



History of Dashti Kipchak Uzbeks

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Abstract

This article provides a lot of interesting information about Dashti Kipchaks and Dashti Kipchak Uzbeks in our history, which you may or may not know. At the same time, I would like to point out that our great history has a unique role to play in understanding our identity.

Keywords: *Dashti Kipchak; Tribe; Kinsmen; Turkish – Mongol; Eneolithic; Gradual; Volga Bulgars*

Introduction

I would like to quote the words of the first President of the Republic of Uzbekistan Islam Karimov: “A nation that does not know its history and forgets its past has no future. That fact must be taken into account”. Therefore, we all need to know not only the history of Uzbekistan, but also the history of the world [1, p. 4].

A chronicle is a written record of a series of important events in the socio-political, cultural and economic life of a country. Chronicles are usually written by a direct participant in historical events; Source - any artifacts, written sources, spiritual values that are preserved to the present day, reflecting the traces of the historical process created by human hands in the past and allowing to study the history of human society; The Golden Horde is a state founded by Botukhan (1238-1255), the son of Jojikhhan, in the early 1840s. In 1224, the Joji nation consisted of Khorezm, the North Caucasus.

In 1236-1240, as a result of Botukhan's marches, the land of the Volga Bulgars, Dashti Kipchak, Crimea, Western Siberia, was annexed to the Golden Horde; Uzbekkhan was the khan of the Golden Horde. Years of his life - 1283 - 1341. Years on the throne -1213-124; Abulkhairkhan (1412-1468) was the founder of the state historically called the state of nomadic Uzbeks.

Was the khan of Tura (Western Siberia); Ulus (Mongolian - state, people, people) - the first group of large and small families living in nomadic lands in the period of the formation of the Mongol state (early XIII century), or the first mogul formed by Genghis Khan It is also called the state. Before we study the topic of Dashti Kipchak Uzbeks, it will be easier to cover and understand today's topic if we

recall the Dashti Kipchak region. The area inhabited by Uzbeks is in our historical sources, also known as Dashti Kipchak or Kipchak Dashti. The Dashti Kipchaks migrated west from the banks of the Irtysh River in the 11th century, bordering Khorezm and occupying the territory of present-day Kazakhstan, as well as the southern Russian steppes. The population of Dashti Kipchak is called in Eastern sources - Kipchaks, in Russian chronicles - Polovets, in Byzantine chronicles - Kumans, in Hungarian sources - days.

The Main Findings and Results

Dashti Kipchak consisted of 2 parts. The Dashti Kipchak consisted of the Eastern and Western parts, and the Yayik (Ural) River was their boundary. The western part consisted of areas from the Yayik and Itil (Volga) rivers to the Dnieper. In the 13th century, Dashti Kipchak was conquered by the Mongols, who established the Golden Horde state, historically known as the Joji Nation. At the beginning of the 14th century, the Joji Nation was divided into two parts. The Golden Horde is formed in the eastern part of Dashti Kipchak. The western part of Dashti Kipchak is found in Russian chronicles as the "Land of the Polovtsians" Since the 1960s, the eastern Dashti Kipchak has been called the "land of the Uzbeks" and its inhabitants the "Uzbeks".

From the 1920s, Abulhairkhan and his descendants ruled in the eastern Dashti Kipchak. The main inhabitants of Dashti Kipchak were nomads and semi-settlers, whose main occupations were cattle-breeding and hunting. The people living on the banks of rivers and lakes were engaged in agriculture. The inhabitants of the cities were engaged in handicrafts and trade. His cities included: Signak, Saray Botu, Saray Berka, Orda Bazar, Arquq. In the history of Movarounnahr in the XVI-XVIII centuries, the term "Dashti Kipchak" and its eastern part, the modern state of Kazakhstan. Dashti Kipchak Uzbeks are ancient Turkic-Mongol tribes that migrated to the eastern part of Dashti Kipchak.

