

## Migration Processes in Central Asia in The 9<sup>th</sup>-12<sup>th</sup> Centuries

Khusniddin Mamadaliev\*

The conquest of Central Asia by the Arabs had a strong influence on all spheres of public life. The appearance of cities has changed cardinally, where the main city objects are the mosque and markets. The institutions of the statehood reached a high stage of development. Islam has become an important part of the life of the peoples of the region. The majority of pre-Islamic values of the Central Asian people have transformed on demands of Islamic norms and further improved. The spread of Islam gave to the peoples of the region an opportunity to integrate even more with the peoples of Iran, Iraq, Asia and North Africa. The Arabs tried to turn Transoxiane, Khwarizm and Fergana into an integral part of their empire, strengthening here the position of Islam. At the beginning of the 8<sup>th</sup> century after the conquering of the territory of modern Uzbekistan by Qutayba ibn Muslim (669-715/716) began to settle Arab tribes from the southern regions and non-Arab ethnic groups from Khurasan who showed supports to Arabs in it. In turn, the Central Asian ethnic groups and peoples also began to immigrate to the territory of the Near East, Iran and Afghanistan.

The first semi-independent state in the territory of Iran and Central Asia after the Arab conquest was the state of Tahirid dynasty (821-873), the founder of which was Tahir ibn Husayn (775-822). In the beginning he was the commander of the Abbasid Prince, later the Caliph Ma'mun (813-833). He supported Ma'mun in his struggle with his brother Amin (809-813). After the overthrow of the power of his brother Amin, Ma'mun becoming caliph appointed Tahir ibn Husayn as a governor of Khurasan. But then in the last years of Tahir's life his relationship with the Caliph deteriorated and he even ordered not to mention the Caliph's name in the Friday prayer (hutba) (821).

Tahirids were the first non-Arab governors of Khurasan and Transoxiane, where representatives of this dynasty inherited the power. Since the 9<sup>th</sup> century onwards, non-Arab citizens in the Arab caliphate reached an equal status with

\* Candidate of Historical Sciences, Researcher of the Institute of History, Academy of Sciences of the Republic Of Uzbekistan, Tashkent/UZBEKISTAN, khusniddinm@gmail.com ORCID: 0000-0002-6262-8990

the Arabs. Unlike the Umayyads (661-750) who pursued an oppressive policy towards non-Arab peoples, the Abbasids relied on them to strengthen their power. Beginning with the epochs of the caliphs of Ma'mun (813-833), Mu'tasim (833-842) and Mutawakkil (847-861), the Turkic and Iranian peoples became the main force in the Abbasid caliphate (750-1258). Unlike the Umayyads who pursued an oppressive policy towards non-Arab peoples, the Abbasids relied on them to strengthen their power<sup>1</sup>. After the Tahirids, the Saffarids came to power in Central Asia, and then the Samanids. If capital cities of the Takhirids and the Saffarids were located on the territory of Khurasan, the Samanid main residence was initially located in Samarkand (819-892), and then under Ismail Samani (892-907) moved to Bukhara (892-999).

The founder of the Samanid family Saman-khudat was a representative of the Central Asian class of *dehkans*. One of his grandsons Ahmed was appointed by Ma'mun as a ruler of Fergana in 819, and his brothers were rulers of other regions of Transoxiane.

Saman Khudat and his ancestors were representatives of sedentary and urban Turks of Central Asia, whom the Russian colonialists at the beginning of the 20<sup>th</sup> century called "Sarts"<sup>2</sup>. The nomadic population named the urban settled population with this term, and its origins are deeply rooted.

In 900, Ismail Samani defeated the last representative of the Saffarids, Amr, to establish Samanid domination in Central Asia with the support of the Abbasid caliph. Unlike the Saffarids, who relied only on the military, the Samanids had a broader support in the face of local aristocratic *dehkans*. With the latter, they have been linked by family ties. Samanids, despite the fact that their origin was associated with the Sassanid dynasty, until the end of the reign of their dynasty remained faithful to the Abbasid caliphs<sup>3</sup>.

In the 9th-12th centuries, the ethnic map of Central Asia, in the whole territories of the Abbasid Empire, was very diverse, and complex ethnic, ethno-cultural and ethno-consolidation processes took place in a vast region from Spain to Western China, Volga Bulgaria to Central India. The sedentary peoples in Transoxiane

1 Очерки истории арабской культуры V-XV вв... – С. 5.

