

NATIONAL SPIRITUAL HERITAGE IS THE SOURCE OF OUR SPIRITUALITY.

Khudayberdieva Gulnora Khursandovna.

Lecturer Department of Civil Society, Termiz State University.

ANNOTION

The article considers the cultural inheritance of the spiritual heritage, the concept of national heritage, the personality of each nation, their attitudes towards inheritance, the differences in attitude towards inheritance, the ancient and richness of the spiritual heritage of the Uzbek people, the ancient and richness of the spiritual heritage of our people, studying, contributing to this sphere, collecting of written literature, manuscripts, jubilee of great thinkers, their works and the analysis of the development of the spiritual heritage of our people.

Key words: cultural heritage, spiritual heritage, national spiritual heritage, spiritual heritage, richness and richness of spiritual heritage, scientific literature and manuscripts, intellectuals, spiritual heritage during the period of dictatorship, poverty, independence and heritage.

National spiritual heritage is the source of our spirituality.

In the works published over the next hundred years, the concepts of cultural heritage, spiritual heritage, and national spiritual heritage are often understood as synonyms or combined with each other.

It is usually understood as "cultural heritage - a set of material and spiritual wealth such as practical experience, moral, scientific, intellectual, religious and spiritual views, folk culture and creativity created by generations".

The term "spiritual heritage" refers to the collection of political, legal, moral, aesthetic, philosophical, scientific, religious, spiritual, ecological, demographic, economic views, ideas, relations, folk oral and written literature, and spiritual wealth of the members of a certain society.

The national spiritual heritage consists of the spiritual properties that belong to a certain nation, nation, people, ethnic group, are characteristic of its mentality, and originate from it.

It is known that in the history of people, the generation of each nation can make a judgment about the era and generations based on its own cultural, spiritual, and educational heritage for each era. As the cultural, spiritual and educational heritage is, so are the times and generations.

Cultural, spiritual and educational heritage is manifested as the heritage of the general public and some artists. For example, the riches of people's culture, spirituality, enlightenment and creativity have been collected for centuries, processed and replenished by each generation, and become publicly available. The mass of the people is the author, creator, creator of the cultural, spiritual and educational heritage. Khorezmi, Farabi, Beruni, Abu Ali ibn Sina, Imam Bukhari, Imam Termizi, Hakim Termizi, Sabir Termizi, Samandar Termizi, Zamakhshari, Marginani, Moturidi, Yasavi, Kubro, Naqshbandi, Sufi Allayor, Khoja Ahror, Boborahim Mashrab, Ulugbek, Babur As the social, scientific, intellectual, and religious heritage left by such scholars is a comprehensive social phenomenon, it is characterized by diversity, superstition, and its own democracy. From the same point of view, the attitude to the spiritual heritage also expresses what principles the society adopted as its motto. However, the attitude towards the spiritual heritage is lacking, it is all about creating opportunities to use these resources for social development.

In this sense, the First President I.A. Karimov in his work entitled "High Spirituality - Invincible Power" wrote that "...spirituality is not a collection of fixed beliefs, but rather a continuous process in constant motion, which is put before spiritual life due to its rapid progress as development continues. demands will also appear continuously" he said.

In short, we are talking about two different life views that are opposite to each other and negate each other.

The first one is the life views characteristic of people who earn their bread by honest work, bring benefit to the country with impartial and good deeds, who deeply understand the meaning of life and think not only about the pleasures of today's life, but also about the hereafter and its prosperity.

The second is the completely opposite approach, i.e., one who does not bother about the meaning of life, does not torment himself with such questions, but only indulges in self-pity and fleeting desires, pleasures, lives lightly, cares for his parents

and children are the views of people who live completely indifferent to their duty to their country.

These are the difficult questions that arise on the basis of such two worldviews, which have been troubling and pondering mankind since the beginning of his conscious life. How many great people, thinkers, philosophers, scholars and saints who dedicated their lives, knowledge and potential to understanding the essence of life, regardless of their nationality, language and religion, were sought to find answers to such complex problems, and created many works on this topic. . But it cannot be denied that this question is still acute and relevant today.

That is why our First President I.A. Karimov said in this regard: "We all know that when God created the human race, he created it in different forms, not only in appearance, but also in behavior. As many people live on earth, it is difficult to find and meet two people whose fingerprints and inner world are the same. Naturally, the way of thinking and living of these people is also different from each other. So to speak, if someone walks in the path of Rahman, someone follows in the path of Satan."

This shows that as long as there is life in this world, there will be differences and conflicts between different people and their consciousness. It is the reality of life itself that requires us to accept the existence of such different worldviews, currents and directions that deny each other as a natural state.

