

National Revival and Development Idiosphere of Uzbekistan

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ABSTRACT

In the first years of independence, great successes were achieved in the economic, socio-political and cultural spheres. Political stability was established in our country, reforms were implemented for our national and cultural revival. This article analyzes the concept of national revival and its priorities after Uzbekistan gained independence.

Keywords: Independence; Civil society; Cultural heritage; Anniversary; National holiday; Training system; Universal values; Patriotism.

Introduction

After gaining independence, the people of Uzbekistan set the highest goal of building a sovereign democratic state and civil society. In Uzbekistan, the state policy on culture was consistently implemented, and the main directions of the state policy in the field of culture were defined.

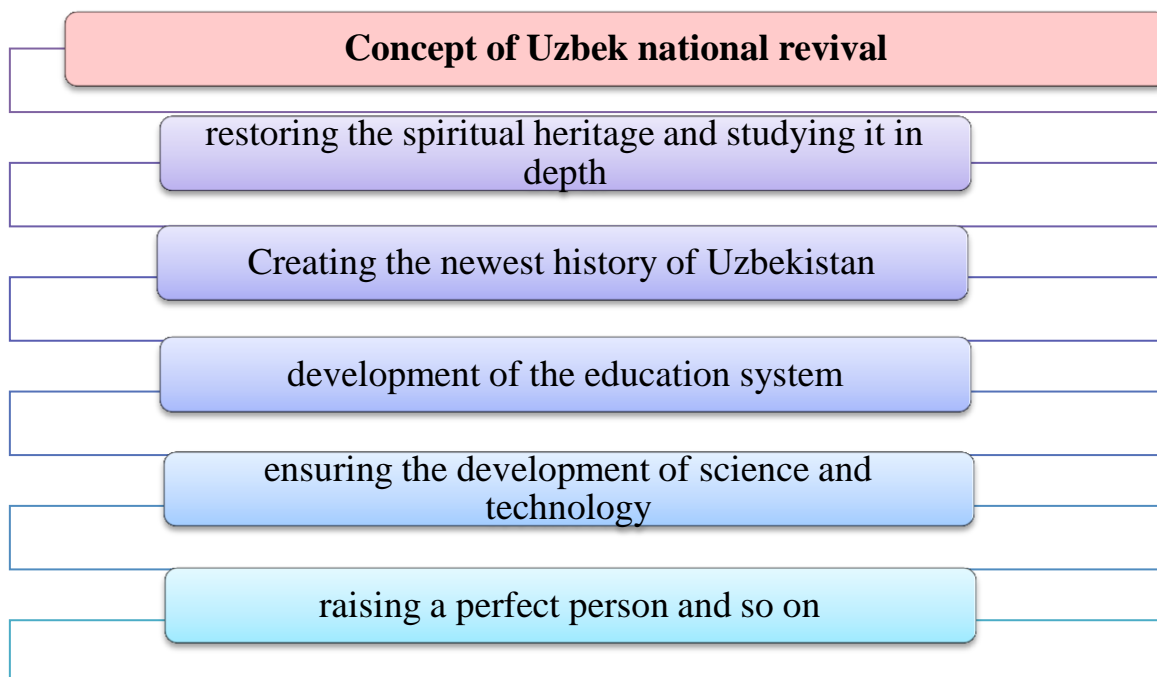


Figure 1. Concept of Uzbek national revival (1991-2016)

Discussion

In the first years of independence, great successes were achieved in the economic, socio-political and spiritual spheres. Political stability was established in our country, reforms were implemented for our national and spiritual revival. During the years of independence, the names of the leaders of our spiritual heritage were restored, their

jubilees were celebrated, and their works were published. For example, the 675th anniversary of the birth of Bahauddin Naqshband and the 850th anniversary of the birth of Najmuddin Kubro were widely celebrated. In 1998, the 1225th anniversary of the birth of Imam al-Bukhari and the 1200th anniversary of Ahmad al-Farghani were celebrated.

