



## Study Of The Ethnic History Of Kungarot In Sources And Scientific Literature

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### ABSTRACT

At a time when the processes of integration of the peoples of the world and globalization in the economy are accelerating, the importance of understanding the ethnic and cultural identity, preserving local ethno-regional cultures and national values is increasing. In particular, the importance of nationality is growing in socio-political processes, attention is paid to the growing interest in their history and traditional culture among the peoples of the world, and research in this direction determines the relevance of the topic.

### Keywords:

"Zafarnoma", "Sharafnomayi Shahi", B.K. Karmisheva, Kungirots, sub-ethnic groups, ethnic history, Surkhan oasis.

### Introduction.

Since the emergence of human society, the issues of studying the history of mankind are of urgent importance, which requires the understanding of the historical truth, the impartial evaluation of historical processes from the scientific point of view, and the philosophical and logical understanding. If the ethnographer unjustifiably exaggerates the history of his nation and state based on one-sided speculations in the coverage of the historical process, it will never give the expected result. It is important to clarify the historical truth based on the existing objective relationship based on historical evidence.

### Materials and Methods.

The origin, ethnic history and characteristics of the Uzbek people cover an extremely complex and long period. In the ethno-political processes in the region, bells were particularly active. For

example, Sharafuddin Ali Yazdi's work "Zafarnama" written in 1425 states that Amir Temur initially sought to strengthen relations with the Kungirat dynasty [2;75]. In Mirzo Ulughbek's (1394-1449) "History of Four Nations" it is mentioned that the mother of Genghis Khan's paternal grandmother was one of Kuvoqarak's cousins [3;78]. Alisher Navoi (1441-1501) mentioned Kungirats along with a number of other Turkic tribes in his poems [4;57]. In the past, each of the Uzbek clans, in addition to their own characteristics, was also distinguished by their position, influence, and prestige in front of the khans and kings.

In historical sources, information about the ethnic history of the Khungirats in the XV-XVII centuries can be found in "Shaybaniyname" by Muhammad Salih (approx. 1455-1535), "Sharafnomayi Shahi" by Hafiz Tanish Bukhari

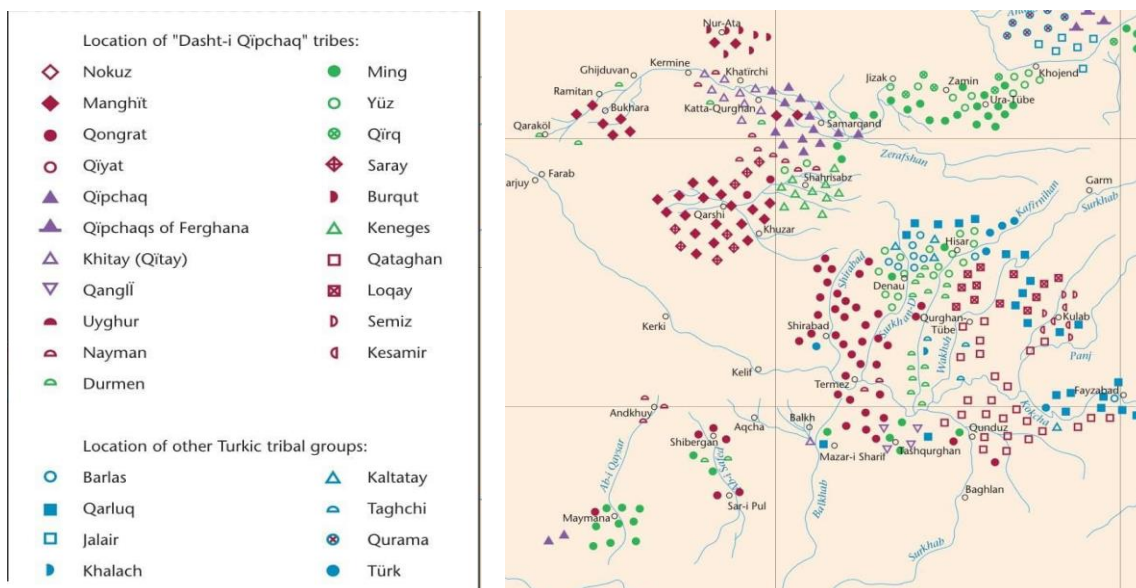
(1549-1589), Mahmud ibn Wali (b..1596) "Bahr al-asrar fi manoqib ul-ahyor" ("The sea of secrets about the bravery of noble people") (1634-1640), Abulgazi's (1603-1664) "Shajarayi Turk va Moghul", " Shajarayi tarokima", Mir Muhammad Amin Bukhari's (b. 1645) "Ubaidullanoma", Muhammad Yusuf Munshi's "History of Muqimkhani" (1697-1704), Abdurahman Davlat Tole's (first half of the 18th century) "Abulfayz Khan's History", Mirza Abduazim The works of Sami Bostani (1838/39–1914) such as "Tarihi salatini Mang'itiya" ("History of Mang'it rulers") are also important.

