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## Ethnic Composition Of The Population Of Uzbek Khanates

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### ABSTRACT

This article is devoted to the ethnic composition of the population of the Bukhara Khanate (Emirate), Khiva Khanate and Kokand Khanate, which are important in the history of Uzbek statehood, on the basis of factual materials. It analyzes the ethnic composition of the population of the Bukhara Khanate (Emirate), Khiva Khanate and Kokand Khanate, their location and participation in ethno-cultural processes in the country.

### KEYWORDS

Ethnos, ethnic composition, interethnic processes, Bukhara khanate (emirate), Khiva khanate, Kokand khanate, Movarounnahr people, sart, semi-settled, semi-nomadic, handicrafts, agriculture, trade, tribe.

### INTRODUCTION

It is known from history that in the XVIII century there were three independent Uzbek states in Central Asia. These are Bukhara khanate (emirate), Khiva khanate and Kokand khanate.

The ethnic composition of the population of the Uzbek khanates consisted mainly of local settled Turkic-speaking ethnic groups and relatively rare Persian-speaking and other language-speaking ethnic groups. The settled population settled in towns and villages, engaged in handicrafts, agriculture, and trade, while the nomadic and semi-nomadic ethnic

communities lived in the desert and stepped areas surrounding the agricultural oases and engaged in agriculture.

It should be noted that many experts have dealt with the ethno-genesis and ethnic history of the Uzbek people. Among them are S.P.Tolstov, A.D.Udaltsov, K.V.Trever, I.I.Umnyakov, A.N.Bernshtam, M.M.Gerasimov, V.V.Ginzburg, A.Yu.Yakubovsky, B.Akhmedov, K.Shoniyozov, A.Askarov and A.Khojaev can be mentioned.

### THE MAIN PART

### **Ethnos in the territory of Bukhara khanate (emirate)**

Many works dedicated to the history of the Bukhara Khanate have been created. They also contain valuable information about the ethnic composition of the population of the Bukhara Khanate, the ethnic and interethnic processes that took place during this period [1].

The ethnic composition of the population of the Bukhara Khanate, in addition to the above-mentioned general features, also has some peculiarities. For example, some ethnic groups in this region are bigger in the number of population and territory compared to the other khanates (Khiva and Kokand khanates). Sources of this period used the terms "movoraunnahrliks" and "people of movoraunnahr" in reference to the settled population of Movoraunnahr. In addition, in some works, the locals use the names of the cities where they live, such as "Bukhara", "Samarkand", "Tashkent" and others. More often than not, the population is referred not only by ethnic name, but also by social status or daily occupation. For example, farmers, artisans, merchants, scholars, religious scholars, and so on.

In the works of medieval historians, depending on the geographical location of the population, it is also referred to as "urban", "desert". The term "sart" was also used in the works of these authors, referring mainly to the local settlers living in the city.

It is known that a large part of the population of the khanates was made up of Uzbek tribes. The names of many tribes living in the territory of the Bukhara Khanate are given in sources and literature. For example, ethnonyms such as aymak, barlos, barakiy, bahrin, burqut, dormon, jaloyir, qarayit, kelichi, kenegas, mangit, mekrut (makrut), ming, nayman, olchin, orlot (arlot), saray,

kipchak, qongírot, govchin period is common in written sources.

In previous sections, we have provided information on the ethno-genesis and ethnic history of some of the ethnos listed above. Here we will give only some information about some tribes living in the Bukhara khanate, which are often mentioned in the sources.

One of such tribes living in the territory of the Khanate is the "Barlos". In the works "Boburnoma" and "Musakhhir al-bilad" the tribe of barlos is often mentioned. In these works, the name barlos is added to the name of a specific person. For example, Sheikh Abdullah Barlos, Black Barlos, Shah Muhammad Barlos, Sultan Boyazid Barlos and others.

In the works dedicated to the history of Bukhara, the names of such officials as Muhammad Rahimboy Dormon, Muhammadyor Parvanachi Dormon, Olloyorbek Devonbegi Dormon, Sarkarda Janibekbiy Dormon are mentioned. So, one of the most important tribes in the Bukhara khanate was the "Dormons". According to sources, the Dormons lived mainly in the Qubadiyan, Balkh, Khojand and Gissar regions of the Bukhara Khanate.

