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THE STATE AS A CARRIER OF HISTORICAL AND CULTURAL TRADITIONS

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ABSTRACT

This article describes the analysis and research within the frame work of the main tasks of the state. It covers in detail, on the basis of reliable our ces an danin-depthanalytical approach, the issues that the state is the main protector of the cultures, values and traditions of the peoples of this state and the main guarantee of their survival. It is true that the information in those writings may seem unnatural from today's point of view. A style of government formed on the basis of some kind of violence may have appeared in the epics in the form of an institution alienated from the people. But no matter what is done, no matter what is done, it is known that the ancient kingdoms, the rulers, were formed on the basis of the principle of hope, solidarity.

KEYWORDS: *Political Power, Security, Prosperity, JJ Russo, Globalization, Liberalization, "Marketing" Of Social Relations, Yu. Buryakov, M. Heidegger, Cultures, Values, Nation, State, "Avesto"*

INTRODUCTION

To date, the state has been studied in two ways: on the one hand, as an institution of political power, and on the other hand, as a political organization responsible for ensuring the safety, well-being and stability of members of society living in the respect tiveadmini strative-territorial space .As a result, the state was considered mainly the subject of legal, political science and later political research. Appreciating the fruit full work of the above-mentioned branches of science in this area, the need for a particularly philosophical approach to the problem of the state in the context of further globalization, liberalization, "marketing" of social relations seemed obvious.After all, the problem of the state is hidden in the philosophical context behind its daily observations, but has the opportunity to demonstrate the transcendental tendencies of the social,

spiritual and moral aspects, which are more relevant today. It is known that it is impossible to see, summarize and put these aspects into practice. In terms of its strength and potential, the state, both as a program, as an idea and as a form of activity, can become a simple element without moral parameters.

The state emerged, which, in spite of various anarchist pressures, served only man, and thus justified itself in public. After all, it was "written" on his "forehead". But human nature is complex and does not fit into any pattern. It is difficult to know in advance what his behavior will be. From this point of view, it is already clear how the state works, first of all, it has to do with human nature, not with itself. Unfortunately, man did not know that the reason for the negative change in the behavior of the state was in himself. Most still think so. In this connection, we think it is appropriate to quote an opinion expressed by J.J. Russo at the most difficult periods in the history of statehood. "If we look closely at the evolutionary state of a state full of various coups, the development of laws and regulations, then the introduction of institutions that monitor and explain their observance, and finally, unfortunately, the autonomy of the government operating within these norms, is arbitrary," he said. We see that it has become a force based on the principle of "[3], - concludes the thinker. Simply put, this has been proven many times, legal norms, restrictions, the establishment of oversight bodies and, ultimately, the inability of the enlightened government to use force, the inability of man himself, his desires, to control his desires. As a result, if the power of the state belongs to the members of society, then there is a paradox that this power is used against some people or a criminal group. This is a trend that is unique to all countries, and its rate of decline depends on the people themselves. It is not for nothing that our ancestor Yassavi once said, "Your deeds have diminished, the people have lost their compassion ..." [4]

It is clear from the above that the scope of state functions is not determined only by one or more of its decisions, but also far beyond the ordinary concerns of the people (regulation, compromise), far from the ordinary eye, and therefore unknown to many. There is also a creative function and it is natural that not everyone feels it. One of them, in our opinion, is the great spiritual power of the state - the state, which first realized the importance of statehood in a particular space, took root in the minds and activities of ancestors, and then accumulated the potential of countless ancestors. and the role is incomparable. This spiritual resource, the power that would have been passed down from ancestor to descendant in the absence of a state, would have been completely erased from human memory. Without the state and the skill of statehood, the preservation of the cultural and spiritual past of each nation (society), today the state would be replaced by a mere mob or a placeless crowd. As we feel and appreciate the immense power of historical memory, we must not forget for a second that the most important factor that preserves it is the state.

The state has preserved the historical and cultural resource of spiritual nourishment necessary for today's generation, contemporaries, and survived the terrible trials and fires. In this sense, the state acts as both a guardian and a carrier of the spiritual power necessary for the nation, the people and, if necessary, the motherland. Based on this, some comments can be made about the Uzbek state and statehood. Well-known archeologist-historian Yu. Buryakov clarified this issue and gave the following opinion. The Avesto, a collection of ancient Zoroastrian hymns, mentions that the kingdom of the mighty Turs, ruled by the legendary ruler Afrosiab, who lived behind

Mount Qangha in Chan (Tashkent's archaic name), was ruled by Turan. put into circulation "[5], - says the scientist. The conclusion to be drawn from this is that our ancient ancestors (regardless of the term to which they belonged) had a deep understanding of the nature of the country, the state, and valued its place in human life. For example, one of the earliest parts of the Avesto in Bundakhishn [6] is the Aral Sea (according to the Avesto - Frakhvkard), a ridge of skyscrapers lying in the south of the region (according to the Avesto - Hunvand) and the country there (according to the Avesto - Ganavad) from the Caspian Sea. [7] The southern region (Mazondaron according to the Avesto) and the seven countries (Keshvar according to the Avesto) where the population lives are mentioned, and unique information is given about the coexistence of peoples in unity and harmony.

