

# The Factors of Wise Use of Religious Values in Providing Spiritual Life

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**Keywords:** Society, Spiritual Life, Spirituality, Culture, Scientific Values, Religious Values, Peacekeeping, Justice, Unity, Conflict Resolution, Rationality.

**Abstract:** This article analyses the philosophical aspect of the significant importance of religion and religious values as integral parts of spiritual life in every society. In our opinion, the discussion of religious matters in society requires an objective, scientific, philosophical, and methodological approach rather than an atheistic approach that lacks self-reflection, which was prevalent in the recent past. In the new stage of Uzbekistan's development, one of the essential conditions for shaping social relations based on genuine humanism is the establishment of a single consensus regarding the primary historical mission of religious and secular believers in fulfilling this task. In essence, Islam is built upon ensuring a humane, progressive, just, and spiritually enriched life. Within the spiritual life of society, religious factors acquire significant importance, alongside social, economic, political, cultural, and ecological dimensions. From this perspective, religious factors have been an integral part of social processes since ancient times. The cultural development of various nations and civilizations cannot be imagined without the influence of religious factors. Religion, due to its solid socio-spiritual foundations, will always remain relevant. However, societal changes do not exclude religion. Old ideas are replaced by new approaches, and the practical implementation of religion is observed with new interpretations. In conclusion, the issue of the relationship between secularism and religiousness has been of significant importance throughout human history. This interplay between the two fundamental components of human life determines the current situation and future direction of any society. Therefore, the utilization of Islamic religious values is considered an indispensable necessity in providing the spiritual life of society.


## 1 INTRODUCTION

Religion and religious values, which constitute an integral part of spiritual life, play a significant role in every society. In our opinion, the discussion of religious matters in society requires an objective, scientific, philosophical, and methodological approach rather than an atheistic approach that lacks self-reflection. Unfortunately, even in modern times, some conservative individuals consider any new initiative as an innovation and strongly oppose changes. They support their claims with statements such as "Anyone who introduces something new that is not found in our work will be rejected" or "Indeed, the best word is Allah's book, and the best path is the path of Muhammad (peace be upon him). The most righteous deeds are the new ones, and every innovation is an error." However, if worldly affairs do

not contradict the texts and specific religious rules, there is no objection to them. In other words, "There is no objection to making the forbidden permissible or the permissible forbidden" (Abdullaev A, 2017). Thus, in the new stage of societal development, it is possible to counter the proponents of innovation-phobia and conservatism by teaching Islamic religious values and nurturing knowledgeable individuals who embrace change.

## 2 MATERIALS AND METHODS

Since the second half of the 20th century, researchers such as V.P.Tugarinov, A.V.Ikonnikov, M.S.Kagan, L.N.Stolovich, N.Z.Chavzavadze, O.M.Bukuradze, A.A.Ivin, A.Y.Gurevich, O.G.Drobnitskiy, and V.A.Yadovlar have paid attention to the

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philosophical, aesthetic, ethical, logical, sociological, cultural, and psychological issues related to religious values.

In the West, the issue of scientific and religious values has been studied by several researchers. Especially the interaction between science and religion in contemporary society, their mutual influence, and their relationship in the context of civil society have gained importance. Researchers such as Adriana Denisa, Mett Bredshov, Kristofer Elison, Evandro Agazzi, Richard Feynman, Villiam Brebert, Maurisio Nietto, and Piter Xarrison have contributed to the study of scientific and religious values in Western countries.

In Central Asia, thinkers such as Abu Nasr Farabi, Ibn Sina, Abu Rayhan al-Biruni, Yusuf Khos Hojib, Mahmud Kashghari, Alisher Navoi, as well as prominent Muslim theologians such as Imam Ismail al-Bukhari, Imam Ismail al-Termizi, Imam Ghazali, jurist Burhoniddin Margilan, and Moturudi, have emphasized the importance of studying scientific and religious values in the context of Muslim culture, knowledge, and philosophy. For example, al-Farabi's works focus on issues of culture, society, and the life of people, including religious and moral aspects (Abu Nasr Forobiy. Fozil odamlar shahri, 1993). He played a leading role in organizing the issue of culture. Abu Rayhan al-Biruni, in his work "Surviving Traditions of Ancient Peoples" (Abu Rayxon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar, 2020), extensively discussed the customs, traditions, festivals, legends, and narratives of various nations. According to Beruni, these "traditions" are related to the social-cultural life, religion, beliefs, and practices of the people.

