



Some Issues Pertaining to the Ethnic Identity of Uzbeks in Ethnoculture

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Abstract: The article analyzes the propositions related to the origin, formation and stages of development of the Uzbek people. Furthermore, in the current sources, the article analyzes the complete formation of separate ethnic characters among the ancestors of the current Uzbeks in the XI-XII centuries.

Keywords: ethnoculture, ethnogenesis, clan, ethnic identity, identity, settled social strata, nomadic social strata, herding social strata.

Ethnoculture is a reality that expresses the national characteristics of the Uzbek nation. What is nationality itself? one might the question arises. Nationalism means, first of all, glorifying one's nation and protecting it, feeling of national pride, valuing one's language, literature, culture and art, religion, history and traditions, all spiritual values, honoring the motherland where one was born and bred, and pride in one's nature.

Although the ethnogenesis and ethnic history of the Uzbeks are closely related to other peoples of Central Asia, they are unique in terms of their ethnocultural characteristics. That is, the ratio of both the ancient sedentary social strata and the nomadic herding population groups is significant in the composition of the Uzbeks. Therefore, the Uzbeks, as a Turkic people, differ from other Turkic peoples whose traditional identity in the region is mainly based on nomadic cattle-breeding traditions, with their more settled ethnocultural characteristics, and they differ from the Tajiks in the region in terms of language and ethnic composition.

In the formation of the ethno-cultural identity of the current Uzbek nation, the period in the 9th-12th centuries, when the ethnic and cultural uniqueness of the Uzbek ancestors in relation to the common Turkism began to be clearly manifested in the lifestyle and language characteristics, as well as in the worldview, plays an important role. In the historical-ethnographic literature, these centuries are shown as the period of formation of Uzbeks as a separate people (tribe).

In the ethnographic literature related to the origin and formation of the Uzbek people, it is explained in a scientific way that separate ethnic characteristics (language, territorial unity, ethnic mentality, economic and cultural characteristics) were fully formed among the ancestors of the current Uzbeks, who form the ethnic core, already in the XI-XII centuries. According to him, it shows the formation of a settled Turkic population in the main irrigated farming areas of the Central Asian region. In this period, under the influence of the language factor, the identity of the Persian and Turkish-speaking population differed, and the growth of Turkish written literature, in turn, indicates that a significant competitive environment is emerging between Persian and Turkish literature. In particular, the fact that Mahmud Kashgari, Yusuf Khos Khajib, Yahmad Yassavi, etc., created in Turkish language can be a proof of our opinion. Old Uzbek literature also differed from the related Kazakh, Kyrgyz, Karakalpak and Turkmen literatures in that it was mainly developed in the form of written literature, and oral literature took second place. In his work "*Muhokamat-ul-lughatayin*", Alisher Navoi highly appreciates the literary possibilities of the Turkish language and discusses whether it can compete

with the Persian language [1]. In the period of Timurids, the Turkish language was developed not only at the level of a literary language, but also attention was paid to keeping official documents in the palace in this language.

Among the Uzbeks, as a result of the cultural development characteristic of agriculture, crafts and urbanism, new words were created under the influence of the combination of old Turkish words and Persian words. These have led to the enrichment of the Uzbek language and its differentiation from the ancient Turkic language and from the Kazakh, Kyrgyz, Turkmen, and Karakalpak languages.

The arrival of many nomadic Turko-Mongolian tribes and nomadic Uzbek clans led by Shaybani Khan in the late 15th and early 16th centuries into the settled farming oases, which were partially settled before the 11th-12th centuries, but not completely settled, and partly from the first quarter of the 12th century, especially due to the invasion of the Mongols. and due to the settlement of a significant part of them in these regions, the ethnic composition and anthropological appearance of the "Uzbek population" has become more diverse, but the basis of its ethno-cultural identity has not been changed. On the contrary, the settled part of them had forgotten their farming and seed-breeding traditions and had completely absorbed into the structure of the settled population. By the end of the 19th century - the beginning of the 20th century, the information about the clan names and living areas of their settled part was mainly preserved in ethno-toponyms [2].

Despite the fact that they have lived side by side with the settled population for many centuries, the ancient Turkic peoples, the Turko-Mongol tribes, and the large part of the herding Uzbek clans, who have preserved their tribal characteristics and economic traditions, have been influenced by the settled cultural life to a certain extent. could not change it completely. Therefore, until the beginning of the 20th century, they preserved not only their tribal identity, but also their lifestyle and cultural traditions. Turko-Mongol tribes and nomadic Uzbek clans, which have not completely mixed with the settled part of the ethnic core of the Uzbek population, and have kept their own characteristics, are sharply differentiated not only from the settled Turkic population, but also from each other. Until the beginning of the 20th century, they formed separate "sub-ethnic groups" and preserved their sense of ethnic-cultural belonging.

As the daily culture of the population is formed based on the lifestyle, the sedentary lifestyle has determined the basics of the daily life culture of the sedentary Uzbeks. Cultural identity is developed on the basis of their religious consciousness. The unique nature and climatic conditions of this region played an important role in the formation of the lifestyle and ethnic culture of the settled Uzbeks living in Transoxiana. The history of feudal relations in the regions of Central Asia based on artificial irrigation was expressed from beginning to end by the struggle between two tendencies, that is, the tendency of centralization caused by the objective conditions of material production and the tendency of fragmentation caused by the feudal method of production" [3].

