Ethno-Political Processes in the Jizzakh Oasis in the XVI and XIX Centuries

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Abstract: The article deals with an important political event in Movarounnahr in the 16th century, the mass migration of Uzbek tribes from Dashti Kipchak to Movarounnahr as a result of the end of the Timurid rule by the Shaybani Uzbeks. Scientific conclusions on the integration and demography of the population of the Jizzakh oasis, located in the center of Movarounnahr in the XVI-XIX centuries as a result of migration and settlement of Uzbek tribes such as Yuz, Qirchak, Kipchak, Sarai, and urbanization in the cities of the oasis.

Key words: Samarkand, Tashkent, Andijan, Movarounnahr, Khorezm, Khorasan, Karshi, Barlos, Kenagas, Dashti Kipchak, Shaybani Uzbeks, Uzbek tribes, Yuz, Qirchak, Kipchak, Saray.

Introduction

In the last decade of the XV century, the ongoing wars of brotherhood between the Timurid princes culminated. As a result, the political power of the state was further weakened. Independent governors in Samarkand, Tashkent, Andijan, and Gissar established their rule. In order to restore and strengthen their position, the independent rulers sometimes appealed to the Jeta-Mongols and sometimes to the Dashti-Kipchak Uzbeks for military assistance. Due to the constant fighting, political stability in the country was destroyed.

As a result of the political disintegration of Movarounnahr and the constant wars between small property owners, the caravan trade, which was important in the economic and trade life of the country, almost came to a standstill. Internal conflicts between the main agricultural population and large landowners have also intensified. As a result, economic stability has also deteriorated.
Taking advantage of this political situation, the Uzbek tribes living in Dashti Kipchak, led by Muhammad Shaibanikhan, occupied Movarounnahr, Khorezm, and Khorasan and established their rule in these areas. Influential Uzbek tribes, who took an active part in these marches, occupied the oases that were suitable for cattle-breeding and farming in the occupied territories. In particular, the Mangits settled in and around Karshi, the Barlos and Kenagas settled in and around Shahrisabz, and the Uzbek tribes settled in Uratpea and Jizzakh.

As a result of these changes, the transition to a sedentary lifestyle began in the 16th century in the lives of Uzbek tribes, mainly nomadic and semi-nomadic, engaged in animal husbandry. Integration with local settlers, who are close to each other in terms of ethnicity, religion, and language, has accelerated urbanization processes in cities as a result of Movarounnahr’s settlement in and around the city. These ethnic processes and factors have led to demographic changes in the population of Movarounnahr.

Such political and ethnic changes in Movarounnahr were also active in the Jizzakh oasis in its center. At the end of the 15th and the beginning of the 16th centuries in the mountainous, foothill and steppe areas of the Jizzakh oasis, including the mountainous areas of Bakhmal and Zaamin, yuz and kirk tribes settled in the Gallaorol and steppe regions [3].

The following is information about the descendants of Yuz (Almachi), Saray and Kipchak, who migrated to the Jizzakh oasis in the early 16th century and now live in villages with a separate ethnic name.

**Almachi Village.** The village is located in the south-eastern part of Jizzakh and its name is ethnonym. Among the Uzbek tribes, the yuz tribes, which are leading in number and position, are divided into several joints and branches. The village of Almachi is named after the Almachi branch of the three-stranded branch of the yuz-tribe joint.

Yuzs have been recognized as a great tribe in the late Middle Ages. In the late nineteenth and early twentieth centuries, their number was 58,895. One part of the
yuz, called “Gissar yuz” in the sources, is in the Gissar and Surkhan valleys, the other part, called “Uratepa yuzfasce”, is in the middle basin of the Zarafshan valley and its eastern regions - up to the borders of Panjikent Uratepa, Khojand, Bekabad. received, scattered and settled in the steppes [13.79].

There is no objection to the issue of the brotherhood of “Gissar yuz” and “Uratepa yuz”. Their tribe composition is compatible with each other. Their tribe proximity can also be seen from this historical factor. That is, in both Gissar and Uratepa, the governors were made from a yuz tribes. For example, Fozilbiy, a representative of the Yuz Tribes, who became the governor of Uratepa in 1749, was a descendant of Kolibi, the founder of the Yuz Tribe Governor dynasty in Gissar [7.22see2-223].

A.D. Grebenkin, who left the first field research and written information about the genealogy of the yuz tribe, noted that this tribe has a leading position among the Uzbek tribes in terms of numbers [5.93].

In the works of A.I. Maksheev, the history of the family tree of the Yuz tribes is given a wide place [8.239].

