



STUDY OF THE ETHNIC COMPOSITION OF THE POPULATION OF THE JIZZAKH OASIS IN THE FIRST QUARTER OF THE XIX – XX CENTURIES

Qakhramon Almanov Obloqulovich

Gulistan State University, 120100. Sirdarya Region, Gulistan City, 4th District, Uzbekistan

ABOUT ARTICLE

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Abstract: This article looks at the research conducted by various authors on the ethnic composition and ethnotoponymical history of the population of the Jizzakh Oasis in the first quarter of the nineteenth and twentieth centuries, which looked at the research conducted by various authors on the ethnic composition and ethnotoponymical history of the population of the Jizzakh Oasis.

INTRODUCTION

Since ancient times, the Jizzakh Oasis, which served as the principal gathering site for nomadic herdsmen and herdsmen, has held a powerful position as a country in Core Asia's central regions. It is said that important information about this kingdom can be found in historical texts in many languages (Greek-Greek, Chinese, Arabic, and Persian).

In fact, the first scientific research on the ethnic composition and ethnonyms of the Jizzakh Oasis population began in the last quarter of the nineteenth century, when primarily Russian Orientalists and ethnographers visited the Zarafshan Oasis and expressed their initial views on the issue, expressing their views on the Russian researcher A.D. Grebenkin[1] and A.I. Maksheev[2] were the first to use this method of investigation, which was initiated by H. Khanikov in the year 1840. It was carried on by G. Arandarenko[3] in a more consistent manner. The famed Russian turkologist, who toured many in the Samarkand region, including the Zarafshan oasis. In his research of ethnic composition, language, and dialectological characteristics of the local people, V.V. Radlov went into much more detail[4].

The object of the study and the methods used.

The study used comparative, historical, and Germanic analysis approaches to look at the historiography of ethnic studies in the Jizzakh region.

THE RESULTS OBTAINED AND THEIR ANALYSIS

The breadth of research on the subject widened in the first quarter of the twentieth century, and a lot of scholarly works were produced in 20-30 years. Local researchers have observed that during the collecting of linguistic materials, the ethnic composition of the OASIS's population, as well as the names of sites linked with ethnonyms, were briefly discussed. G. Scientist Yusupov, H. Zarif, S. Ayniy and others are well-known among linguists and literary critics. Local intelligentsia, such as exact, expressed their opinions on the population makeup and ethnic traits in the districts of the Samarkand region[5]. From the 1920s onwards, a new era of comprehensive research

into the ethnic composition of Central Asia's people began. Ethnographic studies were evaluated in historical research on the nature and relevance throughout this time period. When we examine these studies, we should note that they are based on the findings of numerous investigations undertaken at the end of the nineteenth and beginning of the twentieth centuries, with a strong emphasis on the acquisition of new scientific materials. The scope of these studies is extensive, consisting mainly of extensive research related to the national-territorial division of the territory of Turkestan, as well as the statistical Journal "reference book of the Samarkand region", which began to be published since the second half of the XIX century in the study of the ethnic history and population composition of the Jizzakh Oasis, is also This statistical data was published in the journal by the researcher, who gave a lot of historical, ethnic and ethnographic data. The V. L. Vyatkin, editor of the store, M.M.Andreev's research, which is located in Virsky[6], is distinguished from other researchers' data by its accuracy. Orientalist from Russia. It's worth noting that V. L. Vyatkin's translation of Abu Tahir Kxoja's "Samaria," which resulted in the publication of the book, also serves as a source for studying the ethnic composition of the Zarafshan valley and the inhabitants of the Samarkand districts, which are part of it. Several ethnographic studies on the issues of the peoples of the oasis, in particular the ethnogenesis of the Uzbeks and the seed-tribe structure, social and family structure, economy, and other issues, began to appear in the early years of the twentieth century, resulting in works by various authors. Professor E.D. Polivanov[8] and ethnographer created the first publications as a consequence of such research. The work of [9] must be acknowledged separately. Statistical data on the history of the Oasis, recorded at the turn of the century, can be considered a valuable source not only for the Jizzakh Oasis, but also for all of the Turkic countries' territories. The table summarizes statistical data on the ethnic composition of the oasis population, the population's size, the location features of various Ethnos and ethnic communities, the population distribution in all districts, rural, and valley communities, and archive data. The ethnic situation in Turkestan in the first quarter of the twentieth century, includes the ethnic composition of the population of the Samarkand region, lifestyle, and economy of numerous ethnic groups. Scientific and extensive research carried out by several scientists, such as I. Magidovich[12], serves as an important resource for the history of the Oasis, M. S. Andreev[10], I. I. Zarubin[11], Scientific and extensive research carried out by several scientists, such as I. Magidovich[12], serves as an important resource for the history of the Oasis. The population in the region of Samarkand. According to M.S. Andreev, who analyzed the ethnography of the inhabitants of the oasis by studying the Color-Image, inscriptions on monuments in the historical monuments of the region, the number, ethnic composition, and location of the populations living in the regions were analyzed in Zarubin's book. And it's worth noting that I. Magidovich conducted a comparative analysis of not only the Oasis, but also the Central Asian region's geographic map, based on various historical and written sources, indicating their location, the location of the settlements, and serving as a valuable resource for researchers studying the Oasis' history.

