



# National spiritual heritage is the source of our spirituality

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**ABSTRACT**

The article considers the cultural inheritance of the spiritual heritage, the concept of national heritage, the personality of each nation, their attitudes towards inheritance, the differences in attitude towards inheritance, the ancient and richness of the spiritual heritage of the Uzbek people, the ancient and richness of the spiritual heritage of our people, studying, contributing to the sphere, collecting of written literature, manuscripts, jubilee of great thinkers, their works and the analysis of the development of the spiritual heritage of our people.

**Keywords:**

cultural heritage, spiritual heritage, national spiritual heritage, spiritual heritage, richness and richness of spiritual heritage, scientific literature and manuscripts, intellectuals, spiritual heritage during the period of dictatorship, poverty, independence and heritage

In the works published over the next hundred years, the concepts of cultural heritage, spiritual heritage, and national spiritual heritage are often understood as synonyms or combined with each other.

It is usually understood as "a set of material and spiritual wealth such as practical experience, moral, scientific, intellectual, religious and spiritual views, national culture and creativity created by cultural heritage-generations-ancestors".

Spiritual heritage refers to the sum of political, legal, ethical, aesthetic, philosophical, scientific, religious, ethical, ecological, demographic, economic views, ideas, attitudes, folk oral and written literature, and spiritual wealth of members of a certain society.

National spiritual heritage consists of spiritual wealth belonging to a certain nation, nation, people, ethnic group, characteristic of its mentality, originating from it.

It is known that in the history of people, the generation of each nation can make a judgment about the era and generations based on its own cultural, spiritual, and educational heritage for each era. As the cultural, spiritual and educational heritage is, so are the times and generations.

Cultural, spiritual, educational heritage is manifested as the heritage of the general public and some artists. For example, the wealth of the people's culture, spirituality, enlightenment and creativity has been collected for centuries, processed and replenished by each generation, and has been available in a public form. The mass of the people is the author, creator, creator of the cultural, spiritual and educational heritage. Khorezmi, Farabi, Beruni, Abu Ali ibn Sina, Imam Bukhari, Imam Termizi, Hakim Termizi, Sabir Termizi, Samandar Termizi, Zamakhshari, Marginani, Moturidi, Yasavi, Kubro, Naqshbandi, Sufi Allayor, Khoja Ahror,

Boborahim Mashrab, Ulugbek, Babur As the social, scientific, intellectual, and religious heritage left by such scholars is a wide-ranging social phenomenon, it is characterized by diversity, bigotry, and its own democracy. From the same point of view, the attitude to the spiritual heritage also expresses what principles the society adopted as its motto. However, the attitude towards the spiritual heritage is lacking, it is all about creating opportunities to use these resources for social development.

In this sense, the first President I.A. Karimov in his work entitled "High Spirituality - Invincible Power" wrote that "...spirituality is not a collection of fixed beliefs, but rather a continuous process in constant motion, which is poured into the spiritual life due to its violent march as development continues. demands will also appear continuously" he said.

In short, we are talking about two different life views that are opposite to each other and negate each other.

First of all, these are the life views of people who earn their bread by honest work, bring benefit to the country with honest and good deeds, who deeply understand the meaning of life and think not only about the pleasures of today's life, but also about the hereafter and its prosperity.

The second is the completely opposite approach, that is, one who does not bother about the meaning of life, does not torment himself with such questions, but only indulges in self-pity and fleeting desires and pleasures, lives a light-hearted life, cares for his parents and children are the views of people who live completely indifferent to their duty to their country.

These are the difficult questions that arise on the basis of such two worldviews, which have been bothering and tormenting mankind since the beginning of its conscious existence. Many people, thinkers, philosophers, scholars and saints who devoted their life, knowledge and potential to understanding the essence of life, regardless of their nationality, language and religion, were sought to find answers to such complex problems, and created many works on this topic. . But it cannot be denied that this question is still acute and relevant today.

That's why the First President I.A. Karimov said about this: "We all know that God himself, when he created the human race, created them in different forms, not only in appearance, but also in character. As many people live on earth, it is difficult to find and meet two people whose fingerprints and inner world are the same. Naturally, the way of thinking and living of these people is also different from each other. So to speak, if someone walks in the path of Rahman, someone follows in the path of Satan."

This shows that as long as there is life in this world, there will be different people and differences and conflicts in their thinking. It is the reality of life itself that requires us to accept the existence of such different worldviews, currents and directions that negate each other as a natural state.

The first President I.A. Karimov said about conflicting worldviews: "...if we take into account worldviews that deny each other, it is inevitable that these will lead to relevant conclusions. That is, a person who lives honestly with his own forehead is satisfied and satisfied with his life, has a peaceful heart and soul, and a conscience. He has a pure, stable spiritual world, and earns the respect of the people. On the other hand, a person who lives lightly in this world, indulges in various impure ways, forgets his human duty and strives for wealth, the saddest thing is that at the end of his life, he ends his life drowning in dreams and regrets.

