



## **NATIONAL SPIRITUALITY IS THE KEY TO OUR DEVELOPMENT.**

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<b>Article history:</b>		<b>Abstract:</b>
<b>Received:</b> 8 <sup>th</sup> July 2024	<b>Accepted:</b> 6 <sup>th</sup> August 2024	One of the most important events in the life of man, humanity, society is human spirituality. In human history, however, attention to spirituality has been "peculiar." There are those who recognize spirituality, and those who do not recognize it. In fact, man from ancient times tried to distinguish good and evil, good and evil, creation and destruction, purity and uncleanness, spirituality and soullessness from each other.
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One of the most important events in the life of man, humanity, society is human spirituality. In human history, however, attention to spirituality has been "peculiar." There are those who recognize spirituality, and those who do not recognize it. In fact, man from ancient times tried to distinguish good and evil, good and evil, creation and destruction, purity and uncleanness, spirituality and soullessness from each other.

The concept of "spirituality" has a very broad content. Because this concept has developed since time immemorial. The content of this term was not taken into account during the period of the former union. In the books "Philosophical Encyclopedia" (volume 5), "Philosophical Encyclopedic Dictionary", "Philosophical Dictionary", published in the Union, there is no concept of spirituality. In religious literature, the word "spirituality" is used as "true spirituality". This phrase had no spiritual meaning. On the contrary, in the Gospel of Moses.. "God made man out of the soil of the earth and breathed the breath of life into him. Then man became a living soul". [1:3-4]

As you know, according to Jewish and Christian traditions, the word "spirit" is used in two senses - spirit and breath, which go back to God.

The 85th verse of the Quran says: "O Muhammad! They ask you about the soul. " Say, "Spirit is what the Lord knows." Truly, you are granted knowledge. (2:202) Since the spirit of God, even the prophet does not understand it. The sons of men know that there is only a spirit that God gave him. At the same time, among the terms of Islam, in particular Sufism, the concept of spirituality is used in a narrow religious context. In Alisher Navoi's "Leeson ut-tayr," there are such thoughts:

Chun riyozat raf' etib ruhoniya,  
Salb bo'lg'och kimsadin nafsoniya,  
Qolmagay ruhoniyatdin o'zga hech,  
Sen taxallufdin bu ma'ni ichra kech.[3:217]

Hazrat Navoi used the concept of "spirituality" as a manifestation of genuine human qualities, and when he refuses self-awareness that brings him closer to the animal, his active capabilities elevate him before God, in the sense of spirit, the external world of man. Obviously, "spirit" and "spirituality" are closer to the concepts of "spirit" and "spirituality."

Thus, the formation in our country of the concept of spirituality in the Islamic world is determined by specific factors.

Spirituality is a system of values that were formed and developed during the life experience of people.

Starting with an awareness of oneself as a person, a person forms spirituality for the rest of his life and develops it over the years. The need for the spiritual well-being of man is unlimited. Spirituality is formed and developed throughout the entire conscious activity of a person. In this sense, spirituality includes a person's mind, abilities and aspirations. Spirituality can be compared to the deep sea. Spirituality includes spirituality, self-awareness, judgment, the ability to distinguish righteousness from goodness, good from evil, good from immorality, reason from ignorance, as well as mental abilities and the desire for fulfillment. The material power of spirituality is manifested in the behavior of each person, in how much he is aware of his personality, in how he treats his homeland and nation, in understanding his place in the family and society.

National spirituality is understood as the unity of historically established moral, religious, scientific, artistic, philosophical, ideological views of a nation, which is a certain socio-ethnic unit, and their manifestation in the process of life.

National spirituality develops, realizing national identity. National consciousness comes from an understanding of national identity and national interests. An important component of national identity is national ethics. Therefore, humanity is assessed primarily by moral criteria.

As you know, the importance of historically established national values in the development of a nation is incomparable. In particular, in the development of Uzbek national spirituality, the principle of unity of good thought, good words and good deeds, which constitutes the moral basis of Zoroastrianism, which formed on our land long before our era, is important. As a result, from the point of view of this moral principle, each work carried out has become the subject of

assessment. Good thoughts, good words and good deeds began to form the essence of our national spirituality. His ultimate goal was the formation of a perfect person. And in Zoroastrianism, our famous thinkers are Abu Nasr Farabi, Alisher Navoi, representatives of Sufism - Al-Hakim at-Termizi, Ahmad Yassawi, Najmiddin Kubro, Abduholik Gijduvani, Ali Rom Etani, Bahauddin Naqshband, Khwaja Ahror and others have been identified and ways to achieve them.

