



сий курашлар ва фитнеслар марказига айланиб қолаётганининг асосий сабаби ҳам шунда.

XIX аср охири XX аср бошларида Англия ва Россия Афғонистонга шунчаки мамлакат сифатида эътибор қаратиб қолмай, балки уни ўз мамлакатларининг остонаси сифатида кўради. Сабаби Британиянинг босқинчилик сиёсати режасида бўлган Эрон ва Марказий Осиё ерларига ҳарбий юришлар олиб борилган тақдирда Афғонистон энг муҳим ҳарбий амалиётларга тайёргарлик кўрадиган майдон сифатида бошланғич нуқта, Россия учун эса жанубий сарҳадларининг хавфсизлиги учун Афғонистон буфер зона вазифасини бажариши лозим эди.

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Problems of ethnogenesis and ethnic history of the uzbek people in modern history source research

Abstract. *The study of the ethnogenesis and ethnic history of the Uzbek people began in the last quarter of the XIX century. In the twentieth century, many scientific researches have been conducted in this field. After the independence of Uzbekistan, the study of this topic has become a topical issue. In addition to ethnographic, archeological, anthropological, linguistic researches, the problems have been studied in the field of source studies. In the first years of independence, various scientific approaches to study ethnogenesis and ethnic history of the Uzbek people emerged. Researchers have abandoned the ideological stereotypes that prevailed in the Soviet era and conducted scientific research. The writing of historical works changed theoretically and methodologically, and began to write the history of the people objectively. The theoretical and methodological approach that emerged during the Soviet era and the use of published literature also continued. Source studies made researches in the field of the history of the Turkic peoples, their historical formation, geographical location, ethnic processes, the role of the Turkic peoples in public administration, socio-economic relations of the Turkic peoples in the Middle Ages. Much attention was paid to highlighting the place of the Turkic peoples in history. Ancient Arabic-Persian sources explored ethnic and ethno-political processes in the Central Asian region. During the years of independence, the study of ancient Chinese sources developed. In the ancient Chinese sources it has collected information about the peoples of Central Asia. The names and location of the unknown Turkish tribes have been clarified. The literature published by the source scholar Ablat Khodjaev provided with new information on the history of the peoples of Central Asia in ancient Chinese sources. Researcher X.M.Mamadaliyev studied the peoples of the region, ethnic processes in Central Asia in the IX-XII centuries, in particular, the formation of the ethnogenesis of the Uzbek people, the processes of statehood on the basis of Arabic sources. In recent years, Shamsiddin Kamoliddin interpreted the terms "Uzbek" and "Uzbekistan" in ancient Arabic-Persian sources. There are also articles about Uzbek tribes.*



During the years of independence, as a result of source studies, a number of scientific works, a small number of dissertations, many articles on the ethnogenesis and ethnic history of the Uzbek people were published. A number of issues on the subject remained open. The article provides a systematic analysis of the study of this problem in source studies. The views and scientific approaches of source scholars on the ethnogenesis and ethnic history of the Uzbek people are also covered.

Keywords and expressions: “Uzbek”, “Uzbekistan”, ethnogenesis, ethnic history, ancient written source, source studies, Turkic tribes, proto-Turks, Aryans, Uzbek people.

Аннотация. Ўзбек халқи этногенези ва этник тарихи масаласини ўрганиши XIX аср сўнги чорагидан бошланди. XX асрда масалага оид кўплаб илмий изланишлар олиб борилди. Ўзбекистон мустақилликка эришгандан сўнг, ушбу мавзунини ўрганиши долзарб масала сифатида кўтарилди. Этнографик, археологик, антропологик, лингвистик тадқиқотлар билан бир қаторда манбаиунослик соҳасида ҳам муаммо тадқиқ этилди. Мустақиллик дастлабки йилларида ўзбек халқи этногенези ва этник тарихи масаласини ўрганишида турли хил илмий ёндашувлар вужудга келди. Тадқиқотчилар совет даврида ҳукм сурган мафкуравий қоидаларидан воз кечиб илмий изланишлар олиб бордилар. Тарихий асарлар ёзиши назарий-методологик жиҳатдан ўзгариб, халқ тарихини ҳолис ёзиши бошланди. Совет даврида пайдо бўлган назарий-услубий ёндашув ва наиш этилган адабиётлардан фойдаланиши ҳам давом этди. Манбаиунослик тадқиқотларда туркий халқлар тарихи, уларнинг тарихий шаклланиши, географик жойлашуви, этник жараёнлар, давлат бошқарувида туркий халқларнинг ўрни, ўрта асрларда туркий халқларнинг илтимойи-иқтисодий муносабатлари каби масалалар ўрганилди. Туркий халқларнинг тарихида тулган ўрнини ёритишига кўпроқ эътибор берилди. Араб-форс тили қадимги манбаларда Марказий Осиё минтақасидаги этник ва этносиёсий жараёнлар тадқиқ этилди. Мустақиллик йилларида қадимги хитой манбаларини ўрганиши ривожланди. Қадимги хитой манбаларида Марказий Осиё халқларига оид маълумотлар тўпланди. Номаълум бўлган туркий уруғлар номлари, жойлашуви масалаларига аниқлик киритилди. Манбаиунос олим Аблат Хўжаев томонидан наиш этилган адабиётлар қадимги хитой манбаларида Марказий Осиё халқлари тарихига оид янги маълумотларни тақдим этди. Тадқиқотчи Х.М.Мамадалиев араб тили манбалари асосида Ўрта Осиё ҳудудида IX – XII асрларда содир бўлган минтақа халқлари, этник жараёнлар, хусусан ўзбек халқи этногенезининг шаклланиши, давлатчилик қуриши жараёнлари тадқиқ этди. Кейинги йилларда Шамсиддин Камолиддин томонидан қадимги араб-форс тили манбаларда “ўзбек”, “Ўзбекистон” атамаларини шарҳлаб берилди. Ўзбек уруғлари ҳақида ҳам мақолалар чиқди.

