

---

**DIALECTIC OF SPIRITUAL SPACE AND CULTURAL HERITAGE**

Mamatkulov Eldor Safarovich

Basic doctoral student of Termiz State University

E-mail: [eldormamatkulov@mail.ru](mailto:eldormamatkulov@mail.ru)

Phone: +998946238952

**Abstract:**

This article analyzes the issues of mutual dialectics of the concept of new spiritual space and national-cultural heritage. Priorities for creating a new spiritual space have been identified.

**Keywords:** New spiritual space, national-cultural heritage, Third Renaissance, New Uzbekistan, development strategy,

**INTRODUCTION**

As we study the importance of the national-cultural heritage in the life of our people in our developing country, by applying the high universal and national values in our daily life, its place and importance in the mature spiritual development of our nation and the development of our country is increasing. It is worth noting that the concept of national-cultural heritage and its essence, the welfare and development of the state and society, the significance and potential of national-cultural heritage are increasing. But it is appropriate to connect these processes with culture. The concept of “culture” is an interpretation of a specific historical period (ancient culture), a specific society, people and nation (Uzbek culture), as well as specific areas of human activity or life (for example, labor culture, artistic culture, living culture).

In history and modern science, the concept of national-cultural heritage, its place in the spiritual space, has been the main topic of debate in the works of Eastern and Western scholars. In his work “The City of Virtuous People”, Ibn Sina “Tadbirul Manzil”, and Abu Rayhan Beruni in his works such as “Relics of the Past Nations” paid special attention to this issue. In the book of the Honorable President Shavkat Mirziyoyev entitled “The Strategy of New Uzbekistan”, the concept of national-cultural heritage, its importance in the development of society and the creation of a new spiritual space were put forward.

**Materials and methods**

Since the first years of independence, many systematic practical works have been carried out in order to preserve the rich cultural and material heritage of our ancestors and pass it on to the next generation. It should also be noted that the names of our great scholars, whose names were

<https://conferencea.org>

blackened during the authoritarian regime, were restored and their works were translated, thereby restoring the historical truth. Our values have been restored, public holidays are being celebrated, the Uzbek language has found its place, and thus our national heritage has also gained its value [8].

The product of many years of historical progress of each nation is reflected in the national heritage. Any national heritage that does not reflect nationalism will not last long. Moreover, any national heritage serves as an ideological basis that determines the future of the nation.

In our opinion, national heritage is expressed in:

1. national customs, traditions, rituals, values;
2. outlook;
3. various pictures;
4. discoveries of world importance;
5. Scholars of the nation and their works;
6. statehood;
7. national-cultural assets, historical monuments. [8]

Each of them is formed by the efforts of the representatives of the nation over the centuries and left as a legacy to the next generation.

National customs, traditions and values characteristic of a nation arise in its daily life at a certain period of a nation's life. They are passed from generation to generation, are repeated in everyday life, and are expressed in the actions, behavior and skills of the representatives of the nation. National traditions are created on the basis of various natural and social processes occurring in the centuries-old life of the nation, socio-spiritual needs of ethnic groups, and on the basis of their intellectual and creative activity, depending on the environment, nature, labor process, from generation to generation. developed, developed and becomes a priceless socio-cultural heritage embodying the thoughts, dreams, experiences, achievements and other values of the ancestors.[5]

Relative preservation of customs and traditions over a long period of time and, at the same time, reproducibility in everyday life ensures that they are part of the national heritage. Their relatively long implementation, daily life and participation in life has a positive effect on strengthening the unity of the nation. they are forming new customs and traditions that are unique to them and suitable for their time. National values constitute a complex of material and spiritual blessings that serve the needs, interests, and goals of the nation and are considered a component of the national heritage. In the national heritage, the pictures and customs of the nation also occupy an important place, they are a specific, symbolic, responsible action aimed at the formation of specific customs, traditions and values in a certain system of national education. Paintings are the most important means of forming norms aiming at the specific goal

of the character of the nation. rather, it forms a set of practical actions aimed at formation. [7] An important part of the national heritage characteristic of our nation is the discoveries, ideas, works, high intellectual and spiritual potential made in science, culture, philosophy, technique, technology and other fields. Muhammad Musa Khorezmi, Abu It was created by our ancestors such as Rayhan Beruni, Ibn Sina, Ahmad Farghani, Mirza Ulug'bek. These discoveries are, first of all, the national heritage of the Uzbek people. World-famous cities such as Samarkand, Bukhara, Khiva, Shahrissabz, historical monuments, monuments, national handicrafts, urban planning, clothing samples, etc. embodied in them are among them. Accordingly, the national heritage serves as one of the main means of reflecting the nation's historical potential, power, and especially its future in the mirror of other nations and peoples of the world.

