

History of The Formation and Establishment of The Uzbek Language

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Abstract

This article presents valuable information of the great Uzbek scientists of the republic, such as B. Akhmedov, A. Askarov, K. Shoniyazov about the history of the formation of the Uzbek people and language.

Key words: *Central Asia, Kangkh state, Khionites, Kidarites, ephtalites, Kanghyuy, Karluk-Chigil-Uigur, Oguz-Kipchak, Navoi, Lutfi, Babur, Muhammad Salikh, Abulgazi Bahodirkhan.*

Introduction

As is well known, the definition of the period of the formation of the Uzbek people and language is one of the most important and complex issues. In subsequent periods, our historians conducted extensive research on this issue and were able to offer important scientific and substantiated opinions. In particular, the information obtained by our scholars on the ancient tribal associations (States) that emerged in what is now Uzbekistan is of a specific nature. The research of such scholars as A. Askarov and Azamat Ziyoyev is of great importance in this area. They measure the history of statehood in the land of the Uzbeks from the earliest times prior to our era. Accordingly, on this basis, they also determine the periods of formation of the Uzbek people and language [1].

Academician A. Askarov divided the formation period, or rather the ethnogenesis of the Uzbek people into several stages. The first stage is associated with the Bronze Age. The scholar writes that "According to the analysis of archaeological materials, this stage dates back to the fifth century B.C. It covers the period from the middle of the second millennium to the invasion of Central Asia by Alexander the Great. The second stage, when the Da-yuezhi and Hun tribes settled in the land (in Maverannahr-U.S.) is associated with the emergence. This period was marked by a radical change in favour of the Turkic ethnic group, the period of formation of the Kang state and the Kangaroo people (III-II cc BC).

Main body

In particular, the scientist noted that on the basis of socio-political changes in Central Asia in III-II centuries B.C. according to the analysis of ethnogenetic processes in Kang state were formed 5 ethnic factors characteristic for Kangar people: in the middle basin, in the central areas of Kang state ethno-territorial unit is formed: Secondly, within this ethno-territorial unit, an economic unit of the same level of development is formed; thirdly, an ethno-cultural unit of almost the same. Within the territorial unit, the anthropological type of the Uzbek people is established. A Central Asian bi-racial type is formed, and finally, a fifth, Kang state confederation, i.e. a political state union, is formed around the new ethno-kangar. people.

Thus, the Turkic ethnos, which is the main nucleus of the ethnic component of the Uzbek people, its second main component (component), is as old on this land as the Sogdians, Bactrians and Khorezmians.

"The third great wave or stage of Turkic-speaking tribes and peoples is believed to be connected with the inflow of the Hionites, Kidaris and Epthalites into Movarounnahr". The fourth stage is connected with the penetration of the Turkic ethnos, a large ethnic group, into Movarounnahr and Khorezm, which occurred during the Great Turkic Khanate.

It should be noted that the formation of the Kan political state unit of Uzbek ancestors in Movarounnahr, as well as the Karluq state, formed in the 40s of the 9th century, formed the ethnogenetic indicators of the Uzbek people, such as territory, statehood, culture and common language. In Khorezm, this process began long ago. In general, the merger of Turkic-speaking tribes, which began in antiquity and was called by different names, can be traced more clearly, especially in the states that emerged during the Common Era.

It should be noted that in recent years such prominent Uzbek scholars as B.Akhmedov, A. Askarov and K.Shoniyazov have done important work on the ethnogenesis of the Uzbek people. In their views, they related the roots of the early formation of the Uzbek people, that is, ethnogenesis, to the Bronze Age. Indeed, in their works, the Scythians, who lived from Asia to Eastern Europe and from China, Mongolia and Altai to Central Asia, especially in Movarounnahr, in B.C. (especially from the III-II centuries BC), Turkic and Iranian - speaking tribes and clans, such as Massagetes, Da-Yuezhi, Huns, Kangars and epthalites, were interpreted with strong evidence that they were also the first ancestors of the Uzbeks. In any case, the roots of the ethnogenesis of the Uzbek people go back to before Christ. In the latter stages of this ethnogenesis, tribes and clans (with names such as Kangui, Karluk-Chigil-Uygur and Oguz-Kipchak) that played a key role in the formation of the Uzbek ethnos were clearly identified. Although the ethnogenesis of the Uzbek name in Central Asia is related to the III–II centuries B.C., the formation of the Uzbek nation and the mutual synthesis of these ancient basis-components (recorded tribes) as the IX–XI centuries.

