

# Some Comments on the Social Status of the Uzbek Family in the End of the XIX Century - The First Half of the XX Century

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**Abstract---** *The history of the Uzbek family and the system of relations between family members were formed and developed in the course of a long historical development. Its distinctive ethnic features date back to long periods of the past. From this point of view, the Uzbeks, as in all nations of the world, consider the family as the traditional primary link in society, that is, the primary social association of society. This article analyzes the social situation of the Uzbek family in the late XIX - first half of the XX century, its role in the life of the state and society, the role of Uzbek families in the radical socio-economic changes in Turkistan. However, it considers the function of family members, the composition and form of the family as a result of changes in attitudes towards property and its distribution. The country studies the role of Uzbek families in family life, agriculture and animal husbandry, trade relations and economic life, their functions in the creation of material products in social production. The article also analyzes the historical development of the family during this period, the economy, the traditional and modern way of life, and reveals the lifestyle and economic relations of the Uzbek family.*

**Keywords---** *Social Status, Uzbek Family, Ethnographic Sources.*

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## I. INTRODUCTION

Like other nations in the world, the history of the Uzbek family and the system of social relations between family members have been formed and developed in the course of a long historical development. In the late 19th and early 20th centuries, the modern Central Asian region we are describing in this article is called Turkistan. Turkish people such as Uzbeks, Kazakhs, Kyrgyz, Turkmens and Uyghurs have lived there since ancient times. Among them, Uzbeks make up the majority, and Uzbek families are at least partially different from the families of other nations in terms of their ethnicity. Indeed, the Uzbek family has a historically unique system of social relations, which has its own historical development and ethnic characteristics, which were preserved even in the historical period we are studying.

## II. METHOD AND METHODOLOGY

The article is based on the principles of objectivity, consistency, chronological study of historical and social events, reliance on sources and evidence, and their validity, accepted in all social sciences and humanities. The article is based on content analysis, historical and ethnographic analysis and observation and expert-survey methods

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of some sources. Any scientific research is distinguished in the social sciences and humanities by its methodological study. This article is based on the analysis of historical sources and sociological research conducted at the intersection of history, cultural studies, social anthropology and sociology. The research is based on the methods of studying, analyzing and expert analysis of historical and ethnographic sources.

### III. CONCLUSIONS AND DISCUSSIONS

At the end of the 19th century and the first half of the 20th century, Uzbek families living in Turkistan were divided into small (nuclear) families and large (patriarchal families) according to their form and nature. The status of the extended family, especially in the family and society, was high, with an average of 20 to 80 members in such families, and in some places even close to 100 members. Such a family was headed by a great-grandfather, and the property was distributed by them both in terms of property and duration. Even the income from agriculture, animal husbandry, handicrafts, and trade could not be owned by a small family. In this case, the main right rested with the head of the extended family, who in turn led the division of property. The large patriarchal family was called "big family", "big household", "big pot", in the late XIX - early XX centuries.

Especially during this period, the lifestyle of Uzbek families living in Turkestan has changed radically. Because it was during this period that elements of European culture and way of life began to enter the country. Especially after the Russian occupation of Central Asia, the policy pursued by the government in the country radically changed the system of social relations. The active involvement of the colonial system of government in the country's economy has undoubtedly affected the social life of the country, especially the way of life of local families.

If we pay attention to the way of life of Uzbek families, according to tradition, from ancient times Uzbek families lived together in certain neighborhoods. For example, if we look at the statistics of that period, at the end of the XIX - beginning of the XX century in the cities in each neighborhood 50-150 [p. 1.134], sometimes 200-250 [2. Page 37]. In particular, according to O.A Sukhareva, in the late XIX - early XX centuries in the center of Bukhara Chor Baqqoli, Darvozai Samarkand makhallas(neighbourhood) - 112, Olim Khoja makhalla - 110, Boyrabaffon makhalla - 110, Mir Tokhuri Devon makhalla - 120, Jafar Khoja makhalla - 104 , There were 100 houses in Imam Qazi khan makhalla, 101 apartments in Korxona makhalla, 100 apartments in Chubboz makhalla, 120 apartments in Aravon makhalla, 100-150 in Eshon Pir makhalla, more than 100 in Abdullo Khoja makhalla, 105 in Xonaqo makhalla, 100 in Chakar makhalla, 148 in Khalifa Khudoydod makhalla, 160 in Chukur makhalla. There were 180 households, 150 families in Mir Dostum, 100 families in Shishakhona makhalla, 120 families in Dost Churgosi makhalla, and 160 families in Chohi Zanjir makhalla [3. Page 134].

