



Research Article

SPIRITUAL SUCCESSION AND SOCIAL PROGRESS

Submission Date: January 02, 2023, Accepted Date: January 07, 2023,

Published Date: January 12, 2023

Crossref doi: <https://doi.org/10.37547/social-fsshj-03-01-02>

Journal Website:
<https://frontlinejournal.s.org/journals/index.php/fsshj>

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ABSTRACT

In this article, broad analytical concepts on the issue of spiritual succession and social development and its role in the development of society are widely expressed. Also, the article contains the scientific proposal and practical recommendations formulated by the author.

KEYWORDS

Spiritual continuity, spirituality, social consciousness, ideology, culture.

INTRODUCTION

The concepts of spirituality and society are closely related to each other. Just as society is not devoid of spirituality, so spirituality absolutely

cannot arise and develop outside of society. Society is a unity of people who have reached

spiritual maturity and are organized on the basis of certain goals and interests.

People can reach any level of spiritual maturity only when they unite, live and work in a team. Spirituality gives a person a unique essence, opportunities, unites and organizes members of society. Spirituality is the strength and power of an individual, personality, people, state, society, an internal positive, mental factor that determines his progress, opportunities and prospects.

The development of society and the maturity of people is a complex process that is interconnected, one cannot do without the other. That is why, at all times in the history of mankind, scientists have tried to comprehend the inner essence, the laws of this process, to give them direction. This process was carried out through the widespread introduction of laws on succession to the throne into public life. It is no secret that the system of personnel training and maritime affairs in the states of all times is also connected with these goals.

The educational work was based on goals that, even at all times, were associated with certain interests. This system of goals and their essence

are expressed in an ideology created and adhered to by States and various political forces. Any ideology also consists of ideas aimed at linking the spiritual maturity of society, the system of educational work on which the foundation is laid, with certain social and political goals. Activities in this direction stemmed from a deep understanding that Manavianism is the main factor that has a decisive influence on the development of society. Any goya based on upbringing and education can have a positive impact on the spiritual maturity of society only when it is based on the criteria of social justice, humanity, mature morality, democracy, law, and scientific achievements.

The assertion of the idea that social being determines social consciousness leads to a one-sided interpretation of the dialectical essence of the development of society. There is no doubt that social existence has a great influence on public consciousness. But the social consciousness that permeates spirituality, of course, is not a simple, passive aspect of being. A person not only feels reality, but also actively influences it in line with his own interests, loses weight and changes it. Consciousness raised to the level of spirituality allows us to foresee the course of events, connect

them with the goals and interests of Man, humanity.

The essence and practical significance of spirituality are clearly visible, especially in critical periods of the development of society. The strength and power of the state is determined only by people who are spiritually mature. In a country that does not pay attention to spirituality, great economic, social and political crises will occur. The root of all crises in the life of society goes back to the level and state of spiritual maturity of people. A country whose population is morally poor, even if its natural resources are innumerable, will never be a great country.

The correctness of these ideas was proved at every step of the development of human society. That is why the developed countries of the world, young countries following the path of independent development, attach paramount importance to the issue of spiritual maturity of members of society. This is not a temporary policy of some countries, but the main way of world development.

In society, all healthy people have intelligence, intellectual potential. This is the main subjective quality that shows the superiority of man over all

living things in nature, his broad practical capabilities. Not every form of conscious activity meets the criteria of spirituality. Even a person who is spiritually extremely humanized consciously controls his behavior. Spirituality is a manifestation of the subconscious inherent in a person in a positive way.

Of great importance is not only the ultimate goal of spiritual maturation of society, but also the knowledge of clear, effective ways to implement it. And this is due to the extent to which society can deeply and objectively know the internal laws of its development. The laws of spiritual development are an integral part of the internal necessary connections in the life of society. With the progress of the material life of society, the community of spiritual perfection of a person is also clearly reflected in this issue. It's a question of which one is primary and which one is secondary. Spirituality reflects material life and catches the eye as a set of spiritual phenomena existing in society. The causal relationship between them is twofold, not being one-sided. Spiritual life has an active positive influence on material causes caused by small things. In this regard, spirituality is also one of the important aspects of society. It arose with the appearance of

humanity, manifested itself as a spiritual element of everyday life and the production process. With the course of historical development, it gained relative independence, and various forms began to make decisions. With the separation of mental labor from physical, the development of independent fronts of spirituality also accelerated again, its connection with material life deepened.

