

## METHODOLOGY, SOURCES, PERIODS AND TASKS OF "HISTORY OF UZBEKISTAN"

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<https://doi.org/10.5281/zenodo.13921278>

**Abstract.** *In this article, the place of the history of Uzbekistan in the system of social sciences is discussed. The subject and object of the science "History of Uzbekistan", the connection of the science "History of Uzbekistan" with other sciences, and material and written sources were discussed.*

**Keywords:** *Archeology, written monuments, ethnographic materials, anthropology, falsification of history, periods of Uzbekistan's history.*

## МЕТОДОЛОГИЯ, ИСТОЧНИКИ, ПЕРИОДЫ И ЗАДАЧИ «ИСТОРИИ УЗБЕКИСТАНА»

**Аннотация.** *В статье рассматривается место истории Узбекистана в системе общественных наук. Рассматриваются предмет и объект науки «История Узбекистана», связь науки «История Узбекистана» с другими науками, материальными и письменными источниками.*

**Ключевые слова:** *Археология, письменные памятники, этнографические материалы, антропология, фальсификация истории, периоды истории Узбекистана.*

The noble dream of the Uzbek people came true and they gained their independence. Due to independence, learning from its rich cultural past, deeper and consistent research of the history of the Motherland, and drawing valuable conclusions are of particular importance. According to President I.A. Karimov, "...when we refer to history, we should consider that it is the memory of the people. Just as there is no perfect person without memory, there is no future for a person who does not know his history."

The subject of the history of Uzbekistan is the process of socio-economic, political, cultural and spiritual development of Uzbekistan from the distant past to the present day. The history of Uzbekistan is a science that studies and teaches several thousand years of historical and spiritual development of the Uzbek nation, which has the oldest and richest history in the world.

The peoples living in Central Asia, including Uzbekistan, have been making a worthy contribution to the treasure of world science and culture. The Uzbek people, among all the peoples

of Central Asia, have always learned, fought against colonizers and foreigners for freedom, independence, and in this respect, they have deep-rooted traditions.

The history of Uzbekistan has its own sources of study.

These are: 1) Archaeological monuments; 2) Written monuments; 3) Ethnographic materials; 4) Folklore (folklore); 5) Technical means and products.

When studying the history of Uzbekistan, it is important to divide it into certain periods.

The science of modern history studies the history of our country into the following periods:

- 1) Primitive-communal system;
- 2) Formation and development of the oldest states;
- 3) The period of early feudalism; 4) The period of developed feudalism; 5) Colonial period;
- 6) The period of the power of the Soviets; 7) Independence period.

The general scope of knowledge that a bachelor graduating from a higher educational institution should know sets the following tasks for the history of Uzbekistan:

First of all, in the process of reading and studying the history of the Motherland, young people should develop historical knowledge, scientific-theoretical concepts and imagination.

Because it is impossible to talk about the ideological and political worldview without knowing the historical events and phenomena, without having an understanding and imagination about them;

Secondly, in the process of elucidating the history of the Motherland, teaching and learning, deep scientificity, objectivity, and the priority of historical truth should be the main direction;

Thirdly, every line and every page of the history of the Motherland should be imbued with the spirit of respect for national values and serve the development of the national idea and national ideology;

Fourthly, the main idea that permeated the history of the Motherland from the beginning to the end should be focused on great qualities such as patriotism, internationalism, humanitarianism.

Fifthly, it is important that the science of the history of the Motherland serves the further strengthening and development of the political, economic, cultural and social values of our independent republic.

- It is very important to rely on what scientific-theoretical and methodological foundations are used in the study of historical events. During the Soviet era, his education was subjected to Marxist methodology. The coverage of any event was approached from the point of view of comfirm ideology, partisanship, and classism. The history of the country, the entire nation, was divided into two - exploiters and exploited, slave owners and slaves, feudal lords and dependent peasants,

bourgeoisie and hired workers, rich and poor, owners and poor. The rich and the owners, the begs, emirs, khans, statesmen, and priests from among them were denounced and their names were defamed. Historical events were covered in the way that a part of the members of the society - the poor and the needy - were protected and subjugated to their interests. Religion and religious values were condemned, people's religious beliefs were trampled on, priests were persecuted. Great scientists, scholars, enlightened poets-scholars, writers were divided into two - materialists and idealists. Those of them who believed in one or another religion were called idealists, persecuted, it was forbidden to study their activities, they themselves were humiliated, their works were hidden from the people, they were lost.

As a result, many historical events were falsified, the past was condemned, our spiritual heritage and national values were insulted. The young generation was taught that they are disgusting vices, superstitions, and old fashioned things.

Of course, it is not enough to say that only the invalidity of the Marxist methodology is responsible for the falsification of our nation's history. In this regard, the negative role of the ruling totalitarian regime in the country was significant.

