

## SOME CONSIDERATIONS ON THE SOCIAL-DEMOGRAPHIC DESCRIPTION OF MAKHALLAS IN TURKESTAN IN THE END OF THE XIX - THE BEGINNING OF THE XX CENTURY

**Shonazarova Nargiza Kahramonovna**

Teacher of the Department of Social Sciences of TSPU named after Nizami

<https://doi.org/10.5281/zenodo.7738024>

***Abstract.** In the article, the socio-demographic description of the makhallas of Turkestan in the end of the 19th century - the first half of the 20th century, in particular, some features of the social structure of the population in the makhallas, lifestyle, location features, social, ethnic and religious affiliation of the population are set out. It also highlights the fact that the local government system formed in the country, the government's active intervention in the country's management and economy affected the country's socio-economic life, especially that this aspect was reflected in the resettlement policy of the Russian Empire.*

***Keywords:** cities, home, crafts, families, makhalla, national identity, population, social relations, villages, people, demographic, description, life ethnicity and religion, lifestyle.*

At the end of the 19th century - the first half of the 20th century, the lifestyle of the residents of the makhallas of the Turkestan region changed radically compared to previous times. Because the conquest of Central Asia by the Russian Empire led to a fundamental change in social relations and its character in the country. Later, the activities of self-government bodies of citizens - makhalla became more active and expanded. [1-Pp. 666-669].

In particular, the formation of industrialized production instead of historically formed land ownership relations, the formation of a colonial management system, the active intervention of the government in the country's economy, undoubtedly affected the social and economic life of the country, especially the lifestyle of families in Uzbek makhallas. Social, socio-historical aspects of the problem partly cited in works by the following research scientists, in particular Sukhareva O.A [2], Ishquvatov B, Tolipov F.A [3], X.B. Kadirova [4-Pp. 203-208], Ya.B. Kadyrova [5-Pp. 197-202], N. Shonazarova, [6-Pp. 89-93], Kadyrova Kh.B [7-Pp. 16-20].

If we pay attention to the data of that period about the socio-demographic aspects of the country, we can have some information about the lifestyle, number and ratio of the inhabitants of cities and villages. For example, according to historical data, 50-150, sometimes 200-250 families lived in large city makhallas at the end of the 19th century and the beginning of the 20th century. In this regard, according to O.A. Sukhareva, the number of families in the makhallas of Bukhara at the end of the 19th century and the beginning of the 20th century was as follows. 112 families lived in Chor Baqqoli makhalla; in Darvozai Samarkand makhalla - 112 families; 110 families - in Olim Khoja makhalla; 110 families - in Boyrabaffon makhalla; 120 families - in Mir Tokhuri Devon makhalla; 104 families - in Jafar Khoja makhalla; 100 families - in Imam Qazi Khan makhalla; 101 families - in Korxona makhalla; 100 families - in Chubboz makhalla; 120 families - in Arabon makhalla; 100-150 families - in Eshan Pir makhalla; More than 100 families - in Abdullah Khoja makhalla; 105 families - in Khanaqo makhalla; 100 families - in Chakar makhalla [2].

Due to the development of handicrafts in the cities, residents are settled in the city makhallas depending on their profession. That is, in every big city, makhallas are named according to the type of products produced by entrepreneurs, that is, according to the profession of the population. There were 61 different trades in Samarkand in the 16th century. Cloth weavers (bofandagon), scarf weavers (chahor-gulbafon), turban makers (futabaran), dyers (sabbaghan), coppermiths (ahangaron), potters (kulolgaron), knife makers (kordagaron), paper makers etc. In the cities of Bukhara, Tashkent, Termiz, Khojand, Nurota, Kokand such makhallas as of Tagachi, Degrezlar, Sozangaron, Kosagaron, Sovungaran, Boyrabofon, Postindoza, Murdashoyan, Pistashikanon, Ghassollar existed.

