



ARRIVAL OF ARABS IN MOVAROUNNAHR AND THEIR PARTICIPATION IN ETHNOCULTURAL PROCESSES

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ABSTRACT

In this article, the unique aspects of the Arab ethno-culture in the territory of Uzbekistan are highlighted, mainly the spread of Islamic culture and the emergence of Islamic religious rituals are highlighted on the basis of historical and scientific literature.

The land of Uzbekistan, known in world history as Turon, Turkestan, Movarunnahr, has been a sacred place for different ethnic groups since ancient times. Some of them have been the indigenous population of this country since time immemorial, while others settled on this land at certain times due to fate and various reasons and factors.

One of these peoples, the march of the Arab caliphate to Mowarounnahr and the socio-political and ethno-cultural processes that took place in the region in the following centuries, became localized and caused the emergence of a population group called Arabs¹.

Analyzing the specific important aspects of the process of ethnocultural identity awareness of the Arabs of Uzbekistan is one of the main issues of our day. One of the main reasons why the Arabs have preserved their ethno-cultural identity (this term is derived from the Latin word "identicus", which means "exactly similar to each other, exactly the same") for several centuries and has survived to this day is their unique national ethnic aspect.

The ethnic character of each nation is actually determined by its racial structure, national psyche or some special circumstances. Ethnic groups are related to all spheres of economic, social and cultural life. In the opinion of the well-known ethnologist of our republic, I.M. Jabbarov, language is important in the formation of ethnic groups. Language is the main factor for ethnic units to communicate freely with each other, to express and understand their feelings, and to establish economic and cultural relations².

V. Kochkarov, a scientist from Uzbekistan, in his research works, put forward views on ethnic identity awareness and sustainable development. Understanding of ethnic identity is considered to be the ethno-cultural connection and trade, social character of each nation. In particular, the concepts of "national" and "identity" have led to the formation of many analytical and critical relations. When the concept of "nationality" is analyzed from a socio-political point of view, it appears as a complex reality that reflects the structure of a particular

¹ R. Rajabov. History and ethnography of Arabs in Uzbekistan (mid-19th century - early 21st century). T.: "East". 2012.

² Jabbarov I. Uzbeks. T.: "Sharq", 2018.



nation, language, population, socio-political life, psychological state, and worldview structure during the socio-historical development of society³.

The importance of spiritual culture in the formation of every nation is incomparable, and the spirit plays a decisive role in it. This is especially evident in the case of ethnic groups. For example, many Jews do not know their own language, although they belong to a foreign culture, they always consider themselves Jews in their consciousness. This view also applies to Hungarians, Poles, and Germans living in the United States. A similar situation can be observed in the life of Arabs who migrated to Uzbekistan in different centuries. Most of them have forgotten their language, it is possible to observe only some customs and traditional ceremonies or a unique feature of the image.

Historian scholar R.Rajabov's scientific research has highlighted the ethnic composition of the Arabs of Central Asia and the fact that a part of the Arabs settled in the land of Movarounnahr as a result of the conquest by the Arab caliphate, as well as their socio-political and ethno-cultural processes that continued in the following centuries⁴. During the march of the Arab caliphate to Central Asia (VII-VIII centuries) and in the following centuries, the processes of settlement and assimilation of the Arabs, their settlements, participation in the ethno-cultural processes in the region, traditions, language features, economy, lifestyle and culture, various systems life in the conditions, interactions with the local population, anthropological characteristics are analyzed.

Notes on the socio-economic situation, customs and lifestyle of the Arabs of Central Asia are observed for the first time in the information of the geographer scholar al-Istahri (about 850-934). It contains information about the names of places in Central Asia, climate map, borders, cities, villages, mountains, rivers, natural resources, crops, the main commercial means, the behavior, customs, and clothes of its inhabitants.

Information about the arrival of Arabs in Central Asia and the spread of Islam can also be found in the work of Balazuri (820-892), a historian and geographer who lived and worked at that time. It contains valuable information about the conquest of the lands of Mowarounnahr and Khurasan and the Arab invasion. The author's work "Kitab futuh al-buldan" contains information about the cities of the region and the artifacts in these places, as well as the lifestyle of the local population, economic relations, types of taxes, as well as the introduction of the Arabic language among the local population. The unique scientific value of this work is that it contains interesting information about the division of Arabs into clans and tribes. He said that a large part of the Arabs living in the region were brought from Yemen to Islamize the local population⁵.

About the Arabs of Central Asia, information can also be found in the works of Abu Raykhan Beruni (973-1048). In his work "Osor ul-Baqiya" (Relics of Ancient Nations), he gives information about the killing of famous people who were living and creating at that time as a result of the raid carried out by Qutayba in Mowarounnahr. In order to introduce Islam,

³ Kochkarov V. Awareness of national identity and sustainable development. T.: "Academy", 2013.

