



HISTORICAL BASIS FOR THE DEVELOPMENT OF ISLAMIC CULTURE AND SPIRITUALITY IN UZBEKISTAN

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ANNOTATION

This article discusses issues related to the development of Islamic culture and spirituality in Uzbekistan.

KEY WORDS: *Islam, spirituality, culture, tendency, peoples, education.*

ИСТОРИЧЕСКАЯ ОСНОВА РАЗВИТИЯ ИСЛАМСКОЙ КУЛЬТУРЫ И ДУХОВНОСТИ В УЗБЕКИСТАНЕ

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Аннотация

Данной статье рассматриваются вопросы, связанные с развитием исламской культуры и духовности в Узбекистане.

Ключевые слова: ислам, духовность, культура, тенденция, народы, образование.

DISCUSSION

The history of the culture of the Uzbek people is part of the culture of the peoples of Central Asia who lived in this territory. Over the course of a long history, they experienced both periods of prosperity of spiritual life, and periods of complete decline of culture.

The emergence of the Islamic religion in Central Asia contributed to the development of architecture, culture, and the spirituality of peoples. The people created beautiful works of folklore, in which Islam personified as kindness, loyalty, love.

In Islam, there are influential teachings calling for fidelity, honesty, integrity, caring and other noble deeds. "Uzbek folk storytellers (folk song performers) with great skill reflected these thoughts in their terms in a language that is understandable to ordinary people, and these folk songs have served people for centuries as a means of upbringing," wrote

Uzbek folklorist, scientist Ibrahim Tursunov in his works. [1] Professor A. Musakulov holds the same opinion. [2]

The material factors of life, primarily irrigated agriculture, had an impact on mythology and religion, science, and the traditions of our people. A caring, economical attitude to water and land is characteristic of the spirituality of our people. The approval of holidays, for example, such as Navruz, is also associated with the beginning of the irrigation season, the onset of spring. Another feature of our region as a region of irrigated agriculture is that the so-called "Asian mode of production" is developing here. Here in antiquity slavery did not take place, and in the Middle Ages forms of small and communal property prevailed. From the distant past, pastures, steppes, rainfed lands were distributed among tribal communities. Watering the land required the constant construction of irrigation facilities and their



maintenance, which only the community could do. This led to the underdevelopment of private ownership of land. Moreover, commodity-money relations based on free trade and exchange of goods developed rapidly in this region. The non-intensive development of private property has led to and reinforced traditionalism. On the one hand, it was an obstacle to socio-economic development, on the other hand, in terms of spirituality, this factor formed such values as mutual assistance, equality, mutual respect between people. However, the suppression of personal initiative, the priority of general average requirements was the second side of the coin, this was due to the lack of desire for radical updates, initiative and creativity. Turkestan, like other countries of the East, where the Asian mode of production was developed, turned into a traditional society in which social relations were reproduced without changes.

However, the peculiarity of the Central Asian region was the fact that ever new nomadic tribes and peoples constantly came to the territory of Turkestan. They mixed with the local population, mastered their culture and experience and enriched their culture. This systematic infusion of tribes and peoples before the Mongol conquest gave dynamism to public life, they were fruitful, as a result of the mutual influence and mutual enrichment of cultures. The result is the development of such values as religious and ethnic tolerance among the peoples of Central Asia.

In the 8th century, Islam strengthened in Central Asia and became the dominant ideology. Islam as an ideology further strengthened the trend towards traditionalism. Attitude towards the world, nature, society was perceived and evaluated through the prism of Islam. Muslim legal consciousness, morality, and philosophy were developed. This influence of Islam on spirituality cannot be considered definitively either positive or negative. The spirituality of the people, formed on a traditional basis, and then developed Muslim foundations is a historical given.

On the territory of Central Asia in the Zoroastrian period there was its own unique culture, writing, architecture, and fine arts were developed. With the advent of Islam, such creative activities that were contrary to it, and all other forms of religion were destroyed. The surviving forms of culture, such as literature, music, architecture, operated within the framework of Islam. They began to develop on the basis of traditionalism.

In the era of its formation and the first centuries of development, Islam put forward more advanced ideas compared to previous historical eras. Islamic civilization during the 9-12 centuries and later in the era of the Temurids has achieved great success. She was implicated in productive intellectual activity. Initially, belief in Islam was based on productive activities. Moral and social attitudes were such sayings of Islam as: "Allah says: zeal is from you - reward from me", or "The pursuit of knowledge is the

duty of every Muslim and Muslim." These words are carved at one of the Ulugbek madrasahs. At that time, Islam became the ideological and ideological foundation of such spirituality, which managed to ensure high development.

