



MEMORY IS THE FOUNDATION OF SPIRITUALITY

Abdullojon Nasriddinov

Candidate of Philosophy, Associate Professor. Member of the Union of Writers

ABSTRACT

This article discusses the role of spiritual factors in the process of realizing the identity of the people and the importance of historical traditions and customs in achieving spiritual perfection. Furthermore, the article reflects the role of socio-philosophical heritage and the special importance of spiritual heritage today, the mutual relations of historical memory, historical consciousness and socio-philosophical thinking.

KEY WORDS: *History, historical truth, spirituality, memory, culture, self-awareness, socio-philosophical heritage, philosophical thought, civilization, thinking, nation, language, consciousness, spiritual factor.*

The development of spirituality in our country, which is recognized as one of the centers of world culture, has a long history. The beginning of philosophical ideas dates back almost three thousand years. Historical thinking is not a random phenomenon. It refers to a collection of spiritual abilities that are developed through intergenerational communication and social relationships. These spiritual skills play an irreplaceable role in personal fulfillment and cannot be compared with any other factor. Therefore, for every nation, it is crucial to preserve their historical memory.

In our history, we faced challenging situations, and the totalitarian class ideology that governed our lives until independence attempted to manipulate the historical memories of the peoples of the former Union for its own nefarious purposes. One of their objectives was to create a single "Soviet nation" by erasing the historical memory of the peoples under their control. Time is often viewed as a great judge. However, the idea of the Soviets has been lost to the passing of time. As time goes on, it has become clear that it is not an easy task to separate a nation from their language, spirituality, and traditions. For instance, Rasul Hamzatov, a poet from the mountains of the Caucasus region under Russian control, was able to elevate the Avar people, a minority group, with his figurative poems. He writes about the importance of his mother tongue in his work:

*Mayli, kim qay tildan zavqu shavq olsa,
Mening o'z tilimga ming jonim fido.
Erta ona tilim agar yo'qolsa,
Men bugun o'lishga bo'lurman rizo.
Mayli, qashshoq bo'lsin, mayli, behasham,
Lekin mening uchun aziz va suyuk.
Jahon minbaridan yangramasa ham,
Ona tilim, menga muqaddas, buyuk.*

Rasul Hamzatov is a poet who has beautifully captured the national sentiments of his small nation through his work. His poems have also highlighted the importance of preserving their language and culture. Despite the government's efforts to

erase the history of many nations, Rasul Hamzatov's collection of poems titled "Mening tug'ilgan yilim" ("Year of My Birth") was recognized and awarded the State Prize in 1952. In 1963, he was awarded the title of laureate of the Lenin Prize for a collection of poems published in many languages under the name "Yuksak yulduzlar" ("High Stars"). This situation itself was the government's withdrawal from its idea. That is, it was proved by itself that the idea of creating another false, artificial nation after losing many nations was not thorough. Finally, the country of the Soviets, built on the basis of such inappropriate ideas, faced a crisis. An important and integral part of historical memory is the socio-philosophical heritage. It should be said that the interaction of historical memory, historical consciousness, and socio-philosophical thinking is multifaceted, they are important components of each other, and they are essential factors for each other's development. To put it simply, history is the foundation of the nation's spiritual treasure. This is finally the right definition! At the same time, it should also be said that the philosophical heritage is an integral and fundamental part of the people's spirituality. Indeed, history and historical memory are one of the most important sources of formation and development of socio-philosophical heritage. Therefore, both of them are the object of understanding the human activity, the way of life of the people, the general essence of the historical process.

In fact, the nation condemned to forget its identity should begin to understand its identity by studying history. "Self-awareness begins first of all with the study of the past, with the need to know history" writes the well-known scientist N.Jorayev [1]. Every self-aware person wants to know what kind of family they were born into, who their ancestors were, what their ancestors did and how they lived. They are proud of their qualities and heritage. Indeed, no factor can be a more reliable basis for self-awareness than historical memory.

However, it should also be said that in understanding history, it is necessary to study not only the factors of material



production, as in the recent past, but also it is necessary to understand it in every way and study it as the main source and basis of our spirituality.

Historical memory is the understanding of each people, and nation of their place in time and space, lineage, identity, true history, spiritual and cultural origins, place in human history, contribution to its development, national pride, independent and objective understanding of pride.

Of course, if the people have their historical memory and historical consciousness, they will inevitably understand and interpret the historical and social processes they have experienced more deeply. These attempts are embodied in the scientific activities of scientists and thinkers who are considered to be representatives of the people and it is manifested by them in the scientific-theoretical analysis of society, human life and spirituality, in the creation of its known theory and concept. This, in turn, can be an important factor in the more effective development of the philosophical process and the development of theoretical and social thinking.

