

The Restoration Of Historical Truth And The Formation Of A New Historical Paradigm During The Years Of Independence In Uzbekistan

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Abstract: This article is dedicated to the scope and outcomes of efforts undertaken in the years of independence of the Republic of Uzbekistan to restore historical truth. It emphasizes the achievements and results attained by comparing the situation prior to independence with the developments from 1991 onwards.

Keywords: Oliy Majlis of the Republic of Uzbekistan, Presidential institution, Imam al-Bukhari, as Abduhalik Gijduvani, Imam Moturidi, Abu Iso Termizi, Hakim at-Termizi, and Abu Muin an-Nasafi, State Museum of the History of Uzbekistan and the State Museum of Arts of Uzbekistan, the State Museum of the Timurid History and the Museum of Nature, the First and Second Renaissance periods, the Center of Islamic Civilization.

Introduction: Science, as one of the principal factors of societal development, plays an invaluable role in the socio-economic and spiritual life of the country. It not only provides the scientific foundations for national development, but also serves as a crucial factor in shaping future generations as intellectually capable, broad-minded, and competitive individuals.

In his Address to the Oliy Majlis of the Republic of Uzbekistan, President Sh.M. Mirziyoyev emphasized: "We must foster national self-awareness, study the ancient and rich history of our Motherland, intensify scientific research in this field, and provide comprehensive support for the activities of scholars in the humanities. Assessments of the past must undoubtedly be objective and, most importantly, free from various ideological biases" [1].

Historical thinking, grounded in historical memory, becomes embodied in human consciousness and turns into a constant companion in one's life. Moreover, historical thinking cannot exist independently of the individual. Based on independence, historical thinking reflects the diversity of socio-psychological as well as theoretical and ideological perspectives. From a scholarly standpoint, historical thinking constitutes the foundation for the methodological analysis of complex spiritual and moral education [2].

Taking into account the indicators of national development, the Head of State emphasizes the place and significance of history as follows: "The truth proven by the trials of history is that a people who are capable of transforming themselves, turning time into opportunity, opportunity into achievement, and achievement into the foundation of progress, are a great nation" [3]. This observation clearly demonstrates the vital importance of history in the life of society.

The establishment of independent Uzbekistan and the attainment of its sovereignty constituted a historic event that our people had long aspired to. The significant processes that took place in the final quarter of the 1980s played an important role in restoring national identity and objective history. In particular, within the country's chosen path of development, the social sciences especially the discipline of history have assumed exceptional importance. Scholarly research and academic inquiry conducted within this field serve as clear examples of reflecting the national spirit of the state, restoring material and spiritual values, and reassessing previously advanced interpretations of various periods of our history.

For a nation to recognize its identity and occupy an important place in its spiritual life, each nation must

take measures based on the prevailing circumstances. It is impossible to fully understand the realities of that period without first referring to the vigorous efforts undertaken for the country's own sovereignty. In particular, at the end of the 1980s, influenced by political developments in the former Soviet Union, the republics began to take decisive steps toward independence. Notably, on October 21, 1989, the "Law on the State Language of the Uzbek SSR [4]" established the necessity for the nation to have its own script and language. Higher and secondary specialized educational institutions played a crucial role in implementing this law in practice, as the future of the country was directly linked to the intellectual potential of its young professionals.

One of the significant political developments was the introduction of the Presidential institution on March 24, 1990. The establishment of this institution marked a fundamentally new stage in the republic's sovereignty and statehood. This was not merely symbolic, but rather it provided the real opportunity to establish genuine statehood through such a structure of power [5]. This event played a crucial role in achieving the political independence of the state. The socio-political processes that took place in the country during this period were of great importance in shaping historical consciousness and in restoring the truth concerning the nation.

In the field of restoring historical truth, conferences of historian scholars were organized, and it is appropriate to highlight their significance. On April 8-9, 1993, on the initiative of the Department of History of the Peoples of Uzbekistan at Termez State University, the first major scientific-theoretical conference at the national level was held on the topic "Amir Temur an Enlightened Leader, a Just Statesman, and an Entrepreneurial Commander". The conference was attended by B.A. Akhmedov, President of the Enlightened Society, as well as other historian scholars such as H.Z. Ziyev, Ashraf Akhmedov, and T.A. Fayziev [6]. This was a highly significant scholarly assembly in the field of restoring historical truth, which can be said to have had methodological importance for conducting historical research.

