

Issues of Influence of National Values on Understanding of National Identity in Modernizing Uzbekistan

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Abstract

In this article, the religious ideas, ceremonies, and holidays existing in ancient Central Asia are analyzed, and the values corresponding to the present time are separated and analyzed separately. Also, in the article, certain views formed in social life about religious heritage and understanding of national identity are comparatively studied. In the conditions of spiritual renewal of society, in a situation where the conceptual idea of "from national revival to national rise" is being implemented, the influence of the religious heritage of our ancestors on the understanding of national identity was analyzed using the principles and categories of social philosophy.

Key words: religion, ritual, spirituality, culture, value, religious imagination, religious heritage, social life, national identity.

One of the still insufficiently studied problems is religious beliefs, rituals and holidays, which were of great importance in the spiritual and cultural life of our people in the pre-Islamic period. The deep roots of folk holidays and rituals go back to the oldest stone age. Archaeological and historical sources confirm that these rituals have evolved and changed over time.

In Central Asia, as in other regions, ancient forms of religion such as animism, totemism, fetishism, shamanism, and sorcery were formed many years before Christ. Zoroastrianism, unlike the above primitive, clan-tribal religions, had a unified doctrine and systematized rituals. It is also a scientific

fact that his holy book "Avesta" was created in the ancient land of Khorezm. This religion is based on deep philosophical teaching about the struggle between light and darkness, good and evil.

Buddhism spread widely in our country during the Kushan Empire and the cultural layer related to this religion in Termez and its surroundings has been preserved to this day and is admired by the world scientific community. When the time comes, it should be said that if these archaeological monuments are repaired and put into a single system, it would be possible to include Uzbekistan in the route of "Buddhist tourism" and attract many tourists and pilgrims from South-East Asia to our country.

Christianity entered the territory of our country in the III-IV centuries AD and gained its followers. There is even information about the opening of a metropolis in Marv.

In a word, the religious landscape of our region was very diverse, each religion tried to form the social and spiritual culture of its followers within the framework of its teaching, and thus the religious-ethical system and norms of belief were formed. At the same time, bright examples of interreligious tolerance prevail in our country, which are hardly found in other countries. From our land came the people who made a worthy contribution to the social, spiritual, religious culture, scientific and philosophical outlook of mankind.

The First President of Uzbekistan said: "Ethnic, cultural and religious tolerance of our people is another inexhaustible source of spiritual awakening. For thousands of years, Central Asia has become a center where diverse religions, cultures and ways of life coexisted in peace. Ethnic patience and tolerance have become natural norms necessary for survival and development of life's storms. Even those who conquered these territories not only bowed to the culture of the peoples of Central Asia, but carefully accepted its most valuable traditions, the traditions of statehood existing in this region"[1, 142].

Historical evidence confirms the correctness of these opinions. In particular, during the rule of the Turkish khanate, socio-economic relations grew and strengthened in Central Asia, and there was a great rise in cultural and spiritual life. The Arabs who invaded this country saw that the peoples of this land have a high level of material and spiritual culture, a high standard of living, a unique character, developed traditions, rituals, religious beliefs, and a strong desire to preserve their identity, realizing that it will not be easy to lose it. reached, he was forced to take into account the spirituality and culture of the peoples of this land and to adapt to them.

A similar opinion can be expressed about the period of the conquest of the Turanian land by the forces of Alexander the Great. The Greek troops led by Alexander, known in the East as Alexander, saw the strong Zoroastrian faith, material and spiritual culture, lifestyle, customs and traditions of the people here. This made sure that the nation was difficult to overcome easily. As a result, Zoroastrian holy book "Avesta" was destroyed. Historian Mas'udi wrote down valuable information about this in his books "Modune az-Zihar" ("Golden Valley"), Abu Rayhan Beruni "Monuments left by ancient peoples".

It has been determined that the ritualistic elements characteristic of religious ideas and beliefs were reflected in the lifestyle of the ancient peoples who lived in the regions of Central Asia. Examples of this are the horns of mountain goats found in the Teshiktash cave in Southern Uzbekistan, reminding of the religious ceremony of "delivering a person to the other world"[2, 158], the bas-relief finds of Fayoztepa and Karatepa, the remains of Dalvarzintepa and Sogdiyona [3, 33-41].

Ancient ideas, such as belief in supernatural forces and the "other" world, elements of the first rituals gradually developed. According to Professor A. Hasanov, "In the middle of the Stone Age, it was customary for our ancestors to worship animals and the sun. Later, religions such as fetishism, animism, witchcraft spread in our country. At the beginning of the Bronze and Iron Ages, there was an idea that the soul does not die, but continues to live in the afterlife. Accordingly, it became customary to bury various items, food, and even a few servants-slaves together with the corpse"[4, 19].

Foreign scientists Richard Fry also recognized that our country was a center of religious tolerance and science. Quoting his thoughts, H. Karomatov says: "The combination of Buddhism, Zoroastrianism, Monism and Christianity lays the foundation for the principles of religious tolerance, which contributed to the formation of the cultural environment in pre-Islamic Central Asia. And this environment leads to the flourishing of science in centers like Bukhara" [5, 28-29].