In the sense of identity of settled Uzbeks, the territorial-neighborhood community plays an important role, rather than the kinship-breeding community, as in the herding Turks. Because the settled population lives in a certain area, the neighbors living nearby play a greater role in its social life than relatives living far away. Therefore, among the settled population, in addition to their close relatives, there was a very strong feeling of mutual assistance with their neighbors and neighbors. Being strongly attached to their place of residence, usually settled Uzbeks added the name of their place of residence to their name, referring to that place. For example, they said "I am from such and such a village", "I am from such and such a city", "I am from such and such neighborhood". In addition, the settled population understood their home, neighborhood, city and village as their homeland. A settled resident who left his village to another village or city felt himself as a stranger, and the residents of another village looked at him as a stranger, a person from a different place. In order to be a real member of a certain neighborhood or *daha*, one must live in that place and have a permanent residence in that neighborhood [4].

By the beginning of the XVII-XVIII centuries, the division of Central Asia into three khanates, the uniqueness of the basis of political power in them, some differences in ideological views and symbols had an impact on the understanding of the territorial identity of the population. According to

German scientist Peter Finke, Uzbek identity in everyday life acquires different meaning in different regions of Uzbekistan and acquires local identity. For example, Bukhara Uzbeks are bilingual (bilingualism) and mixed origin (proportion of Turkish and Persian) in the central part of their territorial identity. The sense of identity in Khorezm is mainly within the framework of Turkic-speaking peoples (Uzbek, Kazakh, Turkmen, Karakalpak)." attitude was formed [5]. This caused the formation of different attitudes towards the concept of Uzbekism in different regions.

The entire family and collective life of settled Uzbeks, norms of ethics (etiquette), customs and ceremonies were built on the basis of Sharia rules. Moral rules specific to Muslims are usually inculcated in the minds of children from a young age through personal example, training in trade and labor, wise words, proverbs and exemplary narratives. In the material culture related to their lifestyle, in particular, in some elements of their dwellings (such as "inside" and "outside", "*qiblah* of the house", etc.), in the style, shape and types of clothing (*buranji*, *mursak*, *turban*, "*mullacha collar*" and h.), division of food into halal and haram and other similar aspects were also expressed by Shari'a rules. For example, settled Uzbek women spent the main part of their family life in the courtyard, where outsiders could not enter. Stranger men visiting the house were welcomed in a hotel located in the courtyard.

The traditional dwellings of the nomads consisted of various types of portable houses (black house, *kapa*, shack) that were easy to assemble, restore and move (made of wood, felt, *alacha* and other materials easily found in the nomadic household). Household furniture and dishes are usually made of durable and light materials (wood, leather). Clothes and shoes, as a rule, are often made of leather and wool, as well as silk and fabrics. Harmony with nature was strong in the outlook and mentality of nomads. According to their worldview, nomadism is considered a symbol of life and is based on the idea that all living things move, only "dead land" stays in one place. Therefore, they settled only out of obligation.

The nomadic herdsmen lived in communities composed of clans and tribes because they were constantly moving without settling in one place. Loss of signs of nomadism (herding) and abandonment of nomadism also led to loss of traditional nomadic identity and clan-tribal name. In nomadic and semi-nomadic Turkic peoples, great importance was attached to the indicator of tribal affiliation, so not only noblemen and officials, but also ordinary people added the name of their clan to their names.

Although the Transoxiana Turks have many similarities with the Uzbek clans in their language, lifestyle, customs and traditions, they are distinct from each other. Transoxiana Turks can marry and give daughters from the settled population, but it is impossible for them to marry and give daughters from Uzbek clans. According to B.Kh. Karmisheva, the traditional houses of Transoxiana Turks are *lachik* (hut) and *kapas*, and they have a special pride in these portable houses. A log house was also restored for the newlyweds. They didn't like the grass very much. The nomadic Uzbeks mainly used yurts as their traditional residence, and they did not like the hut or *kapa* [6].

The Shaybanis and representatives of the dynasty and Uzbek clans that came to power after them tried to further develop the state administration, irrigated agriculture (by digging canals and ditches) and urban planning culture that had been formed in the Transoxiana region for centuries. If we look from the point of view of the mentality of the population, the mentality characteristic of the Sunni Muslim culture is mainly preserved among the people and remains dominant in the ethno-cultural environment of the country. Also, some customs typical of nomadic herdsmen, such as the cult of nature, folklore epics (in particular, the heroic epic "*Alpomish*"), clan-tribal names and traditions, and most importantly, the "Uzbek" ethnonym, entered and settled in the region.

On the eve of the conquest of the Central Asian khanates by the Russian Empire, only the narrow views of the khans, *beks* and clan elders prevented them from uniting for the benefit of the country and the "nation". Disunity and internal wars prevented the creation of a single economic system that could unite the entire country on the basis of market relations, and the wide development of a large irrigation system. As a result, despite the fact that the process of unification among the Turkic-speaking population groups living in Turkestan has been going on intensively for several centuries,

even though they form one community in terms of language, religious views, and spiritual values, they could not get rid of the narrow local-territorial cohesion and clan-tribal shell. and until the beginning of the 20th century, there were three layers (sub-ethnic groups) that differed from each other economically and culturally and had their own identity.

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