

Philosophical and Practical Aspects of Formation and Self-Improvement, Spiritual Revival of the Uzbek People

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Abstract:

This scientific article examines current issues, related philosophical and practical aspects of the formation and self-improvement, spiritual revival of the Uzbek people. Particular attention is paid to spiritual and cultural transformations, which form the basis for the revival and development of the spirituality of the people.

Keywords: spiritual values, cultural heritage, cultural values, original traditions, spiritual and moral person.

In the process of development of nations, new aspects of human thinking are revealed. His intellectual potential, his consciousness developed through the needs of life. The process of development shaped the psyche, mood, dreams, goals and aspirations of people living in a particular space as a whole. The Uzbek people, like other peoples, have gone through a long, glorious, and sometimes depressing path of development. Three thousand years ago in ancient Khorezm, the religion of Zoroastrianism arose in conditions of primitive life, as a phenomenon of civilization in ancient times. In general, all secular religions have a civilizational essence. When religions were born, there came a turning point in the thinking of the people living in the area where they spread. People's views and attitudes towards life have changed.

Zoroastrianism brought culture into the lives of our ancestors. The Enlightenment laid the foundation for a conscious lifestyle. He promoted the idea of introducing global moral norms into the way of life, from simple everyday educational norms such as suppressing plants, harming insects, birds, spitting in water, setting fire, to man and nature, man and the universe. Believing in what he saw, worshiping flour, uniting different tribes, clans and provinces engaged in destroying each other in a polytheistic environment, he promoted the idea of monotheism and served the

formation of large communities, the first elements of human society. The unity of beliefs took on a collective character, leading to a common goal. This was, of course, a kind of civilizational phenomenon. A nation reflects its image through its lifestyle, traditions and values. Customs and traditions constitute the essence of the socio-psychological world of the folk psyche.

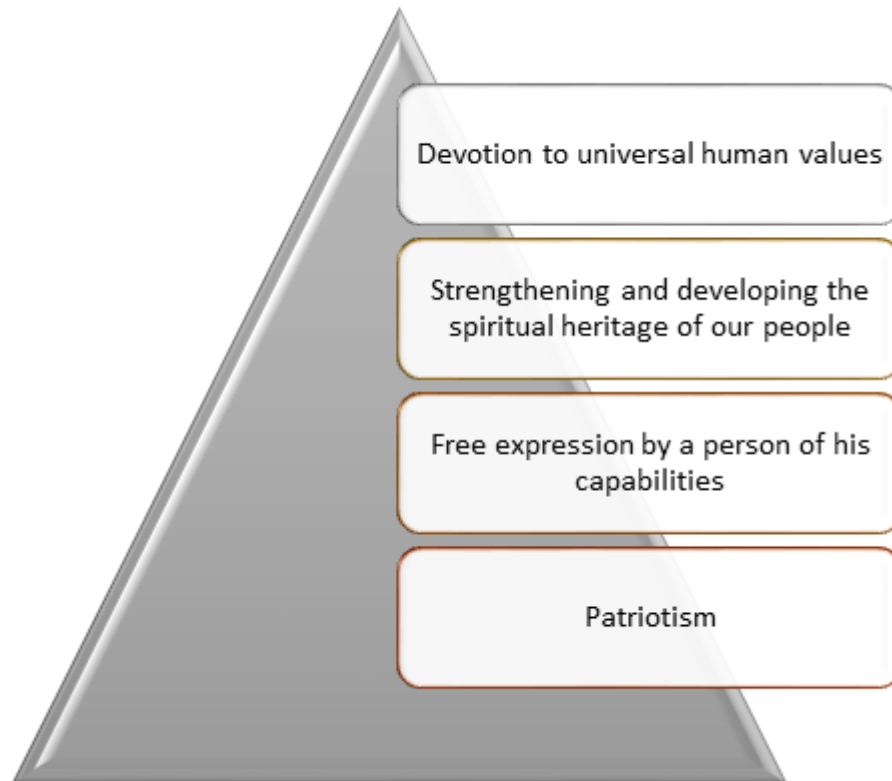
Sheikh Muhammad Sadiq Muhammad Yusuf, speaking about the origin of man, his genetic basis, factors in the formation of a healthy and harmonious body, pays special attention to the four elements that exist in the teachings of our great ancestors. Air, soil, water and sun are the basis of human perfection, he says. The perfection of the four seasons, the natural environment, and geographical conditions have a great influence on the development of the human body. The timely and complete onset of the seasons allows us to fully shape the human psyche, his mood, and emotional experiences.

