

JUSTICE – WITHIN THE SYSTEM OF SPIRITUALITY

Eldor Boratov

Doctoral student of Karshi State University

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Annotation: This article examines the concept of categorising societal life into systems of material and spiritual phenomena and emphasises the significance of spirituality in social interactions. It looks at how spirituality was studied scientifically during the independence era and compares and contrasts Islam Karimov’s and Shavkat Mirziyoyev’s perspectives on spirituality. As one of the central ideas of spirituality, the concept of justice is examined along with its role in politics, ethics, the law, and economic relations. By examining the social, legal, and economic mechanisms for enforcing justice, the article illustrates how justice affects social stability, national unity, and development as well as how it influences youth education. From a theoretical and scientific standpoint, the study clarifies how justice affects social consciousness and social life forms and how it is universal in the spiritual system.

Key words: spirituality, philosophy, democracy, humanity, society, national unity, ideology, tolerance, justice, generosity.

In world science, it is accepted to divide social life into two systems from an ontological point of view – material and spiritual phenomena. Although various fields of society’s spiritual life are studied through philosophy, ethics, aesthetics, culturology, history, and sociology, spirituality as a holistic system has not been sufficiently studied.

In our country, spirituality became an object of scientific research as a holistic social phenomenon during the years of independence. From the early years of independence, our First President, Islam Karimov, paid special attention to the revival of national values, the correct understanding, and proper promotion of spirituality. In his work “High Spirituality – an Invincible Force”, he warned: “Any threat directed against spirituality can automatically become one of the serious dangers to the country’s security, its national interests, and the future of a healthy generation, ultimately leading society to collapse” [3]. Continuing his thoughts in the work, he further stated: “Spirituality is an incomparable force that encourages a person to achieve spiritual purity and inner growth, strengthens their will, completes their faith and beliefs, awakens their conscience, and serves as a measure for all their views” [3].

Research is becoming more profound with each passing year. Continuing to explore the essence of spirituality, President Shavkat Mirziyoyev put forward new ideas and perspectives. He considers spirituality a priority issue, stating:



“Spirituality is the foundation that defines the content and quality of all socio-political relations in society. The stronger this foundation is, the stronger both the nation and the state will be” [2]. Although spirituality has become a distinct object of research, with many monographs and articles published, its system of categories has not only been insufficiently studied but has yet to be fully defined. A. Erkeyev, while outlining the scientific framework of spiritual studies, briefly defines categories such as “national ideology”, “tolerance”, and “self-awareness (identity)” among the fundamental concepts [4]. There are no specific studies dedicated to the social-philosophical analysis of the categories of spirituality. Among these categories, the concept of justice holds a special place. This is because justice is relevant to almost all forms of social consciousness, as well as to the relationships between individuals, society, and the state, and to all areas of governance. Therefore, justice should not be seen as merely a concept related to ethics or law, but as a category that also relates to economic consciousness, political consciousness, and all areas of social consciousness, including ecological views and international relations. In each form of social consciousness and in every aspect of societal life, the category of justice manifests in its own unique way.

Justice, as an ethical value, manifests in family and interpersonal relationships, in human dignity, humaneness, and the creation of equal opportunities for human development. It determines the level at which individual freedom and responsibility are understood correctly by both individuals and society. Its role is decisive in shaping the moral environment of society, based on principles such as kindness, mutual solidarity, national unity, and creativity.

Justice is a factor of societal stability, national unity, and national development. It is connected to various levels of interests – family, production teams, sectors of the economy, and the interests of different regions. Therefore, ensuring social protection for underprivileged families and vulnerable segments of the population, as well as eliminating disparities in regional development, public services, employment, labor conditions, and so on, is essential for the realization of justice. It is also directly related to fulfilling the commitments made in the new version of our Constitution, which declares Uzbekistan’s responsibility to be a legal, democratic, social, and secular state [1].

The issue of social partnership should also be studied in connection with the category of justice. In this matter, it is necessary to take into account the conflicting views of Western scholars [5].



The study of the category of justice in relation to the development of the components of spirituality and spiritual education, as well as their impact on justice, is one of the urgent problems in the field of spiritual studies. In the upbringing of the younger generation, in fostering spiritual perfection, initiative, preventing dependency mentality, and shaping ideological immunity against dogmatism and mistaken views, the importance of the category of justice and its educational potential must be acknowledged.

Based on the research conducted, the following scientific and theoretical conclusions were drawn:

Justice is related to all forms and directions of spiritual consciousness and human activity that bring it to life, including ethics, refinement, law, politics, religious beliefs, economic views, product distribution and consumption rules, family relations, interpersonal, intergroup, interethnic, and international relations, etc. Therefore, justice should be recognized as a universal category of spirituality.

As a category, justice reveals the laws of formation and elevation of spirituality, closely linked to the historical stages and characteristics of societal and human development. The phenomenon of spirituality cannot be fully understood and studied without the category of justice.

In ethics, justice is closely connected with humanitarianism, equality, non-discrimination, kindness, mutual aid, honesty, integrity, courage, conscience, patriotism, not doing to others what you wouldn't want done to yourself, generosity, and not being envious of the blessings others enjoy, along with many other virtuous qualities and norms. Through these qualities and norms, justice manifests itself and contributes to their emergence.

In politics and state governance, justice means making the people the sole source of state power. This requires and ensures the development of democracy, the right of citizens to vote and be elected, and the development of civil society institutions.

In state governance, the opinions, demands, and interests of citizens are taken into account. For this purpose, People's Reception Offices, virtual reception offices, and practices of holding mobile receptions for citizens have been established in Uzbekistan, and sociological surveys are conducted when necessary. The most important issues are resolved through referendums. Justice requires that the activities of state institutions and civil society organizations be transparent. Additionally, as the forms of state services increase and their





quality improves, justice is strengthened by minimizing subjective influence and human factors in addressing issues in various areas of social life.

In the field of law, justice primarily begins with the protection and implementation of human constitutional rights and freedoms. The value of a person being prioritized above all else is not only related to legal content, where the law must be just, but also connected to the demands, rules, and norms in ethical, political, economic, social, cultural, and other fields, which must also be just. In other words, justice helps to fully realize human dignity. Of course, fair trials, the right to use legal services, the right to appeal a court decision, and the openness and transparency of investigative and judicial processes – except for cases specified by law – are aimed at ensuring justice.

Each of a person's constitutional rights and freedoms reveals the integral, indivisible universal content and diverse forms of the category of justice.

In economic and social consciousness, justice manifests in the realization of the right to work and live a decent life. This includes labor protection, fair compensation for work, equitable distribution of produced goods, proper determination of consumption standards, creating equal conditions for people to study, learn professions, and realize their talents and opportunities, the development of various regions, and reducing and ultimately eliminating the disparities in economic, cultural, and social provision.

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