



The Participation Of Arab Ethnic Groups In The Ethnic Processes Of The Region

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ABSTRACT

This article examines the participation of Arab ethnic groups in the ethnic processes that took place in the region. The ethnic processes of the region are analyzed in connection with political-historical changes, migration, the mixing of population, economic and cultural ties, and the mutual integration of ethnic groups.

KEYWORDS: Ethnic, people, cultural, migration, ethno-cultural, bedouin–nomadic (badawiylik–sahroylik), tax/tribute (boj-hiroj), genealogical.

INTRODUCTION

The territory of Central Asia has long been one of the historical regions where various ethnic groups, peoples, and cultural traditions have interacted, and where ethno-cultural processes have developed intensively. The ethnic processes of the region have been closely connected with political-historical changes, migration, the mixing of population, economic and cultural ties, and the mutual integration of ethnic groups. In these processes, the Arabs of Central Asia also occupied a distinctive place and exerted a certain influence on the formation of the region's ethnic composition and ethno-cultural appearance.

A comprehensive study of the history of the peoples living in Central Asia has become one of the most pressing issues today. Among these peoples are the Arabs, who have lived here for a thousand years and have actively participated in the socio-economic and political processes that took place during the historical periods inseparable from the history of the Uzbek people. It is known from history that in the Middle Ages the city of Medina became the center of the political alliance of all Arab tribes, while Islam became their main ideological doctrine; an alliance among the Arab tribes and a centralized state were founded, and many lands subject to Byzantium, the Sassanids, and also Iran were incorporated into the Caliphate [1].

The period when the troops of the Arab Caliphate first set foot in the Central Asian region falls in the middle of the 7th century, and the Caliphate's attempt to establish full dominance in the region lasted for almost a century. By the middle of the 8th century, a large part of the territory of Central Asia had been Islamized by the Arabs. As a result of the Arabs' conquest campaigns, conditions were created for Arab tribes to settle in the south-western regions of the area.

In the first half of the 9th century, power passed from the Arabs to the Samanids. In connection with this, some of the resettled Arabs returned to their homeland. Others, having lived there for many years and grown accustomed to the place, having become intertwined with the affection and customs of the local population, considered this land their eternal homeland. However, whether because of the strong bedouin-nomadic traits in their blood or because they were

deprived of certain privileges, the Arabs began to move from the cities to the villages. For these reasons, they came and settled in villages.

The second migration of Arabs to Central Asia coincided with the era of Amir Temur, and it is highly likely that they consisted mainly of population resettled from the Arabian Peninsula and adjacent territories, in particular Syria and Iraq [2]. The next period of Arabs entering the interior regions of Central Asia dates back to the late Middle Ages. Although this period had no direct connection with the Arabs' historical homeland of Western Asia or Arabia, the descendants of those who had lived in Khorasan and Northern Afghanistan since the early spread of Islam in the 7th–8th centuries crossed the Amu Darya and began to settle in new places in the southern regions of present-day Uzbekistan and Tajikistan [3].

In Karvak, apples are mainly cultivated; besides apples, grapes, figs, pomegranates, peaches, and quinces are also abundant. In general, Karvak can be called "the land of gardeners." A caravan used to pass from here to Arabia once a year, and it was then that Arabs came and settled here. As they used to send such products once a year, they paid tribute (boj-hiroj), that is, they paid taxes. Later, robbers began to waylay the caravan on that road, so that the tribute no longer reached its destination, as the caravan was met by robbers along the way.

Then the local Kat-khudo (elders) turned to the Arabs, asking for help and requesting that a great protector be sent to them. The local people first sent Milsiddiq buva (elder) to convey this request to the Arabs. After that, they sent Validkhuja to Arabia. These two capable men set out for Mecca and on the way met boys aged seven or eight. They asked the boys whom they might approach for this purpose. One of the boys then said, "Take me with you." Our people, hesitating, went to the Kat-khudo.

They explained their purpose to the Kat-khudo. The elders said that taking this boy would be the most auspicious choice. They agreed and took the boy. This famous boy's name was Izaddin, and his followers and descendants are now known as the descendants of Sayyid Mozaddin [4]. In the data of the 1926 population census conducted in Tashkent, they were referred to as "local nationalities" (mahalliy elatlar). At that time, the local nationalities included Arabs, Jews, Iranians, Kazakhs, Uzbeks, Karakalpaks, Kashgars, Kipchaks, Kyrgyz, Tajiks, Turkmens, Uyghurs, Yagnobis, and others. These peoples, in turn, were divided into tribes and clans [5].

