

Traditional Lifestyle and Transformations of Samarkand Arabs

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Annotation: Studying the Arabs of Uzbekistan is an important historical process. This article discusses the uniqueness of Samarkand Arabs' life, traditional lifestyle and transformations. The article analyzes the conclusions of a number of scientific works.

Keywords: Arabs of Samarkand, transformation, migration, ethnic aspects, family traditions, wedding.

INTRODUCTION

In the ethnic formation of the peoples of the Samarkand region, including the Uzbek people, not only the Turkic or Iranian ethnic groups, but also a number of other ethnic groups participated to one degree or another. In particular, the influence of Arabs and Mongols on 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 the regions of Bukhara, Samarkand, and Kashkadarya. 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 Arabs.

MATERIALS AND METHODS

The first scientific research on the history and ethnic characteristics of the Arabs of Central Asia, in particular, Uzbekistan, began in the second half of the 19th century. During the rule of the Russian Empire, A.D. Grebenkin, A.P. Khoroskhin, A.Kun, N.A. Maev, I.I. Geyer, V.L. Vyatkin, D.N. Logofet lived in the country in their diaries, reports and articles Arabs recorded information about their distribution, traditional occupations².

One of the remarkable studies carried out during the years of independence belongs to the orientalist historian scientist Sh. Kamoliddin. In his research, the researcher, who mainly relied on the works of Arab geographers and studied them by comparing them with archeological materials, in the following years, the works devoted to the ancient Turkic toponymy of the region attracted the attention of many scientists. In his monograph "Ancient Turkic toponyms of Central Asia", hundreds of place names were examined, and the researcher found that a significant part of toponyms in written sources in Arabic-Persian, Chinese and other languages of the developed Middle Ages are Turkish place names. In particular, in this research of Sh. Kamoliddin, the historical toponyms of the Zarafshan oasis were included, and the researcher has shown, based on many evidences, that an important part of the toponyms of the oasis was formed on the basis of the Turkish language³.

RESULTS AND DISCUSSION

A large part of the Tajik-speaking population, which is second only to the Uzbeks in the Zarafshan oasis, has been considered local residents of this oasis since ancient times. In some places, the population is called "Tajik" and sometimes "Tajik-speaking" because a large part of them are ethnically Tajik, and a significant part is made up of Tajik-speaking Arabs.

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² Grebenkin A.D. Small nationalities of the Zarafshan district // Russian Turkestan. Collection published on the occasion of the Polytechnic Exhibition. Issue. 2. - M., 1872. - p. 110-120

³ Rajabov R. History and ethnography of Arabs in Uzbekistan. - Tashkent.: Sharq, 2012. - B. 191–205.



This situation is characteristic of the Arabs living in the Samarkand and Bukhara regions of the oasis. Also, some of the Arabs living in the Navoi region use the Tajik language in their communication today. A similar situation can be seen in Central Asia, in particular, among Arabs, most of whom live in Uzbekistan and Tajikistan.

This opinion is confirmed by the presence of several dozen villages of Arabs who communicate in both Uzbek and Tajik languages among the Arabs living in several regions of both countries, especially in the southern regions.

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 composition of the Uzbeks and the Tajiks accelerated. In particular, by this time, the process of Uzbekization intensified among some of the Central Asian Arabs, especially among the settled and Arab population living in close proximity to or mixed with representatives of other nationalities, while the part of them living in the steppe and desert regions 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 surrounding neighborhoods kept their clan-tribal name (for example, Quraysh) in a number of studies⁴.

The territory of Uzbekistan is a region where a migra-metio ethnic society has been formed since ancient times, where different peoples and peoples have lived. "Representatives of different nations and peoples, cultures and religions have been living peacefully in our ancient and generous land for many centuries." At the beginning of the 20th century, along with the Uzbek, Tajik, Kazakh, Kyrgyz, Turkmen, Uyghur, Karakalpak peoples, whose historical destinies have been closely related to each other in the region, peoples such as Dungan, Arab, and Jew also had an active ethnic-cultural relationship. In particular, representatives of the Arab diaspora known as Central Asian Arabs have been living in different regions of our Republic for hundreds of years. Studying the issues of ethnic, linguistic, economic-cultural assimilation and ethno-cultural identity of Arabs in the ethno-cultural environment of Uzbekistan on the basis of ethnographic materials determines the relevance of the research.

In the late 19th - early 20th centuries, the ethnonym "Arab" was formed during the process of assimilation of Central Asian Arabs in different ethnic and linguistic environments. At the same time, the Arabs of the region, who were separated from their ethnic core and partially lost their linguistic features, manifested their ethnic identity in the form of territorial and economic-cultural traditions.

In foreign literature, ethnos is regarded as a self-conscious unit of people. The antithesis of "us" and "them" has gained importance in the identification of Central Asian Arabs. For example, the presence of ethnonyms preserved in the form of place names such as "Zeinov Arabs", "Koson Arabs", "Polati Arabs" showed their clear ethnic identification. Because the fact that people are from the village of Jeynov is a clear evidence of their Arabness. Through the antithesis of "us" and "them", the ethnic identity of the Arabs is determined by clarifying the elements of their anthropological appearance, economic occupation and culture.

