

## **Illumination of socio-economic issues in Turkestan in the works of Professor Polat Soliyev**

**Nosirov Sherzod O'ktam o'g'li<sup>1</sup>, Beshimov Maqsud Komilovich<sup>2</sup>**

<sup>1</sup>Teacher of Bukhara State University

<sup>2</sup>Teacher of Bukhara State University

Email: <sup>1</sup>sherzodnosirov094@gmail.com.

**Received** 22/04/2023; **Accepted** 17/05/2023

### **Annotation**

In this article, the views of the historian Polat Soliyev on the economic processes in the history of Turkestan, the economic contradictions that arose as a result of the struggle of the peoples, and how these contradictions changed after the invasion of the Russian Empire were analyzed through the scientist's works

**Keywords:** irrigated agriculture, settled population, nomads, Uzbek, Turkmen, Kyrgyz, capital, Turkestan, religion, natural goods, industry, factory, competition.

### **1. INTRODUCTION**

In today's modern world, any news causes the formation of new worldviews in people. News and opinions in the science of history have a high place in this. In historical processes, economic relations are always at the forefront. Historical views on economic relations in Central Asia in the late 19th and early 20th centuries are always noteworthy. Such historical analyzes and views on economic contradictions are consistently reflected in the works of the historian Polat Soliyev.

### **2. RESEARCH METHODOLOGY**

In the research work, President Sh.M. Mirziyoyev's views on the history of Uzbekistan regarding the promotion of its place and power in the international arena and the development strategy of Uzbekistan for the period of 2022-2026 became important methodologically, on the basis of scientific principles such as objectivity, comparative analysis was studied.

### **3. RESULTS AND DISCUSSIONS**

From ancient times, irrigated agriculture has been well developed in the southern part of Turkestan, in the Ferghana Valley, in the lower reaches of the Amudarya. Irrigation farming was considered the economic support of the peoples who lived here. For many years, these areas have changed hands as a result of attacks. On the one hand, nomads and settled people fought for this territory through wars, on the other hand, there was a struggle for these lands between representatives of several peoples living in the same area. These factors have caused economic problems in the above mentioned areas. Polat (Bekbulat) Majidovich Soliyev (1882-1938), a scientist who consistently studied these historical realities, a teacher of Uzbek

historians, wrote about the struggles for this land and their consequences, the fate and economic history of the peoples who lived on this land. gives a historical analysis in his book “Uzbekistan ham Tajikistan” (in Uzbek with Arabic spelling).

In his analysis, especially the economic situation in Turkestan on the eve of the entry of the Russian Empire into Turkestan, the low economic life of the people, the period when only religion served as the main factor, and the influence of the Russian Empire on the changes in the economy of Turkestan after that. The scientist describes the economic processes before the entry of the Russian Empire as follows. “Most of the time, those who become the governor of the nation are killed by the ditch and water, and others are driven to his feet, or completely pushed to the other side. That's why Uzbek-Turkman, there is animosity between nations such as Uzbek-Tajik. In Khorezm, the real reason for Uzbek-Turkmen quarrels is the water issue. Here, Uzbeks sit on the water side, and Turkmens shield at the feet, on this water these two nations have been fighting for centuries in blood”[8]. As can be seen from the above points, land and water, which are considered the economic basis, have been the main conflict between the local peoples in Turkistan even before the Russian Empire entered.

The rulers were in a constant state of war with each other for land and water, which served as the economic basis for many centuries, and this factor was an obstacle to the unification of the lands of Turkestan. In many cases, it was overshadowed by the personal material interests of the rulers. Only during the Arab invasion (VII-VIII centuries) did the local rulers unite for a while. “In order to prevent Arab aggression and devastation, the governors, who are quarreling with each other, form a community and form an alliance. They all decide to stand against the Arabs together. This alliance of local people did not last long and was not useful”[8]. But it can be seen from the above points that this did not last long. After that, Turkestan was united for a while under the rule of the Somanids in the 9th-10th centuries, the Timurids in the 14th-15th centuries, and the Shaibanis for a certain period in the 16th century, and in turn served the development of this economy. Polat Soliyev recognized M. N. Pokrovsky's beliefs about the decisive role of commercial capital, which became widespread in those years, and said that commercial capital appeared in Central Asia in the 12th-13th centuries, and “capital accumulation” began during the Timurid era calls medieval dervishes “ideologues of merchant capital”.