Our wise people say to protect themselves from someone who lives with malice and envy, who prefers to achieve his personal benefit at the expense of others, who only thinks about himself. On the contrary, he elevates people who are tolerant, honest, conscientious, compassionate, who live with concern for the country, and such people gain dignity and respect from the society.

The national, cultural and spiritual heritage of the Uzbek people has been studied by representatives of various nations since the distant past. Because the Uzbek people are the people with the richest and most ancient cultural and spiritual heritage in Central Asia, because their ancestors, for more than three thousand years, turned the most comfortable,

fertile, prosperous and unsettled part of the region into one of the great places of human material and spiritual culture and spirituality, as a legacy to us. dozens of cultural and spiritual centers, thousands of philosophical, literary, secular and scientific works.

Therefore, Europeans, Arabs, Persians, Chinese, Russians and others have conducted research in this field and are still conducting it.

During the period of the former Soviet Union, while the Second World War was raging, some attention was paid to the scientific research of the problems of cultural, spiritual, and educational heritage. For this purpose, the Academy of Sciences of Uzbekistan was established in 1943. The Institute of Language and Literature, the Institute of Oriental Studies named after Beruni, the Institute of History and Archeology, and later the Institutes of Philosophy and Law were opened as part of the Academy. The Institute of Art Studies, the Institute of the History of the Peoples of Uzbekistan, and the Art Museum were opened. They studied the problems of cultural and spiritual heritage.

Central Asia is one of the oldest planes of human culture and spirituality. Many priceless works of science, architecture, literature, art and other fields have been created over the years, and they are masterpieces of world science, culture, and spirituality.

World science and culture cannot be imagined without the famous works of Khorezmi, Farghani, Farabi, Beruni, Abu Ali ibn Sina, Ulughbek, Navoi and others.

During this period, more than 70 epics, which are examples of Uzbek folk literature, were written down and published.

Particular attention has been paid to our artistic heritage, history, literature, and art. The works of Yusuf Khos Khajib, Lutfi, Navoi, Babur, Turdi, Magrab, Uvaisi, Nadira, Gulkhani, Makhmur, Furqat, Muqimi, Ogahi, Avaz O'tar, Zavqi, Hamza and others who lived in the 12th-20th centuries were studied.

Many works on the history of music and art, especially classical music, were published.

V. V. Bartold, E. B. Bertels, I. Yu. Krachkovskii, A. A. Semenov, V. P. Vyatkin, A. Samoylovich, A. K.

Borovkov, A. I. Scientists such as Belenitsky, V.I. Dmitriev, A. Yu. Yakubovsky, I. G. Petrushevsky, P. S. Tolstov made a worthy contribution to this field.

Many manuscripts were collected and preserved in the libraries of Tashkent, Bukhara, Samarkand, Ko'kan, Urgench and other places. Manuscripts of all Uzbek poets are collected in the Institute of Manuscripts named after H. Sulaimanov.

The Institute of Oriental Studies named after Abu Raykhan Beruni has been converted into a real storage place for manuscripts. 18,000 volumes of manuscripts containing more than 40,000 works have been collected in the funds of the institute. In addition to manuscripts, more than 50,000 lithographic publications are being searched here. They are publications from the end of the 19th century and the beginning of the 20th century. Manuscripts from the 10th to the 20th century are collected in the Institute of Manuscripts. There are also written sources from the Near and Middle East, Northern India, Iran, and Western countries. They are written in Arabic, Persian, Turkish, Urdu, and Persian languages.

The library of the institute contains manuscripts of 107 treatises of great ancient and medieval thinkers Aristotle, Plato, Galen, Alexander Aphrodisias, al-Kindi, Farabi, Tusi, Ibn Sina, Bachmanyar, Ibn Rushd, Ibn Badja and others.

The fund of the institute includes the famous works of the sultans of Central Asia, India, Azerbaijan, Afghanistan, Arabic countries, Rudaki, Firdavsi, Alisher Navoi, Jami, Babur, Nizami, Mutannabi, Hafiz, Saadi, Omar Khayyam, Mirza Bedil and others.

Among the most valuable works of the Middle Ages, Ibn Jarir al-Tabari's "Tarikh al-Tabari" (10th century), Ibn Miskawayh's "Tadjarib al-Umam" (12th century), Ibn al-Asiri's 20-volume "General History" (13th century) are in the fund of the institute. ), Muhammad al-Juwayni's "Tarikh Kamil" (XII century), and Rashididdin ibn Imadadola's "Jame' al-Tawarikh" (XVI century).