During the years of independence, the Holy Quran was translated into Uzbek and published in thousands of copies. The publication of four volumes of Imam al-Bukhari's hadiths has been completed. The collection of "Hikmatlar" (Proverbs) by Khoja Ahmed Yassavi was published. The years of independence, Ramadan and Eid al-Adha are celebrated as religious holidays. Nowruz, as a national holiday, has taken a firm place in the life of our people. During the years of independence, many mosques and madrassas were renovated [1].

The names of Amir Temur, Mirzo Ulugbek, Babur Mirzo were restored. The 660th anniversary of the birth of Amir Temur and the 600th anniversary of Mirzo Ulugbek were widely celebrated, and on this occasion, incomparable spiritual and educational activities were carried out in our country.

Thanks to independence, the names of the fighters of our national independence, Abdulla Qadiri, Cholpon, Fitrat, Usman Nasir, Behbudi, and others, were restored, their works were published, and their birthdays were celebrated as a national holiday.

In order to perpetuate the blessed names of the heroes of our nation who sacrificed their lives for the independence of our nation during the years of repression, "Martyrs' Alley" was established in Tashkent.

In 1997, the 2500th anniversary of the cities of Khiva and Bukhara, which testify to our long history, rich culture, and rich spirituality, was celebrated with great festivities [2].

According to the decision of the Cabinet of Ministers, in 1999 the 800th anniversary of the birth of the great patriot Jalaluddin Manguberdi, the national hero of our people, the 1000th anniversary of the epic "Alpomish", which is considered the great heritage of our nation and the 190th anniversary of Ogahi, son of the great statesman, patron of science Muhammad Riza Erniyozbek, who made a great contribution to the development of our national spirituality, was widely celebrated. In 2000, the jubilee of Abu Mansour al-Moturidi, the scientist of theological science, was celebrated. In 2001, the 2700th anniversary of the book "Avesta", which is considered an example of our great spiritual heritage, was widely celebrated.

A number of creative works have been carried out to raise the Uzbek language to the level of the state language. In particular, the historical truth has been restored in the conduct of work in state offices, in the naming of streets and places in cities. Many works of our spiritual heritage were translated into Uzbek language. So, during the years of independence, significant work was done to restore the main importance and place of the Uzbek language in the life of the people and the state.

During the years of independence, a number of activities were carried out to give national spirit to the education and training system, which is considered an important element of our spirituality. In particular, under the initiative and direct leadership of the First President of the Republic of Uzbekistan, Islam Karimov, the adoption of the Law "On Education", the National Personnel Training Program, and the Healthy Generation Program contributed to the rise of our national spirituality, making our country one of the developed countries in the future.

Spirituality is one of the main criteria determining the development of the society, the maturity of the nation and the perfection of the individual. Because economic and socio-political stability will be created in the society only when spirituality is developed. Only then will the country and the nation progress. The first President Islam Karimov developed the theoretical concept of building a democratic society in our country. He also gave a scientific justification that this concept should be in harmony with the reconstruction of economic and socio-political life and the national-spiritual revival. He defined the strategic tasks of developing Uzbekistan in the field of spirituality after independence in his work entitled “The Way of Uzbekistan’s Own Independence and Development”, which is an excellent and fundamental program in terms of reflecting the scientific and theoretical foundations of building a new society in our country. In general, this work was considered a science-based program for building a new society in Uzbekistan. Because all the ideas put forward in the sphere of economic, socio-political life reconstruction found their expression in the past period, and our society rose to a completely new level.

In his work, Islam Karimov, defining the spiritual and moral foundations of the development of independent Uzbekistan, points out that “the way of renewal and development of Uzbekistan is based on four main foundations” and specified the following:

