

Historical Aspects Of The Development Of International Relations In Uzbekistan

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Abstract. This article highlights the influence of inter-ethnic relations, which have historically been formed on the territory of Uzbekistan, on national culture. Also, the specific features of inter-ethnic relations are revealed. At the same time, the traditions of tolerance and their specific formation factors, which are the basis for the formation of national cultural processes in the territory of Uzbekistan, have been scientifically analyzed.

Key words: creative activity, traditions of tolerance, «Avesta», semi-nomadic Uzbeks, Uzbek, interethnic relations, tolerance.

LOG IN. (Matthew 24:14; 28:19, 20) Today, there is a tradition of interethnic harmony in the world based on the close relationship between people of all ethnic groups. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. These cultures and traditions form the cornerstone of the first system of civilization. Traditions of tolerance played a major role in dealings with neighbors. Ancient written sources note that these tribes, considered our ancestors, formed large associations. According to these sources, during the seventh and sixth centuries B.C.E., slaughterers, Baqtrians, and Horazmi lived in the subsistence farming valleys of Uzbekistan, and the high urban culture they created had a strong foundation and were able to compete with the ancient Oriental city. They lived in the mountains, deserts and deserts of Central Asia and Kazakhstan, as well as the massacres, mainly livestock, and developed cultural and economic relations with the grassy population.

Various peoples who lived in the first half of the first millennium B.C.E. spoke ancient Eastern Ethiopian languages and languages, and their ethnicity and languages were close to one another. Therefore, the Sons, the Baqtrians, the Chaldeans, the Saxons, and the Massacres were brothers and sisters, and they understood each other well. (Matthew 24:14; 28:19, 20) In particular, the material and spiritual culture of farmers and grassy tribes, as well as the farming and culture of the city, were similar.

The roots of many nations and polygamy date back to ancient times. The holy books and grandeurs of the Zardohis, such as "Ar·ta·xerx'es," ancient Iran, Greece, China, Roman sources, and other written monuments, have provided information about the country's grassy and nomadic population to our day. Over the centuries, various invaders: Alexander II of Macedonia, the Arabian Empire, Chihuahua, and the Russian Empire marched into our country for looting and colonial purposes. During the reign of Emperor Tiberius, representatives of other peoples began to emigrate there. The fortress houses members of the Holy Scriptures—With References. Along with them, new language, religion, and cultural values came here. Each of the peoples brought its own culture here. The fact that our country is located on the Great Silk Road played a major role in these processes. Stretching thousands of miles, the road has served as a bridge connecting the West and the East for centuries. It was not only a trade route but also a means of active cultural cooperation and cooperation between nations and religions.

Methodology. The region consisted mostly of high, sparsely wooded tablelands through by deep ravines. The hospitality and open volunteering of the inhabitants of the tube place played a major role in the settling of the peoples who came here. Thus, over a long period of historical history, the diverse ethnicity of the people of Uzbekistan has been formed, resulting in the formation of nations by the early 20th century, as well as the formation of different ethnic groups on the basis of migration. "Since the 17th century, the main people between the two rivers have been called Uzbeks. In the 18th century, changes took place in the location of

almost all nations in the region, and the process of mass migration took place. (Usmanov Q., Sodiqov M., Burhanova S. 1993. – B. 36-45).

The region consisted mostly of high, sparsely silvery pitched into the region. Despite migration in the late 19th century, the non-substantial population was very small here. In 1884, there were 6,1,000 inhabitants of the province. The largest ethnic group was the Turks, with a population of 475,6,000. «Nomadic and semi-nomadic Uzbeks (5.7 thousand), nomadic kittens (5.6 thousand), Turks (5.7 thousand) built (1.4 thousand), faces (0.3 thousand) were close to them in language. All of these ethnic groups later joined together to be called Uzbeks, making up 1,000 people and 69% of the total population. Next, there were 104.1,000 kyrgyzs (14.5%), and in the third place were 43.2,000 Tajiks (6.0%)." (Rakhmatillaev, Kh. 1988. – B. 45).

Located between the subsistence farming districts of the Fergana Valley, Samarkand and Tashkent region, Mirzachoel was another unique place. At the end of the 19th century, there were 175,000 inhabitants. The lifestyle of many of them was semi-nomadic. "There were 145,000 Uzbeks among the semi-nomadic population, 18,000 among the grassy population, 5,000 inhabitants, and 3.5,000 Russians. The Kazakhs were mainly part of the nomadic population. (Aminor 1969. - 45-47) Jehovah's Witnesses would be pleased to answers with you.

The ethnicity of several cities was very diverse. This was especially noticeable in the cities built after the invasion of the Russian Empire. If "In Margillon, Anchorage, Mogadishu, and Namangan, Uzbeks accounted for 97.6%, while New Margillon was the population of present-day Fargo: Russians 42.9%, Uzbeks 29.2%, Ukrainians 8.1%, Poles, Jews, mainly Jews of Bucharest - 2.0%, Germans – 1.7%, Tatars – 1.6%, Kyrgyzs-0.9%, Armenians – 0.5%, Chinese – 0.3%, Uighurs – 0.2%, etc." —Raathilleew, 1988. – 67. The situation in the main city of Tashkent was similar. Its 155673 inhabitants called 43 languages their native language. Alongside large groups of Turkish-speaking groups, the city considered Greek, English, Italian, and other languages to be native. So in addition to the inexact population, there were groups of representatives of other nations living in present-day Uzbekistan.

