

# **The History of Ethnic Composition and Social Life of Bukhara Emirate In The Early 20th Century**

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**Abstract:**

In the Bukharan emirate, the ethnogenesis of the ethnic groups lived in the emirates was identified by the findings of the study of the sources of the regionally resident population. Also, the role of tribes in the socio-economic life of the Emirate has been highlighted. In the Emirate, social stratum, in particular the wealth of local people, officials, intellectuals, and ordinary populations has been studied. In Bukhara, the public administration apparatus and its relationships with people's lifestyle has been studied. At the same time, it has been tried to cover the problems and problems of the agricultural irrigation system.

**Keywords:** Uzbeks, Tajiks, Turkmens, Kurds, Arabs, Jews, Afghans, Karakalpaks, Kazakhs, Kalmyks. Proprietor's authority, officials and rich trader, judges and hakims, farmers and craftsmen, jadids, irrigation systems,

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## Introduction

The participation of the Republic of Uzbekistan in international relations as an independent state demonstrates the need for scientific study of the integration of the world community, the creation of a true history for the rapid advancement of the heritage of the nation along with world history. The demand of the period demands not only the political study of the Emirate of Bukhara but also its social aspects.

Availability of important historical sources reflecting the history of public administration of Bukhara emirate, participation of officials in political processes, social conditions, B.Ahmedov, A.Askarov, DA Alimova, H.Bobobekov, V.Bartold, S.Beker, R. Grousset, H.Z. Ziyoev, B. Iskandarov, LE Kestovsky, I. Levin, D. Logofet, E. Meendorf, AR Muhamadjonov, OM Masalieva, AV Nechaev, N .K.Norkulov, K.Rajabov, Sadridin Aini, G.Hembley, M.Holdsworth, F.Kosimov, R.Halikova and others Despite the widespread coverage of the research and monographs of the reform of the emirates, the ethnic composition of the population and social life of Bukhara by the Tsarist Russia have been treated in a general way.

The Bukhara Emirate at the beginning of the 20th century was the most powerful state in Central Asia. The area of Bukhara is 225 thousand sq. Km and has a population of about three million. The majority of the Emirate's population was made up of Uzbeks, who were represented by many seeds. The total number of Uzbeks in the Bukhara Emirate at that time was estimated to be 1.5 million. Their total number is 150,000. Other sources indicate that the number is 650,000. He lived in Gissar - Darvaz, Korategin, Kulyab, Baljuvan, Kabodiyon and Yakkabag stations, and in Zarafshan at Falgar, Matcho, Yakkatut and Fon stations, and Kushtut and Magyang.

The majority of the population was also settled on the two banks of the Amu Darya, the southern and western parts of the emirate. The majority of the Turkmen were engaged in farming and cattle breeding in the Chorjoy, Burdaliq, Karki, Sherabad and Kurgantepa stations. The province of Turkmenbashi consisted of 100 - 500 settlements and was equal to the district territory. The data shows that the number of Turkmen living in the Bukhara Emirate is approximately 200,000. [4, B.464]

In addition, sources say that even in Bukhara, there are some Kyrgyz, who sometimes migrated to the Chinese-Kipchak region. It is reported from the Persian edition of the Bukhara Travel Book, translated by Ismail Bekjan, that their number had reached a thousand families.

The Arab population is mainly made up of Arabs, who mainly lived in the Karshi and Sherabad regions. Persians, Jews, Hindus, Gypsies, Afghans, Karakalpaks, Kazakhs and Kalmyks lived in



the territory of the Bukhara Emirate. The Kalmyks lived in Bukhara, the Karakalpaks lived in the lower reaches of Zarafshan, Amudarya and Syrdarya, and Kazakhs in the northeastern part of the Bukhara emirate, mostly Tatars, who had a small amount of Russian citizenship. We did not find data on the number of these peoples by the sources.

According to the data from 1916, each district had a population of 120 to 340. The provinces of Bukhara Emirate are located in the Zarafshan, Kashkadarya, Surkhandarya and Amudarya oasis. The largest regions of the Emirate of Bukhara are located in the east of the country. As of the 1914-1916 census, there were 1,420 settlements in Baljuvan, 1,200 in Gissar, 700 in Korategin, and 635 in Kulyab. [5, B.166]

The Bukhara Emirate had a population of 251.8 thousand in 1913/14, and a population of 180,000 in 1923/24. Muhammad Ali Baljuvani wrote in his book *The History of the Nephi* that 80,000 people lived in the city of Bukhara in 1916, and 60,000 left after the Soviet occupation. By 1926, Bukhara had a population of 41,839. [6, B.101]

The Bukhara Emirate at the beginning of the twentieth century was a state of unrestricted monarchy, behind the west in terms of production and modern technology. The level of social growth was low and the farmers were in a very difficult situation. The wealthy businessmen and wealthy, who make up only 8-10 per cent of the UAE's population, were well-off.

