

FROM THE ETHNIC HISTORY OF THE POPULATION OF USTRUSHANA

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ABSTRACT:

The article analyzes the information given in the studies of Uzbek scientists in different years, and highlights the ethnic history of Ustrushana in antiquity and the Middle Ages. The population with the Sogdian language has lived on the coast of the Syr Darya since ancient times. The sources show that the Turkic-speaking population came in the Middle Ages.

Keywords: agriculture, animal husbandry, Ustrushana, Syr Darya basin, Memaken tribe, Turkic-speaking peoples.

INTRODUCTION:

The areas north of the Turkestan Range are one of the most suitable geographical areas for people to live in due to their geographical location, nature and climate, where people have lived since ancient times. According to archeologists, people have lived in this area of Uzbekistan and Tajikistan since the Stone Age. Bronze and Early Iron Age burial mounds are found in Khojand, Uratepa, Nov and Zaamin districts [8, p.72].

The process of formation of each nation is the result of long-lasting ethnic processes. The ethnic process is a centuries-old mix of different tribes and ethnicities that are close in origin. However, in some cases, peoples, ethnic groups and tribes that are not close to each other may also coexist and assimilate in the same area for a long time. In the western regions of Movarounnahr, Khorezm, Ettisuv, and East Turkestan, they have lived in ethnic

groups since ancient times, engaged in irrigated agriculture and handicrafts, as well as animal husbandry. The area has long been inhabited by local Sogdians, Bactrians, Khorezmians, and Fergana people, Chachs, cattle Kangli, Sak and Massaget nomadic tribes. At different times, ethnic groups speaking Turkic and Eastern Iranian languages, as well as Kushans, Hephthalites, Kidaris, and Khionis, entered and settled in Movarounnahr from Southern Siberia, Altai, East Turkestan, the Volga region, the Urals, and elsewhere.

RELEVANCE OF THE TOPIC:

We know from history that in ancient and medieval times the ethnogenetic processes in the Central Asian region involved settled and semi-settled, nomadic and semi-nomadic, indigenous and foreign peoples, tribes. The territory of Ustrushona was also inhabited by foreign peoples at different times. It is important to study the ethnic history of Ustrushona on the basis of sources and new scientific literature.

Ustrushna is an ancient state and historical-cultural region of Central Asia, located in the early Middle Ages (I-X centuries BC) in the northeastern part of the Fergana Valley, on the left bank of the middle reaches of the Sirdarya River to the Isfara River, and in the southern regions along the Hissor ridge. These areas include northwestern Tajikistan, the Sirdarya and Jizzakh regions of Uzbekistan, and western Kirgizstan.

Initially, Ustrushna was historically part of the Sogdian state [2, p.3]. The oasis is located

in ancient times on the border of the Sogdians and Bactrians, who were engaged in agriculture, as well as the cattle-breeding Scythian tribes, where a mixed type of farming and animal husbandry culture of the local population was formed. The term Ustrushona has been used in written sources since the early Middle Ages [6, p.51].

LITERATURE REVIEW:

Academics Yu.Buryakov, A.Gritsina, M.Pardaev, T.Omonjulov, B.Tuychibaev, F.Tashbaev, O.Mamirov and T.Salimov have made significant contributions to the study and popularization of the past history of Ustrushna on the basis of material culture during the years of independence of the Republic of Uzbekistan.

The scientific research of our archeologists shows that some cities in Ustrushana existed as early as the VII and VI centuries BC, and these are the cities of Nurtepa and Kurkat. According to A.A. Gritsina, the ancient cities of Sovat, Kurkat, Khojand, Havos, Bunjikat, Nurtepa and Jizzakh were located along the Great Silk Road in the centuries BC, and even before the time of Alexander, in antiquity and the early Middle Ages. The capital of Ustrushna was the city of Bunjikat. T. Amonjulov concludes that until the first millennium BC, Northern Ustrushna was conquered by the Sogdians and Shaks (Saks) and was in continuous development until the Arab invasion [7, p.42].

METHODS AND METHODOLOGY:

In writing the article, we relied mainly on the scientific research of Uzbek scientists. In recent years, a number of scientific articles have been published, dissertations have been defended. Let's just use some of the work when writing the article. As a result of reviewing the

literature, we used methods such as analysis, generalization, and comparison of data.

RESEARCH RESULTS:

According to archeological research, the population of Northern Ustrushna lived a sedentary life and engaged in agriculture as early as the beginning of the century (more precisely in the III-IV centuries). In the early Middle Ages, the main water basins were the Zominsoy, Achchisoy and Pishagor rivers, and water was pumped to the hills through canals using risers. Livestock, agriculture, handicrafts and trade are well developed in the country, the culture of urban planning is developing, and fire-fighting plays an important role in the religious views of the population. The caravan trade of the Great Silk Road plays a special role in the economic and social development of the country.

In Ustrushana, the kings who were the head of state were called afshin. The activity of the Afshin dynasty ended in 893, when the country became part of the Samanid state. Historians associate the name "Afshin" with the arrival of nomadic Turkic peoples.

Greek historians commonly called the inhabitants of the region "savages". Quintus Curtius Rufus wrote about the "powerful tribe of Mamakens" that defended Kiropol, one of the main cities in the country, from the Greco-Macedonians [5, p.125]. According to the historian IV Pyankov, the entire population of the oasis, the center of which was Kiropol, was called "memakens" [9, p.25].

Apparently, the memakens were the name of one of the tribes that were part of the ancient population of the province and later reached the level of the common name of the tribes close to each other, forming the oldest people of the province. These findings indicate that during the Ustrushna state, local and state governance was in the hands of memakens.

Archaeologists recognize the culture of the city of Nurtepa as a culture unique to the memakens.

