



The Role of Values in Public Life

KHamdamova Diloramkhan Tursunalievna

Teacher of Namangan state university

Annotation: This article provides detailed information on the origins of values, types of values such as national, religious, regional and universal, how values are related to the nation's past, future and present, and its place in society.

Keywords: value, national, culture, future, people, person, event, region, society, Islam, socio-economic, nation, tradition, science, tradition.

Today, the rapid development of socio-economic processes requires not only the search for optimal ways to solve the global problems of humanity, but also the development of issues such as preserving material and spiritual values and passing them on to the next generation. As we know from the history of mankind, every society, nation, people fights for their future, future generations to be highly spiritual, knowledgeable and, most importantly, happy. Therefore, the development of national and religious values is an urgent issue today. Values are one of the most important factors that reflect the past, present and future of each nation. Value is used to show the universal, social-ethical, cultural-spiritual significance of certain events in reality. All things that are important for man and humanity, freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, tradition, customs, etc. are values. Whereas value is a category specific to axiology. Interpretation of value from the point of view of axiology makes it possible to study its essence, content, objective basis, forms of manifestation and characteristics as a category. The category of value is used not only to express the economic value of objects and things, but also to express the value of forms, situations, objects, events, demands, procedures, etc. Under the influence of social processes, people's views on values change. Depending on historical necessity, sometimes this value comes to the forefront of social development. "Values are a set of people, relationships, situations, material things and spiritual wealth that have prestige, attention, respect, and influence among people in society." [1]

Values arise as a set of things, events, behaviors that are beneficial for work, production activities, relations between people, and turn into a spiritual phenomenon that directs the activities and behavior of certain people and social groups in a certain direction and sets them to the appropriate standard. Scholar's condition values into a number of types, such as national, religious, local, regional, and universal. National values are a philosophical concept that expresses the unique characteristics, signs, and symptoms of each nation, and represents its contribution and share to the treasure of national cultural heritage formed in the process of social development of that nation. The same national identity, self-conformity, finds its expression in the national culture, literature, art, language, religion, historical memory, way of living, working and thinking, customs, paintings, and holidays. The values that represent the most important aspects, laws and relationships of the world, nature and society have a universal character. Such values are eternal values that do not lose their importance In recent times, along with our achievements in the field of education, the priority of national, universal human values and traditions has been achieved in the family, school and public organizations. The President of the Republic of Uzbekistan, Shavkat Mirziyoev, said, "We will mobilize all the strength and capabilities of our state and society so that our youth can become independent thinkers, have high intellectual and

spiritual potential, become people who are not inferior to their peers in any field in the world, and be happy." is giving strength to all of us in bringing up the generation to be mature and perfect based on national values. [2]

It is necessary to pay attention to some aspects in the manifestation of national talents and historical development. They are: - it is formed in the ethnic space that ensures the natural, historical and social unity of people, it is manifested in various ways, in different forms, it affects people's minds and lives in a unique way; - it is noticeable in the relations and social activities of compatriots, it is the moral basis for this attitude, activity, purpose, needs and aspirations;

- it is possible for people to have a special importance as a necessity if it occurs as a specific result in material, spiritual, economic, political and other spheres;
- In the course of social development, it changes, improves, discovers various aspects, is constantly renewed, and at the same time, it is inherited from generation to generation. In our opinion, it is possible to distinguish the forms of connection between national cadres and those in the country:
- the nation's natural uniqueness, uniqueness, historical variability and social diversity (gene fund); - history, past, future and spiritual heritage of the nation;
- national territory, material and cultural living conditions;
- economic basis and social support;
- Nationality in customs, traditions, rituals, lifestyle and others.
- national language, national culture and spirituality, national consciousness and national spirit, national feelings and ideas.[3]

National cadres, together with the thread of the nation, are moving from the past to the future, among the historical series, eras of time, various social and political processes. They, by their nature, do not stay in a narrow circle, but develop, constantly renew and enrich themselves in the process of life. Religious values are the principles and behaviors that people adopt according to their professed religion. Religious values are not values determined by society. Religious values, like moral values and all things that are considered socially correct, such as respect and honesty, are taught at home, at school, and in society at large.

