

**MINISTRY OF HIGHER AND SECONDARY SPECIALIZED EDUCATION
OF THE REPUBLIC OF UZBEKISTAN**

MINISTRY OF HEALTH OF THE REPUBLIC OF UZBEKISTAN

**BUKHARA STATE MEDICAL INSTITUTE NAMED AFTER ABU ALI IBN
SINO DEPARTMENT OF SOCIAL DISCIPLINES**

**TRAINING AND METODOLOGY COMPLEX
ON THE SUBJECT**

"HISTORY OF UZBEKISTAN"

BUKHARA – 2020

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"APPROVED"

Vice Rector for Academic
Affairs

G.J.Jarilkasinova

" _____ " 2020

**TRAINING AND METODOLOGY COMPLEX
ON THE SUBJECT**

"HISTORY OF UZBEKISTAN"

**FOR STUDENTS 1 COURSE OF MEDICAL, MEDICAL AND
PEDAGOGICAL, PEDIATRICS AND MEDICAL AND BIOLOGICAL
FACULTIES**

FOR 2020-2021 ACADEMIC YEAR

BUKHARA – 2020

Compiled by: associate professor of the department Social Studies

BSMI named after Abu Ali ibn Sino


TURSUNOV K.S.


Industry knowledge: 700,000 - Health and social education.
Education sector: 720000 - Health
Direction of training: 5720100 - Medical Business
5720400 - Dentistry
5140900 - Medical Pedagogy

Item Title: History of Uzbekistan

The teaching and methodical complex on the subject "History of Uzbekistan" was prepared at the Bukhara Medical Institute named after Abu Ali ibn Sino. This complex is designed to teach students on new innovative technology, the main purpose of which is to increase students' digestibility in self-study lectures and practical exercises.

Educational-methodical complex on the subject "History of Uzbekistan" is designed for bachelor students.

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From the author

This educational-methodical complex provides independent learning of students in the subject "History of Uzbekistan".

The teaching and methodical complex consists of two parts: "Introduction to the subject of study" and "Plan-assignments and teaching materials".

The first part presents materials giving initial ideas about the subject: relevance, goals and objectives of the subject, tables of rating scores, topics for independent work, information and reference support and final control questions.

In the second part, the plan-tasks and educational-methodical materials of each lesson, educational-visual materials, questions for self-control, methodical recommendations, educational tasks, educational games are given.

Timely assignments contribute to the independent activity of students, obtaining knowledge and rating assessments helps self-monitoring, and teaching and informational materials contribute to their proper implementation.

1. SUBJECT OF THE COURSE HISTORY OF UZBEKISTAN

The subject "History of Uzbekistan" has been taught in all higher educational institutions of Uzbekistan since 1990, in medical in particular. It plays an important role in shaping students' understanding of the need to study the heritage of their ancestors, its invaluable significance, in strengthening such traits as love for their people and patriotism, the development of universal human values. The history of the Fatherland is a factor that gives a purpose and direction to a person, their activity, and ensures social progress.

This subject is intended to attract the attention of students young people to spiritual and moral issues, instill an interest in higher life values, and contribute to enhancing the spiritual culture of the individual. In particular, the formation of a common culture and spirituality of future doctors, improving their professional skills, prepare on this basis doctors with high spirituality, in particular, study research theories, their results, educate students in the spirit of patriotism and humanism based on the work of the First President of the Republic of Uzbekistan I.A. Karimov, laws and resolutions of the Oliy Majlis of the Republic of Uzbekistan.

The study of this subject will help to develop the identity of the individual, to awaken a sense of personal responsibility for their self-improvement. The subject also involves developing students' understanding of the specifics of spirituality, its importance in the life of society and each person, the relationship of national and universal spirituality, as well as mastering knowledge about the main stages of the spiritual progress of the peoples of Central Asia.

The subject "History of Uzbekistan" consists of 54 hours, of which 26 hours of lecture and 28 hours of practical training.

1-THEME. SUBJECT OF THE COURSE "HISTORY OF UZBEKISTAN", THEORETICAL AND METHODOLOGICAL BASES, SOURCES AND IMPORTANCE OF ITS STUDY.

Plan:

1. The subject of history of Uzbekistan.
2. Methodological principles and sources of studying the history of Uzbekistan.
3. Periodization of the history of Uzbekistan. The value of material and written sources in the study of the history of Uzbekistan
4. The value of studying the history of Uzbekistan in the education of all-developed, dedicated to the national idea of people.

2 THEME. CENTRAL ASIA IS ONE OF THE ANCIENT ORIGINS OF CIVILIZATION.

Plan:

1. The concept of civilization. Uzbekistan is one of the ancient centers of civilization.
2. Theories about the origin of man. The process of anthropogenesis.
3. Periodization of primitive society
4. Development of agriculture in the territory of our Motherland. The emergence of patriarchy
5. The emergence of Zoroastrianism. "Avesta"

3 THEME. FORMATION OF UZBEK STATEHOOD AND EARLY STAGES OF ITS DEVELOPMENT.

Plan:

1. The concept of statehood. Formation of the first production associations in antiquity on the territory of modern Uzbekistan. Ancient Khorezm, Ancient Bactria and Sogd.
2. The conquest of the Central Asia by the Achaemenids. The liberation struggle of the local population against the conquerors. The exploits of Tomaris and Chirac.
3. Hike to Central Asia by Alexander the Great. Popular resistance.
4. Sogdiana and Bactria under the region of the Seleucid dynasty.
5. Penetration of Yuezhi tribes into Central Asia. The seizure of political power by the Kushan dynasty.
6. The emergence of the Great Silk Road and the main stages of its development.

4 THEME. UZBEK STATE DURING THE EARLY MIDDLE AGE: SOCIAL, POLITICAL, ECONOMIC AND CULTURAL LIFE.

Plan:

1. The ethnic formation of the Uzbek people is a long and complex process.
2. The influence of Karluk, Oguz, Kipchak, Chigil and other Turkic tribes on the ethnic formation of the Uzbek people.

3. Uzbek statehood in the early Middle Ages
4. Socio-political, economic and cultural life in the early Middle Ages

5- THEME. UZBEK STATE IN THE V-XII CENTURY: SOCIO-POLITICAL, ECONOMIC AND CULTURAL LIFE. HUGE CONTRIBUTION OF OUR ANCESTORS IN THE DEVELOPMENT OF WORLD CIVILIZATION

Plan:

1. The State of Ephtalits: Socio-economic and cultural life.
2. Turkic kaganat. The economic and cultural life of the West Turkic Kaganate.
3. The conquest of Central Asia by the Arabs and their consequences.

6 - THEME. MONGOL INVASION AND THE STRUGGLE AGAINST THE OUT OF THE MONGOLIAN YOKE. JALOLIDDIN MANGUBERDI - OUR MALE AND BRAVE ANCESTOR.

Plan:

1. The conquest of Central Asia by the Mongols. The heroic struggle of the locals against the Mongol yoke. Jalaletdin Manguberdi.
2. Social and economic life of the Chagatai ulus.
3. The culture of the peoples of Central Asia in the XIII - XIV centuries.

7 THEME. DEVELOPMENT OF SOCIO-ECONOMIC, POLITICAL AND CULTURAL LIFE DURING AMIR TEMUR AND DYNASTY OF TEMURIS

Plan:

1. The coming to power of Amir Temur. Creating a centralized state.
2. Social, political and economic life under the Temurids.
3. The development of science and culture in the period of A. Temur and Temurids.

8 THEME. SEPARATION OF THE TERRITORY OF UZBEKISTAN INTO THE KHANHOOD, REASONS AND CONSEQUENCES.

Plan:

1. The division of Turkestan in the Khanate.
2. Geopolitical location of the Uzbek khanates in the first half of the nineteenth century: public administration, social and political life.
3. Strengthening civil strife between the khanates and inside the khanates and their consequences

9 THEME. CONQUEST OF TURKESTAN BY ROYAL RUSSIA. NATIONAL - THE LIBERATION MOVEMENT OF THE PEOPLES OF TURKESTAN AGAINST TSAR'S GNET. JADIDISM

Plan:

1. The conquest of Turkestan by Tsarist Russia. Establishment of the colonial edge management.
2. Political, economic, cultural events held by tsarism.
3. The struggle of local residents against colonial oppression.
4. Jadidism: the origin, purpose and essence.

10 THEME. ESTABLISHMENT OF A NON-SEGMENTAL AUTHORITY OF THE COUNCIL AND ARMED MOVEMENT AGAINST TURKESTAN. COLONIAL ESSENCE OF SOCIO-POLITICAL, ECONOMIC ACTIVITIES CONDUCTED BY SOVIET POWER IN UZBEKISTAN (1917-1989)

Plan:

1. February 1917. The bourgeois-democratic revolution in Russia, the overthrow of the power of the king. The impact of these events on Turkestan.
2. The emergence of the power of councils in Tashkent and other cities of the region.
3. Creation of the Turkestan Autonomous Soviet Socialist Republic. Turkcommission. The policy of "war communism"
4. Socio-political situation in the khanates. Proclamation of HNSR and BNSR.
5. Conducting national-state delimitation

11-THEME. UZBEKISTAN ON THE WAY TO ACHIEVE INDEPENDENCE

Plan:

1. The aggravation of the crisis situation in the USSR in the 80s. "Perestroika"
2. The beginning of changes in the social and political life of the Republic
3. I.A. Karimov - the first President of the Republic of Uzbekistan

12 THEME. ACHIEVEMENT OF STATE INDEPENDENCE OF UZBEKISTAN AND ITS VALUE. CREATION OF BASES OF LEGAL DEMOCRATIC STATE AND CIVIL SOCIETY

Plan:

1. Proclamation of state independence of Uzbekistan and its historical significance.
2. Political reforms. Creating a national, legal, democratic foundations of state power.
3. Reforms of the judiciary. The issue of liberalization in the activities of the courts
4. Creating in Uzbekistan the foundations of an open civil society.

13 THEME. ECONOMIC, SPIRITUAL AND CULTURAL DEVELOPMENT OF UZBEKISTAN IN THE YEARS OF INDEPENDENCE. UZBEKISTAN AND INTERNATIONAL COOPERATION

Plan:

1. Ways of formation of market relations in the Republic of Uzbekistan. "Uzbekistan model" of development
2. Creating a mechanism for the privatization of state property
3. The relationship of religion and state, the basic principles.
4. Sustainability of interethnic relations and religious tolerance in Uzbekistan.
5. Development of the foundations of a peace-loving independent foreign policy, its principles.
6. Entry of Uzbekistan into the world community
7. Multilateral and bilateral cooperation of Uzbekistan with the CIS countries.

TOPICS FOR INDEPENDENT WORK ON THE SUBJECT "HISTORY OF UZBEKISTAN"

1. The value of conceptual ideas on the development of historical science in the work of I.Karimov "There is no future without historical memory".
2. "Avesta" - an important source for the study of the history of Uzbekistan
3. The formation of the Uzbek statehood and the stages of its development. Hadith al-Bukhari - as an important historical source of Islam.
4. "History of Bukhara" Narshakhi - as a historical source.
5. The contribution of Central Asian thinkers to world civilization.
6. The Code of Temur "- as an important source in the management of the state. Science and culture in the period of Amir Temur and the Timurids.
7. Jalaletdin Manguberdi - a great patriot.
8. Alisher Navoi the great statesman and poet.
9. Social and political life in the Bukhara, Khiva and Kokand khanates.
10. Ideas put forward by the Turkestan Jadids. Their progressive essence
11. The contribution of the Uzbek people in the victory over fascism during the Second World War. (1939-1945).
12. Economic policy in Uzbekistan in the 50-70s, the emergence of environmental problems. Uzbekistan in the years of independence.

INFORMATION SUPPORT

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3. Эшов Б.Ж. Ўзбекистонда давлат ва маҳаллий бошқарув тарихи. Дарслик, – Т.: Янги аср авлоди, 2012.
4. Эшов Б., Одилов А. Ўзбекистон тарихи. I жилд. Энг қадимги даврдан XIX аср ўрталаригача. Дарслик. – Т.: Янги аср авлоди, 2014.
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ADDITIONAL LITERATURE

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5. Мирзиёев Ш.М. Танқидий таҳлил, қатъий тартиб-интизом ва шахсий жавобгарлик – ҳар бир раҳбар фаолиятининг кундалик қондаси бўлиши керак. Мамлакатимизни 2016 йилда ижтимоий-иқтисодий ривожлантиришнинг асосий яқунлари ва 2017 йилга мўлжалланган иқтисодий дастурнинг энг муҳим устувор йўналишларига бағишланган Вазирлар маҳкамасининг кенгайтирилган мажлисидаги маъруза. Т.: «Ўзбекистон» 2017.
6. Мирзиёев Ш.М. Қонун устуворлиги ва инсон манфаатларини таъминлаш юрт таракқиёти ва халқ фаровонлигининг гарови. Тошкент.: Ўзбекистон. 2017.
7. Мирзиёев Ш.М. Буюк келажакимизни мард ва олижаноб халқимиз билан бирга курамиз. Тошкент.: Ўзбекистон. 2017.
8. Абу Райҳон Беруний. Қадимги халқлардан қолган ёдгорликлар. Танланган асарлар. I жилд. – Т.: Фан, 1968.
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11. Аъзамхўжаев С. Туркистон мухторияти. – Т.: Маънавият, 2000.
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13. Бобобеков Х.Н. Кўкон тарихи. – Т.: Фан, 1996.
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INTERNET SITES:

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2. “Туркистон” газетаси – www.turkiston.sarkor.uz.
3. “Маърифат” журнали – www.ma'rifat-inform.
4. “Жамият ва бошқарув” журнали – www.rzult.academy.freenet.uz.
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6. www.ZiyoNet.uz.

THEME 1	The subject of the course of History of Uzbekistan, the theoretical and methodological foundations and the value of its study
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1.1. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. Historical - geographical sketch of the region. 2. The subject of the history of Uzbekistan. 3. Goals, objectives, principles and functions of the subject. 4. Development by I.A. Karimov conception of the history of Uzbekistan, its essence and significance.
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship history with other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p style="text-align: center;"><i>The results of training activities.</i></p> <p style="text-align: center;"><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "history", explain the goals and objectives of the subject "History of Uzbekistan". • Highlight the structural basis of the subject: moral, artistic, religious and national values. • Talk about the features of the national history of the Uzbek people.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work

Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score
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Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1; Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ol style="list-style-type: none"> 1. What is a story? 2. What historians can you name? 3. What does history study and what is its subject matter? 4. Will history knowledge be required in your future profession? <p>He focuses on the key points of the topic, offers to write them down.</p> <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

1-THEME. SUBJECT OF THE COURSE "HISTORY OF UZBEKISTAN", THEORETICAL AND METHODOLOGICAL BASES, SOURCES AND IMPORTANCE OF ITS STUDY.

Plan:

1. The subject of history of Uzbekistan.
2. Methodological principles and sources of studying the history of Uzbekistan.
3. Periodization of the history of Uzbekistan. The value of material and written sources in the study of the history of Uzbekistan
4. The value of studying the history of Uzbekistan in the education of all-developed, dedicated to the national idea of people.

The purpose of the lesson: to acquaint students with the methodological foundations and importance of studying the history of Uzbekistan.

Keywords: history, science, methodology, goal

IS NOT OF THE FUTURE WITHOUT THE
HISTORICAL MEMORIES

I.A.Karimov

The modern concept of higher education in Uzbekistan provides its humanisation. A necessary component of humanitarian preparation of students is historical formation. Already long time in many countries of the world goes workings out of model of formation of the XXI-st century. Scientists come to conclusion, that the higher school should prepare highly skilled experts, able to solve professional problems at level of last achievements of a world science and technicians and at the same time to become the intellectuals who are professionally engaged in creative brainwork, development and dissemination of culture.

The person who has acquired only a narrow profession the tasks and skills, can be only the handicraftsman, without mastering by mankind achievements in spiritual area he cannot be considered intellectually developed, intelligent, cultural. In many foreign countries on social the humanitarian preparation of students about 25 % of school hours are taken away.

Mastering of historical experience, knowledge and the methods of thinking developed by previous generations, allows to direct all practical activities of the present on this basis. Our past is our intellectual property from which it is necessary to address as carefully as from the material. At Central Asia was difficult, inconsistent, heroic and drama, original, the history is not similar to other countries. But, despite of everything, Uzbekistan has brought the worthy contribution to world culture and a civilisation.

Studying and history teaching in modern conditions become complicated variety of factors:

Excessive придерженность to определеный the ideology has led to formation of the deformed, illusory historical consciousness. Already much is made for overcoming of dogmas and stamps to study not deformed, and truthful history of the country.

Reconsideration of the past has not done without costs: there were many the extremely politized and tendentious publications differing conjuntural of estimations, absence thoughtful the historical research approach and even nonprofessionalism. Departing from the objectivity, many authors do not see in domestic history anything except tragedies and errors which are characteristic ostensibly only for our country though do not speak what history of the state it is possible to consider free from similar deviations.

The history became in modern conditions a political strike field. It has led to that instead of one myths there were others. The problem of teaching of history in modern histories - to show the valid history in all its complexities, with its light and tragical parties, strictly observing objectivity, the historical truth. Only such approach can not correct defects of the past, give representation about original historical events and the phenomena.

The history of our Fatherland always was a world civilisation part. Therefore it is necessary to study ways of development of Uzbekistan to a context of world history, constantly paying attention on its place in world historical process.

We will study history as a science about development of a human society in all its variety. A subject of training of history is activity and action of the people, all set of relations in a society.

Basis of a historical science - collecting, ordering and generalisation of the facts, their consideration in a close connection and set. Thanks to gradual accumulation of the facts there were whole branches of historical knowledge: civil history, political history, state and right history, economy history, military history, archeology, a cultural history, music, language, the literature, medicine ...

There was a number of auxiliary historical disciplines - a source study, paleography, heraldry, the numismatics, toponymics - all it testifies to a high level of development of a historical science.

Subject of knowledge of history is all set of a life of a society throughout all historical process. Histories about 2500. Its founder Herodot (5 centuries BC), written the book "HISTORY". Ancient named its tutor of a life, and the historian named - time transmitter. One of nine muses - Klio, the young woman represented a kind with a roll of the papyrus or parchment in hands was the patroness of history.

History studying carries out a number of informative, intellectually developing functions. First of all, the history possesses huge educational influence. The knowledge of history forms civil qualities, national advantage, allows to show a role of the person in history, to understand moral and moral qualities of mankind, their development, sources of national culture, its achievement. This knowledge helps to understand a place of domestic history in world historical process, the contribution of our people to a world civilisation. Thereby history studying solves problems not only education, but also education. During history studying the historical consciousness is formed. The historical consciousness in a science is understood as set of representations of a society in whole and its social groups separately, about the past and the past of all mankind. The generality of people realises itself as the people on the basis of knowledge of the past, on the basis of knowledge of the place in world historical process. Thereby the history is integrally intertwined in public consciousness. All its elements making in aggregate consciousness of a society (sights, ideas, political and legal consciousness, morals, religion, art, a science), have the history. Through judgement of historical experience the understanding of the present is found.

The historical consciousness has difficult structure. It is possible to allocate 4 levels:

1 - level (lowest) is formed on the basis of life experience accumulation

2 - the cinema, radio, TV, theatre, painting, under the influence of acquaintance to historical monuments can be formed under the influence of fiction. At this level historical knowledge is sketchy, chaotic, are not ordered in the chronological relation. They differ brightness, the big emotionality.

3 - it is formed on the basis of actually historical knowledge got at lessons of history at school, in HIGH SCHOOL.

Deep studying of domestic history promotes education of youth in the spirit of civilisation and patriotism.

4 - here formation of historical consciousness occurs on the basis of all-round theoretical judgement of the past, at level of revealing of tendencies of historical development. On the basis of the knowledge saved up by history of the past, the generalised historical experience the scientific outlook is formed, attempts to receive more - less accurate representation about the nature and motive forces of development of a human society, its periodization, sense of history, typology, social development models are undertaken.

At this level of historical consciousness attempts to explain the human past in all its discrepancy and complexity as on concrete - historical, and theoretical levels are undertaken. Formation of historical consciousness at theoretical level helps to think historical categories, to see a society in dialectic development, in change, to

comprehend historical process in dynamics, in chronological interrelation of times. The carrier of this level of historical consciousness is the historical science. Possessing the systematised scientific knowledge history. The science can define leading tendencies of social development, to formulate some forecasts. With history it is necessary to address carefully and cautiously.

The sign of our time is spiritual updating of a society, increase of its culture. We test its huge deficiency. Thereupon at all people interest to history has sharply increased. And it quite the nobility and to remember, it learns to much. The past knowledge allows to understand more deeply the present and to expect the future. From here so heightened interest to domestic history, to its heroic and tragical pages. Our people had a sharp requirement to know the historical truth. Therefore in the press history questions are widely discussed, «white stains» - малоизученные or in general not shined themes come to light earlier. The ban has been imposed on many of them. Some of them were treated incorrectly, анти historically, in the contradiction with documents and historic facts. Publicists and historians пицут argue on it among themselves with a view of a true establishment. It is available pluralism of opinions. But it not always promotes an increment of knowledge. The unilateral and prejudiced approach to illumination of events, a withdrawal from a scientific historicism is sometimes observed. All it complicates history teaching.

The higher school has difficult time which is marked by carrying out of the important reforms, in particular on its humanisation. The knowledge of history helps to become the citizen and the person since its educational potential since it represents the major component of universal culture is great. In the absence of its formation of the person it is impossible to consider full.

Historical knowledge is necessary for everyone. They develop a width of views of the person for a life, promote understanding of feeling of a historicism, perception of the world in movement and development, to overcoming of conservatism, noncritical attachment to old, to ability development to respect material both spiritual culture and a life of the people of other countries. The history as well as other sciences influences development of mind and feelings. At its studying we unusual destinies of people, their dreams, alarm, drama and tragical pages, struggle of human passions, biographies of historical figures, outstanding representatives of a science and culture. All it gives unlimited possibilities of influence on an inner world of students, formation of their sights and moral belief.

Methodological bases of studying of a subject are:
Objectivity, scientific character, historicism, communication with a world history.

Periodization of history of Uzbekistan:

700-500 thousand years ago - the top paleolith

40-12 thousand years ago - a late paleolith

12-7 thousand years to b.c. - mesolit
6-4 thousand years b.c - a neolith
4-3 thousand b.c - eniolit
Sulfurs. 3 thousand - 2 thousand BC bronze (Sapalli-tepa)
I thousand to b. c. - iron is 7-4 centuries b.c
The Ahemenidsky period - 6-4 centuries b.c
The antique period - to 4 century b.c.
The early Middle Ages - 5-7, 8 centuries b.c.
The developed Middle Ages - 9-15 centuries
Later the Middle Ages - 16-18 centuries
The colonial period - from second half of 19 centuries and in the beginning of 20 centuries
The Soviet period - from 1920 till September, 1991
Sources of studying of history of Uzbekistan:
Avesta (9 century BC), Behestunsky inscriptions (6-4 centuries BC)
News of antique authors - Herodot, Strabon, Arrian, Ktesiy Knitsky (5 century b.c), the letters Sogdiy and Orhon, the writing Bartriy.
Written sources of China, Iran, Syria.
The most ancient written sources: Aybuyrkala in Khoresm (5-4 century b.c) - I inscription on crocks.
Which inscription Koykirilgankala (4-3 in b.c) is read: "horseman".
For example in Mongolia, both in Pakistan, and in India ...
Saksy writing (East Turkestan) - kala Alma-ata - in the Barrow - Issikkul (5-4 centuries b.c). The inscription on ceramics is not read. Many inscriptions on coins.
The source study base on history of the people of Uzbekistan is very rich and various, especially epoch of the Renaissance of 9-12 and 14-15 centuries their studying demands knowledge of languages, for example the Arabian.
In the given lecture it is possible to stop on the characteristic of some of them - especially written.
So, on an example studying of Ancient Central Asia without Avesta - the sacred book zoroatrism is impossible time of its occurrence - a question disputable. Precisely, that it is 1 thousand b.c. Probably if to trust Beruniy - approximately 9-7 centuries b.c.

Native land Avesta? Probably it and Iran, and Azerbaijan, and Khoesrm.
Many data can be underlined from it is a religious picture Compare Asia; data on ethikgeneition, statehood, social structure, medicine, economy, spirituality, linguistics, a life and traditions ancient Compare Asia

Very valuable sources are products of the Renaissance: Beruniy, Farabi, Fergani, Kharazmi, Ibn-Sina, Ar-Razi, Kashgari, At - Termizi, Al-Buhari.

The epoch of the Renaissance can be learnt better thanking "Ulozheniam Timur" - to laws and rules of government which name Timur's political testament.

For the best mastering of mentality of indigenous population the knowledge of bases of the Koran, Hadisis, made huge impact and on a policy, and economy is necessary, a social life Compare Asia, both a female problem, and spirituality, and even on medicine of an epoch of the Middle Ages. The Arabo-Muslim medicine is strong the hygienic orientation.

Today many sources meaningly "forgotten" by the Soviet ideology have returned to our textbooks: are works «muxaddisis», Jadidies. Extraordinary interesting material is given by the memoirs literature and "fiction" products.

