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Abstract. This article discusses the history of the formation of the term "Uzbek" and when it appeared. Also, the historical roots and naming of the term "Uzbek" , as well as the semantic features of each name, are revealed through specific sources.

Keywords: Turkic peoples, Turk, Turkish Budun, Blue Turk, Sart, Chigatay, Uzbek, Uzbek, Dashti-Kipchak, Oghuz, ethnogenesis...

Introduction. During the years of independence, the desire to understand our national identity has increased among our people , and interest in our past, the glorious path of our ancestors and the rich spiritual heritage has increased. Shavkat Mirziyoyev said : “National history must be created with a national spirit. Otherwise, it ¹will not have an educational effect.” It would not be wrong to say that the national spirit is clearly reflected in the name Uzbek itself . The fact that our people received this name also includes a great history.

Speaking of the ethnonym "Uzbek", most scientific articles and sources on this topic claim that this term was used by some Turkic-Mongol tribes who lived in the vast Kypchak Steppe (the steppes stretching from the upper reaches of the Syrdarya and the western slopes of the Tien Shan to the lower reaches of the Dnieper River), because they considered themselves free and not subject to anyone, and therefore claimed to be "Uzbek", that is, "one's own bek", "one's own bek".

Literature analysis.

Academician A. Askarov believes that the complete formation of modern Uzbeks occurred in antiquity. The antiquity period falls on the 4th century BC and 4th century AD, and about a hundred settlements dating from this period have been found in Uzbekistan.

In general, like many civilizations in world history, the first civilizations in Central Asia also arose along rivers. One of these was the Amu Darya , and the people living on its banks spoke Iranian languages, namely Sogdian, Khorezmian, Bactrian and Saka . The cities they lived in were called Bactria, Sogdiana, Margiana, Parthia, Davan and Ancient

¹Mirziyoyev Sh. M. Videoconference meeting on issues of radically improving the system of spiritual and educational work and strengthening cooperation between state and public organizations in this regard. January 19, 2021.

<https://president.uz/oz/lists/view/4089>

Khorezm. The Syrdarya basins have been inhabited by Turkic-speaking people since ancient times.

The Turks and Turkic-speaking peoples extended from the present Tashkent region, the Syrdarya, Jizzakh, Fergana Valleys of Southern Kazakhstan to the territories of Southern Altai, Siberia, Yenisei, Chukotka. This corresponds to the 3rd millennium BC². Until this time, the Sakas, Bactrians, Sogdians and Turks lived separately around the Amu Darya. This situation continued until the antiquity, that is, 2-2.5 thousand years ago. In the 80s of the 13th century and the beginning of the 14th century, the term Uzbek began to be used in Arabic and Persian works as a general name for the Turko-Mongol nomadic and semi-nomadic population of the Dashti-Kipchak. There are different opinions about the origin and essence of the ethnonym Uzbek.

Until the 40s-50s of the 20th century, the view that the formation of the Uzbek people took place in the 15th-16th centuries AD was dominant in the works of foreign and former autocratic historians. However, the deeper we approach the issue, the more inaccurate and superficial this scientific hypothesis becomes. However, if we move away from any passions and approach the issue from the point of view of objectivity, not all works created during the former USSR were written in this spirit. In particular, one of the scientists who deeply studied the ethnogenesis of the Uzbek ethnos, Professor A.Yu. Yakubovsky, in his treatise published to the scientific community in the 40s of the 20th century, sheds light on the issue of the formation of the Uzbek people in a completely new, scientific way. According to Yakubovsky, when the nomadic Uzbeks of the Dashti-Kipchak invaded the territory of present-day Uzbekistan, they met with the Turkic-speaking tribes and peoples living there in a settled manner. As a result of the mixing of these two ethnic groups, the Uzbek people were formed. The nomadic tribes that came from the Dashti-Kipchak in the late 15th and early 16th centuries only became a certain component of the already formed ethnos and gave it a name.

