



VIEWS ON ETHNOPONYMS OF ARABICS LIVING IN CENTRAL ASIA

Iskanderov Sherzod Abdiganievich

Tashkent Medical Academy, Department of Social Sciences, Doctor of Philosophy (PhD), associate professor
Iskandarov54@mail.ru +998909055614

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Received: 10 th January 2023	In this article analyzed views on ethnoponyms of Arabian living in Central Asia. In addition author tried to illustrate scientific views of Uzbekistan. As a result of this analyze author give several suggestions and recommendations for social science.
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INTRODUCTION

It is known from the sources and literature on ethnoponyms that in the past, a specific difference can be seen in the place names of the peoples whose way of life was connected with the settled or nomadic culture. E. M. According to Pospelov, the formation of ethnoponyms is related to the giving of their ethnic names to the country, region, city, and natural objects by the population consisting of different ethnic units. V. A. Nikonov believed that ethnoponyms are not found in the inner part of the region inhabited by any nation or people, but only in the peripheral part of this region, that is, in the border zone where two peoples live together¹. In addition, the available literature and ethnographic data indicate that people whose lifestyle is related to sedentary farming culture name their living area, village, neighborhood based on their natural-geographic features, while people whose economic life was based on animal husbandry in the past give their place of residence more tribal and clan names. In general, the demographic processes that occurred as a result of various factors in some cases led to the enrichment of the population of the region, and the interaction of different ethnic groups sometimes led to the integration of some clans and tribes with the population living in other regions. This situation brought about ethno-integration processes and created mutual influence in ethno-cultural and ethno-economic way of life of peoples. In particular, the settlement of the semi-nomadic cattle-breeding population has accelerated,

and a number of changes have occurred in their living, lifestyle and occupation².

When the Arabs settled in the oases, they mainly chose the southwestern regions of the region, but they did not settle densely in the northeastern regions. In the north-eastern parts of the region, that is, in the Syr Darya basin, Arabs do not show much incentive to choose new settlements. This is because, firstly, the south-western parts of the region had a relatively warm climate and consisted of some steppes and deserts. This was mainly suitable for Arab customers who lived in hot countries. The northeastern regions, especially the Ferghana Valley, mainly consist of mountainous and sub-mountainous regions, and the relatively cold climate of these lands caused certain inconveniences for the Arabs³.

The first appearance of the Arabs in the Ferghana Valley coincides with the period of their conquest of Central Asia. Usually, a group of Arab troops-garrisons were left in the conquered cities. They were tasked with pacifying the local population and collecting taxes. At first, the Arabs lived in isolation from the local population, but gradually, over the years, they approached them and began to leave⁴.

There is almost no information about the location of Arabs in the Kashkadarya oasis, their tribal affiliation. As we assumed above, only some information about baladi-polati in this sense has been preserved, thanks to the scientists who came from this place. This is not to say that there were no separate Arab

¹ Қаюмов А. Р. Этнотопонимлар – ўзбек халқининг этник таркиби хусусиятларини ўрганишда манба сифатида / Этнос ва маданият: анъанавийлик ва замонавийлик V республика илмий конференцияси материаллари. – Тошкент: Фан, 2010. – Б. 102–103.

² Султонова Г. Н. Ўрта асрларда Марказий Осиёдаги демография жараёнларга таъсир этган омиллар тўғрисида айрим маълумотлар / Этнос ва маданият: анъанавийлик ва замонавийлик. – Тошкент: Фан, 2010. – Б. 37.

³ Ражабов Р. Ўрта Осиёда кечган этномаданий

жараёнларда араблар иштироки / “Ўзбекистон ҳудудида кечган этномаданий муносабатлар ва унинг давлатчиликнинг шаклланишидаги ўрни” мавзусидаги Республика илмий анжумани материаллари. – Тошкент, 2012 – Б. 146–147.

