

Ethnic Dynamics During the Shaybanid Era: A Historical Source-Based Analysis

Akbar Idiev

Al-Biruni Institute of Oriental Studies, Tashkent, Uzbekistan

ARTICLE INFO

Article history:

Submission Date: 30 October 2025

Accepted Date: 24 November 2025

Published Date: 31 December 2025

VOLUME: Vol.05 Issue12

Page No. 24-28

DOI: - <https://doi.org/10.37547/social-fsshj-05-12-05>

ABSTRACT

The ethnic transformations that occurred during the Shaybanid period represent an important stage in the historical development of Central Asia. This article examines the principal historical chronicles, translated primary sources, and modern scholarly studies that document ethnic relations and population dynamics during the sixteenth century. Particular attention is given to the identification of ethnonyms, tribal affiliations, migration patterns, and the political factors that influenced ethnic integration in Movarounnahr and the neighboring regions. The study evaluates the historical reliability, informational value, and methodological significance of these sources for reconstructing the ethnic history of the Shaybanid state. It further demonstrates that contemporary chronicles constitute indispensable evidence for understanding the formation, interaction, and transformation of ethnic communities during the transition from Timurid to Shaybanid rule.

Keywords: - Shaybanids, Muhammad Shaybani Khan, Bukhara Khanate, Movarounnahr, Dasht-i Qipchaq, ethnic history, ethnogenesis, historical sources, ethnonyms, Central Asia.

INTRODUCTION

By the twentieth century, the definition of nationality and ethnicity began to play an important role. The main reason for this is the beginning of the process of disintegration of colonial policy in the world and the process of formation of new states on the world map.

Despite the fact that a lot of work has been done on this issue to date, the clearly defined concept of nationality has not been accepted by ethnologists. For example, the concept of constructivism in Russia in the twentieth century (the largest representative is AV Tishkov) is dominant. [1: 1.]. In addition to this concept, the theory of dualistic ethnos (Put forward by Yu. Bromley) [2: 7.], The

theory of primordialism (Today many scientific circles have abandoned this theory, but the world of politics is characterized by x and its place in everyday life) [3: 498-499.].

On the issue of ethnogenesis, Yu. V. Bromley and G.E.Markova in her textbook, Ethnography, "The main condition for the formation of an ethnic community (ethnogenesis) is to be in constant contact with each other. For this reason, first of all, it is said that it can happen only when people live together as a neighbor" [4: 3-4].

Today, there are many theories about the origin of the Uzbek people, most of which are supporters of constructivism and dualism.

S.P. Tolstov, A.Yu. Yakubovskiy, K. Shoniyozov,

N.Ya. Bichurin, A.A. Askarov [5: 3-10.] states in these scientific views that the ethnic processes that took place in Movarounnahr in the 16th century played an important role in the formation of the Uzbek people (recognized as the 3rd stage of the formation of the Uzbek people and 92 as the stage of formation of the Uzbek tribes).

From local scientists AD.Doniyorov, A.A. Ashirov and O.Buriev, the end of the XV century - the XVI century is an important period in the ethnic history of the Uzbeks and the arrival of another fox from another Dashti Kipchak ethnic group intensified.

As a result, the ethnic identity of the Movarounnahr population has also intensified. Ethnic groups from Dashti Kipchak to the two rivers (Amudarya and Syrdarya) and to Khorezm, under the name "Uzbek", have increased the ethnic diversity of the local population, but have not radically changed its ethnic composition.

These ethnoses are the next ethnic component of the formed Uzbek people [6:60].

After the death of Amir Temur (1405), the struggle for the throne between the Timurid rulers and princes in Movarounnahr and Khorasan culminated. We can observe an increase in his participation in the issues of socio-political life, in particular, the Timurid princes Abu Said Mirza and Muhammad Juki, who even gave military support, and in 1431 conquered Khorezm.

However, after the death of Abul-Khairkhan, the state weakened and split into several parts, and this process ended with the coming to power of Shaibanikhan in the 80s of the XV century, and we can see the beginning of the migration of nomadic Uzbek tribes to Movarounnahr and Khorasan.

One of the main reasons why Shaibanikhan settled in this country quickly and easily was that he not only helped in the wars between the Timurid princes in the 15th century, but also had a full knowledge of who was in power before invading the region.