For development of the newest history of Uzbekistan it is necessary to use works and A.Karimova - «Uzbekistan on a way of deepening of economy of reforms», «Uzbekistan on a threshold of 21 centuries», «Uzbekistan directed in 21 centuries».

The Zakonovedchesky base of Uzbekistan supplements perception studying history of an epoch of independence.

Questions for strengthening of the given theme:

1. What designates words "History"?
2. What types know sources?
3. A subject of History Uzbekistan-it...
4. Specify a methodological basis History Uzbekistan...
5. Aim History Uzbekistan...

The literature:

1. Karimov I.A. Is not of the future without historical memory. T: Uzbekistan, 1998.
1. M.Boyes «Zoroastriys»
2. 3. "Ulozhenie Timur"
4. Abdunabiev A.G.contribution to world Tsivilizatsiju. Uzbekistan, 1988.

THEME 2	CENTRAL ASIA IS ONE OF THE ANCIENT ORIGINS OF CIVILIZATION.
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1.2. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The concept of civilization. Uzbekistan is one of the ancient centers of civilization. 2. Theories about the origin of man. The process of anthropogenesis. 3. Periodization of primitive society 4. Development of agriculture in the territory of our Motherland. The emergence of patriarchy 5. The emergence of Zoroastrianism. "Avesta"
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship between other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities:</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Give a historical and geographical outline of the region. • Characterize the stages of the ancient history of Central Asia. • Explain the concept of civilizations, river civilizations. • To know the archaeological evidence of antiquity of the Central Asian civilization. • Learn periods of primitive - communal system.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for

	the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ol style="list-style-type: none"> 1. What is civilization? 2. What civilizations can you name? 3. Archaeological evidence of antiquity of the Central Asian civilization. 4. Periods of primitive - communal system. 5. Religious roots of the spirituality of peoples Wed. Asia <p>He focuses on the key points of the topic, offers to write them down.</p> <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

2 THEME. CENTRAL ASIA IS ONE OF THE ANCIENT ORIGINS OF CIVILIZATION.

Plan:

1. The concept of civilization. Uzbekistan is one of the ancient centers of civilization.
2. Theories about the origin of man. The process of anthropogenesis.
3. Periodization of primitive society
4. Development of agriculture in the territory of our Motherland. The emergence of patriarchy
5. The emergence of Zoroastrianism. "Avesta"

The oldest ancestors of man, their parking. Our Motherland is one of the regions where the ancient people appeared. Lifestyle, lessons of ancient people. Uzbekistan - part of Central Asia, and Central Asia is a historical and geographical part of Central Asia, which stretches for 7 thousand km. from the Caspian Sea to the Sea of Japan and 1,5 thousand km. north to south. Its area is about 6 million km². Kopetdag, Hindu Kush, Pamir, Tibet Kunlun mountain range creates a barrier south, north -Altay, Sayan becomes Apple and ridges, Hinggan reliably cover from the effects of the Arctic Ocean, and Tien - Shan cuts through Central Asia into two parts - east and west . In the western part the main area is occupied by the Turan lowland, in the east - the Great Chinese Plain, and also the three great deserts of Asia are Takla - Makan, Alashan and Gobi. In all this vast array, connected by common geographical and historical ties, only the eastern and western outskirts continued their active life throughout the entire civilization of China and Central Asia. Central Asia turned out to have enough natural forces opposing the invasion of strong winds. Two great rivers - the Syr Darya and Amu Darya - were powerful guardians of life and four water reservoirs - Lake Balkhash, Issyk - Kul, Aral and the Caspian Sea kept the necessary minimum of humidity in the atmosphere, causing sand to fall, forming warm spring rains, heavy rain showers, snow in the winter so that the soil can get enough moisture. Thanks to these favorable climatic conditions, Central Asia has become one of the seven main centers of plant origin.

2.2. The most ancient ancestors of man. Stone Age.

Periodization of primitive society. Paleolithic (Stone Age). The appearance of people of the early Paleolithic era, their parking: Selengur, Karatag, Kulbulak. People of the Middle Paleolithic era and their sites: Teshiktash, Omankutan, Obirakhmat, Kutirbulak. The onset of the glaciers. The value of making fire. Early religious beliefs.

The settlements of the Late Paleolithic era: Samarkand, Khoja-Gore, Shugnav, Karakamar. Formation of people of the modern type (Cro-Magnon). Improving the tools of labor. Generic community, the formation of matriarchy and its development.

The period of the Mesolithic (Middle Stone Age). Changing of the climate. Parking lots of people of this era: Machai, Kushilish, Obshir. Monuments of central Fergana. The value of the invention of the bow and arrow. The domestication of animals by people, the beginning of the development and cultivation of cereals. Religious beliefs. Art. Zarautsay, Sarmishsai, Nurata, Bironsay.

The period of the Neolithic period (new age). Jeytun Culture Settlements of ancient farmers in Central Asia. Caltaminar culture and its stages. Neolithic monuments of Central Fergana. Hissar culture.

Improving stone tools. The origin of cattle breeding and farming. The transition to producing forms of farming. The emergence and development of pottery, weaving and jewelry.

The period of the Aeneolithic. (Copper-stone age). The transition to the use of metal. Culture of Sarazm and Zamanbaba. The emergence of centers of agricultural culture based on artificial irrigation. Achievements in pottery- the use of potter's wheel. Development of settled economy.

2.3. Primitive culture.

Primitive culture is characterized by the improvement of tools. The processing of the stone became thinner, the plates created had sharp straight edges. Already made special tools for cutting, sawing, scraping, chiselling, piercing. There are tools for drilling, used mainly for drilling bone and silicon. What does this mean? That is, in the course are the bones of animals killed in the hunt. Liner tips, polished stone axes, fixed on wooden handles, tips of hoes, pickaxes, carved from the tusks of mammoths, used for digging holes, pits - stores appeared.

A person learned to consume food baked in ashes or baking pits. But primitive tools of labor forced primitive man to live in a flock. Collective labor led to collective ownership of all instruments of production, mining, housing, and fire. In this society there was no division of labor. Everyone had to do everything, and everyone worked together, the exception was made by age and sex.

Late Paleolithic marked the creation of long-term dwellings. Dugouts, semi-dugouts ground dwellings were built. Appeared the first dishes made from animal and human skulls. Cups and troughs were made from tree bark. The processing of animal skins for clothing, home coverings, the manufacture of belts, as well as strands of wool from wild animals, tendons and fibers of wild plants begins.

At the end of the Paleolithic, the physical type of man is perfected. He already has a high forehead, the lower jaw, like ours, has a mental projection, a straight gait and a modern human hand, which now has the ability to create and feel, has formed. In appearance, almost nothing differed from the modern man.

At this time, there are signs of three main:

- **Caucasoid (Europe),**

- Mongoloid (North, East and Central Asia),

- Negroid (Africa).

All these changes led to the fact that the primitive herd was replaced by a matriarchal clan community.

In 6 - 4 millennia BC, the process of human development enters a new stage - the Neolithic. At this stage, the tribes are formed, a pair family is allocated, the domestication of animals begins, the skills of cattle breeding are mastered.

On the territory of Uzbekistan not far from Urgench in the Amudarya delta, on the bank of the river in 1939, the site of a man who lived here at the turn of IV and III thousand BC was discovered. There were 18 such sites, and they all give the most complete picture of the Neolithic culture, the so-called Kelteminar culture. This is the culture of hunters and fishermen. For the first time, ceramic ware, made without a potter's wheel, was found. Kelteminarians built their buildings from reeds and wood. The whole tribal community lived in the house, about 100-120 people. A pair of families if she already stood out she did not yet have a separate economic focus. Kelteminar culture takes a special stage in the development of civilization. It was at this stage that women's jewelry was first encountered, which was mainly made of shells and stone. Although for the first time petroglyphs began to appear in the Mesolithic era, they received the greatest development in the Neolithic era. The cave paintings were done in two ways by applying paint to it ocher and by petroglyphs when the drawings were painted, scraped or chiseled on the rock. The most famous cave paintings are works found in the towns of Zarautsay, Sarmishsai, Bieransay, Kuxaray, Takasay, Teraklisay and others. In these drawings, you can find all the animal world of that period: buffaloes, leopards, tigers, foxes, wolves, deer, argali, as well as hunting items, various bows and arrows, traps, clubs, sabers, knives, etc.

Achievements of the Bronze and Iron Age.

At the end of III and the beginning of II millennium BC. in the territory of Central Asia began the bronze age. The whole further progress of human society is connected with the Bronze Age.

On the territory of Uzbekistan in the lower reaches of Zaravshan a significant number of monuments of this time have been discovered. The material culture of the ancient tribes of the Bronze Age was named Zamanbabinskaya (according to the first monument studied, located on the shores of Lake Zaman - Baba).

For the economy of this culture is characteristic hoe agriculture. The finds of this period are mainly flint liners sickles, fragments of grain grains, pistils and charred grains of cultivated cereals (wheat, barley) - indisputable witnesses of agriculture.

Another important branch of the population of Zaman - Baba was sedentary cattle breeding, bones of domestic animals were found.

The remnants of material culture with a similar farm, found in ancient Khorezm, and received the name of Suyergan, by the location of the monument.

In the south of Uzbekistan, a settled agricultural culture arose much earlier than in the north. The excavations of Sappalitepa in the Surkhandarya region showed that the tribes of the south, along with the tribes of southern Turkmenistan and Afghanistan, switched to irrigated agriculture and adjoining cattle-breeding. They were well developed pottery, weaving, metal processing. Ceramic products were made on a potter's wheel, which differed in a variety of forms, elegance and sonorous firing.

The Bronze Age is also complemented by the Tazabagyanskaya culture named after one of the canals in the territory of Karakalpakstan.

It was established that the development of the Fergana Valley by early farmers belongs to the late Bronze Age. For this period such settlements as Chust, Dalverzin, Ashkaltepa, Chimbay, Targachi and others are characteristic. Painted ceramics taught the name of Chust (end of II - I millennium BC).

The development of the weaving case was evidenced by those found — the canoe, a large number of sinkers and a spindle.

Indicators of significant development of metallurgical production were found: sickles, chisels, knives, arrowheads, spears, horse cart, toilet articles - mirrors, pendants, beads.

At the beginning of 1 thousand in the territory of Central Asia iron is distributed. Iron tools of production played a revolutionary role in the technical progress of agriculture and handicrafts.

Iron enabled man not only to be able to adapt to the environment, but also began to adapt the environment to himself. The use of shovels and hoes made it possible to create large irrigation systems and lay artificial canals. For the first time channels of up to 1 km in length appear with branches. In the middle of 1 thousand in some areas, residents learned to build dams and dams, with the help of which water was supplied to the fields. This ensured rapid population growth and its concentration in small areas that later became centers of civilization in Central Asia — these are Khorezm, Fergana Valley, Zaravshan and Chirchik valley, Bactria and Surkhandarya and Kashkadarya valleys.

Blacksmith fur, a hand mill, metal processing develops. Home made yarns and fabrics are made.

Findings:

Our Motherland is one of the regions where the ancient people appeared. Lifestyle, occupations of ancient people. Uzbekistan is part of Central Asia, and Central Asia is a historical and geographical component of Central Asia.

The culture of the primitive society is the improvement of stone tools. The origin of cattle breeding and farming. The transition to producing forms of farming. The emergence and development of pottery, weaving and jewelry.

The period of bronze and iron are its monuments: the culture of Sapallitepa, Tozabagyab, Chust, Dalverzintepa. The emergence of ancient cities. (Jarkutan is the first urban settlement). The development of sedentary agriculture in the territory of modern Uzbekistan. Improving the means of production and craft specialization. The first social division of labor. Nomadic herding.

Enhancing the role of men. The transition to patriarchy. Religious beliefs of the Bronze Age and iron. The emergence of property and social differentiation. The stratification of society.

Questions for a seminar lesson: "Central Asia is one of the world's centers of civilization."

1. The main stages of the history of primitive society in Central Asia. The process of anthropogenesis.
2. The emergence of religious beliefs (animism, fetishism, totemism). The canons of Zoroastrian religion.
3. "Avesta" - as a source of information about the management system, the structure of society and the cultural life of our ancestors.

Technologies for conducting a seminar lesson:

oral survey, blitz - survey, boomerang, conceptual method, role-playing games, problem situations, conclusion.

Test questions and tasks:

1. The main periods of the primitive communal system.
2. Monuments of the Paleolithic era.
3. Neolithic culture.
4. Define the concept of civilization.
5. Stocks of the Mesolithic era and tools of this period.
6. When there was a major division of labor?
7. What do you know about early religious beliefs?
8. Tell about the "Avesta" the holy book of Zoroastrians.

THEME 3	FORMATION OF UZBEK STATEHOOD AND EARLY STAGES OF ITS DEVELOPMENT.
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1.3. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The concept of "statehood". Occurrence in Uzbekistan early state institutions. 2. Greco - Bactrian, Parthian kingdom, the state - Kang-kü/Kangju, Davan. Socio - economic and cultural life in these countries. 3. Kushan Empire - a new stage in the history of the state. Turk Empire. 4. Statecraft in the Middle Ages (IX-XIvv.).
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship history is other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Give a historical and geographical outline of the region. • Characterize the stages of the ancient history of Central Asia. • Explain the concept of civilizations, river civilizations. • To know the archaeological evidence of antiquity of the Central Asian civilization. • Learn periods of primitive - communal system.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs

Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation. 1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.	1.1. Are listening Write down the name of the topic. 1.2. Record and listen.
Stage 2 Primary (65 min.)	2.1. Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions: 1. What is civilization? 2. What civilizations can you name? 3. Archaeological evidence of antiquity of the Central Asian civilization. 4. Periods of primitive - communal system. 5. Religious roots of the spirituality of peoples Wed. Asia He focuses on the key points of the topic, offers to write them down. 2.2. Conduct a blitz survey. Summarizes each question topic. 2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.	2.1. Listen, record In the course of the review transfer tables and charts in their notes. 2.2. Answer the questions 2.3. Fill the table. Collectively discuss the results of the assignment.
Stage 3 Final (10 min.)	3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work. 3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal. 3.3. Gives the task for independent work: answer verbally to questions	3.1. Listen, ask questions 3.2. Are listening 3.3. Listen write down

Lesson 3. Uzbek statehood, its foundations and development stages.

The plan:

1. The concept of "statehood". Occurrence in Uzbekistan early state institutions.
2. Greco - Bactrian, Parthian kingdom, the state - Kang-kü/Kangju, Davan. Socio - economic and cultural life in these countries.
3. Kushan Empire - a new stage in the history of the state. Turk Empire.
4. Statecraft in the Middle Ages (IX-XIvv.).

Purpose: to obtain extensive data on the concept of "state" and the ancient states.

Keywords: state, empire, Greeks, Alexander the Great, military democracy

1. The state - the organization of political power. Tasks.

Causes - a powerful push - the division of labor. Early statehood on the territory of Central Asia - on the territory of Surkhandarya - the Future Bactria (ancient settlement Zaman baba, Tazabagyab culture) - 1 thousand - 500 thousand BC. From the Avesta - 9-8 centuries. BC. know about the existence of military-political associations. 7-6 centuries. BC. - the formation and development of the Ancient Bactrian and Ancient Khorezm state. Today, scientists exaggerate the problem of large and small Khorezm. Ancient Khorezm state stretched from the middle reaches of the Amu Darya to the Aral Sea, including the territories of the present day. Kk, Turkmenistan.

Ancient Bactria included both Margiana and Sogdiana, bordered on the ancient Korean state. Ctesias of Knits wrote about the ancient Bactria.

Surkhandarya region - Er-Kurgan in the Karshi oasis of the 7th century BC. Uzun, - kyr - in the Kitabo - Shakhrizab oasis Afrosiab - 2700 years old - is associated with Samarkand. Kuzali - kyr - in Khorezm. In the era of "bronze" in S.A. appear the first state formations.

A state is an organization of political power, the signs of which are: the presence of a single territory and a single administrative system; the presence of organizing power structures (public authority, bureaucracy); appearances of law (set of laws); single tax system; the ability to protect the territory.

The peculiarity of Central Asian statehood is the fact that the state appeared here before the emergence of classes and exploitation. They are like small territorial structural units, representing cultural and economic areas in ancient agricultural oases, the size of 5-10 square kilometers. Between them were unpopulated spaces. The need to organize in associations was caused by military conflicts over the

property of the community. The most ancient state formations originated in areas of agricultural oases. Irrigation construction work required control. This determined certain functions of the first states: public (regulation of internal relations), economic, commercial, military, religious. Someone had to perform these functions. Later, these posts were transferred to certain persons as a tradition, then they became hereditary, then they were enshrined in legal canons. Members of the community were forced to obey them out of necessity.

The CA region is one of the foci of the ancient Eastern civilization, for which the following features are characteristic and very stable:

1. A high degree of human dependence on nature, which left an imprint on the emerging world view, on the type of economy, on the social and political structure.
2. The extreme stability of Eastern civilizations (despite all conquests) was manifested in the striving for tradition, the experience of ancestors, the cult of ancestors, and respect for elders were highly valued.
3. Social life was based on the principles of collectivism with a predominance of public and state interests over personal, community is one of the historical laws of the region.
4. In the organization of political life a form of despotism, i.e. unlimited uncontrolled autocratic power, is also a historical pattern of Central Asia.
5. In the social stage, it is a "pyramid", at the base of which were dependent people and patriarchal slaves, over them — the land of community members, community members (they paid the state basic taxes, performed public works). Then came the complicated system of state bureaucracy (tax collectors, overseers, scribes, priests) and, finally, the deified ruler.

A characteristic feature of such a society was that the autonomous and self-governing communities that existed at a low level could not exist without a strong centralized organizing power. The listed signs completely corresponded to the functions of the most ancient state formations in the region. From the end of the 3rd - the middle of the 2nd millennium BC. e. in Surkhandarya (Sarazm, Soppalitepa, Jarkutan), complex organizations emerged by self-regulating production, distribution, defense, development of cultural traditions and agricultural culture. The oldest cities in the region have a large number of years: Kyzyl-tepa in Surkhandarya and Afrasiab near Samarkand - 2,700, Khiva, Tashkent, Samarkand - 2,500 each.

From the second half of the second millennium BC. in cattle breeding tribes in the steppe zone, on the basis of the development of intensive cattle breeding, the first ephemeral associations with signs of statehood began to arise. The main thing for them was the protection of livestock. Hence, the military-democratic functions of these associations (the leaders were chosen, as well as the military leaders for the

duration of the hostilities). The specificity of historical processes in Central Asia for a long time consisted in the constant interaction of these two types of emerging statehood.

In the epoch of late "bronze" and "early iron" (the beginning of the first millennium BC) large communities in the form of territorial-cultural unity are formed in the region. This is a territory from the northern borders of modern Uzbekistan to Seistan (Afghanistan) in the south and from the Fergana Valley in the east to the western borders of modern Turkmenistan. This territory is mentioned in "Avesta" and "Shahnom" under the geographical concepts "Turan" and "Iran".

In the era of "early iron" the Ancient Bactrian kingdom is formed. It presumably included areas: Bactria, Sogd, Margiana and Parthia. In the first half of I millennium BC. in these areas cities already appeared as capital centers. Archaeologists believe that city attributes are:

- a large area (from 20 to 200 hectares, Afrasiab - 220 hectares);
- the defensive wall is obligatory;
- citadel - fortified structure inside the city wall;
- urban development (streets, neighborhoods, squares);
- craft workshops, stalls.

The city at that time could be the center of either an oasis, or a region, or a country (dahya). It could also be a craft-economic-cultural center.

According to the latest data of archeology (the discovery of the "Kuyusai culture"), as well as the Greco-Roman written source, it is known that in the second third of the first millennium BC the tribes of Khorasmius moved to the lower reaches of the Amu Darya, later the state of Great Khorezm was formed there, representing a confederation of tribes. According to the testimony of archaeologists, this state included the lands not only of Khorezm itself. For example, one of its centers was located on the site of the Kusiligyr settlement. Agricultural houses — estates, gardens, and fields — were located around the centers of Khorezm. Products of Khorezm artisans (potters, gunsmiths, jewelers) were known far beyond Khorezm. Trade was widely developed, construction was carried out in cities.

Thus, the territory of modern Uzbekistan has been inhabited since ancient times. The most ancient indigenous population (autochthonous population) according to different historical sources was called: Sakas, masagets, and settled farmers were called places of settlement: Sogdians, Bactrians, Paphians, Khorezmians, etc.

Parthia and the Greek-Bactrian kingdom

1. Parthian Power

The Seleucid kingdom, which was the heir to the eastern possessions of Alexander, began to decrease in size several decades after its inception. Especially

notable for the Seleucids was the loss of two of the most distant eastern regions - Bactria (present-day Northern Afghanistan and partly on the right bank of the Amudarya River) and Parthia (Kopetdag mountains and adjacent valleys of South-Western Turkmenistan and North-Eastern Iran). They were lost in the middle of III. BC e. during the feuds between the two Seleucid princes - Seleucus and Antiochus.

The Parthian period lasted longer than the Achaemenid: it accounts for nearly five centuries - from the second half of the 3rd century. BC. (deposition of Parthia from the Seleucids) in the first quarter of the III. ce (elevation and final victory over the last Parthian kings of the Sassanid dynasty). But the later Iranian historical tradition (going back to the Sassanids) did not preserve almost any information about this period. "Their roots and branches were short, so no one could argue that their past was glorious. I have not heard anything but their names, and have not seen them in the annals of the kings." Such a memory remained of the Parthians to the X century. AD, when the Persian poet Ferdowsi wrote his "Book of Kings".

Parthians entered world history primarily as the powerful and insidious opponents of the Roman legions who fought in the East. And until very recently, having no other sources, historians unwittingly had to look at the Parthians through the eyes of Latin and Greek authors. Naturally, their gaze was unfriendly and wary, and most importantly, quick and very superficial. Thus, because of the incompleteness and one-sidedness of the sources, the idea of "dark ages" in the history of Iran arose, when the Hellenistic heritage was in the hands of barbarians, epigones, and spiritual culture was in decline. Only in the XX century. new materials began to appear (primarily archaeological finds), which allowed to look at the history of the Parthian state in a new way.

At present, dozens of cities and settlements of the Parthian time throughout the vast territory of the state have been studied with varying degrees. A vivid picture of the life of a small Roman-Parthian frontier town was recreated thanks to the work in Dura-Europos on the middle Euphrates. In the 1920s and 1930s, the largest Hellenistic cities in Mesopotamia — Seleucia-on-Tigre — were held. The Parthian layers of Ktesifop, one of the capitals of the Parthian Empire (also on the Tigris), were studied in less detail. Excavations were also carried out in a number of other cities - Ashshura, Hatra, and others. Studies of one of the capitals, Hekatompil, were initiated, and research on Parthian monuments in Southern Turkmenistan (that is, in Parthia itself), and above all the long-term excavations of remnants of the Parthian city Mihrdatkert (settlements of Staraya and Novaya Nisa in 16 km from Ashkhabad). Several temples, public buildings and a necropolis have been excavated here. Among the most interesting finds in Nisa are the monuments of Parthian art (clay and stone sculpture, carved horns for wine - ritons of ivory).

But a special place is occupied by the discovery of the economic Parthian archive — documents written with ink on ostracs (clay shards), taking into account the receipt of wine from the surrounding vineyards in the royal cellars of Mihrdatkert, as well as its issuance. Total archive from Nisa contains more than 2500 such documents relating to the I century. BC.

The founder of the Parthian kingdom is considered Arshak - "a man of unknown origin, but of great valor ..." (writes the Roman historian Justin). His name gave the name of the Arshakid dynasty. It is possible that Arshak was from Bactria. But the main force on which he relied was the northern neighbors of Parthia — nomadic tribes of the Parnah (or dahi — the name of a large tribal alliance, which included the Parnahs).

The deposition of Bactria and Parthia from the Seleucids belongs to the mid-third century. BC, but the seizure of power by Arshak took place somewhat later, probably in 238 BC. The first decades of the Parthian kingdom were filled with intense struggle for the expansion of possessions and a reflection of Seleucid attempts to regain power over the rebellious area. In 228 BC, when the brother of Arshak I Tiridat I was already on the Parthian throne, only the help of the nomadic Central Asian tribes saved the Parthian king from defeat during the campaign against Parthia Seleucus II. In 209 BC. e. the son of Tiridat I was forced, having ceded part of his possessions, to make peace with the Seleucidian king Antiochus III, who had made a victorious march to the east.

By this time, the rich Caspian region of Garkania and partly Midia were under the rule of the Arshakids. But the final transformation of the Arshakids from the modest rulers of a relatively small area into the powerful masters of the world power - the "Great Parthia" - happened only during Mithridates I (171-1313 BC). By the end of his reign, Arshakids' possessions extended from the Hindu Kush mountains to the Euphrates, including (except for Parthia and Hyrcania) in the east of the region, conquered from Greco-Bactria, and in the west - most of the regions of Iran and Mesopotamia. The Seleucids unsuccessfully resisted the pressure of the Arshakids: Mptridat I captured and detained Nnkator in Demetrius II, and the son and successor of Mithridates I Fraat II (138-128-7 BCE) strengthened the conquest of the Parthians, inflicting 129 g . BC. defeat Antiochus VII. Parthian expansion to the west temporarily stopped when a wave of nomadic tribes from the east began to threaten the Arshakids' power from the east (in the Chinese dynastic chronicles this tribal association, which included the Kushan tribe, was called da-yuezhzhi; the ancient authors called them toharami). In the struggle with these tribes, Fraat II, and Artaban I, who ruled after him, found their death (128-27 - circa 123 BC). The further advance of these tribes was stopped only by Mithridates II (about 123 - about 88 BC). Having strengthened the borders of his kingdom, Mithridates II

managed to "attach many countries to the Parthian kingdom." Particularly active was his foreign policy in the Transcaucasus (particularly in Armenia).

