

THE MOSLEM WORLD: THEORETICAL AND PHILOSOPHICAL PROBLEMS

BERDIYAR SAPAROV. THE ROLE OF NATIONAL HERITAGE
AND VALUES IN THE FORMATION OF SELF-
CONSCIOUSNESS // *The article was written for the bulletin*
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Abstract. Basic structural elements of national identity in the formation of the national idea, namely - the national heritage and values, are covered in the article on the basis of scientific sources. The influence of such elements of the national heritage structure as traditions, customs, rituals, and values on the national identity is also considered.

National heritage and values – the main components in the system of national ideas – occupy a significant place in the structure of the formation of national identity. The fund of national heritage and values has always been the basis of national consciousness in the formation of the national idea. National heritage and values express democracy and the essence of the structure of national identity formation. That is why the national

heritage and values in the formation of national consciousness are the main factors in the system of national ideas. Therefore, we can draw scientific and philosophical conclusions through an objective assessment of the importance of national heritage and values in the system of national ideas and identification of its essence and prospects.

There are different interpretations of the national heritage concept in the literature, which is an important element of the realization of national identity. The explanatory dictionary of basic spiritual concepts defines the national heritage as the concept that defines the complex of all physical, material and spiritual values created by the intellect, the ability to act and the work of the ancestors of a certain nation at a stage when historical development has become the past. (Ma'naviyat asosij tushunchalar izoxli lurati. – Toshkand: Fafur Fulom, 2009. P. 308).

The national heritage of each nation includes the material, spiritual and other types of heritage, created by that nation. Some of them have an international character, others - attract attention of a certain nation. National heritage is a cumulative product of mentality, genius, worldview, creative abilities of a nation. Any existence without them cannot rise to the level of national heritage and disappear in a historical period, since the national heritage in the system of national concept serves as an important basis and source of experience in creating the future development of the country.

The structure of the national heritage consists of: 1) national traditions, customs, ceremonies, values; 2) ideology; 3) various rituals; 4) inventions of world significance; 5) the intellectuals of the nation and the literary works they created; 6) state system; 7) national cultural values, historical relics, etc.

Each of the above points was formed by the nation representatives over the centuries, and preserved as a heritage for the next generation. It is believed that all the characteristics of the structure of the national heritage, which occupy an important place in the system of national ideology, will contribute to the

formation and development of national consciousness. Taking into account the great importance of national customs, traditions, rituals, ceremonies and values in the structure of national heritage in the formation and demonstration of national identity, we express our opinion about their essence.

The development of different nationalities and peoples is associated with certain traditions and customs in society. That is, customs and traditions, which are a specific feature that characterizes this nation, are an important factor in the implementation of national consciousness.

National traditions are events of spiritual life. Traditions, customs and holidays are integral parts of spiritual culture, reflecting the social character of the nation, and serving as one of the important unifying factors. National traditions are actions repeated in a certain period, rules of decent behavior, skills adopted by many people. For example, such habits as greeting elders by youth, keeping order in showing the greatest respect to the guests, visiting elders, sick, disabled people or those who faced difficulties on the eve of the holiday, helping neighbors by participating in *khashar* (collective, free help) are considered good and characteristic of Uzbek customs.

National traditions are formed under the influence of the history of each nation and nationality, their way of life and other factors, and they are considered as one of the features that determine their specificity. For example, matchmaking requires a lot of attention and respect. People say that the prophets greeted the son-in-law, and so sons-in-law are shown great respect traditionally. Ceremonies together with national traditions, language and spirit create an important edge of national spirituality and culture.

National traditions were reflected in social and cultural life. National traditions and customs with Uzbek historical features are manifested in traditional and modern forms. The spread of any customs, traditions, and ceremonies should not be carried out at the expense of disregard for other peoples, traditions and

customs of the nation and nationality; it should serve to strengthen friendship, neighborhood and harmony.

In general, while the values that have gradually formed over the course of human history demonstrate the significance of the existence of society, events and incidents of human life, its material and spiritual values, then customs, traditions, rituals and ceremonies express human and national conformity.