The period from July 1881 to June 1886 can be considered a new phase of the process of moving to the general government of Burma because there are major discrepancies between objective socio-economic situations in Burma and the rules of relocation in 1881 and 1886. "It is estimated that from 1889 to 1891, 28911 families or more than 100,000 people moved to Burma."—Coffin A. 1903. - B. 20. In the years that followed, crop yields occurred in the Volga and a number of other grainy regions of Russia, and the number of displaced people increased as the famine began. As a result, by 1892, after the land of the inhabitants of the area in the province of Syrdarya was quickly transported to displaced people, there were almost no vacant lands left. "According to these rules, the move of rascals was allowed not only to russians who worship the Orthodox church but also to the Russians with the approval of the Ministry of Internal Affairs. (Gonzbing A.I. – M.: 1998. – B. 35) Jehovah's Witnesses would be pleased to answers with you.

The last decade of the 20th century is characterized by a period of dramatic changes in the history of our country in needy, political, and international development. On August 31, 1991, when Uzbekistan declared its independence, a number of important political documents were adopted to preserve political independence and meet its capabilities more quickly and courageously. A key factor in this was that independence should have been politically understood and felt first and foremost by the people. In the most difficult period of establishing our own national sovereignty, our society has been able to reliably respond to various factors and threats in terms of the political, religious, ethnic and other characteristics that destabilize it.

Analysis And Results. Today, citizens of more than 136 different ethnic groups live a peaceful and prosperous life in the country, equalizing their rights and freedoms. They are engaged in creative and creative work on the road to bringing Uzbekistan to the ranks of developed countries in the future. It is important to acknowledge that our country has opened the door to a wide range of opportunities to redesign the language, cultural achievements, and values of each nation. This is a guarantee of the sustainable development of our country. In a speech to the Supreme Court, the President of the Republic of Uzbekistan said: "It is our main goal that everyone living in our country will live a free and wealthy life, regardless of their nationality, language, or religion."—Sh.M. Abdurahman. December 28, 2018. the emphasis is placed on ensuring interethnic harmony. The legal basis for interethnic relations has been established to meet the rights and needs of every citizen living in the country for his or her national prosperity. To assist individuals desiring to benefit

the worldwide work of Jehovah's Witnesses through some form of charitable giving, a brochure entitled Charitable Planning to Benefit Kingdom Service Worldwide has been prepared.—Constitution. 2023. – B. 4).

(Matthew 24:14; 28:19, 20) Today, when much attention is paid to ensuring the prosperity of the land and the peace of the land, it is very important for multinationals to pursue national politics on the basis of a proper, clearly intended goal. The development of relations between nations, bringing it into one system, is the most important issue. In multinational countries, any important issues or problems need to arise from their well-being. Such mistakes need to be avoided, drawing conclusions from the consequences of mistakes in the process of interethnic relations.

Like many countries around the world, Uzbekistan is a multinational country, and establishing contact with other nations for our country is one of the most important tasks of our day. In the early days of independence, they began to be overcome over time, commenting separately on mistakes and misconceptions made during the soviet era in interethnic relations. (Matthew 24:14; 28:19, 20) Therefore, there are community organizations and national cultural centers in the country that serve to meet the national cultural needs of certain ethnic groups living there.

Every laws and regulations adopted by President of the Republic of Uzbekistan Shavkat Mirziyoyev have undoubtedly greatly contributed to the development of our country and the development of our country. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. (Sh.M. Abdurahman) Jehovah's Witnesses would be pleased to support more than the address noted above or by telephoning (718) 560 - 7500. May 19, 2017) The decree will also serve to promote international harmony, support their initiatives, strengthen cooperation with foreign countries, and develop relations in any area.

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Although efforts in this area have not always been successful, in any case the pursuit of cultural relationships, tolerance, and tolerance have remained a constant goal. Uzbekistan belongs to a multinational state. The main ethnic groups, along with Uzbeks, are citizens of more than 136 other ethnic groups with their culture and traditions. (Matthew 24:14; 28:19, 20) In such a situation, I am impressed by the importance of the policy of establishing a multiethnic state and achieving interethnic and interethnic integrity. This policy is aimed at abandoning outdated, unscathed beliefs and integrating the ideas and principles of national independence and spiritual renewal into people's minds.

Conclusion. The unique mentality of the Uzbek people prohibits unity, unity, and cooperation, not division. History tells us that no result in the world can be achieved without accumulating intelligence, energy, time, and opportunities at one point. Unity is a debacle of creativity, and it is a sign of the pursuit of creativity and the composition of the state of public mobilization along the way. The spirituality of each nation, nation, or nation is determined by the degree of perfection of its descendants, how much they know their place in life and how much they feel that they are an integral part of society. It is also reflected in the spirituality, patriotism, peace, self-sacrifice, and hard work of the Uzbek people. (Matthew 24:14; 28:19, 20) In that sense, love and protection of godly devotion play an important role in improving their freedom, freedom, parents, family, brothers, and harmony. On this basis, a wide range of professionals are tasked with improving the training and improving their quality.

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