

INTRODUCTION OF PROBLEM HISTORICAL ISSUES TO YOUNG PEOPLE IN THE COMPREHENSIVE STUDY OF THE HISTORY OF UZBEK STATEHOOD

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Abstract

This article contains information on the issues of introducing the problem of historiography into the minds of young people in a comprehensive study of the history of the Uzbek statehood. The current tasks for a comprehensive, objective study of the history of Uzbekistan over the years of independence and the reforms carried out are summarized.

Keywords: history, historiography, culture, objectivity, independence, spirituality, development, idea, historical consciousness, Timurids, statehood.

I. Introduction

With the independence of our country, a radical change has taken place in the history of the Uzbek people. The idea of national independence has created endless opportunities for the Uzbek people to restore their rights, national identity, socio-economic and spiritual development. While the path to socio-economic development is marked by radical reforms, spiritual development is based on the restoration and strengthening of national spirituality, the development of science and culture, and freedom of thought. In this process, history, historical consciousness and memory emerged as an important factor that gives the people spiritual strength and spiritual nourishment. The need to restore the true history of the Uzbek people and arm the people with this history has become an urgent task[1].

Indeed, the President of the Republic of Uzbekistan Sh. In his address to the Oliy Majlis, Mirziyoyev said: "We need to understand our national identity, study the ancient and rich history of our country, strengthen research in this area, fully support the activities of scientists in the humanities."

It also opened a new page in the history of our country from the first years of independence. In this regard, the Decree of the First President IA Karimov dated September 18, 1996 "On the establishment of a new historical center of Uzbekistan" under the Academy of State and Social Construction under the President of the Republic of Uzbekistan and the Resolution of the Cabinet of Ministers of December 16, 1996 are of great importance. In these historical documents, our historians have a great responsibility to prepare a new history of Uzbekistan, in the implementation of which it was emphasized as a special task to achieve full coverage of changes from the middle of the XIX century to the present day[2].

II. Main part

Historiography studies and analyzes the development of historical knowledge, scientific products created at a particular historical stage, or historical research devoted to a particular problem.

Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated July 27, 1998 "On improving the activities of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan" the learning task is defined.

Prior to independence, it was not allowed to restore true history and convey it to the people. Because the communist ideology, which served the interests of the dictatorial regime, and the methodological, theoretical, ideological foundations of Soviet historiography, which were under its pressure, did not allow to cover the real history. During the years of independence, great and radical changes have taken place in all areas, including science and history, which is one of its leading directions. These changes and achievements are primarily due to the activities of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan, which has been the flagship of history throughout the year. During this period, both the historians themselves and their scientific research had to face the pressures of the Soviet government ideologues. They were subordinated not to the history of the people, but to the teachings of Marxism, Leninism, the ideas of the class struggle, and the doctrines of communist ideology. These ideas and beliefs contradicted the laws of social development, the nature of the people, the real reality, and it was absolutely useless to look for them not only in life but also in the past[3].

In Soviet historiography, based on the doctrines and principles of this doctrine, not only the history of the Uzbek people, but also many important issues of world history have been misinterpreted. As a result, the historical truth was hidden and the people were alienated from their past and identity.

The First President of the Republic of Uzbekistan IA Karimov said: "Has the true history of Uzbekistan and the Uzbek people been created today, which is worth telling to the general public? I do not consider the history written in the Soviet era as history, I am absolutely against teaching the history written by others, when did the colonialist give an objective, fair opinion about the people who were dependent on him? They have made every effort to discriminate against

Turkestan, to make us more than our history. For man, the loss of history means the loss of life[4]. ”

As a result of Uzbekistan's independence, we have the right to a true study of our history. As a result, real history has been reflected in research published during the independence period. Advanced representatives of the scientific community began to study the history of our country and call for a fair attitude to the past, the restoration of historical truth.

Also, “during the years of independence, great attention was paid to the in-depth study of national culture, its traditions and history in Uzbekistan, which in a historically short period of time led to the creation of works reflecting various aspects of music culture” [8; 7 b.].

In particular, the work done in different areas of culture in different historical periods, the achievements, the problems and shortcomings in this area have been studied. [9; 7 b.].

III. Results and Discussions

There is a human being who wants to know who his ancestors are, his lineage, the history of the village, city, in short, the homeland where he was born and raised. Attitudes toward history have changed radically since independence. We have had the opportunity to study our own history, free from objective ideological beliefs. It is known that it is now one of the cradles of world civilization. From this ancient soil grew great scholars, nobles, scholars, politicians, commanders. The foundations of religious and secular science were laid on this ground.

The Uzbek people have a three-thousand-year-old and rich past. Not every period of Mazi has left our history. This is described in detail in ancient manuscripts. Unfortunately, before independence, we did not even have complete, accurate information about the Timurid dynasty, which ruled for almost five hundred years[5].

The period of the Timurid revival, which was a golden period in the history of the Uzbek people, was condemned in many scientific and historical books, historical novels, plays and textbooks during the Soviet era. Amir Temur was interpreted as a tyrant[6].

Thankfully, the time has come to tell the truth about the great people of our history because of independence. While studying the history of Amir Temur and the Timurids and evaluating their activities, every opinion and every work about Sahibkiran and his dynasty in world oriental studies should be thoroughly studied and analyzed[7]. It is a fact that Sahibkiran's contribution to the development of historical science is invaluable, and Amir Temur demanded the creation of historical works[8]. He did not like the compliment, and if in doubt, sent a man to the scene and clarified it through witnesses.

IV. Discussion

The negative influence of the dominant ideology was also strong in the coverage of the history of other socio-political events of the late nineteenth and early twentieth centuries. For example, the popular movement against colonial oppression, while generally regarded as a national liberation struggle, was in fact portrayed as a struggle of the poor against the rich, a class struggle, and was not allowed to show the true nature of the events. There have even been attempts to condemn them altogether. The scientific session of the Academy of Sciences of Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, Tajikistan and the Academy of Sciences of the USSR, held in 1954, was organized for this purpose. The conference condemned the popular movements and uprisings against the Russian Empire as a "reactionary movement[8]."

What were the reasons for such an attitude towards history? Among the peoples of the former Soviet Union, the Slavs, first of all, study the history of the Russian people and exaggerate its positive aspects, and the peoples of the East, including the Uzbek people, was an attempt to discredit its history, to portray its past mainly in “black paint”[9].

During this period, not only the history of the Uzbek people, but also the Uzbek literary language, which was widely developed in the time of Alisher Navoi and Zahiriddin Muhammad Babur, and a number of historical works were written, the millennial culture and enlightenment of our people were trampled. As a result of the weakening of national culture, especially the traditions of unity, cooperation, commonwealth, national pride have been forgotten. As a result, there was a sharp gap between the past and the present[10].

Conclusion

The history of the October 1917 coup d'état, ruled by a single communist ideology, was presented only from a one-sided negative perspective. The history of the ancient, medieval, and modern eras was highlighted in the spirit that it was limited and the interests of the people were not protected, and no comment was made on the positive historical experience of those eras.

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