Furthermore, considerable attention has been given to studying, restoring, and introducing to the public the scientific heritage of religious scholars who lived in the Middle Ages. In particular, in 1998, on the eve of the 1,225th anniversary of Imam al-Bukhari, approximately 2.2 billion sums (including 1,150,000 USD) were spent on the construction of an architectural complex. However, efforts related to the revival of Islamic culture were not limited to the restoration of Imam al-Bukhari's mausoleum. Over the past decade (1991–

2001), the state restored 16 architectural monuments, allocating them for religious purposes. A total of 3,013,900,000 sums was spent on these large-scale construction projects [7]. As a result of these efforts, cultural heritage sites have been restored, which plays a significant role in enabling the people to fully understand their past. The discussion briefly touched upon the large-scale work undertaken to commemorate and immortalize the name of a single great scholar. In addition to studying the works of Imam al-Bukhari, the teachings of numerous other scholars such as Abduhalik Gijduvani, Imam Moturidi, Abu Iso Termizi, Hakim at-Termizi, and Abu Muin an-Nasafi, many of whom held the status of spiritual guides and saints have been examined in subsequent years [8].

In this regard, the restoration of national values created by our ancestors was elevated to the level of state policy. In particular, under the leadership of the First President of the Republic of Uzbekistan, I.A. Karimov, significant changes were implemented in this sphere, emphasizing that no society can envision its future without fostering and consolidating its national values in the consciousness of its people [9].

After achieving independence, the leadership of the republic, first and foremost, began to pay significant attention to restoring traditional national holidays and establishing new ones, taking into account the needs, aspirations, and desires of the people. In particular, based on the decrees of the First President of the Republic of Uzbekistan, I.A. Karimov, as well as laws and subordinate legal acts adopted by the government, holidays honouring independence "Independence Day [10]" and "Constitution Day [11]" were established and declared official days off. At the same time, the state leadership did not ban all holidays that had emerged during the Soviet period. Among these, celebrations promoting universal ideas and values, such as "New Year" and "Women's Day" were retained.

Museums play a crucial role in preserving a nation's historical truth and shaping historical consciousness. In particular, significant efforts have been made to improve and fundamentally reform their activities. During the years of independence, the legal framework for museum operations was updated. By 2017, a total of 46 normative-legal documents related to museum activities were adopted, including 2 laws of the Republic of Uzbekistan, 1 decree of the President of the Republic, 2 resolutions, and 19 resolutions of the Cabinet of Ministers, along with other normative-legal acts, which served as a foundation for enhancing museum operations. Notably, the Cabinet of Ministers' resolution of December 23, 1994, 'On Measures to Improve the Activities of Museums in the Republic,' the Presidential decree of January 12, 1998, On

Fundamental Improvement and Development of Museum Activities, and the Cabinet of Ministers' resolution of March 5, 1998, On Issues of Comprehensive Support for Museum Activities all played a significant role in strengthening the functioning of museums. It is appropriate to chronologically highlight the significant activities carried out by the established museums. For example, the State Museum of the History of Uzbekistan was reorganized in accordance with the resolution of April 21, 1992, and its charter was approved. Alongside reforms carried out in all sectors in the Republic of Uzbekistan, significant work has also been undertaken in the study and research of cultural heritage. In particular, in 2017, by the decree of the President of the Republic of Uzbekistan, the Centre for the Study of Cultural Heritage of Uzbekistan Abroad was established under the Cabinet of Ministers [12].

Based on innovative technologies, new modern buildings are being constructed for the State Museum of the History of Uzbekistan and the State Museum of Arts of Uzbekistan. The exhibitions of the State Museum of the Timurid History and the Museum of Nature have been completely renewed. In addition, new exhibitions dedicated to the First and Second Renaissance periods, the history of statehood, and the activities of our great scholars have been created in several museums and at the Centre of Islamic Civilization [13].

It is appropriate to particularly emphasize the efforts and role of the President of the Republic of Uzbekistan, Sh.M. Mirziyoyev. As evidence of this, one can note the benevolent work carried out in restoring numerous pilgrimage sites, including those associated with prominent figures such as Abu Iso Muhammad at-Termizi, a great scholar from the Kashkadarya region and a leading representative of the Maturidi school who authored around 15 works on the purity of Islamic faith, Bahauddin Naqshband in Bukhara, as well as the Imam Termizi Mosque and the Suzuk-ota Mausoleum in Tashkent. Today, the preservation, safeguarding, and complete transmission of the historical, spiritual, and cultural heritage of the people of Uzbekistan to future generations is considered one of the decisive factors in the development of our state [14]. At the core of these efforts lies the understanding of national identity, a respectful approach to history, the effective study of the past, and, on this basis, taking confident steps toward the future.

The processes that took place before the country was able to determine its own path demonstrate that the nation had long been deprived of its history. In the late 1980s, significant efforts were made to eliminate this event. These efforts continued to exert an influence on

initiatives carried out in subsequent years. All results aimed to restoring historical truth and consciousness hold significant importance for the future of a state that has achieved independence.

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