In 92 BC Mithridates II, sending an embassy to Sulla, opened a completely new page in the foreign policy of the Parthian state - contact with Rome. Subsequently, relations between the two states were far from peaceful. Parthia was the main force that prevented the penetration of Rome to the East.

The struggle, for which there were many reasons, went on with varying success for three centuries: the Parthians chained together were examined on the elegant streets of Rome during the next triumph, and thousands of Roman legionnaires experienced the captivity in the depths of the Parthian power.

The brightest victory for the Parthians in this struggle was 53 BC, when the Roman army suffered a crushing defeat at the Battle of Carragh (Harran in Upper Mesopotamia) (only the Romans lost 20 thousand killed).

In the 52-50 years. BC. The Parthians occupied the whole of Syria, in 40 BC. Parthian cavalry seen at the walls of Jerusalem. In 39 and 38 years. BC. success was on the side of the Romans, but in 36 BC again, a complete failure ended a great campaign of the Roman army against the Parthians. This time the Romans were led by Mark Antony. This happened already in the reign of Fraat IV (38-37-3-2 BC), who used the victory to establish long-term peaceful relations with Rome.

In 20 BC Fraat IV made an important diplomatic move, which made a great impression in Rome, he returned the prisoners and standards of the Roman legions captured after the victories over the armies of Crassus and Antony. After this major clashes between Rome and Parthia was not more than a hundred years.

But in 115 AD, already under the emperor Trajan, Armenia and Mesopotamia were declared Roman provinces. In 116 AD a new Roman province, Assyria, is being created, and Trajan's troops enter Seleucia and the Parthian capital Ctesiphon, where the Arshakids' golden throne is seized. Only the death of Trajan (117) corrected the affairs of the Parthians. However, in 164 and. e. (under the emperor Marcus Aurelius) the Romans again invaded Mesopotamia, burned Seleucia and destroyed the royal palace at Ctesiphon. In 198—199 the army of Emperor Septimius Severus inflicted a new crushing defeat on the Parthians and captured the royal treasuries and 100 thousand prisoners in Ctesiphon. The victory of the last Parthian king, Artaban V (213—227), over the Romans in 218 returned Arshakids Mesopotamia, but their throne was already shaken at that time under the blows of the internal enemy - the Sassanid dynasty, which was to be raised not only last point in the history of the Arshakids, but also to continue their struggle with Rome.

It is impossible to consider the Parthian culture as an "arithmetic sum" of the cultures of those countries and peoples that made up the Arshakid state. There was no Iranianization of the conquered peoples, forcibly imposing on them the culture of

the conquerors or the merging of cultures with the loss of the appearance of each of them. The Greeks in Seleucia-on-Tigre continued to offer sacrifices to their gods; in Pars, they honored Armazda (Ahura Mazda) and Anahita (its temple in Stakhr was especially famous), i.e. ancient Zoroastrian deities, the cult of which was preserved here along with other Achaemenid traditions. In Parthia proper and in a number of other areas, cults spread to the teachings of Zarathustra, which underwent very strong changes. Undoubtedly, there existed an "Avesta" or its most important parts, but it is not known whether it was only oral performance of magicians or already recorded (in Aramaic letters or in some other way).

Parthian architecture has reached a very high development: despite the clear predominance of Hellenistic methods and traditions in it, the "face" of Parthian architecture is determined by their combination with the ancient oriental architectural heritage (the dome-shaped vaults of the special design, the large development of open aivans).

The specific Parthian features in the art of the Arshakid state are most clearly manifested in the images of the rulers. It was during this era that the features of the Iranian official image of the king, which reach their peak in Sasanian art of the 3rd — 4th centuries, take shape.

There were several official written languages in the Arshakid state. Widespread had the Greek language, which served not only for the preparation of various documents, but also was the language of monetary legends. This was, above all, the language of cities and commerce, but they also knew it in the Parthian environment itself, where the fascination with the Greek theater was widespread. An important role in the life of the Parthian state was also played by the Semitic languages. Created on the basis of the Aramaic alphabet, the written language of the Parthian offices consisted of more than half of the Aramaic words, which, however, were supposed to be read in Parthian (this is how archive documents from Nisa and some other documents and inscriptions are recorded). It is unlikely that the Parthians existed their own written literature. However, the flowering of the art of Iranian singers-narrators (goshans) belongs to the Parthian time and, probably, the addition of the Eastern Iranian epic in its form, which was recorded later, under Sasan'idah, and came to us in the poetic program Firdousi.

4. Greco-Bactrian kingdom.

Information about the countries lying on the eastern outskirts of the Hellenistic world (modern Afghanistan, Central Asia, Pakistan and the north-western regions of India) is very scarce and fragmentary. Far from civilizations with a developed written historical tradition, these countries only occasionally came to the attention of both Greek-Latin historians and geographers, and the court historiographers of Chinese emperors. The own historical tradition in these

countries, if there was one, is still unknown to us. Therefore, the value of direct historical evidence supplied by archeology is especially great, be it economic documents or coin finds, monuments of art or armaments, remnants of irrigation structures or the ruins of ancient buildings. All this in particular has to be considered when considering the history of the Greco-Bactrian kingdom.

In the middle of the III. BC. (between 256 and 245 BC), along with Parthia from Seleucidians, "Diodotus, the governor of thousands of Bactrian cities, was laid down, and ordered that he should be called king; following this example, the people of the whole East fell away from the Macedonians," writes the Roman historian Justin.

The core of the possessions of Diodot and his successors was the territory of Northern Afghanistan (the capital of Bactria was located near the modern city of Balkh), but the exact borders of the kingdom are difficult to determine.

The desire of the Greco-Bactrian kings to extend their power to the north, obviously, met with resistance from the peoples living there. How formidable these northern neighbors were, shows the episode narrated by the historian Polybius and relating to 208–206. BC, when the Seleucid king of Antiochus III besieged the Greek-Bactrian king in his capital. The siege lasted two years and was lifted only after the Greek-Bactrian king transmitted through an intermediary to Antiochus III, that "the position of both of them becomes unsafe. On the border there are huge hordes of nomads, threatening both: if only the barbarians cross the border, then the country will surely be conquered by them."

Expansion to the south was less difficult: in the first quarter of the 2nd c. BC. The Greek-Bactrian king Demetrius crossed the Hindu Kush and became the "conqueror of India." On its coins in the first along with the Greek appear and Indian inscriptions, and from the middle of the II. BC. such bilingual coins minted all subsequent rulers (on this basis they are distinguished as "Greco-Indian" from earlier, actually "Greco-Bactrian" ones).

In the Greco-Bactrian kingdom, a clear separation of the Greeks from the local population was maintained with the preservation of all Hellenistic institutions and traditions in social life, the Greek language, and most other cultural elements. One of the Greek-Bactrian cities, excavated by French archaeologists in Northern Afghanistan (Ai-Khanum fortified settlement at the confluence of the Kokcha river in the Amu Darya), is a typical Hellenistic city with its characteristic acropolis and agora, regular planning and public buildings, rafters and porticos, colonnades and fortifications that reliably guarded the inhabitants of this island of Greek culture among the "barbaric" environment. This city was founded in the last quarter of IV, BC, and ceased to exist at the end of II or in the I century. BC.

The purely Greek appearance is also characteristic of the coin minting of the Greek-Bactrian kings, from titles and names of kings to the weight system. It was here, in Bactria, that the largest in the history of the ancient world gold (worth 20 staters of about 160 grams) and silver coins (of 20 drachmas of more than 80 grams) were minted. Portraits of the Greek-Bactrian kings on coins are considered to be one of the unsurpassed artistic peaks of the antique medal art. On the reverse side of the coins were depicted Greek gods, patronizing the king, the prototype for which served the best canons of the Hellenistic time.

In written sources there are references only to the seven Greco-Bactrian kings. Diodot I, the founder of the Greco-Bactrian kingdom, was succeeded (apparently, in the 30s of the 3rd century BC) by his son Diodot II. In the 20s of the III. BC. King Evtidem was already in power, who stood in 208-206. the two-year siege of Antiochus III. At the very end of III or at the beginning of II. BC. began to reign his son Demetrius, who became famous as the conqueror of India. In the 70-50s of the II. BC. Bactria is ruled by King Yevkratid, who calls himself pa coins "great." It is known that he was a contemporary and, perhaps, an opponent of the Parthian king Mithridates I; valiantly, but not always successfully waged numerous wars; made, like Demetrius, an expedition to India. Eukratid died at the hands of his own son, who threw his corpse without burial and drove by the blood of his father in a chariot. Two more kings, Menander and Apollodot, are mentioned in connection with the penetration of the Greco-Bactrian kings into India, which is also confirmed in their coinage.

The most famous in the East received Menander. Born near the Hellenistic city of Alexandria, not far from present-day Kabul, he extended his possessions far into the depths of India, apparently penetrating into the valley of the Ganges. According to the Indian tradition, Menander embraced the teachings of Buddhism.

On this list of the Greco-Bactrian kings, which can be compiled from written sources, is exhausted. And here it is revealed how incomplete the information of ancient authors about the Greek-Bactrian and Greek-Indian kings: their coins witness the existence of at least twenty more (often, judging by the titles on the coins, also "great") of kings. Where they ruled and when - the researchers have to answer these questions only hypothetically, based primarily on the coins themselves.

5. Tohary (Yuezhi).

Nomads who came from the depths of Central Asia and in the 20s of the II. BC. threatened the Parthian kingdom from the east, posed an even more serious danger to the possessions of the Greek-Bactrian kings. Chinese historian Sima Qian says that da Yuezhi moved westward, having suffered in the 70s of the 2nd century. BC. defeat from the tribes of the Syun-nu (Gunn). Obviously, it was a struggle for

domination in the steppes of Central Asia. The Huns remembered this victory and were proud of it; their leaders, having made a vessel from the skull of the murdered leader of the Tokhars, used it for a long time in especially solemn cases (for example, in 47 BC, the Hun leader drank "oath wine" out of it, making peace with the ambassadors of the Chinese emperor).

Passing through Dawan (present-day Fergana), da-yuezhi invaded Central Asia and subjugated a significant part of it. In a clash with Bactria, they, according to the Chinese historian, gained the upper hand (perhaps it was one of the unsuccessful wars of King Eukratide) and "established their seat on the north side of the Gui Shui River" (Amu Darya). There they found them in 128 BC. Chinese traveler Zhang Qian, who left a brief description of Central Asia and Bactria.

According to Zhang Qian, the western neighbor da Yuechjei is Parthia, the southern one is Bactria, and the border between them is the Amu Darya. At this time, the nomadic da Yuechjei numbered "from 100 to 200 thousand troops", but "dwelling in a free country, rarely subject to hostile raids, they settled down to lead a peaceful life." In Bactria, according to Zhang Qian, "the population extends to a million": "They are sedentary; have cities and houses; in customs they resemble davanians.

They do not have a supreme head, and almost every city supplies its ruler. Their troops are weak, timid in battles. Residents are skilled in trade ... the capital is called Lanhai (Alexandria?). In this city there is a market with various goods ... their merchants go to trade in India ", where "big heat "and" people fight, sitting on elephants ".

Almost adds nothing to the information of Zhang Qian, the Chinese chronicle "The History of the Elder Han Dynasty" ("Qian Hanshu"), which describes events up to 25 AD e. It only lists the five "houses" into which da-yuezhi were divided, and among them is the "house" of the Kushan (gishuang).

Questions to strengthen this topic:

1. What is the concept of "state"?
2. The reason for the emergence of states ...
3. The economic foundations of the ancient states ...
4. What is the management of military democracy?
5. What do you know about the Kushan Empire?
6. Ancient Khorezm and its economic foundations ...
7. What cultural monuments existed in Central Asia?
8. Tell us about the state of Davan
9. What ancient states do you know?
10. What is the essence of Zaraoastrism?

11. What is the historical value of the "Avesta"?
12. What ancient writings existed in Central Asia?

Literatures:

1. Askarov A.A. History of Uzbekistan (from ancient times to V century AD) - T.; Uzbekistan, 1997.
2. Babadyasanova T.I. In the ancient cities of Uzbekistan. - M: Profizdat, 1988
3. Berezikov E. Legends and secrets of Uzbekistan. T.: Izd. literature and art to them. G. Gulyama, 1991.

4.1. Questions and tasks for self-study:

1. Ancient Khorezm and its economic foundations ...
2. What cultural monuments existed in Central Asia?
3. Tell us about the state of Davan
4. What ancient states do you know?
5. What is the essence of Zoroastrianism?
6. What is the historical value of the "Avesta"?
7. What ancient writings existed in Central Asia?

THEME 4	UZBEK STATE DURING THE EARLY MIDDLE AGE: SOCIAL, POLITICAL, ECONOMIC AND CULTURAL LIFE.
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1.4. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The ethnic formation of the Uzbek people is a long and complex process. 2. The influence of Karluk, Oguz, Kipchak, Chigil and other Turkic tribes on the ethnic formation of the Uzbek people. 3. Uzbek statehood in the early Middle Ages 4. Socio-political, economic and cultural life in the early Middle Ages
<i>The purpose of the lesson:</i> Explain the meaning of the term "history", its	

origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.

<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship between history and other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Give a historical and geographical outline of the region. • Characterize the stages of the ancient history of Central Asia. • Explain the concept of civilizations, river civilizations. • To know the archaeological evidence of antiquity of the Central Asian civilization. • Learn periods of primitive - communal system.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation. 1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.	1.1. Are listening Write down the name of the topic. 1.2. Record and listen.

<p>Stage 2 Primary (65 min.)</p>	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ol style="list-style-type: none"> 1. What is civilization? 2. What civilizations can you name? 3. Archaeological evidence of antiquity of the Central Asian civilization. 4. Periods of primitive - communal system. 5. Religious roots of the spirituality of peoples <p>Wed. Asia</p> <p>He focuses on the key points of the topic, offers to write them down.</p> <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
<p>Stage 3 Final (10 min.)</p>	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work; answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

4 THEME. UZBEK STATE DURING THE EARLY MIDDLE AGE: SOCIAL, POLITICAL, ECONOMIC AND CULTURAL LIFE.

Plan:

1. The ethnic formation of the Uzbek people is a long and complex process.
2. The influence of Karluk, Oguz, Kipchak, Chigil and other Turkic tribes on the ethnic formation of the Uzbek people.
3. Uzbek statehood in the early Middle Ages
4. Socio-political, economic and cultural life in the early Middle Ages

Purpose: to obtain extensive data on the concept of "state" and the ancient states.

Keywords: state, empire, Greeks, Alexander the Great, military democracy

After the collapse of the Kushan kingdom, according to historical sources, in the V-VI centuries, in the territory of Central Asia the tribes of the Ephtalites settled. The Ephtalites are the "White Huns", a people who in the early Middle Ages inhabited a vast territory from India to Eastern Turkestan, including a large part of Central Asia. The self-name of the Ephtalites was Chion or Alkhon, in written

sources they are called Abdal, Entalit, Hendal, Idal, Tetal, Heftal, Hephthal, Haital, E-da. For the first time, Ephtalits are mentioned in the events of 386 AD, associated with the siege of Edessa. The places of their initial habitat have not yet been established: Altai or East Turkestan, the lower reaches of the Syr Darya and Amu Darya, the Pridamir (Badakhshan). It is possible that the Ephtalits are descendants of the indigenous inhabitants of Bactria. Ephtalitis language is not well known. Some scholars attribute it to Mongolian-Turkic languages, but it is more likely that he belonged to Eastern Iranian languages, as the analysis of names and titles placed on Ephtalitian coins shows. Among the Ephtalits there was one form of polyandry (polyandry) - remnants of a group marriage in which the brothers had one wife. "This form of marriage is fixed in Tibet, and only among the sedentary Tibetans. In connection with the issue of polyphthalmic Ephtalitis and its distribution, it is necessary to attract ethnographic material - clothing. Chinese historians unanimously report that a woman wears a fur hat with a horn that has as many processes as her husbands. It is extremely important that a similar headdress is found in the women of Kafiristan and in North-West India. In Indian antiquity, this headdress is unknown, but it is found on coins of Kushan kings, for example, Huvishki, i.e. Again, it goes back to the mountainous country of the Pamirs and Hindu Kush, which confirms the autochthonousness of the addition of the Ephtalite people.

At the end of V - the beginning of VI centuries. Ephtalits formed one state in India, another - in the eastern and southeastern territories of Central Asia, Eastern Turkestan and most of Afghanistan.

The core of this second state was Bactria (Tokharistan). From here, the Ephtalits began to conquer the northern territory of Central Asia, and in the west their military clashes began with the Sassanids ruling in ancient Iran.

The Eftalit state in Central Asia is a confederation of a multitude of semi-independent possessions with its hereditary dynasties under the supreme authority of the king. Each property issued its own silver or copper coin.

In this state there were several types of writing: Sogdian, Bactrian, Brahmi, etc. The Bithrian alphabet was the state script.

The Ephtalits were first nomads, but with the seizure of cities they moved to a settled way of life. However, due to constant conquests, irrigated land and the number of cities were reduced. There is a decline in the productive forces of society. Slave society began to decompose, appeared to know, which seized lands and castles. They began to create prerequisites for the formation of feudal relations. Eftalit society had a clear property differentiation. Religion of Ephtalits was pagan (cult of fire, worship of the Sun), and in the subordinate areas of Central Asia, as before, Buddhism, Zoroastrianism, Manichaeism, Christianity

In the second half of the VI. The Turkic tribes of the peoples of Altai, Semirechye and Central Asia, united, formed a powerful state Turkic Khaganate (551 - 744), headed by two brothers - Bumyn and Istemi. In the middle of the VI. they defeated the tribes of the Jujans. Bumyn took the title of Zhuzhan ruler - Khakan. The center of Kaganate was Altai. Istemi won in the 60s. VI. Seven Rivers,

East Turkestan and the entire state of Ephthalits, i.e. Central Asia. In VIIIb, they start wars with China. In 603, the Khaganate falls: into Eastern (the territory of Mongolia) and Western (Central Asia).

When characterizing the socio-economic life in the Western Kaganate, it should be noted that its people were at different stages of development: a settled population (in the river valleys) and nomadic cattle breeders.

The agricultural peoples of Sogd, Tokharistan, and Khorezm saw the beginnings of feudalism in social relations ("Kashovarsy" - free community members, "kediver" - dependent peasants). Slave labor was used in the household and in the mines. The agricultural aristocracy-dekhkan class began to take shape, and merchants had a great influence on society (especially in Sogd and Khorezm).

Nomads - Turks lived in the steppes in felt yurts. They were family patriarchal communities in which social stratification was brewing. The kaganate was not a centralized state. The basis of the state system was the union of a number of possessions of the Iranian-speaking and Turkic-speaking tribes. At the head of this alliance was the Khakan, relying on the military-administrative apparatus (controlling on the basis of tribal traditions). "The top of the Turkic society was represented by the kagan and his clan. The supreme ruler in Kaganate was Kagan. This title was inherited. According to Chinese sources, the father-kagan transferred his throne not to his sons, but to adult relatives. During the construction of the khanate, the kagan was impaled on felt and carried round the sun 9 times around, each time worshipping him. The governors of the kagan - local rulers received the title of "Yabgu". History of Uzbekistan T.University 2002. When the kagan had advice from the nobility - kurultai, to whose opinion he listened in all important cases. The kaganate was divided into fiefdoms, at the head of which were the Tegins, princes from the Kagan family. Tribal nobility consisted of the leaders of individual tribes and clans - the Beks.

At the beginning of the VII century, a reform was carried out in the management system. According to it, first, representatives of the supreme power of the Khakan were appointed by the rulers of the sedentary regions ("Yabgu"). Secondly, the Khakan sent its authorized "tuduns" to control it.

In addition, according to historical sources, there were 9 independent possessions in Central Asian Interfluvial - states headed by independent rulers: Ikhshidy in Samarkand and Ferghana, malikshahi in Tokharistan, Khorezmshahi in Khorezm, Bukharhudaty in Chachma, budeny, in Ilak - dekhkany. These were early feudal possessions that existed according to the laws of settled areas. The rulers lived in

fortresses (kyoshkah), which were protected. The main task of the rulers to pay tax to the treasury.

It should be noted that in the period of the Turkic Kaganate, the intensive penetration of the Turkic tribes into the depths of the Central Asian region and the process of assimilation with the local population began, which, in turn, left its mark on the ethnic formation of the Uzbek people.

The Turkic contribution to the development of culture, to the character of the Central Asian craft was significant. As the archaeological materials show, the Turks, before coming to Central Asia, had a highly developed handicraft industry. Under the Turkic influence, some specific forms of Sogdian and Fergana ceramics are designed. Also during this period, developed sculpture, carving, music, art of dance. Irrigation facilities appear, mounds cities. For example, 12 channels in Varakhshe. On the territory of the state there was no dominant religion. People worshiped the sky. In addition, Zoroastrianism, shamanism, totemism, fetishism and other beliefs were common.

In the system of written culture of the Turkic-speaking peoples, the Uyghur letter, which was considered to be common Türkic, played a large educational role. The use of this letter in life comes to us from distant times. It is necessary to ascertain the historical fact that this writing was used after the Arab conquest, along with the use of Arabic writing in the spiritual and social sphere. The most ancient monuments of Turkic-speaking peoples, the original samples of their material and spiritual culture are naturally considered the pride of these peoples. Currently, 120 various archaeological monuments, created on stone, leather, bone, have been found. One of these sources is Urhuno - Yenisei inscription. It testifies to the culture of the Turkic-speaking peoples before Islam. It reflects the religious, philosophical, moral views of our distant ancestors. Among them, a special place is occupied by shamanism, which was the main worldview of those times. The followers of shamanism believed that spirit was embodied in every object and phenomenon, their places of residence were mountains, forests, water, people's dwellings, etc. Each object has its own spirit or divinity. For example, spirits of fire, stone, wood, grass, etc. Human life is largely dependent on these souls, especially the evil ones, who want to harm people. Shamanists also believe in the close connection between the living people and their deceased ancestors. A person, they believe, should be wary of spirits in every way, and if this was not possible and the spirits are angry, then they should be pacified by sacrificing. Since there are many spirits and a person does not know which of them should be propitiated, a shaman comes to help him. In shamanism, ideas about the universe and its structure are clearly developed. The

main gods among the ancient Turks was Tengri (sky) and Kuctangri (blue sky). Many dogmas of the Shamma in the form of remnants have survived to this day.

Among the objects of the Turkic culture, the so-called "stone peasant women" are the most common; for a considerable number of centuries they have been standing in the steppes.

In VIIIb. Central Asia was conquered by the Arab Caliphate. In 651, the Arabs took Merv and began predatory attacks on Sogd, Tokharistan, Chaganian and Khorezm. The systematic conquest of the Central Asian region began in 705, when Kuteyba ibn Muslim became the governor of the caliphate, and was finally completed in the 30s – 40s. VIII century, when the local aristocracy was noticeably close to the Arab governor. The Arabs during this period tried to destroy the local culture, the spiritual life of the people, local languages and religions. The state language has become Arabic, the state religion is Islam. Moreover, the Arabs saw in Islam a force that helps them to unite the population of the conquered territories. Initially, the spread of Islam went with difficulty. The population of rural areas resisted him in every way. Many dehkans who had transferred to the service of the Arabs only pretended to adopt a new religion, and the Zoroastrian rituals performed at home. The introduction of Islam among the merchants was more successful, since all the conditions for trade were created. For a more successful spread of the Islamic religion, the Arabs provided tax breaks for the population. The economic policy of the Arabs laid a heavy burden on the population of the region. Numerous and heavy taxes in the end resulted in the deterioration of the people's life, the devastation of Central Asian lands, the destruction of the cultural and spiritual values of Central Asia of the pre-Islamic era. All this caused a powerful anti-Arab movement in the region throughout the VIII century. The largest was the rebellion of Mukanna (in the 70s – 80s) - the movement of "people in white clothes". Mukanna (Hashim ibn Hakim) tried to give him a religious color, he preached Mazdakism (all material goods should be divided equally) and social equality. As a result of the treachery of the dehkans, Mukanna himself perished, but his movement continued to exist for a very long time. The last uprising in Sogd was a popular uprising against the caliphate led by Rafi ibn Leys (806-810), who also preached Mazdakism slogans. It was suppressed, after which the rulers of the caliphate came to the conclusion that it would be more expedient to have representatives of local dynasties as governors in the eastern provinces (Central Asia). This marked the beginning of a new era in the history of Central Asian statehood.

