

THE SOCIO-ONTOLOGICAL ESSENCE AND HISTORICAL EVOLUTION OF NATIONAL TRADITIONS: ON THE EXAMPLE OF THE VALUES OF THE UZBEK PEOPLE

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Abstract

This article is devoted to the philosophical analysis of the socio-ontological nature of national customs and traditions, which is the fundamental basis of the development of society. The study makes a case for the fact that traditions are not just a static relic of the past, but a dynamic system that ensures the spiritual genotype of the nation and social stability. The article examines the role of historical memory in the process of national self-consciousness of the Uzbek people, in particular, the dialectic of preserving values in the context of ideological repression of the former colonial regime. The central part of the study is the analysis of archaic beliefs (the cult of water and fire) in the context of human-Nature-Society relations. Referring to the work of Abu Rayhan Beruni "Monuments of Ancient Peoples", the symbolism of water as a criterion of life and justice in the thinking of the peoples of Central Asia is revealed. In particular, the existential worldview of the people is illuminated through the comparative ethnographic analysis of such rituals as "Sust wife", "Bozxotin", "Chayla Kazak" preserved in different regions of Uzbekistan (Zarafshan, Surkhandarya, Kashkadarya). The article philosophically summarizes the processes of spiritual renewal in the period of independence, the synthesis of Islamic values with national traditions and the role of historical experience in modern development strategies. The summary puts forward scientific proposals on preserving national traditions in the context of globalization and transmitting them through the prism of thought in a new way.

Keywords: Ontology, social determinism, tradition, tradition, national identity, water symbolism, Beruni, spiritual genotype, "Weak wife", cultural synthesis, existentialism.

INTRODUCTION:

The main criterion that determines the place and image of each nation in the world civilization in the history of mankind is its spiritual heritage, that is, customs and traditions. At each stage of the development of a society, the formation of a nation is closely related to its specific spiritual features. In terms of philosophical ontology, tradition is not just a static repetition of the past, but a mechanism of society's survival and self-reproduction, the "code of socialization" of the nation. Customs and traditions are a distinctive feature that characterizes a nation and serve as an author's factor in the perception of its national identity. They imbue the nation with spiritual strength and a spirit of selflessness. National customs are a set of behaviors, behaviors and life skills adopted by representatives of the nation, which serve the formation and development of a nation, are embedded in its way of life. Habits, on the other hand, regulate the micro-structure of society as a criterion for the same actions, which are often repeated in our daily lives.

For a long time, traditions, which are of great importance in the spiritual life and culture of the peoples of Central Asia, in particular the Uzbek people, have been one of the problems that have not been studied in depth enough. The main reason for this was the sole ideological pressure of the totalitarian regime, which interpreted national values as "the legacy of antiquity" and tried to squeeze them out of the social consciousness. As Professor I. Ergashev noted, "The bitter experience of the Muslim regime shows that it is impossible to approach traditions in a new way without the pressure and complications of a single ideology." The subordination of tradition to single ideological goals is an unhealthy state that runs counter not only to freedom of thought and thought, but also to man's natural will.

Nevertheless, the people of Uzbekistan have managed to preserve their spiritual treasure, which has been passed down from generation to generation, thanks to its historical memory and "internal immunity". Today, the strategic goals of the development of Uzbekistan, recognized by the international community, are based on the historical experience, national and cultural traditions of our people. In the conditions of independence, a new view and attitude to customs and traditions began to be formed based on the basis of the original spirituality of each people. This attitude implies not just the preservation of traditions, but the re-analysis of them in the light of contemporary secular and enlightenment requirements.

Tradition is a metaphysical chain that connects generations with ancestors. They are the spiritual criterion that ensures social stability in society and serve as an "orientir" (guide) for a person to find his place in society and feel the national self. Especially at a time of global clash of cultures, the protective function of national traditions is becoming even more prominent. In this context, the study of the philosophical-ethnographic roots of national customs, especially archaic rituals associated with nature, is an urgent task today.

LITERATURE REVIEW

The socio-philosophical essence of national customs and traditions, their role in the spiritual life of the people, ethnographic features of rituals associated with nature have been the focus of many domestic and foreign researchers. These studies can conditionally be grouped into three main areas.

A fundamental source for the study of archaic worldview and traditions of the peoples of Central Asia, especially the Uzbek people, is the work of Abu Rayhan Beruni "Monuments of the Ancient Peoples". Beruni's work not only describes the calendars, holidays and rituals of ancient peoples associated with natural phenomena, but also logically and consistently analyzes the reasons for their origin. His knowledge of the custom of sprinkling water during Navruz and other seasonal ceremonies is important in determining the genetic roots of rituals such as the "Silent Wife" today.

