



THE ECONOMIC AND SOCIAL LIFE OF THE PEOPLE OF THE CHIRAKCHI BEKLIK

Abduraimova Sabohat Ergash qizi

Eshov Bahodir Jo'rayevich

Telephone: +998 97 138 91 93

E-mail: sabohatabduraimova853@gmail.com

Abstract

This article covers the etymology of the word Chirakchi, which is of strategic importance in the important political, social and trade relations of the Emirate of Bukhara, as well as issues such as urban structure, trade routes, participation in political events, population, occupation, historical sources and works of travellers.

Keywords: Muslim, property, semi-nomadic, adjacent, beklik's, tribal system, provinces, volost, amlokdor, aksakal.

Introduction

Chirakchi beklik's or according to some sources, Chirakchi region is bordered by Yakkabag beklik's in the south-east, Shahrisabz and Kitab beklik's in the north-east, Karshi beklik in the south, and Guzar beklik, which is adjacent to Yakkabag beklik in the south. was located. The Emir of Bukhara ruled over the population of all the beklik's under his control, and the inhabitants of the beklik's, who had a way of life based on private property, were legally subject to Sharia. The UAE is governed by Muslim law. At the same time, the population of each beklik had its own administrative and political management, based on the natural-geographical location and ethnocultural aspects of the beklik. This is particularly the case in the Chirakchi beklik, where the population is more semi-nomadic, with a variety of written sources and entographs. In the Emirate of Burdalik, Karakul, Guzar, Sherabad, etc., in the beklik of Chirakchi, along with the Sharia, as in ancient times and the Middle Ages, the «customary law» prevailed in economic life and socio-economic life. . In these beklik's, the YA was dominated by the traditions of the medieval Turkic-Mongol peoples - the tribal system.

Before dwelling on this issue, it should be noted that in the Emirate of Bukhara, in contrast to the beklik's such as Samarkand, Ziyaddin, Karshi, Shahrisabz, which are relatively large in terms of population and density, most of which are engaged in agriculture and handicrafts, Chirakchi The population of the beklik was mainly engaged in animal husbandry. It is known that the Emirate of Bukhara is





administratively divided into several beklik's, which are sometimes called «provinces». The chief governor of the beklik's was appointed by the emir, and under them were dozens of estates, that is, administrative units corresponding to a certain extent to the district or village complex. At the same time, each of the estates was subordinated to the relatively larger economic centers in a particular beklik - the administrative units referred to in Russian sources as the «volost». In turn, the estates were managed by officials called «amlokdor» or «amin» and appointed by the head of the beklik - «bek», in many cases, the task has been passed down from generation to generation. In the Emirate of Bukhara, every settlement in the emirate - cities, castles, villages, mahallas and auls - is controlled by amlokdor or amin, as well as officials called aksakal, «bobo», etc., who have various obligations - taxes, zakat, collected hashars and so on and handed them over to their «backs». The beys, on the other hand, were tasked with sending such proceeds to the emir. The beys were also tasked with controlling the population under their control - resolving various disputes, mobilizing troops, reviewing complaints from the population, and ensuring that Muslim law in general - Sharia law - was observed.

In a number of beklik's of the Bukhara emirate, the population, based on their economic activities, paid taxes in cash or in kind, ie by handing over to the emirate a part of the grain, vegetables or fruits grown. In areas where the population is engaged in animal husbandry, such as lamp, such obligations are fulfilled by paying for things such as sheep or goats or livestock products: leather, wool, etc. Officials (amin, aksakal, amlokdor) who collected taxes from each village handed over the proceeds to the beys, who in turn tried to fulfill their duties by sending them to the center of the emirate - the city of Bukhara. Although Sharia law is a priority in the tax collection process, in some cases, abuses are allowed. However, with the intervention of Sharia law enforcement officers, such as the muhtasib and the judge, such abuses were prevented and the beys tried to perform their duties as conscientiously as possible. It was customary for the emirs to make their decisions on Friday, a day sacred to Muslims, especially when the beys reported the status of their administration, population applications, and receipts to the emirate's authorities on a weekly basis.

