

THE STUDY OF THE HISTORY OF UZBEKISTAN AS THE MAIN TASK OF EDUCATING YOUNG PEOPLE IN THE SPIRIT OF THE IDEOLOGY OF NATIONAL INDEPENDENCE

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ANNOTATION

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. Its solution is impossible without referring to the richest history of our country. The President of the Republic of Uzbekistan Sh.Mirziyoyev emphasized: "The spiritual foundation of our home, the pillars of the future of our state, are very ancient and very strong. Nobody can deny this. Our history goes back thousands of years." When looking at history, remember that it is the "memory of the people" and therefore requires a careful and respectful attitude.

Keywords: Civilization, independence of the Republic of Uzbekistan, Central Asia, Uzbek nation.

INTRODUCTION

People who do not have historical memory turn into manures, people without a homeland, without morality, without a civic position. Knowledge of history contributes not only to awareness of one's past, but also allows one to navigate modern problems, choose one's own path in life, and determine the path to the future.

The 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; analysis of the socio-political, economic and cultural aspects of the historical development of our region from ancient times to the present day, in close relationship with world history, is the main goal of studying the course "History of Uzbekistan". Presentation to the younger generation of history Uzbekistan with all its bright and dark sides, with the 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 for us, pluralistic society, with different positions, with a variety of approaches, multi-party system is- 439 as the basis for educating the young generation of 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 reforms and renewal of our social life that have begun, powerful layers of spiritual culture have opened up that have dramatically changed people's psychology in the direction of patriotism, national pride, and openness to the whole world." Independence strengthened the process deeper study of the history of the peoples living on the territory of our republic. The independence of the Republic of Uzbekistan has opened before our people the opportunity 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 SH. Mirziyoyev direct scientists to further study and in-depth analysis not only about the history of the Uzbek people, but also about its spiritual sources. Any people living in this world could not, of course, have formed suddenly, without a long, thorny path of evolutionary development. Some peoples have retained their ethnic names for centuries, some lived as part of other nations. Many nationalities, due to economic, political, social relations, have lost their identity and merged with other peoples. Along with other people's living in Central Asia, the endotype of the Uzbek people began to form already in the III-II millennium BC. In primitive communal times, in the form of nomadic and sedentary tribes. Ancient writings and archaeological finds allow us to say that the sedentary and nomadic tribes living in the Khorezm oasis, i.e., in the lower reaches of the Amu Darya, were called Kangus and Massagets.

The main inhabitants of Sogdiana were Sogds and Saks. In the regions of present-day Surkhandarya, Kashkadarya, Naryn, Karadarya, Talas, Chu, Tashkent and Ferghana valleys lived kanghas, dais and sakis. We can attribute all the listed tribes to the ancestors of the Uzbek people. The 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 that 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 a people is not yet the history of a nation in its contemporary name, because the absence of the name "Uzbek" does not deprive the people of a complex and multifaceted history. Starting from the XVI century. on the territory of Movaroun-nahra, the process of formation of the Uzbek national statehood continues. Here one should keep in mind the fact that both under the Sheibanids and Ashtarkhanids, and during the three khanates, there is a gradual development of an ethnic community that perceives itself as "Uzbeks". The capture of Central Asia by Russia accelerated the process of national identity and unity of the people in the struggle for your independence. The Soviet regime, which replaced tsarism, could not but reckon with such a real force as the Turkestan ethnic community. The Bolsheviks, led by V. I. Lenin, considered it necessary to divide the united Turkestan into separate republics or 440 autonomous regions. Back in 1920, in his remarks on the project of the Turkestan Commission on the main tasks of the RCP (b) in Turkestan (June 13, 1920), V.I. Lenin wrote: "Instruct to draw up a map (ethnographic, etc.) of Turkestan and with a division into Uzbekistan, Kyrgyzstan, Turkmenistan. This plan was carried out in 1924. 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. No wonder that the division of united Turkestan into separate parts corresponded to the Machiavellian principle of "divide and rule." However, from the height of today, we can state that the 1925 declaration on education The Uzbek SSR legislated the creation of the Uzbek state. We do not have 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 break them.

Before the Republic of Uzbekistan, like any other country, the urgent task is to educate the younger generation in the spirit of patriotism, pride in their state, respect for the cultural traditions of the peoples living on the territory of Uzbekistan. In order to understand why this decision is so relevant, it is enough to turn to the rich historical facts of Uzbekistan. The foundation and support of not only the house, but the entire state is spirituality, which has been inherent in the Uzbek people. History carries, first of all, the memory of the people, which means that it is necessary to treat it with care and respect. A people who does not know their history are people who do not have a homeland, morality, and civic position. To know the history of one's country means not only to be aware of one's past, but also to navigate the problems of the present, to be guided by the right decision when choosing one's life path. For these reasons, it should be taken seriously to the study of history, because it is the unique past of the people. Every year, interest in the history of Uzbekistan and an appeal to the origins of how the state managed to achieve success is increasing more and more. Reforms in the education system, as well as renewal of public life, showed interest in spiritual culture, which contributed to a change in the psychology of the younger generation towards patriotism and pride in their fatherland. The acquisition of independence by Uzbekistan, the formation statehood, reforms in the priority areas of development of Uzbekistan gave an incentive for a detailed study of the history of the peoples living on the territory of the republic, which opens up great opportunities for the people of Uzbekistan.

All nationalities were formed over a long path of evolutionary development. Most nationalities have carried their ethnic names from time immemorial, however, there are peoples who for some times were part of other nationalities, and then separated from and vice versa, they assimilated and dissolved, having lost their identity in the course of civil strife in the sphere of economy, politics, and social relations. The ethnic type of the Uzbek nation, along with other nationalities living in Central Asia, began to form in primitive communal times, namely in the III-II millennium BC. They were nomadic and settled tribes. According to ancient written and archaeological sources, there is reason to assume that the Khorezm oasis, the lower reaches of the Amu Darya, in its time inhabited by sedentary, as well as nomadic tribes - "Kangly" and "Massagets". The inhabitants of Sogdiana were called "Sogds" and "Saks". In turn, Surkhandarya, Kashkadarya, Tashkent, Ferghana regions, as well as the territories of Naryn, Karadarya, Talas and Chu were inhabited by the tribes of "Kangkhs", "Saks" and "Dai". Consequently, all of the above tribes should be attributed to the ancient ancestors of the Uzbek people. It can be concluded that, despite the absence of the very name "Uzbek", the people have a long history formation. As such, the Uzbek national statehood was formed in the 16th century on the territory of Movarounnahr.

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