
THE CONCEPT OF “SPIRITUAL SPACE” AND ITS CONTENT AND ESSENCE

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Annotation. This article explores the concept of “*spiritual space*” and its essence from a philosophical perspective. It examines the theoretical foundations, historical development, and socio-cultural significance of spiritual space in shaping human consciousness, moral values, and personal identity. The study highlights how spiritual space functions as an internal and external framework for ethical behavior, self-realization, and the formation of cultural and religious values. By analyzing classical and contemporary philosophical sources, the article emphasizes the multidimensional nature of spiritual space and its role in guiding individuals toward a balanced, meaningful life.

Keywords: Spiritual space, essence, philosophical concept, human consciousness, moral values, personal identity, cultural framework.

INTRODUCTION.

The concept of “spiritual space”, its social-philosophical essence, manifestations, and influence on human beings has attracted the attention of scholars for many centuries. From the times of the Avesta to the present day, numerous theories and doctrines have been developed on this topic, various conceptual and practical programs have been created, and works have been published in different languages and disciplines.

In this context, the collapse of the former Soviet Union, the emergence and independent development of national republics have made the study of spiritual processes particularly relevant. Furthermore, it highlights the necessity of analyzing the results of activities aimed at strengthening the spiritual space of our society based on the integrated conceptual paradigms of contemporary spirituality studies.

At the same time, understanding the current spiritual life of our people, the level of its formation and development, statistical and dynamic indicators, as well as trends, is crucial. In the era of globalization, it is important to scientifically analyze various ideological threats and attacks in this area, taking into account current ideas, perspectives, and the works and research of scholars and specialists.

MATERIAL AND METHODS.

An analysis of foreign scientific studies and research conducted in our country indicates that certain observations, suggestions, and conclusions reflecting national experience and the unique characteristics of our people have been presented.

The concept of “*spiritual space*” is undoubtedly based on the broader category of “*spirituality*”. One of the specialists in this field, A. Erkaev, defines “*spirituality*” as follows:



“Spirituality is a system of relatively universal (nationwide) significance of beliefs and values, fixed in stable emotions, concepts, norms, social orientations, and practices. It is objectified in artistic, scientific, philosophical, and religious heritage, as well as customs and traditions. It represents the national will, pride, and honor that guide a nation toward specific goals. Spirituality is an intellectual and emotional, mental and ideological environment established in society that ensures the true existence of human beings” [1].

In our view, “*spiritual space*” is a philosophical concept that reflects the unique spiritual world, characteristics, traditions, customs, values, and mentality of a specific social subject – whether an individual, group, social stratum, nation, or people. It represents an intellectual and spiritual domain that defines the identity of that subject.

DISCUSSION AND RESULTS.

A person or nation cannot exist without possessing a unique spirituality and its own spiritual space. A nation manifests itself as an independent subject through the distinct characteristics of its spirituality. In this sense, spirituality and spiritual space are among the most vivid and noticeable factors that distinguish nations from one another. For example, virtues such as shame, honor, integrity, faith, conscience, modesty, pride, belief, justice, purity, honesty, and loyalty may be present in all nations in some form, but the degree to which they are practiced or fully realized differs across nations.

Some virtues may not have fully developed, or certain concepts may not be applied in real life, and they may find expression in combination with other concepts; however, they are never manifested identically in all nations. The most important factor is that the way these virtues are manifested ensures the nation’s sense of identity (“I”) and self-awareness. A nation endures only when it has its own spirituality and spiritual space. The spiritual space of a nation connects generations spiritually, ensures their closeness, inspires creativity, perseverance, and guides them toward the future [2].

The essence and significance of the concept of “*spiritual space*” are clearly revealed through its unique social functions. The more developed and enriched the spiritual space, the stronger and more profound its influence on individuals and society becomes.

Currently, in our country, the social functions of spiritual space are manifested in the following ways:

Influence and educational function – It helps every individual reach maturity, develop morally, and form feelings aligned with noble ideals. At the same time, this function ensures the upbringing of a generation capable of maintaining the purity of spiritual life, reforming society, and cultivating responsible reformers.

Protective and adaptive function – It helps maintain harmony between an individual, society, and the surrounding environment.

Semantic-significant function – It involves the development and application of concepts, terms, signs, meanings, names, themes, symbols, and principles specific to spiritual space, serving as a tool for implementing activities in this field. Every person or nation relies on these resources, uses them, and applies them in practical activities [3].

