



HISTORICAL ROOTS OF NATIONAL VALUES

Hamdam Umarov

Independent Researcher, Institute of Socio-Spiritual Research

A B S T R A C T	K E Y W O R D S
<p>The article highlights the historical roots of national and religious values, their role in society and human life. It is analyzed that national and universal values existed in interdependence, and that universal values, such as honesty, tolerance and justice, developed on the basis of national customs and traditions.</p>	<p>National and universal values, customs, traditions, honesty, tolerance, humanity, hospitality, good neighborliness, historical heritage.</p>

Introduction

The system of values, which is an expression of the national values of the Uzbek people and their interrelation, was formed under the influence of historical processes of our people, modern trends, various socio-political processes. Our national values were formed in connection with the peculiarities of the origin of the nation and territorial space. National values, by their nature, are not confined to a narrow circle, but flourish, are renewed in the process of life, are enriched by the achievements of the values of other peoples. It is obvious that the customs of each nation, tribe, or people are unique. A sense of universal humanity does not rest solely on the desire to honor, demonstrate, and disseminate the values of one's people to others, but rather begins with accepting and respecting the values of each nation, tribe, and people for what they are.

The people of Uzbekistan are hospitable and open. They are open to any innovations, but at the same time do not forget their roots, carefully preserving and remembering their rich history and ancient traditions. The basis of our spirituality is national, our traditions are formed and strengthened in the bosom of the family, on the threshold of the neighborhood, and our customs, values and traditions, which have been passed down from ancestors to generations for centuries, are also valuable as symbols of our nationality. This area occupies an important place in Uzbek culture. Uzbek quarters connect the past and present of our people, unite and bring people closer, teach us to treat everyone with respect, regardless of social status, nationality or religion. It is in the quarters that the older generation preserves and protects the traditions and customs of the people, which are important in the upbringing of the younger generation. After all, this is not just a place to live, but a way of life and thinking, a centuries-old tradition where such qualities as hard work, humanity and morality prevail.

National traditions are rooted in all aspects of our lives, and these traditions are a testimony to who we are, showing us what kind of nation we represent. National values are embodied in such spiritual

qualities as generosity, kindness, compassion, thoughtfulness, honor, modesty, chastity, nobility, patience, hospitality, tolerance, cheerfulness, generosity, hard work. Respect for national values is a fundamental sign of respect for the nation itself. The Uzbek people have long valued such qualities as welcoming both the young and the old, honoring elders, respecting neighbors, kindly treating relatives, caring for children, honoring guests and tolerance for people regardless of religion or nationality. The importance and role of Islam in the development of our national values are enormous, and it has enriched our national values. In particular, the humanistic ideas brought by Islam have had a significant impact on the improvement of the spiritual values of our people.

The unparalleled kindness and generosity shown towards people and orphans displaced to Uzbekistan during World War II are the highest example of our national and religious values.

In Islamic teaching, showing kindness to orphans is recognized as a heavenly virtue. The Hadith says that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever takes care of an orphan will be as close to me in Paradise as he is," and pointed to his middle and index fingers. [4; 55] These values are the fruit of immortal and invincible feelings such as faith, convictions, conscience, religion and spirituality. These values are the basis of the highest level of morality, knowledge and enlightenment. They embody the fruits of traditions recognized as universal to all mankind, such as peace, justice, humanism, education, hard work and creativity, which have made an incomparable contribution to the development of world civilization.

It is worth noting that our national and religious values are so closely intertwined that it is difficult to separate them. In particular, for many centuries our sacred religion has occupied a deep place in the hearts of our people, becoming a powerful factor in understanding the meaning of life and preserving our national culture, way of life, values, customs and traditions. After all, it is on this land that such qualities inherent in our people as humanity, kindness, honesty, concern for the future, mercy have taken root and developed. The great history and unique values of our people have embodied national and religious traditions for centuries. A virtue inherent in our people is to show even more kindness and generosity to those in need during the two Eids - religious holidays that have always been widely celebrated in our country. This beautiful custom embodies the essence of universal human values. It is on these days that respect is shown to the elderly, young people are honored, and the situation of orphans, the disadvantaged and the needy is taken care of. It is a human duty of every person, which is manifested in such noble qualities as receiving news from close relatives, bringing joy to the hearts of others, and eating food together.

The ideas and teachings of Islam, which have become our national values, are inextricably linked with the natural and historical development of our nation, its social life, way of life, past, future, culture, spirituality, customs, traditions, language, the region in which it arose, etc. It has manifested itself in various forms, in close connection with our national values, and has formed a unique system of national values.

