

Ethnocultural Processes during the Uzbek Khanates

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Abstract: This article aims to correctly illuminate aspects of the history of the Motherland that are still unknown to us, especially the traditional inter-ethnic processes in the territory of the Uzbek khanates, as well as the ethnic formation, composition and main stages of the Uzbek people and population, as well as historical realities, based on its completion, clarification and objective assessment.

Keywords: rich empirical and theoretical materials, historical-ethnographic regions, past, history, national values, traditions, clan, tribe.

Introduction. With the honor of independence, we got the opportunity to describe our history and rich past scientifically and objectively. During the years of independence, attention to the issue of history was raised to the state level. During the 20th century, rich empirical and theoretical materials were collected in ethnology. While academic research in the first half of the last century focused more on recording information about traditional customs that are becoming a thing of the past, from the second half of the 20th century the current situation in science changed and the practical importance of ethnographic materials increased. Currently, the science of ethnology is used not only in solving political, economic and social problems but also in the communication system, international trade, diplomacy and several other fields. In recent years, Uzbekistan, which is an integral part of the world community, has become even more interested in the ethnology of the Uzbek people due to radical changes in the life of society and changes in national thinking. Especially in this regard, it is dedicated to the study of traditional and modern ethnocultural processes, ethnography of historical-ethnographic regions, and ethnological traditions specific to different regions, along with important problems such as local management methods of national statehood, ethnogenesis and ethnic history of the Uzbek people. In addition, it can be said that one of the main reasons for the increase in the volume and content of research in the field is the sharp increase in interest in history and national values and traditions during the years of independence.

It is known that in recent years, the interpretation of ethnicity in the field of ethnology in the form of historical and social units such as clan, tribe, people, and nation has caused some controversy, but during a certain historical development, they many ethnic groups actively participated in the ethnogenetic process of this nation and became its components. Regardless of any social structure in history, whether it is called an ethnic unit, a clan, a tribe, a people, or a nation, the peoples of Central Asia in this period consisted of many large and small ethnic and ethnographic groups.

Literature review. Initially, there was a thesis that the first point of Uzbek ethnogenesis began with the Turkish khanate (academician A. Y. Yakubovsky's point of view). Later, the thesis appeared that Turkic ethnic groups entered this land much earlier, in ancient times, so Uzbek ethnogenesis should be started from ancient times (academician S.P. Tolstov's point of view). Academician Karim Shaniozov also wrote his last fundamental research [1:142] based on this point of view. Today, this date has been further dated, that is, it is determined by the Late Bronze Age. Academician A. Askarov's point of view [2:97] is important in this regard. In his scientific studies, it is based on the fact that the starting point

of Uzbek ethnogenesis dates back to the Late Bronze Age, and the end of the formation of the Uzbek people as a people is indicated in the XI-XII centuries AD. During this huge historical period, our ancestors went through several ethnocultural stages. With the entry of various Turkic tribes and ethnic groups into the territory of Central Asia, ethnic factors specific to the people ensured the formation of one after another, and as a result, the Uzbek people were formed.

Research Methodology. In the research, inter-ethnic relations were studied on the example of the Fergana Valley, which is one of the unique historical "ethnodialogue regions", and the Surkhandarya and Kashkadarya regions, which are considered a unique historical-ethnographic reserve. In it, ethnocultural relations are analyzed on the example of traditional economy and trade-trade relations. Also, during this period, special attention was paid to showing the ethnocultural relations of the population of Uzbekistan in material culture, in particular, in dwellings, clothes and food based on ethnographic materials.