It is known from history that in the late 19th and early 20th centuries, when the rule of the Russian Empire was fully established in the country, the policy of Russification was carried out in the region. As a result, European residents began to settle, especially in urban makhallas. On the initiative of the administration of Tsarist Russia, in 1875, 8 Russian settlements were established in Avliyoota district at the expense of those who were relocated from Russia. That is, in accordance with the "Regulations on the Administration of the Turkestan Territory" adopted in 1886, the relocation and settlement of Russian families in urban neighborhoods accelerated. Thus, by 1910, 124 settlements with 20 to 50 families were created in the Syrdarya, Fergana, and Samarkand regions. About 70,000 immigrants lived in these makhallas. Immigrants began to occupy the barren and fertile lands belonging to the local population, and there were also conflicts and disputes between them on the issue of land and water.

This is especially characteristic of the fact that the number of resettled families has gradually increased. In particular, by the end of the 19th century, the share of Russians in the total population of the country was 1.9%, then the number of people coming to the country for permanent residence from Central Russia began to increase. Therefore, urban quarters and villages where Europeans live were established in the cities of Turkestan. In particular, from 1875 to 1890, 1300 families were moved to Turkestan, and 19 Russian settlements were created. In 1891-1892, when the famine in Russia intensified, the number of these settlements reached 25 in Turkestan. By 1906, 266,000 Russians were registered in the country, which was 4.5% of the total population [8]. The central government tried by all means to allocate the fertile lands belonging to local families to Russian families, and increased land taxes and forced local families to sell their land.

Such lands are primarily given to discharged soldiers and Russian families immigrating from Russia. The lands seized from such settled regions amounted to 47,600 tanobs in the Syrdarya region, 75,000 tanobs in the Fergana region, 3,000 thousand tanobs in the Samarkand region, and 7,000 tanobs in the Kaspiyorti region. [9]. The conquest of Central Asia by Czarist Russia led to a radical change in the country's socio-economic relations and its character. In particular, along with the historically formed land ownership relations, there is no doubt that the active intervention of the colonial management system in the country's economy was formed. This did not affect the sources, types and forms of income and profit. There is no doubt that this was an additional burden on local families.

If we pay attention to the historical data, the migration of European families from the Central part of Russia, Povolje, and Ural regions was increased mainly due to the Stolypin agrarian reform in 1906-1910 and the famine and drought of 1891-1892, 1912, 1914. However, there were separate Russian settlements in the country and districts in the cities, which were mainly located in urban makhallas. In 1907, 24,346 people belonging to the Eastern Slavic nationality lived in

Fergana region alone, while their number was 14,722 in cities. By 1917, there were 28 Russian villages in Tashkent Uezd. A large part of the population was settled in the villages of Semirechinsk and Syrdarya regions. By 1913, their number was approximately 161,861 in the Syrdarya region [10, 27-P].

If we pay attention to the ethnic composition of the population at that time, the influence of Uzbeks, Tajiks, Kazakhs, Turkmens, Uighurs and Russians was particularly high among the inhabitants of the country's cities and villages. After the national independence of Uzbekistan, the social lifestyle of the peoples of Central Asia, especially the Uzbeks, Karakalpaks, Kazakhs, Kyrgyz, and Turkmens [11-Pp. 113-116] also increased the need to understand the processes of national identity and their interest in this phenomenon. Also, the restoration of cultural heritage was defined as one of the important tasks at the level of state policy. Public policy cannot be made without taking into account the history of traditional culture [12-B. 6480-6487].

Uzbeks made up the majority of the population. Representatives of other nationalities also lived in makhallas in big cities. In particular, according to the population census data of Tsarist Russia in the city of Tashkent alone, Uzbeks made up 82.5 percent of the city's residents, Russians - 11.4 percent, Tajiks, Tatars, Kazakhs, Central Asian Jews, Armenians and others made up 6.1 percent. At the end of the 19th century, 116 Russian settlements were built in the country, and 70,745 people lived in them. By the beginning of the 20th century, the number of Russians in Turkestan reached 197,420 people. The vast majority of Russian-speaking people who immigrated to Turkestan stayed in the country. In addition to Russian, Ukrainian, Belarusian, Polish, and Cossack families, Arabs, Jews, and Gypsies also lived here. Consequently, representatives of other ethnic groups lived side by side with Uzbeks in large cities, and even mixed. In particular, in the makhallas of Tashkent, Bukhara, Samarkand, Kokand, Khojand, Karmana, Termiz, Nurota, where Uzbeks lived densely, ethnic groups such as Tajik, Turkmen, Arab, Jewish, Uyghur, Gypsies, ethnic and ethnographic groups were relatively densely distributed.

