

## HISTORY AND ETHNOCULTURAL CHANGES OF THE KASHKADARYA ARABS

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ABSTRACT	KEYWORDS
The article analyzes the history of settlement, cultural traditions, customs, and processes of ethnocultural self-awareness of the Arabs of the Kashkadarya oasis of Uzbekistan. In addition, the processes of transformation in the homes and clothing of the Arabs, ethnic features in the family and family rituals, including innovations in this area and trends in the development of the ethnocultural identity of the Arabs in the years of independence are studied.	Arabs, ethnic characteristics, economic and cultural traditions, customs, ethnocultural environment, traditions, ethnocultural identity.

### Introduction

Uzbekistan is an ethno-cultural region with a multi-ethnic society, where different nationalities and peoples have lived in peace and harmony since ancient times. At the beginning of the 20th century, active ethno-cultural relations took place in this region between Uzbeks, Tajiks, Kazakhs, Kyrgyz, Turkmens, Karakalpaks, as well as Dungans, Arabs, Jews, and Uyghurs, who were connected by ancient common historical roots. According to the data from the population census 100 years ago, representatives of about 189 nationalities lived in the territory of present-day Uzbekistan. 30 years later, this number increased to 126 in 1959, 123 in 1979, and 137 nationalities and ethnic groups in 2024. Today, they live in our country in conditions of equality and mutual solidarity, working for the development of our country. Along with these nationalities and ethnic groups, the Arab diaspora, also known as the Arabs of Central Asia, has been living in various regions of our Republic for centuries. According to historical sources and ethnographic materials, the Arabs did not come to Central Asia from one region or at the same time. For almost fourteen centuries, the Uzbek Arabs maintained their identity by calling themselves Central Asian Arabs or simply "Arabs". Chronologically, several stages of Arab migration can be distinguished: the first - the arrival of the ancestors of the Kashkadarya Arabs in this region occurred in the 8th-10th centuries. In particular, from the second half of the 7th century, the Arabs begin to conquer Central Asia.

### Main Part:

After capturing Samarkand in 712, Qutayba leaves an Arab garrison here, using the houses of the local population to accommodate it. A similar process was observed in Bukhara and a number of other cities.

As a result, by the 9th century, Arab garrisons and settlers appear in all major cities of Transoxiana. The essence of this policy was mainly connected with the colonization of Central Asia (in Transoxiana - Merv, Bukhara, Samarkand - 50 thousand Arabs were resettled), the forcible Islamization and Arabization of the conquered territory (i.e., the widespread spread of the Arabic language), and the intensification of tax oppression. Despite the fact that as a result of the conquests of the Arab Caliphate, many Arab families settled in the region during the period of occupation, the process of resettlement of representatives of this ethnic group continued in the following centuries. The second stage of the arrival of Arabs in the region dates back to the 14th century. According to oral traditions, the ancestors of the Bukhara Arabs were settled in the region by Amir Temur. As a result of Amir Temur's campaign in Western Asia, a group of Arabs, mainly engaged in cattle breeding, was resettled from Iraq and Syria to Central Asia. It is assumed that at the beginning of the 20th century they numbered several thousand people. The Arabs to some extent preserved their ethnic, linguistic characteristics and traditions. At the next stage - in the 16th - 18th centuries, Arabs from Khorasan and Northern Afghanistan were resettled in a very compact manner to the internal regions of the Bukhara Emirate - to the oases of Samarkand, Bukhara, Kashkadarya and Surkhandarya. The main part of the Arab nomads of this period was made up of artisans. During this period, artisans, merchants, scientists and religious figures settled in this region, mostly for trade-economic and cultural-spiritual purposes. The fact that a special department for Arab affairs was established in the Bukhara Emirate indicates that the Arabs were settled in the region on a very large scale at the last stage of the resettlement. Since these events in the form of resettlement and migration occurred relatively recently, these Arabs preserved their ethnic identity relatively well.

The Arabs brought a new religion, Islam, to Central Asia, which quickly spread among the settled and later nomadic populations of the region. The Arabs considered Islam to be the main force capable of uniting the population of the conquered territories and strengthening the position of the caliphate there. Therefore, they paid great attention to the promotion of Islamic ideology, the construction of mosques, used material incentives to attract Islam, provided various benefits to new Muslims, etc. [1] According to experts, with the arrival of Islam in Central Asia, an active period began in the development of this religion, since people accepted it not formally, but consciously. The local population that accepted Islam preserved its language, culture, customs and rituals, since Islam did not neglect them, which is especially evident in Muslim holidays and ceremonies. [2]

Islam spread widely in the conquered territories for a century and a half and became the main religion of the peoples of this region. However, the local population of the region, having converted to Islam, did not adopt the Arabic language. Arabic was for some time the main language of official correspondence, but it took root more as a language of science, a means of communication for scientists not only of the Near East, but also of Central Asia. The great thinkers Al-Farabi and Ibn Sina, Al-Khwarizmi and Al-Biruni created and wrote in this language. Arabic was the language of Imam Al-Bukhari, Imam at-Tirmidhi, Imam Al-Maturidi and many other scholars who made a huge contribution to the development of Islamic culture. Transoxiana, without exaggeration, became one of the main centers of the development of Islamic sciences and culture and made a great contribution to the development of universal and Muslim civilizations.

