



FOCUS ON SPIRITUALITY AFTER INDEPENDENCE: A NEW ERA AND NEW APPROACHES

Raxmanov Utkirbek Usmonjonovich

Andijan State Institute of Foreign Languages.

<https://doi.org/10.5281/zenodo.19063310>

Annotation: This article examines the increasing attention to spirituality and moral values in the period following independence. It highlights how independence has created new opportunities for the revival, preservation, and development of national and cultural values. The study also analyzes modern approaches and reforms aimed at strengthening spiritual education, promoting national identity, and enhancing social stability. Furthermore, it emphasizes the role of spirituality as a key factor in shaping individuals, society, and the state in the context of globalization.

Keywords: spirituality, independence, national values, cultural heritage, moral education, social development, modernization, national identity, reforms, globalization.

The study of spirituality as a powerful force of the individual, nation, state, and society began only after our country gained its independence. Studying it in this form, it can be said without exaggeration that under the conditions of independence, national thinking is a new direction in our development. The emergence of this trend and its conceptual ideas have been theoretically developed. The essence of the concept of spirituality is revealed in the works, treatises, and lectures of many scientists and politicians. This was of great importance for the study of spirituality as an independent factor. Because if the essence of any proposed ideas is not revealed, it will be impossible to determine the role of national and individual development in the development of society.

When defining the reforms being carried out in our country and their tasks, our President returns to the issue of developing spirituality and writes: "Material reforms, economic reforms - that's one thing. They can be solved. One can manage to provide for the people, but there is no more difficult and honorable task in this world than spiritual reforms - liberation from the shackles of slavery and servitude, holding one's head high, restoring the traditions of our ancestors and becoming their heirs".¹

Our President, revealing the essence of the concept of spirituality, emphasizes: "The meaning of spirituality is so broad - husband, family, parents, children, relatives, neighbors, people, loyalty of our independent state, respect for people, trust, memory, conscience, freedom".²

Our President, while revealing the essence of spirituality, also defines the strategic directions of reforms to be implemented in this area. In particular, he emphasizes the following: "...first of all, to strengthen the faith and beliefs of our youth, strengthen their will, and raise them as well-rounded individuals with independent thinking. It is to instill in their

¹ Prezident Sh.Mirziyoyev "Erkin va farovon demokratik O'zbekiston davlatini birga quramiz" Toshkent: O'zbekiston 2016. 29-30-betlar.

² Prezident Sh.Mirziyoyev "Qonun ustuvorligi va inson manfaatlarini ta'minlash yurt taraqqiyoti v ava xalq farovonligining garovi" Toshkent: O'zbekiston 2016. 24-bet.

minds the qualities of not forgetting their identity, cherishing and respecting the sacred values of their ancestors, and to ensure that they live with pride and honor, saying, "I am an Uzbek child."

If we successfully implement these conceptual tasks, we will be able to fulfill the directives set by our President regarding the spiritual renewal of society. The past period of our development has fully confirmed that these tasks are extremely important for the future of our Homeland and nation.

It should be especially noted that the concept of national-spiritual revival and spiritual renewal, developed by the President of our country, has great theoretical and methodological significance. In our opinion, their significance lies in the following:

Firstly, this concept is aimed at understanding the crisis of our rich national and spiritual culture under the totalitarian regime of the former Soviet Union and its causes;

Secondly, to understand that, despite the violence, oppression, and criminal actions of the former Soviets, our national-spiritual heritage, thanks to its strong roots, was able to withstand this violence and preserve its potential and characteristics, and also to understand that this factor in the conditions of our independence is a source of strength, power, national pride and honor;

Thirdly, every nation, regardless of whether it is small in number or large, understands that Independence is as essential as air and water for each of them, that only Independence is the main factor that enables a nation to preserve its national spirituality, develop it, and pass it on to the next generation, and this allows us to deeply feel that the dedication of each of our compatriots to preserving the great blessing of independence is a high sign of spirituality;

Fourthly, to understand the essence of national-spiritual revival, the concept of "spirituality," its place in the development of the individual, the nation, the state and society, to deeply master our heritage for its development, to constantly search, to steadfastly master the achievements of enlightenment, science, technology and technology, and to consistently follow the conceptual idea of the First President of our country I.A. Karimov, which has scientific and practical significance, ensuring our development today: "Strength lies in knowledge and thinking";

Fifthly, in the process of strengthening our national independence and implementing reforms, it is necessary to understand the scale of tasks facing our national-spiritual revival and to intensify the nationwide mobilization movement in its implementation;

Sixthly, students should understand the tasks facing them in the field of national and spiritual revival, the formation of such noble qualities as national pride, honor, selflessness, patriotism, humanism - the main condition for strengthening our independence and development;

Seventhly, it is necessary for us to deeply understand the meaning and content of the national idea of independence, to deeply understand the main directions and scale of our strategic tasks for spiritual renewal in the process of strengthening independence, and to understand the importance of selflessness in their implementation.

It is difficult to imagine human society in general without culture, in particular, without spiritual culture. As long as there is a society, a person, it has a certain culture, it cannot exist without it.