**Results and discussion.**

The scientific researches of B. Kh. Karmisheva, who conducted research in the south of Uzbekistan and Tajikistan in 1945-1971, are important in studying the ethnic composition of the inhabitants of the Kashkadarya and

Surkhandarya oases, which are considered the southern regions of our region [5; 99-110]. During this period, his monographs and articles were published on the basis of a large amount of data collected as a result of scientific research [6; 11-29].

These works are sources of information about the ethnic composition of the population of the southern oases of Uzbekistan in the late 19th and early 20th centuries, the formation of separate ethnic groups, and the location of the population throughout the region [1]. B. Kh. Karmisheva's research on the ethnography of the southern oases of Uzbekistan was carried out on the basis of a deep analysis, and the significance of the research results is that not only the southern regions of Uzbekistan, but also the Uzbek people as a whole have scientific value in studying the formation process.



B. Kh. Karmisheva's monograph containing valuable information about the ethnic composition of the population of Tajikistan and the southern oases of Uzbekistan in the late 19th - early 20th centuries, the territorial location of Uzbek clans that have been living for several centuries, was published in 1976. In the research work, he divides the Uzbek population of Tajikistan and the southern regions of Uzbekistan in the late 19th - early 20th century into three categories: settled population that is

not divided into clans and tribes; the previous or former tribes - i.e. Turko-Mongol tribes who kept a semi-sedentary lifestyle and were divided into clans - tribes without being absorbed into the settled population of Movarounnahr and Mongolians came to these lands tribes that migrated during the invasion; the next tribes are the descendants of the Uzbek tribes who came to Movarounnahr from Dashti Kipchak with Shaybani Khan at the end of the

15th century and settled here completely at the beginning of the 16th century.

B. Kh. Karmisheva, the ethnic composition of the population of the southern oases of Tajikistan and Uzbekistan at the end of the 19th century - the beginning of the 20th century, the territorial location of the Uzbek clans that have been living for several centuries, the oasis of the Uzbek clans that have migrated in the later period makes ethnogeographical maps about its distribution. By the 1960s and 1980s, ethnographers B.Kh. Karmisheva, O. Boriyev and O. Ibragimov created dissertations on the ethnography of the inhabitants of the southern regions [7; 47]. In this research work, the ethnic composition and ethnic history of the population of the southern oases were discussed.

At the end of the 19th century and the beginning of the 20th century, Uzbeks made up the majority of the population living in the southern oases of Uzbekistan, but its ethnic composition was diverse [1]. According to O. Boriyev, in addition to Uzbeks, Turkmens, Kazakhs, Tajiks, Arabs and other peoples lived here. From the Uru-tribes, the Kunhirats (59,669 people), the Kenagas (31,457 people), the Mangits (32,223 people), the Sarays (15,349 people), the Forties, the Thousand (4,340 people), the Chinese (470 people), the Naymans (1121 people) and others live. In addition to these clan-tribal groups, there are Chigatoys, Khojas, Qatagons, Turks (kaltatoy, musabozori, barlos), Qarluqs, Mongols, Juzs, Lokais, Winters, Uzs, Minjirs, Jobuls, Togs. Chinese, Arab-Uzbeks also lived in this region.