The participation of Arabs in the ethno-cultural processes that took place in the region was twofold. First, they were consumed by the local population of the region for centuries and were involved in assimilation processes, and secondly, some of them retained their ethnic identity. Their settlement in

the Kashkadarya steppe and their cattle breeding were an important factor in preserving ethno-cultural traditions and linguistic features, especially the Jeynov Arabs. This is reflected in the group of people who still consider themselves Arabs or who preserve their native language. Over time, the bulk of the Arabs forgot their native language. For example, in Kashkadarya, according to the language spoken mainly by Arabs, one can divide them into Uzbek-speaking Arabs, Tajik-speaking Arabs, and Arabic-speaking residents (only in Jeynov). According to experts, Jeynov Arabic has similarities with the Mesopotamian language, but they are also observed in the colloquial speech of the Bedouins of Central Arabia. It is noteworthy that in documents of the 16th century there is a lot of information about the Bedouin Arabs living in the plains of Kashkadarya. Perhaps that is why the language of the Kashkadarya Arabs is considered the most archaic and most similar to classical Arabic. The dialect called Kashkadarya Arabic is spoken in the villages of Beshkent, Jeynov and Kamashi, northwest of the city of Karshi.

In turn, the centuries-long existence of the Uzbek Arabs in a multinational environment, that is, in a sedentary culture, led to changes in their cultural, ethnic stereotypes and identities, their adaptation and assimilation. In this regard, the influence of the Uzbeks and Tajiks on them was particularly strong, as evidenced by the complete assimilation of both languages and their own customs and rituals by the local Arabs. [3] Today, the Uzbek Arabs have retained the ethnonym "Arabs" and have become assimilated with the Uzbek people in terms of their ethno-cultural nature and language.

The result of interethnic and cultural processes, as well as the fact that Uzbeks, along with other local peoples, have adopted the specific features of the Arabs along with Islam, can be observed in the use of Arabic words and phrases, which make up a large part of the vocabulary of the Uzbek language. The majority of the local population is Muslim, in particular, widely uses Arabic names, and Arabic terms in the names of territories.

Information about the Arabs of Central Asia, including Uzbekistan, is reflected in detail in the results of population censuses conducted during the Russian Empire and mainly during the Soviet period, as well as in collections of statistical documents. The first accurate data on the quantitative composition of the Arabs are known from the works of the Turkic Republic Commission in the 1920s. In the last century, for example, in 1924, 44,398 Arabs were registered in Bukhara, 7,321 Arabs in Kashkadarya, Karabayr, Mushkoki, Hashim, Khojaki tribes. During the work of the districting commission of 1924, it was found that in 17 villages of the Kosan district of the Kashkadarya district (including the Pulati settlement with 454 households and 2,223 people), they considered themselves Arabs. Although two years later, in the 1926 census, all of them were registered as Uzbeks.

Information on the quantitative composition of the Arabs of the Kashkadarya oasis at the beginning of the twentieth century is provided in the article "Arabs in the USSR" by I. N. Vinnikov, in which the author provides a table of the location and number of Central Asian Arabs, compiled on the basis of the materials of the All-Union census of 1926. According to this table, at that time only 7,947 people who called themselves Arabs lived in the entire Kashkadarya district, including 1,009 in the village of Jeynov. [4] The monograph "History of Jeynov" by local ethnographer M. Saidov and linguist P. Ravshanov, in addition to covering the lifestyle and rituals of the Arabs of a particular village and its surroundings, analyzes the ethnographic characteristics of the local Arabs in general and provides information on the number of Arabs of Kashkadarya. According to the above data, in 1926, there were 28 villages inhabited by Arabs in Kashkadarya, of which 13 had only 9,830 Arabs. In 1939, 60

nationalities lived in the Kashkadarya oasis, and 10,457 Arabs ranked fourth after Uzbeks, Tajiks, and Russians. [5]

In the second half of the 20th century, Soviet national policy was aimed at equalizing the culture, language, and ethnic identity of national minorities. Major work on the development of the Karshi steppe, the creation of new large cotton-growing districts there, and the construction of large-scale state farms contributed to the rapid transformation of traditional forms of culture, gradually turning the evolutionary process into a transformational process in the life of Arabs, including their identity. According to archival data, in 1971, in the Jeynov Village Council alone, there were 1,601 households without an ethnic affiliation, with a population of 13,442.[6] Currently, the areas where Arabs are concentrated are the Karshi, Mirishkor, and Koson districts of the Kashkadarya region.

