

Social-Historical Development Of The Spiritual Performance Of The Uzbek People And Its Roots

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Abstract: The article analyzes the spiritual development of the Uzbek people in its inextricable connection with its ancient roots, social processes throughout its history, religious and educational heritage, and cultural traditions. It sheds light on the role of these factors in shaping the current spiritual image of the people and their historical continuity on a scientific basis.

Keywords: Spiritual image, national identity, new Uzbekistan, spiritual space, spiritual heritage, cultural development.

Introduction: Over the past period since Uzbekistan gained its independence, as in all spheres of our country, great changes have occurred in our national and spiritual life. In particular, positive changes have been made in the processes of understanding the identity of our nation, mastering its national and spiritual heritage, restoring national customs, traditions, values, and enjoying the great potential of our sacred religion. But no matter how great the achievements in this regard, the roots of spiritual potential are strong and have taken their rightful place in world civilization. As our first President Islam Karimov noted, the Uzbek people are strong, energetic... and tireless work is still required to reveal the internal spiritual and spiritual potential of our nation. It should be taken into account that the realization of our national, spiritual and moral potential is not limited only to the interests of our country and national development, its scope is extremely broad, and human development is also related to the level of development of intellectual potential in the 21st century and the priority of the national-spiritual factor in this system. Proceeding from this global, universal task, one of the most urgent issues before us is to fully understand the essence and content of our achievements in the field of national revival during the years of independence, to learn the directions of tasks that need to be done in this regard. Among these tasks, understanding national identity, our spiritual image and its role and place in the life of the nation are of

particular importance. Considering that spiritual image is the basis of high spirituality, and high spirituality is the foundation of any state, it is no coincidence that in the current new Uzbekistan, further raising our national values, developing high spiritual and moral qualities in young people has risen to the level of state policy. Indeed, as President Sh.M. Mirziyoyev noted, "...if the body of society's life is the economy, its soul and spirit are spirituality. In building a new Uzbekistan, we rely on these two strong pillars: a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values.

The historical roots of spirituality are a concept that expresses the spiritual development of our people, the foundation of national thought, the process of formation and improvement of the spirituality of our people. The historical roots of the spirituality of our people go back to ancient stone inscriptions, legends, myths, stories and epics created on our land, that is, to folk oral literature. In the legends and epics about Spitamen, Alpomish, Goroglu, Tomaris and Shirak, the spirit of patriotism, courage, friendship, loyalty, devotion, self-sacrifice for the freedom of the people and the country is artistically depicted. The theme of the historical roots of spirituality is also reflected in religious worldviews and their most ancient forms, each religion has created its own system of spirituality. Certain spiritual systems are expressed in the main books of these religions. As the historical roots of

spirituality have improved, the system of spiritual concepts within them has also revealed new facets.

The ancient book of our ancestors, "Avesta," describes the spirituality, culture, traditions, and values of our people at that time. Since "Avesta" is the main book of Zoroastrianism, it also reflects the system of spiritual concepts of this religion. In the work, qualities such as goodness, kindness, spiritual perfection, liberalism, and humanity are expressed through the image of Ahura Mazda. The Avesta contains extremely important sources on the history of the development of natural and scientific views of the peoples living on the land of our country in the pre-Islamic period, especially their morality and spirituality. The 8th-12th centuries are of great importance in the development of views on spirituality in Central Asia. During this period, a certain peace reigned in socio-political life, and Islam became the common religion of many Eastern peoples. The system of spirituality described in the Holy Quran had a huge impact on the history and culture of our peoples. The influence of Islam is clearly felt in the work of every thinker and scholar who lived in our country. At the same time, Abu Rayhan Beruni wrote in his work "Monuments of Ancient Peoples" that as a result of the invasion during the spread of Islam in our country, many values of our national spirituality gave way to Muslim spirituality.

