

**HISTORY OF INTER-ETHNIC RELATIONS IN CENTRAL ASIA AND STAGES OF DEVELOPMENT****Akhmedov Jalal Tursunmuratovich***Jizzakh Polytechnic Institute**Department of "Social Sciences".**assistant*

**Abstract:** *In Central Asia, inter-ethnic relations are of particular importance. This article discusses the critical aspects of multi-ethnic Central Asian ethno-politics. Since ancient times, cultural, economic and political relations have been established between ethnic groups and peoples living in the region. The ethnic map of Central Asia has been almost unchanged for many centuries. The use of scientific literature and the results of research conducted by many scientists show the complexity of the historical aspect of inter-ethnic relations in Central Asia and the relevance of studying inter-ethnic relations in the region as part of identifying and finding solutions to security problems in the region.*

**Key words:** *Central Asia, history, nation, people, inter-ethnic relations, Avestan, titular nation, settler, nomad, Kushan, Turks, Arabs, Mongols, Khans, Shaybani, Soviet rule, independence, national politics.*

Central Asia is a multi-ethnic region consisting of independent republics such as Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. Interethnic relations in this region are a complex set of relations and interactions between different groups of people belonging to certain ethnic groups and different ethnic groups. In the course of the historical development of mankind, including the population of the region, inter-ethnic and inter-communal relations have always played an important role, influencing the development of socio-economic and political events. Over time, these relations have changed, different eras have left their own mark on them, but two sides of the communication process have always been separated, that is, cultural and economic exchange or conflict of interests, often manifested in armed conflicts and wars.

In each of them, the nation to which the state is named constitutes the majority of the country's population ("titul millat"), but representatives of other, large or small ethnic groups also live in these countries, which constitute a national minority. As a result of the Soviet government's national territorial demarcation in Central Asia in 1924, compact living boundaries of some peoples were defined and new state structures were created, and this process was a result of national politics. There is a fairly extensive literature on how artificial the new borders were, how the rights and opinions of certain peoples were neglected, and the blunders and distortions. Assessing the events of the beginning of the history of Soviet power, some researchers note that at that time, by

artificially delimiting the borders of the new republics, the Bolsheviks periodically established secret control.

Interethnic conflicts in Central Asia and conflicts in border relations can be a clear example of this. In general, one can agree with this position. Indeed, the violation of certain peoples' rights to habitat and natural resources eventually led to some conflicts. This aggravation was especially evident after the collapse of the USSR and the emergence of sovereign states. As a result, Central Asia was characterized as a region far from national relations. At the same time, the formation of the appearance of polyethnicity and inter-ethnic relations began much earlier, and therefore the chronological scope of this process should be significantly expanded. It is difficult to cover all the stages of the formation of interethnic relations within a short article, and even more so to analyze them in depth.

We will try to highlight the main aspects of this process in order to facilitate further in-depth study of this problem and consider the historical side of the issue within the framework of the study. Central Asia has long been a region where different ethno-cultural groups interacted. Important aspects of these relations were recorded by archaeologists in the Paleolithic period, and they were also reflected in some written sources of the end of the 2nd and the beginning of the 1st millennium BC. According to the archaeological monuments belonging to different cultures, the migration routes of the tribes of the Bronze Age, their interaction and integration are determined. In the example of Central Asia of this period, it is worth noting about the Indo-Aryan tribes located in large areas of the region. In most cases, the determining factor of the relations of that time was belonging to different economic and cultural types: on the one hand, settled agricultural peoples, and on the other hand, nomadic herding tribes.