And history was turned into the servant, propagandist and defender of this totalitarian regime, the tail of the communist ideology.

Now, let's stop with concrete examples of mistakes and shortcomings made in the past in covering the history of our country. First of all, it should be said that before we had almost no such thing as "History of the Motherland" (understood as "history of Uzbekistan"). Only short courses of 70-100 hours were taught in history faculties of medical and teacher training universities. The history of the Motherland was not taught at all in other universities and specialized secondary schools. In high schools, only a few subjects from the history of the Motherland were taught as an addition to the subjects of the history of the USSR. The history of Uzbekistan was almost never taught in Russian-language classes, with various excuses.

In the existing textbooks, pamphlets and manuals dedicated to the history of the country, a number of gross mistakes and shortcomings were made in covering our history.

The first big mistake was that this science, which is everywhere called "the history of the USSR", was actually a science consisting almost entirely of the history of Russia. From the point of view of justice, it could not even be called a real science, because it did not follow the traditional principles of the science of history, that is, history could not be kept as it is, without changing it, adapting it to the times and politics.

The second mistake was that the historical events and events that happened in our country were forced to be studied in certain artificial patterns. One of these is the formation mold. Recent



advanced scientific studies have shown that slavery relations did not exist in our country as a formation, that is, as a certain socio-economic system. It was said about this before, even if it was believed. It is being said now. In the book "History of the Peoples of Uzbekistan" published by "Teacher" publishing house in 1992 as materials for 8-9 graders of high schools, we read the following sentences: "Slavery relations are important in different strata and groups of Central Asian population did not take place. In production, especially in agriculture, not slaves, but learned team members gained a leading importance."

There are two main classes in the formation, one of which is the leading force in producing wealth. For example, in ancient Rome, Egypt and Iran, slaves worked on large plantations and served as a leading force in wealth creation, i.e. production. As we said, this did not happen to us.

Therefore, slavery did not play an important role, slaves did not play a leading role in production. Therefore, it is against the historical truth to claim that this society is a society formed by slavery. Slavery did not develop in us, because slave labor did not justify itself. Therefore, they used slaves for household work ("domestic" slavery), etc. Slavery is a system of social and political-legal relations that does not play a leading role. Slavery can be in different formats. For example, we had slavery relations in Bukhara and Khorezm until 1920.

The second pattern is the pattern of classism. That is, every event and event is evaluated from the point of view of class. For example, the so-called "printers" were viewed as class enemies, and those who fought against injustice as revolutionaries fighting only for the people's benefit.

However, among the ranks of the "printers" there were those who were dissatisfied with the nationalist forces and the Soviet policy and reluctantly joined the "printers". On the side of the Soviets, there were criminal elements, such as Dashnaks, members of the Armenian Nationalist Bourgeois Party, who took advantage of the situation and aimed to exterminate and enrich the "foreigners".

The third pattern is the pattern of ideology. In other words, any events and events, worldview, were evaluated depending on whether they corresponded to the Marxian-Leninist ideology or not. For example, Jadidism is an important historical phenomenon in the history of our country. The Jadidlar movement, which was a democratic, nationalistic, advanced intellectual movement for its time, was a movement of devotees who fought for the independence, independence and development of the Motherland despite its shortcomings. But their views and activities were not placed in the mold of ideology, as a result of which they received a negative evaluation in historical works. Many of them became victims of years of repression.

The third of the mistakes made in the historiography of the homeland is blind adaptation to Russian historiography, imitation and copying. We see two trends in this regard:

the first is the tendency to divide the history of Uzbekistan into periods and to imitate and copy Russian-speaking historians in the assessment of historical events and events. For example, after the revolution of 1917, no country invaded the territory of present-day Uzbekistan, and all previously published textbooks and manuals had the so-called "Uzbekistan during the period of foreign intervention and civil war" topics. Only in the Transcaspian region, there was only a seven-month intervention. A few spies who came to the territory of Uzbekistan do not fit the concept of intervention. Also, copying from the history of Russia, the civil war in our country started in May-June 1918 and mostly ended in 1920, it was said in all the historical works.

This is completely wrong. The attack against the forces of the Turkestan Autonomous Region ("Kokan Autonomous Region") in Kokan took place on the night of January 30 to January 31, 1918 (in the new account - February 11 to February 12).

This date should be considered the day of the beginning of the war of national liberation, not the civil war in Uzbekistan. Now we turn to archival materials on the question of the end of the "civil war".

On July 8, 1922, the chairman of the Council of People's Commissars of Turkestan K. Otaboev, who gave a speech at the fifth session of the fourth plenum of the Central Executive Committee of Turkestan, indicates that at that time two-thirds of Kokan uezd and half of Margilan uezd, 6 volosts of Andijan uezd, that is, half of the territory of the Fergana valley, were in the hands of the guards. The situation in the second half of 1922 So, how can we say that in 1920 the "civil war" was basically over.