Abu Rayhan Beruni in his "Memoirs of Ancient Peoples" talks about the foundations of the emergence of peoples and nations, and says that the natural environment, geographical conditions, the degree of air and sun were the basis for the formation of people and nations. The psyche of people in the vast territory where they live as a community is shaped by living conditions and the natural environment. Based on these requirements, we can say that the Uzbek people were born and formed in the most harmonious place on Earth. We can say that the purity of the human psyche, clarity of thought, beauty of consciousness are in harmony with this natural environment. We see this clearly in the views of our first ancestors. In conditions of primitive life, where writing had not yet appeared, our first ancestors verbally expressed their goals, aspirations, dreams and aspirations. He wrote dozens of epics, such as "Alpomysh", "Gerogly", "Kuntugmysh". They express with passion good and evil, love and hatred, the contradictions of hope and despair, envy, envy and a number of virtues. All epics dramatically describe severe pain and suffering of the heart. In the end, goodness, kindness, love will win. The situation is similar in fairy tales. Each tale continues with a stream of violent clashes between good and evil, good and evil, love and hate, and they all end the same. This ends well. "They got their way" is the end of all fairy tales. This shows how beautiful the imagination of our first ancestors was, how deep their thoughts were, how colorful their dreams were and how pure their intentions were. This spiritual purity was the basis of the millennia-long development of the Uzbek people.

History is the basis of the spirituality of the people. Spirituality is not just a heritage passed down from generation to generation. The more we study history, the more we will receive practical recommendations for our today's spirituality, for ideological reforms. Isn't the saying of the great A. Navoi connected: "If you want to be free, behave freely with today's reality?" Or another example: one branch of Central Asian medicine was called "spiritual medicine." Such famous scientists as Al-Kindi (800–860), Abu Bakr ArRoziy (865–925), Ab al-Farah Abu ar Rahman ibn Jawziy (died 1201), Abu Ishak Iroim ibn Yusuf Ash-Sheroziy (death 1093). If body medicine dealt with the prevention and treatment of diseases associated with the human body, then spiritual medicine dealt with the liberation of human consciousness from shortcomings and the improvement of human qualities.

Strengthening independence poses a solution to a number of problems and tasks in the sphere of political, economic, cultural, and spiritual life of society. Such great tasks and responsibilities require our people, on the one hand, to fully understand the process of spiritual renewal, and on the other, to rely on it in building a democratic society. Therefore, the creative study of the heritage of our great thinkers who made a worthy contribution to the development of world civilization became a vital necessity during the years of independence. The study of the heritage of Imam Bukhari, At-Termizi, Bahouddin Naqshbandi, Yassawi, Ibn-Sino, Al-Khorezmi, Ahmad Ferghani, Beruni, Amir Temur, Ulugbek, Navoi, Babur, Abdullah Qadiri, Chulpan, Fitrat, Behbudi, Usman Nasir is a national the spiritual basis of the democratic society being created in the country. The 20th century humanist A. Schweitzer said "among the forces that shape reality, spirituality comes first.

We live today in an era of great opportunity. However, obstacles and dangers on the way to their implementation really exist". For consistent implementation of reforms in all spheres of society, fundamental changes must occur in people's consciousness. Without this, we will not be able to solve more and more new problems that arise in the process of historical development. In the words of our President Sh.M. Mirziyoyeva: "No society can see its future without the development and strengthening of spiritual potential and values in the minds of people." Without updating society spiritually, without changing people's worldview, it is impossible to build a democratic society, move to a market economy, or, in general, achieve any progress. In the book of the first president I. A. Karimov "Uzbekistan's own path of renewal and progress", 4 foundations of spiritual and moral development are highlighted:



These concepts are inseparable from each other and are a strong basis for the construction of a democratic society in Uzbekistan. From the first days of independence, our most important task, raised to the level of state policy, was the revival of that huge, priceless spiritual and cultural heritage that was created by our ancestors over the course of many centuries. We have returned to our religion and language, national customs and traditions are being revived, all the riches related to human spirituality.