Мустақиллик йилларида манбаиунослик изланишлар натижасида, ўзбек халқи этногенези ва этник тарихи масаласини ўрганишига доир бир қатор илмий асарлар, кам сонли диссертациялар, кўплаб мақолалар чоп этилди. Мавзуга оид қатор масалалар очиқ қолди. Мақолада ушбу муаммонинг манбаиунослик тадқиқотларда ўрганилиши тизимли таҳлил қилинган. Ўзбек халқи этногенези ва этник тарихига доир манбаиунос олимларнинг қарашлари, илмий ёндашувлари ёритилган.

Таянч сўз ва иборалар: “ўзбек”, “Ўзбекистон”, этногенез, этник тарих, қадимги ёзма манба, манбаиунослик, туркий қавмлар, прото-турклар, орийлар, ўзбек халқи.

Аннотация. Изучение этногенеза и этнической истории узбекского народа началось в последней четверти XIX века. В XX веке в этой области было проведено



множество научных исследований. После обретения Узбекистаном независимости изучение этой темы стало актуальной проблемой. Помимо этнографических, археологических, антропологических, лингвистических исследований, проблемы изучались в области источниковедения. В первые годы независимости появились различные научные подходы к изучению этногенеза и этнической истории узбекского народа. Исследователи отказались от идеологических стереотипов, господствовавших в советское время, и провели научные изыскания. Создание исторических трудов изменилось теоретически и методологически, и появилась возможность объективного написания истории народа. Применение теоретико-методологического подхода, возникшего в советское время, и использование опубликованной литературы также продолжились. Источниками проводились исследования в области истории тюркских народов, их исторического образования, географического положения, этнических процессов, роли тюркских народов в государственном управлении, социально-экономических отношений тюркских народов в средние века. Большое внимание было уделено освещению места тюркских народов в истории. Древние арабо-персидские источники исследовали этнические и этнополитические процессы в Центрально-азиатском регионе. За годы независимости получило развитие изучение древнекитайских источников. В древнекитайских источниках собраны сведения о народах Средней Азии. Уточнены названия и местонахождение неизвестных тюркских племен. Литература, опубликованная источниковедом Аблатом Ходжаевым, дала новые сведения об истории народов Средней Азии в древнекитайских источниках. Исследователь Х. М. Мамадалиев изучал народы региона, этнические процессы в Средней Азии в IX-XII веках, в частности, формирование этногенеза узбекского народа, процессы государственности на основе арабских источников. В последние годы Шамсиддин Камолиддин интерпретировал термины «узбек» и «Узбекистан» в древних арабско-персидских источниках. Также есть статьи об узбекских племенах.

За годы независимости в результате источниковедческих исследований был опубликован ряд научных работ, небольшое количество диссертаций, множество статей по этногенезу и этнической истории узбекского народа. Ряд вопросов по этой теме остался открытым. В статье дается системный анализ изучения данной проблемы в источниковедении. Также освещаются взгляды и научные подходы источниковедов к этногенезу и этнической истории узбекского народа.

Опорные слова и выражения: «узбек», «Узбекистан», этногенез, этническая история, древний письменный источник, источниковедение, тюркские племена, прототюрки, арии, узбекский народ.

Introduction. The study of the ethnogenesis and ethnic history of the Uzbek people depends not only on the results of ethnographic materials, archeological excavations, but also on the study of sources written in different periods and in different languages, as well as extensive research. Researches in the field of source studies and their summary play an important role in solving this problem, which is relevant and complex in the history of Uzbekistan. From the first years of independence, the people's desire to know the history of their origin, the history of statehood has intensified. Source scholars have also faced with important tasks in studying the ethnogenesis and ethnic history of the Uzbek people. In order to



respond to the tendencies of one-sided interpretation of the history of the Turkic peoples based on the instructions of the Marxist ideology, to enhance the role of other peoples by distorting history, a radical study of information about Turkic-speaking peoples began in the years of independence.

Aims and tasks: The purpose of the article is to study the problem of the research in the source studies published in the history of modern homeland in terms of historiographical methods and to study the coverage of the ethnogenesis and ethnic history of the Uzbek people in these studies.

