



PECULIARITIES OF NATIONAL CULTURE AND THE TRANSFORMATION OF RELIGIOUS CULTURE IN THE NEW RENAISSANCE PERIOD IN UZBEKISTAN

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ABSTRACT

This article discusses the peculiarities of national culture and the transformation of religious culture in the new renaissance period in Uzbekistan. Culture is a unique way of human activity that is reflected in nature and in relationships. Culture reflects the life activities of an individual, personal culture, and the way of life of a social group or society. The role of national culture in the life of the individual and society. In addition to rights and freedoms, the individual has a duty and responsibility to society and to humanity as a whole. It is impossible for a person not to follow the rules, regulations, moral and legal norms of the society in which he lives, to be indifferent to his problems and difficulties. The nature of all civilized society, its criteria and content are determined by intellectuals. Intelligence means not only extensive knowledge, but also initiative, responsibility, moral and aesthetic courage and innate talent.

KEY WORDS: *culture, national culture, religious culture, new renaissance, cultural heritage, humanity, development of culture, cultural transformations*

INTRODUCTION

The concept of early culture was in accordance with the nature and purpose of man, and expressed the meanings of man's self-education and training. Later, through the concept of culture, the content related to civilization began to be understood. Culture is divided into material and spiritual cultures. The process of creating material and spiritual wealth created in the long periods of human history is a unique continuous process, from the bottom up, from simple to complex, from individual to general. It should be noted that all stages of the process of creating cultural heritage have always fulfilled each other.

The role of national culture in the life of the individual and society is very important. In addition to rights and freedoms, the individual has a duty and responsibility to society and to humanity as a whole. It is impossible for a person not to follow the rules, regulations, moral and legal norms of the society in which he lives, to be indifferent to his problems and difficulties. The nature of all civilized society, its criteria and content are determined by intellectuals. Intelligence means not only extensive knowledge, but also initiative, responsibility, moral and aesthetic courage and innate talent. Values are the essence of natural and social phenomena that are the real or ideal blessings of the life and culture of

people belonging to a particular society or class. The reason these blessings are called values is that people value them because these values enrich their personal and social lives. The normative development of a culture means preserving it and passing it on to the next generation. However, this process is not simple and uniform. The content of spiritual values, their revision and re-evaluation, their interrelationships, types of attitudes, preservation and transmission of knowledge, the aesthetic perception of the reality of life norms remain unchanged, they are in constant motion. The heritage is multifaceted. The role of culture in society is that the relationship between the individual and society is different in different historical periods, the culture of the individual determines the culture of the society, and the culture of the individual in turn is formed in the culture of a particular society. Every society defines the values of the individual and satisfies the spiritual needs of the individual. The relationship between the individual and society, the freedom of the individual, his rights and duties, the issue of human values have been important issues in all historical periods. Man is the highest product of nature, the essence of which is determined by the sum of all social relations. Man is both a product and a subject of historical development.



MATERIALS AND METHODS

We all know that Uzbekistan is one of the powerful countries with its great spiritual heritage and national culture. It is no exaggeration to say that the spiritual heritage created by our great thinkers has made a great contribution to world culture. In this regard, a comprehensive scientific study and analysis of the history, values, science and culture of the peoples of Uzbekistan is of great importance. The First President of the Republic of Uzbekistan said: "First of all, it is necessary to pay attention to the roots of our national culture, the spiritual wealth of the people. This treasure has been accumulated over the centuries. It has stood the test of time. Helping people through difficult times. Our task is to preserve and enrich this treasure like the apple of an eye" [1]. In particular, the President of the Republic of Uzbekistan Shavkat Mirziyoyev in his report "On measures to establish the Center of Islamic Culture in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan" said that: "The scientific heritage created by our great ancestors and astonishing the whole enlightened world today is the spiritual property of not only one nation or people, but of all mankind, and this priceless wealth is the source of wisdom and knowledge for new and new generations, the most more importantly, it will undoubtedly serve as a solid foundation for new discoveries [2]"

National culture is a whole set of material and spiritual values created and assimilated by this people [3]. Also, national culture is a unique form of understanding and reflecting the world of each nation, the artistic and practical expression of the traditions, customs, ideals and values of a particular nation. The content of national culture is related to the inner essence and base of the culture of each nation [4]. It should be noted that our national culture has been developed and refined over the centuries. The history of our national culture is part of the culture of the peoples of Central Asia. Our people, who have lived in dependence for centuries and in freedom for only a few years, have experienced periods of prosperity of spiritual life and complete decline of culture.

