



## ANALYSIS OF THE ROLE OF DASHT-I QIPCHAQ NOMADS IN THE DEMOGRAPHIC CHANGES OF THE ZARAFSHAN VALLEY BASED ON HISTORICAL SOURCES

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**ABSTRACT:** This article describes the process of arrival of Turkic tribes of Dashti Kipchak to our country and their impact on demographic changes. Also, the characteristics of the lifestyle of Uzbek tribes are analyzed in historical sources and in historiography.

**KEYWORDS:** - Jogi nation, nomads, customs, ethnic processes, Tarikh-iJahan-namai, local population, historical sources, Jungar Khanate, Chin Empire, trade relations, Uzbek nation.

### INTRODUCTION

The formation of the Uzbek people, like many other nations, was significantly influenced by the nomadic tribes of the Dasht-i Qipchaq. Numerous historical sources provide information about the nomadic Uzbeks who migrated from the Dasht-i Qipchaq to the regions of Mavarannahr and Khorezm during the late 15th and early 16th centuries. There are various perspectives regarding the population size and ethnic composition of the groups that migrated from the Dasht region to Mavarannahr during this period.

For instance, R.I. Sultanov, based on the accounts of medieval historians such as Muhammad Salih, Zahiriddin Muhammad Babur, Mirza Muhammad Haydar, and Fazlullah ibn Ruzbekhan, claims that approximately 1.24 to 1.36 million people migrated from the Dasht-i Qipchaq to Mavarannahr between the late 15th and early 16th centuries [1]. Ethnographic historian K. Shoniyozov, however, states that the exact number is unknown but suggests that it was somewhat smaller than the local population [2].

Archaeologist-historian A. Asqarov, while supporting K. Shoniyozov's opinion, notes that although the migrants arrived in large numbers, they were unable to alter the ethnic foundation of the local population [3]. In another instance, Asqarov mathematically estimated the number of Dasht-i Qipchaq Uzbeks who settled in Mavarannahr and Khorezm, proposing that their number was at least 500,000 to 600,000.

Based on such data, it can be observed that during this period, the demographic landscape of Mavarannahr experienced a noticeable increase.

Based on written sources, it can be stated that after the nomadic population, led by Shaybani Khan, settled in the Mavarannahr region, they launched military campaigns against neighboring states to expand their territories. As a result, large-scale migrations of people from other regions to the Bukhara Khanate took place.

For instance, Abulg'izi Bahodir Khan, the author of Shajarayi Turk, wrote that during Shaybani Khan's campaign to Khorezm in the early 16th century, the populations of Qiyot and Buldimsoz were forcibly relocated to Mavarannahr [4]. The forced resettlement of the Khiva Khanate's population was repeated during the reigns of Shaybani Ubaydullah Khan and Abdullahan II.

Their military campaigns in Khorezm led to the relocation of a significant portion of the Khivan and Urgench populations to Bukhara [5].

Additionally, political events in neighboring states also contributed to population migration to Bukhara. Muhammad Yusuf Munshi confirms this in his work Muqimkhon Qissasi, which describes how political instability in the Khiva Khanate—especially during the reign of Asfandiyar Khan (1623–1642), when Turkmen pressure intensified—led many inhabitants of the khanate to settle in Samarkand and Bukhara [6].

According to historical sources, these migrations into the khanate continued in later periods for similar reasons. These accounts are also reflected in previous research. For example, during the second half of the 18th century, famine and outbreaks of plague in the Khiva Khanate led to significant migration to Bukhara [7]. Similarly, during the 17th–19th centuries, power struggles in Eastern Turkestan, as well as the invasions carried out by the Dzungar Khanate and the Qing Empire in the region, resulted in large-scale migration of people from these areas into the Bukhara Khanate.

During the 13th and 14th centuries, the tribes that migrated and settled in Mavarannahr and the surrounding regions varied in number. It is well known that most of the Turkic and Turkicized Mongol groups had lived in the Dasht-i Qipchaq, the Seven Rivers (Yettisuv), and Eastern Turkestan before arriving in Mavarannahr. In these regions, they had fragmented into smaller groups. A large portion of them remained in their original territories, integrating into various ethno-political entities, while others continued living in their homelands. However, some groups separated and migrated to regions between the Amu Darya and Syr Darya, as well as to Khorezm and the Tashkent oasis.