Tasks of the research are:

- Systematization of source studies on the ethnogenesis and ethnic history of the Uzbek people during the years of independence;
- Chronological division and analysis of the researches in source studies on the history of the modern homeland;
- Demonstration of historical dynamics of scientific research;
- Summarize the scientific achievements on the ethnogenesis and ethnic history of the Uzbek people, identify controversial issues;
- Coverage of the achievements and shortcomings of the study of ethnogenesis and ethnic history of the Uzbek people in source studies;
- Identify the scientific approaches and views of source scientists, researchers on the problem;
- Disclosure of scientific results, presentation of new research directions, development of proposals and recommendations.

Methods: This article is based on such methods as historical-genetic, retrospective, problem-chronological, diachronic, historical comparison, historical systematization. Source studies on the problem are covered on the basis of the principles of objectivity, historicity, consistency, authenticity, and a systematic analysis is performed. The classification of source studies, the identification of scientific views and opinions on a problem, focusing on objectivity, and the determination of the author's approach to a problem have been studied historically.

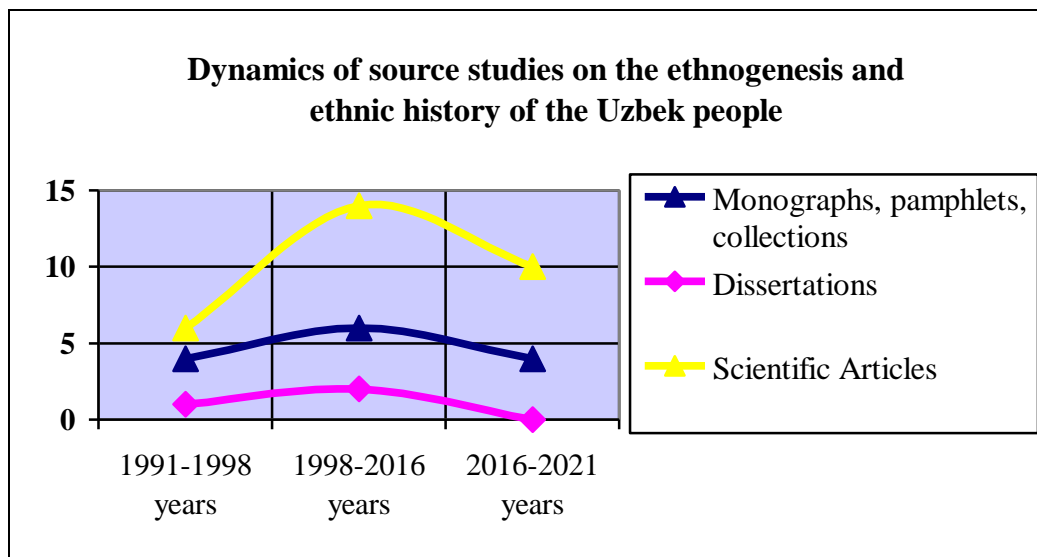
Results and reflections:

During the years of independence, along with ethnographic, archeological, anthropological, linguistic research on the ethnogenesis and ethnic history of the Uzbek people, scientific research has been conducted in the field of source studies. Scientific centuries, dissertations, articles on the problem have been published. This research can be analyzed chronologically in three stages:

- 1991 - 1998 (early years of independence)
- 1998 - 2016 (years of advanced research)
- Research on the problem, written in the years of the new stage of development of Uzbekistan, which began in 2016. (See Table №1.)



Table №1



In 1992, B. Akhmedov's research work on the ethnic history of the Uzbek people, the state of nomadic Uzbeks, the formation of the term "Uzbek" as an ethnic name was published. The book "Ulus Uzbek's"¹, written with the effective use of archeological and historical works on the history of the peoples of Central Asia and Kazakhstan in the XV century, mainly covers the political history of the state of Abulhairkhan. The author describes the political situation on the eve of the formation of the nomadic Uzbek state in the eastern part of the Golden Horde, as well as some aspects of the relations of nomadic Uzbeks with the Temurids, partly Mongolia and the Kalmyks. Historian Abdulkhair Fazlullah Ruzbehon's Mehmonnomayi Bukhara provides valuable information about Uzbeks, citing the author's opinion that Uzbeks (nomadic Uzbeks) are mainly divided into three categories: tribal alliances: tribes belonging to the Shayban ulus² (Shaibaniyon) and Kazakhs. Therefore, B. Akhmedov said, "At the beginning of the 16th century, a part of the above-mentioned tribes under the leadership of Muhammad Shaibanikhan invaded Central Asia and settled in the territory of modern Uzbekistan. Since then, the term "Uzbek" has become an ethnic term denoting the name of people. This does not mean that the origin of the Uzbek people should begin in the 16th century"³. Regarding the formation of the Uzbek people, the

¹ Akhmedov B. *Uzbek ulusi (Ulus Uzbek's)* Tashkent, "Nur" Publ., 1992. 152 p.

² "Ulus" – a group of large and small families, clans, who in the 11th – 12th centuries lived in the Mongol state as nomads in the lands belonging to a certain noyon (Mongol nobility). "Ulus Uzbek's" is a state founded by Abulhairkhan (1428) and its inhabitants in the eastern part of Dashti Kipchak (Southwestern Siberia). Used in the sense of Uzbek country. The term "Ulus Uzbek's" is associated with the name Uzbekkhan.

