



# The People Are The Mouth Of Creation - The Source Of Spirituality

**Qurbanova Muqaddas  
Omonovna**

Doctor of Philosophy in Philology,  
Ferghana State University, associate professor of the Russian  
language methodology department.

**Hasanov Nurmuhhammad  
Heydarali Ogli**

Ferghana State University, Faculty of Military Education, 1st  
year master's degree

## ABSTRACT

In this article, the ancestors of the current Uzbek people lived several thousand years ago, and they had a long and difficult way to create a high and unique culture, the formation of unique cultural traditions in the regions where these people lived, the first simple desires of the ancient people, dreams it is thought that their hopes and qualities are a unique source of education and spirituality in ancient epics.

## Keywords:

Uzbek, people, ancestors, high, unique, culture, hardship, people, traditions, ancient, simple wishes, dreams, qualities, epos, upbringing, spirituality.

The ancestors of the current Uzbek people lived several thousand years ago, and they went through a long and difficult way to create a high and unique culture. Our history, from the early use of stone tools for livelihood to the making of more advanced tools, to the times of seed breeding and tribalism, to the achievements in economic and cultural development, shows that our ancestors had a rich ancient culture. In the first millennium BC, different tribes and peoples lived in Bactria, Khorezm, Sogdiya, Parthia, Zarafshan oases, and Parkana. They merged with tribes and clans such as the Sak-Massagets, Sogds, Khorazimis, Bakhtars, Chochs and Parkanas, who are considered the "root" of the modern Uzbek people, and became the ancestors of the peoples of the present Central Asia.

In the regions where these people lived, specific cultural traditions were formed. The first simple wishes, dreams, and qualities of the oldest people were expressed in the form

of legendary images in the ancient epics. The world of thought of our oldest generations is reflected in myths and legends that reflect religious beliefs and rituals such as spirit worship - animism, ancestor spirit worship - totemism, sorcery. However, these narratives, legends, date back to the times when the Massagets, Sakas, Khorezmians, and Sogds lived.

The first periods of the formation and development of the culture, historical roots, social, philosophical, moral, religious and artistic views of the peoples of Central Asia, especially the Uzbeks, date back to ancient times. Descendants - the oral creativity of our ancestors, which reflects the life, customs and traditions, culture, language and history in an artistic-philosophical way, is extremely rich and diverse. Myths - (Greek gods, legendary heroes, ancient folk narratives about the creation of the world and the appearance of life on earth) legends, epics about heroes, weddings, folk songs,

lyrical poems, proverbs and sayings, proverbs and riddles, folk art of culture are fields with a long history. Their creator is the mass of people who created all material and spiritual wealth. Myths are formed from people's imaginary concepts, and their sum is called mythology. Mythological narratives created with great artistic skills are abundant in Uzbek folk art. Although these myths were born out of the weakness of ancient people against the forces of nature, their purpose was to influence the phenomena of nature that were dangerous for humans. Ancient myths were of great importance in the growth of man's courage and courage, and his desire to influence the forces of nature. Myths embody not only the weaknesses of people, but also their strengths and dreams based on fantasy.

It is noteworthy that mythology played an important role in the improvement of human spiritual life, in the development of poetry and art. In fact, epic writers, poets and writers of the distant past, as well as folk poets, have immeasurably enjoyed the incomparable wealth of mythology, drank water from this spring, and took the subject and material for their works from that treasure.

As in the myths of ancient Indians and other peoples, in the mythology of Central Asia, the struggle between good and evil, light and darkness is characteristic. In their mythology, the peoples of our country tried to solve the age-old problems of mankind in their imagination, they sang and glorified bravery, fighting spirit, patriotism, human strength, and despised meanness, cowardice, treachery and other ugly vices.

Folk art includes epics, fairy tales, songs, myths, legends, stories, legends, proverbs, proverbs, proverbs, riddles, wedding and mourning songs, lapars, games, theaters, music, sayings, sayings, applause and curses. also includes Such wide and diverse folk art reflects the spirituality, worldview of the Uzbek people, etc It is a proof of the richness and antiquity of the culture of thinking.

Myths, legends, epics of heroism, songs, melodies, terms, sayings, proverbs and riddles that are sung at weddings and feasts, public gatherings, holidays, walks - all these are areas of Uzbek folk art with a long history.

The creator-creator of oral creativity, which is a priceless spiritual wealth, is passed on from century to century, from generation to generation, from era to era, and is embellished by the mass of the people.