Here, two opposing groups of the region's population with different types of governance are pitted against each other. At the same time, the material culture of the archaeological monuments in the communication zone confirms that there were close economic and cultural relations between the Sogds and the Sakas. In Central Asia, such a zone existed in the Syrdarya valley, especially in its middle course. The interaction of the economic and cultural types of Central Asia continued even in the 2nd millennium AD. However, by the end of the 4th century, the ethnic map of the region had become more complicated. As a result of the arrival of Greeks and Macedonians in the II century BC, the emergence of new ethnic groups was also not ignored. The struggle for natural resources intensified, property and wealth were redistributed. In this struggle, the strong won, the losers lost not only resources, but also often ethnic identity, because there was a mixture of ethnic groups, cultures and religions.

The Sogdians should also be included among the peoples of Central Asia who had an influence during this period. In the years 329-327, serious resistance to the army of Alexander the Great, any protest was brutally suppressed by massacre of the local population, riches were looted. It was at that time that the migration of the Sogds to the

east - beyond the Syr Darya border and to Ettisuv - began. New Sogdian settlements began to appear in the territory of nomadic tribes. The beginning of the millennium was a complex period, with the "great migration of peoples" expected, with the increase of migration processes. From the V-VI centuries, various Turkic tribes began to enter Central Asia. The Sakas and Massagets, who were close to the agricultural population in terms of language and culture, began to be replaced by settlers who spoke other languages. The resulting difference was not only in the form of governance, but also in racial type.

Nomadic pastoralists need to constantly expand pastures, and tribes move after their herds in search of new pastures, the latter often becoming the subject of conflicts. The desire for new pastures, wealth, and other factors led to large migrations in pastoral environments. In the 6th century, the Turkic tribes reached the shores of the Syr Darya and included a significant part of the Middle Syr Darya basin into their state - the Turkic Khaganate. Population migration has led to a sharp increase in opportunities for international communication. As a result, during this period, representatives of the Sogds and other settled peoples of Central Asia penetrated to the east, into the depths of Central Asia. Along the routes of the Great Silk Road, Sogdian trading posts and points were established, and their colonial activity reached the Far East. The greatest event of cultural integration in the millennium AD was the Great Silk Road. This international trade route could function only in conditions where the trend of integration prevailed, the close interdependence of countries and peoples, and the desire to mutually beneficial exchange of all their achievements was given priority. The Sogdians, who established their trading posts and colonies along the routes of the Great Silk Road, separate locations in the main trading cities, and were interested in strengthening multifaceted relations with the foreign ethnic environment, had a great potential for integration.

Researchers say that for the flow of integration processes, diversity, originality, internal possibility of interacting subjects is necessary. All this existed in the multifaceted relations of the Sogds and other ethnic communities along the Great Silk Road. Importantly, trade has been an important factor in the development of all integration processes. Common history and cultural traditions serve to strengthen cooperation in this area. The Sogdian diaspora in this region became the basis for international integration along the entire length of the Great Silk Road. The integration processes in the space of the Great Silk Road never stopped, but continued according to its direction and purpose.

The Great Silk Road attracts the attention of many researchers, because many works have been published that reflect the history of trade and cultural contacts, while inter-communal relations, not only the relations between the Sogds and Turks, but also all the ethnic groups encountered on the Great Silk Road, have not been sufficiently studied.

The arrival of the Arabs in Central Asia covered a relatively long historical period, and its consequences were much more important than those of the peoples who came from the outside. The Arabs brought not only new ethnic forms, but also the establishment of a new religion - Islam - in Central Asia. Islamic religion and culture will play an important role in the subsequent history of the region, and the establishment of a new religion marked the beginning of the formation of a new identity based on religious affiliation and faith.

The period of the late Middle Ages, according to traditional periodization, was a period of real stagnation for the peoples of Central Asia. Until the 17th century, almost the entire territory of Central Asia was divided into several successive or coexisting state associations with settled and nomadic populations: Somanids, Ghaznavids, Karakhanids, Seljuks, Khorezmshahs, Chagatai clan, Timur and Timurids, Shaibanis and Ashtarkhanids.