³ Akhmedov B. *Uzbek ulusi (Ulus Uzbek's)* Tashkent, "Nur" Publ., 1992. p. 62.



author writes: enriched the composition of the speaking population ethnically, to some extent ensuring the dominance of the Turkish ethnic stratum. Thus, during the Karakhanids (X - XI centuries) the Uzbek people was fully formed and developed socio-economically and culturally. The Qarliq-Chigil dialect, which is the basis of the old Uzbek language, developed and rose to the level of written literature. The Qorliq-Chigil dialect has become the common language of the Uzbek people”¹. This work is a significant monograph, which was re-edited and supplemented during the years of independence, after many years of research by the author on the study of the life and history of the nomadic Uzbeks.

In 1994, Sh.Zokirov wrote “Арабоязычные источники IX-XII вв. и их значение в изучении этнополитической жизни народов Средней Азии (тюркскоязычные народы)” (Arabic-language sources of the 9th-12th centuries and their importance in the study of the ethno-political life of the peoples of Central Asia (Turkic-speaking peoples))². The research analyzes and evaluates the information on the political and ethnic history of the Turkic peoples in historical and geographical works written in Arabic. An attempt was made to compare the data with data from Persian, Turkish and Chinese sources. The conclusions of the author’s research work need to be fully considered as a holistic problem with the analysis of Arabic, Persian, Chinese and other sources from the perspective of today’s science. However, this scientific work is a great scientific achievement for its time.

In 1995, Poyon Ravshan, Candidate of Philological Sciences, prepared for publication Hasan Ato Abushi's “Turkiy qavmlar tarixi” (History of the Turkic Peoples)³. Hasan Ata Abushi, a Tatar enlightener who lived in the late 19th and early 20th centuries, studied the works of Masudi, Marjani, and Abulgazi, and as a result of his research, he wrote a work that provides historical information about the history of the Turkic peoples. The author brings the content of 56 Turkic tribes of Arab historians to 60. In the book so many information is given about Turkic peoples descended from the same family, such as covers Chinese, Scythian, Scythian, Isqulut, Sormat, Ruquslan, Yazygay, Yatvag, Masoget, Alon, Ovrasi, Serok, Yosa, Qosug, Uighur, Bulgar, Bashkir, Mishar, Major, Hungarian, Khazar, Karaym, and Jewish religions. bulgars, kholis, oxolin, over, uygur, uzbek, tu-kyi, pechenig, bijenok, oguz, turkmen, khorezm, kipchak, kumoni, poluvesiy, saqsen, seljuk, koy, ottoman, kyrgyz, kazakh, totor, solniy, kuryak Jurjini, Neyuchi, Manchu, Chinese Tatars, Kedoni, Tungus, Mangul, Khoro, Kholkho. In the concluding remarks, Poyon Ravshan, who prepared the work for publication, said,

¹ Akhmedov B. Tarixdan saboqlar (The Lessons from history) Tashkent, “Teacher” Publ., 1994. p. 199.

² Zokirov Sh.T. Araboyazychnye istochniki IX-XII vv. i ix znachenie v izuchenii etnopoliticheskoy jizni narodov Sredney Azii (tyurkskooyazychnye narody) [Arabic-language sources of the 9th-12th centuries. and their importance in the study of the ethno-political life of the peoples of Central Asia (Turkic-speaking peoples) Cand. his. sci. diss.]. Tashkent, 1994. 190 p.

³ Abushi H.A. Turkiy qavmlar tarixi (History of Turkic peoples) [Prepared for publication, afterword and dictionary author P.Ravshan]. Tashkent, “Cholpon” Publ., 1995. 240 p.



“Hasan Ata Abushi's correspondence amazes us. ... We never thought that all the peoples and nations living in the Arctic Ocean and in the Far East were Turks. Do you remember that in high school and high school textbooks, the Huns, the Masoghs, and the Shaks were taught as non-Turkic tribes?”¹. Next, he notes that this work has a limited, one-sided interpretation of the period, and, more importantly, as in our science of history, he did not act to look at someone's opinion, or to please someone, to conduct someone's policy. Hasan Ata Abushi has a limited one-sided interpretation of this work in terms of time. The fact that the play does not say anything about Indian, Pakistani, Azerbaijani, Dagestani Turks also confirms the idea². Although the work uses a small number of sources, the author's views are more expressed and written in the spirit of glorifying the Turkic peoples, it is possible to obtain information about the Turkic tribes, their traditions, culture, relations, economic life. When using the information in this work, it is definitely advisable to compare it with other sources and literature.

In the early years, there were different views on the origin of the Uzbek people, the study of the history of the people with non-scientific approaches. This increasingly popular process led to serious criticism in 1998 when the First President of the Republic of Uzbekistan I.A. Karimov met with a group of historians and the media. From 1998 to 2016, major monographs, scientific works, textbooks and many articles on the ethnogenesis and ethnic history of the Uzbek people have been published. The theoretical views on the emergence of the peoples of Central Asia, put forward in the twentieth century, have been preserved. The scientific works of such scientists as K.Shoniyazov and A.Askarov became popular as the main literature. At the same time, various scientific views, opinions and hypotheses on the problem have emerged. Representatives of various fields expressed their scientific hypotheses about the origin of the Uzbek people, the term “Uzbek”. During this time, there was a conflict of opinion within the subject under study, and scientists tried to prove their approaches and scientific views to the scientific evidence in front of science. Important dissertations that serve to shed light on some aspects of the issue have been written.

