ISSN: 2224-6878 | Pakistan Volume 6, No. 6.

IF: 15.9 | 2026 http://waerasia.org/index.php/ijtar

THE STRUCTURAL COMPOSITION OF SPIRITUALITY AND THE HARMONY OF NATIONAL VALUES: IN THE CONTEXT OF THE DEVELOPMENT OF NEW UZBEKISTAN

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Abstract: The article provides a socio-philosophical analysis of the structural composition of spirituality (ma‘naviyat) and the harmony of national values under conditions of spiritual renewal in New Uzbekistan. It reveals the multifaceted nature of the concept of spirituality, its structural components, and the interrelation of literature, morality, science and faith on the basis of the views of various scholars. The author substantiates the need to restore national values within the integral structure of spirituality and to develop them through intergenerational continuity.

Keywords: spirituality, national values, spiritual renewal, morality, literature, faith, social consciousness, continuity, conceptual foundation, socio-philosophical analysis.

Introduction. At the new stage of society’s development, the restoration and further advancement of national values on the basis of establishing continuous spiritual education, the strengthening of the significance of literature and art in the spiritual life of society, the creation of the conditions necessary for creative potential, and the upbringing of a spiritually healthy generation are acquiring broad social meaning. The creative use of Eastern traditions in forming lofty human qualities has become one of the important tasks of the present day.

First, the new processes of development signify an objective-historical necessity that relies upon people’s elevated spiritual and educational life, creative potential and free thought. Second, the transition to the new stage of development in Uzbekistan is taking place on the foundation of spiritual and educational renewal: whereas in Western countries the transition to a market economy was carried out mainly in accordance with the laws of economic development, in the East, and in our republic in particular, this process is proceeding through giving priority importance to spirituality [1].

Third, the force that determines the principal direction and effectiveness of the reforms is the human factor. In this sense, the renewal of society is being realised on the basis of the all-round — above all spiritual, educational, moral and aesthetic — development of the human being. Fourth, the free civil society being built in New Uzbekistan is itself, in a broad sense, a socio-spiritual phenomenon that rests upon such imperishable values as spirituality, morality and enlightenment.

The aim of the article is to substantiate, from a conceptual-philosophical standpoint, the structural composition of spirituality and its harmony with national values. The tasks of the study are: to clarify the content and essence of the concept of spirituality; to study comparatively the various scholarly views concerning its structural components; and to determine the place of national values within the structure of spirituality. The scientific novelty consists in the analysis of national values within the integral, multilayered structure of spirituality.

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Research methodology. The study employed systemic-structural, comparative-analytical and hermeneutic methods. The systemic-structural approach made it possible to study spirituality as an integral system, in the interconnection of its structural components. With the aid of the comparative-analytical method, the various views concerning the structural components of spirituality — three-, four- and five-component models — were analysed by way of comparison.

Through analytical examination, the place of literature, morality, science and faith within the structure of spirituality was determined. The hermeneutic method served to interpret the texts of philosophers and literary scholars and to elucidate the conceptual ideas contained in them. In studying the sources, methods of textual-semantic analysis and scientific generalisation were applied.

Results. The free civil society being built in New Uzbekistan is, in a broad sense, a socio-spiritual phenomenon. Resting upon such values as spirituality, morality and enlightenment, it makes the peace of the land, the prosperity of the Homeland, the welfare of the people, the upbringing of the perfect human being, social cooperation, interethnic concord and religious tolerance into the principal condition of development. Through their diverse artistic-aesthetic activity, people, on the one hand, embody the creative nature of independence and, on the other, are themselves becoming an active force in the renewal of society.

Spirituality is multifaceted; it is expressed in diverse forms and relies upon various factors. Yet none of them, taken separately, can fully reflect the meaning of spirituality; only together can they give an integral picture of it [8]. Unfortunately, in the scholarly literature there are sometimes cases of interpreting a single type of art — for example, literature alone — as a concept identical to national spirituality.

A view close to this was expressed in his time by the writer and poet Abdulhamid Cho‘lpon in his article “What is Literature?”: in his view, if literature lives, the nation lives, whereas a nation whose literature does not develop gradually falls into decline. Although this idea highly values the significance of literature, the press rightly noted that it was insufficiently grounded in theoretical and philosophical terms [5]. Indeed, the spiritual life of a nation cannot be determined by a single type of art, nor by religion alone, as a form of social consciousness.

Because the problem of spirituality is complex and many-sided, the definitions given to it are also diverse: spirituality is personal consciousness; the spiritual activity of people; the sum of moral, aesthetic and theoretical values; the harmony of truth, magnanimity and beauty; the totality of a person’s feelings and moral values, and so forth [2; 3]. In this sense spirituality, in general, signifies the reflection of boundless being in the human spirit [6].

