

The Role Of Competitive Culture In The History Of Uzbek National-Spiritual Development

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Abstract: The Uzbek people are considered one of the peoples with a huge national-spiritual culture. The development of our national-spiritual culture dates back to very ancient times, and their historical manifestations are manifested in our ancient myths and legends, fairy tales, sources of religious thought, national traditions and rituals, traditions and folk games.

Keywords: Culture, Competitive Culture, National-Spiritual Development, Spiritual Heritage, Spirituality, Tradition, Moral Sources.

Introduction

The first roots of the competitive culture of our people also go back to this national-spiritual culture. The culture of competition of the Uzbek people was fed from ancient spiritual and moral sources, philosophical views, formed on the basis of this spirituality and acquired its axiological essence. It is known that "spirituality is a common system of human morality and decency, knowledge, talent, ability, practical skills, conscience, faith, faith, worldview, ideological views inextricably linked with each other, positively affecting the development of society".

Methodology

And in the perfect formation of this system, the role of ancestral values and spiritual heritage is considered very important. In particular "Ancient Writings, Scrolls, examples of folk oral creativity, secular knowledge and works of art created by our great poets and thinkers, religious-moral works created by the Qur'an karim, hadiths, Yassavi, works of moral and moral spirit created by Ahmad Yugnaki, Yusuf Khos Hajib, works of the Pand-nasihati type, works created by Najmiddin Kubro, Bahaiddin Naqishbandis, teachings aimed at the human inner world, psyche, is our rich spiritual heritage"[2]. The formation of

a competitive culture is also determined by a moral criterion in spiritual heritage. The culture of competition is expressed in almost all sources of the spiritual heritage of our people. In this part of our research, we focus mainly on the sources that reflect the culture of competition and that we consider the most important according to our point of view, based on size and scope.

Competition is such a concept that it is applied in almost all areas and is manifested mainly in the form of reciprocity between two parties, and sometimes between many parties, who, in turn, is the movement of one party to achieve a lasting advantage over the other. Therefore, not all time can treat the issue of competition positively in society. However, there is also the concept of healthy competition, which has always been recognized in society, and its result has also caused the constructive development of society.

The formation of healthy competition in a certain socio-political system is determined by the real assessment of the scale of its impact on the development of society, to what extent the competition culture is formed. Uzbek people have long appreciated the concepts of honesty, non-betrayal of someone else's right, truth, Justice, free and open competition. The concept of competition is cited in many sources as an economic concept, that is, as an economic category, it is considered the most important sign of the market economy and commodity economy in general, the means of its development, one of the main components of the market mechanism. It is to this day that the market economy assumes the existence of competition, regardless of its level of maturity and characteristics of development.

At the same time, with the development of the market economy, competitive relations also improve and change their shape. The concept of competition is so vivid that it cannot be covered by some single general definition. "Competition is the clash of the economic interests of market entities, which means the struggle between them to have higher profits and more elegance. In this, there is a struggle between manufacturers to get more profit in return for each unit of their spending. As a result of this pursuit of profit, the circles of sale of goods, that is, for favorable markets, for cheap raw materials, energy and cheap sources of labor, fight among them"[3]. It is determined by the fact that the process of struggle should be rational, honest, healthy and fair, the formation of which is properly integrated into the culture of competition. The socioeconomic status of competitive participants is not the same, for this reason, their immediate purpose will also be different. While the goal of entrepreneurs who are considered the backbone of the main economic network of countries is to make more profit, representatives of the education sector, especially those of the private education sector, compete in educational productivity.

The important thing is that competing parties only move forward in their own interest for many cases. But during this action, some competing parties will end up compromising efficiency as a result of going through various easy, bad roads. Therefore, competition is considered beneficial to society only when it is based on culture, spirituality, values. Due to these aspects, today it is relevant to form a culture of competition in the development of national spirituality, to analyze it scientifically-theoretically, philosophically-conceptually, and to determine the spiritual and educational foundations. Relying on historical sources, it can be understood that humanity competed with each other with the emergence of the first elements of mythological thought in tamadduni. For

centuries, as in the first primitive community, or tribal periods, humans have always experienced different manifestations and forms of competition.