⁴ Абдуллаев У., Валихонова Г. Фарғона водийси аҳолиси этник таркибининг шаклланиши ва этномаданий муносабатлар тарихи. – Тошкент: Navro'z, 2016. – Б. 75.



settlements in the Kashkadarya oasis, other villages where they lived in groups, of course⁵.

The process of Uzbekization is widespread in most of the Arabs today. There is also a part of Arabs in the territory of Bukhara region, in particular, in the village of Polati, which belongs to Jondar district. They said that most of the Arabs immigrated from Polati, which belongs to the Koson district of the Kashkadarya region, and settled here. For example, the Arabs living in the village of "Chorvador" in Chirakchi district also moved from Polati. They have continuously continued the traditions of godparents and relatives. Their traditions and customs are almost the same. The inhabitants of the mentioned villages connect their original roots with the village of Polati.

According to informants, some of the Arabs who were transferred by Amir Temur were taken away by the religious leader of Kasbi, Sayyid Hazrat Sultan Amir Shamsuddin Mirhaidar, at the request of the host, and settled in the territories of the present Kason district. This part of the Arabs was called Sayyid "mirhaydari", considered Sultan Mirhaydar as their own, and did not even pay taxes to his descendants until the 20s of the 20th century⁶.

In the years of famine in the territory of Uzbekistan at the end of the 19th century - the beginning of the 20th century, a large number of Arabs left the area where they lived and settled in other regions. A large group of Arabs lived in Rabotak village, Sherabad district, Surkhandarya region. In the village of Shamol, which is part of the Arabs, the Arabs are divided into Beshkal, Karasani, Zambirtada and Shamshilla clans. In the Arab region, which forms the villages of Boy and Sori of Rabotak, Galabotir and Galadevona are divided into groups. The Arabs of Oivaj village are divided into clans such as Mullaguli, Karabegi, Sherjan and Mohibi⁷.

Descendants of the Khurasan clan, who came from the city of Herat in Afghanistan and became part of the local population, live here⁸. Arabs engaged in

trade in Balkh province settled in the village of Bomdod. Later, because camels needed wide pastures, they moved to the Rabat desert in Boisun and to the Kakaydi village of Jarkurgan district. In addition to the clans whose names were mentioned above, you can also find names such as resistance, Egyptian⁹. In the village of Surkhan, which belongs to Kyziriq district, Arab clans such as Sham, Istari, Gilamboz, and Histori live¹⁰. The descendants of Shovshilla, Istara, Gilamboz arrived 350 years ago¹¹.

Based on the population census and historical demographic studies conducted in the 20s of the 20th century, we tried to clarify the location of Arabs in the region and the ratio of their number to the local population. For example, in the Kattakorgan uezd of Samarkand, there are 7940 representatives of various nationalities, such as 39490 Uzbeks, 5010 Turkmens, 3755 Tajiks, 535 Iranians, 350 Kyrgyz, 300 Central Asian Jews, who consider themselves to be members of the Arab nation¹².

According to the survey conducted in 1924 in connection with the national territorial delimitation of Central Asia, in the Bukhara oasis, there were 284,753 Uzbeks, 39,044 Tajiks, 12,777 Turkmens, and 12,416 representatives of other nationalities, and 31,511 Arabs, and 8% of the total population is Arabs¹³. It should be noted that the Arabs living in Koson, Chirakchi, Shahrisabz, Guzgor have been absorbed into the local population.

According to the data of 1926, the number of Arabs in the Khorezm oasis was 1,248¹⁴, and in the Fergana valley, the total number was 2,130¹⁵. Each group of Arabs located in the valley area lived scattered in separate small villages.

In the Surkhan oasis, Arabs lived in the village of Rabotak of Sherabad province. This village is divided into 3 parts: Shamol, Boy, Sari (there were 228 households in 1926). In the past, Rabotak was called "Arab with three hundred houses"¹⁶. At that time, Arabs lived in 29 villages in the territory of Kashkadarya

⁵ Саидов М., Равшанов П. Жейнов тарихи... – Б. 12–13.