From 1753 the Bukhara khanate was ruled by the Mangit dynasty. In the same year, Muhammad Rahim, who did not belong to the Genghis Khan dynasty, delivered a sermon in his name and called himself Amir. The period when the Mangit dynasty ruled until 1920 is therefore called the Emirate of Bukhara in history.

Uzbekistan has been a polo-ethnic region since ancient times. The ethnic composition of the population of all political associations (states) existing in this region was complex and distinctive. In particular, the population of the Bukhara Khanate (Emirate), Khiva Khanate and Kokand Khanate, which played an important role in the history of Uzbek

statehood, was also ethnically diverse. The following is the ethnic composition of the population of this Uzbek national statehood. In written sources of the seventeenth and later centuries, information about mangits is relatively more common. They contain not only the name of the tribe with the ethnonym mangit, but also the names of several of its descendants, including dark-mangit, black-mangit, white mangit.

Another tribe that has a special place in the Bukhara khanate is the Naimans. It should be noted that this ethnonym is found in all works written in the XVI-XIX centuries. The Naimans took an active part in the military campaigns of Shaybanikhan, especially by Abdullah II. They also held high positions in the khan's palace.

Another ethnos that strengthened in the Bukhara khanate during the Ashtarkhanid period is the thousand tribes. During this period, thousands lived as settlers and semi-nomads, most of them in the Shiberghan, Kelif, Maymana areas of Bukhara, Urgut and Uratepa areas of Samarkand.

In the border areas of Bukhara, Karakul, Samarkand, Karshi, Shakhrisabz, Sherabad and Balkh of the Bukhara khanate lived the descendants of the palace. They also held high positions in the khanate - devonbegi, mirokhor.

It is known that hundreds lived around the cities of Gissar, Khojand, Andijan, Tashkent, Sayram, Turkestan, Ulugtag, Zarafshan valley, Jizzakh and Uratepa. The faces living in the territory of the khanate were in their place divided into many small tribes.

Also, in Bukhara, Balkh, Kulob regions of Bukhara khanate, Katagan tribes, qongirots on the banks of Termez, Samarkand, Balkh, Amudarya, Guzar, Boysun, Kerki, Sherabad, Karakurum, Chorjoi, Tashkent, Shakhrisabz, Isfara, Karatov in the steppe areas, Amudarya written sources of that period state that

Turkmens and Kipchaks lived in several regions of the khanate in the Caspian and Karabi, Guzar, Nurata regions.

Turks (Ottoman Turks), Indians, Russians and Iranians also lived in the territory of Bukhara Khanate. In fact, they came to the territory of the khanate at different times for various reasons. These ethnic groups were generally small in number.

The ethnic composition of the population of the Khiva Khanate and the location of various ethnic communities In the late 15th and early 16th centuries, Uzbek tribes migrated from Dashtikipchak to the Movoraunnahr and Khorezm oases, diversifying the ethnic composition of the region's population. Especially since the beginning of the 16th century, many Shaybani Uzbeks came to Khorezm, including Khiva. The ethnic composition of the Khiva khanate, founded by Elbarskhan in 1512, was originally composed of Naimans, Uighurs and Dormons.

According to Abdulghazi's famous Shajarayi Turk and other sources, from the second half of the 17th century, a new wave of Dashtikipchak Uzbeks began to arrive in the Amudarya Basin from the northeast, downstream of the Syrdarya, in addition to these tribes significantly increased.

There were constant wars between the Uzbek tribes of Dashtikipchak for pastures and serene lands. In order to put an end to these civil wars in the 17th century, the ruler of the Khiva khanate, Abdul Ghazi, reformed the country in 1646 and united the Uzbek tribes living in the lower reaches of the Amu Darya into four groups: 1) Uyghurs and Naymans; 2) Qongirots and qiyots 3) nukuz and mangits; 4) Kangli and Kipchaks. To this group he also added 14 small tribes. Of these, the Jalayir, the Ali-Eli joined the Qiyats, the Kenegas joined the Nukuz, the Khoja Eli joined the Mangits, the Dormons, the Hundreds, the thousands joined the Uyghurs, and the Said joined the

Naymans. Around the capital, Khiva, there were representatives of all major tribes, especially the Qong'irots, Dormons, and Naimans.