First President I. A. Karimov said about conflicting worldviews: "...if we take into account worldviews that deny each other, it is inevitable that these will lead to corresponding conclusions. That is, a person who lives honestly with his own skin is happy and satisfied with his life, his heart and soul are peaceful, his conscience is pure, his spiritual world is stable, and he lives with the respect of the people. On the other hand, a person who lives lightly in this world, indulges in all kinds of impure ways, forgets his human duty and strives for wealth, the saddest thing is that at the end of his life, he ends his life drowning in dreams and regrets.

Our wise people say that they should protect themselves from those who live with malice and envy, who prefer to achieve their own interests at the expense of others, and who think only of themselves. On the contrary, he elevates people who are tolerant, honest, conscientious, compassionate, who live with concern for the country, and such people are valued and respected by the society.

The national, cultural and spiritual heritage of the Uzbek people has been studied by representatives of various nations since the distant past. Because the Uzbek people are the people with the richest and most ancient cultural and spiritual heritage in Central Asia, because their ancestors, for more than three thousand years, turned

the most comfortable, fertile, lush and unspoiled part of the region into one of the great places of human material and spiritual culture and spirituality, as a legacy to us. dozens of cultural and spiritual centers, thousands of philosophical, literary, secular and scientific works.

Therefore, Europeans, Arabs, Persians, Chinese, Russians and others have conducted research in this field and are still conducting it.

During the period of the former Soviet Union, while the Second World War was raging, some attention was paid to the scientific research of the problems of cultural, spiritual, and educational heritage. For this purpose, the Academy of Sciences of Uzbekistan was established in 1943. The Institute of Language and Literature, the Institute of Oriental Studies named after Beruni, the Institute of History and Archeology, and later the Institutes of Philosophy and Law were opened as part of the Academy. The Institute of Art Studies, the Institute of the History of the Peoples of Uzbekistan, and the Art Museum were opened. They studied the problems of cultural and spiritual heritage.

Central Asia is one of the oldest planes of human culture and spirituality. Over the years, many invaluable works of science, memory, literature, art and other fields have been created, which are masterpieces of world science, culture, and spirituality.

World science and culture cannot be imagined without the famous works of Khorezmi, Farghani, Farabi, Beruni, Abu Ali ibn Sina, Ulugbek, Navoi and others.

During this period, more than 70 epics, which are examples of Uzbek folk literature, were written down and published.

Particular attention has been paid to our artistic heritage, history, literature, and art. The works of Yusuf Khos Khajib, Lutfi, Navoi, Babur, Turdi, Mashrab, Uvaisi, Nadira, Gulkhani, Makhmur, Furqat, Muqimi, Ogahi, Avaz O'tar, Zavqi, Hamza and others who lived in the 12th-20th centuries were studied.

Many volumes on the history of music and art, especially classical music, were published.

V.V. Bartold, E.E. Bertels, I.Yu. Krachkovskiy, A.A. Semenov, V.P. Vyatkin, A. Samoylovich, A.K. Borovkov, A.I. Belenitsky, V.I. Dmitriev, A. Yu. Yakubovsky, I.G. Petrushevsky, P.S. Scientists like Tolstov made a worthy contribution to this field.

Many manuscripts were collected and preserved in the libraries of Tashkent, Bukhara, Samarkand, Ko'kan, Urgench and other places. Manuscripts of all Uzbek poets were collected in the Institute of Manuscripts named after H. Sulaimanov.

The Institute of Oriental Studies named after Abu Rayhan Beruni was transformed into a real storage place for manuscripts. 18,000 volumes of manuscripts containing more than 40,000 works have been collected in the funds of the institute. In addition to manuscripts, more than 50,000 lithographic prints are kept here. They are publications from the end of the 19th century and the beginning of the 20th century. Manuscripts from the 10th to the 20th century are collected in the Institute of Manuscripts. There are also written sources from the Near and Middle East, Northern India, Iran, and Western countries. They are written in Arabic, Persian, Turkish, Urdu, and Persian languages.

There are manuscripts of 107 treatises of Aristotle, Plato, Galen, Alexander of Aphrodisia, al-Kindi, Phorobius, Tusi, Ibn Sina, Bachmaner, Ibn Rushd, Ibn Baja and others in the library of the Institute of the Ancient and Middle Ages.

The fund of the institute includes the famous works of the sultans of Central Asia, India, Azerbaijan, Afghanistan, Arab countries, Rudaki, Firdawsi, Alisher Navoi, Jami, Babur, Nizami, Mutannabi, Hafiz, Saadi, Omar Khayyam, Mirza Bedil and others.

The institute's collection includes Ibn Jarir al-Tabari's *Tarikh al-Tabari* (10th century), Ibn Miskawayh's *Tajrib al-Umam* (12th century), Ibn al-Asiri's 20-volume "General History" (12th century), which are considered the most valuable works of the Middle Ages. , Muhammad al-Juwayni's "Tarikh Kamil" (XII century), Rashididdin ibn Imadadola's "Jame' al-Tawarikh" (XIV century) works are also available.