So it is possible to be sure of the fact that statehood was formed several thousand years ago on our ground, people came to a solution in solidarity with their daily chores, mutual human relations were formed. Among our ancestors who lived in ancient Uzbekistan (from a geographical point of view), but later came up with the term "Uzbeks" [7], in inscriptions inherited from intelligent people, in stone inscriptions there are convincing reports that people lived in this latitude uninformed because of the virtuous rulers. The kingdoms here, the nobility rulers, on the contrary, the brave struggle against the enemies that brought danger to our peaceful lives, the fact that our ancestors gave their native land into the hands of others, the fact that it gave life to that period, the messages about social relations, including folk oral creativity folklore and friendship, passed from mouth to mouth in the. It is noteworthy that today's generation can learn a lot from them about the form of statehood created by our ancestors, its structure, political hierarchy, social prestige, although relatively primitive.

It is true that the information in those writings may seem unnatural from today's point of view. A style of government formed on the basis of some kind of violence may have appeared in the epics in the form of an institution alienated from the people. But no matter what is done, no matter what is done, it is known that the ancient kingdoms, the rulers, were formed on the basis of the principle of hope, solidarity. For example, in the epic Qutadg'u Bilig, Elig is a symbol of our indifference to the perpetrators of violence. Whether it's my son or far away. In terms of justice, both are the same for me. "[8] The conclusion to be drawn from this is that the kingdom, although it used force against some, did its duty to the common kitchen, as a residence, for generations, as well as to humanity.

When we talk about the socio-historical role of the state, if we pay attention to the line of thought of one of the famous philosophers of our time M. Heidegger, some aspects become clearer. "It's as if our unity is holding us back," he said. We are constantly moving towards this unity to one degree or another, or more precisely, we are on the same path, "the scientist concludes. According to Heidegger, existence is the essence of all things in this universe, today and the future, and they all form an entity in harmony. That's all there is to it.

We are interested in the fact that in the state there are countless emanations of being, all the peculiarities of being in the form of appearance, in particular, the fact that it encompasses social processes. Thus, as a method and form of manifestation of a social or a being in general, it is a special law to cover important aspects of the state throughout its history, to reflect it in its activities. But it is difficult for all societies to have similarities in the conditions of nature, the order of social relations, and on this basis the conception of the world. According to him, there

are many uniqueness and peculiarities in their spiritual and cultural foundations, rich historical experience and the way of transmitting it to future generations. But at the same time, it is true that the state is a carrier of historical and cultural traditions and patterns. If we apply it to Uzbekistan, it would not be a mistake to say that it is a priority for Uzbeks to imagine our daily life, the realization of their dreams, their stability and prosperity in close connection with the activities of the state. "Our national statehood has thousands of years of ancient history and rich culture" [1], - said President Mirziyoyev.

It is known from history that the state and statehood have a special place in the minds of our ancestors. It is reflected in the rare manuscripts and inscriptions that have come down to us and has become our cultural heritage, and thus formed the mindset, activity and mentality of our ancestors. Evaluating the spiritual resources of our people, the First President said: "The whole world recognizes that this region, now called Uzbekistan, is one of the cradles of our homeland, the East, but also the cradle of world civilization. PolishedThe intricate waterworks built before and after our era, the monuments that have not lost their splendor and majesty to this day, testify to the high level of agriculture, handicraft culture, architecture and urban planning in our country since ancient times. The oldest manuscripts that have survived the ordeals of the cruel period, from inscriptions to more than 20,000 manuscripts in our libraries today, contain ten books on history, literature, art, ethics, philosophy, medicine, mathematics, physics, chemistry, astronomy, architecture, agriculture. Thousands of works are our incomparable spiritual wealth and pride. There are few people in the world with such a great heritage. "[2] Explaining this point, I. A. Karimov, on the one hand, said that the main guarantee of their arrival to us is that the Uzbek state, which has a history of several thousand years, has one of its main qualities - respect for the past, and the culture of presenting to the present generation. seems to have emphasized the need to continue.

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