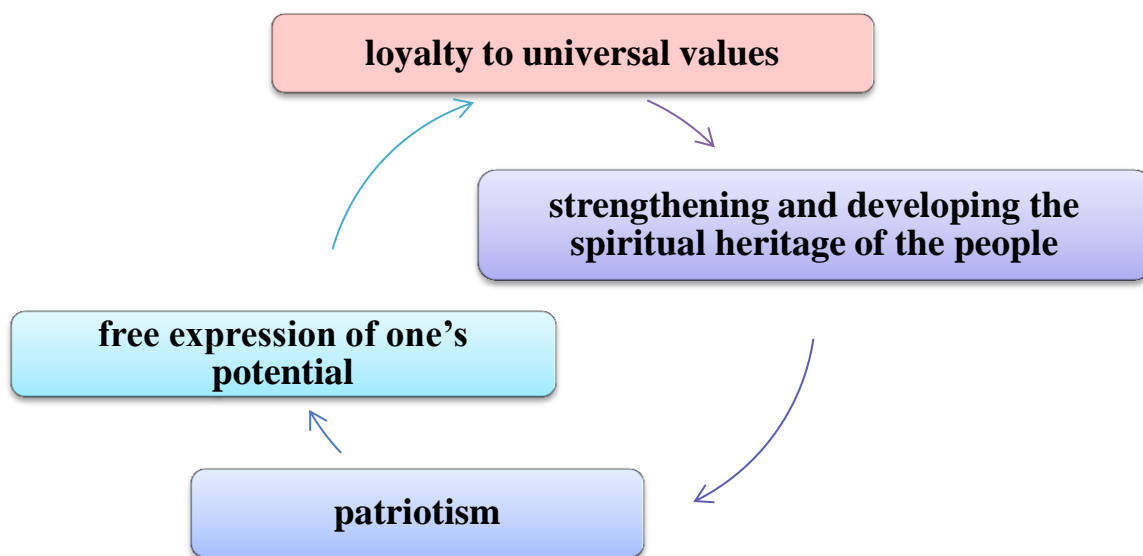


Figure 2. Four main foundations of the way of renewal and development of Uzbekistan (1991-2016)

The ideas put forward in the scientific-theoretical concept of national-spiritual revival, include the following directions:

- in-depth study of spiritual heritage and religious values, achieving self-awareness of our nation, consistently strengthening feelings of national pride;
- formation of a national idea and national ideology in the conditions of independence and achieving its transformation into the worldview of our people;
- reforming the education system, forming a well-rounded generation based on the implementation of the national personnel training program, the healthy generation program, physically strong, mentally healthy, full of faith, educated, and highly spiritual, formation of brave and courageous patriotic generation;

- restoring the place of our national-spiritual potential in the world civilization and to contribute to the development of the modern world spirituality system based on deep assimilation of the achievements of spirituality, enlightenment, science and technology;
- enriching the spirituality of young people with the ideas of national independence and strengthening ideological immunity in their minds;
- turning all the wealth created by mankind over the centuries and becoming a universal property into an integral part of our national-spiritual potential, etc [3].

