

Bexruz Sobirovich Turdiyev

SPIRITUAL STUDIES

TEXTBOOK



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**MINISTRY OF HIGHER AND SECONDARY
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Bexruz Sobirovich Turdiyev

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TEXTBOOK

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This textbook is intended for students of the following specialties: 1) 60230100 - philology and teaching languages: English; 2) 60230200-translation theory and practice: English; 3) 61010500-guide and translation activities: English. It expresses the role of the rich historical and spiritual heritage of Uzbekistan in the education of the young generation, the great achievements of New Uzbekistan in the social-political, cultural-educational spheres and its worthy contribution to the world civilization.

Author:

B.S.Turdiyev - Bukhara State University, Associate Professor,
Department of “Jurisprudence and Socio-Political Sciences”, PhD in
Philosophy

Responsible editor: N.B.Ataboyev, PhD, Associate Professor

Reviewers:

H.Y.Salomova - Doctor of philosophical sciences, professor
D.A.Isayeva - Doctor of philosophical sciences, associate professor

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Данное учебное пособие предназначено для студентов направления 1) 60230100- Филология и языковое обучение: английский язык; 2) 60230200 -теория и практика перевода: английский язык; 3) 61010500 - Гидовое сопровождение и переводческая деятельность: английский; в котором выражена роль богатого духовного наследия Узбекистана в воспитании подрастающего поколения, большие достижения в социально-политических, духовно-просветительских сферах и достойный вклад Нового Узбекистана вносимый в мировую цивилизацию.

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INTRODUCTION

Today, as a result of comprehensive reforms implemented in our country, the way of thinking and worldview of our people are changing. The effectiveness of spiritual and educational reforms is increasing in the process of renewal in the social, economic and political spheres in our state. Special attention is being paid to increasing the efficiency of the measures implemented in this regard, raising the intellectual potential of the population, especially the youth, their thinking and worldview, strengthening their ideological immunity, raising a mature generation that lives with a sense of patriotism, love and loyalty to the country.

As President Shavkat Mirziyoev noted: “In our life, the mobilizing idea “From national revival to national progress” is becoming more firmly established from day to another. It is on this foundation that we are taking important steps to radically improve the life of the people, ensure human rights and freedoms, the rule of law and social justice, and promote innovative development”¹.

In order to solve the existing problems of our country, to increase the effectiveness and effectiveness of spiritual and educational work, to further expand the scope and scale, to strengthen the sense of belonging to the reforms being implemented in the hearts of the country’s population, first of all, in the hearts of the youth, in order to create a unified system of coordination of work in the field On March 26, 2021, the decision of the President of the Republic of Uzbekistan, Shavkat Mirziyoev, “On measures to fundamentally improve the system of spiritual and educational affairs”² was adopted.

In accordance with this decision, starting from the 2021-2022 academic year, the teaching of “Spiritual studies” at the bachelor’s level and “Professional spirituality” at the master’s level will be included in the curricula of the relevant educational areas of the higher

¹ President Shavkat Mirziyoev’s speech at the Independence Day festive occasion //“Xalq so’zi” newspaper, September 1, 2020, №186 (7688)

² O‘zbekiston Respublikasi Prezidentining “Ma’naviy-ma’rifiy ishlar tizimini tubdan takomillashtirish chora-tadbirlari to‘g‘risida” 2021 yil 26martdagi PQ-5040-sonli qarori // <https://lex.uz/docs/-5344692>

education system. It was also decided to train personnel in the specialty “PR-manager” at the stage of master’s education.

The priority directions of teaching “Spiritual studies” in the higher education system are as follows:

- forming a new worldview in society by widely promoting the idea “From national revival to national progress”;
- fighting against vices such as indifference to the fate of the country, corruption, nihilism;
- increasing the population’s culture of using the Internet global information network, strengthen their ideological immunity against ideological and informational attacks;
- achieving the priority of national and universal values in all types of culture, literature, cinema, theater, music and art, mass media;
- conducting an effective ideological struggle against terrorism, extremism, fanaticism, human trafficking, drug business and other dangerous threats.

In the preparation of this text book the Constitution and laws of the Republic of Uzbekistan, the speeches and works of President Shavkat Mirziyoev, the scientific heritage of Eastern and Western thinkers, the dictionary of philosophy, and foreign sources were widely used. The topics are arranged according to the logical sequence of the stages of the history of our spirituality. This makes it easier for students to acquire the necessary knowledge.

TOPIC 1: THE SPIRITUAL STUDIES COURSE AND ITS SIGNIFICANCE OF TEACHING

1 §. The course of “Spiritual studies”, its goal and outcomes

The course of “Spiritual studies” is a social science that studies the laws of the formation and development of the human psyche, and it studies the processes of educating a perfect person. The course of “Spiritual studies” is a science of humanities that studies all relationships related to man and his development. This course can also be called “Spirituality”, “Basics of spirituality”, “Anthropology”. However, the official name was given as “Spiritual studies”.

In society, any course is formed and developed based on social necessity. The subject of “Spiritual studies” was formed on the basis of several social needs. These needs include the following:

First of all, the people of Uzbekistan have determined a new path of development and made a democratic political choice. A democratic-political system is the highest form of government invented by mankind. Today’s social development has proved that it is possible to ensure human rights and freedoms, and economic and social progress only under the conditions of a democratic-political system. A democratic political system is a system governed on the basis of a political and legal culture based on the high spirituality of citizens. Therefore, Uzbekistan recognizes the moral upliftment of society as one of the most important conditions for the transition from a totalitarian-authoritarian system to a democratic political system. Spiritual upliftment of society requires scientific research of spiritual and educational processes and education of a well-rounded person. That is why President Shavkat Mirziyoev states the following in his book “New Uzbekistan Strategy”: “We all understand well that if the body of society is economy, then its soul and spirit is spirituality. In building a new Uzbekistan, we rely on these two strong pillars, that is, a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values.

For us, spirituality is a complex of exemplary qualities, mutual trust, respect and attention between people, noble aspirations to jointly build the future of the nation and the state. In other words, spirituality

is the foundation that determines the content and quality of all political and social relations in society. The stronger this foundation is, the stronger the nation and the state will be”³.

Secondly, the growing struggle for the human mind and soul in the world and the attack of spiritual threats that threaten the life of humanity. It is known that the conflict of interests has not been eradicated in the present time. In most cases, the conflict of interests takes place in the human spirit. That’s why concepts such as “psychological war” and “information war”, that did not exist before, entered the vocabulary of humanity. It is possible to argue against an idea only with an idea, against an opinion only with an opinion, against ignorance only with enlightenment.

Therefore, against any spiritual threat, only high spirituality can be opposed, only a spiritually perfect generation is able to eliminate spiritual threats.

Thirdly, it is necessary to transform the society from a society of consumers to a society of producers, to eliminate the psychology of slavery, to realize one’s identity, and to raise the political and legal culture of citizens.

Every course created and studied by mankind has subjects and categories. There is not any course that does not have its own field of research and scientific research. Therefore, science cannot exist without subjects and categories.

The foundations of Spiritual studies are as follows:

The first basis is the examples of written and oral creativity created by our people (this refers to works such as “Avesta”, “City of Noble People”, “Devon ul lugotit Turk”, “Kutadgu Bilig”, “Alpamish”, “Gorogli”).

The second basis is the effective use of national traditions, customs, wisdom and other types of creativity, which are the roots of the people’s spirituality, in educating a perfect person.

The third basis is world intellectual property, which has become universal human values. (We should also carefully master the works of thinkers such as Aristotle, Pushkin, Shakespeare, and Hegel).

³ Mirziyoev Sh.M. Yangi O’zbekiston taraqqiyot strategiyasi. –T.: “O’zbekiston”, 2022. – p.261.

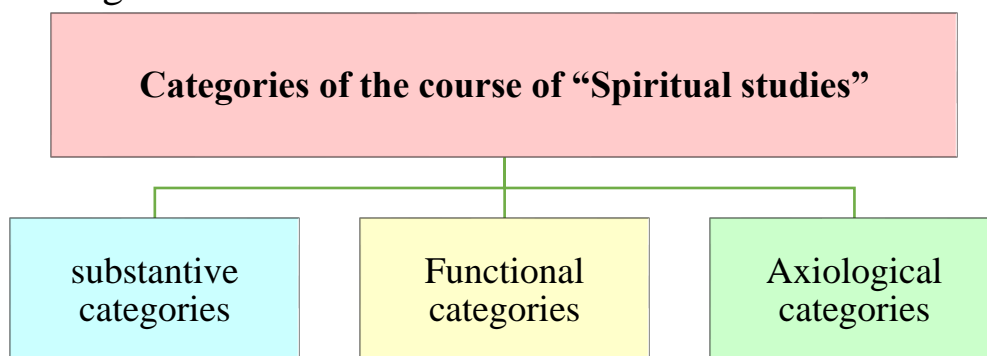
Spiritual studies

Loyalty to universal values keeps us from national unity and encourages us to enrich national spirituality.

The fourth basis is the works of the President of the Republic of Uzbekistan Shavkat Mirziyoev. In these works, Shavkat Mirziyoev established a strategy of national spiritual renewals. Studying the President's works and turning them into a practical program are very important tasks from a theoretical and practical point of view.

The fifth basis is the Constitution of the Republic of Uzbekistan, laws, decrees and orders of the President, decisions of our government and relevant normative legal documents. Any law is a reflection of people's spirituality. Therefore, the elimination of problems such as the quality of laws, their execution, obedience to the law, and the rule of law are events related to the development of a person.

As there are categories of every course, there are also special categories of the course of "Spiritual studies". It is appropriate to study them by dividing them into substantial, functional and axiological categories.



Concepts such as "spirituality", "enlightenment", "culture", "justice", "faith", "belief", "religion" are included in the **substantive categories** and they reveal the essence of course.

Functional categories include general concepts such as "humanism", "enlightenment", "honesty", "justice", "patriotism" and "courage".

Axiological categories include meaningful concepts such as "perfect person", "educated person", "virtuous person", as well as "justice", "humanism", "enlightenment" and "belief".

2 §. Principles of “Spiritual studies”, its connection with other disciplines

As the course of “Spiritual studies” takes a leading position in educating highly spiritual people, it must have its own principles. In our opinion, the principles of spirituality are as follows:

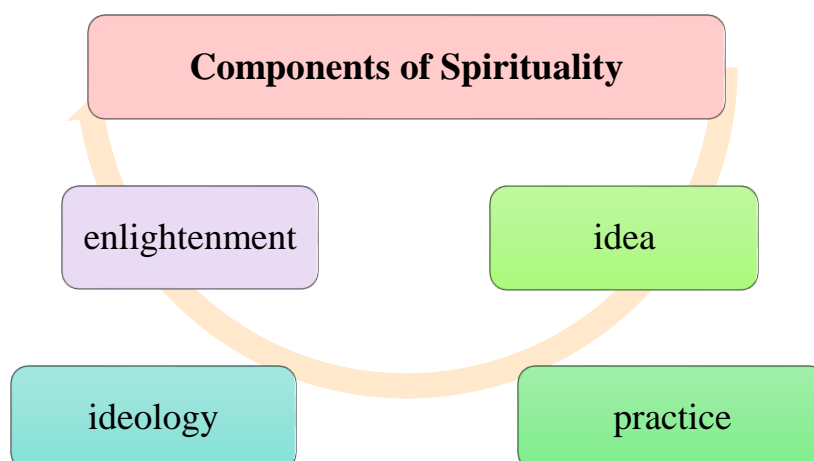
- ✓ determining the purpose of life and understanding the essence of life;
- ✓ being able to put human dignity above any wealth;
- ✓ the more you work, the fuller and richer you will live;
- ✓ being sure that the internal possibilities of human ability are unlimited and to make serious efforts to bring these possibilities to the surface;
- ✓ not following any destructive ideas and being able to show will, patience, kindness;
- ✓ in any case, restraining emotions, relying on intelligence, being able to control the ego and striving for perfection;
- ✓ being enthusiastic to leave a free and prosperous Motherland to the next generations;
- ✓ respecting national and universal values and adhering to contributing to their creative development;
- ✓ protecting of human and citizen’s rights and acting for international harmony;
- ✓ realizing the high responsibility in creating the third renaissance, to show activity in its economic, political and social development.

The course of “Spiritual studies” belongs to the system of social sciences. Therefore, it is necessary to understand its difference from other social sciences. The course of “Spiritual studies” differs from other social sciences in several aspects.

Spirituality is a social category that expresses the whole spiritual world of a person as a whole system. The course of “Spiritual studies” forms a comprehensive, general idea of this whole, that is, spirituality. Of course, all social sciences in one or the other way of studies in spirituality enrich it, contribute to the development of spirituality. However, other courses, unlike the course of “Spiritual studies”, do not study spirituality as a whole system. Therefore, this course studies the whole, while other social sciences study its parts.

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Culture is divided into material and spiritual culture or spirituality.



Almost all sciences are dealing with the subject of enlightenment. Undoubtedly, the science of pedagogy is more concerned with this topic. Journalists, poets, writers, scientists in all fields, regardless of their profession, even leaders of public and state agencies can be called enlighteners.

3 §. Spirituality, its essence and the need for it

Today, the issue of spirituality, understanding of spirituality, and the study of important theoretical and practical aspects of the need for spirituality is one of the topical issues. One of the reasons for this is that the concept of spirituality is very complex and diverse in terms of its essence and content, and has a deep meaning.

In particular, it is noted that “spirituality” has 5 meanings in the “Navai dictionary”. “Spirituality” - (derived from the word “meaning”): idea, content, thought, feature and aspect. Spirituality is defined in this way in the two-volume book “Farhangi Zaboni Tajik”⁴. It can be seen from this that spirituality is the totality of a person’s thoughts, ideas, believes, behavior, attitude to existence, nature and society.

At the present time, the philosophical content of the concept of spirituality has been defined by many philosophers, historians, sociologists and other such experts, let’s analyze some of them. For example, A.Jalolov writes “Spirituality is a sign of a person’s race, an integral component of his activity, a product of his mind and

⁴ Qosimov B. Uyg‘ongan millat ma’rifati. -T.: “Ma’naviyat”, 2011. –p.52.

intelligence”⁵. In fact, spirituality is only a human quality, which is formed during the development of society. Humanity is worthy of the great and honorable name of human only when it is connected with spirituality.

One of Uzbek scientists, M. Imomnazarov, who has been dealing with the problem of spirituality for a long time, defines the terms as following: “Spirituality is the divine light in the human heart. It is the light of supreme truth. It is necessary to polish the human heart so that it can reflect the light of truth”⁶ in his books on this issue.

According to E. Yusupov, “Spirituality is a common system of human morals and manners, knowledge, talent, ability, practical skills, conscience, faith, belief, worldview, ideological views that are connected with each other and have a positive effect on the development of society”⁷.

According to the philosopher A. Erkayev, “when a person is considered as the flower of life. It means that he is the owner of high spirituality. Spirituality is a collection of wonderful qualities that lead humanity to its perfection”⁸.

As can be seen from the above mentioned definitions, each author approaches the definition of spirituality in a different way, which also shows that spirituality is a comprehensive concept. Spiritual needs in the development of society are very complex and multifaceted, and several types of them should be mentioned separately. Because these needs are manifested both at the level of the individual and at the level of the nation, and they are the force that guides the development of man and society. So they are:

First, the need to know the world. If this need is sufficiently formed, a person will seek to learn the news related to his profession, scientific achievements. This need also includes the desire of a person to deeply understand his personality. A person who lives in harmony with nature and society improves as a person and develops his spiritual needs.

⁵ Jalolov A. Mustaqillik mas’uliyati. –T.: “O‘qituvchi”, 1996. –p.29.

⁶ Imomnazarov M. Milliy ma’naviyatimizning takomil bosqichlari. –T.: “Ma’naviyat”, 1996. –p.6.

⁷ Yusupov E. Inson kamolotining ma’naviy asoslari. –T.: “Universitet”, 1998. –p.34.

⁸ Erkayev A. Ezgulik sari yo‘naltirilgan iroda. // “Tafakkur”, 1997, № 3. –p.14.

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Second, the need for communication. As a social being, man always feels the need for communication. Communication, especially spiritual communication, realizes and develops the most important aspects of human nature - sociability and awareness. Through spiritual communication, a person expands his range of thoughts, clarifies his views, and strengthens some of his feelings and concepts.

Third, the need for creativity. This need is to create something, to discover, to express one's professional skills, artistry and other abilities, one's inner world in practice. The more this need grows, the more a person improves as a creator. As this need is realized by a person, it rises to a new high level and becomes the highest spiritual need of a person - the need to realize his personality.

Fourth, the need for self-realization as a person. The most basic and highest need of a person is to realize himself as a person, i.e. to achieve practical results in his field of study, to gain respect and prestige in society, to be respected by people and his thoughts.

Also, we cannot limit the spiritual needs of a person to the 4 needs mentioned above. After all, we should remember that these needs are diverse and rich.

4 §. The harmony of spirituality and enlightenment

Any society and its spiritual development cannot be imagined without enlightenment. Before talking about the interaction and relationship between spirituality and enlightenment, we need to know the concept of enlightenment, its content, essence and importance. In socio-political and philosophical literature, the concept of enlightenment is given different definitions and interpreted in different ways. This means that enlightenment, like spirituality, is a comprehensive concept.

The word "enlightenment" is used in singular and plural meanings. It is derived from the Arabic language and means "knowing", "knowledge", "acquainted". The concept of enlightenment was used in the works of thinkers who lived and created in Eastern countries, including Central Asia, from ancient times until the beginning of the 20th century, mainly in the sense of the educational process of knowledge and science, its acquisition.

This concept has been used in European literature since the end of the 17th and the beginning of the 18th century. Enlightenment scholars such as Voltaire and Herder were the first to bring this concept to Western philosophy. One of the founders of the German classical philosophy, Kant, tried to reveal the meaning and essence of this concept. In his article entitled “Answer to the Question “What is Enlightenment?””, philosopher defined enlightenment as follows: “Enlightenment is the education of a human personality, the use of his intellectual and moral capabilities in the interests of the advancement of society, i.e., development towards excellence”.

Enlightenment is knowledge and science, in the sense of acquiring it, it is a concept that reflects the degree of acquisition of knowledge and sciences about nature, society, and human essence by this or that person and aspects related to it.

Enlightened means someone who has knowledge in a certain field, knows a lot, observes, is knowledgeable and educated. At the present time, when the sciences are widely and deeply developed and developing, every person who strives for knowledge and science, the manifestation of science, can achieve only a certain field and direction of enlightenment. For example, fields of physics, chemistry, biology, medicine, mathematics, etc.

An enlightener means a fighter for the enlightenment of society and people, a patron and supporter of enlightenment. Enlightenment is carried out through the education system. Education is a tool and means of spreading enlightenment among the people. The transition of humanity from one society to another, from one historical period to another begins with enlightenment.

The peoples of our country have always been striving for enlightenment. That is why thinkers and scientists who made a great contribution to the development of science for the whole of humanity grew up in this country. Our scholars who lived and worked in the past, Ferghani, Khorezmi, Farabi, Ibn Sina, Ulughbek, Bukhari, Tirmidhi, Margilani, Motrudi, Zamakhshari and others who not only achieved the heights of knowledge, but also widely propagated enlightenment, taught, educated students. Turkestan School of Enlightenment has a rich past and great heritage. Mahmudhoja Behbudi, Munavvar Qori, Ashurali Zahiri, Saidrasul Saidazizi, Ishaq Khan Ibrat, Ahmed Donish emphasize that enlightenment is a force

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that helps to overcome any difficulties and fight against destructive ideas.

In other words, enlightenment is a concept that covers human activities aimed at meeting the needs of society for education. Education and upbringing have been carried out in all periods to make people spiritual and enlightened. Knowing the meaning and essence of the concepts of education and training, their interrelationships and relationships is important in increasing the effectiveness of spiritual education.

Spirituality and enlightenment are important in bringing up spiritually mature and perfect people who create the great future of Uzbekistan in the spirit of acquiring the following qualities:

- ✓ to be intelligent, faithful, independent thinker;
- ✓ to have all the noble, good, positive moral qualities accumulated by our nation;
- ✓ the quality of hardworking is the state of turning mental and physical labor into one's vital need;
- ✓ educated - to be able to acquire secular and religious knowledge and apply them in life;
- ✓ health is physical, mental, socio-political worldviews and spiritually healthy thinking;
- ✓ possessing national pride - deeply possessing the material and spiritual heritage created by our ancestors, being proud of them and enriching them;
- ✓ a patriot is a person who works selflessly for the development and future of the country, and if necessary, even gives his life for it;
- ✓ international - respects other nations as one's own nation;
- ✓ humanitarian - thinking only of doing good to the human race;
- ✓ brave and ambitious - fearless, who actively engages in every work and brings it to the end, etc.

All of the above embody the spiritual perfection of a person together. The goal of spiritual education is to bring up spiritually mature people with such qualities and characters.

Questions for revision:

1. What is spirituality?

2. What are the goals and objectives of the “Spiritual Studies” course?
3. What are the main components of spirituality?
4. What is the connection between spirituality and enlightenment?
5. What are the principles of spirituality?
6. What is Enlightenment?
7. Explain the harmony of spirituality and enlightenment?

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TOPIC 2. STAGES OF THE SPIRITUAL DEVELOPMENT OF THE UZBEK PEOPLE

1 §. Issues of spirituality and enlightenment in folklore and written sources

The Uzbek people have very ancient and rich cultural and spiritual values. The original roots of our national spirituality go back to ancient times. The Uzbek people, like all nations in the world, are the founders of not only material wealth, but also spiritual wealth. Uzbeks have created wide opportunities for cultural, spiritual, educational, philosophical and legal development with their thinking power, ability and talent, as the creators of history over the centuries.

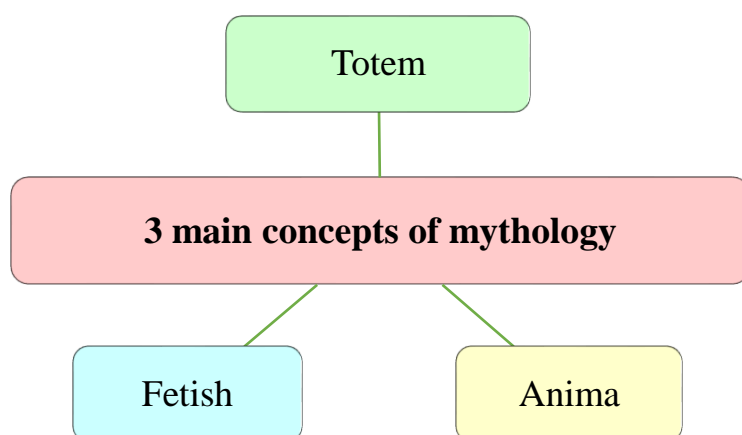
Proverbs, advice and teachings of sages, proverbs and sayings, moral ideas and rules of enlightening and educational content in fairy tales and epics created by our people serve as wise teachers, mentors and masters for the current generation. Each moral rule in the heritage of ancestors teaches people about achieving spiritual perfection and happiness. Ten beautiful qualities: modesty, kindness, loyalty, humility, hard work, generosity, honor, not betraying trust, justice, gentleness and courage bring happiness to a person. Jealousy, enmity, avarice, arrogance, lies, hypocrisy, slander, betrayal, ignorance and laziness lead to disaster.

The teachings and wisdom as well as the rules of the East warn people about the meaning and criteria of human life, the guidance and rules. In these wisdoms, speaking and working correctly as well as honestly, treating everyone with honesty and justice, not giving in too much to the desires of the self, talking with the wise and virtuous, enjoying their conversation, honoring one's honor, being kind and gracious to the little ones, true and sincere friendship serve to raise human spirituality to a higher level.

Myths are created from people's imaginary concepts, and their sum is called mythology. There are countless mythological narratives created with great artistic skills in the Uzbek folk art. Although these myths were born due to the weakness of ancient people against the forces of nature, their purpose was to influence the phenomena of nature that are dangerous for people. The importance of ancient myths

was great in developing the courage of a person, and the desire to influence the forces of nature.

The struggle between good and evil, light and darkness is characteristic in the mythology of Central Asia, as in the myths of ancient Indians and other peoples. In the mythology of the peoples of our country, they tried to solve the age-old problems of humanity in their imagination, they sang and glorified bravery, fighting spirit, love for the country, human power, and despised meanness, cowardice, treachery and similar vices.



A **totem** (from Ojibwe) is “a spirit being, sacred object, or symbol that serves as an emblem of a group of people, such as a family, clan, lineage, or tribe, such as in the Anishinaabe clan system”⁹. In particular, animals and birds such as eagle, lion, tiger, wolf, snake (dragon), phoenix are specially revered in many nations. Uzbek people still respect birds and animals such as tiger, snake, wolf, bear, camel, horse, sheep, swallow, eagle and fish. It was considered a sin to destroy their habitats without any reason, to disturb them when there was no need, and to kill them. At the same time, it was considered a good sign for a person on a trip to meet a wolf, an eagle, or a white camel. Even seeing these creatures in a dream is considered good. It is known that the symbol of totemism still has its influence in the daily life of the Uzbek people.

Thus, the peoples living in different regions of the globe considered different things, animals and birds as their patrons, depending on their natural conditions: even now, they include their

⁹ Totem // <https://www.britannica.com/topic/totemism-religion>

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image as a symbol in the flags and coats of arms of the countries. The moon and stars are stamped on the flag of the Republic of Uzbekistan.

A **fetish** (derived from the French *fétiche*, which comes from the Portuguese *feitiço*, and this in turn from Latin *facticius*, “artificial” and *facere*, “to make”) is an object believed to have supernatural powers, or in particular, a human-made object that has power over others. Essentially, fetishism is the attribution of inherent value, or powers, to an object. In particular, the sun, moon, earth, some stars, water, soil, bow, sword, pen etc. have been respected in Turkic peoples for centuries. For example, a young man losing a knife or breaking a bow was a sign of bad luck, while being constantly close to soil and water was considered a blessing.

Anima (from Latin: *anima*, “breath, spirit, life”) is the belief that objects, places, and creatures all possess a distinct spiritual essence. “Potentially, animism perceives all things — animals, plants, rocks, rivers, weather systems, human handiwork, and perhaps even words — as animated and alive. Animism is used in the anthropology of religion, as a term for the belief system of many Indigenous peoples, especially in contrast to the relatively more recent development of organized religions. Animism focuses on the metaphysical universe, with specific focus on the concept of the immaterial soul”¹⁰.

“**Epic** is a genre of narrative defined by heroic or legendary adventures presented in a long format”. The word **epic** means telling interesting stories, praising. There are epics created in two ways in our literature. The first is the epics that have been sung orally by Bakhshis in folklore for centuries. The second is epics created by poets in written form. “Alpomish”, “Birth of Gorogli”, “Malikai Aiyor”, “Ravshan”, “Kuntugmish”, “Rustamkhan” are examples of oral epics. Yusuf Khos Khajib’s “Kutadgu Bilig”, Haydar Khwarizmi’s “Gul va Navruz”, Navai’s “Hayratul Abror”, “Farhad and Shirin”, “Layli and Majnun” are epics in written literature. Therefore, it is necessary to separate epics in written literature from oral ones.

