



Ideological Foundations Of The Concept Of Value

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Abstract: This article discusses the ideological foundations of the concept of value. The analysis of problems related to the essence and content of values has a long history of gradual development. The harmony of values in the civilization of our homeland has created the basis for the emergence of not one, but two unique renaissances. Today, in parallel with all socio-economic and political reforms, special attention is paid to family values.

Keywords: value, morality, norm, rule, family values, philosophy of values.

Introduction

As time passes and society develops, the problems in this regard increase, and the importance of solving them increases. The analysis of problems related to the essence and content of values has a long history of gradual development. Since ancient times, people have evaluated the world around them, things, events and phenomena in it, and relationships between people, and have thought about their value.

The philosophy of values is also reflected in religious worldviews and their oldest forms, expressing certain divine values mixed with national values. Examples of Uzbek folk oral art, such as Spetamen, Alpomish, To'maris and Shirok, depict patriotism, self-sacrifice for the freedom of the people and the country, and explain the value of the universe, its infinity, the relationship between the universe and humanity, the meaning, content and purpose of human life, as well as values such as courage, wisdom, modesty, goodness, loyalty and patriotism.

Literature Analysis And Method

As the historical forms of religions have improved, their value systems have also shown new facets. The ancient book of our ancestors, the Avesta, is the brightest example of our religious and philosophical heritage, a work that illuminates the universal values of our ancient peoples. Since the Avesta is the sacred book of Zoroastrianism, the value system of this religion is reflected in it. At the same time, the book gives great importance to universal values, their importance for human spirituality and practical activity. The work demonstrates such qualities as goodness, perfection, liberalism, and humanity. According to the teachings of Zoroastrianism, people should follow the forces of goodness and light, distinguish good from evil, justice from injustice, and have good thoughts, good words, and good deeds throughout their lives. The value of man in this process, his indifference to the struggle for the victory of good, was expressed in his way of life, spiritual image, and social activities, creating the basis for the development of his unique natural, scientific, and moral values in the pre-Islamic period.



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Since values are the basis of a number of worldviews and constitute a central part of those worldviews, many thinkers have put forward views and conclusions on the philosophical analysis of values. Analyses on the philosophy of values were also recorded by ancient Eastern and Central Asian thinkers. In particular, views on the philosophy of values are presented in the scientific heritage of thinkers and scientists such as Al-Khwarizmi, Al-Farabi, Al-Biruni, Ibn Sina, Najmiddin Kubro, Al-Bukhari, At-Termizi, Ahmad Yassavi, Mirzo Ulug'bek, Abdurakhmon Jomi, Alisher Navoi, Boborahim Mashrab, Mirzo Bedil, Makhtumkuli, Mahmudkhodja Behbudi, Abdulla Avloni. After all, it is true that the philosophical analysis of values goes back to ancient proverbs, legends, myths, stories, epics, that is, examples of folk oral art created in our land, and since this folk oral art pays more attention to universal and universal values, their essence and content are also widely interpreted [1].

RESULTS

The 8th-12th centuries were of great importance in the development of views on values in Central Asia. During this period, the divine values of Islam had a tremendous impact on the history and culture of our peoples.

The harmony of values in the civilization of our homeland created the basis for the emergence of not one, but two unique renaissances. As a result, thinkers such as Khorezm, Al-Farabi, Al-Biruni, Ibn Sina, Ulugbek, outstanding scholars of theology such as Al-Bukhari, At-Tirmidhi, Kubro, Ahmad Yassavi, Naqshband, Lutfi, Navoi. The influence of not only Islam, but also the culture and values of our civilization was incomparable in the development of scholars such as Babur, Bedil, Mashrab. In short, social relations related to spiritual values of that time developed inextricably linked with the lifestyle, material needs, interests, demands and goals of people [2].

The same can be said about the views popular among the peoples of the East. As for the works mentioned above, there are only a handful of books in the world that can compare to them and explain general systems of spiritual and moral values.