2 Камолиддин Ш., Сомонийларнинг келиб чиқиши масаласига доир // Мозийдан садо. – Тошкент, 2006. – № 4. – Б. 15-17.

3 –الشعر العربي في بلاد ما وراء النهر في عهد الدولة السامانية. قازان. 2003.  
Аш-ши'р ал-'арабий фий билад Мо Вара ан-наҳр фий 'аҳди Ад-давля ас-саманийя.  
(“Ash-shi'r al-'arabiy fi bilad ma wara' an-nahr fi 'ahd ad-dawla as-samaniyya”). Qazan, 2003.

were more often called the name of their local places, like inhabitants of Bukhara, Samarkand, Fergana, residents of Shash, Taraz, Nasaf, Khwarizm, etc. During the researching period, in the self-awareness of peoples, religious self-determination was more important than the ethnic identity. Representatives of various Turkic tribes and clans lived nearby in Transoxiane, Fergana, Khwarizm, side by side with representatives of Sogdians, Arabs, and Khurasani people.

The Samanid army based on the nomadic army, which consisted mainly of representatives of the Turkic peoples. Representatives of nomadic Turks regularly enter to the service of Samanids, as a result they settled in the towns and villages of Transoxiane, strengthening the role of the Turkic components. According to notes of the Uzbek academician K. Shaniyazov in the 9<sup>th</sup> – 10<sup>th</sup> centuries, as a result of ethnogenetic processes, an intensive transition to the settled way of life of many Turkic tribes and clans were continued. During this period in the north flows of the Syr-Darya River, Transoxiane and Khwarizm, the main Turkic ethnic stratum consisted of sedentary ethnic bases<sup>4</sup>.

Before coming of the Qarakhanids (840-1212) to power, the Arabs called as Turkestan in most cases the land located in right banks of the Syr-Darya River, and mountainous, rarely steppe and desert zones around the valleys and oases, where the position of Arabs and Islam was weak, unlike cities and sedentary regions of Central Asia. Under the Karakhanids, the term of Turkestan began to use for lands located in right banks of the Amu Darya River, thus returning to the term geographic framework, which it denoted in the pre-Islamic period.

In the steppe zones of Central Asia, mainly during this period, there lived representatives of the Turkic-speaking tribal unions of Oghuzs, Karluks, Chigils, Yagma and others. From the end of the 9th century, in the main in the 10th century, there was an intensive acceptance of Islam by nomadic Turkic clans and tribes. The Turks accepting Islam and became *ghazi*'s, that is, fighters for the faith. This gave them an opportunity to seek the support of Muslim rulers and the possibility of widespread migration throughout the Muslim world. In particular, the Samanids gave a permission to nomads who converted to Islam to settle in their possessions<sup>5</sup>.

4 Бўриев О. Усмонов М., Ўзбеклар: этник тарихи ва этномаданий жараёнлар. Қарши Давлат университети Насафийлар ва Кешийлар меросини ўрганиш илмий маркази. – Самарқанд, 2008. – Б. 50.

5 Шониёзов К. Ўзбек халқининг шаклланиш жараёни. – Тошкент: Шарк, 2001. – Б. 201.

The spread of Muslim institutions of higher education – madrassas – has become a separate stage in the development of Muslim society. Madrassas were opened in all big cities and madrassas of capital cities were considered authoritative at that time, because they were mainly taught by eminent scientists and famous people of that time. Since the Qarakhanid era, madrassas have appeared personally controlled and sponsored by supreme rulers. The first in this regard was the madrassah in Samarkand, founded by the Qarakhanid ruler Ibrahim Tamgachkhan (1052-1068).

Students from Kashgaria, Volga Bulgaria, steppe and mountainous areas were trained in various madrassas of Samarkand, Bukhara, Nasaf, Ahsikat, Kat, Nasaf and other cities. In turn, Central Asian students went to study in the famous madrassas of Baghdad, Kufa, Isfahan, Cairo. They stayed there after studying to make a career. The majority of the Baghdad qadis, scientists, viziers, etc. were Central Asian origins. Also each year, the Samanid rulers sent 3,000 Turkic *gulams*-warriors (slaves-warriors) to the Abbasid caliphs as tribute. As a result, these *gulams* became commanders and appointed governors of the regions belonged to Abbasid caliphs. Thus there appeared the dynasty of the Tulunids (868–905), the Ikhshids (935–969), later the Memluks in Egypt, the Sajid dynasty (889–929) in the territory of Iran, etc.

