

ANALYSIS OF ORIGINAL MATERIALS ON THE ETHNOGRAPHY OF THE ARABS OF UZBEKISTAN

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ABSTRACT

This article is devoted to the discussion of some aspects of Arab ethnography in Samarkand region. The article provides a comparative analysis of scientific research.

Key words: *Arabs, Samarkand, Middle Ages, ethnography, seed production, cultural wealth.*

KIRISH

It is known that, looking back at our statehood history of nearly two thousand years, the ethnic origin of dozens of ruling dynasties that ruled in the region during that time was Turkic, both in ancient times and in the early and late middle ages, the Uzbek people were a clan. We are witnessing that mainly Turkic ethnonyms were the leaders in the tribal system⁸.

In fact, in the ethnic formation of the peoples of the region, including the Uzbek people, not only Turkish or Iranian ethnic groups, but also a number of other ethnic groups took part in one or another degree. In particular, the influence of Arabs and Mongols on the ethnic processes in the region was quite significant and this situation left some historical traces. Today, along with hundreds of Arabic place names in our country, dozens of toponyms related to the ethnonym "Arab" have been preserved in Bukhara, Samarkand, and Kashkadarya regions⁹. It is also known that in a number of villages in the central regions of our country, there are Uzbek residents who connect their origins with Arabs¹⁰.

LITERATURE REVIEW

The first scientific sources about the population of Samarkand date back to the last quarter of the 19th century and the beginning of the 20th century. For example, in 1870, in the scientific expeditions organized in Samarkand, Bukhara, Urganch (N.N. Karazin, N.Ye. Simanov) collected important ethnographic information for their time.

⁸ Бабаяров Г. Государственный строй Западно-Тюркского каганата, : Автореф. дис. . . док. ист. наук. – Тошкент.: ИВ АН РУз, 2012.

⁹ Ражабов Р. Ўзбекистондаги араблар тарихи ва этнографияси. – Ташкент.: Sharq, 2012. – Б. 191–205.

¹⁰ Сухарева О.А. Квартальная община позднефеодального города Бухары (в связи историей кварталов). – М.: Наука, 1976. – С. 81–83; Ражабов Р. Ўзбекистондаги араблар тарихи ва этнографияси ... – Б. 191–219.

Also, by A. Vamberi¹¹, A.D. Grebenkin¹², A.P. Fedchenko¹³, L.N. Sobolev¹⁴, A.P. Khoroshkhin¹⁵, O.D. Chekhovich¹⁶, P.P. Ivanov¹⁷, H.Muhamedov¹⁸, Y.Gulomov¹⁹, B.V.Yusov²⁰ and others on the natural-geographical and historical features of place names in this region. the collected data, as a historiographical source, also serves as an important source for studying the ethnic composition of the population of the Zarafshan oasis.

RESULTS AND DISCUSSION

Although some of the inhabitants of the Zarafshan oasis connected their origin with the Arabs in the last middle ages, by the 20th century, the process of their assimilation into the Uzbeks, and partly the Tajiks, accelerated. In particular, by this time, the process of Uzbekization had intensified in a part of the Central Asian Arabs, especially among the settled and Arab population living in close proximity or mixed with representatives of other nationalities, and their people living in the steppe and desert regions it is noticeable that some of them have relatively preserved their sense of national consciousness. Also, until the first half of the 20th century, some of the Arabs living in Bukhara city and its surrounding neighborhoods kept their clan-tribe names (for example, Quraysh) in a number of studies²¹.

At the same time, there are those who have not yet found a solution to the issue of Central Asian Arabs. For example, the ethnonym "Arab" is included in almost all of the lists of "92 Uzbek clans", which indicates that representatives of this ethnic group

¹¹ Вамбери А. Путешествие по Средней Азии. –Спб., 1865 – С.211.

¹² Гребенкин А. Д. Узбеки // Русский Туркестан: Сборник ст. Вып. II.– М: Университет, 1872.– С. 106.

¹³ Федченко А. П. Путешествие в Туркестан. – М: “Географгиз”, 1953. – С. 17–31; Федченко А.П. Топографический очерк Зеравшанской долины и заметки о соседних бекствах и памятниках Самарканда(с картой Зеравшанской долины)// Изв. о-ва любителей естествознания, антропологии и этнографии. Т. VIII. Вып. – Ташкент-Москва; 1870 – С. 130–131.

¹⁴ Соболев Л.Н. Географические и статистические сведения о Зеравшанском округе с приложением списка населенных мест округа// Зап. Рус. геогр. о-ва по отделению статистики:/ Т.IV. –Спб., 1874. – С. 713–714.

¹⁵ Хорошхин А.П. Кизил-Кумский дневник // Сборник статей, касающихся Туркестанского края. – Спб. 1876. – С. 400.

¹⁶ Чехович О.Д. Бухарские документы XIV века. ДокументыXVI–XVII вв. Джуйбарских шейхов на персидском языке. Перевод на русский язык с примечаниями П. П. Иванова и др. –Ташкент: “Фан”, 1965.–С. 61–114.

¹⁷ Иванов П.П. Хозяйство джуйбарских шейхов (К истории феодального землевладения в Средней Азии в XVI–XVII вв.) [исследование, тексты и переводы документов]. – М: “Наука”, 1954. – С. 46–54.

¹⁸ Мухамедов Х. Қадимий мудофаа деворлари. –Ташкент.: “Фан”, 1973. – Б.14–19.