This event, conducted by Abdul Ghazi Khan, has been featured in almost all studies of the Khiva Khanate and has been evaluated on statehood, socio-economic and political issues.

Researchers believe that the merging of the above-mentioned tribes into a group (ball) and their placement along the Amudarya was carried out in the following order:

a) the main occupation and lifestyle of the tribe and clan; b) arising from their obligation to supply navkars to the khan's army; c) political-military alliance; g) depending on the position he held in the life of the khanate [3].

As a result of this event, the tribes, divided into groups (balls), were placed along the Amudarya as follows: the Naimans occupied the Hazarasp areas from Pitnak to New Ariq and Urgench. There are Uyghurs along the Amudarya, below the Naimans, from the city of Urgench to the Gurlan district, and on the lands on the right bank of the Amudarya. The Mangits settled from Gurlan to the Lavzan River. Below them, along the riverbed and around the confluence of the river with the Aral Sea, settled another part of the nukus and mangits.

Apparently, all the irrigated lands in the khanate were inhabited by Uzbeks along the river.

Well-known archeologist Y. Gulamov also compared the terms found in the irrigation system of the Khorezm oasis with ethnographic data, noting that they were formed on the basis of a group of ethnonyms, and showed that a number of tribes and tribes were located along the canal and riverbed: Suvonli canal began to be called Khojayli canal. The Amonquli canal is called Kenegas, the Otaliq canal is called Mangit arik, and

several canals are named after the Kangli, Kipchak, Uyghur, Nayman, Nukuz, Khizr, and Bashkir tribes.

In the available source and research, the population of Khiva Khanate (Central Asia in general) is ethnically divided into two major groups. These are the ancient settlers and the migrating tribes discussed above.

The term "sart" is used in sources and literature for the settled population of the Khiva khanate living in cities and villages. This part of the population was engaged in agriculture, handicrafts and trade. Controversy over the term "Sart", its origin, ethnicity or not has not been resolved today. We will talk about this in more detail later.

In the XVI-XIX centuries in the territory of the Khiva khanate lived not only settled, nomadic, semi-nomadic Uzbek tribes, but also several ethnic groups who moved here from neighboring areas for various reasons. It is worth mentioning the Turkmen tribes.

In Abdulghazi's Shajarayi Turk, the Turkmens living in the foothills of the Kuratag, which were subordinate to the Khorezm sultans, such as taka, yovmut, ersari, solut, soriq, inchi solur, hasan eli, igdir, chavuldi (chavdir), arabachi, koklan (choklan), and adoqli tribes are cited [6].

In addition, the ethnonym "pure qongirots" is found in the sources. The islanders and Karakalpaks have a special place in the ethnic composition of the population of Khiva khanate.

The inhabitants of islands were located in and around the city of Kungrad, they were engaged in grain growing, animal agriculture and fishing.

Karakalpaks lived in the foothills of the Amudarya, Khojayli, on the shores of the Aral Sea. They were also engaged in animal agriculture, partly in grain growing. They lived a mostly nomadic lifestyle. The names of the following tribes of Karakalpaks living in the

territory of Khiva khanate are given in the sources: Chinese, sheep (sheep-Chinese), aralboy (orlboy Chinese), besh-sari, forty (forty Chinese), anna, oytaka, charuvchi (sharuvchi), kazayakli, kaichili, sheikh beks, kipchak, gangli, keze, kiyat, black-wedding, trench, yabu-kipchak or jobu, yobu. It is recorded in the archival documents that these minor tribes were part of a tribal association called the Aris-fourteen tribes.

Turkmens lived in the cities of Tashauz, Iloli, Old Urgench. In addition to the above, it is mentioned in historical sources and literature that Iranian and Russian captives also lived in the territory of Khiva khanate.

### **Ethnic composition of the population of Kokand khanate**

It is known from history that by the beginning of the XVIII century a new Uzbek state - Kokand khanate was formed in Fergana. The country was occupied by Tsarist Russia in the 19th century. This state, which went down in history as the Kokand Khanate, has a special place in the history of Uzbek statehood. We found it permissible to provide information about the ethnic composition of the population of the Kokand Khanate here.

