

THE THIRD RENAISSANCE FOUNDATION IN CREATION IS THE REALIZATION OF THE NATIONAL SELF AND THE PHILOSOPHICAL ASPECTS OF THE DEVELOPMENT OF HISTORICAL CONSCIOUSNESS

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Abstract

This article analyzes the philosophical aspects of the development of the national identity and historical consciousness of young people in the creation of the foundation of the third Renaissance and the implementation of consistent reforms in society. Also, when creating the foundation of the third renaissance in Uzbekistan, the historical consciousness of young people, the conceptual foundations of spiritual and moral education and strategic tasks in its implementation are studied in detail.

Keywords: *Third Renaissance, first and Second Renaissance, New Uzbekistan, spiritual and educational works, National Identity Awareness, historical consciousness, public policy, philosophy of history, spiritual value, ideological-ideology, educational system.*

1.0 INTRODUCTION

This article is a scientific study of the historical consciousness of young people, the current state of the conceptual foundations of spiritual and moral education, various levels of ensuring the effectiveness of the national education system, methods and means corresponding to its goals in creating the foundation of the third renaissance in Uzbekistan.

The word "renaissance" is French for "Renaissance", Italian for "Rinascimento", meaning to rise

again, to be born again, to be revived, to be awakened. The first Eastern Renaissance is the "enlightened renaissance" that took place in our region in the 9th – 12th centuries. During the first enlightened Renaissance, great allomas, people of qomusi knowledge, famous thinkers grew up. "The second Eastern Renaissance is the "Timurid renaissance" of the 14th and 16th centuries. In this, the place and importance of the great kingdom built by Amir Temur is incomparable. Our grandpa sahibqiron created a wide range of opportunities for the prosperity of Science and culture, took special care of religious leaders, scientists, art historians, writers, poets. As a result of this spiritual and educational policy, the foundation was laid for the second stage of the Eastern Renaissance.

The idea of the "New Uzbekistan-third Renaissance" can be implemented by building an enlightened state and creating a new spiritual space based on the centuries – old traditions of our people and the principles of modern democratic society, turning New Uzbekistan into one of the Centers of World Science and culture, further strengthening the population's sense of belonging to reforms and its spirit of mobilization along

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LITERATURE ANALYSIS

"The third renaissance could have been carried out by the enlightened jadids in the 20th century. Why, these selfless and ardent breeds have devoted their entire lives to the idea of national awakening, mobilizing all their might and opportunity to bring the country out of ignorance and backward, to save our nation from the swamp of grief. Along the way, they also sacrificed their noble souls, and saw the Hadith, "no salvation but science, nor can it be", as a vital belief. Those who believed that national independence, progress and prosperity can be achieved, first of all, through enlightenment, through secular and religious knowledge, deep mastery of modern sciences.

During this period, Abdullah Avlani, Mahmudhoja Behbudiy, Munavvarqori Abdurashidkhanov, Ubaydulla Khojaev, Abdurauf Fitrat, Ibrat domla, Abdulhamid Chulpan, Abdullah Qadiriy, Usman Nasir, Ashurali Zahiri, Hoji Muin and hundreds more great people stood in the front lines of the National Awakening and nationalist movement. In addition to the new method schools, they established newspapers-magazines, publishing houses and libraries, theaters aimed at changing the worldview and lifestyle of people". [1]

The fact that the first and Second Renaissance were already held in our country, how our people

contributed to world tobacco thanks to these Renaissance, President Sh.Mirziyoev's speech at the solemn ceremony, which was celebrated on October 1 - the day of teachers and coaches, was fully and perfectly commented on. It States: "through a wide range of democratic changes, including educational reforms, we have set ourselves the ultimate goal of establishing the foundation of a new Renaissance, the third renaissance, in Uzbekistan. As we talk about it, first of all, each of us, our entire society, must have a deep understanding of the essence and essence of the third Renaissance." [2]