¹⁹ Гулямов Я.Г. К изучению древних водных сооружений в Узбекистане //Изв. АН УзССР.–1955.– №2. – С 63; Гулямов Я.Г. История орошения Хорезма с древнейших времен до наших дней. – Тошкент.: Фан, 1959. –С.67–110.

²⁰ Юсов Б.В. А. П. Федченко [1844–1873, Русский путешественник, исследователь Средней Азии] / Под редакцией Мурзаева Э. М. – М: Географгиз, 1953. – С. 16.

²¹ Сухарева О.А. Квартальная община позднефеодального города Бухары (в связи историей кварталов). – М.; Наука, 1976. – С. 81–83; Ражабов Р. Ўзбекистондаги араблар тарихи ва этнографияси ... – Б. 191–219.

were known as a component of the Uzbek population in the Middle Ages. This raises the issue of whether the widespread "Arab" ethnotoponym in the territory of our country is related to this Uzbek clan or vice versa. Also, the name of the village with the "Arab" clan in the list of Uzbek clans or the population group that called itself "Arab" until the last centuries and had a special sense of national consciousness (more precisely i, ethnographic group) is still open²².

Observing the transformational processes in the Samarkand ethnotoponyms shows that the ethnocultural and socio-economic life of the population, who have been engaged in animal husbandry, horticulture and agriculture since ancient times, is reflected in the toponyms of the oasis. While a significant part of the place names of Samarkand in the ancient and middle ages are Eastern Iranian (mainly Sugdian) and ancient Turkic based toponyms, from the last stages of the early Middle Ages, place names related to the Arabic language were also formed here. In particular, in the stratigraphic layer of the Zarafshan toponymy, the ethnic and linguistic situation reflects chronological periodic stages, among which there are mixed or double (Turkish-Sugdian, Turkish-Arabic, Tajik-Arabic and etc.) topoformant elements are also found. Also, this characteristic of oasis toponyms is confirmed in Arabic or mixed (Uzbek-Arabic, Tajik-Arabic) place names.

The transformation of Arab national clothes in the 20th century was caused by the following important factors:

a) socio-political changes and ideological policy in the life of Arabs living in the region; b) introduction of modern technologies; c) influence of local population; g) internal and external influences.

From the 50s and 60s of the 20th century, fabrics produced in factories became popular. Especially in the 1950s, crystal fabric, by the 1970s, crepe satin, satin, satin, new copies of floral chits, satin, all kinds of flowerless colored kremplin, silk, margylon silk, new copies of bekasam, chiffon, velvet, silk velvet, dukhoba. such fabrics are popular. Ethnic features were forgotten in folk clothes. During this period, the wide distribution of fabrics produced in factories, changes in the technology of sewing clothes, and the "catastrophic" effect of urban customs, i.e. "fashion" on it²³.

The influence of the culture of local peoples can be observed in the national clothes of Arab men. For example, in the 1930s, a shirt, a jacket, and a cloak were considered normal clothing, and in 1945, a suit and trousers became popular. Coats and cloaks were introduced in the 1950s, and woolen clothes became widespread in the 1970s. In the process of globalization, the traditionality of Arab national clothes was

²² Бабаяров Г., Кубатин А. К вопросу о термине «92 узбекских племени» в контексте исторических связей тюркских народов // Global-Turk. – No. 4. – Astana: International Turkic Academy, 2014. – С. 137–147.

²³ Бережнова М. Л. Ткани и производство одежды из них у русских юга Западно - Сибирской равнины последней трети XIX –30-х годов XX века: Автореф. дис... канд. ист. наук. – Омск, 1997. – С. 27.

forgotten. Research on clothing transformations has shown that men's clothing has undergone more changes than women's clothing.

The national clothes of Samarkand Arabs are one of the main factors in understanding the ethnic identity. At this point, it is permissible to cite as an example the national costumes of women. The Arabs of Sherabad are different from other peoples, most of the Arab women wear a setra.

It is worth noting that the introduction of new technologies into the traditional economic life of the country's inhabitants led to a change in the lifestyle and culture of the Arabs.

The settlements of Samarkand Arabs are slightly different from those of other peoples. The windows in the houses of the Arabs are two-paned (two-story), and their decoration with the art of Arabic carving is one of the characteristics of the national architecture of this nation.

As a result of the socio-economic, political and cultural processes that took place in the 20th century, it became a custom for Arabs to wear modern European clothes. This also affected the understanding of national identity and led to the oblivion of Arab national clothes.

Mixed marriages between Uzbeks and Arabs gradually increased. By the 70s of the last century, mixed marriages became commonplace. In general, mixed marriages had a special place in ethnic processes. After all, only marriage was considered the most convenient way to introduce new elements to another ethnic group. According to Y. V. Bromley, intermarriage creates inter-ethnic relations in the understanding of ethno-cultural identity²⁴.

CONCLUSION

From the above analysis, it can be concluded that over the years there have been changes in the ethno-cultural identity of Samarkand Arabs. The marriage of people of different nationalities and a mixed marriage ensures the renewal of the generation. One of the urgent tasks of this day is to promote the international nature of the national-ethnic policy conducted in the republic among the population, especially the young generation, through mass media and various roundtables. In particular, it is urgent to further promote it as a national cultural wealth of the region, to further develop and study the ethnocultural gene pool of the Arabs of Uzbekistan.

²⁴ Бромлей Ю. В. Этнос и эндогамия // СЭ. – 1969. – № 6. – С. 87.

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