Ibn Kherawi's "Tabikat Akbarshahi" (16th century), Indian scientist Sunjani Raya Munshi's "Khulosatat-tawarikh", Mirza Salim Nuriddin

Muhammad Jahangir's "Jahongirnama", Muhammad Qasim Hindushahi's "Tarixi Farishta" (XVI-XVIII centuries) works are also available.

The work "History of Bukhara" (XII century) by our Great Compatriot Ja'far Narshahi is stored in the fund of the institute. This manuscript seems to be the oldest manuscript of the work.

Their works were published based on the manuscripts of Ibn Sina, Beruni, Khorezmi, Farabi, Razi, Ali Kushchi, Babur, Narshahi, Bayhaqi and others. They were published on the occasion of the anniversaries of Beruni in 1972, Farabi in 1975, Ibn Sina in 1980, and Khorezmi in 1983.

The services of Uzbek scientists have been great in conveying the cultural, spiritual and educational heritage to the readers, in introducing the works of the thinkers of the past. For example, in 1959, under the leadership of academician I.M. Mominov, "Materials on the history of progressive socio-philosophical thoughts in Uzbekistan, in 1949, 1957, "Iz istorii razvitiya obshestvenno filosofskoy mysli v Uzbekistane v kontse XIX i nachale XXv." His monograph, "Mirzo Bedil's Philosophical Views" in 1946 and 1958 was one of the great researches of that time.

Academician V.Yu.Zokhidov's research on Beruni and Ibn Sina was also a big event for that time. V. Yu. Zokhidov studied the philosophical views of Alisher Navoi in his works "Mir idey i obraza Alishera Navoi" published in 1961 and "Serdtsheva tvorchestva velikogo poeta" published in 1970. In his books "Tri titana", "Ogni istorii", he showed the role of Farabi, Beruni, Ibn Sina, Hisrav Dehlavi, Hafiz and others in the social thoughts of Eastern peoples. Academician T. N. Koriniyazi's work "Astronimicheskaya shkola Ulugbeka" was published in Moscow.

In the 60s of the 20th century, S.N. Grigoryan's "Iz istorii filosofskoy mysli v Sredney Azii i Irana X-XV vv.", S.M. Batsieva's work on the medieval philosopher Ibn Khaldun, Sh.R. Mamedov, A.V. Sagadeev, M. T. Stepanyants and others about medieval Eastern thinkers, B. E. Bykhovskiy, O. V. Trakhtenberg, M. A. Dinnik, M. G. Iovchuk, V. V. Sokolov, B. E. Rosenfeld, A.P. Yushkevich's

works expressed ideas about some problems of the natural-scientific and philosophical thoughts of the Muslim East.

A collection of articles on the occasion of the 1000th anniversary of the birth of Abu Rayhan Beruni.-T.: "Science", 1973; Beruni Obshestvennye nauki.-T.: "Fan", 1973; "Jizn i trudy Beruni" by P.G. Bulgakov.-T.: "Fan", 1973; To the 1000th anniversary of the birth of Beruni.-Obshestvennye nauki v Uzbekistane.-T.:1973, No. 7-8; and others were published.

Dedicated to the 1100th anniversary of the birth of Abu Nasr Farabi M.M. Khairullaev's "Abu Nasr Farabi" in 1961; "Farabi i ego filosofskie tractaty" in 1963; "Mirovoznachenie Farabi i ego znachenie v istorii filosofii" in 1966; In 1967, "Farabi o psikhicheskikh protsessakh obucheniya i vospitaniya"; In 1975, "Farabi" and in 1982 "Abu Nasr al-Farabi" were published.

"K 1000 letiyu so dnya rojdeniya", "Abu Ali ibn Sina i ego epoch" (Dushanbe, 1980) in 1980 in connection with the 1000th anniversary of Abu Ali ibn Sina's birthday; "Abu ibn Sina" by A. IRisov (-T.: 1980); S.R. Rahimov's "Psychological and pedagogical studies of Abu Ali Ibn Sina" (-T.: 1979); N.M. Majidov, V.D. Gordeva's "Nevrologicheskie voznorenija Abu Ali ibn Sina", (-T.: 1980); A.A. Kodyrov, U.T. Saipov's "Great Seredneaziatskiy ucheny-medik Abu Ali ibn Sino" (-T.:1980); "Mathematics and Astronomy and Work of Ibn Siny ego Sovremenikov and Posledovateley" (-T.: 1981); Ibn Sina. Izbrannye filosofskie proizvedeniya" (-M.: 1980); Ibn Sina. "Izbrannoe" (-T.:1981); "Abu Ali Ibn Sina. Ego meditsinskoe i filosofskie voznorenija" (-T.: 1979); Ibn Sina i estestvennye nauki (-T.:1981); "Ibn Sina o roli fizicheskikh uprajneniy v sokhraneni cheloveka" (-T.:1981) and other works by A. Rikhsieva were published.