Questions to strengthen this topic:

1. What is the main feature of the Ephtalit period in the history of the peoples of Central Asia?
2. Ephtalits as one of the Turkic tribes living in the region of Turkestan.
3. Why Turkic kaganat can not be attributed to the number of centralized states?
4. Methods of governing a country in the period of the Turkic Kaganate.
5. The conquest of our country by the Arabs under the leadership of Kuteiba ibn Muslim and his reasons.
6. Influence of the intradynastic struggle in the Arab Caliphate on the social and political life of the region
7. Mutiny led by Abu Muslim. Folk performances. The uprising of Mukanna and its historical significance.

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THEME 5	UZBEK STATE IN THE V-XII CENTURY: SOCIO-POLITICAL, ECONOMIC AND CULTURAL LIFE. HUGE CONTRIBUTION OF OUR ANCESTORS IN THE DEVELOPMENT OF WORLD CIVILIZATION
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1.5. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The State of Ephtalits: Socio-economic and cultural life. 2. Turkic kaganat. The economic and cultural life of the West Turkic Kaganate. 3. The conquest of Central Asia by the Arabs and their consequences.
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship historiis other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for

	the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ul style="list-style-type: none"> - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

5- THEME. UZBEK STATE IN THE V-XII CENTURY: SOCIO-POLITICAL, ECONOMIC AND CULTURAL LIFE. HUGE CONTRIBUTION OF OUR ANCESTORS IN THE DEVELOPMENT OF WORLD CIVILIZATION

Plan:

1. The State of Ephtalits: Socio-economic and cultural life.
2. Turkic kaganat. The economic and cultural life of the West Turkic Kaganate.
3. The conquest of Central Asia by the Arabs and their consequences.

The history of the culture of the Uzbek people is part of the culture of the peoples of Central Asia who lived in this territory. Throughout the centuries-old history, they experienced both the heyday of spiritual life and periods of complete decline of culture. Let us dwell on the most important periods in the history of a nation, when the foundation of its spirituality and cultural traditions was laid. Defining the historical stages of civilization in Central Asia, several features of its formation should be noted: Central Asia has occupied a peculiar geopolitical position since ancient times: between two fertile rivers, the presence of different geographical zones (mountain, foothill, steppe areas and oases), which contributed to the development of agriculture and cattle breeding. In addition, the territory of Central Asia was a fertile land, both for the autochthonous population, and for the ancient peoples who were in motion and again included in it. Therefore, the first prerequisites for the emergence of an ancient civilization in this territory were certain climatic and geographical conditions. Central Asia has always been surrounded by peoples and states that are at a more or less high stage of development, but whose military-political, economic and cultural interests turned out to be connected with Central-Asian society in such a way that it never developed separately, but was in constant interaction with other cultures. Another feature of the ancient history of Central Asia is that the process of formation of statehood and the development of culture took place in the unique conditions of interaction between nomadic pastoral and sedentary agricultural tribes. In the regions of irrigated agriculture, since ancient times, in the worldview and beliefs of the peoples living there, water and land were deified. This also applies to our ancestors. Zoroastrians considered sacred the land, and in order not to defile it, the dead were not buried, but left in the sun in specially designated places. This was due to the fact that the price of every inch of land on which the water rose was worth its weight in gold, just like the price of every drop of moisture going for irrigation. Thus, local religions and philosophical views, which were formed in natural-historical conditions, inevitably reflected the characteristics and needs of material and economic activity. Islam, recognizing the belief in one God - Allah, abolished the cult attitude to water and land, but among the people engaged in irrigated agriculture, a respectful attitude towards them has survived to the present day. The material factors of life, primarily irrigated agriculture, influenced the mythology and religion, science, traditions of our people. A caring, economical attitude to water

and land is characteristic of the spirituality of our people. The approval of holidays, for example, such as Navruz, is also associated with the beginning of the irrigation season, the onset of spring. Another feature of Turkestan as a region of irrigated agriculture was the fact that the so-called "Asian mode of production" was developing here. Here, in antiquity, slavery did not develop, and in the Middle Ages, forms of small and communal ownership prevailed. From the distant past, pastures, steppes, rainfed lands were distributed among tribal communities. Watering the land required the constant construction and maintenance of irrigation facilities, which only the community could afford. This led to the underdevelopment of private ownership of land. At the same time, commodity-money relations based on free trade and the exchange of goods developed rapidly in this region. The non-intensive development of private property has led and strengthened traditionalism.

On the one hand, it was an obstacle to socio-economic development, on the other hand, in terms of spirituality, this factor shaped such values as mutual aid, equality of rights, mutual respect between people. However, the suppression of personal initiative, the priority of general average requirements were the other side of the coin, this was due to the lack of desire for radical renewal, initiative and creativity. Turkestan, like other countries of the East, where the Asian mode of production was developed, turned into a traditional society in which social relations were reproduced without changes. However, the peculiarity of the Central Asian region was the fact that all the new nomadic tribes and peoples constantly came to the territory of Turkestan. They were mixed with the local population, mastered their culture and experience and enriched their culture. This systematic infusion of tribes and peoples before the Mongolian conquest gave dynamism to public life, they were fruitful, as a result there was a mutual influence and mutual enrichment of cultures. The result is the development of such values as religious and ethnic tolerance among the peoples of Central Asia. In the 8th century Islam strengthened in Central Asia and became the dominant ideology. Islam as an ideology has further strengthened the trend towards traditionalism. Attitude to the world, nature, society was perceived and evaluated through the prism of Islam. It developed a Muslim sense of justice, morality, philosophy. This influence of Islam on spirituality cannot be considered definitively neither positive nor negative. The spirituality of the people, established on traditional principles, and then having developed the Muslim foundations is a historical reality. In the territory of Central Asia in the Zoroastrian period there existed its own unique culture, writing, architecture, and visual arts were developed. With the advent of Islam, these types of creative activity that contradicted it, and all other forms of religion were destroyed. The preserved forms of culture, such as literature, music, architecture, operated within the framework of Islam. They began to develop on the basis of traditionalism. In the epoch of its formation and the first centuries of development, Islam advanced more advanced ideas in comparison with previous historical eras. The Islamic civilization during the 9–12 centuries and later in the Temurid era achieved great success. She was implicated in productive intellectual activity. Initially, faith in Islam was based on productive activities. Moral and social attitudes were such dictums of Islam as: "Allah says: from you diligence - reward from me", or "Striving for knowledge is

the duty of every Muslim and Muslim.” These words are carved on one of the Ulugbek Madrasahs. At that time, Islam became the ideological and ideological foundation of such spirituality, which was able to provide high development. Islam adopted in the minds of the people such values as honesty, truthfulness, goodwill, mutual respect, care for children and the elderly, the concepts of moral purity and perfection. Thanks to Muslim science and attitudes towards knowledge, ancient Indian and ancient Greek science and philosophy were mastered, as a result of which the main scientific achievements of humanity of that time were collected. Muslim scientists and among them scientists of Central Asia had the spirit of scientific research, so they can be considered the fathers of modern science. Central Asia of the 9th – 12th centuries gave the world not only great scientists and philosophers who developed the teachings of antiquity, such as al-Khorezmi, al-Farabi, al-Fergani, al-Beruni, Abu Ali ibn Sino. At this time, the teachings of the great theologians of Central Asia are developing, which have played a huge role in the spiritual development of the individual. We find the ideas of spirituality in the teachings of Zamahshari, at-Termizi, Ahmad Yassavi, Najmitdin Kubro. In this era, called the period of the Central Asian renaissance, in Central Asia, the spiritual component of the development of society was at a great height. This is also due to the fact that during this period the process of the mutual enrichment of cultures continued to take place, helped by the involvement of Central Asia in the Muslim world, the development of the Great Silk Road and democracy and dynamism characteristic of early Islam. The fact that the culture of Central Asia in the 9-12 centuries was in the process of interaction with other cultures was the most important factor determining the characteristics of our spirituality and progress. This striving for progress continued in the epoch of Temur and the Temurids.

Amir Temur himself, the creator after the Mongol yoke of the centralized state, carried out a great deal of work, which served to strengthen the relationship between Europe and Asia. In Amir Temur's foreign policy, the main idea was the broad establishment of international economic and trade relations. Amir Temur contributed to the cultural flourishing of his state. In many ways, sometimes violently, he gathered in his country the best representatives of science, the art of construction. As a result, during his rule, outstanding examples of Muslim architecture and decor were created, which still preserve the value of monuments of world importance. But scientific and artistic activity reached the highest level in the Temurid era. This is the activity of Ulugbek and the unification around him of such scientists as Kazizade Rumi, Giyassidina Jamshid Kashi, Ali Kushchi, and others, as well as the emergence of such geniuses as Alisher Navoi, Kamoliddin Behzod, Babur, etc., which made a great contribution to the spiritual development of our people. From the middle of the 15th century, fanaticism began to grow in Islam. The Central Asian states began to isolate themselves, the society became closed for everything new. Despite the economic stagnation and civil strife, the peoples of Central Asia have kept their spiritual values for centuries. The art of calligraphy and miniature, poetry and oral folk art developed. Peoples carefully passed on from generation to generation moral and religious values. Another milestone in the formation of the spirituality of the Uzbek people is the activity of the Jadids at the

end of the 19th century, when part of the territory of Central Asia became part of Czarist Russia as the Turkestan governorship general. At the end of the 19th century, a movement emerged in Turkestan, which played an important role in the social and political life of Central Asia - Jadidism (from the Arabic word "Jadid" - new). This movement was represented by the local progressive intelligentsia. Representatives of the national intelligentsia and the enlightened clergy were aware that, in conditions of ignorance and intolerance, one could not expect spiritual rebirth. Jadids initiated the creation of new schools. The program of teaching new schools included history, arithmetic, geography, and the native language. At the beginning of the 20th century, the Jadids began to publish various newspapers and magazines. Through their publications, they introduced the readers to the events that took place in the world, shared their thoughts about the need to expand the network of new methodical schools, the development of trade, banking, industry, agriculture. Such progressive Jadids as A. Shakuri, M. Behbudi, A. Avloni, M. Kara, U. Khodjaev and others made a significant contribution to the development of national self-awareness and spiritual development of the Uzbek people. The people of Uzbekistan, who gained independence in 1991, in their quest for freedom, social justice and the revival of national identity is based on the spiritual foundation that was laid by his ancestors. On the basis of this foundation, the spiritual potential of independence is being strengthened, and, we dare to hope, a new round of flourishing of spirituality and culture is expected, which will support the prosperity of the country and the well-being of the people.

THEME 6	MONGOL INVASION AND THE STRUGGLE AGAINST THE OUT OF THE MONGOLIAN YOKE. JALOLIDDIN MANGUBERDI - OUR MALE AND BRAVE ANCESTOR.
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1.6. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The conquest of Central Asia by the Mongols. The heroic struggle of the locals against the Mongol yoke. Jalaletdin Manguberdi. 2. Social and economic life of the Chagatai ulus. 3. The culture of the peoples of Central Asia in the XIII - XIV centuries.
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	

<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship history and other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation. 1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.	1.1. Are listening Write down the name of the topic. 1.2. Record and listen.

<p>Stage 2 Primary (65 min.)</p>	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions: - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. 2.2. Conduct a blitz survey. Summarizes each question topic. 2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes. 2.2. Answer the questions 2.3. Fill the table. Collectively discuss the results of the assignment.</p>
<p>Stage 3 Final (10 min.)</p>	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work. 3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal. 3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions 3.2. Are listening 3.3. Listen write down</p>

6 - THEME. MONGOL INVASION AND THE STRUGGLE AGAINST THE OUT OF THE MONGOLIAN YOKE. JALOLIDDIN MANGUBERDI - OUR MALE AND BRAVE ANCESTOR.

Plan:

1. The conquest of Central Asia by the Mongols. The heroic struggle of the locals against the Mongol yoke. Jalaletdin Manguberdi.
2. Social and economic life of the Chagatai ulus.
3. The culture of the peoples of Central Asia in the XIII - XIV centuries.

XII century. on the territory of Mongolia there was no single state, the basis of Mongolian society was tribal relations. The social unit was the family, several families constituted the Aimans (clans), several clans united into a hoton (aul), several auls constituted a horde (tribe), and the tribes formed peoples - uluses. They led a semi-settled way of life.

The Mongolian state was based on the principles of military-administrative organization. The territory and population were divided into 3 military administrative districts: the right wing (barngar), the left wing (jungar) and the center (cool). Each district consisted of several tumens, tumens consisted of 10 "thousands", each thousand - out of 10 "hundreds". The heads of the districts and tumens, as well as the "thousands" were the relatives of Genghis Khan and his associates-nyons. They were the commanders of the relevant units of the army. The army differed iron discipline and high combat capability.

The system of state system created by Chingiz-khan was adapted to achieve the goals set.

Temuchin did a lot to unite disparate tribes into a cohesive, strong mobile, with tough discipline of the army-state, and later Genghis Khan. His father was Esugey-bogur-taigaut, and his mother Olgun, a representative of the kongrat clan. Esugei-riches, leading continuous war against the Merkeit and the Tatars, managed to unite around himself several large and small tribes, creating his large ulus. But at the age of 30 he was poisoned. To the lot, his wife and son fell into ordeal. Left without a strong leadership ulus, constantly attacked by hostile tribes. Soon, from a huge ulus there is only a yurt in which the family Temujin lives. Having managed to survive several winters (this is very rare in the steppe) alone, Temuchin grows up and begins to unite around him the squad of nukers devoted to him. Temuchin, who was distinguished from his peers by his intellect and cunning, managed to rally around himself people loyal to him, return the stolen herds and with a number of successful raids gain fame from the brave bahadur and by the end of the 12th century. become one of the leaders in the Mongolian steppes. Conquered as a result of the campaign of 1204-1205. his main opponents, Temuchin completed the unification of all the major tribes of Mongolia under his rule. In the spring of 1206, a kurultai of the Mongol nobility, supporters of Temuchin, took place at the source of Onon, where he solemnly proclaimed the ruler of the Mongols. At the same time, the kurultai approved the title of Genghis Khan behind Temuchin, completely ousting his personal name. The meaning of the title Chingiz (Chingis, Hingis) - Khan, has not yet been precisely established. According to a number of Orientalists, the title Chingiz comes from the Turkic word Tengiz - sea, ocean; and the composite of Genghis Khan, respectively, means "Ocean Khan", i.e. "Lord of the Ocean", "World Khan".

A law code "Yaso" was adopted at the kurultai, which defined various types of legal relations in the Mongolian state.

"Yaso" contained many rules, including:

each newly elected Khan must take the oath of his strict observance of the Yaso code of laws;

proclaimed full tolerance; clergymen were exempted from taxes;

during the war women were declared mercy;
any offense was punishable by death;
the winner was given the property of the defeated enemy.

The code of law also established the privileged class, the Tarkhanov. It was the Mongolian aristocracy, who had Tarkhan letters, which gave her the right to enter the Khan's tent without a preliminary report, to commit each of the offenses nine times with impunity and not to pay taxes.

Genghis Khan managed to unite numerous nomadic tribes into a large state. In 1207, tribes living north of the Selenga and in the Yenisei Valley were attacked. As a result, iron-rich regions reached the nomads, which was of great importance for the armament of the troops.

1211 - an attack on China, a complete victory, the defeat of the troops of the Jin emperors.

The seizure of Eastern Turkestan and Semirechie opened the way for the Mongols to Central Asia through South Kazakhstan. In order to clarify the situation in Maverannahr, Genghis Khan sent Khorezmshah Muhammad a message informing him of his victories in North China and conquering the "land of the Turks" and proposing a peace treaty with guarantees of security of trade relations between both states. Sultan Muhammad expressed his consent to a peace treaty with the lord of Mongolia.

After the ambassadors returned, Genghis Khan sent a trade caravan to Central Asia, which was robbed. The war between Genghis Khan and Sultan Muhammad was truly inevitable. Large livestock farms require extensive pastures, and the desire of the nomadic nobility to acquire new pastures inevitably gave rise to wars of conquest. In this policy, which the Mongolian feudal lords carried out for decades, the campaign against the lands of Kazakhstan and Central Asia was only one link in a common chain of planned extensive conquests. According to the sources, Genghis Khan did not think to limit himself to the seizure of the empire of Khorezmshah; his plans included the conquest of the whole of Western Asia and Eastern Europe, and he gave in advance to the inheritance to his eldest son, the as yet uncrowded countries to the west of the Irtysh and the Aral Sea.

Genghis Khan attached great importance to the campaign in Muslim countries and prepared for it with great care. The beginning of hostilities was preceded by a detailed collection, through Muslim merchants and defectors who were in the service of the Mongols, information about the internal state and military forces of the Khorezmshah state.

2. By the spring of 1221 the conquest of Central Asia by the Mongols was completed. Genghis Khan's invasion of Central Asia was not an indiscriminate and spontaneous movement, but a deeply thought-out offensive, carried out according to a predetermined plan. Muslim merchants served as guides for him. The hike began in September 1219g. Mongolian troops marched from the Irtysh through the Seven Rivers 4 columns. The siege of Otrar was entrusted to the sons of Genghis Khan Ogedei and Chagatay. Jochi's eldest son went through Kizilkum to Khorezm, a small detachment went to Khojent, while Genghis Khan himself and his son Tuli, leading the main forces, headed for Bukhara.

Genghis Khan's invasion revealed the military and political weakness of the Khorezmshah state. At the military council, Muhammad rejected the advice of Jalaliddin to concentrate troops in one place and give battle to Genghis Khan. He ordered the strengthening of individual cities. According to this decision, an army that was 2-3 times larger than the enemy was dispersed, sent to small and large cities of the state. This tactic doomed the state of Khorezmshahs to destruction. This decision was caused mainly by distrust of the Kipchak military leaders and their surroundings. The conquest of Central Asia lasted for 3 years.

History has brought us examples of the patriotism and courage of the people of Maverannakhr in the fight against the Mongols. Particularly note the protection of the city of Otrar (September 1219 - January 1220); Khojent - whose ruler was Timur-Malik (April 1220); Gurganj - where Jalaliddin gathered, Timur Malik (1221). However, instead of joining forces before an approaching enemy, among the Kipchak aristocracy began an intrigue against Jalaliddin, who before his death his father declared heir to the throne. Convinced of the complete impossibility in such a situation to establish the defense of Gurganj, Jalaliddin, together with Timur Malik and a small detachment, secretly leaves for Khorasan.

The battle for Gurgandzh lasted 7 months. Among the bravely fought and fallen for their homeland was Najmiddin Kubro, one of the staunch propagandists of the spiritual values of Islam, the founder of the school, known as "Kubraiya". During the long siege of Gurganj, the 70-year-old Kubro led the fight against the invaders and died in an unequal battle. Having seized the capital of Khorezmshahs, the Mongols killed the entire population. Embittered by the losses they suffered, the Mongols destroyed a dam on the Amu Darya rivers and flooded the city.

Until the summer of 1220, the Mongols captured the entire eastern and central parts of modern Uzbekistan. The cities of Bukhara (February 1220), Samarkand (March 1220) were captured. During the summer and autumn of 1221, the Mongols captured Balkh, Termez, Merv, Nishapur, Herat and other fortresses.

With the fall of Gurganj, the state of Khorezmshah collapsed and Maverannakhr became part of the great empire of Genghis Khan. In 1221, in the territory of Central Asia, there was no longer any authority other than Mongolian.

A prominent place in the fight against the invaders belongs to Jalaliddin Manguberdi, who lived a short life. Jalaliddin Manguberdi lived for only 33 years, but for courage, bravery, great love for the Motherland, which he gave everything, including his life, the people sacredly keep his memory, pronounce his name with gratitude. The Central Asian, Arab, Mongolian chroniclers, contemporaries of the events - depicted on their pages the exploits of a fearless commander.

Jalaliddin managed to win a number of victories over the Mongols: first, at Nasa (Nisa), an ancient city near Ashgabat, some time later in Kandahar, at the Valian fortress, near Charikar, and finally in the battle on the Narvan plain, near the city of Ghazni, when 45 were defeated -thousands of Mongol detachment, headed by the eminent commander Shit Hutagu.

The success of Jalaliddin inspired the inhabitants of Maverannakhr, Khorasan, to fight the Mongols. Anti-Mongol performances began. Especially strong - in Merv, Herat, Samarkand, the upper reaches of the Surkhandarya, etc.

However, Jalaliddin did not succeed in becoming the head of the anti-Mongol movement, as divisions began in his army, which led to a split. The commanders Saifiddin Agrak, Azam Malik and Muzaffar Malik, who each had 30,000 troops in their submission, left Jalaliddin (Later, the Mongols destroyed each of them separately). The chance was missed.

The decisive battle took place on November 24, 1221 off the banks of the Indus, where Genghis Khan caught up with Jalaliddin. After losing the battle, Jalaliddin swam across the river and disappeared on the other side. His later life proceeded outside of Central Asia (first in present-day Afghanistan, India, then in Western Iran, Azerbaijan and Kurdistan, where he organized resistance to the Mongols).

In 1227 the rulers of Asia Minor, Syria and a number of small states of Iran created an alliance against Jalaliddin. His army was defeated. Jalaliddin himself died in 1231 in the mountains of Kurdistan. With the death of Jalaliddin, the powerful dynasty of Khorezmshahs ended. History of Uzbekistan T "University" 2002

In 1999, the general public of our republic celebrated the 800th anniversary of Jalaliddin Manguberdi, an outstanding statesman and commander.

In the Golden Horde there was a ulus system of management and possession of the conquered lands and peoples. The Uluks of Batu and the Horde, in turn, were divided into fiefdoms, where other sons of Jochi ruled. All members of the ruling dynasty had the right to uluses (inheritances) from birth. Other representatives of the Mongolian aristocracy received their inheritance as awards for the service of the Khan. Gradually, the nobility acquired more and more rights, and the land grant to the feudal lords was already hereditary. On the other hand, the tribal organization of nomads was preserved in the Golden Horde.

The Mongol conquest was accompanied by a mass extermination of people. Cities and villages were destroyed, irrigation systems were destroyed, and cultivated fields were abandoned. Thousands of craftsmen were enslaved. The population was impoverished and starving.

Established more rigid than before, forms of exploitation. The domination of the Mongolian conquerors for a long time delayed the economic and cultural progress of the peoples of the conquered countries.

Heavy damage was caused to the agricultural and urban culture of Maverannahr.

Intercontinental trade, which previously passed through Maverannahr, now went north of the Caspian Sea, closer to the Volga and the Black Sea, serving the Golden Horde. This caused great damage to the Chagatai ulus, the prosperity of which depended to a great extent on the caravan trade.

The Mongol invasion caused a certain regress in the socio-economic system of the conquered countries, including Maverannahr. The most backward forms, including slavery, were entrenched in public relations.

"In 1227, Genghis Khan died. During his lifetime, he divided his domain between his sons Juchi, Chagatai, Ogedei and Stupid

Chagatai ulus stretched from the Uygur country to Samarkand and from the southern part of the Altai to the shores of the Amu Darya. Although Maverannahr

was in possession of Chagatay, in fact, he was directly subordinate to the successor of Genghis Khan - the great Khan Ogedei, who allocated Chagatay and his family part of the income received from Maveraunnakhr.

Chagatay ruled the ulus through his governor Makhmud Yalovich. Under the subordination of Mahmud Yalovich, there were military detachments led by Baskaks, who monitored taxes and taxes. He introduced a tax pay system. After paying Chagatay a certain amount, Yalovach, with the help of Baskaks, collected taxes from the population, but in much larger amounts.

In addition to the land tax, haraj, farmers had to pay a head tax, as well as carry a number of other duties and services. Artisans were either exported to Mongolia, or paid great tribute from the craft.

Such a system brought the population into poverty, which caused many popular uprisings. One of them was the uprising in Bukhara in 1238 under the guidance of the artisan Mahmud Tarabi. The rebels drove the Baskaks out of the city and proclaimed Mahmud Tarabi the ruler of Bukhara.

The combined Mongol detachment managed to quell the uprising. Mahmud Tarabi was killed, and most of the participants in the uprising were executed. The farmer Mahmud Yalovach was recalled and appointed governor of Beijing, where he died in 1254. And his son Masudbek, who retained this position until 1289, became governor of Chagatai ulus, which also robbed the local population, which became cause new uprisings and riots.

In 1264, the grandson of Chagatai Mubareksha was the first Mongolian ruler to convert to Islam. At the beginning of the XIV century, almost all Mongol rulers accept the Muslim religion.

In the reign of Kebek Khan (1318-1326), the Mongol khans settled for the first time in Movaraunnakhr. Kebek Khan led two reforms - monetary and administrative. He began to mint a national coin on behalf of the Khan (the coins were called Kebeki). He also unified the management of the regions - according to the administrative reform, the whole country was divided into tumens.

Kazan Khan (1334-1346) continued the policy of Kebek Khan, but was killed in the hunt. After him, there was no longer a strong ruler in Mavarounnahr able to hold power in his hands. Discord, turmoil, power struggle and the reluctance of individual rulers to submit to the central government led the state to collapse. In the 40s, the Chagatai ulus will fall into two parts: Mogulistan and Movaraunnakhr, between which the internecine struggle did not subside.

The conquest of Central Asia by Genghis Khan dealt a heavy blow to the development of science and literature. Cities, cultural centers of Maveraunnakhra and Khorasan were destroyed. Scientific institutions, educational institutions, libraries were destroyed. Many famous representatives of science, artists, musicians were killed, and those who escaped by chance found refuge in northern India, western Iran and other regions where the Mongol army did not reach. Only by the end of the XIV and the beginning of the XV century, cultural centers are again concentrated in Maveraunnakhra and Khorasan.

