

The Role Of Spirituality And Enlightenment In The Conditions Of Globalization

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Abstract: The article discusses the role of language and literature in the spiritual development of the individual, with particular emphasis on their importance in educating young people in the era of globalization and nurturing in them a sense of responsibility for the fate of the homeland. Based on the content of literary texts, the study reveals the centuries-old traditions of Uzbek classical literature and highlights the vivid expression of universal and national ideas embodied in its imagery.

Keywords: Spirituality, enlightenment, globalization, language, literature, national identity, moral education, youth upbringing.

Introduction: Spirituality is a pure mirror that vividly reflects an individual's morality, worldview, and attitude toward others. It can be said that if society is a bird, spirituality is its wing; if it is a living body, spirituality is its beating heart – its soul. "In other words, spirituality is the foundation that determines the content and quality of all socio-political relations in society." "In developing our national spirituality and instilling it into the lives of our people – especially our youth – the system of social and humanitarian sciences is of great importance." From this perspective, the role of language and literature is irreplaceable in educating truly mature individuals who place the interests of the people and the nation above personal interests, who possess firm will and unwavering faith. Spiritually mature, thoughtful, creatively minded, attuned to the times, and vigilant by nature, young people are the builders of the future, the architects of our tomorrow.

I

Language is the primary criterion that reveals a nation's existence, being, and identity. Language is the symbol of national pride, honor, and dignity. A leading representative of Jadid literature, the scholar and educator Abdulla Avloniy describes language and literature as "the mirror of life that shows the very existence of every nation in the world." Language is not only a nation's "existence in the world," but also the foundation of its vitality and continuity. For "human

beings perceive the world in harmony with their own language, hear it without straying from the firm rhythms of their native tongue, and comprehend it in accordance with the primordial and orderly discipline of their language. Therefore, language is an incomparable mystery." Indeed, there are many forms of art that enrich the treasury of human thought and further expand the world of imagination such as painting, sculpture, music, theater, and cinema. Each of them is unique in its own way; however, the magic and charm of the art of the word, its power of influence and expressive potential, are ultimately infinite and boundless. The great thinker and poet Alisher Navoi, too, highly valued the power of the word and expressed this idea as follows:

So'z durki, nishon berur o'lukka jondin,
So'z durki, berur jong'a xabar jonondin,
Insonni so'z ayladi judo hayvondin,
Bilkim, guhari sharifroq yo'q ondin.

According to Aziziddin Nasafi, the founder of the theory of the Perfect Human in Eastern literature, "Know that a perfect human being is one who possesses the following four qualities in a complete form: first, good speech; second, virtuous action; third, noble character; and fourth, knowledge." This is one of the reasons why the word is exalted, praised, and celebrated in classical literature. It is an undeniable

truth that the lives and exemplary deeds of great individuals often harmonize with the people's hopes, aspirations, and worldviews, becoming interwoven with legends and folklore. Folk legends about Alisher Navoi are also proof of this idea. One such legend recounts that when Husayn Bayqara, while strolling through a garden with his courtiers, noticed the poet Navoi at the edge of the garden tending flowers and delighting in the beauty of nature, the ruler – seeking an answer to a question that had long preoccupied him – gestured toward his head. Navoi, without lengthy reflection, gestured toward his tongue. The courtiers, failing to grasp the meaning of these signs, later asked Navoi for an explanation. The poet replied: the king asked from where calamity befalls the head, and I answered from the tongue. Indeed, Eastern thinkers have from ancient times paid special attention to the ethics of language, the beauty of moral conduct, and the elegance of speech.