According to the ethnographic data collected by A.I. Maksheev, the tribe of the yuz is divided into 8 parts. These are parchayuz, Chinese yuz, salin, uyas, karabchi, nayman, erganakli, besh yuz, sulokli. These links, in turn, are divided into 56 networks. Well-known ethnographer V.V.Radlov in his work “On the settled Turkic tribes of Central Asia” tried to analyze the genealogy of the yuz tribes around Jizzakh, Zaamin and Uratepa. The author also acknowledges that the yuz tribe consists of 8 large above-mentioned joints. Currently, unlike A.I. Maksheev, it identifies 9 networks. These are uch tamgali, Karakalpak pyodjegey, tort tamgali, khan-khoja, Chinese, tigirik, khoja Chinese, Turkmen, jalair [12].

Well-known expert H. Doniyorov’s book on this issue also clarifies the issues of facial tribes [17.83-86].

In the family tree of the Yuz tribe, compiled by A.I. Maksheev, the “almachi” is given directly as a branch spread from the parsnip joint of the yuz tribe. In the
genealogy of the yuz tribe, compiled by V.V. Radlov, the apple is interpreted as a branch of the uch tamgali branch of the parchment joint.

According to the ethnographer-scientist T.U. Salimov on the Zaamin almachi, the almachi is really the branch after the three-stranded branch of the parchayuz joint. According to him, the uch tamgali network of the parchayuz joint consists of the branches of baymakli, biran sadoq, almachi, mirza, sirgali, yugovli, karasyrak, tulak, kalaykon sovli (kalaykon mayda) [13.80].

Bekturaev Dustmurod (born in 1930), Ubaydullaev Ochilboy (born in 1938) and Sattorov Pardaboy (born in 1948) live in Almachi. According to their data, the rural population is mainly composed of the yuz tribe, and partly the Solins. The villagers are scattered from the village of Almachi, on the southeastern side of Zaamin, on the Uratepa plateau. There is also the village of Almachi in the Fergana Valley, north of the village of Oq Changal in Havasu [10.251-255].

According to Pardaboy Sattorov, another factor is the fact that the people of Almachi moved to Jizzakh from Zaamin and Uratepa. That is, the Pir-Eshans of the Almachi are the Eshans living in the village of Nijoni near Uratepa. At the same time, the people consider themselves the murids of the Nijani Eshans, and until recently, they believed in them and made vows.

According to informant Pardaboy Sattorov, it has been about 250-300 years since Almachi moved to Jizzakh. He personally considers himself the 8th generation of those who moved to Jizzakh. He said her husband, who first settled in Almachi, was 1.5 km south of Jizzakh Horde, roughly the location of and around the current Tashlak teahouse. In the early days, the Almachi buried their dead villagers in the “Khoja Mozor” cemetery on the northeast side of Tashlak. Later, the Almachi moved to the east of the present-day village of Khayrabad and settled in the area about 150 years ago.

According to informants, the Almachi, like many other villages in Jizzakh, did not have a village or guzar inside the Orda fortress. Because the people of Almachi have long been considered a cattle-breeding tribe, engaged in horticulture and, in part, ilalmi farming. After settling in Jizzakh, the grain-growing sector of the
economy began to take the lead, and he was seriously engaged in horticulture. Livestock has been transferred to the status of subsidiary farms. This means that the people of Almachi settled around Zaamin in the Toshloq district of Jizzakh, from there to the eastern part of the village of Khayrabad, and from there to the present place.

Neither written sources nor informants have a clear idea of the etymology of the word Almachi. According to P. Sattorov, the climatic conditions of the foothills, where the village of Almachi in Zaamin is located, were favorable for horticulture and apple growing. This factor led the villagers to be called “apple pickers”, which means “good apple grower”.

Saraylik. The Saraychi village is located in the northwestern part of Jizzakh. The name of the village is derived from the Uzbek word for “palace”. Written sources, in particular, provide ethnographic information in the work of Hafiz Tanish Bukhari “Sharofnomayi – Shahiy” (“Abdullanoma”). It also mentions the “Saray” tribe among the 40 Uzbek tribes scattered in Central Asia in the XVI century.

Academician B.Akhmedov noted that the work “Tuhfat al-Khaniy” kept in the Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences (№ 2604 inv.) Contains important information about the composition and geography of distribution of several tribes. In particular, one yuz tribes - in Uratepa and Gissar, kirk tribe - in Jizzakh, Kenagas - in Shahrhisabz, palaces - in Fuzar [2.27].

The list of Uzbek clans, consisting of ninety-two tribes and ethnic groups, is always listed at the top of the list, 5th or 7th or 8th saray in all written sources. For example, in the manuscript “Madjmu at-tavarikh” (St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences, inventory № 667) the tribe of the saray is given in fifth place after a ming, a yuz, kirk [18.210-213].