### Conclusions

In conclusion, it should be said that the national and cultural heritage of the Uzbek people includes the great historical past of our motherland, Eastern enlightenment, the incomparable contribution of our great ancestors to the world culture and civilization and their position in it, the global importance of the achievements of our compatriots, our great ancestors in the fields of culture, science, religion, literature, art, priceless monuments in the fields of culture, art, architecture, science and law in our country, Uzbek national traditions, it covers mothers, fathers, etc., and we must understand it as a very broad concept in its essence.

### LIST OF REFERENCES

1. Mirziyoyev Sh.M. We will build our great future together with our brave and noble people. - Tashkent: Uzbekistan, 2017.
2. Mirziyoyev Sh.M. Together we will build a free and prosperous, democratic country of Uzbekistan. - Tashkent: Uzbekistan, 2016.
3. Mirziyoyev Sh.M. Ensuring the rule of law and human interests is the guarantee of the country's development and people's well-being. - Tashkent: Uzbekistan, 2017.
4. Mirziyoyev Sh.M. Critical analysis, strict discipline and personal responsibility should be the daily rule of every leader's activity. - Tashkent: Uzbekistan, 2017.
5. Mirziyoyev Sh.M. New Uzbekistan strategy. - Tashkent: Publishing House of Uzbekistan, 2021. - P. 464.
6. Otamuratov S. Globalization: The responsibility of protecting the nation (political-philosophical aspects). - Tashkent: Uzbekistan, 2018.- 352 p.
7. Kuronov M. From national revival to national rise // Literature and art of Uzbekistan. August 23, 2019.

8. Mamatqulov E.S. (2023). MA'NAVIY MAKON TUSHUNCHASINING ASOSIY PRINSIP VA TAMOYILLARI. INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION, 2(20), 167–171.
9. Mamatqulov, Eldor Safarovich (2023). MA'NAVIY MAKON VA MADANIY MEROS DIALEKTIKASI. Oriental renaissance: Innovative, educational, natural and social sciences, 3 (8), 342-345.
10. Mamatqulov, E. (2022). TARAQQIYOT STRATEGIYASI YANGI O'ZBEKISTONDAGI MA'NAVIY ISLOHOTLAR ASOSI. Oriental renaissance: Innovative, educational, natural and social sciences, 2(6), 950-953.
11. Mamatqulov, E. (2022). YANGI O'ZBEKISTONDA MA'NAVIY MAKONNI YARATISH BORASIDAGI ASOSIY VAZIFALAR. Oriental renaissance: Innovative, educational, natural and social sciences, 2(9), 402-406.
12. Safar o'g'li, R. M. (2023). TERMIZNING CHIG'ATOY ULUSI TARKIBIDAN MUSTAQILIKKA CHIQISH TARIXI HAQIDA.
13. Raimov, M. (2023). BOUT THE HISTORY OF THE INDEPENDENCE OF TERMIZ FROM THE CHIGATOY SHARE. Modern Science and Research, 2(5), 1150-1154.
14. Mamanovich, R. H. (2022). The mass media as a subject of political and legal propaganda. European International Journal of Multidisciplinary Research and Management Studies, 2(10), 122-128.
15. Расулов, X. M. (2022). МАЪНАВИЙ ТАРҒИБОТДА ИЛҒОР ХОРИЖИЙ ТАЖРИБАЛАР. Oriental renaissance: Innovative, educational, natural and social sciences, 2(10-2), 818-826.
16. Mamanovich, R. H. (2021). Civil Society: Prosperities of Decentralization in Management. Middle European Scientific Bulletin, 18, 359-362.
17. Mamanovich, R. H. (2021). Civil Society: Prosperities of Decentralization in Management. Middle European Scientific Bulletin, 18, 359-362.