In all genres of Uzbek folklore, people’s lifestyle, manners, customs, rituals, traditions, religious beliefs, dreams and hopes, valiant struggle for freedom and freedom, love and devotion, faith in

¹⁰ Hicks, David *Ritual and Belief: Readings in the Anthropology of Religion*. -Lanham, Md : AltaMira Press, 2010. -p.359.

the future, spiritual and moral values are clearly expressed. In this matter, heroic epics that artistically express the image of ardent patriots and self-sacrificers like Tomaris, Shiroq, Zarina, Rustam, and Siyovush are of great importance in the system of oral creativity of the peoples of ancient Central Asia.

“Alpomish”, “Yodgor”, “Rustamkhan”, “Murodkhan”, “Oysuluv”, “Shirin and Shakar”, “Kuntugmish”, “Yusuf and Ahmed”, “Alibek and Bolibek” and more than hundred other epics, which are part of the Uzbek folklore the ideas and rules of national and universal importance, such as friendship, cooperation, heroism, bravery, love and loyalty, love for the motherland, the rules are glorified.

In the epic “Alpomish”, which is considered a priceless artistic literary work of the creative genius of our ancestors, Uzbek character, conscience, faith, spirituality, national spirit, as well as pure love, friendship, heroism, loyalty to the country, beautiful universal values such as deep humanity have found their artistic expression.

Proverbs are created on the basis of centuries-old life observations and life experiences of the people. Therefore, folk proverbs have a great educational value, because every proverb has been tested many times by people’s life experiences and daily life. Proverbs undergo few changes in terms of content and form over long periods of time: they have the characteristics of longevity. Folk proverbs are getting richer mainly due to the wise expressions of the people, assimilation of proverbs of other peoples, instructive sayings of great cultural figures, scientists, and statesmen.

Music, tunes and songs have become so close and integrated with people’s life that people could not imagine their life, lifestyle and existence without them. People have tried several times in their experiences that chanting and dancing, in a word, is a spiritual recreation that relieves heavy physical labor. People felt the need to lose the tiredness and calmness caused by the work done all day with the help of **music, songs and dances**. Light, joyful activities help a person to be physically strong, mentally fresh and resilient, to improve his mood, and to increase his pleasure and excitement.

Uzbek folk songs with a long history such as “Khop Hayda”, “Dali Daryo”, “Ayrildim”, “Munojot”, “Bakht”, “Ushshaq”, “Qaro ko’zim”, “Shashmaqom” songs, as well as lyrics such as “Romoli”, “Ayajon”, “Yor-yor”, “O’lan”, “Alla”, “Olma deb otgan otam”,

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“Farang romol boshimda”, “Bor aylanib chiy tutdim”, “Gulin dermu kishi” and “Koshi karo barno yugit” singsongs with their graceful and attractive effect bring a world of peace to a person.

When a person listens to melodies and songs, he understands himself deeply, realizes that he is human, that he is essentially striving for beauty, that he is born to be beautiful. Songs and music also help a person to notice some of his own vices and defects. In short, speech, music and song are the indiscriminate support and companions of a person in the process of life. “Kalila and Dimna”, “Sindbodnoma”, “One Thousand and One Nights”, “Qabusnoma”, “Gulistan and Boston”, “Bahoristan”, “Shahnoma”, “Donishnoma”, “India”, “Relics from ancient peoples”, “Saodatnama”, “Siyosatnama”, “Ruhnama”, “Qutadgu Bilig”, “Devonu Lugatit Turk”, “Hibatul Haqayik”, “Akhlai Jalali”, “Khamsa” and many other works were brought to the world a significant place in the coming was played by the oral creativity of the people.

The more effectively, rationally and creatively we use the cultural heritage of our people, traditions of manners, morals, education and upbringing, proverbs and wise words, the more effective results we will achieve in realizing that our spirituality has deep historical roots.

2 §. “Avesta” is an invaluable spiritual, moral, scientific, literary and spiritual resource

Zoroastrism is one of the first religions in the history of the human. Although its place of birth has not been ascertained, scientists have found a lot of evidence allowing them to make a suggestion that the religion appeared in **Ancient Khorezm**. As “Avesta” was being written for several centuries, influenced by various cultures, dialects and languages, the prophet Zoroaster is mentioned under different names in it (Zaotara, Aaturvan). The principal god of wisdom and everything good was **Ahura Mazda** (also spelled Auramazda, Ormizd, Ormazd), who communicated his knowledge to Zoroaster.

“Avesta” is not only a collection of **Zoroastrian holy texts** and a monument of the Old Iranian language and philosophy, but also a unique document describing the history of the first states in the territory of **Central Asia** and the social and economic relations

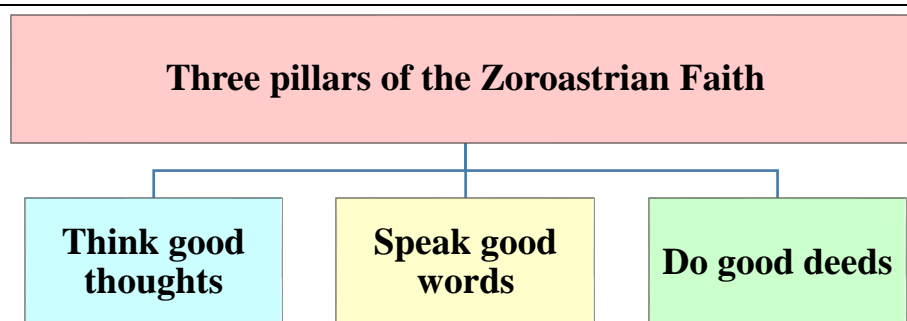
between the people of the region. Avesta told that the first of the best places and countries created by **Ahura Mazda** was Aryanem Vaychakh (Arian spaces), the second of the best places was Guvu (Sogd), the home of the Sogdians, the third was Mauru (Merv) and the fourth place was Bahdi (Bactria).

According to the majority of scientists, Zoroaster lived in the **1st millennium BC**. **Avesta's** first texts had only an oral form, but in the 7th -6th centuries BC they were collected and written in **Ancient Persia**. The writings were made **on bullock skin with the use of golden ink**. All those texts written on 20,000 pieces of bullock skin were burnt up by **Alexander the Great**. At a later time Zoroaster's teaching was restored and re-written. Today **Avesta** is considered to **consist of 21 books**, 5 of which have a written form and 16 are oral, communicated from generation to generation.

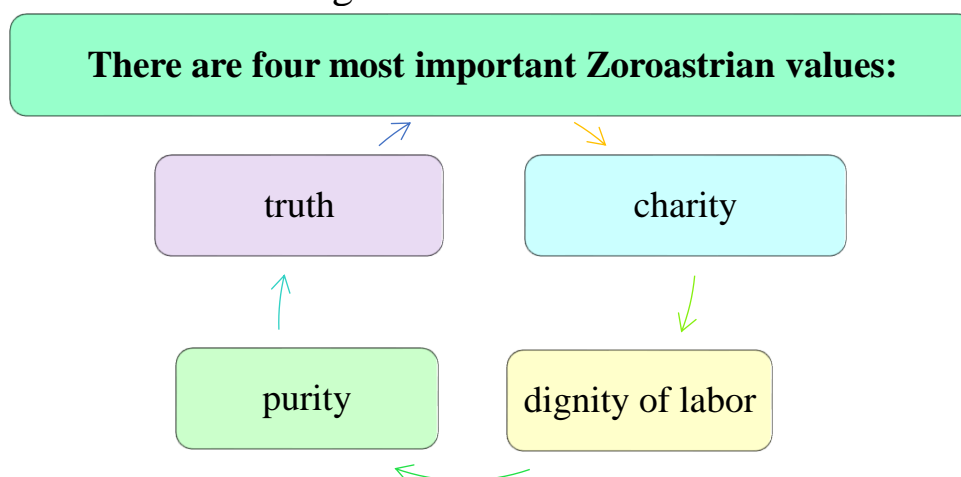
Avesta tells about the life of communities (farmers and cattle-breeders) ruled by **patriarchal** relations, about the class differentiation and about divinities and spirits, which produces a rather clear image of the people of that time.

According to Zoroaster, the world is a battleground between the forces of **good and evil**. Ultimately, good will prevail over evil. The mission in life is to conduct oneself in such a manner that this ultimate victory is achieved. He urged his followers to live a full and useful life in this world, to appreciate all things that are good and beautiful in creation, not only to do good and desist from evil but also to fight evil, and to make others happy. He assured his followers that the strength of God would be given to those who fought evil, and stressed that an evil deed could be offset by a good one. As for happiness, the way to seek happiness was by making others happy. He pointed out that in each of us there is a divine spark. It is up to us to recognize this divine spark or essence within us, to understand its capabilities and to try and so conduct ourselves that we reach the state of perfection in this world.

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Zoroaster emphasized free choice. In one of his first sermons he preached: “Who seek knowledge, please listen carefully to what I say, and perceive the truth in the light of reason, because it is possible for each man to have a separate creed.” He also taught that one should be liberal in thinking and to respect all that is good, true and beautiful: “We reserve and love all good thoughts, words and deeds that may have been presented here or elsewhere, now or at any future period, because we are on the side of goodness.”



“There are four most important Zoroastrian values:

First, truth. Zoroastrianism stresses truth more than anything else. Man is equipped through mental consciousness to discern truth from falsehood, and has the free will to choose between right and wrong. The very first prayer a Zoroastrian child learns is devoted to truth. A free translation of that prayer – called Ashem Vohu – is: “Truth is the greatest virtue. It is happiness. Happy is who is truthful for the sake of truth”.

Second, charity. In the very second prayer a Zoroastrian child learns – the “Yatha Ahu Vairyo” – there is a line which says: “He who give assistance to the poor acknowledges the kingdom of God.”

Third, purity. Zoroastrianism puts value on purity – of both the body and the mind.

Fourth, dignity of labor. Hard work and the dignity of labor are emphasized in Zoroastrianism. In the *Gathas*, which are a record of the prophet's conversations with Ahura Mazda, Zoroaster asks "What is the way of furthering the Mazdayasni religion?" and Ahura Mazda replies "Incessant cultivation of corn, O Spitama Zoroaster. Who cultivates corn cultivates righteousness"¹¹.

"The struggle of the good with the evil was the basic **principle of Zoroastrianism**. In his teaching Zoroaster called upon people to love and help each other and to unite at moments of disaster. The dog, a friend guarding one's home and cattle, had to be treated with care and love. On the contrary, killing a **wolf, a symbol of the evil**, was regarded a noble deed.

The **earth, fire, water and air** were sacred elements. That was why the dead were not buried or burnt, but were brought onto a special hill, **dahma**, where their flesh was eaten up by predators. After that the bones were put into special containers, **ossuaries**. *Risto-kasha*, people, whose job was to carry dead bodies, were cursed to the end of their days and were forbidden from contacting fire or water and from approaching too close to other people.

Avesta also mentions the architecture of that period and the building material used in construction (mud brick and pakhsa blocks).

No doubt, Zoroastrianism influenced all the four world religions - Islam, Buddhism, Christianity and Judaism (with candles as an inherent attribute and god assuming the form of fire to descend onto the earth in Judaism and Christianity). One of the most important **holidays** mentioned in Avesta was **Navruz** (Nowruz, Novruz), which is to this day celebrated as a major official holiday in a number of Asian countries.

Avesta's postulates calling to good deeds are as usable today as they were thousands of years ago. A **monument to Avesta**, an image of a large white-leaved book in the flame of red stone over a marquee was erected in **Urgench**. Avesta is being largely studied in Uzbekistan and throughout the world. In 2001 **UNESCO** organised a celebration of **Avesta's 2,700th anniversary**"¹².

¹¹ About Zoroastrianism // <https://zamwi.org/zoroastrianism/>

¹² Avesta museum // https://www.centralasia-travel.com/en/countries/uzbekistan/places/khiva/avesta_museum

3 §. The role of spirituality and the spiritual maturity of the individual in Islam

Islam is one of the most widespread religions in the world. The word “Islam” in Arabic means “surrender to God”, “obedience”, “submission” that there is only one God (Allah), and that Muhammad is a messenger of God. It is the world’s second-largest religion with over 1.9 billion followers or 24.4% of the world’s population, commonly known as Muslims. Muslims make up a majority of the population in 50 countries.

Islam teaches that God is merciful, all-powerful, and unique, and has guided mankind through prophets, revealed scriptures and natural signs. The primary scriptures of Islam are the Quran, believed to be the verbatim word of God, and the teachings and normative examples (called the **sunnah**, composed of accounts called **hadith**) of Muhammad (c. 570 – 8 June 632 CE).

The Islamic holy books are the records which most Muslims believe were dictated by God to various prophets. Muslims believe that parts of the previously revealed scriptures, the Tawrat (Torah) and the Injil (Gospel), had become distorted-either in interpretation, in text, or both. **The Quran** (literally, “Recitation”) is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest literary work in the classical Arabic language.

Muslims believe that the verses of the Quran were revealed to Muhammad by God through the archangel Gabriel on many occasions between 610 CE until his death on June 8, 632. While Muhammad was alive, all of these revelations were written down by his companions (sahabah), although the prime method of transmission was orally through memorization.

The Quran is divided into 114 chapters (suras) which combined; containing 6,236 verses (ayat). The chronologically earlier suras, revealed at Mecca, are primarily concerned with ethical and spiritual topics. The later Medinan suras mostly discuss social and legal issues relevant to the Muslim community. The Quran is more concerned with moral guidance than legislation, and is considered the “sourcebook of Islamic principles and values”.

Hadith is a sacred and rare source in Islam after the Holy Quran. Hadiths are the words, religious and moral guidance and

wisdom of the Prophet. The hadiths are broad and deep in meaning, they contain the life and activities of the Prophet Muhammad, his letters to the rulers of the countries, various matters related to culture, spirituality, education and upbringing, ethics and manners.

Hadiths are divided into 2 types:

The first is “Al-Hadith al-Qudsi”, meaning from Allah, word from the prophet;

The second one is “Al-Hadith an-Nabawi”, that is, both the meaning and the words are from the Prophet.

Hadiths are divided into the following types according to their importance:

⌘ “Sahiyh” is a convincing collection;

⌘ “Hasan” is an untrusted collection;

⌘ “Gayri sahiyh”, “zaif” - unreliable collections.

Collectors of hadiths are called Muhaddith. **Muhammad ibn Ismail al-Bukhari (810-8970)**, the great scholar of the East, wrote more than 300,000 works during his lifetime. Among them, “Al-jame al-sahiyh” and “Al-adab al-mufrad” are the most famous. “Al-Jame as-sahiyh” is recognized as the second holy book after the Quran in the Islamic world.

One of the great scholars who created works of global importance is the famous muhaddith (scholar of hadith) **Abu Isa Muhammad at-Tirmidhi (824-892)**. Abu Isa Muhammad ibn Isa at-Tirmidhi is the author of “Sunani Tirmidhi”. Imam al-Tirmidhi was greatly influenced by his teacher Imam al-Bukhari and used his work in the classification of his work “al-Jami”.

Imam Abul Husayn Muslim ibn Hajjaj **Kushari Nishapuri (817-875)**. He is the author of “Sahihi Muslim”. Imam **Abu Dawud Suleiman Sijistani (817-889)** is the author of “Sunani Abu Dawud”. Abu Abdar Rahman ibn Ali ibn Shabi **Nasai (830-915)** is the author of “Sunani Nasai”. Imam Abu Abdullah Muhammad ibn **Yusuf ibn Mojja (825-887)** is the author of “Sunan ibn Mojja”.

In the 11th - 12th centuries, Movarounnahr made significant progress in the science of Hadith. The proverbs mentioned in the hadiths, “Do not steal”, “Do not take bribes”, “Do not lie”, “Do not commit adultery”, “Do good to others as you do to yourself”, “Eat, drink, give alms, but do not be extravagant”, “Give food to the hungry, visit the sick and relieve the needs of the needy”, “Stay away

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from fools”, “Glorify bread” apply to all peoples and nations of the world as a universal moral value.

In theology, the religion of Islam is recognized as consisting of three elements:

Faith (iyman)

Islam

Charity (ihsan)

1. Faith (iyman). The requirements of faith include 7 beliefs. These are the following:

Belief in Allah

Belief in the Angels

Belief in the Revealed Books

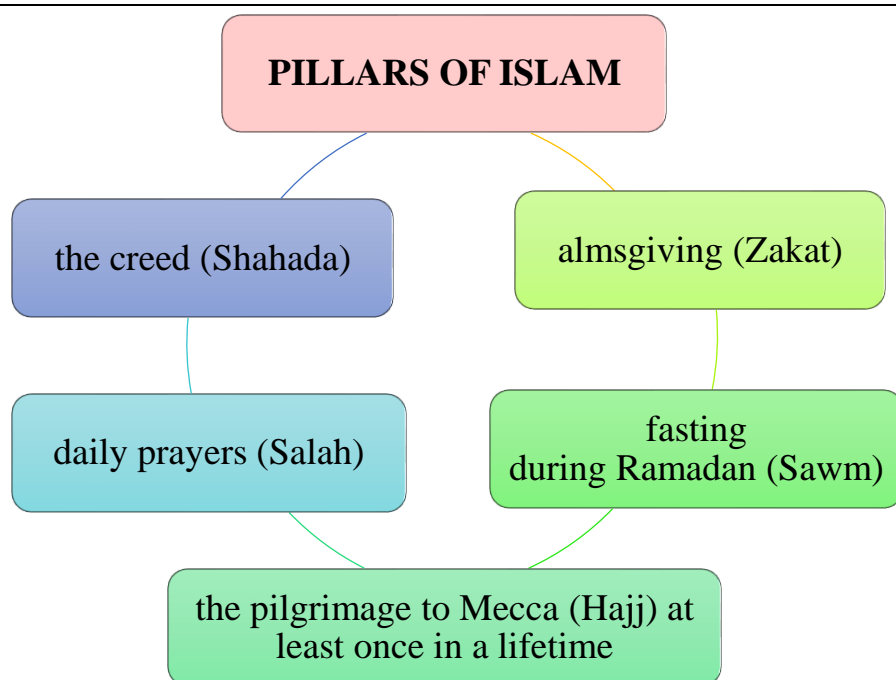
Belief in the Messengers

Belief in the Day of Judgment

Belief in Preordainment (Good and bad)

Belief in Life After Death

2. Islam. There are five basic religious acts in Islam, collectively known as “the Pillars of Islam” (*arkan al-Islam*; also *arkan ad-din*, “pillars of religion”), which are considered obligatory for all believers. The Quran presents them as a framework for worship and a sign of commitment to the faith.



3. Charity (ihsan). Ihsan is to sincerely believe in beliefs and perform rituals.

In Islam, special attention is paid to the issues of love, care, upbringing of children and loyalty to the family. The ideas of educating people in the spirit of doing good, engaging in meritorious deeds, being honest, pious, conscientious, compassionate, correct, truthful, honest, helpful, and humble were put forward.

In Islam, it is repeatedly emphasized that acquiring knowledge and being enlightened is a very meritorious work. The fact that it is necessary to seek knowledge from the cradle to the grave has great educational value. In the hadiths, such thoughts as “The advantage of charity is that a believer learns knowledge and then teaches it to other believers”, “Knowledge is better than prayer” do not need analysis. It is noted in scientific studies that words based on the word “Ilm” in the Holy Quran, based on the verb “Alima” - to know, are found 750 times.

4 §. The development of spirituality and enlightenment in Central Asia during the Renaissance in the 9th-12th centuries

In the 9th -12th centuries, which was called the first Renaissance in the East, the peoples of Turan made a great contribution to the development of world science, culture, and

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spirituality, and presented great figures whose names were forever imprinted on the pages of history.

The period of the Eastern Renaissance has the following general characteristics:

Development of culture, secular sciences and Islamic theology

Relying on the achievements of Greek, Roman, Persian, Indian and other cultures

Development of astronomy, mathematics, mineralogy, geography, chemistry and other natural sciences

In method (methodology) - the superiority of rationalism and logic

Promotion of human friendship, high morality

The development of philosophy at a high level

Large-scale development of literature, poetry, rhetoric

The fact that knowledge was encyclopedic in nature

By this time, Central Asia, Iran, Iraq, and Syria became a major center of science and culture. Large scientific centers were established in Khorezm, Bukhara, and Herat. The fame of Central Asian scholars such as Khorezmi, Farabi, Ibn Sina, Ferghani, Biruni, Imam al-Bukhari, Imam Isa al-Tirmidhi spread to seven climates. The rapid development of secular sciences has influenced the wide range of translation activities. This process was especially accelerated during the reign of Caliph Ma'mun (813-833), when the "Bayt ul-Hikma" ("House of the Wise") was established in Baghdad, works on Greek philosophy and medicine, Indian arithmetic, al-chemistry and astrology were translated into Arabic.

Muhammad Musa al-Khwarizmi (780-850) "was a polymath from Khwarazm, who produced vastly influential works in mathematics, astronomy, and geography. Around 820 CE, he was

appointed as the astronomer and head of the library of the House of Wisdom in Baghdad”¹³. He knew Arabic, Indian, Latin, Greek, and Persian languages. Khwarizmi is the author of several books and pamphlets. The most famous of them is the work “*al-Kitab al-mukhtasar fi hisab al-jabr wal-muqabala*” on the science of algebra. This work became the basis for the emergence of a new independent science in mathematics - *algebra*.

Ahmad Farghani (798-865), the most powerful representative of the first renaissance period in the history of mankind, had an incomparable influence on the development of the worldview and spirituality of humanity as one of the fundamental scientific foundations of his time. It is well known through historical sources that his invaluable legacy served as a program for the scientists of his time. His work entitled “*Elements of astronomy on the celestial motions*” was translated into Latin and Hebrew as early as the 12th century. This scholar, known in Europe as Al-Fraganus, was so influential in the development of science that his name was given to one of the lunar craters in the 16th century.

It is difficult to imagine the development of Eastern philosophical, social and moral thought without **Abu Nasr Al Farabi (873-950)**. “Al-Farabi known in the West as Alpharabius. He was a renowned early Islamic philosopher and jurist who wrote in the fields of political philosophy, metaphysics, ethics and logic. He was also a scientist, cosmologist, mathematician and music theorist”¹⁴. He is a famous thinker who received the title “Aristotle of the East”, “Second teacher”. In the East, Aristotle, the most famous philosopher of ancient Greece, is known as “The First Teacher”.

The total number of works created by him is 160, which can be divided into two groups:

First, works dedicated to translation, interpretation, promotion and study of the scientific heritage of ancient Greek philosophers and naturalists - Aristotle, Plato, Euclid, Galen and others;

The second is treatises on natural, social and philosophical fields of medieval science. Including “*Commentary and Short Treatise on Aristotle’s de Interpretatione*”, “The Book of Music”, “*Meanings of*

¹³ Maher, P. (1998). From Al-Jabr to Algebra // *Mathematics in School*, 27(4). –pp.14-15. <http://www.jstor.org/stable/30211868>

¹⁴ Ludwig W. Adamec. *Historical Dictionary of Islam*. Scarecrow Press, 2009. -pp.95-96.

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the Intellect", "*Al-Madina al-Fadila*", "On Vacuum", "*Social Psychology*", "*Principles of the Opinions of the Citizens of the Virtuous City*" and others can be shown.

Farabi's teachings served as a theoretical source for the development of spirituality, enlightenment, morality and manners not only in the countries of Central Asia, the Middle East, but also in almost all nations and countries of the world. "The main-belt asteroid 7057 Al-Farabi was named in his honor"¹⁵.

The great Khorezm scientist **Abu Rayhan Biruni (973-1048)** is one of the most famous figures in the history of world science, he made a great contribution to almost all sciences of his time, he is a famous polymath, a great naturalist and philosopher. "He has been called variously the "founder of Indology", "Father of Comparative Religion", "Father of modern geodesy", and the first anthropologist"¹⁶.

He created more than 150 works during his lifetime. The most popular of these are: "*Kitab al-Tafhim*", "*Alberuni's India*", "Book of Instruction in the Elements of the Art of Astrology", "The "Remaining Signs of Past Centuries", "Melkite Calendar", "The Mas'udi Law", "Understanding Astrology", "Pharmacy", "Gems", "Astrolabe", "A Short History" etc. Although Biruni did not write a special work on philosophical and moral issues, he expressed his thoughts on this issue in many works. In Beruni's spiritual and educational teachings, the main problem of a person is his happiness, perspective, education - upbringing, manners - morals, and responsibility.

The scientific legacy of the polymath **Abu Ali Ibn Sina (980-1037)**, who made a great contribution to world culture and enlightenment and had the title of "Sheikh-ur Rais" in the East and Europe, is a priceless treasure for us. "Sajjad H. Rizvi has called Avicenna "arguably the most influential philosopher of the pre-modern era"¹⁷.

"His works numbered almost 450 volumes on a wide range of subjects, of which around 240 have survived. In particular, 150 volumes of his surviving works concentrate on philosophy and 40 of

¹⁵ Al-Farabi = 1990 QL2 = 1992 EK. // <http://www.minorplanetcenter.net/>

¹⁶ Ahmed A. S. Al-Beruni: The First Anthropologist. *RAIN*, 1984. No 60. -pp.9-10.//<https://doi.org/10.2307/3033407>

¹⁷ AVICENNA (IBN SINA) // <HTTPS://IEP.UTM.EDU/AVICENNA-IBN-SINA/>

them concentrate on medicine. His most famous works are *The Book of Healing*, and *The Canon of Medicine*”¹⁸.

In his philosophical and moral works, he calls the rulers to fight against lawlessness, to listen to the demands of the people, and to work for justice. He shows justice as the best decoration of human behavior. According to him, goodness is in wisdom, and wisdom is acquired through knowledge of events. Enlightenment is an integral part of human life.

In short, during the 9th - 12th centuries, knowledge, science, enlightenment, and spirituality developed at a high level in Central Asia.

5 §. The development of national spirituality in the period of Amir Temur and the Temurids

Amir Temur was born in **9th April 1336** in Hodjailgor village (Yakkabag) near Kesh (Shahrisabz). His father emir Muhammad Taragaj was from notable family of a Turkic sort barlas.

Amir Temur was brave and restrained. He was able to make the right decision in difficult situations with the sobriety of judgment. According to sources, Tamerlane was fond of chess, perhaps, was the champion of his time.

In the East, the concept of “righteous king” has existed since ancient times, and the people have always dreamed of such a king. Amir Temur aspired to become such a king. The words “**Power is in justice**” were engraved on Amir Temur’s ring and engraved on the state seal. “The country can tolerate oppression, but it cannot tolerate injustice”, Amir Temur wrote in his Codes. This was the motto of the kingdom. The owner strictly adhered to this. The power of justice was so great if a man in the country put a plate of gold or silver on his head and went from west to east, no one would reach out to him, not a single piece of gold or silver would not be decreased.

