

SOCIAL-PHILOSOPHICAL ISSUES OF THE VIRTUES OF SACRIFICE IN THE LITERARY HERITAGE OF THE UZBEKISTAN PEOPLE

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ABSTRACT

The article studies the theoretical foundations of the study of the interpretation of responsibility and self-sacrifice in the spiritual and moral heritage of the Uzbek people, the philosophical analysis of the interpretation of responsibility and self-sacrifice in the spiritual and moral heritage of the Uzbek people, the future tasks of developing responsibility and self-sacrifice in society based on the spiritual and moral heritage of the Uzbek people. Also, an analytical analysis of the qualities of ecological responsibility and self-sacrifice in the literary heritage of the Uzbek people is provided.

Introduction

Around the world, special attention is being paid to creating mechanisms for developing qualities such as devotion, loyalty, and social responsibility to counteract the moral vices of cosmopolitanism and egocentrism, which promote rootlessness, indifference, apathy, and the idea of a “global citizenship.” In developed countries, state programs aimed at fostering responsibility and devotion have been adopted, along with concepts designed to increase the effectiveness of social responsibility education. There are also institutions dedicated to cultivating a spirit of devotion among young people. In this sense, in the context of an accelerating moral “crisis,” it has become especially important to develop socio-philosophical solutions for nurturing responsibility, devotion, and loyalty to the homeland based on moral and ethical heritage.

Literature review and methods

Theoretical foundations for studying the interpretation of responsibility and devotion in the moral and ethical heritage of different nations, as well as the philosophical analysis of these qualities in Uzbek spiritual tradition, have been explored in the works of scholars such as James R. Ozinga, Jacob Neusner, George Herbert Palmer, Robin Gill, Andrew Michael Fletcher, V. N. Podshivalov, G. V. Lakazova, A. Frolov, V. Kinelev, I. Kosova, B. Azarov, L. Vygotsky, S. Rubinstein, V. Bepalko, E. Yusupov, S. Otamurodov, I. Saifnazarov, M. Imomnazarov, M. Nurmatova, I. Khojamurodov, U. Uvatov, U. Kushayev, and I. Ergashev. These works examine issues related to the development of responsibility and devotion in society based on the moral and spiritual values of the Uzbek people.

Results and discussion

The philosophical essence of responsibility and devotion is determined by the interrelation between the general and the particular. On the personal level, responsibility and devotion manifest as significant and stable moral traits reflected in an individual's worldview, noble intentions, and ethical aspirations. On the macro level, devotion expresses itself in the collective consciousness of society—in emotions, attitudes toward one's nation, lifestyle, and system of core values, as well as in the respect shown toward other peoples, their languages, histories, and cultures.

A person's moral behavior and ethical attitude toward reality are directly linked to their inner feelings and emotional experiences. These emotions, which manifest as good or bad deeds, are typically called *virtues* and *vices*, respectively. Virtues demonstrate the nobility of the human being as a social and moral entity, while vices prevent the realization of that nobility. In the process of forming, strengthening, and actualizing the feelings of responsibility and devotion, a constant struggle unfolds between virtue and vice. This eternal conflict is inherently dialectical in nature.

The moral essence of the virtue of devotion can be explained as follows:

- The virtue of keeping secrets. The ability of an individual to preserve confidentiality indicates the level of trust placed in them. Whether it concerns state, community, family, or personal matters, every person must understand the importance of keeping someone's secret. A secret entrusted by another is a moral responsibility, and disclosing it without the owner's consent is considered an act of betrayal.

- The virtue of discipline. Discipline implies the ability to perform every task systematically and in due time. The enlightened thinker Abdulla Avloniy connects discipline with the progress of the nation and the homeland. He emphasizes that the advancement of every nation depends on fulfilling tasks on time and in accordance with established rules and principles:

"In essence, the development and prosperity of any nation depend on carrying out its affairs with order and precision, without violating established rules. Those who fail to observe order and discipline will always remain incomplete and disorganized."

- The virtue of determination. Among moral virtues, determination occupies a special place of ethical significance. It constitutes the foundation of human moral activity. A person can demonstrate true patriotism only when they act with resolve and moral conviction.

- The virtue of courage. Compared to the previous virtues, courage plays a broader and more profound role in strengthening the feeling of devotion. Courage arises from various moral principles and encompasses such qualities as compassion, foresight, leadership, good manners, openness, sincerity, generosity, and nobility.

It is well known that devotion is an inherently human moral quality, encompassing respect and faith toward others. Although people speak different languages and belong to diverse cultures and traditions, they share many common interests. This shared humanity is particularly evident in the face of the global social, political, economic, and spiritual challenges confronting humankind today. Therefore, a modern individual must not remain indifferent to the destiny of humanity as a whole. From this perspective, devotion is also an expression of humanism.

The development of the moral value system that shapes responsibility and devotion is determined by subjective factors that introduce variability and multidimensionality into the process. This condition requires the search for more effective approaches—namely, optimization. When the means and goals of professional duty are aligned with what is available and necessary, this alignment helps resolve contradictions between the individual's internal (subjective) moral values and the external (objective) ethical requirements of institutions and society.

Improving the System through the Application of Professional Ethical Values

As particularly applicable means of improving the system, it is possible to make use of the principles of developing and implementing the ethical values of professional activity. In this regard, it is necessary to ensure the harmony of all structural components of the system of ethical values in professional activity. This includes the principles of coherence between personal-subjective and moral-necessary aspects, the socialization of professional moral systems, and other related principles. In creating the necessary methodological, procedural, and organizational conditions for the implementation of these principles, the participation of the employee as a subject of moral formation becomes an important factor for successful activity.

The development of the qualities of **responsibility** and **dedication** depends on both objective and subjective factors. These factors, in turn, are based on the following principles: acquiring national and universal aspects characteristic of human morality; feeling responsible for ensuring the prosperity and well-being of the homeland; understanding and demonstrating in practice such high moral values as justice, honesty, loyalty, conscience, dignity, honor, and pride; valuing dedication as a supreme virtue and realizing that this quality represents a high spiritual duty in defending the peace of the homeland.

In addition, maintaining necessary interpersonal relations and striving to avoid conflicts are considered key moral principles. Therefore, individuals can earn respect and recognition only if they maintain politeness and composure in mutual relations.

Responsibility and dedication are socio-moral phenomena that require a high level of moral culture and are directly related to the personality of the civil servant. The formation of a civil servant as a personality presupposes the unity of **moral education** and **moral culture**.

Conclusion

In the social sphere, it is necessary to identify and substantiate the main factors that define the essence of moral culture and manifest themselves in the intellectualization, stratification, and acceleration of public service, as well as in the growing role and significance of its educational function. These factors reflect the problems existing in modern reality and public service, as well as their manifestations in the moral consciousness and worldview of employees.

They make it possible to gain a more complete understanding of the functioning and content of moral culture, which determines the basic classification of the human personality. Furthermore, they serve as a theoretical basis for the typology of components of moral culture that take into account the specific characteristics of institutional functioning.

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