Bribery was common among Emirate officials. Every year the judge and governors provided the rulers and the palace with excessive ransom, gifts, donations and bribes. No bribe-makers did this from their wallets, but only two or three times more, from the population, especially from peasants. In the Bukhara government, from the emir to the governor of a small government, they opposed the abolition of the tax and the bribe. [7, B.32-33]

The Amir himself is indifferent to what is happening in Bukhara, and he spends most of his time outside the city in the fields. While Amir Abdulahad Khan ruled the Emirate from Karman, Amir Alimhan spent most of his time in the summer palace Sitorai Mohi Hossada (Oymanand Palace, the Palace of the Emir of Bukhara, 6 km northwest of Bukhara). In the time of Amir Alkhan-khan the state affairs were in full control of the neighbor, judge, chairman and treasurer. The Emir was careless. To illustrate this point, Mirzo Salimbek, an embassy official, describes the plundering of Afghan military groups in Bukhara in 1918 in his memoir "Historical Salimi." they seized their property and carried out their disobedience and disgrace. But the emir, who was in the background during that time, was unaware of such incidents. Such looting and evil have not been seen by the people of Bukhara since the time of Genghis Khan and Hulagu "[8, p.212-216]. Could it be that the Emir, who has been behind Bukhara for five months, is unaware of the oppression of the Afghans who have disturbed and plundered



people. After all, the emir, the state is in his hands, and every hour's events must come to him. After these examples, it is possible to conclude that the Emir of Bukhara really forgot the people, even the state.

On the ignorance of the rulers and officials in Bukhara, on the pursuit of wealth and self-interest, Muhammad Ali Baljuvani's book *The Historical Nouvee* states: "The prosperity of the Bukhara kingdom is popular, but it has no politics. However, kings needed to know political science. It is necessary to save the lives of the people along with the policy against the enemy. Sorry! We have a weapon in our country, but this soldier has no politics and courage! Our political rulers are indifferent to the political order "[9, B.31].

Although Salimbek was a representative of the old regime and an official, at the beginning of the 20th century, the Emirate of Bukhara was well aware of the crisis. Although he always described the Emir as "High Priest", "Fighter of Faith", he left comments about the Emir. According to him, in the time of Amir Khan the same administrative apparatus, the unrestricted power of the emir over the citizens, the free lifestyle of the ruling circles of the Bukhara society, which means that the difficult life of ordinary people was saved. Unlike Alimhan's ancestors, however, his will is weak and his actions largely depend on those around him, who are higher than him. [10, B.12-13]

In his work, Fayzulla Khodjaev, in his book, gives the following remarks: "By that time, Bukhara itself became unrecognizable. looting, taxes and tax increases have become unbearable. The workers have begun to realize that the mullahs' propaganda is completely untrue and that they themselves are deceptive." [11, B.205].

In the Emirate there were no fixed salaries for officers and soldiers, and they wanted the common people for their own benefit. Concern was on the rise. Many Shari'a judges and presidents were imprisoned and sentenced to death on behalf of the "Emir and his health." Social life in Bukhara was in crisis, the plight of farmers and artisans was in a critical condition. The chaotic state policy of the state apparatus prevented the emirate from joining the ranks of developing countries. With a population of two and a half million people, Bukhara, which has no industry, no craftsmanship, and no methods of agricultural production, has retained all of the looters' so-called "power of proprietors", their families and relatives, an army of 25-30,000. the living, the wild exploitation of the rich, the feeding of innumerable mullahs, and under these circumstances the amir had accumulated so much capital in the 50-60 years after the Russian-Bukhara war. Rishi. That is why the country was so devastated and impoverished that it fell into Soviet power. In the 20th century, there could not have been so much poverty and poverty anywhere else in the world. [12, B.205-207]