Islam affirmed in the minds of the people such values as honesty, truthfulness, goodwill, mutual respect, care for children and the elderly, the concepts of moral purity and improvement. Thanks to Muslim science and the attitude towards knowledge, ancient Indian and ancient Greek science and philosophy were mastered, as a result of which the main scientific achievements of humanity of that time were collected. Muslim scholars and among them Central Asian scholars possessed the spirit of scientific research, so they can be considered the fathers of modern science. Central Asia of the 9-12th centuries gave the world not only great scientists and philosophers who developed the teachings of antiquity, such as al-Khwarizmi, al-Farabi, al-Fergani, al-Beruni, Abu Ali ibn Sino. At this time, the teachings of the great theologians of Central Asia were developing, which played a huge role in the spiritual development of the individual. We find ideas of spirituality in the teachings of Zamahshari, al-Termizi, Ahmad Yassawi, Najmitdin Kubro. [3]

In this era, called the period of the Central Asian Renaissance, in Central Asia the spiritual component of the development of society was at a great height. This is also due to the fact that the process of mutual enrichment of cultures continued to take place during this period, which was facilitated by the involvement of Central Asia in the Muslim world, the development of the Great Silk Road and the characteristic democracy and dynamism of early Islam. The fact that the culture of Central Asia in the 9-12 centuries was in the process of interaction with other cultures was the most important factor that determined the characteristics of our spirituality and progress.

The same desire for progress continued in the era of Temur and Temurids. Amir Temur himself, the creator of the centralized state after the Mongol yoke, did a great job that served to strengthen the relationship between Europe and Asia. In the foreign policy of Amir Temur, the main idea was the widespread establishment of international economic and trade relations. Amir Temur contributed to the cultural flourishing of his state. In various ways, sometimes violent, he gathered in his country the best representatives of science, the art of construction. As a result, during his reign, outstanding examples of Muslim architecture and decor were created, which still preserve the value of monuments of world significance. And scientific and artistic activity reached the highest level in the era of the Temurids. This is the work of Ulugbek and the union of such scientists around him as Kazizade Rumi, Giyassidina Jamshid Kashi, Ali Kushchi and others, as well as the appearance of such geniuses as Alisher Navoi,



Kamoliddin Behzod, Babur and others, which made a huge contribution to the spiritual development of our people .

From the middle of the 15th century, fanaticism began to intensify in Islam. The Central Asian states began to separate, society became closed to everything new. Despite the economic stagnation and civil strife, the peoples of Central Asia have preserved the accumulated spiritual values for centuries. The art of calligraphy and miniature, poetry and oral folk art developed. The peoples carefully transmitted moral and religious values from generation to generation.

Another milestone in the formation of the spirituality of the Uzbek people is the activity of the Jadids in the late 19th century, when part of the territory of Central Asia became part of tsarist Russia as a Turkestan governor general. At the end of the 19th century, a movement appeared in Turkestan that played an important role in the socio-political life of Central Asia - Jadidism (from the Arabic word "Jadid" - new). This movement was represented by the local progressive intelligentsia. Representatives of the national intelligentsia and enlightened clergy realized that in conditions of ignorance and intolerance a spiritual rebirth cannot be expected. The Jadids initiated the creation of new-method schools. The program of teaching new schools included history, arithmetic, geography, and the native language. In the early 20th century, Jadids began to publish various newspapers and magazines. Through their publications, they acquainted readers with the events that took place in the world, shared their thoughts on the need to expand the network of new-method schools, the development of trade, banking, industry, and agriculture. Such progressive Jadids as A. Shakuri, M. Behbudi, A. Avloni, M. Kara, U. Khodjaev and others made a significant contribution to the uplift of national identity and spiritual development of the Uzbek people. [4]

The people of Uzbekistan, who gained independence in 1991, in their quest for freedom, social justice and the revival of national identity, rely on the spiritual foundation that was laid down by their ancestors. On the basis of this foundation, the spiritual potential of independence is being strengthened, and, we hope, a new round of flourishing of spirituality and culture is expected, which will support the country's prosperity and well-being of the people.

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