



STUDY OF THE HISTORY OF UZBEKISTAN AS THE MAIN TASK OF EDUCATING YOUNG PEOPLE

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ABSTRACT

This article reveals the importance of studying the history of Uzbekistan in educating young people in the spirit of the ideology of national independence. The history of the development of the ethnic community "Uzbeks" and the formation of statehood is also given. One of the urgent problems facing the people of Uzbekistan is the task of educating young people in the spirit of the ideology of national independence. emphasized: "The spiritual foundation of our home, the pillars of the future of our state are very ancient and very strong. No one can deny this. Our history goes back a thousand years." Turning to history, it is necessary to remember that this is the "memory of the people" and therefore requires careful and respectful treatment. People who do not have historical memory turn into mankurts, people without a homeland, without morality, without a civic position.

ИЗУЧЕНИЕ ИСТОРИИ УЗБЕКИСТАНА КАК ГЛАВНАЯ ЗАДАЧА ОБРАЗОВАНИЯ МОЛОДЕЖИ

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ABSTRACT

В данной статье раскрывается значение изучения истории Узбекистана в воспитании молодежи в духе идеологии национальной независимости. Также дана история развития этнической общности «узбеки» и становления государственности. Одной из актуальных проблем, стоящих перед народом Узбекистана, является задача воспитания молодежи в духе идеологии национальной независимости. подчеркнул: «Духовная основа нашего дома, столпы будущего нашего государства очень древние и очень прочные. Никто не



может этого отрицать. Наша история насчитывает тысячу лет». Обращаясь к истории, необходимо помнить, что это «память народа» и поэтому требует бережного и уважительного отношения. Люди, не обладающие исторической памятью, превращаются в манкуртов, людей без Родины, без морали, без гражданской позиции.

Introduction. Knowledge of history contributes not only to the awareness of one's past, but also allows you to navigate modern problems, choose your path in life, and determine the path to the future.

Study of the rich, truly unique past of our people through the prism of the most important historical facts, events, phenomena, processes, the contribution of our great ancestors to the treasury of world civilization, the activities of the broad masses of the people, their struggle for the progress and prosperity of the Fatherland, for their freedom and independence; The analysis of socio-political, economic and cultural aspects of the historical development of our region from ancient times to the present day, in close connection with world history, is the main goal of studying the course "History of Uzbekistan". Presentation to the younger generation of the history of Uzbekistan with all its bright and dark sides, with a variety of socio-political, economic and cultural ties and prospects for social development, with the boiling of human passions and the clash of personalities, with all the complexities and contradictions; Raising the political culture of young people, formulating social guidelines, which is vital in a new pluralistic society with different positions, with a variety of approaches, a multi-party system, is the basis for educating the younger generation in high spirituality and morality.

Interest in the origins, interest in how we came to today's achievements, not only does not weaken, but also intensifies from year to year. "Thanks to the beginning of the reform and renewal of our public life, powerful layers of spiritual culture have opened, which have dramatically changed the people's psychology in the direction of patriotism, national pride, and openness to the whole world." Gaining independence intensified the process of a deeper study of the history of the peoples living on the territory of our republic. The independence of the Republic of Uzbekistan has opened up an opportunity for our people to be equal among equals. This is the dream of many generations of our predecessors. "We are a people who have known their dignity, we are a people who are confident in their strength, we are a free people capable of compassion for others," these words of President Islam Karimov direct scholars to further study and in-depth analysis of not only the history of the Uzbek people, but also its spiritual sources. Any people living in this world could not, of course, have been formed suddenly, without a long, thorny path of evolutionary development. Some peoples have retained their ethnic names for centuries, some have lived as part of other nations. Many nationalities, due to economic, political, and social relations, lost their originality and merged with other peoples. Along with other people's living in Central Asia, the ethnotype of the Uzbek people began to form as early as the 3rd-2nd millennium B.C., i.e., in the primitive communal time, in the form of nomadic and sedentary tribes. Ancient writings and archaeological finds allow us to say that the settled and nomadic tribes living in the Khorezm oasis, i.e. in the lower reaches of the Amu



Darya, were called Kangui and Massagets. The main inhabitants of Sogdiana were Sogds and Saks. In the areas of present-day Surkhandarya, Kashkadarya, Naryn, Karadarya, Talas, Chu, Tashkent and Fergana valleys, the Kanghs, Dai and Saks lived. We can attribute all these tribes to the ancestors of the Uzbek people. Mention of the peoples who lived in these areas is found in ancient Greek historians, in particular, in Herodotus. The Greeks united these tribes under one name - the Scythians. Indeed, it is impossible not to notice the mutual closeness in the life of the Turkic peoples, who were the ancestors of the Uzbeks, with the Scythians of Central Asia.

We can assert that the history of the people is not yet the history of the nation in its modern name, because the absence of the name "Uzbek" does not deprive the people of a complex and multifaceted history. Since the XVI century, the process of formation of the Uzbek national statehood has been continuing on the territory of Mavaroun-Nahr. Here it should be borne in mind that both under the Shaybanids and Ashtarkhanids, and during the three khanates, there is a gradual development of an ethnic community that perceives itself as "Uzbeks". Russia's seizure of Central Asia accelerated the process of national self-consciousness and the consolidation of the people in the struggle for their independence. The Soviet regime, which replaced tsarism, could not ignore such a real force as the Turkestan ethnic community. The Bolsheviks, led by V. I. Lenin, considered it necessary to dismember a single Turkestan into separate republics or autonomous regions. As early as 1920, in his comments on the draft of the Turkestan Commission on the main tasks of the Russian Communist Party (Bolsheviks) in Turkestan (June 13, 1920), V.I. Lenin wrote: "To instruct the compilation of a map (ethnographic, etc.) Turkestan with a division into Uzbekistan, Kyrgyzstan, Turkmenistan." After the forced liquidation of the Bukhara and Khorezm republics, three Soviet republics were formed, which in the form of Uzbekistan, Kazakhstan and Turkmenistan became part of the USSR. It is not surprising that the division of a united Turkestan into separate parts corresponded to the Machiavellian principle of "divide and rule." Nevertheless, from the height of today, we can state that the 1925 declaration on the formation of the Uzbek SSR legally formalized the creation of the Uzbek state. We are not faced with a task that requires an assessment of these events, but we can draw the main conclusion for sure: the Uzbek people have passed a huge historical path of their development, and no obstacles could break it.

Conclusion. Uzbekistan has a rich cultural and historical heritage that has been formed over the centuries. Starting from ancient civilizations such as Bactria and Sogdiana, through the reign of Alexander the Great, the influence of the Persian Empire, and a significant role in the Silk Road, Uzbekistan has been a crossroads of cultures and trade routes. Today, Uzbekistan is a sovereign state, actively developing and playing an important role in Central Asia. The challenges facing the country shape its future based on its rich historical heritage and desire for prosperity.

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