I.A. Karimov: "The nation is a powerful force living with its thousand-year-old traditions and experiences, its inexhaustible memory and great feelings. When faced with lies and deception, its age-old values and its ever-awakened conscience come to the fore, calling for a fight against injustice and wickedness. ", he says.

People have always created and never stopped creating. Creation is a characteristic of the people. The masses of the people did not stop creating, striving towards the future, living with dreams and hopes, and creating both material and spiritual wealth, both in happy days and in times of adversity. It is about work and hardworking people, about those who are valuable, those who make the far and near, those who make the difficult easy, about those who gave their lives for goodness, for the sake of the prosperity of the country, giant young men who repel man-eating, tyrannical giants, dragons with a life span, old women, unsinkable and unburnt heroes. sang about.

People's dreams and hopes, joys and worries, moments of joy, happiness, values, spiritual and moral ideas, worldview, philosophical and legal concepts and imaginations, knowledge and wealth of the world are expressed in his oral works.

Folk art is a spiritual treasure, a mirror of the people's genius, a treasure of wisdom, which provides information about the past eras and their creators.

The total wealth of oral art, priceless works, etiquette and customs, wisdom, legends and narratives are "a companion of sadness and joy in the hearts of the people, its

encyclopedia of knowledge, its religious and philosophical book."

There is not a single nation in the world that has not created masterpieces of wisdom, preserved them like jewels over the centuries, carefully polished them, and preserved them in their language with faith and belief. The same can be said about Uzbek folk art, its birth, development, artistic and philosophical reflection of events and processes that happened in the past, and its roots in real reality.

The Uzbek people, like all nations in the world, are the founders of not only material wealth, but also spiritual wealth. He created wide opportunities for cultural, spiritual, educational, philosophical, legal development as a creator of centuries-old history with his foresight, power of thought, ability and talent. Its decisive role in oral creativity is invaluable. Epics and fairy tales, proverbs and sayings, which express the spiritual and spiritual world of a person in a unique way, which are an artistic reflection of reality, beautiful narratives and legends about Bahadirs, heroes, songs with magical power and miraculous effect, ghazals, remind people of goodness, manners, and faith. The Uzbek people are one of the founders of wisdoms, proverbs and proverbs that give guidance and life lessons, philosophical teachings and programs, in short, all forms and types of verbal creativity.

In his answers to the questions of the reporter of the "Fidokor" newspaper, the leader of our country said, "Great dreams, good intentions, faith in the future, bright days always live in the minds of the people, under any circumstances. Without this faith, the oppressed people's striving for freedom and independence and, ultimately, high development it would be absolutely impossible to achieve," he said.

People are genius, people are power. The wise are the people themselves. The nation is the creator of material wealth and inexhaustible spiritual jewels of all eras and times. It is the greatest and most priceless among all the riches - it is a powerful force that has created the history of world culture,

enriched it with new ideas, adjusted it to new historical conditions.

While reading tales, narratives, epics and myths from the forms of manifestation of Uzbek folklore, important genres, we learn that our people have a wonderful foresight, foresight and talent, that they never lived without dreams, and always strived for the future. we understand deeply.

At the bottom of the meaning of any type of oral creativity, its constituent parts, fairy tales and legends, the wealth of folk thought, the specific goals and intentions of the people who are their creators, aspirations to ease physical labor and improve living conditions are hidden. They were created on the basis of the demands and needs of the people, and in turn, they served as an impetus for the spiritual and educational perfection of people, they encouraged people to harmony, cooperation, friendship, brotherhood, community living, love taught to be humble. He helped mankind to increase productivity and influence the dangerous forces of nature.

In addition to the artistic expression of human life processes, the relationship of people to each other with nature, folk art also helped to relieve labor pains, relax, accustom and train people to work.

Central Asia's myths and legends created in several works served as a basis for the development of human spiritual culture, in particular, for the emergence of epics about heroism. Stories such as "To'maris", "Shirok", "Zariard and Odatida", "Zarina and Striangia", "Three brothers and two heroes", "Manas", "Kahramon", "Malikai Khusnabad", "Alpomish", "Kirqqiz" Philosophical ideas of national and universal importance were also put forward in such epics as "Gorogli", "Avazkhan", "Siege of Chambil", "Oysuluv".

They are the monuments of peoples and tribes who lived in the territory of Central Asia since ancient times and are the main ethnic group of Uzbek, Tajik, Turkmen and other peoples. These monuments are a common cultural monument of all the peoples living in the territory of Central Asia.

