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Annotatsiya: Maqola eng qadimgi davrdan bugungi kungacha bo'lgan vaqt mobaynida O'zbekistonda ko'p millatlilikni shakillanishiga bag'ishlangan. Ilk o'rta asrlarda sharqdan ko'chmanchi turkey qabilalar kirib kelishi, hamda arab va ajam xalqlari bilan qo'shilishi natijasida tub xalqlarni Islon dini qabul qilishiga imkon berdi. Shuningdek Chor Rossiyasi va Sovetlar davrida axolini suniy ravishda ko'chirib keltirish siyosati O'zbekistonda millatlarni ko'payishiga olib keldi. Mustaqillik sharofati ila millatlararo munosabatlarda olib borilayotgan oqilona siyosat 130 dan ortiq millatlarning Yangi O'zbekiston tinch totuv hayot kechirishini taminladi.

Kalit so'zlar: Diniy bag'rikenglik, ma'naviyat, sivilizasiya, Sharq xalqlari, O'rta Osiyo, etnoslar, qabilalar, ko'chmanchi, Turkiston, dinlar, Milliy masala, Turkiy elatlar.

FORMATION OF MULTINATIONALITY IN UZBEKISTAN.

Abstract: The article is devoted to the formation of multi-ethnicity in Uzbekistan from the earliest times to the present day. In the early Middle Ages, the arrival of nomadic Turkic tribes from the east, and as a result of mixing with the Arab and Ajam peoples, allowed the indigenous peoples to convert to Islam. Also, the policy of artificial resettlement of the population during Tsarist Russia and the Soviet era led to the increase of nationalities in Uzbekistan. With the honor of independence, a reasonable policy in inter-ethnic relations ensured that more than 130 nationalities lived peacefully in New Uzbekistan.

Key words: Religious tolerance, spirituality, civilization, peoples of the East, Central Asia, ethnic groups, tribes, nomad, Turkestan, religions, National issue, Turkic peoples.

ФОРМИРОВАНИЕ МНОГОНАЦИОНАЛЬНОСТИ В УЗБЕКИСТАНЕ.

Абстрактный:Статья посвящена становлению полиэтничности в Узбекистане с древнейших времен до наших дней. В раннем средневековье приход кочевых тюркских племен с востока и в результате смешения с арабскими и аджамскими народами позволил коренным народам принять ислам. Также политика искусственного переселения населения в царскую Россию и советское время привела к увеличению национальностей в Узбекистане. В честь независимости, разумная политика в межнациональных отношениях обеспечила мирное проживание в Новом Узбекистане представителей более 130 национальностей.

Ключевые слова: религиозная толерантность, духовность, цивилизация, народы Востока, Средняя Азия, этносы, племена, кочевники, Туркестан, религии, Национальный вопрос, тюркские народы.

The national and religious tolerance of the peoples of Central Asia as a social and historical phenomenon, as the beginning of the history of their spirituality and culture, is rooted in the depths of the centuries and has gone through several thousand years of spiritual maturity. Representatives of many nationalities and peoples have been living together in the territory of Uzbekistan since ancient times. The fact that there have been no national conflicts between them for centuries shows the eternal tolerance and high spirituality of our people. In fact, our region has been a center where different religions, cultures and lifestyles converged and ensured the peaceful coexistence of different peoples. Therefore, patience and tolerance have become a guarantee of survival and development from the storms of life.[1.140-141 p] In the course of their historical and cultural development, the peoples and countries of the world created various material and spiritual wealth and founded their own civilizations. Studies show that the civilization of Central Asia was formed and developed under the direct influence of the ancient civilizations of the East, and in turn, Central Asia also played an important role in the economic and cultural life of the peoples of the East. In the course of development, mutual economic, political and cultural relations between different tribes, peoples, ethnic groups and regions were based on the principles of peaceful neighborliness and goodness. History testifies that in the territory of Central Asia, Iranian-speaking and Turkic-speaking peoples, together with settled, nomadic and semi-nomadic tribes came and settled in the territory of Central Asia, living in interaction and activities, and living in their own unique way. who founded high culture. By the 3rd millennium BC, the regions of Central Asia had established mutual relations with highly civilized countries such as Mesopotamia, India, and Iran. In the ancient cultural monuments of Sarazm located on the upper reaches of Zarafshan, objects similar to objects of Indian civilization were found: ornaments made of shell stone, examples of ceramic vessels. Based on these similarities, it can be noted that there were mutual relations between the two regions. It should be clearly stated that in the 2nd-3rd millennium BC, the people living in the south of Central Asia were in direct contact with the peoples of Mesopotamia and Iran, and the people of the central regions were in direct contact with India. Note that there is evidence that there were road maps of Mesopotamia and neighboring countries for Mesopotamian merchants engaged in internal and external trade in the middle of the 2nd millennium. needed. According to the researches of A. Sagdullayev,[2.4-9 p] by the Bronze Age, the process of joining the representatives of the population of the ancient and northern forms of Central Asia begins, and it was during this period that the tribes of the Bronze Age in our country founded the ancient peoples of Uzbekistan. During this period, complex ethno-cultural processes took place on the territory of our country. In particular, fertile oases in the southern regions are occupied by sedentary farming populations, and nomadic herding tribes begin to spread in the northern regions. As a result of mutual political, economic and cultural relations between settled and nomadic population, traditions of tolerance also appear. Manuscript sources of the Ancient