It was after the 16th century that the rulers put religion in the first place as a means of ending disunity in Turkestan. The scientist writes the following about this. “Ulama, Eshan, Khojalar served as campaigners of the Khan and tried to resolve disputes in the name of religion. In particular, Bukhara is in the first place in this regard and should make itself a center for uniting the whole of Turkestan; madrasa, congregation, He built takyas and houses, brought scholars from Iran and India, kept the religion central in Turkestan, and raised propagandists in the name of this religion throughout Central Asia. Students from all over Central Asia and scholars from all over the country of Turkestan attended these madrasas of the people all of them are in favor of Bukhara. But none of this is useful. Unity of religion was not enough to unite peoples with different interests. This could not be a factor to stop the fighting. At that time, trade capital did not grow in Central Asia. In an extremely weak state, there is no strong capitalism to create a national process, a national intelligentsia, a national press, and there is no ground to unite them in the name of the nation. There is only “religion” on the field, the help of this religion is called for in everything, "jihad" is declared in feudal wars and it is bequeathed. In general, in developed and underdeveloped countries, capitalism is a religious movement, there will be no basis for a national process”[8].

Polat Soliyev explains the negative consequences of the economic situation in Turkestan before the entry of the Russian Empire on the national processes with his above thoughts. He

critically states the economic situation during the time of the Khans: “For the growth of the national process, it is necessary to have a strong trade capital, to develop peace, and to have railroads and airways that ease difficulties; however: in Turkestan of those times there is no reason for such things, countries like Khiva, Bukhara, Kokand trade only within their borders, and this often consists of natural exchange without being in the form of (goods), there are no foreign relations. It was very weak, its relations with other countries were non-existent”[8].

Starting from the 60s of the XIX century, when Czarist Russia began to conquer Turkestan, another struggle began in this country. It is certainly not like the previous ones, it is a struggle armed with powerful equipment and commercial capital. On the one hand, Russia attacks the land and water of Turkestan with its innumerable emigrants, and on the other hand, makes the peasants dependent on it with commercial capital.

For centuries, Uzbek-Turkmen, Uzbek-Tajik pastures have been on the water Kyrgyz-Kazakhs were fighting for it, and now the Russians are joining them the problem will be solved even more by joining. In particular, the Kyrgyz suffered greatly, the Kyrgyz mountains and comfortable places were given to Russian immigrants. In Turkmenistan and Uzbekistan, the best lands are given to the Russians, and they often settle near the water's edge. Therefore, the Russians also intervened in the land-water struggle, which has been going on for centuries, and intensified this struggle, this quarrel[11].

The population of Russia brought with them industry and industrial products, which made the living conditions of the local population difficult. “Merchant capital destroys all antiquity, natural exchanges, local industries are broken up, textile goods are replaced in the markets by gas, and instead of everything else, Russian trade and industry were full. The farm of the peasant was turning into a farm of goods, trade and industry. As a result, the condition of the peasant became difficult and he became a slave of the capitalists”[8]. In this place, the scientist writes about how Russian capital affected the economy of the local population. Russian industry mainly needs cotton. without it, Russian factories would not develop. Therefore, representatives of the local people try to plant cotton on their land and get a little income from it, but this process causes the people of Turkestan to become more and more dependent on Russia. In this regard, it is quoted as follows: “Russian commercial capital attracts local capitalists to its side, helps them through banks and commercial institutions, so behind them, the local capitalists also grow, unite to attack the peasant. "On the one hand, the oppression of Russian immigrants, on the other hand, the enslavement of commercial capital remains in two directions”[8].

With the growth of trade capital, the changes in Turkestan are characterized as follows. First, as commercial capital grows, so does poverty, and the small industry of the peasant who is separated from land and water is eroded. On the other hand, capitalism accumulates in the hands of special individuals:(They scientist lists the following among them: Mirkomil, Ayozyboy, Ivanov, Torsin, Vodayev, Davidov, Pinhosov). Third, local capitalists-investors who grew up in the shadow of Russian trade capitalism fight with other capitalists on the market, in the cotton field, and competition between them grows. The local capitalists strive to keep the whole market in their hands, to capture the Turkestan peasant alone. But the possibility of victory for the Russian capitalists is increased by the experience they have gained in foreign countries, because these are strong in terms of investment, and they have soldiers to protect them, the ruthless black apparatus of the Tsarist government. Of course, they do not give free rein to local capitalists, in competition local investors lose out.

Analyzing this situation, the scientist focuses on one more aspect. In their struggle against the Russian capitalists, the newly emerging land capitalists rely on the Islamic ideology that

has been ingrained in the minds of the land peasants and the people for centuries. And there is no doubt that the farmer will go to their side. Because the peasant blames the Russian capitalists for his plight and sees them as the cause of his enslavement.