In this regard, according to V. Ishquvatov and F. Tolipov, residents were located in urban neighborhoods according to their social structure and class. For example, among the descendants of Shaibani Khan, Ashtarkhani - in the makhallas of the city of Bukhara such as Iskandar Khan, Baqi Muhammad Khan, Amir Yormuhammad Khan, Abdul Fayz Khan, Muhammadiyar Ataliq, Qambar Ataliq, Mekhtar Akbar, Mekhtar Arif, Mekhtar Shokhbek and others. Some makhallas are also named after the rich nobles, wealthy people, and soldiers in the city. For example, Askar Bey, Bohodir Bey, Musurman Qushbegi, Kochkor Qushbegi, Nadir Qurchi, Qazi Mir Hashim, Qazi Faizi, Qazi Nuriddin, Qazi Zahid and other toponyms are among them.

Makhallas, especially in Mavorounnahr, were more developed in the late Middle Ages. Among the neighborhoods, there are also names of places named after famous monuments and graves. In particular, the names of makhallas such as Kafol Shoshiy, Sheikh Hovandi Tokhur, Zangi ata in Tashkent, Imam Muhammad Ghazoli in Fergana, Makhdumi Azam in Samarkand, Bakhovuddin Naqshband in Bukhara, Abdukholiq Gijduvani are among them. In the past, makhallas were also named after certain clans, tribes, ethnic groups, peoples. For example, while describing the makhallas of the XV-XIX centuries, there were makhallas called Chigatoy, Dormon, Uighur Mahalla, Qatagon, Karakhan, Saidota, Kangli, Khojaabad, Kaltatoy, Tajik, Kashgar, Qutchi, Eshonguzar, Khojakent, Turkmanovul in cities like Tashkent, Bukhara, Samarkand, Termiz. In the cities of Bukhara and Nurota, in the middle ages, along with makhallas named after Uzbek clans, names titled after Tajik clans formed the majority.

After the national independence of Uzbekistan, the need to understand the social lifestyle of the people of Central Asia, especially the Uzbek, Karakalpak, Kazakh, Kyrgyz, Turkmen [13-Pp. 676-688] in makhallas [14-Pp. 1373-1377] and the processes of national identity and interest in this phenomenon was increased. Also, the sociological study of the special place of makhallas in the restoration of cultural heritage was determined as one of the important tasks at the level of state policy [15-Pp. 112-114]. After all, state policy cannot be implemented without taking into account the history of traditional culture.[16-Pp. 59-60].

In general, in the past, the socio-demographic description of makhallas had a special place. According to the socio-demographic description of the makhallas, it can be seen that the lifestyle of the population reflects the social, ethnic and religious affiliation of the population, and the way of life. It is worth noting that the colonial management system formed in the country during the studied period, the government's active intervention in the country's management and economy, undoubtedly affected the socio-economic life of the country, especially the lifestyle of families in Uzbek makhallas.