"Tabikat Akbarshahi" by ibn Kherawi, written about the Baburis (XVI century), Indian scientist Sunjani Raya Munshi's "Khulosatat-tavorikh", Mirzo Salim Nuriddin Muhammad Jahangir's "Jahongirnama", Muhammad Kasim Hindushahi's "Tarihi Farishta" (XVI-XVIII centuries) also exist.

The work "History of Bukhara" (12th century) by our Great Compatriot Ja'far Narshahi is stored in the fund of the institute. This manuscript seems to be the oldest manuscript of the work.

Their works were published based on the manuscripts of Ibn Sina, Beruni, Khorezmi, Farabi, Razi, Ali Kushchi, Babur, Narshahi, Boyhaqi and others. They were published on the occasion of the anniversaries of Beruni in 1972, Farabi in 1975, Ibn Sina in 1980, and Khorezmi in 1983.

The services of Uzbek scientists have been great in conveying the cultural, spiritual and educational heritage to the readers, in introducing the works of the thinkers of the past. For example, in 1959, under the leadership of academician I.M.

Mominov, "Materials on the history of progressive socio-philosophical thoughts in Uzbekistan, in 1949, 1957, "Iz istorii razvitiya obshestvenno-filosofskoy mysli v Uzbekistane v kontse XIX i nachale XX v." monograph, "Philosophical views of Mirzo Bedil" in 1946, 1958 became one of the great researches of that time.

Academician V.Yu.Zokhidov's research on Beruni and Ibn Sina was also a big event for that time. Alisher studied Navoi's philosophical views. In his books "Tri titana", "Ogni istorii", he showed the role of Farobi, Beruni, Ibn Sina, Khysrov Dehlavi, Hafiz and others in the social thoughts of Eastern peoples.

Academician T. N. Koriniazi's work "Astronimicheskaya shkola Ulugbeka" was published in Moscow.

"Iz istorii filosofskoi mysli v Sredney Azii i Irana X-XV vv" by S.N. Grigoryan in Moscow in the 60s of the 20th century, S.M. Batsieva's work on the medieval philosopher Ibn Khaldun, Sh. R. Mamedov, A.V. Sagadeev, M.T. About medieval Eastern thinkers of Stepanyants and others, B.E. Bikhovsky, O.V. Trachtenberg, M.A. Dinnik, M.G. Iovchuk, V.V. Sokolov, B.E. Rosenfeld, A.P. Yushkevich's works expressed ideas about some problems of the natural-scientific and philosophical thoughts of the Muslim East.

A collection of articles on the occasion of the 1000th anniversary of the birth of Abu Rayhan Beruni.-T.: "Science", 1973; Beruni. Obshestvennie nauki.-T.: "Science", 1973; Bulgakov P.G. "Jizn i trudi Beruni.-T.: "Fan", 1973; To the 1000th anniversary of the birth of Beruni.-Obshestvennie nauki v Uzbekistane.-T.:1973, #7-8; and others were published.

Abu Nasr Forobii tugilgan kunning 1100 yilliga bagishlab M.M. Khairullaevning 1961 yilda "Abu Nasr Farabi"; 1963 Yilda "Farabi and his philosophical treatises"; 1966 Yilda "Farabi's worldview and its significance in the history of philosophy"; 1967 Yilda "Farabi on the mental processes of teaching and upbringing"; 1975 Yilda "Farabi", 1982 Yilda "Abu Nasr al-Farabi" nomli yirik asarlari bosmadan chikdi.

On the occasion of the 1000th anniversary of the birth of Abu Ali ibn Sino in 1980, "K 1000 letiyu so dnya rozhden", Abu Ali ibn Sino and his era" (Dushanbe, 1980); A. Irisovning "Abu Ali ibn Sino" (T.: 1980); S.R. Rahimov's "Psychological and pedagogical views of Abu Ali Ibn Sino" (T.: 1979); N.M. Majidov, V. D. Gordevan's "Neurological views of Abu Ali ibn Sino" (Vol.: 1980); A.A. Kodyrov, U.T. Saipovning "The great Central Asian scholar-physician Abu Ali ibn Sino" (Vol.: 1980); "Mathematics and astronomy in the works of Ibn Sini and his contemporaries and followers" (T.: 1981); "Ibn Sina. Selected philosophical works" (M.: 1980); Ibn Sina. "Selected" (-Vol.: 1981); "Abu Ali Ibn Sina. His medical and

philosophical views" (T.: 1979); Ibn Sina and natural sciences" (T.: 1981); A. Rikhsieva's "Ibn Sina and the role of physical exercise in human preservation" (T.: 1981) and other works were published.