Main part. One group of scholars associates the origin of this term with the name of the famous ruler of the Golden Horde, Uzbek Khan. Another group of scholars believes that the term Uzbek arose in the eastern part of the Qipchak Steppe and was applied to all the Turkic-Mongol tribes living there. A third group of researchers argue that the term Uzbek, as a general name for the Turkic-Mongol population of the Qipchak Steppe, arose in the last quarter of the 13th century, that is, before Uzbek Khan. For example, the name of the Scythian chieftain was Ugizbek or a shortened form of this name - "Uzbek" ("Uzbek"). The historian Usama ibn Munqiz, who lived in the 12th century, notes in his work "Kitab al-I'tibar" that the name of the emir of Mosul was Uzbek. The famous historian Rashdiddin Fazlullah al-Hamadani also gives information in his work "Jome at-

²Asqarov A. Ethnogenesis and ethnic composition of the Uzbek people. Textbook. – T.: "Universitet" publishing house, 2007

Tavorih" that the name of the governor of Tabriz belonging to the Ilgezid dynasty was Uzbek Muzaffar. It is also known that the name of one of the commanders of Jalaluddin Khorezmshah was Jahan Pahlavon Uzbek . However, according to almost all researchers, part of the Turko-Mongol tribes that migrated from Dashti-Kipchak to Movarunnahr at the beginning of the 16th century gradually assimilated with the local Turkish population and became the last major layer of the Turkish population. At the same time, they are considered to have given them the name Uzbeks. Before giving our personal opinion on this matter, we decided to cite the views of a group of scholars and teachers.

It should be noted that the mentioned Dashti-Kipchak Uzbeks lived in tribal relations and mainly lived a nomadic pastoral lifestyle. Their economic characteristics were fundamentally different from the life of the indigenous sedentary population of Central Asia. However, after they settled in the lands of Transoxiana and Khorezm, they mixed with the local people and formed a new Uzbek nation.

The head of the Khorezm archaeological and ethnographic expedition is a world-famous scientist S.P. Tolstoy notes that the ethnogenetic process of the Uzbek people began on the territory of the Kang state. He emphasizes that "the first ancestors of the Uzbek people lived on the territory of the Kang state and in the regions it occupied, and their ethnic composition and language were not the same."

S.P. Tolstoy's ideas are valuable in that he clarifies the question of when, or rather, within which state, the processes of the formation of the peoples of Central Asia as a nation took place, and expresses the conclusion that the process of the formation of the Uzbeks as a nation took place within the framework of the Karakhanid state.

On August 21-29, 1942, at the initiative of the Department of History and Philosophy of the USSR Academy of Sciences, a scientific session was held in Tashkent on the ethnogenesis of the peoples of Central Asia. Several scientists participated in this session with their reports and expressed their opinions. At the Tashkent scientific conference, anthropologist LV Oshanin noted in his report that as a result of many years of comparative study of the anthropology of the Uzbek, Kazakh, Kyrgyz, and Tajik peoples, he found signs of a specific brachycephalic European race in Uzbeks and Tajiks. Oshanin called this anthropological type the "Central Asian interfluve type."

In turn, not all works created during the period of the authoritarian regime can be considered suitable for scientific consumption. The first chapter of MG Vakhobov's monograph "The Uzbek Socialist Nation ³⁵", published in Uzbek and Russian, is called "The Uzbek People and Their Structure", and it mainly provides information about the formation of the Uzbek people.

³⁵. Toshev, Solejon Akhmatjonovich. (2020). Studying the history of the Soviet colonial period of Uzbekistan in Turkey. Looking back. 2(Special issue 2). 347353

Results. This work, it can be said, was written in full compliance with the ideas of Marxism-Leninism. Based on the ideas of leading scholars before him, MG Vakhobov divides the ethnic history and ethnogenesis of the Uzbek people into three major historical stages:

Stage 1: The period up to the 11th century, the period when the initial core of the Uzbek people was formed

Stage 2: 11th-12th centuries, the period when the process of the Uzbeks becoming a nation was completed.

Stage 3 : The period up to the 19th century

It should be noted that there are some inaccuracies and contradictions in MG Vakhobov's division into stages. For example, the first stage in the division into stages covers a very large historical period, while the second historical period covers only a distance of 100 years . In addition, serious errors are also evident in clarifying issues or periodizing historical dates.

raised many problems related to ethnic and national issues in his work , but since he tried to illuminate their solution on the basis of the theory of Marxism-Leninism, he allowed some contradictions. Nevertheless, it is possible to obtain the necessary information on some issues related to ethnic history and ethnogenesis from the work of MG Vakhobov. However, in our opinion, it would be appropriate to look at this information critically.

The process of the formation of the Uzbek people is also covered in the works of B.Karmisheva M.Ermatov, B.A.Akhmedov, academician Karim Shoniyozov, and Akhmadali Askarov.

Conclusion. We have only briefly touched upon the scientific works of scientists who have contributed to the study of the ethnogenesis and ethnic history of the Uzbek people through the information written above . In our further research, we will try to approach the issue in more depth. Because the ethnogenesis of any people is a very complex process, which requires deep knowledge, deep reflection, and critical observation from the researcher.

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