Timur made an outstanding contribution to the national state system, education and culture, and general development of his state. He promoted the construction of monumental historic buildings,

¹⁸ O'Connor, John J.; Robertson, Edmund F., “Ibn Sina”, MacTutor History of Mathematics archive, University of St Andrews //http://www-history.mcs.st-andrews.ac.uk/Biographies/Avicenna.html

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especially in Samarkand. Some of them can be seen today. The inscription on the portal of Tamerlane's Palace Ak-Sarai in Shakhrisabz, reads **"If you doubt our might, look at our buildings"**. The impressiveness of the architecture was aimed at the demonstration of the greatness of the empire. All possible means and every effort were exerted to construct these magnificent buildings. A vast range of building materials from neighboring regions, famous architects, suppliers, and a great number of workers were brought to work. Different specialists were taken from occupied lands.

Timur was not only a great king, he was also a great builder. Creativity can be said to have risen to the level of state policy during the Sahibkiran period. This is evidenced by the fact that Amir Temur carried out creative work not only in his own country, but also in other countries. The city of Samarkand, which was first established as the capital of the kingdom, became the most prosperous city in the world, and to show its glory, built villages surrounded by gardens, named after world-famous cities such as Damascus, Baghdad, Egypt, Shiraz, and Sultaniya.

Roads were widened, bridges were built, rabotas were rebuilt, bazaars (markets) were cleaned, buildings were erected, parks were built and gardens were flourished. About these gardens the Spanish ambassador Rui Gonsales de Clavico told in his diaries a story with pleasure. Among them, he mentioned the names of the Gulbog, Dilkusho, Chinor, Nav and other gardens in memoirs. Examples of the creative activity of Amir Temur and the Temurids can be seen in: Kuksaroy in Samarkand, Amir Temur Mosque, Bibihanim Madrasa, Mosque, Qusam ibn Abbas architectural complex, Amir Temur Mausoleum, Dorut-tilovat complex in Shahrissabz, magnificent Oqsaroy, Turkestan Khoja Ahmad Yassavi's mausoleum in Tashkent, Zangiota mausoleum near Tashkent, Nahri Barlos stream, Kabul suburbs, Fergana valley, Murgab valley, Mughan deserts in Azerbaijan, Shahrukhiya, Baylagan cities, Reconstruction of Tabriz, Baghdad and Gurganj. Many such examples can be cited.

Amir Temur is not only a creator and patron of science, but also the author of "Temur Codes", which embodies the science of governing the country. The Age of Timur consists of 2 parts, the first part of the book describes the life of kings, their morals, the life of a

warrior from the age of 7 to his death, the formation of a centralized state of social and political activity during the military campaigns.

In Part 2 of the work, he states, “I have linked the building of the kingdom and the building of the state to several rules, and I have written a guide (Dastur ul-amal) on the division of the kingdom”. These rules help his children and descendants, his cousins, to run the country.

The period of Amir Temur and the Temurids has left an indelible mark on the historical development of the peoples of Central Asia and the region, so this period is recognized as the second stage of the Eastern Renaissance. Hundreds of scholars such as Bahovuddin Naqshband, Khoja Ahror Vali, Abdurahmon Jami, Alisher Navoi, Mirzo Ulugbek, Ali Kushchi were born during this great golden age.

The philosophy of social thought of this period can be seen in the example of the great deeds of our people under the leadership of Amir Temur to achieve freedom and preserve and strengthen independence. The President of the Republic of Uzbekistan Shavkat Mirziyoev, commenting on the great statesman, emphasizes the following: “Amir Temur said, “Unless the state is built on the basis of laws, the splendor, power and structure of such a kingdom will be lost”¹⁹.

Throughout my life, says Amir Temur, I firmly believed in five things and always followed them. They are:

Allah is the Almighty, and if you worship it sincerely, It will achieve your goal.

Thinking is a person with a strong ability to think and observe, a strong memory, who can easily find a way to solve any problem.

Faith is the attribute that distinguishes man from all other living beings. A believer does not betray, protects the honor of his relatives and people, and knows the virtues of honesty and purity.

The book is the basis of all creativity, ingenuity and intelligence, the trainer of life.

The sword is the companion of the young man, the guardian of the peace of the people, the weapon of destruction of any enemy, and

¹⁹ Mirziyoev Sh.M. The Constitution and the rule of law are the most important criteria of a democratic state and civil society //“Xalq so’zi” newspaper, December 8, 2019, №254 (7484)

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with its clear power it is possible to inculcate the irreligious to religion.

Another great service of the statesman was that he became famous as a patron of culture and science, gathering in his palace scholars and religious figures. In particular, Khoja Afzal, Jalal Khoki, Mavlono Khorezmi, Mavlono Munshi and others were engaged in science and art in his palace.

It should be noted that the entrepreneur's vital ideas of spiritual renewal in the development of society were in harmony with the principles of modern philosophical doctrine. These principles were intertwined with the spiritual and cultural development of the state of Amir Temur, and they complemented each other, and this connection and interdependence in them is like a strong chain of circles. This chain was formed on the basis of common phenomena and served the spiritual upliftment of the reign of Amir Temur.

Mukhammad Taragay Mirzo Ulugbek (1394-1449), the son of Shahrukh Mirza, the beloved grandson of Amir Temur, one of the great people of the Timurid dynasty, whose name has been revered in the world of Eastern and Western peoples for centuries. In the words of the great poet Alisher Navoi, the world has never seen a king and a scholar like Ulugbek, a descendant of Amir Temur.

Thanks to Ulugbek's invaluable services, the East became a major center of culture and civilization. The positive developments during the reign of Ulugbek were of great significance in the history of medieval culture. He left an indelible mark on the development of science by analyzing the works of the ancient Greek scholars Plato, Aristotle, Hipparchus and Ptolemy, as well as the works of his compatriots Farabi, Beruni, Ibn Sina, Khorezmi and Nasiridin Tusi.

Thus, during the reign of Ulugbek, social development in Central Asia reached a high cultural and scientific level. This rise and renaissance is what modern science calls the Second Renaissance of Central Asia. But this period is recognized as the last period of the Muslim renaissance and part of the universal renaissance.

Whatever it is called, this scientific and cultural development is connected with the interdependence of the two rivers of Central Asia, which in turn connects its stages with the scientific and practical activity of Ulugbek in Samarkand. This period of one and a half centuries has left an indelible mark on the history of the spiritual and

material culture of the medieval peoples, and is still the basis of the cultural development of these peoples today. That is why the peoples of Central Asia are eternally grateful to Ulugbek and his comrades²⁰.

The celebration of the 600th anniversary of the birth of Ulugbek in 1994 by the decision of UNESCO is another example of the international recognition of the name of the thinker for his contribution to the history of world science.

Alisher Navoi (1441-1501) the great son of the people of Central Asia, a great enlightener and statesman, has a special universal value due to the rich life and scientific heritage of socio-philosophical, political, moral and educational significance, imbued with the spirit of humanity.

Alisher Navoi, the founder of Uzbek literature and language, has a special place in the development of spiritual and enlightenment thought in Central Asia. Today, more than forty works of the poet in various fields of literature and art serve to raise the spirituality of the peoples of the world.

The poet-thinker considers the essence of humanity in his social activity - to engage in a profession that is useful to society, to benefit the people, to alleviate the burden of people. It is no coincidence that he does not include in the list of people who do not consider the people's grief as their own.

It is no coincidence that Navoi's profound knowledge, broad outlook, vast life experience, scientific deep thinking and poetic sharp vision, as well as his philosophical conclusions sound like advice. In it, no one has described the issues of human development and maturity as Navoi.

The path to perfection that Navoi dreamed of is, first of all, to have a high moral character, to acquire all human virtues, to master all the sciences and professions of his time, not to separate science and profession, not only spiritually but also physically. Moral values such as striving for perfection, always being ready to serve the country, carrying the burden of the nation, being a loyal child of the Motherland, putting a sense of duty and responsibility above all else are glorified²¹.

²⁰ Ahmedov A. Ulugbek Muhammad Taragay. –Tashkent, “Uzbekiston”, 2011. –p.45.

²¹ Ochilov E. Alisher Navoi. –Tashkent, “Uzbekiston”, 2013. –p.149.

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Today, the living ideas of the scholar's spiritual heritage serve as a methodological basis for educating the younger generation as worthy heirs to the name of the perfect man and great ancestors. After all, Navoi's life and career were the brightest person who dedicated his life to the development of the people and the greatest symbol of true humanity.

Babur and the Baburids dynasty also made a significant contribution to the social and cultural development of the peoples of the world, to the development of science and enlightenment. World civilization has benefited from the work of the dynasty in the fields of architecture and construction, folk arts and crafts. An example of this is:

First of all, their great contribution to urban planning, architecture, gardening, public administration and the beautification of the country.

Secondly, their efforts to develop cultural and educational work among the people, including scientific and cultural constructions such as libraries and observatories, and the development of fine arts, calligraphy, painting and artistic creation.

Thirdly, this is the spirit of internationalism, which the Baburids have preserved and developed in the creation of this creative and cultural and educational heritage, and the representatives of the ordinary creative people with whom they are colleagues, comrades and shoulder-to-shoulder are also embodied in the creative movement²².

Thus, the spirituality and culture of the Baburid period became an immortal source not only of the peoples of Central Asia, but also of the universal heritage of the peoples of the world. Socio-cultural development, science, literature, architecture and urban planning, beautification and art, which were formed during the reign of the great commander Amir Temur, reached such a height that this path of development and development was later developed in India during the reign of Babur and the Baburid dynasty reached its highest peak.

In short, the views and practical activities of Amir Temur and the Temurid dynasty on the path of spiritual renewal in the development of society serve to achieve the greatest goal of new

²² Uralov A., Safarov N. Baburids and creativity.–Samarkand, "SKI", 1995. –p.7.

Uzbekistan “from national revival towards national development”. The profound reforms being carried out in the country by the President of Uzbekistan Shavkat Mirziyoev are a clear confirmation of this.

In the words of Shavkat Mirziyoev, there is no doubt that further raising the morale of the country will contribute to new achievements in building a strong civil society:

“The creation of a great empire by Sahibkiran Amir Temur in the 15th century, which was later ruled by his respected descendants, facilitated the Second Renaissance in our region. It gave the world outstanding scientists like Kazizoda Rumi, Mirzo Ulugbek, Giyosiddin Koshi, Ali Kushchi, the great poets Lutfi, Sakkoki, Hafiz Khorezmi, Abdurahman Jami, Alisher Navoi, Babur. The fame of the historians Sharafiddin Ali Yazdi, Mirkhond, Khondamir, artists Mahmud Muzakhhib, Kamoliddin Behzod, many calligraphers, musicians, musicologists and architects spread around the world. During both Renaissances, our people, thanks to their enormous potential, reached the highest peaks in development, and this affords us an enormous sense of pride”²³.

Questions for revision:

1. What is the role of ancient written literary works in the history of our spirituality?
2. Why is “Avesta” considered an important monument of the peoples of Central Asia?
3. What are the Pillars of Islam?
4. What are the characteristics of the Central Asian Renaissance?
5. What is the role of Amir Temur in the spiritual development of Central Asia?
6. What did Amir Temur believe?
7. What is the role of Alisher Navoi in the development of our spirituality?

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TOPIC 3: SPIRITUALITY IN THE YEARS OF COLONIALISM AND DEPENDENCE

1 §. The emergence of Jadid activity and its goals and objectives

Jadidism played a major role in the national awakening and the rise of national consciousness in the late 19th and early 20th centuries. Jadidism is a great historical movement that was created for the purpose of enlightening the nation and raising its spirituality. Jadidism is based on the word jadid. The word “Jadid” means “new”. It does not mean simply “new” or “supporter of innovation”. Perhaps, it includes such broad meanings as “**new thinking**”, “**new person**”, “**new generation**”. The emergence of the Jadidism movement is directly related to the socio-political environment and situation in the internal and external arena of that time.

According to its purpose and essence, the Jadidism movement was a cultural, educational and political reform movement from the first day. But in order to make the homeland free and prosperous, to bring the nation and the people to freedom, to make it developed and civilized, the moderns first focused on cultural and educational work. Jadids promoted the ideas of religious and secular enlightenment in opposition to Muslim bigotry.

They fought against the backwardness of the religious leaders and the concepts that “Progress is against Islam” because they knew the rules of the Sharia and the “Holy Quran”. It should be emphasized that religious-secularism and Sharia practices in Islam played a major role in the emergence of Jadidism.

So, the Jadidism movement firstly appeared as a manifestation of progress in Islam, encouragement of science, and secularism in the new era. Secondly, the emergence and development of the Jadidism movement was strongly influenced by the following democratic, national liberation, and reformist movements that developed in Eastern and Western countries:

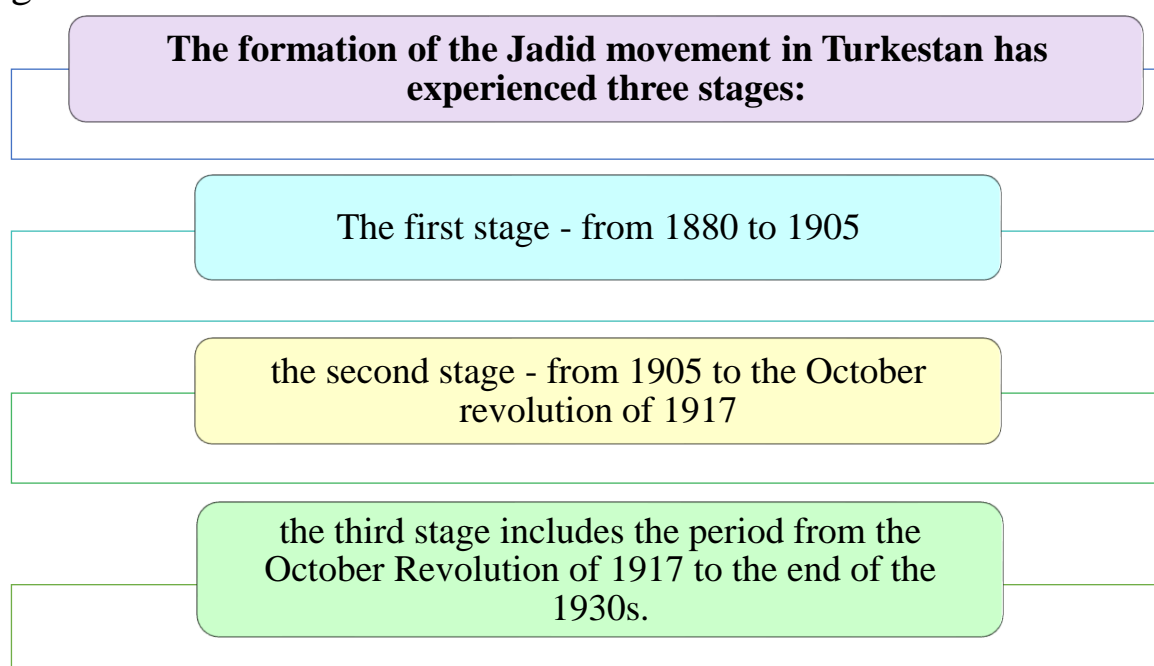
1. Russian social democratic and revolutionary movements that achieved great victories in 1905-1907 and 1917; their impact on Turkestan.

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2. Reformation and “nahda” (revival) movements in the Muslim world founded by Jamaluddin Afghani (1839-1897) and Muhammad Abdo (1848-1903).

3. Anti-monarchist, constitutional democratic, socio-national revival movements in Turkey: Tanzimat (1840-1860), Young Ottomans (until 1865-80), Young Turks (1889-1918) and democratic-revolutionary movements of 1908-1909.

Ismailbek Gaspirinsky (1851-1914) made a great contribution to the emergence and development of the Jadidism movement. In the 80s of the 19th century, he was the first to establish Jadidism in Crimea among the Muslim nations.



The main ideas and goals of Jadidism:

✓ liberation of Turkestan from medievalism, feudal backwardness, superstitions;

✓ taking the country, the people, and the nation to the path of modern development by introducing the “Usuli Zaman (Modern approach)” while denying the “Usuli Kadim (Traditional approach)”;

✓ building a national state, building a free and prosperous society with a constitutional, parliamentary and presidential system;

✓ granting the status of the state language to Turkic languages;

✓ formation of a national army and others.

In the late 19th and early 20th centuries, the historical significance of this movement was extremely great. During this period, the moral crisis of the society deepened, and it was impossible

to create an opportunity for socio-political and economic development without raising the national culture and using the universal values of enlightenment and educational activities. So, Jadids were devotees who were ready to mobilize all their strength and talent for the spiritual development of the nation.

2 §. The Enlightenment movement of the Jadids and its role in raising the morale of the people

Spirituality in the Jadidism movement was evident in the following:

Firstly, they aimed to achieve independence not through various tumultuous and exterminating wars that lead to bloodshed, but by raising the literacy of the population, raising their education and culture to the level of understanding the origin of dependence and its negative consequences for the fate of the nation;

Secondly, it was reflected in the idea that the development of national consciousness is the main factor for ensuring national unity, and the creation of national unity is the main factor that leads to its development;

Thirdly, the representatives of the Jadidism movement did not limit themselves to the promotion of their ideas; they also carried out many practical works to raise the general literacy of the population. They opened a school at their own expense, published newspapers and books. Spirituality was at the heart of these actions because they did not work for wars, ignorance and escalation of contradictions, but for the achievement of freedom and progress by attaining higher enlightenment and political consciousness.

In these aspects, the Jadidism movement has a special place in the development of our national spirituality. Another feature of the Jadidism movement is that it promoted the most advanced ideas of its time and rose to the level of the largest mass and nation-unifying movement in raising the general enlightenment of the population. In this sense, this action is of great importance in the development of national spirituality of the population.

Behbudi, Fitrat, Cholpon, Abdulla Qadiri, Abdulla Avloni, Munavvarqari Abdurashidkhanov, Usman Nasir, Sofizoda, Tavallo, Ishaqkhan Ibrat tried to promote the ideas of Jadidism in extremely difficult conditions. They have done great things to improve the

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maturity of the nation and not to allow its dignity to decrease. Behbudi, Fitrat, Munavvarqori and other heedful Jadids for the nation opened schools, taught in them, wrote educational manuals, published them and showed initiative in this way. They even spent their money on this action. Such good deeds, such as generosity and gratitude, are extremely necessary for our current new path of development.

Mahmudhoja Behbudi (1879-1919) was the representative of Jadidism movement and one of its theoretical founders in Turkestan. Behbudi was one of the first promoters and founders of schools of the new method, as well as a great enlightener who created textbooks for these schools.

Behbudi was born in the family of a priest in the city of Samarkand. From a young age, he was interested in science; he had deep lessons in arithmetic, law, religion, Arabic and Persian languages. He had performed the pilgrimage and went to Mecca and Medina. He visited the cities of Egypt and Turkey. He also visited Russian cities such as Petersburg, Minsk, Kazan, Ufa, and Orenburg, where he became familiar with the culture of the new era.

Mahmudhoja Behbudi raised the issue that along with providing religious and worldly knowledge to the children, it is necessary to send the children of the nation to educational institutions in developed countries to receive modern education. **He put forward the following three rules:**

- 1) to act based on the requirements of the time;
- 2) to train national personnel who determine the destiny and prospects of the nation;
- 3) to become a nation capable of thinking on a global scale, working at the level of world standards in political, economic, cultural and spiritual relations with foreign countries.

Behbudi wrote many textbooks for schools. He wrote books such as “Risolai jug’rofiyai umroniy” (1905), “Risolai asbobi savob” (1908), “Amaliyoti islom” (1908), “Kitobi ul atfol” (1908), “Tarihi Islam” (1909).

Since 1913, Behbudi began to work widely in the field of press. He published “Samarkand” newspaper and “Oyna” journal.

In 1911, Behbudi created the first example of Uzbek drama “Padarkush”. Avloni’s “Turon” troupe started its activity through this drama.

Munavvarqari Abdurashidkhanov (1878-1931) is a writer,

Bexruz Sobirovich Turdiyev

trainer, editor, enlightener, public figure. From the end of the 19th century, he began to take an active part in modernizing movements. In 1901, he opened modern schools in his home, later in different districts of Tashkent. In 1907, he created textbooks “Adibi avval” and “Adibi soni” for these schools. He also prepared and published manuals such as “Tajvid al-Qur’an” and “Yer Yuzi”. He wrote a number of poetic and prose stories for children.

In 1909, he founded the association “Jamiyati Khairiya” in Tashkent and opened the society named “Turon”. In 1906, Munavvarqari published the newspaper “Khurshid”, one of the first samples of the Uzbek press. Later, he worked as a chief editor in “Najot” and “Kengash” newspapers, and as a department editor in “Sadoi Turkistan” newspaper. In April 1918, he became the founder of Turkestan People’s University and was elected its rector. On June 2, 1918, the pedagogical institute started working with his efforts. In 1918, he founded the scientific-educational society “Turk Ochogi”.

In the mid-20s, as a result of the increased persecution of national intellectuals, Munavvar Qori was removed from all positions. Due to his ideas for the development of the nation, Munavvarqari was persecuted by the former violent Soviet government. On April 25, 1931, he was accused of being a “nationalist” and shot.

Abdulla Awlani (1878-1934) is another great representative of Jadid movement, who promoted the ideas of national revival. He criticized that the nation is in a spiritual crisis, encourages everyone to be literate, acquire modern science, cultural achievements. Abdulla Awlani’s idea that “Science is the path, life, leader, and salvation of people” constitutes the program of the enlightenment and modernist movement.

Like his enlightened colleagues, he rendered unforgettable services in helping the oppressed people of Turkestan to enjoy the benefits of knowledge. In the book “Turkiy Gulistan yohud Ahloq” he expressed valuable thoughts about the role of enlightenment and science in the development of society. Enlightenment writer, playwright, pedagogue, publisher and public figure Abdulla Awlani died on August 25, 1934 in Tashkent. He was buried in the Botkin cemetery in Tashkent.

Abdurauf Fitrat (1886-1938) is one of the great representatives of Turkestan jadidism movement. Abdurauf Fitrat, like other Jadidists, was executed in 1937-1938 on charges of nationalism.

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In 1909-1913, he studied in Istanbul with the support of “Tarbiyai atfol” society. After returning from Turkey, he worked as a teacher in Bukhara. He took an active part in the “Yosh bukhoroliklar” movement, becoming one of its chief ideologists and ideological leaders.

In 1923-1924, he lived in Moscow and Leningrad, worked at the Institute of Oriental Languages. He taught Turkish, Arabic, Persian languages and literature to youth. He was elected to the professorship of Leningrad University. He wrote and published works such as “Abulfayzkhan”, “Bedil”, “Qiyamat”, “Satan’s rebellion against God”. As a musicologist, he conducted researches on the topics such as “Shashmaqom”, “Uzbek classical music and its history”, “Oriental music”.

Abdurauf Fitrat showed that family and community play an important role in the spiritual and educational development of a person, and praised moral qualities such as moral purity, wisdom, courage, justice, humanity, and patriotism.

So, in the implementation of their activities, the Jadids performed the following activities:

1. to develop new Uzbek literary language, struggle for press day, determination of creation of literature and theater understandable to the public;

2. to change the fate of women-girls by taking them out of the burqa (Islamic female religious dress) and ensuring that they attend modern schools and family reform, the political and economic equality of the local wealthy and merchant population with the Russian bourgeoisie, the struggle against the suppression of local officials by the Tsarist rulers, and thus the reform of colonial policy were at the center of their program;

3. The main goals of the Jadids were to encourage the acquisition of knowledge and to fight for social, economic and cultural development in Turkestan. Their ideological goal was to turn Turkestan, which was trampled under the feet of colonizers and local rulers, into a literate, enlightened, prosperous, independent country.

4. In general, Jadidism was a trend against the feudal relations prevailing in Turkestan, and it encourages the people to unite intellectuals and progressives, rich people and clerics to carry out reforms for the independence and development of the country.

5. First of all, it is necessary to look for the basis of the

movement and ideas of Jadidism in the historical, socio-political situation and conditions that arose in Turkestan itself. It is known that Turkestan was under the regime of tyranny before and after the Soviet revolution. Therefore, the main ideas of the Jadids were connected with the goal of getting rid of this tyranny and gaining independence.

6. Fundamental socio-political changes and conditions in the history of our country require new approaches to assessing its past.

3 §. Colonial policy in the spiritual sphere and its negative consequences

The main goal of the policy of the totalitarian system of Tsarist Russia was to limit the interests of the Uzbek nation, as well as other nations, and to have a negative impact on its development. They tried to keep the people in spiritual poverty while realizing their goal. This was confirmed by the opinions expressed by some Russian officials. For example, N.A. Kuropatkin, the governor-general of Turkestan in 1916-1917, expressed his attitude towards the oppression of the indigenous population during the tsarist period as follows: “For 50 years, we kept local peoples out of development, school and Russian life”.

M.D.Skobelov, one of the generals who introduced the colonial policy of Tsarism in the East with blood and sword: “To destroy a nation, it is not necessary to destroy it, if we destroy its culture, language, art, it will soon decline.” - he said.

Tsarism tried to show the people to the world as “illiterate”. Russian historians focused on rare manuscript sources in Turkestan. According to them, handwritten sources were considered an incomparable factor in conquering the country, managing it and disposing of its wealth.

The manuscripts came into the hands of the colonists in two ways:

1. Those who were unaware of the evil intentions of the colonialists (khans, emirs, beks, judges) gifted unique manuscripts. For example, in 1820, the book “History of the Muqimkhanids” by Muhammad Yusuf Munshi was presented to Russian ambassadors headed by Negri. N.Khannikov, who was in Bukhara, took 166 rare works. These priceless treasure jewels are currently stored in the State Public Library in St. Petersburg under the name “Khannikov

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Collection”.

2. Manuscripts were transported by decree. For example: the contents of more than 150 volumes of manuscripts stored in the State Public Library in St. Petersburg under the name “Kaufman Collection”.

General Fon Kaufman confiscated 300 manuscripts, 18 Qurans, and 50 textbooks from the Khiva palace. 129 of the manuscripts are related to history, 50 volumes are related to jurisprudence, and they are now in the St. Petersburg Public Library. By decree, 200 seals, hundreds of coins, and rare ornaments were taken away. Even Khiva Khan’s throne was taken away.

So, at the beginning of the 20th century, it became practically impossible to find ancient manuscripts in Turkestan. Spiritual wealth was looted. And Turkestan was declared an illiterate nation. Every complaint, written application was translated into Russian. Time passed, people suffered. As a result, the needs of the country remain unsatisfied. People began to get poorer. Activities of schools and madrassas were restricted. That is, the government sold the *waqf* lands owned by the madrasahs, and the position of the chairman was abolished. Madrasah employees and students were separated from their source of livelihood.