However, we must also emphasize that as a result of totalitarian policies, various researches and expeditions later witnessed the former Soviet state's incorrect ethnic approach, the loss of people's culture, as well as similar cases in the construction of Soviets and collective farms, and in the coverage of the history of the Oasis. As a result, such unhealthy political, one-sided approaches functioned as a barrier to study aimed at illuminating our people's true history. People from regions with the same name were forcibly brought and settled as a result of the resettlement of the bulk of the newly established population to towns and houses from various regions, which were called by fargonality, from O'ratepa, from qashqadaryo, Tashkent, Andijan, Namangan, and similar place names. Tatars, Bashkirs, Germans, yakhudis, Poles, Swedes, Georgians, and other peoples also transported Russian and European populations from Russia to the territories of the indigenous population in Ukraine. The reason for this is the instillation of obscene Soviet culture as well as the infiltration of misleading and erroneous concepts into the minds of Oasis residents prejudiced view of the ethnic status of the entire population of the country, its customs, and place names characterizes such a management system. In studies like this, the main focus is on the number of people, population migration, assimilation of new lands, and training of people and nation from other countries, while the next phase of their research focuses on the population's growth, the dynamics of their interaction with the local population, and the analysis of the process of seed formation.

In short, in the early twentieth century, the research of a number of foreign researchers, particularly Russian military, Orientalist, toponomist, geographer, and other occupiers, who attempted to enlighten the composition and ethnopolitical history of the population of the Samarkand region and its regions based on existing ethnic groups and toponyms in the Oasis, was also important as a Because such research was somewhat alien to science in the region at the time. We must also acknowledge that for authors of Russian and Boka ethnicities, who belong to a different culture than the traditions, the traditions, ethnographic materials, which have become common and common for authors who live and work in these local regions, are considered interesting and important. As a result, no matter which part of Turkestan they are examining, they have taken a far more in-depth look at aspects like population size and composition, local language, ethnic divide, demographic landscape, style of life and everyday life, and economic type. The researchers, who also looked into the history of the Oasis as well as some of its accomplishments, made some errors and flaws in their research[14]. We notice, in particular, that the local names of ethnonyms and place names are given in a distorted manner, that authors of other nationalities who conducted the study without adhering to the laws of ethnolinguistics have covered some of the issues in their own way, different from national, religious, and ethnic origin, and have taken a result on occasion.

When describing the seeds, tribes, or one Ethnos of the Oasis, or cases of over-portraying it, and more so in respect to others, or vice versa, such scenarios are substantially discernible[15]. The vast majority of Russian academics, for example, have discarded literature on the Turkic country's seed tribes and Ethnos. They are visible in the process of assessing the ethnic composition of the country's peoples according to evolutionary theory, that is, the history of which of the indigenous land populations is older, or, on the other hand, which of the first. That is, the textual and ethnographic materials on the history of the Oasis's local peoples have not been extensively investigated, and the seeds and Ethnos who live in our region have not had their general history scientifically factualized. The fact that the ancient Turkic peoples of this region were nomadic, and that the Iranian (Tajik) population, on the other hand, was the originator of a peculiar civilization, is obvious in their research[16]. However, even in the archives and statistical data of the time, the majority of the population of the region was Turkish people who did not have a home.

