

Universal Moral Values in Social Relations

Make a Decision

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Abstract

Establishing universal moral values in social relations is one of the tasks at the center of the reforms and democratic changes implemented in Uzbekistan. In the early days of independence, the leadership of our country declared integration with the countries of the world, using the material and spiritual resources created by them, assimilating the international experience of development as its way of democratic development. Since then, our nation has been expanding mutually beneficial relations with the nations of the world, striving to turn universal values into a way of life.

Key words: *values, social declared, integration.*

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Social relations are studied from the economic, political, international, cultural, ethno-social, demographic, legal point of view as a reality affecting the life of the whole society. Social relations in each field are formed and manifested in accordance with the requirements of society.

For example, let's touch on the economic sphere and take market relations. These relations are reflected in the manifestation of the human rights of citizens as independent business subjects in economic life. It is the economic right of a citizen to engage in economic activities of his choice. In the process of exercising this right, citizens engage in actions such as concluding a contract, selling or buying, hiring, renting land and property, exchanging goods, reproducing. In this case, the desire to make a profit, to sell one's goods faster and more expensively, is characteristic of market relations. But this does not deny humanity, the obligation to observe universal moral values. True, in fact, the market economy is built on the principles of competition and profit maximization, individual ingenuity and entrepreneurship, and sometimes it contradicts spiritual and moral ideas and concepts. The reforms and liberalization process in the legal field in our country are actually aimed at turning the harshness, brutality, and inhumanity in this field towards kindness, goodness, and humanity. During the Soviet period, the seller who cheated the buyer by 3 pennies was not only sentenced to prison, but his property was also confiscated. As the great Machiavelli said, one can forgive any kind of violence, but one cannot forgive the taking away of one's hard-earned property. Those who were severely punished during the Shura period did not repent, on the contrary, they tried to circumvent the laws in various ways. Independence Uzbekistan abandoned this inhuman custom and took the path of humanizing punishment. This is actually a reform aimed at ensuring the priority of universal moral values in social and legal relations.

Ensuring the priority of moral values in social relations should not affect the general development. For example, neighborhood-shepherdism and kinship-breeding are ingrained in the blood of our people. But sometimes, under the banner of goodness, these values are abused - common interests are forgotten, and doing good to loved ones is rampant.

In the study of socio-spiritual values, it is of great importance to study the common aspects of religious views and worldly knowledge. Religion, religious teachings, myths and legends occupy an important place in the life of Eastern peoples.

N. In Komilov's work "Tasawwuf" we read the following lines: "Let's not take the oral or written relic of any nation, it contains myths and legends that are vividly preserved in the memory of mankind, primitive ideas and concepts from the depths of long history, the cream of life wisdom formed from centuries of observations - we see a reflection of human thought experience. The holy books Avesta, Rigveda, Torah, Psalms, Injil and Koran are also immortal monuments created as a product of scientific and artistic thinking, which were collected, refined and polished over thousands of years. Since the world religions, which defined the ideology of the period of great historical turns, appeared at a certain stage of human development as a response to the need for new spiritual and spiritual needs, intellectual and emotional research, they covered all spheres of cultural and spiritual life and influenced creative growth, the world of imagination and imagination, intellectual and artistic activity. will arrive. At the same time, the continuous creative activity of a person influences the religions themselves, strengthens their syncretism, creates a series of new teachings, sects, and views"¹.

¹ N. Komilov. Sufism. The first book. T., "Writer", 1996. p. 3

In Uzbekistan, Zoroastrianism ("Avesta") and Islam ("Holy Qur'an", Hadiths), which are objectively evaluated again and studied as the historical and cultural heritage of our ancestors, serve as a support in the period of fundamental turning of our country, in strengthening our nation's independence and determining its future.

Religion is not only a historical-cultural heritage, a value, it is also an expression of ideas about the world, a person's desire to find his "I", a way to search for spiritual perfection. As long as the concepts of "mind", "soul", "heart", "belief" exist, a person does not stop searching for something greater, greater, higher than the existing existence.