Rus-Tuzem schools were established. Poor children could not study in it. The level of literacy in the country was developed due to the children of rich families studying in this school. They were 1.5-2%. In fact, this figure was 19.7% in the 1897 census.

The colonialists built Christian churches and temples in the country. The book “Bible” was translated into Uzbek by N. Ostroumov and distributed. In the mosques, it was made obligatory to recite a prayer in the name of the Russian Tsar after the prayer.

The complications were as follows:

- 1) Christian religious rights had been established in the country;
- 2) It was to teach the people to honor the Russian people by praying to the tsar, thereby encouraging them to forget their identity.
- 3) Spiritual poverty began in the country. The colonialists spread immorality and impurity against Islam.
- 4) Under new conditions (in places where Russians live), taverns were organized. Some Muslims with weak faith were also attracted to it.
- 5) Brothels were opened in the suburbs of the cities. Such chaos

could not be tolerated.

Colonel V.V.Ivanov said that the heel of a Russian soldier's boot is better than a thousand local people. People who could not stand these humiliations raised various uprisings. Including "Polatkhan", "Dukchi Eshan", "Qurbanjon Dodkhoh", "Jizzakh Uprising". Those who opposed the tyranny were young people, jadids and enlightened people.

4 §. Violation of national and religious values of the Uzbek people in the conditions of colonialism and dependence

During the years of colonialism and dependence, the colonial policy towards the peoples of Turkestan was to destroy any form of state among these peoples, to stifle their socio-economic, political-cultural development, not to give them freedom, to humiliate their national values, to destroy their national pride and spirituality, and to keep them in fear.

To be more precise, the Tsar Colonial Empire was replaced by the "Red Empire" on October 25, 1917, based on the Great October Socialist Revolution. We suffered moral and cultural losses, as a result of which it continued until 1991.

In 1917-1991, the attitude to spirituality and its consequences were as follows:

Firstly, history was falsified based on Communist ideology. That was done in order to make the people lose their identity, to persuade them to submit. For example, the Soviet regime hid the truth about Amir Temur. Amir Temur was condemned and sources about him were banned and falsified.

Secondly, the language issue. To protect the nation, it was necessary to protect its language. In 1937, learning the Russian language was made compulsory. The Uzbek language began to be excluded from circulation, and the Russian language became the state and main language of communication.

Thirdly, the issue of religion and religious values. It was announced that "religion is opium". The leaders of Islam were imprisoned, exiled, and shot. Societies of the Godless were established. The science of atheism was taught. It was said that religious morals and culture are harmful. Graveyards were vandalized and set on fire, madrasas and mosques turned into warehouses and

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places for drying cotton.

Fourth, the issue of holidays and our customs. Holidays and customs were banned. For example, the celebration of Navruz was banned. Although this holiday had nothing to do with Islam. Respectable books (the Holy Quran and hadiths were poured into water and burned). It was forbidden to go to the funeral.

Fifth, the issue of cadres. The cadres were the flowers of the nation. The leaders of the Soviet government knew that if the people moved, it would be led by the intelligentsia. As a result, they repressed intellectuals from time to time.

Sixth, it was forbidden to study the heritage of Yassavi, Mashrab, and Nadirabegim as manifestations of feudalism.

Seventh, the orthography issue. The orthography was Arabic. It was shifted from Arabic graphics to Latin graphics in 1929, from Latin graphics to Cyrillic in 1940. As a result, we could not read books in Arabic. About 20,000 sources in Eastern languages remained unread and untouched. We were cut off from nearly 120 years of history.

It is known that in the years 1937-1953 terrible mass political repressions were carried out in the territory of the former USSR. As a result of its negative consequences, nearly one hundred thousand people were persecuted and 13 thousand people were shot in Uzbekistan. Among these people whose human dignity was lost and whose lives were sacrificed, there were not only dignitaries and intellectuals, but also hundreds of ordinary people, representatives of almost all nationalities living in our country.

It was our duty to restore the historical justice that affects the fate of our country, to reveal the closed pages of the recent past of our people and nation, to learn from this history, to form a conscious view of our present and future life, and to immortalize the memory of innocent victims. In order to fulfill this human duty, in the year 2000, in Yunusabad district of our capital, in the place of the cliff named Alvastiko'prik on the shore of the Bozsuv canal, which had been neglected for several years, a memorial avenue of martyrs and later a museum and a fund were established. Since 2001, August 31 has been celebrated as the Day of Remembrance of the Victims of Repression. Every year on the morning of August 31, in this place, according to the ancient traditions of our people, we eat dinner, recite the Quran, state and government leaders come here to remember the deceased

and pay respect to their souls.

Above, we considered only some aspects of the attitude to the rich spiritual and educational heritage of the Uzbek people and its social consequences in the conditions of colonialism and dependence. In the years of independence, the attitude to our spiritual and educational heritage, which was trampled and insulted in the past, changed fundamentally. Our national spiritual heritage is being revived and is taking deep roots in the hearts of our people.

Questions for revision:

1. What is the meaning of the word “jadid”?
2. Explain the reasons for the emergence of Jadidism?
3. What was the purpose of the Jadidism movement?
4. Who are the representatives of the Jadidism movement and what are their works?
5. Who was Mahmudhoja Behbudi?
6. What is the role of the ideas of science and enlightenment in the scientific activity of Abdurauf Fitrat?
7. Explain colonial policy in the spiritual sphere and its negative consequences?

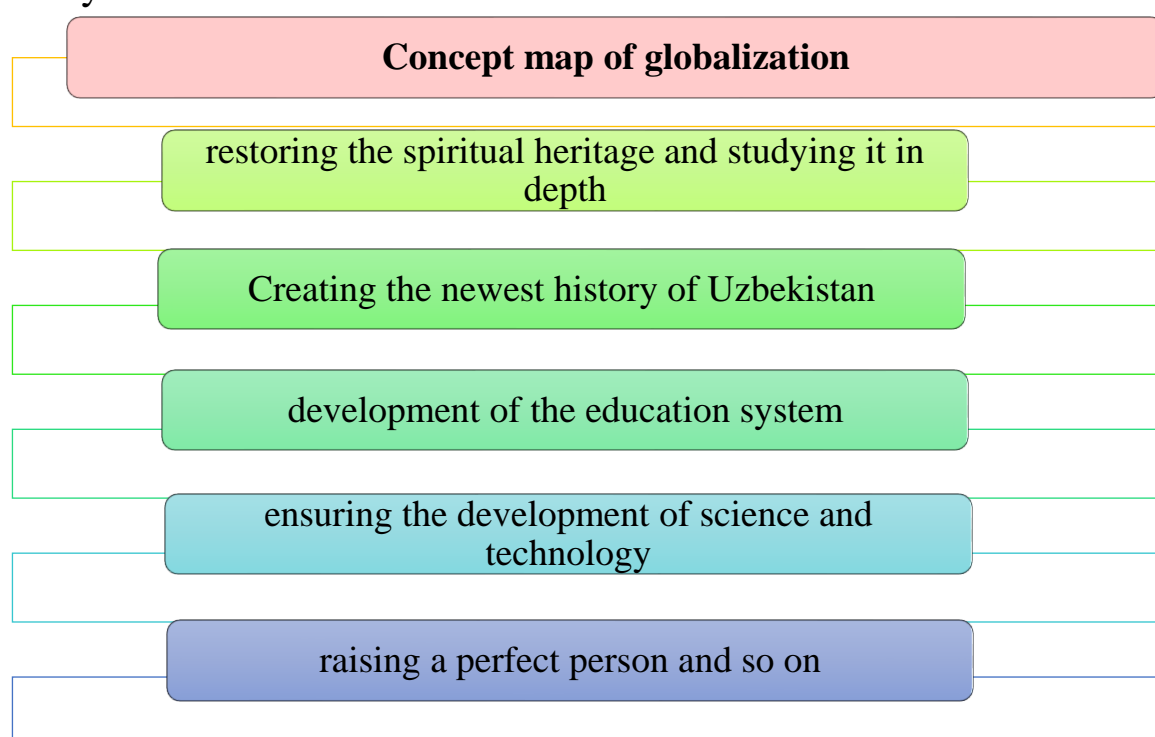
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TOPIC 4. FUNDAMENTALS OF INDEPENDENCE AND NATIONAL SPIRITUAL RISE

1 §. Revival and development of national spirituality during the years of independence

After gaining independence, the people of Uzbekistan set the highest goal of building a sovereign democratic state and civil society. In Uzbekistan, the state policy on spirituality was consistently implemented, and the main directions of the state policy in the field of spirituality were defined.



In the first years of independence, great successes were achieved in the economic, socio-political and spiritual spheres. Political stability was established in our country, reforms were implemented for our national and spiritual revival. During the years of independence, the names of the leaders of our spiritual heritage were restored, their jubilees were celebrated, and their works were published. For example, the 675th anniversary of the birth of Bahauddin Naqshband and the 850th anniversary of the birth of Najmuddin Kubro were widely celebrated. In 1998, the 1225th anniversary of the birth of Imam al-Bukhari and the 1200th anniversary of Ahmad al-Farghani were celebrated.

During the years of independence, the Holy Quran was translated into Uzbek and published in thousands of copies. The publication of four volumes of Imam al-Bukhari's hadiths has been completed. The collection of "Hikmatlar" (Proverbs) by Khoja Ahmed Yassavi was published. The years of independence, Ramadan and Eid al-Adha are celebrated as religious holidays. Nowruz, as a national holiday, has taken a firm place in the life of our people. During the years of independence, many mosques and madrassas were renovated.

The names of Amir Temur, Mirzo Ulugbek, Babur Mirzo were restored. The 660th anniversary of the birth of Amir Temur and the 600th anniversary of Mirzo Ulugbek were widely celebrated, and on this occasion, incomparable spiritual and educational activities were carried out in our country.

Thanks to independence, the names of the fighters of our national independence, Abdulla Qadiri, Cholpon, Fitrat, Usman Nasir, Behbudi, and others, were restored, their works were published, and their birthdays were celebrated as a national holiday.

In order to perpetuate the blessed names of the heroes of our nation who sacrificed their lives for the independence of our nation during the years of repression, "Martyrs' Alley" was established in Tashkent.

In 1997, the 2500th anniversary of the cities of Khiva and Bukhara, which testify to our long history, rich culture, and rich spirituality, was celebrated with great festivities.

According to the decision of the Cabinet of Ministers, in 1999 the 800th anniversary of the birth of the great patriot Jalaluddin Manguberdi, the national hero of our people, the 1000th anniversary of the epic "Alpomish", which is considered the great heritage of our nation and the 190th anniversary of Ogahi, son of the great statesman, patron of science Muhammad Riza Erniyozbek, who made a great contribution to the development of our national spirituality, was widely celebrated.

In 2000, the jubilee of Abu Mansour al-Moturidi, the scientist of theological science, was celebrated. In 2001, the 2700th anniversary of the book "Avesta", which is considered an example of our great spiritual heritage, was widely celebrated.

A number of creative works have been carried out to raise the Uzbek language to the level of the state language. In particular, the

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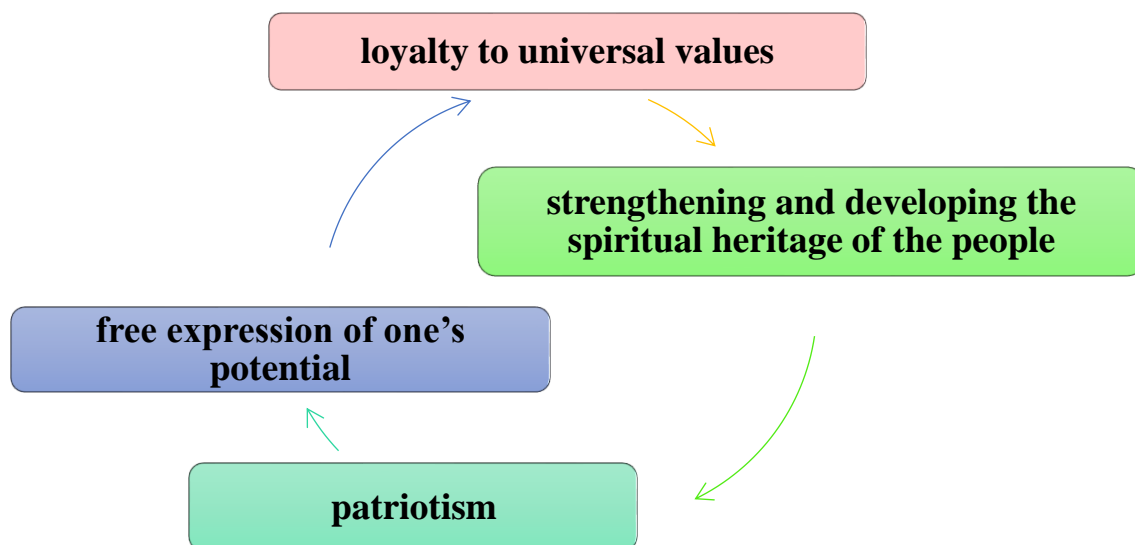
historical truth has been restored in the conduct of work in state offices, in the naming of streets and places in cities. Many works of our spiritual heritage were translated into Uzbek language. So, during the years of independence, significant work was done to restore the main importance and place of the Uzbek language in the life of the people and the state.

During the years of independence, a number of activities were carried out to give national spirit to the education and training system, which is considered an important element of our spirituality. In particular, under the initiative and direct leadership of the First President of the Republic of Uzbekistan, Islam Karimov, the adoption of the Law “On Education”, the National Personnel Training Program, and the Healthy Generation Program contributed to the rise of our national spirituality, making our country one of the developed countries in the future.

2 §. The concept of national-spiritual revival and its essence

Spirituality is one of the main criteria determining the development of the society, the maturity of the nation and the perfection of the individual. Because economic and socio-political stability will be created in the society only when spirituality is developed. Only then will the country and the nation progress. The first President Islam Karimov developed the theoretical concept of building a democratic society in our country. He also gave a scientific justification that this concept should be in harmony with the reconstruction of economic and socio-political life and the national-spiritual revival. He defined the strategic tasks of developing Uzbekistan in the field of spirituality after independence in his work entitled “The Way of Uzbekistan’s Own Independence and Development”, which is an excellent and fundamental program in terms of reflecting the scientific and theoretical foundations of building a new society in our country. In general, this work was considered a science-based program for building a new society in Uzbekistan. Because all the ideas put forward in the sphere of economic, socio-political life reconstruction found their expression in the past period, and our society rose to a completely new level.

In his work, Islam Karimov, defining the spiritual and moral foundations of the development of independent Uzbekistan, points out that “the way of renewal and development of Uzbekistan is based on four main foundations” and specified the following:



The ideas put forward in the scientific-theoretical concept of national-spiritual revival, include the following directions:

- in-depth study of spiritual heritage and religious values, achieving self-awareness of our nation, consistently strengthening feelings of national pride;
- formation of a national idea and national ideology in the conditions of independence and achieving its transformation into the worldview of our people;
- reforming the education system, forming a well-rounded generation based on the implementation of the national personnel training program, the healthy generation program, physically strong, mentally healthy, full of faith, educated, and highly spiritual, formation of brave and courageous patriotic generation;
- restoring the place of our national-spiritual potential in the world civilization and to contribute to the development of the modern world spirituality system based on deep assimilation of the achievements of spirituality, enlightenment, science and technology;
- enriching the spirituality of young people with the ideas of national independence and strengthening ideological immunity in their minds;

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➤ turning all the wealth created by mankind over the centuries and becoming a universal property into an integral part of our national-spiritual potential, etc.

Our people rightly attribute the achievement of the above-mentioned achievements to the name of our First President. It is necessary to add the following to the important theoretical and practical works carried out by our First President regarding our national and spiritual revival:

Firstly, he developed the scientific-theoretical concept of our national-spiritual revival and defined the tasks of our spiritual development in the 21st century;

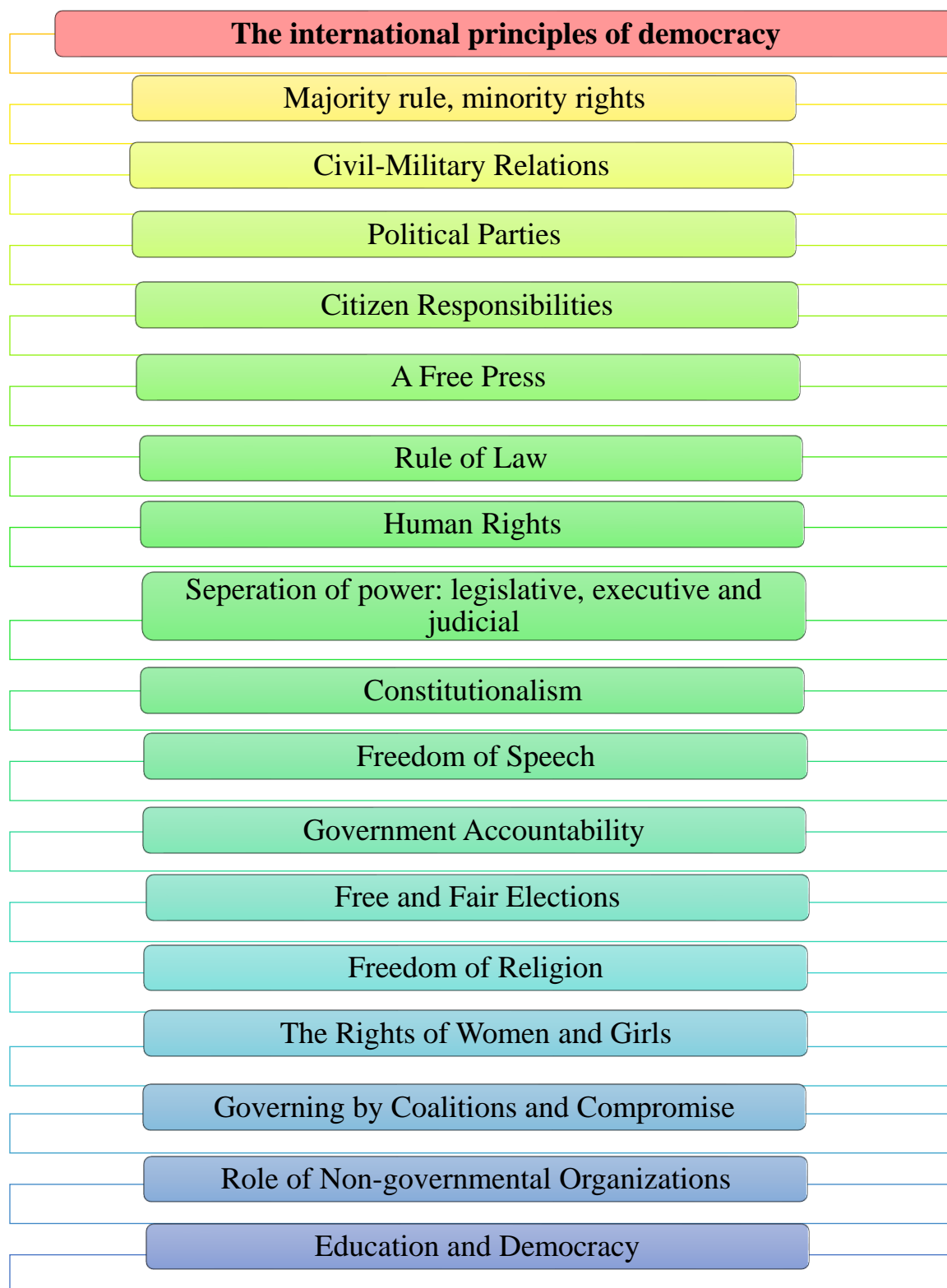
Secondly, the national-spiritual revival started a new direction not only in our national, social-spiritual thinking, but also in the development of general social-philosophical thinking.

So, all the works carried out by our First President served to raise the stature of our people, realize their identity, and serve the development of our country, strengthening the eternity of our nation.

3 §. The harmony of spirituality and democracy

Democracy is the highest criterion by which a person expresses his freedom, equality, dreams and happy life since the period of development, when the conscious life of members of society began in the history of mankind as a whole. It is not only a political and legal reality in our lives, but also a high value associated with high spirituality, cultural uplift, personal perfection, reflecting the moral and spiritual qualities of person.

Democracy comes from the Greek word, “demos”, meaning *people*. In democracies, it is the people who hold sovereign power over legislator and government.



Today, the universal aspects of democracy are recognized as a fundamental principle of world development, representing a set of basic, universally recognized signs and characteristics inherent in democratic processes. Its common aspects are to ensure the

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independence of peoples and states, to strengthen it, to establish relations between states, to move from a strong state to a strong civil society, to develop it in line with modern requirements.

The following are the specific aspects of the peoples of Central Asia that unite them in their democratic governance:

First, the peoples of Central Asia have a strong loyalty and respect for their homeland.

“In the East, the homeland has long been considered sacred for everyone who realizes his identity. Every herb, a drop of water, and a handful of soil are honored. It is our great and priceless treasure that cannot be exchanged for anything in the world”²⁴. In the world picture of the peoples of Central Asia, it is a sacred duty to love the homeland, to honor it and to be proud of it. If we look at the history of the peoples of the region, we can see the incarnation of a great patriotism on the basis of the valiant actions carried out by Tomaris, Shirak, Spitamen, Muqanna, Jalaluddin Manguberdi and many other ancestors on the basis of their loyalty to their native land, protecting it from the enemies for their own sake, and its independence.

Secondly, the value of the remembrance of the ancestors, the unconditional respect for the traditions, customs and spiritual and cultural heritage left by them by the representatives of future generations. Understanding the rich history of the people, preserving national values, respecting the heritage of our ancestors who have made a worthy contribution to the civilization of world culture and its comprehensive development are of great importance in the spiritual and moral enrichment and development of society.

The peoples of Central Asia have unique values, customs and traditions, rich and instructive historical memory, unique scientific, cultural and spiritual heritage. The inculcation of feelings of family, parents, *mahalla* (neighborhood), kindness, patriotism, dear to the peoples of the region, in the hearts and minds of the younger generation, was carried out in harmony with the spiritual heritage left by their ancestors in the process of national democratic development. This region has a rich spiritual heritage, which gave the world such great thinkers as Farabi, Ibn Sina, Beruni, Khorezmi, Alisher Navai.

²⁴ Go'zal va betakrorimsan, muqaddas Vatanim, jonim senga fido, O'zbekistonim!//Ma'naviy hayot, №2, 2016. –p.6.

Thirdly, sincerity, openness, hospitality and respect are the priorities of moral values in interpersonal communication. The wonderful qualities of the peoples of Central Asia, such as humanity, purity of heart, hospitality, kindness, have been ingrained in their blood for thousands of years and have taken a firm place in the life of the people. Such high human qualities of the people serve the rise of social life, moral development.

In particular, such qualities as sincerity, purity of heart, openness are invaluable qualities of the peoples of the region, which arise from the pursuit of goodness. On the basis of these qualities, the peoples of the region live by honest labor, avoid greed and filth, be patient in any situation, always be kind and gentle in human relations, be compassionate, honest and pious. Also, the respect of children for parents is one of the distinctive features of Eastern democracy.

In the East, the children, from a young age, leaned on their father, listened to his mother's *Alla* (Creddle song) and grew up at their mercy. As the thinker Alisher Navai said, the mother was known as the moon and the father as the sun. Such respect for parents is formed in the family.

Fourthly, the fact that the Eastern Code of Ethics, which has always been respected, preserves such moral norms as modesty, timidity, perseverance, and humility.

In Eastern democracy, moral education is multifaceted, in which a person's true humanity is measured by its simplicity, its faith and piety, and the predominance of feelings of honor and modesty. After all, these qualities are valued in the East as a sign of spiritual beauty, perfection and glory.

4 §. Spirituality and the rule of law

The legal state is such a political organization of society in which democratic norms, human rights, the uniformity and obligation of the law for all become the real support of the state system. In a legal state, branches of government are separated and independent from each other. The branches of government operate only based on the Constitution and laws. The unifying principle of the branches of government is to serve the national interest. In its ideological form, it can be the basis for uniting the branches of power as a national idea.

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The factor that unites the three power branches is the national idea. One of the important principles of the rule of law is the priority of human rights over state rights and international law over national law.

Laws issued by the state must be in accordance with the norms of international law, universal values. Only in countries enriched with high spirituality and universal values, such a legal practice is established. A country prone to national limitation, bigoted and aggressive ideology, denies the norms of international law and human rights to one degree or another and falls into the trap of nationalism. Democracy cannot develop in such a country. Rules of law and labor discipline are enforced by violence. In a legal state, obedience to the law and work discipline become an integral part of personal culture, faith, and moral norms. Democracy is an integral feature of the legal state, the main condition and means of its creation, while the legal state is a factor of the further rise, growth and strengthening of democracy. Where the rule of law is established, all the necessary opportunities for the independent functioning of democratic institutions, the creativity, creative potential, economic and political initiative of an individual and the entire society will be created and they will continue to rise objectively. If an artificial obstacle appears on the way to this rise, it will be quickly removed within the framework of the law.

Creation of necessary opportunities for democracy, individual and society development is one of the important characteristics and signs of a legal state. It is in the legal state that pluralism of views and ideologies is guaranteed.

5§. Spirituality and Civil Society

Civil society is the most important condition for the formation of a democratic political system. Civil society represents a complex that includes various forms of social activity of the population independent from the activities of state bodies and shows the real state or level of the structure of society. The set of social relations represented by the concept of civil society is a qualitative indicator of civil relations characteristic of the people of this or that country, and is the main criterion that distinguishes the functions of the state and society in the social sphere.

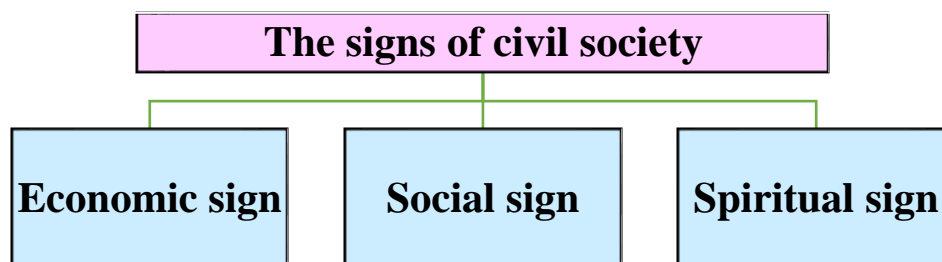
Summarizing the opinions of various scientists, according to M.Kyrgyzboyev, “civil society is:

firstly, a human unity, formed voluntarily in the economic, social and spiritual spheres of community life, including primary non-state systems;

secondly, a complex of economic, social, family, national, spiritual, moral, religious, production, personal and non-state relations in society;

thirdly, a society where free individuals, voluntarily formed organizations, and citizens are protected by laws from oppression, interference, or homogenization by various bodies, in which they have constant opportunities to express themselves”²⁵.