In addition, the military leader Afshin, who suppressed the Babek uprising in Azerbaijan and achieved great success as a military commander in Baghdad, was a representative of Ustrushana with Turkic roots. The sources say that “Afshin from Ustrushana, ikhshid from Samarkand, the ruler Ibn Turksafa and Ujjaif ibn Anbasa, bukhara-hudat all of them were representatives of the Turkic sedentary civilization”<sup>6</sup>.

In turn, at the beginning of the Arab conquest, the Arabs settled a large number of Arab tribes and people from Khurasan in the cities and villages of Transoxiane, Khwarizm and Fergana. If the Khurasani people lived more in cities and were originally from different cities of Khurasan and were not members of the same clan and tribe, the Arabs, on the contrary, were of the same clan and tribe, and compactly lived in one village or the city quarter *mahalla*. For a long time they did not enter into close contact with the local population, as a result they retained themselves as a separate people without entering assimilation with the local population.

6 Bibliotheca geographorum arabicorum (BGA). 1 pars. Abu Ishak al-Farisi al-Istakhri. *Viae regnorum descriptio ditioris moslemicae* / Ed. M.J. de Goeje. – Leiden: E.J.Brill, 1967, p. 92.

For example, in the area of Naukad-Qureish in the vicinity of Kesh lived the Arabs of Qureish tribe<sup>7</sup>, also in Samarkand and other cities of Central Asia lived Arabs from banu rabia, banu mudra tribes of Arabs, in Khojand city lived Arabs from the tribe shayban. Mostly in Transoxiane<sup>8</sup>, the position of the Yemeni Arabs was strong. According to Narshahi, Bukhara after the Arab conquest consisted of two parts, one part was inhabited by Arabs, and the other by local people.

According to the Arabic geographer of the 10<sup>th</sup> century Ibn Haukal: “In the area of Wizar in the vicinity of Samarkand there lived the Arabs of the Bakr ibn Wail tribe who were called subaits. In Samarkand they had a mutual assistance council and they also had their own *musafir-hane*. They differed in their good behavior. Next to this rustak was Rustak of Marzban ibn Turksafi who is on service in Baghdad with Sogdian dehkans”<sup>9</sup>. Here it can be said that in the 10<sup>th</sup> century there were ethno-centers of ethnical communities in Transoxiane that dealt with socio-economic and sometimes political issues concerning the interests of the ethnos.

If the Arabian historian al-Muqaddasi gave information about the Persian dialects of the Central Asian cities of Bukhara, Samarkand, Fergana<sup>10</sup>, etc., then, according to the numismatic data in the name of rulers are found Turkic titles and names in coins minted in Fergana, Tokharistan, Shash, etc. For example, one of the minor rulers of Mansour b. Boyqaro was the first hajib of Samanid's Amir Mansur b. Nuh (997-999)<sup>11</sup>. Here it can be concluded that the Central Asian Turkic-Iranian symbiosis was widespread during that period also.

On the territory of Central Asia there lived Christian communities, if in the territory of Khwarizm Christians there were more merchants, who came from Eastern Europe, more precisely from Russia, Christians of Samarkand and Marw were mostly Nestorians and immigrants from Iraq and Syria. Abu Raihan Beruni

7 Бартольд В.В. История культурной жизни Туркестана / Соч. – М., 1953. Т. 2., Ч. 1. – С. 206; Шониёзов К. Ўзбек халқининг шаклланиш жараёни... – Б. 206.

8 – .1988. احمد بن ابو يعقوب اسحاق بن جعفر بن وهب بن واضح الكاتب العباسي. كتاب البلدان. بيروت. 294., ص

9 BGA. 2 pars. Ibn Haukal, Abu-l-Kasim an-Nasibi, Opus geographicum / Ed. M.J. de Goeje. – Leiden: E.J.Brill, 1967, p. 499-500.