The issue of competition in the evolutionary development of our country has been considered important since very ancient times. In our fairy tales, such as "Tumaris", "Shiroq", "Alpomish", "Gurugli", which are considered examples of folk oral creativity, we can observe constructive, civilized, fair, based on the principles of truth of competition. The fact that in these sources the competing parties adhere to the principles of honesty, purity, goodness, fairness, popularism is a sign that very much attention has long been paid to the upbringing of a culture of competition in our own people. Tumaris' fair fighting, his relationship with the enemy, his grudge against tricks, especially the principles of equality in the upbringing of young men and girls, his just policies towards other Els testify to the extent to which competitive culture was transparent. Tumaris is the personification of our people's real, brave, fair, civilized and patient, and even an Uzbek woman who took a child in a relationship with a rival. Even the compassionate response to the unworthy attitude of the ambassador of the rival army once again demonstrates that his respectful attitude towards his status as an ambassador has long adhered to the principles of spiritual, civilized competition of our people. We can recognize such legends and sources as a culture of competition, an original example of the attitude towards the opponent, and philosophical, spiritual and educational foundations within the framework of our topic.

The Epic "Alpomish", considered one of the other ancient-philosophical sources of our people, also covers the topic of competition based on morality, justice. In this source, moral and aesthetic aspects such as courage, heroism, courage, courage are manifested in a competitive relationship. The teaching of alpomish from childhood to courage, willpower, fairness and the reflection of these aspects especially in relations with competing parties is noted in many of our historical-philosophical, ethnographic sources. However, in the image of Alpomish, the question of pride, or in our ancestors is illuminated, which in any case condemned cunning, cunning, dishonesty in relation to the competing side. Honesty always rises to a higher level in any competition.

Even the Pharisees of the rulers were tested in courage, valor and courage. The insightful Barchin's insistence on marrying the Sent representative of Alpomish, without simply giving his consent, to try him on 3 important conditions, that is, only a brave young man who overcame his opponents in an honest battle in the Battle of true courage, is also evidence of our opinion. As we have witnessed, not only the men of O'zbek, but also the women of our people have long prioritized justice, courage, honesty in mutual competition between the parties. The Alpomish epic as well as the image of Barchinoy in it are vivid proof of our opinion. As the Statesman Islam Karimov explained, "The Epic of Alpomish teaches us lessons from patriotic qualities. Teaches to be righteous and truthful, to guard our land, our family's stronghold, to protect our friend and soul, our honor, the sacred tombs of our ancestors from any encroachment"[4].

At the same time, from the content of this saga, it can be understood that in any defense process, in mutual competition with opponents, justice and truth are placed in the highest place. One of the most vividly reflected sources of the problem of competition in the development of philosophical and historical thoughts of our country is considered the

philosophical doctrine of Zoroastrianism. In the thoughts and ideas set out in the "Avesto", the question of almost head-to-head competition is covered. First of all, in this religious-philosophical doctrine, Akhuramaz and the statement of the long-standing struggle of Akhriman, goodness and evil, light and darkness, self-competition determines that nature and society are an integral attributive feature. It is noteworthy that civilized, honest competition is also welcomed in Zoroastrian philosophy.

In the competition, the victory of goodness over evil, justice against injustice, purity against impurity, Akhuramazda against Akhriman is always stated that there is eternal competition in this universe, and in this competition the side that has always chosen the right, True Path is the winner. The right path is a path based on spirituality, Enlightenment, culture, morality. Therefore, the idea of "noble thought, noble word, noble deed" in the "Avesto", stated several thousand years ago, does not lose its significance, its axiological essence in any period. The historical spread of competitive culture has been manifested in the culture of our country in various, folk games, as well as physical and mental games formed on the basis of national spirituality.