It is known that the population of the Fergana Valley and adjacent areas has long been distinguished from other parts of Central Asia by its poly-ethnic nature. Such ethnic identity was preserved during the Kokand Khanate.

The territory of the Kokand Khanate was inhabited mainly by Uzbeks, Tajiks, Kyrgyz, Uighurs and Karakalpaks. Jews, Tatars, and other similar ethnic groups also lived in the khanate, albeit in smaller numbers.

The main part of the population of the Kokand khanate was Uzbeks. It should be noted that in the past, some Uzbeks lived as sedentary and the rest as semi-nomadic. By the beginning of the twentieth century, more

than 828,000 Uzbeks in the valley lived in settlements, engaged in agriculture, handicrafts, and trade. In the Russian literature, the ethnonym "sart" was used for this sedentary part of the population. However, the use of this ethnonym in relation to the Uzbek people is incorrect [8]. We will discuss this in more detail later.

The total number of semi-settled (semi-nomadic) Uzbeks of different tribal structures in the Kokand khanate, according to the data of that period, was more than 215,000. Among them are large ethnographic groups in the territory of the Kokand Khanate, such as Turks, Ming, Kipchak, Qurama, Yuz, Nayman. These tribes participated as important ethnic components in the consolidation of the Uzbek people. Here are some of them.

A significant part of the population of the Kokand Khanate was made up of Tajiks. They are mainly located in the western and north-western part of the valley. In the present-day Sughd region of Tajikistan, Tajiks make up the bulk of the population. At the same time, they lived in a number of other settlements of the Kokand khanate.

In the ethnographic literature, the Tajiks living in the Fergana Valley are conditionally divided into two groups - oasis Tajiks and mountain Tajiks. The Tajiks of the oasis are one of the ancient peoples of this country, which was distinguished from other ethnic groups by a number of ethnic features during and after the Kokand Khanate.

The mountain Tajiks migrated to the territory of the Kokand Khanate mainly from the settlements of Matcho, Qorategin, Darvoz, Kulob, Gissar, located in the mountainous areas of Tajikistan.

It should be noted that many mountain Tajiks also served in the armies of the Kokand Khanate. For example, Niyaz-Muhammad's Tarikh-i-Shahrukhiya states that the new army formed by Kokand khan Alimkhan in the early



19th century included more than 6,000 mountain Tajiks.

Analysis of historical sources shows that in the XVII and XVIII centuries a large group of Kyrgyz living north of Mount Tangritog settled in the lands of Fergana.

The Kyrgyz ethnos, which has a different tribal structure, lived in the mountainous and foothill areas of the Kokand Khanate and took an active part in the economic, socio-political and cultural life of the valley.

It is known from history that from the second half of the 18th century, especially in the second half of the 19th century, after the defeat of the Muslim uprising against Chinese feudal lords, many Muslims of East Turkestan, especially many Uyghur families, fled to the Fergana Valley.

As early as the middle of the 19th century, about 300,000 Uighurs lived in the Kokand Khanate. Researcher I.V. Zakharova also estimates that 200,000 to 250,000 Kashgars lived in the Kokand Khanate until 1860. [9]

The political crisis in the Bukhara Khanate from the 18th century forced many peoples to leave the region. As a result, a part of the population living in Bukhara and Samarkand settled in the territory of Kokand khanate. In particular, as we mentioned in one of the previous pages, the Karakalpaks, who fled the persecution of the Kalmyks and lived in the middle reaches of the Syrdarya, settled in the territory of the Kokand Khanate. The Karakalpaks, who moved to the territory of the Kokand Khanate, settled on the banks of the Syrdarya and Karadarya rivers and continued their traditional farming.

Thus, the population of the Kokand khanate is also characterized by the diversity of its ethnic composition. However, such ethnic diversity was one of the important factors in the development of economic and cultural ties between the people of the valley.

## CONCLUSION

From the above data, it is clear that the ethnic composition of the population of the Uzbek khanates is unique and common. The analysis of factual material shows that the economic and cultural characteristics of the ethnic composition of the population of all three khanates consisted of sedentary and nomadic ethnic strata, depending on the lifestyle formed as a result. At the same time, many sub-ethnic groups lived in the territory of each khanate and actively participated in local ethnic processes.

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