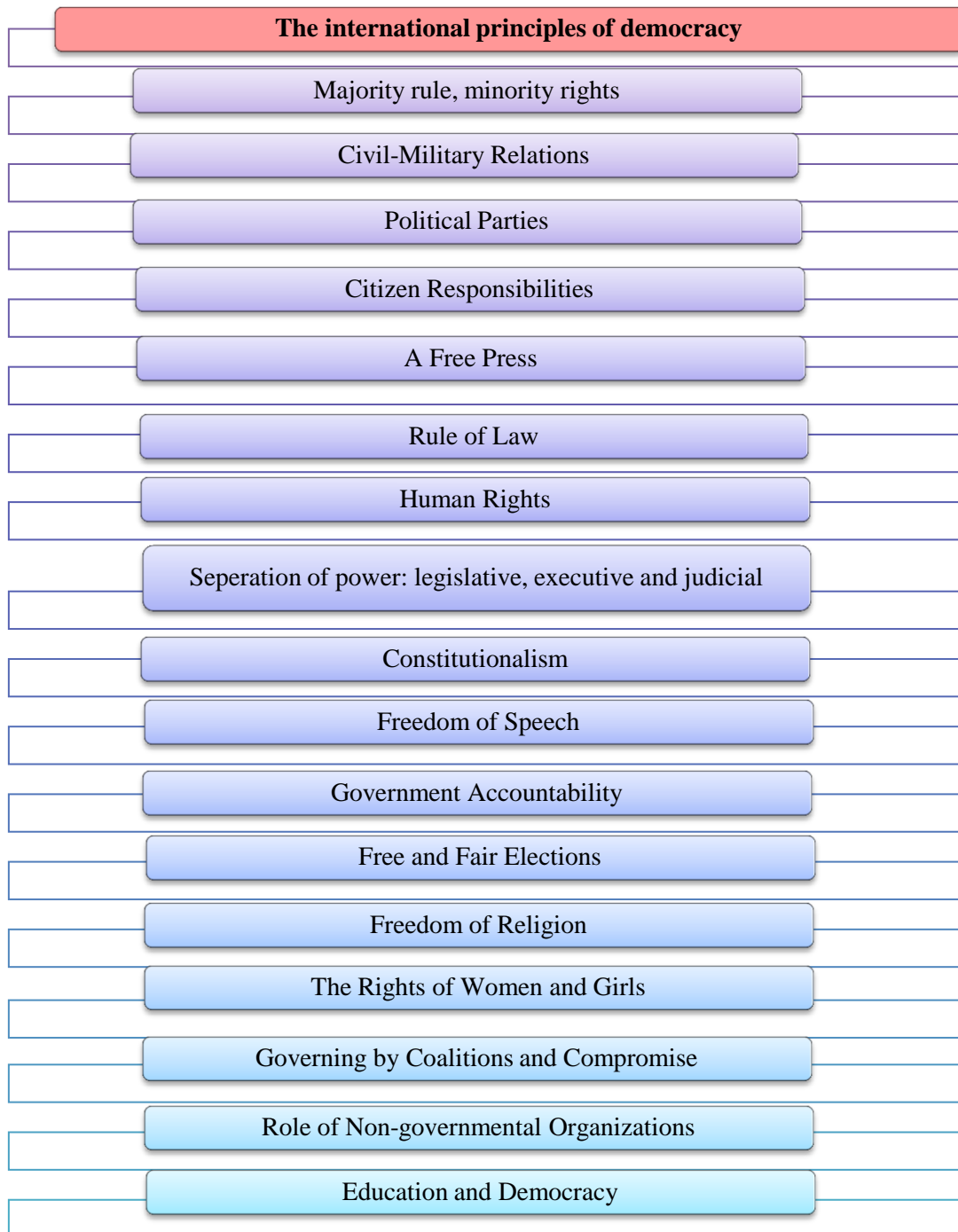


Figure 3. Universal principles of democracy

Our people rightly attribute the achievement of the above-mentioned achievements to the name of our First President. It is necessary to add the following to the important theoretical and practical works carried out by our First President regarding our national and spiritual revival:

Firstly, he developed the scientific-theoretical concept of our national-spiritual revival and defined the tasks of our spiritual development in the 21st century;

Secondly, the national-spiritual revival started a new direction not only in our national, social-spiritual thinking, but also in the development of general social-philosophical thinking [4].

So, all the works carried out by our First President served to raise the stature of our people, realize their identity, and serve the development of our country, strengthening the eternity of our nation.

Democracy is the highest criterion by which a person expresses his freedom, equality, dreams and happy life since the period of development, when the conscious life of members of society began in the history of mankind as a whole. It is not only a political and legal reality in our lives, but also a high value associated with high spirituality, cultural uplift, personal perfection, reflecting the moral and spiritual qualities of person.

Democracy comes from the Greek word, “demos”, meaning *people*. In democracies, it is the people who hold sovereign power over legislator and government.

Today, the universal aspects of democracy are recognized as a fundamental principle of world development, representing a set of basic, universally recognized signs and characteristics inherent in democratic processes. Its common aspects are to ensure the independence of peoples and states, to strengthen it, to establish relations between states, to move from a strong state to a strong civil society, to develop it in line with modern requirements.

The following are the specific aspects of the peoples of Central Asia that unite them in their democratic governance:

First, the peoples of Central Asia have a strong loyalty and respect for their homeland.

“In the East, the homeland has long been considered sacred for everyone who realizes his identity. Every herb, a drop of water, and a handful of soil are honored. It is our great and priceless treasure that cannot be exchanged for anything in the world”. In the world picture of the peoples of Central Asia, it is a sacred duty to love the homeland, to honor it and to be proud of it. If we look at the history of the peoples of the region, we can see the incarnation of a great patriotism on the basis of the valiant actions carried out by Tomaris, Shirak, Spitamen, Muqanna, Jalaluddin Manguberdi and many other ancestors on the basis of their loyalty to their native land, protecting it from the enemies for their own sake, and its independence [5].