One of the most prominent figures of Sufism, Ahmad Yasawi (1105-1166), described the conditions of religious, spiritual and moral values that were appropriate for that time from the perspective of Islam. For example, in Ahmad Yasawi's work "Divani Hikmat", he described the main forms of spiritual values - purity, modesty, endurance and patience-contentment, endurance, indifference, humility. After all, it was the Yasawi order that was widespread among the peoples of the East, had a great influence on the cultural heritage, and the spiritual values of this order later gave rise to the ideas of achieving freedom from the Mongol invasion. It would also be no mistake to say that this teaching was one of the spiritual foundations connecting the values of the period before the Mongol invasion with the era of the Timurids [3].

The importance of the Naqshbandi order and the ideas and views it put forward in the philosophy of values is incomparable. When the Naqshbandi order spread widely in the East, it was deeply respected by such influential thinkers of the East as Abdurahman Jami and Alisher Navoi. In



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this, the main qualities of a perfect person, such as "hands in work, heart in creation" in the idea of the order, honesty, and humility, were promoted [4].

In the late 19th and early 20th centuries, when the unique ideas of Jadid philosophy began to emerge in our country, a unique Jadid-specific direction of Eastern values began to emerge.

In particular, Abdullah Avloni's work "Turkish Rose or Morality" describes a unique system of spiritual values, and in the work, values such as enthusiasm, courage, contentment, knowledge, patience, discipline, self, conscience, love of the homeland, chastity, modesty, understanding, speech, economy, obedience, loyalty, justice, love, and forgiveness are analyzed under the name of "good manners". The values mentioned in this work are an indication of how wide the scope of spiritual concepts was in our country at that time, and how rich our language was [5].

Through the Eastern definition and description of universal human values by scholars of the Middle East, we witness the formation of unique Eastern value criteria in the philosophy of values.

DISCUSSION

From the analysis of various cases of manifestation of the philosophy of values, taking into account the sequence of events and phenomena, the realities of time and space, and the continuous repetition of such cases, it is possible to come to the following important conclusion, which expresses the connection of value systems with social reality and development. This conclusion, expressing the main content of the law of the connection of the value system with social development, has acquired not only theoretical, but also practical significance in connection with the changes in the present time, and has created the basis for the application of these rules in practice. More precisely, the value of independence was formed. The manifestation of the complex changes taking place in Uzbekistan in the field of values had a practical impact on the aspects of changes in the social life of the republic related to the value factor and criterion, leading to the formation of a new value system based on independence. As a result, it was possible to correctly interpret the sense of value in people and incorporate it into the components of new reforms in Uzbekistan. In this, under the slogan that man is the highest value of society, the representative of the generation that continues the human race, the inviolability of the right to life of every person, and everything is for man, enhancing human value has become the main criterion for development.

In recent years, historical reforms on the path to building a New Uzbekistan, first of all, efforts to comprehensively protect human dignity and the interests of the people, are aimed at further strengthening people's confidence in the future, and comprehensively satisfying our people. Along with all areas, special attention is paid to radically improving the activities of law enforcement agencies capable of reliably protecting the peaceful and quiet life of our people and our national interests. In this regard, the issue of maintaining public order and ensuring security is of priority, and significant results have been achieved in ensuring the inviolability of our Motherland and citizens, and creating the legal foundations of peace and tranquility.

In line with all socio-economic and political reforms, special attention is paid to family values, emphasizing that the family is not only a factor in the continuation of the human race, but also a center of social education that educates members of society, especially the growing younger generation, in the spirit of patriotism.

CONCLUSION



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The main goal of the reforms being implemented today–Systematic work is being carried out to ensure public peace and tranquility, study the social situation in neighborhoods, identify problematic and difficult families in a timely manner and provide them with comprehensive support. The main goal of this is to prevent possible violations and crimes by ensuring the well-being of the population. The peace, well-being and sustainable development of the family are considered one of the important factors determining the peace of the country and the standard of living of the population.

Today, as a result of targeted work carried out in our country through door-to-door visits in administrative regions, comprehensive studies of neighborhoods are being carried out, especially identifying problematic and troubled, socially disadvantaged families and women in difficult social situations, and transforming them into active and exemplary members of social life. A number of targeted programs and measures are also being implemented, aimed at supporting the population socially, materially and spiritually, as well as early detection of crime and timely elimination of the factors that cause it. In particular, the creation of family values creates the basis for studying all neighborhoods and families in our country and their existing problems, and implementing targeted work to solve them.

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