Shaibani Khan's rule in Movarounnahr and Khorezm did not last long. In 1510, he died in a battle with Ismail, the king of Iran. After the death of Shaybani, chaos began in the country. Khorasan is occupied by the Safavids. Shaybani's descendants and some tribal chiefs occupy separate regions (Balkh, Hisar, Badakhshan, Samarkand, Tashkent, etc.) and strive to be independent without obeying the central authority. The struggle for the throne also escalates among the descendants of Shaybani. Abdullah Khan II won these battles and took the throne of Bukhara in 1560, dealt a severe blow to the pretenders to the throne and headless emirs, and managed to create a strong feudal state centered in Bukhara. During his time, the country developed, farmers, herdsmen and artisans found peace. He will put the country on its feet economically. However, after his death, his successors were unable to manage the country. Crown Prince Abdul Momin was only able to sit on the throne for half a year. He was killed by his father's comrades. Riots begin again in the Bukhara Khanate. The external situation was also tense. A group of tribal chiefs and influential scholars, who were monitoring the internal and external situation, put the son-in-law Ashtarkhani Din Muhammad Sultan on the throne since there was no one left from the descendants of Shaibani who was fit for the throne (Abdullah Khan II had pacified them at the time). However, a more upright khan did not emerge from the Ashtarkhani family, chaos, court games, and conflicts between the independent emirs did not stop in the country. The last representative of the Parokanda Ashtarkhanid dynasty, Abulfayz Khan (1711 - 1747), became more active. In the 20s of the 18th century, Balkh region left the Bukhara Khanate. Tashkent and the Tashkent oasis were occupied by the Kalmyks (Jungars), then the Kazakhs. The Kenagas of Shahrisabz, the Mangits of Karshin, the Qtays and the Kipchaks occupy Mirzachol, and thousands and hundreds of Ferghana, and Naimans occupy the Zarafshan Valley. Abulfayz Khan, who was obsessed with life, has only a few days left. Following this situation in Bukhara Khanate, Nadirshah, the ruler of Iran, crossed the Amudarya River and stopped at Chor-Bakr, near Bukhara, to conquer Bukhara. Chor-Bakr was a place of influential sayyids. Abulfayz Khan, who learned about this, wanted to become a leader and with his help, he wanted to expel influential officials from Bukhara to other countries. Among them was Rahimbi, the son of Hakim Ataliq Manghit. Rahimbi, who found out about this, tracked him down and killed him in 1747 and put his 9-year-old son on the throne¹. Not even a year later, he executed him and took over the government. Rahimbiy Ataliq gradually strengthened his position with great authority, and in 1753 he sat on the throne of Bukhara as the first ruler of the Mangit dynasty. Thus, in 1753, the khanate was abolished in Bukhara, and the era of the Bukhara Emirate began. So, the large Mangit tribe of nomadic Dashti Kipchak Uzbeks founded the Bukhara Emirate of the three Uzbek khanates.

Information about Mangits can be found in ethnographic works. They mention the Mangits as a Mongolian tribe from the beginning of the 13th century. During the 13th century, the Mangits lived in Dashti Kipchak. Most of them were located between the Volga River and the Ural River in the 13th - 14th centuries.

At the beginning of the 16th century, under the leadership of Shaybani Khan, 92-bowl nomadic Dashti Kipchak Uzbeks entered Movarounnahr, Muhammad Salih writes in his work "Shaybaniyname": "There were many soldiers among those who came from the Uzbeks. Khoja Gogi was the leader of the Mangit

clan. There were 4,000 Uzbeks here, and all of them were blood relatives. Among them were bells, mangits, dormans, ushuns and uirats" [3:85]

Another of the Dashti Kipchak nomadic Uzbeks, who are part of the Uzbek people, are the Khungirats. According to the sources, the Khungirats lived in Altai, the northern part of Mongolia in the early Middle Ages. Rashididdin Fazlallah's "Jom-i at-Tawarikh" and Abulghozi Bahadir Khan's "Shajarai Turk" contain many narrations about the origin of bells of the 14th century. In many works, they associate their origin with the Mongols. The well-known ethnographer B.K. Karmisheva says that it doesn't matter whether the bells are Mongolian or Turkish, many Mongols who entered Movarounnahr until the beginning of the 16th century. He rightly said that no matter what language they spoke, the Gul tribes were Turkified in terms of language, culture and ethnic composition [4:499].

