
**RESTORATION OF NATIONAL VALUES AND CULTURAL
DEVELOPMENT IN UZBEKISTAN**

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Annotation

In the article, our country has repeatedly been subjected to the attack of foreign invaders, has fallen under dependence and julm, so the rich spiritual heritage, traditions of our people are doomed to devaluation. Especially in the era of Tsarist colonialism and the Soviet system, our national values and traditions were trampled. Our native language, rich spiritual heritage were devalued, many mosques-madrasas, national schools, historical monuments were destroyed, left unattended. Starting from the day Uzbekistan gained State independence, thoughts are expressed about the restoration and development of our rich spiritual heritage in our country, raising the spirituality of society to the level of Public Policy.

Keywords: spiritual and moral values, wealth, will of faith, spiritual heritage, traditions, traditions

Аннотация: В статье рассказывается о том, что наша страна неоднократно подвергалась нападению иностранных захватчиков, попала под зависимость и джульт, поэтому богатое духовное наследие, традиции нашего народа обречены на девальвацию. Особенно в эпоху царского колониализма и советской системы наши национальные ценности и традиции были попорнены. Наш родной язык, богатое духовное наследие были девальвированы, многие мечети-медресе, национальные школы, исторические памятники были разрушены, оставлены без присмотра. Начиная со дня обретения Узбекистаном государственной независимости, высказываются мысли о восстановлении и развитии нашего богатого духовного наследия в нашей стране, повышении духовности общества до уровня государственной политики.

Ключевые слова: духовно-нравственные ценности, богатство, воля веры, духовное наследие, традиции, предания

Аннотация: Мақолада мамлакатимиз бир неча бор ажнабий босқинчилар хужмига дучор бўлган, қарамлик ва жулм остида қолганлиги боис, халқимизнинг бой маънавий мероси, урф-одатлари қадрсизланишга маҳқум бўлган. Айниқса, чор мустамлакачилиги ва советлар тузими даврида миллий қадриятларимиз, урф-одатларимиз оёқ ости қилинди. Она тилимиз, бой маънавий меросимиз қадрсизлантирилди, кўплаб масжиду-мадрасалар, миллий мактаблар, тарихий ёдгорликлар бузилди, қаровсиз қолди. Ўзбекистон

давлат мустақиллигини қўлга киритган кундан бошлабоқ мамлакатимизда бой маънавий меросимизни тиклаш ва ривожлантириш, жамият маънавиятини юксалтириш давлат сиёсати даражасига кўтарилганлиги ҳақида фикрлар баён этилади

Калит сўзлар: маънавий ва ахлоқий қадриятлар, бойликлар, иймон иродаси, эътиқодмаънавий мероси, урф-одатлар, удумлар

The spirituality of society is an important condition and guarantee of the development of the country. The fact is that not a single country can reach a high level of development without relying on its spiritual capabilities, developing spiritual and moral values in the minds, thinking of people, awakening the national spirit of the people. Spirituality is a powerful force that encourages a person to spiritual purification and Ascension, enriches his inner world, strengthens the Will, faith in faith, awakens his conscience.

It is known from history that our country has repeatedly been subjected to the hujm of foreign invaders, remaining under dependence and julm. As a result of this, the rich spiritual heritage and traditions of our people were doomed to devaluation. Especially in the era of Tsarist colonialism and the Soviet system, our national values and traditions were trampled. Our native language, rich spiritual heritage were devalued, many mosques-madrasas, national schools, historical monuments were destroyed, left unattended. Starting from the day Uzbekistan gained State independence, the restoration and development of our rich spiritual heritage in our country, raising the spirituality of society have risen to the level of state policy.

The directions of spiritual and educational reforms were determined, ensuring the restoration and exaltation of the spirituality of society.

"Material reforms, economic reforms are on their way. They can be solved. The supply of the people can also be maintained. But spiritual reforms – liberation from slavery and mutelik Alexander, keeping QAD high, restoring the deeds of our ancestors and becoming a worthy successor to them-there is no more difficult and more honorable task in this world"[1].

Spiritual heritage is a complex of spiritual wealth that has come down to us from our ancestors, ancestors since ancient times-political, philosophical, legal and religious views, moral and ethical standards, achievements of science, historical, artistic and works of art. Spiritual values, wealth is not a phenomenon that is generated in a revolutionary way, it occurs due to its needs at all stages of the development of society and reflects the life of that time, it does not disappear with the change of society, it is inherited for subsequent generations. Each generation does not create spirituality anew, but relies on the existing spiritual heritage. However, as it is, it does not blindly accept it, it accepts and develops it from the point of view of progress, humanity, justice.

Thanks to independence, the spiritual heritage of our great-grandfathers, who made an invaluable contribution to the development of our national culture, World civil society, has been re-studied and restored. Our people began to enjoy them.