On the basis of the above-recognized “Nasab-noma” the order of the list of genealogy of Uzbek tribes, made by NV Khanikov, is slightly different. In ordering the tribes, the author pays great attention to their composition, number and, of course, their position in political power. In general, local authors before N.V. Khanikov also paid great attention to these aspects. So, according to the list compiled

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by N.V. Khanikov, the tribe of the saray is in the eighth place after mangit, ming, yuz, kirk, ong, onkachit [15].

It should be noted that the tribe of the palace is listed in the top ten on all lists. If we take into account the fact that the number of tribes is 92, it shows that the saray tribe had a leading influence in the late medieval society.

According to written sources and ethnographic field research, the courtiers moved to Jizzakh from the villages of “Saray” and “Yahtan” around Uratepa. They were originally located in the foothills of the Etimtog district near the city of Jizzakh. They later moved from there to their current location. The main economic activity of the palaces was cattle breeding. They were also engaged in caravan trade. They carried the goods of customers to trade with their camels. They brought firewood from the desert and sold it to the townspeople.

The villagers of Saraylik in Jizzakh are still related to the residents of Saray in Uratepa, Saray and Khanim in Fallaorol, Saray in Samarkand region, Saray in Urgut district, and Saray in Kashkadarya oasis. According to informants, the sarayliks came to Jizzakh about 250-300 years ago. In ancient times and now the arable lands of the village are irrigated by the “Saraylik” ditch, which originates from the Sangzor river. The date of some of the existing tombstones in the cemetery, which was turned into a village cemetery, the archeological monument “Katta Tepa” of the V-VIII centuries AD, dates back to the first half of the XIX century.

**Kipchak Village.** The village is located in the southwestern part of the city of Jizzakh, on both sides of the road Jizzakh - Forish. The Kipchaks moved to Jizzakh from Poyarik district of Samarkand region in the middle of the 18th century. Even today, kinship with the Kipchaks in Poyarik is preserved. Giving a girl to each other, getting a girl, getting married.

The Kipchaks were mainly engaged in cattle breeding, sheep and cattle trade, butchery. According to our correspondents, they initially lived in the Jizzakh Horde and were in charge of the livestock of the beys and officials. They raised a large number of sheep from the Chelak market in Samarkand and brought them to Jizzakh for sale. In Jizzakh, the price of live cattle and meat has become extremely cheap. In
return, the Jizzakh begi bequeathed to the Kipchaks the territory between the lands where they now live, Amirtag (Etimtag - A.P.) and Jilki Haydar.

It is known from research that the “Kipchaks” are from AD. avv. Issued in the Chinese chronicle of 203 in a transcription in the form of “kyueshe” or “tszyueshe” [4.153-210]. The term “Kipchak” is mentioned in the Selenga stone inscriptions of the middle of the VIII century [9.38]. Later, the ethnonym “Kipchak” or “Kifchak” was coined by Arabic Muslim authors - Ibn Khordadbeh (IX century), “Hudud al-Alam” (X century), Bayhaqi (XI century), Gardizi (XI century), Ahmad at-Tusi (XII century). Ibn al-Asir (13th century), Rashid-ad-Din (13th-14th centuries) and others [15.26]. There are various opinions, myths and legends about the meaning of the word Kipchak. Abdulghazi Bahodirkhan in his work “Shajarayi Turk” gives the following narration about the meaning of the word “Kipchak”. In the battle with Barakkhan, Oguzkhan was defeated, fled with his army and survived on an island between the two rivers. It will be cold. The wife of a prince who perished in battle is in labor, and the woman sees a son in a large hollow rotten tree from the cold of the day. “In ancient Turkish, hollow wood was called Kipchak. For him, the dead boy was born in a tree, and they put a horse. Even at this time, hollow wood is called kipchak. The khan kept the boy in his arms. When he was a young man, he used to eat urus and ulak and machar (majar) and bashkurd. He gave many hands and navkars to the Kipchak and sent them to the banks of the Tin and Atil (Itil) rivers ... the Kipchak reigned there. All Kipchak people are his descendants. From the time of Oguzkhan to the time of Genghis Khan, Tin and Atil and Yayik, there was no other hand than Kipchak on the banks of these three rivers. For him, these lands are called Dashti Kipchak [1.21-22].

Russian chronicles begin to provide information about the Kipchaks from the IX century. In the XI-XIII centuries they were called “polovets”, “kumans” [14.20-31].

In medieval Russian chronicles, Kipchaks are also mentioned by terms such as “sarachin”, “srachin”, “sorochin”. According to I.G. Dobrodomov, the term “sarachin” consists of two parts, the first part consists of the adjective “saru” –
“yellow”, the second part - the Turkish word “kunn”. In Turkish, “kunn” means “people”. That is, the word Kipchak “sari-kun” is expressed in ancient Russian as “sorochin” [6.122-128].

