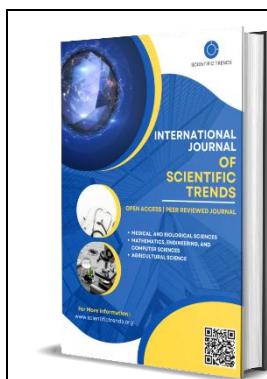


Dialectic of National Culture and Universal Values: Historical Roots and Modern Interpretation

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Abstract

This article analyzes the historical roots of national culture and universal values, as well as the processes of their mutual harmonization in the modern era. The dialectical unity of nationality and universality is considered as one of the main factors of cultural development, and the scientific foundations of the realization of national identity and integration with world civilization are revealed.

Keywords: Culture, nationality, universal values, historical roots, dialectics, globalization, harmonization.

Introduction

Culture is one of the most important manifestations of human development, which is enriched through the mutual harmony of nationality and universality. National culture is expressed in the language, religion, traditions, values, and historical experience of a particular people, while universal values are manifested through the ideals of peace, justice, goodness, science, and the pursuit of progress that are inherent in all peoples. These two concepts are not contradictory, but rather considered as a dialectical unity that enriches each other. The formation of state structures and religious beliefs in the territories of Central Asia at the beginning of the 1st millennium BC laid the foundation for the emergence of centers of culture and spirituality. The ideas of morality, kindness, and unity played an important role in the beliefs of the Sogdians, Khorezmians, Bactrians, and other peoples. The unity of the homeland and the people was glorified in ancient Turkic writings. Inscriptions and libraries reflecting the relationship between the state and society were formed.

During the Samanid era (9th–10th centuries), large libraries were established in Bukhara, Samarkand, Balkh, and Merv. For example, according to Narshahi, in 980 the Samanid palace had the “Savin-ul-hikmat” library. Libraries at the madrasas became centers of science. It is recorded that about 12 thousand books were kept in the library of the Aziziya madrasa in Merv. During this period, the works of scholars such as Ibn Rustah, Istakhri, and Ibn Sina were widely distributed in the East and the West.

Ibn Sina is distinguished by his thirst for knowledge, becoming an encyclopedist, and making a great contribution to world science through the “Canons of Medicine”. His works were translated into Latin from the 12th century and served as the main reference in European universities.

During the Timurid period, Mirzo Ulugbek founded a madrasah and library in Samarkand, and attracted scholars such as Rumi and Ali Kushchi to scientific activities. During the khanate period, Islamic education took a leading place, and hundreds of mosques and madrasahs operated in Bukhara and Samarkand.

ANALYSIS OF LITERATURE ON THE SUBJECT

Although there was a decline in library work in the 19th and 20th centuries, enlighteners, in particular Mahmudkhodja Behbudi, called on the people to seek knowledge and enlightenment and founded the Behbudiya library in Samarkand. This place, as a bookstore and spiritual center, attracted the attention of the intelligentsia of all Turkestan.

Behbudi emphasized the need not only to preserve the book, but also to read it critically and correctly understand it as a source of enlightenment.

Thus, the accumulation and assimilation of knowledge acquired by our ancestors over the centuries created the necessary conditions for the formation and development of science, culture and enlightenment.

At the same time, it is worth noting that a large part of the manuscripts created by our great ancestors have been lost without a trace. The libraries established by enthusiasts of science have played a great role in the preservation of works and manuscripts that have come down to us. Thanks to their efforts, invaluable manuscripts left by such encyclopedists as Muhammad Al-Khwarizmi, Abu Rayhan Al-Biruni, Abu Ali Ibn Sina were translated into many European languages and had an impact on the European Renaissance.

The scientific work carried out by our great ancestors has become a human achievement.

Today, as the world is experiencing rapid globalization, we are witnessing a certain degree of change and growth in social realities.

Human history has never been a smooth process. It is a continuous process that occurred in different periods and in different situations. In the layers of ancient history, along with highly civilized periods and times when development reached its highest peaks, various tragedies and fundamental changes are also noticeable. World history, in a word, is a complex of ideas and goals that have been denying each other, proving each other's contradictions, and fighting for superiority over each other.

Culture is an Arabic word that means a city, a prosperous place, a center of development. Culture is a concept that expresses a specific form of human activity reflected in nature and mutual relations.