For example, the Kipchaks, a major ethnic group, were divided into smaller groups during the Mongol era. In the 14th and 15th centuries, Kipchak ethnic groups resided in the Northern Caucasus, Crimea, the Volga basin, the foothills of the Ural Mountains, the eastern part of the Dasht-i Qipchaq, and Yettisuv. A segment of the Kipchaks living along the Syr Darya was relocated to Mavarannahr by Amir Timur. These groups settled in the southern regions of present-day Uzbekistan and Tajikistan, as well as in the northern parts of Afghanistan. The diverse ethnic groups that migrated to Mavarannahr and its surrounding territories played a role in the region's population growth. However, they were unable to fundamentally alter the ethnic composition of the local population.

Historical sources also confirm that various alliances between the rulers of the Bukhara and Khiva Khanates contributed to these demographic changes. Specifically, Badriddin Kashmiri's writings provide evidence of such alliances. He mentions that Tavakkal, the son of the Kazakh Khan Shigay Khan, who had formed a military alliance with Abdullakhan II, visited the ruler of Bukhara along with eleven Kazakh sultans and several Kyrgyz emirs to participate in his military campaigns. According to Kashmiri, Abdullakhan II granted him the province of Khojand as a tax fief (\*kharaj\*), and in 1583, the Kazakh Khan passed away in the Mavarannahr region [8].

Hafiz Tanish Bukhari's work Tarikh-i Muqimkhani also contains accounts of the migration of Kazakh tribes to the Bukhara region. According to this source, Abdullakhan II granted the Kazakh Sultan Tavakkal the estate of Ofarinkent, one of the best areas in Samarkand, as a suyurg'ol (land grant) in recognition of his assistance in defeating Shaybani Bobo Sultan.

Additionally, during the reign of Abulfayz Khan, Kazakhs who had suffered from the attacks of the Dzungar Kalmyks engaged in raids within the Bukhara Khanate. Other written sources also reference these events, noting that for seven years, neither Bukhara nor Samarkand had sufficient forces to suppress them.

It is important to mention that in the first half of the 17th century, the invasions of the Kalmyks into the region also contributed to the migration of various tribes into the territory of the Bukhara Khanate. This process is documented in sources from the Ashtarkhanid period. For example, in the writings of Muhammad Amin Bukhari, it is stated that "terrified by the Kalmyk attacks, Kazakh and Karakalpak tribes and communities abandoned their lands and settled in Tashkent out of fear" [9].

Another factor contributing to the ethnic diversity and population growth of the khanate was an economic one—the essential needs of the population for daily goods. There is evidence suggesting that this necessity played a significant role in demographic changes. The nomadic Kazakhs, in their pursuit of expanding pastures or fulfilling their need for food products, sought to occupy the fertile lands of the Bukhara Khanate. As a result, steppe inhabitants migrated to the regions of Turkistan, Sabran, Yassi, Sayram, and Tashkent.

By the 19th century, the number of Kipchaks in the Fergana Valley had also increased. This demographic growth led not only to population expansion but also to political transformations. Before the Kipchak Massacre, even Khudoyor Khan was politically influenced by them. Historical sources confirm the significant role of Kipchaks in the political life of the Kokand Khanate during the first half of the 19th century.

For instance, Tarikh-i Jahonnomma provides the following account:

"The Kipchaks, Kyrgyz, Kazakhs, and Karakalpaks—all the Sanchiqli and other tribes—are our blood brothers and fellow countrymen. Our leader, Shahrukh Khan, has promised that if he gains control of the state, he will grant high positions and generous salaries to the leaders of each tribe and nomadic community. We hope that you will gather the swift and capable youth of your tribes, employ whatever cunning and strategies you can, seize control of Tashkent, and plunder its surrounding villages to ensure the supply of weapons and food for your groups and factions." [10].

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