Also, samples of Uzbek folk art, such as "Alpomish", "Murodkhan", "Hasan chopson", "Hasan chopson" were studied by H. Karomatov as a source rich in ethnographic information. Studying the mythological layers of the sagas, the scientist emphasizes that "the traditions of the ancestors are absorbed into the minds of the people as a tradition and law." His research helps to understand the philosophical underpinnings of the views in the sagas regarding water pir (Hubbi) and fire.

Philosophical and methodological research: a new approach to traditions in Uzbek philosophy of the period of independence is related to the works of professor I. Ergashev. In his research, the author emphasizes the need to study tradition without ideological pressure. In his opinion, the subordination of traditions to single ideological goals is an unhealthy state that runs counter to human will. Ergashev's

works served as a methodological base in the philosophical substantiation of the role of tradition in free thinking and national self-awareness in our article.

On the world scale, the works of J. Fraser "Folklore in the Torah" and "The Golden Horn" are considered to be the basic literature in the field of comparative mythology. Fraser summarizes the water-related rituals of the peoples of the world, rain-calling rituals, and forms of worship of the forces of nature. His theories about the "oblique flood" and the primacy of being from water allow analyzing the archaic elements of the Uzbek ritual "Sust wife" in the context of global culture.

Territorial and ethnographic study of rituals: data on rain-calling ceremonies and water cult in different regions of Uzbekistan were partially studied by ethnographers. In particular, such ceremonies as "Sust Wife" in the Zarafshan Valley, "Bozwife" in Surkhandarya and "Chayla Kazak" in Kashkadarya are characterized from the point of view of territorial identity. However, in these literatures, the philosophical and ontological essence of these rituals, that is, the question of man's metaphysical connection with being, is not sufficiently covered.

The analysis of the literature shows that although a rich factual material has been collected on the topic, the modern independent thinking and philosophical synthesis of national customs and natural cults in the context of the national idea remains relevant. Our article aims to fill in this gap, to summarize the available data from a philosophical and existential point of view.

RESEARCH METHODOLOGY

This study is based on an integrated approach to revealing the socio-ontological essence of national customs and traditions. The archaeological rituals of the Uzbek people's spiritual heritage and nature were chosen as the object of the research, which used the following set of scientific methods and approaches: Comparative historical analysis. Through this method, the historical evolution of national traditions was studied. In particular, the cults of nature (water, fire) in the pre-Islamic period and the spiritual transformations of the post-Islamic period were compared. The ethnographic data of Abu Rayhan Beruni "Monuments of Ancient Peoples" were compared with the ritual elements that have survived today, and the historical continuity (continuity) of values (continuity) was analyzed.

Ontological and Gnoseological approach. From a philosophical point of view, tradition has been analyzed as the "form of being" of society. The ontological approach allows us to evaluate tradition as a spiritual substance that ensures the stability of social beings. From a gnoseological point of view, folk rituals (for example, "The Weak Wife") were studied as an archaic form of empirical knowledge, man's quest to understand and influence the mysteries of nature.

System-structural analysis. National customs were seen as a holistic system rather than as scattered events. In this system: The Cognitive Element: The Nation's Worldview and Mythological Visions; Regulatory element: Norms and habits of social behavior; Ritual Element: Ceremonies, celebrations, and symbolic movements were analyzed in their interrelatedness.

Axiological (Value) analysis. With this method, the value of traditions in the life of a person and society was assessed. The role of tradition in spiritual strength, selflessness and national self-awareness was justified from an axiological point of view. The article also analyzes the negative impact of ideological pressure on the value system and the processes of reconstruction in the period of independence.

Ethnophilosophical analysis. Ethnographic data ("Sust wife", "Bozwife", "Chayla Kazakh") on different regions of Uzbekistan (Zarafshan valley, Surkhandarya, Kashkadarya) were philosophically

generalized. This method served to determine the unity of the national unity and the unity of the people's spirit on the basis of territorial identity.

MAIN PART

Ontological and existential analysis of national traditions: From a philosophical point of view, national customs and traditions constitute the "spiritual skeleton" of society. Man's self-awareness in the world does not happen in a vacuum. This process takes place in a system of values that are passed down from generation to generation. As Professor I. Ergashev notes, the only liberation of tradition from ideological pressure is the return of the national spirit to its true existence. Under the Muslim regime, the prohibition of tradition or its transformation into a "museum exhibit" caused a phenomenon of "spiritual alienation" in society. And independence eliminated this alienation and turned tradition into an active subject of the development of society. At this point, tradition manifests itself not just as a memory of the past, but as an "existential project" in the construction of the future.