A person, assessing certain events, processes or emotions, relying on scientific knowledge, worldview, interests, social experience, can find his self-expression in customs, traditions and ceremonies. Values are manifested in the relation of a particular nation to its past, historical and cultural experiences, lessons, happy events, customs, traditions, rituals and ceremonies as a way of life of people, forming the basis of their spirituality.

The ideas of Abu Rayhon Beruni about the nationalities of Central Asia, especially the nations and tribes living in the territory of present-day Uzbekistan in the Middle Ages, about Khorezm, Sogdians and Turkish-speaking peoples are of great importance for the study of the past of the Uzbek people, its traditions, customs and rituals.

Abu Raykhon Beruni's ideas about the nationalities of Central Asia, especially the Nations and tribes that lived on the territory of present-day Uzbekistan in the middle ages - Khorezm, Sogdians and Turkish-speaking peoples, are of great importance for the study of the past of the Uzbek people, its traditions, customs and rituals. Beruni also mentioned several groups of the Turkic peoples in his works: the Turks of Transoxiana (Karakhanids), Northern Turks (Oghuz, Kimaks, Kirghiz, etc.), Eastern Turks and Turks living in the Chu river valley (Hutan, Tibet, Afghanistan). Materials about the life of the Karluks, Pechenegs and other tribes were found in his works. Abu Rayhon Beruni left invaluable historical and cultural wealth about the famous calendar dates and traditions of the ancient Khorezmians, Sogdians, Persians, Romans, Jews, Syrians, Christians, Hindus and others in his book "Monuments of

ancient peoples." Beruni in his works showed the existence of holidays and famous dates of these peoples in each season and month of the year. For example, "farvardin moh" - was the beginning of summer, "tir moh" - the beginning of autumn, "mehr moh" - the beginning of winter, "diniy moh" - the beginning of spring.

Since ancient times, faith in water has been great among the people of Central Asia. Our ancestors believed that water was sacred, was the source of life, and for this reason they worshiped it. They preserved lakes, rivers, springs and streams. Our ancestors respected water as they respected their mothers. Even today, it is considered a sin and a crime to pollute water, spit and throw garbage into it. Therefore, ditches, canals, drains are cleaned collectively and it has an effect; We should treasure water as one of the sacred values preserved for us by our ancestors.

We had spring festivals dedicated to flowers, the most beautiful gift of nature, and they took a special place among the spring rituals and holidays of our country. Such festivals as "Tulip Festival" in Fergana valley, "Nightingale Song" in Bukhara, "Maiden Festival," "Red Flower Festival" in Kashkadarya and Surkhandarya regions were especially popular. It should be noted that the ancient holidays, which have many positive features, have become a structural part of the national heritage, enriched with a new meaning.

Among the holidays that were in ancient times and have survived to the present day, associated with the life of the peasants, their work and harvest, there are such as "melon Festival," "Wheat mother," "Harvest Festival," celebrated by farmers. They deserve special attention. In the spring, bread from the seed grains is baked and distributed among the peasants who were going to sow, and the second part of the grains is used as seed material. Peasants, after eating bread baked at the feast of the "Wheat Mother." Ceremonies such as the "First snow"

associated with the winter season are also widespread. This holiday has acquired a mass character.

All these national holidays, ceremonies, traditions and ancient customs appeared on the basis of natural needs, dedicated to work, marked the joyful moments of people's lives. In festivals and ceremonies sorrows and mutual grievances are forgotten. Since ancient times, there have been many national holidays, ceremonies, traditions and customs related to livestock, agriculture, seasons, calendar, stars and flowers, and they are an important component of national heritage, helping the Uzbek nation realize its identity.

The spirit of unity, friendship and faith in the future was enshrined in national holidays, traditions and customs. They were of great educational importance in the spiritual and moral enrichment of the nation. It is necessary to study each of them, taking into account the social and natural conditions of that time, the national morality (spirituality) of people, their beliefs and worldview.

