

ETHNIC FORMATION OF THE UZBEK PEOPLE

Svetlana Vladimirovna Temirova,
Senior Lecturer at the Department of Public International Law,
Tashkent State Transport University

Abstract

The article analyzes the history of the Uzbek people, their ethnic origin, clan, tribe, common name of the thousand, Naiman, Kungirots tribes in the Uzbeks, lifestyle, living conditions, and clans from the union of several families with the same conditions.

Keywords: Uzbek, nation, tribe, people, nation, tribe, Saks, massagets.

The history of the origin and formation of the Uzbek people is one of the most urgent problems in our historiography. Urug' (old Uzbek.) - blood - kinship group, spreading from one ancestor (from one mother or father), called by a common name. Since ancient times, seeds were formed from the union of several families connected by blood and kinship ties, going to the same root, having the same lifestyle and living conditions. Kinship calculation was carried out according to mother (mother's clan) or father (father's clan). It appeared between the Upper and Lower Paleolithic periods. The Urug community had its own leader - an elder. The seed team followed the elder in everything, in every matter and endeavor. Seeds are united into tribes. Divided with the emergence of stratification in society. The remnants of Urug - the division into tribes have been preserved in many peoples. The peoples of Central Asia are divided into many tribes and clans. For example, Uzbeks are divided into more than 92, Turkmens into more than 100, Kazakhs into more than 300 tribes and clans, and they are divided into several clans. Seeds are often named after the geographical places where they lived and the types of production. The Turkic peoples included Barlos, Qiyat, Qushchi, Kungyrot, Uyshun, Naiman, Chimboy, Qarluq, Kenagas, Durman, Mangit, Nukuz, Uyghur, Khitan, Taimas, Kipchok, Tuman, Min and other clans. Tribe (Arab.) — clan, clan - aymok — a union of several clans spread from one parent; A tribe is larger than a clan and is formed by the union of several clans. For example, the Min, Naiman, Kungirots tribes of the Uzbeks, etc. This unity is characteristic of a primitive community. Primitive tribes found out from several pairs of inbred clans connected by kinship threads based on mutual dual exogamy, i.e. taking daughters and giving daughters to each other. A tribe is distinguished from other tribes by having its own language (Lakh, Jasi), territory, tribal name (ethnonym) and the knowledge of its own tribal traditions by its members. A tribal elder was elected to lead affairs related to the life of the tribe, and tribal meetings were held on important issues. As a result of the development of ethnic, economic, material and cultural relations between tribes, they merge and merge. As a result, a new ethnic unit - elat or people - is formed under the name of their leading, influential group. Elat is a Mongolian, Turkic word, a pre-national unit of people historically formed in terms of language, territory, economy and culture. Elat is a manifestation of ethnic unity between tribe and nation. The formation of Elat was based on the union of several tribes close to each other. At a certain stage of socio-economic development, a number of tribes unite as a result of the further development of ethnic, economic, material and cultural ties between tribes. As a result, a new type of ethnic unity emerges. This is called a nation and is formed on the basis of territorial, economic, linguistic and cultural commonality in certain historical conditions. The term Elat (root "el") was used in a broad sense in the past; nation, state, tribe, tribal union, meant

the citizens of a particular tribe or region. The convergence of different peoples in terms of territory strengthened the blood-kinship ties of people in clan and tribal groups. As a result of the progressive development of the economic, cultural and ethnic processes, the ethnic group formed in the process of unification of several tribes was formed on the basis of territorial, economic, linguistic and ethno-cultural commonality. People - 1) all residents of a certain country; 2) different forms of historical unity (tribe, nation, nation). When studying the origin history (ethnogenesis) and formation process of peoples, the expressions "ethnos" (Greek "nation") and "ethnic unity" are used in social sciences (national encyclopedia of Uzbekistan. 9 volumes. -T.: UME, 2005. -B.366). A nation is not a biological product, but a product of long-term ethnogenetic processes and a collection of ethnic units. The term ethnos, that is, the people, is used in a very broad and narrow sense. For example, in a broad sense: the people of Russia, the people of Uzbekistan, the people of the world; in a narrow sense: Uzbek people, Kyrgyz people, Tajik people. The term "people" is also used for a small group of people. The term "people" has been used instead of "el" and "elat" to refer to the association of ethnic units, whose sedentary life has become a daily lifestyle for a long time. In science, there are 3 types of the stage of ethnic unity: tribe, nation and nation. These terms, which have been continuously exchanged, were created at different times, and they differ from each other with the characteristics of their time.

