

REVIVAL OF NATIONAL CUSTOMS, VALUES AND TRADITIONS IN THE YEARS OF INDEPENDENCE.

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It is difficult to imagine the future of any society without developing and strengthening its spiritual potential, spiritual and moral values in people's minds. The cultural values and spiritual heritage of the people have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite the strong ideological pressure that lasted for a long time, the people of Uzbekistan managed to preserve their historical and cultural values and unique traditions that have been passed down from generation to generation.

At this point, it is permissible to dwell on the idea of national independence. Independence does not disappear. There is a living creature that lives in pursuit of freedom. Independence is considered a historical dream of an individual, society, and state, and ideas, knowledge, and ideas about it change and enrich based on practical experience. There is no independent practice without independent thoughts and ideas. A society that does not follow this law will face a crisis and will lose its way. The idea is like a light that illuminates the path of the state, society and man. The human body lives according to the laws of nature, but its mind loses its creativity without ideas. The spiritual foundation of any independence is an idea. Therefore, if the society is based on the preservation of ideas and ideology, as well as national and religious values, the society will be strong and the state will be stable. Although different definitions of ideas and ideology are given in scientific literature, there is an approach that unites them.

A nation that wants to live independently needs, first of all, a national idea. The national idea defines an independent domestic and foreign policy and its legal basis. The national idea is the unique immunity of every nation and country. A nation that has not realized its national ideal is influenced by other ideas and loses its identity. It is easy to divide and subjugate a nation with a weak national idea. Therefore, the powers that are suffering from the disease of big state chauvinism or egocentrism, in order to subjugate other nations and peoples, first of all, to their national idea threatens.

As in history, today this weapon is used in new forms and contents. After gaining independence, the people of Uzbekistan announced to the whole world that



Uzbekistan has its own unique and suitable path, which is based on the national interests of the Uzbek people. The national interests of Uzbekistan are certainly expressed by its national idea. The national idea was not invented by any person or great people. In contrast to destructive ideas, it is reflected in the oral (such as Alpomish, Gorogli, Kuntugmish) and written works of the Uzbek people (such as the works of Avesta, Farobi, Navoi), the wisdom of our people, traditions it has been formed and developed in its customs and traditions for centuries.

It is known from history that the children of the people, who were instilled in the consciousness of the national idea, realized their identity and showed examples of great spiritual courage. As the First President of Uzbekistan Islam Karimov stated in his work "High spirituality is an invincible power", Tomaris, Shiroq, Muqanna, Temur Malik, Jalaluddin Manguberdi, Amir Temur, Navoi, Avloni, Qadiri, Fitrat are the owners of such spiritual courage. As long as the Uzbek people exist, their name and memory are eternal. The generation that understands the national idea will continue the traditions of their ancestors.

The idea that the society follows has led the Uzbek people to great discoveries and victories during the three thousand years of independent development and has become the national development idea of our people. Indeed, as Uzbekistan is a multi-ethnic, multi-confessional country, no religion or idea of the people is capable of uniting the society. Only the national idea, which is the idea of the people of Uzbekistan, has the potential to unite the subjects of society. It is known from history that a society and a state without a unifying idea will decline. Therefore, the issue of national idea and national ideology is a matter of life and death for any society. In the current years of independence, the national idea of the people of Uzbekistan was not only put into practice, but also developed theoretically and practically.

National recovery does not happen by itself. First of all, it largely depends on spirituality. Therefore, from the first days of independence, the work of restoring the spiritual heritage of our ancestors was carried out on a wide front. Spiritual heritage is a complex of political, philosophical, legal and religious views, ethical standards, scientific achievements, historical, artistic and artistic works that have reached us from our ancestors and ancestors since ancient times. Spiritual values and wealth arise due to the needs of society at all stages of its development and reflect the life of that time. The change of times, changes in societies increase the value of real spiritual heritage and bring it to the status of spiritual heritage for the next generations. Since the first days of independence, restoration of the huge, priceless spiritual and cultural heritage created by our ancestors over many



centuries has become an extremely important task that has risen to the level of state policy. Indeed, the broad development of the spiritual sphere, which is one of the roots of the social sphere in Uzbekistan, took place with the active participation of the people. The Uzbek people's special respect for their history, traditions, national and religious values has been recognized by the people of the world.

In general, the restoration of spiritual values is an organic, natural process of returning to the spiritual roots of the nation, its roots. Restoration of Haqqani history, understanding of national identity, so to speak, is very important in the process of growing national pride. The life path and courage of the great ancestors revive the historical memory and become a source of moral education and example in the formation of a new civil consciousness in the society.

