



Issues of the Ethnogenesis of the Uzbek People in Ethnographic Studies of Uzbekistan During the Years of Independence

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ABSTRACT

After the creation of an independent state, practically all the peoples of the world, freed from colonial domination, seek to restore and popularize the culture of their people. The study of the history of the origin of the people becomes especially relevant. Although many peoples of the world have come to an agreement on the issues of ethnogenesis, in some regions this problem has not yet been solved from a scientific point of view. The stages of the ethnogenesis of the Uzbek people, as well as other peoples of Central Asia (Kazakhs, Turkmens, Kirghiz, Tajiks and Karakalpaks), are a complex historical process. After Uzbekistan gained independence, local researchers published many scientific works on the ethnogenesis and ethnic history of the Uzbek people.

Keywords:

Ethnos; Ethnogenesis; Ethnic History; Scientific Views; Concepts; Historiography; Ethnological Research

Introduction

It is known that the problem of ethnogenesis was theoretically developed in the 20th century to identify the historical roots of many peoples that were part of the Soviet state, or to artificially form them where they were absent. The basis of the theory was developed by such scientists as S. Shirokogorov, B. Malinovsky, Y. Bromley and others¹. This process has developed to such an extent that even after the collapse of the Soviet state, ethnogenesis, or the "ethnos theory", still retains a leading position in the science developed by these peoples.

Materials And Methods

¹ Abushiy, H. A. (1995), *Turkiy qavmlar tar- ixi* [History of Turkic peoples], Cho`lpon, Tashkent (in Uzb.).

While Western anthropology and the work of Russian scientists are increasingly moving away from the concept of "ethnos" to the concepts of "ethnicity" or "identity", there have been almost no changes in the field of ethnology and anthropology in Uzbekistan. The Uzbek inspirers of this theory, K. Shaniyazov, A. Askarov, and others, carried out their research in a long-trodden way even after gaining independence.

Results And Discussion

According to the results of historiographic analysis, during the years of independence in Uzbekistan, the scale of ethnographic research has significantly expanded and a new generation of ethnographers with unique experience has been formed. The period of independence is

more productive for the development of ethnography in Uzbekistan than previous years. This period is characterized by the gradual restoration of some historical facts about the Uzbeks, the study of national history, culture and identity of the people. There is a shift from the Soviet interpretation of the history of the people to an independent Uzbek national approach. In particular, it should be noted that the number of studies on the formation of the Uzbek people and the designation "Uzbek", on the periodization of the formation of the Uzbeks as a people, has increased. The main reason for this is the process of social consolidation within each state that gained independence after many years of political dependence, in order to rediscover its national history, heroes, culture, and symbols. It is no secret that many of these studies were carried out in order to get rid of the traces left by the Soviet state².

Works on the history of the Uzbek people, written before the 1990s, are based on a single political and ideological (Marxist-Leninist) point of view. During this period, the theoretical and methodological foundations of the study of the problem were determined not from the point of view of science, but based on the political will of the center.

It is known from history that the Soviet Union in a short period of time did a great job of leveling different formations (stages of development) of peoples, in which it was emphasized that each people has its own national attribute (signs), its own territory, language and history. The main goal of the policy was to create in the near future a single "Soviet people" (*Homo soveticus*), which would not have a "national" shell. The period of the Cold War, which began after the Second World War, had an impact not only on weapons, but also on science. This manifested itself, in particular, in the fact that the new scientific theories developed in Europe and the

USA were not applied in Soviet historical science³.

Since gaining independence, the state has firmly established its interest in the problem of the national history of the Uzbeks. First of all, the restoration of the history of the people, which was subjected to censorship in Soviet times, began. The approaches of pan-Islamism and pan-Turkism, which were criticized in the Soviet era, also began to return to the scientific community. From this point of view, in 1991-1998, the most important place, in comparison with other approaches, was occupied by the tendency to link the formation of the people with Turkic roots. Another characteristic feature of this period is a small number of studies of the ethnogenesis of the Uzbek people. However, in these works, the results of studies of past years were used, their analysis was carried out, and emphasis was placed on various scientific views regarding the origin of the Uzbek people.

In the first years of independence, a number of scientific works by B. Akhmedov, who had been leading scientific discussions about the origin of the Uzbek people since the 1960s, were published. In his works, the author provides information about the state of the nomadic Uzbeks led by Abulhairkhan, their economy, lifestyle, state structure, socio-economic relations, the interaction of nomadic Uzbeks with the Timurids, as well as sources on this topic.

A. Askarov and B. Akhmedov co-authored the article "History of the origin of the Uzbek people (first comments)" in the newspaper "Uzbekiston ovozi" ("Voice of Uzbekistan") in 1994. The authors write that the core, the first and main component of the roots of the Uzbek people are the Sak-Massagets, Sogdians, Khorezmians, Bactrians, Chachis and Parkonians. In support of their conclusions, the authors cite the words of the Russian researcher S.P. Tolstova: "None of the peoples of modern Central Asia is directly

² Sagdullayev, A. (2012), —The problem of innovations in the educational process (on the example of studying ethnogenesis and ethnic history), "O'zbekiston tarixi fanidagi innovatsiyalar" to'plami [Collection "innovations in the history of Uzbekistan"], Tashkent, 267-278 (in Russ.).

³ Askarov, M. M. (2021a), —Development of historical and anthropological knowledge about the Central Asian region in the Western Europe and USA, Research Result. Social Studies and Humanities, 7 (2), 160-177, DOI: 10.18413/2408-932X-2021-7-2-0-15 (in Russ.).

related to the ancient ethnic groups. On the contrary, in their formation, indigenous peoples and peoples who migrated from the surrounding area were reflected in different proportions" (cited in: Askarov, Akhmedov, 1994: 5). The presentation of Uzbeks as Turks in the article does not correspond to scientific data. On the contrary, in our opinion, the Uzbeks are not Turks, but a Turkic-speaking people. Isa Jabborov in her book "Ethnography of the Uzbek people" in the section

"Genealogy of the Uzbeks and the problem of genealogy" outlined his hypotheses about the formation of the Uzbek people.

The studies carried out in the first years of independence were a stage of public interest in the national history of the people. Many new research papers have been published on the connection of the history of the people with the Turkic tribes and the history of the Turkic peoples. Meeting of the first President of the Republic of Uzbekistan I.A. Karimov with historians and media workers, the publication of the book "There is no future without historical memory" marked a new stage in the study of the ethnogenesis of the Uzbek people.

Conclusion

We know that a new period in the history of the people will certainly introduce innovations in historical science, people will pay close attention to the study of their history. As a result, new views, approaches, concepts and new contradictions within this topic will arise. Unlike Soviet times, during the period of independence of Uzbekistan, different concepts, approaches and ideas were formed in publications on the ethnogenesis and ethnic history of the Uzbek people. It can be said that the studies carried out in the first years of independence were a stage of public interest in the past of the people. The study of the history, material and spiritual heritage of the Uzbek people has accelerated, and this process, of course, was due to the goals and objectives of the state, which gained political independence. During this period, the first historiographic study of the problem of ethnogenesis and ethnic history of the Uzbeks was written and defended, but scientific views aimed at solving

the problems of the origin of the Uzbek people were never fully disclosed.

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