**List Of References Used**

1. Omonovna, Kurbanova Mukaddas. "MYSTERY ZEBUNNISA." Finland International Scientific Journal of Education, Social Science & Humanities 11.3 (2023): 769-772.
2. Omonovna, K. M. (2023). ZEBUNNISA BEGIM. Finland International Scientific Journal of Education, Social Science & Humanities, 11(3), 769-772.
3. Omonovna, Kurbanova Mukaddas. "MYSTERY ZEBUNNISA." Finland International Scientific Journal of Education, Social Science & Humanities 11, no. 3 (2023): 769-772.
4. Omonovna, K.M., 2023. ZEBUNNISA BEGIM. Finland International Scientific Journal of Education, Social Science & Humanities, 11(3), pp.769-772.
5. Omonovna KM. ZEBUNNISA BEGIM. Finland International Scientific Journal of Education, Social Science & Humanities. 2023 Mar 21;11(3):769-72.
6. Omonovna, Kurbanova Mukaddas, and Ibragimova Zumrad Tolipovna. "The Problem of Traditions in the Works of Sergey Yesenin." International Journal of Human Computing Studies 3.1 (2021): 131-133.
7. Omonovna, K. M., & Tolipovna, I. Z. (2021). The Problem of Traditions in the Works of Sergey Yesenin. International Journal of Human Computing Studies, 3(1), 131-133.
8. Omonovna, Kurbanova Mukaddas, and Ibragimova Zumrad Tolipovna. "The Problem of Traditions in the Works of Sergey Yesenin." International Journal of Human Computing Studies 3, no. 1 (2021): 131-133.
9. Omonovna, K.M. and Tolipovna, I.Z., 2021. The Problem of Traditions in the Works of Sergey Yesenin. International Journal of Human Computing Studies, 3(1), pp.131-133.
10. Omonovna KM, Tolipovna IZ. The Problem of Traditions in the Works of Sergey Yesenin. International Journal of Human Computing Studies. 2021;3(1):131-3.
11. Nurmukhammad, Khasanov, Ubaidullayev Saidakbar Saidaliyevich, and Alinazarov Nodirkhan Nasirkhonzoda. "Strength of the People of Uzbekistan." Zien Journal of Social Sciences and Humanities 16 (2023): 26-28.
12. Nurmukhammad, K., Saidaliyevich, U. S., & Nasirkhonzoda, A. N. (2023). Strength of the People of Uzbekistan. Zien Journal of Social Sciences and Humanities, 16, 26-28.
13. Nurmukhammad, Khasanov, Ubaidullayev Saidakbar Saidaliyevich, and Alinazarov Nodirkhan Nasirkhonzoda. "Strength of the People of Uzbekistan." Zien Journal of Social Sciences and Humanities 16 (2023): 26-28.
14. Nurmukhammad, K., Saidaliyevich, U.S. and Nasirkhonzoda, A.N., 2023. Strength of the People of Uzbekistan. Zien Journal of Social Sciences and Humanities, 16, pp.26-28.
15. Nurmukhammad K, Saidaliyevich US, Nasirkhonzoda AN. Strength of the People of Uzbekistan. Zien Journal of Social Sciences and Humanities. 2023 Jan 17;16:26-8.
16. Khasanov, N. (2023). THE TERM AND ITS CHARACTERISTICS. JOURNAL OF INTERDISCIPLINARY INNOVATIONS AND SCIENTIFIC RESEARCH IN UZBEKISTAN, 2(19), 1296-1297.
17. Khasanov, Nurmukhammad, and Maftuna Ziyakulova. "USING OF INTERACTIVE METHODS IN MOTHERLAND LESSONS." Studenchesky 25 (2020): 101-102.
18. Khasanov, Nurmukhammad, and Maftuna Ziyakulova. "USING OF INTERACTIVE METHODS IN MOTHERLAND LESSONS." Studenchesky 25 (2020): 101-102.
19. Nurmukhammad, K. Using Of Interactive Methods In Motherland Lessons. STUDENCHESKY. Author: Obshchestvo s ogranichennoy

otvetstvennostyu" Sibirskaya  
akademicheskaya kniga.

20. MUSTAEV, R. D., UBAYDULLAEV, S. S.,  
& Nasirkhonzoda, A. N. ROL SEMI,  
OBSHCHINY I OBRAZOVANIYA V  
RAZVITII PATRIOTICHESKOGO DUHA  
U MOLODEJI. AKTUALNYE  
ISLEDOVANIYA, 71.