Ancient Chinese sources with information about the ancestors of the Uzbek people up to the VIII century were also studied. In the booklet “Qadimgi manbalarda xalqimiz o‘tmishi” (The past of our people in ancient sources)³ published by A.Khodjaev and K.Khodjaev in 2001 on the basis of little-studied Chinese sources and historical literature, the tribes and their names, places of

¹ Abushiy H.A. Turkiy qavmlar tarixi (History of Turkic peoples) [Prepared for publication, afterword and dictionary author P.Ravshan]. Tashkent, “Cholpon” Publ., 1995. pp. 222-223.

²² Zaripov O.O. Bolshoye issledovaniye v izuchenii istorii tyurkskix plemyon [A large study in the study of the history of the Turkic tribes]. *Mijnarodniy nauchiy jurnal – Internauka*, 2016. no. 12(1), p. 41.

³ Khojaev A., Khojaev K. Qadimgi manbalarda xalqimiz o‘tmishi (In ancient sources, the past of our people) Tashkent, “Ma’naviyat”, Publ., 2001. 40 p.



residence, as well as Chinese sources mention the names of the Turkic peoples since the beginning of time, and the fact that the people called by the ethnonym “tele” are the Turkic peoples. The common name of the Turkic peoples living around China in the millennium BC was chorus, di, dili, dingling, diet, while in the II-VI centuries AD it was called tele (chile, tele), and from the VI century onwards it was called Turk (tukivat, tukyu, tujyue)¹. According to the authors, in the V-VI centuries the term “Turk” appeared as the name of a tribe in the Tele, and from the VII century it became the common name of the Tele tribes². The pamphlet also mentions Hun, Turk, Oghuz, Kangli and other ethnonyms. Based on the analyzed data, the researchers conclude that the term “gangli” must have become an ethnonym since the 13th century³, but this conclusion is based on a one-sided approach of the researchers. In addition to ancient Chinese sources, the authors use the works of Chinese and Japanese scholars, and do not compare the data with the facts in the works of Western and Russian scholars. He writes that he will achieve such a goal in future research.

On the basis of the fundamental research project of the Chinese scholar in 2015 “FA-F1-G028: Information on the ethnic history of Central Asia in ancient and medieval sources in Oriental languages” the book named “Markaziy Osiyo xalqlari tarixiga oid ma’lumotlar (Qadimiy hamda ilk o’rta asr Xitoy manbalaridan tarjimalar va tadqiqotlar)” (Data on the history of the peoples of Central Asia (translations and studies from ancient and early medieval Chinese sources))⁴ was written. This study includes 8 dynasty histories from a collection of dynasties called “Zuo Chjuan” (“Zuo [Chyuming] statement”), “Ershisi shi” (“24 history”), written between VII-V centuries BC, some parts of the information on the ethnic history of the peoples of Central Asia in the three major works written between the VIII-XII centuries were first translated into Uzbek from the original source. In addition, historical literature in Chinese and Uyghur languages, as well as various Chinese dictionaries were widely used in the writing of the work. The work consists of two parts, the first part is dated to the first Turks of the II-I BC. millennium, the Turkic tribes of the III-V centuries, the Turkic (tujyue) tribe, the founders of the Kushan state day-ruzie (da-yuechji), saks, sute (Sughd), the inhabitants of ancient Fergana, yaypan (yuepan) The second part deals with the ethnonyms kvey-fang (guy-fang), kiang (chyang), tiey (di) and

¹ Khojaev A., Khojaev K. Qadimgi manbalarda xalqimiz o’tmishi (In ancient sources, the past of our people) Tashkent, “Ma’naviyat”, Publ., 2001. pp. 22-23.

² Khojaev A., Khojaev K. Qadimgi manbalarda xalqimiz o’tmishi (In ancient sources, the past of our people) Tashkent, “Ma’naviyat”, Publ., 2001. p. 17.

³ Khojaev A., Khojaev K. Qadimgi manbalarda xalqimiz o’tmishi (In ancient sources, the past of our people) Tashkent, “Ma’naviyat”, Publ., 2001. p. 35.