It is interesting to consider how the theoretical and methodological successes achieved in our past socio-philosophical thinking can contribute to the development of the Central Asian peoples. Specifically, the restoration of the historical memory of the Uzbek people can be seen through the works of Farobi. Farobi's interpretations of certain aspects of the formation and development of a certain people and nation can be viewed from a methodological standpoint. In this way, it will become clear to you that the process of development of historical memory is not spontaneous - unexpected, random, but based on a certain theory, the evolution of development.

At first, the scholar attempted to analyze and justify the process of how historical memory and national consciousness are formed and developed, as well as their precise mechanisms. He sought to explain how historical memory arises from the combination of a particular nation's spiritual legacy and that of humanity as a whole, along with the spiritual principles of certain virtuous individuals.

"People's bodies will disappear; their souls will be freed from their existence (cage) and will attain happiness. Then others will take their place and continue what they did. In the same way, after the death of the people of this generation, their souls can follow the footsteps of their predecessors and join with the close souls of similar appearance (character and qualities), strength and personality. But they can be joined by a number of like-minded people. When souls join together, no matter how huge they are, they do not crowd each other in space due to their incorporeality. Because they never occupy space, and the union of souls does not occur from the union of bodies" [2].

Hence, the spiritual values - also known as "paths" - that originate from human and social life, and later become the

foundation of historical memory, are sustained and progressed through the spiritual legacy within the inner world of future generations. Farobi argues that a particular group of people is united by a specific spiritual element, making them function as a team.

Spirituality is based on a long history and embodies the spirit of all past people, and generations, that is, their thoughts, ideas and beliefs. The spiritual factor is very complex and multifaceted, and it certainly includes historical memory and national consciousness. Because they develop in connection with each other and lead to each other's improvement.

Of course, we do not find the concepts of historical memory and national consciousness in the current sense directly in Farobi's works. However, the methodical approaches of scholars to these issues can help us today to have sufficient information on the same issues and to solve the issue based on modern requirements.

Belonging to a particular religion is often intertwined with a nation's history and sense of identity, as it is tied to the collective memories of its people. "This is because the shared beliefs and values of a community shape their way of thinking and perceiving the world around them. There are more or less differences and differences even in the most popular (widespread) ideas of certain peoples. Because every nation understands and reflects those events in its own way" [2]. As mentioned earlier, Farobi believed that the formation and development of spiritual consciousness is crucial for every nation. He also believed that historical memory is an integral part of this consciousness. In order to better understand and interpret this issue, he raised theoretical problems.

It is interesting to note that the scholar emphasizes that the historical memory and consciousness of a certain nation has its own characteristics, and emphasizes that it is connected with certain universal values and virtues as a necessary condition. This issue is particularly evident when examining the fact that different cultures have their own religions and unique interpretations of historical events. The scholar wrote that even though people in virtuous cities may believe in God and strive for a common happiness and goal (such as being deserving of heaven in the afterlife), their religions could still be different [2]. It is determined from this that the process of understanding its past based on the historical memory of each nation should be formed in connection with the development of the historical consciousness of the entire humanity.

The ideas of Abu Rayhan Beruni are significant for understanding the methodological and theoretical aspects related to the issue of historical memory from a historical perspective. In particular, his contributions to the principle that people should not be discriminated against are immense, and this is a crucial aspect of historical memory. Criticizing scholars who prioritize certain nations over other nations, Beruni expresses the following opinion: "This stupidity is an incurable disease; this is that in their belief, there is no land in the world other than their own land, no people other than their



own race, no kings other than their chiefs, no knowledge other than their own, and no religion other than their own there is no religion” [3].

Beruni’s profound insight suggests an important methodological conclusion for studying the issue of historical memory. It states that one cannot fully appreciate the worth of their own people and nation if they lack knowledge of the value of other peoples and nations. The significance of Beruni’s method of studying the past and real history in stabilizing historical memory is evident, especially in the present time. The scientist’s thoughts, including the following, are still very valuable today: “...narratives of ancient nations are reports of past generations, as many of these are the descendants of those nations and their customs and rules” [4]. Therefore, even the narratives should not be neglected in the study of history.

