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IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 06 Volume: 98

Published: 11.06.2021 <http://T-Science.org>

QR – Issue



QR – Article



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SOCIO-PHILOSOPHICAL FOUNDATIONS OF THE SOCIO-RELIGIOUS SPIRITUAL AND MORAL ENVIRONMENT

Abstract: In the article, each society creates its own unique and suitable religious and spiritual-moral environment. In this sense, the spiritual and moral environment of society is a socio-historical phenomenon. The problem of the formation of spiritual and moral qualities of a person. The article discusses the essence of the moral formation of the personality, issues of spirituality in moral education, the fundamental guidelines of moral education, the principles of morality, as well as the formation of a certain idea of the integrity of the individual, the meaning and value of human activities.

Key words: society, religious, spiritual, moral.

Language: English

Citation: Qahhorova, M. (2021). Socio-philosophical foundations of the socio-religious spiritual and moral environment. *ISJ Theoretical & Applied Science*, 06 (98), 135-138.

Soi: <http://s-o-i.org/1.1/TAS-06-98-19> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.06.98.19>

Scopus ASCC: 1211.

Introduction

At the stage of further deepening democratic reforms and the development of civil society in our country, the development of scientific and theoretical solutions to a number of problems in public life becomes relevant. One of these problems is the improvement of the religious, spiritual and moral climate of society. This is because "the spiritual environment positively affects the mood of people"¹.

This factor means that, first of all, the creation of a unique spiritual atmosphere in society during the years of independence; Secondly, to live in peace and harmony between the peoples and nations of Uzbekistan; Thirdly, only a healthy spiritual and moral environment was the basis for the sustainable development of society. Therefore, the spiritual environment of society is directly related to the moral development and culture of our people.

In this context, any environment is a combination of social relations between people. If we focus on the perception of researchers and the study of the environment, we will have the opportunity to analyze some scientific and theoretical resources. First of all, the concept of "environment" is one of the laws of ethics, which refers to the state and place of human existence².

The concept of "social environment" is also widely used in the scientific literature. The social environment is a philosophical category that defines all social conditions (surrounding people, social groups, strata, social order), actions and relationships that surround a person and actively (directly and indirectly, spontaneously and consciously) affect the mind and behavior. It is divided into "religious atmosphere", "political environment", "economic climate", "spiritual environment", "moral climate", "scientific environment". progress has made

¹ Каримов И.А. Ўзбекистоннинг 16 йиллик мустикал тараққиёт йўли // Мамлакатни модернизация қилиш ва иқтисодий-ғимазини барқарор ривожлантириш йўлида. Т.16. – Тошкент: Ўзбекистон, 2008. – 34 б.

² Донцов А.И. Проблемы групповой сплоченности. – М.: Высшая школа, 1979. – 60 с.

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it different from other living things. With the development of a free democratic and civil society in the country, its moral and ideological threats remain. These are: first, the propaganda by some repressive forces of moral degradation under the guise of "mass culture", which thus seeks to distort the moral consciousness of people; second, to call for fanaticism and missionary work under the guise of religion; third, to impose a Western way of life that is alien to our national way of life and mentality; fourth, attempts are being made to undermine the national foundations of society. All this shows that "now a lot decides not to fight at nuclear test sites, and fight on ideological grounds," and must further improve the ideological environment of our society and increase its importance in personal education, to overcome these negative effects.

In this sense, the ideological environment is a systematic set of ideological, spiritual, moral, social and legal relations in a particular society. At the present stage of our society's ideological environment and is characterized by a distinctive national identity. First of all, "the social environment is two-dimensional: micro-environment and macro-environment ... The division of the social environment into micro and macro is not sufficient to study the structural systems of society."³

This is because the environment is a set of conditions that surround a person and directly or indirectly affect him. Scientists have often studied it, dividing species into "natural environments", "geographical environments", "artificial environments", and "social environments". For example, "natural environment" refers to the natural environment in which people, societies, and individuals live. If it were not for nature, there would be no idea of nature and the natural environment. So the world is full and meaningful with the person.