On the occasion of the anniversaries of our great scholars, dozens of unique works were published in different languages, sculptures were installed on them, pilgrims and gardens were created.

In 1991, the 550th anniversary of the birth of our great-grandfather Alisher Navoi was widely celebrated. In the same year, the Literary Institute of the Academy of Sciences of Uzbekistan was named after Alisher Navoi, the State prize named after Alisher Navoi was established. In the anniversary year, the works "Lison ut-Tair", "Sab' ai-sayyor", "Farhad and Shirin", "Layli and Majnun", "surprise-ul Abror" were published, Motion Pictures and stage works were created. On September 28, 1991, the monument to Alisher Navoi and the opening ceremony of the National Park of Uzbekistan named after Navoi were held in Tashkent[2].

In October 1994, the 600th anniversary of the birth of Mirzo Ulugbek was held. Postage stamps depicting the Ulugbek Madrasah, the astronomic instruments of the time when Ulugbek lived, the Ulugbek statue in Tashkent were put into circulation. On October 24 of the same year, an international conference on the theme "Ulugbek and the Timurid period" and the exhibition "Ulugbek and traditional art" were held in the UNESCO Hall in Paris. These events once again proved that the scientific heritage left by Mirzo Ulugbek is of universal value.

On October 23, 1998, the 1200th anniversary of Byouk alloma Ahmad al-Ferghani was celebrated in Ferghana. His unique scientific heritage was returned to our people. In Fergana, the AL-Fergani Park was created and a statue was erected to the great allama. In raising the spirituality of society, historical memory, knowledge of the ancestors, national moral value and traditions and the role and importance of our sacred religion are great. Not a single people, not knowing their history, cannot imagine their future without relying on the spiritual heritage created over the centuries and developing it further. Therefore, important activities were carried out to objectively, truthfully illuminate the history of our people, to teach the history of the motherland in all educational institutions, falsified during the period of the despotic regime. In 1996, the "Center for the new history of Uzbekistan" was established at the Academy of state and society construction under the president of the Republic of Uzbekistan[3].

During the years of independence, issues of coverage and study of the history of our motherland were freed from the influence of party and class approaches from the prevailing communist ideology. For several decades, a number of scientific works, textbooks and educational literature were created, covering the distorted or unspoken historical events on the basis of the principles of impartiality, historicism, truthfulness. On the occasion of the anniversary of Amir Timur, dozens of tarkhi monuments were repaired and restored in Samarkand and Shahrisabz, new structures were built, gardens were built. In the center of the cities of Samarkand and Shahrisabz,

picturesque Amir Timur fields were erected and majestic sculptures were erected. Also, these cities were awarded the Order of Amir Timur.

In 1997, the 2500th anniversary of the cities of Bukhara and Heva was celebrated, in 1999 the 800th anniversary of the birth of the Great Patriotic figure Jalaliddin Manguberdi, in 2002 the 2500th anniversary of the city of Termez was celebrated[4]. The name, honor of Abdulla Kadiri, Chulpan, Fitrat, Osman Nasir and other people's intellectuals who went to martyrdom for the freedom of our motherland were put in place, their works were published. At the initiative of President Islam Karimov, a memorial complex "memory of martyrs" was built in Tashkent in order to perpetuate the memory of the victims of the colonial period. Under the Mazku complex, the museum "memory of the victims of repression" was built and commissioned on August 27, 2002[5].

These monuments complexes serve to raise the spirituality of society, raise national consciousness and national pride, and form ideas of national independence in the minds of our people, especially young people.

The Uzbek people have their own national values. The more the formation of the Uzbek people took place in a long historical process, the more its national values were formed over a long historical process.

The values were initially formed in local content, namely in the form of traditions, images, rituals characteristic of elats living in Khorezm, Surkhandarya, Bukhara, Samarkand, Tashkent, Fergana and hakoza regions. Then the best of them were sorted over the centuries and raised to the level of nationwide values. The best values inherent in different countries are sorted and transformed into universal values. Therefore, for each person, knowledge of their own national values, as well as universal values, is both obligatory and borrowed.

During the years of independence, a number of good deeds were carried out on the way to restore the national values of our ring and enrich it with a new meaning.

The Republican public Center "spirituality and enlightenment", organized on the basis of presidential decrees of April 23, 1994, organized important events aimed at restoring the spiritual and cultural heritage of the Uzbek people, bringing to the surface ideas that determine the future of the nation, directing the mental creative potential of high talents and contemplators towards the prosperity of the motherland, organized exhibitions[6]. Sociological studies, surveys and recommendations developed by the center among the population on this basis have become important in improving the level of spiritual and educational activities of Public Associations, scientific and creative institutions and organizations, the media.

