

COVERAGE OF THE ETHNIC HISTORY OF THE KUNGIROT SUB-STIGE IN THE SOURCES AND LITERATURE

Murtoz Usmanov,

Karshi State University Associate Professor,

Doctor of Philosophy in History

Abstract

The oases of Kashkadarya and Surkhondarya are a special "ethnographic space", where different cultures, economic lifestyles, national traditions of different ethnic groups and ethnographic groups are combined. Along with the mental characteristics of the Uzbek people, such as folk simplicity, hospitality, courage, tolerance, unity of word and work, accuracy in character, interest in lively music and dance is a common feature of the region. there were features typical of the daily lifestyle and culture of the ngirots.

Keywords. Ethnographic space, ethnos, ethnographic groups, folk simplicity, hospitality, courage, tolerance, clan.

The southern regions of Uzbekistan - the Kashkadarya and Surkhandarya oases - are a special "ethnographic space", where different cultures, economic lifestyles, different ethnicities and ethnocultural traditions characteristic of ethnographic groups coexist. 'pronunciation can be seen. It is in the formation of this harmony that the characteristics of one of the major sub-ethnic groups of the Uzbek people - Kungirats - are given priority. In particular, along with the mental characteristics of the Uzbek people, such as folk simplicity, hospitality, courage, tolerance, unity of word and work, clarity of character, and gentleness, they are passionate about music and dance. Of particular interest were the features of the daily life and culture of the region's bells. In addition, folk games such as kopkari and wrestling, along with local epic schools and traditions of bakshi, which embody the examples of folk oral creativity, are also widespread in the bells. It is worth noting that all these indicate that the Kungirat sub-ethnicity is an integral part of the Uzbek people, and has a special place in the culture of the whole of Uzbeks.

It is known that the role of women in our social and cultural life is incomparable and gaining great importance. In order to remember the culture of the ancient ancestors, to rejoice the spirit of the great ones who passed away, in 1999 in Jizzakh, in 2001 in Shahrissabz (Kashkadarya region) and in 2001, the Republican festival "Tomaris Games" was organized.[21].

There are a number of sources and historical-ethnographic studies dedicated to the ethnic history of the Uzbek people, and in some of them, one of the major sub-ethnic groups that

played an important role in the ethnic history of the Uzbeks - ethnography of bells - can be found. . These studies are distinguished by the fact that they were carried out in different historical periods and some of them reflect different political and ideological views. In particular, it is possible to analyze the literature devoted to the historical-ethnographical study of the Kunir people living in the southern regions of Uzbekistan, chronologically, into four groups:

Firstly; Research of the ethnography of bells in the period of the end of the 19th century - the beginning of the 20th century. The literature created during this period can be conditionally divided into two, i.e., descriptive researches created by military missionaries and travelers who were considered researchers of the Russian Empire period, and literatures published in the field of special ethnographic research. Secondly; Studies created from the 20s to the 90s of the 20th century, that is, during the Soviet era. From the third; Works created during the independence of Uzbekistan. Fourthly; Analysis of the ethnic history of Kunhirat in foreign literature.

Before the analysis of the researches related to the historiography of the studied problem, we will touch on the source science related to the research. It is known that a number of historical sources written in the Middle Ages provide information about the political, economic, social, and cultural life of the peoples who lived in the region. allows to get an idea about the life, ethnic composition, ethnic relations of its inhabitants. The studied problem is source studies, in particular, historical sources related to the ethnic history of Kungirats, first of all, written in 1240 by order of the great Khan of the Mongols, Og'adoi (Ugedei). "Hidden history of the Mongols"[1] should be cited. This work is one of the first sources of information about the bells, and it contains valuable information about the historical homeland of the bells and their participation in the army of Genghis Khan [1]. In this source, it is noted that Olchi Noyon led 3,000 special troops in Genghis Khan's army consisting of relatives of Borte-Udjin (Genghis Khan's first wife) [1].

One of the next sources of information about the history of bells is the work "Jome' ut-Tawarikh" ("Complex of Histories") by the famous historian Rashiduddin Fazlullah ibn Imoduddawla Abulkhayr al-Hamadani, who lived in 1247-1318 [2]. According to Rashiduddin, the Khungirats lived in places adjacent to the "Wall of New Life" built on the borders of China and Mongolia[2]. This work of the historian serves as a unique key to prove that many clans, such as the Kungirots, whose origin is associated with the Mongols by most scholars, are Turkic.

In particular, the linguist Kh. Doniyorov said that the ethnic history of not only the Kungirats, but also the clans of the Uzbek people, such as Barlos, Jaloyir, Kenagas, Kiyan, Nirun, Sulduz, Qiyat, was so complicated that if Rashiduddin's book had not survived, clarifying their ethnogenesis would have been a very complicated matter. Because, from some representatives

of this clan to Western and Eastern scientists, they believed that they originated from the Mongols [3].