REFERENCES

1. National encyclopedia of Uzbekistan. 9 - vol. - T.: UME, 2005. -B. 127; 366; 429; 490.
2. R Nosirov, G Mamajanova. International Ratings and Index Indicators of the Republic of Uzbekistan// European Multidisciplinary Journal of Modern Science, 2022
3. RA Nosirov, MI Rakhimova, SV Temirova. Change of social consciousness in society-analysis of social relations. // - innovation and pedagogy and psychology, 2022.
4. N.R. Nasirov. The strategic value of education for the development of science and training of promising personnel potential, 2022
5. R. A. Nasirov. Educational Problems in the History of Central Asia// Innovative technologica: methodical research journal, 2021
6. N.R. Nasirov. Structural and functional approaches to the development of the social sector: Reform and prospects// European Journal of Molecular and
7. Nosirov, R. O., & Temirova, S. V. (2022). STRENGTHENING THE HEALTH OF OUR PEOPLE IS THE PRIORITY DIRECTION OF OUR STATE POLICY. Academic research in educational sciences, 3(TSTU Conference 2), 242-248.
8. Adilovich, Nasirov Rashod. "THE STRATEGIC VALUE OF EDUCATION FOR THE DEVELOPMENT OF SCIENCE AND TRAINING OF PROMISING PERSONNEL POTENTIAL." (2022): 183-186.
9. Nosirov R. THE PLACE AND ROLE OF THE MASTER AMIR TEMUR IN WORLD HISTORY //Uzbek Scholar Journal. - 2022. - T. 9. - S. 203-205.
10. Nosirov, R., & Mamajanova, G. (2022). International Ratings and Index Indicators of the Republic of Uzbekistan. European Multidisciplinary Journal of Modern Science, 4, 86-88.
11. Nosyrov, Rashod Adilovich, Mashhura Inomjanovna Rakhimova, and Svetlana Vladimirovna Temirova. "Changes in social consciousness in society-an analysis of social relations." innovation and pedagogy and psychology 5.3 (2022).

12. 1 Nosirov Rashod, and Yuldashev Bakhtiyar Ergashevich. "Structural and functional approaches to the development of the social sector: Reform and prospects." *European Journal of Molecular and Clinical Medicine* 8.1 (2021): 1388-1396.
13. Umarova, R. Sh. (2019). Bytie i filosofskie vzglyady Abu Raykhana Beruni. *Dostigeniya nauki i obrazovaniya*, (3 (44)), 32-33.
14. Umarova, R. Sh. (2019). Basic spiritual and moral education of youth and work Abu Raykhana Beruni. *Problemy nauki*, (4 (40)), 56-57.
15. Umarova, R. Sh. (2020). Natural philosophy Abu Raykhana Biruni. *Vestnik science and education*, (4-1 (82)), 35-37.
16. Umarova, R. S. (2019). Fundamentals of spiritual and moral education of youth in the works of Abu Rayhan Beruni. *Problems of science*, no. 4 (40).
17. Dadasheva, A. A. (2022). PUBLIC OPINION AND GOVERNMENT EVALUATION IN NEW UZBEKISTAN. *The American Journal of Interdisciplinary Innovations Research*, 4(01), 16-19.
18. Inagamova M.M. Cooperation of internal affairs bodies with civil society institutions in the protection of women's rights // *Philosophy and law social-political, spiritual-educational, philosophical-legal journal*. #1. -T.: 2020. -B. 64-68.
19. Dadasheva A.A. Vzaimodeystvie organov predstavitetel'noy vlasti na mestax i samanuprulenii obshchestvennogo kontrolya. // *Grajdanskoe obshchestvo. Civil society. Civil Society* //. #2. 70-75 -B; 2021
20. Akida Abduzhabbarovna Dadasheva. (2022). PUBLIC OPINION AND GOVERNMENT EVALUATION IN NEW UZBEKISTAN. *The American Journal of Interdisciplinary Innovations Research*, 4(01), 16-19.