Spiritual and moral education is an important condition for the creation of a democratic society in Uzbekistan. Only when people are bound by the bonds of spirituality can they become a people, a nation. Because spirituality is such a powerful inner force that calls a person to spiritual purification and perfection, enriches a person's inner world, strengthens his faith and conviction, and awakens his conscience. The connection between the democratic transformations taking place in Uzbekistan and the spiritual renewal of society is the common wealth of all peoples living in Uzbekistan.

During the period when we defined our goal as building a civil society in the country, the tasks of mastering democratic principles, increasing the social and political activity of citizens, implementing individual freedom in practice, improving the multi-party system on the basis of democratic principles, the gradual transfer of some powers of government bodies to public organizations and self-government bodies are connected with spirituality, which embodies universal human values. Only when the basic values of a democratic and civil society are formed in the

developed countries of the world, such as the power of the people, policies aimed at protecting the interests of citizens, reliance on the will of the majority when making decisions, respect for the rights of minorities, guaranteed observance of human rights, the introduction of a system of free and fair elections, equality of all before the law, public control over the activities of government bodies will become an organic and inseparable part of the political culture of every citizen, only then will the construction of a democratic society become a reality.

For the prosperity of the Motherland, first of all, spiritual and moral reforms must be carried out. This task can be accomplished by a leader with moral qualities. Therefore, in order to implement democratic changes in society, spirituality must become the main pillar of politics. Therefore, they can create the foundations of a democratic society - in the words of President Sh.M. Mirziyoyeva are honest, conscientious leaders. An integral part of creating the foundations of civil society is work on the continuous improvement of the individual in the field of spirituality and education. This vital truth must turn into a principle that we must constantly adhere to, become the basis and condition for the development of society, and embody an integral system. At the center of this system should be such immortal values as spirituality, morality, and education. Spirituality takes place in the human psyche. Therefore, this concept is, first of all, associated with an individual personality. However, a person, outside of society, loses his human essence. In this regard, spirituality has a social content. Only when a person feels like a part of the people, will work and live, thinking about them, will he unite with spirituality.

Consequently, if each person does not pay serious attention to his lifestyle and relationships with other people, it will be very difficult to solve any problems in society. It must be emphasized that thousand-year-old national traditions, as well as spiritual and universal values in the minds of people, have been well preserved and strengthened. Political views and philosophical thoughts about the spiritual and moral personality did not appear today. Their historical roots rest on the creative, philosophical teachings of thinkers of the East. The study of the historical process of developed democratic states shows that not a single society, without raising a harmoniously developed generation, will be able to achieve the great goals it has set for itself. First of all, people learn about a state by its highly cultured, spiritually perfect people.

Our President Sh.M. Mirziyoyev has his own attitude to this problem defined it as follows: “We must raise a healthy generation. The healthy generation means not only physically healthy people, but also people brought up in the spirit of Eastern morality and universal human ideas”. Our ancient descendants developed a whole code of eastern morality. By a harmoniously developed personality, we, first of all, understand people who are highly conscious, who can think independently, and who, by their behavior, are an example for other, enlightened people. Conscientious and knowledgeable people cannot be deceived by various fables. They will weigh everything on the scales of their minds. If a person considers all his thoughts and conclusions on the basis of logic, logical thinking, then he will be perfect. The education of such harmoniously developed people is an objective necessity associated with maintaining and strengthening independence.

Consequently, the future of our country, the fate of democratic transformations depends on the consciousness of the entire people, the level of their spirituality. If a person's psyche is healthy, and he knows himself, then he will turn into a personality. A person, having risen to the level of personality, that is, having independent thinking and a worldview, becomes an active creator and defender of democracy, and not a simple consumer of its fruits. “Only in this case will it be possible to create the foundations of a democratic civil society and ensure human rights and freedoms”. Today, the spiritual heritage, customs, traditions, values, historical memory, which are the basis of national revival and development, have been returned to the people, conditions have been created for channeling these rich opportunities, all material and spiritual wealth, towards the creation of a democratic legal society in Uzbekistan.

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