However, the question arises: which of the above tribes or clans is the root of the so-called "Uzbek" of our people, and where did they live? To date, opinions expressed in historical sources are ambiguous, meaning that they do not provide a clear and convincing answer. It is true that recently, prominent Uzbek scholars B. Akhmedov, A. Askarov, K. Shoniyazov and others have valuable opinions on this subject [2]. It is difficult to deny them. However, even in the main conclusions of their works, there is no clear and complete opinion on the issues raised, in particular, on the naming of the Uzbek people. The Turkic ethnoses, such as Karluq-Chigil-Uigur and Kipchak-Oguz, and for some reason, Turkic-speaking Uslars, Sami and Azi, who were part of them, were the basis for formation of the Uzbek people and language. (tribal associations) from ancient times. No one points out that the tribes also occupy a special place, especially in the origin and name of the ethnonym "Uzbek".

It is true that in the works of academician K. Shoniyazov there are comments on these tribes (especially in the section "Ethnic Names" in the book "The Snow State and the Snegurochs" there is special information about these tribes). Similarly, in the textbook "Ethnogenesis and ethnic history of the Uzbek people" by Academician A. Askarov and in the book "History Lessons" by B. Akhmedov the names of the Uzbek people are treated in connection with the Dashtikipchak Turkic tribes. According to Askarov, after the conquest of Dashtikipchak by Genghis Khan's troops in the early 13th century, the eastern part of Dashtikipchak was called "Uzbek Land" and the population "Uzbeks" in the 1960s. The Turkic-Mongolian tribes (Arlot, Bakhrin, Burkut, Dorman, Iijan, Qtoy, Karluk, Major, Qinchok, Qiyat, Qingiro, Qurlovut, Mangit, Nayman, Nukus, Tangut, Uyghur, Markt, Koshchi, Otarchi, Yot, Tamboi, Kenagas, Uishun, Tuboi, Taymas, Kozel, Tumanming, Shodbakhtli, Shunkarli and others.) have appeared under the name Uzbek in the field of history since the late 13th century. In fact, the Uzbek term refers to a group of political and military groupings of the eastern Dashti kipchak

(Golden Horde) tribes. The noble army was the basis of this free, independent paramilitary grouping. Therefore the term is used in the works of eastern historians from the late 13th century as "Uzbeks" (Uzbeks), and the place of migration as "Uzbek country". Similarly, the Dashtikipchak Uzbeks, who settled in Mowarounnahr and Khorezm in the XVI and XVIII centuries, did not change the ethnic composition of the Uzbek nation, which was formed in the XI and XII centuries, but the local Turkicspeaking settlers were "Uzbeks". The "Uzbeks" gave them their name. For example, in XIII and XIV centuries Turkic tribes such as Abdal, Karluk, Kangli, Kaltatai, Turk, Tusi, Az and Uzlar quickly merged with their Shaiban Uzbeks. (A similar idea was put forward in the works of some Orientalists. In particular, about the Uzbek term in orientalist A. Yu. Yakubovsky, B. D. Grekov, P. Pelos, A. P. Chuloshnikov, P. I. Ivanov, G. Hvors, A. Vamberi, M. Chaplichki, A. A. Semenov, V. Grigoryev, Uzbek scholars M. G. Vakhobov, I. Jabborov and others (This is well known in the works of Academician B.Akhmedov) [5].