Thus, civil society consists of a large number of interpersonal and social group relationships that unite citizens within the framework of various associations without the direct intervention or support of the state.



Signs of civil society in the economic sphere:

- ✓ non-governmental organizations;
- ✓ cooperative companies;
- ✓ rental teams;
- ✓ joint stock companies;
- ✓ associations;
- ✓ existence of cooperatives.

Signs of civil society in the social sphere:

- ✓ family;
- ✓ parties, public organizations and movements;
- ✓ self-governance bodies in places of work and residence;
- ✓ non-governmental mass media;
- ✓ cultured procedures for determining, forming and expressing public opinion;

²⁵ Qirg'izboyev M. Fuqarolik jamiyati: genezisi, shakllanishi va rivojlanishi. -T.: O'zbekiston, 2010. –p.52.

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✓ the existence of the practice of solving social conflicts without the use of force, without pressure, within the framework of the law.

Signs of civil society in the spiritual sphere:

✓ freedom of speech, conscience and thought;
✓ real opportunities to openly express one's opinion;
✓ ensuring the independence of creative, scientific and other associations both legally and practically.

Civil society performs the following important social functions:

1. On the basis of legality, it protects against unjustified interference of the state and other political structures in the private sphere of human and citizen life.

2. It creates collective mechanisms of self-governance based on the institutions of civil society.

3. It is an important and powerful tool in preventing the absolutization of political power and the pursuit of a single administration. It helps to democratize state bodies and the entire political power by preventing illegal state interference in the activities of citizens and associations related to them. Elections and referendums, demonstrations, etc., are used to perform this function. In addition, independent mass media also have great power in shaping public opinion.

4. Institutions and organizations of civil society are widely involved in state and public affairs for the benefit of society.

5. Civil society also exercises public control over its members. It strives to improve the moral and moral situation in society with the help of civil society institutions; observes national, religious and spiritual standards and tries to preserve them; ensures that citizens follow these norms accepted in society.

6. Civil society also acts as a social link. In turn, the task of civil society institutions is to warn about the most urgent demands and needs of citizens.

7. Civil society also performs the function of an alternative system with the help of its institutions and structures. It becomes a solid structure on which the life of the whole society rests. During the difficult periods of history (wars, crises, depressions) when the state institutions were broken, strong civil structures assumed a number of functions of the state and performed an important support function.

8. Civil society has another important supporting function, which serves to increase the effectiveness of the state's social policy. Institutions of civil society carry out important activities aimed at providing the necessary and primary means for the convenience of disabled citizens (disabled, elderly, sick, etc.).

Questions for revision:

1. What do you understand by Democracy?
2. What are the essential elements of a democratic society?
3. How do you explain the connection between democracy and spirituality?
4. What are the moral aspects of the legal state?
5. What is the essence of civil society?
6. What are the signs of civil society in the spiritual sphere?
7. What are the important social functions of Civil society?

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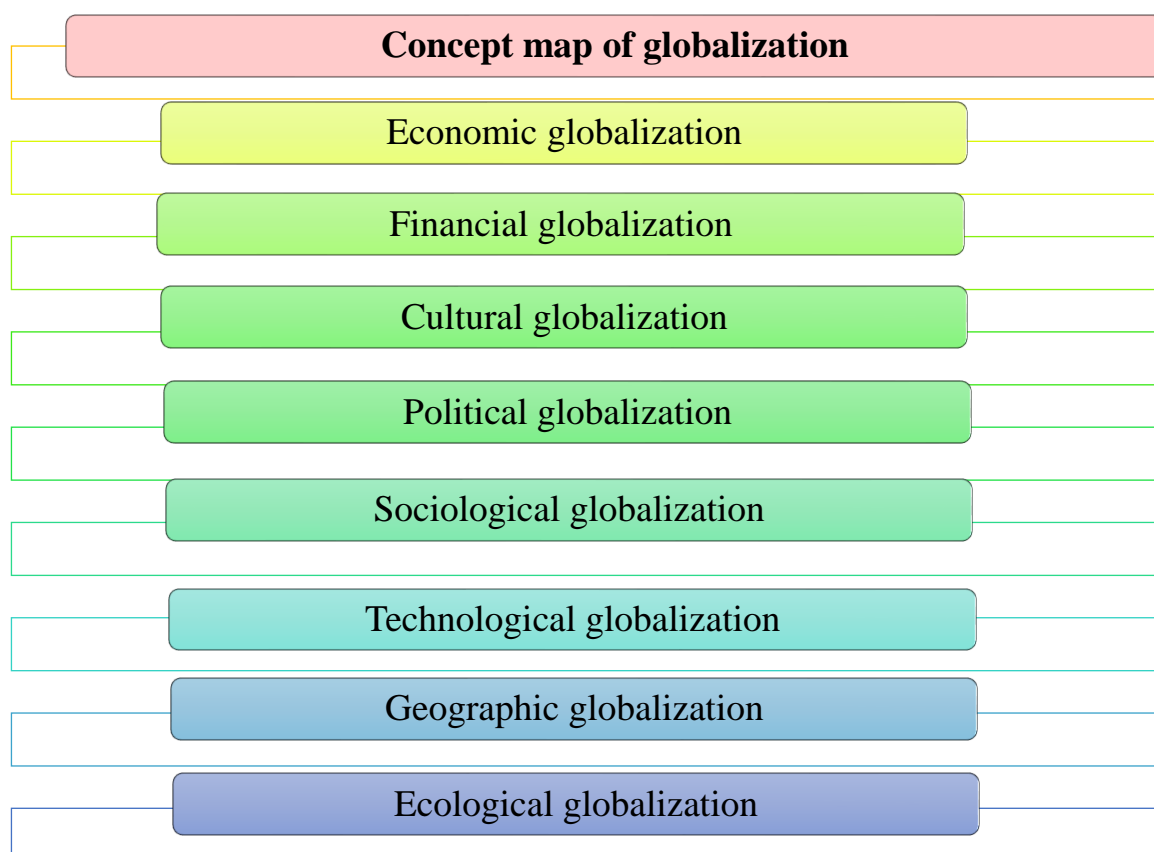
1. Go'zal va betakrorimsan, muqaddas Vatanim, jonim senga fido, O'zbekistonim! //Ma'naviy hayot, №2, 2016. –p.6.
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TOPIC 5. YOUTH SPIRITUALITY AND SPIRITUAL THREAT IN THE PROCESS OF GLOBALIZATION

1 §. The process of globalization and its impact on the spirituality of youth

The concept of “globalization”, which is widely used in the social, political, cultural and spiritual spheres of our life, is one of the most widespread concepts today. In some sources, it is defined as “In the process of globalization, the whole globe turns into a small village”. Another source states that “globalization is a social, cultural, political, and legal phenomenon”.

In some sources, it is recognized that globalization is a great threat to national culture, as well as contributing to the development of trade and cooperation between countries. So, in any case, there is an undeniable truth in all these thoughts, and at the same time, we have become their witnesses in life.



French researcher B. Bundy emphasizes that the process of globalization is three-dimensional:

- globalization is a continuous historical process;

➤ globalization is the process of homogenization and universalization of the world;

➤ globalization is the process of “washing away” of national borders.

The positive and negative effects of globalization on the economic policy and spirituality of countries are well expressed in the following words of the famous Indian statesman Mahatma Gandhi: “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any”²⁶. That is why, in today’s process of globalization, we need to provide our home and life with fresh air, and at the same time protect it from “hurricanes”.

“The term “global” etymologically derives from two languages but not one: Latin (globus – sphere) and French (global – universal, taken in general). Moreover, in modern science the term “global” is used in these two “extensional” senses:

1) global as planetary, related to the globe;

2) global as comprehensive, universal, general, and in this sense it outstretches to the sum of things or to the whole Universe”²⁷.

“**Theodore Levitt** first used “globalization” in a 1983 Harvard Business Review article about the emergence of standardized, low-priced consumer products. He defined the term as the changes in social behaviors and technology that allowed companies to sell the same products around the world”²⁸.

It should be noted that globalization is a process that is directly related to the intensification of socio-political and economic life. Its essence is the sharp expansion and complication of mutual relations and interdependencies between peoples and states. It is a new stage of social development on a global scale. It consists of many profound changes taking place in various spheres of human activity. The essence of globalization is manifested by the growth of unlimited

²⁶ NO CULTURE ISOLATION FOR ME // [HTTPS://WWW.MKGANDHI.ORG/MOMGANDHI/CHAP90.HTM](https://www.mkgandhi.org/momgandhi/chap90.htm)

²⁷ Globalistics and Globalization Studies: Aspects & Dimensions of Global Views. Yearbook / Edited by Leonid E. Grinin, Ilya V. Ilyin, and Andrey V. Korotayev. – Volgograd: ‘Uchitel’ Publishing House, 2014. –p.14.

²⁸ Abdelal, Rawi & Tedlow, Richard. (2003). Theodore Levitt's 'The Globalization of Markets: An Evaluation after Two Decades. SSRN Electronic Journal. 10.2139/ssrn.383242.

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information flows, the transformation of the planet into a single society, the spread of information in seconds and its impact on social reality. No matter how one defines this concept, this process continues in our lives, and it is a huge responsibility to study it more thoroughly and apply its positive aspects to life.

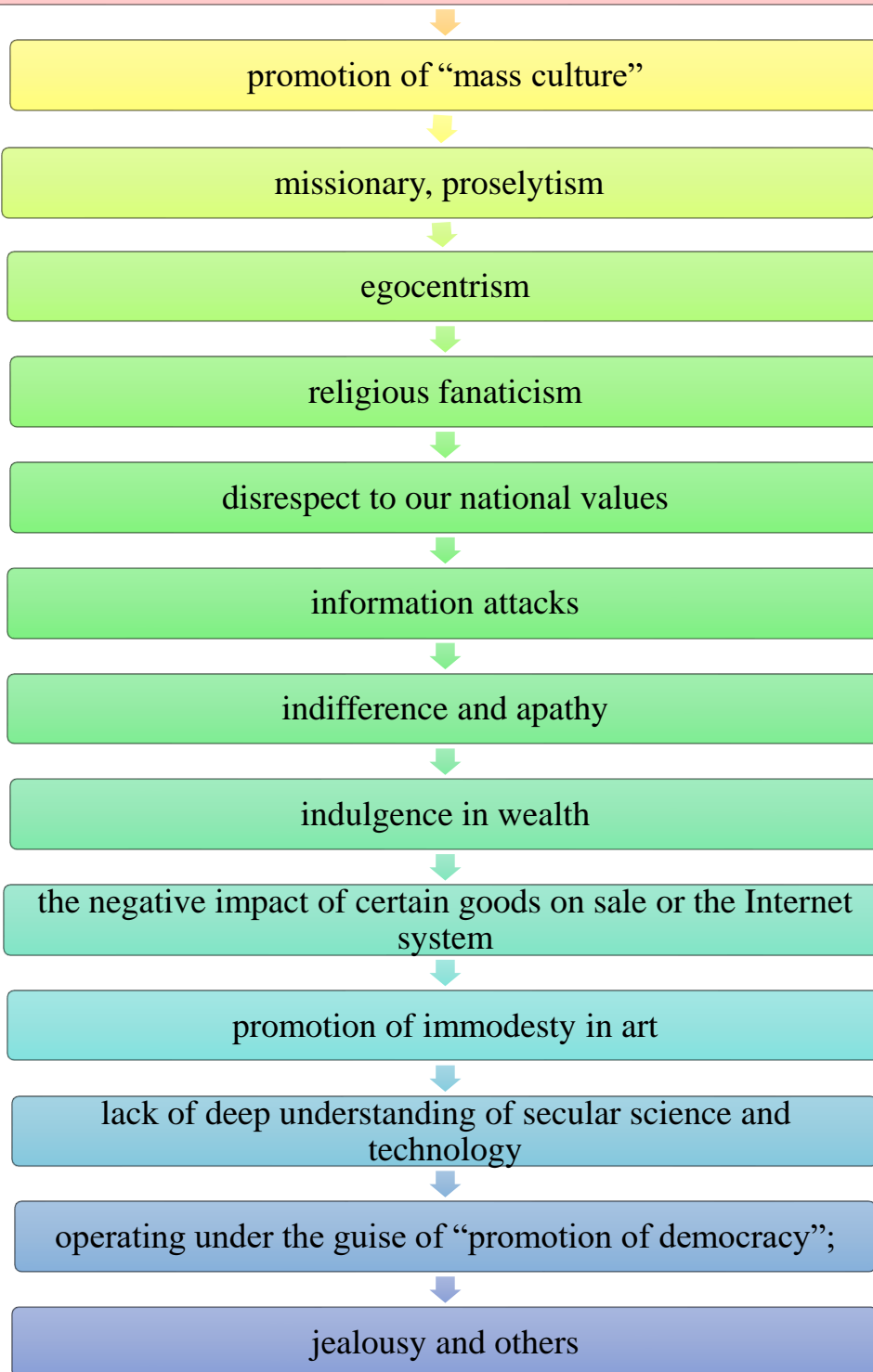
CONSEQUENCES OF GLOBALIZATION	
Positive	Negative
International integration	Sharp ideological influence
Collaborative relationships	Ideological oppression
Foreign investments	A spiritual threat
Exchange of capital and goods	Ideological attack
Free movement of labor	Spiritual emptiness
New job opportunities	Dangerous threats
Modern communication	Information attacks
Information technology	Moral depravity
Rapid spread of scientific achievements	“mass culture”
Harmonization of values	Egocentrism
Intercivilizational communication	Indifference to spiritual principles
Increased opportunities for mutual aid	Violence

2 §. Spiritual threat, its modern types

It is correct to interpret the concept of “spiritual threat” as a set of all ideological and informational attacks directed against spirituality. A spiritual threat is an ideological and informational attack directed against every person’s life as a free person in the literal meaning, with the goal of derailing his spiritual world. Any attack against our spirituality means a blow to our national pride, which has been passed down from ancestors to generations for thousands of years, and to our noble goals of building a free and prosperous life.

The threats to our spirituality, generally speaking, are the negative consequences of “mass culture”, they are a set of spiritual and moral foundations that are completely alien to our spirituality, culture and national values, which are coming to us from the outside.

Threats Against Our Spirituality:

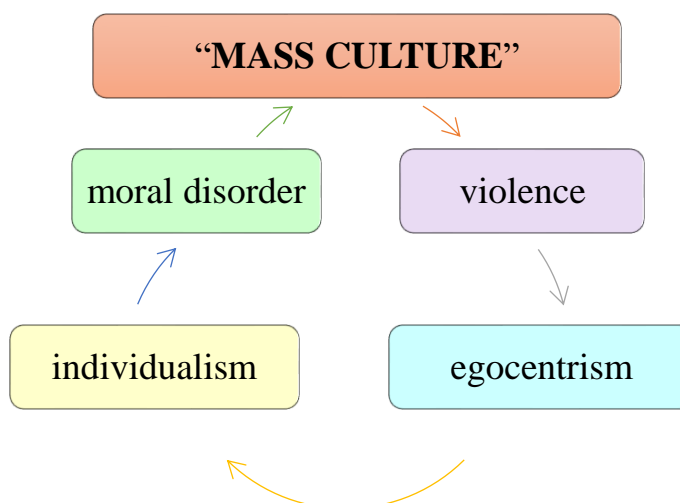


Our president Shavkat Mirziyoev stated the following about this notion: "Dangers such as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and "mass culture" are

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increasing and undermining the beliefs and family values that mankind has followed for centuries”²⁹.

“Mass culture”, in its essence, is a combination of national cultures, it does not like cultural diversity, its real goal is to see the world as one.



The moral disorder is manifested in the following:

- ✓ Smoking of women (girls).
- ✓ Alcoholism is the drinking of alcohol, especially women (girls).
- ✓ Excessively tight and open, wearing clothes at a level where the body is visible, especially even the signs of femininity.
- ✓ The fact that young boys and girls kiss and hug before the wedding (in some cases we also hear that they have entered into a sexual relationship).
- ✓ Women’s cursings with the words that men say.
- ✓ Promote, watch and distribute pornographic products.
- ✓ Starism (given to sub-passions, the divinity of variety artists, actors, athletes)
- ✓ Support for ignorance, dirt, lack of culture, confusion and patriotism.
- ✓ Draw different tattoos on the body.

Violence. Any physical, spiritual, material pressures that are transmitted to a person. In particular, self-harassment is also considered to be violence. Such cases are also leading to extensive outbreaks.

²⁹ Prezident Shavkat Mirziyoevning “Kamolot” yoshlar ijtimoiy harakatining IV qurultoyidagi nutqi. //“Xalq so’zi” newspaper, July 1, 2017, №129 (6823)

Individualism (from the Latin “individuum”, “individuus” - indivisible, inseparable) is a point of view that puts personal interests above the interests of society, or sets some individuals in opposition to society. The main manifestations of individualism are the following:

- ✓ Ignoring the public interest;
- ✓ Nihilism;
- ✓ Cinism;
- ✓ Skepticism;
- ✓ Vandalism.

Egocentrism (lat. “ego” - me, “centrus” - center) is the extreme form of arrogance and selfishness: attachment of a person only to his own sphere of interest, not considering the opinion of others, putting his own thoughts and personality higher.

3 §. Protecting youth from destructive ideas (religious fundamentalism, extremism and terrorism)

It is no secret that religious extremism and terrorism are the most terrible threats to humanity today. Terrorism is a great force that attacks universal, cultural, spiritual, national, religious values, democratic social and political institutions, human rights and freedoms, inter-state and inter-ethnic relations, and inter-religious tolerance.

Today, the concepts of religious fundamentalism, extremism and terrorism have various definitions. Let's analyze them briefly.

Aqeedah (Arabic - trust) is a religious requirement that is obligatory for religious fanatics, who believe that it is necessary to believe and fulfill without doubt or discussion.

Fanaticism is an attempt to blindly apply the rules and procedures formed on the basis of a firm belief in any idea or principle and its absolutization, without taking into account other conditions, situations, tasks. This term is used only in a negative sense and refers to an attempt to artificially expand the scope of the laws and regulations discovered by a particular scientist or movement.

Religious fanaticism is the blind application and absolutization of certain beliefs or rules of religion, regardless of whether they are appropriate or inappropriate. Fanaticism has been the cause of tensions and between different sects in all religions.

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Missionary (from latin means “send”, “assignment”) is the promotion of the superiority of another religion among peoples who believe in one religion.

Proselytism is one of the manifestations of missionary work, which means abandoning one religion and accepting another religion under pressure and deception. Missionaries and proselytism are actions that are opposite to religious tolerance.

The word “**extremism**” means “unbelievable”. The main characteristic of extremism is the promotion of views that are contrary to the values and norms accepted in society, extreme views and inclination to measures.

Terrorism (from latin means “fear”, “terror”) - acts of violence aimed at killing or intimidating political opponents, causing panic and chaos among the population (harassment, vandalism, hostage-taking, murder, bombing, etc.)³⁰. Attempting to impose one’s judgment through intimidation and terror is characteristic of terrorism. It can be manifested in political, economic, religious, ideological, racial, national, group and individual forms. Persecution, violence, subversion and murder are common features of any form of terrorism, and they all contradict the principles of humanity, democracy, and justice.

“Currently, there are more than 500 terrorist and extremist organizations and groups on earth, and in the last decade of the 20th century, more than 6,000 terrorist acts committed by them caused 26,000 deaths and injuries”³¹.

Today, there are the following modern forms of terrorism:

1. Aircraft hijacking “is the unlawful seizure of an aircraft by an individual or a group (also known as **airplane hijacking, skyjacking, plane hijacking, plane jacking, air robbery, air piracy, or aircraft piracy**)”³².

2. Hijacking, “also spelled **highjacking**, the illegal seizure of a land vehicle, aircraft, or other conveyance while it is in transit”³³.

³⁰ Ma’naviyat asosiy tushunchalar izohli lug‘ati -T.: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2016. –pp.313-314.

³¹ Toshqulov J. Terrorizmning ayrim xususiyatlari //Falsafa va huquq, 2008-yil 2-son. -pp.6-7.

³² 49 u.s. code § 46502 - aircraft piracy // <https://www.law.cornell.edu/uscode/text/49/46502>

³³ Hijacking // <https://www.britannica.com/topic/hijacking>

3. Nuclear terrorism is the most dangerous type of terrorism today.

4. Biological terrorism. Biological terrorism uses biological agents: bacteria, viruses, rickettsiae, etc.

5. Cyber terrorism (electronic, computer terrorism). The purpose of cyber terrorism is to deliberately attack computerized information, computer systems or networks, endangering human life and health, or, if such an act threatens public security, frightens the population, or provokes military conflict.

6. Psychological terrorism.

The strategic goals of religious extremist terrorist organizations in Uzbekistan are the establishment of a theocratic state based on Sharia, and for this purpose, the following are envisaged:

- ✓ large-scale “Islamization” of the population;
- ✓ destabilization of social and political situation;
- ✓ intensifying inter-religious and inter-ethnic relations;
- ✓ establishing strong relations with religious-extremist organizations operating abroad, using their opportunities in training the group’s fighters and providing material and technical support for their activities.

On December 15, 2000, the Law of the Republic of Uzbekistan “On Combating Terrorism” was adopted. The main tasks of this Law are to ensure the safety of individuals, society and the state from terrorism, to protect the sovereignty and territorial integrity of the state, to maintain civil peace and national harmony³⁴.

On July 31, 2018, the Law of the Republic of Uzbekistan “**On Combating Extremism**” was adopted. The purpose of this Law is to regulate relations in the field of combating extremism.

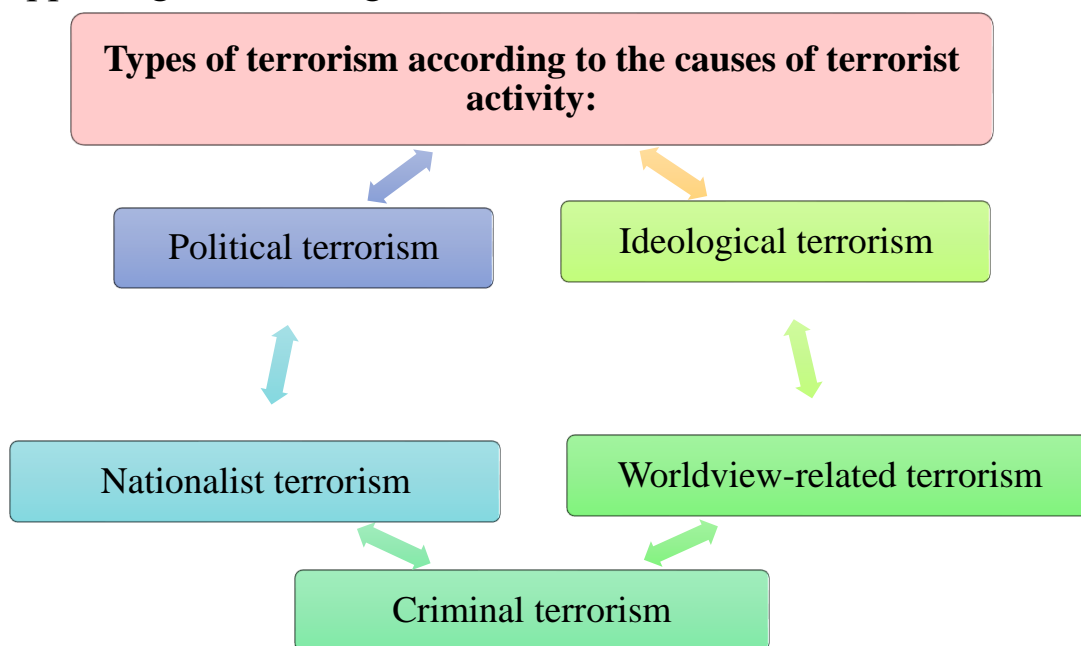
Until now, the following forms of terrorist activities have been used in Uzbekistan:

- exploding, setting fire to and destroying material objects;
- killing people and inflicting severe injuries on certain persons;
- killing people and taking people as hostages;
- threatening to kill state and public figures;
- propaganda of terrorism;

³⁴ O‘zbekiston Respublikasining “Terrorizmga qarshi kurash to‘g‘risida” 2000 yil 15 dekabrda 167-II-sonli Qonuni// <https://lex.uz/docs/-29526>.

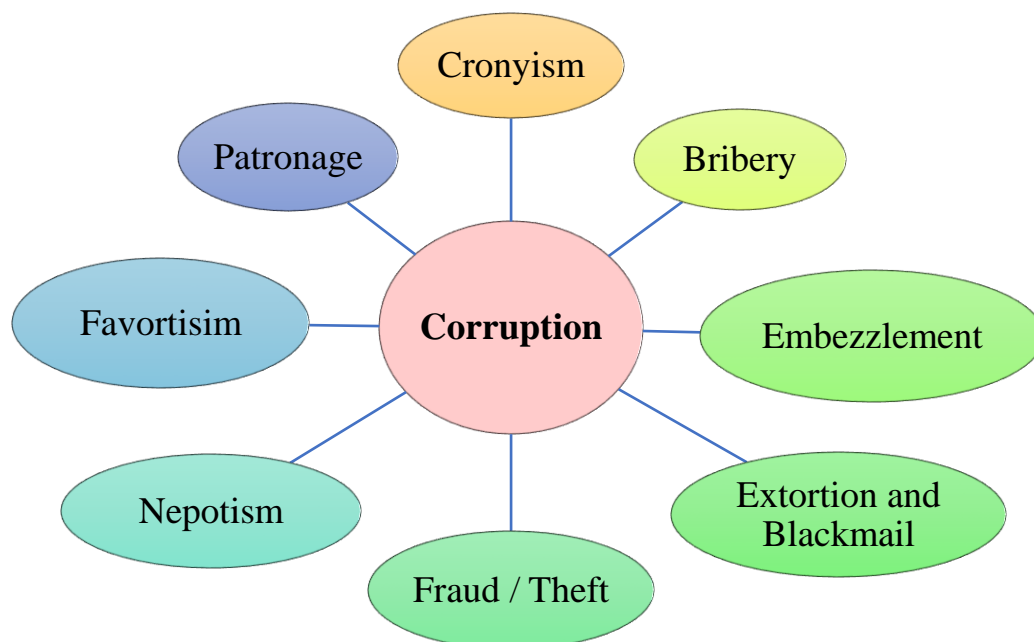
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- supporting terrorist organizations.



4 §. The threat of corruption and the fight against it

Corruption is “a form of dishonesty or a criminal offense which is undertaken by a person or an organization which is entrusted in a position of authority, in order to acquire illicit benefits or abuse power for one’s personal gain”³⁵.