⁴ R. Rajabov. History and ethnography of Arabs in Uzbekistan (mid-19th century - early 21st century). T.: "East". 2012.

⁵ Iskanderov Sh. Arabs of Uzbekistan: traditions and transformational processes. T.: "New edition", 2017.



Qutayba destroyed the unique literature created by the local people and had an impact on the national-spiritual, material culture and lifestyle of the people living in this area.

In general, if we take a historical approach to the issue, we can divide the invasion of Arabs into Central Asia into three periods. The period of the first stage is related to the middle of the 7th century - the 8th century, in which the Arabs who came and settled, mainly stayed here in order to establish the religion of Islam and plunder the wealth of the indigenous peoples, and later they were absorbed into the culture of the local peoples. At this stage, some of the immigrants were absorbed into the local peoples (Uzbeks, Tajiks, Turkmens, etc.). Arabs living in Uzbekistan are considered representatives of the Uzbek nation.

The second phase of Arab migration occurred in the 9th-15th centuries. Most of the Arabs who settled in this period paid great attention to the spread of Islamic culture and Islamic religious ceremonies. It is known that Amir Temur, the master of the land, marches to the Arab countries, brings a large part of the population and settles them in the areas inhabited by local peoples. During the Sahibqiran period, the Arabs who were transferred were mainly engaged in cattle breeding. The number of Arabs who arrived during this period may have been several thousand. They are the majority and have not assimilated into the culture of the local people for some time.

The third phase of the migration of Arabs to Central Asia is observed in the 16th-19th centuries. Most of the Arabs who immigrated and settled in this period were artisans and peasants. It can be seen that during the time of our great-grandfather Amir Temur, the new phase of Arab migration to Central Asia, they migrated mainly from the Arabian Peninsula and adjacent regions, particularly from Syria and Iraq⁶.

After the arrival of the Arabs, as a result of their economic and cultural relations with the local population, a process of transformation takes place in their lives. Arabs lived a nomadic or sedentary, semi-sedentary lifestyle. But they differ in one constant aspect ⁷. Some of the Arabs moved in rural areas. They grazed their livestock within certain limits, moving only to available pastures in certain seasons. Later, from the beginning of the 20th century, changes are also observed in their ethnoculture. Some of them came and settled in the suburbs of cities and towns.

The last stage of the Arabs crossing the Amudarya and participating in the ethno-cultural processes that took place in our country and establishing new settlements corresponds to the period of the rule of the Uzbek khanates of the last middle ages. The establishment of a special department dealing with the issue of Arabs in the Emirate of Bukhara indicates that the process of migration of Arabs to the region took place on a large scale in the last stage. During this period, Arabs were moved from Khurasan and Northern Afghanistan to the internal regions of the emirate in an organized (compact) manner. Probably because these events took place in the recent past, the Arabs have preserved their ethnic identity relatively well⁸.

In conclusion, the majority of Arabs living in Uzbekistan have preserved their ethno-national culture. The settled Arabs living in the south-western part of Uzbekistan have

⁶ R. Rajabov. History and ethnography of Arabs in Uzbekistan (mid-19th century - early 21st century). T.: "East". 2012.

⁷ Iskanderov Sh. Arabs of Uzbekistan: traditions and transformational processes. T.: "New edition", 2017.

⁸ R. Rajabov. History and ethnography of Arabs in Uzbekistan (mid-19th century - early 21st century). T.: "East". 2012.



preserved some of their ethnic characteristics. In the 20th century, the Arabs in Uzbekistan became an integral part of the Uzbek and Tajik people due to the ethnic processes that took place in the ethno-cultural environment, and they forgot their national-cultural aspect by being absorbed into the ethnic composition of these peoples. But it can be seen that they have preserved the typical Arab image. We can consider the preservation of the ethno-cultural aspect of the Arabs as one of the achievements in the field of science and ethnology.

The territory of our motherland has been a single common space for different peoples and nationalities since time immemorial. As the President noted, "Representatives of different nationalities, peoples, cultures and religions have been living peacefully in our ancient and generous land for many centuries. Hospitality, goodness, generosity of heart and literal tolerance have always been characteristic of our people and form the basis of its mentality"⁹.

During the years of independence, great attention has been paid to the development, preservation and protection of ethno-cultural values in our republic. Preservation, revival, development of ethnic and cultural values is one of the urgent problems of the current era of globalization. Our task now is to preserve and consistently study ethno-cultural values, one of the most difficult test conditions of cultural identity.

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⁹ Speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the meeting dedicated to the 25th anniversary of the establishment of the Republican International Cultural Center. "Khalk Sozi" newspaper. January 25, 2017.