The spirituality of our people also had a great influence on the development of the culture of the peoples where Islam spread. The rich heritage of thinkers such as Khorezm, Farabi, Beruni, Ibn Sina, Ulugbek, outstanding scholars of theology such as al-Bukhari, at-Tirmidhi, Marginani, Zamakhshari, Nasafi, Najmuddin Kubro, Naqshband, and Lutfi, Navoi, Babur, Bedil had a great influence on world civilization. It is not for nothing that modern Islamic theologians recognize the works of Imam Bukhari as the holy books after the Holy Quran, and the graves of Imam Termidi and Naqshband have become holy places. By the 8th-9th centuries AD, civil wars had relatively ceased, and social life was relatively stable. During this period, opportunities arose for cultural development, the development of science and literature. One of the great thinkers of that time, Muhammad Musa al-Khwarizmi (783-850), held a prominent position in the "House of Wisdom" founded by Caliph Ma'mun. The ideas he put forward reflected the universal aspects of spirituality. Describing the spirituality of a scholar, Al-Khwarizmi writes as follows: "In past eras, scholars who had passed away, writing works in various branches of science, intended those who would come after them. One of them was the legacy of his predecessors. surpasses others in the implementation of works, leaves them as a legacy to those who come

after him, another interprets the works of his predecessors, thereby facilitating difficulties... thinks well of his predecessors, is not arrogant and is not proud of his own work. " These words are a common requirement for all Eastern scientists, a criterion of perfection, and the main feature of the spiritual image of current intellectual property owners. The scholar Abu Nasr Al-Farabi (873-959), who played an important role in the history of Eastern culture, also paid great attention to spirituality. Al-Farabi's views on spirituality were expressed in the doctrine of "Madinatul-fazil". In his doctrine of society, the scholar explained the general system of spiritual and moral characteristics that arise in an era when high ideals and just social relations are established. Al-Farabi emphasizes that in such a society, religious spirituality will also have a certain importance, but in it, representatives of theology and jurisprudence will manage the areas responsible for the spiritual and moral development of people, while the main areas of social relations will be managed by philosophers-rulers. The thinker is one of the first Eastern philosophers to interpret not only the idea of God, but also the spirituality of man, society and science as one of the main topics of philosophical knowledge, at a time when religious views were of paramount importance in the ideological sphere.

Abu Rayhan Beruni (973-1048) did not ignore the topic of spirituality. Cooperation between people arose due to the high need for people to unite, the lack of protective weapons, and the need to protect themselves from enemies. Beruniy was a supporter of strengthening trade, trade, cultural and scientific ties between countries, the development of science in social life, and its increasing role. At the same time, he criticized the invaders for the destruction of our country's cultural monumentscondemns the politics of the West, emphasizes the importance of succession in cultural development. The issue of spirituality was also in the focus of attention of Abu Ali Ibn Sina (980-1037). The scholar's views on spirituality were expressed in such works as "The Book of Wisdom", "Solomon and Ibsol". In his opinion, existence, which takes its origin from Allah, and nature is an eternal space surrounding man. In this regard, its value is incomparable, and man receives all the wealth from nature, finds a cure for himself from it. Ibn Sina highly appreciates the importance of the sciences about man and his self-government. According to Ibn Sina, the value of a person is determined by his cooperation with others, his desire to acquire good moral qualities, his wisdom, and his ability to do good to others.analysis of the historical roots of spirituality in our country is not limited to the heritage of Khorezm, Al-Farabi, Al-Biruni,

and Ibn Sina. It is also directly related to the teachings of Sufism, whose outstanding representatives were al-Bukhari, at-Tirmidhi, Najmuddin Kubro, Ahmad Yassavi, and Naqshbandi. At the same time, the views of such figures as Hafiz, Saadi, Jami, and Navoi, who made an invaluable contribution to world culture, are also extremely important in this regard. Their world-famous works, such as "Saodatnoma", "Guliston" and "Bo'ston", "Bahoristan", "Khamsa", which are famous all over the world, have taken a worthy place in the treasury of world culture. The number of books comparable to them in the world, explaining the general systems of spiritual and moral spirituality, can be counted on the fingers of one hand. This tradition has never stopped in the history of the culture of our country, and in this regard it is enough to recall the works of A. Donish "Advice to Sons" (late 19th century), A. Avloni "Turkish Gulistan or Ethics" (early 19th century). One of the scholars, Ahmad Yassavi (1105–1166), described the conditions for the manifestation and implementation of a system of religious, spiritual and moral spirituality appropriate to that time from the point of view of Islam. In the "Divoni Hikmat" complex, Yassavi described the main forms of spirituality - faith, honesty, purity, modesty, endurance and patience, patience, indifference, and humility. The Yassavi order is widespread among the peoples of the East and has had a great influence on our cultural heritage.

