



ORIGIN OF CONDITIONS

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Abstract:

The origin of the Turkic-speaking Uzbek ethnic stratum referred to as Sart dates back to the early Middle Ages, i.e. during the Arab invasion, two more categories of Arabs entered Central Asia along with the conquering Arab army. While the first of these were the descendants of the Prophet (these were mainly engaged in the propaganda of Islam among the population), the second were Arab traders who came in under the name of Tazik. Sart was a Turkic language, or language, spoken by the inhabitants of Central Asia. Although the issue of ethnic identity in pre-Soviet Central Asia is highly controversial, there is a general perception that the Turks are the ones who grazed in various settlements scattered throughout the region.

Keywords: Sart, Central Asia, N.A.Aristov, Sart-Kalmak, A.Shishov, Local people.

Introduction

The question of the origin of the conditions is historically and culturally complex. The term "Sart" was originally applied to the various peoples of Central Asia during the Middle Ages, reflecting their ethnic, cultural, and economic characteristics. The term has acquired different meanings depending on the geographical area, trade routes and interaction between peoples. The concept was often used to designate Muslim merchants or urban dwellers, and in some cases, was enriched with Turkish and Persian influences. Questions of origin are described differently in different historical sources, and the term has varied depending on time and area.

Research Methodology

History of the topic is scientifically analyzed on the basis of generally accepted historical methods - historicity, comparative and logical analysis, sequencing, objectivity.



Analysis and results

One of the important events of this period is the census of the Russian Empire. Attitudes towards these data are different and are mainly of a critical nature. This is because the census was carried out not taking into account a specific system and local traditions, but by scattered representatives, who are not experts in the field and do not have sufficient information about the region.

As a result, various ethnic names that did not exist in reality were recorded in the lists as far back as 1897, causing much controversy. Among such controversial ethnic names is the term "sart". Disambiguation pages with short descriptions He said, "The grassroots Turkic population in the Fergana and Syrdarya regions call themselves 'Sarts' or do not reject it because they do not know how to call themselves by another ethnic name. And the people of Bukhara and Samarkand with the same culture call themselves Uzbeks." Another Russian researcher, A. Shishov, also noted the proximity of the Sarts to the Uzbek people, that the Uzbeks and the Sarts were one community, only temporarily separated by two names.[1:87-97]

On the question of the term "sart", two different points of view were formed, the representatives of the first group considered "sart" to be a separate ethnos. This data was also emphasized more than once by N. Ostroumov. In the course of time, this issue was resolved by W. W. Bartold, Yu. Studied by Bregel, S. Abashin, and others. A subsequent approach to this issue concerns the Jadids, with Sherali Lapin, Mahmudkhoja Behbudi and others publishing their views in the press. For example, Sheraly Lapin argues fiercely with W. W. Bartold in the press in 1894 on the question of the origin of the term "sart" and clearly articulates her position.

In his opinion, the "sart" is the indigenous population of Central Asia, regardless of ethnic origin; Just as there is no separate "Sart" language, there is no separate ethnos, no special people called "Sart"; The Sarts are Turkestans, a Turkic language that has historically been formed from the mixing of local Farsi-speaking and Turkic grass populations; Their language is a modern version of Turkic, a new Uzbek language enriched by words borrowed from Arabic-Persian languages. Sart, therefore, is not a distinct ethnos, a people, but a large Turkic-speaking social category that has historically been formed from a mixture of the local Turkic and Iranian ethnic layers of Turkestan.



In 1914, S. Aini condemned the inappropriate use of the term "sart" and believed that it was more appropriate to use the terms "Turkestan" or "Uzbek" instead. [2] Also of great importance are Mahmudkhoja Behbudi's thoughts on the use of the term 'sart'. He was one of the first of his contemporaries to study the science of etymology, the scope of the word, the meaning of the word in different peoples, whether the word occurs in historical and literary sources, and in modern language, it is noticeable that he was also engaged in the science of cultural anthropology. In his article "The word Sart is majhuly", he cites 24 arguments about the use of the term "sart" by the Russians in relation to the local grass people, the presence or absence of it in various dictionaries, the meaning of this conquest by the neighboring nomadic peoples, etc. Behbudi in this article analyzes the arguments he cited in connection with the word "sart", the author tried to explain everything from facts in historical books to its meaning in the speech of nomadic peoples in various dictionaries. One of the researchers of the Soviet period N.Ye. Masanov believes that the name "sart" was used in different contexts. For example, he gave an example: "If your parents are Kazakh, but you live in Isfijob, you are a foreigner." Or, according to the data of S. M. Abramzon, among the Kyrgyz the breed "Kara Sart" was noted, as well as the ethnographic group "Sart-Kalmak". According to the results of long-term research of the well-known ethnographer V.Kh. Karmisheva, in the Bukhara, Samarkand, Kashkadarya and Surkhandarya regions of the emirate, as well as in the southern part of Tajikistan, the term "sart" was not used to indicate the population in the 18th-early 20th centuries. According to T. K. Beisembiev, the reason for the unification of the tribe under the name of "sarts" was due to the need to separate some nomadic Kyrgyz, Kazakhs, Karakalpaks and people who lead a low-income lifestyle and do not belong to the tribes.

It is known that Turkmens used the term "tat" to designate a motionless population without tribal affiliation. The term "Sart" itself is difficult to interpret in an ethnic sense. According to written sources on the history of the Kokand Khanate, the terms "sart" or "sartiya" were used in the sense of "inactive, urban dwellers" as opposed to "nomads". In modern research, this issue has been repeatedly raised, where, according to I. Baldauf, the Russians adopted this term from the Kazakhs, for whom the word had a clear meaning. His assertion that the "Sart language" did not actually exist is close to reality. For example, he believes that the emergence of the pseudo-



nation "Sart" during the 1897 census necessitated the creation of a pseudo-language "Sart". Some ambitious colonists began to write grammars and dictionaries of the "language of Sartes".

N. Ostroumov's idea of the "language of sart" was a far-sighted project, but this experiment was doomed to failure.[3:80] V. I. Bushkov and L. S. Tolstova believed that the census in Central Asia was incorrect and contained a number of important omissions. According to them, among the languages of the region, along with Uzbek, the "Sart language" stands out, which is incorrect and inconsistent with reality.[4:141-142]

See also[edit] For example, in the 1897 census the following categories of natives may have been referred to as the Conditions:

- 1) descendants of Uzbeks who forgot their tribal name and tribal structure and mixed with the ancient Iranian-speaking population;
- 2) certain groups of urban Tajiks. According to V. Tishkov, the term "sart" was used as a derogatory word during the Osh conflicts of the 1990s and 2010s. Various debates on this issue continue even to this day, but the purpose of raising this issue is mainly to create a new debate that has nothing to do with Uzbeks. Therefore, artificially re-raising the issue is not based on any appointed source.

Conclusion

Questions about the origin of the Sarts reflect ethnic and cultural interactions in Central Asia. The term was originally used to describe individuals associated with trade and urban life among the peoples of the region. Depending on different historical periods and sources, the word "sart" has been used in different meanings, and this concept is enriched by geographical, economic, and linguistic factors. This origin shows the diversity of historical dialogues and commercial culture.

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