It should be noted with satisfaction that, as the researcher G. Khudoiberdieva noted, noble qualities and aspirations penetrated the blood and bones of our people. For centuries, its inherent spirituality has saved us from disasters, natural disasters, and hurricanes. The fact that our ancestors, in spite of any invasions and invasions, did not lose their identity in any difficult and difficult circumstances, followed the norms of spiritual life, moral norms and strove for perfection, serves as an example for all of us today.

As you know, the thinking, lifestyle and spiritual views of each people or nation are not formed by themselves. We all know that specific historical, natural and social factors are laid in their formation and development.

For example, in East Asian countries, including Central Asian countries, a sense of cohesion is very important and helps to bring people together and support each other. If we look at the lifestyle and thinking of our people, we will see a number of unique features that have been formed over the millennia.

Take, for example, expressions in our language that fill each other with deep meaning and content. Strange as it may sound, it is difficult to translate these expressions into other languages.

It should be noted that these concepts are not just "a sweet word that someone has invented, and not pleasant words." Such concepts are a practical expression of the great values that have arisen over the centuries as the basis of the worldview, the spiritual life of our people, deeply rooted in our minds.

For example, if you take the concept of kindness, which has become our good tradition, you can see that it has deep historical, national and religious roots. This, first of all, means that a person lives in harmony with a person, with a neighbor, with a relative of a relative, with a family, and, most importantly, a person lives in harmony with society, showing generosity to orphans, widows and disabled people, foreigners, providing them with sincere, disinterested help and no one can deny that such a feature has penetrated the spiritual world of our people.

Since ancient times, the people of Central Asia lived in valleys, large reservoirs - rivers and streams. For thousands of years, these peoples and peoples have to adapt to each other and make life easier for each other.

This way of life is vividly reflected in the priceless legacy of the extraordinary scientists and thinkers who lived in our region. Our great ancestors, such as Alisher Navoi, Rudaki, Abai, Makhtumkuli, Tuktag'ul and others, with their creativity called not only the peoples of the two rivers, but all of humanity to live together, together.

While the East is based on Christianity, in the Western world, the principles of individualism and personal gain prevail in people's lives, not Christianity. In each of them, this process continues at the present time. But in the West there are forces that oppose the ancient spirituality of the peoples of the East. This was stated by the First President of our country I.A. Karimov: "if in the world violent and aggressive forces want to subjugate any people or country, take possession of its wealth, first of all, disarm it, that is, its national values, history, and tries to lose spirituality "[5:11].

At the same time, I.A. Karimov notes: "Therefore, any threat directed against spirituality in itself can become one of the serious threats to ensuring the country's security, its national interests, the future healthy generation and ultimately lead society to a crisis" [6:12]. It's happening in Iraq, Syria, Lebanon and other countries.'

Preventing attacks on the ancient qualities and national values of peoples has become an important task of all leading forces at present. "The spiritual threat, I think, should first of all be understood as ideological, ideological and informational attacks directed against the fact that every person, regardless of language, religion and creed, is a free person" [5:13-14].

It is well known that attacks directed against spirituality, first of all, make our nation a nation, passed down from ancestors to generations for centuries and millennia, cause us a sense of national pride, national pride, a constant desire for progress, causing all difficulties and difficulties along the way. This means a danger that will hit hard on our noble goals: getting rid of vices and building a free and prosperous life. It is appropriate that every healthy person living in our country understands this. After all, every parent, mentor and mentor should not lose vigilance and neglect the upbringing of young people. As I.A. Karimov said: "Every person who lives in this country should be aware of their individuality, take deeper possession of our ancient history and rich spirituality, the heritage of our great ancestors, think independently and live with a sense of belonging to all changes in our country. "

I.A. Karimov from the moment of his tenure as the first leader of our republic until the end of his life paid great attention to issues of spirituality. The first President of our country said:... " spirituality is a force that encourages a person to spiritual cleansing, to spiritual growth, strengthens the inner peace of a person, strengthens his will, strengthens his faith and faith, awakens his conscience, is the criterion of all his views "[5:19].