The most prominent representatives of the cultural life of the time can be called:

Jalaliddin Rumi (1207-1272gg.) Hails from the city of Balkh. He is one of the greatest scholars and poets of Sufism. The most famous of his works are the gazelle sofa and the collection Masnavia Manavi (edifying couplets), which set forth the foundations of Sufi philosophy and dogma.

Another major representative of Sufism was Bahouddin Naqshband (1318 - 1389). His real name is Muhammad ibn Burkhaniddin al-Bukhari, he was born in Bukhara, in the family of an artisan. At the heart of his teaching lies a voluntary desire to live simply modestly, without excesses, while always doing physical labor. The views of Naqshband were more optimistic than those of a number of other Sufis, he advised to enjoy the benefits of real life and called for work, knowledge. The Naqshbandiya teaching in those centuries became widespread not only in Maveraunnakhr, but also in Afghanistan, in India, and in other countries of the Middle and Near East. This teaching was highly appreciated by Jami, Navoi, Babur and other prominent personalities.

Pahlavan Mahmud Piriyurvali (1247-1325) was born and lived in Khiva. The scientist - the lawyer was engaged in philosophy, logic. Author of several treatises. The most significant of them is "Kanz ul Hakaik" - a collection of philosophical and religious content. He wrote and chopped up in Turkic and Persian languages.

Burkhaniddin Rabguzi - the full name of Nasriddin Burkhaniddin Rabguzi (years of life and death unknown) is a translator-historian, there is little information about him. It is known that he was a kazi in the town of Paḡayoiys in Khorezm. At the request of the local Mongolian noyon Nasrudin Tugbugi, who converted to Islam in the years 1309-1310, he wrote the book Kissasi Rabguzi (in Old Uzbek language). The book tells about the prophets, the foundations of religion, It contains ethnographic data about the Turkic nomadic tribes living at that time. The oldest copy of the book belongs to the XV century, is stored in the British Museum. In Russian, published in 1859 by the turkologist N. I. Ilinsky in Kazan. In Uzbek - in 1990 »History of Uzbekistan T" University "2002.

Questions on the topic

1. Describe the consequences of the Mongol conquest for the peoples of Central Asia.
2. What are the reasons for the slow development of the economy and culture of the peoples of Central Asia in the Middle Ages?
3. The National Liberation Movement of the Peoples of Central Asia against the Tatar-Mongol Yoke

Literature

1. Mukhamedzhanov A. History of Uzbekistan (Y-XYI centuries). - T .: Ukituvchi, 1997.
2. History of Samarkand. In 2 vols. - T .: Fan, 1969-1971.
3. Buniyatov 3. State of the Khorezmshahs-Anustegin. (1097-1231) - M .: Nauka, 1986.
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THEME 7	DEVELOPMENT OF SOCIO-ECONOMIC, POLITICAL AND CULTURAL LIFE DURING AMIR TEMUR AND DYNASTY OF TEMURIS
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1.7. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The coming to power of Amir Temur. Creating a centralized state. 2. Social, political and economic life under the Temurids. 3. The development of science and culture in the period of A. Temur and Temurids.
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship historiis other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p style="text-align: center;"><i>The results of training activities.</i></p> <p style="text-align: center;"><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of	Audience with technical equipment, adapted for the

education	organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ul style="list-style-type: none"> - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

7 THEME. DEVELOPMENT OF SOCIO-ECONOMIC, POLITICAL AND CULTURAL LIFE DURING AMIR TEMUR AND DYNASTY OF TEMURIS

Plan:

1. The coming to power of Amir Temur. Creating a centralized state.
2. Social, political and economic life under the Temurids.
3. The development of science and culture in the period of A. Temur and Temurids.

Timur was a member of the Turkicized Barlas tribe, a [Mongol](#) subgroup that had settled in [Transoxania](#) (now roughly corresponding to Uzbekistan) after taking part in [Genghis Khan's](#) son [Chagatai's](#) campaigns in that region. Timur thus grew up in what was known as the Chagatai khanate. After the death in 1357 of Transoxania's current ruler, Amir Kazgan, Timur declared his fealty to the khan of nearby [Kashgar](#), Tughluq Temür, who had overrun Transoxania's chief city, [Samarkand](#), in 1361. Tughluq Temür appointed his son Ilyas Khoja as governor of Transoxania, with Timur as his minister. But shortly afterward Timur fled and rejoined his brother-in-law Amir Husayn, the grandson of Amir Kazgan. They defeated Ilyas Khoja (1364) and set out to conquer Transoxania, achieving firm possession of the region around 1366. About 1370 Timur turned against Husayn, besieged him in [Balkh](#), and, after Husayn's assassination, proclaimed himself at Samarkand [sovereign](#) of the Chagatai line of khans and restorer of the [Mongol empire](#).

For the next 10 years Timur fought against the khans of Jatah (eastern Turkistan) and [Khwārezm](#), finally occupying Kashgar in 1380. He gave armed support to [Tokhtamysh](#), who was the Mongol [khan of Crimea](#) and a refugee at his court, against the Russians (who had risen against the khan of the [Golden Horde](#), Mamai); and his troops occupied [Moscow](#) and defeated the Lithuanians near Poltava.

In 1383 Timur began his conquests in Persia with the capture of Herāt. The Persian political and economic situation was extremely precarious. The signs of recovery visible under the later Mongol rulers known as the [Il-Khanid dynasty](#) had been followed by a setback after the death of the last Il-Khanid, Abu Said (1335). The vacuum of power was filled by rival [dynasties](#), torn by internal dissensions and unable to put up joint or effective resistance. [Khorāsān](#) and all eastern Persia fell to him in 1383–85; Fars, [Iraq](#), [Azerbaijan](#), [Armenia](#), Mesopotamia, and [Georgia](#) all fell between 1386 and 1394. In the intervals, he was engaged with Tokhtamysh, then khan of the Golden Horde, whose forces invaded Azerbaijan in 1385 and Transoxania in 1388, defeating Timur's generals. In 1391 Timur pursued Tokhtamysh into the Russian steppes and defeated and dethroned him; but Tokhtamysh raised a new army and invaded the [Caucasus](#) in 1395. After his final defeat on the [Kur River](#), Tokhtamysh gave up the struggle; Timur occupied Moscow for a year. The revolts that broke out all over Persia while Timur was away on these campaigns were repressed with ruthless vigour; whole cities were destroyed, their populations massacred, and towers built of their skulls.

In 1398 Timur invaded India on the pretext that the Muslim sultans of [Delhi](#) were showing excessive tolerance to their Hindu subjects. He crossed the [Indus River](#) on September 24 and, leaving a trail of carnage, marched on Delhi. The army of the Delhi [sultan](#) Mahmud Tughluq was destroyed at Panipat on December 17, and Delhi was reduced to a mass of ruins, from which it took more

than a century to emerge. By April 1399 Timur was back in his own capital. An immense quantity of spoil was conveyed away; according to [Ruy González de Clavijo](#), 90 captured elephants were employed to carry stones from quarries to erect a mosque at Samarkand.

Timur set out before the end of 1399 on his last great expedition, in order to punish the [Mamlūk](#) sultan of [Egypt](#) and the Ottoman sultan [Bayezid I](#) for their seizures of certain of his territories. After restoring his control over Azerbaijan, he marched on Syria; [Aleppo](#) was stormed and sacked, the Mamlūk army defeated, and [Damascus](#) occupied (1401), the deportation of its artisans to Samarkand being a fatal blow to its prosperity. In 1401 [Baghdad](#) was also taken by storm, 20,000 of its citizens were massacred, and all its monuments were destroyed. After wintering in Georgia, Timur invaded [Anatolia](#), destroyed Bayezid's army near [Ankara](#) (July 20, 1402), and captured Smyrna from the Knights of Rhodes. Having received offers of submission from the sultan of Egypt and from [John VII](#) (then coemperor of the [Byzantine Empire](#) with [Manuel II Palaeologus](#)), Timur returned to Samarkand (1404) and prepared for an expedition to China. He set out at the end of December, fell ill at Otrar on the [Syr Darya](#) west of [Chimkent](#), and died in February 1405. His body was embalmed, laid in an ebony coffin, and sent to Samarkand, where it was buried in the sumptuous tomb called *Gūr-e Amīr*. Before his death he had divided his territories among his two surviving sons and his grandsons, and, after years of internecine struggles, the lands were reunited by his youngest son, [Shāh Rokh](#).

Timur began his rise as leader of a small nomad band and by guile and force of arms established dominion over the lands between the Oxus and Jaxartes rivers (Transoxania) by the 1360s. He then, for three decades, led his mounted archers to subdue each state from [Mongolia](#) to the Mediterranean. He was the last of the mighty conquerors of [Central Asia](#) to achieve such military successes as leader of the nomad warrior lords, ruling both agricultural and pastoral peoples on an imperial scale. The poverty, bloodshed, and desolation caused by his campaigns gave rise to many legends, which in turn inspired such works as [Christopher Marlowe's *Tamburlaine the Great*](#).

The name Timur Lenk signified Timur the Lame, a title of contempt used by his Persian enemies, which became *Tamburlaine*, or *Tamerlane*, in Europe. Timur was heir to a political, economic, and cultural heritage rooted in the pastoral peoples and nomad traditions of Central Asia. He and his compatriots cultivated the military arts and discipline of Genghis Khan and, as mounted archers and swordsmen, scorned the settled peasants. Timur never took up a permanent abode. He personally led his almost constantly campaigning forces, enduring extremes of desert heat and lacerating cold. When not campaigning he moved with his army according to season and grazing facilities. His court traveled with him, including his household of one or more of his nine wives and concubines. He strove to make his capital, Samarkand, the most splendid city in Asia, but when he visited it he stayed only a few days and then moved back to the pavilions of his encampment in the plains beyond the city.

Timur was, above all, master of the military techniques developed by Genghis Khan, using every weapon in the military and diplomatic armory of the day. He never missed an opportunity to exploit the weakness (political, economic, or

military) of the adversary or to use intrigue, treachery, and alliance to serve his purposes. The seeds of victory were sown among the ranks of the enemy by his agents before an engagement. He conducted sophisticated negotiations with both neighbouring and distant powers, which are recorded in diplomatic archives from England to China. In battle, the nomadic tactics of mobility and surprise were his major weapons of attack.

Timur's most lasting memorials are the Timurid architectural monuments of Samarkand, covered in azure, turquoise, gold, and alabaster mosaics; these are dominated by the great cathedral mosque, ruined by an earthquake but still soaring to an immense fragment of dome. His mausoleum, the [Gūr-e Amīr](#), is one of the gems of Islamic art. Within the sepulchre he lies under a huge, broken slab of jade. The tomb was opened in 1941, having remained intact for half a millennium. The Soviet Archaeological Commission found the skeleton of a man who, though lame in both right limbs, must have been of powerful physique and above-average height.

Timur's sons and grandsons fought over the succession when the Chinese expedition disbanded, but his dynasty ([see Timurid dynasty](#)) survived in Central Asia for a century in spite of fratricidal strife. Samarkand became a centre of scholarship and science. It was here that [Ulūgh Beg](#), his grandson, set up an observatory and drew up the astronomical tables that were later used by the English royal astronomer in the 17th century. During the Timurid renaissance of the 15th century, [Herāt](#), southeast of Samarkand, became the home of the brilliant school of Persian miniaturists. At the beginning of the 16th century, when the dynasty ended in Central Asia, his descendant [Bābur](#) established himself in Kabul and then conquered Delhi, to found the Muslim line of Indian emperors known as the Great [Mughals](#).

THEME 8	SEPARATION OF THE TERRITORY OF UZBEKISTAN INTO THE KHANHOOD, REASONS AND CONSEQUENCES.
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1.8. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The division of Turkestan in the Khanate. 2. Geopolitical location of the Uzbek khanates in the first half of the nineteenth century: public administration, social and political life. 3. Strengthening civil strife between the khanates and inside the khanates and their consequences
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship between history and other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work

Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score
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Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ul style="list-style-type: none"> - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

8 THEME. SEPARATION OF THE TERRITORY OF UZBEKISTAN INTO THE KHANHOOD, REASONS AND CONSEQUENCES.

Plan:

1. The division of Turkestan in the Khanate.

2. Geopolitical location of the Uzbek khanates in the first half of the nineteenth century: public administration, social and political life.

3. Strengthening civil strife between the khanates and inside the khanates and their consequences

As the constituent parts of the Mongol Empire began to separate in the early 14th century, various tribes competed for regional influence. Amongst them, Timur (also known as Tamerlane) was ultimately victorious. Like Genghis Khan before him, he would conquer an empire stretching from Asia Minor to Delhi, even venturing up into southern Russia before his death in 1405. Central Asia again became truly 'central' with the rise of Timur, the ruthless warrior and patron of the arts who fashioned a glittering Islamic capital at Samarkand.

Born near Samarkand, in the heart of Transoxiana, in 1336, he survived youthful trials, like Genghis Khan, to dominate his homeland by 1370. As there is only one God in Heaven, so there should be only one king on earth' was a chronicler's explanation of the fearless ambition that raged from India to Russia, smashing Urgench, Baghdad, Damascus, Herat and Delhi. Meticulous planning enhanced classic nomadic warfare, concluded by brutality on an unprecedented scale.

Timur made Samarkand his capital, and he rebuilt and expanded it with the finest artisans and materials his empire could offer. With the plunder and slave-artisans of conquered lands, Tamerlane raised his capital Samarkand to its greatest heights. He patronised scientists and other scholars, and Samarkand became a centre for intellectuals and for religion. Its architecture was the envy of the whole Islamic world.

The Timurid Empire did not survive long after Timur's death. On his death in 1405, en route to savage China, his fragile empire collapsed to its core: his son ruled eastern Persia and his grandson, Ulug Beg, ruled Samarkand but prioritised scholarship and, in particular, his personal pursuit of astronomy, over matters of state.

In 1449 Ulug Begs preference for science over politics and religion met Islamic reaction and a son bent on patricide. His nephew avenged him but soon fell to Tamerlane's great-grandson, Abu Said, helped by Uzbek khan Abul Khair. A descendent of Shayban, Genghis Khan's grandson, Abul Khair had united the nomadic Turco-Mongol tribes on the steppes of today's Kazakhstan. His grandson, Mohammed Shaybani, a brilliant warrior and poet who campaigned with a travelling library, eclipsed Timurid authority by seizing Khorezm, Samarkand, Bukhara and Tashkent by 1505. Tamerlane's great-great-great-grandson Babur fought back bravely until defeat, by Shaybani's relatives in 1512, sent him south to found the Mogul Empire in India.

Uzbek tribes seized much of central Asia, and Uzbekistan entered into a new era: that of the khanates. The khanates were regional kingdoms controlled by a khan, and the most powerful of these was the Khanate of Bukhara, ruled by the Shaybanid dynasty. A second khanate was established at Khiva, and a third in the Fergana Valley at Kokand.

Under Abdullah Khan, ruler of Bukhara from 1557 to 1598, the Shaybanid Uzbek dynasty, the last great empire of Transoxiana, reached its peak. A relative by marriage from Astrakhan succeeded him to form the Astrakhanid dynasty, while a Shaybanid branch ruled Khorezm from Khiva, following the demise of Urgench. During the 17th century, the Uzbek clans continued to settle into oasis life, merging with the earlier inhabitants, Turkic and Iranian (Tajik), until the name Uzbek was used for the whole population. The Turkmen and Karakalpaks to the east and the Kazakhs to the north retained the nomadic ways of stockbreeders.

The strength of Shi'ite Saffavids in Persia cut off Central Asia from the cultural and intellectual stimulus of the Sunni Islamic world. Declining caravan trade further isolated the region, for the Silk Road had succumbed to sea routes and robbers plagued merchants by land. The 17th and 18th centuries were a difficult period for Uzbekistan: Silk Road trade was in decline, and the strength of the Shi'ite Safavids in Iran had isolated central Asia from other Sunni territories in the Middle East. Bandits and slave traders plagued those caravans that did brave the steppe. In 1740 the Uzbeks had little answer to the artillery of Nadir Shah of Persia, who conquered all the major cities before leaving his protege to found the Mangit dynasty in Bukhara. The next occupation would not be so brief. Russian generals were starting to take a serious interest in the lands beyond their southern border.

When Peter the Great sent an expedition to Khiva in 1717, it was the first time Tsarist forces had officially set foot on Uzbek soil. They were slaughtered to a man, but would certainly be back, first invited in as allies and protectors against rival khanates, and later as invading forces. Russian forces entered Tashkent (1865), Bukhara (1867) and Samarkand (1868); they all became Russian protectorates.

THEME 9	CONQUEST OF TURKESTAN BY ROYAL RUSSIA. NATIONAL - THE LIBERATION MOVEMENT OF THE PEOPLES OF TURKESTAN AGAINST TSAR'S GNET. JADIDISM
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1.9. Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The conquest of Turkestan by Tsarist Russia. Establishment of the colonial edge management. 2. Political, economic, cultural events held by tsarism. 3. The struggle of local residents against colonial oppression. 4. Jadidism: the origin, purpose and essence.
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship historiis other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.

Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ul style="list-style-type: none"> - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

9 THEME. CONQUEST OF TURKESTAN BY ROYAL RUSSIA. NATIONAL - THE LIBERATION MOVEMENT OF THE PEOPLES OF TURKESTAN AGAINST TSAR'S GNET. JADIDISM

Plan:

1. The conquest of Turkestan by Tsarist Russia. Establishment of the colonial edge management.
2. Political, economic, cultural events held by tsarism.
3. The struggle of local residents against colonial oppression.
4. Jadidism: the origin, purpose and essence.

In the early 18th century the khan of Khiva made an offer to Peter the Great of Russia (to become his vassal in return for help against marauding Turkmen and Kazakh tribes), stirring the first Russian interest in Central Asia. But by the time the Russians got around to marching on Khiva in 1717, the khan no longer wanted Russian protection, and after a show of hospitality he had almost the entire 4000-strong force slaughtered.

Yet two years earlier the first of a line of forts, built at the edge of the northern steppe, began a slower but more effective colonizing drive. Russian generals exploited the incursions of the Mongol Oirots by offering protection to the Kazakh Khans.

The slave market in Bukhara and Khiva was an excuse for further Russian visits to free a few Russian settlers and travellers. In 1801 the insane Tsar Paul sent 22,000 Cossacks on a madcap mission to drive the British out of India, along with orders to free the slaves en route. Fortunately for all but the slaves, the tsar was assassinated and the army recalled while struggling across the Kazakh steppes.

The next attempt, by Tsar Nicholas I in 1839, was really a bid to pre-empt expansion into Central Asia by Britain, which had just taken Afghanistan, although Khiva's Russian slaves were the pretext on which General Perovsky's 5200 men and 10,000 camels set out from Orenburg.

In January 1840, a British officer, Captain James Abbott, arrived in Khiva (having travelled from Herat in Afghan disguise) offering to negotiate the slaves' release on the khan's behalf, thus nullifying the Russians' excuse for coming. Unknown to the khan, the Russian force had already turned back, in the face of a devastating winter on the steppes. He agreed to send Abbott to the tsar with an offer to release the slaves in return for an end to Russian military expeditions against Khiva. Incredibly, Abbott made it to St Petersburg. In search of news of Abbott, Lieutenant Richmond Shakespear reached Khiva the following June and convinced the khan to unilaterally release all Russian slaves in Khiva and even give them an armed escort to the nearest Russian outpost, located on the eastern Caspian Sea. Russian gratitude was doubtlessly mingled with fury over one of the Great Game's boldest propaganda coups.

This was the era of Great Game diplomacy and adventure, for the British Empire saw Russia's southward expansion aimed straight for India, the jewel in its crown. To map out the geographical and political mysteries of the no-man's-land

between them, both sides sent spies on 'hunting trips' or 'scientific surveys'. Harboured a closet of disguises, armed with little more than languages, unshakeable self-confidence and hidden agendas, British officers played hide-and-seek across desert and mountain with tsarist soldiers and nomadic bandits. Some never returned, but survivors excited Europe and worried London with tales of evil despots and fabled cities. While an advance on India appealed to many Russian Great Game players, more immediate aims included a secure southern frontier, trade development and the liberation of Russian slaves. Just as America lamed its Wild West, Russia spread like a flood across the eastern steppe to become the world's fastest growing imperial state, averaging an increase of 140km² every day. In 1854 Foreign Minister Gorkachev justified the conquests on humanitarian grounds: "The position of Russia in Central Asia is that of all civilized states which are brought into contact with half-savage nomad populations possessing no fixed social organisation."

By the mid-19th century Kazakh lands were under Russian control. The rest of Central Asia was fractured into three warring khanates: Bukhara, Khiva and Kokand in the Ferghana Valley, where a resurgent branch of the Shaybanid dynasty overcame Kazakhs, Kyrgyz and religious orders in the 18th century. The fierce rivalry of the khanates greatly weakened resistance against the common enemy.

Despite assurances the Russian Bear was sated, Tashkent fell the following year. In 1867 General Konstantin Kaufmann arrived as first governor general of Russian Turkestan, the 'land of the Turks', a term first used after Turkic invasions in the sixth century. This veteran of Caucasian campaigns orchestrated the annexation of the khanates, with modern firepower and tactics more than compensating for modest numbers. In 1868 Samarkand fell and Bukhara became a Russian protectorate, followed by Khiva in 1873. Once Kokand was taken in 1876, the conquest of the area was completed by the occupation of Turkomen fortresses to the southwest, Geoktepe in 1881 and Merv in 1884. The Game crescendoed as the two continental empires were taken to the brink of war and then spilled over into the high passes of the Pamirs, but by the end of the century defendable and defined borders had been largely established and rivalries put to rest by the 1907 Anglo-Russian Convention.

In the early years of Russian Turkestan the Russians were more intruder than invader, content to ignore rather than transform, but the infidel victory had shaken religious confidence and given cause for reflection. In the region's turbulent transition to modernity a medley of ideas ranging from jadid religious reform to Muslim nationalism, from pan-Islam to pan-Turkism fomented in the desert oases as tensions spread: in 1898 a local Sufic master led an armed insurrection in Andijan; in 1910 Sunni- Shi'ite tensions exploded into sectarian violence; in 1916 rumours of forced conscription into World War I was met with violent, mass resistance; and in 1918 an autonomous Muslim government was set up in Kokand, to be suppressed at the estimated cost of 14,000 lives.

The violence continued with the chaos, anarchy and famine of the October Revolution as Bolsheviks, cut off from Moscow, struggled in a tug of war with White Russians, British agents, Muslim freedom fighters and 40,000 European prisoners of war. The civil war was largely a European affair, fought largely on Muslim soil, but as it became clear that the Bolsheviks harboured no more intention of Muslim independence than the tsarists before them, a basmachi resistance movement rose up from the sides of the Ferghana Valley. The movement was given focus by the tenuous but enigmatic leadership of Enver Pasha, son-in-law of the Turkish Caliph and self-styled Prince of Islam, funded by the deposed emir of Bukhara from his exile in Afghanistan and united under the banner of Islamic jihad, but it rapidly fragmented and dissolved into clan rivalries as the Bolsheviks tightened their stranglehold on the region. It may have been joked that Bukhara and Khiva were so remote that the 1917 Revolution took three years to arrive, but by 1920 General Frunze's troops had stormed Central Asia's Islamic citadels and transformed them into people's republics inside the Soviet Republic of Turkestan.

THEME 10	ESTABLISHMENT OF A NON-SEGMENTAL AUTHORITY OF THE COUNCIL AND ARMED MOVEMENT AGAINST TURKESTAN. COLONIAL ESSENCE OF SOCIO-POLITICAL, ECONOMIC ACTIVITIES CONDUCTED BY SOVIET POWER IN UZBEKISTAN (1917-1989)
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1.10 . Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. February 1917. The bourgeois-democratic revolution in Russia, the overthrow of the power of the king. The impact of these events on Turkestan. 2. The emergence of the power of councils in Tashkent and other cities of the region. 3. Creation of the Turkestan Autonomous Soviet Socialist Republic. Turkcommission. The policy of "war communism" 4. Socio-political situation in the khanates. Proclamation of HNSR and BNSR. 5. Conducting national-state delimitation
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship historiis other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.

methodology	
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation. 1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.	1.1. Are listening Write down the name of the topic. 1.2. Record and listen.
Stage 2 Primary (65 min.)	2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions: - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. 2.2. Conduct a blitz survey. Summarizes each question topic. 2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.	2.1. Listen, record In the course of the review transfer tables and charts in their notes. 2.2. Answer the questions 2.3. Fill the table. Collectively discuss the results of the assignment.
Stage 3 Final (10 min.)	3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.	3.1. Listen, ask questions 3.2. Are listening

and heavy industry were constructed, new cities were built near these plants, and old cities were reconstructed. During that period Uzbekistan suffered from Stalin's political repressions: among the victims there were leading politicians and cultural figures of Uzbekistan.

During the World War II of 1941-1945 the male population of the republics of the Soviet Union were taken to the front and the most important enterprises and people were evacuated to the republics of Central Asia, including Uzbekistan. During this period, Tashkent became a kind of evacuation center, which gave a shelter to refugees from the whole Soviet Union, and was called the City of Bread and the City of Friendship of Nations.