³⁵ Legal Corruption // http://siteresources.worldbank.org/INTWBIGOVANTCOR/Resources/Legal_Corruption.pdf

The priority legal bases of the fight against corruption are expressed in a number of international legal norms, which include the following:

- ✓ United Nations Convention against Corruption adopted on October 31, 2003;
- ✓ United Nations Convention against Transnational Organized Crime adopted on November 15, 2000;
- ✓ Council of Europe Convention on Criminal Liability for Corruption adopted on January 27, 1999;
- ✓ The Convention on Civil Liability for Corruption adopted on November 4, 1999 etc.

Among the above-mentioned international norms, Uzbekistan ratified the United Nations Convention against Corruption in 2008, as well as the Istanbul Action Plan on Combating Corruption, which was adopted in 2010 within the framework of the Organization for Economic Cooperation and Development. It should be noted that comprehensive measures aimed at combating corruption and preventing the commission of this type of crime are systematically implemented in our country. A number of regulatory legal documents aimed at eliminating systemic problems causing corruption factors in all spheres of state and community life have been adopted and are being put into practice.

In particular, the President of Uzbekistan, Shavkat Mirziyoev signed the law “On Combating Corruption” on January 3, 2017. The purpose of the law is to regulate relations in the field of fighting against corruption. The document defines the concepts of “corruption”, “corruption-related offense” and “conflict of interest”.

According to the document, the main principles of combating corruption:

- legality;
- supremacy of rights, freedom and legal interests of citizens;
- openness and transparency, systematicity;
- mutual cooperation between the state and civil society;
- superiority of the measures for the prevention of corruption and the inevitability of responsibility.

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According to a 2017 survey study, the following factors have been attributed as causes of corruption:

Greed of money, desires

Higher levels of market and political monopolization

Low levels of democracy, weak civil participation and low political transparency

Higher levels of bureaucracy and inefficient administrative structures

Low press freedom

Low economic freedom

Large ethnic divisions and high levels of in-group favoritism

Gender inequality

Poverty

Political instability

Weak property rights

Contagion from corrupt neighboring countries

Low levels of education

Lack of commitment to society

Extravagant family

Unemployment

Lack of proper policies against corruption

Also, the law enumerates the main directions of state policy in the field of fight against corruption, measures to prevent corruption in the field of public administration, measures to prevent corruption in the field of socio-economic development and entrepreneurship.

Also, the Decree of the President of the Republic of Uzbekistan “On additional measures to improve the system of combating corruption in the Republic of Uzbekistan” registered as PF-6013 was adopted as of June 29, 2020. On the basis of this Decree, the Anti-Corruption Agency was established in order to formulate and implement the state policy in the field of preventing and combating corruption, as well as eliminating the systemic causes and conditions of corruption-related offenses and increasing the effectiveness of anti-corruption measures.

Anti-corruption compliance control is a system that organizes the activities of state and economic management bodies, economic entities in accordance with international standards in the field of combating corruption, laws and other normative legal documents. Anti-corruption compliance control is a preventive system that includes timely detection and prevention of corruption risks, conflicts of interest, reporting of law violations and corruption-related offenses. This system was established in the USA in 1906. The need for this is related to the establishment of companies and corporations aimed at ensuring security in the country’s economy.

An important factor in preventing corruption is that civil servants in the country have a high level of social protection: they can rely on the right to free health care and education and social guarantees, which significantly reduce the likelihood of corrupt practices.

5 §. Ideological immunity is a factor in overcoming spiritual threats

Ideological immunity is a set of conscious rules that a person follows in his life. Symbolically, it can be named the ideological constitution of a person. This constitution is based on two principles:

the first is the norms adopted in the national-spiritual environment where he lives;

the second is the part of these norms that is assimilated into the human worldview.

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Therefore, the harmony of the individual and the ideology of the society make the society and the state strong. Otherwise, the more people's ideology moves away from the national idea, ideology, and worldview that unites everyone, the closer such a society is to ideological chaos. This problem can be solved through national education and propaganda activities aimed at ideological prevention.

The concept of "immunity" (derived from the Latin word "immunitas") means, "to get rid of something" and is a system that protects a person from various harmful ideological influences. The concept of "immunity" was first used in medicine and meant the body's ability to protect itself from various diseases.

A person's ideological immunity can be assessed at five levels:

first level - the person is not aware of the essence of our national idea;

second level - a person is aware of the national idea, but does not understand it deeply, the national idea has not become the basis and motive of his daily behavior;

third level - a person has knowledge, but it is theoretical and it is difficult to apply it in daily life;

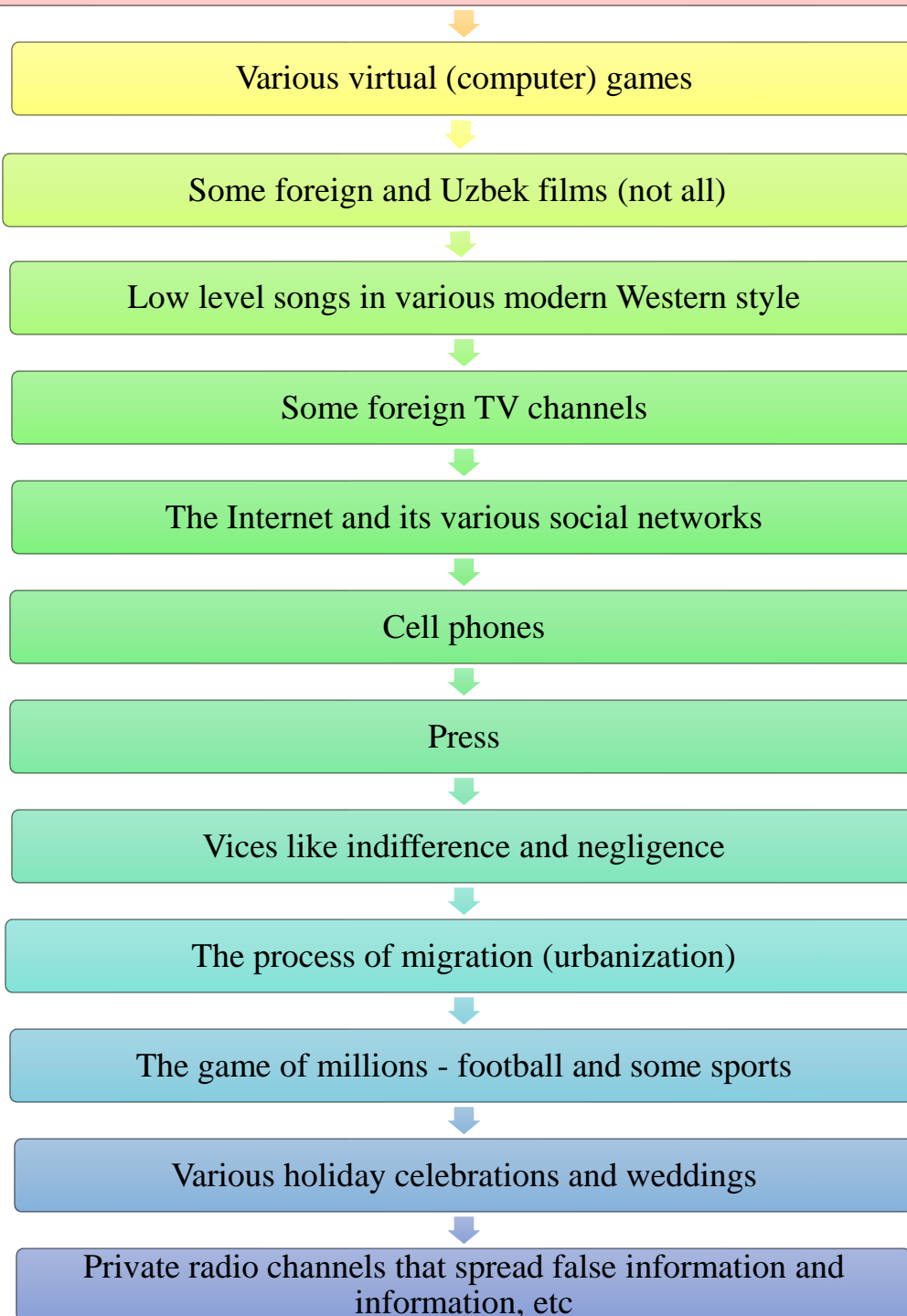
fourth level - a person understands the national idea, can evaluate the impact of the idea based on the harmony of personal and national interests; a person can demonstrate a justified negative attitude - immunity against internal and external political and ideological influences, but does not encourage others to do so;

fifth level - a person has made the national idea his belief and applies it everywhere and always, actively fights against destructive ideological and political ideas, and encourages others to do the same. A citizen with a high level of ideological immunity has the potential to ideologically educate those around him. At the same time, he gives up useless and harmful habits for himself and his nation, he understands the interests of the nation as his own interest, and his own interests as a condition for achieving the interests of the nation.

According to the concept of spiritual threat elimination, spiritual threats can be eliminated **"thought against thought, idea against idea, and enlightenment against ignorance."**

1. Thought against thought. It is necessary to form a true and reasonable independent opinion and outlook of everyone. For this, it is important to increase the knowledge and information of a person.

We can take the following as conditions and tools that contribute to the origin and spread of destructive ideas:



2. Idea against idea. By forming the ideas of goodness, justice, truth and responsibility in the human mind based on the national idea, it is possible to protect him from ideas such as evil, ignorance and indifference. A person with a national idea can distinguish destructive ideas, this is the essence of the principle of “idea against idea”.

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3. Enlightenment against ignorance. A person must understand the secrets of this world sufficiently, know who he is and understand the meaning of life. Today, the only way to do this is to grow up as a professional person.

Taking this into account, as stated by President Shavkat Mirziyoev, “Stating the aggravation of terrorist threats in the world, especially in recent years, the President of our country has noted that the use of mainly forceful methods of counteraction does not justify itself. In his opinion, the ignorance and intolerance, along with other factors, are at the heart of international terrorism and extremism. In this regard, President Shavkat Mirziyoev has defined ensuring conditions for self-realization of youth and creating a barrier against the spread of the “virus” of ideology of violence, as a key task”³⁶.

Therefore, we need to take serious measures to prevent this damage. To do this, we need to find out the reasons for the introduction and spread of "mass culture" and devise countermeasures and put them into practice.

Questions for revision:

1. What is globalization?
2. Explain the positive aspects of globalization?
3. Explain the negative aspects of globalization?
4. Explain the main causes of corruption?
5. What is the main principles of combating corruption?
6. What is a moral threat?
7. What is the modern types of corruption?

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³⁶ President Shavkat Mirziyoev addressed the 72nd Session of the United Nations General Assembly //“Xalq so'zi” newspaper, September 20, 2017, №189 (6883)

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TOPIC 6. STRATEGY FOR SPIRITUAL RENEWAL OF THE NEW UZBEKISTAN

1 §. New Uzbekistan and the strategy of spiritual renewal

Spiritual renewal is a process in which the spiritual life of a society is connected with change, development and enrichment. Events occurring in the life of people and society bring about certain changes in the consciousness and spirituality of the individual. If spirituality is not renewed and enriched, the development of society can be interrupted and hindered to progress. Changes in the development of society, in the era of new reforms, there are also serious changes in spirituality, and at the same time impacting the spirituality on the processes taking place in society. In such processes, the levels of spiritual renewal are also accelerated. For example, the adoption of the *Strategy of Actions* in Uzbekistan has given a great impetus to the revival of national spiritual values in the country, the organization of various festivals and the presentation of the national spirituality and culture of Uzbekistan to the world community. Particular attention to the processes of spiritual renewal in Uzbekistan has had a significant impact on the change of people's consciousness, lifestyle, and community events in society. The President of the Republic of Uzbekistan Shavkat Mirziyoev underlines the following: "For us, work in the field of spirituality and enlightenment is inextricably linked with patriotic education and is a matter of honor. One who has high moral qualities always lives with love for the Motherland. After all, such vivid human qualities are primarily manifested in selfless service to their country and people"³⁷.

Today, Uzbekistan is developing its own unique system and experience in the further development of spiritual life. Consequently, the tasks outlined in the Strategy of Action for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 have been implemented into life, programs such as "Obod qishloq", "Obod mahalla", "Youth - our future" as well as "Five important initiatives", "The Concept of Development of National Idea in a New Stage of

³⁷ President Shavkat Mirziyoev's speech at the Independence Day central festival event in Tashkent. // "Xalq so'zi" newspaper, September 1, 2019 (№180).

Development of Uzbekistan”, “Concept of Continuous Spiritual Education” are of great importance for new thinking and working of the population. As a result of this, the scope of these reforms has been extended even to the most remote regions of Uzbekistan, and serves both to radically renew the architectural appearance of the regions and to improve the well-being of the people.

In accordance with the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoev “On measures to develop the national idea for a new stage of development of Uzbekistan” dated April 8, 2019, the development of the project “National idea development at a new stage of development of Uzbekistan” has launched a new stage in the spiritual and cultural life of the country. In this concept, not only the national experience of the Uzbek people has been applied, but also the advanced experience of the democratically developed countries of the world has been studied, a number of philosophers, creative intellectuals, experts and leading specialists of research centers of the Republic have been involved in its development.

As a result, the Concept defines the highest priority tasks for which the country will be based on the idea of national development. In the idea of national development, peace, solidarity and tolerance of citizens and nationalities in Uzbekistan, democratic principle, full decision-making, human rights and freedoms, rule of law and justice, material and spiritual life development has been expressed. From this point of view, at the present stage of development of Uzbekistan it is determined to go from national revival to the great goal of national development. The President of the Republic of Uzbekistan Shavkat Mirziyoev commented on this: “Of paramount importance is the development of the spiritual and moral world of our people, especially youth. Therefore, the most crucial task for us is youth education on the basis of the idea “From national revival to national progress”, in the spirit of patriotism, devotion to the Motherland”.

The main ideas of the concept From the national revival to the national development –“The feeling of a single homeland”, “Justice - in the rule of law”, “People’s consent”, “Enlightenment against ignorance”, “Innovative development”. Their main purpose is to enhance all spheres of life of the state and society, to give Uzbek people a sense of creativity and creativity.

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It is noteworthy that much attention is being paid to the regular implementation of the socio-economic reforms carried out in the country at the moment, the legislative acts adopted, and the state programs, the propaganda work aimed at bringing the content and essence of national conceptions to the broad strata of the population. In this regard, the importance of the resolution of the president of the Republic of Uzbekistan Shavkat Mirziyoev “On additional measures to improve the effectiveness of spiritual and educational work” dated May 3, 2019 is incomparable. Based on this Decree, a non-profit non-governmental organization “Ma’rifat” with its legal framework was established at the Republican Center for Spirituality and Enlightenment to effectively carry out its propaganda work. It is established that the society is a non-profit non-governmental organization, which is the Republican center of Spirituality and enlightenment, and carries out its activities in the territory of the Republic of Uzbekistan.

Today, groups of propagandists consisting of its territorial departments, prominent specialists of the sphere, cultural and artistic figures and creative intellectuals are formed. In addition, financial and spiritual promotion of propagandists, including payment for their lectures in spiritual and Educational Activities, Contest “**Ma’rifat ziyolilari**”, badge “**Ma’naviyat fidoyisi**” were introduced.

2 §. Human indicator as an important criterion in spiritual renewal

Today, Uzbekistan has acceded to more than 70 international normative documents on the human factor and the realization of its rights, including 6 main UN treaties and 4 Optional Protocols. National reports on the implementation of these international instruments are regularly submitted to the UN Human Rights Council and treaty committees.

Over the past period, Uzbekistan has ratified important international human rights instruments. In particular, 4 conventions of the International Labor Organization, 3 treaties of the World Intellectual Property Organization and a number of other international documents have been ratified.



In his Address to the Oliy Majlis on January 24, 2020, President of Uzbekistan Shavkat Mirziyoev touched upon the development of human capital, paying special attention to the following aspects:

First, to improve the welfare of the population and improve its social protection. “According to statistics released by the world community today, more than 800 million people in the world live in extreme poverty and are unable to meet their basic needs”³⁸. Many of them have virtually no access to health, education, water resources, and sanitation.

Today, in Uzbekistan, the rural population, which does not have an adequate source of income and is low-income, makes up about 12-15% and covers 4-5 million of the country’s population³⁹. In order to reduce the rates of poverty in the country, it is seen not only through pensions and financial assistance, but also as a way to solve these problems by creating greater opportunities for entrepreneurship in remote areas of the republic, creating new jobs.

³⁸ Goal 1: End poverty in all its forms everywhere <https://www.un.org/sustainabledevelopment/poverty/>.

³⁹ President Shavkat Mirziyoev’s Address to the Oliy Majlis// “Xalq so’zi” newspaper, January 25, 2020, №19 (7521).

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In this regard, in order to provide social support to the population of the country in 2017-2020, more than 40 decrees and resolutions of the President of Uzbekistan Shavkat Mirziyoyev on social assistance were adopted. Among them is the adoption of the Resolution of the President of the Republic of Uzbekistan dated March 26, 2020 No PP-4653 “On the organization of the Ministry of Economic Development and Poverty Reduction of the Republic of Uzbekistan and its system organizations” and Decree of the President of the Republic of Uzbekistan dated March 26, 2020 “On measures to radically update the state policy on economic development and poverty reduction”.

In addition, in connection with the implementation of the UN Sustainable Development Goals in Uzbekistan, the development of the Poverty Reduction Program, which is a priority area of social development on the basis of the state program for the implementation of the Strategy Actions for 2017-2021, as well as the adoption of the task is urgent due to post pandemic tendencies in the world which is rapidly change.

Second, the health care system in the country and issues of improving its quality. The urgent tasks in this area are the 3-goal of the SDGs, which is in harmony with the goals of ensuring health and well-being, an indicator of ensuring a healthy lifestyle and contributing to the well-being of a person of all ages.

According to research, the number of deaths among children under the age of five in the world today has dropped from 12.7 million to 6.3 million. That is, in 2013, 17,000 fewer children died every day than in 1990. Since 1990, maternal mortality has dropped by almost half⁴⁰. However, despite the increase in public health and well-being in recent years, there are still shortcomings in the use of health services. It is noteworthy that SDG’s promotion of a healthy lifestyle and the well-being of people is an important goal in the development of society.

Today in Uzbekistan, the priorities of increasing the role and prestige of doctors in social life, their financial support and improving working conditions are becoming increasingly important. In

⁴⁰ Goal 3: Ensure healthy lives and promote well-being for all at all ages
[//https://www.un.org/sustainable deveop ment/health/](https://www.un.org/sustainable development/health/).

particular, the provision of state medical institutions and the population with medicines by President Shavkat Mirziyoyev is 1.3 times more than in 2018, or about 1.5 trillion soums. It is also planned to spend 1.1 trillion soums from the state budget for the construction and repair of 281 medical institutions in the country, and then to introduce modern management mechanisms in the management of 17 specialized scientific and practical medical institutions. Several modern medical centers are being build in the Republic of Uzbekistan including in the regions and districts.

In the implementation of these reforms, the law “On compulsory medical insurance” adopted in 2019 covers such tasks as the adoption and implementation of an online monitoring system for the Real cost of medicines.

Third, reforms to support women and youth in the republic in 2020. This task is consistent with SDG’s Goal 5. Today, nearly two-thirds of developing countries have achieved gender equality in primary education. Today, in the process of education and work of men and women together, it is the basis for building mutual respect and a spiritually healthy relationship in society.

However, even today, the equality of men and women is denied in the world, leading to stagnation in social development through unfounded heresies, unhealthy attitudes and opinions. “According to 2014 statistics, 143 countries in the world have guaranteed equal rights for women and men in their constitutions, but 52 countries have not yet included it in their constitutions”⁴¹.

Although gender equality is being pursued by countries around the world today, the problem of gender, i.e. gender inequality, persists. This inequality can be observed in the processes of participation in education, wages, life expectancy, power and governance.

In accordance with the plan for 2020 in Uzbekistan, in order to provide preferential loans of 5.5 thousand women for the implementation of small business projects in the amount of 100 billion soums, and in order to allocate new housing to 1 thousand 576 women, initial payment from the state budget has been established. In order to increase the economic literacy of women in need of social

⁴¹ Goal 5: Achieve gender equality and empower all women and girls
[//https://www.un.org/sustainable-development/gender-equality/](https://www.un.org/sustainable-development/gender-equality/)

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assistance, large-scale reforms have been implemented in the Women's Entrepreneurship Centers, such as short-term training courses within the framework of 5 important initiatives.

In this regard, an "Iron book" has been created in Uzbekistan to provide financial support to the population. Also, at the proposal of President Shavkat Mirziyoyev in a video conference on October 8, 2020, it is planned to create a "Youth Registry" and "Women's Registry" in order to provide social, material and psychological assistance to women and youth in society, to direct them to education and profession.

The Decree of the President of the Republic of Uzbekistan No. PF-6017 of June 30, 2020 "On measures to radically reform the state youth policy in the Republic of Uzbekistan and bring it to a new level" and the establishment of a new body on the basis of the Youth Union - the Agency for Youth Affairs - on the basis of the Resolution of the President of the Republic of Uzbekistan dated June 30, 2020 No PP-4768 "On the organization of the Agency for Youth Affairs of the Republic of Uzbekistan" confirms that these reforms are implemented in practice.

The Agency has been transferred to the structure of the Institute for the Study of Youth Problems and Training of Prospective Personnel, established in 2017 under the Academy of Public Administration under the President of the Republic of Uzbekistan. The main activity of the Agency is a state institution with the status of a legal entity, aimed at studying the problems of youth, conducting scientific and analytical research in this area, as well as retraining and advanced training of promising young professionals.

Today, Uzbekistan pays special attention to youth issues, as evidenced by the Samarkand Forum on Human Rights "Youth 2020: Global Solidarity, Sustainable Development and Human Rights" held on August 12-13, 2020. The forum discussed a draft international convention on the rights of youth at the UN level, covering topical issues of promoting the rights of youth.

It is also important to show the trends and results of the state youth policy in Uzbekistan to the world community at the Samarkand Forum "Youth 2020: Global Solidarity, Sustainable Development and Human Rights" on August 12-13, 2020.

Fourth, to decide on a healthy lifestyle among the population of the republic. For this purpose, 269 football, volleyball, basketball and badminton courts, 178 boxing, wrestling, fitness and gymnastics gyms, 32 tennis courts worth almost 500 billion soums are being implemented to attract the younger generation to mass sports in the country.

Practical confirmation of these reforms can be seen in the adoption of the laws on the establishment of the “Order of Health” and the “Medal of Healthy Life”, signed by the President of the Republic of Uzbekistan Shavkat Mirziyoyev on May 26, 2020.

The Order of Health is of two levels, the first of which is awarded to citizens of the Republic of Uzbekistan and foreign citizens who have made a worthy contribution to the development of medicine in the country, its development in accordance with modern requirements and supporting public health. In addition, the Order of Health of the 2nd degree will be awarded to citizens of the Republic of Uzbekistan and foreign citizens who have actively participated in the protection of public health, prevention and elimination of various diseases.

The “Medal of Healthy Life” is intended to promote a healthy lifestyle in the country, to promote the rules of personal hygiene, to make sports and physical education a part of their daily lives, and to recognize the services of citizens as a personal example to the public.

It is also a bright manifestation of Uzbekistan’s support for a healthy lifestyle in the world, based on the hosting of the IV Asian Youth Games in 2025 by the cities of Tashkent and Samarkand.

Fifth, the issue of protecting the environment and improving the ecological situation. President of Uzbekistan Shavkat Mirziyoyev plans to continue work to prevent the consequences of the Aral Sea tragedy, expand afforestation in its arid part, and establish “green belts” in Nukus, Urgench and Khiva. Today in Uzbekistan the development of the draft Ecological Code is an important issue in maintaining the cleanliness of the environment, ensuring the legal framework for environmental sustainability.

Sixth, special attention should be paid to cultural and art institutions, strengthening their material and technical base. It is planned to build and reconstruct theaters and cultural facilities serving human development and its rise, including 22 theater and cultural

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facilities in the Republic by the state budget, to establish 20 cultural centers and parks.

Based on the tasks set out in the Strategy Actions for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, attention is paid to increasing the role of cinema in instilling in the minds of Uzbek youth respect for national and universal values, love for the motherland. In our opinion, the recent economic concepts are generally meaningful have a different meaning. The most important of factor for achieving the high levels of human indicator is employment. The human indicators are related with the modern processes of reforms. The concept of human development has not lost its relevance even today, clearly age or not clearly defined by any other criteria. In terms of the number of employees of any enterprise, their number who have the ability and right to work in a broad sense, and on their own the ability of a country to produce any consumption value we can understand the total population.

In addition, there is no doubt that the promotion of cultural heritage and the formation of a sense of respect for it in the hearts of young people will contribute to the rise of the human criterion on the basis of the establishment of the second international status festival in the city of Shahrizabz, the celebration of 145-year-old birthday of enlightened

The practical confirmation of these reforms was announced on the basis of the decree of the president of the Republic of Uzbekistan Shavkat Mirziyoyev “On measures to further increase the role and influence of the culture and art sphere in the life of society” dated April 15, 2020 in the country “Day of culture and Art Workers of the Republic of Uzbekistan”.

In addition, the Uzbek National Institute of Musical Arts named after Yunus Rajabi and the Research Institute of Cultural Heritage in the form of a state institution have been established in the country. In particular, the Republican Specialized Music Academic Lyceums named after V.Uspensky and R.Glier were transformed into the Republican Specialized Music Schools named after V.Uspensky and R.Glier, respectively. The reorganization and reestablishment of the State Dance Ensemble “Bahor” named after Mukarrama Turgunbaeva under the Ministry of Culture on the basis of the decree of President Shavkat Mirziyoyev on February 4, 2020 “On measures to further

develop the art of national dance” is also an important news in the cultural life of the country.

In short, the greatest wealth of Uzbekistan today is the human factor. At the heart of the large-scale strategic reforms being carried out in the country, the priority is to improve the living standards of the population, to ensure the well-being of each of our compatriots, to create all conditions for their happy life. The pace of strategic reforms in the country is mobilizing this goal to become a reality.

3 §. Strategic spiritual and educational reforms and their role in the development of a harmoniously developed person

The decision of the Cabinet of Ministers of the Republic of Uzbekistan to approve the “Concept of continuous spiritual education” on December 31, 2019 on the formation of social skills and qualities that are important for the independent life of the younger generation in the Republic, step-by-step, education of young people as a high-quality, harmonious generation was a big step. This concept covers the following four stages:

The first stage: in families (the fetal period, the period from the birth of a child to the age of 3 years)



second stage: pre-school education period up to 3-6 (7) years of age



third stage: general Secondary Education (7 (6)-10 years of Primary School, 11-17 (18) years of age)



the fourth stage: young people who are engaged in production and are not busy, as well as in the system of secondary special professions and higher educations

In general, the main goal of this consortium is to increase the knowledge of the Uzbek people on the upbringing of children, their pedagogical culture, to constantly inform citizens about effective methods of continuous spiritual education and forms of

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implementation.