The ideas and views put forward by the founder of the Naqshbandi order, Bahauddin Naqshband (died in 1388), Khoja Ahrar (1409–1492), and Husayn Voiz Kashifi, also have a place in our spiritual heritage. The Naqshbandi order spread widely in the Muslim East and was respected by Jami, Navoi, and other thinkers. Hazrat Navoi also wrote a work called "Khoja Bahauddin Naqshband". The influence of Yassavi's teachings is noticeable in the emergence of Naqshbandism. However, the Naqshbandi order differs from other movements in many aspects. In Naqshbandi, it is not about renouncing or abandoning the world in order to reach the will of Allah, but rather about "hands in work, heart in Allah," and that purity, modesty, and humility are the main qualities of a perfect person. In the spiritual world of the Middle Ages, the legacy of Ulugbek and the scholars he led plays a significant role in the scientific analysis of the era of Amir Temur and the Timurids, and universal spirituality. In the "Temur Regulations", which describes the spirituality, behavior, moral and ethical requirements of kings, rulers and political figures, the art of conducting state and politics, great importance is attached to the issue of spirituality along with socio-political issues.

This work was popular in the East and the West and was

reprinted many times. It describes the principles of spirituality, which are the main criteria for the behavior of a politician, his activities in politics, the attitude of the people, the army, scholars, the archons to the state and others, from the perspective of that time. Amir Temur's place in our history and his contribution to the liberation of the country is great. His teachings and advice as a skilled statesman and experienced politician undoubtedly served as a guide for political figures of the next era. The thoughts of Mirzo Ulugbek (1394–1449) also occupy a special place in the analysis of universal spirituality. He gathered thinkers such as Qazizoda Rumi and Ali Kushchi around him, together with whom he developed his own ideas on studying universal spirituality, the secrets of the universe, and the significance of the processes taking place in it. went ahead of their time. In short, they not only studied universal spirituality, but also explained the characteristics of universal spiritual principles such as knowledge and enlightenment, truth, intelligence, and virtue.

Alisher Navoi's views on a just society describe a system of universal spirituality, and in the doctrine of a perfect person, a system of personal spirituality characteristic of the most mature human being is described, and they are manifested in harmony with each other. The thinker's ideas in this regard are of immense importance in raising the spirituality of society in today's conditions of independence and raising our children as perfect people. However, within five or six years after Alisher Navoi's death, the Timurid state that ruled the country collapsed and disintegrated. First, the Khiva Khanate and the Bukhara Emirate were formed, and then the Kokand Khanate. This process, which lasted more than three hundred years, went through khanates, emirates, wars between different dynasties, clans, and constant conflicts. The common spiritual system that ensured the unity of our integral civilization was shattered.

By the middle of the 19th century, Turkestan, which had been independent despite being divided into emirates and khanates, was conquered by Tsarist Russia, and our country became a colony of the empire. By this time, writers such as Ahmad Donish (1827–1900), Sattorkhan (1843–1906), Furqat (1858–1909), and Mukimiy (1859–1903) widely promoted the ideas of enlightenment. For example, A. Donish's work "Advice to Sons" describes the importance of spiritual culture, moral requirements, and intellectuality for human perfection. In particular, in the late 19th and early 20th centuries, a stream of "jadids" emerged in our country. The merits of enlighteners such as M. Behbudi, Sofizoda, Saidrasul Aziziy, Munavvarqori, Abdulla Avloniy, Chulpon, Fitrat in studying the various

changes taking place in life and analyzing our national spirituality from the perspective of the requirements of world development are incomparable. For example, A. Avloniy's book "Turkish Gulistan or Ethics" describes a unique system of spirituality. The work describes the qualities of beauty, nobility, zeal, discipline, courage, contentment, Knowledge, patience, discipline, self-control, conscience, love for the Motherland, truthfulness, example, chastity, modesty, understanding, intelligence, speech, economy, dignity, obedience, loyalty, justice, love, forgiveness - "good manners", anger, ignorance, disgrace, enmity, jealousy, backbiting, insults, envy, oppression - "bad manners" are deeply analyzed. Unfortunately, during the years of repression, such works, which had a worthy place in the treasury of our people's spirituality, were banned. The study of the rich heritage of our great enlightened ancestors and their promotion were restricted. Only after our republic became independent did it become possible to publish such works and allow our people to enjoy the noble ideas of our enlightened ancestors.

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