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Abstract: The study of the ethnogenesis and ethnic history of the peoples of Central Asia is one of the important problems of our time. In the context of the independence of the peoples of Central Asia and their ethnocultural revival as a people, in-depth historical knowledge and a clear understanding of the peoples' rightful place in the ethnic diversity of the historical process are of great importance in order to strengthen their understanding of their national identity.

Keywords: Ethno, race, nation, people, Turks, homeland, ethnogenesis, ethnoculture, Turan, Turk , people, ethnicity.

Introduction. It has become one of the pressing issues to highlight, based on concrete evidence, the ancient ties of friendship between the ethnic groups living in the Central Asian region and the inextricable connection between the history and culture of any people with the history and culture of neighboring fraternal peoples. Central Asia or Middle Asia ¹is a natural region in the interior of the Asian continent, with an area of 6 million km ². Its northern and western edges extend to Mongolia and the state border between the PRC and the Russian Federation, its eastern part is Greater Xinjiang, and its southern side is the Sangpo (Brahmaputra) in Tibet and Surrounded by the upper reaches of the Indus River, Central Asia is located much higher than sea level.

Main part. Central Asia refers to the five republics that gained independence after the collapse of the Soviet Union: Kyrgyzstan, Kazakhstan, Tajikistan, Turkmenistan, and Uzbekistan.

During the Soviet era, the term " Central Asia and Kazakhstan" (Central Asia and Kazakhstan Economic Region) was used for this region. However, after gaining independence in 1991, the term "Central Asia" began to be used both in these countries and in foreign countries. In January 1992, at an official meeting of the heads of five states, the term "Central Asia" was adopted. Currently, this term has been accepted by the world community, as a result of which Central Asian departments have been opened in most international organizations and scientific research institutes.

helps to determine the role and place of certain ethnic groups, peoples, including the peoples of Central Asia, in the history of mankind . The ethnography of the peoples of

¹Central Asia is often a political concept, while Middle Asia is a geographical concept.

this region, which have a common historical fate, a common socio-cultural background, a close lifestyle and social development, is in many ways variable. No matter how stable their historical and ethnological and ethnic structure is, the ethnic groups of Central Asia have always developed and changed over time.

In particular, the peoples of Central Asia are not only the product of a long and complex historical process, but also have a very close spiritual culture and general psychological characteristics. To determine the characteristics of these peoples, it is necessary to first turn to some pages of ethnic history.

In the 6th century BC, these territories were ruled by the Iranian kingdom, and in the 4th century by the Greco-Macedonian kingdom led by Alexander the Great. Later, these territories were part of the Khorezm and Qang states, then the Kushan kingdom (late 5th century - early 3rd century), the Hephthalite state (5th-6th centuries), the Turkic Khaganate (6th-7th centuries), and the Arab Caliphate (8th century).

, the Samanid, Seljuk (11th century), and Ghaznavid (10th-12th centuries) states emerged in ancient Central Asia (Movarunnahr). For a while, these territories also came under the rule of the Karakhanids (10th century).

the 12th century to the beginning of the 13th century, it was under the rule of the Khorezm Kingdom (995-1200). From the end of the second decade of the 13th century, these territories were occupied by Mongol invaders. In the 70s of the 14th century, the state of Amir Temur was established.

15th to early 16th centuries, these lands were under the rule of the Shaybanids, and then the Ashtar Khanids.

As a result, in the middle of the 18th century, three states were formed: the Emirate of Bukhara, the Khanates of Khiva and Kokand. In the second half of the 19th century, Turkestan became a colony of the Russian Empire. Soon the Kokand Khanate was abolished, and the country was transformed into a raw material base for Russia. Thus, the lands of Central Asia were under the control and oppression of other states for almost 26 centuries. According to written sources, from the end of the 16th - beginning of the 17th centuries until 1924, these territories were called "Turkestan".

This region has been called "Turon", "Turkiston", "Movapoy nahr", "Central Asia" and finally "Central Asia" at different times. Naturally, these regions differed somewhat in terms of territory. Therefore, everyone is interested in how the Turonzamin region was called in the past and its history, of course².

Literature analysis. Turan is a historical geographical term first used in the works of the encyclopedist Abu Rayhan Beruni, historians at-Tabari and al-Istakhriya, and in the epic poem "Shahnama" by Abul-Qasim Firdawsi, the names "Iran" and

²Doniyorov A., Boriyev O., Ashirov A. Ethnology of the peoples of Central Asia. – Tashkent: "NIF MSH", 2020. – P. 29.

"Turan" are mentioned. It is known that the border between the territories of Iran and Turan is determined by the Amu Darya. means "earth", "soil", "field" and "steppe". Accordingly, the toponym "Turon" means lowlands, fields and steppes, that is, vast pastures. The expressions "Turon" and "the land of the Turanians" can be associated with vast territories.

As noted above, historically and geographically, the Turanian territories represent the homeland of the Turkic peoples living in the regions from the Pacific Ocean to the Aegean Adriatic in the Mediterranean Sea, from the Arctic Ocean to Tibet and the Himalayas, and from northern India to Anatolia, that is, present-day Turkey.

The central part of Turan is geographically called the Turan Lowland and mainly includes the northwestern parts of Central Asia and the southwestern parts of Kazakhstan, with its borders extending to the Caspian Sea, the Ural Mountains in the north, the Tangritog foothills in the east, and the Pamir and Kopetdag* mountains in the south. Turan was home to the Alp Er Tunga, the Afrosiab and Kushan kings, the eastern and western Turkic khaganates, Attila, Parthia, Karakhanids,

There were the Ghaznavids, Seljuks, Khorezmshahs, Genghis Khan, Chigatai, Timurids, Ottomans, Khans of the Edj and Siberian khanates, Shaybanids, Ashtar Khanates, and the Emirate of Bukhara, Khiva, and Kokand khanates.

