



## RESEARCH OF RELIGIOUS VALUES IN THE DEVELOPMENT OF PHILOSOPHICAL THINKING

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**Abstract:** The scientific-philosophical definition of value always changes and deepens in its essence and content in connection with the spiritual-intellectual potential of the era, the current level of scientific research. Value also refers to the objective existence of events and events that are significant for an individual, group, and society. In the gradual improvement of social development, only the values tested in historical experience become universal content.

**Key words:** values, ethics, spirituality, social experience, social information, universal values

Today, Uzbekistan is experiencing a new stage of development. This is not just a replacement of one value system with a new one, but a completely new perception of the essence of values, qualitative changes in our outlook, ideology and way of thinking. In the existing scientific-philosophical literature, when defining the essence of values, it is possible to observe cases such as actualizing the things and events it represents with the concept, and as a result of this, giving an extremely vivid definition to values, viewing values as a product of the development of needs. In fact, it is equally wrong to interpret the concept of value too broadly and to narrow its meaning. M.S. Kagan, an axiologist who studied values, writes that not distinguishing the value from its object, i.e. making them concrete, or equating it with objective conditions such as "usefulness" and "necessity" is also a mistake. At the same time, it is also somewhat wrong to distinguish between positive values and negative values, advanced values and backward values. The definition given to value in the Uzbek-Soviet encyclopedia caused a number of misunderstandings, that is, values can be divided into progressive and reactionary types according to their content and character. According to the value scientist O. Musulmonova, some scientists associate the emergence of values with the production and labor activities of people. However, the understanding of values, a valuable attitude to the world, depends primarily on the spiritual potential of a person. In this regard, the views of the famous philosopher Windelband are noteworthy. According to him, values have the form of an absolute standard, our thinking, will, and aesthetic feeling are subject to it. Appreciation, in general, first arises in feeling, and attachment to it arises, and with its practical significance becomes value. In this respect, value as a relative category can be interpreted by everyone in the social sphere.

When defining values, equating it with culture or defining it as "a set of spiritual and spiritual behaviors, objects and events that have been appreciated as a source of formation of the spiritual culture of the people" does not allow to create a clear and concrete idea about values. Russian research scientist N.S. Rozov rightly emphasizes that the concept of "value" cannot be defined as long and full as the concepts of "truth", "intelligence", "human", "culture" and philosophically defines values as "the last part of human mind and behavior offers to

understand it as "normative foundations". According to another approach, value is a general theory of axiology. "Values are various forms, appearances, things, events, processes, relationships, various qualities, characteristics, criteria of morality and spirituality of reality, which manifest a certain effect for the subject, and the social significance and value of others for the subject. another pair of scientists, B. Bitinas and I.P. Podlasy, distinguished three main systems of values: transcendental, i.e. having some absoluteness from the point of view of religious essence, socially oriented - sociocentric and anthropocentric. There is also an approach that the value is not the thing-phenomenon itself, its property, but the essence of the object, at the same time, it represents a sign of its value and is a philosophical-sociological and axiological concept used to express their universal, social-ethical, cultural-spiritual importance. . Therefore, the absence of a single general definition of values is due to its changes at each stage of social development, changes in evaluation or replacement of criteria.

The scientific-philosophical definition of value always changes and deepens in its essence and content in connection with the spiritual-intellectual potential of the time, the current level of scientific research. Value also refers to the objective existence of events and events that are significant for an individual, group, and society. In the gradual improvement of social development, only the values tested in historical experience become universal content.

Although values reflect the value and significance of the real existence of things and events for individuals and society, their perception is always subjective. Despite the fact that people live in the same society, in the same era and in similar conditions, the value of this or that thing is understood and interpreted differently. Under the influence of social processes, people's ideas and views about values change, which is related to changes in people's living conditions, life and spiritual image in the process of development. Therefore, the development of axiological consciousness, which is the basis for understanding the true value and importance of values, is one of the urgent tasks of our time. Because today the lack of high axological consciousness is seen in social development in the devaluation of original values and the high appreciation of fake, artificial, worthless things and events.

Although the concept of value as a philosophical category is closely related to such concepts as "useful", "interest", "virtue", "need", it is not exactly related to them. Value reflects the practical importance of things and events, not their properties and characteristics. From this point of view, the concepts of "useful", "interest", "virtue", "need" cannot be used in relation to scientific and religious values. Value changes during the development of society, what is considered value in a certain period loses its importance and value later. In the process of development of society, a new value appears, and in a certain period, the society may again refer to the old values of the past period. An example of this is the restoration of national and religious values in our society. The value existing in the society can be important and unimportant, actual and industrial value for the subject. That is, people's attitude to values is not the same, how values are valued depends on the spirit of the time, people's understanding, spiritual potential, outlook and abilities. So, value affects people differently. The role of values in the life of society can be shown as follows: a person is socialized in the process of acquiring multifaceted values, that is, he embodies the necessary skills, qualities and qualities in the process of social experience, social information, culture and direct communication. A person acts within the framework of culture, creates new values and improves the old ones.