Uzbek scholars such as A.Begmatov, B.Toychiev, Z.Kodirova, Q.Nazarov, S.Agzamkhodjayeva, G.Mahmudova, N.Sherimukhamedova, G.Roziyeva, G.Gofforova, K.Tulenova, F.Yuldasheva, T.Ortikov, O.Musulmonova, and M.Qahhorova, who are philosophers, have addressed the issue of values in their works, focusing mainly on the philosophical analysis of cultural, educational, national, and traditional aspects related to values. Similarly, the works of Ibrohim Karimov, M.Abdullaev, I.Saifnazarov, U.Qoraboev, A.Mukhtarov, I.Siddiqov, and other scholars, as well as their doctoral and postdoctoral research dedicated to this topic, have provided insights into various aspects of the issue.

In this article, a systematic analysis of the factors contributing to the utilization of religious values in ensuring spiritual well-being is presented using scientific methods such as systematic analysis,

synergy, comparison, dialectics, historicity, logic, as well as sociological and axiological approaches.

### 3 RESULTS AND DISCUSSION

One of the necessary conditions for the progressive development of social relations based on humanism in Uzbekistan's new stage of progress is the establishment of a unified consensus among religious and secular believers in fulfilling their historical mission. In fact, Islam is designed to ensure a humanitarian, progressive, just, and spiritually enriched life. Therefore, "Peacefulness is one of the semantic and terminological meanings of Islam. Therefore, every action carried out under the name of Islam should be aimed at establishing peace or preventing turmoil and discord" (Abdullaev A.G, 2020). Thus, the utilization of the values and principles of Islam plays a significant role in creating an atmosphere of unity and harmony in multi-ethnic countries and among individuals with various religious beliefs, contributing to sustainable development.

In the social life of society, religious factors, alongside social, economic, political, cultural, and ecological dimensions, also acquire significant importance. From this perspective, religious factors have been an integral part of social processes since ancient times. The cultural development of different nations and civilizations cannot be imagined without the influence of religious factors. "It is well known to all of us that religion is an integral part of human nature that shapes high ideals, truth and reality, justice and righteousness, within us, crystallizing them into stable principles" (Karimov I. Yuksak ma'naviyat, 2008). Thus, the choice of direction and goals, considering national and religious characteristics, plays a crucial role in the national development of every state. Uzbekistan, too, emphasized the importance of utilizing the values of Islam, the national culture, and the laws concerning religious freedom in its policy of ensuring the spiritual well-being of society and the revival of history. In this regard, the utilization and refinement of Islamic values, the development of social and spiritual life in accordance with its content and essence, have been an ongoing process. For example, after gaining independence, the policy of fully implementing Islamic values, respecting them, empowering and improving the activities of religious institutions, were discussed to shape the policy of ensuring the spiritual well-being of society. Thus, the Islamic institutions have played an important role in

shaping the individual's spirituality, guiding their choices and actions, and understanding the content of social and spiritual life.

The Islamic values – the divine word, namely the Qur'an, the laws of Shari'a, and the traditions of the Prophet Muhammad (peace be upon him) - have held a significant place in the social and spiritual life of Muslim peoples, especially the Uzbek people, throughout centuries. This is undoubtedly due to the deep rootedness of these religious ties, their international religious solidarity, interethnic harmony, and cooperation, as well as the respect and reverence for the representatives of other nations and religions in comparison to their own nation and religion (Safarova N. Markaziy, 2005).

It is necessary to make use of these Islamic virtues and religious values in ensuring the spiritual well-being of society. Islamic religious values have a crucial role in the social and spiritual life of our people. For instance, "Islam, through its education, encourages individuals to lead a peaceful and prosperous life in this world, ultimately attaining salvation. Family and children are considered the main foundation of society. Therefore, Islamic Sharia encourages their comprehensive upbringing, from an early age in acquiring knowledge and skills" (Karimov I.A. O'zbekiston, 1999). Indeed, in all societies, religious values are an integral part of ensuring spiritual well-being. All religions have their specific religious values, which are based on the existing Sharia. "According to the sources of Islam, there is no hostility or aggression in a country where freedom is provided for religion and beliefs" (Abdullaev A, 2017).

Since Islam encompasses universal values and religious principles, it is analysed as follows: First, all individuals are the children of one father and mother. Second, the division of people into various tribes is not for them to compete and engage in conflicts but to recognize each other, cooperate with each other, and jointly improve the world in which they are successors.

