



## Migration of Turkmen Tribes to Zarafshan Oasis: History and Analysis

*Turayev Anvar Ismailovich*

*Lecturer of the chair of World History,  
Bukhara state university, Bukhara, Uzbekistan*

### ABSTRACT

In this article, the scientific analysis of the periods of the Turkmen migration to the Bukhara Oasis, the natural geographic conditions of the regions where their origin is located, the priority of economic, political and natural factors in the abandonment of their fortresses is conducted. Also, the attitude towards the Turkmen during the period of the emirate of Bukhara (1756-1920), the resettlement of the Turkmen population to Bukhara and its territories after the conquest of Marv, the proportion, the activities of the Turkmen moving to Bukhara were studied.

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### Introduction

With the birth of a person, he moves to a comfortable place for himself, where the source of life is, goes to this place and lives. As is known from history, the predominance of a sedentary or nomadic way of life in the way of life of peoples is evidenced by the differentiation of their material-spiritual, socio-economic, remaining economic traditions. It will not be a mistake to say that more economic, political, natural geographical factors dominate the migration of the population from one region to another. When one looks at taking away the farming in the farm, the population feeds his family through farming and provides his own needs through the products that are made up of the farming. The whims of nature, the flooding of the fields of the crop as a result of the overflow of the river and its tributaries or, conversely, the failure of the water to reach the fields of the crop, in the process of

sudden wind and storms, natural hazards, the land of the crop is occupied by sand dunes, which in these lands causes the people to be displaced from their birthplaces.

## Methods

Under the influence of the above-mentioned reasons, the Turkmens also considered it acceptable to move to areas that are convenient for them. From time immemorial, the main occupation of the Turkmen was cattle breeding, which mainly led a nomadic way of life. This does not mean that the peoples who are the main type of animal husbandry in economic activity are migrating. The reasons why the Turkmens were unable to grow sufficient levels of agricultural products continuously, without a crop, that is, in the country of agriculture, insufficient crop areas, political situation in Iran, the emirate of Bukhara, Khans of Khiva being forced to change their places of residence more often as a result of continuous military, and robbery marches on the lands of the Turkmens. Those who consider it acceptable to go to places where the population lives less (where the human foot is less) and live [7, 46].

In a word, as one of the main reasons for the emigration, the deterioration of the natural conditions in the places where the Turkmens live, drought, the drying out of the slopes to feed the livestock, the decline, the presence of fighting intensities forced the population to leave for other regions.

Turkmens have preserved their nomadic way of life for some time in their nomadic places, and then gradually went to a more sedentary way of life. If we touch upon the reasons for this, first of all, the migration occurred due to the fact that the inhabitants of the territory (locals) lived a long - lived life, the productivity of the products of the peasants (grain, barley, rice, corn, millet and others) that were grown on the ground, ultimately the increase in income, in addition, by the state, regularly mastered the steppes and pastures by cultivating wheat, rice and cotton.

Turkmen tribes gradually moved from the Middle Amudarya to the south-to the regions of Uzbekistan, and then settled in the territory up to Uratapa. Especially within these groups, the tribe of ersari (ersarali) formed the majority. The Turkmen ersari tribe came to Bukhara from Mangishlaq at the end of the 17<sup>th</sup> century and moved to the lower reaches of Zarafshan in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. At the beginning of the 19<sup>th</sup> century, they were subjugated by the emirate of Bukhara [1,3].

According to Kudratov Fatullo Baba, who lives in Buyrabafan Street in the Ark Kurgan part of Bukhara City, Shahrستان in the 18<sup>th</sup> century, a group of Khidir-Eli Turkmens came from the shores of Amudarya and settled on the Buyrabafan quarter of the city. The main occupation of the Khidir-elites who came here was wicker weaving. From this came the name of the subject[5]. This place is now called the neighborhood, which is located in the corner part of the dungeon section of the Ark Museum Sanctuary.

In the Romitan District of Bukhara Oasis, the Turkmen-gimak (kimaki) tribe came from Tajan. Although some of them preserved their material and cultural characteristics, the process of joining (consolidation) culture with the Uzbeks was experienced.

And the Turkmens of Galaasia retained its essence, ethnicity, position. The ersari, Bayot, Sayat,

karabek (karabek), Karki (Kerki) tribes that existed there migrated from the Chorjuy District of Turkmenistan[9,215].

Even during the period of the emirate of Bukhara, the Turkmen groups were significantly more numerous. Most of them are engaged in agriculture, who carried and sold agricultural and livestock products (wool, leather, oil) to the markets, and on return received another necessary thing for their own needs-items.

Sources noted that the forced relocation of several Turkmen tribes (Balts, khidireli, salirs) from the Khiva Khanate was poorly assimilated in the emirate of Bukhara, and the non-prosperous districts were mainly resettled to areas with low land use and unsettled irrigation facilities.

So the fact that the Turkmens spread throughout the Oasis was not a routine. It would not be a mistake to say that when moving from one particular region to another, more economic, political factors prevail. Most of them Turkmen considered it acceptable to live in particular, Amudarya regions where there is a comfortable water and a source of life. Because, it would not be a mistake if we say that these regions are very easy for them to cultivate. Another reason for their resettlement to other regions by leaving their own homes is the displacement caused by political factors, clashes, disagreements, decisions made by the government, and other factors.

