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THE STATE AS A GUARANTEE OF PRESERVING NATIONAL VALUES AND TRADITIONS

Abstract: This article concerns about the state as a guarantee of preserving national values and traditions, and confirms this notion with the life examples taken from the past.

Key words: global process, traditionalism, Eastern civilization, national-ethnic values, political governance, government structure, theory of alienation, socio-cultural, moral values.

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Introduction

While appreciating the attitude of all peoples and civilizations around the world to their spiritual heritage, it would be fair to pay special attention to the role of our region in this global process. No matter how some interpret it, the idea that traditionalism has a special place in Eastern civilization seems to us to be quite grounded in modern times. In particular, Indian philosopher Krishnamohan Banerjee, one of the prominent figures in the great cultural process known as the “Renaissance of Bengal”, said, “Civilization actually began with the ancient light and glory of Asia. The emergence of writing and correspondence, the promising forms and methods of public administration, the imposition of laws, and the manifestation of the power of the state in relation to the abominable, and other attributes of the East, were rooted in the East. The idea of “knowledge and research, first of all from the Oriental world,”[1] is also found in the scientific heritage of Rammohan Ray, another famous Indian thinker. It is important to note that in this or that form (because each nation chooses its own form), it is common to speak of the preservation of national-ethnic values and traditions in the emergence of state, political governance and structures. The chain of past, present and future is preserved only by a unified society, thus creating a solid basis for the welfare, cultural and spiritual development of generations.

Indeed, this is the humanistic aspect of the state, and it is an axiom that it is immanent for all regions. But this process is deeply rooted in the East, including our region. Nearly 2,500 years ago, scholar Kun Futszy (Confucius in the West) came to the truth, saying, “Whoever honors and saves the series of ancestors is a real person. Whoever gives due respect to his ancestors is fair.[2]” According to the Chinese direction of thinking, such efforts must be borne only by the wise ruler and the government structure he controls. It is clear that the integrity, evolution, i.e. moral and spiritual strength of the nation's values and traditions, is not only weakened by the state, but is transmitted to the present generation.

The universe and all social elements in existence are interconnected, and only through their interdependence will preserve their eternity. It is in this context that it is clear that its origin, ability, potential, identity and certainty are inextricably linked to other social dimensions, and that the creation of this “world of connection” is primarily a task and responsibility of the state.

The scientific community, operating in this field in various countries today, has come to some or all the same conclusion: individuals, groups, societies, or morals, adhere to the whole system of creative values, traditions and skills of a nation. He can't save it all alone. After all, this process - there is a need for some sort of organized, regulating power to solve the

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problem. In order to find answers to such a specific sequence, it is necessary to refer to the “theory of alienation” already in science. In the social process, “alienation” means that a part of the social potential of each individual is limited to the other top actor (subject). This, in turn, requires a subordinate relationship, a key element of the social system.[3] This means that the higher subject is the state, which has its own peculiar and socio-political, spiritual and spiritual power and deserves it.

Reflecting on this immanent general trend, Martin Heidegger, one of the leading philosophers of the 20th century, clarifies the issue: “This connection,” the scientist continues, “is the only way of living in a social setting, and the ‘alienation’ of everyday work and in the environment of aspirations, dehumanization of a person becomes one of the functional parts of society. Here, a particular human existence (everyday life) resembles that of another as a result of the combination of social behavior and thinking.”[4]

If this idea is to be simplified, it is because of the biogenetic nature of human life that the social ladder becomes part of the general organism as a result of the restriction of its socialization in favor of the state, and thus demonstrates its potential as a normal participant in the social activities of others.

At the same time, we are talking about the full realization of the potential of each and every one of them, not the separation between the individual and the state. After all, it is a common principle that citizens and the state clearly define, understand and then integrate their duties, goals and tasks towards one another. However, each nation, people and ordinary citizen understands this general principle differently because of the internal and external circumstances and the daily tasks that need to be accomplished.