The clan-tribe associations occupied a certain area according to their economic conditions. For example, katagon, kipchak, kungirat, khitain, mangit, kovchin. Sarai, Mirishkor, Batosh, Kharduri tribes in the steppe regions (now Karshi, Sherabad districts); Kenagas, Kutchi, Qiyat, Chuyut, Major, Chigatoy, Durman tribes lived in the plains (in the present-day Yakkabog, Denov districts) or in the foothills (Shahrisabz, Kitab, Boysun and Sariosiya districts) [8; 17].

Most of O. Boriyev's works are directly devoted to the ethnic composition, history and location of the population of the southern regions.

Among them, the ethnological dictionary published by the scientist in co-authorship with T. Khojamberdiyev and in the joint work with M. Usmanov[9] summarized this issue, and positive results were achieved in its research.

A. Qayumov Uzbek and Tajik-speaking Chigatoys, Harduris, Karluqs, Barlos, Turks, and Kaltatays who are mainly engaged in farming in the Surkhan-Sherabad valley; It is noted that ethnic groups such as Qarluqs, Mangit, Kovchin, Uzbek-Chinese, Kungyrot, Kenagas, Yuz, Katagon, Dorman lived in a part that was more engaged in animal husbandry. The researcher provided information about the location of these ethnic groups throughout the valley and several representatives of ethnic groups such as Arabs, Iranians, Gypsies, Afghans and Russians, Turkmens, Kyrgyz and Jews who arrived in the valley earlier. states that it is also spread[1].

In the article co-authored by A.Qayumov and A.Ashirov, the Uzbeks who live in Sariosia, Avlod, Bibishirin, Rabat, Kofrun, Shayit, Gaza, Poygaboshi addresses of Surkhandarya - Darband, Sayrob, where Turks, Kungirat, Chigatai and Tajiks live. , the ethnic characteristics of the inhabitants of Machai, Boysun villages are described [10; 40-43]. A. Qayumov's researches on ethnogenesis and ethnic history are considered important.

In the work of N. Tursunov, information about the location and ethnic composition of the population who lived in the South Surkhan Valley in the late 19th and early 20th centuries is also provided [11; 15-16]. Using B.K. Karmisheva's classification of the population of the southern oases of Uzbekistan into groups according to the ethnic composition, the researcher describes the population living in the southern part of the Surkhan oasis in the late 19th and early 20th centuries, dividing them into three groups: 1) the population that is not divided into clans and tribes, that is, chigatoys, bosses and "oppositions"; 2) ancient clans, that is, before the Mongol invasion and the population that came with the Mongols - Turks, Qarluqs, Khalachs and other Turko-Mongol clans; 3) At the end of the 15th century (during the time of Shaibani Khan) and after that (at the beginning of the 16th century), the Khungirats,

Yuz, Durman and other Uzbek clans came from Dashti Kipchak [11; 14-15].

The books of local researchers T.Botirov and K.Berdikulov contain information on the geneology of the bell seed [13].

Researcher M. Usmanov's work on the ethnic history of the Uzbek Kungirats living in the southern oases is also worthy of attention [14]. M. Usmanov supplemented the above-mentioned works with new information, made his own independent conclusions on some issues, and was able to contribute to revealing the ethnic image of the region. Information about the population of the Southern region can be extracted from the works devoted to various other political issues. As an example, F. Ochildiyev's monograph on the socio-political and economic processes of the bek people located in the Surkhan oasis in the second half of the 19th century and the beginning of the 20th century describes such issues as the territorial location and ethnic composition of the population of these bek people.