Information assimilation and collection function – It carries the responsibility of gathering, preserving, and maintaining information and reports related to events, processes, and phenomena within spiritual space. This is achieved through natural memory or historical records, daily reports, writings, collections, and documentation such as manuscripts, paintings, records, books, films, audio-visual materials, or digital records.



The communicative function ensures that, in various social and spiritual interactions and relationships, a person maintains their essence and identity, while supporting the existence of society as a system and promoting its development.

The psychological (emotional support) function helps to prevent spiritual stress, unsatisfied desires, unfulfilled intentions, prohibited actions, various conflicts, disagreements, wars, and disputes within the spiritual space. This function is also used to develop mechanisms for freeing oneself from impure thoughts and unnecessary emotions and to implement these activities effectively.

The regulatory function serves to organize, manage, and coordinate human activities and relationships among people. In our country, during the process of building the virtuous society envisioned by our ancestors, changes and renewals within our spiritual space have become particularly important. The degree to which a person internalizes spiritual norms and rules is evaluated according to how they behave under various circumstances. Spiritual requirements, once internalized, guide consciousness, worldview, life, and activities, serving as a regulatory factor.

In the spiritual space of New Uzbekistan, some aspects are being renewed, while others are undergoing certain qualitative changes. At the same time, the continuous operation of these functions and their persistent influence on human consciousness contribute to the renewal and development of our society [4].

When describing the concept of “*spiritual space*”, it is important to highlight the significance of principles such as collectivity, universality and nationality, historicity and contemporaneity, tradition and inheritance, humanism, and tolerance.

The contemporary spiritual space of New Uzbekistan is primarily based on Eastern values, of course. The principle of collectivity, characteristic of Eastern peoples, plays a particularly important role.

It is well known that in the East, people cannot imagine themselves without a community or neighborhood. For example, a Western person hunting wild animals alone must devise various tools (traps, snares, weapons) and continuously improve them over time. (This marks the beginning of Western inventiveness and technical progress!)

Eastern people, on the other hand, can act collectively and capture game without any tools. (“You cannot escape the trap of the net” — a proverb originating from the East — is no surprise!) A task that a Westerner may complete alone over several months can be accomplished by an Eastern representative in a few hours through collective effort. Even if more guests arrive than expected, the host is not troubled, because: “When a guest comes to the door, sustenance comes through the opening.” Guests who cannot fit in the house are welcomed without hesitation into neighboring homes (neighbors take the guests into their houses). This is also a manifestation of the merit of collectivity. The saying “A person’s generosity is recognized by other people” – a fully affectionate phrase – is particularly characteristic of Uzbeks [5].

In a neighborhood, people not only recognize each other but also follow the principle: “For one child, seven neighbors are like parents.” According to Islamic beliefs, the forty households in the four directions around you are considered neighbors. The rights of neighbors are regarded as extremely important.

Thus, every family living isolated within its own “fortress” is not characteristic of the East (and, specifically, Uzbeks). Historical sources indicate that in Samarkand, around the city,

our ancestor Amir Timur built beautiful gardens where ordinary people, in addition to members of the ruling family, could freely enter and move about. This historical fact serves as a clear example of Eastern mentality and generosity [6].

CONCLUSION.

The concept of spiritual space represents a society's unique intellectual and moral environment, reflecting the values, traditions, and mentality of individuals, groups, and nations. A person or nation without a distinct spirituality and spiritual space cannot exist as an independent subject; it is through this spiritual dimension that national identity, unity, and cultural uniqueness are expressed.

The spiritual space serves multiple vital functions: it educates and nurtures individuals, harmonizes social relations, provides psychological comfort, regulates behavior, preserves historical and cultural memory, and strengthens collective consciousness. Its development enhances the influence of spirituality on both the individual and society, contributing to cultural continuity and national progress.

In the context of New Uzbekistan, the contemporary spiritual space is rooted in Eastern values, emphasizing community, solidarity, and generosity. Historical and social practices demonstrate that collectivism, hospitality, and neighborly relations are integral to the formation of a resilient and morally grounded society. By fostering these values, the spiritual space unites generations, inspires creativity, and ensures the preservation and renewal of national identity.

In conclusion, the spiritual space is not only a philosophical and cultural category but also a practical framework that underpins moral education, social cohesion, and sustainable development. Its conscious cultivation is essential for maintaining a nation's identity, nurturing responsible citizens, and guiding society toward a harmonious and prosperous future.

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