



SPIRITUAL HERITAGE : HISTORICAL AND PHILOSOPHICAL FOUNDATIONS OF NATIONAL DEVELOPMENT AND IDEOLOGY

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ANNOTATION

This article focuses on the role of the spiritual heritage of national development in globalization processes, as well as the embodiment of national ideologies and ideas of national development.

KEY WORDS: *spiritual heritage, society, social development, morality, law, nation, social development, ideology, spirituality and knowledge.*

DISCUSSION

We can see that President Sh.Mirziyoyev's "Speech at the Ceremony Dedicated to Teachers and Coaches" of September 30, 2020, and many other works, his speeches at the sessions of the Oliy Majlis, were repeatedly mentioned in conversations. [1]

The building, whose foundation is high and well-built, has a spiritual, moral, philosophical, political-legal basis, as if it were independent and fixed without collapsing during the terrible earthquake, the achievements of science, based on its scientific conclusions, the life of the national ideology is connected. After all, the uniqueness of the building depends on the foundation of the house. The more energetic the foundation, the longer and max the castle will stand. So if any fortified building in the chariots laid on a weak foundation is in a storm once the current, those zakot will collapse.

The spiritual foundation of our people, the foundations of our state are very ancient and independent. Who can not deny it. Our history goes back several thousand years. We must say the sentence: in the periods when certain peoples were still holding hands, our ancestors made the star chart"[2].

The ground for our national ideology, thoughts that serve as a base, views, ideas, hiccups have not appeared yesterday in our country. The views of the peoples of our region on spirituality and enlightenment are ancient. After all, one of the most ancient civilizations in the world appeared in our region.

Historically, Turon, Movaraunnakhr, our ancestors who lived in the territory called Turkistan, created and preserved for centuries, fairy tales and

legends, terms, epics and matals, songs and lapars performed at weddings and holidays, games, holidays and trips, community heritage, customs, traditions related to culture, spirituality, enlightenment, serving as a source for the formation and development of the national ideology in the form-no doubt. One of the most ancient species and genres of oral creativity of our people - myth (asotir)put forward the idea of the struggle between good and evil, light and darkness, happiness and misfortune and the victory of good over evil in this struggle. According to Avesto, the creator of the universe is the only God who controls it – Ahuramazda, who calls people to fight for goodness, he gives people light, heat, happiness as a source of good deeds, he frightens enemies, saves people from suffering, disasters, he calms his melancholy. Evil in the peoples of the East, the forces of darkness are often described in myths as dragons, demons. They are represented as symbols of disaster and darkness, nightmare and humiliation, death and misfortune, misery, ruin, hunger-rancor.

Such as "Tumaris", "Shirak", "Zariadr and Odatida", "Zarina and Striangiya", "Mannas", "Alpomish", "Qirqqiz", "Gurugli", "Avazhon", "Chambil qamali", "Oysuluv", which have emerged over several centuries in our region, have been cheated on by the children of our people who have shown the values of hero for the freedom and independence of their homeland. It is doubtful that the philosophical ideas in these works, which are not only national but also universal in nature, serve as the basis for national ideology.The need to protect the land, which was revered by the ancestors as the pupil of the eye, without touching the qiblagoh and sajdagoh, without running away from me, the need to



protect it with an undisguised courage, the doctrine of the root, the fertilizer, the idea that was completely absorbed into the blood of our ancestors and became the content of to join, mahallanness, relativeness, raising the national separatism from the middle, encouraging to live by thinking about the future, categorically condemning the betrayal of the ancestors' sons, national customs, ways of life, the happiness and prospects of children to live and operate, to make a lifetime commitment to love and other similar ideas inherent in the culture, ideology of the common peoples.

Universal ideas about always being a friendly supporting each other in the most difficult moments are the most important qualities and qualities characteristic of moral and moral enlightenment views of the peoples of Turkestan[3].

Such ideas as courage, correctness, fairness, loyalty, honesty, which are characteristic of our national ideology, are reflected in the fairy tales and narrations of our people.

The religion of zardushtism, which occupies a great place in the development of spiritual and moral consciousness and thinking of our people in the national ideology, and the teachings described in its Avesto, should also find its embodiment. The original homeland of Avesto, which reflects the rich life experiences of our ancestors over the centuries, their religious-moral, moral, philosophical views, is Uzbekistan. The most remarkable is the fact that our ancient hand is almost 3000 years into the creation of Avesto.

This rare book is a spiritual, historical heritage that we have left to the descendants of our ancestors, who lived in this land between two rivers. "Avesto" is a historical document that testifies to the fact that in the ancient country we were a great state, a great culture, who could not deny it [4].

The basic laws of the religion of Zarathustra are laid down in the Avesto.