It is no coincidence that at the current stage of the development of our society, special attention is being paid to the new appreciation of values, to the careful preservation of national and universal values. "After we gained independence, the interest of our people to know the history of their country, language, culture, values, and to understand their identity is increasing." But "...we have huge tasks ahead of us in this direction. The development of our country and the well-being of our people are first of all closely related to the results of our reforms in the social sphere. Therefore, by increasing the process of self-awareness of our society, encouraging the knowledge of its original history, and accelerating reforms in the social sphere, we can achieve high goals in the new stage of development. For this, it is necessary to enlighten the society, to develop the worldview of people and to create a social environment in which they become the owners of deep thinking. In order for the society to be enlightened and for people to have a broad worldview, to be able to appreciate the real value and give an objective axiological assessment, it is necessary to develop a philosophical worldview in them.

Academician S.Shermuhammedov believes that philosophy, along with forming universal ideas about the most important basic values of a particular life and cultural life, justifies and proves that this development has an eternal, eternal, and immortal value for civilization. Humanity has cherished something like the apple of an eye for many centuries, so it has importance and value. We come to the following conclusion from this simple, well-known and understandable fact: without respecting, carefully preserving, relying on the values created by mankind, it is impossible to eliminate the social problems that our society is experiencing. For example, if we do not establish the principle of "law and justice as a priority, punishment for crime" in our society, if we do not appreciate them, there will be no stability and high development in the social sphere and in the development of our country as a whole.

The study of the place and role of scientific and religious values in the life of the society is of practical importance, first of all, it helps to humanize the society, rationally eliminate conflicts between peoples, nations, states, regional conflicts, war and peace, environmental stress, infectious diseases, poverty, which worry the world public. serves to solve problems. For example. religious values act as a chain between national and universal values. As a result, religious, transcendental values are combined with secularism. In the case of scientific values, religious values are subjected to experience for appreciation. According to Ibrahim Karimov, the emergence of a person and his religious views during his life are essentially aimed at establishing spirituality, "...scientific and religious views about the universe and man serve to complement each other." At the same time, "The main program of religion, which shows mankind the path to two worlds of happiness in all times and places, is called the Qur'an, which embodies the meaning of reading and knowledge." From these thoughts, it can be understood that the beginning and the end of religion and science are the same, that both are a gift to humanity from the Creator.

In fact, scientific and religious values of a universal character - science, science, theories, teachings, scientific communities, religious teachings, sects, religious norms and principles are important in the life of social groups, states, nations and peoples. Scientific and religious values serve in the way of comprehensive improvement of the individual and society, stabilization of socio-political life. In fact, scientific value serves as an important tool for mankind to know and master the world, to realize its identity, and to understand the meaning of life. Just as every science has its values, every religion has its own divine value system. They



differ from each other by this value system. The main books of modern national and world religions "Qur'an", "Bible" and "Torah" have a specific divine value system. It is very important to use this system of values in the way of moral perfection and enlightenment of the society, to effectively use the function of encouraging them to learn and become enlightened.

In the development of philosophical thinking, one can get acquainted with many approaches to the study of scientific and religious values and the analysis of their essence. In the history of philosophy, many thinkers have written works or presented their views on the analysis of issues related to values. A number of currents and trends have put forward theories related to axiological consciousness and the issue of values. For example, Schopenhauer and F. Nietzsche, who are bright representatives of the non-classical period, and the Baden school of the later period can be cited. Today, it is impossible to imagine the relationship to values without the development of philosophical thought. For example, in the ancient Indian work "Arthashastra", "wealth, values provide human life. It is said that the land where people live is valuable. In the ancient Chinese philosophical teaching, ideas and concepts about values are prominent in the valuable interpretation of the primary elements of the universe. In ancient Chinese philosophy, "value" was not used as a philosophical category, but in the sense and content of everyday social life.

The problem of scientific and religious values has been studied in different historical periods. In particular, Central Asian thinkers tried to solve the problem of religious values on a scientific basis in their scientific, artistic and philosophical works. From the point of view of the Islamic religion, the highest value is the divine word, that is, the Holy Qur'an, the rulings of the Sharia and the Sunnah of the Prophet Muhammad. "Islam is believing that Allah is the only one, obeying Him, being devoted to Him with all one's heart, and believing in the religious faith commanded by Allah" is also a high Islamic value.

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