As the president continued to speak, he continued with the following comments: "I did not in vain remember the views of Aristotle above. Well known to all of you, the torch of science that burned in Greece in antiquity shone again in the territory of Central Asia in the ninth – twelfth centuries. During this period, the first Renaissance occurred in the territory of our country, and it cultivated famous geniuses that the whole world would recognize. In particular, the world-wide scientific and creative discoveries of dozens of our great allies, such as Muhammad Khwarazmiy, Ahmad Farghani, Abu Rayhon Beruniy, Abu Ali ibn Sina, Mahmud Zamahshari, have had an invaluable impact on the development of universal development. During this period, which is regarded as the” Golden Age of Islamic culture”, the great Ulama, such as Imam Bukhari, Imam Termiziy, Imam Moturidi, Burhoniddin Marginani, Abul Mu'in Nasafi, who grew up from our motherland, are considered the pride and boundless pride of the entire Muslim world. In the fifteenth century, the magnificent kingdom, founded by the Sahibqiron Amir Temur our grandfather and continued by his worthy descendants, ushered in the second renaissance in our country, that is, the Second Renaissance. During this period, classical poets and thinkers such as Rumi, Mirzo Ulugbek, Ghiyosiddin Koshiy, Ali Qushchi, benazir scholars, Lutfiy, Sakkokiy, Hafiz Khwarazmiy, Abdurahman Jami, Alisher Navoi, Babur Mirzo took to the square. The fame of such historians as Sharafiddin Ali Yazdi, Mirkhand, Khondamir, musicians like Mahmud Muzahhib, Kamoliddin Behzod, many calligraphers and musicians, musicologists and architects spread throughout the world”. [3]

ANALYZES AND RESULTS

"New Uzbekistan is a noble idea, the expression of which was put forward by our president and today takes a deep place in the hearts of all our people, becoming a nationwide movement. At the heart of this idea: on the one hand, the noble goal of laying the foundation of the “third renaissance” of our today and tomorrow generations, on the other hand, our great ancestors who founded the first and Second Renaissance periods in our national history, the aspirations and armors of our godfathers of alloma, on the third hand, creativity, creativity, The fact that our wise people are among the most advanced, progressive peoples of the world in both Renaissance

periods gives us all tremendous pride and pride

Indeed, even in Uzbekistan, located at the crossroads of the Great Silk Road, we see that it has long been one of the foci of high civilization and culture. The rich scientific and cultural, historical heritage of the Uzbek people, ancient inscriptions, priceless historical architectural monuments, rare manuscripts, various osori atikas testify to the teran roots of three thousand years of our statehood history. Therefore, in both Renaissance periods, the most important aspect was the attention of the state, the righteous and reasonable policies carried out in the management of the country, and education was the priority. In addition, there has been a strong belief in human beings to reveal the secrets of being and create a new science, along with high morality, thirst for science.

The issue of understanding the national identity and the formation of historical consciousness of the Uzbek people is multifaceted and original due to a number of circumstances.

In our opinion, the main problems of understanding the national identity and the formation of its historical consciousness were as follows:

- 1) to explain the formation of the spiritual, historical consciousness of the state, society and man;
- 2) explaining the emergence and development of various civil society institutions and social movements;
- 3) to expose the fundamentals of identity of the realities of understanding the national identity and the formation of its historical consciousness;
- 4) the effective use of past sources to understand and solve problems aimed at identifying historical truths, etc.

The development strategy of the Republic of Uzbekistan for 2017-2021, adopted by the president of our country Shavkat Mirziyoyev in February 2017, is of particular importance as a new stage in the reform and development of social and legal relations of the state and society, especially the spiritual and educational, socio-cultural spheres.

Educated and highly minded people and young people are considered the creators of the third Renaissance. Creating a third Renaissance is not the work of one or two people. To establish it, every representative of the country — whether young or older — must act all the time. In addition to believing in creating a renaissance, it is imperative to act hard. The first is a spiritual-mental state consisting of an idea, thought, reasoning, assumption, belief in a hypothesis, which arises on the basis of the need to satisfy specific life needs.

It is known that not every thought can be an idea. In order for it to become an idea, it must be a feature that unites people, that can follow one's own. So, in order for our President's idea that “we

will create the foundation of the third Renaissance” to become an idea, to increase in reality, we must first of all believe in it as one, carry out propaganda and propaganda work and form confidence in this idea, spiritual and spiritual state in the worldview of people. Because a person who perceives ideas, logos on the basis of a certain worldview, as a fact due to volition or tradition, and with an inner feeling to remain faithful to this belief in the face of a particular community, becomes a carrier, appreciator of the relationship implied in those ideas, urging others to do the same.