Muhammad Ibn Muso al-Khorazmiining tugilgan kunining 1200 yilligi munosabati bilan "To the 1200th anniversary of the birth" (-M.: 1983); P.G.Bulgakov, B.A.Rozenfed A.A.Akhmedovlarning "Muhammad al-Khorezmi" (-M.: 1983); E.Yu.Yusupov, P.G.Bulgakov, A.Akhmedovlarning "A genius that has crossed centuries. (-T.:1983); M.M. Hairullaevning "Al-Khorezmi and his scientific heritage" (in Russian, Uzbek, Urdu, Arabic, Persian languages). (-M.: 1983); A. Abdurakhmonovning "Al-Khorezmi buyuk mathematician." (-T.:1983); "Questions of Philosophy", 1983, No. 8; "Philosophical Sciences", 1983, No. 4; "Questions in the history of natural science and technology," 1983, No. 3; "Peoples of Asia and Africa", 1983, No. 7; "Social sciences in Uzbekistan", 1983, No. 7 journallari va boshkalar nashr ethildi.

However, the government of the council unilaterally approached the cultural, spiritual, and educational heritage of our people, from the point of view of class and party, it was forbidden to talk about the thousands of masterpieces of the spiritual heritage, and it accused hundreds of cultural, spiritual, and educational heritage representatives of nationalism, nationalism, and limitedness and repressed them.

The First President of the Republic of Uzbekistan, I.A. Karimov, in his work "High Spirituality - Invincible Power" said about the period mentioned above: "Without going too far, let's take a look at the colonial period that our people experienced. We know very well what hardships our country, which once amazed the world with its powerful statehood, great children, high scientific culture, prosperous cities and villages, had to face during those times, which were literally the darkest days of our history, which lasted for almost 150 years.

But even in such a terrible time, despite all oppression and tyranny, our people did not lose their identity. He preserved his language, religion, and faith. Even in times of injustice and violence, true patriots who lived with the sorrow of the nation and the people came out of our country. The strong will and faith of our people, which became stronger and stronger in the test of centuries, became the basis for preserving not only our ancient spirituality, but also our national identity.

"Czarist Russia and the Soviet regime mercilessly suppressed any national movement for freedom, exterminated most of the most socially active and literate strata of the people or forced them to flee abroad under the guise of the fight against "printers" and counter-revolution; Stalin's repressions; imprison even ordinary people with the false accusation of "so-so-so"; "The case of the Uzbeks invented in

the 80s" further strengthened that historical fear, became the ground for political indifference," writes A. Erkaev.

As a result, poverty, idleness, inability to demand one's rights, and indifference to the events happening around have been formed in the vast majority of our people.

"In the conditions of independence, such shortcomings are a big obstacle in the way of development. "Especially, carelessness and social laziness of some part of the population and the inability to claim their rights have caught the hands of some crooks in the transitional period," says A. Erkaev.

A. Choriev, who developed this idea, writes: "The artificial way of life established in the conditions of the stable regime has awakened spiritual and spiritual revival in some, but has created a mood of indifference and indifference in many. As a result, telling lies, breaking promises, betraying trusts, going astray by lust became more and more deeply part of the way of life of the society.

Spiritual poverty is manifested, first of all, in unbelief, lack of faith. Disbelief destroys any sacred moral rules, legal norms. It causes a violation of the unity of work with words, causes duplicity.

One of the most important and most terrible manifestations of mental poverty is the withering of the ability to think independently. It's no secret that a person without an independent mind is a coward. Cowardice is associated with unbelief. If unbelief or unbelief indicates the weakening of the human mind, cowardice occurs in a person's practical activities.

Manifestations of immorality include lying, cheating, hypocrisy, boasting, envy, lack of self-control, restlessness, indolence, localism, bribery, etc. In the years of independence, there are strict actions against such vices.

Thanks to independence, the Uzbek people are restoring their national spiritual heritage. Our cultural, spiritual and educational heritage is enriched due to the teachings of thinkers such as al-Bukhari, al-Tirmizi, Naqshband, the revival of many customs, customs, traditions, and national gatherings that were banned until recently. the true meaning of the movement is revealed. The works of Muqimi, Furqat and other poets are reviewed and fully covered. The world of thoughts of Fitrat, Cholpon, Botu, Usman Nasir, Abdulla Qadiri and others is being transmitted to our people in its original form.

Bringing the richest and most ancient national spiritual heritage of our people to the full, showing the true cultural, spiritual and educational image of the Uzbek people to humanity is a component of restoring our spiritual heritage. It is a

necessary condition for introducing Uzbekistan to the world. It is an important source of educating young people to be perfect people.

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