In the late 19th and early 20th centuries, when Russian rule was fully established in the country, Russian families began to be relocated to places where local families lived in the cities of the region. At the initiative of the Russian government, in 1875, 8 Russian villages were established in the Avliyota district due to the resettlement from Russia. In accordance with the "Regulations on the management of the Turkestan region" adopted in 1886, the resettlement and resettlement of Russian families is intensified [4. 1910].

Taking advantage of the Russian government's opportunity to use "vacant lands in Asian Russia," the Russian population began to move to Turkestan without the permission of the authorities. Thus, by 1910, 124 Russian

villages with 20 to 50 families each were formed in the Syrdarya, Fergana and Samarkand regions. These families were home to about 70,000 immigrants [5. 107 bet]. Immigrants also begin to occupy wetlands and fertile lands belonging to the local population, and there are protests and conflicts between them over the issue of land and water.

The peculiarity of this is that the number of resettled families gradually increased. In particular, by the end of the XIX century the share of Russians in the total population of the country was 1.9% [6. P. 107], then the number of people coming to the country from Central Russia for permanent residence will increase. For this reason, urban quarters and villages inhabited by Europeans were established in the cities of Turkestan. In particular, from 1875 to 1890, 1,300 families moved to Turkestan, creating 19 Russian villages. During the famine in Russia in 1891-92, the number of these villages in Turkestan reached 25. By 1906, 266,000 Russians were registered in the country, representing 4.5% of the total population [7. 87 bet]. The Russian government tried in every way to allocate fertile land belonging to local families to Russian families and increased land taxes, forcing local families to sell their land.

Such “vacant lands” are given primarily to retired soldiers, families relocating from Russia. The lands taken from such settlements were 47,600 tanob in Syrdarya region, 75,000 tanob in Fergana region, 3,000 tanob in Samarkand region, and 7,000 tanob in Caspian region [p. 8.106]. Russia's conquest of Central Asia has led to a radical change in socio-economic relations and its character in the country. Especially with the historically formed land tenure relations, there is no doubt that the colonial system of government, the active intervention in the economy of the country was formed. This also affected the sources, types and forms of income and profits. This, of course, was an additional burden on local families.

Mass migration of European families from the central part of Russia, the Volga region, the Urals, the Volga region, mainly during the Stolypin agrarian reform of 1906-1910 and the famines and droughts of 1891-92, 1912, 1914 [9. 87]. Although there are apartments in separate Russian villages and towns in the country, part of the displaced population is also settled in the villages. In 1907, there were 24,346 East Slavs in the Fergana region alone, 14,722 in the cities, and 28 Russian villages in the Tashkent district in 1917 [10. 87 bet]. A large part of the population was settled in the villages of Semirechinsk and Syrdarya region, and by 1913 their number in the Syrdarya region was about 161,861 [11. Page 27].

In Turkestan, local Uzbek families lived mainly in rural areas. Because such lands were suitable for farming and cattle breeding for the local population. A certain proportion of the population lived in cities, and there were some differences between urban families and rural families. For example, while the rural population was mainly engaged in agriculture, animal husbandry, and partly in handicrafts, the urban families were constantly engaged in agriculture as well as handicrafts and trade. In particular, in the city, family members lived in a certain area of the neighborhood, depending on the work they do, their profession, their position in the community, and what ethnic or social class they belong to.

