

Knowledge of Students on the History of Their Territories and Formation of Spiritual Viewpoint

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Abstract: This article enquires into the educational strategies aimed at enriching the spiritual development of young individuals by exploring the history and cultural heritage of their locality. Focusing on Nurata, it offers insights into how students are engaged in understanding the historical trajectory and artistic expressions unique to the region. By immersing themselves in the rich tapestry of Nurata's past and its distinctive artistic creativity, students not only gain a deeper appreciation for their cultural identity but also cultivate a sense of belonging and reverence towards their heritage. The article highlights the importance of integrating local history and cultural studies into educational curricula, highlighting how such initiatives contribute to nurturing a holistic understanding of one's surroundings and fostering a profound connection to one's roots. Ultimately, it advocates for the holistic development of young minds by harnessing the spiritual potential inherent in the exploration of local history and culture.

1 INTRODUCTION

Today, the knowledge and skills acquired by young students should have a certain basis. Because only a person who has a good understanding of the causes and consequences of each acquired knowledge will be able to organize his activities in a systematic way. The knowledge and skills of a person who has conducted systematic activities and studied the types of activities well will be perfect. “O son! Do not stop working on any subject until you have mastered it, one knowledge will help you master another. If your mind allowed you to acquire some knowledge, don't leave it half-heartedly without mastering it to the end! However, a person requires profit and craft. There are many professions, it is impossible to interpret each one differently and the words are long. The quality of knowledge is of three types: either knowledge related to a profession; profession related to science; a custom related to blessings and signs”. In addition to the acquired theoretical knowledge, it is important to know the history and culture of the homeland and the place of birth, especially in the formation of moral and moral qualities of today's youth, especially students.

2 LITERATURE REVIEW

There are many cultural and historical shrines in Navoi region. In this regard, the history and culture of Nurota is one of the cultural centres of special importance. Information about the history of existing steps and who founded them is reflected in the sources. Studying, understanding, viewing these sources requires deep knowledge of each student. It is desirable that the opinions of a spiritually mature person should be in tune with the times.

In addition, great attention is paid to the development of tourism in our Republic. During his visit to Navoi region in 2017, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, gave instructions on the expansion and beautification of the surroundings of the "Chashma" shrine in the Nurota district, as well as the construction of a modern hotel for tourists (Umrzakov et al., 2015), which is a proof of Nurota's ancient and rich history.

The greatness of Nurota is directly and indirectly due to Chashma and the luminous shrines of the saints. Also, in the treatise "Nurata Chashmasi" by Safar Umrzakov and Adil Umrzakov, intellectual creators from Nurota, they quote the following: "Abdullah ibn Mas'ud (may God bless him and grant

him peace) may have said that the Messenger of God (peace be upon him) said: "On the night of Mi'raj, I reached the fourth heaven, I saw a Koshk, it is between, surrounded by light chandeliers. I asked: "God! What kind of light is this?" It was said: "This place belongs to your ummah, it is under the sky of the world, it is on the land of Movaroonnahr." It is called the "City of Light".

Hazrat Rasulallah (peace be upon him) asked: "Who built this province?" Gabriel, peace be upon him, said: "Iskander Zul-Qarnain built the building." It was like this that Iskandar Zul-Qarnayn came to visit the light, he saw a very beautiful place, and a light was emanating from it to the sky. This place was the place of fairies.

He said: "... This place is the place of believers." I have a spring there; the water is clear and smooth. At present, the stone in the water in the middle of the Fountain of Light was probably installed by Iskandar Dhul-Qarnayn with his blessed hands. Whoever rubs his stomach on a stone, may the Almighty heal his pain, and (by Allah) may this person be saved from seventy thousand calamities."

The Companions said: "O Messenger of Allah! You never mentioned this quality about Makkah!?" The Messenger of Allah (peace and blessings of Allah be upon him) said: "Ul Noor took the province to the fourth heaven and I prayed two rak'ats on this Noor. I learned about the virtues of this place yesterday." Iskandar Zul-Qarnayn saw the light and named the place Nur. God bless you!".

It is necessary to study the knowledge about such a blessed place and introduce it to our compatriots and tourists visiting from abroad. Showing the ancient history of Nurotani by the students, but also the good study and knowledge of the information related to each person's area, also shows the spiritual potential of the people.

Since most of the information about the Nurota oasis in the sources is of a general nature, it is difficult to say exactly the exact age and period of formation of the area. Nurota's writer Suyunduk Mustafa Nurotai comments on this matter as follows: "There are no clear scientific conclusions about the historical age of Nurota's history, and although no extensive work has been carried out on it so far, the cultural layer is said to exist around 3500 years. In 1954, 1968, and 1974, this point of view was put forward in the research conducted by archaeologists V.A.Nilson, O.M.Rostovtsev and academician Y.G.Ghulomov and in the conclusions of the field scientist B.Orokov.

The castle is attributed to the conqueror Alexander the Great who made a military campaign to Central Asia in 329 BC. Legends about the

Macedonian Alexander the Great became popular from the past, and the creation of the city, irrigation systems (koriz) are also connected with his name. In this regard, Candidate of History Bobur Aminov said, "Among the inhabitants of Nurota, there are many stories related to Alexander the Great's campaigns. "We do not have accurate information about his conquest of Nurota and his settlement in this area," he wrote.