Secondly, the value of the remembrance of the ancestors, the unconditional respect for the traditions, customs and spiritual and cultural heritage left by them by the representatives of future generations. Understanding the rich history of the people, preserving national values, respecting the heritage of our ancestors who have made a worthy contribution to the civilization of world culture and its comprehensive development are of great importance in the spiritual and moral enrichment and development of society.

The peoples of Central Asia have unique values, customs and traditions, rich and instructive historical memory, unique scientific, cultural and spiritual heritage. The inculcation of feelings of family, parents, *mahalla*

(neighborhood), kindness, patriotism, dear to the peoples of the region, in the hearts and minds of the younger generation, was carried out in harmony with the spiritual heritage left by their ancestors in the process of national democratic development. This region has a rich spiritual heritage, which gave the world such great thinkers as Farabi, Ibn Sina, Beruni, Khorezmi, Alisher Navai.

Thirdly, sincerity, openness, hospitality and respect are the priorities of moral values in interpersonal communication. The wonderful qualities of the peoples of Central Asia, such as humanity, purity of heart, hospitality, kindness, have been ingrained in their blood for thousands of years and have taken a firm place in the life of the people. Such high human qualities of the people serve the rise of social life, moral development [6].

In particular, such qualities as sincerity, purity of heart, openness are invaluable qualities of the peoples of the region, which arise from the pursuit of goodness. On the basis of these qualities, the peoples of the region live by honest labor, avoid greed and filth, be patient in any situation, always be kind and gentle in human relations, be compassionate, honest and pious. Also, the respect of children for parents is one of the distinctive features of Eastern democracy.

In the East, the children, from a young age, leaned on their father, listened to his mother's *Alla* (Creddle song) and grew up at their mercy. As the thinker Alisher Navai said, the mother was known as the moon and the father as the sun. Such respect for parents is formed in the family.

Fourthly, the fact that the Eastern Code of Ethics, which has always been respected, preserves such moral norms as modesty, timidity, perseverance, and humility.

In Eastern democracy, moral education is multifaceted, in which a person's true humanity is measured by its simplicity, its faith and piety, and the predominance of feelings of honor and modesty. After all, these qualities are valued in the East as a sign of spiritual beauty, perfection and glory.

The legal state is such a political organization of society in which democratic norms, human rights, the uniformity and obligation of the law for all become the real support of the state system. In a legal state, branches of government are separated and independent from each other. The branches of government operate only based on the Constitution and laws. The unifying principle of the branches of government is to serve the national interest. In its ideological form, it can be the basis for uniting the branches of power as a national idea. The factor that unites the three power branches is the national idea. One of the important principles of the rule of law is the priority of human rights over state rights and international law over national law [7].

Results

Laws issued by the state must be in accordance with the norms of international law, universal values. Only in countries enriched with high spirituality and universal values, such a legal practice is established. A country prone to national limitation, bigoted and aggressive ideology, denies the norms of international law and human rights to one degree or another and falls into the trap of nationalism. Democracy cannot develop in such a country. Rules of law and labor discipline are enforced by violence. In a legal state, obedience to the law and work discipline become an integral part of personal culture, faith, and moral norms. Democracy is an integral feature of the legal state, the main condition and means of its creation, while the legal state is a factor of the further rise, growth and

strengthening of democracy. Where the rule of law is established, all the necessary opportunities for the independent functioning of democratic institutions, the creativity, creative potential, economic and political initiative of an individual and the entire society will be created and they will continue to rise objectively. If an artificial obstacle appears on the way to this rise, it will be quickly removed within the framework of the law.

Conclusion

Creation of necessary opportunities for democracy, individual and society development is one of the important characteristics and signs of a legal state. It is in the legal state that pluralism of views and ideologies is guaranteed.

Declarations

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Competing Interests Statement

Author has declared no competing interests.

Consent for Publication

The author declares that he/she consented to the publication of this research work.

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