⁴ Khojaev A. Markaziy Osiyo xalqlari tarixiga oid ma’lumotlar (Qadimiy hamda ilk o’rta asr Xitoy manbalaridan tarjimalar va tadqiqotlar) (Information on the history of the peoples of Central Asia (translations and research from ancient and early medieval Chinese sources)). Tashkent, “Navruz”, Publ., 2015. 332 p.



rivem (rung) in Chinese sources, new views on the origin of the Huns, the Uyghur ethnonym, “tujyue” given in Chinese sources. research on ethnonyms, Sogdian, and Chinese terms. “The role of ancient Chinese sources in the study of ethnological issues, including the process of ethnogenesis and formation of the Uzbek people is very important”¹. A. Khodjaev's research on ancient Chinese sources² clarified a number of problems related to the ethnogenesis of the Uzbek people. Chinese sources have provided new information on the etymology of some ancient Turkic ethnonyms, ethnic origin and tribal composition, location, migration, some controversial issues related to ethnonyms, and Turkic tribes. Central Asia, in particular, has played an important scientific role in enriching the source base of the history of Uzbekistan and in studying a number of unknown issues. In writing the works on the problem, the author made extensive use of Chinese sources, sources published in Uyghur, Uzbek, Russian, and mainly literature in Uzbek, Chinese, Russian. Research by Western and Japanese scholars on ancient Chinese sources is less involved. We can also see from the bibliographic guide “Early Chinese texts: a bibliographical guide”³, edited by Michael Love, that before 1993, a great deal of research had been done on ancient Chinese sources in the Western and in Eastern countries. Of course, the role of ancient Chinese sources in the study of the problem of ethnogenesis of the Uzbek people is important. However, in the coverage of the issue, the study of the textual history of ancient Chinese sources, its important publications and editions, Japanese editions and translations into Western languages,

¹ Khojaev A. O‘zbek xalqi etnik tarixini o‘rganishda qadimgi xitoy manbalarining ahamiyati [The role of ancient Chinese sources in the study of the ethnic history of the Uzbek people]. History of Uzbekistan, 2020. no. 3, pp. 80-101.

² Khojaev A. Turolar [Turos]. “Oriental Studies” scientific collection, 1995, no. 6, pp. 146-148., Khojaev A. Hunlarning etnik jihatdan qadimiy turklarga oid ekanligi haqidagi xitoy manbalaridagi ma’lumotlar [Information from Chinese sources about the ethnic origin of the Huns]. History of Turan, 2002, no. 5, pp. 10-18., Khojaev A. Qadimgi xitoy manbalaridagi turkiy xalqlarga oid ayrim etnonimlar [Some ethnonyms of the Turkic peoples in ancient Chinese sources]. History of Uzbekistan, 2003. no 1, pp. 3-11., Khojaev A. Iz istorii drevnix tyurkov (From the history of the ancient Turks) Almaty, Publ. 2011. 274 p., Khojaev A. Farg‘ona xitoy manbalarida (qadimiy va ilk o‘rta asr yozma yodgorliklaridan tarjimalar) (Fergana in Chinese sources (translations from ancient and early medieval written monuments)) Tashkent, Publ. 2013. 186 p., Khojaev A., Qoldashev Sh., Aytbayev A., Djumaniyazova F. Markaziy Osiyo tarixi Xitoy manbalarida (History of Central Asia in Chinese sources) Tashkent, Publ., 2016. 432 p., Khojaev A. Svedeniya drevnekitayskix istochnikov po etnicheskoy istorii Sentralnoy Azii (Information from ancient Chinese sources on the ethnic history of Central Asia) Tashkent, Publ., 2017. 360 p., Khojaev A., Karimova N. Svedeniya kitayskix istochnikov po istorii gosudarstvennosti Sentralnoy Azii (Information from Chinese sources on the history of the statehood of Central Asia) Tashkent, “Fan” Publ., 2018. 182 p., Khojaev A., Qoldashev Sh., Djumaniyazova F. Markaziy Osiyo davlatchilik tarixiga oid ma’lumotlar (Information on the history of Central Asian statehood) Tashkent, “Fan” Publ., 2018. 185 p.

³ Early Chinese Texts: A Bibliographical Guide. Edited by Michael Loewe. Early China Special Monograph Series No. 2. Berkeley: The Society for the Study of Early China and The Institute of East Asian Studies, University of California, 1993. 546 p.



with their basic approaches to research, changes existing views on the problem and forms an objective conclusion.

Shamsiddin Kamoliddin, a researcher of sources in ancient Arabic and Persian script, also commented on works and articles on the historical terms “Uzbek” and “Uzbekistan” in ancient sources and maps, as well as on the origin of the Uzbek people. Although the scientist does not have a large body of research on the ethnogenesis and ethnic history of the Uzbek people, he has his own approach to the problem. The author has various views and approaches to the problem in various journals and collections, reports¹. According to Sh. Kamoliddin, the origin of the Uzbek people is connected with the peoples who left the culture of the Little Minor, which formed part of the indigenous population of Central Asia. Scientific information about the oldest population of Central Asia on November 24, 2019 on the TV channel “History of Uzbekistan”. In his open lecture entitled “Indigenous Peoples of Central Asia”, he points out that in the case of the Aryans, they were the oldest non-indigenous people in Central Asia, who migrated here from other lands in the middle of the second millennium. The Aryans drove out some of the indigenous peoples of Central Asia, the Dravidian, Ural-Altaic, and Uighur-speaking peoples, from the region and absorbed some of them, while the rest continued to live under Aryan rule. The people who created the culture of the 3 Anov, Kalta Minor, and Gissar cultural centers that existed in Central Asia in the 7th-3rd millennia BC were the indigenous peoples of Central Asia. The author points out that the Aryans and the Iranian-speaking peoples were not part of the indigenous population of Central Asia, they were born in BC. In the second millennium, it conquered Mitaka and displaced part of the indigenous population, while the rest were mixed with the Aryans. Some of the proto-Turks living around the Aryans retained their identity. The displaced Turks also returned one by one to the lands of their ancestors (Huns, Kushans, Khiyans, Kidaris, Hephthalites, Turks, Uzbeks, etc.) and restored the Turkic layer of the region. Of course, in the views of the scientist there are issues that have not yet been clearly resolved in science. His views on the problem are based on this vague historical evidence.

