Stages of development of national spirituality in Uzbekistan

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Abstract
This article discusses the fact that the roots of national spirituality in the territory of Uzbekistan goes back to the 3 millenia BC, the spiritual world of humanity and society developed, progressed and improved state-by-stage. The book Yasht was interpreted conditionally, dividing into the stages beginning from the period of “Avesto” up to the State Independence of Uzbekistan.

The spirituality in the life of our ancestors who lived between the two rivers has been the main the main criterion of humanity. Cultural-spiritual activities, striving for spiritual perfection through propaganda have become a way of life of our people. As a result, the enlightenment and science, human’s consciousness developed in the region. Our ancestors made great contribution to the world civilization in such fields as philosophy, literature, mathematics, astronomy, physics, medicine and others. That’s why; the world community always recognizes the great deeds of our ancestors among the Greek, Indian, Rome, Tibet, Chinese scholars.

Keywords: stages spiritual-enlightenment history, Avesto, national values, goodness and evil, Orkhon-Enisey, communal morality.

Introduction. The roots of our national spirituality goes back to the 3 millenia of an ancient history. Except legends and religious traditions about the economic-social life, traditions-customs, world view of our people in an old history, material evidences, ancient written works are witnessing about this.

The historical roots of our spirituality and enlightenment sunk into the heritage of Beruniy, al-Kharezmi, Ibn Sino, Imam Bukhariy, at-Termiziy, Akhmad Yassaviy, Ulubgek, Naboiy and many others who created their doctrines in the field of philosophy, sciences, religion, we are nourished by this great heritage, reaching perfection, developing.

One can conditionally divide the stages of our national spiritual-enlightenment history into the 5 stages.

The first stage – can consist of various ideas developed until the period when “Avesto” has been written, religious doctrines based on polytheism, the set of qualities formed as a result of spiritual-enlightenment activities.

The second stage consists of the period from 2700 BC until 900 BC – the period before the Arab invasion. During this period national values, worldview, qualities, attitude to the goodness and evil has been formed by the impact of Zoroastrianism.

The third stage – the period when national traditions and customs were shaped after the introduction of Islam religion, reshaped by the impact of Islam doctrine, the period of reformed national values. During this period the invasion by Chengizkhan, variations of national psychology in the period of the great state built by Amir Temur, enrichment of conscience plays an important role in the formation of national identity.

The fourth stage – the period from the invasion of tsarist Russia until the Independence of Uzbekistan. During this period colonial policy, complications of the class approach, ideas and spiritual-enlightenment activities of our devoted enlighteners aroused hopes of independence in our people.
The fifth stage is indeed the period of Independence. The is the period when the state policy in the field of spirituality has been reshaped on a systematic basis. The spiritual-enlightenment policy changed into one of the priority directions of the state policy in this period.

The holy book of Zoroastrianism «Avesto» and Orkhon-Enisey inscriptions belong to the first and the second stages of development of our national spirituality. In VII-V centuries BC Orkhon-Enisey inscriptions engraved in tombstones reflecting the social-economic life of Central Asian nations, traditions and customs, beliefs and social views of different Turkish people and tribes comprised historical plates. They are invaluable resources giving us unparalleled information about spirituality of our people in the past, their history.

We began our research with the analysis of the period when the roots of 3 millenia spiritual-enlightenment policy was formed based at our disposal. Because, one of the most important, ancient heritages left by our ancestors “Avesto” has been created in that very period. Of course, perception of life by the human, the struggle between the goodness and evil, notions about the life existed before the “Avesto” as well.

“Avesto” generalized those views, lined them up in one system and improved them.

“Avesto” is one of our great heritages that contributed to moving man and his spiritual world one step further by lining up socio-philosophical-ethical views into one system, forming new philosophical-religious views in the history of humanity. The book “Avesto” is a historical written source containing the rear information about the social life, spiritual world of our ancient ancestors. This book took shape in the II millennia and first quarter of I millennia BC, during several hundred years. At last, 2700 years ago was first accumulated as a book in one system.1

“I bless good thoughts, good words and good deeds with good thoughts, good words, and good deeds. I turn away from all bad thoughts, bad words, bad deeds”2. One can see that in the Middle Ages and today, it is the basis of the perfect human virtue, that is, “Good thought, good word, good deed”.

