

## Spiritual Heritage of Sadriddin Salim Bukhari and the Essence of the Problem of Value

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### Abstract

The article reveals the essence of the value problem. The significance of the spiritual heritage of Sadriddin Salim Bukhari in the education of youth is analyzed. The philosophical essence of the main elements of spiritual life is revealed. A brief commentary on the concept of value is given. Particular attention is paid to the spiritual heritage of Sadriddin Salim Bukhari.

**Keywords:** Spiritual value, spiritual heritage, book, moral qualities.

Society is a complex system of various social relations. Social relations are divided into material and spiritual. Material relations are formed outside our consciousness and exist independently of it. Spiritual relationships are formed, first passing through the consciousness of people. The connection between them is of an indirect nature: material relations, reflected in the public consciousness, give rise to certain spiritual values, which are the basis of spiritual relations.

Spiritual life can be filled with rich content, which creates a favorable social atmosphere, a good moral and psychological climate. In other cases, the spiritual life of a society can be poor and inexpressive, and sometimes it is dominated by a real lack of spirituality.

The main elements of spiritual life are the spiritual needs of people, spiritual activities to create spiritual values, spiritual consumption and spiritual relations between people.

The basis of the spiritual life of society is spiritual activity. It can be considered as an activity of consciousness, during which certain thoughts and feelings, images and ideas about natural and social phenomena arise. The result of this activity are certain views of people on the world, scientific ideas and theories, moral, aesthetic and religious views.

A special kind of spiritual activity is the dissemination of spiritual values in order to assimilate them many people as possible. The result of such activity is the formation of the spiritual world of people, and hence the enrichment of the spiritual life of society.

The motivating forces of spiritual activity are spiritual needs - the inner urges of a person to spiritual creativity. They are objective in content; are conditioned by the totality of the circumstances of people's lives and express the need for their spiritual assimilation socio-natural world around them. At the same time, spiritual needs are subjective in form, because they appear as manifestations of the inner

An essential aspect of spiritual life is spiritual consumption. Spiritual consumption items, whether they are works of art or moral and religious values, form the corresponding needs.

The production and consumption of spiritual values is mediated by spiritual relations. There are such types of spiritual relations as cognitive, moral, aesthetic and others. Spiritual relations are, first of all, the relations of the intellect and feelings of a person to certain values and, ultimately, to all reality. The spiritual relations that have been established in society are manifested in everyday communication between people, including family, industrial, national, etc. They create, as it were,

an intellectual and emotional background for interpersonal communication and largely determine its content.

Before talking about the problem of values, one should at least briefly dwell on the phenomenon of human freedom as a basic concept that determines the essence of the value approach.

The concept of values reflects the significance of certain objective phenomena for people's lives. The value attitude is formed in the process of human activity, where three types of production are distinguished: people, things and ideas.

The first value is the person himself in all the diversity of his life and work. This idea did not arise immediately, but was the result of a rather long evolution of public consciousness. The belief that every person is valuable in itself, regardless of his age, gender, race and nation, origin, etc., arose and strengthened either in comparison of a person with the highest value (God, Spirit), or due to the action of the general laws of society. So, in Buddhism, the equality of people and the recognition of their value occurred due to the fact that everything born is doomed to suffering and must overcome it and gain nirvana.

The second phenomenon of the world of values is the things produced by man throughout the entire historical path. The world of things covers everything - from the ancient pyramids to ultra-modern computers and accelerators, spacecraft and polymers. This world of material culture, created by people to meet their needs, represents, as it were, the "inorganic body" of a person, multiplying his power, determining his abilities and talents. The material world has become the "second nature" of a person, and it is no coincidence that a value attitude towards it is a fairly accurate criterion of the value of a person himself. The question of the relationship between the value of a person, his life, health and his property has always been central to any worldview system. All religions severely condemn the desire for the accumulation of material values, greed.

The essence of the problem of value and evaluation of the world of things is to understand the limits of this world and its influence on human development. It is obvious that people cannot get by with a minimum of things, and the ideals of asceticism have never been widespread. It is equally obvious that there is no upper limit to the saturation of things, and their number is multiplying. Moreover, one of the reasons for the acute ecological crisis is the accumulation of waste products of human civilization that cannot be disposed of by it. The processing of the planet's resources into things is proceeding at an accelerated pace, which gives rise, on the one hand, to the serious concern of scientists and politicians, and on the other hand, mass movements for the rejection of unlimited consumption and voluntary self-restraint.

The widespread opinion that wealth corrupts a person, destroys him, and poverty contributes to moral purification, was born and maintained in moments of acute social cataclysms, with a sharp polarization of society.

Spiritual values are a kind of spiritual capital of mankind, accumulated over millennia, which not only does not depreciate, but, as a rule, increases. The nature of spiritual values is studied in the theory of values, which establishes the correlation of values with the world of realities of human life. It is primarily about moral and aesthetic values. They are rightfully considered the highest, because in many ways they determine human behavior in other value systems.