¹ Kamoliddin Sh.S. O ponyatii etnogeneza v “Etnicheskome atase Uzbekistana” [On the concept of ethnogenesis in the “Ethnic Atlas of Uzbekistan”]. Etnograficheskoye obozreniye, 2005, no. 1, pp. 52–55., Voprosi etnogeneza i etnicheskoy istorii narodov Sredney Azii. Drevnost. Sredniye veka. Novoye vremya. (Questions of ethnogenesis and ethnic history of the peoples of Central Asia. Antiquity. Middle Ages. New time.) Saarbrücken LAP, 2016. Issue 1, 372 p., Voprosi etnogeneza i etnicheskoy istorii narodov Sredney Azii. Drevnost. Sredniye veka. Novoye vremya. (Questions of ethnogenesis and ethnic history of the peoples of Central Asia. Antiquity. Middle Ages. New time.) Saarbrücken LAP, 2017. Issue 2, 199 p., Voprosi etnogeneza i etnicheskoy istorii narodov Sredney Azii. Drevnost. Sredniye veka. Novoye vremya. (Questions of ethnogenesis and ethnic history of the peoples of Central Asia. Antiquity. Middle Ages. New time.) Saarbrücken LAP, 2018. Issue 3, 160 p., Voprosi etnogeneza i etnicheskoy istorii narodov Sredney Azii. Drevnost. Sredniye veka. Novoye vremya. (Questions of ethnogenesis and ethnic history of the peoples of Central Asia. Antiquity. Middle Ages. New time.) Saarbrücken LAP, 2019. Issue 4, 172 p.



The views and opinions of the “Aryans” and “Proto-Turks” are the author's personal conclusions, and when using this information, the researcher should study in comparison with other sources and scientific literature, archeological research. From the views of Sh. Kamoliddin on the origin of the Uzbek people, it can be said that the scientist defends the idea of connecting the history of the people with the ancient period and its historical justification. The scholar sharply criticizes works beyond his own ideas, especially the scientific research of the proponents of the “constructivist” theory on the problem.

Source scholar “Two Maps of Central Asia of the First Half of the 18th Century. New Sources on the Historical Ethno-Geography of Central Asia”¹ and the article “O‘zbekistonning tarixiy xaritalari” (Historical Maps of Uzbekistan)² Nova de Mare Caspium et Usbekorum region) and Vasilio Vatatzi's 1732 London Map of the Caspian Sea and the Aral Sea (Sharta, in qua cruditis spectanda exhibetur pas Asiae [...] Tabula Maris Caspii et Maris Aral). The author notes that the nomadic Uzbek tribes from Dashti Kipchak have had political power in Central Asia since the 16th century. They adopted the high culture and literary language of the local Turkic-speaking settlers and continued the statehood traditions of the Timurids and the pre-Turkic dynasties. In the XVI-XVIII centuries they had a single territory, a single written literary language and culture. Therefore, in the political maps and globes of that period, this country was called Usbeck, Usbekia and Uzbekistan.

In the article ““O‘zbek” va “O‘zbekiston” atamallari yozma manbalarda” (The terms “Uzbek” and “Uzbekistan” in written sources)³ he interprets the terms “Uzbek” and “Uzbekistan” given in sources, such as “Muntahab at-tavorix-i Muini” by Muiniddin Natanzi, “Mujmal-i Fasihi” by Fasih al-Hawafi, “Zafarnoma” by Sharafiddin Ali Yazdi, Nizamiddin Shami's “Zafarnoma”, “History of the nation” by Mirzo Ulugbek, “Bahr al-asrar fi manaqib al-ahyar” Mahmud ibn Wali's, “Mehmonnoma-i Bukhara” by Fazlullah Isfahani, “Tarix-i Rashidiy” Mirzo Muhammad Haydar's and “Temur tuzuklari”.

In 2003, G.B. Boboyorov defended his dissertation on the political and ethnic processes in Central Asia in the VI-VIII centuries on the basis of sources in the Orkhon-Enasay script⁴. The second chapter of this study examines the ethnic processes in Central Asia in the VI-VIII centuries, the ethnic groups in the Altai-

¹ Kamoliddin Shamsiddin. Two Maps of Central Asia of the First Half of 18th Century. New Sources on the Historical Ethno-Geography of Central Asia. Saarbrücken LAP, 2012. 57 p.

² Kamoliddin Sh.S. O‘zbekistonning tarixiy xaritalari [Historical maps of Uzbekistan]. “INFOLIB information-library” magazine, 2020, no.3, pp. 54-61.