In the Emirate, religious sciences flourished, but secular subjects were far behind. There are huge foundations for the madrassahs, but these funds go to the rich, the usurious, the bureaucrats, and not the scholars who study at the madrasah. The system of teaching in madrasahs was mainly based on dry memorization, scholastics and fanaticism. Intelligent people, deeply aware of the current social crisis, the Jadids struggled to reform the system and reform. In the conditions of the existing regime, the Jadids believed that the only way to reform the state was to instill the worldly sciences in the minds of young people and to introduce a new educational system. Free-minded Jadids, who had come under intense opposition from the emir and fanatical mullahs, wanted to overthrow the Amir's regime and establish a new state. They never wanted to establish a single Muslim state or join any Muslim state. They wanted to achieve their goals based on their own ideas and worldviews and based on social, religious, ethical norms and principles [13, B.178]. These educators are Muhiddin Mansurov, Fayzulla Khodjaev, Abdurauf Fitrat, Sadriddin Aini, Sharifjon Mahdum, Musa Saidjonov. Muhammad Ali Baljuvani's book "The History of the Nephiiy" provides an overview of the existing governance and education system in Bukhara, which states that "the people of Bukhara were in fact known for their freedom, dignity and security. Why then was Bukhara humiliated? Because of ignorance, that is, they did not allow political science in Bukhara" [14, B.31].

Fayzulla Khodjaev in his writings some years ago (a few years ago) - foundations dedicated to the establishment of schools, the development of "science", welfare, and feeding the poor have already been handed over to the government and partly by senior priests. [15, p.227]. Sadriddin Aini, who has spent most of his life studying in the madrassa, says: , with a stiff, very narrow frame, clearly demonstrating the feudal system. These buildings, reflecting the hypocrisy and rudeness of medieval feudalism, have long been studied in Russia through books and museums. I spent half of my life here suffering and suffering." [16, B.4].

Fitrat also commented on the Emirati education system, saying that Bukhara had been popular for centuries, and now it was swamped with ignorance and ignorance. "Bukhari, which has given 400,000 scholars to the world, was so powerful. Now, sorry! I admit with great sadness that this is the sky of the sun of culture, this is the human paradise, the administrative house of the world of fossils, and the classroom of this world of enlightenment. He has given his collar to death, despite all the means for survival." [17, p.29].

In Bukhara the quality of farm improvement, industry and trade development was poor. Bukhara statesman Fayzulla Khodjaev expresses his deep vision of social life in Bukhara. Not to mention the state of education, about urban planning, health care, urban planning, and cultural practices for recreation and leisure. Before the Revolution, Bukhara did not know



theater or cinema. There was only one private movie in the entire country, with a population of two and a half million. - Not a single penny has been spent on these needs, except for the construction of three hospitals and the laying of stones on the streets [19, p.227].

This situation, which ignores the needs of the country and neglects the interests of the people, clearly demonstrates the attitude of the Emir and his government to the systematic destruction of the population in and around Bukhara. Malaria, which is common in Bukhara, and is known throughout Central Asia and Russia, has devastated many people during the agricultural season in the summer. Many people died as a result of this contagious disease, and Faizulla Hodjaev wrote, "People died like flies, but there was only one royal doctor, two private doctors, several paramedics and one pharmacist. Nothing has ever been done to deal with this catastrophe. Losing the main causes of malaria transmission is one that nobody has ever thought about when it comes to soil erosion [20, B.228].

Inadequate irrigation system in Bukhara One of the last steamers in Bukhara, Sharifjon Makhdum (Sadr Ziyo) said: "The water from Bukhara came from Karmana and was divided into 22 networks. Each network was designed to irrigate thousands of acres of land that comprised one district. No one, not even the special officials, was aware of the correct distribution of water in Bukhara "[21, B.56].

In Bukhara, when the water was scarce and the crops became frozen, the population had to drink the pool water, while the entire district was swamped, where mosquitoes were spreading and growing year by year. This nation would have a major impact on its economy: it would reduce arable land and impair land quality. 228].

At the beginning of the 20th century, social life in Bukhara was underdeveloped. As a result of opposition from fanatical officials when he wanted to reform the emir, social life in Bukhara did not meet modern requirements. However, it is worth noting that during the time of the Emir Alimhan, efforts were made to print newspapers, reduce taxes, and lower taxes and bans in the palace. But these reforms, as we have already said, were opposed by religious leaders and religious leaders.

In conclusion, Bukhara's central government apparatus was decentralized, with power in the hands of its neighbors, judges, and senior officials. The standard of living of the common people was very low, and all the difficulties were on their shoulders. We can see that sewage, clean drinking water, and health care systems are not in the city, urban planning is based on medieval technology, and madrassas and buildings are in a cramped space with no air-conditioning system.



In agriculture, irrigation systems are poorly developed and yields are low as a result of poor land reclamation. A number of factors have affected the way people live.

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