In fact, it is correct to say that there is a full reason to say that the war of national liberation ended by the end of 1923 - the beginning of 1924. In fact, this movement was completely ended in 1935.

The second trend is the tendency to seek the hearts of Russian chauvinist scientists, and not to offend their hearts, when covering the history of Uzbekistan. To reveal the essence of this trend, it is appropriate to cite the following example. This example is related to the issue of Amir Temur and the West. We know that Europe recognized and recognized Amir Temur. Byzantium Emperor Manuel, King Charles VI of France, King Henry IV of England and King Henry II of Spain tried to establish contact with Amir Temur, sent ambassadors (for example, Clavijo), wrote letters. They believed that Amir Temur was the only powerful force that could stop Turkish Sultan Bayazid Yildirim's march to Europe and begged for help. This event took place at the end of the 14th century and the beginning of the 15th century. Western Europe recognized Russia as a chartered state and Russian Tsar Peter I as a chartered statesman only at the beginning of the 18th century.

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On page 26 of the same book, we read the following: "In the government of the Turkestan region, 8 seats were given to leftists and 7 seats were given to Bolsheviks and maximalists." In fact, the 4 members of the government belong to the same stream of the party of maximalist works.

So, there were 12 works and 3 Bolsheviks in the government. The authors of the book want to call all the mistakes and evils of the Turkestan Soviet government the work of the Bolsheviks.

There is also a paradoxical sentence: "Everyone supports the idea of declaring autonomy and independence." It is an axiom that autonomy and independence are mutually exclusive concepts.

How could "everyone support" these two things at the same time? The mistakes and shortcomings of the Bolsheviks were numerous. There can be no two opinions about this.

However, it is against the historical and scientific fact to put the government's clothes only on the Bolsheviks, where 12 of the 15 members are works.



The role of the science "History of Uzbekistan" in strengthening our current independence and educating a perfect person is unparalleled. That is why President I. Karimov is interested in the fate of the science of history, and is taking the initiative to develop it, and for this to put historical research on the right track.

It is known that the Decree of the President of the Republic of Uzbekistan "On the establishment of the Center for the Creation of a New History of Uzbekistan under the Academy of State and Society Construction under the President of the Republic of Uzbekistan", and on December 16, 1996, the Republic of Uzbekistan The decision of the Cabinet of Ministers "On preparation and publication of the new history of Uzbekistan" was announced. In this decision, the scientific and methodological directions of covering the history of the Motherland were indicated.

These directions are as follows:

- in-depth scientific research and objective coverage of historical processes related to the fate of the nation in the past of our people;
- In writing a new history of Uzbekistan, assuming that historical stages and socio-political development are a continuous process, following the principles of historicity and succession;
- Acknowledging the fact that the people of Uzbekistan have a great historical heritage and have made a worthy contribution to the values of the world, taking into account the unique traditions of state building and the diversity of opinions and views regarding them;
- To follow an objective research method without allowing one-sided, subjective approaches when writing each part and section of the "New History of Uzbekistan";
- When covering the events related to the "history of Uzbekistan", remember that it was a component of the history of the ancient Turonzamin, Turkestan:
- Taking into account the fact that the history of Uzbekistan and the socio-historical events that took place in different regions of the world are inextricably linked with the processes of world development and their mutual influence;
- to avoid old communist-Bolshevik ideological tenets and falsification of the past when creating research, to objectively evaluate historical processes;
- taking into account the importance of historical events in educating young people in the spirit of national independence, patriotism and universality.

The decision of the Cabinet of Ministers of the Republic of Uzbekistan "On improving the activities of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan" announced on July 27, 1998 was a historic event in the revival and development of the science of history in our Republic.

In the study of the history of our country, a civilized attitude should be taken to analyze and illuminate the activities of national values, traditions and customs, the history of the Islamic religion, people's religious beliefs, religious teachings and their founders, from the point of view of respecting and eosizing them. should be approached. Life shows how harmful Lenin's instruction is to divide the moral culture, morals, and standards of the people, which have been created for thousands of years, into two - exploitative culture and morals, and exploitative culture and morality, and to condemn the former. It should never be forgotten that such an approach to spiritual heritage has led to spiritual impoverishment, trampling of national values, traditions, and discrediting of many scientists, enlighteners, and priests. In the study of history, in addition to the above methodological rules, comparison of facts, logical-comparative conclusions, periodization, conducting sociological research, statistical, mathematical and other methods are also used.

So, we have absolutely no right to forget that the science of history of Uzbekistan, as the President said, "... should serve the state, the people, and the development of society."

In his conversation with the reporter of the "Fidokor" newspaper, the President once again highly valued the role of history in creating a perfect person, national idea and national ideology.

It is impossible to understand the philosophical foundations of ideology without knowing history."

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