"K 1200 leti so dnya rojdeniya" on the occasion of the 1200th anniversary of the birth of Muhammad Ibn Musa al-Khorazmi (-M.: 1983); "Muhammad al-Khorezmi" by P.G.Bulgakov, B.A.Rozenfe'd, A.A.Ahmedov (-M.:1983); E.Yu.Yusupov, P.G.Bulgakov, A.Akhmedov's "Genius, pereshagnuvshiy veka. (-T.: 1983); "Al-Khorezmi i ego nauchnoe nasledie" by M.M. Khairullaev (in Russian, Uzbek, Urdu, Arabic,

Persian). (M.: 1983); "Al-Khorazmi the Great Mathematician" by A. Abdurakhmanov. (-T.: 1983); "Voprosy filosofii", 1983, No. 8; "Philosophical Science", 1983, No. 4; "Voprosy istorii estestvoznaniya i tekhniki", 1983, No. 3; "Narody Azii i Afriki", 1983, No. 7; Journals "Obshestvennye nauki v Uzbekistane", 1983, #7 and others were published.

However, this authority has a one-sided approach to the cultural, spiritual, and educational heritage of our people, from the class and party point of view, it has forbidden to talk about the thousands of masterpieces of the spiritual heritage, and it has accused the representatives of the cultural, spiritual, and educational heritage of nationalism, nationalism, and limitation and repressed them. The First President of the Republic of Uzbekistan, I.A. Karimov, in his work "High Spirituality - Invincible Power" said about the period mentioned above: "Without going too far, let's take a look at the colonial period that our people experienced. Continue for almost 150 years We know very well what hardships our country, which once surprised the world with its powerful statehood, its children, high science culture, and prosperous cities and villages, was faced with in those dark days of our history.

But even in such a terrible time, despite all oppression and tyranny, our people did not lose their identity. He preserved his language, religion, and faith. Even in times of injustice and violence, true patriots who have lived with the sorrow of the nation and morals come out of our country. The strong will and faith of our people, which grew stronger and stronger over the centuries, became the basis for preserving not only our ancient spirituality, but also our national identity.

"Czarist Russia and the Soviet regime mercilessly suppressed any national action for freedom, and under the guise of fighting against the "printers" and counter-revolution, they wiped out most of the most socially active and literate strata of the people or forced them to flee abroad; Stalin's repressions; imprison even ordinary people with the false accusation of "so-so"; "The case of the Uzbeks invented in the 80s" increased that historical fear and became the

ground for political indifference, writes A. Erkaev.

As a result, poverty, idleness, inability to demand one's rights, indifference to the events happening around have been formed in many parts of our people.

"In the conditions of independence, such shortcomings are a big obstacle in the way of development. "Especially, carelessness and social laziness of some part of the population and the inability to claim their rights have caught the hands of some crooks in the transitional period," says A. Erkaev.

A. Choriev, who developed this idea, writes: "The artificial way of life established in the conditions of the stable regime has awakened spiritual and spiritual revival in some, but it has created a mood of indifference and indifference in many. As a result, telling lies, breaking promises, betraying trusts, and going astray by lust became deeper and deeper into the way of life of the society.

Spiritual poverty, first of all, is manifested in unbelief, lack of faith. Disbelief destroys all sacred moral rules and legal norms. It leads to the violation of the unity of work with words, it causes hypocrisy.

One of the most important and most terrible habits of spiritual poverty is the withering away of independent thinking skills. It's no secret that a person without an independent mind is a coward. Cowardice is associated with unbelief. If unbelief is a sign of weakness of the human mind, cowardice occurs in a person's practical activities.

Manifestations of unspirituality include lying, deceit, hypocrisy, boasting, envy, lack of self-control, indolence, localism, bribery, etc. In the years of independence, there are strict actions against such diseases.

Thanks to independence, the Uzbek people are restoring their national spiritual heritage. Our cultural, spiritual and educational heritage is enriched by the teachings of thinkers such as al-Bukhari, al-Tirmizi, Naqshband, many customs, customs, customs, traditions, and national gatherings that were banned until recently. The true meaning of the movement is revealed. The works of Muqimi, Furqat and other poets are

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being revisited and covered in full. The opinions of Fitrat, Cholpon, Botu, Usman Nasir, Abdulla Qadiri and others are being conveyed to our people in their original form.

Bringing out the richest and most ancient national spiritual heritage of our people, showing the true cultural, spiritual and educational image of the Uzbek people to humanity is a component of restoring our spiritual heritage. It is a necessary condition to introduce Uzbekistan to the world. It is an important source of educating young people to be perfect people.

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