The significance of establishing a spirit of friendly relations among various nations and ethnicities, based on the unification of diverse national and family interests under one purpose and goal, with the aim of mutual respect, cooperation, and joint construction, cannot be underestimated. Islam is always opposed to the confrontational approaches of certain opponents of Islam, who consider it a threat to their own ideologies and engage in ideological struggles. Such struggles have existed in the past and continue to persist due to certain ideological and political

intentions. These struggles can lead to harmful consequences in the end.

In conclusion, the unity of general human values and religious values in Islam is analysed as follows. First, all individuals are children of one family. Second, the division of individuals into various tribes is not intended for them to compete and engage in conflicts but to recognize each other, cooperate with each other, and jointly improve the world they inherit.

The utilization of Islamic values and religious principles is essential in ensuring the spiritual well-being of society. Islam's religious values have played a significant role in the social and spiritual life of our people. For example, "One important role played by the Islamic culture, which is an essential part of the Uzbek national identity in the history of the Uzbek people, is that it has inspired people to have noble moral qualities, spiritual maturity, and called them to help, kindness, justice, compassion, and patience" (Karimov I.A. O'zbekiston, 1999).

It is worth noting that Muslim peoples, from a social, legal, ideological, spiritual, and intellectual perspective, have a natural tendency to differentiate themselves from one another in terms of their belonging to various nations and religions. However, this should not be a cause for animosity, conflict, or wars between them since Allah has created all humans as noble and deserving of respect. The differences between nations and religions should not hinder their cooperation and solidarity, as numerous verses in the Qur'an emphasize that "Mankind was one community (in the beginning). Later, they became divided into different groups" (Qur'oni Karim).

The unity of universal human values and religious values is analysed in Islam. First, all individuals are children of one family. Second, the division of individuals into various tribes is not for them to compete and engage in conflicts but to recognize each other, cooperate with each other, and jointly improve the world they inherit.

Not resorting to coercion is an essential principle in the pursuit of knowledge and the implementation of political goals in accordance with Islamic teachings. It is emphasized that Islam does not allow the imposition of faith through force; rather, it upholds the concept of genuine, accepted faith that is based on individual conviction. Therefore, inviting others to embrace Islam should not be done through war, killing, compulsion, or physical punishment, but rather through the dissemination of ideas, constructive advice, and beautiful preaching.

The principles of peace, justice, prevention of warfare, rationality, and unity, which are inherent in

Islamic teachings, are relevant to the social well-being of society and the provision of spiritual life. In the current stage of our country's progress, it is necessary to enlighten the population with Islamic knowledge in order to counteract religious extremism and fanaticism. In this regard, when considering the external policy implications of Islamic principles, it is permissible for Muslims, if necessary, to conclude agreements with people of other faiths in accordance with Islamic Sharia. The Qur'an instructs Muslims not to transgress the covenant made with their enemies and not to break it unless the other party breaches the agreement, in which case they should promptly inform others of the breach. As a result, mutual trust, respect, and peaceful relations have developed between Muslims and non-Muslims over the centuries, creating opportunities for establishing peace, promoting trade, and developing economic ties between Muslim and non-Muslim nations.

In providing for the spiritual life, there is a natural conflict between traditional and new approaches. While we are concerned with ensuring the spiritual life of society, it is possible to evaluate traditional values and the need to change them with new ones. In this situation, the level of public awareness and the objective assessment of religious and secular values in society contribute to the development of scientific knowledge. Thus, ensuring the spiritual life necessitates changing and adapting the traditional and national values that have been left behind. The noble goal derived from these endeavours is to strengthen fidelity to our ancient religious and spiritual heritage, instilling in our compatriots, especially the youth, a sense of national pride, love for the homeland, and the spirit of progress, as well as promoting the true values of Islamic knowledge.

#### 4 CONCLUSION

In conclusion, the issue of the relationship between secularism and religiosity has always been of paramount importance throughout human history. In other words, these two components that shape human life have always been the leading factors determining the current state and future prospects of any society. Therefore, it is appropriate to utilize Islamic religious values in providing for the spiritual life of society. Although scientific values and knowledge hold significant importance in ensuring the spiritual life and the advancement of scientific development, the use of religious values ensures their further progress and development. Because the invitation to knowledge and the teaching of religious

values, which are the most effective and influential methods for instilling and fostering spiritual life, are considered part of the mission and teaching of Islam.

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