Religious values, in particular, try to motivate people to change their behavior against resentment, malice, envy, selfishness or other negative emotions that do not support reconciliation, goodness, love and respect. Our spiritual and religious values have historically developed and improved in harmony. Traditional Islam has a special place in the development of spiritual values. The pinnacle of human virtues is undoubtedly masterpieces of manners. In particular, the importance of spiritual values in the development of a perfect person today is incomparable. In this regard, when it comes to the spiritual values of our nation, I would like to mention such noble human qualities as patriotism, friendship, peace-loving, hospitality, hard work, kindness, concern, honor, honesty, kindness, brotherhood and good neighborly relations, which have arisen in the depths of centuries. should be done. Islam, which has existed in our region for more than ten centuries, is deeply reflected in such incomparable spiritual values of our people.[4]

The importance and role of Islam in the development of our national values is very great, and it has enriched our national values. In particular, the humanistic ideas brought by Islam had a significant impact on the improvement of the spiritual values of our people. After the arrival of Islam, the system of religious values in the lives of the peoples of Central Asia was renewed, many thinkers and encyclopedists came from our land. Also, this religion caused the creation of many architectural monuments and cities according to its creativity. The ideas and instructions of the Islamic religion, which have become our national value, are inextricably linked with the natural-historical development, social life, way of life, past, future, culture, spirituality, customs, traditions, language, the region where it was created, etc. of our nation. It was manifested in various forms with our national values, in an organic relationship with each other, and formed a unique system of national values. In this system, the

values that ensure the natural-historical unity - single faith, kinship, cultural-spiritual closeness, past and spiritual heritage, feeling of motherland, etc. are stable. In the field of values, values related to the nation, its characteristic signs, aspects, characteristics, the territory that had a certain influence on the processes of their creation and the feelings related to it, the work culture of the nation, the cultural wealth created by it, and the spiritual heritage occupy an important place. These values are common to people of a nation. They are one of the peoples who connect individual values with universal values. A certain person or person takes into account national values, considers aspects related to them, while understanding universal values, adapting his activities to the criteria of these values.

People came into being in different regions of the earth and lived in different natural conditions. This situation leads to the formation of their unique customs and traditions, lifestyle and other characteristics. The development of humanity in the next period led to the separation of people into different classes and social groups, strata and social strata, peoples and nations. The level of development and character of the world civilization in the current period, the need for people to keep themselves as human beings and the vital tasks of advancing the development of society to a higher level increase the universal spiritual capacities to an incomparable level. Universal spiritual qualities are the image of the bright future of humanity. Today, they are becoming an important spiritual tool for the peaceful living of peoples of different ethnic groups and nationalities in different socio-economic systems, and solving the global problems and tasks of the present time together and in harmony. Universal spiritual qualities have a complex part and are manifested in all spheres of human spiritual life. Universal spiritual qualities are common aspects of customs and traditions of all peoples, religion and feelings, mutual relations, their moral and aesthetic views, in short, the spiritual life of people. Universality is manifested, especially, in the field of science. It has a universal character with its content. But science is developed by the children of some peoples and great discoveries are made, and in this respect and their expression in national languages, from a point of view, it indicates their nationality. But when they leave the sphere of nationality and become the spiritual wealth of other peoples, they are raised to the level of universal spiritual qualities and begin to serve all peoples in the same way. In this way, science continuously develops and shows its universality in content. During the process of economic and political rapprochement of the peoples of the earth, the spiritual life of these peoples continues to be enriched with the universal spiritual qualities manifested in the national form in different peoples. This situation strengthens the feeling of fraternity between different peoples, and on this basis friendship and stability between the peoples of the world will be strengthened.[5]

In conclusion, it can be said that virtues are important for every nation and every person, and their indiscriminate denial and non-recognition can have a disastrous effect on the whole of humanity. Historical experience has proven many times. Of course, such qualities are not understood by all people and all nations at once. It took centuries, if not thousands of years, for universal virtues to become the spiritual property of every nation. Even today, all people, all peoples and classes have fully realized them.

References

1. Independence explanatory popular scientific dictionary. (Under the general editorship of A. Jalolov and Q. Khannazarov). – T; East, 1998.- P. 279
2. Shavkat Mirziyoev. We will resolutely continue our path of national development and raise it to a new level. "Uzbekistan", 2016.- P. 146.
3. Musurmonova O. Spiritual skills are a means of raising a healthy generation. Tashkent, 1995.- P. 25.
4. Musurmonova O. Spiritual cadres and youth education. Tashkent, 1996. - P. 16
5. Tulenov J. The philosophy of the Kadriates. Tashkent, 1998. P.54