

Philosophical Essence of Uzbek National-Ethnic Traditions

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Abstract. This article describes the analysis of the philosophical essence of Uzbek national-ethnic traditions.

Key words: tradition, ethics, aesthetic thinking, ethnoethics.

For centuries, the Uzbek people have been formed in a rich ethnic environment, passing national traditions from generation to generation. Despite the various socio-political situations, ideological pressures, and continuous pressures to inculcate different ways of life in different periods, the Uzbek people have used their tolerance, generosity, hospitality, and patience as their national identity. National-ethnic traditions are a set of long-historically formed ethnocultural at the level of a clan, tribe, and people. They are formed based on the social, spiritual, material, and political needs of ethnic groups. Jalik practice is an ongoing dynamic process resulting from the interaction with the environment during the work process. Traditions have been the main factor in the formation of moral and aesthetic thinking of certain nations and ethnic groups. This can be defined as:

firstly, the ethnocultural richness of the Uzbek nation, the depth of the nation's historical and cultural roots, and the presence of rich traditions;

secondly, the fact that in the traditions of the Uzbek people, the elements of two main cultures, sedentary and nomadic, have a symbiosis and have been living a sedentary life for thousands of years, and a sedentary life leads to the creation of static, stagnant traditions it can be recognized that it was an environment. The emergence of unique socio-spiritual goals in the Uzbek national-ethnic moral-aesthetic thinking, the establishment of the city's spirit in the national mentality, the fact that its spirituality has acquired a traditional priority position;

thirdly, his love for the Uzbek national tradition, language, art, literature, customs, traditions, customs, traditions and rituals, his ability to respect folk customs as the spiritual image of the nation;

fourth, the combination of national traditions with religious beliefs (in particular, based on the elements of Zoroastrianism and Islamic beliefs - M.M.), the struggle for national independence and the achievement of national independence, the complex of traditions is a religious faith-profession mixed with, the occurrence of a symbiosis;

fifthly, the Uzbek nation's patience, endurance, limitless endurance, tolerance, hospitality, deeply formed altruism (generosity) in its moral thinking, purity of heart, sincerity, kindness, always ready to help its neighbor and some factors allowed the formation of

national-ethnic traditions and the preservation of national identity as an ethnic and socio-political reality.

Educating the young generation through practical traditions in ethical and aesthetic thinking has led to the formation of folk pedagogy. At the same time, in determining the attitude of young people toward their elders, past scholars, and their parents, signs of moral and religious regulation (*respect, talking to you, always being in service, youngish*) together with aesthetic signs such as being polite, having a beautiful nature, being tidy, paying attention to honesty.

When studying the meaning of the concept of "national-ethnic traditions" in moral-aesthetic thinking, it can be seen that the main principles of ethics and aesthetics are related to traditions:

- 1) *tradition as a moral principle*: the origin and dynamics of human virtue, the first cause and the basis for repetition, the structural structure of any national moral consciousness, the initial regulation of moral behavior, behavior, and moral activity;
- 2) *tradition as an aesthetic reality*: it determines the standards of beauty in continuous rituals and customs, defines the border between beauty and ugliness, fills people's leisure and recreational rituals with aesthetic qualities;
- 3) *tradition as a governing and controlling institution in society*: from ancient times to the present, people are subject to a certain hierarchy of values, and established criteria. Institutional forms of governance and control are found in all human societies on Earth. In the matter of family and marriage, in the culture of interaction, in the matter of trade, in the matter of general morality, the subordination-based traditions have been improved step by step;
- 4) *tradition as an evolutionary system that creates specific stereotypes in the individual society, creates a specific mentality*: traditions that act as a dynamic force in the formation of national-ethnic stereotypes are national values, in particular, the creator of moral and aesthetic values, ethnic emerges as an identity-forming tool. As a result of this, the results of ethical and aesthetic thinking are reflected in the book of advice and teachings, in musical works (*for example, the melodious tunes in the music of Desert Iraq can show the Uzbek mentality and ethnic identity - M.M*), in the aesthetics of life.

Many authors have mentioned in their works that Uzbek national traditions have a long history and are an evolutionary process. To study the stages and separate periods of the evolution of national traditions, it is appropriate to get acquainted with the moral-aesthetic works and sources created in one's time. The product of moral-aesthetic thinking expressed in the oral and written works of past peoples is conditionally connected with national-ethnic traditions and national-moral ideas, and its evolutionary appearance can be described as follows:

- 1) constructive traditions encouraging national cohesion, unity, and solidarity;
- 2) traditional ideas urging awareness, peace, and internal stability;
- 3) moral traditional ideas that call for patriotism, sacrifice for the country;
- 4) moral ideas urging to put the interests of the country, the nation above personal and group

interests;

5) moral-aesthetic traditions that encourage peace, development, creativity, occupation, and work;

6) aesthetic traditions encouraging purity in marriage, beauty in behavior, adherence to standards of beauty with the concept of women, and health.

V. A. Fedotov, who deeply analyzed the history of national and ethnic ethical traditions, introduced the term "Ethnoethics" to science as a concept that includes all values of national and ethnic content, elements that make up national consciousness, national culture, and customs, rituals. This concept is based on ethnic identity and its development, a certain creative synthesis of language and national culture; ensuring the dynamic unity of culture, language, and national identity can be considered the main basis of the existence and activity of the ethnic group; practice to introduce universal human values into social life and economic life teaches to live in inter-ethnic harmony with the act of respecting ethnic-ecological space.

The concept emphasized by Fedotov covers more and more productive topics than those covered by the general science of ethics in the systematization of national traditions today.

Ethnoethics is based on generally accepted universal principles and it has a single basis. It is based on the principles of universality, normativeness, educational and didactic rules, and universal morality. Each nation in its way expresses, reproduces, implements these common ideas, and imparts knowledge based on national customs and traditions. Based on the above, we can give the following definition of ethnopoetics. *Ethnoethics is a set of ethnic values, moral knowledge, information, and skills proven in practice, passed from generation to generation mainly orally, as a historical product of the social experience of different ethnic groups, and nature, society, and lifestyle. is a complex of knowledge created by creation.*

Monuments of ethnopoetics are national traditions and rituals of different nations created by ethnos and refracted through a national-ethnic prism, preserved in fairy tales, narratives, legends, epics, songs, proverbs, and papers. Ethnoethics has a strong influence on educating the younger generation based on national traditions, recognizing the role of the older generation in this education.

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