Thus, the term "Turan" is considered a general name that encompasses all peoples within its borders, since it means Turks. There are full grounds to call the word "Turk" the great Turkistan, which includes all its branches. According to the historian Sh. Kamoliddin, the oldest name for the Central Asian region is "Turan", and the successor and equivalent of this term in later centuries is "Turkiston"³. and ethnic history of the peoples of Central Asia. Some linguists include the Turkic language, along with the Mongolian and Tungus-Manchu languages, in the Altaic language family. In particular, linguists such as E. D. Polivanov and G. Y. Ramstedt believe that this language family can be expanded by including Korean and Japanese. According to the Altaic theory, the history of the Turkic language begins in ancient times, when the Altaic languages formed as one language, that is, in the Altaic period. The Altaic ancestral language (the main language) was first divided into two - Tungus-Manchu and Turkic-Mongolian languages, and then the Turkic-Mongolian language itself was divided into two - Turkic and Mongolian. However, the issue of the genetic relationship of the Turkic language to the Altaic languages is still considered at the level of speculation⁴.

The Arab historian al-Tabari noted that in the 7th-8th centuries, the population of Balkh, Tokharistan, Badkhis, Kokhistan, Serakhs, Chaganiyan, Bukhara, Chach and

³Malyavkin A.G. Uygurskoe gosudarstva v IX-XIII vv.. - Novosibirsk: Nauka, 1983. - S. 56.

⁴Doniyorov A., Boriyev O., Ashirov A. Ethnology of the peoples of Central Asia. - Tashkent: "NIF MSH", 2020. - P. 37.

Fergana was mainly Turkic. According to the author, the Karluks were the largest among these peoples. According to written sources, a certain border was established between the Samanids and the Karluk state, but there was no clear border in the modern sense. Turkic tribes freely migrated to Transoxiana from the northern regions of the Syrdarya. According to Masudi, the Karluks lived throughout Fergana, Shash and their surroundings in the 10th century⁵.

The peaceful and peaceful entry of Turkic tribes into Transoxiana continued uninterrupted both before the Arabs and during their rule, even despite the Samanids' construction of defensive walls in the border areas against the intrusion of Turkic tribes. As a result, their migration to a settled life and the Turkification of the indigenous population accelerated, ensuring the socio-economic structure and ethno-political unification of these tribes in the regions of Transoxiana where Turkic tribes and tribes were widespread⁶.

Similar historical conditions reached their peak in the life of the Turkic peoples of Central Asia in the 9th century. At the same time, the processes of feudalization were also intensifying among the Turkic ethnic group. This process was accompanied by constant wars and plundering campaigns of representatives of the upper class, who sought to conduct a policy independent of the supreme authority. In the pastoral regions, a strong state power was needed to put an end to the barbarism. Such a strong state power was formed on the basis of a certain leading clan.

Elshunos K. Shoniyozov rightly noted, although political power in Transoxiana was in the hands of the Samanids in the 9th-10th centuries, the Uzbek people were formed within the framework of the Karluk-Qarakhanid state in its northern, northeastern and northwestern regions. It is this large Turkic ethnocultural territorial integrity that is characterized as an important fundamental basis in the history of the ethnogenesis of the Uzbek people⁷.

Research on these ethnic groups through written sources and field studies has led to the creation of a work that sheds light not only on the material and spiritual culture of the settled population, but also on the economic practices, family relations, material culture,⁸ religious beliefs, and various forms of interaction with the local population (trade, cultural).

⁵Abulfazl Muhammad ibn Husayn Bayhaqi. History of Masudi. History of Uzbekistan (V-XI centuries), (History of Uzbekistan and sources). Editors: A. Akhmedov, O. Buriev. Volume III. – Tashkent: “O‘zbekiston”, 2023. – P. 420-427.

⁶Shoniyozov K.Sh. The Karluk state and the Karluks. – Tashkent: Sharq, 1999. – P. 34.

⁷Doniyorov A., Boriyev O., Ashirov A. Ethnology of the peoples of Central Asia. – Tashkent: “NIF MSH”, 2020. – P. 40.

⁸Mamataliev AP Study of the ethnography of the Fergana Valley (Based on articles in social and humanitarian journals of the years of independence) / News of the National University of Uzbekistan. No. 4/1, 2011. - 154 pages.

Conclusion. The process of formation of the Uzbek people is the result of the active assimilation and consolidation of Turkic ethnic and ethnographic groups with a Karluk, Kipchak and Oghuz component, according to their origin. The influence of the Oghuz ethnic component in the ethnogenesis of Turkmens, Azerbaijanis and Anatolian Turks of Turkic origin is clearly felt, the influence of the Kazakh, Karakalpak, Kyrgyz and Bashkirs is clearly felt, the influence of the Karluk component in the history of the formation of the Uyghurs is clearly felt.

In the formation of the Uzbek people, the influence of all three ethnolinguistic components mentioned above can be seen. This situation has led to the ethnic multi-component nature of the Uzbek people being ethnically, linguistically, anthropologically, and culturally diverse and colorful. Also, the rich and diverse culture of the Uzbek people, the mixing of elements of the steppe pastoral culture with the settled urban culture, indicates that this is the result of these assimilation processes.

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