In the above-mentioned book, B. Akhmedov discusses the origins, naming and formation of the Uzbeks as a number of past historians and European-Russian scholars such as Juweini, Rashiddin (13th century), Hamdullah Mustafiy Kazvini (1281–1350). he analyses people's views, he does not draw any conclusions from them (see the above-mentioned work, 60-63-66.) But the view that 'usually the history of a nation goes forward in its name' comes from the English, French and Russian nations. For example, the name of the Russian people goes back to the IX–XIII centuries AD (at first they were called "vyatchi, krivichi, etc."), and later they were called "rodi" (ross, Russian), who migrated to the middle course of the Dnieper.

He links the long centuries to the end of the first millennium B.C. and the first century A.D. However, the ideas about the origin of the Uzbek name and its transformation into a national name are typical of later periods and cannot be combined in terms of ethnogenesis and date of origin. For this reason, ethnographer I. Jabborov rightly noted that the term "Uzbek" has not yet received a scientific definition [6].

In our opinion, the above mentioned tribes were settled in the central lands of Movarounnahr as part of Bozkur, Arshakiy and Kenagas (Kengaras) states that emerged in the VII-V centuries B.C. B.C. For example, in the VII-V centuries B.C. B.C. there were many tribes and clans, such as Kenagas, Sangli, Sipchot, Bajanak, Oguz, Sogd, Sarluts, Modjor, Siyat and Kangirot in the tribal alliance of Kengaras. In particular, Tirkesh was a part of Karluks, Oguzes, Kipchaks and Kengaras. The boundaries of this union (state) included territories up to Khorezm, Bukhara, Samarkand, Kesh, Kushan and Tashkent, and lived till V century AD. The people of the country worshipped a blue god and used the blue Türkic script. The unity of these tribes (especially the Kenagas, Karluks, Oghuz and Kipchaks) is also reflected in the written sources of the VII–IX centuries AD [7].

According to K. Shoniyazov, these tribes were small, their own and we were located in the middle course of Zarafshan oasis, in Kattakurgan and Navoi districts and in many villages of Kashkadarya steppe and Prearalie. The original ancestors of these tribes lived in the Altai and Sayan Mountains, near Tuva, as part of the ancient Tele tribe. The Tele tribe inhabited the steppes of northern China from the 3rd century B.C. to the 3rd century A.D.

The Uzes were Turkic-speaking peoples who lived in the middle reaches of the Yettisuv and Syr Darya rivers in the 7th and 8th centuries. It is clear that they have since lived in Central Asia or Movarounnahr and mingled with the indigenous Turkic tribes. Because the toponyms and dialects associated with these tribes still exist. They are mostly aristocrats, and their way of life is similar to the Aryans (Aryans) from B.C., as they were a group of free, free, independent paramilitary Turkic tribes. These tribes directly participated in the ethnogenetic process of the Uzbek people as one of the main

components of the Karluks-Chigil-Uigur, Oguz-Kipchak language unit [8]. The following arguments are needed.

As mentioned on the previous pages, the Kazakh scientist Uljas Suleimanov in his work "Asia" noted that one of the Turkic tribes of the III-II centuries BC was called Is / us / uz / proper, and the head of the tribe was called Ispek (Uspek-Uzpek-Uzbek). It is no coincidence that the names of these cauldrons appear in written sources as early as the early period of our era. In the Chinese sources, especially in the first written monuments of the VII-IX centuries Orhun-Enasai and ancient Uigur inscriptions, as well as in the work "*Devonu lug'otit Türk*" by the 11th century scholar Mahmud Kashgari, they, bun -qabila-elat, qavm, are mentioned as a tribe, the few mentioned in the Sources, their names are certainly the same ethnicity. In Devonian Mahmud Kashgari ad (to possess) occurs in several forms: the treasure of the tribe ad (to possess) is Tavgach azi [9]. In Devon it is less common in the form of names of people and places.

Some sources interpret the origin of such names as is / pek / uzpek / uzbek, uzgur / uygur, odguz / oguz / as one (same core). It is possible that the roots of these names coincide. Particularly, in the centuries AD the so called ethnic groups in general for a long time were together in the same tribal unions (Tirkesh, Karluks, and later Kipchaks). This is also reflected in the Kultigin inscriptions.

