

The Reflection of the Ethnic Composition of the Population of The Ferghana Valley in the Written Sources of the Middle Ages

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Abstract: This article provides detailed information about the works of Zakhiriddin Mukhammad Babur's "Baburnoma" and Mirza Mukhammad Khaydar's "History of Rashidi" from the written sources covering the history of the Ferghana Valley.

Keywords: written source, valley, history, Turkic language, city, village, dynasty, population, process, people, Chinese chronicles.



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Introduction. The periods when information about the Ferghana valley began to be found in written sources corresponded to the III-II centuries of the last millennium BC, from the beginning of Christ to the early middle ages, mainly Chinese chronicles give specific information about the valley and its inhabitants, and the historical events of the region in the advanced middle ages to the late middle ages the facts are mainly found in Arabic and Persian sources, and partially in Turkish written sources.

Part. Most of these sources were written in an environment outside the Ferghana valley, where the main emphasis is on the geographical location of the region, climate, lifestyle of its inhabitants, towns and villages, ruling dynasties, a unique historiography emerges. This tradition was started by the representatives of the Timurid dynasty, who ruled the Ferghana valley, and a little later, a strong school of historiography emerged during the Kokan khanate, whose center was in the valley.

Among the written sources illuminating the history of the Ferghana valley, Zakhiriddin Mukhammad Babur's work "Baburnoma" is considered an unparalleled work. The author of the work not only provides information about the geographical location of the valley, climate, large population centers, but also the ethnic composition of the valley's inhabitants, various clans and tribes, and their language. also provides primary information about place names, household life of the population, profession, etc.[1]

The timeless and historical works of the Kokan khanate period enrich the information presented in "Boburnoma" and are distinguished by the fact that they provide information about cities and large settlements as well as villages, villages and neighborhoods. At this point, let's dwell on the information recorded by Babur himself about the ethnic composition of the population of the Ferghana valley on the eve of the last middle ages. According to the information provided in

“Boburnoma”, in the end of the 15th - beginning of the 16th century, the population of the valley was mainly settled, and partially nomadic, and cities such as Margilon, Osh, Andijan, Koson, Pop, Kuva, Rishton, Isfara were considered large population centers.

Babur drew attention to the fact that a part of the Ferghana valley was made up of Sarts (“sart” - tadjik-speaking population at that time), and a part of turks. Babur emphasized that most of the valley turks lived in the city of Andijan and its surroundings, while the population of cities like Margilan and Isfara consisted of “sarts”. Also, Babur wrote “kuhiydu” for some of the inhabitants of the valley, who lived in the mountainous parts of the valley.

The work does not dwell on their language and ethnicity. Apparently, they were Persian and Turkic-speaking people who lived in the mountainous regions of the valley.

It is assumed that the population group that Babur mentioned under the name of “chagraq” and described as a nomadic population living in the eastern parts of Ferghana, in the mountainous regions, was one of the Turkic-speaking peoples.[2]

The name of one of the Kyrgyz clans is “chagorok”, and they are considered to be the descendants of “chaghrag” mentioned in “Boburnoma”.[3]

As mentioned below, Mirza Mukhammad Khaydar, who lived almost at the same time as Babur, also mentions the people called “Chachirak” in the work “History Rashidi”, and they are mentioned as a large number of people living between Koshghar and Andijan.[4]

One of the neighborhoods of the city of Andijan is called Chograk, and this toponym can be equated with the ethnonym recorded in the written sources of the middle ages as chagarak, chachirak.[5]

This clan is also found among Uzbeks, and its traces can be seen in the example of the ethnonym “shagarak” in the villages where representatives of the Sarai clan live in the Chirakchi district of Kashkadarya region.[6]

A branch of the Kipchak-Sarai clan of the Zarafshan oasis is also called “shigarak”. Also, Babur wrote about the inhabitants of Ferghana, Mongolia (Ettisuv and part of Eastern Turkestan), among them “bekchik”, “choras”, “dughlat”, “kovchin” touched on the “Mongol” clans.

Some of these ethnonyms are found mainly as Kyrgyz, and partly as Uzbek and Kazakh clans in late medieval written sources.[7]

It is believed that these nomadic peoples, a significant part of which lived in the mountains around the Ferghana valley in the middle ages, were mainly turkic-speaking people.

It is known that during the time of Babur’s stay in the Ferghana valley, and later during his life in Kabul and India, a significant part of the population group that accompanied him - officials, soldiers and other categories of people - was a group called “Andijani”. Babur mentions them several times in his work.[8]

Although there is no clear information about the ethnicity of the “Andijani”, it is understood from the content of the work that they were mostly Turkic and partially Persian-speaking inhabitants of the valley.

One of the historical sources containing primary information about the socio-political and ethno-cultural processes that took place in the Ferghana valley in the middle ages, the work “History of Rashidi” was written by Mirza Mukhammad Khaidar (1499-1551). known as an eyewitness.

Mirza Mukhammad Khaydar, as a representative of one of the major Turko-Mongol clans of his time, the “Dughlat” amirs, was not only a witness to the march of the Shaibanis to Central Asia and the defeat of the Timurids in the region, the Chigatai khans in Mongolia (Ettisuv - East Turkestan), but he himself directly is embodied as a person suffering from reality. The notes

written down by this author, who spent a large part of his life in various regions of the region - Ettisuv, Movaroonnahr, Koshghar, Kabul and Badakhshan, as well as in Tibet, are notable for being primary data.

“History of Rashidi” is a work written in Persian and is similar to “Boburnoma” in Turkish. In particular, the information presented in the work is in harmony with the information provided by Babur, and in some respects complements the information contained in “Boburnoma”. In particular, the following information given in the work shows that at that time the city of Akhsikent was one of the largest cities in the Ferghana valley: Akhsi is the largest city in Ferghana, even it is considered the mother of the cities of Ferghana. Therefore, he (Umarshaikh Mirza) rebelled against khan (Yunus Khan) and a clash took place between them near Taka-Sekratkan bridge [9]. Babur also wrote about a place called Takasekrigan (Takasekretku), which was located in the north of Andijan, on the banks of the Sirdarya river.

Conclusion. The important thing is that this toponym was derived from a Turkic word meaning “sacred horse (goat)”. This name is one of the Turkic toponyms of the Ferghana valley, and it is among the Turkic place names mentioned for the first time in written sources related to the valley.

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