All types of culture are in dialectical unity and interconnectedness. It is impossible to



completely separate material culture from spiritual culture. In the process of producing material wealth, material and spiritual culture organically unite. No tool of labor, no type of material wealth, can be created and improved without human intellect, thought, or mental labor. In other words, spirituality underlies the creation of material culture. The masterpieces of any material and spiritual culture arise on the basis of the synthesis of human mental and physical labor. Spiritual culture is a means of artistic reflection and assimilation of reality.

Culture should not be limited to dividing it into material and spiritual culture. Culture also includes people's relationships with each other, their interactions within families, schools, universities, enterprises, organizations, and institutions.

When discussing material and spiritual culture, the teacher should draw students' attention to the laws governing the development of culture in general and spiritual culture in particular.

One of the general rules of cultural development is its continuous enrichment and development. As society develops, culture also changes qualitatively. This means that societal progress requires cultural change, and the renewal of culture, in turn, leads to societal progress.

Each new stage of societal development necessarily inherits the cultural achievements of the previous society, reprocesses them, creatively utilizes them, and elevates them to a new, higher level. The best and most valuable things created by humanity, material and spiritual wealth, are assimilated, reprocessed, and developed under the conditions of a new history. At this point, the teacher should emphasize to the students that each generation does not create a special new material base for itself, does not recreate science and culture anew, but rather uses the material and spiritual culture created by previous generations as a legacy.

Now we will outline spiritual heritage and some aspects of its development in spirituality. Before explaining spiritual heritage, we must understand the relationship, characteristics, and differences between the concepts of civilization in general, heritage, and cultural heritage in particular. Because spiritual heritage is considered a component of heritage in general, and cultural heritage in particular. Without understanding cultural heritage, it is difficult to understand spiritual heritage. Although these concepts share commonalities, they are not identical; they differ in certain aspects and characteristics. As we saw in the previous issue of the report, each society and period has its own type of culture. With the change of society and era, there will be changes and renewals in its cultural type and spirituality, but cultural development will not be interrupted, the previous culture and civilization will not disappear, but will be preserved as cultural heritage. Heritage is the totality of all material and spiritual wealth created by the descendants of humanity at each historical stage and passed down to the next. Cultural heritage is also part of heritage, but it differs slightly from it. All cultural monuments of the past can be preserved as heritage, but not all of them have cultural value.³ In cultural heritage, aspects of value significance that serve the future development of humanity, its spiritual growth, and positively influence it are taken into account.

Not all cultural monuments created by past generations are cultural heritage, because we all know that not everything left from the past has value significance. For example, books created during the Soviet era, promoting its politics and ideology, and now having lived their lives, have no value or significance for today or the future. True, they are heritage, but not

³ Prezident Sh.Mirziyoyev "Erkin va farovon demokratik O'zbekiston davlatini birga qurzmiz" Toshkent: O'zbekiston 2016. 26-bet.



cultural heritage; they can be preserved as historical facts.

Based on the foregoing, we can say that cultural heritage is a complex of material and spiritual culture inherited from past generations to future generations, tested by time, selected, and serving the present and future development of humanity.

Each generation of humanity inherits the cultural heritage created by its ancestors. Historical continuity is a condition for the flourishing of society and its culture. Unfortunately, during the Soviet era, there was no proper attitude towards cultural heritage. Under the slogan "We don't need the past culture that served the wealthy landowners and ruling class leaders; we will create a new proletarian (poor) culture," the material and spiritual culture of the peoples of the former Soviet Union, including the Uzbek people, was destroyed, palaces, mosques, and madrasas were demolished, abandoned, and rare works were burned. Because of this policy, cultural heritage was trampled.

Although cultural and spiritual heritage differ from each other, it is impossible to erect an impassable "Chinese wall" between them, and at the heart of the creation of cultural heritage lies spirituality - that is, spiritual and moral knowledge, abilities, talents, intellect, experience of empirical and theoretical knowledge, labor skills of a person. There are both commonalities and differences between cultural and spiritual heritage. At the same time, there is the aforementioned connection, dependence, interaction, and influence between them. Also, cultural heritage is broader in scope than the concept of spiritual heritage.

In cultural heritage, more commonality prevails, while in spiritual heritage, individuality prevails. Cultural heritage is distinguished by the fact that it encompasses cultural achievements in general. The part of cultural heritage that does not lose its value forever is called national value. Now we are gradually approaching the concept of spiritual heritage. Spiritual riches are passed down as heritage from generation to generation, from one system to another, and have a great influence on society and its spiritual development. Spiritual heritage refers to the universal spiritual wealth of the distant and recent past and present that is spiritually extremely valuable, leaves an indelible mark, lives eternally, serves all social interests and needs, and serves goodness. Spiritual heritage manifests as a spiritual value, which includes science, including philosophy, literature, art, ethics, real and universal teachings in religion, free thinking, and others.

Spiritual heritage does not lose its value over time, but acquires a qualitatively new significance. Spiritual heritage influences people's consciousness, inner world, and feelings, enriches their consciousness, and guides their morality towards goodness⁴.

