

**ETHNIC PROCESSES IN MAVERANNAHR DURING THE TIMURID PERIOD:  
POLITICAL CENTRALIZATION AND CULTURAL INTEGRATION****Abdurahmonova Nilufar**Student of the Faculty of History, National University of Uzbekistan  
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**Annotation:** This article analyzes the ethnogenetic processes that took place in the Movarounnahr region during the Timurid period. It highlights the interaction and intermixing of Turkic and Iranian peoples, the formation of tribes and ethnic groups, and the factors that contributed to the ethnic composition of the Uzbek people. The article also demonstrates the influence of political stability, economic development, and cultural flourishing during the reign of Amir Temur and the Timurid rulers on ethnogenetic processes. Furthermore, it scientifically examines the intermixing of Turkic and Turkicized tribes, the relations between nomadic and settled populations, the ethnogenesis of the Uzbek people, and their participation in political and cultural life.

**Keywords:** Movarounnahr, Amir Temur, Timurid period, ethnogenesis, ethnogenetic processes, Turkic tribes, Uzbek people, ethnic composition, cultural renaissance, Turkic language, Persian-Tajik population, Qarluq, Barlas, integration.

**Аннотация:** В данной статье анализируются этногенетические процессы, происходившие на территории Мовароуннахра в эпоху Тимуридов. Освещаются вопросы взаимодействия и смешения тюркских и иранских народов, процессы формирования племён и этнических групп, а также факторы, повлиявшие на этническое становление узбекского народа. Также показано влияние политической стабильности, экономического развития и культурного подъёма в период правления Амира Темура и тимуридских правителей на этногенетические процессы. Кроме того, в статье на научной основе рассматриваются взаимное смешение тюркских и отюреченных племён, отношения между кочевым и оседлым населением, этногенез узбекского народа и их участие в политической и культурной жизни.

**Ключевые слова:** Мовароуннахр, Амир Темур, эпоха Тимуридов, этногенез, этногенетические процессы, тюркские племена, узбекский народ, этнический состав, культурное возрождение, тюркский язык, персидско-таджикское население, карлуки, барласы, интеграция

Main Part. The Timurid period covers the second half of the fourteenth century and the fifteenth century. During this period, ethnic processes in Movarounnahr intensified significantly. This was caused by the establishment of a centralized state, the development of trade and commerce, population migrations, and the interaction of different peoples. In particular, during the reign of Amir Temur, Movarounnahr was politically unified, and Samarkand became a major political and cultural center.

Periodic cultural revivals that occurred throughout history constitute the history of civilizations. In the course of human development, mankind experienced five major civilizational upsurges. The third center of civilization was Movarounnahr and Khurasan, where this cultural flourishing emerged during the ninth and early thirteenth centuries CE [1].

This period was distinguished by the development of science, literature, architecture, and state administration. Later, during the fourteenth and fifteenth centuries under Amir Temur and the Timurids, cultural and political life in Movarounnahr flourished once again, turning the region into one of the largest scientific and cultural centers of the East. These processes



contributed not only to economic and cultural progress but also greatly accelerated ethnogenetic processes in the region. In particular, the rise of Amir Temur to the political stage in the fourteenth century transformed not only the geopolitical situation in Central Asia but also profoundly influenced the ethnic composition of the region. With his rise to power, Mongol domination in Movarounnahr came to an end, and broad opportunities were created for local Turkic tribes. This process played a decisive role in the formation of the Uzbek people.

One of the most important historical sources in this regard is the Baburnama. In this work, Zahiriddin Muhammad Babur writes about the population of Movarounnahr and emphasizes that Turkic language and culture were widespread in the region. The work reflects the close similarities among the population in terms of customs, lifestyle, and language. This demonstrates that ethnogenetic processes intensified during the Timurid period. Therefore, the Baburnama is considered one of the most important historical sources for studying ethnogenetic processes in Movarounnahr during the Timurid era.

According to Babur: “In Movarounnahr and the surrounding regions, Turkic and Persian populations lived together, and their customs and languages became closely intertwined.” The work especially emphasizes that the population living in the Fergana Valley and nearby regions mainly consisted of Turkic tribes whose language and culture were closely related: “The people of Fergana are Turks; its cities and villages are prosperous, and the people speak the Turkic language” [2].

The work also demonstrates that great attention was paid to science and literature in the cities and regions close to the Timurid period. This created favorable conditions for different ethnic groups to develop within a common cultural environment. As a result, common linguistic and cultural values gradually evolved in Movarounnahr. Thus, the Baburnama shows that ethnic processes in Movarounnahr did not develop in a single direction but were formed through long-term interactions among various peoples.