DISCUSSION AND RESULTS

Each person has duties and responsibilities that are in the public interest. These include the protection of nature, the preservation of its riches, the preservation of cultural and historical monuments, friendship and peace with other peoples and countries. The nature of all civilized society, its criteria and content are determined by intellectuals. Intelligence means not only broad knowledge, but also initiative, responsibility, moral and aesthetic courage and innate talent. The components and spheres of culture play an important role in ensuring

the perfection of the individual, the development of a culture of labor in society, raising the political awareness of the people, the education of moral and aesthetic delicacy. Depending on the social differences of the individual, it is possible to talk about the culture of work, the culture of attitudes, the culture of morality, the culture of artistic thinking, the worldview. Culture as a social structure encompasses scientific knowledge, thinking, customs and traditions. The following systems of social culture are important in the formation of individual culture.

Political culture is a set of political and legal ideas that express the political consciousness, interests, beliefs, goals of the people and form a special system of spiritual values. This culture emerged at the stages of historical development in connection with the interests of the social strata of society and is an integral part of the political activity of society. Political culture, as a political activity, reflects the "political production" that encompasses the processes of re-creation and self-education of human activity. The mode of existence of political culture: the political and cultural richness of society; consists of a practical political culture. The political and cultural wealth of a society is a set of historical experience of public administration, tools, methods of political activity, political knowledge. Practical political culture is the existing culture in the political life of a society, group, individual.

In the concept of **economic culture** - the active interaction of economic knowledge with the method of thought, the factors of interaction between economic activity. In the context of economic culture, there are features of the interaction of culture and economy, which include economic consciousness, economic activity, economic relations.

Moral culture is the level of achievement of the standards of moral maturity by society, society, individuals. The moral values that apply in daily life and in human activities are related to the norms of moral maturity. Moral culture includes moral consciousness, moral attitudes, and moral activity. The history of moral consciousness is a subjective aspect of morality, recognizing changing moral relations. Valuing attitudes to reality and human activity is an important feature of moral consciousness.

Aesthetic culture represents a system of attitudes and values associated with the spiritual and emotional activity of man. The field of aesthetic culture is the free expression of a person's attitude towards the reality around him. The essence of this freedom is that man finds and embodies a norm appropriate to the object, its gender and type, and processes it. Aesthetic culture is a specialized part of the culture of a society, and its condition can be



explained by the development of art and aesthetic relations.

Culture plays an important role in human and social life. Culture teaches humanity to treat each other well, to respect others, and to live in peace on earth. Religion affects the social, ethnic and spiritual life of believers. This is reflected in the penetration of the peoples of the world into areas such as culture, literature and art.

The function of religion in promoting culture seems to be that while previously it helped the development of art in general and certain layers of culture - writing, book printing, now it preserves and multiplies the values of religious culture by encouraging some cultural phenomena and denying others, performs the task of passing on the scientific and spiritual heritage from generation to generation.

Religious culture is the food of the human psyche. Mankind has had many different religions during its development. He asked nature for help through divine powers. There are three major religions in the world: Buddhism, Christianity, and Islam.