3 METHODOLOGY

If we dig deeper into the history of the past, Nurota was not left out of any of the important realities of the modern world: the Persian Ahmon dynasty (535-330 BC), Alexander the Great (Alexander the Macedonian 329-323 BC), the Seleucids (312-250 BC), Greco-Bactrian and Parthian rulers (from 250 BC), Kushon kingdom (I-V centuries AD), Hephthalites (V-VI centuries), Turkish khans (VI-VII centuries), Arabs (from VIII century), Tahirids (IX century), Somanites (IX-X centuries.), from 892), Karakhanids (X-XII centuries, from 999), Karakhitas (XII century), Khorezmshahs (XIII century), Chingizids (from 1220 of the XIII century), Timurids (from 1369-70 of the XIV century), Shaibani (1500 from), Ashtarkhanids (XVIII century), Mangits (from 1753), Russians (from 1920) rule, politics and ideology left their traces (Nurota et al., 2015). Because the knowledge that the social life during the reigning kingdoms influenced people's lifestyle, culture, and spirituality, as well as customs, helps to study the influence on the formation of culture in the past of the people.

Students' awareness of Nurota's research will help them learn and introduce social-cultural aspects of Nurota. In addition, the role of poetry and fiction from the 19th century to today, which is a part of the history of Nurota culture, is incomparable. The shrines that have existed in Nurota since ancient times, and the legends associated with them, created a great basis for the formation of the cultural environment of the Nurota oasis.

As an integral part of this cultural environment, the creators of Nurota can be pointed out. The reason we pay attention to creativity is that poets and writers skillfully introduce Nurota's past and future, history and culture, shrines, and springs through their works. These include: "The Tale of Nurbulok" by Rahmon Chinmirzaev (1936-1978); 1971. 103 pages, "Nurota chashmasi" by Safar Umrzakov (1942-2006) T.: "Navroz" 2005. 2 parts. 32 pages, Suyundik Mustafoev's "Nurota shrines" T.: "Turon zamin ziya".

2015. 72 pages, Rahmon Asatov's "Kavsar bulog'im" T.; "Navroz publishing house" 2004. Page 102, C. Mustafa (co-author) "Shahimardon" T.; "Turon zamin ziya" 2014. Page 59, "Ghozgonnoma" T.; "Navroz" publishing house. 2005. Page 83, Rahim Kadyrov's "Bakhshilar sarvari" T.; "Uzbekistan" 2018. 320 pages, "Chashmai akko" by Alpomish Davlatzoda N.; 2017. 64 pages, Bakhtiyor Amon, Hamdam Eshankulov "Desert Miracles" T.; "Muharrir" 2013. 200 pages, Sa'dulla Farmanov's "Your way to my heart" T.; "Generation of the New Age" 2012. 260 pages, Jamshid Berdiev "Youth Lines" collective collection T.; "Generation of the New Age" 2016. 100 pages, Mahmud Mardiev in the collective collection "Zarafshan Ohanglari" T.; "Yozhichi" 1996. 88 pages, Mohinur Khairiyeva "Shining lantern" N.; 2018. 60 pages, Muharram Rajabova, Muyassar Mustafoeva "Colorful feelings" N.; 2015. 32 pages, Norbibi Davlatova, Aydin Yahyoev, Ramozon Shodiev "Nurota" (Suyunduk Mustafoev's book "Shomurodchorbog and Shomurodchorbog'likler" T.; "Vorish-nashriyot" 2009.138 pages), Sardor Salimov, Shahodat Ulug'ova, Sharbat Mukhtarova, Shodigul Husenova's "In my dreams" my past life" N.; 1999. 105 pages, Sitora Egamberdieva's "Lolaginam" T.; "Yangi asr avlodi" 2017. 60 pages, "My spring" T. by Ulash Nurmonov, Yakhasboy Sharipov, Zarina Ashurova; "New century generation" 2017. 60 pages, Zilola Mardieva "Mysterious Addresses" N.; 2011. 48 p.

As students familiarize themselves with the works of the above authors, their knowledge about Nurota will expand. It is natural that the guests and tourists who visited Nurota are interested in forming their imaginations about Nurota. Especially, the person who gets acquainted with the stories about Nurota will be interested. In particular, "from May 24 to June 1, 2004, the people of Nurota and hundreds of pilgrims directly witnessed a strange sight: from seven o'clock in the morning (from the end of the morning prayer) to nine o'clock, they observed with their own eyes that light from the blue rained on the spring without any means. The reality was recorded and aired on regional and district TV channels. Regardless of how this scene made an impression on anyone, it was, in fact, a recurring reminder of the reality of "light" for the thinking people every few years. It was an expression of great sanctity. [6, 8 pages] The students explained such a miracle and used all their abilities to see the divine pilgrimage of Nurota, the healing "fountain" water, which God's eyes fell on, "located 524 meters above sea level. It is 19.5 degrees Celsius in all four seasons. 360-400 liters of water per second boils out from underground.

Its composition is rich in various microelements, and it has been proven that it is saturated with thirteen types of minerals". For this, not only students, but also ordinary people should be aware of the knowledge of their history and culture, or the information reflected in the works of Nurota writers.

4 CONCLUSIONS

So, when we talk about the history and cultural wealth of Nurota, we should not forget that it includes artistic, scientific and popular works created in this area. Every person should know the history of his region, understand the truth behind the myths and legends about it. In my opinion, today only special people are studying, and young people are paying attention to the knowledge about their past and history. Undoubtedly, the goal of attracting more young people to the work in this regard is that these works should be at least partially covered in the history of the Institute's history and philology departments, mostly in all faculties. After all, young teachers from Bolchi should know the history of their homeland as well as the history of the region around them.

Our state encourages young people with all-round intellectual potential, to know our history as a generation, to always learn from our past and to be a generation worthy of it. That's why we considered it permissible to emphasize that every person should learn about the history of Nurota and its shrines, not only citizens of Nurota, but also citizens of this country.

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