Initially, the concept of culture was used in the sense of a person's purposeful influence on nature (cultivation of land, use of natural resources, etc.) and a person's self-education and acquisition of knowledge, but later, as an expression of the rapprochement and relations of cultures of different peoples, the concepts of world culture and culture of civilizations emerged.

Spiritual wealth is a spiritual heritage created by the thinking and intelligence of many generations in the process of development of human society. Our First President I.A. Karimov, in his work “High Spirituality - Invincible Power”, gives the following definition of the concept of spiritual

wealth: "From the oldest petroglyphs and inscriptions created by the thought and genius of our ancestors, samples of folk oral art, to thousands of manuscripts stored in the treasures of our libraries today, and the valuable works on history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other areas embodied in them, are our great spiritual wealth."

As is known, Hegel's teachings were of particular importance in the development of philosophical thought in the 19th century. However, this teaching was absolutized during the Soviet era and interpreted as the only methodological basis for all sciences and practice.

Western philosophy of the 19th-20th centuries took a different path. On the one hand, he introduced changes to traditional issues in philosophy, such as being, consciousness, knowledge, and the philosophy of history, and analyzed them in a new way. On the other hand, he expressed his attitude to classical philosophy and showed that the previous philosophy was powerless to explain the changes taking place in the new era. In his moral views, Schopenhauer considers three qualities inherent in man. These are: egoism, anger-hatred, and compassion. Helping others as much as possible, caring for them, at the heart of all moral actions, is the main feature of compassion. According to Schopenhauer, "compassion is the foundation of human spirituality," "only compassion determines true humanity and justice." Justice and humanity are the highest of spiritual values. Schopenhauer says that the quality of compassion should be applied not only to people, but also to animals. Schopenhauer was not only very familiar with Indian philosophy, but also played an important role in his worldview.

According to Schopenhauer, the pursuit of a universal will and the feeling of this will in personal life, joining it, weakens the will to life and leads to renunciation, that is, a person must abstain from the joys of life and material blessings. The pursuit of will is tantamount to the loss of these desires. He considers the place of desires to be inner peace. Inner peace lies in renunciation, says Schopenhauer.

Those who are afraid of doing good cannot be included in the category of morally beautiful people. People who consider all good things to be good, and who are not corrupted by wealth or deeds, are the most noble people.

The consciousness and spiritual image of each nation in a particular society changes depending on the natural, social, and historical conditions of that society. The spiritual and spiritual image of the nation finds its expression in the existing forms of social consciousness. Traditional forms of social consciousness lead to a gradual change in the spiritual and spiritual image of the people of each nation. These processes of change can be both progressive and regressive at the stage of historical development. In this way, changes in the forms of social consciousness, in turn, inevitably have both positive and negative effects on the process of understanding the national identity of the peoples that form the basis of multinational states.

Recognition of nationality means recognizing the socio-ethnic stability of people belonging to a nationality. In nationality, human and universal values take on a certain form and form. In nationality, there is a spirit of national belonging. The set of our national feelings in our national spirit is expressed as a simple consciousness in our national imagination and moods. If national belonging and all its aspects are scientifically based in the imagination of people, we understand it as national self-awareness.

For a person to be free, for his spirituality to be independent and free, the first condition is the independence of the nation and the country.

No nation lives alone in the world, nor does it develop in isolation. Nations and nationalities always interact with each other differently and throughout history, influencing each other, enriching themselves and others spiritually. But never has any nation been able to completely abandon its own identity and enrich itself at the expense of the spirituality of another nation. An individual can be brought up in a completely different spiritual environment and fully adapt to it. This is inherent in human nature. However, if a people completely abandons its own identity and adopts the spiritual world of another people, then such a people will cease to exist, a nation that has lost its spiritual image is a lost nation. That is why we say that the foundation of national independence is spiritual. The improvement of national spirituality is directly related to the spiritual maturity of each person belonging to that nation and rises on this foundation.

Conclusion

The dialectic of national culture and universal human values has developed inextricably in historical processes. Any national culture is nourished by universal human values and expresses them in a national form. Universal human values, in turn, unite national cultures into a single cultural heritage of humanity. In modern conditions, the dialectical harmony between these two concepts is of decisive importance in preserving national identity and contributing to global development.

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