National values, for their part, express the totality of language, customs, traditions, moral norms, religious faith and cultural heritage that have taken shape throughout the historical development of a people. They constitute the national core of spirituality, are transmitted from generation to generation, and play a decisive role in the individual’s awareness of national identity.

National values are organically bound up with universal human values. Genuine spirituality is not confined within the national framework but is enriched by the universal ideas of goodness, justice and humanism. For this reason, alongside the preservation of national identity, the creative appropriation of the advanced achievements of world culture becomes an important principle of the spiritual development of New Uzbekistan. The harmony of national and universal values protects the individual from narrow-mindedness and broadens his spiritual world.

In the transformation and renewal of society’s spiritual life, artistic-aesthetic factors and the values of art occupy a distinctive place. The diverse artistic-aesthetic activity of people, on the one hand, serves to preserve and promote national values and, on the other, enables them to adapt to contemporary needs and to be enriched with new content. In this way national values appear

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not as a frozen, immutable template but as a living system that develops together with historical progress.

Discussion. In the scholarly literature, it is not the essence and content of spirituality but the question of its structural components that is resolved in differing ways. In certain sources the number of structural components is indicated as ranging from three to five and is designated by various names. Thus, in many studies spirituality is presented as consisting of four parts — the functional aspect of consciousness, spiritual culture, will, and the intellectual-spiritual condition (the spiritual environment).

The literary scholar M. Imomnazarov analyses five levels in the spirituality of the individual and society — the values of homeland, individual, nation, justice and truth — and regards all of these as manifestations of the divine truth reflected in human consciousness [4]. In the view of the ethicist A. Sher, the principal root of spirituality is threefold: the first and foremost is goodness, the second is beauty, and the third is faith, which is the very embodiment of that goodness and beauty [7].

The Russian scholar V. Sherdakov holds that spirituality is composed of gnoseological (scientific cognition and philosophy), moral (ethics) and aesthetic (art) layers; accordingly, spirituality corresponds to the nature of three values — truth, goodness and beauty. Although this integral "triad" that lies at the basis of spiritual life embodies science, religion and art, the foundation of spirituality, as Academician E. Yusupov emphasised, is constituted by morality and good conduct [9].

A comparative analysis of these views shows that, despite the differences in the number and designation of the structural components of spirituality, all researchers acknowledge that it is an integral, multilayered system. The foundation of this system is constituted by morality, while science, art and faith appear as layers that complement and enrich it. National values, for their part, perform the function of the historical-cultural core of this multilayered structure.

The harmony of national values and the structure of spirituality is ensured through intergenerational continuity. Each generation, assimilating the spiritual heritage created by the preceding generation, enriches it and transmits it to the next. The task of continuous spiritual education is precisely to ensure this continuity — that is, to instil national values into the consciousness and heart of the younger generation.

This process of continuity is realised in several stages — with the participation of the family, educational institutions and the broader public. In the family the child assimilates first moral notions and national traditions; at the stage of school and higher education these notions are systematically deepened; and the neighbourhood community (mahalla), cultural institutions and the mass media shape the spiritual environment. The organic cooperation of these links guarantees the continuity of spiritual education and the stable transmission of national values.

At the level of state policy, measures aimed at enhancing the effectiveness of spiritual and educational work are placing the process of restoring national values on a systematic footing. The cooperation of educational institutions, centres of culture and public organisations forms a single, continuous system of spiritual education. Such a systematic approach makes it possible to cultivate in the younger generation, in a stable manner, the feelings of national pride, patriotism and social responsibility.

Under conditions of globalisation, the preservation and development of national values acquires particular importance. The intensification of intercultural influence, on the one hand, creates positive opportunities and, on the other, provides ground for the penetration of false values that threaten national identity. For this reason, strengthening national values within the integral structure of spirituality is considered an important condition for the formation of spiritual immunity.

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Conclusion. The results of the analysis show that spirituality relies not upon a single factor but upon the integral structure of science, morality, art and faith; the foundation of this structure is constituted by morality, while national values perform the function of its historical-cultural core. For this reason, restricting national spiritual life to a single type of art or to a single form of social consciousness is theoretically untenable.

By way of conclusion, it is worth emphasising that continuous spiritual education ensures that the person being educated feels responsibility before society, that moral-spiritual knowledge turns into inner conviction, and that stable moral-spiritual qualities are formed. In the context of the development of New Uzbekistan, restoring national values within the integral structure of spirituality and developing them through intergenerational continuity is of strategic importance and serves to shape a harmoniously developed individual and a society of high spirituality.

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