

Formation Of The Uzbek People In Historical Sources

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Annotation: This article discusses the ethnogenesis of the Uzbek people, the factors that influenced them, and how the genealogy of the Uzbek people is found in historical sources.

Keywords: Uzbek people, ethnogenesis process, "Shajarai turk", Qarluqs, "Devoni lug'otit turk", Turkish khanate.

I. INTRODUCTION

As you know, in previous topics, we have expressed our views on the ethnogenesis of our people before the history of the nation, the ethnic history, that is, the primary past, based on written monuments and scientific and historical sources. They include Scythians, Saks, Sarmatians, who lived in Central Asia in the VIII-IV centuries BC, including Sogdiana, more precisely between the two rivers (Ox or Ox-Oguz, ie Amu and Yaksart Sir), we have given information about the first roots of the most ancient Turkic and Iranian-speaking tribes, such as massaget, Sughd, augas, Khorezm, hu (r), tur (k). They include Turkic-speaking tribes such as the Huns, the Turks (tukyu), the Oguz (augas), the Turks (Tirkesh), the Qarluqs, the Chigils, the Uyghurs, the Kipchaks, the Telenguts, the Kangli, and the Us / Oz / Az. We have observed that historical sources indicate that the tribes and tribes came together.

II. METHODS

Although the genealogy (list) of tribes that were part of the Uzbek community in the past is common in historical sources, it is different in number. For example, at the beginning of the AD, large tribes such as Kangli, Kushan (Tokhar), Hephthal (Hephthalite), Turk, Qarluq (Az, Oz, Uyghur), Oguz, Kipchak were linguistically close to them. In the 7th and 9th centuries AD, they united the tribes and formed powerful tribal alliances (states) in the name of the Turkic khanates.

In particular, in the sources of the XI century (in Mahmud Kashgari's "Devonu lug'otit turk") this tree is given in a special order. First there were 20 large tribes, then about 10 tribes and 22 Oguzs. the genealogies of the Turks and the names of more than 20 other tribes along the way are explained.

Written sources on the history of the states that emerged in the Movarounnahr region in the XV-XVI centuries contain a lot of information about the genealogies of the Turkic-Uzbek tribes. For example, in Abulgazi Bahodirkhan's "Shajarai Turk" k

The following tribal names are found: Qarluq, Uyghur, Kipchak, Kangli, Qalach (influential and ruling, considered as older generations), Aymak, Terkin (Merkin), Kyrgyz, Kemkemchut, Ormonkat, Nuguz (nukis), tatar, bayot, bashkirt, oyrot (oyrot), orlot, ogor, olayunotli, turgovut, koru, tolas, bulgochin, kermuchin, tot, temirli, turumchi, Seed names such as turk, turkman, taka, turbotli, tevachi, jobi, jomachi, chobichok, choboni, chigatoy, choni, khizireli, khorasonli, xalach are mentioned. The play also provides commentary on some of them.

Also, when we watched Muhammad Salih's Shaybaniynoma, we noticed that many tribes in the Movarounnahr area took part in the battles between Babur and Shaybanikhan. Such information as "Asomia navadu firqayi uzbek", "Ravzat us-safo", "Zafarnoma", "To'rt ulus tarixi", "Boburnoma", "Tarixi Abulkhairkhon", "Abdullanoma", "Tarixi Muqimxon", Many historical and memoir works, such as "Tarihi Abulfayzkhan", "Tarihi Salotini mangitiya", mention the seeds of the Uzbek family tree.

As in the early days of the Uzbek state, even in the XVII-IXX centuries, tribal characteristics (inquiry of tribes, knowledge of one's own tribe) were preserved. Accordingly, many scientists who conducted scientific observations during this period, in particular, A. Boris (Borins), H. Vamberi, N. Khanikov, A.D. Gerebenkin, A.P.Xoroshin, V.V. Radlov, N.A. Aristov, D.N. Logofet, A.Yu. The works of foreign orientologists, such as Yakubovsky, provide accurate information. Well-known linguist Kh.D. Doniyorov said about it: Here are some of them. For example, in N. Khanikov's work "Description of the Bukhara Khanate" (written in 1843) on the basis of his direct travels and observations he noted that in the territory of Bukhara there are the following Uzbek tribes and clans: "mangit (dark mangit, white maggitt, black mangit), thousand, hundred, forty, right, ongochit, jalair, palace, bell (branches of this seed-kanjagali, oinli, kushtamg Seeds such as 'ali, uvaktamgali, qir) are considered to be influential, yalchin (olchin), orgun, nayman, kipchak, chechak, uyrot, kalmoq, kartuv (kartuv), burloq, samarchin, qataqon, g' allachi (galachi), kenagas, botrak, ozov (uzov), layers, kangli, own, chunglachi, tonchi (tunchi), otarchi, upilachi, julun, jid, juyut, chiljiyut, buymovut, oymovut, orolot (orlot), krayt (kerayit), ungut, qang'it, kholyovat, masad, murkut, arab, ilocho, julagan, winter, gadoy, turkman, durman, tobin, toma, rindan, mummin . ghlon (uglon), gurlat, iglan, jimaboy, chilkas, uyghur, heavy, yobu, norgil, yuzak, kahat (kohit), helpless, khojali, buzan, sweet, bahrin, tuma, about 100 ethnic names such as nikuz, mongol, kalon, tatar were recorded.

