

**SYSTEMATIC IMPACT OF IDEOLOGICAL, POLITICAL AND LEGAL VIEWS ON
SPIRITUALITY**

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Abstract: Spirituality is a holistic system. Its components, spiritual consciousness and culture are directly related to the levels of social consciousness. Among the forms of social consciousness, political consciousness, legal consciousness, and ideological consciousness are very important. In this article, the systematic influence of ideological, political and legal views on spirituality is studied and revealed with examples.

Keywords: Spirituality, social consciousness, ideology, civil society, politics, law, equality of opinions and views, freedom of speech and belief, Samir, Nippur, ethics, international law, civil law, criminal law, labor law, humanitarianism, Niccolo Machiavelli.

Introduction. Spirituality develops due to its integrity, social need as an integral system, and the need for historical development. Spirituality, in turn, adapting to the socio-historical necessity, adapts its components to it. In the process, each component of spirituality is improved, enriched with new elements and ideas. Spirituality, adapted to historical necessity, develops not only its components – spiritual consciousness and culture, will and spiritual environment, but also their specific forms – morality, refinement, science, law, political culture, etc., elevates the development of society as a whole, including economics and everyday life. In accordance with the forms of social consciousness, spiritual consciousness has the following structure: faith (philosophical and religious consciousness), morality, religion, sophistication, law, political views, science, environmental consciousness, etc. Spirituality is enriched and developed when new progressive ideas, concepts, norms, rules, assessments, views, theories, teachings, and ideals appear in the public consciousness, covering a relatively large part of the population. Even if the new most progressive idea does not spread, does not find sympathy, at least within a certain social group, it cannot be realized within the framework of an individual (scientist. The Creator, the thinker). It does not become a phenomenon of public consciousness. Therefore, spirituality does not affect development. We know many such examples from history. Some scientific, legal, political, and aesthetic ideas were recognized or rediscovered centuries later. At one time, they were forgotten beyond recognition for various reasons (mainly because they were ahead of their time). Or left without distribution, even if not forgotten. Therefore, the study of the development of spirituality in connection with the development of forms of social consciousness is of scientific and practical importance. After all, spirituality is not formed and does not develop outside the public consciousness.

Literature review. On the question of the relationship between spirituality and ideology In the second part of the 2-volume book by A.Erkaeva's "Spiritual Sciences" says: "ideology as a systematized theoretical consciousness is an important component of spiritual consciousness. Slogans, propaganda literature and events of political parties related to tactical struggle are an integral part of the immediate spiritual life". (A.Erkaev. "Spiritual Sciences" The two volume. Tashkent. Spirituality. 2018. P.210). In Islam Karimov's work "High Spirituality is an invincible force": "no matter from which side we define and evaluate our national idea, we are convinced that it is closely linked to the highest goals that unite our people - the peace of the country, the well-being of the people, the prosperity of the Fatherland, dreams and good aspirations that have

occupied a place for centuries in his heart, in his soul". (I.Karimov. "High spirituality is an invincible force". Tashkent. Spirituality. 2015. Page 72-73).

Research Methodology. In the process of studying the topic, such general philosophical approaches and principles were used as: objectivity, concreteness, logic, consistency, structurality, from abstraction to clarity.

Analysis and results. The connection of spirituality with a high level of social consciousness - ideology - is also of great importance in the life of society. As you know, each ideology will consist of a certain system of ideas and views. The idea will never exist on its own. It certainly becomes the subject of human activity, behavior, that is, it manifests itself in his activity. Hegel speaks about this in his work "Kamus of philosophical knowledge" : "when we talk about an idea, we should not imagine it as something far and distant. On the other hand, the idea is present in everything here and is also present in every mind, not to mention the smaller, distorted and weakened one". (Hegel. "Kamus of philosophical knowledge". I.M. 1975 page 401) Therefore, only those who embody certain ideas, including spiritual and moral ones, create an ideology and popularize it.

It is quite natural that in every democratic state and society there are several ideologies. And it differs in that it reflects the desires of the majority of members of society. It can be elevated to the status of a national ideology if it does not represent narrow class-class interests, but the common interests of the whole society, mutually exclusive aspects. But national ideology cannot get the status of a state ideology. Because it contradicts the requirements of equality of opinions and views, freedom of speech and faith. In our country, which has set itself the task of building a free, democratic civil society, serious attention is being paid to this issue. Indeed, article 12 of the Constitution of the Republic of Uzbekistan states: "Public life in the Republic of Uzbekistan develops on the basis of a variety of political institutions, ideologies and opinions. No ideology can be established as a state ideology." (The Constitution of the Republic of Uzbekistan. Tashkent. Uzbekistan. 2023. Page 8). The ideology of the state will be mandatory, enshrined in law. The state ideology is beginning to displace other ideologies. Restricts freedom of thought.