There are a number of other terms that should be considered first. For example, in many scientific, historical and fiction works, the term Chigatoi is used along with names of such tribes as Arabs, Turks, Mongols, Turkmens, Chinese (qtay, qtan) among Uzbek tribes. These tribes are actually representatives of the same-name peoples (nations), because over time they mixed and became Uzbeks among Uzbek tribes. [11] Such names are found in the works of Navoi, Lutfi, Atoi, Babur, Muhammad Salih, Abulgazi Bahodirkhan and others can be interpreted as being used in the same sense. Uzbek dialect and dialectal materials also include villages and ethnic Uzbek tribes with ethnic names such as Arabic, Tatar, Karakalpak, Kazakh, Kyrgyz, Uyghur, Turkish, Turkmen. , Chinese, Mongolian and Chigatai [12].

Here are our thoughts on the formation of the Uzbek people and language and the roots of the name:

1. The formation of the Uzbek people and language is connected to a very complex ethnogenetic process. This is the most complicated issue in the history of not only the Uzbek people, but also the other peoples of Central Asia.

2. The first ethnic origins of the first stage of Turkic peoples, including Uzbek people and language, date back to the Scythians, Saks, Sarmatians, Massagets, Sogdians, Oghuzes, Khorezmian Huns, Kangars B.C. and other Turkic and Iranian speaking tribes in the period of our era, especially in V-VI centuries during the Ephtalite and Turkish Khanates. For example, it cannot be denied that two factors influenced the formation of the Uzbek people and language for a long time: the fusion of Turkic languages and hybridisation of non-Semitic languages.

To be more precise, if we look at the above-mentioned state of mestization and hybridization in more detail, we can say that three veins were involved in formation of the Uzbek people during that period. The first vein. Native Turks, a semi-nomadic (Oguz-Kipchak) Turkic-speaking tribe that had long lived in the region. In particular, the fusion of these two roots occurs as a metastasis, which is a key component of the Uzbek people. The third vein is also a component of the hybridisation of non-Brat tribes, such as the ancient Sogdians and Iranians.

3. The root of the ethnonym "Uzbek" is the proper name of the ancient tribes and clans, consisting of the words az (own) and bek (tank). Considered as a name applied to the ancient tribes and their chiefs, this tribe, like many other tribes and clans in the first written sources, more precisely

in the Orkhon-Enasoy inscriptions of the VI-IX centuries, is oz (proper), od (proper). Later, this ethnic name (ninth to thirteenth centuries) served as the basis for the name of the Uzbek people and language. They are also the ethnic component of the Uzbek people. They are one of the ancient tribes that inhabited Central Asia, such as the Sogd, Bactrians and Khwarezmians, i.e., the Turkicspeaking Uzbeks, who have inhabited the land of Movarounnahr since before Christ, to autochthonic or aboriginal (local, indigenous) groups are considered to be ethnic groups.

4. More recently, the terms "Chigatai people" and "Chigatai language" have been used to refer to a similar Uzbek people in the old Uzbek language, but only to Uzbeks and Uzbeks living in territories under Chigatai rule. ... most of the language is understood to be a dialect. It is a mistake to think that the inhabitants of this region and their language are descendants of Chigatai, Mongols and Mongols. In our opinion, in the territory of the Chigatai state it is correct to consider this language as Turkic or ancient Uzbek.

5. The information on genealogy of the Uzbek tribes in chapter 92 of the latest historical sources, dedicated to the formation of Uzbek people and language, is also believed to be mostly related to Old Turkic language. Most of them are in the language of the monuments of Orkhon Enasai (sixth to ninth centuries), Mahmud Kashgari's *Devonu lug'otit Turk* (eleventh century), and historical monuments created during the Temurids of Ulugbek, Babur and Muhammad Salih. and later periods. It also appears in written sources, dialects and dialects of the contemporary Uzbek people. Many similar seeds in the 92-chapter Uzbek genealogical tree can also be found in the genealogies of the brother Turkic-speaking peoples (Kazakhs, Turkmens, Kyrgyz, Karakalpaks, etc.) They contributed significantly to the formation of these peoples as a nation.

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