The Turkic and Turkicized Mongolian tribes that came to Central Asia in the 13th and 15th centuries served mainly in the armies of Amir Temur and Babur. After military campaigns, most of them stayed on various tasks in subordinate countries and lived there with their children. For example, some groups of Barlos settled in Afghanistan, in the vicinity of Delhi, in Kashmir. Arlot, Kipchak, Naiman, Argin, and Mongolian groups remained in Afghanistan, and most of the Jalayirs remained in the north of Iran and Azerbaijan. It should be noted that, according to tradition, the Turko-Mongolian horseman who rode into battle carried his family and clan's insignia with him. When Shaibani Khan brought an army to Movarounnahr, 92 tribesmen served in his army. So, if we say that each tribe consists of a thousand families, and each family consists of 6-7 people on average, then at least 500-600 thousand Dashti Kipchak Uzbeks entered Movarounnahr and Khorezm in connection with Shaibani Khan's military campaigns at the beginning of the 16th century. Therefore, according to the results of anthropological research, there were no significant changes in the ethnic composition of the population during the 16th century.

Analysis and results. So, after the nomadic Uzbeks settled in Movarounnahr and Khorezm, over time they got closer to the local population, mixed with them and mixed with them, and the material culture, and spiritual characteristics of the settled Turkic Uzbeks. - they begin to learn moral life, ethnic customs and traditions. The lifestyle of the settled population and the qualities of the common spiritual world are absorbed into their souls. In the 16th - 18th centuries and even after that, the living folk language in Uzbekistan was the Uzbek language. The Tajik language is considered a second language for a certain part of the Uzbek population (especially in some cities and mountain villages of the Zarafshan Valley). The old Uzbek language developed in Movarounnahr in very close and constant contact with the Tajik-Persian language. That is probably why most of the population of Movarounnahr, especially the intelligentsia, could speak and write in two languages: Turkish and Tajik-Persian [5:16-18]. While the official court language in Bukhara Emirate and Koqon Khanate was Persian and partly in Uzbek, in Khorezm Khiva Khanate, not only the living folk language, but also the official court language was conducted in the old Uzbek language. . Because the Khorezm language was more influenced by Arabic and Tajik languages. Nevertheless, some words from other languages have entered the Khorezm language. In the 16th century, the nomadic Uzbeks who moved from Dashti Kipchak to the Khorezm oasis not only increased the population of the region but also made it ethnically diverse. Migrant ethnic groups are fighting each other over cultivated land and pastures. Claiming sovereignty, some tribal leaders competed with the khans and often disturbed the peace of the country. By the 17th century, it became necessary to put an end to these struggles and establish peace in the country. Khan of Khiva, Abulghozi, carried out reforms in 1646 to ensure a peaceful life in the country, and accordingly, he united the Uzbek peoples living in the lower basins of the Amudarya into one community, and four pairs (call - qiyat, Kangli - Kipchak, Nukus - Mangit, Uyghur - Naiman) formed a group. Each pair was given arable land, ditches and canals, and pastures. 14 small ethnic groups were added to them. However, the war of plunder between the Bukhara Emirate and Khiva Khanate had a very negative impact on the country's economic life. By the last quarter of the 18th century, famine and plague began in the country, killing many people. A large part of the population will be forced to go to other countries [6:95]. Muhammad Amin, a member of the Kunhirat clan, who skillfully took advantage of the situation in Khiva Khanate, easily took the throne. The bell dynasty was founded in Khorezm. Thus, during the 18th century, three khanates were established in

Central Asia, the Kungirats came to power in Khorezm, the Mangits in Bukhara, and the Thousand came to power in Kokand. They are nomadic peoples who came from the Uzbek people of Dashti Kipchak and settled over time under the influence of a highly developed native local population in economic, economic, political and ethnocultural terms. However, because the political power is in their hands and the majority of the native population speaks Turkish, the Uzbek spirit, characteristic of the Turkic ethnos, permeates the blood of all residents in Turkestan. In the 18th century, this country became a land of settled Uzbeks, a land of Uzbeks.