"Avesto" is a source of standing-end, spiritual-ethical, religious-legal, philosophical wealth. There are so many ideas, views, opinions that promote value, faith, goodness, that each of them is used today in the consolidation and protection of independence, in the integration of the rules of our national ideas in the minds and minds of people.

One of the moral and moral rules noted in Avesto is that people are encouraged to make cocktails, create cultural riches with their own hands and live comfortably. It is said that zardushtism is inclined to the grace of God in the event that a person ceases to cause an increase in livestock, the flowering of bows. When Zardusht is asked where God is the best place on Earth, in Ahuramazda, he answers, "Where does a man build a house for himself, where he sets aside a place for his family-his

wife and children, where he lives comfortably, where his children live comfortably, where the fire is ignited in his house, aasha location, that place is glorious, autonomous." [5]

"The religion of Zarathustra and the material basis of the world in his book Avesto were glorified by land, water, air, fire. Soil and air were so revered that it was a very big gunoh, a criminal offense to pollute the air, to make it dirty, let alone the death of animals on the ground, to bury the body of people raw, to discharge into the water. There was a picture that the bodies of the marchums were placed in special ceramic vessels, ostadons, so that they did not contaminate water, air, soil" [6].

The peoples of Central Asia, who have deviated from the religion of Zarathustra, have revered the mother land, the main source of human life and life, the soil of its low compaction with a salty love, did not allow it to be unclean.

As noted by the president of Uzbekistan, "earth, air, water and fire (Sun) have been revered in Central Asia since ancient times, and have been adequately appreciated by all religions of our ancestors from the Zarathustra to Islam" [7].

In Avesto, which includes many of the most important issues of our national spiritual cadres, it is forbidden to pollute the waters of the ditch, the well, it is not allowed to graze on the banks of the anarchy and the ditch, it is not allowed to tie horses, it is forbidden to graze on the banks of the earth, water, the being is an expression from saying that it is a sign of faith.

The content of the development of the olam in "Avesto" is a phrase from the uncompromising struggle in Akhrimon between with Akhuramazda, which is the embodiment of the forces of evil with the forces of goodness. When axoramazda seeks to establish good, justice, prosperity, peace in the world, Akhuramazda leads people to evil, darkness, destruction. In this fight the pious people strive to stand by the Akhuramazda. The idea of the victory of good over evil in the struggle between good and evil, light and darkness, happiness and unhappiness is character for Avesto. "Avesto" is the image of the history, culture, spirituality and thinking of the past of our ancestors.

The national ideology reflected the teachings of the Eastern peoples, first of all, in the minds and minds of the ancient peoples, in manners, culture, spirituality, article, aphorisms, traditions[8].

The Pearl of the spiritual and moral wealth of the people, the basic life experiences in the comics, the dreams of the people, the feelings of which have formed its own philosophical expression. Thanks to the comics, people have a scientific understanding of how many philosophical ideas, spiritual lessons lie in the time of their past, their ancestors, their sons, genealogies, calls, enlightenings, draw conclusions from them to the life of the important for himself,



"cunning words, articles-the lines of the heart of unknown poets, the rays of the heart without knowing the distance of talent, the did not declare, a presidential uncontested law, an uncontested Constitution by a State"[9]. In words and phrases, which are characteristic forms of people's creativity, it has its own expression, ranging from the most complex problems of social life to the issues of family life. Let us not see which of them, in the core of one of them, we see that the centuries -old life of the people, the way of historical development, lifestyle, national traditions, traditions, culture, temperament, worldview are absorbed.

In the place of the conclusion, it is worth noting that we will once again acknowledge the fact that human beings, especially those created by the peoples of Turkestan, read and study the treasures of spirituality with thirst, absorb the main ideas, and spiritual and moral values such as decency and morality, kindness and humanity are very ancient and old in Uzbekistan. The more effective, rational and creative we use the cultural heritage of our people formed over the centuries, its traditions, articles, the words of good and education, the more effective we will achieve results in realizing that the national ideology and spirituality of the peoples of Uzbekistan have deep historical roots.

Uzbekistan's own way of achieving truly national development is based on the multilateral characterization of the following main features and conditions of development of the Republic:

First of all, it follows from the national-historical way of life and contemplation of population, folk traditions and customs. The foundations of collusion, whose deep roots go back to the traditional collective lifestyle of the past, are historically characteristic of the people of Uzbekistan. Respect for adults, sympathy for family and children, open sympathy, regardless of nationality, sympathy for people and a sense of mutual assistance are the norm of relations between people. Respect is a characteristic feature of the morality of Uzbekistan in relation to the native land of Uzbeks, its homeland to the correspondent, knowledge, teachers and enlighteners[10].

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