

## NATIONAL AND UNIVERSAL PRINCIPLES OF RESTORATION OF HISTORICAL CONSCIOUSNESS AND MEMORY IN UZBEKISTAN

Saitmurodov Jobir Boymurod ugli

Rajabov Jasur Ilyos ugli

National University of Uzbekistan

e-mail:[jobir\\_gdu@mail.ru](mailto:jobir_gdu@mail.ru)

**Annotation:** The article analyzes current issues related to the restoration of historical consciousness and memory in society after the independence of Uzbekistan on the basis of national and universal principles. Also, the German philosopher G.V.F. Hegel's views on the place of historical consciousness and memory in society were reflected.

**Keywords:** Historical consciousness, historical memory, colonial ideology, independence, national values, universal values, ideology.

According to Hegel, spiritual structures do not arise chaotically, but are the result of objective processes of development of society, which reflect the life and culture of a nation, and its economic and social development depends on a particular historical period. All the features of the spiritual life of society are concentrated in the re-created human world, which corresponds to the social structure created by the concept of the so-called "second nature". The socio-political model of spiritual life differs from the physical, biological, geographical models. In this model, all spiritual aspects are interrelated and serve in the form of specific areas, values, aimed at socializing people, educating them, enlightenment, knowledge, education, and shaping the lifestyle and spiritual image of society.<sup>1</sup>

One of the representatives of German classical philosophy, G.V.F. It goes back to Hegel. Hegel, who advocated Europeanism and militarism, expressed the aesthetic worldview of the peoples of the East: "Ideology is not inherent in the Chinese way of thinking, aesthetics is far from it" or "there is a nervous weakness behind such an understanding of beauty."<sup>2</sup> In his philosophical lecture at the University of Berlin in 1822-1830, Hegel declared the East to be "a kingdom ruled by the boundless arbitrariness of individual despots" and said that the "human spirit passed from East to West" because whether the states want it or not, is comparatively illuminated by the notion of subordination to Europeans.

G.V.F. Hegel believes that action is necessary for the health of the state, that is, war. "Peace," he writes, "is a state of contentment and some form of activity, the nature of which is patriarchal."<sup>3</sup> If the state and society need to change, if people need to give up their private petty demands, if there is a war, then the aspiration for today, the unification must be strong.<sup>4</sup> Here Hegel is referring to the unification of the German people as a "general" state, in which he advocates some restriction of the civil rights of the people.

This approach encourages certain considerations, because even though the militaristic state is hidden in it, in some cases, especially when society is undergoing radical changes, certain rights and privileges of citizens may be limited. This is required by the nature of social change, the need to implement them quickly and effectively on a large scale. Paradoxical views, selfish actions can not but resist these changes, they can hinder the progress of reforms in the system of public administration. Under such circumstances, making changes will jeopardize the achievement of the goal. Therefore, the state takes measures to limit certain rights and privileges, the interests of general development take precedence.

Another problem in our historiography is that we cannot all have an independent opinion. Who is it? We rely on false ideas. It is well known that during the former Soviet regime, our scholars "substantiated" every

<sup>1</sup>Nazarov Q. Hegel G. // Encyclopedia of World Philosophy. 1 vol. - T.: National Society of Philosophers of Uzbekistan, 2017.

<sup>2</sup>See Madaeva Sh. Anthropology of identity. –Tashkent: "Noshir", 2015.- B. 7.

<sup>3</sup>Hegel. Politicheskie proizvedeniya. - Moscow: «Nauka», 1978.-S.66.

<sup>4</sup>Hegel. Politicheskie proizvedeniya. - Moscow: «Nauka», 1978.-S. 49-52.

opinion by taking excerpts from the fabrications of the classics of Marxism. Even in the years of independence, there are historians who seek foreign support for their scientifically weak and helpless "ideas". In particular, some of our scientists, who were once considered the masters of "scientific atheism", today are preoccupied with turning our history into a completely religious one. Some even called the period before the introduction of Islam in our country a period of "paganism" and "ignorance." The history of our ancestors, full of great patriotic courage before Islam, full of great creativity and high culture, is clearly visible. Doesn't the term "ignorance" underlie the pre-Islamic discrimination? So,

Today, as we look into the distant layers of our history, we cannot reconstruct the truth of history without considering the logic of life. Let's give just one example: experts admit that the age of Samarkand, Bukhara, Khiva, Shakhrisabz (Kesh), Termez, Karshi and other cities is 2700-3000 years. Well, our history is connected with the history of this land, this heavenly land. Is this the history of the people of the country? After all, if the history of nations is determined by the age of cities, are we not mistaken again? People lived here until the birth of cities that were harmonious in all respects, attracted the attention of the people of the world, and became centers of science and culture. Given the process of civilization of human life, the development of mind and thinking, the evolution of human genius and intelligence, why should we forget that there were thousands of years of life before the city came into being?

