ETHNODEMOGRAPHIC PROCESSES DURING THE PERIOD OF AMIR TIMUR AND THE TEMURIS

Abstract. This article discusses ethnic processes during the period of Amir Temur and Timurids, as well as the location of the Barlos, Kangar-Kangli, Qarluq, Arghun, Duglat, Oghuz, Yasauri, Uz and Az clans, as well as their social and cultural life.

When Amir Temur came to the power of Movrounnahr, the rule of the Mongols in the country ended. Wide opportunities were created for the development of his Turkish ethnic base.

In Movarounnahr, which was considered the core of Amir Temur's kingdom, and the adjacent regions, there was a lot of material culture of the local Sugdian, Khorezm, Bakhtari and Sak tribes and our proto-Turkic ancestors who have been living since the Bronze Age. Qarluq, Chigil, Khalach, Turk, Oghuz, Uz, Arghun, Tukhsh, Yagmo, Duglat, Sulduz, Yasavuri, Kipchak, Barlos, Jaloyir, Arlot, etc.) entered the region and under their influence the ancient Iranian language (Sugdian, Khorezm, Bokhtari) accelerated the Turkification process of our ancestors. Most of them settled in the regions of Central Asia up to the Amudarya River and mixed with the local population. By the XI-XIII centuries, the ethnic situation in Movarounnahr has changed to such an extent that this land has become a full-blooded Turkistan, and the Turkic ethnic group has become the dominant ethnos in the region in all respects. The clans of Mongols who came to this land in connection with the invasion of Genghis Khan and the establishment of the Chigatai ulus, who remained in Dashti Kipchak, actively participated in the political events that took place in Movarounnahr in the XIV-XV centuries and became Turkic. According to the famous ethnologist Karim Shoniyozov, significant ethnic groups of the Qarluq, Chigil, Khalach, Arghun, Barlos, Jaloyir, Arlot, Kavchin, Oghuz and Kipchak peoples living in Movarounnahr during the XIV-XV centuries settled and mixed with the local population. Only small groups of them lived in semi-settlement, engaged in traditional occupations - pasture cattle breeding, along with dry farming and horticulture. We will dwell on some of these Turkic and Turkicized Mongolian tribes.

Amir Temur of the Chigatai ulus, founded in the 60s of the XIII century, and one of the main ethnic groups of the Timurid kingdom were the Barlos. They took an active part in ending the Mongol rule in Movarounnahr under the leadership of Amir Temur, and were at the forefront in all aspects of the country's internal life. When Amir Temir gave his sons and grandsons one or another country, he sent some of the barlos there as the most reliable people. They were also used in administrative positions. For example, Tagay-bugo barlos ruled Bukhara, Hisori Shodmon, the barlos of Dodma, and Kirman, the son of Ghiyaziddin, ruled the barlos.

After the death of Amir Temur, barlos continued to serve his descendants faithfully. They have always supported Shahrukh Mirza's state policy, Ulugbek relied more on them when he kept Kashgar under his rule for 14 years, and Barlos were at odds with Pirmuhammad Barlos' administration of Kashgar.

According to the information of Abdurazzaq Samarkandi, in the XV century, the barlos lived in different regions of the Timurid state, and their representatives served the Timurids in the title of amir. They used to live in places as ethnographic clan communities. Then the local population becomes completely Turkic under the influence of the language. However, after Shaibani rule was established in Movarounnahr and its surrounding regions, the previous position of Barlos declined.
The process of Turkification of the local Sugdian-speaking population and other ethnic groups is accelerated in the middle and lower basins of the Syrdarya. This region is composed of Turkicized dark-blooded people. The ethnic composition of the Kangar-Kangli population was multi-component, in which the Turkic color had a prominent position. However, after the disintegration of the Kangar state, as noted by K. Shaniozov, the multi-ethnic Kangar people also dispersed and did not continue to develop as a unified people.

The Kangli people who were part of it lived in Khorezm and around Samarkand until Genghis Khan's invasion. The main part of them migrated in Dashti Kipchak, around the Balkhash tributary, on the banks of the Ila River. During the reign of Amir Temur, their groups of Dashti Kipchaks moved to the Zarafshan valley and the Tashkent oasis, mixed with the local population and settled.