Calls had a special role in ethno-political processes in the region. For example, Sharafuddin Ali Yazdi's "Zafarnama" written in 1425 records that Amir Temur also initially tried to strengthen relations with the Kunhirat dynasty [4]. The fact that the mother of Genghis Khan's paternal grandmother, Kuvakarok, was from the Hungirat (Ungirat) was recorded in the work of the great statesman Mirzo Ulugbek (1394-1449) "History of Four Nations" [5]. The great Uzbek poet Alisher Navoi (1441-1501) mentioned kungirats along with a number of other Turkic tribes in his poems [6].

When talking about sources related to the ethnic history of Kungirats in the 15th - 17th centuries, "Shaibani-nama" by Muhammad Salih (approx. 1455-1535), "Sharaf-nomayi Shahi" by Hafiz Tanish Bukhari (1549-1589), Mahmud ibn Vali's (b. 1596) "Bahr al-asrar fi manoqib ul-ahyor", "The sea of secrets about the bravery of noble people" (1634-1640), Abulghazi's (1603-1664) "Turk and Mongolian genealogy" ", "Shajarayi tarokima", "Ubaidullanoma" by Mir Muhammad Amin Bukhari (b. 1645), "History of Muqimkhani" by Muhammad Yusuf Munshi (1697-1704), "History of Abulfayz- khan", Mirzo Abduazim Sami Bostani's (1838/39-1914) works such as "Tarihi Salatini Mang'itiya" (History of the Mang'it rulers") are also important.

In this regard, first of all, it should be noted that there are some comments in the famous work "Shaybaniynama" by the writer of the 16th century Muhammad Salih. In particular, Muhammad Shaibani Khan, the grandson of the founder of the nomadic Uzbek state, Abul Khayr Khan (d. 1468), wrote that when the Uzbek people moved to the south, they included bells [7].

The bells were part of the "92 Uzbek clans" mentioned in many sources, and the full list of these clans is given in medieval sources. According to information, Abdullah Khan II (officially 1583–1598), one of the rulers of Shaybani, sent a letter to the king of India, Baburi Jalaluddin Akbar (1556–1605), saying, "We rule over ninety-two Uzbek peoples", wrote.

In the last period, it was found that there were four manuscripts in which the Uzbek people of 92 families were mentioned by name. Among them, the works named "Majmuai at-Tawarikh" and "Tuhfat at-Tawarikh Khany" were identified by the efforts of St. Petersburg orientalists A.T. Tahirjanov and V.A. Romodin. The remaining two manuscripts "Nasabnomayi Uzbek" and "Asomiyi navodu firqayi Uzbek" are kept at the Institute of Oriental Studies named after Abu Rayhan Beruni. Kungirats are recorded in all traditional lists of Uzbek tribes and are noted to have a high status. For example, the information about the "92 Uzbek clans" is described in "Majmuai at-Tawarikh" by Ahsikenti, who lived in the 16th century, and "Tuhfat at-Tawarikh Khani" written by Mulla Muhammad Awaz Muhammad Attar in the 19th century[8] . If we

look at the list, in the work "Majmua' at-tawarikh" of Ahsikentiy, bells are placed in the sixth place, and before them, thousand, hundred, forty, jaloyir and saroy clans are mentioned [9]. In the work "Tuhfat al-Tawarikh Khany", bells are given in the seventh place after the thousand, hundred, forty, right, right, and jaloyir tribes [10]. According to the Kazakh historian T. I. Sultanov, in the manuscript under number 3386, bells are on the eighth line of the list[11].

The list with the participation of calls is also given in the data of authors such as N.V. Khanikov[12], A. Khoroskhin[13], G. Vamberi[14], Ch. Valikhonov[15].

According to the list compiled by Sadri Zia in Bukhara at the beginning of the 20th century, they ranked tenth after Manghit, Min, Yuz, Forty, Naiman, Khitay, Kipchak, Bahrin and Burgut [16]. In the list of Uzbek clans found in Tashkent region and prepared for publication by A.A. Divayev, bells are listed in the seventh place after thousand, juz, forty, ongit and jaloyir [17]. In the list of Uzbek clans recorded by Ch. Valikhonov, Kungirats took the eighth place after thousand, hundred, forty, ongachi, jaloyir and saroy[15].

These lists were compiled in a convenient way to remember and say the names of the Uzbek clans, on the other hand, depending on the prestige of the Uzbek clans among the population of the region and their position in the social and political life of the country. must be. That is, it is based on convenient rhymes for remembering the names of seeds (similarity of forms, harmony of syllables, etc.), for example, kipchak - kalmak - chakmok or ongut - tangut - mangit [18].