Continuity is evident in all spheres of public life. But each of them has its own peculiarity. For example, an important feature of continuity in political life depends on the origin and direction of social conflicts in antagonistic societies, and this circumstance determines the nature of the development of society. Social being determines social consciousness. At the same time, it is necessary to insist on the relative independence of public consciousness. Due to this, it can have a strong influence on social existence, speeding up and slowing down its development. One of the important manifestations of this independence is spiritual continuity.

The categories of material and spiritual life differ from the categories of social existence and social consciousness, represent social activities and interpersonal relationships of people and are much clearer and more significant in relation to

them. They not only show the dependence of spiritual life on material life, but also express the essence of a person, the main forms of his life activity. These categories indicate the need to analyze social phenomena as a set of material and spiritual processes in people's activities.

The spiritual life of society is the subjective basis of productive activity and interaction of people, and, in essence, represents a certain way of life, a certain way of life of a person.

Human life enriches its spiritual world with its experience, activity, knowledge, science, manners, behavior. Mentally and morally, getting rich, he sets himself high goals and tries to achieve them. And movement requires manic pressure. In the process of spiritual maturation, the human character is refined.

The human subconscious also expresses its awareness little by little. The essence of a person is not connected with his carnal existence, but with his spirituality. So, just as a person without spirituality is not a person without spirituality, there is no developed society. Because if a person does not have a new way of thinking in his spirituality, then without reforming his consciousness, political and economic reforms

will be difficult and will not achieve their intended goals.

The spirituality of each society includes faith and disobedience, morality, experience and qualifications inherent in one or another stage of human adulthood and manifested in the activities, talent, abilities, behavior of people. Associated with manic qualities, worldview, ideological beliefs of people, they fall into a certain order and, as a result of their direct influence, help to realize their responsibilities to society.

The possibilities of manic maturity of humanity are limitless. This Infinity is determined by the nature of a person, the possibilities of the society in which he lives. In the process of development of society, interests related to moral, legal duty and responsibility, which are being improved, expanded and deepened, create new problems of spiritual maturity. The evolutionary transition from the boundary of a certain reasonable interest to another is a decisive factor in the development of spirituality.

Spiritual maturity is associated with objective knowledge of the essence and significance of history, cultural heritage, national and universal values, their rational use and development. The

peoples who do not know their national culture, values and historical heritage of the country have neither a clear vision of the past, nor concrete dreams and hopes for the future, nor the desire to organize an organized struggle along this path. If a nation that has fallen into a state of moral crisis cannot get out of it, then it can quickly succumb to the influence of the culture of other nations, lose its national spirit, forget its dignity. Such peoples cannot take their rightful place on the historical stage as an ethnic unit with weak national consciousness and spirituality. These thoughts also show that the spiritual maturity of society and the people are inextricably linked with each other. The political and social development of society is impossible without certain spiritual factors. The dialectical connection between social development and spiritual maturity has three unique grounds and reasons.

First of all, spirituality is not just a hereditary, racial, religious or purely national quality. The spiritual maturity of each individual is formed and strengthened on the basis of his relationship with the social environment, with the conditions of life, work and lifestyle, with other people. Spirituality is absorbed into the human soul through mother's milk and father's heaviness,

through the experience of generations, social influence, cultural heritage, universal values and is strengthened on the basis of the lessons of life experience penetrating into his consciousness. Regardless of race, nationality, specific geographical conditions in which a person lives, all human children (with the exception of mentally healthy) have the same subjective possibilities of spiritual maturation. But the period in which a person lives, the objective possibilities that are dictated by economic, political, cultural conditions, may vary. It also affects the level and possibilities of spiritual maturation. The level of manic maturity of different countries and peoples in the process of development of society is determined by these objective opportunities, conditions, needs.

Secondly, spiritual maturation is an important component, a decisive factor in the development of society.