The scientist explains this reason as follows: “He knows very well that the immigrants took away his land and water during the war, that the best lands went into the hands of the immigrants, and that he was insulted by them when he walked on the railway and in the markets. Therefore, regardless of anything, the nation goes to the side of the rich and is forced to do so. At the same time, with the growth of commercial capital, an intelligent class is born, a national language, a national literature emerges; the local capitalist against others. In the struggle, they use them to their advantage and try to strengthen their front by means of them”.

Polat Soliyev said that Russian capitalism brought new economic views to Turkestan, as a result of which rich local merchants and emphasizing that capital owners are formed, he puts forward the idea that only the development of the country should serve.

As a result of the analysis, it is clear that the new economic conflicts formed at the end of the 19th century and the beginning of the 20th century showed that the idea of the need to unite the peoples of Turkestan and become a single nation is more important than ever.

#### 4. CONCLUSION

In short, based on this information, the historical evidence given by the scientist regarding the ancient history of the peoples of Central Asia, the history of the early Middle Ages, the formation of the economic types of the Khaqs who lived in the Zarafshan Valley, Surkhandarya Oasis, Khorezm and Fergana Valley, it allows us to have sufficient information about the level of living of the population, forms of economic management, and the influence of economy on the formation of political institutions.

Historian and scientist Polat Soliyev is one of the few who managed to study and analyze every aspect of the history of Central Asia, be it social, economic or political, relying on sufficient sources.

#### 5. REFERENCES

- [1]. Анке Фон Кюгельген. Легитимация среднеазиатской династии мангитов в произведениях их историков. (XVIII-XIX вв), Алматы-2004, стр. 360,
- [2]. Ахророва Х. Биринчи тарих фанлари доктори. // Халқ сўзи. 2002 й. 18 октябрь.
- [3]. Муҳаммаджонов А. Яхё Фуломовни хотирлаб. Т., 2001.-Б.11.
- [4]. Германов В.А. Ўзбек тарихчиларининг устози // Турон тарихи. (Тўплам). Т., 1993.- Б.23.
- [5]. Гермонов В.А. Профессор Пулат Салиев и его время. Т., 2002. стр.37.
- [6]. Ражабов Қ. Солиев Бўлат // Ўзбекистон миллий энциклопедияси. Т.7. Т.: ЎзМЕ нашриёти, 2004. 689-бет
- [7]. Солиев П. Бухоро тарихи (араб имлосида ўзбек тилида). - Тошкент: 1923
- [8]. Солиев Пўлат. Узбекистан и Таджикистан. (Экономико-географический очерк). Т., 1926.
- [9]. Солиев П. Ўрта Осиё тарихи (XI-XV асрлар). 1-қисм (араб имлосида ўзбек тилида). - Тошкент: Ўзбекистон давлат нашриёти, 1926.
- [10]. Komilovich, M. B., & O'g, N. S. O. K. (2023). Abdulvahid Munzim and Young Bukharans. Telematique, 22(01), 1182-1185.

- [11]. Sherzod, O. (2022). ILLUMINATION OF ISSUES OF THE HISTORY OF TURKESTAN IN THE WORKS OF THE HISTORIAN POLAT SOLIEV. *International Journal of Philosophical Studies and Social Sciences*, 2(6), 37-41.
- [12]. Sherzod O'ktam o'g, N. (2023). TARIXCHI OLIM PO 'LAT SOLIYEV ILMIY ME'ROSIDA TURKISTON TARIXIGA OID AYRIM MASALALAR. *Innovations in Technology and Science Education*, 2(7), 1283-1290.
- [13]. Nosirov, S. (2022). BUXORO AMIRLIGI MAORIF TIZIMIDA YANGI USUL–JADID MAKTABLARINING FAOLIYATI (S. AYNIIY XOTIRALARI ASOSIDA). *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz)*, 26(26).
- [14]. BESHIMOV, M. (2022). Amir Said Alimkhan and Young Bukhara residents. *International Journal of Intellectual Cultural Heritage*, 2(2), 78-83.
- [15]. Beshimov, M. (2021). Mang'itlar davrida Buxoroda madaniy hayot. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz)*, 7(7).
- [16]. T. F., & UMIDA, X. (2022). PUBLISHING AND LIBRARY ACTIVITIES OF THE TURKESTAN JADIDS. *International Journal of Intellectual Cultural Heritage*, 2(1), 26-31.
- [17]. Темиров, Ф., & Исломов, Д. (2021). САДРИДДИН АЙНИЙ–ЗАМОНДОШИ ФИТРАТ ҲАҚИДА. *Scientific progress*, 2(1), 1349-1354.