Our socio-philosophical heritage related to Jadidism ideology is also of great importance in methodological and theoretical understanding and interpretation of the problem of historical memory. The practical and theoretical activities of Jadids aimed at developing the Uzbek people, the nation, its national consciousness, and the idea of national independence, certainly play an important role in strengthening the historical memory of our nation. Very interesting and deep theoretical conclusions and discussions in this regard are available in the works of Abdurauf Fitrat. In particular, from his book “Rahbari najot”, we can quote the following words, which embody the centuries-old experience of socio-philosophical heritage, suitable for our time: “Each nation should know its past social and political situation, it is permissible for them to compare themselves with that past historical period and find out how far they have developed from that period. Every nation that wants to survive must look back to their past and to the history of their people. On the other hand, if a nation is headed towards destruction, it is important to identify the causes and abandon the customs that are contributing to this downfall. Another nation should adopt the practices that have led to its own development” [5].

These considerations highlight three crucial aspects of historical memory that are significant for every nation. Firstly, the determination of the people or “community” as a nation. Secondly, it is essential to comprehend the historical lessons and learn from them. Lastly, it is crucial to consider the application of these lessons by other nations. Although Fitrat did not explicitly define historical memory, it is evident that his ideas are closely related to this concept in terms of content and essence. Our socio-philosophical heritage contains not only theoretical approaches to studying historical memory, but also practical guidelines for its application in society. Amir Temur’s “Tuzuklar” provides clear examples of how historical lessons can be used to develop people’s historical memory and applied to improve socio-economic life: “I consulted with wise individuals to gain knowledge about the laws and way of life of the sultans from the past. I memorized their ways, behaviors, actions, and words, and I followed their example of good manners and qualities. I investigated the causes of their

state’s decline and refrained from engaging in any activities that could harm the state and the kingdom. I believe it is essential to avoid tyranny and corruption that can ruin generations and lead to famine and pestilence.”

This is a crucial aspect of historical memory. Learning practical lessons from Amir Temur’s historical path is a valuable experience for current generations.

Another important aspect of historical memory is its role in the development of national pride. When we study our national heritage, we see that Abu Rayhan Beruni approached the issue of pride of a certain people and communities in a theoretical and methodological way. According to his interpretation, each nation makes their own special contribution to world culture and science. In this way, it takes its rightful place among other nations, and can be proud of its scientific and cultural achievements. According to Beruni’s definition, each nation is distinguished by the fact that it has developed some kind of science or experience. At the same time, Beruni objectively analyzes the knowledge and scientific achievements of other nations and strongly condemns scientists who misrepresent them and approach them from the point of view of arrogance.

Today, we began to carefully study the heritage left by our ancestors. From the point of view of the President’s comments below, these conclusions are undoubtedly of significant methodological and theoretical importance.

“Everybody has a precious past. But there is no such a rich history as in our country, such great scientists as our ancestors. We must deeply study this heritage, disclose it to people, the world. It is necessary to achieve that the person who would visit the center had a complete picture of our history, got spiritually enriched, – said Shavkat Mirziyoyev” [6]. Our country’s history is incomplete without mentioning the names of our great ancestors including Farabi, Beruni, Ibn Sina, Amir Temur, Ulugbek, Navoi, and Bobur. These remarkable people created a rich spiritual legacy that enabled our people to live with pride, work hard and strive for freedom over the centuries. This national pride and consciousness form the foundation of our independence today. Shirok, Tomaris, Beruni, Farabi, Abu Ali ibn Sina, Al-Khorazmi, Amir Timur, Bobur, Navoi, and Ulugbek are some of the many people who built on this foundation. We also honor the names of Imam Al-Bukhari and Imam At-Termizi, and always pay our respects to our great-grandfather Khoja Ahmad Yassavi’s pure soul.

In conclusion, we improve our own historical memory and are proud of it by being loyal to universal values without disparaging other peoples and nations, their history, and their historical memory.

REFERENCES

1. N. Zorayev. *Philosophy of history*. - Tashkent: “Ma’naviyat”, 1999. P 19.
2. Abu Nasr Farabi. *City of virtuous people*. - T: “Xalq Merosi”



- publishing house named after A.Qodiriy, 1993.-P 164.*
3. *Abu Rayhan Beruni. Selected works. T.2. India. -T.: Fan, 1965. P 35).*
 4. *Abu Rayhan Beruni The Remaining Signs of Past Centuries.- TA. 1 t. - T.: "Fan", 1968. P 40.*
 5. *A.Fitrat. "Rahbari najot".T.Sharq. 2001, P 40.*
 6. *Shavkat Mirziyoyev's speech during his visit to the area where the Center of Islamic Civilization of Uzbekistan will be built, "Xalq so'zi" newspaper, December 22, 2018 issue.*