

Trends of State and Religion in the Southern Regions of Uzbekistan at the End of the 19th Century and the Beginning of the 20th Century

Turopova Mohidil Turdiyevna

Termiz State University

Senior teacher of the Department of World History

Doctor of Philosophy in History

Annotation: This article describes the trends, functions and structure of religion and the state. The relationship between religion and the state and the views related to them are reflected in our independent Uzbekistan.

Key words: religion, trend, structure, religious view, reform, religion and state, the Holy Book, the Koran.

By the second half of the 19th century, the number of large cities in the southern regions of Uzbekistan was 10, and cities such as Guzor, Sherabad, Hisar, Denov, Boysun were sparsely populated. Uzbeks made up 57 percent of the total population of Bukhara Emirate. People living in the fertile lands on the banks of rivers and streams of Kashkadarya and Surkhandarya lived a sedentary life, settled in a semi-sedentary, semi-nomadic life in the mountains and hills, and engaged in nomadism in the deserts and steppes. Regardless of the living conditions of the population, they tried to make their children educated and entrusted them to the teachers. The teachers taught their students the books "Haftayak", "Chor Kitab", "Qur'an" depending on their learning and ability and recitation. It was during this period that in the politics of Tsarist Russia in Turkestan, as a result of the loss of the prestige of religious figures and the implementation of judicial reforms, the position of the Sharia court was changed. Here it is worth saying that the famous Russian missionary scientist N. Ilminsky said, "If we Christianize the local population, we will raise them to a status equal to ours and they will become our brothers." expresses the opinion that it is necessary to gradually carry out the policy of Russification.

At the same time, the Tsar's government made and implemented many excellent plans to transfer its judgment to the local people. One such plan is the declaration of Wednesday as Russian language day. On Wednesday, only Russian was spoken in kindergartens, schools, shopping malls, all workplaces, organizations, and educational institutions. Regardless of where the inhabitants lived, everyone acted the same. Every movement of our people was observed and controlled so that they did not perform religious rituals in Tuys or Marakas. If we take into account the ethnic and geographical location of the population, the ethnic composition and the living of the clans have their own customs, traditions, and values.

Also, in the territory of the Bukhara Emirate, Arabs make up a small part of the population of the Emirate, and they mainly live in the regions of Karshi and Sherabad.

Sherabad, the ancient economic and cultural center of the Surkhan oasis, was located in the area surrounded by the southwestern mountain ranges of the oasis, and the Sherabad river flowed from here.

This river is flooded only in the spring months and flows into Amudarya. The city of Sherabad is a large

central city of the Sherabad province, and it was considered a large administrative-territorial center located in the southern part of the Kohitang mountain ranges, on the banks of the Sherabad River. 16 villages were subordinated to Sherabad Bek, consisting of 2,000 families. 7,000 tens of acres of land are included in the main profitable economic system of Sherabad Beykh. There are 7 real estates in Sherabad, 2,000 sq.m. containing an area of versts.

According to the data, 779 families lived in Sherabad, 627 in Sariosiya, and 931 in Yurchi. The city of Sherabad was considered the administrative and commercial center of the entire Sherabad oasis. The city was protected by a strong fortress, which consisted of three rows of inner walls. The administrative center of Sherabad Bey was located on a large rock by the river, and it was considered the home and fortress of the beg who ruled the city and the oasis. There are 3-5 villages in each property in Sherabad district

existing. In these villages, people who are able to work are engaged in agriculture and field work.

Another administrative unit in the southern regions, Shahrisabz Bey, is located in the northern part of the Bukhara Emirate, in the south of the Samarkand region, in the initial part of the Kashkadarya water basin. The eastern mountain parts of Beklik are connected with the tributaries of Kashkadarya, the territory of Beklik is surrounded by a mountain range. Its northern part is connected with the southern part of the Samarkand mountain and is connected by roads passing through the mountain ranges in the direction of Samarkand. Shahrisabz Bey is regularly connected with trade caravans through Guzor-Bukhara, Guzor-Sherabad-Termiz roads. The people of Beklik lived in the areas connected with Aksuv, Tankhos, Yakkabog river tributaries. Local residents of Shahrisabz were Kenagas.

At the beginning of the 20th century, the population of Bukhara Emirate reached 3.5 million people. Ethnically, the population consisted of Uzbeks, Tajiks, Turkmens and other peoples. Uzbeks make up 51.0% of the population of the emirate, Tajiks make up more than 31.5%, Turkmens make up 10%, Karakalpaks, Kazakhs, Jews, Russians, Tatars, Armenians, Persians and others make up 7.5%. Uzbeks lived mainly in Surkhandarya, Kashkadarya and Zarafshan valleys and were engaged in farming and cattle breeding.

In the scientific analysis of demographic processes, it is necessary to take into account the growth of the population. In general, 500,000 people lived in the Kashkadarya oasis and 300,000 in the lower part of the Surkhandarya. In the southern regions of Beklik, namely, Shahrisabz, Kitab, Yakkabog, Chiroqchi, Sherobod, Denov, Boysun, the occupation of the population is mainly focused on agriculture and animal husbandry. During this period, there were some restrictions on the rights of the population. Such prohibitions have been strongly opposed to the practice of religious beliefs and related rituals. The rituals of the population in cattle marakas, related to agriculture and animal husbandry, rituals related to handicrafts, medicine and many similar customs were not performed. The work order of the population is determined. The products produced by them and the profit obtained from them were not sufficient for the livelihood and daily needs of the population.

It can be noted that the social situation of the residents of the regions located in the south-eastern part of the emirate is difficult, the fact that the region is located relatively far from the central parts of the emirate, the lack of implementation of the process of reforms in the state administration, as well as the imbalances in the administrative administration had a serious negative impact on this. This became an obstacle to the development of the society. Suffocation of superstitions and new forms of government, which ensure the rise of the society, by the autocratic power of the emir prevented any changes and innovations taking place in the society. For this reason, the progressive forces of the society, such as Jadids and young Bukharans, focused on such reforms as updating the society, modernizing the management system, and bringing the people closer to enlightenment. Also, the economic and cultural development of the cities, the location of the capitals, the events related to the cultural and educational system, the construction in the field of oriental architecture and its characteristics, and the factors that led to the growth of the population of the southern regions influenced

the course of demographic processes. There were many educational institutions of the population, mosques, madrasahs, houses, and religious houses, but in the first quarter of the 20th century, by the government's decision, these institutions were converted into cultural institutions, hospitals, warehouses, dormitories, artel, "Red tea house", "stable", "beer house", " were turned into "prisons". In the Soviet state, shrines in the southern regions were burned down and some of them turned into abandoned places that could not be restored at all. Our ancestors remained steadfast in their religion even in such a miserable situation.

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