Although the main occupation of urban Uzbek families living in Turkestan is handicrafts and trade, farming is an ancillary sector for the landowners around the city. For example, a family of artisans living in Tashkent, Bukhara, Samarkand, Jizzakh, Kokand, Margilan, Shakhrisabz, Nurata, Termez had their own gardens on the outskirts of the city. They are located in urban neighborhoods in the city depending on the craft profession they are engaged in. In

particular, bakers lived in the “Nonvoy” neighbourhood, butchers in the “Qassobo” neighbourhood, spinners in the “Dukchiho” neighborhood, carpenters and carvers in the “Ustazoda”, potters in the “Kozagaron” neighbourhood, and carpet knitting in the “Namatzano” mahalla. While members of different ethnic groups lived side by side in the city, even if they were mixed, the neighborhood of gravedigger was separate. It is characteristic that in a city with a complex ethnic composition, each member of the neighborhood is organized on the basis of socio-economic principles.

If we consider this issue in the example of the population of Bukhara, Tashkent, Jizzakh, Kokand, Khojand, Margilan, in the XIX-XX centuries the population of the city was divided into the following groups: large and small nobles, clerics, traders, craftsmen, small shopkeepers, farmers, as well as people who do not have a specific profession and are hired, i.e. laborers. During this period, Bukhara and Tashkent retained their status as centers of handicrafts and trade. The same situation was typical of Jizzakh, Termez, Kokand, Margilan, Nurata districts.

For example, the main occupations of the population of Tashkent were handicrafts, trade and, to a lesser extent, agriculture. In this case, farming was an ancillary sector for the family farm. From time immemorial, people engaged in the same profession have lived in a certain neighborhood or in a certain part of the city. For example, the families in Shayhantahur were mainly known for casting cast iron, making saddles, making oil, and especially fabrics. In Sebzor, people have long been engaged in dyeing textiles and fabrics, as well as shoemaking.

The city's Kokcha district was famous for its tanning, which was made possible by the Jarariq River, which flows through its territory. In 1871, 341 of the 695 workshops located here specialized in the production of leather goods. There are 6 brick factories, 7 pottery workshops, 22 oil production enterprises, which occupy this part of the city. The inhabitants of Beshyogoch were mainly engaged in gardening.

This style of farming existed in Jizzakh as well as in other cities of Turkestan. At the time of the study, the city of Jizzakh, the central city of the Jizzakh oasis, and its suburbs were known as “Butchery”, “Jewelry”, “Soapmaking”, “Kunchilik” and other professions, as well as “Uratepalik”, some cities and districts of Turkestan. The residents of such neighbourhoods as “Mulkentlik”, “Tashkentlik”, “Jizzakhlik”, “Akkurganlik” had lands engaged in agriculture, gardening and country houses.

By the beginning of the twentieth century, changes in the system of governance in Turkestan were directly related to the socio-economic factors of society and rapid political changes. Especially after the establishment of Soviet power in the country, the creation of a society in accordance with the rules of the socialist socio-economic system will begin. From the first years of Soviet rule, the state has been one of the most important means of using the wealth created by the peoples of Turkestan for the benefit of the metropolis.

After the end of the First World War, the adaptation of financial relations between Turkestan and Russia, which are an integral part of economic relations, will become one of the measures of national importance. However, under the new system to address budget issues, legal and illegal payments of taxes and levies were borne by local families. They were steadily increased after the war, spending 3 times more than government spending and reaching \$ 99 billion soums [12. 274 pages].

Under such conditions, the situation of local, indigenous families in the country began to deteriorate. The military, economic situation was very complicated. As a result of the wars, Turkestan was left in the military, the economy was disrupted, and the life of the Uzbek family was more difficult. It was necessary to consider financial issues in the implementation of social and economic measures to strengthen the newly established Soviet government. The most serious problem of the families was the food problem, and in 1918 the food department of the Turkestan People's Commissariat was opened. For this purpose, in June 1918, the "Food Directorate" was established to address food issues [13. 273 pages]. On April 20, 1918, at the V Regional Congress of Soviets, the political and economic relations of Turkestan with the RSFSR were formalized and Turkestan was declared an autonomous republic within Russia. The adopted Constitution of the Turkestan ASSR gives Turkestan the right to set its own budget, impose taxes and issue loans within the RSFSR. These processes are objectively linked to the policy of "Military Communism" introduced in 1919.