⁶ Дала ёзувлари. Қашқадарё вилояти Миришкор тумани Жейнов қишлоғи. 2011 йил.

⁷ Дала ёзувлари. Сурхондарё вилояти Шеробод тумани Нуриддин Муродов қишлоғи. 2011 йил.

⁸ Дала ёзувлари. Сурхондарё вилояти Шеробод тумани Нуриддин Муродов қишлоғи. 2011 йил

⁹ Дала ёзувлари. Сурхондарё вилояти Жарқўрғон тумани Қакайди қишлоғи. 2011 йил.

¹⁰ Дала ёзувлари. Сурхондарё вилояти Қизириқ тумани Сурхон қишлоғи. 2011 йил.

¹¹ Дала ёзувлари. Сурхондарё вилояти Шеробод тумани Нуриддин Муродов қишлоғи. 2011 йил.

¹² Сборник материалов для статистики Самаркандской

области за 1887–1888. – Самарканд, 1890. – С. 161–203.

¹³ Материалы по районированию Средней Азии. Территория и население Бухары и Хорезма. – Ташкент, 1926. Ч. 1. – С. 289.

¹⁴ Материалы по районированию Средней Азии... Ч. 1. Хорезм. – С. 288.

¹⁵ Материалы Всероссийской переписи 1920 г. Перепись населения в Туркестанской республике. Сельское население Ферганской области по материалам переписи 1917 г. Вып. IV. 1924. Ч. I. – С. 32–33.

¹⁶ Турсунов Н. Н. Жанубий Сурхон воҳаси аҳолисининг этник хусусиятлари (XIX аср охири – XX аср бошлари). Тарих. фанлари. номзоди. дисс... автореф. – Тошкент, 2006. – Б. 63.



region¹⁷.

Such a decrease in the number of Arabs can be explained by the fact that the majority of Arabs were included in the Uzbek nation as a result of the national policy carried out during the Soviet era. One thing to note here is that they may have assimilated into the local population or migrated to their native land. However, a number of our informants pointed out that during the period of the research, not a single Arab has moved to the Arab countries¹⁸.

It would certainly be inappropriate to associate the passive level of demographic indicators with natural, migration and assimilation processes among the Arabs of Central Asia and, in particular, Uzbekistan. In this regard, as a result of the national policy of the Soviets, it is necessary to take into account the cases where a small number of nations were gradually and artificially included in the titular nations. In particular, the population census materials conducted in the 1950s and 1980s sharply reduced the number of Arabs, and in official documents and passports, they were recorded as Uzbek (like Tajiks, Turkmens).

Studying the processes related to the ancient past of each nation, ethnic history, material and spiritual culture, various clans and tribes, lifestyle, and customs is one of the most urgent issues today. One such problem is related to the Arabs, and many place names related to their name can be found in the territory of our republic.

Scholars expressed different opinions about the emergence of the ethnonym "Arab"¹⁹. Arabs differ from other peoples in that they have their own ethnocultural importance in Central Asia. It is known that the majority of Arabs have been engaged in animal husbandry. The ethnic base of the Arabs consists of several small clans and tribes. Including Shaybani and Iskandar, Balkh, Hisori, etc.

The general toponymic stratum of the Arabs of Uzbekistan has kept information that is extremely valuable for the history of the local people and brought it with them for several centuries. If we look at the settlement, formation and organization of the Arab people in this area, and their participation in the formation of the nation as a national and ethnic group as a historical-ethnographic component formed from a

certain territorial or union of different ethnic groups, it becomes clear that the study of the ethnotoponymic layer is extremely important.