The political processes that occurred in the world community in the first quarter of the twentieth century, particularly in Russia and the Zarafshan Oasis, which was a part of it, resulted in the life of the diverse peoples of the Samarkand region being a process of changes in all aspects. The Jizzakh Oasis and its population environment reflected these processes as well. The majority of the work on the number and ethnic composition of Uzbekistan's inhabitants was done in 1924, when the National Border was linked to Turkistan's fragmentation and the region's political situation[17]. Also, in the Jizzakh region, as in all the regions captured by Tsarist Russia, the policy of "zoning" as a collective bargaining was carried out, and the regions were transferred from one region to another sometimes was transferred to the territory of the other Republic. During this time, the Samarkand region encompassed a substantial portion of the Jizzakh Oasis. Similarly, the policy of constructing national borders on the basis of the Russian-born Soviet power will be separated into areas based on the national composition of the strengthening local peoples of the land. In this regard, it has been noted that the Russian government has taken a number of steps. It is required to perform numerous questionnaires in the regions, gather statistical data, and so on in order to identify the national composition of the people of the oasis. A lot of effort has been done on the registration of population punks such as every city, district, village, ovule, counting, determining the ethnic composition of the local population, and even what seeds, or Ethnos, belong to during the course of such operations in such an oasis.

A substantial portion of the Jizzakh Oasis was part of the Samarkand region around the turn of the century, while the Samarkand region was part of the Turkestan governorate. Following the collapse of the Tsar's administration, the Autonomous Soviet Socialist Republic of Turkestan (TASSR) was annexed to the Samarkand region; the local population was predominantly Uzbek, while the latter included Tajiks, Kyrgyz, Kazakhs, and others. [18]. Without relying on ethnic divisions, we can see that certain regions of the Jizzakh oasis were transferred to one or the territory of the Soviet Socialist Republic of Uzbekistan on the basis of an order from above, i.e. from the center, during the national border crossing in 1924, during the process of establishing the Soviet Socialist Republic of

Uzbekistan. Here are some examples of similar incidents that sparked public outrage, leading to the formation of workers' groups (commissions) and a shift in how national-territorial restrictions were viewed. Since it is mandatory to take into account the demands and wishes of the population at the meetings held by working groups, to carry out gender-covered explanatory work related to the designation of national territorial boundaries in the regions, the archive and statistical data of this time have an important place in the study of ethnic composition and ethnonyms of the population. It is also worth noting that there are cases where the above reasons apply: the variety of interpretations of the question of ethnos belonging to which the ethnic composition of the local population of a region, the issue of bilingualism, the irresponsibility of working groups engaged in their work in some regions in relation to each other, the inconsistency of most information collected, and in some cases where the above reasons apply: the inconsistency of most information collected, and in some cases where the above reasons apply: In statistical questionnaires, it was discovered that the majority of the population answers "Muslim" to the question "your nation" [20], although in other regions, the question from "Samarkand," "O'ratepa," "jizzakh," and "buxoro" indicates the regions where they live[21]. It is also worth noting that there are cases where the above reasons apply: the variety of interpretations of the question of ethnos belonging to which the ethnic composition of the local population of a region, the issue of bilingualism, the irresponsibility of working groups engaged in their work in some regions in relation to each other, the inconsistency of most information collected, and in some cases where the above reasons apply: the inconsistency of most information collected, and in some cases where the above reasons apply: In statistical questionnaires, it was discovered that the majority of the population answers "Muslim" to the question "your nation" [20], although in other regions, the question from "Samarkand," "O'ratepa," "jizzakh," and "buxoro" indicates the regions where they live[21]. Especially well-known scientist S. Abashin emphasized in his research that work related to national border policy was not properly organized, that representatives of local authorities made a number of mistakes, that the army did not listen to the wishes of the local population when the republics' borders were established, and that these processes also covered Zarafshan and Jizzakh. According to the researcher, the jadids' plan for implementing the idea of "Greater Turkistan" in the first quarter of the twentieth century was three against the Soviets, but this idea of local intelligentsia played a positive role in the restoration of Uzbekistan in "little Turkistan," that is, in the restoration of Uzbekistan[24]. According to several experts, the majority of the residents of Samarkand Okrug and the Jizzakh speak Uzbek (Turkish) and refer to themselves as "Uzbek." Intellectuals (jadids) from the Zarafshan (Bukhara) Oasis, who labored for similar reasons, eventually made a significant contribution to the restoration of the state under the name "Uzbekistan," and were instrumental in the widespread adoption of this ethnic name throughout the country.

CONCLUSION

In short, we may characterize the issue of the ethnic composition of the residents of the Jizzakh oasis by looking at it or at this level in the history of our region as a circuit full of conflicts and issues, in which reciprocal fights predominate. Simultaneously, many advances in social and cultural domains were produced during this period, but many more specific faults and one-sided viewpoints were held in other fields.

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