F.Ochildiyev comes to the following conclusions based on the study of the ethnic composition of the inhabitants of the Surkhan oasis in the 19th - early 20th centuries: the Uzbek and Persian-Tajik ethnic groups settled in the oasis from a long time ago, formed a complex ethnic composition and did not mix with the settled population. z there were clans that lived while preserving clan-categorical arrangements; The history of the Uzbek clans, who still live in the Surkhandarya region and make up the majority, is mainly connected with the arrival of Muhammad Shaibani Khan in Central Asia at the beginning of the 16th century; Research shows that there is a significant difference, although not sharp, between the northern and southern regions where many clans of the Uzbek people are located in the Surkhan oasis. Therefore, the southern regions of Uzbekistan can be included in the composition of regions inhabited by many ethnic groups in the early 19th - 20th centuries; The analysis of the used literature shows that there are some inaccuracies, confusions, and imbalances in the information about the history, location and number of people living in the oasis of Bukhara Emirate [15].

The Kungirats were one of the tribes that were part of the Uzbek people and lived in the northern part of Altai and Mongolia. In Central Asia, various nomads adopted Turkic tribal names[16]. The third largest ethnic group of Uzbeks is considered to be the descendants of Dashti Kipchak Uzbeks who moved to Movarounnahr in the 15th-16th centuries. The Khungirats are a sub-ethnic group that has preserved semi-nomadic lifestyles and has combined animal husbandry and agriculture [1]. The uniqueness of this group lies in the fact that Mongoloid characters are very noticeable in the racial structure, the dialect of "jokhchilar" is strong in their language, and they call themselves "Uzbek" [18].

It should be noted that with the progressive development of the individual society and the emergence of the class society, the system of the ethnic unity-tribe characteristic of the primitive stage loses its importance. But the term "tribe" and some of the characteristics associated with it are preserved in class societies as a remnant. At the end of the 19th century - the beginning of the 20th century, the Uzbek people had tribes, which preserved the order of division into clans and clan-tribal names [17]. Similarly, according to ethnographic data, instead of the terms tribe and clan, in the late 19th and early 20th centuries, people were born and grew up, their land, the place where their umbilical cord blood was spilled, the country, the homeland [1 ], country terms began to be used more often.

In the late 19th and early 20th centuries, these sub-ethnic groups called themselves "Uzbeks" while preserving the signs that prove that they are a single Uzbek people, although they differed in their own household life, customs, and language. For a long time, sub-ethnic groups consisting of Sart, Turk, and Dashti Kipchak Uzbek descendants appeared through the process of getting closer and merging with semi-nomadic cattle farms and settled Sart [18].

According to the historical-ethnographic sources and the information provided in the literature, clan-tribe terms can be found not only among Uzbeks, but also among peoples living in South Siberia, Central Asia and other regions. Determining terms related to social

relations requires deep ethnographic scientific research, because in most cases, the term has been referred to by the same name in different communities. When determining them, it is necessary to determine the position and social essence of each community in the economic life [9].

### Conclusion.

In conclusion, it should be noted that the study of human history is one of the most urgent issues at all times, which requires understanding the historical truth, approaching historical processes with scientific impartiality, and understanding the problem from a philosophical and logical point of view. At the end of the analysis of some theoretical-methodological views related to the ethnic history of the Kunhirots, it should be noted that the views related to ethnic groups and sub-ethnic groups cannot be considered a solved problem. Today, views within the framework of the problem of ethnos and ethnicity require scientific observation. In ethnology, research continues more controversially within the framework of the problem of ethnos and ethnicity. The ethnic history of Kungirots includes a long period, starting from the earliest times of this ethnographic group, passing through several historical stages, and continuing to the present day. About the ethnic history of the Kungirats, which is considered an ethnographic group, the ancient ancestors of the sub-ethnic group in the ancient and early Middle Ages, their arrival and settlement in the Surkhan-Sherabad oasis, and their entering into ethno-cultural relations with the people who have been living in this area since the beginning, the ethnic history of our nation. is important in learning.

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