The spread of the Arabs in the territory of Central Asia is a process spanning nearly a thousand years, closely connected with the political changes in the region. Although the details of the initial stage — that is, the first arrival of the Arabs — are reflected to some extent in the sources of that period [6], over the course of several centuries the Arabs merged into the composition of the settled local population. Among the Arabs of Central Asia, the Arabic language has been partially preserved in villages such as Jugari and Arabkhona Jeynov.

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One of the important ethnic features of the Central Asian Arabs is the stable preservation of distinctiveness in their self-awareness, way of economic life, and culture. At the beginning of the 20th century, the population of this region lived under patriarchal-clan conditions. The



Arabs formed a settled and semi-settled community neighboring those engaged in village life and farming.

The Arabs who came and settled in Central Asia in the 7th–8th centuries or afterward closely linked their fate with the local population throughout their entire history. The entry and resettlement into Central Asia of ethnic groups belonging to the Caucasoid race of Western Asia and to the Indo-European and Semitic-Hamitic language families can be regarded as an intensification of ethnic processes and an activation of the process of inter-ethnic consolidation. The contradictions between the Arabs and the conquered peoples led to a number of serious uprisings. According to V.V. Bartold, the tension between the Arabs and the Sogdians of Ghurak began before the siege of Samarkand. Similar information is also found in al-Tabari [7].

According to our informant, the descendant of Adiyeshon buva — a representative of the sacred household possessing ethno-social status, known among the people as Ollibuva — is referred to as the scholar Sayyid Muizziddala wad-Dunya wal-Husayni al-Arabi al-Makki [8]. According to the respondent, alongside the genealogy of the representatives of this social category, genealogical information relating to other clans, including Arabs, has also been preserved from generation to generation. These genealogies were recorded mainly in Arabic, Persian, and local dialects. The preservation of such a genealogical heritage and its re-actualization by successive generations can be regarded as one of the important manifestations of Arab-related ethnic self-awareness and its expression.

Here also reside representatives of oral clans (og'zaki urug'lar) — khojas, sayyids, and quls (bondsmen). The ancestors of the quls were purchased and brought here, mainly from the direction of Iran; their community is still referred to today as a small community, the "quls." There are also Turkmens, though they have now become completely Uzbekized; formerly they were called Turkmens, their ancestors having come from Turkmenistan, which is why the name has been preserved. Informants state that khojas and eshons do not give their daughters to quls; however, sayyids and khojas have taken daughters from quls. For example, a khoja gives a daughter to a sayyid but not to a qul, while sayyids and khojas exchange daughters with one another, both giving and receiving.

Among the Qarluqs there is a custom whereby they give daughters to khojas but do not take daughters from them. If Uzbeks take a daughter from the khojas, the khojas' family gives that household an additional new cooking pot (qozon), though no one knows the reason for this. They themselves cannot explain the reason either, but they often try to avoid establishing marital (in-law) relations. The young man from the khoja family who takes the girl often elopes with her first and marries her afterward. Perhaps not everyone does this, but that is what I have observed among those I know. Among us, the eshons likewise do not give daughters; we call them "oqsuyak" ("white-boned," i.e., of noble blood) and honor them as such, while we consider ourselves "qorasuyak" ("black-boned," i.e., commoners) — perhaps this is why they do not give us their daughters [9].

Conclusion

In conclusion, it should be emphasized that although the ethnic history of the Central Asian Arabs developed in close connection with the ethnic history of the Uzbek people, their process of ethnic formation in the region had its own distinctive features. The entry of the Arabs into Central Asia was mainly connected with the political subjugation of the region by the Arab

Caliphate in the 7th–8th centuries and the wide spread of Islam, after which conditions were created for Arab tribes to migrate to Khorasan, Movarounnahr (Transoxiana), and adjacent territories and to settle there. At the same time, the ethnic history of the Central Asian Arabs was not limited solely to migration processes but was also shaped by their long-standing ethno-cultural relations with the local population, social relations, and processes of adaptation to the language and cultural environment. In particular, as a result of the socio-political and economic changes of the 20th century, the mutual rapprochement of Arab ethnic groups and their integration into the ethnic environment of the Uzbek, Tajik, Kyrgyz, Kazakh, and Turkmen peoples intensified. However, these processes occurred alongside the preservation of the Arabs' ethnic memory, genealogical conceptions, and certain ethno-cultural features. In this respect, the ethnic history of the Central Asian Arabs manifests itself as a complex historical process formed through the mutual interplay of migration, sedentarization, ethno-cultural integration, and the preservation of ethnic identity.

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