It is worth noting that the results of spiritual renewal in Uzbekistan can be seen in the positive changes in the life of the people, in the improvement of human relations in society and in the propaganda work carried out in the field of spirituality. In this process, the media, which is operating in Uzbekistan, has a significant impact on the educational system, theater, cinema, art literature, art, philosophy and ethics. They are also the main spheres of spiritual renewal in the country. Changes in this sphere have become the priority direction of the development of society in Uzbekistan. These strategic reforms, which serve the spiritual renewal of the country in years 2019-2020, can be analyzed through the following areas:

Today, Uzbekistan pays great attention to the development of literature, along with all other spheres and sectors. In this regard, the President of the Republic of Uzbekistan Shavkat Mirziyoev states: “In order to further develop our spiritual life, a number of important documents, including decisions and decrees on increasing the culture of reading, improving the sphere of culture and art, the creation of creative schools and centers named after great artists in the regions, were also adopted.

Speaking about this, the construction of the alley of writers in Tashkent City, the establishment of memorial complexes dedicated to the great figures of our literature, as well as the Great Enlightenment in the Namangan region, the lesson domla, Hamid Alimjan, Zulfiya and SharafRashidov, outstanding creators in the city of Jizzakh, singer Komiljon Otaniyozov, people’s poet Ibroyim Yusupov hero of Uzbekistan in Nukus, Fergana, Kashkadarya in the regions Erkin Vahidov, Abdulla Oripov, it should be noted that works are being carried out to perpetuate the memories of Muhammad Yusuf⁴².

The practical confirmation of these ideas, highlighted by President Shavkat Mirziyoyev, can be seen in the example of the fact that in 2019 the great encyclopedic scientist Abu Rayhon Beruni published VIII volume consisting of the works “Harakatlanish yo’li”, “Zijlar yog’dusi” and “Cartography”.

⁴² Adabiyot va san’at, madaniyatni rivojlantirish – xalqimiz ma’naviy olamini yuksaltirishning mustahkam poydevoridir. //“Xalq so’zi” gazetasi, 2017 yil 4 avgust.

The work “Harakatlanishyo’li” is devoted to the fact that the blue lights move in a certain direction in the sky, and the science of the stars. “Zijlar yog’dusi” is an Indian work of Vijay Nandi, an Indian work of “Karan tilak”, related to the science of astronomy.

Beruni filled the text of the translation of this work with other Indian catalog of stars, commenting on them and explaining his thoughts. This masterpiece is useful for professionals, researchers, students, as well as anyone interested in astronomy and cartography knowledge.

One more such news, 2019 year was adopted by UNESCO on the celebration of the 1000th anniversary of the rare work of Ibn Sina “Canon of Medicine”. “Canones of Medicine” is the first in the world scientific approach to the state of a healthy and unhealthy body. The celebration of the 1000 anniversary of this work is considered a symbol of the birth of scientific technology. Undoubtedly, Avicenna made a worthy contribution to the development of the world science with its unique creation, rich spiritual heritage, and the international award of UNESCO named after the thinker was also established, which proves that it is universally recognized by the world community.

The Jadid movement’s role in the development of Uzbek national literature is invaluable. With the efforts of the jadids, the Uzbek press, novels and dramaturgy came into being. Currently, the works created by them are translated to foreign languages and presented to foreign readers. Recently, on the occasion of the 125th anniversary of the birth of Abdulla Kadiri, one of the great figures of jadid literature, the novel “O’tkan kunlar” of the great writer was translated and published in English by British literary critics and American Translators.

For the first time the novel was translated into English by Mark Edward Riz, an American translator and researcher from the Uzbek language, and was published in the US under the name “Bygone days”. It is also worth noting that it is included in the catalog of the largest library in the United States – the library of Congress. Also, the publication of this work in the form of e-book will undoubtedly help Uzbek literature take its place among the world literature.

The second English-language version of the novel was authored by British literary critic Carol Yermakova and published in France’s

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famous Nouveau Monde Editions under the name “Days gone by” sponsored by the Islam Karimov Foundation.

Currently, the translation of such masterpieces in Uzbek into foreign languages, in particular English, French, Korean, Russian, Chinese and other languages, promotes the recognition of Uzbek literature in the world community. These days, the most popular Uzbek works such as “Yulduzli tunlar”, “Humoyun va Akbar”, “Dunyoning ishlari”, “Shum bola”, “O’tmishdan ertaklar” have also been translated into foreign languages and are on the eve of publication.

In February 2020, the Islamic Heritage Foundation of Great Britain “Al-Furqan” presented to the Imam Bukhari International Research Center about a hundred unique Arabic, Turkish and Persian manuscripts, catalogs stored in World funds. It is noted that, it provides an opportunity to obtain valuable information about the works stored in libraries and manual funds in these lands through a series of rare manuscripts, catalogues published in African countries such as Burkina Faso, Cote d’Ivoire, as well as in a number of European countries. As a result, it provides an opportunity for Uzbek scholars to study and explore the scientific and spiritual heritage of their great ancestors.

On the occasion of the 579th anniversary of the birth of Alisher Navoi, the prose of the great figure “Khamsa” in the prose of the poem “Farhad and Shirin” was first published in English by poet and translator Azam Obidov and presented to English readers.

As an example of one of the spiritual updates in Uzbek national literature, in November 2019, the novel “Night and Day” (“Kechavakunduz”) by Abdulhamid Suleiman oglu Chulpan, one of the founders of Uzbek poetry and literature, was translated into English by Christopher Fort, a lecturer of the Department of Slavic languages and literature of the University of Michigan, USA. On January 17, 2020 the Embassy of Uzbekistan in London hosted a presentation of the work. On January 17 this year; the Embassy of Uzbekistan in London hosted a presentation of the work. In general, this novel is one of the important steps to the world recognition of Uzbek literature.

4 §. The dialectic of national and universal values

The dialectical connection of nationality and universality is manifested in the expression of the connection between the general aspects of things and events through commonality, and in the determination of its own appearance through individuality. The whole being, nature and society as a whole, as a result of the interaction of commonality and privateness, simultaneously manifests itself as a common and continuous phenomenon, causing both national and universal interconnection, complementing and reflecting each other.

There are both national and universal aspects in the social realities of humanity, such as morality, art, culture and religion, and their interdependence shows the balance of nationality and universality. The ratio of nationality and universality in cultural renewal, therefore, depends on the degree to which these aspects are intertwined in phenomena such as its integral parts, morality, art, politics, and ideology.

Therefore, we consider it necessary to pay attention to the following factors in the issue of the national and universal dialectic of the peoples of the world:

First, enriching the national culture, history, language, national values, recognizing the harmony of universal culture, values and cultures, raising them from the national revival to a new stage and increasing their effectiveness, raising the awareness of national identity and ensuring cultural renewal of society;

Second, the development of the language, culture, values and traditions of all nations and peoples living in the country, the implementation of large-scale reforms in creating the conditions created for them;

Third, to educate the younger generation in the spirit of new and rational thinking, respect for national and universal humanity, which will serve innovative development;

Fourth, to bring up a physically and spiritually healthy generation by achieving high results in science, technology, innovation, education and upbringing, culture and arts;

Fifth, the development of all types of intellectual property, the creation of practically all opportunities to demonstrate the intellectual potential of people.

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Today, Uzbekistan actively cooperates with international organizations in order to establish intercultural dialogue in the world community, thereby introducing its national spirituality and culture to the peoples of the world. In this regard, activities in the field of development of international cultural relations with UNESCO, preservation of universal and national heritage are of particular importance. “To this day, 300 centuries-old masterpieces of 88 countries - customs, traditions, holidays, food, folklore, songs, dances - are included in the list of intangible cultural heritage of humankind.”(Table 1)⁴³.

Year of entry	The name of intangible cultural heritages of Uzbekistan
1990	Ichan Fortress of Khiva
1993	Bukhara
2000	Historical center of Shakhrisabz
2001	Samarkand
2008	Shashmaqom
2008	The ancient ethnographic site of Surkhandarya region is the cultural site of Boysun district
2009	Traditional song of Fergana valley – “Katta ashula”
2009	“Palov culture and traditions”
2009	Eastern New Year – Navruz
2014	the humorous art of the Uzbek people - Askiya
2016	Palov
2019	Lazgi
2020	Miniature art
2021	Bakhshi art
2022	Telling tradition of Nasreddin Hodja/ Molla Nesreddin/ Molla Ependi/ Apendi/ Afendi Kozhanasyr Anecdotes
2022	Sericulture and traditional production of silk for weaving

In addition, Uzbekistan’s cultural cooperation with UNESCO is based on the birthdays of great scholars and statesmen such as Imam Bukhari, Ahmad Fergani, Amir Temur, Mirzo Ulugbek, Kamoliddin Behzod, historical cities such as Bukhara, Khiva, Samarkand, Termez, Shakhrisabz, Karshi, Tashkent, Margilan. We can also see the great

⁴³ Uzbekistan - UNESCO: Cooperation for Peace and Goodness //http://uza.uz/uz/culture/o-zbekiston-yunesko-tinchlik-va-ezgulik-yo-lidagi-hamkorlik-15-11-2016

literary heritage of our people in the joint celebration of the epic “Alpomish”, the historical written monument “Avesta” and the historical anniversaries of the Khorezm Mamun Academy⁴⁴.

Today, UNESCO plays an invaluable role in recognizing the contribution of Uzbekistan’s tangible and intangible heritage to the culture of world civilization.

As a result, in the process of intercultural dialogue, Uzbekistan is gaining a worthy position among the countries of the world. Uzbekistan supports such strategic activities of UNESCO and has ratified many international documents of the organization on the development of bilateral cooperation. In particular, Uzbekistan acceded to the UNESCO Universal Declaration on Cultural Diversity, adopted in November 2001, which promotes the preservation and promotion of cultural diversity around the world. This declaration serves to promote the recognition of cultural diversity, understanding of human unity and the development of intercultural dialogue. In accordance with this declaration, the principles of universal culture are recognized in Uzbekistan⁴⁵.

In summary, in the process of cultural development, nationalism and universality are linked dialectically with each other. That is why nationality and universality are interdependent in the process of strategic development, and it is impossible to separate them from each other or to put them in opposition to each other. This can lead to huge losses in culture, spirituality and enlightenment. Therefore, the dialectical connection between universality and nationality is an important factor for cultural renewal in society. Relying on the dialectic of nationality and universality in cultural renewal plays a decisive role in the strategy of democratic development and cultural development.

Questions for revision:

1. What is ethnocentrism?
2. What are the main directions of the SDGs?
3. What is the harmony of national and universal values?
4. What are the main indicators of human indicators?

⁴⁴ Uzbekistan. // <https://whc.unesco.org/en/statesparties/uz>

⁴⁵ UNESCO Universal Declaration on Cultural Diversity // Records of the General Conference, 31st session, Paris, 15 October to 3 November 2001, Volume 1: Resolutions. – Paris: UNESCO, 2002. –pp. 61-66.

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5. Describe strategic spiritual and educational reforms in Uzbekistan?
6. What are the intangible cultural heritages of Uzbekistan?
7. How is Uzbekistan's cultural cooperation with UNESCO?

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TOPIC 7. BASIC SPIRITUAL CRITERIA FOR BUILDING THE THIRD RENAISSANCE

1 §. The Third Renaissance as a National Idea

On the occasion of the 29th anniversary of the independence of the Republic of Uzbekistan, President Shavkat Mirziyoev emphasized that the goal of our development should be the Third Renaissance. This strategic idea, in its grandeur, shows the need to aim for a common goal in all aspects of national development. In practice, the head of state expressed the new and clarified content of the national idea of Uzbekistan at the current stage of development.

On September 30, 2020, the head of state emphasized once again in his speech at the festive event occasioned to the Teachers and Mentors day: “We have set as our main goal the delivery of a foundation for a new renewal era in Uzbekistan, for the Third Renaissance, through extensive democratic transformation, including educational reforms. Speaking of this, first of all, every one of us, our entire society must have a deep understanding of the essence of this issue”⁴⁶. This idea is being deepened and concretized by the head of State. On January 19, 2021, in a video selector dedicated to increasing the effectiveness of spiritual and educational activities: “When we say ideology, first of all, we understand the education of thought, the education of national and universal values, the ideology of the New Uzbekistan that we are creating will be goodness, humanity, humanism”⁴⁷, he said. He set the task of developing the concept of the national idea as the theoretical basis of spiritual and educational work. “New Uzbekistan” newspaper in the August 17, 2021 edition of the President’s answer to the questions of the editor-in-chief emphasizes that the words “New Uzbekistan” and “Third Renaissance” sound harmoniously in our lives, and inspire our people towards great goals.

The idea of creating the foundations of the Third Renaissance gives the idea of “from national revival to national rise” as the final goal, a clear strategic goal for the current historical period.

Our actions in every field, our planning and perspective

⁴⁶ President Shavkat Mirziyoev’s speech at the festive event occasioned to the Teachers and Mentors Day // <https://president.uz/en/lists/view/3864>

⁴⁷ Mirziyoev Sh.M. Insonparvarlik, ezgulik va bunyodkorlik – milliy g‘oyamizning poydevoridir. – T.: Tasvir, 2021. –p.6.

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programs, education and personnel policy, investment policy - all should be focused on creating the conditions and environment for the foundation of the third Renaissance. Since the great goal of creating the foundations of the Third Renaissance in Uzbekistan has been set, it is necessary to clarify the content and structure of this concept first.

Our ancestors learned languages and traveled the world in search of knowledge. They were not influenced by dogmatism. Baitul Hikma, Khorezm Ma'mun Academy, the work of scientists of the Islamic world in general is the most vivid example of international scientific integration of that time.

Even today, we should be characterized by ideological and scientific tolerance, passion for science and truth, complete denial of national limitations and ideological bigotry. We cannot make serious progress if we stay confined to our own local boundaries. It is appropriate to justify and prove that the historical conditions and requirements of the New Renaissance are completely different, after truthfully assessing the historical conditions and requirements as well as opportunities of the first and second renaissances.

The third renaissance coincided with the fourth industrial revolution. For this reason, it requires, first of all, a technological revolution, a highly developed digital smart economy. In turn, the transition to a digital, smart economy requires gradual modernization, automation, and robotization of production.

It is clear from the above that creating the foundations of the Third Renaissance requires us to be more deeply integrated into the international community in the fields of science, technology, information, culture and economy. However, we must preserve our identity, language, national characteristics, spirituality, that is, our national identity. This means that it is necessary to pay serious attention to the system of education, what value system the young generation aspires to, and the harmony of nationalism and universality in their worldview.

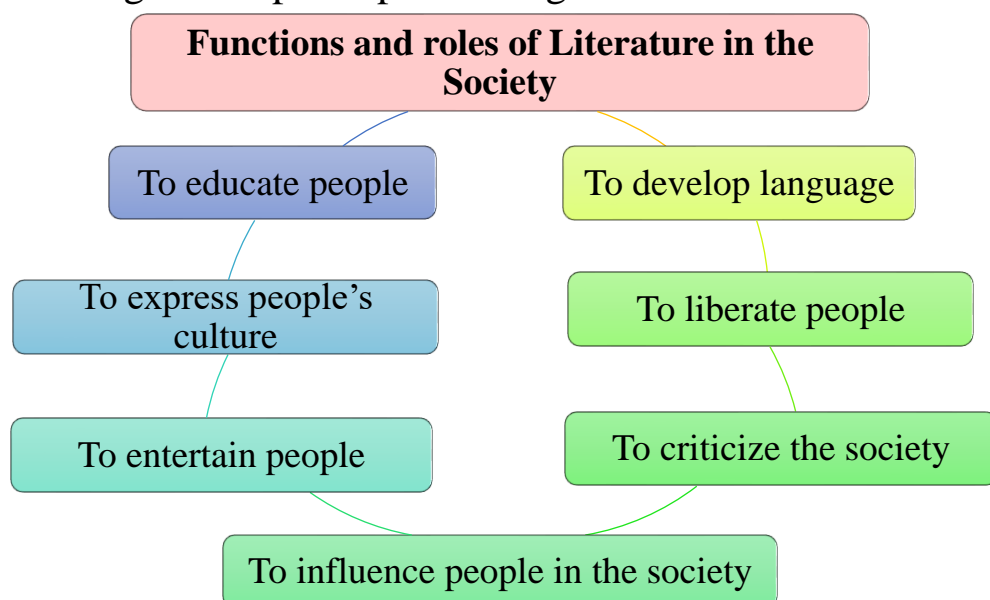
2 §. Literature and reading are the basis of spiritual development

Literature is defined in scientific sources as follows:

1. A collection of works summarizing achievements in a field of science and practice (for example, technical literature, agricultural literature, political literature, etc.)

2. A type of art (also called fiction) in which reality is represented through images using words.

Literacy is the best antidote to standardization in our mindlessly highly mechanized age. Reading expands our horizons about life, broadens our understanding of other people's characters and needs, books are a great help to a person to get out of his own "me" zone.

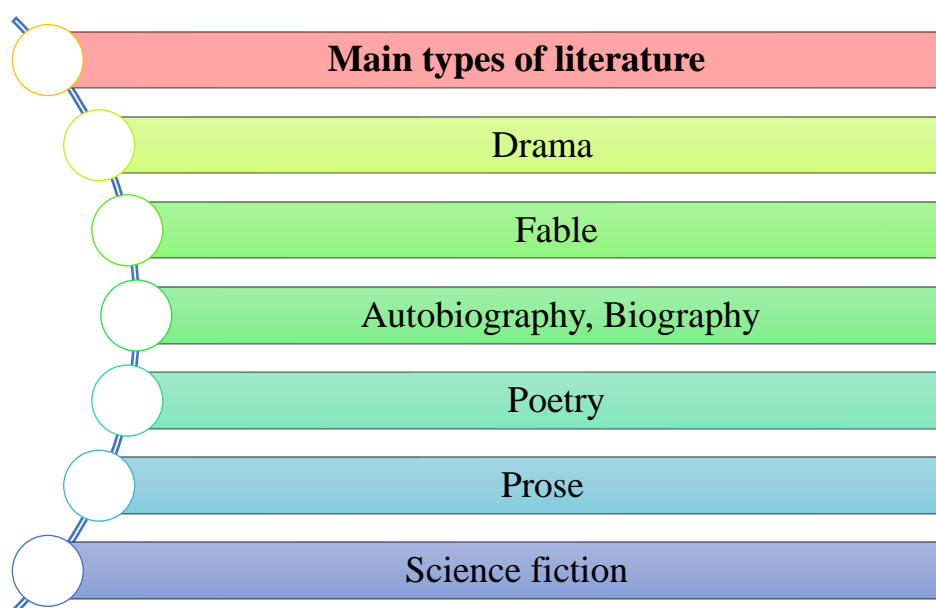


Literature was first oral, and after the appearance of writing, it changed to written form. Literature has the ability to widely and deeply reflect human feelings through words, that is why it is considered the most popular form of art. Every literature is national, therefore, it is a component of every nation's culture. The characteristics of the historical life and mentality of the people constitute the content of national literature and create a unique national form. The experience and tradition accumulated by literature over a long period of time are also very important in the emergence of a national form.

If the image object of contemporary Uzbek literature is social reality in general, the main image object is a person. In literature, the social essence of a person is expressed in a generalized way. Therefore, the purpose of literature is to fully express the essence of a certain socio-political force and at the same time to create a sharply individualized artistic image. Farhad, Shirin, Majnun, Layli, Iskandar characters in Navoi's works; Shakespeare's Othello and Hamlet; Otabek and Kumush in Abdulla Qadiri's works are characters that have risen to the level of type.

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As literature reflects reality, it approaches it from the point of view of the rules of beauty. Therefore, the choice of the subject of the work is also a very important creative point. For example, the effective performance of the work depends on the emotionality and upliftment of the idea based on it, among many other criteria. The role of literature is great in studying fiction, its content, characteristics, stages of emergence and development, social function, creative process laws. The roots of literature go back to the first comments expressed in examples of folk oral creativity, such as proverbs, songs, epics.



The development of Uzbek literature is closely related to Alisher Navoi's creative activity. When Alexander, "Saddi Iskandari" in Alisher Navoi's epic, wanted to occupy a big city, the people of the city invited Alexander and all his troops as guests in order to conclude a peace treaty, and the king accepted the invitation of the city people. However, he left the army in the forest. He said to the mayor who was surprised by this: "The reason I left the army outside was due to the fact that I was afraid that one of my soldiers would offend a citizen of the city, and to prevent this, I left them in the grove". It can be concluded that Alisher Navoi's Alexander is distinguished from other kings by his patriotism, justice and humanity. Of course, the heart of this was a king and a peaceful and stable way of life of the people in the countries of Mavoraunnahr and Khorasan, which were oppressed by mutual conflicts and wars. Alisher Navoi's work is based on the idea of humanism. If we look at Alisher Navoi's work, we can see that

he served to glorify man and humanity and elevate his spiritual world with his unique verses in the Turkish language.

At the end of the 19th and the beginning of the 20th centuries, the discovery of innovations in the development of Uzbek literature and the creativity of the artist, and the appreciation of shortcomings began. The articles of Haji Muin, Mirmuhsin Shermuhamedov, Behbudi, Abdulhamid Cholpon, Abdurauf Fitrat, Ashurali Zahiri, Vadud Mahmud emphasized the important social tasks facing the art of speech. They tried to connect the development of literature with the issues of educating a new person who fights for the nation, the Motherland, independent country.

In Cholpon's article named "What is literature?" (1914) the idea "If literature lives, the nation lives" was a call for national revival. In the late 20s and early 30s of the 20th century, the freedom of creativity was stifled in the Soviet literary policy. Abdulla Qadiri's novels "Bygone days" and "Scorpion from the Altar" were condemned as harmful works, and the author himself was condemned. The heritage of poets such as Yassavi, Bakyrangani, Boygaro, Mashrab, Huvaido, Amiri, Feruz (Muhammad Rahimkhan), who require a unique approach and analysis in relation to classic literature, was completely condemned, and the study of their works was almost forbidden. Due to the influence of the Soviet ideology, poets and writers such as Abdulla Qadiri, Cholpon, Fitrat, Sofizoda, Elbek, Botu, Usman Nasir, writers such as Otajon Hashim, Vadud Mahmud were physically or mentally destroyed. As relatively positive facts of those years, it can be noted that literary portraits were written about Sofizoda, Oybek, Gafur Ghulam, Hamid Olimjon, Izzat Sultan's textbook "Theory of Literature" and other monographs were published.

However, in the late 40s and early 50s of the last century, the works of Oybek, Maqsud Shaykhzade and other authors in the historical direction, and the works of writers such as Abdulla Qahhor, Mirtemir, Said Ahmed, on modern topics were unfairly criticized because "Literature, the art of words, has been the expression of the people's heart, the herald of truth and justice". That is why they were repressed under the totalitarian regime.

Thanks to the independence of Uzbekistan, there was an opportunity to look at and evaluate the total literary and aesthetic wealth created in our country, which is one of the oldest centers of

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culture in the world. As a result, literary scholars began the responsible task of in-depth study of all works worthy of attention in the history of our speech art. A deep and complex religious-educational monument like “Avesta”, the “Alpomish” epic, which is a masterpiece of folklore, and dozens of other epic works were studied in detail. The books of Najmiddin Komilov (“Tasawuf”, books 1-2), Ibrahim Hakkulov (“Tasawuf va shariyat”) and other experts were published about the influence of Sufism on artistic creativity. With the publication of Navoi’s 20-volume “Collection of Perfect Works”, the study of the thinker’s work began on the basis of completely new criteria, and dozens of treatises were created. The samples of art written at the beginning of the 20th century, imbued with the spirit of enlightenment, were researched, and major works on the life and work of the unjust victims of Abdulla Qadiri, Cholpon, Fitrat, Behbudi, Avloni, Hamza, Usman Nasir were published.

3 §. The role of theater in spiritual development

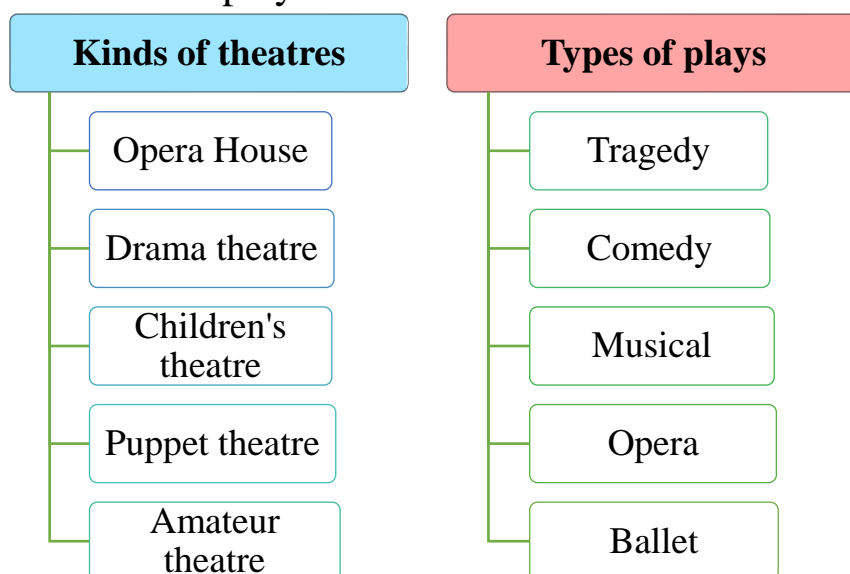
Theater is an art school. Each performance is a piece of life. Actors, who reflect the colors of life in their hearts, are the ones who deliver this piece to the audience because a theater encourages people to be spiritual. Theater encourages people to be kind, honest and tolerant because such qualities will help to further strengthen the creative work being carried out in our country.

“The specific place of the performance is also named by the word “theatre” as derived from the Ancient Greek (théatron, “a place for viewing”), itself from (theáomai, “to see”, “to watch”, “to observe”)⁴⁸. As in other arts, the life, history, and worldview of the people are reflected in the art of theater, and it changes and improves in connection with the development, spirituality, and culture of society. Theater is based on oral or written dramaturgy.

Theater is a synthetic art that plays an important role in the life of society and in the spiritual and aesthetic education of the audience. In the theater, dramaturgy, music, visual arts, dance, architecture form an inseparable unit. One of the important tools of the theater is stage speech. As the actor learns the words of the hero in the play, he creates his speech description in the image of the hero, standing in

⁴⁸ Pavis, Patrice (1998). *Dictionary of the Theatre: Terms, Concepts, and Analysis*. Translated by Christine Shantz. Toronto and Buffalo: University of Toronto Press. ISBN 978-0-8020-8163-6.

situations, and communicates with other characters. Stage speech plays an important role in revealing the characters, in explaining the content and conflict of the play.