The need for the preservation of creative values, traditions, customs that are unique to the nation has always been relevant to the state. A state that is directly responsible for the fate of the people, as a rule, must quickly and deeply understand such a need in their history. However, in the history of our country there are many times like this, but the moments of national independence are of special importance. At that time, tragic years, which have been firmly established in the pages of our history, clearly show that, no matter how difficult or unpleasant they are, it is important and vital for people to grasp.

Indeed, our great ancestor Abu Rayhan Beruni wrote about this: “Qutayba had killed and completely destroyed those who knew the people of Khorezm and taught others how to learn their stories. Because Qutayba killed the scholars and the educated, and burned their books and notebooks, they became illiterate and relied on their ability to memorize their own needs.”[5] Apparently, there is a point in the scientific heritage of our great countryman that is very

relevant from the point of view of today, which is always worth remembering.

Apparently, our people had socio-cultural, moral values that spanned thousands of years before the Arab invasion. However, it is well known that in the legends they created records that reflect the culture of our people. The invaders were well aware that the easiest way to weaken the indigenous people, to keep them in complete captivity, was to simply cut off the heads of their owners in order to destroy their writing, letters, books, and notebooks. The scriptures and writings have always been a reflection of the people's power and wisdom. These unique writings which were live witnesses proving who they are and who they will be in the future have come to us in this way.

Although not all of our past ancestors, starting with Avesto, displayed great creative power, it is still important to know and analyze the findings that reflect the inner aspirations of our ancestors. It is noteworthy that there are many other remarkable opinions about them, not only by scientists in our country, but also by other specialists in the world.[6] The invader and the looter gangs came up and carried out the massacres in our country - but as the great Beruni said, they could not erase the historical memory of the people. It has come all the way to this day.

It is well-known that no state in the world has any independent basis, separating from the events taking place in far and near places, its national values and traditions. Ground, history, glorious and tragic events are an endless source of spirituality for the state. From past experience it is clear that the Sultan, in particular, felt his responsibility in this regard. However, the moral and spiritual factor, to be honest, has been given more attention during the years of independence: a new attitude to national traditions has become public policy. Everyone knows that the top political leadership of the country has a deep understanding of it. In these perverse moments, the call to “revive the traditions of our ancestors and to be worthy successors to them is no greater and more honorable task in the world”.[7]

Obviously, while adherence to tradition and their approach to the needs of today are politically relevant to all nations and peoples, its awareness is not the same across all nations. This is a huge social problem. It is true that in some nations, the conditions necessary to bring an advanced idea into practice can be somewhat limited. But even the difficult times and the tragic times cannot justify neglecting this sacred duty.

Usually a particular nation is given a historical opportunity not only to rebuild their state, but even to join the ranks of modern nations. However, if he remains indifferent to this possibility, he will be deprived of his right to own his country. While we understand that it is not our duty to delve deeper into this matter, our aim is to emphasize whether or not it will be achieved, and only to the extent that the people understand this world. In any case, the “issue of

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equality continuity among the most developed countries in the world community is based on universal values, based on its own strength and protection,”[7] has been raised.

Naturally, the authority of today's Uzbek state: our identity was known to many thousands of years ago: it is important to feel it today. Throughout history, Uzbeks have been helping the people around them, and they have also responded to our people. In this regard, we draw our attention to the conclusions made by President Sh.Mirziyoev in terms of time, but at the same time, but at the most influential political

levels. In particular, at the international conference on Afghanistan on “Peace Process, Security Cooperation and Regional Solidarity 2018” the head of our state made an important statement. “From ancient times, people living on both sides of the Amu Darya River have been united by language similarity, common sacred religion and the same spiritual values. The Amu Darya was a source of livelihood for us, but it has never interfered with the free movement of people, the strong trade links, the sharing of our scientific achievements and the cultural solidarity,”[8] said President Sh.Mirziyoyev.

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