honest-minded scholars say that despite the progress made by the West in socio-economic and scientific-technological terms, it is at the brink of an ideological, spiritual and cultural collapse.

IV. Conclusion

Mankind, as a social and cultural system, divided into the East and the West, has since ancient times been formed and developed as a two-pole of an interconnected circle. From time immemorial, there is a distinct division of labor between them: the West is mainly focused on innovative technologies, whereas in the East the spiritual

cultural basis and the ancient values have been dominated. It is no accident that all the world's great religions originated in the East, not in the West. In this sense, the difference between the East and the West can be compared to the difference between the right and left hemispheres of the human brain. It is appropriate to heed the following statement by the famous philosopher Karl Jaspers. "In various forms," he wrote, "the ancient polarity (which means the division of the world into the East and the West) has been preserved for centuries ... Greeks and Persians, the Roman Empire's division into the West and the East, Western and Eastern Christianity, the Western World and Islam," Europe and Asia, in a word, are the essence of this gradual conflict. "

And Fukuyama is not able to absorb the polygamy of such two, or today, the Japanese, Chinese, Russian and Indian. People of all countries, regardless of civilization or culture, will sooner or later adopt and adopt Western liberal democracy (of course, Fukuyama prefers his American model), the most perfect form of political leadership that leads to a brighter future. To our mind, this conclusion is unlikely to be accepted by many Western and Eastern societies. Even the liberal democracy of Japan, which introduced its American model, has not abandoned its unique culture, values, traditions of statehood, the beliefs of its ancestors. In any case, most experts refer to modern Japanese political culture as a very unique combination of eastern traditionalism and Western values. As Fukuyama points out, there is no mention of the inclusion of traditional Japanese cultural values with Western standards. It is noteworthy that East and South East Asian countries such as India, Taiwan, South Korea and Malaysia seek Latin American countries such as Brazil, Argentina, and Chile, and even Mexico, to integrate liberal democratic values with their national characteristics. None of these countries are in a hurry to integrate into Western liberal democracy in return for abandoning their national values. In this sense, the "bright future" proposed by Fukuyama is, in fact, another utopia that can divert humanity's path of progress.

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