

THE HISTORY OF THE SETTLEMENT OF TURKO-MONGOL TRIBES IN MOVAROUNNAHR DURING THE TIMURID PERIOD

Beknazarov Sobirjon Barotboy ugli

Lecturer at the International Innovation University,
Independent Researcher at Karshi State University

<https://doi.org/10.5281/zenodo.20136126>

Abstract. This article examines the settlement patterns of various tribes that entered Movarounnahr as a result of the Mongol invasion, as well as the socio-political circumstances that emerged through the interaction and assimilation of these tribes with the local population. The study analyzes how these tribes, alongside their gradual sedentarization and integration with the indigenous inhabitants, absorbed the spiritual and cultural values of the highly developed civilization of Movarounnahr and adopted its cultural traditions. Furthermore, the article discusses the transformation of the geographical distribution and nomenclature of these tribes during the Timurid period.

Keywords: Jalayirs, Vays Lag'oriy, Mangits, Nakdari tribes, Chagatai Ulus, Karnud.

An analysis of the information presented in the *Baburnama* indicates that during the reign of Umarshaykh Mirza, Babur's father, the Do'ltay tribe occupied a dominant position in Fergana, after which the Qavchin tribe assumed leadership. Following the failure of Hasan Yaqub's attempt to enthrone Jahongir Mirza, and in the description of the events of 1494–1495, when the Qara Qoyunlu Turkmens, Mazidbek Arg'in, and Abubakr Mirza arrived to seize Hisar, Mahmud Mirza, the leader of the Barlos tribe, refused to surrender the city and successfully defended it. Representatives of the Dughlat tribe also resided there and later served Babur loyally. Babur Mirza additionally notes that the Dughlats and Barlos tribes inhabited not only Hisar but also Qarategin.

During the reign of Babur Mirza, it is evident that although Amir Temur had dispersed the Jalayir tribes, smaller groups of them still managed to preserve their tribal identity. In the account of the events of 1497–1498, when Babur lost Samarkand and Andijan, only about two hundred men remained with him, among whom Said Qosim Eshikog'a Jalayir is specifically mentioned. The *Baburnama* also refers to individuals such as Hasan Jalayir and Ali Jalayir. Although the Jalayirs were relatively few in number, there is sufficient evidence to conclude that they retained their tribal name and identity.

Zahiriddin Muhammad Babur himself recorded that, during the turbulent and conflict-ridden political processes in Movarounnahr, he succeeded in establishing various relationships with representatives of numerous clans and tribes. Several examples may be cited in this regard. Qosimbek, a representative of the Qavchin tribe, was considered one of Babur's most trusted beks. Babur described him as one of the ancient military commanders of Andijan. Muhammad Haydar Mirza, Babur's cousin, also referred to Amir Qosim of the Qavchin tribe as Babur's most trusted emir and portrayed him as a paternal and reliable figure for Babur. Another of Babur's military commanders was Vays Lag'oriy, who, according to the *Baburnama*, belonged to the To'qsi people living near Samarkand.

It is well known that during political struggles and intertribal conflicts, tribal leaders frequently shifted their allegiance according to changing circumstances. During Babur's struggle against Muhammad Shaybani Khan, some tribes dissatisfied with Shaybani Khan

entered Babur's service. In particular, the Mangit tribe, led by Hoji G'ozzi Mangit, and the Bahrin tribe abandoned Shaybani Khan and joined Babur.

After Babur Mirza was defeated by Shaybani Khan, his retreat to Afghanistan took place through Badakhshan. At that time, authority in Badakhshan remained in the hands of Mirzokhon, the son of Mahmud Mirza of the Timurid dynasty, until the Shaybanids seized the region in 1513. The Hazara communities served Mirzokhon in Badakhshan, while the local population referred to them as *mulhid* (the Arabic term مُلْحِد, generally meaning apostate, atheist, or heretic). During this period, the term was commonly applied to Shi'ites and related sects, since the Hazaras adhered to Shi'ism.

On his journey from Badakhshan toward Kabul, Babur passed through the province of Kunduz, where Amir Urus Do'rmon, a representative of the Do'rmon tribe, held power. This indicates that in the first decades of the sixteenth century the Do'rmon tribe had established dominance in Kunduz. However, the *Baburnama* also mentions the presence of other tribes in the region. For instance, the Yilonchik and Nakdoriy tribes are listed among the inhabitants of Kunduz and the Qoqshol region.

Upon arriving in Kabul, Babur was compelled to seize the city—once the outermost territory of the Chagatai Ulus—from Muqim, a representative of the Arg'in tribe. Here too, Babur succeeded in establishing relations with various clans and tribes. The Nekudoriy tribe, for example, derived its name from Nekudor O'g'lon, a grandson of Chagatai, and primarily inhabited the pastures of Badghis. Later, they became known as the Hazaras. During the era of Zahiriddin Muhammad Babur, the terms *Nekudoriy* and *Hazara* were used interchangeably. Babur also records that the Nekudoriy tribe resided in the vicinity of the Ghur province.

In addition, sources mention that the original homeland of the Hazara and Nakduriy tribes was located in the Ghuriy and Karnud (Kazev) mountains west of Kabul. However, by this period the Hazara or Nekudor tribes had become significantly detached from their original Turko-Mongol traditions, and the term *mulhid* began to be applied to them because of their adherence to various branches of Shi'ism. Peoples that once shared common origins and historical roots had gradually become divided on religious grounds.

In conclusion, during the final stage of Timurid rule, internal conflicts among the Turko-Mongol tribes intensified, negatively affecting the political stability of the state and the process of forming an ethnically unified people. As a consequence, the arrival of Shaybani Khan together with several Turkic and Turkicized Mongol groups initiated the final stage in the formation of the Uzbek people.

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