At the time of the 1926 census, only 2,128 residents of the Fergana Valley identified themselves as belonging to the Arab ethnic community. During this period, they mainly belonged to Kumariq, Toraabad, Yakkatut, Naushkent, belonging to Izboskan district of Andijan province; Chojaarab, Kuva District, Fergana Region; Eskiarabtepa, Yangiarabtepa in Altariq district; Arabmazar in Yozhiovon district; Guj lived in Arab villages of Fergana district²⁰. In addition, there is a large Arab village in Buwayda district²¹.

Also, the fact that a group of Arabs are called Balkh Arabs²² is based on the fact that they are related to the Arabs who lived in the Balkh province in Northern Afghanistan and later moved to the Mowarounnah region²³.

The next issue related to the ethnotoponymy of the Arabs of Uzbekistan is related to the relation of their ethnic and toponymic meanings and etymological analysis.

During the Russian Empire and the Soviet government, the Arabs of Uzbekistan were condemned to emigration due to the totalitarian rule and the regime based on violence. Some of our informants admitted that they were forced to go and settle in different regions of the country. For example, the Arabs living in Yurchi village of Denov district of Surkhandarya region have settled in Polati village of Kashkadarya region after 1917 and have been living in that area since then. Such information is important in studying the lifestyle and culture of Arabs living in other regions of Uzbekistan.

During the research period, we came across names such as resistance, Bukharaism, Jeynovism, and Jugarism. A large number of Arabs migrated from Polati village of Koson district of Kashkadarya region to other regions such as Surkhandarya, Samarkand and Bukhara to raise cattle or because of famine. For example, in the villages of Kyziriq, Sherabad and Denov districts of Surkhandarya region, the "Galtakchi" clan of Arabs settled, while Arab clans moved and lived in the villages of Duoba, Uzbekkent, Charkhin, Arabkhana of Narpay district of Samarkand from Polati's Pitalis²⁴. Arabs also lived in Parkhoza village located in the eastern part of

¹⁷ Саидов М., Равшанов П. Жейнов тарихи... – Б. 33.

¹⁸ Дала ёзувлари. Сурхондарё, Қашқадарё ва Самарқанд вилоятлари қишлоқлари. 2011–2019 йиллар.

¹⁹ Бу ҳақида батафсилроқ қаранг. Ражабов Р. Ўзбекистондаги араблар тарихи ва этнографияси... – Б. 192.

²⁰ Абдуллаев У., Валихонова Г. Фарғона водийси аҳолиси этник таркибининг шаклланиши... – Б. 75.

²¹ Дала ёзувлари. Фарғона вилояти Бувайда тумани Катта

араб қишлоғи. 2018 йил.

²² Кармышева Б. Х. Очерки этнической истории южных районов Таджикистана и Узбекистана (по этнографическим данным). – М.: Наука, 1976. – С. 112.

²³ Ражабов Р. Ўрта Осиё этномаданий жараёнларида араблар... – Б. 42.

²⁴ Дала ёзувлари. Сурхондарё вилояти Денов тумани Юрчи қишлоғи. 2011 йил; Самарқанд вилояти Нарпай тумани Дуобо қишлоғи. 2012 йил.



Kattakurgan. But the local residents do not call them by the name "Arab", but by the name "resistance Arab". Many such examples can be cited²⁵.

Ethnotoponyms are reflected in people's life and way of life, customs, traditional ceremonies. As a result of the analysis of ethnotoponyms related to the Arab name, we witnessed that the Arabs became Uzbekized over time as they were absorbed into the composition of local peoples.

CONCLUSION

In conclusion, it can be noted that the polyethnic nature of the population in the territory of Uzbekistan is of particular importance in the region, and ethnocultural processes took place on the basis of ethnic, economic and cultural relations of different nationalities and peoples. The natural-geographical, ethnic-cultural environment of the region created the basis for the preservation of national-religious, ethnic values and traditions of all nationalities and peoples.

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²⁵ Дала ёзувлари. Самарқанд вилояти Нарпай тумани

Чархин қишлоғи. 2012 йил.