In 1966 a heavy earthquake in Tashkent destroyed the major part of the old city. In this connection the city was rebuilt in the Soviet style by the architects, coming from all over the USSR. In 1977 the Tashkent metro was put into operation. It was the first metro in Central Asia.

Independent Uzbekistan

In connection with the collapse of the USSR, the political independence of Uzbekistan was proclaimed at the extraordinary VI session of the Supreme Council on August 31, 1991.

The 1st of September was announced the Independence Day. The Republic of Uzbekistan was officially recognized as an independent state by 160 countries around the world. On March 2, 1992 Uzbekistan became a member of the UN. On December 8, 1992 a new Constitution of the Republic of Uzbekistan was adopted. The core of the new political system in Uzbekistan became a presidential form of government, in which the power of the President, as head of the state, and executive power were concentrated.

Since gaining the independence, Uzbekistan took a course to build the democratic state with market economy. The republic obtained the opportunity to independently conduct the foreign economic activity. Today, Uzbekistan is a member of the Organization for Economic Cooperation, the European Bank for Reconstruction and Development, the International Monetary Fund, the International Labour Organization, Shanghai Cooperation Organization and other reputable organizations

Uzbekistan[1][2] (US: /ʊzˈbɛkiˌstæn, -ˌstɑːn/ (About this soundlisten), UK: /ʊzˌbɛkiˈstɑːn, ʌz-, -ˈstæn/) is the common English name for the Uzbek Soviet Socialist Republic (Uzbek SSR; Uzbek: Ўзбекистон ССР, О'zbekiston SSR; Russian: Узбекская ССР, Uzbekskaya SSR) and later, the Republic of Uzbekistan (Uzbek: O'zbekiston Respublikasi, Ўзбекистон Республикаси), that refers to the period of Uzbekistan from 1924 to 1991. as one of the constituent republics of the Soviet Union. It was governed by the Uzbek branch of the Soviet Communist Party, the only legal political party, from 1925 until 1990. From 1990 to 1991, it was a

sovereign part of the Soviet Union with its own legislation. Sometimes, that period is also referred to as Soviet Uzbekistan.

Beginning 20 June 1990, the Uzbek SSR adopted the Declaration of State Sovereignty within its borders. Islam Karimov became the republic's inaugural president.

On 31 August 1991, the Uzbek SSR was renamed the Republic of Uzbekistan and declared independence three months before the Soviet Union's dissolution on 26 December 1991. Uzbekistan was bordered by Kazakhstan to the north; Tajikistan to the southeast; Kirghizia to the northeast; Afghanistan to the south; and Turkmenistan to the southwest.

In 1924, the borders of political units in Central Asia were changed along ethnic lines determined by Vladimir Lenin's Commissar for Nationalities, Joseph Stalin. The Turkestan ASSR, the Bukharan People's Republic, and the Khorezm People's Republic were abolished and their territories were divided into eventually five separate Soviet Socialist Republics, one of which was the Uzbek Socialist Soviet Republic, created on 27 October 1924. The next year Uzbekistan became one of the republics of the Union of Soviet Socialist Republics (Soviet Union). In 1928, the collectivization of land into state farms was initiated, which lasted until the late 1930s.

Uzbekistan included the Tajik ASSR until 1929, when the Tajik ASSR was upgraded to an equal status. In 1930, the Uzbek SSR capital was relocated from Samarkand to Tashkent, which remained the capital since. In 1936, Uzbekistan was enlarged with the addition of the Karakalpak ASSR taken from the Kazakh SSR in the last stages of the national delimitation in the Soviet Union. That same year in December, it was renamed to the Uzbek Soviet Socialist Republic. Further bits and pieces of territory were transferred several times between Kazakhstan and Uzbekistan after World War II.

In 1937–38, during the Great Purge, a number of alleged nationalists were executed, including Faizullah Khojaev, the first prime minister.

World War II poster commemorating the 20th anniversary of the Uzbek SSR.

During World War II, many industries were relocated to Uzbekistan from vulnerable locations in western regions of the USSR to keep them safe. Large numbers of Russians, Ukrainians and other nationalities accompanied the factories, altering the demographics of the republic. The demographics situation was further aggravated by Stalin's forced deportation of some ethnic groups suspected of collaboration with the Axis powers (including Nazi Germany) from other parts of the Soviet Union to Uzbekistan. This included large numbers of ethnic Koreans, Crimean Tatars, and Chechens.

During the Soviet period, Islam became a focal point for the anti-religious drives of Communist authorities. The government closed most mosques, and religious schools became anti-religious museums.[citation needed] On the positive side was the virtual elimination of illiteracy, even in rural areas. Only a small percentage of the population was literate before 1917; this percentage increased to nearly 100 percent under the Soviets.[3][4]

Another major development, one with future catastrophic impact, was the drive initiated in the early 1960s to substantially increase cotton production in the republic. This drive led to overzealous irrigation withdrawals of irrigation water from the Amu Darya and the subsequent Aral Sea ecological disaster.

Towards the end of the Soviet–Afghan War, several troops crossed the Uzbek border from Afghanistan as part of the its withdrawal on 15 February 1989.

The Communist Party was the only legal party in the Uzbek SSR until 1990. The first secretary, or head, of the Communist Party of Uzbekistan was consistently an Uzbek. Long-time leader of the Uzbek SSR was Sharof Rashidov, head of the Communist Party of Uzbekistan from 1959 to 1983. Islam Karimov, leader of the Communist Party of Uzbekistan since 1989 and subsequently head of that party's reincarnation, the People's Democratic Party (PDP), became president of the Uzbek SSR in 1990. On 20 June 1990, the Supreme Soviet adopted the Declaration of State Sovereignty of the Uzbek SSR, which took over the laws of the Soviet Union days after the Russian SFSR adopted theirs.

THEME 11	UZBEKISTAN ON THE WAY TO ACHIEVE INDEPENDENCE
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1.11 . Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. The aggravation of the crisis situation in the USSR in the 80s. "Perestroika" 2. The beginning of changes in the social and political life of the Republic 3. I.A. Karimov - the first President of the Republic of Uzbekistan
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A.</p>	

Karimov on national spirituality.	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship between history and other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p><i>The results of training activities.</i></p> <p><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation. 1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.	1.1. Are listening Write down the name of the topic. 1.2. Record and listen.

<p>Stage 2 Primary (65 min.)</p>	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions: - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. 2.2. Conduct a blitz survey. Summarizes each question topic. 2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes. 2.2. Answer the questions 2.3. Fill the table. Collectively discuss the results of the assignment.</p>
<p>Stage 3 Final (10 min.)</p>	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work. 3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal. 3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions 3.2. Are listening 3.3. Listen write down</p>

11-THEME. UZBEKISTAN ON THE WAY TO ACHIEVE INDEPENDENCE

Plan:

1. The aggravation of the crisis situation in the USSR in the 80s. "Perestroika"
2. The beginning of changes in the social and political life of the Republic
3. I.A. Karimov - the first President of the Republic of Uzbekistan

In a March 1991 union-wide referendum, 90 per cent of Central Asia voted to retain the union. In August, however, Moscow shook to a hardline coup. And on September 30, as the revolution came crashing down from above, Uzbekistan reluctantly declared its independence and 1924's jigsaw borders suddenly became real international boundaries.

The Communist Party of Uzbekistan committed suicide and was reborn as the People's Democratic Party, the KGB became the National Security Service and the former chief of the Communist Party, Islam Karimov, was sworn in as president with one hand on his heart and the other on the Koran. An official opposition party called Birlik (Unity) was formed and promptly split into two. As Western journalists

heralded the victory of ill-defined concepts such as democracy and freedom, the reaction of local people faced with chronic shortages of the most basic foodstuffs was understandably somewhat more cynical. As history's pendulum swung back to the Uzbeks, Russians began to leave at the rate of 700 per day. In the ideological vacuum, people turned to an idealised past and Islam for consolation.

At first, Tashkent encouraged the re-Islamicisation of society as a way to recover pre-Soviet identity. Then Karimov realised his mistake. Where once he pursued and crushed independent political parties, from the mid-1990s the Uzbek leader targeted the Islamic groups that moved into the vacuum left by the absence of secular opposition.

Uzbek police blame the outlawed Islamic Movement of Uzbekistan, whose leaders sheltered with the Taliban, for the February 1999 car bombings in Tashkent that killed 16 people and shattered the illusion of 'stability', Karimov's watchword and excuse for stalling political reform. A year later he secured 92 per cent of votes, and five more years in power, from presidential elections so rigged that his only permitted rival made just one appearance-to cast his vote for Karimov too. In 2001, the Uzbek 'parliament' discussed appointing him president for life.

Karimov's defenders point to Tajikistan's 1992-1997 civil war, Kyrgyzstan's recent (2010) political upheaval and ethnic bloodshed and Afghanistan's perennial suffering, as compelling arguments for Uzbeks to rally round a strong clan leader battling regional insecurity and extremist Islam. His neighbours Kazakhstan and Kyrgyzstan present autocracy with greater style, and less paranoia. The former boasts an oil industry delivering enviable results amid allegations of massive corruption; the latter's liberal stance has led to political instability. Formerly hardline Turkmenistan is in transition following the death of President Turkmenbashi Niyazov, 'Father of the Turkmens', who enjoyed a vigorous personality cult that was only dampened by his death in December 2006. Tajikistan has finally moved on from the shadow of civil war but political tensions with Uzbekistan remain.

In 2001, the Soviet Stans' unruly neighbour drew the global spotlight, and heavy bombardment, following the September 11 suicide attacks on America. Uzbekistan too garnered more world attention than at any time since regular Great Game headlines in The Times during the 19th century. For President Karimov risked Russian and Islamic ire by allowing US troops to be based inside Uzbekistan, which was rapidly promoted into a frontline state in the 'war on terrorism'. The deal boosted US aid to Uzbekistan and strengthened Karimov's hand but the love affair has gone sour in the wake of increased criticism of and muzzled Western criticism of human rights abuses.

China points to the successes of economic reform under tight political control, Turkey suggests a secular, Western-backed model, and Iran preaches a more fundamentalist path, but all offer new models for a discredited system. As Karimov jealously guards the status quo, international advisers grow frustrated with his administration's failure to develop the economy, curb corruption, free the media, slow the brain drain, and offer hope to millions of Uzbeks trapped in desperately poor lives tied to the cotton monoculture. In December 2007 Karimov was re-elected president for a third seven-year term, without either surprise or opposition, despite the fact that the Uzbekistan constitution forbids a third term in office. In 2009 parliamentary elections 10% of the seats were won by ecological parties.

Plans to reintegrate the region into its natural environment include rail links to the Persian Gulf, a superhighway to Karachi and the Iron Silk Road to Beijing. Ancient religious, trade and cultural links are being redrawn as lifelines thrown to a disconnected past. Yet regional co-operation between the five 'Stans, crucial to solving complex water and energy issues, is fractured by political and economic disputes. Uzbekistan has landmined the former paper borders with Kyrgyzstan and Tajikistan.

Faced with an uncertain future, Uzbekistan is trying to rediscover and recreate its identity, to rekindle what the Soviets tried to snuff out. Textbooks are being rewritten, streets renamed and a new set of myths employed. Lenin becomes Tamerlane and Tamerlane becomes an Uzbek. As locals will wryly tell you, in Uzbekistan only the past is as unpredictable as the future.

THEME 12	ACHIEVEMENT OF STATE INDEPENDENCE OF UZBEKISTAN AND ITS VALUE. CREATION OF BASES OF LEGAL DEMOCRATIC STATE AND CIVIL SOCIETY
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1.12 . Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. Proclamation of state independence of Uzbekistan and its historical significance. 2. Political reforms. Creating a national, legal, democratic foundations of state power. 3. Reforms of the judiciary. The issue of liberalization in the activities of the courts 4. Creating in Uzbekistan the foundations of an open civil society.
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship between other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical literature; - to reveal the essence of the methodology 	<p style="text-align: center;"><i>The results of training activities.</i></p> <p style="text-align: center;"><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual

	materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ul style="list-style-type: none"> - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p> <p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p> <p>3.3. Listen write down</p>

12 THEME. ACHIEVEMENT OF STATE INDEPENDENCE OF UZBEKISTAN AND ITS VALUE. CREATION OF BASES OF LEGAL DEMOCRATIC STATE AND CIVIL SOCIETY

Plan:

1. Proclamation of state independence of Uzbekistan and its historical significance.
2. Political reforms. Creating a national, legal, democratic foundations of state power.
3. Reforms of the judiciary. The issue of liberalization in the activities of the courts
4. Creating in Uzbekistan the foundations of an open civil society.

In a March 1991 union-wide referendum, 90 per cent of Central Asia voted to retain the union. In August, however, Moscow shook to a hardline coup. And on September 30, as the revolution came crashing down from above, Uzbekistan reluctantly declared its independence and 1924's jigsaw borders suddenly became real international boundaries.

The Communist Party of Uzbekistan committed suicide and was reborn as the People's Democratic Party, the KGB became the National Security Service and the former chief of the Communist Party, Islam Karimov, was sworn in as president with one hand on his heart and the other on the Koran. An official opposition party called Birlik (Unity) was formed and promptly split into two. As Western journalists heralded the victory of ill-defined concepts such as democracy and freedom, the reaction of local people faced with chronic shortages of the most basic foodstuffs was understandably somewhat more cynical. As history's pendulum swung back to the Uzbeks, Russians began to leave at the rate of 700 per day. In the ideological vacuum, people turned to an idealised past and Islam for consolation.

At first, Tashkent encouraged the re-Islamicisation of society as a way to recover pre-Soviet identity. Then Karimov realised his mistake. Where once he pursued and crushed independent political parties, from the mid-1990s the Uzbek leader targeted the Islamic groups that moved into the vacuum left by the absence of secular opposition.

Uzbek police blame the outlawed Islamic Movement of Uzbekistan, whose leaders sheltered with the Taleban, for the February 1999 car bombings in Tashkent that killed 16 people and shattered the illusion of 'stability', Karimov's watchword and excuse for stalling political reform. A year later he secured 92 per cent of votes, and five more years in power, from presidential elections so rigged that his only permitted rival made just one appearance-to cast his vote for Karimov too. In 2001, the Uzbek 'parliament' discussed appointing him president for life.

Karimov's defenders point to Tajikistan's 1992-1997 civil war, Kyrgyzstan's recent (2010) political upheaval and ethnic bloodshed and Afghanistan's perennial suffering, as compelling arguments for Uzbeks to rally round a strong clan leader battling regional insecurity and extremist Islam. His neighbours Kazakhstan and Krygyzstan present autocracy with greater style, and less paranoia. The former boasts an oil industry delivering enviable results amid allegations of massive

corruption; the latter's liberal' stance has led to political instability. Formerly hardline Turkmenistan is in transition following the death of President Turkmenbashi' Niyazov, 'Father of the Turkmens', who enjoyed a vigorous personality cult that was only dampened by his death in December 2006. Tajikistan has finally moved on from the shadow of civil war but political tensions with Uzbekistan remain.

In 2001, the Soviet Stans' unruly neighbour drew the global spotlight, and heavy bombardment, following the September 11 suicide attacks on America. Uzbekistan too garnered more world attention than at any time since regular Great Game headlines in The Times during the 19th century. For President Karimov risked Russian and Islamic ire by allowing US troops to be based inside Uzbekistan, which was rapidly promoted into a frontline state in the 'war on terrorism'. The deal boosted US aid to Uzbekistan and strengthened Karimov's hand but the love affair has gone sour in the wake of increased criticism of and muzzled Western criticism of human rights abuses.

China points to the successes of economic reform under tight political control, Turkey suggests a secular, Western-backed model, and Iran preaches a more fundamentalist path, but all offer new models for a discredited system. As Karimov jealously guards the status quo, international advisers grow frustrated with his administration's failure to develop the economy, curb corruption, free the media, slow the brain drain, and offer hope to millions of Uzbeks trapped in desperately poor lives tied to the cotton monoculture. In December 2007 Karimov was re-elected president for a third seven-year term, without either surprise or opposition, despite the fact that the Uzbekistan constitution forbids a third term in office. In 2009 parliamentary elections 10% of the seats were won by ecological parties.

Plans to reintegrate the region into its natural environment include rail links to the Persian Gulf, a superhighway to Karachi and the Iron Silk Road to Beijing. Ancient religious, trade and cultural links are being redrawn as lifelines thrown to a disconnected past. Yet regional co-operation between the five 'Stans, crucial to solving complex water and energy issues, is fractured by political and economic disputes. Uzbekistan has landmined the former paper borders with Kyrgyzstan and Tajikistan.

Faced with an uncertain future, Uzbekistan is trying to rediscover and recreate its identity, to rekindle what the Soviets tried to snuff out. Textbooks are being rewritten, streets renamed and a new set of myths employed. Lenin becomes Tamerlane and Tamerlane becomes an Uzbek. As locals will wryly tell you, in Uzbekistan only the past is as unpredictable as the future.

THEME 13	ECONOMIC, SPIRITUAL AND CULTURAL DEVELOPMENT OF UZBEKISTAN IN THE YEARS OF INDEPENDENCE. UZBEKISTAN AND INTERNATIONAL COOPERATION
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1.13 . Learning technology at the lecture

Students: no more than 60	Time: 2 hours
Form of study	Introductory lecture - visualization
Lecture plan	<ol style="list-style-type: none"> 1. Ways of formation of market relations in the Republic of Uzbekistan. "Uzbekistan model" of development 2. Creating a mechanism for the privatization of state property 3. The relationship of religion and state, the basic principles. 4. Sustainability of interethnic relations and religious tolerance in Uzbekistan. 5. Development of the foundations of a peace-loving independent foreign policy, its principles. 6. Entry of Uzbekistan into the world community 7. Multilateral and bilateral cooperation of Uzbekistan with the CIS countries
<p><i>The purpose of the lesson:</i> Explain the meaning of the term "history", its origin. To give a philosophical analysis of the origin of spirituality. Define the concept of spirituality, given by various authors, in various sources and link them with questions of medicine. Explain about the components of spirituality: spiritual heritage, culture, values, enlightenment, and ideology. Explain the concept of I.A. Karimov on national spirituality.</p>	
<p><i>Pedagogical tasks:</i></p> <ul style="list-style-type: none"> - familiarize with the concept and essence of the story; - talk about the subject and objectives of the story; - explain the relationship between other sciences; - give an overview of the structure of the academic subject and recommended educational and methodical 	<p style="text-align: center;"><i>The results of training activities.</i></p> <p style="text-align: center;"><i>The student must:</i></p> <ul style="list-style-type: none"> • Define the concept of "statehood" • List the well-known ancient states of Karluk, Oguz, Kipchaks, Chigili, and other Turkic tribes for the ethnic formation of the Uzbek people • Highlight the main essence of "ethnology", "ethnography" • Disclose the origin of Karluk, Oguz, Kipchak.

literature; - to reveal the essence of the methodology	
Teaching methods	Lecture - visualization, explanation, illustration, focusing questions
Means of education	Computer, multimedia projector, screen, visual materials, information support.
Forms of study	Collective, frontal work, work in pairs
Conditions of education	Audience with technical equipment, adapted for the organization of group work
Monitoring and Evaluation	Observations, blitz survey, verbal control in question-answer form, rating or ball score

Technological lecture card

Stages, time	Activity content	
	Of teachers	of students
Stage 1: Introduction to the training session (5 minutes.)	<p>1.1. Tells the topic, purpose, intended results of the training session and a plan for its implementation.</p> <p>1.2. Acquaints with the rating of the subject and criteria for assessing the current, intermediate and final control. Presents a list of basic literature and comments on it.</p>	<p>1.1. Are listening Write down the name of the topic.</p> <p>1.2. Record and listen.</p>
Stage 2 Primary (65 min.)	<p>2.1 Consistently presents the material of the lecture on the plan, uses visual materials and a system of focusing questions:</p> <ul style="list-style-type: none"> - Expand the concept of "statehood" - characterize the Uzbek statehood in the early Middle Ages - reveal the essence of "ethnology", "ethnography" - To give an idea of the history of Karluk, Oguz, Kipchaks. They tell about the ancient writings that existed in Central Asia. He focuses on the key points of the topic, suggests to write them down. <p>2.2. Conduct a blitz survey. Summarizes each question topic.</p> <p>2.3. Distributes to each pair a table for the assignment. Organizes a collective discussion of the results of the assignment.</p>	<p>2.1. Listen, record In the course of the review transfer tables and charts in their notes.</p> <p>2.2. Answer the questions</p> <p>2.3. Fill the table. Collectively discuss the results of the assignment.</p>
Stage 3 Final (10 min.)	<p>3.1. Makes a final conclusion on the topic, consistently commenting on the results of the work.</p>	<p>3.1. Listen, ask questions</p> <p>3.2. Are listening</p>

	<p>3.2. Analyzes and evaluates the activities of students and the degree of achievement of the goal.</p> <p>3.3. Gives the task for independent work: answer verbally to questions</p>	<p>3.3. Listen write down</p>
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13 THEME. ECONOMIC, SPIRITUAL AND CULTURAL DEVELOPMENT OF UZBEKISTAN IN THE YEARS OF INDEPENDENCE. UZBEKISTAN AND INTERNATIONAL COOPERATION

Plan:

1. Ways of formation of market relations in the Republic of Uzbekistan. "Uzbekistan model" of development
2. Creating a mechanism for the privatization of state property
3. The relationship of religion and state, the basic principles.
4. Sustainability of interethnic relations and religious tolerance in Uzbekistan.
5. Development of the foundations of a peace-loving independent foreign policy, its principles.
6. Entry of Uzbekistan into the world community
7. Multilateral and bilateral cooperation of Uzbekistan with the CIS countries.

On July 29-30, 2015, Tashkent hosted an international roundtable discussion entitled "Bolstering the role and importance of civil society institutions in democratic renewal and modernization of the country: the experience of Uzbekistan and international practice". The event was organized by the National Association of Nongovernmental and Nonprofit Organizations (NNOs) of Uzbekistan, the Independent Institute for Monitoring the Formation of Civil Society and the Public Fund under the Oliy Majlis of the Republic of Uzbekistan, as well as foreign partners – the Friedrich Ebert Foundation and the Office of OSCE Project Coordinator in Uzbekistan.

The forum was attended by members of the Senate and the Legislative Chamber of the Oliy Majlis, the deputies of Jokargy Kenes of Karakalpakstan, Kengāshes (Councils) of People's Deputies of the regions and the city of Tashkent, experts and scholars of educational, research and public organizations, representatives of international and foreign organizations accredited in Uzbekistan, international experts in the field of civil society organizations from Germany, France, Italy, Belgium, South Korea, India, Turkey and other countries, as well as journalists.

The event's agenda included a detailed deliberation on Uzbekistan's experience in supporting the advancement of civil society institutions and NNOs in the country, the measures spearheaded to boost their role and importance in nation-building and public affairs, elaboration and implementation of legislation, the crucial state programs designed to shore up socio-political, socio-economic and human development.

The forum participants stressed the effectiveness of the five principles making up the Uzbek Model of Development and the Strategy "From a strong state to a strong civil society" well-known around the world. The Model and the Strategy have allowed for a systematic, gradual and consistent institution of legislative and organizational foundation conducive for the development of independent and sustainable NNOs enjoying popular support, provision for their efficient participation in the endeavors directed at building a democratic state, forming a civil society, securing human rights, freedoms and interests, improving socio-economic activity and uplifting the law culture of the population.

It was emphasized during the roundtable discussion that a framework for regulating the activities of NNOs, comprising more than 200 legislative acts and meeting the latest democratic requirements and international standards, has been created in Uzbekistan on the basis of the Constitution.

As part of measures to secure the independent development of civil society institutions, bolster their role and place in nation-building, provide for a balance of interests in the society, safeguard democratic values, human rights, freedoms and legitimate interests, the laws "On Social Associations in the Republic of Uzbekistan", "On Labor Unions, Rights and Guarantees of Their Activity", "On Nongovernmental Nonprofit Organizations", "On Public Funds", "On Guarantees of Activity of Nongovernmental Nonprofit Organizations" and a number of other acts of legislation have been passed in Uzbekistan in this area.

A distinctive feature of the Uzbek model of development of civil society is the comprehensive willingness of the state to support public initiatives aimed at boosting the participation of citizens independently and in close cooperation with the government to address current issues pertinent to the national development. In this regard, it was noted that the activities of the Women's Committee of Uzbekistan, of the funds "Mahalla", "Soghlom Avlod Uchun", "Ecosan" and "Nuroni", the "Kamolot" Public Youth Movement, the Independent Institute for Monitoring the Formation of Civil Society, the National Association of NNOs of Uzbekistan, the Ecological Movement Uzbekistan and other public organizations deserve special reference.

An important stride toward supporting the civil society institutions was the adoption of the 2008 Joint Resolution of the Kengashes (Councils) of the Legislative Chamber and Senate of Uzbekistan's Oliy Majlis "On Measures to Bolster the Support for NNOs and Other Civil Society Institutions". In accordance with the Resolution, at the highest legislative body created by public funds, as well as the Parliamentary Commission for its management of funds as part of parliamentarians, representatives of NNOs, as well as the Ministries of Justice and Finance. These measures form a unique and efficient system of democratic,

transparent, open and targeted distribution of funds allocated from the state budget to support the institutions of civil society in the form of grants, subsidies and social orders.