The Turkmen tribes also came into the in the Karakol, Olot, Romitan districts of the oasis of Bukhara in different periods. In their composition, the following tribes: Chandir, Khidireli, Baba, Chovdur, Karavul, Ersari, Teke, Dueji, Qarqin, Mukri were located. According to the census 1971 year, the total number of Turkmen tribes was more than 6 thousand people. Based on statistics, it was found out that in 1990-ies Turkmen lived in the regions of Bukhara region in the new residential neighborhood of Bukhara, Kagan districts, Navoi and Kogon towns.[10,6].

In the 40-80s of the 19th century, one of the largest tribes of Turkmens the tekes lived in the Murghab River Basin and Tejen, Yomuts (yovmuts) lived together in the Caspian and Khiva Khanate, ersaris in the Valley of Amudarya, Salirs, Sariqs, Goklans, Chavdirs Khiva Khanate [2,293].

In the middle of the 19th century on the lands on the Left Bank of the Amudarya, the “ata” group of Turkmen tribes moved to the Turtkul dsitric, where they came from the south-western regions of Turkmenistan.

Bayot is one of the Turkmen tribes of Oguz, they migrated to Narazim and Karakul districts in the 20s of the 19<sup>th</sup> century. Historical sources testify that the seeds of the Turkmen such as Chandir, Khidireli, Eski, Qarkin, Qarovul were living on the shores of Sariqamish lake and Uzbay riverbed in the 16-17<sup>th</sup> centuries. And in the middle of the 18<sup>th</sup> century a part of them came and settled around the Karakul of the Bukhara Oasis.

T. P.Vasileva and Ya.R.Vinnikov on the basis of their field researches brought some information about the Khidireli of Karakol. According to the Turkmen, Turkmen tribes migrated to the emirate of Bukhara (now the territories of the Denau district). The Emir of Bukhara located a part of them around the Karakul. And the remaining part (mostly Chandir) was transferred to the current Denau district. For this reason, the bond of kinship between the Chandirs of Karakol and the

Chandirs of the Denau is strong. In this way, Turkmen tribes such as Chandir, Khidireli, Qarqin, Mukri, Qarovul were widely distributed to the Bukhara region[4,35].

The move of the Turkmen to the areas of the Bukhara Oasis took place in a voluntary and compulsory form. In particular, 25 families who moved to the Kyzylravot sovkhov of Romitan district in 1965 wrote an application for permanent residence here. In the content of the application, it is stated that he moved with his wishes, desires. Until they moved, they indicated in the applications that they lived in other districts, regions and republics. From these we can see that three families moved from the Turkmen SSR.

### **The Turkmen families settled in the Qizilravot sovkhov of Romitan district and their numbers [8]**

№	Names	Territory, locality	Number of family members	In labour age
1.	Mambetnazarov U.	Turkmenistan SSR	10	3
2.	Tyan Vladimyr.	Turkmenistan SSR	8	2
3.	Tursimuradov T.	Turkmenistan SSR Chorjuy	10	6

The claiming of New Lands has in its turn contributed to an increase in demand for manual power, while to improve labor productivity, the heads of government have always been benevolent to the migration of the population. Because the leaders have tried to fulfill their obligations before the state, including the cotton plan in due time. This has always driven the demand for manual labor force to remain in the machinery.

## **Results**

From time immemorial, the Uzbek people and the Turkmen came to be friends, brothers, having the joint wedding ceremonies, sources of drinking water from one river and having a life. Amu-Karakul and Amu-Bukhara channels are connected together and connected to a single Jayhun on August 29, 1969, the friendship meeting of the youth of Karakul (Uzbek SSR) and Chorjuy, Farab (Turkmen SSR) will be held. At this meeting, the first secretary of the Farob district komsomol committee, Jumageldi Mustaqov, told us that when a natural disaster a flood occurred in Farob, the people from Karakul came to our aid before all. The Boy-Lightning, with our goods-saved us from a water bath. In his bosom, the House gave a warm place by the side [3]. According to Ato Olloqov, who lives in Makhtumkuli Street, the council of citizens of the Sitorai Moshi-khossa neighborhood of Bukhara city, the process associated with this flood is one of the reasons for the establishment of a significant part of the Turkmen population in the Olot and karakul districts, the Turkmen population from there moved to Talqan Sayat village in the Olot As a result, the Turkmen residents, who came to temporary residence, remained in these lands in exchange of the desires, help of the local population.

For this reason, the Turkmen are more numerous in the Olot districts bordering on the Qarakul especially Turkmenistan[6].

### Conclusion

In conclusion, the Turkmen, who have moved to the Bukhara oasis for centuries, are distinguished by their diligence, professionalism, human qualities, hospitality. Together with the local population, there lived a harmonious society and the state, who came to work selflessly on the rise. A person will have many difficulties in moving from one country to another. In the Turkmen, too, the fact that this is not a norm is based on both the sources and the materials in the field records. It is worth to mention said that the Turkmen who have their own homeland, fortifications, suffered road torment when migrating to the area of influence of the emirate of Bukhara, while in forced relocation, work was carried out according to the desire of the government, as a result, lands that were not suitable for living were given. We can say that the relationship was not good until the residents of the territory that made exchange of commodities goods, became in-laws with each others.

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