The Qarluqs are another of our Turkic ancestors who have a prominent place in the ethnic composition of the Uzbek people. The entry of the Kaluks into the territories of Central Asia took place in several chronological stages. The first group of them settled in the Fergana valley, Tashkent oasis and Tokhariston from the 6th century AD, mixed with the local population and settled. The second group of Qarluqs came to the Oases of Tashkent and Zarafshan from the Ili River Basin and Ettisuv, settled in Northern Tokhariston during the Mongol invasion, and joined the clans and regions that had previously arrived in these lands.

The third group of Qarluqs moved from Dashti Kipchak to Ferghana Valley in the 15th century. The Karluks and their related Khalach and Chigil tribes lived in the Zarafshan oasis, Tokhariston in the 14th-15th centuries. They played an important role in the political life of Movarounnahr. A group of Qarluqs who remained in Dashti Kipchak entered Movarounnahr together with Shaybani's troops at the beginning of the 16th century.

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A group of them went to Khorasan and settled in the XI century. In the XIV and XV centuries, most of the Arguns lived in the Fergana Valley, in Southern Uzbekistan and Northern Afghanistan. According to the linguistic environment of the places they visited, they either helped to Turkify the local population or became Persian-speaking Tajiks without forgetting their ethnic names under their influence.

The Arghuns were one of the forty Uzbek tribes that were the backbone of Amir Temur's state. They were considered privileged large landowners-tarkhans. Emirs from the Arghuns ruled some provinces. For example, Sultan Husayn was the governor of Karakol district, Mahmud Muqim was the governor of Kabul. The high-class people of the Arghuns were also related to the Timurid family. After Shaibani rule was established in Movarounnahr, the position of the Arghuns fell. They mostly settled down and mixed with the permanent population.

Dughlats are one of the large herding tribes that lived in Movarounnahr in the XIV-XV centuries. Rashididdin calls them a Turkic tribe that joined the Mongolian tribal union, and V.V. Bartold calls them Mongols.

N.A. Aristov puts forward the idea that dulu and dugulat are one people. In fact, when the Turkish khanate fell into crisis, some of the Dulu tribes that were part of it left their homelands, the Ili Valley and Ettisuv, and moved to other countries, while the rest continued to live in their homelands.

After the formation of Chigatoy ulus, Manglay Suba (land facing the sun) property will be established in the eastern regions of Chigatoy ulus. Lands from Ettisuv to Kashghar looked after this property, and Chigatai Khan entrusted its management to dugulats. The lands ruled by the Dughlats are called "Mongolia" in the sources, and the Dulu Turks of those regions, even the
Dughlats themselves, became Dughlat-Mongols under the name of the country. This idea is also reflected in the national encyclopedia of Uzbekistan.

In the XIV-XV centuries, some groups of Dughlats lived scattered in the Ferghana Valley, Samarkand and Hisar, Karategin and other places and spoke Turkic. The sultans of Hisar Dughlat served Babir indiscriminately.

Another large tribe that lived in Movarounnahr in the XIV-XV centuries were the Oghuz. A group of them moved from the lower basins of the Syrdarya to the slopes of the Nurota mountain in the X century at the request of the Somani amirs. The Turkmen groups of the Oghuz Seljuks settled in the vicinity of Bukhara, North Khorasan, that is, in the territories of present-day Turkmenistan, in the XI-XII centuries during the Karakhanids.

In the XIV-XV centuries, a number of other Oghuz and Seljuk Turkmen groups came to Movarounnahr from the lower basin of the Syrdarya and Dashti Kipchak. Some of the Oghuz and Seljuk Turkmens, who have lived side by side with the Uzbeks for centuries, settle down without forgetting their ethnic names. Their later generations called themselves Uzbek Turkmen or Nurota Turkmen.