Over the period of functioning of the Fund more than 45 billion soums from the state budget directed at funding projects and programs of NNOs. The volume of investments into development of NNOs increased from 4 billion soums in 2009 up to 10 billion soums in 2015 (an increase of 2.5 times). More than 2.5 thousand public and socially significant projects and programs of NNOs participated in the competitions of the Fund.

The Concept of further deepening democratic reforms and formation of civil society in the country, adopted by the Parliament in 2010, has given a powerful impetus to activization of NNOs, expansion of their activities and responsibilities in the management of state and public affairs. In the framework of practical implementation of the Concept the laws "On environmental control", "On transparency of activity of bodies of state power and control" and "On social partnership" adopted.

In accordance with the Law "On social partnership", introduced a streamlined system of forms, principles, mechanisms of interaction between authorities and civil society institutions, NNOs, as well as the rights and obligations of the parties. The law builds up mutual relations between the authorities and civil society to a qualitatively new level, supposing a partnership, that is the recognition of the parties such partnership as equitable parties, which realize a joint activity on the basis of mutual interests and mutual respect for the benefit of the whole country.

The President Decree "On additional measures to assist the development of civil society", adopted in 2013, gave special dynamics to the processes of development of civil society institutions. In accordance with the Decree from January 1, 2014 rates of state fees, charged for state registration of NNOs, reduced 5 times, the fees, charged for state registration of their logo - 2.5 times. Registration of representative offices and branches of NNOs in the regions carried out on free basis.

Additional benefit is set for public associations of the disabled people, veterans, women and young people - the fee for registration of relevant NNOs will be charged at a rate of 50% approved by this Decree. According to it, term of consideration of the application for state registration of NNOs without the right of the registration authority for its renewal reduced 2-fold, as well as a list of documents submitted by NNOs in this regard.

From year to year the contribution of NNOs to implementation of major state social and economic programs, including the program "Year of attention and care for the senior generation", the program of job creation and providing employment for population, the program for further strengthening of reproductive health,

maternal health, children and teenagers in Uzbekistan for 2014-2018, the program of action for the protection of environment of the Republic of Uzbekistan for 2013-2017 and others.

Leaders and activists of NNOs are members of more than 40 permanent national inter-ministerial committees, councils, working groups, which created in accordance with the acts of the President, the Government and the Oliy Majlis of Uzbekistan.

Since 2013, the Cabinet of Ministers with the active participation of NNOs on annual basis developed and implemented joint plans and programs for the development of civil society institutions. In 2013, in the framework of joint events, measures taken to improve the information and organizational activities of NNOs, in 2014 the events aimed at improving their social and socio-economic activity, in 2015 Complex plan of activities of the Cabinet of Ministers aimed at strengthening social partnership between the government and NNOs.

In general, measures to improve the institutional and legal framework of activities of civil society, which implemented in the country, reflected both in quantitative and qualitative indicators of development.

If in 1991 only 95 NNOs functioned in the country, by 2000 their number has increased to 2585 units, from 2000 to 2010 the number of NNOs has increased more than 2 times and reached the level of 5431 units. Over the past four years, a similar increase recorded and as of January 1, 2015, the number of NNOs in Uzbekistan has reached a point of 8190 units.

As participants of the forum emphasized - reforms in the formation and development of civil society in Uzbekistan meet modern trends, as in developed democratic countries, level of development of national statehood, processes of democratization and liberalization of society, which are consistently developing, growing level of socio-political and socio-economic activeness of citizens and by its content directed at strengthening the legal mechanisms of providing human rights and interests, as well as democracy in the society.

At all stages of democratic reforms and rule-making, Uzbekistan proceeded from interests of society and citizen, mentality and national traditions of people, paying particular attention to a deep study of international experience which has proven itself.

Roundtable participants discussed in detail the issues of social control, the adoption of the Law "On amendments and additions to certain articles of the Constitution (Articles 32, 78, 93, 98, 103 and 117)" in 2014, according to which public control is defined as a means of citizen participation in the affairs of state and

society, as well as the content of the draft law "On public control in the Republic of Uzbekistan".

Experts pointed out that the adoption of the Law will contribute to the creation of the systematic effective legal mechanism to monitor the implementation of legislative acts by public authorities and management from the side of society, civil institutions. The draft law defines the types, forms and subjects of social control, the subject of control and legal mechanisms for its implementation and the conditions of responsibility of officials for the non-fulfillment of the legislation in this area.

In the course of the event, they elaborated recommendations on further improvement of the mechanisms for cooperation between government bodies and NNOs, promoting the participation of the population in matters of socio-economic development of the territories, possible introduction of mechanisms to encourage and promote public and social activities of citizens and NNOs, organization of business activities of NNOs, formation of complex infrastructure, training and skills development for NGO sector, use of universal criteria to determine the ranking of public organizations.

Program of roundtable included visits to the Legislative Chamber of the Oliy Majlis and the Independent institute for monitoring the formation of civil society, familiarization with the work of the Committee of the lower house of parliament for Democratic Institutions, NNOs and Civil Society, Public Fund for Support of NNOs and other civil society institutions, Parliamentary Commission for management of its funds, Ecological Movement of Uzbekistan, Women's Committee of Uzbekistan, the Fund "Mahalla" and public youth movement "Kamolot".

Foreign participants of the conference gave an interview for national media, in which they have shared their views on the formation and activities of civil society institutions in Uzbekistan. Eckhard Priller, Researcher of the Berlin Science Centre for Social Research (Germany):

- Uzbekistan's experience in enhancing the role and importance of civil society institutions in renewal and modernization of the country is very important for the world community. The country is on its own way of achieving success in all areas of state and society.

As you know, Germany is one of the countries where the NNOs carry a wide activity. In particular, environmental movement, which created by citizens for the promotion of environmental issues at the state level, functions in Germany. We see that there is environmental movement in Uzbekistan too, which carries out systematic work to strengthen the environmental awareness of the population.

In general, civil society is a space for social initiatives and innovations. Along with support from the state, so-called "bottom-up initiatives" play important role,

i.e. initiatives coming from citizens themselves. In this regard, self-government bodies are of great importance.

Pierre Borgolts, NGO Advisor of EU Logos Athena (Belgium):

- I am impressed with the progress in building a strong civil society made by Uzbekistan over the years of independence.

Increased activity of non-government organizations is an important condition for the development of the civil sector. If we look at the history of Europe, we can see that civil institutions played important role in the process of socio-political and socio-economic development.

Today, your country pays great attention to the development of NNOs, introducing new mechanisms of state support for NNOs, as a result their role and importance in society is increasing. It can be seen in the activities of trade unions, women's and youth organizations, groups of veterans and invalids, citizens' assemblies, scientific-technical, cultural and educational institutions, working closely with the authorities in addressing socio-economic issues.

It is encouraging that the country does not stop on its achievements and continues to improve its legislation, taking into account the existing realities and global best practices. In this regard, exchange of views and experiences is important. Events like today's roundtable serve to this purpose.

Celine Martan, Director of NGO "Local Mission "Northeast 77" (France):

- This is my first visit to Uzbekistan and I am very pleased to take part in such a representative forum. Within its framework, I had the opportunity not only to share the French experience in the development of civil society, but also to be acquainted with the successes of your country in this direction. The effective functioning of the National Association of NNOs of Uzbekistan, the Independent Institute for monitoring formation of civil society made special impression on me.

We intend to cooperate with these structures and to develop joint projects.

Despite the short period of stay, Uzbekistan made a lasting impression on me. In the future, I plan to visit the country again for a more detailed acquaintance with its history and modern development.

Maria Botarell Tranquilli-Leali, General secretary of the Italian branch of the organization "European Women Lobby" (Italy):

- I am familiar with Uzbekistan. During my visit to the republic, I became a witness to its dynamic socio-economic development, changing the face of towns and villages. Gradual reforms, implemented in the country, also impressed me. These reforms aimed at enhancing civil society participation in the political life of the country.

The work of a unique institution "Mahalla" is of particular interest, which is not only the foundation of a civil society, but also a great school for democracy.

"Mahalla" make a significant contribution to the education of youth in the spirit of democracy and the rule of law, to the preservation and enhancement of both the spiritual and cultural values of the nation, society and the modernization of the country as a whole. In addition, the Institute is also an important mechanism for ensuring social inclusion. Currently, our organization conducts work on familiarization of the European public with the experience of Uzbekistan in this direction.

Song Yong Hak, Professor at the Institute for the Study of CIS and Russia of Koryo University:

- Within the framework of this conference, I shared the experience of the Republic of Korea in the field of civil society development. In particular, Special committee under the government of South Korea operates in our country. Its activity dedicated to support non-profit organizations.

It was gratifying to learn that in the parliament of Uzbekistan operates a separate fund to support non-profit organizations, as well as special association of all major NNOs of the country. Effective experience of these structures has caused me a lot of interest and after returning home, I will share received information with my colleagues.

Concept of further deepening democratic reforms and formation of civil society in the country has expanded range of activities and responsibilities of NNOs even more. The laws "On Environmental Control", "On the openness of public authorities and management", "On social partnership", adopted within the framework of the Concept, will allow to increase the activity of NNOs in the implementation of environmental monitoring, informing the public about the activities of state bodies, to strengthen cooperation organizations of all kinds.

Ajay Kumar, Director of Russian and Central Asian Studies, School of International Studies, University named after Jawaharlal Nehru (India):

- This is not my first visit to Uzbekistan - I have repeatedly visited your country in the framework of cooperation in the sphere of civil society.

The current visit and the progress in its meetings and activities, in particular, today's round table, allowed me to get the detailed information about partnership between civil society and public authorities in the process of socio-political and socio-economic development of Uzbekistan.

Today Uzbekistan has created favorable conditions for the development of NNOs - procedures for their registration simplified, there is a strong state support in the implementation of social projects, benefits in the field of taxation and other features granted. Qualitative monitoring of the implementation of social programs in the field implemented. Therefore, as we see, civil society in the country is actively developing.

We hope that this trend will continue, and international cooperation of Uzbekistan in this area will continue to expand.

democracy and the rule of law. In addition, the Institute is also an important mechanism for spiritual and cultural values of the nation, society and the promotion of the country as a whole. In addition, the Institute is also an important mechanism for creating social inclusion (socially) and organizing concrete work on familiarization of the European public with the experience of Uzbekistan in this direction.

Stacy Yanglik, Professor at the Institute for the Study of CIS and Eurasian Kozg University;

- Within the framework of this conference, I shared the experience of the Republic of Korea in the field of civil society development. In particular, special committee under the government of South Korea operates in our country. It actively dedicated to support non-profit organizations.

It was gratifying to learn that in the parliament of Uzbekistan operates a separate fund to support non-profit organizations, as well as special attention of all major NGOs in the country. I have extensive experience of these structures has earned me a lot of interest and after returning home I will share received information with my colleagues.

Concept of further deepening democratic reforms and formation of civil society in the country has expanded range of activities and responsibilities of NGOs even more. The law "On Environmental Control" in the process of editing authorities and management, "On social entrepreneurship", adopted within the framework of the Country, will allow to increase the activity of NGOs in the implementation of environmental monitoring, informing the public about the activities of state bodies, to strengthen cooperation organizations of all kinds.

Alisa Kuznetsov, Director of Research and Center Asian Studies, School of International Studies, University of Toronto after (Toronto, Canada)

- This is not my first visit to Uzbekistan - I have repeatedly visited your country in the framework of cooperation in the sphere of civil society.

The current view made the progress in the theory and activities in particular, today's world still allowed me to get the detailed information about partnership between civil society and public authorities in the process of socio-political and socio-economic development of Uzbekistan.

Today Uzbekistan has created favorable conditions for the development of NGOs - preferences for their registration simplified, there is a strong support in the implementation of social projects. Besides in the field of taxation and other non-organized, qualitative monitoring of the implementation of social programs in the field implemented. Therefore, as we see civil society in the country is actively developing.

THE MINISTRY OF HIGHER AND SECONDARY-SPECIAL
EDUCATION OF THE REPUBLIC OF UZBEKISTAN
MINISTRY OF PUBLIC HEALTH OF THE REPUBLIC OF
UZBEKISTAN
BUKHARA STATE MEDICAL INSTITUTE NAMED ABU ALI IBN
SINO
CHAIR OF SOCIAL SCIENCES

Registered by the education department
№ _____ « ____ » _____ 2018



Working Programme.
For the subject "History of Uzbekistan"

Area of expertise - 510000 "Healthcare"

Direction of Education:

5510100 - General Medicine
5510300 - Medical-preventive work
5510700 - Graduate Nursin

Lectures and 26 hours
Practical classes, 28 hours
Individual work-24 hours

The working curriculum of the science has been developed in accordance with the Typical training program, working curriculum and curriculum.

Developer:

Ahmedova Z.A. - Senior teacher of the department of social sciences, c.ph.s.
Choriyeva M.A. - teacher of the department of social sciences.

Inspectors:

Huseynova A.A. - Associate Professor of Social Sciences, Ph.D.

This working curriculum was discussed at the meeting of the Department of Social Sciences and approved.

Protocol № 1, August 29, 2018

Head of the department: _____ c.ph.s. Ahmedova Z.A.
(signature)

Chair of the faculty methodical commission: _____ c.m.s. Safoev B.B.
(signature)

This work program is discussed and approved at the Central Methodical Council of Bukhara State Medical Institute

Protocol № 1, August 29, 2018

1. Introduction to the discipline of "History of Uzbekistan"

The history of our country - Uzbekistan and the Uzbek people is full of events of global significance. History of our country known to the world under the name of the tour, Turkestan, Turan, and Maverennahr the Uzbek people, their work has turned it into a flourishing region, interesting and instructive.

Each state has its own history. On the threshold of XXI century Uzbekistan gained independence. In the history of our country began a new period - the period of independent development.

Build a new society depends on young people, their spiritual world of professional training. In the formation of the younger generation of high spiritual qualities, in the awakening of national consciousness and pride in the education of young people active fighters for the fate of the motherland, the people and the independence, harmonious personality is very important teaching of the history of the fatherland.

1.1. Aims and objectives of discipline "History of Uzbekistan"

The subject of "The History of Uzbekistan" is taught in all institutions of higher education in Uzbekistan, health in particular. It plays an important role in shaping students' understanding and historical consciousness, his invaluable significance in strengthening such features as the love of his people, and patriotism, the development of human values. Historicity is the factor that gives the purpose and direction of the person, their work towards social progress.

The main purpose of discipline is spiritually advanced education of future physicians, shaping their attitudes, social and political consciousness, higher intellectual culture, the development of self-awareness, respect for national traditions, Inculcation of the higher values in life, education of students in the spirit of patriotism and humanism based on the work of I.A Karimov, the laws and regulations of the Republic of Uzbekistan Oliy Majlisa.

Discipline problems are:

- Study of all the historical event;
- To strengthen the consciousness of students' place and role of spirituality in the national life of the individual and society;
- Provide an overview of human civilization
- To give an idea of a harmonious personality, factors and means of education;
- To introduce the reforms and developments in the historic renovation of the country;
- Give an idea of the "historical development."

1.2. Requirements for knowledge, skills and experience discipline "History of Uzbekistan"

In accordance with the aims and objectives of the end of the discipline

"History of Uzbekistan," the student should know:

- The essence of the concept of "history";
- basic levels of social progress;
- periodization of world history;
- history of statehood in Uzbekistan since ancient times to the present;
- history of independent Uzbekistan, its economic and political system.

The student should be able to:

- use public speaking skills;
- analyze the event;
- place in the socio-economic;
- and political spheres of the Republic of Uzbekistan;
- Changes in the world and their relationship to the life of Uzbekistan;
- raise the level of political knowledge.

The student must have the skills to:

- Abilities of application during a life of an essence and criteria of reforms of our society;
- Use in the life ways and means of ideological struggle against ideas alien to us;
- Selflessness and heroism.

2. The volume of workload

Laboriousness	The distribution of the teaching load by type classes (per hour).			independent work
	Total	Lectures	Seminars	
	78	26	28	24

3. Lectures

3.1. Thematic plan of lectures

N ^o Topics	Topic name lectures	Hours
1.	<i>The subject of the course of History of Uzbekistan, the theoretical and methodological foundations and the value</i>	2

	<i>of its study</i>	
2.	<i>Central Asia - one of the centers of the formation of human civilization</i>	2
3.	<i>The formation of the Uzbek statehood and the early stages of its development. The experience of building national statehood</i>	2
4.	<i>Uzbek statehood in the early Middle Ages: socio-political, economic and cultural life.</i>	2
5.	<i>Uzbek statehood in the V-XII century: Socio-political, economic and cultural life. The huge contribution of our ancestors in the development of world civilization</i>	2
6.	<i>The invasion of the Mongols and the struggle against the yoke of the conquerors. Jaloliddin Manguberdi is our courageous and brave ancestor.</i>	2
7.	<i>The development of socio-economic, political and cultural life in the period of Amir Temur and the Temurids dynasty</i>	2
8.	<i>The disintegration of Turkestan into the Khanate, its causes and consequences</i>	2
9.	<i>The conquest of Turkestan by Tsarist Russia. The national - liberation movement of the peoples of Turkestan against the royal oppression. Jadidism</i>	2
10.	<i>The establishment in Turkestan of a despotic council power and an armed movement against it. The colonial essence of the socio-political, economic events held by the Soviet authorities in Uzbekistan. (1917-1989)</i>	2
11.	<i>Uzbekistan on the road to independence</i>	2
12.	<i>Achievement of state independence of Uzbekistan and its significance. Laying the foundations of a legal democratic state and civil society.</i>	2
13.	<i>The economic, spiritual and cultural development of Uzbekistan in the years of independence. Uzbekistan and international cooperation</i>	2
	Total	26 h

3.2. The content of the lecture material

1-THEME. SUBJECT OF THE COURSE "HISTORY OF UZBEKISTAN", THEORETICAL AND METHODOLOGICAL BASES, SOURCES AND IMPORTANCE OF ITS STUDY.

Plan:

1. The subject of history of Uzbekistan.
2. Methodological principles and sources of studying the history of Uzbekistan.

3. Periodization of the history of Uzbekistan. The value of material and written sources in the study of the history of Uzbekistan

4. The value of studying the history of Uzbekistan in the education of all-developed, dedicated to the national idea of people.

Literatures:

Summary: 1,6,9,11,13,15,17,19,20,21,23,24.

Optional: 3,5,9,10,11,37, 38.

2 THEME. CENTRAL ASIA IS ONE OF THE ANCIENT ORIGINS OF CIVILIZATION.

Plan:

1. The concept of civilization. Uzbekistan is one of the ancient centers of civilization.

2. Theories about the origin of man. The process of anthropogenesis.

3. Periodization of primitive society

4. Development of agriculture in the territory of our Motherland. The emergence of patriarchy

5. The emergence of Zoroastrianism. "Avesta"

Literatures:

Summary: 1,4,6,7,9,10,11,14,15,17,19,20,21,22,23,24.

More: 3,6,9,10,17,37,38.

3 THEME. FORMATION OF UZBEK STATEHOOD AND EARLY STAGES OF ITS DEVELOPMENT.

Plan:

1. The concept of statehood. Formation of the first production associations in antiquity on the territory of modern Uzbekistan. Ancient Khorezm, Ancient Bactria and Sogd.

2. The conquest of the Central Asia by the Achaemenids. The liberation struggle of the local population against the conquerors. The exploits of Tomaris and Chirac.

3. Hike to Central Asia by Alexander the Great. Popular resistance.

4. Sogdiana and Bactria under the region of the Seleucid dynasty.

5. Penetration of Yuezhi tribes into Central Asia. The seizure of political power by the Kushan dynasty.

6. The emergence of the Great Silk Road and the main stages of its development.

Literatures:

Summary: 3,7,11,12,13,15,17,19,20,21,23.

More: 3, 11,12,13,15,21, 22,25,26,27,36,37.

4 THEME. UZBEK STATE DURING THE EARLY MIDDLE AGE: SOCIAL, POLITICAL, ECONOMIC AND CULTURAL LIFE.

Plan:

1. The ethnic formation of the Uzbek people is a long and complex process.
2. The influence of Karluk, Oguz, Kipchak, Chigil and other Turkic tribes on the ethnic formation of the Uzbek people.
3. Uzbek statehood in the early Middle Ages
4. Socio-political, economic and cultural life in the early Middle Ages

Literatures:

Summary: 1,3,4,7,11,13,15,17,19,20,21,23,24.

More: 3,6,10,13,14,15,20,30,31,32,33,35,36,37.

5- THEME. UZBEK STATE IN THE V-XII CENTURY: SOCIO- POLITICAL, ECONOMIC AND CULTURAL LIFE. HUGE CONTRIBUTION OF OUR ANCESTORS IN THE DEVELOPMENT OF WORLD CIVILIZATION

Plan:

1. The State of Ephtalits: Socio-economic and cultural life.
2. Turkic kaganat. The economic and cultural life of the West Turkic Kaganate.
3. The conquest of Central Asia by the Arabs and their consequences.

Literatures:

Summary: 1,5,6,11,12,13,15,18,19,21.

More: 1,2,3,4,6,7,8,9,10,11,12,26,30,31,32,35.

6 - THEME. MONGOL INVASION AND THE STRUGGLE AGAINST THE OUT OF THE MONGOLIAN YOKE. JALOLIDDIN MANGUBERDI - OUR MALE AND BRAVE ANCESTOR.

Plan:

1. The conquest of Central Asia by the Mongols. The heroic struggle of the locals against the Mongol yoke. Jalaletdin Manguberdi.
2. Social and economic life of the Chagatai ulus.
3. The culture of the peoples of Central Asia in the XIII - XIV centuries.

Literatures:

Summary: 1,5,6,11,12,13,15,18,19,21.

More: 1,2,3,4,6,7,8,9,10,12,32,35.

7 THEME. DEVELOPMENT OF SOCIO-ECONOMIC, POLITICAL AND CULTURAL LIFE DURING AMIR TEMUR AND DYNASTY OF TEMURIS

Plan:

1. The coming to power of Amir Temur. Creating a centralized state.
2. Social, political and economic life under the Temurids.
3. The development of science and culture in the period of A. Temur and Temurids.

Literatures:

Summary: 1,3,5,8,9,10,11,14,15,16,17,19,20,21,22,23,24.

More: 3,6,7,9,11,16,17,18,19,20,21,22,38.

8 THEME. SEPARATION OF THE TERRITORY OF UZBEKISTAN INTO THE KHANHOOD, REASONS AND CONSEQUENCES.

Plan:

1. The division of Turkestan in the Khanate.
2. Geopolitical location of the Uzbek khanates in the first half of the nineteenth century: public administration, social and political life.
3. Strengthening civil strife between the khanates and inside the khanates and their consequences

Literatures:

Summary: 2,5,6,11,15,16,17,18,19,20,23.

More: 2,6,7,8,9,10,15.

9 THEME. CONQUEST OF TURKESTAN BY ROYAL RUSSIA. NATIONAL - THE LIBERATION MOVEMENT OF THE PEOPLES OF TURKESTAN AGAINST TSAR'S GNET. JADIDISM

Plan:

1. The conquest of Turkestan by Tsarist Russia. Establishment of the colonial edge management.
2. Political, economic, cultural events held by tsarism.
3. The struggle of local residents against colonial oppression.
4. Jadidism: the origin, purpose and essence.

Literatures:

Summary: 1,3,5,8,9,10,11,14,15,16,17,19,20,21,22,23,24.

More: 3,6,7,9,11,16,17,18,19,20,21,22,38.

10 THEME. ESTABLISHMENT OF A NON-SEGMENTAL AUTHORITY OF THE COUNCIL AND ARMED MOVEMENT AGAINST TURKESTAN. COLONIAL ESSENCE OF SOCIO-POLITICAL, ECONOMIC ACTIVITIES CONDUCTED BY SOVIET POWER IN UZBEKISTAN (1917-1989)

Plan:

1. February 1917. The bourgeois-democratic revolution in Russia, the overthrow of the power of the king. The impact of these events on Turkestan.

2. The emergence of the power of councils in Tashkent and other cities of the region.
3. Creation of the Turkestan Autonomous Soviet Socialist Republic. Turkcommission. The policy of "war communism"
4. Socio-political situation in the khanates. Proclamation of HNSR and BNSR.
5. Conducting national-state delimitation

Literatures:

Summary: 1,5,6,11,12,13,15,18,19,21.

More: 1,2,3,4,6,7,8,9,10,11,12,26,30,31,32,35.

11-THEME. UZBEKISTAN ON THE WAY TO ACHIEVE INDEPENDENCE

Plan:

1. The aggravation of the crisis situation in the USSR in the 80s. "Perestroika"
2. The beginning of changes in the social and political life of the Republic
3. I.A. Karimov - the first President of the Republic of Uzbekistan

Literatures:

Summary: 1,3,4,7,8,11,15,17,19,21,23.

More: 3,10,11,12,13,13,15,20,23,28,29,34,35, 36.

12 THEME. ACHIEVEMENT OF STATE INDEPENDENCE OF UZBEKISTAN AND ITS VALUE. CREATION OF BASES OF LEGAL DEMOCRATIC STATE AND CIVIL SOCIETY

Plan:

1. Proclamation of state independence of Uzbekistan and its historical significance.
2. Political reforms. Creating a national, legal, democratic foundations of state power.
3. Reforms of the judiciary. The issue of liberalization in the activities of the courts
4. Creating in Uzbekistan the foundations of an open civil society.