The issue of spirituality embodies the ideological, ideological, educational, cultural, religious and moral views of society. The basis and content of spirituality is primarily the spiritual purification of a person and his development. There are many people in our country who strive to live honestly and cleanly in the world. The head of our state, Sh. M. Mirziyoyev, speaking in 2017 in the Andijan region before the prosecutor's office of the republic, judicial workers, imams-khatibs, paid great attention to this issue.

The issue of spirituality is inextricably linked with the issue of social development. At various times, various ancient figures have sought an answer to the question of what is a decisive force in the development of society. In particular, Plato believed that the basis of the development of society is social justice, G.V.F. Hegel - absolute sunset, K. Marx - material production, Z. Freud - the instinct of life, Steintal - the national spirit, and S. Montaske - the geographical

environment. It should be noted that these factors to one degree or another affect social development. These thinkers have analyzed the above factors more deeply than others. The second drawback in this case is that they only generalized the role of known factors. However, at a certain time, the decisive factor may not have a significant impact on social development. I. A. Karimov simplifies the relationship between economics and spirituality: "If economic growth, development is the body of our society, then spirituality, enlightenment and political consciousness are his soul, mind and soul." "Spirituality is the power of man, people, society, state." This proves that spirituality is a powerful factor in the development of society.

I.A. Karimov describes the broad concept of spirituality as follows: "Land, family, parents, children, relatives, neighbors, people, conscience, devotion to an independent state, respect for people, memory, freedom and spirituality." "Spirituality becomes a powerful force only when you seek to understand more deeply the history of your people, their culture and tasks" [6:71].

It is known that people are governed not only by morality, but also by customs, images, traditions. They are not part of morality or only partially. Although these events are not part of morality, they play an important role in spirituality. The spiritual interaction of customs, rites, traditions and rituals is that reasonable traditions and rituals corresponding to the level of development of society contribute to the enrichment and development of national spirituality. For example, a desire for science, a desire for craft, respect for adults and much more contribute to the development of national spirituality. At the same time, excessive waste and lush rituals not only undermine the spirituality of the nation, but also have a negative impact on the economy.

Culture is one of the pillars of spirituality. Meaningless spirituality cannot be elevated. " It can only lead to elevation with firm confidence and firm hope.

The First President of our country said about the continuity of faith and beliefs, their role in the life of the people: "Great dreams and noble intentions always and in any conditions live in confidence in the future, in bright days. Without this faith, it would be absolutely impossible for oppressed peoples to strive for freedom and independence and ultimately achieve high progress.

At the heart of our good aspirations is the same faith. Today, when our creative work on the way to a specific goal has begun to bring practical results, our plans are gradually being implemented and occupy a worthy place in the world community, this confidence and trust are strengthened in the hearts of our people and nation "[7: 30-31].

The spirituality of each people, in particular our national spirituality, feeds on the spirituality of other peoples. Spirituality is so precious that in the hearts of our ancient and young people, it has matured in the vast family of all mankind, together with an awareness of its independence and a love of freedom.

Spiritually, national and universal aspects are interrelated. In particular, social phenomena such as ethics, art, religion have both national and universal aspects, the proportionality of which determines the proportionality of nationality and universal qualities in spirituality.

Uzbek ethics includes such qualities as oratory, religiosity, respect for elders, hospitality, hard work, sincerity, honesty, honesty in the spirit of Uzbeks, their reflection in Uzbek national literature and art of the Republic of Uzbekistan.

After the independence of our people, the further development of national spirituality has become an urgent task, since strengthening national independence is closely related to the awareness of national identity, that is, national spirituality.

A person who does not realize himself is doomed to live in harmony with other people, nationalities.

The national idea, the true goal of the national ideology are aimed at increasing the national spirituality of our people, a full understanding of the values of our independence, its careful preservation and further prosperity of our life, the revival and development of a person who is the highest value of our life. In this regard, our national spirituality embodies universal values. Although such qualities as freedom, justice, equality, humanity, hard work, friendship, honesty, kindness, purity, kindness, patriotism, good neighborliness, religious loyalty, correspond to universal values, all of them are exclusively of a certain national character. "

Our national spirituality is aimed at uniting our people in the name of great goals and is based on the following universal spiritual values:

- priority;
- recognition of human rights and respect;
- respect and communication with representatives of different nationalities;
- religious affiliation;
- striving for worldview, enlightenment;
- Study of best practices and culture of other peoples and their adaptation to the national environment.

The main factor in the development of national spirituality at all times has been and remains the system of education and upbringing.

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