The world cannot be imagined without a person, and a person without the universe. These two realities are closely intertwined. From the very beginning of human existence, he began to realize that he was a part of nature. First, the person realized the importance of life support, and then he had a sense of respect and protection for them. As a result, the idea of sanctifying the four elements of the universe - air, water, soil, and fire-arose, and simple cosmological concepts of the Universe emerged. but trying to adapt them to heat if holodnoy really humanity, like animals, are not limited to what I feed myself, and trying to adapt to the cold, to keep warm in the cold, gariti raw, cooling when hot⁴.

As a result, man has created for himself, for his needs, arable land, gardens, artificial forests,

industrial zones and transport. This environment created by man in nature is called "artificial environment". It is necessary to create a healthy, spiritual and moral environment in order to maintain a balance between the natural and artificial environment. When a person forgets the laws of natural, dynamic and evolutionary development when creating an artificial environment, there are negative consequences and crises. As a result, the exchange of water, heat, oxygen, carbon, nitrogen, calcium and other substances in the Universe changes, which leads to a violation of the natural balance between nature and man. Since the origin and background of society is a natural process, early forms of social life arose in the natural environment. Consequently, there is a long-term relationship between society and nature. Geographical environment of natural resources, seas, rivers, climate, flora and fauna, part of the interaction of nature with society at certain stages of historical development.

Human interaction with nature is also affected by its negative impact on the geographical environment. The more modern the production technology, the more man dominates nature, the more it changes nature in accordance with its goals and needs. According to E. Fromm, man was a child of nature. When he is aware of himself, he still strives to move away from nature and return to nature.

This means that when a person is born in the natural world, mental development occurs and he is influenced by the geographical environment, that is, he sets artificial rules and laws that meet his own interests. This is what E. Fromm said: "today's human suffering is a desire to return to natural laws, and nature does not accept it."⁵ This is because man wants to make the natural laws of nature serve his interests. According to the scientist, there is a conflict of interests between the environment and human development. In our view, the root of today's environmental problems is inextricably linked to the level of moral and ethical environment in which human behavior plays a role in a certain society. According to C. G. Jung, the meso-environment played a key role in human development. He claimed that "the interaction of the state, society and people created the Archdiocese. Archetypes are universal models (schemes) of perception, thinking, and behavior. ... behaviors that he displays in relationships with other people", in the meso-environment as he emphasizes the features of the "I", over unconsciousness and collective consciousness.

The meso-environment promotes a person's perception of the "I", while the meso-environment indicates the positive and negative consequences of a

³Фалсафа энциклопедик луғат. – Тошкент: Ўзбекистон миллий энциклопедияси, 2010. – 124 б.

⁴Тўраев Б. Олам ва одам: дунёнинг фалсафий талқини // Фалсафа асослари. – Тошкент: Ўзбекистон, 1995. – Б. 125-126.

⁵ Fromm E. Human situation. - Moscow: Smysl, 1995. - 8-9 p.

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person's moral maturity. According to I. A. Ilyin, it is the microclimate that "develops a person with moral qualities, such as faith, love, freedom and conscience».

Currently, the use of the term "spiritual and moral" together is a tradition. Because this is a more complete and deeper problem. Scientists have been paying attention to this issue for more than a century⁶. There are specific approaches to the spiritual and moral climate of society. During the discussion process, the emphasis was placed on the concept of "society". In 1930, S. L. Frank commented on the concept of "society" and stated that it can be interpreted in two ways:

1. The community consists of a group of people.
2. Society shapes people.

This scientific approach has been adopted by philosophers and moralists. Because S. L. Frank introduced the concept of "spirituality" as a connection between these two concepts. In his opinion, "spirituality" is the inner life, existence and content of the individual and society.⁷.

In this sense, spirituality encompasses morality, religion, worldview, behavior, and aspirations. This approach Of S. L. Frank provided the principle of prioritizing the human factor and human needs in the moral and ethical environment of society. The Communist ideology, on the contrary, gave priority to social goods and turned people into a tool that served the interests of society. As a result, the Communist ideology, which was dominated by spirituality, had a negative impact on human growth. I. A. Ilyin interpreted spirituality as "an important factor in the development of society" and based it on the harmonization of spiritual and intellectual abilities of a person. it is a driving factor⁸. If a person has higher

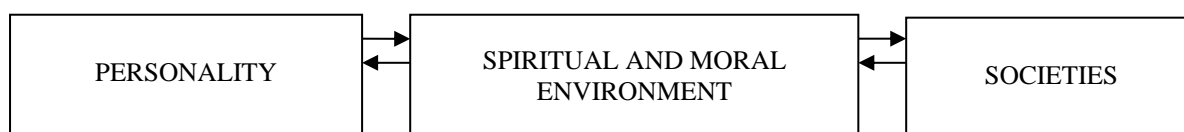
spiritual or mental abilities, the harmony will be disturbed, and no maturity will occur.