Consequently, our state sees work based on the principles of democracy, ensuring the manifestation of all ideologies of positive content. Our national ideology has no state status or legal privileges, it is observed voluntarily. It serves the development of the country and the nation as the embodiment of the socio-philosophical, moral, aesthetic, political and legal ideas of the majority of members of society, without detracting from any other ideology. Our national ideology, giving priority to the principles of patriotism, nationalism, and intelligentsia in our society, encourages every citizen to take an active part in creating a decent standard of living and freedom. Meanwhile, he calls for respect for universal spiritual values, respect for other peoples and peoples, and puts forward the idea of equality among equals. This ideology corresponds to the spiritual criteria of our people, their ideals of goodness and well-being, the principles of masculinity, peacefulness, therefore it is needed.

We also know ideologies from history that have tried to circumvent spirituality or pursue politics by falsifying spirituality, disguising it as injustice. They are usually declared the only ideology of a particular state, and they try to instill it in the nation by false means. These include the ideology of national Socialism, put forward by the Nazis in Germany, or the communist ideology in the former Union of Salt Marshes.

After the development of society and the emergence of the state, some of the moral requirements are reflected in legal norms. Legal norms in a particular society arise on the basis of spiritual and moral dogmas, principles, norms developed by the peoples of this region over the centuries, as well as customs having the character of a relative community. In addition, the emergence and growth of cities required that they be walled to protect them from nomadic tribes. Such a necessity required the acceptance of a part of the income of the urban population for the needs of the city–state (tax), the creation of norms regulating, protecting, maintaining public order, sanitary, hygienic, trade and exchange, making them mandatory. This is how the law, a set of laws, arose. The emerging private property also needed legal protection.

But most customs and traditions cannot rise to the level of legal norms. This is primarily due to the fact that they are not mandatory or do not meet humane requirements. For example, in the era of ignorance, the Arabs had a custom, if the first, the firstborn, gives birth to a girl, then she is buried alive. Later, when Islam spread, this custom was rejected as non-Muslim. Until now, such a phenomenon is considered a crime on the basis of legal laws. Or the habit of getting a diet, which existed in our region in ancient times, is now also considered a crime worthy of punishment. There are many such examples.

As you can see, morality and law, although they have the same root, but the way they manage the spiritual life of society is different: while morality acts mainly through explanations, teachings, law acts in a coercive way, through punishments.

Not only today, even in ancient times, to the difference between morality and law. This can be seen on the clay plaque that records the trial in Nippur, Samir, in 1800 AD: three men—a hairdresser, a gardener and another (whose profession is not specified in the document) - kill a temple maid named Lu Inanna and inform his wife about it. But the wife of the deceased does not tell the local authorities about the crime. After some time, the law enforcement agencies find out about this crime, and the king of UR–Nippur entrusts the decision of this issue to the assembly of citizens of Nippur, which, in our understanding, performs the functions of the Supreme Court. Nine people speaking at the trial are asking that the three murderers, and with them the wife of the deceased, be sentenced to death. However, two men come forward and say that the wife is not a murderer. The participants of the meeting, taking into account the evidence presented, release the wife of the deceased from punishment for not taking direct part in the murder. The clay tablet says: “it's enough that those who killed in truth are punished”. From this we can conclude that the fact that she did not inform the authorities after learning that they had killed her husband is a reference to her wife's conscience, because this is her right; she violated the moral law, but did not commit offenses.

Meanwhile, it should also be noted that the law has a much clearer and rather definite internal division. Because there are relatively strictly limited legal norms, such as international law, civil law, Criminal Law, Labor law, etc. Spirituality, on the other hand, is a much more comprehensive concept than law. Because when legal laws are applied to the existing regime, to a certain person and to persons of a certain age, moral rules, proverbs, teachings, works of art, literature, scientific discoveries, scientific ideas, religious values are equally applicable to all regimes and to people of different ages. True, they are also improving and developing, but they always maintain their community, permeate the whole society. Legal norms require a specific addressee, for example, economics or family relations. Regulations related to a particular industry are difficult to apply in other areas. Only in some cases, when the activity carried out in the spheres of behavior affects both spheres simultaneously. For example, an economic crime can relate to both economic law and criminal law.