In the II-I centuries BC, during the formation of the Qang state in the oasis, the Kangs came from the east, the Sarmatians from the west, and the Usuns from the Northern Tien Shan and Alay. Thus, mainly during the Hun period, the intermingling of tribes migrating from the east, south and west on the middle banks of the Syrdarya increased [10, p.23].

In the 2nd and 1st centuries BC, Turkic-speaking peoples settled in the middle part of the Syrdarya and in the northern regions, and due to the Turkicization of the Sogdian-speaking population, the Turkic-speaking peoples formed the majority [11, p.123].

The next period of nomadic tribes entering the Syrdarya basin began in the VI-VII centuries. In the middle reaches of the Syrdarya, S. Klyashtorny assumed that until the middle of the VII century there were biscuits (K. Shoniyazov actually called biscuits bijanaks. [11, p. 362]) and played an important role in social life until the middle of the VIII century [4, p.177-179].

During the Turkish Khanate (VI-VIII centuries) the ethno-territories inhabited by the Turkic people expanded.

In the VIII-IX centuries the Qarluq and Oguz tribes entered the Syrdarya oasis. On the middle banks of the Syrdarya, around Mirzachul, the Oghuz nomadic tribes gained a dominant position. The Oguz played an important role in the trade of the Great Silk Road, providing their own security, servicing caravans, and supplying livestock products. According to A. Gritsina, the Ulkansay fortress in Gulistan may be the tomb of the chief of the Oguz tribe [2, p.5].

According to Karim Shoniyozov, during the migration of some Turks from the Altai to the west, they consisted of Kipchaks who

spread through the Dashti Kipchak to the lower and middle basins of the Sirdarya, and they were in conflict with the Oguz. A group of Kipchaks is called "andar az-Kipchak" in Hudud al-Alam. The Andar az-Kipchaks periodically attacked the Oghuz tribes living along the Syrdarya. A significant part of the Oguzs, who could not withstand the attack of the Kipchaks, were forced to leave the banks of the Syrdarya and move west [11, p.361-362].

At the beginning of the 11th century, the Kipchaks completely occupied the middle part of the Syrdarya and formed an ethnic group called the Kipchaks along the Syrdarya, which included the Bijanak, Argu, Tuxsi, and Oguz ethnic elements. These ethnic units have played an important role in social life since the first half of the 11th century, exerting their influence on ethnic associations and political structures in the Central regions of Central Asia.

It was during this period that the Khorezmshahs, who sought to raise Khorezm to the level of a large and strong state, clashed with the Kipchaks on the banks of the Sirdarya. Although some parts of the Kipchaks were subordinated to the Khorezmshahs, most of them continued to fight for their freedom under the leadership of Ayir-Tukikhan. Muhammad Khorezmshah made several military campaigns against the Kipchaks in 1200-1220, only in 1215 he inflicted heavy losses on the Kipchaks and they retreated to the vast deserts north of the Syrdarya.

Today, in the study of the history of our people, it is recognized that "the starting point of the ethnogenesis of the Uzbek people belongs to the Late Bronze Age" [1, p.240]. Academician Karim Shoniyozov believed that "the Uzbek people was formed in the IX-X centuries" [11, p.30]. Academician A.Askarov believes that "the ethnogenesis of the Uzbeks will last until the XI century ... In the XI-XII

centuries the Uzbek people was formed" [1, p.10].

The above-mentioned historical evidence shows that the Uzbek-speaking tribes of Qarluq-Chigil, Kipchak and Oghuz have lived in the territory of ancient Ustrushna since ancient times. Elshunos scholar Tursunboy Salimov, analyzing the history of the formation of the population of Zaamin district, recognizes the Uzbek Turks and Qarlucs as the tribes that settled in this area from ancient times [3, p. 76-78].

It should be noted that Uzbek Turks living in Istaravshan (formerly Uratapa) and Shahristan districts of the Republic of Tajikistan have long lived in this area. Uzbek Turks, who live in the mountainous regions of Uzbekistan, Tajikistan and Kyrgyzstan, have long settled in these areas, mixed with the Sogdians, who speak the East Iranian language, and are one of the factors in the formation of the Uzbek people.

The Oghuz-Seljuks, who lived in the deserts adjacent to the foothills of the Nurata Mountains, lived side by side with the local ethnic groups for centuries and, in turn, became part of the Uzbek ethnic groups. This is probably the reason why the next generations called themselves Uzbek Turkmens or "Nurata Turkmens", says K. Shoniyazov [11, p.398].

The fact that Uzbek Turkmens still live in Turkmen villages in Zaamin, Istaravshan districts, and on the banks of the Syrdarya River is a sign of the past of the Oghuz ethnic group.

The presence of ethnonyms such as Kipchak, Kholdorkipchak in the front part of the Turkestan ridge, in the villages from Khojand to Zomin, testifies to the past of Kipchak ethnic groups.

There is a saying among Uzbek Turks that "Turks are a Tajik people." Although the Tajik population in the Zaamin district is small,

the Uzbek and Tajik peoples in the Istaravshan and Shahristan districts live side by side. Uzbeks and Tajiks living in the region are bilingual ethnic groups and can easily understand each other in conversations, markets, weddings and celebrations. We can see that in almost all facets of their material and spiritual cultures there are many harmonies, and in many cases they are in marriage.

CONCLUSION:

In conclusion, in ancient and medieval times the basis of the population in the territory of Ustrushna was formed by local settlers, artisans and herdsmen. Turkic-speaking tribes came in at different times. It can be said that the inhabitants of Ustrushna spoke Sogdian, Turkish and Tajik languages. The ethnic history of Ustrushona is closely connected with the ethnogenesis and formation of the Uzbek people.

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