

THE FORMATION AND ETHNIC HISTORY OF THE UZBEKISTAN PEOPLE***Salimov Nuriddin Odil o'g'li****University of Science and Technology**1st year master's student in the field of "Social and Humanistic Sciences Teaching Methodology(History).*

Abstract: This article discusses the formation of the Uzbek people as a people, their ethnic history, and the periods and regions in which these processes occurred. It is worth noting that the Uzbek people are a native people directly connected with the territory they currently live in from ancient times, that their ethnic composition is mainly formed by our local Sogdian, Khorezmian, Bokhtarian, Sakian, Proto-Turkic and Turkic ancestors, and that as a result of their mixing with each other for many centuries, a new nation, the Uzbeks, emerged.

Keywords: Uzbek, people, ethnic history, nation, national mentality, Turkic language.

INTRODUCTION

During the years of independence, the desire to understand our national identity has increased among our people, and interest in our past, the glorious path of our ancestors and the rich spiritual heritage has increased. Indeed, one of the most urgent and priority tasks facing historians is to objectively study the history of the origin (ethnogenesis) of the Uzbek people. In this article, we will briefly touch upon the scientific views and works of scientists who have studied the process of the formation of the Uzbek people.

The term "Uzbek" means tribal chieftain, ruler. Like other peoples in the world, the formation of the Uzbek people is the product of ethnic processes that have occurred over many years. The Uzbeks are a separate ethnic unity, a people, formed in the western regions of Movarunnahr, Khorezm, and the Seven Seas, partly in the western regions of East Turkestan. The Uzbek people were formed by ethnic groups such as the local Sogdians, Bactrians, Khorezmians, Saks, Fergana people, semi-pastoral tribes, and nomadic Sak-Massagets, who had long lived in the territory of present-day Uzbekistan, engaged in irrigated agriculture, and crafts¹.

LITERATURE ANALYSIS AND METHODOLOGY

Historians have various, and even contradictory, opinions about the formation of the Uzbek people. However, the research of Ahmadali Askarov, an academician of the Academy of Sciences of Uzbekistan, who participated in important archaeological excavations in Uzbekistan of various Stone Ages, and the author of the books "Ethnogenesis and Ethnic History of the Uzbek People" and "History of the Origin of the Uzbek People", is an important historical material. Askarov believes that the complete formation of modern Uzbeks occurred in antiquity. The antiquity period falls on the 4th century BC and the 4th century AD, and about a hundred settlements of this period have been found in Uzbekistan.

"In the middle of the 2nd millennium BC, Turkic-speaking people from Southern Siberia, Altai, the Yenisei River, the steppes of South Kazakhstan, and the Tien Shan regions gradually entered our territories through the Syrdarya River. They occupied the entire territory from the Syrdarya to the Amu Darya. The Turkic-speaking people entering from Siberia spread

¹ R.Shamsutdinov, X.Mo'minov. "O'zbekiston tarixi". Toshkent. "Akademik nashr". 2019.

throughout the entire territory of Uzbekistan. Therefore, we attribute the history of the origin of the Uzbek people to two ethnic foundations: the first is the Sogdians, Khorezmians, and Bactrians who spoke ancient Iranian languages; the second is our ancestors who spoke the Turkic language. From the interaction of the two ethnic groups over 25 centuries, a new nation emerged, which we call Uzbek," says Ahmadali Askarov².

During the Bronze Age, as a result of the mass migration of Siberian Turks to the banks of the Syrdarya and Amu Darya rivers, their number increased by 10-15 times compared to the ancient Sogdian, Khorezmian, and Bactrian peoples. In such a situation, it is natural that the language of the Turkic-speaking population that came from outside began to prevail. As a result, the languages of the inhabitants of the banks of the Amu Darya disappeared in the 11th-12th centuries. "The appearance of the Turkic peoples on the territory of Central Asia and Uzbekistan occurred a thousand years before Afrosiab - in the Bronze Age. At that time, we had a culture called Sopoli, and therefore, with the influx of Turkic-speaking populations from outside (the so-called Andronova tribe), it began to be reflected in ceramic products," says the scientist.

DISCUSSION

The history of each nation is inextricably linked with its ethnogenesis and ethnic history. Ethnogenesis and ethnic history are historical and ethnocultural processes that arise at certain stages of the history of a people and continue until a certain ethnos is formed into a people, a nation. Usually, without determining the ethnogenesis of a nation, the composition of its ethnic layers, it is impossible to create any scientific idea about that nation, the territory of which it is composed, and its statehood. According to the observations of academician K. Shoniyozov, in the process of ethnogenesis, territorial, linguistic and ethnocultural unity, socio-economic and economic, ethnic name (ethnonym) and unity of self-awareness, unity of political association, common religion, and a number of other ethnic signs that determine the ethnos are of great importance. Only when all these ethnic signs and characteristics occur, an ethnos-people is formed, that is, the process of ethnogenesis is completed. But in practice, not all of these ethnic characteristics could be present at a certain time or play a significant role in the process of ethnogenesis. For example, if language played a leading role in the formation of a certain people, then in the formation of another people, the economy was the leading factor, and in the third, material culture was the leading factor. In this regard, Academician A. Askarov considers ethnic characteristics to be ethnic characteristics and factors specific to an ethnos, and includes territorial unity, socio-economic unity, ethnocultural unity, language unity, ethnic name unity, unity of self-awareness, and finally political unity (political consolidation) among these necessary social, economic and political factors and ethnic characteristics that organize an ethnos. The scientist emphasizes that ethnic characteristics do not occur in a short period of time, but are formed one after another during a long ethnogenetic process. As indicated in special scientific literature, there are two methods of the ethnogenesis process. 1). The rapprochement of indigenous (autochthonous) ethnic components, their integration and joint development; 2). The integration of components that have migrated from other regions into the formed or forming ethnic unity into the local population³.