10 Давидович Е.А. Владетели Насрабада (по нумизматическим данным) // КСИИМК. – М., 1956. – Вып. 61. – С. 110; Кочнев Б.Д. Тюрки в удельной системе Саманидской Ферганы (X в.) // Материалы к этнической истории населения Средней Азии. – Ташкент: Фан, 1986. – С. 69.

11 Бартольд. В.В. Туркестан в эпоху монгольского нашествия... – С. 286, 310.

wrote about the Christians of Khwarizm and the celebration of the Kalandas holiday (“Christmas carols”) by them. On this festive day, young children went to the houses of the community and their elders treated them with sweets<sup>12</sup>. Also, in Central Asia at this time lived Jewish communities. In Khwarizm, the Jews maintained friendly relations between Khwarizm and the Khazar Empire<sup>13</sup>. In its turn, the personal guard of the Khazar khagan in the 9<sup>th</sup>-10<sup>th</sup> centuries consisted of Khwarizmian Muslims.

The Arab society was divided into tribal and clan grounds. It was difficult for the non-Arab peoples to find their place in the system at the beginning. As a result, were appeared the institutions of subjugating slavery, such as *mawla*, *gulam*, *abid* and *memluk*. The non-Arab peoples recognized as their masters a certain Arab tribe or clan, or their representative, or the ruling dynasty and monarch. Among the urban population, the *mawla* institution was widespread, and among the nomadic were common the *gulams*, later *memlucs*. The word *mawla* meant the meaning of the connection of one person to another, i.e. client<sup>14</sup>. The majority of *mawali* in Transoxiane were from Khurasan and they lived in cities. Basically, *mawali* were was involved in administrative matters, as well as craft and science. The Arabs relied on *mawali* (*mawlas*) in carrying out their policy in the region. In this regard, the Arab tribes of *banu mudar*, *banu rabia* and others along with themselves in brought tens of thousands of Khurasani *mawalis*, which, according to A. Yakubovskiy, played an important role in spread of the New Persian language in Central Asia which includes into the West-Iranian language group, in contrast to Eastern-Iranian Central Asian languages (Sogdian, Khwarizmian, etc.)<sup>15</sup>. Since the 10<sup>th</sup> century, the Turkic and New Persian (further Persian, Tajik) languages have gradually supplanted the Eastern Iranian languages of the region. Sogdian, Khwarizmian, and other languages of the region were extinct by the 12<sup>th</sup> – 13<sup>th</sup> centuries. In this process, as we see above, the migration processes played an important role.

Also, the migration process was influenced by individual rulers of the that period. For example, in the 10<sup>th</sup> century the Samanids allowed to Oghuzs who converted

12 Look at: Толстов С.П. *Новогодний праздник «Каланда» у хорезмийских христиан начала XI века* // Советская этнография. – М., 1946. – № 2. – С. 87-88.

13 Ibid.

14 The Encyclopaedia of Islam. New edition. – Leiden, 1989. – Vol. VI., Fase 111-112, p. 874.

15 Якубовский А.Ю. К вопросу об этногенезе узбекского народа. – Ташкент: Изд-во УзФАН, 1941. – С. 7-8.

to Islam to settle in their lands located at lower reaches of the Syr-Darya River and Nur of Bukhara (Nurata). As a result, Oghuz tribes and clans entered other territories in Khwarizm, Bukhara and Termiz, as well as in Banaket of Shash<sup>16</sup>. Oguzs were showed their loyalty to the Samanids until the end of their rule, they supported their last representative Ismail Mustansir (1000-1005) in his struggle against the Qarahanids, until finally they were broken by the latter<sup>17</sup>. According to Ibn al-Asir, Mahmud Ghaznavi dispersed the Guz in all his possession in 1030 as they threatened his central authority<sup>18</sup>. Also, his son Masood allowed some groups of Guzs to return to his domain on condition that they will be quiet and dutifully<sup>19</sup>.

According to Marwazi, some Oguzs who converted to Islam were called as Turkmens and spread out to Islamic countries, and became rulers and sultans in them<sup>20</sup>. Qiniqs, Afshars, Salurs, Bayandurs and Chebnis were strong and influential clans among the Oguzs<sup>21</sup>. Not all Oguzs were nomads and some parts of them lived in the cities of Yangikent, Jend, Ribatat, Ashnas, Qorachuq, Signak, Sabran, Uzkand, Yassi, Sutkend, Qarnaq<sup>22</sup>.