The third stage of the Arab immigration dates back to the 16th-19th centuries. Most of the Arabs who immigrated during this period were artisans, and they mostly passed through Afghanistan. Arabs of this period forgot their language and ethnic characteristics to a certain extent.

Elshunologist B.K. Karmisheva writes that the rich herdsmen of the Arabs who moved from the Balkh, Shibirgan, Andkhoy, Akhchi and other regions of Northern Afghanistan to the southern regions of Tajikistan and Uzbekistan (this process continued until the beginning of the 20th century) chose the lands of Eastern Bukhara, while the poor Arabs chose to irrigate located on vacant land that is suitable.

According to S. L. Volin, a well-known Arabic scholar, it is enough to look at the map of the region to understand the extent of Arab villages in Central Asia. Because in different regions of Central Asia, it is impossible not to meet villages named "Arab" or "Arabkhana". In 1900, N.F. Sitnyakovskiy

⁴ Sukhareva O.A. Quarter community of the late feudal city of Bukhara (in connection with the history of quarters). – M.: Science, 1976. - S. 81–83



compiled a list of the addresses of residents in the Zarafshan oasis. More than 2,800 village names are recorded in its list. 78 of these villages are villages related to the Arab name, among them there are 12 villages called Arab, 4 Arabs, 14 Arabon, and 40 Arabkhana. Also names such as Arabtepa, Qoldosharab, Milkiarab, Chilong'u arab are included in this list.

The participation of the Arabs of Uzbekistan in the ethnocultural processes that took place in the region was twofold. Firstly, they were absorbed among the local population of the region for centuries and were involved in assimilation processes, and secondly, some of them preserved their ethnic identity (identity). This is reflected in the group of people who still identify themselves as Arabs or partially preserve their mother tongue.

The villages inhabited by Arabs in Samarkand region are divided into three groups according to the natural-geographic characteristics and occupation of the inhabitants. The Arabs living in the desert area were mainly engaged in animal husbandry, while the Arabs living in the settlements were mainly engaged in agriculture and animal husbandry. In the ethno-cultural identity of the third type of Arabs, agriculture and crafts were the main industries⁵.

There is a difference in the method of making the national costumes of the Arabs of Uzbekistan, the Arabs of Jeynov made their hides mainly from white surp, and the Arab women from Denov and Samarkand made them from colored, blue or light purple fabric. Among the Arabs living in Kashkadarya, Surkhandarya, Bukhara and Samarkand, gizzi was made of 4 meters of surp.

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, in the 1970s, new copies of crepe satin, satin, floral chits, satin, all kinds of flowerless colored kremplin, silk, margylon silk, new copies of bekasam, chiffon, velvet, velvet, dukhoba. Popularized Ethnic features were forgotten in folk clothes. During this period, the wide spread of fabrics produced in factories, the change in the technology of sewing clothes, and the "catastrophic" effect of urban customs, i.e. "fashion" on it.

The influence of the culture of the local people can be observed in the national clothes of Arab men. For example, in the 1930s, a shirt, jacket, and coat were considered normal clothing, and in 1945, a suit and trousers became popular. In the 1950s, coats and cloaks were introduced, and in the 1970s, clothes made of wool became widespread. In the process of globalization, the traditionality of Arab national clothes was forgotten. Research on clothing transformations has shown that men's clothing has undergone more changes than women's⁶.

The national clothes of the Arabs of Uzbekistan are one of the main factors in the understanding of ethnic identity. In this place, it is permissible to mention the kilt and the jelak as an example of women's national costumes. Samarkand Arabs are different from other peoples, most of the Arab women wore "setra".

The influence of internal and external factors is observed in the forgetting of the national characteristics of Samarkand Arabs, that is, family rituals. One of the most important aspects of Arab families is the importance of close kinship ties.

CONCLUSION

The research on the development and transformation of the ethno-cultural identity of Samarkand Arabs became the basis for the following scientific-theoretical conclusions:

⁵ Central State Archive of the Republic of Uzbekistan. 2888 - fund, list 1, sheets 14-28

⁶ Khojamurodov I. R. The problems of the formation of the awareness of the national (ethnic) identity of the Uzbek people and the influence of Islam on it: Doctor of Philosophy. dis... - Tashkent, 1994. - B. 59.



1. The fact that the Arabs of Uzbekistan have lived in an ethnic environment for many centuries has caused their cultural and ethnic stereotypes, identity to change and assimilation.
2. Arabs have lived side by side with Uzbek people for centuries, although they are not genetically close, the fact that they have united as a specific ethnic community is a unique ethnic phenomenon. Today, the fact that the Arabs in Uzbekistan have preserved the ethnonym "Arab", their ethno-cultural character, and their linguistic assimilation with the Uzbek people have been clarified on the basis of ethnosociological research.
3. In the study, three periods of the wave of migration of Arabs in different historical periods were shown to Central Asia, in particular to Uzbekistan, and it was determined that the last wave of migration, which has preserved its ethnic and linguistic characteristics to this day, is associated with the period of the Timurids and the 16th - 19th centuries.
4. Arabs were engaged in animal husbandry and their lifestyle, material culture, customs and family rituals were related to this field. The vast pastures of the steppes, where the Arabs live, were an important factor in the preservation of their ethnic-cultural traditions and language characteristics. Arabs settled in the vast desert regions of Central Asia and engaged in animal husbandry.

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