Water Metaphysics: From an Archaic Worldview to Environmental Ethics. It is no coincidence that the views of the Uzbek people regarding water are reflected in the works of Beruni and the saga "Murodkhan". In philosophy, water is a symbol of change, purification, and the genesis of life. Philosophical layers of the water cult:

1. **The Cosmogonic Layer:** The myths about the origin of the world from water confirm man's genetic connection to the universe.
2. **Socio-ethical layer:** The fact that water is considered to be the common property of the Turkic peoples is a practical manifestation of the philosophy of "social justice". This principle remains the cornerstone of universal environmental ethics on a global scale today.
3. **Mystical-ritual layer:** The rituals of worshipping the Hubbi or calling the rain are a way for man to enter into a dialogue (dialogue) with nature, rather than dominating it.

The "Weak Wife" Ritual: Collective Will and Magical Realism.

In different regions of Uzbekistan, the ritual of calling the rain, called "Sust wife", "Bozwife" or "Chayla Kazak", is from a purely philosophical point of view the phenomenon of "the influence of the collective will on nature".

Man's existence in the Lalmicor regions depends entirely on rain, that is, the grace of heaven. Here, existential danger (famine, drought) drives one to collectivity. The act of sprinkling water on each other in the "Silent Wife" ritual has a symbolic meaning: it is man's attempt to send a "signal" to nature, to harmonize with the rhythm of the universe.

In philosophy this is called "Sympathetic Magic": a similar action (sprinkling water) calls a similar phenomenon (rain). In the process, the sense of national identity revolves around "common anguish" and "common hope."

Symbiosis of Religious and National Values: As the article points out, no form of social consciousness can confront religion so strongly. However, in the experience of Uzbekistan we observe not a struggle of religion with national customs, but a "positive synthesis" of them.

The religion of Islam did not deny the ancient traditions of the peoples of Central Asia, but gave them spiritual and moral enlightenment. For example, the worship of the forces of nature – seeing God's power in natural phenomena – has gone into the form of (pantheistic elements). As noted in the presidential resolution, the scientific and educational heritage created by our ancestors gave rise to the

highest point of this synthesis - the "Muslim Renaissance". It is a process that enriches not only the form of values, but also their ontological essence.

Cultural determinism and the National Idea: H. Karomatov's opinion that "the traditions of the ancestors are ingrained in the people's consciousness as a law" confirms the theory of "cultural determinism". That is, our social behavior today has been determined by millennial traditions.

It is precisely this historical experience that the strategy of action and national development programmes will ensure its effectiveness. Because it is difficult for the people to adopt models that are alien to them, but reforms based on the traditions that exist in their own blood will be natural and solid. Thus, customs and traditions are not just a component of the national idea, but its "source of vitality" (vital force).

Dialectics of ideological pressure and protection of traditions: Despite the single ideological pressure that lasted for a long time, the people of Uzbekistan managed to preserve their historical and cultural values, as well as their unique customs and traditions passed down from generation to generation. The only ideological repression of the Shora period tried to erase national traditions from the minds of the people. However, as Professor H. Karomatov wrote, "the traditions of the ancestors as a law are ingrained in the people's mind." This ontological resilience allowed the Uzbek people to preserve their historical and cultural values even in the most difficult political conditions.

Thanks to independence, attention is paid to the recognition and development of religious traditions and values. As noted in the Resolution of the President of the Republic of Uzbekistan of December 15, 2017, the study and continuation of the scientific heritage of our great ancestors, who founded the Muslim Renaissance, is an urgent task facing today's generation.

The Elements of Nature: The Metaphysics of the Cult of Water and Fire.

In the life of the peoples of Central Asia, especially the Uzbek people, the elements of nature (water, fire, earth, air) are sacred. These concepts are reflected in folk art - sagas. Philosophically, this phenomenon represents a symbiotic connection between man and being.

For example, the symbol of fire manifests itself as a purifying and punishing force in the saga "Hasan Chopson". The oath to "Let the fire that burn in the furnace strike" indicates that fire is not only a material but also a spiritual criterion. The symbol of water is revealed in the saga "Murodkhan" through the worship of the protagonist's water feast - Khubbi. And Alpomish's ascent to the top of Mount Murod for the fulfillment of one's own desires is an example of one's connection to the transcendent universe through sacred space.