Another influential tribe for this period were the Qarluqs. In the 9th century they lived in the east of Fergana and under the Qaraghanids the Qarluqs began to enter massively into the territory of Transoxiane, northern Afghanistan, etc. According to Istakhri, from Fergana to Taraz lived representatives of the Qarluq tribal association<sup>23</sup>. In the 10<sup>th</sup> century, according to Mas'udi, the Qarluqs lived in

16 Кошғарий Маҳмуд. Туркий сўзлар девони (Девону луготи-т-турк) / Таржимон ва нашрга тайёрловчи С.М.Муталлибов. 3 томлик. Тошкент: Фан, 1960 – 1963. Кошғарий Маҳмуд. Девон... Т. 1. – Б. 91.

17 Ибн ал-Асир. Ал-Камил фи-т-тарих. Полный свод истории / Пер. с арабского языка, примечания и комментарии П.Г. Булгакова. Дополнения к переводу, примечаниям и комментариям, введения и указатели Ш.С. Камолиддина. – Ташкент: Узбекистан, 2006. – С.176.

18 Ибн аль-Асир... – С. 189.

19 Ибн аль-Асир... – С. 191.

20 Sharaf al-zaman Tahir al-Marvazi on China, The Turks and India / Arabic text (circa A.D. 1120) with an English translation and commentary by V. Minorsky. The Royal Asiatic Society. – London, 1942. – P. 29.

21 Sümer F. , Türk Cumhuriyetlerini Meydana Getiren Eller, İstanbul 1997, p. 7.

22 BGA. 1 pars. Abu Ishak al-Farisi al-Istakhri... – P. 300-310; BGA. 2 pars. Ibn Haukal... , pp. 490-505.

23 BGA. 2 pars. Ibn Haukal... , p. 391.

the territory of Fergana, Shash and in their surroundings<sup>24</sup>. According to Afi, the Qarluqs were divided into nine tribes – three of them were chighils, three hakali, as well as bawawi, kiwakiyu, and kimak. Basically they were nomads, kimaks in turn were divided into three. They traded with the traders without talking to them<sup>25</sup>.

Muslim sources describe khalajs as the first Turkic tribe that crossed the Amu-Darya River. Mas'udi relates that Khazladj lived between Garj and Bust, in Seistan<sup>26</sup>. Ibn al-Athir named the representative of the Ya'qub Saffarid as Ya'qub Khalaj<sup>27</sup>. Nizam al-mulk wrote that Sabuktegin was sent by Alptegin to recruit troops from turkmens and khalajs<sup>28</sup>.

Also during the period under consideration, the invasion of the Turkic-Mongolian tribes at the head of the Karahitans is observed in the region. They mainly lived in the steppe zones of the region, mainly had close contacts with the tribes of the khitans, qarluqs, qipchaqs, kimaks and others<sup>29</sup>. The Karahitans supported Qarluqs of Samarkand in their struggle against the Seljuqid Melikshah.

Some of the passages that have come down to us basically reflect the views of the Arabs about the Turks in the pre-Islamic period. They highly appreciate the military capabilities of the Turks. For example, Arab poets like Hasan ibn Khanzala, Nabiga ibn Zubian and others described the Turks as brave warriors who do not know fear. In the passage from the poem of Awzaba ibn Hajar ibn Itach (died in 620) it is written thus: "When I saw them (the Turks) quickly turned the horse tried to leave the place"<sup>30</sup>.

Under the Qarakhanids, Ghaznavids and Seljuqs, the *iqta* system became widespread, allotment of lands to military men showed their courage and loyalty in in successful military campaigns. The spread of the *iqta* system had a

24 BGA. 2 pars. Ibn Haukal..., p. 391.

25 Şeşen Ramazan. , *İslam Coğrafyacılarına Göre Türkler ve Türk Ülkeleri*, p. 94.

26 المسعودي. مروج الذهب... الجزء الثالث. – ص. 254.

27 ابن الاثير. ابو الحسن علي بن ابو الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني الجذري. الكامل في التاريخ. الطبقة الثانية. 11 جزءا. تحقيق محمد يوسف ذقاف. بيروت. دار الكتب العلمية. 1995. الجزء السابع. – ص. 171.