In 1998, the 1200th anniversary of the birth of the great thinker Ahmad al-Farghani was celebrated. From the ruins of ancient Shahrstan, where our great ancestor was born and grew up, there are transparent, blue glass hangers made in the centuries BC. How many centuries has it taken for human history to create such glassware that is as beautiful as today's vases and crystal glasses? How long did it take to develop its technology, find the raw material composition and color gamut, and how many generations lived?

At that time, ten times more durable ceramic pipes were produced than now, and the cities were fully sewerage does not show greatness? How many centuries did it take for this thinking to take shape? Only when we find answers to such questions will the truth of history be restored. President Shavkat Mirziyoyev looks at history from this point of view and demands that our people need such a policy, such logic and philosophy to restore the past.

History is a product of thinking. Every event in our past has taken place under the influence of a certain spiritual, socio-political environment. So, when you look at it, the logic, philosophy, psyche, politics, economics at the heart of the events, let alone the uniqueness, worries, joys and sorrows of each epoch, are clearly visible. Let it be firmly entrenched in our minds and consciences. It then helps one to think, to comprehend the past, and to determine the future with the guidance of the mind. This determines the fact that history is a product of thinking and a great mentor, a high value.

From the above, it can be said that historiography is an event that is directly connected with logic, philosophy, economics, law, sociology, political science, psychology and art. These are inseparable. If one of these elements is missing, we will allow imperfection, violate the truth of history and the logic of socio-political processes. Only when we are working on the history of a certain period, we must first of all work from the point of view of historiography and use other elements as an auxiliary, complementary tool. Because, first of all, every historical process, socio-political reality is born on the basis of some political interest. In particular, it is natural that aggression, the conquest of another country by one ruler, is a geopolitical strategic goal. Therefore, when studying such processes,

Second, history is about the economy. Mutual conflicts and acts of aggression between states are the product of the direct goal of forcibly exploiting the economic potential of the defeated country and people, plundering the wealth of the people who have historically lived on this land, possessing underground and surface resources. Hence, when studying the history of nations and countries, it is necessary to pay attention to its economic potential.

**Third**, the connection of the historical process with logic is determined by the study of why a particular event took place not in another form, but in the same form, why not earlier, not later, but at the same time. After all, there is no doubt that it makes sense under any event. Otherwise, the struggles between countries and kingdoms would be aimless and fruitless.

**Fourth**, the relevance of the issue to philosophy is that when historical truth is analyzed through philosophical reasoning, the reader learns to think. As he reads history and studies historical processes, his observation expands, his worldview changes, and his thinking enriches.

**Fifth**, history cannot be studied in isolation from sociology. Because any historical process is a product of a particular society and determines its socio-political and spiritual image. Any society is a product of human thinking and dominant politics. So, in a certain period, the socio-political processes that take place in a particular society cannot find their proof and logic if they are not analyzed based on the environment that existed in that society and at that time.

**Sixth**, Psychological aspects of history are directly related to the psychology of people of each period, their attitude to life, the ability to perceive reality, determined by lifestyle. Ignoring them, putting them aside and dealing only with the counting of dates lowers the prestige of historiography, lowers its status. It shows that the possibilities of the historian are limited.

**Seventh**, the connection of historiography with art is directly determined by the creative style of the historian, his approach to events and phenomena, the more deeply he studies the object of research, the more pleasantly he expresses his conclusions in a pleasant form and attractive language. The temperature in the expression should be heartbreaking. Otherwise, an endless "work" will appear that will bore the reader and, in the end, cool his heart from his past. Unfortunately, we have a lot of such works.

Now we know that historians have both a research and a civic duty, on one shoulder we have the responsibility to look at history objectively and scientifically, and on the other we have the responsibility to the Motherland and the Nation, to preserve our past, to respect the spirit of ancestors and the future. We need to understand with our whole body that there is a burden of debt before the generation.

#### References:

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