



THE HISTORY OF THE SOCIAL AND CULTURAL LIFE OF THE TAJIKS OF THE NURATA OASIS

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Article history:	Abstract:
Received: October 14 th 2021 Accepted: November 14 th 2021 Published: December 16 th 2021	Since ancient times, the territory of Uzbekistan has been inhabited by numerous nationalities who lived in peace and harmony, carried on a common household economy. The article describes the life of the Tajiks of the Nurata oasis, their traditions, cultural customs, economic life. Reforms of the state aimed at the socio-economic support of various nationalities, including ethnic Tajiks, through the creation of institutional institutions, the development of social infrastructures are highlighted.
Keywords: Nations, nationalities, Tajiks, Nurata, language, customs, traditions, ethnos, economy, agriculture, cattle breeding.	

From the first days of independence, Uzbekistan recognized the supremacy of human rights, realizing the right of all nations and peoples to free development. As indicated in Chapter I, Article 4 of the Constitution of the Republic of Uzbekistan "The Republic of Uzbekistan ensures respect for the languages, customs and traditions of all nations and peoples living on its territory, as well as conditions for their development." [1].

Today, more than 130 nationalities and ethnic groups live in our country in an interethnic spirit. One of the multinational corners of the republic is the Navoi region, named after the great enlightener, poet and statesman, who five centuries ago described the coexistence of different peoples in his works. Ethnic groups living in the region are mobilizing all their knowledge and efforts for the comprehensive development of the Navoi region. As part of the Navoi region, there are regions where a large number of the population are Kazakhs - these are in Kenimekh and Tamdinsky [2]., and in the Nurata region - Tajiks.

The name Nurata appeared in the language of the pilgrims of Sheikh Abul Hasan Nuri (Nur Bobo), who lived in the 9th-10th centuries. Farididdin Attar wrote his thoughts on Sheikh Abul Hasan Nuri, a scholar known as Nurata, in his Tazkiratul Auliya and Nasaimul-muhabbat by Alisher Navoi. The word Nurata was formed in the language of the Turkic peoples living around the city, who flocked to the city every year to say that they had come to visit their father, who was buried in Nura, that is, Nurata (saint), and later the city began to be called Nurata.

But historical records show that the Nurata oasis was inhabited in ancient times and the main economy was agriculture, and also that the ancestors of

the inhabitants of the Nurata oasis in ancient times were skilled craftsmen. Obviously, in ancient times, the Nuratans, Uzbeks and Tajiks, were engaged in various spheres of agriculture, including grain growing. Irrigation, which is the basis of agriculture, was an important branch of agriculture in the Nurata oasis

To manage the economy of the population of the region, she developed the digging of canals. Collectors are an ancient hydraulic structure of the Ancient East, and a unique example of the agricultural art of our ancestors. With the help of underground canals, the inhabitants of this territory skillfully carried the groundwater to the surface. They threw straw into the first well to make sure the sewage was flowing correctly, and when they found straw in the water coming out of the last well, they checked to see if the water was flowing smoothly and how much water was flowing. Such an uncomplicated structure at first sight, as the sources indicate, surprised the troops as well. Alexander the Great, who invaded Central Asia in 329-327. BC. The Macedonian troops were surprised by the thriving oasis stretching in the center of the mountain slopes. According to the legend that has survived to this day, Alexander the Great ordered 366 military units to dig through one underground channel, as a result, the water from the Nurata mountains was brought to the foot of the Octagus, and the whole area turned into a flourishing land. [3].

The main population of Tajiks living in separate villages, such as Sintob, Forish, Karnab, were engaged in cattle breeding and sheep breeding. Houses were built from clay mixed with the stems of various plants. By the construction of the house, one could judge the social status of the owner. The more prosperous Tajiks had a barn for storing livestock. Only



by the beginning of the 20th century, craftsmen from Tajikistan, in particular from Uratyube, began to build houses from wood. And also during construction, stones, clay bricks, etc. began to be widely used.

It should be noted that the Tajik-speaking ethnic groups living in the Nurata oasis in colloquial speech, along with their native Tajik, also used the Uzbek language. Hence, in their cultural and social life, bilingual dialects developed, which are very pronounced among the population of the villages of Keskan, Forish, Debaland, Sob, Katta va Kichik Ezh. In the oasis, the forms of a patriarchal family have been preserved for many centuries, when 3-4 generations live under the leadership of their great-grandfather. Relatives lived in the same yard, or built houses next door. And as a rule, there was no fence or gate between them. These families united three or four generations and the number of relatives sometimes reached 50-60 people. However, by the beginning of the 20th century, families began to live mainly in their own houses in the neighborhood.

The cattle-breeding population of the Nurata oasis usually wore coarse calico robes covering the knee, and in cold weather from wool, belted with a special men's scarf (belbog). The composition and types of female clothing differed depending on age, and consisted of underwear (dress) and a dressing gown - outerwear.

In the Soviet period, in order to implement the development policy of the Mirzachul region, dozens of families of the Nurata region of the Navoi region were resettled and, as a result, they developed the regions of the Sirdarya, Jizzakh and Tashkent regions. [4].

Today, about 1.6 million Tajiks live in the republic, about 5% of the country's population. According to unofficial data, the number of Tajiks in Uzbekistan can vary from 8 to 11 million people. [5].

The first President of Uzbekistan I.A. Karimov, speaking about the Tajiks, said, "Uzbekistan is the real and ancient homeland of the Tajiks living in our country, just like Tajikistan is the real and ancient homeland of the Uzbeks". According to opinion polls, 22% of Tajiks living in Uzbekistan consider Uzbek as their mother tongue.

More than 100,000 students study in Tajik classrooms in schools and other schools, and several Uzbek universities (Samarkand, Bukhara, Termez, Fergana) have Tajik-language faculties and departments.

Thus, the Tajik-speaking ethnic groups living in the Nurata oasis have created a culture specific to the people, preserving their traditions, language, and

customs. They made their unbearable contribution to the development of the civilization of the region, as well as to the economic development of the country. During the years of independence, the mahalla received a high status as a social-democratic, cultural-spiritual and regional-administrative unit, clearly marked in the concept of historical and developed countries. It organizes the unity of traditions and customs of humane, economic, legal relations among the citizens of its region, linking the mutual social relations of citizens.

In the gatherings of citizens "makhallas", the social, spiritual environment of the population of a particular area is constantly studied and analyzed. In the village of Sentob in 2000, a makhalin gathering of citizens was created and an individual approach was developed for those living in the makhalla. Since 2020, throughout the republic, iron notebooks have been created for the poor, as well as separately "women's notebooks" and "notebooks for youth" in which residents in dire need of employment and material support are registered.

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