28 Minorsky V. , *The Turkish Dialect of Khalaj*, p. 431.

29 Ибн АльАсир... – pp. 250-255.

30 Şeşen R., “ *Eski Arablar'a Göre Türkler*”, *Türkiyat Mecmuası*, İstanbul Üniversitesi Türkiyat Enstitüsü Tarafından çıkarılır. Kurucu Dr. M. Fuad Köprülü. Cild XV. – İstanbul 1969, pp 11-36.



strong impact on the migration process and strengthened the role of the Turkic components in Afghanistan, Iran, Northern India and the Near East.

As a conclusion, migration processes had a strong influence on the strengthening of the role of Turkic components in the Muslim East, and turned the Turks into one of the three main nations of the Islamic world during the period under review. If at the beginning of the Arab conquest in the region there was mainly a migration from the south, in which the Arab and Iranian components were predominant, since the 10<sup>th</sup> century, the migration processes from the north intensified with accepting Islam by Turkic tribes and clans, followed their immigration from the region to the territory of Iran, the Far East and Northern India. According to Ibn al-Asir, Nesewi and other authors, such rulers as Sultan Mahmud, Ibrahim Tamgachkhan, Melikshah, Alauddin Tekesh, Alauddin Muhammad sometimes carried out a migration policy themselves strengthened Turkic consolidation processes. In the 9<sup>th</sup>-12<sup>th</sup> centuries migration processes in Central Asia were complex. If some of the population of their own free wishes left their former habitats for different purposes and settled in new lands, while the other part has forced to settle in other regions according to the decrees of the rulers. But the people have always fought for life in new places and sometimes they even managed to create new urban centers.

## References

1. Камолиддин Ш., *Сомонийларнинг келиб чиқиши масаласига доир* // Мозийдан садо. – Тошкент, 2006. – № 4. – Б. 15-17.
2. الشَّعر العربي في بلاد ما وراء النهر في عهد الدولة السامانية. قازان. 2003. –  
*Аш-шиғр ал-ғарабий фий билад Мо Вара ан-наҳр фий ғаҳди Ад-давла ас-саманийя*. (“Ash-shi’r al-‘arabiy fi bilad ma wara’ an-nahr fi ‘ahd ad-dawla as-samaniyya”). Қозон. 2003.
3. Бўриев О. Усмонов М., *Ўзбеклар: этник тарихи ва этномаданий жараёнлар*. Қарши Давлат университети Насафийлар ва Кешийлар меросини ўрганиш илмий маркази. – Самарқанд, 2008. (Bo’riyev O., Usmonov M., *O’zbeklar: etnik tarixi va etnomadaniy jarayonlar*. Qarshi Davlat universiteti Nasafiyalar va Keshiyalar merosini o’rganish ilmiy markazi. , Samarqand, 2008).
4. Шониёзов К. *Ўзбек халқининг шаклланиш жараёни*. – Тошкент: Шарқ, 2001. – 464 б. (Shoniyozov K. *O’zbek xalqining shakllanish jarayoni*. Toshkent: Sharq 2001).
5. Bibliotheca geographorum arabicorum (BGA). 1 pars. Abu Ishak al-Farisi al-Istakhri. *Viae regnorum descriptio dittonis moslemicae* / Ed. M.J. de Goeje. – Leiden: E.J.Brill, 1967, p. 368.
6. Бартольд В.В. История культурной жизни Туркестана / Соч. – М., 1953. Т. 2., Ч. 1. – С. 169-433.
7. احمد بن ابو يعقوب اسحاق بن جعفر بن وهب بن واضح الكاتب العباسي. كتاب البلدان. بيروت. 1988. ص. 294.
8. BGA. 2 pars. Ibn Haukal, Abu-l-Kasim an-Nasibi, *Opus geographicum* / Ed. M.J. de Goeje. – Leiden: E.J.Brill, 1967. – 528 p.
9. BGA. 3 pars. *Descriptio imperii Moslemici al-Mokaddasi* / Ed. M.J. de Goeje. – Leiden: E.J. Brill, 1967. – p. 498
10. Давидович Е.А. *Владельцы Насрабада (по нумизматическим данным)* // КСИИМК. – М., 1956. – Вып. 61. – С. 107-113.
11. Кочнев Б.Д. *Заметки по средневековой нумизматике Средней Азии* // ИМКУ. – Ташкент, 1978. Вып. 14. , pp. 121-123.
12. Кочнев Б.Д. *Тюрки в удельной системе Саманидской Ферганы (X в.)* // Материалы к этнической истории населения Средней Азии. – Ташкент: Фан, 1986, pp. 67-75.

