

The blood unity

In the period from the early XVI century until the first half of the XIXth century, Mawarannahr and Khorasan had undergone major political changes. From Temir dynasty the rule passed into hands of nomadic Uzbeks – Shabany dynasty.

Mukhammed Shaybany had conquered the biggest portion of lands. Temirs; descendants had been stripped of power. As we know from history, he subdued Samarkand in 1500 without fighting. In addition to that, having taken advantage of Hisar Husravshah's weakness of will, he conquered southern territories of modern Uzbekistan and Tajikistan. In 1505 he established his rule in Khwarezm. A part of Kazakhs, who called themselves "Uzbek-Kazakhs" resettled together with Shaybany khan. According to unofficial data, around 60-70 thousand Kazakhs used to dwell in those territories. In the Soviet period the number of Kazakhs decreased, which can be related to the fact that certain groups of Kazakhs had been registered as Uzbeks.

According to historical materials, after 1500 Shaybany khan conquered Mawarannahr, thus, he enlarged his territories. At the time, Turks and Kazakhs moved to Tajikistan. They started having close relations with settled Tajiks. All fertile lands and pastures belonged to Tajiks. G.Khabsataruly wrote following about this, "Nomadic Uzbeks under leadership of Shaybany khan settled along two rivers, became related with local settled people and created "Uzbek nationality". Uzbek language was quite different from the Kazakh, because Kazakhs used to have close relations with Tajiks and population of Fergana".

Thus, having studied multiple historical documents, we can make following conclusion:

1) Many names of tribes and kins are consonant with Kazakh tribes' names. For example, zhylantalgal, balgal, kara konyrat, kazak, tolengyt, kanzhygal, besbala, nogay, etc.

2) Every tribe konyrat, lakay has divisions into kins, families and blood relationship, which proves direct blood relationship between Uzbek konyrats, living in these areas, and Kazakhs. They have very similar dialect. Up to this day they have been living in different districts of Korgantyubinsk region. "Local Kazakhs have preserved their national identity. Unfortunately, we were unable to find people who would be aware of Kazakhs' resettlement history, living in Tajikistan. During the years of famine Kazakhs massively migrated from their native heath to Eastern Bukhara (present-day Tajikistan). They started developing fertile lands of Hisar, Korgantobe and Kulyab.

In the period of 1991-1997 when intestine clashes were taking place and political in Tajikistan climate became intense, life in the country became not safe, so many Kazakhs returned to their Motherland.

At large, Kazakhs' and other Turkic nations' resettlement to Tajikistan can be divided into several stages:

The first stage. In the early XVI century Kazakhs had been waging war as a part of tribe called "Uzbek-Kazakh" under leadership of Shaybany khan during nomadic Uzbeks' attack on Afghanistan and Mawarannahr. As a result of close relations with Turkic tribes, some of them became part of Durmens, Katagans, Naymans and Konyrats, while other groups fell into tribes of the Lakay peoples. Consequently they developed similar facial characteristics, anthropological features and comprehensible language of communication. Until these days they have been fighting for their independence, saying, "We are not Uzbeks, but representatives of independent Turkic tribe Lakay". We believe that exhaustive proofs of "disputable" issues in this sphere can

be found in manuscripts of Babur and Mirza Muhammad Haydar Dughlat and some other ancient manuscripts.

The second stage. The period, which followed 1723 was notable for Kazakhs people's mass migrations from their native lands, caused by Zhongar raids. Groups of Kazakhs moved to such places as Bokhtar, Vakhsh, Korgantobe, Gissar and Kulyab. Descendants of the settlers who migrated to Kulyab recall, "Our ancestors moved to these lands around 300 years ago. That is what we know from our ancestors' stories".

The third stage. After the Soviet system establishment, confiscations of wealthy people's property and dispossession of the kulaks got started; to preserve their belongings and cattle, Kazakh started to massively migrate to Afghanistan through Eastern Bukhara in pursuit of calm and safe life. Having experienced hardships, they crossed Uzbekistan lands, but in the environs of Korgantobe, Vakhsh they were compelled to stop, as the border was closed by the Red Army, thus, Kazakhs settled in districts of present-day Khatlon region. They had developed steppes and fenlands, settled down, pastured and got engaged in farming. All of it was being done with the help of local Tajiks, with labour and efforts.

The fourth stage. It is widely known that Golodomor of 1929-1930, 1932 was accompanied by exceptionally hard conditions in Central Asian countries. For the sake of saving themselves and their families, a majority of Kazakhs were compelled to migrate from native lands to Afghanistan, China and Iran; not all of them managed to make it to intended place, some of them stayed in Hisar district of Tajikistan. Local, starving population shared everything they could with refugees. Even today descendants of Kazakh migrants speak with gratitude about Tajiks who had saved many people from starvation. Even wild berries, growing in Tajikistan, turned out salvational both for Kazakhs and Tajiks. Rich pastures let them breed cattle.

The fifth stage. In the period of the 1930s, those who had been banished, i.e. mullahs, imams and wealthy men, found shelter in Tajikistan. Aly Mukhammed tore Turkistani, Akhun Ibrahim, Ismail Keruyenbassy, Babay Ishan, Sagidolla mullah, Alshekey Kyuyshi, intelligentsia representatives Yeleussiz Buyrynm and Kozhageldy Ismailov were among them. More than 70 thousand Kazakhs settled in Tajikistan, having recognized it as their second Motherland and put down roots, they decided to stay in this country. For a long period of time Korgantobe, Vakhsh, Farkhar, Kulyab, Yavan, Zhylykole (now the Khatlon district), Kyzylsu, Garaut, Hisar served as pasture and cultivation area for Kazakhs. Kazakhs have developed a lot of virgin lands. When Tajikistan turned into separate republic (1929) all land became possession of the Soviet power, the number of under crop areas increased, and pastures decreased. According to a scientist B.Karmysheva, Turkic tribes started oppressing Tajiki horticulturists up to mountains' foothills: in those areas Turkic population outnumbered Tajiks. Tajiks and Kazakhs used to exchange livestock products for farming goods. Thus, they had been leading very friendly and neighborly life, besides they had been professing same religion.

Among settlers in Tajikistan there were literate people, intellectuals and mullahs, who had obtained higher education in Bukhara and Samarkand. From time immemorial, Tajiks and Kazakhs have been living in peace and friendship; there have never been any wars or intestine clashes. As a result of centuries-old miscegenation, many Tajiks believe that they are Turks' descendants. Such assertions find confirmation in historico-ethnographic researches of Russian scientists B.Karmysheva and A.Semenova. Such integrations are often found in Korgantobe and Kulyab localities. Many Tajiks do not hide their Turkic origin and honour Khoja Akhmet Yassawi.

Such friendly and brotherly relationship found its reflection in culture and literature of Tajiks and neighbouring nations. For example, songs of Tajiks, living in Korgantobe and Kulyab areas, have distinctive Kazakh motifs, and they have similar musical instruments. Kazakhs, living in Tajikistan, wear clothes, prepare food and maintain traditions which are reminiscent of native Tajiks, because representatives of these two nations have been living side by side in the same or neighboring localities for two centuries. These nations' folk culture, which fosters positive traits in people, have greatly influenced them. Living in a foreign country for a long time, Kazakhs have preserved their national peculiarities and traditions. We can only observe altered, adapted to local customs, divergences in everyday life. Tajiks have never oppressed Kazakhs and have treated Mullahs and Kozhas with respect; Islam is the power, unifying and bringing nations together.

Abdussattor NURALIYEV,
Professor at Russian-Tajik Slavonic University, Tajikistan
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