In Greece, India, and Turan, the theater played an important role in the life of society as early as the 5th century BC. In India, theater developed in the form of folk theater and in connection with the epics “Mahabhorat” and “Ramayana”. Later, the theater spread to the Middle East and Rome. Especially in Rome, new forms and types of theater were created. In Western Europe, in Russia, the first examples of theater art appeared in the activity of traveling actors. The history of traditional theater in the territory of Uzbekistan is very ancient and rich. Its roots were manifested in the period of the primitive community in the form of imitation dances reflecting the process of hunting and work, martial and folk games, rituals that arose as a result of worshipping the forces of nature. Gradually, Turan theater art leaves religious ceremonies and acquires a secular content, the attention to depicting human life and social relations increases. During the reign of Amir Temur, there was a sharp rise in theater art. According to the information of Sharafuddin Ali Yazdi, Ibn Arabshah, Klavikha, theatrical performances were organized in the capital Samarkand and other large cities during this period.

In 1914, a new Uzbek theater began its work with the staging of the drama “Padarkush” in Samarkand and Tashkent. The creative tour of the “Turon” theater to the cities of Uzbekistan in 1915 under the leadership of Abdulla Avloni was especially significant.

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After Uzbekistan was declared an independent state, a new era began in the life of Uzbek theater. Due to the independence, creation based on national heritage, striving to restore national values and traditions took a serious shape. During this period, the following advanced trends and creative researches are visible in the Uzbek theater:

First, the role of the historical theme in the repertoire of theaters increased. Dozens of stage works have been created, highlighting the life and struggle for development of our great ancestors - scholars, poets, statesmen, military commanders. On the stage, stage works were created that illuminate the lives of scholars such as Bahauddin Naqshband, Hakim al-Tirmizi, Imam al-Bukhari, who were forbidden to even be mentioned during the Soviet era. Also, on the basis of the book “Avesta”, stage works illuminating the life of Zoroaster were created, enriching the spirituality of the audience of our time, changing the views on historical and religious beliefs.

This creates conditions for our young people to be brave and hardworking, and serves as a great school of life and an example for them. In particular, about 20 plays created about Amir Temur and the Timurids became a big event in our spiritual and cultural life.

Secondly, performances related to Sufism in modern Uzbek theater such as “Sultan of Love” and “Mashrab” (National Theater), “The Secret of the Princess of China” (Russian Theater), “Umar Khayyom”, “The Order of Blessed Love” (Youth Theater of Uzbekistan), “Nar Falakman, Na Farishta (I am neither a sky nor an angel)” (Mukimi Theater), “Shaykh San’an”, “Raqsu samo (Dance of sky)” (“Old Mosque” theater studio) show that our theaters are boldly tackling the most complex topics and opening new sources. In this direction, a new interpretation of Alisher Navoi’s works on the theater stage began.

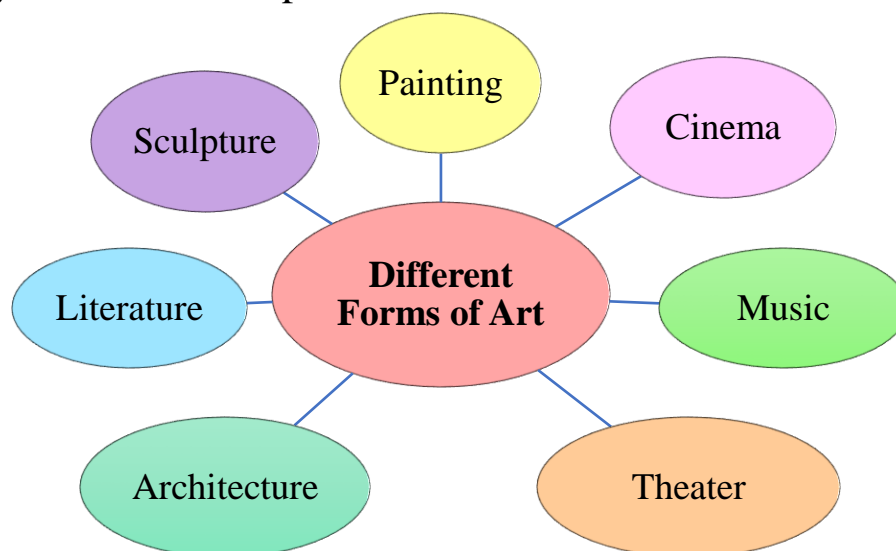
Thirdly, examples of world and national classic dramaturgy were staged in modern interpretations and tools. The stage interpretations of the works of Navoi, Shakespeare, Molyer, Aini, Behbudi, Fitrat, Qadiri, Cholpon, Avloni, Gafur Ghulam are a vivid example of this. During the years of independence, puppet theaters started working in the cities of Fergana, Khiva, Karshi, Namangan, and Termiz.

In 2014, in connection with the celebration of the 100th anniversary of the Uzbek National Academic Drama Theater, the

building of the Uzbek National Academic Drama Theater was overhauled, equipped with modern technologies , and the book-album “Uzbek National Academic Drama Theater” was prepared and published.

4 §. Art is the source of spirituality

Art is a unique form of social consciousness and human activity. Art has an ancient history that began to appear in the first stages of the development of society in connection with the labor process and the development of people’s social activity. The first traces of primitive art date back to the late Paleolithic period, approximately 40-20 thousand BC. At that time, art had not yet been distinguished as an independent form of human activity because spirituality was mixed with material production. Later, as a result of the growth of culture, art gradually evolved as a separate field.



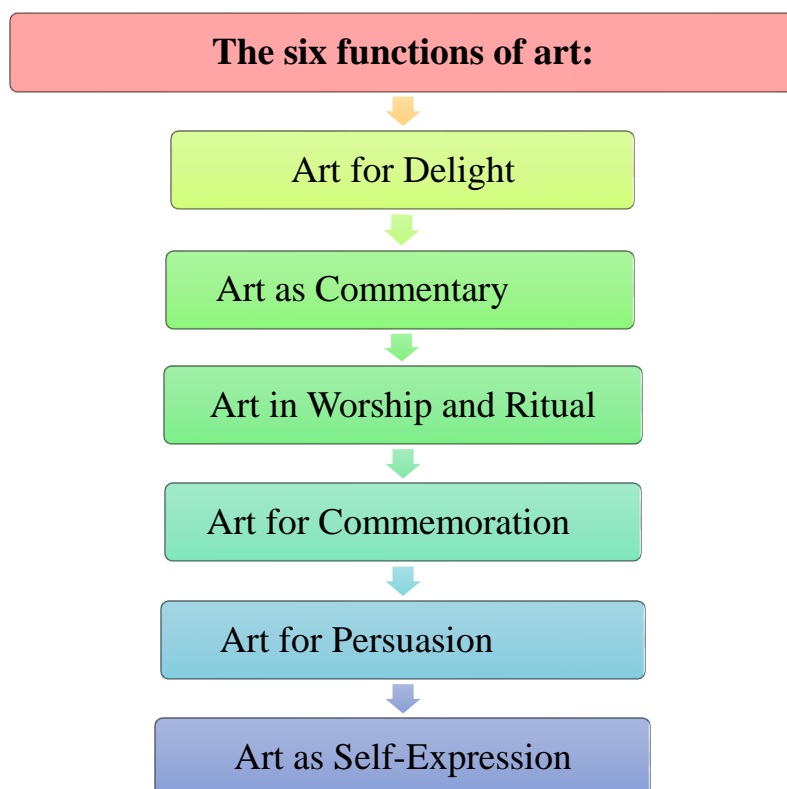
Along with satisfying people’s aesthetic requirements, art has served as a means of educating members of society, developing them intellectually and emotionally, expressing their various goals, feelings, interests, and ideals in various periods of its development. Art differs from other forms of social consciousness in terms of its subject matter, content, method and style of expressing reality, its role and functions in social life. Art is a product of artistic creativity that shows the knowledge, experience, skills and abilities of a person in his material and spiritual activities.

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In the history of aesthetic thinking, art has progressed towards the ideas of reflecting things and events as they are and artistic expression of life based on the laws of beauty. Nature, society and the social, spiritual, national world of man are the subject of art. No matter how the reality is expressed artistically, the creator reacts to it from the point of view of a certain social aesthetic ideal and gives his aesthetic assessment.

The issue of understanding art and determining its place in people's lives has been the cause of serious debate throughout the history of culture. Accordingly, the content of art consists of a unity of objective and subjective, vital and imaginary factors. The social and aesthetic tasks of art are very wide and diverse.

Art is to a certain extent connected with other phenomena of the spiritual life of society (science, ideology, morality). The purpose of art is to master the world artistically, to satisfy people's aesthetic needs by creating works that can give people pleasure and enrich them spiritually.



The educational power of art is that the experiences and images expressed in it penetrate into the hearts of every person, the viewer, and awaken positive feelings of pleasure in them. Art in its various forms is an aesthetic system that has the ability to collect, store and

transmit unique artistic aesthetic values to others. Types of art differ from each other in terms of their subject matter, means of representation, and possibilities of expression. For example, language serves as the main means of expression in literature; in visual arts, a clear emotional image is embodied by painting; in the theater, the characters of the play are reflected in the actors.

5 §. If the body of a society is the economy, then its soul and spirit is the spirituality

What is the meaning behind the idea that “if the body of society is economy, then its soul and spirit is spirituality”? A body may be a giant, but without a soul, it is a corpse. It cannot move, cannot protect itself. What about Soul? If the soul does not have a strong, powerful soul, it will remain a weak light. If a body and soul are not one, neither of them can live. They turn to non-existence.

The principle of unity of strong economy and strong spirituality has a strong scientific and historical basis. We are a nation that saw and built two Renaissances. Even then, the economy was not a planned economy, but a market economy. Our morale and spirituality was strong. So, we have experienced a double rise by combining a strong economy with a strong spirituality.

The formula “**New Uzbekistan = Strong economy + Strong spirituality**” unites two powerful forces. These are the two forces that will lead us to the Third Renaissance.



If we look at history, the creators of the great economy were people with a passionate heart and faith in the idea. Japan, which was destroyed after the Second World War, and Germany, which was rebuilt after 30 years, are examples of how the national idea and spirituality can raise the economy. During the period of national revival, the hungry and thirsty Japanese cannot stand on their feet in front of the machine. Then they hang themselves from the ceiling with a rope from their armpits, stand on their feet and continue the work.

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The German worked for 14 hours, taking a piece of black bread for 10 hours of work. Spirituality and belief in the national idea are what made them move.

There are a number of examples of this in foreign experience:

In **Japan**, the concepts of nation, homeland, and destiny are harmonious. In schools, the science of “Japanese behavior” similar to our science of "Education" is taught. Primary school teachers and kindergarten teachers must obtain a special certificate in spiritual education. Their main task is to instill the spirit of the Japanese nation in the students.

In **China**, the national idea is based on the teachings of Confucius. The goal is to unite all Chinese in the world to build the Great China. Education is based on the idea of “serving and being loyal to the Motherland”.

The basis of the national idea in the **Republic of Korea** is the identity of the Korean nation. This identity is inculcated through traditions and moral ideals. A high respect for the Korean language was formed. The family is the main place in the education of young people. At the first stage of upbringing, mothers teach their children Korean national traditions (greeting, respect for elders). The main task is to create a society where patriotism is valued. National growth through patriotism is defined as a priority task.

In the ideology of **Turkey**, the general identity of the modern Turkish nation is characterized by patriotism, loyalty to the independence of the state, patriarchal principles, respect for the leader, Islamic identity, etc. Currently, the ideology of “New Turkey” based on national and religious values is being formed.

Today, the importance of maintaining peace and stability in the harmonization of nationality and humanity is incomparable. In this regard, the ongoing strategic reforms in our country are noteworthy. In particular, the national spirituality, the conduct of our culture in a universal dialectical connection, the strengthening and development of cultural ties with the peoples of the world are the priorities of the policy of our country. The strategic reforms carried out in this direction today are very important and multifaceted. As noted by President Shavkat Mirziyoev in his speech at the 75th session of the UN General Assembly: “Uzbekistan always stands ready to develop a wide-ranging and mutually beneficial partnership with all countries of

the world, as well as practical dialogue with the United Nations and its institutions”⁴⁹. Based on the above words of our President, the interaction and enrichment of the dialectic of nationalism and humanity in cultural development is an objective process, which shows that the historical process is constantly influencing each other.

Questions for revision:

1. What is the source of the Third Renaissance?
2. What is the role of theater in our life?
3. What is the role of cinema in culture?
4. What is the relationship between literature and spiritual renewal?
5. What are the main types of literature?
6. What is the formula “New Uzbekistan”?
7. What is the meaning behind the idea that “if the body of society is economy, then its soul and spirit is spirituality”?

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⁴⁹ Speech by President Shavkat Mirziyoev at the 75th session of the United Nations General Assembly // “Xalq so’zi” newspaper, September 24, 2020, №202 (7704).

TESTS

Who was coined the term of “globalization”?

Theodore Levitt

Einstein

Theodor Roosevelt

George Washington

Find the description of Roland Robertson about globalization.

The compression of the world and the intensification of the consciousness of the world as a whole

all those processes by which the people of the world are incorporated into a single world society

Globalization can thus be defined as intensification

Globalization can thus be defined as modernization

When President of Uzbekistan Shavkat Mirziyoev signed a decree “On Uzbekistan’s Development Strategy”?

2017

2016

2019

2020

How many priority areas of Uzbekistan’s Development strategy for 2017-2021?

5

10

15

20

Find the definition of the regional value.

The spiritual values common to the nations of a particular geographical region.

An incredibly valuable spiritual wealth inherent in a particular nation, ethnics, its ancestors

National spiritual wealth

The spiritual wealth heat belongs to all mankind to the peoples of the world

From when the term of globalization became popular in social science?

1990s

2000s

2001s

2005s

How is called the promotion independent media, training journalists, and setting standards for ethical journalism?

A free press

Rule of law

Women's participation

Civic education

Which idea determines the right to worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes?

Freedom of Religion

Voting

The Rights of Women and Girls

Governing by Coalitions and Compromise

Which principle of democracy allow people living in a representative democracy to determine the political makeup and future policy direction of their nation's government?

Free and fair elections

Freedom of Religion

Voting

The Rights of Women and Girls

Which kind of terrorism use information technology to attack civilians and draw attention to their cause?

Cyberterrorism

Ecoterrorism

Spiritual studies

Nuclear terrorism

Narcoterrorism

Which type of corruption occurs when an employer favors friends or relatives for certain jobs over applicants from the general public?

Cronyism

Fraud

Petty corruption

Blackmail

What are the Types of Corruption?

grand and petty

small and large

huge and small

legal and illegal

Corruption is most commonplace in?

oligarchies and mafia states

crime and chauvinism

extremism and fundamentalism

lobbyism and skyjacking

Which day is celebrated across all Uzbekistan as the Constitution Day?

December, 8th

May, 9th

September, 1st

October, 1st

What is the creation of ideas that reflect the needs, goals and aspirations of the particular social group?

Ideology

Method

Knowledge

Nation

Which ideas are attempts to put into practice any sensational innovation in science?

- Scientific ideas
- Artistic ideas
- Religious ideas
- Universal ideas

Which of the followings is not the main goals and objectives of ideology?

- Destroying of ideological immunity
- Persuading people to a certain idea
- To center around this idea
- Spiritual and moral encouragement of people

What are the most important Zoroastrian values?

- Truth, charity, purity, dignity of labor
- Hormuzd, Ahriman, evil, paradise
- Reward, charity, purity, paradise
- Truth, paradise, Hormuzd, Ahriman

When did we celebrate the 660th anniversary of Amir Temur?

- In 1996
- In 1997
- In 1999
- In 1991

What is the meaning of the word “Jadid”?

- New
- Old
- Unknown
- Method

Who is the first playwright in Uzbek literature?

- Abdulla Avloni
- Ismailbek Gaspirinsky
- Mahmudkhoja Behbudi
- Fitrat

Spiritual studies

Which animal did Zoroastrians sacred as a friend guarding one's home and cattle?

- Dog
- horse
- Wolf
- Cow

What is the name of the party which was attended by leaders of Jadid?

- Young Bukhara
- Live Bukhara
- Young leaders
- Young generation

What is one of the most popular trends of applied arts in Uzbekistan?

- Embroidery
- Handicrafts
- Weaving
- Metal engraving

When National clothes are develop than past years?

- End of XX centuries
- 19th century
- End of 19th century
- XX century

Which holiday in independent Uzbekistan is celebrated in honor of memory?

- On may, 9th
- On March, 21st
- On September 1st
- On may, 1st

What is the meaning "Universalism"?

- Understanding tolerance protection for the welfare of people
- Independent thought and action

Respect and commitment
Universal person for everything

What includes Universal spiritual wealth?

Science, works of literature and art, discoveries
National cotton
Universal moral norms
Petroleum, coal industries

Find the meaning of the word “value”.

The degree of importance of some thing or action
Respect, ethical behavior of a person
The importance or usefulness of something
Importance of life

Find the types of values.

Ethical, ideological, social, aesthetic values
Political, religious, social values
Normative, psychological values
Axiology, philosophy

Who created the term “axiology” in 1902?

Paul Lapie, Hartmann
Eduard von Hartmann
Herman Wamberi
William Black

What are the properties inscribed on the World Heritage list?

Historic Centre of Shakhrisayabz (2000), Samarkand – Crossroad of
Cultures (2001)
Minaret Kalyan (2000), Khiva (2001)
Historic Centre of Bukhara (1993), Minaret Kalyan (2000)
Historic Centre of Tashkent, Itchan Kala (1990)

**Find the appropriate term for independent thought and action –
choosing, creating, exploring.**

Self-direction
Stimulation

Spiritual studies

Conformity

Security

When was the majestic Square of Memory opened?

1999

1998

1993

1996

What is “Makom”?

Basic classical fund of professional music of oral tradition

A dialogue-song

A melody of a narrow range

One or two rows of the poetic text

Find the basis of national men’s suit.

Chapan

Tubeteika

Tunic

Loose-cut pants

One of the representatives of value is..

People should be treated with hope and dignity

Equal rights for all

People should be treated with respect and dignity

Excellence deserves admiration

Who was the author of “History of Bukhara or Mavarounnahr”?

H.Wamberi

Lapee

G.Germanus

H. Tamzali

What does illustrate “Boburnoma”?

Uzbeks spiritual and moral qualities

Loyalty to the memory of ancestors

Respect for the place of birth

Priorities of Uzbek nation

When did we celebrate the 600th anniversary of Mirzo Ulugbek?

1994

1995

1996

1998

Which national holiday is considered as holiday of friendship, unification, brotherhood of all people?

Navruz

Day of memory and honor

Day of Independence

Ramadan Hayit

Song which is performed as a dialogue of man and woman?

lapar

makom

koshuk

yalla

What does Axiology mean?

philosophical study of value

historical study of value

Cultural study of value

religious study of value

What is a form of dishonesty or criminal offense undertaken by a person or organization entrusted with a position of authority?

Corruption

Bribery

Embezzlement

Nepotism

Which type of corruption occurs when an office-holder or other governmental employee acts in an official capacity for personal gain?

Political corruption

Petty corruption

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Grand corruption
Systemic corruption

Which one of the following factors does not encourage systemic corruption?

high pay
conflicting
incentives
discretionary

Which type of the corruption can occur in businesses when an employee offers an incentive to a person in a higher office, in a bid to get a pay rise?

Bribery
Fraud
Extortion
Cronyism

Which type of the corruption occurs when an employer favors friends or relatives for certain jobs over applicants from the general public?

Cronyism
Bribery
Fraud
Extortion

When did The President of Uzbekistan Shavkat Mirziyoev sign a law “On Countering Corruption”?

on January 3
on December 12
on January 2
on July 5

What is a form of extreme patriotism and nationalism and a belief in national superiority and glory?

Chauvinism
Genocide
Extortion

Cronyism

Which term is a recently coined term describing violence in the interests of environmentalism?

Ecoterrorism

Cyberterrorism

Chemicalterrorism

Skyjacking

What is the meaning of “Democracy”?

Greek word “rule by people”

Latin word “equality”

Greek word “freedom”

Italian word “authority”

Which one of the following is not international principle of democracy?

A government and administration on the one hand

Guarantee of basic human rights

Free and fair elections

Political Parties

How much is the term of powers of the Legislative chamber and the Senate of the Oliy Majlis ?

5 years

7 years

2 years

10 years

“Democracy is a government of the people ,by the people and for the people”-Who said this quote about democracy?

Abraham Lincoln

Waldo Emerson

F.Roosevelt

George Washington

GLOSSARIES

ENGLISH	UZBEK	RUSSIAN	DEFINITION
Avesta	Avesto	Авеста	the book of the sacred writings of Zoroastrianism
Anarchy	Anarxizm	Анархизм	a state of lawlessness or political disorder due to the absence of governmental authority
Altruism	Altruizm	Альтруизм	the principle and moral practice of concern for happiness of other human beings and/or animals, resulting in a quality of life both material and spiritual.
Citizen	Fuqarolik	Гражданство	a member of a state
Civil society	Fuqarolik jamiyati	Гражданское общество	1) the aggregate of non-governmental organizations and institutions that manifest interests and will of citizens or 2) individuals and organizations in a society which are independent of the government
Civilization	Sivilizatsiya	Цивилизация	a relatively high level of cultural and technological development
Conservatism	Konservatizm	Консерватизм	a political and social philosophy promoting traditional social institutions in the context of culture and civilization

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Confucianism	Konfutsiychi lik	Конфуцианство	of or relating to the Chinese philosopher Confucius or his teachings or followers
Court	Sud	Суд	a sovereign's formal assembly of councillors and officers
Culture	Madaniyat	Культура	the customary beliefs, social forms, and material traits of a racial, religious, or social group
Democracy	Demokratiya	Демократия	government by the people
Deputy	Deputat	Депутат	a person appointed as a substitute with power to act
Election	Saylov	Выборы	a member of the lower house of some legislative assemblies
Executive power	Ijro etuvchi hokimiyat	Исполнительная власть	the branch of government exercising authority in and holding responsibility for the governance of a state
Fraction	Fraktsiya	Фракция	one of several portions (as of a distillate) separable by fractionation
Geopolitics	Geosiyosat	Геополитика	a study of the influence of such factors as geography, economics, and demography on the politics and especially the foreign policy of a state
Governor	Hokim	Губернатор	an official elected or appointed to act as ruler, chief executive, or nominal head of a political unit
			the body of persons that

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Government	Hukumat	Правительст во	constitutes the governing authority of a political unit or organization
Human rights	Inson huquqlari	Право человека	rights (such as freedom from unlawful imprisonment, torture, and execution) regarded as belonging fundamentally to all persons
Humanism	Gumanizm	Гуманизм	devotion to human welfare
Ideal	Ideal	Идеал	one regarded as exemplifying an ideal and often taken as a model for imitation
Idealism	Idealizm	Идеализм	literary or artistic theory or practice that affirms the preeminent value of imagination as compared with faithful copying of nature
Ideology	Mafkura	Идеология	a manner or the content of thinking characteristic of an individual, group, or culture
Independent	Mustaqillik	Независимос ть	a condition of a person, nation, country, or state in which its residents and population, or some portion thereof, exercise self-government, and usually sovereignty, over the territory
Imperia	Imperiya	Империя	area of dominion; sphere of control or monopoly; empire.
Inquisition	Inkvizitsiya	Инквизиция	a former Roman Catholic tribunal for the discovery

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			and punishment of heresy
Justice	Adliya	Юстиция	the establishment or determination of rights according to the rules of law or equity
Cyberterrorism	Kiberterrorizm	Кибер-терроризм	terrorist activities intended to damage or disrupt vital computer systems
Legal state	Huquqiy davlat	Правовое государство	the law of a state specifically : a law or body of laws promulgated by a state legislature
Liberalism	Liberalism	Либерализм	a political or social philosophy advocating the freedom of the individual, parliamentary systems of government, nonviolent modification of political, social, or economic institutions to assure unrestricted development in all spheres of human endeavor, and governmental guarantees of individual rights and civil liberties
Mentality	Mentalitet	Менталитет	<u>mental</u> power or capacity
Minister	Vazir	Министр	a politician who heads a government department, making and implementing decisions on policies in conjunction with the other ministers.
Ministry	Vazirlik	Министерство	a department of a government

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Nation	Millat	Нация	a community of people composed of one or more nationalities and possessing a more or less defined territory and government
Parliament	Parlament	Парламент	a legislative body in any of various other countries
Parliamentary	Parlamentarizm	Парламентаризм	of or relating to a parliament or any of its members.
President	Prezident	Президент	an elected official serving as both chief of state and chief political executive in a republic having a presidential government
Political parties	Siyosiy partiyalar	Политические партии	a group of people with similar political goals and opinions
Political regime	Siyosiy rejim	Политический режим	the form of government or the set of rules, cultural or social norms, etc. that regulate the operation of a government or institution and its interactions with society
Policy	Siyosat	Политика	prudence or wisdom in the management of affairs
Referendum	Referendum	Референдум	the principle or practice of submitting to popular vote a measure passed on or proposed by a legislative body or by popular initiative
Renaissance	Recessans	Ренессанс	a movement or period of

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			vigorous artistic and intellectual activity
Representative	Vakillik	Представительство	standing or acting for another especially through delegated authority
State	Davlat	Государство	an organized community living under a single political structure and government, sovereign or constituent
Society	Jamiyat	Общество	a community, nation, or broad grouping of people having common traditions, institutions, and collective activities and interests
Social opinion	Ijtimoiy fikr	Социальная мысл	collective opinions or professional opinions are defined as meeting a higher standard to substantiate the opinion
Strategy	Strategiya	Стратегия	a high level plan to achieve one or more goals under conditions of uncertainty
Spirituality	Ma'naviyat	Духовность	the quality of being concerned with the human spirit or soul as opposed to material or physical things.
Sovereignty	Suverenitet	Суверенитет	supreme power especially over a body politic
The prosecutor's office	Prokuratura	Прокуратура	responsible for putting people on trial on behalf of the government and people of a particular country
The ratification	Ratifikatsiya	Ратификация	the act or process of ratifying something (such as a treaty or amendment): formal

Spiritual studies

			confirmation or sanction
The regulations	Reglament	Регламент	the state of being regulated
Tolerates	Tolerantlik	Толерантизм	to allow to be or to be done without prohibition, hindrance, or contradiction
Wisdom	Donolik	Мудрость	a wise attitude, belief, or course of action

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Bexruz Sobirovich Turdiyev

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TEXTBOOK

<i>Muharrir:</i>	<i>A. Qalandarov</i>
<i>Texnik muharrir:</i>	<i>G. Samiyeva</i>
<i>Musahhih:</i>	<i>Sh. Qahhorov</i>
<i>Sahifalovchi:</i>	<i>M. Bafoyeva</i>

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“Sadridin Salim Buxoriy” MCHJ
“Durdona” nashriyoti: Buxoro shahri Muhammad Iqbol ko`chasi, 11-uy.
Bahosi kelishilgan narxda.

“Sadridin Salim Buxoriy” MCHJ bosmaxonasida chop etildi.
Buxoro shahri Muhammad Iqbol ko`chasi, 11-uy. Tel.: 0(365) 221-26-45