Tolerance is forbearance and tolerance towards the way of life, behavior, customs, feelings, opinions, ideas, and beliefs of other people. Tolerance does not mean passive, natural submission to the opinions, views, and behavior of others. Rather, it means an active moral position and psychological readiness for mutual understanding, positive cooperation between individuals and different groups. [7; 260, 261]. As stated in Article 8 of the Constitution of the Republic of Uzbekistan, the people of Uzbekistan are citizens of the Republic of Uzbekistan regardless of their nationality. [1;7] Today, our children study in Uzbek, Karakalpak, Russian, Kazakh, Tajik, Turkmen and Kyrgyz schools. These data indicate that

tolerance is the highest virtue, personifying interethnic harmony. Our President Sh. Mirziyoyev emphasizes: "It is known that for many centuries on our ancient and generous land, representatives of different nationalities and ethnic groups, cultures and religions lived in peace and harmony. Hospitality, kindness, generosity of heart and true tolerance have always been inherent in our people and form the basis of their mentality..." [5;295]

In this regard, the encyclopedist Abu Nasr Farobi asserts: "The spiritual and national heritage, the "spirits", that is, the spirituality and consciousness of individuals, accumulated by a certain people and all of humanity, are nationalized and merge with each other" [6; 162], he says. Thus, the modern generation develops national consciousness, embodying the ideas, thoughts and beliefs of their great ancestors.

"When the elderly fall into need, cannot work and cannot say a word, hasten to show them mercy and give them what you can." "But if a poor youth cannot hold a hoe or carry firewood, then giving him alms is a waste," says our great thinker Alisher Navoi [3; 86]. In these thoughts, he expresses Uzbek tolerance in two ways. Giving charity to the elderly, supporting them materially and spiritually, showing compassion to them is a humane principle. These are sacred traditions inherited from our ancestors, as is Uzbek tolerance. However, for able-bodied young people and youth, it is both a duty and an obligation to work and support themselves and their families.

In Islam, the issue of dignity is elevated to the rank of worship. The essence of worship is the protection of values. For example, the Holy Quran and Hadith emphasize the need to be kind to parents. The reward for this virtue is considered one of the greatest deeds.

One of the values that has been revered in our land since ancient times is respect for elders, obedience to leaders and observance of the law. It is extremely important for every believer to respect elders, obey their leaders and abide by the laws and regulations of the state and society. One of the main reasons for the chaos and conflicts, discord, hostility and destruction that are currently occurring in some parts of the Islamic world is precisely the failure of such concepts. The proof of these thoughts is the Hadith, which says: "Whoever does not show kindness to our young and does not recognize the dignity and rights of our elders is not a representative of our people" [4:109].

Another of our national and religious values is honesty. The teaching of our great ancestor Bahauddin Naqshband: "If worship is divided into ten parts, nine of them are the search for honesty, and the remaining part are other acts of worship," shows how high the status of honesty is. Honesty represents purity in all aspects. One of the most important aspects of honesty is abstaining from betrayal and treachery, such as theft, bribery, fraud, plundering of state property. The importance of honesty and all the means leading to it, especially work and occupation, also occupy a special place among Islamic values. Prejudices and greed are condemned in our sacred religion. Historically, one of the main traditions of the Uzbek people is hospitality. The ability to receive guests is highly valued among the people, regardless of the abundance of the table and the wealth of the family. The hospitality of our people is known throughout the world. One of the few countries in the world that respects its guests more than itself. In Uzbek houses, there is always a reserve in case of unexpected guests. This is a vivid expression of the harmony of national and religious values of hospitality. Following the principle set out in the hadith: "Whoever believes in Allah and the Last Day must show respect to his guest" is a wonderful tradition that has come down to us from our ancestors.

In conclusion, it can be said that our national values, formed over thousands of years, combined with the cultural and spiritual wealth created in the modern era, accelerate our development and contribute

to ideological and spiritual purification. All types of values are tools that help people, especially young people, live a prosperous life, live freely, and achieve spiritual and moral maturity.

These values have become the guiding star of our lives in building the New Uzbekistan and served as the cornerstone of the foundation of the Third Renaissance. Today, teachers, parents and representatives of the intelligentsia are faced with an urgent task - to convey to our people, especially to the younger generation, the essence of our closely intertwined national and religious values.

REFERENCES:

1. Constitution of the Republic of Uzbekistan. "Uzbekistan", T., 2023. - P. 7.
2. Alisher Navoi. Beloved in the Trap. - T., Publishing House of Literature and Art named after Gafur Gulam, 1983. - P. 86.
3. Imam Ismail al-Bukhari. Al-adab al-mufrad (Masterpieces of Etiquette) "Uzbekistan". - T., 1990. - P. 55, 109.
4. Mirziyoyev Sh. We will decisively continue the path of national development and bring it to a new level. Volume 1. -T., Uzbekistan, 2017. -P.295.
5. Farabi. City of Virtuous People. - T., 1993. - P.162.
6. Philosophy. Encyclopedic Dictionary. State Scientific Publishing House "National Encyclopedia of Uzbekistan". - T., 2010. - P. 260, 261.