In the late 19th and early 20th centuries, European, especially Russian, representatives of the beklik's of Kashkadarya (traders, ambassadors, tourists, the military, etc.) visited the roads and stations in these areas, their geographical location, distance, population and their lifestyle. In particular, based on the notes of a Russian soldier who collected information about the Kashkadarya oasis under the pseudonym «Yevreinov» in 1887 during his stay in the oasis, in the last quarter of the XIX century he had a certain idea about the Chirakchi beklik and adjacent territories. can be.





According to him, on the road from Jam to Samarkand in the south to Karshi and Guzar, there is the Chirakchi beklik. There were roads leading to the Uzor and Karshi beklik's. Trade caravans and various passengers from Samarkand reached the Chim volost (property) of the Karshi beklik after the Chiyal route. From here it passed to the Guzar beklik, and another road from Jam passed through Besh-Chashma, passed over the Beglamish estate in the Chirakchi beklik, and reached Karshi via Kungurtov. The road from Karshi to Guzar passes through the Khanabad volost (property) of the Karshi beklik. According to Russian authors, at that time there were 5 volosts in the Guzar beklik and 14 volosts in the Karshi beklik. The Chirakchi beklik has 7 estates, each of which is mentioned mainly in the documents of the archives of the Kushbegi of the Emirate of Bukhara, and partly in the works of Russian authors.

The Chirakchi region, which has many villages in the Kashkadarya oasis, is relatively sparsely populated, although it has few properties. Divided into seven estates, the beklik consists of 125 villages, a significant number of them were settled during the Bukhara Emirate. This idea is shared by nomadic Uzbeks in every real estate confirms the formation of dozens of village names associated with. In particular, there are 32 villages in the Besh-Chashma estate in the northern part of the Chirakchi region, most of which belong to the palace tribe, the Beklamish estate to the Uz tribe, the Chiyal estate to the Kutchi tribe, and the rest to the Chuyut, palace and Kutchi estate. inhabited by members of the population related to the seed. In some villages in the Chirakchi region, Uzbeks such as Kipchak, Uyshun, Mangit, Kalmyk, Sanchkli, Achamayli, Kyrgyz, and Juz also lived. This is confirmed by the names of villages found in the above-mentioned documents compiled during the Bukhara Emirate (see Annex 1). It should be noted that every estate in the Chirakchi region was managed by landowners belonging to these tribes.

Interestingly, according to ethnographic and ethnolinguistic data collected in the mid-20th century, in dozens of villages in the Kokdala and Beglamish village complexes in the Chirakchi district, the population is descended from the Uzbek "uz" (local population). (Also pronounced «trace») belong to the 4 branches (seed or ball) of the seed. They are as follows in the villages of Harduri and Shurbozor - Mirza Dahas, Khushali, Otamali, Taloqtepa - Chibot, in some villages of Alaton and Beglamish - Alaton, Sufi and some neighborhoods of Kokdala - noted that the stalk belonged to the district. However, in Kokdala, the largest village and economic center in the Kokdala village complex, these 4 districts (balls) had their own neighborhoods.

In the Beklik of chirakchi there were also relatively small seeds such as Kun, barlos, mangit, nayman-Saray, Kirghiz, kazayakli, uyshun along with large finite seeds of Uzbeks such as Saray, chuyut, Kutchi (kuchchi). Also in the Beklik lived a separate





social category – bosses, who formed part of the population, mainly in such villages as Taragay, Kalkama – in the mountainous region. It is noteworthy that in the emirate of Bukhara, the seeds of Uzbek origin, such as mangit, kenagas, kungrad, are politically active, have formed a shortage, which only in some villages can meet them. In the village of Oymovut, which belongs to the Chiyal amlok of the Beklik of Chiragchi, there lived mangites, the administrative center of the Beklik of Chiragchi – the town of Chiragchi, and around it were inhabited by chuyut (chuyut), which was considered a branch of the kenagans. Large Uzbek seeds called zucchini, Batash, qarluq, kataghan were not mentioned in the Beklik. However, the villages where representatives of these seeds live in other beklk's in the kashkadarya Oasis were much more numerous. Representatives of the kungrad seed practically did not have their own separate village in the Beklik of Chiragchi, but lived in some villages as several apartments among other Uzbek seeds. They consisted of several families in the village of Ashurbeka (Harduri) on the western outskirts of beklki, when they lived along the slopes of the anchor mountain on the eastern edge of the beklk and formed a significant part of the population, living together with the ground and barlos seeds, and became part of the uz seed. Among the hardurian population so far, the famous wrestler Akman-polvon, who came out of the bells, went to Bukhara during the reign of the emirs of Bukhara, the memory of the fall of all the poles of the emir has been preserved, and his descendants now make up several dozen families in the villages of Harduri and Koğdala.