Since 2005, the International Organization for Islamic Education, Science and Culture (ISESCO), an affiliate of the Organization of Islamic Cooperation (OIC), annually declares the member countries of Asia, Africa and the Arab world as "capitals of Islamic culture". ISESCO's declaration of certain cities in the Muslim world as capitals of Islamic culture promotes the development of cultural ties between Muslim countries, the study, restoration and promotion of scientific, educational, historical and architectural heritage of Islamic culture, inter-religious and inter-civilizational dialogue. It aims to strengthen, support and encourage the efforts of various countries in this regard. ISESCO's declaration of cities as the capitals of Islamic culture includes:

- ancient Islamic monuments and architectural monuments;
- scientific and cultural works that contribute to Islamic culture;
- research centers, manuscript centers and archeological centers;
- festivals, cultural events, books, paintings, experiments and publications organized by cultural institutions;
- based on the availability of information about the history of the city based on the above requirements.

Tashkent has long been a center of science and culture. The city is home to more than 100 medieval scientists in various fields. In particular, Abu Bakr Qaffal Shashi (904–976), known as Hazrat Imam, Abu Said Haysam ibn Kulayb Shashi (d. 947), known as a reliable muhaddith, and Abu Bakr Muhammad ibn Ahmad, known as Fakhrul Islam, Al-

Imam al-Kabir. The names of Shoshiy (1038–1114) can be mentioned separately. Abu Bakr Muhammad ibn Ali ibn Ismail Qaffal Shashi, whose full name was glorified by his contemporaries as "Hazrat Imam".

During the years of independence, ample opportunities have been created for the publication of scientific, spiritual, religious and educational literature. It was in Tashkent that the Uzbek language editions of the Qur'an and hadiths, as well as the works of scholars who have made a significant contribution to the spiritual heritage of Islam, were published. Today, in the oldest part of the capital, near the Office of Muslims of Uzbekistan, the complex of Hazrati Imam (Hastimom) named after Qaffol Shoshi has been developing year by year and has become one of the historical sites that add to the charm of the Old City. The main purpose of the Center for Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan is to study the rich and unique heritage of Islam on a scientific basis, the lives and scientific and creative activities of great scholars and thinkers, to awaken a unified vision, to acquaint our people and the world community with them, to establish inter-religious and inter-civilizational dialogue at the international level, to reveal the humane nature of Islam, to fight ignorance with enlightenment, to instill national pride in the younger generation. nurturing in a spirit of pride.

The main tasks of the Center are:

- Development and implementation of a scientific-historical concept that reflects the fact that our country has been an integral part of world civilization for centuries, one of the centers of Islamic culture;
- The library and archives of the center, manuscripts, ancient manuscripts and lithographs of the great scholars and thinkers, saints, scientific and religious schools founded by them in our country and abroad, historical formation of evidence and documents, archeological finds, relics, modern research in this area, books and collections, video and photo documents.

CONCLUSION

It should be noted that the problems of establishing and developing friendly cooperation between the Central Asian countries in a new way, that is, at the level of modern requirements, have always been in the focus of our country.

Social relations transform a person into a social being, shaping his worldview. In the process of production, man not only creates things, but also recreates himself. In this process, man himself creates again, and in this sense, he is a social being. Just as an individual is inseparable from society and social relations, the development of society is



inextricably linked with human activity. The relationship between society and the individual is interdependent. Under the influence of social relations, different aspects of a person's life are formed. Social relations in society play a decisive role in the formation of the individual. Each person has a set of characteristics and traits that are specific to the community, nation, ethnic group, and society to which he or she belongs. A person gets all the meaning of his life from the society, from the community of people. Any person is formed under the influence of an objective condition - an integral unit of conditions and subjective factors. Objective conditions play a decisive role in the development of a person. Factors such as the family, educational institutions, socio-political organizations, the press, the community, and others are also important factors in educating a person. The impact of objective conditions on an individual is driven by subjective factors. An individual also has a certain freedom as a social being. Its degree of freedom also depends on the social structure of society and its property relations. Freedom is a natural right of every individual. However, the followings can also be encountered: restriction of human rights and freedoms of individuals; national, religious discrimination; racism; to ignore the language, customs, history, cultural heritage, national values of the peoples, to discriminate against their legal interests. In addition to the rights and freedoms of the individual, he also has a duty and responsibility to society and to humanity as a whole. It is impossible for a person not to follow the laws, rules, morals and legal norms of the society in which he lives, to be indifferent to his problems and difficulties.

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