



PHILOSOPHICAL ANALYSIS OF THE STAGES OF HISTORICAL FORMATION OF TRADITIONAL RITUALS IN UZBEKISTAN: ON THE EXAMPLE OF THE PERIOD OF INDEPENDENCE

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Abstract.

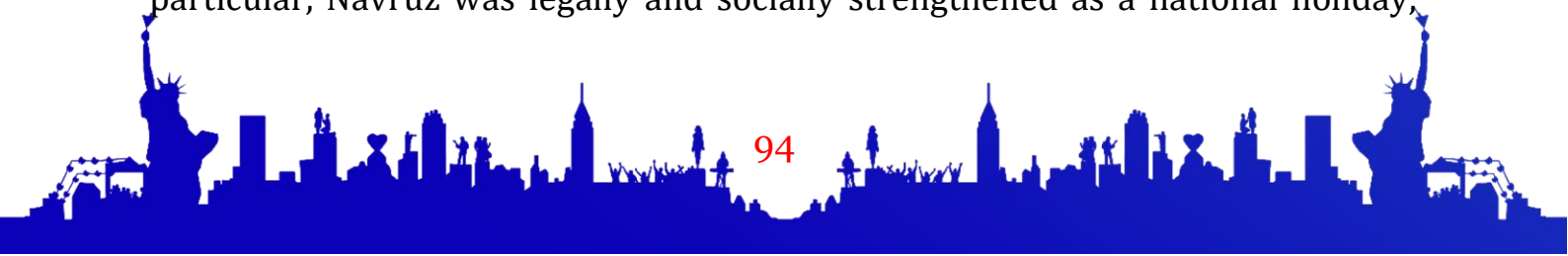
This dissertation analyzes the processes of revival, renewal and development of traditional rituals in Uzbekistan during the period of independence from a philosophical perspective. It emphasizes the inextricable link between traditional rituals and the processes of national values, historical memory, spiritual heritage, religious tolerance and national identity. It is emphasized that during the years of independence, rituals were reassessed as an important component of the spiritual life of the people and their socio-philosophical content was further enriched.

Keywords. traditional rituals, period of independence, national values, spiritual heritage, historical memory, national identity, philosophical analysis.

Traditional rituals of the Uzbek people are a spiritual and cultural phenomenon that has been formed over centuries and embodies the worldview, beliefs, moral views and experience of social life of the people[1:25]. Rituals ensure the order, unity and continuity of values associated with important stages of human life in society - birth, adulthood, marriage, work, holidays, mourning and memory.

During the period of independence, the attitude towards traditional rituals in Uzbekistan changed radically[3:59]. While during the Soviet period some religious and national rituals were considered "outdated", during the years of independence they were reinterpreted as an integral part of the historical memory, national identity and spiritual heritage of the people[2:102]. This process served to restore not only the external form of the rituals, but also their internal philosophical content.

During the period of independence, Navruz, Roza-i Kurban, marriage, circumcision, cradle, memory and appreciation ceremonies, as well as traditions related to the neighborhood acquired a new socio-spiritual content[6:57]. In particular, Navruz was legally and socially strengthened as a national holiday;





March 21 - Navruz, as well as Roza-i Kurban and the first days of Roza-i Kurban holidays, were declared public holidays in Uzbekistan.

Philosophically, the revival of traditional rituals during the period of independence is directly related to the process of understanding national identity. Because rituals serve as a spiritual bridge connecting the past, present, and future of a people. Through them, a person understands himself as a person belonging to a particular people, history, culture, and system of values.

The development of traditional rituals during the period of independence was manifested in three main stages. The first stage was the stage of restoration of national and religious values, during which the process of restoring historical memory and restoring forgotten or limited traditions intensified in the minds of the people. The second stage was the stage of enriching the socio-spiritual content of rituals, during which rituals became a factor in strengthening family, neighborhood and national unity[4:56]. The third stage was the stage of harmonizing traditional rituals with the needs of modern society, during which the issues of abandoning wastefulness, extravagance and excessive spending also gained urgent importance.

The philosophical essence of traditional rituals of the period of independence is visible, first of all, in their function of creating and transmitting values. Each ritual orients a person towards certain moral criteria. For example, a wedding ceremony strengthens the ideas of family sanctity, responsibility and loyalty, while funeral and memorial ceremonies form feelings of humanity, patience, respect and reverence for the spirits of ancestors[7:104]. Nowruz, on the other hand, embodies the ideas of renewal, purification, kindness, harmony with nature and social cohesion.

The focus on religious freedom and belief issues during the period of independence also influenced the revival of traditional rituals. The Law "On Freedom of Conscience and Religious Organizations" is one of the legal frameworks aimed at ensuring freedom of conscience and regulating the activities of religious organizations. This has allowed some rituals with a religious content to be openly and freely manifested in public life.

International recognition of traditional rituals during the period of independence is also an important process. Navruz was included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2009, which indicates its importance not only as a national, but also as a universal value[8:91]. This situation serves to strengthen the place of the traditional culture of Uzbekistan in the system of world cultural heritage.





At the same time, some problems with rituals also emerged during the period of independence. Some family rituals were characterized by excessive pomp, economic waste, social imitation, and a desire for competition. This poses a risk of moving away from the original philosophical essence of rituals. In fact, the purpose of rituals should be to strengthen kindness, respect, unity, and spiritual purity among people.

In conclusion, during the period of independence, traditional rituals in Uzbekistan became an important means of understanding national identity, restoring historical memory, and preserving spiritual heritage[5:105]. During this period, rituals were freed from the ideological restrictions of the Soviet era and began to develop naturally, freely, and meaningfully in the life of the people. From a philosophical point of view, traditional rituals are manifested as an important spiritual phenomenon that expresses the inextricable link between man, society, and values.

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