In particular, the rules of national wrestling, rope pulling, the implementation of various riding competitions on horseback, even in games organized among different animals, competition and the rules of justice in competition are clearly visible. It is noteworthy that the rules of honesty in these national competitive games were originally developed by the people themselves, and everyone strictly followed this. Without the participation of any organization or ruling apparatus, the laws of the competing parties in the process of mutual consultation, consultation were developed and presented to them, and those parties who did not follow these rules were strongly condemned and encouraged to honesty, excluded from the games. Moral integrity in competition was considered an honor. Bad road, injustice, impurity were always condemned, shame, dishonor, disrespect, orlessness were counted. Very huge sources of religious teachings, works of scholars and poets, ideas of our great enlightened scientists, which are considered the national-spiritual heritage of the Uzbek people, also state the culture of competition and its constructive impact on the development of society.

Especially in our religious values, the criterion of competition culture based on honesty is clearly revealed. However, "our religious values are embedded in the rational management of human activities, the determination of many human qualities in the life of society, such as peace, justice, humanity, honesty, dionysism, dishonesty, kindness, in the soul and psyche of a person. Each of them is a spirituality that shoots a deep vein in the human soul, moving its psyche"[5]. In particular, the Holy Book of Islamic doctrine the question of honesty in the competition between trade and Commerce in the Quran is expressed in many surahs. However, even today it is important to form the phenomenon of culture in competition among entrepreneurs, traders, representatives of the trade sector.

In Islamic teaching, however, it is noteworthy that several centuries ago this issue was illuminated on the basis of moral and philosophical principles. Hence, the criterion of honesty is considered important in competition in trade and Commerce. The criterion of honesty is considered one of the concepts embedded in the spiritual and moral essence of Islamic teaching, which, even in today's modern society, has the necessary importance to be

implemented and studied in the spiritual, educational, economic, social spheres. So, according to the views of the G.K.Masharipova and T.J. Khojanovas, "the problems that exist in the economic, socio-political spheres of society can be solved by developing spirituality, relying on it. Spirituality is considered an important factor leading the nation to progress, increasing the power of the state.

Because where, in which country, spirituality is at a high level, in that country there is no place for negative illusions, manifestations of spirituality, such as ignorance, jealousy, negligence, selfishness, sloth, manliness, tequancy, gossip, invisibility, evil, subversion, treason towards one's homeland and people, slander".[6] From these considerations we can realize that the lack of spirituality is an illusion that destroys the culture of competition, leading to degradation. Spirituality, on the other hand, is considered the main source of strength that shapes the culture of competition, ensuring its development. Another of the main sources in the history of Uzbek national-spiritual culture, where the issue of competition is focused as a concept with a moral-philosophical essence, is the doctrine of mysticism. Mysticism scientist N.Komilov explained that "mysticism has penetrated deeply into the social and spiritual life of the countries of the Muslim East; it has had a great positive impact on the development of science, malaria and literature. Since the 11th century, almost all influential poets and writers, thinkers and scholars of the East have been nourished by mysticism and its humanism and encouraged by ideas of truthfulness"

Result and Discussion

In mysticism, in any case, justice, truth, purity, failure to betray someone else's right are highly valued. Honest work is appreciated. The fact that every person in a single Naqshbandi sect is close to Allah in heart and is constantly called to work in activity is a sign of how glorified the self-honest profession is. The ascetic movement, which was originally formed in the early stages of the doctrine of mysticism, was also an example of a spiritual struggle in competition against those who fell away from true prayer, indulging in World anger. The doctrine of mysticism in general created conditions for the spiritual awakening of the entire peoples of Central Asia, Science for the progressive. "Very many sources cite important information about crafts, trade, trade routes, farming, construction work of the 8th-13th centuries, as well as such cities as Samarkand, Bukhara, Shosh, Biskent, Akhsi-kas, Fergana, Quba, Marghinon, Osh, Özkand, Ushrushona, Havokand, Khojand, Kent, Urganch, Khiva, Marv, Termez, architectural monuments, bazaars, obodon. The widespread use of Arabic, Persian, and Turkic in Central Asia is also rich in unique information about the widespread use of Turkic and Persian among the population, especially"[8]. These positive changes and processes can be realized due to civilized competition in each area. However, the development of trade, science, market and industrialism will progress through fairness and reasonable competition in society The culture of competition also found expression in the views of medieval eastern thinkers. In particular, scholars such as al-Khwarizmi, Abu Nasr Farabi, al-Farghani, Abu Rayhan Beruni, Abu Ali ibn Sina can meet reflections on competitive culture in their social, political, spiritual views of a model nature.

