



THE ISSUE OF PEOPLES' HISTORY AND ETHNIC ROOTS IN THE WORK "FIRDAVSU-L-IQBAL"

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Abstract

This article examines the issues of the history and ethnic origins of peoples as presented in Firdavsu-l-iqbol. The study analyzes genealogies, historical narratives, and the author's views on the origins of various peoples from a scholarly perspective. In addition, the article explores information related to the formation of Central Asian peoples, their historical roots, and mutual interactions as reflected in the work, and evaluates the significance of Firdavsu-l-iqbol as an important source in historical studies.

Keywords: Firdavsu-l-iqbol, history of peoples, ethnic roots, ethnogenesis, genealogy, historical source, Central Asia, historiography.

Introduction

Munis Khorezmi and Muhammad Riza Ogahiy occupy a special place in the development of Uzbek historiography of the 19th century. His work "Firdavsu-l-iqbol" is one of the important historical sources describing the history of the Khiva Khanate, which provides valuable information not only about political events, but also about the origin of peoples, their genealogies and ethnic roots. In his work, the author relies on ancient legends, genealogical traditions and historical sources to shed light on the historical roots of the Turkic peoples.

The work often describes the origin of the Turkic peoples in connection with legendary and historical legends. The figure of Oguz Khan occupies a central place in this process. Oguz Khan is shown as the common ancestor of the Turkic peoples, and the formation of various tribes and clans is explained through his descendants. The origin of the Uyghur people is also associated with the era of Oguz Khan. The legend says that the sons of the younger brothers of Qara Khan grew up with Oguz Khan from a young age, and later joined his army to help him. Then Oguz Khan gave them the nickname "Uyghur". This name means "he joined me, he joined." The fact that the work states that "the Uyghur people are of the same tribe" indicates that this



is an attempt to explain the etymology of the name of this tribe through the legend. This is an example of the tradition of explaining ethnogenesis based on anecdotes, which was widespread in medieval historiography. “The sons of the younger brothers of Karakhan, who had grown up with Oghuz Khan from childhood, and whose affection and love had become strong, came to Oghuz Khan for help. The Khan gave them the nickname “Uyghurs.” That is, “they left their father and joined me.” The Uyghur people are from this tribe.[57]

The origin of the Qanqli (Qang'li) tribe is also explained through an interesting legend. When the problem of transporting the booty captured during the Oghuz Khan campaigns arose, an enterprising young man built a cart and called it "qanq". Later, people also began to transport booty using this method. Therefore, this inventive young man is called "qanqli", and it is said that the name of the tribe also came from this. This legend shows that some tribal names of the Turkic peoples were formed in connection with professions, inventions, or specific historical events. “And Oghuz Khan’s army pursued him, took those regions, and brought so much booty to the Islamic community that they were unable to recount it. There was a young man who was a master of the craft. He made a cart and named it “Qanq.” From his observation, many people made carts and returned loaded with grain. For this reason, the young man was called “Qanqli.” The Qanqli clan is his descendant. Now they say “Qanqli” [58]

The work also explains the origin of the Kipchak tribe through a symbolic narrative. A pregnant woman, after her husband is killed during the war, is left homeless and gives birth to a son in a hollow tree. Oguz Khan, learning of this incident, takes the child into his care and names him "Kipchak". The narrative emphasizes that at that time a hollow tree was called "Kipchak". Later, he grew up and marched towards the lands of Rus, Alak, Major and Bashkir, and ruled along the Tiyn and Atil rivers. The work notes that all the Kipchak people are descendants of him, and the name Dashti Kipchak is also associated with this tribe. "A pregnant woman, whose husband had been martyred in the war, went into labor and, out of homelessness, entered a large tree that was covered with a thick layer of bark and gave birth to a son. Oguz Khan learned of this situation, out of compassion, adopted her as his own and named her Kipchak. At that time, a thick layer of bark was called a "kipchak."

In addition, the origin of the Qarlyk tribe is also explained in connection with the campaigns of Oghuz Khan. The legend says that during the campaign to Gur and



Garjistan, some soldiers were left behind due to severe cold and snow. Later, when they arrived, Oghuz Khan called them "Qarlyk". This name is also interpreted as an ethnonym formed in connection with natural conditions. Taking them, he went to the Gur and Garjistan region. It was winter. The day was very cold, and a lot of snow fell on the mountains of Gur. The Khan ruled that no one should call his soldiers Zafarmoasar-din. Due to the severity of the snow and the severity of the cold, some of the soldiers remained behind in their positions. After the Khan took Gur, spring came. A few people came as a group, and after they arrived, the khan inquired about their situation.

When they complained that they were not good enough for the snow, the khan called the group "snowmen." The snowmen were their descendants.

The work also tells a story about the origin of the Khalaj tribe. "A man from Lashkar-i-Ali was pregnant, had just given birth to a son, and was starving. On the way, he saw a pheasant, a pheasant. He killed it with a stick, took the pheasant, and made it into a kebab for his wife. Then the Khan's men came and took him to the Khan. The Khan, having learned of his condition, gave him a horse and food, saying, "Don't go with the Cherik, stay hungry." The people are called "Khalaj." The Khalaj tribe is a descendant of his. They are numerous in Transoxiana, and are part of the Oymakh people. They are also found in Khorasan and Iraq. And in the past, there were some who attained the rank of king in some regions of India." [59]

The work extensively covers the issue of the origin of tribes and clans. In particular, information is provided about such Turkic tribes as the Kungraot, Kipchak, and Naiman. The author connects some tribes with ancient ancestors and describes the process of their historical formation. Along with historical events, elements of folk oral art also play an important role in this process. Through legendary tales and epic images, the author expresses the ancient roots of the Turkic peoples in a more magnificent way. One of the important aspects of the work Firdavsu-l-Iqbal is that historical facts are presented in harmony with epic images. This increases not only the historical, but also the artistic value of the work.

In conclusion, the work Firdavsu-l-iqbol is an important historical and artistic source that embodies views on the origin and ethnic roots of the Turkic peoples. The work harmoniously presents genealogical legends, tribal histories and epic traditions, which reflect the historical memory and ethnic identity of the Turkic peoples. In this regard, this work is of significant scientific importance not only in studying the history of the



Khiva Khanate, but also in studying the ideas about the ethnogenesis of the Turkic peoples.

These legends show that in the work "Firdavsu-l-iqbol" the origin of the Turkic peoples is explained not only on the basis of historical facts, but also through myths, legends and etymological interpretations. This is one of the important features of medieval historiography. The author connects the emergence of various tribal names with the personality of Oguz Khan and interprets the Turkic peoples as a people with a single historical root. From this perspective, the work "Firdaus-ul-Iqbal" is not only a source of political history, but also an important source for studying the ethnic formation of the Turkic peoples, the origin of tribal names, and ethnogenetic imaginations. Through its narratives, it is possible to draw important scientific conclusions about the historical thinking of that period, people's memory, and the processes of understanding ethnic identity.

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