Ethical and aesthetic norms do not always have such a specific address, since their commonality prevails. However, you can also see a specific specialization in them. For example, the ethical norms concerning marital issues or how to behave at a guest, the norms concerning the attitude towards a parent, mentor, of course, are not the same. But in moral and aesthetic norms, mutual similarity and closeness are stronger than in legal ones.

The connection of spirituality with politics is also extremely ancient, it has existed since the emergence of the first state. For example, as we have already mentioned, although the set of laws developed by the Babylonian king Hammurabi in the XVIII century BC is a legal act, it is based on the stabilization of justice, which is considered not only a legal, but also a moral virtue. After all, Hammurabi claims that he introduced these laws in order to establish truth and justice in the country, to provide mercy and mercy to orphans and widows. The connection between spirituality and politics is a very controversial issue. Political views, political culture are a component of spirituality. But practical politics is an independent type of social activity. It can be evaluated from the point of view of spirituality, just like any other type of activity.

It can be said that there are two different points of view on the relationship between spirituality and politics. According to one of them, "politics should be moral. According to the latter, politics is incompatible with spirituality".

The first view, in fact, puts spirituality above politics: politics should be subordinated to spirituality. In other words, the unity of goals and means must be achieved, that is, great, pure ideals must be realized only by spiritually and morally pure means. But at the same time, spirituality should not act like politics. Otherwise, the work of certain State institutions, especially organizations such as law enforcement and military agencies, may be excessively limited and severely weakened.

Conclusion. So, turning a blind eye to spirituality in practical politics is a hundred, a thousand times more tragic and tragic than some of the shortcomings that arise when it is spiritualized. Therefore, the radical spiritualization of one's own politics is the primary task of every modern state these days. As a confirmation of these views, it is worth mentioning that the absolutization of the thoughts of the Florentine Niccolo Machiavelli (1469-1527), one of the first political philosophers of the European Renaissance, mentioned above, led to the recognition that practical politics and spirituality are completely different spheres. The principle of recognizing a policy free from morality, known in history as Machiavellianism, has become a serious step towards realizing the specifics of practical politics as an independent sphere, despite the fact that it has created extremely dangerous and disastrous circumstances for humanity in European and world politics. In fact, practical politics is a separate field in itself and can be spiritual politics, but it can also be a politics free of spirituality. Usually, the first is evaluated as a fair policy, and the second as an unfair one. Accordingly, the qualities of a righteous man or a tyrant are applied to the ruler. The rise of spirituality in society also depends on politics. The more justly the policy is conducted, the better and more prosperous the spiritual life of the society. A fair policy, ensuring the stability of society, serves the development of political consciousness and culture of people, the growth of their initiative and activity and, consequently, the growth of the spirituality of society.

Summing up, we can say that the influence of the main forms of spiritual consciousness and culture on spirituality as a system is primarily due to the appearance of new ideas, principles, norms in the forms of spiritual consciousness or the expansion, enrichment of the content of existing ones. For example, the emergence and development of the idea of humanism has led to a widespread perception that man is the highest value, that he is the flower and cypress of nature.

They, in turn, stimulated thinkers to develop the concept of a perfect person and norms, requirements for achieving perfection. It is reflected in literature, social thought, religious and secular views. As a result, it also led to the development of all spirituality, its structural structures.

Since the time of the Western Renaissance, the idea of humanism has developed ideas about the equality of a person with another like him, a person on whom one cannot depend, and has been reflected in public thought, literature and art. The emergence and development of the concept of natural law also dates back to European humanism. Every person is a servant of the Creator. They are born equal, and the rights to life are also given to them by God. Therefore, a person cannot dominate a person. Such views eventually led to widespread demands for the abolition of slavery and serfdom and recognition of all as equal before the law. The development of these ideas continues today. The concept of freedoms and human rights goes back to the idea of humanism in the origin of progressive ideas that determine the content in the leading countries of the abolition of the death penalty, democratization of society, diversity of opinions and multiparty system, freedom of speech, freedom of religion and similar spirituality. These ideas form the spiritual consciousness and spiritual culture of society (moral, political, legal, religious, aesthetic, etc.) radically changed.

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