RESULTS

² Axmadali Asqarovning Kun.uz jurnalistiga bergan 11.03.2023 dagi intervyusidan.

³ Shoniyozov K. O'zbek xalqining shakllanish jarayoni. – T. 2001

Today, there are various views and concepts regarding ethnogenesis. In particular, some experts (L.N. Gumilyov) consider ethnos to be a biophysical reality and therefore consider the ethnogenesis system to be associated with natural processes. According to this concept, ethnos, being a component of the biosphere, is subject to its laws, while ethnogenesis is considered to be part of the processes occurring in the biosphere.

Three large tribes of Dashti-Kipshak Uzbeks stood at the head of the three khanates formed in the 18th century in the territories of present-day Uzbekistan. Under the influence of political power, the psychology of the local Turks gradually began to awaken sympathy for the name Uzbek.

Representatives of artistic creativity were also involved in giving the name Uzbek an ethnic meaning. They were Abdulla Qodiriy, Gafur Gulom, Hamid Olimjon, Komil Yashin, Uygun and Abdulla Qakhor. Due to the restoration of the national economy and the industrialization of the country, the tribal and tribal separation in Central Asia, including Uzbekistan, was eliminated, and the achievement of the community and society in general operating on the territory of the Republic was instilled in the people's consciousness that it was the achievement of the Uzbek children. The process of the Uzbeks becoming a nation was completed in the mid-1940s. Finally, with the formation of the Uzbek nation, its national character and the mentality peculiar to the Uzbeks were formed. Most importantly, a sense of national identity arose among the Uzbeks of the Republic, and the word Uzbek was recognized by everyone as their common ethnic name. For example, if during the 1926 population census, 32,784 people living in the Fergana Valley and Tashkent oasis called themselves Kipchaks, 50,078 people were Kuramas, and 21,565 people were Turks, then in 1939 they all called themselves Uzbeks. In short, after the national demarcation of 1924, the name Uzbek became the national name of the newly formed Uzbek SSR. Thus, the newly formed Republic of Uzbekistan, its citizens, and the Uzbek nation were reflected in the historical arena under the names of the Uzbek people and the Uzbek nation⁴.

CONCLUSION

In general, the origin of the Uzbek people dates back to ancient times. Since those times, the Uzbek people have developed and formed into the developed Uzbek people of the present day. After all, "We are not a people that appeared on the world stage yesterday. Our nation, our people have been living their own life, their own culture, their own history since the time when "Avesta" appeared on the land of ancient Khorezm. It is known from historical data that the name Uzbek is not the name of a tribe or clan. The name Uzbek is a people formed on the basis of the centuries-old mixing of hundreds of Turkic tribes and peoples with Iranian-speaking ethnic groups. Therefore, this name and the state named after this name appeared. Every citizen of independent Uzbekistan should be proud of this.

Karimov.I.A. "We are building our future with our own hands. Answers to the questions of the correspondent of the newspaper "Turkiston" Turkistan. February 2, 1999. At the same time, I.A. Karimov recognized that the ancient historical roots of the Uzbeks are one with the Turkic peoples, this unity is manifested in language, religion, traditions, values and culture, and said that we are in favor of developing comprehensive relations with the Turkic peoples. "But," our Head of State indicated, "we have always felt ourselves to be an independent nation, the Uzbek

⁴ Халимбетов Ю.М. Миллий менталитетимиз-истикболимиз таянчи. "Ўзбек халқининг келиб чиқиши: илмий-методологик ёндашувлар, этногенетик ва этник тарих" мавзусидаги Республика илмий-назарий семинар материаллари. Тошкент 2007.



people, and we are proud of this. We have historical, scientific, cultural foundations for this. Today, the world community recognizes our great history and success, and today recognizes and respects us by this name.” The nation that was called by this name was formed during its independence period. And during the period of independence, with its own independent domestic and foreign policy.

This indicates that it is developing rapidly. Karimov.I.A. “We will build our future with our own hands.” Answers to questions posed by a reporter from the newspaper "Turkiston".

References:

1. R.Shamsutdinov, X.Mo‘minov. “O‘zbekiston tarixi”. Toshkent. “Akademik nashr”. 2019.
2. R.Shamsutdinov, Sh.Karimov, S.Xoshimov “Vatan tarixi”. “SHARQ” Nashriyot -Matbaa Aksiyadorlik Kompaniyasi Bosh Tahririyati. Toshkent.2016.
3. Ahmadali Asqarov. “O‘zbek xalqining kelib chiqish tarixi”. Toshkent. “O‘zbekiston”. 2019.
4. A.Sagdullayev. “O‘zbekiston tarixi”.Toshkent. 2020.
5. Shoniyozov K. O‘zbek xalqining shakllanish jarayoni. – T. 2001
6. Gumilev L.N. Etnogenez i biosfera zemli. -L., 1990
7. Structure and Mechanisms of Action of The Educational Cluster. International Journal of Psychological Rehabilitation, 27(07), 8104-8111.
8. Toshtemirova S. A. (2019). Klaster yondashuvi asosida mintaqaviy ta’lim tizimini boshqarish. NamDU ilmiy axborotnomasi. Volume 1 Issue 11. 361.