### **REFERENCES**

1. Shonazarova Nargiza Kakhramonovna. Mahalla as a factor of national unity//ACADEMICIA: An International Multidisciplinary Research Journal. Pp.666-669/ DOI : 10.5958/2249-7137.2022.00430.X
2. Сухарева О.А. Квартальная община позднефеодалного горда Бухары. М., 1976.
3. Ишқуватов В, Толипов Ф. Маҳалла: ўтмишда ва бугун.-Тошкент., 2014.-Б. 28.
4. Халима Бувабаевна Кадилова. ХАЛҚ ПСИХОЛОГИЯСИДА ИДЕНТИКЛИКНИНГ НАМОЁН БЎЛИШИ// JOURNAL OF INNOVATIONS IN SCIENTIFIC AND EDUCATIONAL RESEARCH. Vol. 2 No. 15 (2023): Б- 203-208. <https://bestpublication.org/index.php/jaj/article/view/4007>
5. Ya.B. Kadirova YOSHLARDA FUKAROLIK MADANIYATINI SHAKLLANTIRISH ORQALI VATANPARVARLIK VA BAYNALMINALLIK TUYG 'ULARINI, RIVOJLANTIRISH// JOURNAL OF INNOVATIONS IN SCIENTIFIC AND EDUCATIONAL RESEARCH. VOLUME-2, ISSUE-15 (28-February) Б.197-202/ <https://bestpublication.org/index.php/jaj/article/view/4006>
6. Шоназарова Наргиза Кахрамоновна, Абдуалиев Сардор Азамат. Конституция - ҳуқуқ ва эркинликлар пойдевори// Scince and innovation international scientific journal. 2022. – Т. 1. – №. С8. – Б. 89-93 <https://doi.org/10.5281/zenodo.7370473>
7. Кадилова Х. Б. Научное наследие мыслителей центральной Азии //Вестник магистратуры. – 2015. – №. 2-2 (41). – С. 16-20.
8. Гаффоров Ш. Туркистонда Россия империясининг аҳолини кўчириш сиёсати ва рус-тузем мактаблари.// Ўзбекистонда миллатлараро муносабатлар: тарих ва ҳозирги замон. Илмий-анжуман материаллари. – Т., 2003. – Б. 203
9. Обломуродов Н, Толипов Ф. Ўзбекистонда солиқлар тарихи. Т. 2009. Б.106.
10. Пален К.К. Отчёт по ревизии Туркестанского край. Сельское управление: Русское и туземное. – Част II. Отдел 1. Спб., 1911. С. 27.
11. КАДИРОВА Х. МИЛЛИЙ ИДЕНТИКЛИКГА ИЖТИМОЙЛАШУВ, МАДАНИЙ, ТАРИХИЙ МЕРОС ВА ТИЛНИНГ ТАЪСИР ЭТИШ ХУСУСИЯТЛАРИ //UNIVERSITETI XAVARLARI, 2022,[1/9] ISSN 2181-7324. , Б.-113-116

12. Kadirova Yakitjan Buvabaevna, Kadirova Khalima Buvabaevna. METHODOLOGICAL BASIS OF DEVELOPMENT OF LEGAL IMMUNITY OF STUDENTS ON THE BASIS OF A SUBJECT-ETHICAL APPROACH. Journal of Pharmaceutical Negative Results. 2022/12/23. Pp.6480-6487. DOI: <https://doi.org/10.47750/pnr.2022.13.S09.771>
13. Kadirova H. The Place Of Karakalpak Ethnoculture In The Integration Of Society //The American Journal of Social Science and Education Innovations. – 2021. – Т. 3. – №. 04. – С. 676-688.
14. Y Kadirova. ENSURING NATIONAL SPIRITUAL SECURITY UNDER GLOBALIZATION // Science and innovation. – 2022. – Т. 1. – №. В7. – Б. 1373-1377.
15. Кадырова Х., Каршиев Ш. Взаимосвязь каракалпакского и русского искусства и культуры // ИСТОРИКО-КУЛЬТУРНЫЕ СВЯЗИ РОССИИ И УЗБЕКИСТАНА И ПЕРСПЕКТИВЫ ГУМАНИТАРНОГО СОТРУДНИЧЕСТВА В СОВРЕМЕННЫЙ ПЕРИОД. – 2018. – С. 112-114.
16. Кадырова Х. Б. Идентичность: воспитание гармонично-развитого человека в семье // Новый университет. Серия: Актуальные проблемы гуманитарных и общественных наук. – 2016. – №. 11-12. – С. 59-60.
17. Ишқуватов В. Ўзбекистонда маҳаллий ўзини ўзи бошқариш органларининг ривожланиш тарихи. (1991-2020 йй). Тарих фанлари доктори (DSc) илмий даражасини олиш учун ёзилган диссертацияси. Т. 2020.
18. Xolmirzaev X.D., Kadirova Ya.B., Kadirova X.B. Madaniyatshunoslik. –Т.: TDPU. 2022 – В.-6. -138.-224. Ziyonet. uz.