Since the Shaybanis established complete dominance in Movarounnahr and Khorasan, relations with Iran have cooled and military-political struggles have intensified due to differences in religious views between the two.

Indeed, the 16th century is an extremely difficult period in the history of the Uzbek people. At the beginning of the 16th century, the historical and cultural territories of Movarounnahr, Iran, and Khorasan, which were once a historical and cultural region, lived in conflict under the pressure of the Shaybanis and Safavids, as well as their spiritual and intellectual isolation.

The role of historical works written directly in Persian in the coverage of ethnic and ethnocultural processes in this period is significant. After the Arab conquest, the introduction of the Arabic script in the art of writing, as well as the role of non-Iranians in governing the region, laid the foundation for the spread of this language as a state language.

We can see that this process continued during the reign of the Shaybanids. This is because the historians and scholars of the palace who lived and worked in this period served in the Timurid palace before the Shaibani came to power (Muhammad Salih, Ruzbekhon Isfahani, Kamoliddin Binoi, etc. are examples of this) [7: 24-26.].

The study of ethnic processes in the 16th century under the auspices of the Timurid rulers, the Shaybani rulers and their sources, and the historical sources under the auspices of the Safavids of Iran provides an objective coverage of the subject.

In the case of the conditional division of valuable sources on the issue of ethnic processes that took place during the Shaybani period into 4 parts, we have tried to reveal the expected issue, in particular,

- Historical geo-cosmographic works;
- Memoirs;
- Literary works;
- Official documents.

Among the historical geo-cosmographic works are "History of Guzidai Nusratnoma" by M.Solikh, "Shaybaniynoma" of the same name by K.Binoi and M.Solikh, "Mehmonnomayi Bukhara" by Fazlullah ibn Ruzbekhon, "History of Rashidiy" by Mirza Haydar, unknown author Jahonoq, Khandamir's "Habib us-siyar", Hasanbek Rumlu's "Axsan ut-tavorix", Hafiz Tanish Bukhari's "Abdullanoma". Memoirs include Zayniddin Wasifi's Badoe' ul-vakoe, Zahiriddin Muhammad Babur's Boburnoma, examples of literary works are Alisher Navoi's "Majlis un-nafois" and Huja Hasan Nisa'i's "Tazkirat ush-shuaro".

Among the official documents is the "Archive of Sheikh of Juybor." [8: 7-8.]

In the sources that are important in illuminating the history of the period we are studying, we can find commonalities peculiar to the school of historiography related to the history of the Middle Ages.

In particular, most of the historical works of this period contain information from the works of historians who lived and worked before him, so the part of these works created during the author's

lifetime can provide valuable information for the science of history. [9: 15-19.]

However, historical sources have the following commonalities:

- Historical sources are not directly related to the issue of ethnic history (population, ethnic composition and economy of the Central Asian khanates);
- The names of the ethnic units (tribes, clans) mentioned in these works are mentioned together with the names of political, social, economic processes that took place in connection with a particular event and historical figures who have a special place and authority in the state;
- The names of the ethnic units mentioned in the works are scattered throughout the work, ie there is no separate section or chapter dedicated to this issue.
- Each historical source reflects migration processes [10: 15-19.].

The work "Tarihi Guzidayi Nusratnoma" was included in the list of historical and geocosmographic works by B. Akhmedov in the work (Историко-географическая литература Средней Азии XVI-XVIII вв) in which the sources of this period are classified.

P. Lerch assumed that this work was written by Sultan Valad, the son of J. Rumi, but given that Sultan Valad lived in the XIV century, this idea is far from the truth, because this work describes the events up to 1504.

Taking into account the opinion of R. Mukminova, A. Semyonov recognizes Muhammad Shaibanikhan as the author of this work. The author of the critical text of this work, M. Akramov, claims that it was written by Muhammad Solix, and in our opinion, this idea is closer to the truth [11: 9-10.].