Only after Uzbekistan gained independence did Arabs have the opportunity to openly and freely express their beliefs about their national identity. In May 2007, the Jeynov Village Council reported that, according to data from January 1, 2007, the village population was 19,000 people, of whom 10,814 identified themselves as Arabs.[7] It should be noted that, according to the Arab National Cultural Center, the Arab diaspora in the Kashkadarya region today numbers 35-40 thousand people, of which more than 20 thousand Jeynov Arabs live in Mirishkor district, more than 5 thousand Pulati Arabs in Koson district, more than 4 thousand in the village of Qakhloq in Karshi district, and more than 6-7 thousand in other districts.[8]

In the second half of the 20th century and the beginning of the 21st century, due to socio-economic changes and globalization processes, changes in ethnic traditions related to the housing, traditional clothing, ethnic and linguistic characteristics, economic and cultural traditions, family and family rituals, customs, and processes of ethnic and cultural self-awareness of the Arabs of the Kashkadarya oasis of Uzbekistan are observed.

The main occupations of the Arabs were animal husbandry, agriculture and handicrafts. The most developed branch of animal husbandry was the breeding of Karakul and (fat-rumped) sheep, as well as camels. It is not for nothing that the local population calls one of the breeds of sheep "Arabi". It is known that since ancient times the Arabs skillfully processed skins and were engaged in carpet weaving. Some Arabs grew wheat and barley, and alfalfa for horses.

During the Soviet era, the Arabs began to engage in cotton growing, and the development of the industry is associated with the transition of the population to a sedentary lifestyle, as well as with the specific features of the economic and economic specialization of the region in the 20th century. Due to the policy of expanding the cotton monopoly, plains and steppe zones were mastered for cotton fields, which forced the Arabs, who were initially engaged in cattle breeding, to start growing cotton. Therefore, despite its extremely labor-intensive nature, the lives of most Arab families became associated with it, since in the conditions when cotton growing became one of the foundations of the regional economy, it required the Arabs to integrate the traditional economy into the general process of economic development and modernization. Currently, Arabs are employed in all sectors of the republic's national economy - in industry, trade, education.

Considering that among all the representatives of the Arab diaspora living in the region, the Jeynov Arabs have preserved their ethnic and linguistic characteristics, the processes of change in housing and clothing, ethnic characteristics in the family and family rituals, including innovations in this area and trends in the development of ethno-cultural identity, we will consider the example of the Jeynov Arabs.

The name Jeynov (from the Persian: "new place") is also interpreted by the locals as "we have come" in Arabic. In the distant past, it consisted of 9 neighborhoods (originally tribes) named Jeynov, Harruk, Kattapo, Gavkhur, Chukurkul, Akrobod, Bovvora, Tajik, Beglar, Avvon.[9] Despite their names, the current inhabitants of the Tajik neighborhood speak Uzbek. Today, four of them are called in a new way: (new) Jeynov, Avvona, Kattapa, Andhoy. These names are associated with branches of Arab lineages. Representatives of small Arab tribes such as avashukurullo, banihoshim, boy, dugma, kul, Quraysh, kurihal, Shaybani live in the village. According to the locals, Avvona means "good man", "enterprising man", "self-important man". Bovwara - "a person who does not have a firm opinion", "a clever person", "a money-maker", "a person who is eye-catching". The word "Harruk" is interpreted by the locals as "a petty intriguer". It is known that one of the northern provinces of Afghanistan is called Andhoi, and therefore the inhabitants of the neighborhood with this name may be descendants of those nomadic Arabs. Here it is customary to consider them "people who are responsible in their affairs and who provide strong support to each other". [10]

Today, the population of the urban-type settlement of Jeynov is 50 thousand people, 80% of whom are Arabs. During the 14th century, the descendants of the Arabs managed to preserve their ancient customs, identity, culture, lifestyle and traditions. In 1991, in order to restore, preserve and develop the traditions and customs of the Arab diaspora, the Arab National Cultural Center of the Republic of Uzbekistan was established in Jeynov, and to this day it has been performing commendable activities.

## Conclusion:

In conclusion, it is appropriate to recognize the following: - The socio-economic and political events of the 20th century led to major shifts in the traditional economy, changes in material and spiritual culture, family life and renewal in the lives of not only Arabs, but also the entire population of the region. Independence allowed Arabs living in Uzbekistan to understand and express their identity on an equal footing with other nationalities of our country. They are widely and actively participating in the reforms being carried out in our republic. Most importantly, Arabs have the opportunity to openly express their nationality, restore their historical and national culture, study and promote it. Today, the Arab National and Cultural Center, operating in the city of Jeynov, Kashkadarya region, has established ties with other districts of the Republic inhabited by Arabs, and has established a historical and ethnographic museum and a folklore and ethnographic ensemble that promotes national art. Also, at the initiative of the Center, efforts are being made to establish contacts with Arabs in Iran and Saudi Arabia on issues of cooperation and exchange of experience.

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