If we take the principle “Good thought, good word, good deeds”, which defines the essence of “Avesto”, then we can see that it has an exemplary spiritual-enlightenment challenge for the present day as well. Interpretation of such kind of opinions, i.e. unity of good thought, word and deed as a priority idea in life of society it is especially remarkable how inextricably linked it is with our spiritual ideals today, how firmly it has a vital basis.

During this period, the ideas of our ancestors about the spiritual worldview, human qualities, attitude to goodness and evil, patriotism, courage, bravery, love of life, devotion and humanity were preserved in the memory of generations through folklore, fairy tales and legends.

The third stage of the development of our national spirituality can be noted as a period that played an important role in the history of our people.

At this stage, dozens of world-renowned geniuses, thousands of scientists emerged in Movarounnahr. Our great ancestors also made great contributions in the fields of science, medicine, literature and art. In particular, “Muhammad Musa Khorezmi was the first in the world to introduce the decimal number system, the concepts of algorithms and algebra in the field of science ... Ahmad Fergani, the most brilliant and powerful representative of the first Renaissance in the history of mankind, as one of the founders of the fundamental sciences of his time, had an incomparable influence on the development of human worldview and spirituality.

During this period, scientists have carried out deep fundamental work on the glorification of man, the further improvement of the ideas of humanity, goodness, bringing the laws of society closer to human interests, the education of the perfect man, created perfect works. The work of the great encyclopedic scholar of the Eastern Renaissance Abu Nasr Farobi "The city of noble people” is also a product of the people's thoughts, dreams and aspirations.

2. The same source.
The contribution of Abu Rayhan Beruni and Abu Ali ibn Sino to the rich spiritual and cultural heritage of our people was also invaluable. The heritage of our great ancestor Imam Bukhari (810-870) is an incomparable spiritual heritage not only for the Uzbek people but for all mankind. This heritage - the most reliable collection of hadiths - Al-Jame ‘as-Sahih is the greatest of the books written by mankind, according to the beliefs of Muslims around the world.

At this stage of our spiritual development, Abu Ali Khasan ibn Ali Tusi Nizamulmulk (1118-1192) left a worthy mark with his work “Politics”. This work serves as an important guide in public administration, the establishment of justice in society, the enrichment of the spirituality of our people. The path of justice, peace and stability, awareness, vigilance, patriotism, interethnic harmony and solidarity of the state, which was raised and propagated in it, is in harmony with the state policy pursued in our independent country today.

In the fourth stage of the development of our national spirituality, the period of our great ancestor Amir Temur was a period of great political, socio-economic, spiritual and cultural development for our people. Because Amir Temur also raised the banner of spirituality and goodness in his activity. Our great ancestor writes in his book “Temur's rules”: “With justice and fairness, I pleased the servants created by Allah... I cried out against the oppressor. After proving the material and physical damage inflicted by the oppressor I discussed it among the people in accordance with the rules of Shari'ah and I did not oppress one guilty person instead of another.”

The great scientist Mirzo Ulugbek's contribution to world science has made an unprecedented contribution not only to the national spiritual and enlightenment but also to the spiritual enlightenment and thinking of all mankind. For almost forty years Mirzo Ulugbek, as a wise ruler of the land of Movarounnakhr, showed great courage and perseverance in the development of the ages-old dream of the people - peace, harmony, science and culture.

The great scholar of this period Alisher Navoi also left a unique heritage in enriching the spirituality of our people. In his works, the idea of the harmoniously developed person, which is the final result of the centuries-old dreams and aspirations of our people, has risen to a new level. His works revealed the inner and outer world of a man to the finest edges. In the inner world, the beat of the human heart, passions, twists of thinking, the subtle paths of the human heart, worldviews, attitudes towards goodness and evil were explored. The way of life in the external world, spiritual wealth and practical manifestation of human qualities, enlightenment, intelligence, honesty, love and devotion to the motherland, to the land of birth, practical expression of human kindness were glorified. In society the coexistence of people, awareness, vigilance, prosperity, justice, building a prosperous life, the sanctity of the family and many other qualities of the harmoniously developed man and the society were deeply revealed through fiery lines. Alisher Navoi has made a great contribution to the development of artistic and philosophical thinking of our nation and all mankind.

The society has invariable and irrefutable laws of development in all its aspects. A spiritually, ideologically consolidated society will be economically and militarily strong in terms of self-defense. On the contrary, a morally and ideologically weak state will inevitably face economic, social, military and defense degradation. In this case, the environment in which the conflict of views and goals is sharpened plays an extremely important role due to the fact that members of society are united around a single idea, a single ideology, a common goal or, conversely, divided into different political streams with far-reaching goals. Therefore, both in history and in the present, this factor has played a significant role in the fate of people, nations and the folk. Nations united around a single idea and goal have always developed, failed to create their own idea and implement it in their lives, nations and peoples in the midst of mutual conflicts have lagged behind in development and in many cases have become mired in dependence.