In his work “Hibat ul-haqayiq”, Ahmad Yugnakiy likens the tongue to a lion: if one is not cautious, it will devour the speaker's head: “The tongue is like a lion lying at the doorway, a dangerous creature. If a person is not cautious, an incorrect or thoughtless word can bring trouble upon oneself, damaging one's reputation and bringing misfortune upon one's head.” Undoubtedly, a sense of responsibility for words, strict self-demand, and the urge to express every word appropriately, with due measure and propriety, constitute one of the essential aspects of literature. In this sense, the great thinker Alisher Navoi encourages attention not to the speaker, but to the meaning and essence of what is said: “Do not pay attention to who is speaking; focus on the meaning of the words. Do not look at who says them – understand what is being said.” The word is the interpreter of the self; that is, a person's knowledge, intellectual level, and moral ethical views are revealed through words. Frankly speaking, language is often interpreted merely as a means of exchanging ideas between people. However, language is an expression of the psyche, the foundation of cognition, and the true lamp of the authentic “self.” One of the most important signs of a person's spirituality is communication. It is no coincidence that the great poet Alisher Navoi devotes special attention to *hilm* that is, gentleness and courteous conduct in his work “Mahbub ul-qulub”. “Gentleness (*hilm*) is the fruitful garden of a person's being, the jewel-like mountain of the realm of humanity. It becomes clear that the graceful expression of all beautiful human virtues is manifested in language, in words, in their elegance, and, of course, in the manners and morality of the speaker. Then where lies the foundation of the essential principles that give words their charm? Human qualities such as

generosity, nobility, benevolence, and diligence are instilled in a person's consciousness and awareness first of all through a mother's lullaby and the counsel of ancestors. Without fully understanding the essence and inner meaning of samples of oral folk creativity, it is difficult to truly appreciate the power of the word. A lullaby is the sweet melody of pleasing words that touches an innocent heart. The mother's lullaby is a spiritual bridge between the mother – Life itself – and the child – the continuer of existence. Love for words, a sense of responsibility for speech, as well as feelings of devotion to the nation and loyalty to the homeland, are all absorbed into hearts through humanity's primal song – the lullaby. Proverbs and riddles, fairy tales and legends, folk songs and epics are spiritual treasures of great importance in personal upbringing. The perseverance, determination, self-confidence, and love of life reflected in them undoubtedly help convey thoughts clearly and profoundly to the consciousness of the younger generation. A generation that grows up listening to the adventures of folk heroes such as Alpomish, Gorogly, Kuntughmish, and Ravshan who oppose evil and are devoted to goodness can be entrusted with the future destiny of the homeland with great confidence. For the adventures in epics are not mere journeys; they represent the heroes' movement toward spiritual destinations, gardens of enlightenment, the world of true humanity, and a return to their inner selves.

For this reason, in New Uzbekistan, the art of *ashiqs* and *jiraws* is highly valued, and festivals of *bakhshi* performance are regularly held across the country year after year.

Indeed, language is a true spiritual power and a symbol of inner strength and resilience. It embodies a nation's optimistic spirit, its immortal history and its boundless faith in a bright future. Alisher Navoi, in one of his wise sayings, equates respect for language with respect for the people and the homeland. In his work *Muhokamat ul-lughatayn*, he writes that “the difference among the pearls of words is exceedingly great, and their rank is even more infinite, such that through its noblest form, a pure soul reaches a lifeless body.” The following lines by the great poet Rauf Parfi also resonate harmoniously with the thoughts of his illustrious predecessor:

Ona tilim, sen ruhimning qanoti,
Abutturk nafasi, Oltoy chechagi.
Xun davridan omon keldi G'iroting,
Qutlug' Enasoyning ezgu ertagi...

There is no doubt that a sense of responsibility for the fate of the language and love for our mother tongue awaken in young people a spirit of devotion to

the homeland, along with respect for and pride in the spiritual values that have lived on for centuries, and play an incomparable role in their attainment of the heights of moral maturity.

II

Literature means turning toward the axis of the heart with sincerity and faith. It cleanses the mirror of the soul from transient dust and obscurity, enabling one to view the world through the lens of purity, truthfulness, and justice. Literature is a great teacher that instructs us to distinguish truth from falsehood, good from evil, loyalty from betrayal, and justice from baseness. It conveys the path of steadfastness within the rank of true humanity and profoundly explains the essence of life and the meaning of existence. In it is expressed the temper of a nation and the spirit of a people. To understand a particular people's past and present, their distinctive values, hopes and aspirations, and their place in world history, one must study their literature. When the great Jadid writer Abdulhamid Chulpan declared, "If literature lives, the nation lives," he was absolutely right. Uzbek literature possesses a great history and an incomparable heritage. The gems of the art of the word – nourished by samples of folk wisdom and by the traditions of Avesto and the Orkhon-Enisei inscriptions – rose to an unparalleled stage of development with the creativity of Alisher Navoi. Enriched both in form and meaning, and influenced by the latest achievements of world literature, it has preserved its value and prestige to this day without the slightest diminution. The diversity of ideas, the breadth of the world of images, and varied approaches to criteria of artistic mastery may be regarded as factors that bring out the uniqueness of authors and works; however, the principal mission of literature has always been one and the same: the cultivation of a perfect individual.