³ Kamoliddin Sh.S. “O‘zbek” va “O‘zbekiston” atamallari yozma manbalarda [The terms “Uzbek” and “Uzbekistan” in written sources] “INFOLIB information-library” magazine, 2020, no.4, pp. 62-65.

⁴ Boboyorov G.B. Markaziy Osiyoda VI-VIII asrlardagi siyosiy-etnik jarayonlar (O‘rxun-Enasoy yozuvidagi manbalar asosida) [Political and ethnic processes in Central Asia in the VI-VIII centuries (based on sources in the Orkhon-Enasay script) Cand. his. sci. diss.]. Tashkent, 2003. 196 p.



Southern Siberia-Orkhon, Amudarya-Syrdarya and Ettisuv-Tianshan regions, the participation of ethnic groups in the Far East in Central Asian ethnic processes.

Researcher H.M. Mamadaliev's research on the formation of the ethnogenesis of the peoples of the region in Central Asia in the IX-XII centuries, in particular, the process of state building on the basis of Arabic sources. In his dissertation "Tarixiy manbalarda IX – XII asrlarda O'rta Osiyoda etnik holat masalalari (arab tilidagi manbalar ma'lumotlari asosida)" (Issues of ethnic situation in Central Asia in the IX - XII centuries in historical sources (based on Arabic sources))¹ on the basis of historical sources in Arabic, ethnic and ethnointegration processes in the region, the main stages of peoples, issues of participation of representatives of ethnic groups living in the region in the process of ethno-consolidation of the Uzbek people, conclusions on the ethnic history of the peoples of Uzbekistan in the IX-XII centuries. The researcher studies the geographical location of different ethnic groups in Central Asia, the ethnic composition of the region, language and cultural characteristics, nomadic and semi-sedentary Turkic tribes, and bases his opinion on sources. Concluding that the main peoples of the region were formed in the IX - XII centuries, he writes that based on the language of written monuments, the idea that these peoples lived in the areas where they were found is unfounded². The conclusions and ideas presented in the dissertation were studied on the basis of Arabic sources written during the study period, which formed a one-sided approach in the researcher's coverage of the problem. Information on the ethnic components of the settled and nomadic population of the IX - XII centuries, comparative study of Arabic sources, the effective use of Russian and foreign literature, was written, which increased the reliability and quality of research.

In the article "92 Uzbek Tribes"³ A. Malikov identifies the main changes in the use of the term "92 Uzbek Tribes" in official speeches and oral tradition in different conditions in the XVI-XIX centuries. To substantiate this, historical works of Persian authors of the XV-XIX centuries, archival documents in the Central State Archive of the Republic of Uzbekistan, publications of Russian, Soviet and post-Soviet specialists are effectively used. The researcher systematized the data on the use of the term "92 Uzbek seeds" in historical contexts, in different meanings depending on the political and cultural context.

Conclusion: In the first years of independence, the number of studies on the origin of the Turkic peoples increased and emphasis was placed on substantiating

¹ Mamadaliev X.M. Tarixiy manbalarda IX – XII asrlarda O'rta Osiyoda etnik holat masalalari (arab tilidagi manbalar ma'lumotlari asosida) [Historical sources on the ethnic situation in Central Asia in the IX - XII centuries (based on Arabic sources) Cand. his. sci. diss.]. Tashkent, 2010. 171 p.

² Mamadaliev X.M. Tarixiy manbalarda IX – XII asrlarda O'rta Osiyoda etnik holat masalalari (arab tilidagi manbalar ma'lumotlari asosida) [Historical sources on the ethnic situation in Central Asia in the IX - XII centuries (based on Arabic sources) Cand. his. sci. diss.]. Tashkent, 2010. p. 20.

³ Malikov A. "92 Uzbek Tribes" in Official Discourses and the Oral Traditions from the sixteenth to nineteenth centuries // Золотоордынское обозрение. 2020. Т. 8, № 3. pp. 515–532.



them with ancient sources. Scientific articles on Turkish culture, historical culture, historical figures, statehood traditions, national history and social issues have been published. In the study of the problem from the point of view of source studies, the use of translated copies and scientific works of sources translated in the Soviet period, along with the original sources, continued. As a result, different approaches to the issue of ethnogenesis and ethnic history of the Uzbek people have been formed. In 1998, after the meeting of the First President of the Republic of Uzbekistan I.A.Karimov with a group of historians and the media, the attitude to the problem changed. Source research has been deepened, but scientific research on the subject remains limited. Ethno-political, ethnocultural processes and issues of ethnic composition in the region in the IX-XIII centuries were covered on the basis of sources in Arabic and partly in other languages. Scientific works on the ancient inhabitants of Central Asia were written on the basis of ancient Chinese sources. Scientific data on the tribes and ethnic groups of the Uzbek people involved in the process of ethnogenesis were collected. However, in the field of source studies no comprehensive scientific work on the ethnogenesis and ethnic history of the Uzbek people has been conducted. The study of ancient sources in terms of periods and languages, their comparison, the processes of ethnogenesis of the Uzbek people, the study of ethnic history remains relevant to the field of source studies.