To date, researchers have studied the history of Uzbekistan in the work ("Таварих-и гузиде, нусрат-наме", как источник по истории Узбекистана XV - начала XVI в. - ОНУ, 1964, №5, с-48-51, Ахмедов Б.А. Государство кочевых узбеков. М., 1965.), History of Kazakhstan (Ибрагимов С.К. Некоторые источники по истории Казахстана XV - XVI веков. - Вестник АН КазССР. Алма-Ата, 1956, вып. 3, с.107-111, Сабитов Ж.М. таварихи гузида нусрат-наме как источник по генеалогии джучидов // Золотоордынская цивилизация. 2009. № 2. С. 108-116.) and the lighting parts of the agrarian sector in the XVI century (Абдураимов М.А. Очерки аграрных отношений в Бухарском ханстве XVI - первой половины XIX века,

т.І.Ташкент, 1966).

The marches carried out by Shaibanikhan were interpreted as sacred marches (Futukhot) and were treated differently by the population of the occupied territories, ie the local population who resisted during these marches was killed or taken away as slaves [12: 9].

In this work it is also found in the form of Mojar ("Madiyor", which is mentioned in scientific works as the seed of the Kipchak, in some places Argun tribe, and a group of scientists led by A.Biro hypothesized that the mojar seed is genetically closer to the Hungarians than the Kazakhs;

In a recent study by A.M. Tyurina, the scientific hypothesis that the "Argun" seed was a component of the "Mojar" was derived from the salur kazan (named after the commander of the Uighurs in the Turkic Turkic (Ughuz) epic "Dada Kurkut"). After the death of Abul-Khairkhan, one of the tribes loyal to Shabanikhan [13: 8]), Jurtsin (derived from the Mongolian word "Dijuriken" meaning heart), Bashkir and other tribes and clans are mentioned. The ethnic units listed above serve to replace the clans and tribes mentioned in the works of Binai and Muhammad Salih in the Shaybaniynama. At the same time, nomads enriches information about the ethnic composition of Uzbek tribes.

They play an important role in the formation of the Uzbek, Kazakh and other Turkic peoples.

The rise of Shaybanikhan to power and the special place of the Kushchi and Nayman tribes during his reign the work of the Russian translation of the work "Nusratnoma" ("Tavarixi guzida-Nusrat-name". Research, critical text, annotated headings and tables of the heading of the candidate of philological sciences. A. M. Akramov. Tashkent, 1967.), 172-173, 276. , 288 pages.

In Bina'i's Shaybaniynoma, along with the Nayman and Qushchi tribes, representatives of the Uyghur, Karlaut, Durman, and Inner tribes were appointed to high positions by Shaibanikhan.

(See:

<http://www.vostlit.info/Texts/rus15/Binai/fragment.htm>)

At the same time, in "Nusratnoma" he advised Shaibanikhan's brother Mahmud Sultan to evacuate the local population, and in 1501-1502 Qiyot and Boldumsoz (Now a district in the territory of Turkmenistan (Administrative unit equal to the district or district) sent this information is important in revealing the migration processes of Turkmens living in and around Bukhara.

The above information is based on Tursun Sultanov's book "Кочевые племена Приаралья в XV- XVII вв. (Questions of ethnic and social history)".

Information about the Mongols is contained in Muhammad Salih's Shaybaniyama. They reveal many important details of the historical events of the 16th century. It also significantly complements the information available in the scientific literature on the relationship between the Mongols and the Uzbeks in 1501-1503.

The historical and ethnographic information in the source is of particular interest, in particular, the information provided by Muhammad Salih about the tribal composition of the Uzbek people during the Battle of Aksi is of great importance for the ethnic composition of the Uzbek people.

At the same time, it shows the number of detachments of a number of tribes that took part in Shaybanikhan's 208 military campaigns.

These data can be used to shed light on the question of the quantitative composition of the tribes and clans that left the steppe with the Shaybanis.

It is also worth noting that Muhammad Salih said that Mahmudkhan had "Up to forty thousand Mongols," that is, about 40,000 soldiers.

In this regard, it is interesting that Mirza Haydar singled out the number of Mongols who separated the Mongols from the rest of the population of Mongolia and East Turkestan, for example, captured and marched in Kashgar. It is known that there is no consensus on the interpretation of the term "Mongol".

Some scholars consider the Mongols to be a conglomerate of Turkic and Mongol tribes, others as individuals in the service of the Chigatay khans, others as an ethnic group, a nation, and perhaps Muhammad Salih and Mirza Haydar's above-mentioned information (Similar historical and demographic material about the Mongols in other sources). The name "Mongols" at that time did not refer to the entire population of the country, but only to the military class of society [14, p-194].