Another of the Turkic-speaking tribes of the Timurid era is the Sulduz tribe, and in the narrative of historical events reflected in Sharafuddin Ali Yazdi's "Zafarnama", it is noted that they lived in Chaganiyan, Hisar Valley and Bakh province in Northern Afghanistan in the 14th century. Bayon sulduz, the emir of the sulduz in Hisori Shodmon, was one of the notable amirs in the western part of the Chigatai ulus and participated in the march of emir Kazaghan to Herat. After the death of Amir Kazaghan, his son Amirzad Abdullah Chigatai took over the western part of the Ulus and made Samarkand his capital.

He raised first Bayonkuli Khan and then Temurshah Oğlan as a false khan from the Mongolian amirs in Genghis Khan. Dissatisfied with this, Bayon gathered an army and marched from Hisori Shodmon to Samarkand. He was joined by Haji Barlos, and together they expelled Abdullah from Samarkand. Bayon sulduz played a role in the outbreak of feudal disunity in Movarounnahr before Amir Temur came to power. Because he was a sympathizer of Tughluq Temur in Genghis Khan, later he joined Amir Temur's fight against the Mongols, took part in the Balkh battles of 1370 with his troops, and became Amir Temur's trusted amirs.

Amir Temur was also related to sulduz, that is, Sahibgiron Bayan took the sulduz's daughter Ulus into his harem. The son of Bayan Sulduz, Sheikh Muhammad Sulduz, was loyal to Amir Temur at first, but was later executed by taking part in an assassination attempt against Temur.

Another of the tribes that loyally served Amur Temur was the Yasavuri, who lived in Saripul and Totkan around Samarkand, as mentioned in Sharafuddin Ali Yazdi's "Zafarnama". As their leader, Khizr Yasauri, was a political leader depending on the situation, he sometimes sided with Tughluq Temur, sometimes Amir Temur, and made a name for himself as a partisan. He died in 1365. After that, the Yasawuris under the leadership of Haji Mahmudshah fully obeyed Amir Temur and served him loyally.

Amir Timur also appointed Haji Mahmudshah as the head of the army when he returned from the Balkh campaign in 1370, and he established ties of kinship with him. Bakht Malik, the daughter of Ilyas Yasavuri, took him to Mirza Jahangir. Mirza Pirmuhammad was born from this marriage. Ali Yazdi wrote that Amir Temur appointed him as his successor before his death.

Uz and Az tribes, belonging to the Turkic peoples in terms of ethnic origin, have their place in the ethnogenesis of the Uzbek people. However, the available information about them consists of different views and assumptions. For example, in the 60s and 80s of the XIX century, historical-ethnographic works (G.Z. Bayer, D.A. Khvolson, F. Sum, S.M. Solovyov, etc.) mention Uzron as a clan of Kipchaks. N.M. Karamzin, M.P. Pogodin, F. Brun, P. The Golubovskys, based on Russian chronicles, included the Uz into the torks.

I.N. Jitetsky says that the Uz are a clan belonging to the Bajanak tribe, while N.A. Aristov, V.V. Barthold, S.A. Pletneva, S.G. Agadzhanovs interpret the Uz as a tribe that is part of the Oghuz. D.A. Rasovsky considers the inclusion of the Uz into the Oghuz unfounded and says that
they are one of the tribal communities belonging to the Tork people. M.M. Ermatov says that the ethnonyms "az" and "uz" belong to one people, and the word "Uzbek" is derived from these terms. R.A. Agaeva ethnic name "Uzbek" comes from ethnonyms "az" and "uz".

K. Shoniyozov, an eminent scientist, stated that the ethnonyms "Uz" and "Az" were separate tribes. It is a mistake to call them neither Torks, nor Kipchaks, nor Bajanaks, nor clan communities within the Oghuz. According to the analysis of available historical-ethnographic materials, it seems that Uzlar was an independent tribal union of several Turkic-speaking clan communities in the past.

So, during the period of Amir Temur and Timurids, a number of Turkic and Mongolian tribes entered and settled in Movarounnahr territory. These tribes and clans served the social, economic, cultural and political life of the region's population, as well as the expansion of the ethnic composition of the Uzbek people.

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