Indeed, the ethnonym “sari (q) is still found among the Turkic peoples of Central Asia, for example, in the Kazakhs and Kyrgyz - saruu, in the Turkmen - sarok, in the Uzbeks - sari, sarik. It is known that in ancient times the Turkic peoples living in the Altai Territory and Southern Siberia represented the world with colors. That is, black represents the cold north, red represents the warm south, blue represents the east, white represents the west, and yellow represents the center [16].

In the Middle Ages, the Kipchaks were mainly divided into three major tribal groups - the Black Kipchak, the White Kipchak, and the Yellow Kipchak. However, the color representation of the above-mentioned aspects of the world was not used in practice in the Kipchaks in the late Middle Ages. Some tribes continued to call a tribe known by color according to their geographical location as well as ancient traditions. The same can be said of the brown tribe, which are called red blood cells, black blood cells, white blood cells, yellow blood cells, and blue blood cells.

Some of the first ancestors of the Kipchaks migrated from the Western Altai in the 6th century and settled in Mongolia and Tuva. The second part moved to the steppes near the Irtyshev River and became subject to the Kumyk. At the end of the 10th century and the beginning of the 11th century, when the Kumyk state collapsed, the Kipchaks united with other neighboring Turkic peoples (especially the Kangli - A.P.) and occupied the ancient “Mafazit al-Ghuz” - the “Land of the Oghuz”. At the beginning of the 11th century, a large group of Kipchaks settled in the steppes along the Volga, and some along the Syrdarya. The Far East-oriented Kipchaks were located in the deserts near the Black Sea and the Sea of Azov in the 1960s, as well as in the steppes along the North Caucasus, North Don, Dnieper, and Danube rivers. As a result, a vast area from the western branches of the Tien Shan to the banks of the Danube fell into the hands of the Kipchaks, and the area came to be known as the Dashti Kipchak.
The main economy of the Kipchaks was nomadic cattle-breeding, they lived on pastures. In the XII century in the Kipchak tribes the branches of handicrafts such as blacksmithing, fur-making, shoemaking, saddlery, bow-making, sewing developed and began to stand out as a separate branch. The Kipchak families were united into clans led by a biy, and several clans into a dynasty led by a sultan. Several hordes formed the tribe. the alliance of tribes was in turn led by the supreme ruler khan.

The Kipchaks were twice defeated by the Mongols in 1223 along the North Caucasus and the Kalka River, and as a result some of them became part of the Altin Orda, some migrated to Bulgaria and Hungary, where they were assimilated into the local peoples. Under the influence of the Kipchaks, the main population of the Altin Orda, the Mongols forgot their language and became Turkic during the 14th century. Later, after the collapse of the Altin Orda, in the 16th century, a large group of Kipchaks moved east and settled in Kazakhstan and Central Asia. Many of them gradually settled down and began to engage in farming. Some groups of Kipchaks lived a semi-sedentary lifestyle until the beginning of the 20th century and were mainly engaged in cattle breeding and, in part, agriculture. The number of Kipchaks living in Uzbekistan in the first quarter of the 20th century was 127,000. Of these, 52,000 lived in the Zarafshan Valley, 42.4 thousand in the Fergana Valley, and the rest in Tashkent, Jizzakh, Surkhandarya, Kashkadarya and Khorezm regions. Kipchaks took an active part in the formation of Uzbek, Kazakh, Kyrgyz, Karakalpak, Tatar, Turkmen, Bashkir, Nogai, Bulgarian, Kumik, Altai peoples.

**Conclusion**

In short, the Uzbek tribes, such as the Yuz, Kirk, Saray, and Kipchak, which came from Dashti Kipchak in the 16th century, initially settled in the mountainous, foothill areas of the Jizzakh oasis, which were suitable for cattle breeding. In recent times, economic and trade relations of these tribes with the local population have developed. As a result, population integration and demographic processes began in the oasis.
Uzbek tribes who migrated from Dashti Kipchak also played an important role in the political life of the country in the XVI-XIX centuries. In particular, during this period, the mayors and beys of the Uratpea and Jizzakh oases were appointed from among the representatives of the Yuz tribes. XVIII-XIX асрларда The civil wars between the Bukhara and Kokand khans took place mainly in the strategically important Jizzakh oasis. The population affected by the civil wars moved to the relatively safe suburbs of the oasis, surrounded by defensive walls such as the Jizzakh Horde and Zaamin. This process has accelerated the process of urbanization in the cities of the Jizzakh oasis.

References