In studying the religious heritage, religious views, customs and values of the Uzbek people, Abu Rayhan Beruni's information about the peoples of Central Asia, in particular, the peoples and tribes living in the territory of present-day Uzbekistan in the Middle Ages, the Khorezm people, the Sogdians, and the Turkic-speaking peoples, is of great importance. Beruni left an invaluable historical and cultural resource about famous days, Eids and customs in the calendars of ancient Khorezms, Sogds, Iranians, Romanians, Jews, Syrians, Christians, Indians and others in his work entitled "Monuments from Ancient Nations".

Historical sources record the widespread use of the Zoroastrian calendar in Iran, Sogd and Khorezm before BC. In his memoirs, Beruni notes that these peoples had their own festivals and famous days in every season and month of the year. For example, valuable information has reached us that "Farvardin-Moh" is the beginning of summer, "Tir-Moh" is the beginning of autumn, "Mihr-Moh" is the beginning of winter, and "Dey-Moh" is the beginning of spring [6, 436].

The great scholar's historical information about Navroz, Mehrjan, Sada, "Pumpkin Festival", "Grape Festival", "Remembrance of Past Ancestors" and various holidays and ceremonies are important even for the present time. All these holidays reflect a series of changes that are constantly occurring in nature. The above-mentioned work of the encyclopedist is a unique historical and ethnographic study that reflects the history of the culture, customs and various beliefs of the peoples of Central Asia. Is one of the invaluable sources in understanding the formation of self-concept.

By studying the pre-Islamic religious beliefs in the lives of the peoples of Central Asia, we can see that various ancient religious ideas were widespread in these peoples. The forms of primitive religion spread among the population, such as animism, fetishism, totemism, sorcery, shamanism, were mixed with the rituals of the Islamic religion. Consequently, it can be observed that this complex of various religious beliefs is preserved as a syncretic religion until today [7, 266-270].

Among our people, animistic ideas from ancient forms of religion are also widespread. The research of scientists such as B.Sarimsakov, G.Snesarev, V.Basilov is based on the origin of animism from the first forms of religion to shamonism.

Among our scientists, I. Jabborov, H. Karomatov, I. Khojamurodov claim that some rituals have become national traditions. For example, we agree with the opinion that at weddings, the bride and groom circle around the fire, light candles on the graves, and jump over the bonfire during the circumcision wedding. According to ethnographers, the first religious ideas are related to mythology and have been preserved in various genres of folklore, especially in legends and narratives, fairy tales

and epics, and even in folk games and dances. For example, the elements of sorcery and totemistic imagination are vividly displayed in the tunes and dances performed during the seasonal festivals celebrated by the Uzbeks, during Navruz, "Lola" and "Red Rose" folk holidays. For example, as Professor I. Jabborov noted, "Entertainment, cheering, singing, folk oral dramas of a small genre, "chagallok" and "sulgin" games, and even the famous "lazgi" dance with totemistic and magical imaginations at the holiday parties held in Khorezm. related elements are clearly felt"[8, 166].

The worldview, moral values, and educational advice of the people of that time were expressed in the folklore and written sources. It is preserved in the consciousness and belief of some people as the basis of self-awareness. As Islam Karimov rightly stated, "Alpomish, a unique masterpiece of folk art, is a heroic song that expresses the identity of our nation and is passed down from generation to generation... In this classic work, our country has survived the storms of history and the tests of life and death, and has always preserved its identity. virtues such as tolerance, fortitude, nobility, loyalty and loyalty are expressed... This immortal work has been created by our people for centuries, preserved as their faith, how many generations of our ancestors were educated on the basis of the "Alpomish" epic, realized their identity, and spiritually having wealth. So, as long as our people exist, the image of Alpomish is alive too"[9, 32-33].

Since ancient times, the worship of natural forces and ancient forms of religion was widespread in the peoples living in the territory of modern Uzbekistan. Traces of such worship have been preserved in folk epics. In particular, in the epic "Hasan Chopson" swearing "May the fire burn in the furnace", the main character of the epic "Murodkhan" when crossing the river - "Worshipping Hubby", Alpomish climbs to the top of Mount Murad in order to "make his wishes come true"[10, 13, 142; 49].

When approaching the problem from a philosophical point of view, the roots of the values and religious heritage of our people, the processes of self-awareness and national identity go back to very ancient times, to the first periods of historical development [11, 54]. When studying the historical roots of people's values from a philosophical point of view, it is necessary to research the distant past and to analyze it philosophically. The people of the period of the primitive community system imagined nature as a living thing in general, they considered their mental experiences and the characteristics of their activities to be a characteristic of nature.

It is correct to say that the information given above provides an opportunity to shed light on the specific features of animistic rituals in the life of our ancestors and to know the role and importance of ancient religious beliefs in the way of life of our people and their uniqueness and identity.

We can conclude that in the pre-Islamic period, our ancestors believed in ancient forms of religion such as animism, totemism, fetishism, shamanism, magic (sorcery) and followed various traditions and rituals of these religions in their lifestyles, and some of these rituals are part of the Islamic religion. showed that it was mixed with its rituals or coexisted with Islamic heritage. Historical heritage, cultural, scientific, moral, aesthetic views, ideas and teachings that have come down to us from past ancestors play an important role in the development of national identity. At the same time, it will be necessary to evaluate and critically analyze the heritage of the ancestors with spiritual criteria. Because the blind adoption of any religious and moral values from modern times can lead to negative consequences.

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