Arlot, bahrin, burqutyar, dormon, iyjon, china, qarluqlar, kipchak, bell, qiyat, qurlovut, mangit, nayman, tangut, nukuz, uygur, koshchi, chimboy, kenagas, many tribes, such as otarchy, jot, tuboyi, taymas, uyshun, tuman - thousand, shodbakhtli, shunkarli, were called "Uzbe" by Eastern historians in the late 13th and 14th-16th centuries. called in Hamdullah Qazvini's (1281 - 1350) "Tarihi guzida" ("Selected History"), the Golden Horde khan thinks about the lands and peoples subordinate to Uzbekkhan, and these tribes are called "Uzbekiyon" ("Uzbeks"), the places where they migrated, i.e. the Eastern Dashti Kipchak, was referred to as the "Uzbek country" ("Uzbek country").

The term "Uzbek" was used as a tribal association and the name of the lands belonging to these tribes until the time of Uzbekkhan. For example, Mirzo Ulugbek (1409-1449) in his historical works "History of the Arba Nation" ("History of the Four Nations") mentions the rise of Uzbek Khan to power. The Uzbek nation was given to him. Rozbehon in his book "Mehmonnomai Bukhara" states that Dashti Kipchak Uzbeks consisted of 3 categories: Shaybanis (Uzbeks belonging to the Shayban nation), Kazakhs and Mangits.

The Shayban Nation, according to sources, was formed in 1238 and covered the lands from the foothills of the Ural Mountains to the Tobol and Sarisuv rivers. Its southern boundary was the northern shore of the Aral Sea and its northern boundary was Chingi Tura. The Mangit ulus is located between the Emba and Yayik rivers. The term Kazakhs appeared in 1446.

The sultans of the Golden Horde khan Urus Khan: Giraykhan (Kiraykhan) and Janibek refused to submit to Abulhairkhan in the 1840s and moved to the Chu and Yettisuv oases with their supporters, subordinates, and soon after, in 1485, they founded the Kazakh Khanate. These tribes, who fled from Abul-Khairkhan, went down in history as "Uzbek-Kazakhs".

Dashti Kipchak Uzbeks were mainly engaged in cattle breeding. The population of the oases was partly farming. Dashti Kipchak Uzbeks converted to Islam only during the Uzbek khanate, but some signs of paganism have survived in their traditions. In the following centuries, the Dashti Kipchak Uzbeks were part of several peoples in Central Asia and East Turkestan.

Well-known historians RGMuqminova and K.Shoniyazov give the following opinions about the Dashti Kipchak Uzbeks: “Dashti Kipchak Uzbeks, who entered the Movarounnahr region from Dashti Kipchak in the early 16th century, were few in number and their influence on the local population could not pass. On the contrary, they have adopted the high culture and language of the local population”. There are many opinions about the origin of the Uzbeks.

Some scholars have suggested that the Uzbeks took their name from the Golden Horde khan Uzbekkhan (1312-1342). According to NA Aristov, the name “Uzbek” did not exist in history before Uzbekkhan. “Therefore, it should be considered that the Uzbeks got their name from this khan”, he concluded. P.P. Ivanov, a well-known Central Asian historian, also said: “The origin of the word “Uzbek” is connected with the name of the Golden Horde khan Uzbekkhan” Foreign historians G. Howers, A. Vamberi, M.A. Chaplichka also connect the origin of Uzbeks with the name of Okhbekkhan. Although V.V. Grigorev did not comment on this, he said that the views of the above scholars on the origin of the Uzbeks were unfounded.

Professor A.A.Semyonov supported V.V.Grigoriev and said that the word “Uzbek” originated in the Golden Horde almost 100 years after Uzbekkhan, and that Central Asian and Iranian historians living in the 15th and 16th centuries’ horde said that the Turkic-Mongol nomadic tribes were called by this name. Another group of historians, P. Pels and A.P.Chuloshnikov, told the Uzbeks that the nomadic Turkic-Mongol tribes of Dashti Kipchak were called “Uzbeks” because of their freedom, and that is why they It is called “Uzbek”. Many other groups of scholars, such as V.V.Grigoriev, A.A.Semyonov, B.Akhmedov, attributed the Uzbek name to the Turkic-Mongol tribes who migrated to the Golden Horde (eastern part of Dashti Kipchak) mentioned the idea that.

However, the history of the nomadic Uzbek state has not yet been scientifically written in our country or abroad. One of the main reasons for this is the lack of sources on the subject, as well as the lack of archeological excavations in these areas, which at that time were under the control of the nomadic Uzbek state. During the 15th century, nomadic Uzbeks formed a large military-political force in Dashti Kipchak. The state founded by nomadic Uzbeks is the first in the history of Uzbeks to be established after the Mongol invasion.