At the end of the 17th century and the beginning of the 18th century, several tribal ethnic groups moved from the deserts of Kazakhstan to Movarounnahr under the influence of the Dzungars. In this ethnic wave, some of the Karakalpaks migrated to the Zarafshan oasis and settled on the southern slopes of the Nurota mountain ranges. In this wave, a large group of Kipchaks came and settled in Zarafshan Valley, Tashkent Oasis and Mirzachol. Until then, the Turkic tribes of Kurama, Dorman, Forty, Hundred, Thousand and other tribes lived in the Tashkent oasis. In the 30s of the 18th century, some of the Kipchaks moved to the mountainous regions of northern Fergana in search of pasture. At that time, some of the Karakalpaks came and settled in Central Fergana. Later, these lands were named "Korakalpok desert".

Conclusion and recommendations. Thus, during the 16th and 18th centuries, the political situation in Movarounnahr and the Khorezm oasis was very complicated. As a result, the single Shaibani-Ashtarkhani state was divided into three Uzbek khanates. This division was a tribal-dynastic disintegration of the centralized state, not based on ethnic and economic factors. As a result, feudal despotism flourished in Movarounnahr and Khorezm. These conflicts had a great impact on the ethnic composition and development of the population of Movarounnahr and Khorezm. In the ethnic composition of the Dashti Kipchak Uzbeks, many Turkic-speaking people had already lost their language. Their anthropological type was reminiscent of the South Siberian type. When most of them settled in Central Asia between the two rivers, mixing with the local population, the layer of Mongolian-like ethnic groups thickened in the anthropological type of Uzbeks. This is especially evident among Uzbeks who associate their origin with ethnic groups such as Kungyrat, Dorman, Ming, Arlot, and Katagan. Nevertheless, the settlement of Dashti Kipchak Uzbeks in the 16th - 18th centuries to Movarounnahr and Khorezm did not fundamentally change the ethnic composition of the Uzbek people formed in the 11th - 12th centuries, but in the "Type between two rivers of Central Asia" in the 13th - 14th In the centuries, the increase of Mongolian elements began to be felt. At the end of the 15th century and in the 16th and 17th centuries, as a result of the settlement of 92 cattle-bearing Uzbek clans from Dashti Kipchak in Movarounnahr and neighboring regions, Mongolian elements appeared in the ethnic composition of the Uzbek people to a significant extent. However, in the ethnic composition of the population, the brachycephalic European stratum remained the absolute basis of the "Middle Asian two-river type". No significant changes were observed in the anthropological composition of the Uzbek people in the XVIII - early XX centuries [7:17-18]. Dashti Kipchak Uzbeks, who entered Central Asia under the leadership of Shaibani Khan, gave the name "Uzbek" to the local Turkic-speaking settled population. This name was absorbed into the spirit of the local population in the further development stages of the history of Uzbekistan, and the term Uzbek became the ethnic name and national pride of the entire people. Among the modern Uzbeks, the Mongolian appearance is mainly preserved in the ethnic composition of some rural Uzbeks (Uzbek clans such as Kungirov, Mangit, Ming, Dorman, Kurama, Jaloyir). However, the brachycephalic European layer remained the absolute basis of the ethnic structure of the city's population. In the second half of the 20th century - the beginning of the 21st century, under the influence of the globalization processes, the appearance of Mongolian elements in the ethnic composition of the population of the big cities of the people of Uzbekistan is noticeable.

So, as a result of the cultural and social contacts between the settled population and the nomadic tribes living in the territories of Central Asia, the ethnic process was somewhat accelerated. As a result, in the 9th-12th centuries, serious changes took place in the tribal structure and lifestyle of pastoral nomads. In nomadic ethnic groups, the desire to live a stable life is increasing. This process, in turn, accelerates the stratification of the settlers; previous tribal associations and tribal alliances are broken. The

acceleration of the ethno-cultural process led to the formation of the Uzbek people as a people, and in the following periods, it will influence its further consolidation.

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