Spiritual heritage is created by a people, a nation, its representatives, and then becomes the spiritual wealth, the heritage of all mankind. An example of this is the spiritual heritage left by the ancestors of the peoples of Central Asia. In terms of our spiritual heritage, we occupy one of the leading places in the world. "More than 20 thousand manuscripts, preserved in the treasury of our libraries today, from the most ancient stone tablets and inscriptions that have survived the trials of time, and tens of thousands of works on history, literature, art, politics, ethics, philosophy, medicine, mathematics, physics, chemistry, astronomy, architecture, and agriculture, are our incomparable spiritual wealth and pride. Few people in the world possess such a great heritage. That is why only a few countries in the world can agree with us in this

⁴ SH.M. Mirziyoyevning O'zbekiston Liberal Demokratik partiyasining 8-syezdidagi ma'ruzasi 2016-yil 19-oktabr





regard...." All this is the spiritual and historical heritage left to us by our ancestors who lived in the land of Turan, and now it is time to seriously study this unique spiritual heritage and convey it to our people. All opportunities for this are being created by our independent state, directly at the initiative of the President. To realize these opportunities, our historians, scholars, writers, artists, and indeed, devotees of our national spirituality, are required to work diligently, diligently, and diligently. As President Sh.M.Mirziyoyev said, the spiritual heritage left by our ancestors is a great treasure. We must wisely use this treasure to strengthen our independence.⁵ Ancient writings, inscriptions, examples of oral folk art, secular and artistic works created by our great poets and thinkers. The Holy Quran, hadiths, religious and ethical works created by Yassavi and Bakirghani, works of the moral and didactic type created by Ahmad Yugnaki and Yusuf Khas Hajib, teachings directed at the inner world and psyche of a person created by Najmiddin Kubro and Bahauddin Naqshbandi, the immortal treasury of Navoi's artistic creativity, and others are considered our rich spiritual heritage. They are aimed at refining the inner world, psyche, and spirituality of a person. In them, people are called to enlightenment, to acquire knowledge and knowledge, to high morals and manners, noble qualities, and to goodness, and there are many moral teachings that condemn evil and wickedness and call for protection from them. They educate people spiritually. Lack of spirituality and deprivation of spirituality leads a person towards vices such as theft, extortion, and bribery. May Allah protect us from this! Culture, spiritual and cultural heritage, and the development of spirituality are intertwined with human civilization. However, it would also be wrong to confuse them with each other. Civilization itself is a qualitatively new stage in the development of human culture and spirituality, which leaves a deep mark on the history of human society. Civilization - a set of qualitatively new, high achievements of humanity in the development of culture at a certain historical stage.

Civilization differs from culture in that it is a great, high indicator in science, culture, technology, social consciousness, spirituality, and other spheres, unique, fundamentally different from others, but leaving a unique mark on the development of its time⁶. Its characteristic feature is that it does not accept the previous one, but is a process that creates qualitatively new, unlike it, changes.

Civilization is the specific historical and cultural development, formed values, and development of thought of each people or society, or historical stage. Currently, in scientific literature, it is customary to divide it into "Eastern" and "Western" civilizations. These civilizations in human history manifested themselves in the emergence of Hinduism, Confucianism, Buddhism, Islam or Catholicism, Orthodoxy, and so on.

Today's civilization manifests itself in the form of humanity's knowledge of the world, the ability to use it for the benefit of all mankind, the spirituality and enlightenment of each people, serving the development of all mankind.

Thus, culture, spiritual heritage, and the achievements of civilizations are of great importance in the development of society and human spirituality, in the upbringing of a spiritually mature generation. Therefore, from the very first days of independence, a decisive step was taken to restore our suppressed spiritual heritage.

⁵ SH.M. Mirziyoyevning O'zbekiston Liberal Demokratik partiyasining 8-syezdidagi ma'ruzasi 2016-yil 19-oktabr

⁶ SH.M. Mirziyoyev "Xalqimizning roziligi bizning faoliyatimizga berilgan eng oliy bahodir" Toshkent: "Ma'naviyat" 2018. 314-bet.

Used literature:

1. Prezident Sh.Mirziyoyev "Erkin va farovon demokratik O'zbekiston davlatini birga quramiz" Toshkent: O'zbekiston 2016. 29-30-betlar.
2. Prezident Sh.Mirziyoyev "Qonun ustuvorligi va inson manfaatlarini ta'minlash yurt taraqqiyoti va xalq farovonligining garovi" Toshkent: O'zbekiston 2016. 24-bet.
3. Prezident Sh.Mirziyoyev "Erkin va farovon demokratik O'zbekiston davlatini birga quramiz" Toshkent: O'zbekiston 2016. 26-bet.
4. SH.M. Mirziyoyevning O'zbekiston Liberal Demokratik partiyasining 8-syezdidagi ma'ruzasi 2016-yil 19-oktabr
5. SH.M. Mirziyoyev "Xalqimizning roziligi bizning faoliyatimizga berilgan eng oliy bahodir" Toshkent: "Ma'naviyat" 2018. 314-bet.