New historical conditions, the needs for the development of society also create new needs for personnel and wider opportunities for their remuneration. Starting from those times when a person is influenced by social and economic relations, society begins to emerge and develop. Based on this, a complex dialectical relationship is

formed between the objective and subjective foundations of the development of society. The development of society takes place on the basis of a dialectical relationship between the objective conditions in which a person lives and the spirituality underlying his activity. The economic, political and social development of society is inextricably linked with its spiritual development, becoming a process in which one cannot do without the other. If one of these two factors weakens, the bureaucrat answers, then the other also does not receive a child with broad development opportunities.

If the constant development of manavianism is an objective law, then the spiritual maturation of the individual is also a historical process, and new opportunities and needs are constantly emerging for its development.

In each historical period, certain opportunities were born for the development of spirituality in accordance with certain conditions, social needs and requirements. In order for these opportunities to become a reality, new criteria are also being created. Each criterion is a sign of new needs and requirements for a person's spiritual maturity. All the criteria of spirituality characteristic of one historical period and

environment do not remain true forever. Spiritually, the legacy of the 1960s cannot be measured only by today's criteria. Each spiritual value is a heritage conditioned by specific conditions of historical development, the product of certain stages and conditions of human development. Spiritual maturity is achieved by training, development and raising to a new level the heritage and values of the past sixties. The absolutization of the criteria of spirituality characteristic of the epoch, nation, religion, ideology, blind faith in them also limits the possibilities of personal and social development

Spiritual maturity is associated with certain social needs. There is no rise in need and necessity. Little need is also determined by the level of spirituality. Little of the desire for spiritual perfection is also a need associated with the human environment. Each stage of the development of spirituality is determined by its specific needs and capabilities of historical eras.

Each need on the path of spiritual perfection is guided by a wide range of opportunities for the formation of new needs. The need to reach new heights of spirituality has a great influence on both society and human activity as an important factor in the maturation of the individual and

society. On the basis of spiritual perfection lies the reliance on Justice. Only a fair society makes it possible to educate a perfect person. And perfect people are the main factor that ensures the development of society.

The importance of the quality of people is very important for progress. The maturity of human qualities lies in high spirituality. Accordingly, we say that spirituality is as necessary for both man and society as water and air.

Thirdly, as a person mentally, morally improves, learns and reduces the achievements of Science and technology, the experience of the development of society, the influence of moral factors on the life of society will continue to increase. As a result, a philosophical conclusion follows that a person consciously controls the development of society. Indeed, the essence of all the big and small problems of the development of society and the issues of their prospects ripen in the minds of the first people, the song is applied to marriage. This system of ideas, views, knowledge, experiences, imagination is created and implemented by those who set the goal of completing certain tasks to a small step. The results of activities carried out on the basis of new ideas and views are also mentally summarized,

creating an opportunity for a more complete system of ideas to occur.

As long as human society exists, this process will continue forever. The development of society consists in the formation and development of scientifically generalized ideas and views, at the same time in applying them to life and further improving them after passing the test of life. This is an expression of the fact that as society develops, spirituality becomes a decisive factor in the development of spirituality.

In all periods and conditions of historical development, the possibilities of spiritual maturity are the same, they do not arise according to one standard. Because the development of society does not always follow a straight, smooth path. Since development is contradictory, there are crises, periods of stagnation, and sharp historical turns.

The aggravation of social conflicts limits the possibilities of political, economic and cultural development of different countries and peoples in certain historical periods. This situation is clearly visible in the history of countries and peoples that have fallen under the burden of colonialism and dependence

The moral crisis is the main cause of the crises that have occurred and will continue to occur in all spheres of public life. That is why all the advanced thinkers paid great attention to the issue of spirituality in critical periods of historical development, they believed that in order to solve existing problems, it was necessary first of all to raise the general cultural level of the people. Human development is multifaceted. His greatness and wisdom are determined, first of all, by the level of his spiritual perfection. Only people with mature spirituality intelligently analyze new problems related to the development of society and science, and make a small contribution to their solution. In all crucial critical periods of historical development, great personalities paid special attention to certain aspects of human spiritual maturity in their teachings related to the search for ways out of the growing conflicts in the life of society.

The level of spiritual maturity of the people is clearly visible in the activity and intelligence of its children. The criterion that glorifies a nation is its spirituality, which underlies its activities.

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