It is worth noting that the biggest event of this period was the invasion of Central Asia by the Shaibani dynasty, the rulers of the Dashti Kipchak Uzbek tribes, at the beginning of the 16th century. By the time of the rule of the Ashtarkhani (Joni) dynasty, territorial fragmentation began in the region. As a result, the khanates of Bukhara, Khiva and Kokan emerged as a single state, and their population remained multi-ethnic. One of the distinctive features of this period was the internal conflicts, that is, the khans were constantly fighting each other for wealth and power, which had a heavy impact on the country's economy and population.

The second half of the 19th century can be recognized as a new stage in the development of inter-ethnic relations in Central Asia. As a result of the geopolitical "Great Game", Central Asia fell under the influence and interests of the Russian Empire. The conquest of Central Asia by the Russian Empire changed the dividing line again, gradually European population began to appear in the region in the form of Russian colonial administration, officials and military, entrepreneurs, workers and displaced peasants.

Although most of the newcomers were ethnic Russians, there were also many representatives of Ukrainians, Tatars, Jews, Belarusians and other peoples. The resettlement policy in the region was also carried out in a vigorous manner, the allocation of land for peasants from Russia - not to mention other aspects of the issue, the tension in the relations between the local and foreign population could be a conflict. It is important for us to change the ethnic map of the region and note the sharp increase in the number of peoples represented here. Religious identity played an important role in the reality of multi-ethnicity in Central Asia. Residents of Bukhara Emirate, Kokand Khanate or Turkestan General Governorate pretended to be Muslims. This process has become important in understanding the identity of the local population and other peoples.

The implementation of a new national policy by the Soviet state led to the emergence of new state structures - national republics - within the USSR. In these republics, which are named after the ethnonym of their main population, the processes of forming a national state and national self-consciousness begin. In each republic, newspapers and magazines were published in local languages, national schools, cultural and educational institutions, etc. were built. In accordance with these processes, new inter-ethnic relations of the peoples living in Central Asia have also emerged. Aspects of identity and interdependence were formed within the framework of new state structures within the USSR. Almost 70 years of experience (1922-1991) of the USSR in conducting national policy and regulating inter-ethnic relations is sufficiently covered in science.

As for inter-ethnic relations in Central Asia, even though their study was intensive during the Soviet period, the research was one-sided due to strong ideological pressure. Many serious issues were avoided, often inter-ethnic problems were not solved in time and were hidden. As a result, it is known that the state of crisis of the economy of the former Union in the late 1980s had a strong impact on the state of inter-ethnic relations. Ethnic and ethnic conflicts occurred in Uzbekistan, Kazakhstan, the Baltic region and the Caucasus region.

The above events led to the disintegration of the multinational Soviet Union into national states. When the USSR collapsed in 1991 and the national republics of the former USSR gained sovereignty, many hidden issues of inter-ethnic relations were exposed and intensified. The emergence of sovereign republics in Central Asia not only changed the political landscape of the region, but also affected the state of inter-ethnic relations, the transition of ethnic conflicts to the inter-state level in the new conditions, which, of course, also affected the relations between the states of the region.

Regional security problems in Central Asia cannot be solved without attention and attention to inter-ethnic conflicts. It is for this reason that the study of the problems of inter-ethnic relations, the resolution of border relations, research in the field of resource allocation, and similar processes remain an important factor for modern politics. The history of the formation of the three-thousand-year ethnic map of Central Asia shows the process of formation of inter-ethnic relations and their characteristics in each separate historical period.

Conclusion: In conclusion, special attention should be paid to the traditional methods of solving problematic situations in the study of the problem. Centuries-long coexistence of different ethnic groups in Central Asia, their various relations will be a rich source for studying the problem. There are always internal and external forces in society, which can be seen in the use of inter-ethnic relations and inter-ethnic conflicts for their own political purposes, and in pitting representatives of different nationalities and population groups against each other. Studying the history of relations between peoples, their great experience of tolerance and positive resolution of many conflict

situations in the past, and applying it to the modern reality is important in modern inter-ethnic relations in Central Asia.

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