In January 1996, the International Charitable Foundation "Golden heritage" was created under the Republican public Center "spirituality and enlightenment". On September 27, 1996, according to the decision of the Cabinet of Ministers of the Republic "on the support of the Golden heritage charitable foundation", this fund received material support from the state[7].

The golden heritage charitable foundation is engaged in conducting scientific conferences" masterpieces of people's heritage", analysis of manuscripts, historical documents, samples of Applied Art of folk crafts, monuments sought abroad, and conducting blind contests. As a result of the efforts of the Golden Heritage Foundation in 1996-2002, many samples of cultural and spiritual heritage of the great allomas-Miz were sought, collected and placed in libraries and museums from our country and foreign countries. He also makes a great contribution to the work of studying, restoring, bringing back to our people the painting patterns, traditions, rituals of our people, explaining their meaning and essence to the general public of their importance in the present day.

In ancient times, religion existed freely in our time. Zoroastrians, Buddhists, monies, Muslims and others of religious faith lived in Grace, adhered to the ideas of equality, freedom. Our people value Islam, which has many advantages in spiritual terms. Abu Abdullah Muhammad ibn Ismil al-Bukhari enriched the Islamic religion by creating a work called "Al-Jomi'as-sahih", which is considered the main source after the Holy Quran in the teachings of Islam. Our ancestors Imam Abu Mansur al-Moturidi, Burhoniddin al-Marginani, Bahauddin Naqshband, Imam at-Termizi, Khoja Ahmad Yassavis are creators of religious, moral and legal proverbs that call man to spiritual maturity.

During the period of dependence, our desecrated religious values were restored in the light of independence, the glory of our Islamic scholars was replaced.

In September 1993, the 675th anniversary of the birth of the famous Sheikh Bahauddin Naqshband was celebrated in Bukhara. On the occasion of the anniversary, historical monuments associated with the name Naqshband in Bukhara were restored, a series of pamphlets dedicated to his work were published[8].

On October 23, 1998, Samarkand celebrated the 1225th anniversary of the birth of the great thinker Imam al-Bukhari in Hijri-qamari tavqim. On the same day, the Imam al-Bukhari memorial complex was opened in the village of Khartang. On the occasion of the anniversary, Imam al-Bukhari's 4-volume book "Al-Jomi'al-sahih" was published in Uzbek.

On November 16-17, 2000, the 910th anniversary of the birth of one of the founders of Islamic law Burkhoniddin al-Marginani was celebrated in Margilan, and the 1130th anniversary of the birth of Imam Abu Mansur al-Moturidi was celebrated in Samarkand, and memorial complexes erected in memory of them were opened. Burkhoniddin al-Marginani's book "Hidoya" dedicated to Islamic law was published. It was also widely celebrated the 1200th anniversary of Imam Abu Jesus at-Termizi, the 920th anniversary of Mahmoud az-Zamakhshari, the 850th anniversary of Najmiddin Kubra, the 600th anniversary of the birth of Khoja Ahror Wali.

By the decree of the president of Uzbekistan dated March 27, 1992, the first day of the fast-Ramadan Eid was declared a day off. According to the wishes and wishes of the Muslims of the Republic, Eid al-Adha was also restored, it remained a day of rest, celebration. For the first time in the history of the people of Uzbekistan, they had the

opportunity to perform Hajj and Umrah activities every year under the auspices of the direct government[9]. During the years of independence, 40,000 Uzbeks visited Mecca and Medina on a pilgrimage trip. Hundreds of mosques were returned to Muslims, new ones were erected. Now the newspaper "Islamic light" is coming out. The Quran is 8 times 1 million. it was published in a copy. These events will not only become a blessing for believers, they are actually the revival of our people's ancient painting-Rus' traditions, values, the reawakening of the ancestral spirit.

Freedom of conscience is guaranteed to everyone. Everyone has the right to profess the religion they want or not to profess any religion. Forced absorption of religious views is not allowed.

Constitution of the Republic of Uzbekistan, Article 31.

In short, during the years of independence, religion, first of all, restored the position of Islam as both a national and universal value, and the dignity of religious scholars was put in place[10].

The main importance and role of the Uzbek language in the people's and state Life has been restored in our country. 4 sessions of the Oliy Majlis of the Republic of Uzbekistan adopted the law "on the state language". The law established that the Uzbek language is the administrative property of the Uzbek people, its prosperity, application and protection are provided by the state. In Uzbekistan, the activities of higher state authorities, local authorities and management bodies, calculations of enterprises, institutions and organizations, statistics and finance are being conducted in Uzbek. The names of the administrative territorial units, squares, streets, geographical places of the Republic were given a single national form and recorded in Uzbek. As a result, the national dignity of the Uzbek people, the position of our independent state were restored and strengthened. Also, the languages and dignity of all miilats living in Uzbekistan have found their place.

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