Although mangites are lacking in the Beklik of lampshades as mentioned above, the data recorded as a network of uz seed mangites are also threeraydi. Perhaps the question of whether the uzs lived in the regions close to the opposite Beklik of the beklk – in the Beglamish amlok, and whether the opposing beklk was located near the mangit village – Guvalak, Nekuz or not, in the process of the transfer of the mangit seeds of the beklk's of Bukhara to the opposite Oasis, the representatives of the uz seed from the Nurota

During this period, compared to other places of the kashkadarya Oasis, the population of the Chiragchi region was ethnically identical, and the majority of the population was Uzbek. Only in some villages were inhabited by representatives of the Tajik and arab populations. In the emirate of Chiragchi, a large majority of the population is distinguished by the fact that the herder is a population.

In the socio-economic lifestyle and household life of the population of Chiragchi Beklik, cattle-breeding and horticulture were given priority only in the mountainous and mountainous regions of the country, as well as in the upper reaches of the Kashkadarya River, where water was supplied. In particular, in the Kalkama, Taragay,





Kuruksoy villages on the slopes of the anchor mountain, in the center of beklik – Chirakchi fortress and its surroundings, as well as in the five-chashma amlok, which is close to the village of Jom of Samarkand region, the water is slightly abundant and the population has grown agricultural and horticultural products of local importance. A large part of the population spent the day preparing livestock products – meat, leather, wool, carpet, milk-yogurt, etc. and selling them in the beklik and in the army areas. Many families have experienced the days of rearing, especially weaving carpets at the station and selling it. Here, the presence of wide slopes in the area of the carpet “julkirs”, “kholt-carpet”, “naprach”, the Beklik ensured that the inhabitants of this territory live much richer, if not to say some cases.

In a significant part of the villages under the lighthouse, there were no flowing waters. Therefore, the population was largely satisfied with their needs by extracting water from the wells dug deep from the earth, that is, they were widely used in such works as cooking, washing, water supply of their property and, in part, irrigation of crops. Yevreinov wrote that in the Chirakchi beklik there are a lot of well-water wells on the road, where there is no running water, that is, from Umakai to Qashqadaryo. The depth of the Wells is different: if the Chiyal has 10-15 arshin, the well is closer to the Umakai, the deeper it is, and in the brine from 25 Arshin gradually reaches 40, and even up to 50 Arshin. Almost each of them was supplied with water separately, providing 1000-2000 sheep per day with water. Due to the fact that most of the wells are located close to each other or in a group-group, even a relatively large group of caravans or passengers did not experience a shortage of water when moving along this road. The difficulty of using Wells was that almost all of these wells did not have wooden cladding, and the well Wall consisted of natural soil. And this in some cases caused the well water to become unusable due to nature or the human factor. Especially difficult was the use of borehole water, where the soil was kissed to the bottom of the well, as a result of rain and snow.

In the Chirakchi beklik, the steppe grass also served as a collar on the whole road to Gong (tappi, chalma). Although, due to the lack of forests or dense woodlands, the use of tree branches in this area is not widespread, the situation has changed for the better as the local population approaches the Kashkadarya River. That is, in the villages of the Kashkadarya Basin, it was not difficult to find firewood for the sake of liking, because there were relatively many trees here. And in the steppes of the chiragchi steppe, among the local population, they used the so-called yantak, karrak (thorn), burgan and mushroom plants for the sake of pleasure. Yantak grew mainly on the Right Bank of Qashqadarya, where the population stored it on a large scale for the winter. Yantok Chiyal-grows in significant quantities throughout the shade. Then they





twisted along the entire steppe, kakra (a plant that grows in round bushes, whose roots are cut off in a strong wind, rushing along the steppe), the so-called Lamb-ear and jinjak, were also used for the yakilg'i. All these herbs are good only for flowering in a dry state, and for the sideilg'i another stem of Wormwood grass and a thick root were used. Its roots were brightly burned and gave a strong heat.

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