Literatures:

Summary: 1,5,6,11,12,13,15,18,19,21,22,23,24.

More: 1,2,3,4,7,8,9,10,11,12,13,25,27,31,32,35.

13 THEME. ECONOMIC, SPIRITUAL AND CULTURAL DEVELOPMENT OF UZBEKISTAN IN THE YEARS OF INDEPENDENCE. UZBEKISTAN AND INTERNATIONAL COOPERATION

Plan:

1. Ways of formation of market relations in the Republic of Uzbekistan. "Uzbekistan model" of development
2. Creating a mechanism for the privatization of state property
3. The relationship of religion and state, the basic principles.
4. Sustainability of interethnic relations and religious tolerance in Uzbekistan.
5. Development of the foundations of a peace-loving independent foreign policy, its principles.
6. Entry of Uzbekistan into the world community
7. Multilateral and bilateral cooperation of Uzbekistan with the CIS countries.

Literatures:

Summary: 1,6,9,11,13,15,17,19,20,21,23,24.

Optional: 3,5,9,10,11,37, 38.

4. Seminars

4.1. Thematic plans of seminars

№	Topic Title seminars	Hours
1.	Avesta-one source for studying the history of Uzbekistan	2
2.	Central Asia is one of the foci formation of human civilization	2
3.	Uzbek statehood, its foundations and development stages	2
4.	The Silk Road and the present	2
5.	Formation of ethnic Uzbek people	2
6.	Renaissance (Renaissance) in the life of the peoples of Central Asia, the contribution of our ancestors to the world civilization	2
7.	The ideological and legal basis of the state of Tamerlane	2
8.	Cultural life of epoch Timurids	2
9.	The collapse in the Khanate of Turkestan, its causes and consequences	2
10.	The colonial policy of Tsarist Russia in Turkestan	2
11.	Jadid movement in Turkestan	2
12.	Movement of freedom fighters	2
13.	Repressive policies of the Soviet regime in Uzbekistan.	2
14.	Economic and spiritual relationship of Uzbekistan in the Soviet period and its consequences .. Achievement of Uzbekistan's independence and its historical significance	2
Total		28 h

4.2. The content of those seminars

Topics of seminars

№ Seminar	The topic subject of seminars and their summary showing use of new educational technologies	Link to literature
1.	<p>Avesta - one source study of history of Uzbekistan</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. Homeland Avesta - ancient Khorezm 2. Religious concepts and laws in the Avesta and its value 3. Management system and social life of the people in the Avesta 4. Spiritual influence Avesta peoples of Central Asia and other countries. <p>Teaching jobs for the seminars:</p> <p>Task 1. Fill in the table on a "project"</p> <p>Task 2. Answer the questions "Blitz game."</p> <p>Job 3. To write essay on "Avesta and medicine."</p> <p>Job 4. To answer questions self-control.</p> <p>IWS № 1, № 2, № 5, № 6,</p>	<p>B-</p> <p>1,6,9,11, 13,15,1 7,19,20, 21,23,2 4.</p> <p>A-</p> <p>3,5,9,10 ,11,37,3 8.</p>
2.	<p>Central Asia - one of the centers of formation of human civilization</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. Primitive society and its historical period 2. Primitive people. 3. Spiritual foundations of the primitive period <p>Teaching jobs for the seminars:</p> <p>Task 1. Prepare to report on the topics: "The emergence of man"</p> <p>Task 2. Fill in the table on a "project."</p> <p>Task 3. To answer the questions of self-control.</p> <p>Task 4. Technology "issue in an envelope"</p> <p>IWS № 3, № 4</p>	<p>B-</p> <p>2,5,6,11 ,15,16,1 7,18,19 20,23,2 4.</p> <p>A-</p> <p>2,6,7,8, 9,10,15, 16,33,3 5</p>
3.	<p>Uzbek statehood, its foundations and development stages</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. The concept of 'state'. Early ancient state of Uzbekistan. 2. Greco - Bactrian, Parthian kingdom, the state - Kang-Kangju, Davan. Socio - economic and cultural life in these countries. 3. Kushanskoe kingdom - a new stage in the history of the state. Turk Empire. <p>Teaching jobs for the seminars:</p> <p>1. Discussion job on the concept of 'state'.</p> <p>Task 2. Technology "brainstorming."</p> <p>Task 3. To answer the questions of self-control.</p> <p>Task 4. The technology of "implicit question on the table"</p>	<p>B-</p> <p>1,3,5,8, 9,10,11, 14,15,1 6,17,19, 20,21,22 ,23,24</p> <p>A-</p> <p>3,6,7,9, 11,16,1 7,18,19, 20,34,3</p>

	IWS № 7, № 8, № 9, № 10	7,38
4.	<p>The Silk Road and the present</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. Formation of the Great Silk Road 2. The revival and development of the Silk Road in the era of Amir Timur and the Timurids 3. Reducing status IDT and its causes in the XVI 4. The Silk Road and the present. <p>Teaching jobs for the seminars:</p> <p>Task 1. The distributing work material "Map with sign"</p> <p>Task 2. To answer the questions of self-control</p> <p>IWS № 2</p>	<p>B-</p> <p>3,7,11,1 2,13,15, 17,19,2 0,21,23, 24</p> <p>A-</p> <p>3,11,12, 13,1521 ,22,25,2 627,37, 38.</p>
5.	<p>Ethnic formation of the Uzbek people.</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. Ancient tribes, the population of Central Asia. Their ethnic formation. 2. The second stage of the formation of the Uzbek people. 3. Resettlement of Uzbek tribes Dashti Kipchak in Maverannahr formation name "Uzbek". <p>Teaching jobs for the seminars:</p> <p>Task 1. Write questions on the topic.</p> <p>Task 2. Fill in the table schema technology "Project".</p> <p>Task 3. To answer a question about the technique of "fish skeleton."</p> <p>Task 4. Answer the questions "Blitz game."</p> <p>IWS №2</p>	<p>B-</p> <p>1,3,4,7, 8,1115, 17,19,2 123,24.</p> <p>A-</p> <p>3,1011, 12,1313 ,15,20,2 3,28,29, 36</p>
6.	<p>Renaissance (Renaissance) in the life of the peoples of Central Asia, the contribution of our ancestors to the world civilization</p>	<p>B-</p> <p>1,3,4,7, 11,13,1</p>

	<p>The plan:</p> <ol style="list-style-type: none"> 1. The main factors of the Renaissance in Maverannahr after the Arab conquest. 2. The development of the material culture of the Middle Ages. 3. The great thinkers of the East and their invaluable contribution to world civilization. 4. The emergence of Islamic culture. Great Muhaddith. <p>Teaching jobs for the seminars:</p> <p>Task 1. Work on "small groups."</p> <p>Task 2. The technology of "digital issue."</p> <p>Task 3. Answer the questions "Blitz game."</p> <p>IWS № 11, № 12, № 13, № 14, № 15, № 16</p>	<p>5,17,19, 20,21,2 3,24 A- 3,6,10,1 3,14,15, 20,30,3 1,32,33, 3536,37 ,38.</p>
7.	<p>The ideological and legal basis of Amir Temur.</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. Socio - political situation in Maverannahr in the second half of the XIV century. Education of Amir Temur. 2. Management system, the tax policy in the state of Timur. 3. Military campaigns of Tamerlane. 4. Law Code of Timur and his historical significance <p>Teaching jobs for the seminars:</p> <p>Task 1. Technology "The teacher and the student."</p> <p>Task 2. Fill in the "Blitz-issue"</p> <p>Task 3. To end the session on a "discussion."</p> <p>IWS № 19, № 20, № 21, № 22</p>	<p>B- 1,4,6,7, 9,1011, 14,15,1 71920,2 1,2223, 24. A- 3,6,9,10 ,17,37,3 8.</p>
8.	<p>Cultural life of epoch Timurids</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. Financially and spiritual development of Maverannahr and Khorasan in the XV - XVI centuries. 2. Science. The scientific work of Ulugbek. 3. Calligraphy, visual arts and music. 4. Fiction. <p>Teaching jobs for the seminars:</p> <p>Task 1. The technology of "T-circuit", "Venn Diagram"</p> <p>Task 2. Study recommended reading</p> <p>Task 3. Answer the questions "Blitz game."</p> <p>IWS № 23, № 24, № 25</p>	<p>B- 1,5,6,11 ,12,13,1 5,18,19 21,22,2 3,24 A- 1,2,3,4, 6,7,8,9, 10,11,1 2,26,30, 31,32,3 5,38.</p>
9.	<p>The collapse in the Khanate of Turkestan, its causes and consequences.</p>	<p>B- 1,5,6,11 ,12,13,1</p>

	<p>The plan:</p> <ol style="list-style-type: none"> 1. The political situation in the Maverannahr in late XV - at the beginning of XVI century. State Sheibanids. 2. Socio - economic situation in the country Ashtarkhanids. 3. Maverannahr division into three separate states (Kokand and Khiva Khanate of Bukhara Emirate). 4. Socio - economic and cultural life in the khanates. <p>Teaching jobs for the seminars:</p> <p>Task 1. Allocate students to groups and perform technology "Working with flipcharts."</p> <p>Task 2. Study recommended reading</p> <p>Task 3. To answer the questions of self-control.</p> <p>IWS № 26, № 27</p>	<p>5,18,19 2122,24</p> <p>A- 1,2,3,4, 5,6,7,8, 9,10,11, 12,13,2 8,2935, 36.</p>
10.	<p>The colonial policy of Tsarist Russia in Turkestan</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. The reasons of a gain of Central Asia Russia. 2. Formation Turkestan the general - governorships. A control system in Turkestan. 3. Colonial policy. 4. Policy of russification and its consequence. <p>Teaching jobs for the seminars:</p> <p>Task 1. Technology "Why", "b \ b \ b \".</p> <p>Task 2. Study recommended literature.</p> <p>Zadanie3. To answer the questions of self-control.</p> <p>IWS № 28</p>	<p>B- 1,5,6,11 ,12,13,1 5,18,19 21,22,2 3,24</p> <p>A- 1,2,3,4, 5,6,7,8, 9, 10,11,1 2,1328, 29,35,3 738.</p>
11.	<p>Jadid movement in Turkestan.</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. National - emancipating movement in Turkestan against imperial Russia and its stages. 2. Movement origin Jadidis in Turkestan and its historical stages. 	<p>B- 1,5,6,11 ,12,13,1 5,18,19 2122,24</p> <p>A- 1,2,3,4,</p>

	<p>3. Main direction Jadid education. Print.</p> <p>4. Narodnoe uprising in 1916</p> <p>Teaching jobs for the seminars:</p> <p>Task 1. Technology "Discussion"</p> <p>Task 2. Technology "3x3"</p> <p>Task 3. To answer the questions of self-control IWS № 29</p>	<p>7,8,9,10 ,11,12,1 3,18,19, 2021,22 ,23,313 2,3537.</p>
12.	<p>Movement of fighters for freedom</p> <p>The plan:</p> <p>1. The establishment of Soviet power in Turkestan.</p> <p>2. The beginning of the movement for the independence of its driving forces.</p> <p>3. Liberation movements in Bukhara and Khiva. "Mladobuhartsy" and "Mladohivintsy."</p> <p>Teaching jobs for the seminars:</p> <p>Seminar-discussion</p> <p>Task 1. Answer questions Discussion.</p> <p>Task 2. Fill in the table "OREJ"</p> <p>Task 3. Solve tests. IWS № 30, № 31</p>	<p>B- 1,5,6,11 ,12,13,1 5,18,19 2124. A- 1,2,3,4, 7,8,9,10 ,11,12,1 3,25,27, 3132,35 ,37,38</p>
13.	<p>Repressive policies of the Soviet regime in Uzbekistan</p> <p>The plan:</p> <p>1. Ponyatie "administrative-command system" and its consequences.</p> <p>2. The common repressive policies of the Soviet regime in Uzbekistan and its consequences</p> <p>Teaching jobs for the seminars:</p> <p>Task 1. The technology "Fish Sklet"</p> <p>Task 2. Fill in the table on a "project."</p> <p>Task 3. Fill in the table "Blitz Games"</p> <p>Task 4. To answer the questions of self-control. IWS № 32</p>	<p>B- 1,5,6,11 ,12,13,1 5,18,19 2122,23 ,24 A- 1,2,3,4, 7,8,9,10 ,11,12,1 3,14,15, 1617,18 ,31,323 5,36</p>
14.	<p>Economic and spiritual relationship of Uzbekistan in the Soviet period and its aftermath.</p>	<p>B- 1,5,6,11</p>

	<p>The plan:</p> <ol style="list-style-type: none"> 1. Establishment command - administrative system in Uzbekistan and its essence. 2. Politika industrialization and collectivization of agriculture in Uzbekistan. 3. Developments science and culture in the Soviet period. <p>Teaching jobs for the seminars:</p> <p>Task 1. Technology "Why", "Test", "problem situation"</p> <p>Job 2. Studying recommended literature.</p> <p>Task 3. To answer the questions of self-control</p> <p>IWS № 33, № 34, № 35, № 36, № 37, № 38, № 39</p>	<p>,12,13,1 5,18,19 21,22,2 3,24</p> <p>A- 1,2,3,4, 7,8,9,10 ,11,12,1 3,26,31, 3233,34 ,35,36</p>
15.	<p>Achievement of Uzbekistan's independence and its historical significance 2:00.</p> <p>The plan:</p> <ol style="list-style-type: none"> 1. The first steps on a way to independence in 90 - th years in Uzbekistan. 2. Independence achievement. 3. Republic Uzbekistan attributes. Acceptance of the Constitution of independent Uzbekistan. 4. The way of independence and development to Uzbekistan <p>Teaching jobs for the seminars:</p> <p>Task 1. To prepare the report on a theme «As I understand independence».</p> <p>Task 2. . Studies Recommended Reading</p> <p>Task 3. To answer the questions of self-control.</p> <p>IWS № 40, № 41, № 42, № 43</p>	<p>B- 1,5,6,11 ,12,13,1 5,18,19 21,22,2 3. A- 1,2,3,4, 6,7,8,9, 10,11,1 2,13,14, 26,31,3 2,33,34 35,38.</p>

6. Self-study

6.1. Thematic plan of independent work of students

№	Topic name IWS	Hours
1.	Conceptual problem of studying the subject of history (in the books of the President Res. Uzbekistan I. Karimova	2

	"Without historical memory has no future")	
2.	Avesta - one source for studying the history of Uzbekistan	2
3.	Occurrence basis in the territory of the ancient state of Uzbekistan	2
4.	The great thinkers of the East and their invaluable contribution to world civilization	2
5.	The emergence of Islamic culture in Moveraunnahre	2
6.	The people's movement fighting for the Mongols. National heroes of the people	2
7.	A. Timur - the great founder of the state	2
8.	Material and spiritual development of the Timurid era	2
9.	The collapse of the Central Asia to the Khanate, its causes and consequences	2
10.	National - liberation struggle against tsarist oppression Turkestan.	2
11.	The establishment of Soviet power in Uzbekistan and its consequences	2
12.	The contribution of the Uzbek nation to win the Second World War	2
13.	Environmental problems in Uzbekistan and its consequences	2
14.	Uzbekistan on the threshold of independence (on the books of the President Res. Uzbekistan I. Karimova "Uzbekistan on the threshold of independence")	2
15.	15. Uzbekistan and the World Community	2

6.2. The content of those IWS Topics IWS

No seminar	No Topics IWS	Topic name IWS	Link to literature
1.	1. 2.	The importance of studying the subject of History of Uzbekistan The people - the real creator of the story	B- 1,6,9,11,13,15,17,19,20,21,23,25. A- 3,5,9,10,11,43,44.

2.	3.	The value of the subject of history in the education of young people	B- 2,5,6,11,15,16,17,18,19,20,23.
	4.	Posed major problems before subject history and historians	A- 2,6,7,8,9,10,15,44,45,46.
3.	5.	Avesta and Medicine	B- 1,3,5,8,9,10,11,14,15,16,17,19,20,21,22,23,26
	6.	Avesta and national culture, traditions	A- 3,6,7,9,11,16,17,18,19,20,44,45.
4.	7.	Socially, political and cultural life of the Turk Empire	B- 3,7,11,12,13,15,17,19,20,21,23,25.
	8.	State Samanid	A- 3,
	9.	State Karakhanid	11,12,13,15,21,
	10.	State Khorezmshakhs	22,25,26,27,43,45.
5.	11.	Abu Ali Ibn Sina - the great physician	B- 1,3,4,7,8,11,15,17,19,21,23.
	12.	M.Zamahshary - great figures of Islam	A- 3,10,11,12,13
	13.	The great medieval historians and their work	13,15,20,23,28,29,36,43,44,45,46.
	14.	The essence of Islamic culture	
	15.	Imam al-Bukhari - great muhaddis	
	16.	Great Muhaddith Central Asia (At-Tirmidhi, Al-Maturidi, Burkhoniddin Marghinoniy, B.Nakshband) and their contribution to Islamic culture	

6.	17.	M.Tarabi uprising and its historical significance DzhaloliddinManguberdi - folk hero	B-
	18.		1,3,4,7,11,13 , 15,17,19,20, 21, 23,24,25. A- 3,6,10,13,14, 15,20,30,31,3 2,33,35,36,4 3,44,45,56.
7.	19,	The value of the individual A.Timura A.Timur - great sahibkiron and Statesmen The military power of the state A.Timura Law Code of Timur and its values	B-
	20. 21. 22.		1,4,6,7,9,10, 11,14,15,17, 19,20,21,22, 23. A- 3,6,9,10,17,3 7,38,39,40,4 1,42,43,44,4 5,46.
8.	23.	M.ULUGBEK - the great figures of world science Craft in the Timurid era Medicine in the Timurid era	B-
	24. 25.		1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,6,7,8, 9,10,11,12,2 6,30,31,32,3 5.
9.	26.	The disintegration of the Timurid state. State Sheibanids State Ashtarkhanids	B-
	27.		1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,6,7,8, 9,10,12,32,3 5.

10.	28. 29.	National liberation struggle in the late XIX century and their historical significance Munavvar Kari Abdurashidkhanov - the founder of the Movement for National intellehends	B- 1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,5,6,7, 8,9,10,11,12, 13,28,29,35.
11.	30. 31. 32. 33.	The establishment of Soviet power in Turkistan The essence of freedom movements of fighters The policy of "kulaks" in Uzbekistan and its consequences Personnel Policy in the Soviet period	B- 1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,5,6,7, 8,9,10,11,12, 13,28,29,35.
12.	34. 35. 36.	Internationalism - the worthy character of the Uzbek people Science, education, literature and art in Uzbekistan 40-50 years The contribution of the Uzbek nation to win the Second World War	B- 1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,7,8,9, 10,11,12,13,2 5,27,31,32,3 5.
13.	37. 38.	Uzbekistan's economy 50-80 years The reasons for the Aral Sea tragedy	B- 1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,7,8,9, 10,11,12,13,1 4,15,16,17,1 8,31,32,35.
14.	39. 40. 41. 42.	The essence of the cotton monoculture and its effects Honest analysis of the deep crisis on the eve of Independence Economic reforms in the late 80's and early '90 The first steps towards independence in the 90 - years in Uzbekistan.	B- 1,5,6,11,12,1 3,15,18,19,2 1. A- 1,2,3,4,7,8,9, 10,11,12,13,2 6,31,32,33,3 4,35.

15.	43.	Uzbekistan and the global community	B- 1,5,6,11,12,13,15,18,19,21. A- 1,2,3,4,6,7,8,9,10,11,12,13,14,26,31,32,33,34,35.
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8. Rating criteria for monitoring and evaluation of knowledge, skills on the subject "History of Uzbekistan"

The main criterion of the quality of students is its rating, the term of the current estimate and the final control.

100 points for the discipline as a whole were as follows:

№	Type of control	maximum score	Coefficient	passing score
1.	Monitoring with the CPC	50	0,5	27,5
2.	The final control	50	0,5	27,5
	TOTAL	100	1	55,0

Current control (CC)

Current control includes:

- An assessment of theoretical knowledge of students for each practical classes and participation in interactive teaching methods (theoretical approach);
- An assessment of the ability to analyze additional material, to apply knowledge in practical situations (decision situation tasks);

Monitoring of theoretical knowledge in practical sessions are a variety of new teaching technologies, depending on the specifics of the section, according to the work program.

At the Department of Social Sciences students do not have to evaluate each session. In the assessment of the monitoring is to monitor attendance at lectures and the availability of texts of lectures.

Overall score of 100 (100%) can be distributed as follows: 10 points (10%) at home synopsis with 70 points (70%) for oral answer, 20 points (20%) of the answers additional questions. At the end of the class declared final grade.

Testing of practical training is carried out by the department. The presence of a

missed practice session outline and theoretical answer to his teacher. Students who received three "NB" must obtain permission from the dean's office for testing. Disposal recorded in academic journal. In developing the practical lesson is factor of 0.5.

Evaluation criteria TC

№	Progress in% and scores	Definition of assessment	Evaluation criterion
1.	86-100	Fine «5»	Complete answer, the original, with additional literature (scientific articles, abstracts), Internet materials. High quality analytical thinking. Active participation in the analysis of the issues, the availability of lecture notes, workbook. Understands the topic, has independent thinking, concludes. Mastered the subject at 100%.
2.	71-85	Good «4»	The answer is above average, mainly corresponding to the program requirements, in response admits some mistakes. Participate in the analysis of the issues and ability to work with the literature, etc. The presence of lectures, workbook. Has independent thinking. Mastered the subject at 85%.
3.	55-70	Satisfactory «3»	Reply average quality, in response makes mistakes, does not give full answers, possible some inaccuracies and lecture notes, workbook. Not involved in the analysis of the issues, has independent thinking. Mastered the subject of 70%.
4.	0- 54	unsatisfactorily «2»	The answer has serious errors, can not properly build the structure of the answer to the question of inaccuracy when dealing with literature, passive participation in the review questions, sloppy management lecture notebooks, notebook. Mastered the subject of 50%.

Criteria for assessing the practical classes is the current estimate, the terms of the control of qualified students to engage in the implementation and evaluation of the quality of the CDS.

Independent work of the student (IWS)

IWS score at the Department of Social Sciences № 1 is based on the order of the Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan and the "model policy organization, monitoring and evaluation of independent student work in TMA."

In order to develop an independent, thinking of students, instilling skills in the scientific literature, the Department of Social Sciences № 1, the requirements of the

rating provisions in the thematic plan of practical training includes topics for self-study. IWS is included in CC and has 5 points (0.05 ratio) of CC (50 points). IWS (abstracts, pictures, diagrams, videos, the computer drives) in subjects at the Department of Science the public №1 in the archive department during the academic year. The student does not score less than 55 points is not allowed on the TC.

Criteria for evaluation of the IWS

	Progress in% and scores	Definition of assessment	Evaluation criterion
1.	86 - 100	Fine «5»	The form of the IWS - presentation. Student to go deeper in the slides prepared the report, explains the essence of soybeans, up, answers to additional questions, using materials online is logical thinking.
2.	71 – 85,9	Good «4»	Form IWS - lektsiya. Student has mastered the topic of the materials online, participate in the discussion, able to think logically.
3.	55 – 70,9	Satisfactory «3»	Form IWS - abstract. The student understands the topic, participating in the discussion, but does not think logically.
4.	0 – 54,9	unsatisfactorily «2»	Student does not know the material on the subject, the work is not done in any form.

The final control

FC is conducted on completion of training in the discipline. By IR allowed students who successfully complete the course and have a positive evaluation (over 55 points) in the current studies + IWS.

FC is estimated to 100-point scale. IR for students to conduct tests on the subjects in the test Cent TMA. When not surrender IR Retake possible with the permission of the dean's office.

9. Information and methodological support

Using a multimedia presentation of lectures, online tutorials, training videos, new educational technologies, computer-based testing.

10.Literatura

Summary:

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 22. Usmonov Q va boshqalar. O 'zbekiston tarixi. T.: moliya-iqtisod, 2006
 23. Mustaqillik izohli ilmy-ommabop lug'at. T.: Sharq, 2006
 24. Sodiqov H, Jo'raev N. O'zbekiston tarixi. T.: Sharq, 2011

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3. Karimov IA "The Uzbek people have never on whom will be independent. T.: Uzbekistan, 2006.
4. Karimov IA The path of creation. V.4. T. Uzbekistan, 1996
5. Karimov IA Our goal - the further prosperity of the Motherland povysheniyablajosostoyaniya people. T.: Uzbekistan, 2000.
6. Karimov IA "His future we are building with their hands, 7. T.: Uzbekistan, 1999.
7. Karimov IA We have chosen the path - the path of democratic

- development and cooperation with the progressive world. - T.: Uzbekistan, 2000.
8. Karimov I.A Peaceful life and security of the country depends on the unity and the strong will of our people. Karimov's speech at the session of the XIV session of Uzbekistan Oliy Mazhlisa second convocation. T., Uzbekistan, 2004.
 9. Karimov I.A. Posledovatelnoe the pursuit of modernization of the country - a decisive factor in our development. T., Uzbekistan. 2010.
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