East (India, Assyria, Iran) say that By the middle and end of the 2nd millennium, in the history of Central Asia, Afghanistan, India and Iran, there was a spread of Indo-Iranian tribes that initially lived in the vast areas of the Volga, Urals and South Siberia. The spread of these tribes to the territory of Central Asia and their assimilation with the ancient settled population started the division of ethnic territories in the IX-VIII centuries BC.[3.70 p] The next historical period in Central Asia is the period of A. Macedonian invasion. During this period, a wide spread of Hellenistic culture took place in the area from Italy to India. The Hellenistic culture that was formed in this period was formed by the combination of Western and Eastern culture and was different from the culture of the previous period. In the 3rd century BC, nomadic pastoral tribes migrated to Central Asia. As a result of this migration, the Kang and Dovan states were formed. In the 1st century AD, the Kushan kingdom was established. According to historical sources, a model of religious tolerance was developed among the rulers (at the same time, priests) and residents of the Kushan state, and different languages, different ethnic groups, in turn, implemented different religious beliefs and a unique way of life. These processes served to increase the population structure as a result of the influx of Arab and Ajam peoples, who later developed in the middle ages, the nomadic Turkish tribes from the east in the middle ages. However, since the second half of the 19th century, with the expansion of the influence and rule of the autocratic government in Turkestan, the number and composition of the population in the country increased significantly due to the migration of people from Russia. For example, the population of the new city of Tashkent in 1871 was 2,073 Russians, 110 Germans, 98 Tatars, 6 Jews, 5 Mordvins, 3 Bashkirs, 3 Persians, 2 Danes, among them Dungans, Chinese, Mongols and Buryats.[4.366-368 p] was. At the beginning of the 19th and 20th centuries, the inter-ethnic relations in the Fergana Valley were quite developed. In addition to Uzbeks, Tajiks, and Kyrgyz, Uighurs, Tatars, Russians, Armenians, and Jews took an active part in trade relations in the Fergana Valley. Inter-ethnic relations are also reflected in cultural spheres. As a result, the influence of nations on each other is clearly manifested in the construction of houses, national costumes and preparation of national dishes. As a result of long-established economic and cultural ties, many common aspects were formed in the lifestyle of representatives of different nationalities. As a result of the development of trade and industry in the territory of Turkestan, representatives of different nationalities have increased in the population. In particular, Jews have increased in number, and among them you can find the Poteliakhovs, Vadyayevs, Kalantarovs and other commercial and industrial millionaires. One of the caravansary in the city of Tashkent was named after the Jewish caravansary. At the beginning of the 20th century, the number of local residents in Turkestan was 9 million, of which 500,000 were Russians, Ukrainians, Belarusians, and 400,000 were representatives of various nationalities from Russia, Asia, and Europe. Among them, many Georgian, Polish, Russian and foreign Jews, Italians, Germans, Greeks, Iranians, Azerbaijanis, Arabs, Afghans and others could be seen. According to the 1926 census, the total population of Tashkent was 323,544, of which 114,502 were Russians, 4,916 Armenians, 1,347 Central Asian Jews, 9,301 European Jews, 8,962 Tatars, 936 Tajiks, 1,972 were Kazakhs, 774 were Kyrgyz. Even during the Second World War, the Republic of Uzbekistan, adhering to ancient values, gave a place to children and families of different

nationalities. Sh. Shomahmudov's family from Tashkent adopted 14 children of different nationalities. By the end of 1943, 4,672 orphans in cities and 870 orphans of different nationalities were adopted by Uzbek families. This is clearly visible in Uzbekistan. The national republic was used for the development of multi-ethnicity instead of serving the cohesion and numerical concentration of the Uzbek people. In 1926, representatives of 91 nationalities lived in Uzbekistan, this figure was 113 in 1959, 123 in 1979, 127 in 1989, and 130 in 2023.[5.55 p] The decrease in attention to the national issue did not fail to show its effect later. By the end of the 80s, the introduction of principles such as freedom of speech, transparency, and democracy into the life of society by the policy of "reconstruction" clearly demonstrated the state of inter-ethnic relations. In the first years of "Reconstruction", there were no significant changes in national politics. The situation could change after the change of the political leadership of the republic in 1988, but R. Nishonov, who was the head of the republic, did not realize that the situation in the country had changed. The main thing is that he could not see the buds of national awakening that appeared in the minds of people under the influence of "reconstruction". With the honor of independence, attention to inter-ethnic relations has increased in Uzbekistan. Today, more than 130 nationalities and peoples live peacefully in New Uzbekistan thanks to the wise policy of our President Shavkat Mirziyoyev. In conclusion, we must emphasize that every nation and nation has its own national culture and spirituality. Spirituality, which embodies the spiritual wealth of nations and peoples formed over many centuries, its traditions, customs, and moral standards, is at the same time a component of universal spirituality, and thus it is a part of all people in the world. it is also considered as the spiritual wealth of nations. High national spirituality has always been a means of bringing people closer together, and it remains so now.

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