That is why I. A. Ilyin put forward the concept of harmonious development of mental and intellectual abilities. Western society, based on the idea of individualism, accepted this approach as normal, while the Communist ideology rejected it as "religious scholasticism". With the collapse of the Communist ideology, the spread of the totalitarian system, and the fact that Western individualism can not contribute to the development of society, moralist scientists resort to the approaches of S. L. Frank and I. A. Ilyin. Also since the 1990s, the process of "revising" the philosophy of morality and its liberation from the Communist ideology of the classical character has begun. The process continues today.

As a result, new approaches to this problem have been formed. For example, B. S. Barulin suggested that spirituality is the basis of public consciousness and acts as the highest ethics in human and social relations. He stressed that spirituality plays an important role in the formation of the individual and society, without which it is impossible to achieve a high level of morality.⁹.

In the formation of the spiritual and moral environment, the spiritual environment as a phenomenon associated with the spiritual and moral world of a person is the basis for new social and moral values in society, where the unity and identity of individuals and like-minded people play an important role. This is because society is a "Union of peoples"¹⁰.

In this context, the personal component plays a key role in shaping the spiritual and moral environment. At the same time, the moral and ethical environment improves with the development of society. В этом контексте формируется такая Парадигма :



Picture 1.

The spiritual and moral environment acts as an intermediary in the relations between a person and society. This role has the same impact on both the individual and society. (1.1.2- table).

Analysis of scientific theoretical views shows that the moral climate is formed by a combination of interests and interests of man and society. The

advantages are not always positive, but there are drawbacks. This contributes to the classification of positive and negative factors in the formation of the spiritual and moral environment.

Reforming negative factors requires the formation of moral and moral immunity for the prosperity of our society. The strategic goal of

⁶ Ilyin I. A. Essays. B2-x t. - M.: Medium, 1994. T. 2. - 73 p.
Hammowel D. H. Moral foundations of democracy. - Moscow: Astra, 1993. - 83с. Benhabib S. Claims of culture. - M.: pioneer, 2003. - p.64 .

⁷ Frank S. L. Spiritual foundations of society. - Moscow: Republic, 1992. - 14-21 P.

⁸ Ilyin I. A. Path of spiritual renewal. Moscow: Medium, 1994. T. 2. - 115 p..

⁹ Ильин И.А. Путь духовного обновления // Сочинения. В 2-х т.- М.: Меддум, 1994. Т.2.- 450 с.

¹⁰ Utkin A. I. Vectors of global changes: analysis and evaluation of the main factors // Polis. - Moscow, 2000. - No. 1. - P. - 64..

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Uzbekistan is to educate a generation with high spirituality. The goal is to eliminate negative, destructive factors and encourage the creation of positive, creative factors necessary for the formation of a moral and spiritual environment. Because: "in this social environment, a person finds a way to meet their needs and use their potential. It is here that he expresses his feelings, character, sincerity, friendship, kindness, tolerance and suffering." In society, positive and negative factors are formed or influenced by people. This is where the composition of the spiritual and moral climate of society is reflected.¹¹

They have micro, meso, macro levels. One of the important social conditions is the family atmosphere.

A family environment is an environment in which parents and children live in the same environment and enter into economic, legal, reproductive, and moral relationships. This has both General and particular aspects. All family situations represent a common trait, some family habits represent an individual trait. The family environment is the main basis of the spiritual and moral climate of society. Spiritual education in the family is a key issue. The role and role of the family in the development of human life and life, especially of the younger generation, play an important role.

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¹¹History in the encyclopedia of Diderot and D. Alambery. - Moscow: Nauka, 1978. -63 p.