When talking about the sources of the ethnic history of Kungirats, it is worth mentioning the work "Ubaidullanoma" by Bukhara historian Mir Muhammad Amin Bukhari. While discussing the location of the bells in the region, the author noted that their place of residence was the Termiz region.

According to the written sources of the 18th century, in particular, in the work "History of Muqimkhani" by Muhammad Yusuf Munshi, the main bell tower of the Bukhara Khanate is located in the city of Termiz. A certain group of them lived in different areas of Movarounnahr[19].

Mirzo Abduazim Somi's work mentions the names of the Kozayokli and Tortuli clans, which are considered to be part of the Kungirats living in the Amudarya, Termiz, Sherabad and Boysun regions [20].

So, in many sources written by the authors of the Middle Ages, not only the ethnic history of the bells and the features of their location in the region, but also a number of interesting and, in turn, important scientific information about their genealogy and clan-tribal structure. given information. By comparing these data with ethnographic materials, it is possible to get a lot of new information about the genealogy of the Khungirats living in the region.

The increase in the role of women in ensuring the effectiveness of socially oriented market

reforms implemented in Uzbekistan during the years of independence, their active participation in all aspects of community life, the creation of the necessary legal and social guarantees for working in production, along with the fulfillment of maternal duties, is a proof of this. shows that solving socio-economic problems due to fundamental changes and updates covering all spheres of the life of the republic is becoming one of the most important conditions for the implementation of democratic processes [22].

REFERENCES:

1. Сокровенное сказание монголов / Перевод С. А. Козина. – Улан-Удэ, 1990; Рассадин В. И. Тюркские элементы в языке “Сокровенного сказания монголов” // “Тайная история монголов”: источниковедение, филология, история. – Новосибирск, 1995. – С. 122–145; Mongolica: К 750-летию «Сокровенного сказания». – М., 1993.
2. Рашид ад-дин. Сборник летописей. Том 1. Книга 1. – М.–Л.: АН СССР, 1952.
3. Doniyorov H. Genealogies and dialects of the Uzbek people. - Tashkent, 1968.
4. Sharafuddin Ali Yazdi. Zafarnoma / The authors of the beginning of the word, translation, comments and indicators are A. Ahmad, H. Bobobekov. - Tashkent, 1997.
5. Mirza Ulugbek. History of four nations. - Tashkent, 1994.
6. Alisher Navoi. A perfect collection of works. 20 roofs. 6 - roof. - Tashkent, 1998.
7. Muhammad Salih. Shaibaniinoma / Prepared for publication by E. Shodiyev. - Tashkent, 1989.
8. One copy of the manuscript is kept in the St. Petersburg Department of the RFA Institute of Oriental Studies, B-667-numbered fund number 963, and the other copy is kept in the Department of Anthropology of the Institute of Language and Literature of the Kyrgyz Republic under number 963.
9. Султанов Т. И. Опыт анализа традиционных списков 92 «племён илатийа» // Средняя Азия в древности и средневековые (история и культура). – М., 1977.
10. The source is kept in the fund of the St. Petersburg branch of the Russian FA Institute of Oriental Studies.
11. Султанов Т. И. Кочевые племена Приаралья в XV–XVII вв. – М., 1982.
12. Ханыков Н. В. Описание Бухарского ханства. – Спб., 1843.
13. Хорошихин А. Народы Средней Азии (Историко-этнографические этюды) // ТВ. 1871. № 9–10.
14. Вамбери Г. Путешствие Бухары или Трансоксании с древнейших времен до настоящего Т. II. – Спб, 1873.
15. Валиханов Ч. Собрание сочинений. В 5- томах. Том I. – Алма-Ата, 1961.

16. Manuscript fund of the Institute of Oriental Studies of the Russian Academy of Sciences. - Inv. No. 2193/11. vv. 229a, 231a.
17. Диваев А. А. О происхождении узбеков // ТВ. – №97. – 1900.
18. Polken Sair Seybani Han Destant. Munavver Tekcan, U mit O zgur, Gaybullah Bayarov.– Anqara, 2010.
19. Муҳаммад Юсуф Мунши. Муқимханская история / Перевод с таджикского, предисловие, примечания и указатели профессора А. А. Семёнова. – Ташкент, 1956.
20. Мирза Абдал Азим Сами. Таърих-и салатин-и мангитийа... – С. 156.
21. Omonova S. Prospects of women's sports. // Scientific, remote, online conference "Applied sciences in the modern world: Theory and practice". March 2022. <https://doi.org/10.5281/zenodo.6334578>
22. Rahmonkulova O. Comprehensive and systematic changes in the educational system. Academic research in educational sciences. VOLUME 2 | ISSUE 3 | 2021 ISSN: 2181-1385. <https://cyberleninka.ru/article/n/talim-tizimida-amalga-oshirilgan-keng-amrovli-va-tizimli-zgarishlar/viewer>