National democratic development requires the harmony of religious values that meet real life requirements with secular values. Religious views should not prevent a person from solving real-life problems, should not violate the rights of others, should not encourage forceful changes to the existing way of life and political system. In Uzbekistan, religion is separated from the state. Citizens freely choose which religion to follow. This provision is based on the constitutional rights of citizens. Therefore, believing in religion is a voluntary matter of every citizen.

At the same time, let's pay attention to the fact that the state and society cannot be indifferent to the social activities and behavior of religious people. Religion has many centuries of experience and methods of intensively influencing the human mind and lifestyle, it can quickly attract the human spirit, heart and mind. Especially when the conflicts in social life manifest themselves clearly, when a person's enthusiasm and interest in spiritual and spiritual research increases, religion becomes active. Wide discussion of moral and spiritual issues in religion and interpretation in connection with social justice instills confidence in religious views.

Eastern Islamic philosophy is valuable because it eliminated the differences between religious science and natural sciences, discovered ways of their harmonious development, and proved that science and religion are not opposite to each other, but complement each other.

In this place, many examples can be given from the works of mature thinkers such as Ghazali, Najmuddin Kubro, Fariduddin Attar, Rumi, Bedil. For example, Ghazali says: "From the beginning of human wealth, imperfection and deficiency were created as a nation. It is impossible for a person to get rid of these defects and mature without hard work. He considers the heart as the king of the country (body, body) and the mind as the minister. "The truth of a person is that his perfection and honor are at the same time, that is, the mind is at the same time. And other qualities are strange and unimportant if they are not realized with the help and strength of the mind. Therefore, Ghazali believes that a person can achieve perfection through hard work, effort and mind, and get rid of his defects and achieve spiritual happiness. So what does religion have to do with democratic development? Sufism scientist N.Komilov answers this question as follows: First, Sufism has penetrated into the psyche and spirituality of our people and left a deep mark on Eastern philosophy, literature and art. Every educated person should be aware of this historical and cultural heritage. Secondly, Sufism explored the inner world of man, his spiritual world. It reveals the relationship of man with God, Nature, Universe, Being. This shows that Sufism is connected with worldly sciences. Thirdly, Sufism is the science of pure morals, increasing good deeds, curbing evil and lust. "Sufism is the belief of people who are thirsty for the truth, and while they were searching for the truth, they fought to search for the truth and truth from the person himself, to spread the light of truth on earth. They had left the lust and immorality, but they had not left the world. Rather, they were brave men who were ready to rebuild the world on the basis of the law of goodness." So, religion encourages a

person to be virtuous, to be spiritually pure, and to live a self-controlled life. The goal of forming a perfect generation with high spirituality is also at the basis of the democratic reforms implemented in our country. Religion and democratic development are compatible at this point.

The social and spiritual maturity of a person is equally relevant to our democratic reforms and our strategic goal of building a civil society and a legal state. In fact, religion also serves this purpose. At this point, we will refer to N.Komilov's opinion again. "There is, of course, a difference between the concept of a perfect human being in Sufism and our concepts. We cannot even call every enlightened person a perfect person. According to Sufism, a perfect person is an ideal being, close to God. He is the one who informs ordinary people about that unseen world, whose knowledge is connected to that unseen world. Of course, if we aim for spiritual perfection, we must strive for an ideal. So what is idealism? I think it means to absorb, to discover, to create, to form the characteristics of the ideal."² So, in spiritual perfection, a person imagines an ideal as the most morally pure, purest, most mature symbol and strives for this ideal throughout his life.

Spiritual life is reflected in the whole existence of a person, in his relations with people and society. These complex relationships affect the individual in different ways and shape his spiritual life in different ways. That is why there are no people whose spiritual world is absolutely the same - a person differs from another person in terms of his spiritual and spiritual world. But there are general socio-spiritual standards, such qualities as humanity, purity, love, kindness, patriotism, morality, contentment.

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