As for moral values, the main question here is the relationship between good and evil, the nature of happiness and justice, love and hate, the meaning of life. In the history of mankind, there have been several successive attitudes that reflect different value systems.

The value of a book in the life of every person and society as a whole cannot be overestimated. It is known that a book, as a source and storehouse of knowledge and experience, can seriously influence the worldview, enrich a person, and also evoke strong emotions and give rise to deep feelings and serious reflections.

The book contains the whole vast spiritual world of mankind. The book condenses and disseminates all experience, all knowledge, all the mind of mankind. This is a powerful and most universal means of communication between people, peoples, generations.

The book develops a dream, creative fantasy, emotional and cognitive activity, an active attitude to life, love for art, introduces into the world of images that reflect life, enriches with knowledge, expands the life experience of children, taking it beyond the boundaries of personal observations, ideas about the world, about the native national language, its beauty, expressiveness, diversity.

Spiritual heritage is a complex of all spiritual riches that have come down to us from our ancestors - political, philosophical, legal and religious views, moral norms, achievements of science, historical, artistic works and works of art. Spiritual values are not formed in a revolutionary way, they arise at all stages of the development of society in accordance with its needs, reflect the life of a particular period and do not disappear with a change in society, but remain a legacy for future generations. Each generation does not create spirituality anew, it relies on the existing heritage, but does not blindly adopt it, but accepts and develops it from the point of view of creation, humanity, and justice.

Each state, each nation is strong not only for its natural resources and military might, but above all for its high culture and spirituality. Spirituality and spiritual values are formed in the process of long historical development and are inextricably linked with national history, national way of life. Therefore, in our country, from the first steps towards independence, great importance is attached to the revival and further development of the spirituality of the people. Spirituality is the desire to know oneself deeper, one's place in society. This is an increase in the level of people's consciousness of political, economic, legal strengthening in their minds of unshakable moral concepts of humane and democratic values. The development of spirituality in our country is due to practical activities to revive national values, historical and cultural heritage. The return and restoration of spiritual and sacred religious values and traditions for the people, the knowledge of oneself took place in difficult conditions, in the conditions of the collapse of the old political system and the formation of new social relations.

Such a development of events dictated the need for a deeply thought-out and balanced approach, the development and implementation of a set of complementary political, economic and cultural programs aimed at increasing the positive, creative nature of spiritual revival. The cultural values of the people, its spiritual heritage for thousands of years served as a powerful source of spirituality for the peoples of the East. Our great ancestors Imam Al-Bukhari, At-Termizi, Naqshband, Haji Ahmad Yassawi, Al-Khwarizmi, Beruni, Ibn Sino, Amir Temur, Ulugbek, Bobur made a huge contribution to the development of our national culture, became truly a source of pride for our people. They left behind a great, truly immortal spiritual heritage in the development of world civilization.

The foundation of spirituality, the moral qualities of the individual is laid at an early age in the family. And the extent to which parents understand the patterns of assimilation of moral norms at a particular age stage depends on the creation of favorable conditions for the moral development of the individual. The search for ways to optimize family education involves determining the content of the moral education of children in the family. It is the parents who have to help the child

overcome the inevitable contradictions between personal desires and social needs, between their own needs and the expectations of others.

The assimilation by new generations of socially developed, historically established forms of regulation of personal and public interests is one of the most important ways to achieve the human way of life. The spiritual heritage of the past is preserved and transmitted not only in the form of monuments, science and art, it includes various forms of social management of the moral development of a person, among which the most significant are customs and traditions.

After gaining independence in the cradle of science and spirituality Bukhara, science, literature and art began to flourish. Works were created that objectively assess the past of our people, giving information about its saints and teachers, a number of patriotic artists appeared.

Sadriddin Salim Bukhari (Sadriddin Salimov) was born on September 16, 1946 in the city of Bukhara. He studied at the German language department of the Faculty of Foreign Languages of the Bukhara State Pedagogical Institute (now the Bukhara State University) (1967-1972). He worked at the Department of Interfaculty Foreign Languages of the Institute and taught German to students for many years. He headed the regional center of spirituality and education (1997-1999). From 2001 until the end of his life he worked as the editor-in-chief of the Bukhara publishing house.

The essence and center of moral views in the works of Sadriddin Salim Bukhari is the spiritual maturity of a person, his morality. So, the moral qualities recommended by Sadriddin Salim Bukhari are: tolerance, diligence, patriotism, humanity, selflessness, sincere service, friendship, harmony, dialogue, solidarity, etiquette, purity, generosity, respect for time. moral vices leading to the degradation of a person - indulging in lust, hypocrisy, taste, anger, hatred, alienation from people, ignorance, laziness.

The merits of Sadriddin Salim Bukhari before our people are extremely honorable for our history. Today, the philosophical and social views of the scientist play an important role in introducing into the hearts and minds of the younger generation of ideas that call for goodness, spiritual improvement and serve as a solid foundation for educating a spiritually mature person.

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