

**SCIENTIFIC–THEORETICAL AND HISTORICAL INTERPRETATION OF THE
CONCEPT OF SPIRITUAL SECURITY****Najmiddin Faxriddinovich Musinov**Senior Lecturer, Department of “Foundations of Spirituality and Legal Education”
Faculty of History, Jizzakh State Pedagogical University

Abstrakt: In this article, the essence and meaning of the concept of spiritual security, as well as the concept of security from scientific-theoretical perspectives and historical approaches, are analyzed. Spiritual security is interpreted as the protection of the spirituality of an individual and society, and its close connection with national values, ideological stability, and information security is revealed. The article also discusses the impact of modern global processes on the spiritual sphere and scientific-practical measures to counter them

Keywords: spirituality, spiritual security, ideological stability, national values, globalization, moral immunity.

The spiritual life of society is one of the most important factors in the development of humanity, as it determines the moral values, ethical foundations, and the level of social consciousness within a community. In modern science and practice, the concept of spiritual security is recognized as an integral component of the security of the individual, the nation, and the state. This concept is not merely an ideological or ethical issue but is closely linked with socio-philosophical, political, and cultural processes. Ensuring spiritual security means, on the one hand, protecting society from alien ideas, moral corruption, and ideological pressure, and on the other hand, strengthening national and universal values.

Studying the scientific-theoretical foundations of spiritual security requires, first of all, an analysis of the essence and meaning of the concepts of “spirituality” and “security.” “Spirituality” reflects an individual's inner world, beliefs, moral views, goals, and values. “Security,” in turn, denotes stability, protection, and preservation. Therefore, spiritual security refers to the stable development of the individual, society, and the state in the spiritual sphere, as well as the protection of national values and moral norms.

From a scientific perspective, the concept of spiritual security is considered a complex category formed at the intersection of social philosophy, political science, cultural studies, and psychology. The main factors of spiritual security include the stability of the information environment, ideological independence, national self-awareness, and the strengthening of national values and patriotism among the youth. At the same time, the rise of Western individualism, consumerism, and moral relativism under globalization poses serious threats to spiritual security.

In analyzing the theoretical aspects of spiritual security, the scientific views of several scholars hold particular importance. For instance, in the works of A. Avloni, A. Fitrat, and I. Karimov, the role of spirituality in social life is deeply examined from a philosophical standpoint. According to them, the weakening of spirituality is one of the most dangerous factors leading to the collapse of society. Therefore, ensuring spiritual security begins with strengthening human consciousness, national identity, and spiritual immunity. Additionally, modern information technologies and the phenomenon of “mass culture,” which influence young people through social networks, introduce new types of threats that must be taken into account. These processes require constant renewal of the concept of spiritual security. For this reason, ensuring spiritual and ideological stability is regarded as a strategic priority in state policy.

The concept of spiritual security is a complex philosophical category that has developed throughout the evolution of human social thought and has gained even greater relevance in the current era of globalization. This concept is aimed at protecting the spiritual foundations of society, stabilizing the system of values, strengthening national identity, and maintaining

spiritual stability. Throughout history, it has been enriched within various ideological, religious, ethical, and political schools.

In ancient Eastern societies, spiritual security was primarily regulated through religious and moral norms and was aimed at harmonizing the moral relations between individuals and society. For example, in Confucian teachings, the stability of society is interpreted as dependent on the moral upbringing of individuals, their spiritual purity, and social discipline [1]. Confucius argued that spiritual decline leads to the collapse of the state. Therefore, reliance on moral values was considered a guiding principle in state governance in ancient China.

The concept of spiritual security also held significant importance in ancient Greek philosophy. Plato's idea of a "virtuous state" was aimed at ensuring the stable development of society through moral education, viewing moral upbringing as a fundamental task of governance [2]. According to him, the collapse of society occurs not only due to economic or political factors but also as a result of spiritual crises, moral corruption, and ignorance. Aristotle linked the attainment of moral perfection by individuals to social prosperity and advanced the principles of "devotion, ethics, and wisdom."

The scholars of the Eastern Renaissance further deepened the concept of spiritual security. In his "Virtuous Community" concept, Al-Farabi emphasized the importance of guiding individuals toward spiritual maturity and developing society based on knowledge and enlightenment [3]. According to him, spiritual decline begins with the devaluation of knowledge, the rise of ignorance, and the erosion of moral values. Ibn Sina, in turn, described spiritual purification, intellect, and enlightenment as the foundations of stability for individuals and society, substantiating the need for moral education.

In Islamic philosophy, spiritual security is associated with concepts such as "purity of the heart," "moral stability," and "protection from discord," and spiritual decline within society is attributed to factors such as religious innovation, ignorance, oppression, and economic injustice. Abu Hamid al-Ghazali emphasized in "Ihya Ulum al-Din" that the destruction of spirituality is one of the most dangerous processes leading to the downfall of society.

The heritage of the Turkestan Jadids occupies an invaluable place in the historical development of the concept of spiritual security. Thinkers such as Avloni, Behbudi, Fitrat, and Cholpon viewed spiritual crisis as the greatest threat to the nation and considered enlightenment and the moral education of youth as priority tasks [4]. Avloni interpreted spiritual upbringing as the main factor determining the future of the nation, stating: "Spirituality is a matter of life."

In the 20th century, humanistic, existentialist, phenomenological, and sociological approaches gained influence in philosophical thought, and the concept of spiritual security was reinterpreted in the context of modern civilizational processes. Thinkers such as E. Fromm, M. Heidegger, and A. Toffler identified psychological tensions, moral responsibility, technological risks, the pressure of mass culture, and the erosion of humanistic values as threats to spiritual stability. In particular, cultural expansion, information aggression, and the spread of Western social stereotypes under globalization pose serious risks to national spirituality.

After gaining independence, Uzbekistan prioritized spiritual security as one of the main directions of state policy. The first President, I. A. Karimov, laid the conceptual foundation of modern spiritual policy with the principle, "We must respond to spiritual threats with enlightenment" [5]. During the years of independence, a comprehensive system of spiritual and educational work was formed, and major programs were implemented to strengthen national identity, restore spiritual heritage, and preserve national values.

Today, under the leadership of President Sh. M. Mirziyoyev, the policy of spiritual development has entered a new stage. Within the framework of the idea "New Uzbekistan – an enlightened society," the priority directions of spiritual policy have been defined. Issues such as the spirituality of youth, a renewed concept of national ideology, information security, internet culture, and the development of enlightenment hold special importance [6].

In conclusion, although the concept of spiritual security has carried different meanings throughout historical and philosophical development, its fundamental essence remains unchanged — to protect the spiritual foundations of society, the system of values, national identity, and ensure stable development. Thus, spiritual security is the moral immunity of society, a guarantor of sustainable development, and an integral part of the national development strategy.

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