In the XVII-XVIII centuries and the beginning of the XIX century, the states in the territory of Turkestan became much weaker politically and militarily. Civil wars and conflicts between the Emirate of Bukhara, Khorezm and Kokand khanates, plunder of ordinary people by local dishonest rich people, piracy developed, the collapse of the whole society, a politically, economically and socially complex environment rained for three centuries.

We have defined the period from the invasion of Tsarist Russia to the Independence of Uzbekistan as the fourth stage. Although this period itself was divided into two periods - the period of the invasion of Tsarist Russia and the Soviet regime, as well as the period of communist ideology, the period of "recommended chameleon spirituality", they mostly played the same role in the development of national spirituality. This was the period when our spirituality was under the pressure of colonial policy.

Nevertheless, during this period, hundreds of enlightened and selfless people such as Makhmudkhaja Bekhbudi, Munavvar qori, Abdulla Avloni, Ishoqkhon Ibrat, Abdurauf Fitrat, Abdulla Qodiri, Abdulhamid Cholpon, Usmon Nosir sacrificed themselves for the development of our national spirituality.

Much research has been done on the Soviet era. However, the damage done by the Soviet propaganda to the minds and hearts of our people has not yet been specifically studied. The Soviet system, its main ideological body, the Communist Party of Soviet Union, aimed at depriving people of their national identity. In this regard, Vladimir Lenin made the condition that "The victory of world socialism is impossible if there is no link between the worker and nationality." This idea has been considered as the beginning of the inhuman idea of the "citizen of the world" that is being promoted currently.

The ideology of the former Soviet empire and the communist regime, based on the colonial policy, has seriously damaged our culture, national development and values of our people for several thousand years. During this period, the country was based on social norms based on false ideals, a life-long voluntary policy, totalitarian methods of governance aimed at squeezing national spiritual values out of the way of life and moral. As a result, the policy of "shear flattening" and unification in the country sought to create the image of an abstract "Soviet people." Its system of administrative socio-political institutions, its ideology, contrary to national and spiritual values, became a propagandist of demagogic doctrines, declarative-utopian ideals.

The main goal of the ideological monopoly, based on communal morality, totalitarian policy, was aimed at alienating the national identity by instilling in the minds of people a foreign spiritual worldview by creating ideal images of fake Soviet patriots in various spheres of social life. The criterion of progressive and positive qualities in all spheres of socio-political relations was measured by unconditional obedience to the will of the ruling political party, not the people, and was expressed in lofty, false slogans and they alienated people from national and universal spiritual and moral foundations.

In the period marked as the fifth stage of development of our national spirituality, under the leadership of the first President Islam Karimov, an integrated system directed to the organization of spiritual and educational work in the country on the basis of our national identity and organizational factors and structural changes that help to make the spiritual and educational work a priority of state policy has been created with the purpose of conducting scientific and practical research in this area and to gradually implementing scientific developments into the practice.

Since the Independence of Uzbekistan, the promotion of the national idea, education, culture, art, spiritual and enlightenment, inculcation of the idea of independence among the wide strata of population, especially in the minds of young people, has been one of the most important priorities of state policy.

Consistent continuation of this policy was fully reflected in the pre-election speeches of the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev. In particular, the
following idea was put forward: “There is another very important issue for us that will never be off the agenda and I think it is necessary for me to pay special attention to it. It is connected with the upbringing of our youth, our children. As our great ancestor Abdullakh Avloni said, this issue is really a matter of salvation or destruction, happiness or disaster for us, and this is the issue of issues that will never lose its relevance and importance for us.

After all, today's rapidly changing world not only opens up new, great opportunities for humanity and young people but also exposes them to various unprecedented dangers. We are all witnessing how many families and countries are being threatened by religious extremism, terrorism, drugs, human trafficking, illegal migration, "mass culture" ...

To do this, we need to talk more with our youth, listen to their hearts, know their pain, give them practical help to solve their problems. We need to pay more attention to working with unorganized youth.”

Such a sensible policy and systematic work to inculcate the ideas of Independence in the minds of future generations will undoubtedly open new and bright pages in the development of our national spirituality.

List of used literature:
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