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The Heritage of Ancestors – The Main Driving Force of the Spiritual Renaissance of New Uzbekistan

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Abstract: The ancient Uzbek philosophical and educational traditions are examined in this article, with a focus on the moral beliefs derived from Eastern philosophers' humanitarian theories. In particular, the writings of scholars like Ahmad Yugnakiy, Kaykovus, and Yusuf Khass Hajib are studied, with an emphasis on the importance of virtues like knowledge, ethics, humility, honesty, and hard work for both individual and societal advancement. The article emphasises the significance of this rich legacy in fostering the development of the next generation into well-rounded people, based on the views of our nation's leader, who describes spirituality as the soul of society.

Keywords: renaissance, enlightenment, spirituality, philosophy, humanity, faith, humility, morality, education, society.



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Introduction.

The Uzbek people have a rich heritage of education and upbringing created throughout their long history. Moreover, they have accumulated a unique experience in shaping universal human virtues such as humanity, humility, hard work, friendship, faith, compassion, and politeness across generations. As we know, moral and ethical virtues never arise spontaneously; rather, there are real sources, causes, and forces that bring them about. Indeed, any ethical principles come into existence as a result of specific historical necessity and develop based on particular laws. It is important to emphasize that the views of Eastern philosophers on education and upbringing have had a significant impact on the formation of this experience.

In this regard, it is necessary to mention the following words of our President Shavkat Mirziyoyev: "If the body of society is the economy, its soul and spirit are spirituality. If we have decided to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is strong spirituality based on the rich heritage of our ancestors and national values" [1].

Research and methods.

As is known, during the era of the Eastern Renaissance, the main issue in the field of spirituality and education was the problem of humanity. For this reason, great attention was given to matters

of education and upbringing. The moral and spiritual development of a person, the issue of ascension to a high level, was the leading idea in the East. The concept of humanism and the glorification of man was the core of the works created on education and upbringing. Based on this, Eastern thinkers, starting with Yusuf Khash Hajib's "Kutadgu Bilig", Kaykovus's "Qobusnoma", Ahmad Yugnaki's "Hibat al-Haqayiq", and other scholars' educational and moral works, promoted the idea that achieving moral perfection in a person is only possible through acquiring knowledge and science [2].

In the past, our great scholars expressed their views on high-level spirituality, moral and ethical lessons, the future of the homeland and the people, prosperous life, honest labor, the advancement of science, human labor, and the relationship with the environment.

One of our great scholars, Yusuf Khash Hajib, can be included in this list. Yusuf Khash Hajib's moral and ethical views continue to make an unparalleled contribution to the field of pedagogy even in the present day, as revealed through various studies. Yusuf Khash Hajib addressed issues of mutual relationships, from the highest officials who determine the fate of society to family members, based on practical life matters. When discussing the rules of conduct between the great and the small, the scholar also recommends the principles of humility, greetings, and their respective guidelines. Yusuf Khash Hajib emphasized that in order for a person to achieve true perfection, one must be not only intellectually and morally sound but also physically healthy [3].

Yusuf Khash Hajib's educational views and moral-ethical ideas can be summarized as follows:

1. Educated and knowledgeable people should be valued because they illuminate the path like a torch, guide towards the right way, and teach how to distinguish between good and bad.
2. In the world, a person achieves greatness and success through knowledge and wisdom, while all mistakes in society occur due to ignorance and backwardness.
3. Just as knowledge is necessary for a person, acquiring a profession is equally important because a profession is a unit of measurement for the social-political, material, and cultural development of society.
4. The most important aspect of human development is ensuring and shaping their intellectual, moral, and physical growth.
5. A person's learning, understanding, and knowledge are manifested through language and speech; attention must be given to the etiquette of language. All goodness and proper conduct begin with speech, and a person can fall through it as well:

Be careful with your words, lest you lose your head,

Be careful with your tongue, lest your teeth break.

6. Family upbringing is one of the key factors in ensuring a child's proper development in society. Childhood education should start from a young age and be based on national principles. Parents must not remain indifferent to this [4].

Result and discussion.

One of the most famous works written in the form of advice literature, widely spread in the East, is Kaykovus' "Qobusnoma". This work holds an important place in the development of Eastern pedagogical thought. "Qobusnoma" is a didactic and philosophical work that encompasses all aspects of personal development. The essence of the work is that King Kaykovus, with his life experiences, wanted to educate his son, King Gilon, and emphasized that his advice will be the most valuable legacy for his son. In his work "Qobusnoma", he addressed his son, King Gilon, said: "O my child, my hope is that you will accept these pieces of advice. Know that the custom of the people is such that they run, hurry, and search for something in the world, and leave their

belongings to the person they love most. I have created these words in this world, and you are the most valuable treasure to me. The time of my journey is approaching, and whatever I have earned in this world, I have left for you, so that you do not build on vanity and do not engage in inappropriate actions” [5].

In his work, Kaykovus paid special attention to education, considering it as one of the key factors that shapes human intellect and personal life. He emphasized the importance of raising the human spirit to high standards and searching for the causes of negative traits. Specifically, he believed that when educating a person, it is essential to acknowledge the significant role of education in life. In his view, the goal of educating the youth is not only to prepare them for the present but also to develop them into capable individuals for the future. For this reason, the author focused on the behavior and character of the youth in his work. He also addressed issues such as how to treat friends and foes. As the saying goes, it is necessary to educate a child from birth, teaching them ethical standards, acquiring knowledge and skills, and instilling a work ethic. Otherwise, “delayed” education will have no effect and will not bring the desired results. In “Qobusnoma”, it is emphasized that in youth, all energy and strength should be devoted to acquiring knowledge and learning a profession.

Another prominent Eastern scholar, Ahmad Yugnakiy, in his educational and ethical work “Hibbat ul-haqoyiq”, extols qualities such as knowledge, justice, generosity, and compassion, and promotes the idea of educating a mature and wise individual. Ahmad Yugnakiy held an important place in the development of pedagogical thought with his views on human development. In his work “Hibbat ul-haqoyiq”, he created a unique system for the formation of a complete person, encompassing essential intellectual and moral rules and requirements. He considered knowledge and intellectual education as one of the most important criteria for human development. Furthermore, he described the ethical qualities that lead to spiritual and moral perfection, such as politeness in speech, honesty, integrity, humility, sincerity, generosity, and true friendship, as the fundamental conditions for personal growth. In contrast, he criticized vices such as greed, cruelty, avarice, dishonesty, and haste, highlighting their harmful consequences. “Hibbat ul-haqoyiq” encourages the nation, especially the youth, towards spiritual development, advocating for resolving social issues with unity and kindness, and addressing greed, avarice, and ignorance with knowledge and enlightenment [6].

In summary, it can be claimed that the Uzbek people’s rich spiritual heritage of education and upbringing, which has been shaped over centuries, is still relevant today. The concepts of Eastern thinkers like Ahmad Yugnakiy, Kaykovus, and Yusuf Khass Hajib – such as the pursuit of knowledge, moral purity, honesty, humanism, and respect for craftsmanship – have a significant role in educating the current generation. Their moral and educational beliefs help to mould young people into well-rounded individuals and help them grow in all facets of life. According to President Shavkat Mirziyoyev, the new Uzbekistan will be developed by relying on both a robust economy and a robust spirituality. Thus, one of the most crucial aspects of raising a well-rounded generation is learning about and putting into practice the Uzbek spiritual heritage.

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