III. RESULTS

This process dates back to ancient times, so they have been specifically mentioned in written sources. In particular, since the middle of the twentieth century, this tree has expanded considerably. But the number of major tribes (9 or tribes) was 92. Together, they have created an ethnic layer of the Uzbek people. The problem of naming the seeds named after BC is (uz), us (uz),

az (K. Shoniyozov) 1 (in fact, they were one tribe and lived in the same conditions and in the same regions), even, Until the VII-X centuries, the Tirkesh and Qarluq tribes lived together in the Altai region as part of associations and were associated with the tribes known as the Us, themselves, and the Azs. We have already mentioned the ancient existence of these tribes through evidence in the previous pages. They are Turkic-speaking tribes that came to Central Asia (now Khorezm, Bukhara, Navoi, Samarkand, Kashkadarya) from the beginning of the AD period, mainly in the period of the Turkic Khanate, in the VII-X centuries, along with the Tirkash, Kipchaks and Qarluqs. . Later, most of them moved to Dashti Kipchak, joined the Oguz-Kipchak alliance, and gradually gained a large position among the tribes in the Dashti Kipchak areas and entered the political arena. As a result, the word bek was added to their name, which means high rank (high rank). (The word beg / bek has been explained in past sources, such as Tafsir, Qutadg'u bilig, Dvonu lug'atit turk and others, as well as in recent scientific sources and dictionaries as follows: bek / beg - ruler, sultan; principality, sultanate, i.e. prince, knyajestvo, pravitel, doljnost knyazy; Thus, the ancient Uzbek tribe, which had such characteristics, later became known as the Uzbeks. Gradually, we came to the conclusion that this ethnonym was also applied to the people and domination (state). Even if the term is associated with the name of a person, it can also be associated with the name of a Turkic tribe and its leader Ispek (in the sources Uspek / Usbek, Uzbek / Uzbek forms) who lived in the III-II centuries BC2. In connection with the name of the Uzbek khan, we agree with the opinion of the head of our state IAKarimov. Dashti Kipchak khan Uzbekkhan (1312-1342) is named after the representatives of this ancient Uzbek tribe. This name was preceded by a number of rulers and figures before Uzbekkhan (for example, Inal Uz Khan was one of the Kipchak rulers of the Turkish khanate).

IV. DISCUSSION

Also, D.N. Logofet's book, The Bukhara Khanate in Russian Vassalism (written in 1911), lists more than a hundred Uzbek tribes, large and small.

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So, it should be noted that our views on the history of the formation of the Uzbek people and language (our ancestors and their ethnogenesis and ethnicity) are not yet complete, more precisely, ethnic history and ethnic periods are not yet covered. B. Ahmedov, A. Askarov, K. Shoniyozov, I. Jabborov, Ziyoyev A, H. Ziyoyev, M. Isakov, N. Kamilov, H. Doniyorov, G. Abdurahmanov and others have very important ideas and information that need to be continued.

After all, the process of formation of the Uzbek people in later periods on the basis of archeological and ancient written monuments in scientific sources was antiquated to antiquity (according to the works of academicians SP Tolstov, K. Shoniyozov). Nowadays, academician A. Askarov interprets the process of formation of the Uzbek people in a more ancient way, more precisely, in the Bronze Age. Therefore, we must scientifically and convincingly determine the genealogy and historical names of the first ancestors of the tribes and clans that participated in the formation of the Uzbek people.

Because each tribe and clan has historically had its own name in association with the passage of time. Similarly, with the passage of time, the lesser-known clans in the larger associations have emerged. grew up, rose in position, entered the political arena, and headed large tribal alliances. We feel this feature only when we observe the past historical process of each ethnic group. The history of the formation of the Uzbek people should be approached in the same way.

V. CONCLUSION

As a similar Uzbek tribe entered the political arena, it incorporated many tribes and clans into its union. These are reflected in the genealogy of the Uzbek people in later times. But their first tree and its branches are not yet fully defined. Because, in our opinion, there are more than 400 branches of these tribes in Uzbek dialects. Of these, Professor H. Doniyorov identified 300 of them on the basis of place names and dialect materials. In particular, he gave the etymological meanings of many seeds. These should also be reported. Many historical and artistic monuments, including scientific observations, contain similar information. They also record the periods of formation, residence and distribution of each tribe. If such data are summarized and analyzed, then it is possible to have some information about the first formed period, ethnogenesis and the last stage of the genealogy. can be concluded.

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