A man who believes that the third Renaissance will be built in Uzbekistan in the 21st century will see our heartland as one of the most progressive countries, as it was during the previous Renaissance. We have an understanding of why the future of our country is great, why it is said with so much confidence, which is why it can draw conclusions. Amir Temur, who was in charge of the creation of the Second Renaissance Foundation, began the work initially from the upbringing of children. He carried out a number of important work on youth education.

Thirdly, the state considered it one of the main requirements to educate young people with a future as possessing high moral qualities, humane, physically strong, loving the motherland, with military knowledge, with national pride. Able to convince citizens to do the same, Sahibqiran achieved the elevation of the spiritual, cultural, scientific power of the country. This situation paved the way for the upbringing of spiritually rich people in the country.

In our opinion, we should use great opportunities and conditions for educators, educators, teachers, intellectuals and parents, the main pillars of the third Renaissance, to educate a generation with a higher spirituality and take measures to find a decision on faith in the formation of their national identity and historical consciousness. First of all, we think that every individual, especially the younger generation, should be convinced that the third Renaissance will be built.

“We have a creative people with a three-thousand-year history of statehood, a rich and unique culture. We are all responsible and responsible for the fate and prospects, prosperous life of the people of today's Uzbekistan, which is approaching forty million. For this reason, the preservation and strengthening of peace and stability in our country will continue to be our most important task.” [4]

In our opinion, when a person sees history simply as a collection of past, events and facts in the realization of his national self and the formation of his historical consciousness, he is deprived of historical consciousness. In other words, having historical knowledge does not mean having historical consciousness. Having a historical consciousness is being able to get to historical knowledge at the level of scientific thinking. This means revealing a ball of seemingly endless phenomena, told for centuries, thousands of years, with a logical interpretation.

Abdurauf Fitrat, the Almighty Uzbek enlightener, says that history is a science that teaches the past, progress and the reasons for the decline of nations[5,36] while Makhmudkhoja Behbudiy history is a very significant and useful thing [6,178].

The foundation of the third Renaissance is laid at the lower branch of the educational system – preschool and comprehensive school, and is further strengthened in professional and higher education. Therefore, reforms in the field of education in our country are carried out as a whole, covering all stages of Education.

The content and prospects of the work carried out in the system of higher and secondary special education are also determined precisely from the goal of ensuring human maturation. Since the academic year 2020/2021, 725 completely new professional educational institutions have been established in our republic. In recent years, 52 new higher education institutions have been established in the Republic, including branches of 18 foreign higher education institutions, 9 non-governmental higher education institutions, bringing the number of higher education institutions to 129.

The process of reform and change in the new Uzbekistan is entering a decisive stage, becoming irreversible. Consequentialism is becoming the main criterion, the chief requirement for all.

So, the foundation is being laid in the New Uzbekistan – the third Renaissance. For all of us, the following are of particular importance in the issue of the third Renaissance:

- 1) third Renaissance hereditary succession;
- 2) learn from ancestors;
- 3) grounded third Renaissance Foundation;
- 4) to ensure that the development of digital technologies in the development of the third Renaissance is in harmony with the trends of progress.

During the third Renaissance, the following should be noted:

- a) the third Renaissance was started by the Jadid Enlightenment during the period 1900-2020 and will be built in independent Uzbekistan from 2020;
- b) the third Renaissance is a logical continuation of the first and Second Renaissance;
- c) in the third Renaissance, Science, National Awakening and progress make up the main ideas;
- d) these ideas should influence modern technologies;
- y) the development of the third Renaissance should be carried out on the basis of ideological and ideological changes in the consciousness of our people.

CONCLUSION

In conclusion, the third Renaissance goes on to continue the historical and evolutionary traditions of our country, demanding new approaches in many areas, such as science and technology, digital technology, enlightenment, spirituality, literature and art. Using great opportunities and conditions for educators, educators, teachers, intellectuals and parents, the founding pillars of the third Renaissance, we need to educate a generation with a higher spirituality and take measures to find a decision on faith in the formation of a national identity and historical consciousness. First of all, we think that every individual, especially the younger generation, should be convinced that the third Renaissance will be built. Today in New Uzbekistan, relying on the main idea of “national revival — towards national rise”, the task of creating the foundation of the third Renaissance, to fulfill it is not one leader, educator or educator, but the same homeland that is all of us, it is necessary to be a propagandist of any person with patriotic, folk, human qualities, faith and faith.

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