In conclusion, we can say that the ethnic data in the sources involved in the study are scattered throughout the work, there is no separate section on the subject or works written in the field of ethnology.

However, the name of ethnic units (tribes and clans) is not mentioned in the play as a component of certain peoples. In later times, we may come across scientific works on this subject (written in the genre of genealogy).

Most of the ethnic units mentioned in these works are tribes and clans close to the khan's family and dynasty.

At the same time, two works by Muhammad Salih (M. Akramov's "Historical Guzidayi Nusratnoma" by M. Salikh are superior to other hypotheses, in our opinion) are named after the nomadic Uzbek tribes who moved to Movarounnahr in the late 15th and early 16th centuries can be considered as a complementary source in determining quantity and quantity, since there is no contradictory information in these works.

In general, in order to understand the ethnogenesis and ethnic processes of the Shaybanid period, we can draw all the manuscripts of these sources, use their translations and compare them with the scientific works and articles devoted to the study of these sources.

REFERENCES

1. Абрамов С.В. Концепция конструктивизма в исследовании национализма // Context and Reflection: Philosophy of the World and Human Being. 2018, Vol. 7, Is. 5A. Б.1.
2. Дондокова Л.Ю. Краткий тематический словарь по этнологии. - Улан-Удэ: Издательство БГСХА, 2006. - 35 с.
3. Тишков В. А. // Полупроводники - Пустыня. - М. : Большая российская энциклопедия, 2015. - С. 498-499. - (Большая российская энциклопедия : [в 35 т.] / гл. ред. Ю. С. Осипов ; 2004-2017, т. 27). - ISBN 978-5-85270-364-4.
4. Этнография: Учебник / Под ред. Ю. В. Бромлея и Г. Е. Маркова. - М.: Высш. школа, 1982. - 320 с, ил.- Авт. указ. в предисловии и оглавлении.
5. «Узбек халкининг келиб чиқиши: илмий-методологик ёндашувлар, этногенетик ва этник тарих» мавзусидаги илмий-назарий семинар материаллари. - Тошкент, Уз РФА Археология институти, 2004. - Б. 3-10.
6. Марказий Осиё халклари этнографияси, этногенези ва этник тарихи: укув кулланма / А.Х. Дониёров, А.А. Аширов, О. Буриев; Ўзбекистон Республикаси Олий ва урта махсус таълим вазирлиги. Тошкент давлат шарқшунослик ин-ти. - Ў:Yangi nashr, 2011. - 316 б.
7. Ахмедов Б.А. Историко-географическая литература Средней Азии XVI-XVIII вв. - Тошкент: Фан, 1985. - 259 с.
8. Камолов Х.Ш. История вторжения кочевых

- племен Дашт-и кипчака в Среднюю Азию (XVI в.): Автореферат диссертации на соискание ученой степени доктора исторических наук. - 55 с.
10. Ахмедов Б.А. Историко-географическая литература Средней Азии XVI-XVIII вв. - Тошкене: Фан, 1985. - Б- 15-19.
 11. Материалы по истории казахских ханств XV-XVIII веков. (Извлечения из персидских и тюркских сочинений). - Алма-Ата: Наука. 1969. - Б. 9-10.
 12. Урта Осиё халкларининг этник тарихи ва минтакада юз берган демографик жараёнларнинг манбаларда акс этиши. Уз РФА Тарих институти. - Т.: Янги нашр, 2011. - Б. 9-10.
 13. Акрамов А.М. Таварих-и гузида-Нусрат-наме: Исследование, критический текст, аннотированное оглавление и таблица сводных оглавлений кандидата филол. наук А. М. Акрамова. - Ташкент, 1967. - С. 9.
 14. Султанов Т.И. Кочевые племена Приаралья в XV-XVII вв. (вопросы этнической и социальной истории). - М.: Наука, 1982. - 133 с.
 15. Страны и народы востока Вып. XXVI Средняя и Центральная Азия (География, этнография, история) Книга 3. Т. И. Султанов Известия Шейбани-наме* Мухаммада Салиха о моголах (XVI в.)). - М., 1989. - С. 209.