Undoubtedly, literature speaks in the language of images. It expresses and depicts its desires, aims, and aspirations through symbols. The image, in turn, is the living breath of literature. For example, let us consider the image of the Er figures of pure nature, profound thought, courageous steadfastness on the path of justice, and leadership of the people toward goodness were, in ancient times among the Turkic peoples, honored with the name Er. This word differs from its modern, much-narrowed usage as a mere gender designation; rather, it was applied to individuals of true virtue those exemplary in generosity and magnanimity, honor and dignity, diligence and determination. Accordingly, Alisher Navoi writes:

"Can everyone who calls himself an Er truly be an Er? Will he say with his own hand what cannot be done?"

In the view of the great poet, not everyone is worthy of the name Er. Those who are faithful to their word, steadfast in their pledges, broad in outlook and who spare nothing in the service of the people's interests are the true Ers. This is why names such as Erali, Erpolat, and Ertugrul are found among Turkic peoples.

From ancient times, the burden of the people and the weight of hardship have rested on the shoulders of genuine Ers – heroic young men with flame in their chests and lightning in their gaze and devoted, noble-hearted young women who stood shoulder to shoulder with their beloved in the pursuit of lofty goals have been acknowledged and celebrated in literature. The poet Shavkat Rahmon devoted lines to such "generous-spirited" (jo'mard) individuals those who are ready to serve wholeheartedly for the strength of the family, the prosperity of the homeland, peace of mind, and the progress of the nation:

Bormi er yigitlar, bormi er qizlar,
bormi gul bag'ringda jo'mard nolalar,
bormi bul tufroqda o'zligin izlab,
osmon-u falakka yetgan bolalar...

The following lines, spoken by Shirin in the epic Farhod va Shirin, are also significant precisely from this perspective:

Menga ne yor-u ne oshiq havasdur,
Agar men odam o'lsam, ushbu basdur...

Uzbek literature has passed through several stages of development throughout its history. In different periods, shaped by the perspectives of time and space and the demands of prevailing ideologies, it has experienced certain formal and thematic transformations. However, it has never abandoned its core convictions and life-affirming ideals. Precisely for this reason, Uzbek literature is connected with endurance and eternity. In particular, the Jadid creators who entered the stage of history as a powerful force bearing the banner of justice high, driven by love for the nation and the will of the people deserve special recognition. The great legacy left by masters of the word such as Abdulla Kadiri, Abdurauf Fitrat, Abdulla Avloni, and Abdulhamid Chulpan resonates harmoniously with the lofty goals our people pursue today. Especially the immortal literary images such as Atabek, Anvar, Kumush, and Rano are certain to enrich the spirituality of our youth and serve, in the fullest sense, as guiding stars for them. In general, language and literature play a vital role in nurturing individuals of high moral stature, acquainting them with genuine human virtues, and presenting the nation to the world as a nation and a people as a people. Language and literature encourage readers to reflect deeply on the

world, existence, and the meaning of life, and to contemplate the rules and norms governing social relations. In our Motherland, which is boldly striving toward new horizons with new ideas, they occupy a unique place in the formation of morally elevated, physically strong, and spiritually alert young people.

Uzbek literature has passed through several stages of development throughout its history. In different periods, shaped by the outlooks of time and space and by ideological demands, it has experienced certain formal and thematic transformations. However, it has never renounced its convictions or its life-affirming ideas. For this very reason, Uzbek literature is bound up with longevity and eternity. In particular, the Jadid creators who entered the stage of history as a powerful force holding aloft the banner of justice, driven by love for the nation and the will of the people deserve special recognition. The great legacy left by masters of the word such as Abdulla Kadiri, Abdurauf Fitrat, Abdulla Avloni, and Abdulhamid Chulpan resonates in harmony with the lofty goals our people pursue today. Especially the immortal images such as Atabek, Anvar, Kumush, and Rano are certain to enrich the spirituality of our youth and to serve, in the fullest sense, as guiding stars for them.

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