Firstly, the ancient holidays and ceremonies of our people were formed on the basis of their connection with living conditions, a certain external environment of society, the degree of economic development, and gradually turned into traditions and acquired a mass character; Secondly, the influence of existing religions on these holidays, rituals, traditions and customs is great; Thirdly, due to the connection between holidays, ceremonies, traditions, customs and people's lives, economy, lifestyle, religious beliefs, they remained in the memory of peoples for a long time and are a significant factor in the formation of people's self-consciousness even now.

Navruz is one of the oldest holidays in Uzbekistan. It is widely celebrated as a national holiday in the years of independence. President of Uzbekistan, Shavkat Mirziyoyev, noted at the celebration of Navruz that it was a holiday of great national importance, which is equally clear and dear to all people in the world with good intentions, regardless of how humanistic

ideas, nationality, language and religion were essentially embodied. For this reason, Navruz during independence has become a favorite holiday for more than 130 peoples and nationalities living in Uzbekistan.

We believe that Navruz has a political, ideological and philosophical meaning, as, firstly, it is connected with the activities of people, with their faith in the values of antiquity and with dreams; Secondly, this holiday draws people's attention to the way of life, the national spirit, embodies magnificent forms of art and serves to enrich the spiritual life of people; Thirdly, it promotes international friendship, religious tolerance, compassion, love for the motherland, and maintaining peace of mind; Fourthly, it helps in the education of young people, the formation of their worldview, national identity.

Another holiday celebrated in autumn was Mehrkhon or Mehrgoh, (in Khorezm – Chiri-Rouge, in Sogdiana – Nim-Sarde). Mehrkhon means “Love for the Soul,” and this word has a second meaning – “the sun.” Beruni described Mehrkhon as an agricultural festival. He wrote that the sun and the moon are the two eyes of the sky, and Navruz and Mehrkhon are the two eyes of the year. Therefore, if Navruz is celebrated on the day of the spring equinox, then Mehrkhon is celebrated on the day of the autumn equinox. Navruz falls in the early spring, and Mehrkhon is celebrated in autumn with great solemnity. Nature begins to wake up from a long winter sleep in Navruz, and the vegetative period of plants gradually ends in Mehrkhon.

Mehrkhon is a holiday closely associated with the cult of ancient agriculture (faith, the object of worship). Muslim clergy have always been against ancient pagan rituals. For this reason, the celebration of Mehrkhon stopped. Mehrkhon is an integral part of the national heritage of the Uzbeks, and the people of Uzbekistan returned to this holiday in the years of independence.

The preservation of national traditions, customs and rituals for a long period of time and their revival symbolizes now their

belonging to the national heritage and contributes to the consolidation of society. The nation representatives will be mutually spiritually enriched due to the observance of traditions. The value of customs, traditions and ceremonies will increase, and they will turn into a national heritage. In this aspect, it is necessary to study the mutual connection and the mutual influence of concepts such as customs, traditions and rituals – an important component of the national heritage structure. National values, serving national needs and goals, organize a complex of material and spiritual food and are considered an integral part of the national heritage. Traditions of national heritage, which are typical for a particular nation, also occupy a significant place and are considered as a symbolic, responsible movement aimed at the formation of certain traditions, customs, and ceremonies in the well-known system of national education. Traditions, customs, rituals and values are an important component of the national heritage, the main factor in the formation and driving force of national identity. Taking into account the fact that they occupy a significant place in the system of the national idea, they have become a vital issue. Present and future traditions, national ceremonies have a deep meaning and significance for the historical and cultural life of people.

In 2012, the Center for the Study of Public Opinion in the Republic of Uzbekistan held a sociological issue on the topic of “National Identity.” How well did the population know the customs, traditions and rites of the nation? Most of the respondents who took part in sociological surveys confirmed that they knew customs and traditions (in the survey 2006 – 88.1%, in 2012 – 93.1%), and only 1.7% of the respondents answered that they knew them not well enough.

The results of the above-mentioned sociological studies have shown the need to preserve the national traditions, customs and rituals of the Uzbek people, their further development and transformation into an integral part of the civil and especially youth worldview. In conclusion, it is necessary to take into

account that Uzbekistan began to revive and study the rich historical, national and cultural heritage, national traditions and values in the years of independence, it must be admitted that it will take a lot of time for further research.

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