Therefore, the study of their history can undoubtedly be a great help and guide to a correct understanding of the issue of the formation of the Uzbek people as one nation. Economic and political relations between the nomadic population of Dashti Kipchak and the population living in Central Asia have been going on since ancient times.

Although there is no complete and detailed information in the sources about the trade relations between the nomadic population and the settled population in the 15th century, both sides regularly traded with each other. we can see in some sources that he was selling. Even in the 1920s, when the Golden Horde was embroiled in feudal strife, trade between the two peoples continued unabated.

Abdurazzaq Samarkandi tells the story of how in those years Central Asian merchants went to Dashti Kipchak to trade and returned to their homeland safely. In the 1980s, caravans of merchants from Samarkand and Bukhara continued to travel to Dashti Kipchak, despite fierce political power struggles between the Shaibanikhans and the Kazakh khans (Burundukhan, Qasim Sultan, and others) in the Uzbek nation. Trade between the two khanates, even in turbulent years, and in the years of peace, certainly developed.

Central Asian traders brought yarn and silk fabrics, clothing, household items, and sheep, cattle, wool, leather, and other livestock products to Dashti Kipchak. Both sides benefited from the trade. Dashti Kipchak settlers traded with Russian traders in the same way. Russian chronicles report that between 1474 and 1476, Dashti Kipchak merchants brought and sold thousands of horses to Moscow and Nizhny Novgorod. Russian traders, in turn, brought to Dashti Kipchak a wide range of fabrics, shoes, and other similar goods.

A number of trade routes of the Uzbek nation (Astrakhan - Saroychik; Urgench - Bukhara; Volga - Palace; Ishim - Ulatov; Karatol - Yettisuv; China - Bukhara - Snake passed - Jizzakh - Arquq - Uzgen - Sig nok) has encouraged the peoples living in the region to trade with other peoples, especially the settled peoples, since ancient times. Yassi, Otrar, Signak, Savron, Arquq, Uzgen, and a number of other cities along the Syrdarya were centers of trade between the nomads and the settled peoples of Central Asia.

Shaibanikhan and nomadic Uzbeks remained in Khorezm until the 1990s. Many of the measures taken by Sultan Hussein to drive them out of the country have failed. In the 90s, Shaibanikhan went to Otrar at the invitation of Sultan Mahmudkhan. After that, Khorezm again fell into the hands of the Timurids. The nomadic Uzbeks completely conquered Khorezm in 1505, and from that time Khorezm fell into the hands of the nomadic Uzbeks and their rule began. These were the main aspects of the relations between the nomadic Uzbeks and the Temurids in the 15th century.

According to another scholar, Ayakubovsky, the Uzbeks of Dashti Kipchak encountered a Turkic-speaking, densely populated Turkic-speaking population in a large part of present-day Uzbekistan, and joined the Turkic-speaking population as a last resort., said they gave him their names. In the words of Uzbek scholars B. Akhmedov and A. Askarov, the so-called "Uzbek" people are much younger than history. It is a bit wrong to call the Dashti Kipchak Uzbeks, who came to Movarounnahr in the early 16th century, the main roots of the Uzbek people, or to say that the Uzbek people came only from these nomadic Uzbeks, and that the Uzbek people originated in the 16th century. is a groove.

Because, like the above conclusions about the origin of the Uzbeks, scholars have different opinions and scientific research. That's why we have to think based on the sources. At the end of this article, I would like to quote the words of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev: "Let us never forget that a beautiful and unique Uzbekistan belongs to all of us, we are all responsible for its fate and future. We have a great history worth envying.

Conclusion

We have a wealth that is worth envying, and I believe that, God willing, we will have a great future that is worth envying." Indeed, we must be the bright future of the great country, and at the same time contribute to the development of our country. In order to be a worthy child of our Uzbekistan, we must always be on the move, in search. The fact that a person is constantly in search of life serves as a program for the development of this person into a perfect human being. "We have always felt like an independent nation, the Uzbek people, and we are proud of that.

We have a historical, scientific and cultural basis for this. Today, the world community recognizes our great history and success, and today we are known and respected by that name" [I.A.Karimov. The first President of Uzbekistan].

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