Abu Nasr Farabi's "The city of fazil people" recognizes that the most important source of power among the nourishing forces for humans, i.e., emotional, mental, imaginary, is the power of thought, contemplation, with special emphasis on the importance of spiritual maturation in the life of an individual. In particular, it is argued that the well-being of each land depends on the relationship of the people in which it lives with each other, their mutual support, their professional achievements, their noble deeds. So, in the city of Fazil, people are taught to live first of all fairly, to engage in professional activities on the principles of truth. Therefore, each person can live only in a certain society and find his place in this society. In each society, on the other hand, it is natural to observe different levels of competition in different areas. Without competition, the progress of society cannot be observed. Competition moves every society, serves as the basis of development. As Farabi noted "the city of fazil, inhabited by good, beautiful working people, helping each other on the path to true happiness, that is, Fazil is a city of people. In all cities, the peoples who help each other in beautiful, good deeds on the path to happiness are fazil, that is, virtuous peoples"[9]. From these considerations, we can realize that people from happy, prosperous countries also provide support to each other in any activity, the goal and goal will be directed in one direction. And this is achieved only through the formation of a rational, honest competitive environment. It is also stated that the Twelfth of the qualities of judgment presented in "the city of righteous men" is: "it is necessary for him to be uncompromising in any dishonesty and disgrace, without stubbornness in the face of remuneration. As we have witnessed, it is necessary that even rulers under Farabi make the principles of justice and truth the basis of their activities. When we analyze the works of one of our great ancestors, Abu Rayhon Beruni, who left a name among Eastern thinkers with a number of works on history, spiritual, moral, law and geography, vegetarianism, we can understand the model reflection of competitive culture. In particular, Beruni's own "Relics from past peoples" or "India" alone are examples of this. It is known that in his "India", Berunis found the courage and illuminated the true Indian culture and moral principles, even though it was at the time of his ruler's March to India and his invasions. His spiritual courage was shown by the fact that our great allies have long considered it necessary to treat any opponent fairly, to respect his culture, to respect his spiritual values, language, religion, customs, as the content of their activities and to express in their spiritual, moral, philosophical views, life-long works. The disclosure, study and analysis of information on the traditions, rituals, values, spirituality of other peoples and nations in Berunius's works, and even representatives of other religions, is also a sign of the cultural competition of the activities of the middle eastern scientists in the real sense. We can also see Berunius's research and interpretation of not only the spirituality and culture of his own people, but also of the spirituality of other peoples in his work "monuments left over from the peoples of the past", explaining the days, rituals and sermons that the Romans, Syrians, Iranians, Sughdians, Khwarazmians, Jews, Christians and Muslims considered sacred[10]. In general, in the philosophical-scientific, literary creativity of all medieval eastern thinkers, the question of spirituality, morality, culture, enlightenment, justice and truth is puzzled.

Conclusion

We present the following conclusions on the role of competitive culture in the history of Uzbek national-spiritual development:

First of all, the culture of rational competition, formed in the life of society, based on spiritual and moral principles, relying on the past of a particular people, axiological views tested by centuries, is an important condition, a driving mechanism of the country's not only economic, but also National-Spiritual progress.

Secondly, national spirituality is a formative phenomenon on the basis of peoples, nationalities, ethnic units' own values, mentality, customs and rituals, religious beliefs, a characteristic feature, national education, psyche, and is an important fundamental basis for the formation of a civilized competitive process. The culture of competition is both nourished by national spirituality and serves the development of national spirituality.

Thirdly, the scientific-theoretical, philosophical-conceptual study of the process of cultural competition, which is considered the most important support and pillar of the development of the country, as well as its constructive impact on the development of national spirituality, as well as the study of the essence of rational competition, stages of development, spiritual and educational foundations through innovative methodologies.

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