Water is the source of life and the philosophy of social justice. In the myths of many nations, it is interpreted that all things were originally only water, and that fire, earth, and people spread from it. The expression of this concept in the views of peoples was extensively commented on by J. Fraser in his work "Folklore in the Torah". Although land was private property in the Turkic nations, water was considered public property. It is a shining example of the ancient philosophy of social justice and collective coexistence.

Abu Rayhan Beruni in his work "Monuments of Ancient Peoples" dwells in detail about the customs and holidays dedicated to water. Especially during the spring-summer holidays, the habit of people sprinkling water on each other has a symbolic meaning, it is part of the practice of apsin-magic, aimed at ensuring the revitalization of nature and fertility.

The Ceremony of the "Weak Wife": Territorial and Philosophical Analysis.

On the basis of the custom of sprinkling water in the lalmikor places of the territory of Uzbekistan, a special ceremony "Sust Wife" (sometimes "Water Woman") was formed. This ritual is called by specific names in different regions: "Sust Wife" in the Zarafshan Valley, "Bozxotin" in Surkhandarya, and "Chayla Kazak" in some districts of Kashkadarya.

Despite the differences in name, their philosophical essence is unique - man's entry into dialogue with the forces of nature and resistance to existential danger (drought) through the collective will. These magical-ritual methods, which are performed for the purpose of summoning rain, are a spiritual layer that expresses the people's reverence for and dependence on nature.

A combination of Islam and national traditions.

Many of the elements that enhance the expressiveness of the ceremonies that national customs and folk holidays manifest are linked to religion. No other form of social consciousness can compete with religion in this area. With the advent of Islam, the ancient archaic customs did not disappear completely, but were enriched with new content and formed a national-religious synthesis.

As President Sh. Mirziyoyev noted, studying the scientific heritage created by our great ancestors and continuing the traditions of their schools is the sacred duty of today's generation. This shows the need to reinterpret national traditions on a scientific and religious basis.

CONCLUSION AND SCIENTIFIC AND PRACTICAL PROPOSALS

As a result of this research, it became clear that the national customs and traditions of the Uzbek people are not just a set of mechanical actions left over from the past, but a complex socio-ontological system that ensures the survival of the nation. On the basis of philosophical considerations, the following fundamental conclusions were reached: First, national customs and traditions serve as the subjective and objective basis for the perception of national self. They served as a "protective shell" that preserved the spiritual integrity of the people, despite ideological pressures of historical times. As professor I. Ergashev and H. Kararomatov have noted, the deep penetration of traditions into the people's consciousness and way of life ensured their resistance to the development of any external artificial interference. On the other hand, the cults of nature in the thought of the peoples of Central Asia, in particular the attitude to water and fire, are an ancient philosophical model of the harmony between man and nature. The traditions mentioned in the works of Abu Rayhan Beruni and continue to live in the form of rituals such as "The Weak Wife" and "Bozwife" are not just magic, but a culture of communication with the human being, a responsible approach to the blessings of nature. The consideration of water as a common property testifies to the ontological roots of the principles of collectivism and social justice in the mentality of the Uzbek people. Third, the interplay of religious and national values during the years of independence has formed a new kind of social consciousness. The synthesis of Islamic principles with folk traditions paved the way for the establishment of tolerance, enlightenment and high moral criteria in society. This process serves as the moral base for modern development strategies of Uzbekistan.

Based on the results of the research, the following scientific and practical proposals are proposed:
Ethnophilosophical monitoring: Philosophical and ethnographic documentation of the not yet studied and endangered territorial rites (for example, local variants of rain-calling or harvest holidays) in remote regions of Uzbekistan should be carried out and their "spiritual map" should be created.

Environmental education: The philosophy of water and nature respect from national traditions (based on the analysis of Beruni and Fraser) should be introduced into the modern educational system, in particular the subjects "Environmental Ethics", as a practical guide. It will act as a national immunity in eliminating the environmental crises of the era of globalization.

Digital traditionalism: creation of virtual interpretations of national customs (VR guided tours, multimedia projects) with the help of conveying the essence of national traditions to the minds of young people, through which it is advisable to promote tradition as an aesthetic and moral part of the modern way of life and not just the past.

In conclusion, the preservation of national customs and traditions is not just about remembering history, but about ensuring the future spiritual stability of the nation. After all, a society without strength from its roots is doomed to lose itself in the storms of globalization. At the new stage of development of Uzbekistan, these values remain the living and driving force of national ideas.

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