13. Толстов С.П. *Новогодний праздник «Каландас» у хорезмийских христиан начала XI века* // Советская этнография. – М., 1946, № 2. , pp. 87-104.
14. *The Encyclopaedia of Islam*. New edition. – Leiden, 1989. – Vol. VI., Fase 111-112. – p. 874.
15. Якубовский А.Ю. *К вопросу об этногенезе узбекского народа*. –Ташкент: Изд-во УзФАН, 1941. – 16 с.
16. Кошғарий Махмуд. *Туркий сўзлар девони (Девону луготи-т-турк)* / Таржимон ва нашрга тайёрловчи С.М.Муталлибов. 3 томлик. Тошкент: Фан, 1960 – 1963. Кошғарий Махмуд. Девон... Т. 1. – Б. 91. (Koshg'ariy Mahmud. *Turkiy so'zlar devoni (Devonu lug'ot-t-turk)*, Tarjimon va nashrga tayyorlovchi S. M. Mutallibov, 3 tomlik, Toshkent: Fan, 1960-1963).
17. Ибн ал-Асир. *Ал-Камил фи-т-тарих*. Полный свод истории / Пер. с арабского языка, примечания и комментарии П.Г. Булгакова. Дополнения к переводу, примечаниям и комментариям, введения и указатели Ш.С. Камолиддина. – Ташкент: Узбекистан, 2006.
18. *Sharaf al-zaman Tahir al-Marvazi on China, The Turks and India* / Arabic text (circa A.D. 1120) with an English translation and commentary by V. Minorsky. The Royal Asiatic Society. – London, 1942. – P. 29.
19. Sümer F. *Türk Cümhuriyetlerini Meydana Getiren Eller*, İstanbul 1997, p. 240 .
20. ابن الحسن علي بن ابو الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني الجذري. الكامل في التاريخ. الطبقة الثانية. 11 جزءا. تحقيق محمد يوسف دقاق. بيروت. دار الكتب العلمية. 1995.  
Ibn al-Asir, Abul Hasan Ali bin Abul Karam Muhammad bin Muhammad bin Abdul Karim bin Abdul Vohid ash-Shayboniy al-Jazariy. Al-kamil fi-t-tarih. 11 juz'an. Bi-tahqiq Muhammad Yusuf Daqqoq. – Bayrut: Dar al-kutub al-ilmiyya, p. 1995.
21. المصعودي، ابو الحسن علي بن الحسين بن علي بن عبد الله (ت. 957/346) التتبيه و الإشراف. – بيروت. دار و مكتبة الهلال. 1981.  
Ал-Масъудий, Абу-л-Хасан Али бин ал-Хусаин бин Али бин Абдуллоҳ, (т. 346 х./957). ат-Танбеҳ ва-л-ишраф. – Байрут: Дор ва мактабат ал-Ҳилол, р. 1981.
22. Minorsky V. *The Turkish Dialect of Khalaj* // Bulletin of the School of Oriental Studies. University of London, 1940. – Vol. 10, No 2. , pp. 417-437.

23. Şeşen R. *Eski Arablar'a Göre Türkler*, Türkiyat Mecmuası, İstanbul Üniversitesi Türkiyat Enstitüsü Tarafından çıkarılır. Kurucu Dr. M. Fuad Köprülü. C XV. – İstanbul: Edebiyat Fakültesi Basımevi, 1969, pp. 11-36.
24. Бартольд В.В. История культурной жизни Туркестана / Соч. – М., 1953. Т. 2., Ч. 1. – С. 169-433.
25. Шониёзов К. Ўзбек халқининг шаклланиш жараёни. – Тошкент: Шарқ, 2001. – 464 б.
26. احمد بن ابو يعقوب اسحاق بن جعفر بن وهب بن واضح الكاتب العباسي. كتاب البلدان. بيروت. 1988. ص. 294.