Similarly, in analyzing the political factors of ethnic processes, the Zafarnama by Nizamiddin Shami describes the political and social processes that took place in Movarounnahr during the reign of Amir Temur. The work mainly focuses on the formation of the Timurid state, the unification of different territories under a single center, and the establishment of order and stability.

According to Nizamiddin Shami, as a result of Temur’s military campaigns, various tribes and ethnic groups entered Movarounnahr, and some of them settled permanently in the region. This process led to the increasing complexity of the ethnic composition of the population and to the closer interaction of different ethnic groups. Military campaigns caused migrations, intermixing, and the formation of new social relations. As the author notes: “As the power of Temur’s state increased, provinces were united, order and discipline were established, and peace prevailed in every land. Tribes and peoples from different countries gathered together and began to live within the framework of Temur’s empire” [3].

The work also emphasizes that the establishment of a centralized state system in Movarounnahr strengthened order and stability. This created favorable conditions for various tribes and ethnic groups to live within a single state, while also expanding economic and cultural relations. As a result, processes of ethnic integration intensified. In this respect, although the Zafarnama does not directly provide a theoretical explanation of ethnogenetic processes during the Timurid period, it demonstrates the strengthening of these processes through political unification, population migration, and the formation of a new social environment.

According to Karmysheva Shoniyozov, during these centuries the major ethnic groups living in Movarounnahr — including the Qarluqs, Chigils, Khalajs, Arg’uns, Barlases, Jalayirs, Arlots, Qavchins, Oghuz, and Kipchaks — gradually became settled during the fourteenth and fifteenth centuries and assimilated with the local population. Only relatively small groups



remained semi-nomadic, combining rain-fed agriculture and gardening with their traditional occupation of pastoral livestock breeding [4].

One of the main ethnic groups supporting the Timurid state was the Barlas tribe. Under the leadership of Amir Temur, they actively participated in ending Mongol domination in Movarounnahr and played a leading role in all spheres of the country's internal life. Whenever Amir Temur granted territories to his sons and grandsons as suyurg'ol holdings, he sent members of the Barlas tribe there as his most trusted people [5].

According to the information provided by Abdurazzaq Samarqandi, during the fifteenth century the Barlas tribe lived in different provinces of the Timurid state, and their representatives served the Timurid princes with the title of amir [6]. Initially, they lived as ethnographic clan communities in local areas. Later, under the influence of the local population, they became completely Turkicized linguistically. However, after the establishment of Shaybanid rule in Movarounnahr and its surrounding regions, the former status of the Barlas tribe significantly declined.

The Arg'uns were also one of the forty Uzbek tribes that served as a support base of Amir Temur's state.

In addition, the historian Azamat Ziyo, in his work History of Uzbek Statehood, analyzes the Timurid period as an important stage in the history of Movarounnahr. He notes that during this period political centralization intensified, state administration became more organized, and various tribes and ethnic groups united within a single territory. The work also emphasizes that economic development and urban growth had a significant influence on ethnogenetic processes. The expansion of trade routes, as well as the development of handicrafts and science, further strengthened relations among different ethnic groups. During the Timurid period, political centralization in Movarounnahr intensified, and the coexistence of various tribes and ethnic groups within one territory stimulated social and cultural processes. The settlement of Turkic tribes and their closer connection to urban life strengthened their integration with the local population [7].

**Conclusion.** In general, the Timurid period was an important stage in the history of Movarounnahr in which political power, cultural prosperity, and ethnic processes became closely interconnected, playing a decisive role in the subsequent historical development of the region. During this period, the centralized state system ensured stability and strengthened relations between different territories. As a result, economic life developed, cities flourished, and science and culture reached a high level of advancement. At the same time, the long-term interaction between the Turkic and Persian-Tajik populations led to the formation of a common cultural and linguistic environment. These processes later created the foundation for the ethnic formation and consolidation of the Uzbek people.

The era of Amir Temur and the Timurids initiated a new stage of ethnic, cultural, and political processes in Central Asia. The unification of Turkic and Turkicized ethnic groups, together with their cultural and linguistic integration, contributed to the further stabilization of the ethnic composition of society. In this process, the military, political, and cultural reforms of the Timurid period played a decisive role. Owing to the domestic and foreign policies pursued by Amir Temur, the economic and ethno-cultural life of the country developed, and the welfare of the population improved. Science, education, and spiritual life also progressed significantly. Today, the people known as the Uzbek nation have gained recognition throughout the world. The foundations of national unity, self-awareness, and the distinctive Uzbek national mentality were established during this period.

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