These emergency measures were taken directly to bring Russia out of the civil war as soon as possible, and military control was established throughout society. Under such conditions, improving family life, first of all, providing food to local families, became one of the important problems. The government, on the other hand, begins to seize grain and other foodstuffs from the hands of the people (mostly wealthy landowners).

Confiscated factories and plants, resources in banks and contributions did not yield the expected results. Due to the failure of the courts to collect and collect taxes in a timely manner, even the 10 billion soums of emergency revolutionary tax was not collected that was introduced in the RSFSR. [14. 137 bet]. It was not until the end of 1919 that a series of measures were taken in Turkestan (the Turkish Commission) to put an end to the tax chaos.

In fact, the policy of "military communism" has thwarted plans to improve the social status of families and its social significance. In addition to trade, a natural tax was introduced. This tax was introduced by the decision of TMIK and Turkestan HKS of August 2, 1918, and it was increased again in 1919. Taxes were also be introduced for Muslim courts and waqf property. Therefore, on February 9, 1921, the People's Commissariat of Finance instructed to temporarily suspend any tax collection in the territory of the RSFSR, of which Turkestan is a member [15. 137 bet].

The replacement of food distribution with a food tax on March 21, 1921, and the adoption of the Law on Exchange on May 24, 1921, became the basis for the transition from the policy of "Military Communism" to the "New Economic Policy" in the country. The adoption of this law will help to restore the economy created by the civil war in Turkestan, where the main population of the family is engaged in agriculture and have small farms, and to revive, albeit slightly, free economic relations.

As noted above, the transition to a "new economic policy" has led to a revival in the economic life of Turkestan, as well as some changes in the social life of families. Agriculture played a major role in the production of the national economy, and the main part of the state income, taxes were mainly collected from agricultural products. Small producers, on the other hand, did not have full preferential tax opportunities, which did not fully meet the newly formed requirements.

One of the most important issues facing the government before and after the formation of the new types of states of the XXSR and the BXSSR in 1920 in Turkestan was the solution of the water issue. On September 30, 1920, the Bukhara Central Revkom adopted a decree "On Land". According to the decree, the land and property accumulated in the hands of the former Emir of Bukhara, his family and officials were to be distributed to poor, landless families. According to the sources, in the old Bukhara and Chorjoi principalities alone, 10,000 tanobs of land belonging to the former emir's family and rich families were confiscated and distributed to poor families [17. 153].

According to it, families with 10 tanob lands had to pay 2 soums 50 tiyin from high-yielding lands, 2 soums from medium-fertile lands, 1 soum 50 tiyins from low-yielding lands, and families with more than 10 tanob lands had to pay 2 soums to 3 soums. By 1923, a single tax system was formed in agriculture [18. 179 bet]. The "new economic policy" was partly in line with the conditions of the local population of Turkestan. In particular, in families engaged in farming in Fergana and Ettisuv regions, women are completely exempt from this tax.

On April 11, 1922, the Turkestan Central Election Commission issued a resolution "The tax of goods." The implementation of this decision not only significantly reduced the cash-based taxes levied on various categories of farming families, but also allowed for the development of production. According to him, the food tax in Turkestan consisted of 8 types of taxes in goods. It has also been applied to technical crops and fodder.

During this period, while equal rights for women and men in family life were proclaimed, attitudes toward women changed dramatically as a result of some government measures. We all know that the campaign for the liberation of Uzbek women (throwing the shawl, free choice of profession, achieving legal equality), which began in the late 20s of the twentieth century, more precisely in the spring of 1927. There was a need to launch the "attack" movement, to attack the old marriage, that is, to release the Uzbek women. However, this action had to be done gradually, step by step, not by speed. Members of the government threw away the veil of 100,000 women at once in a violent, administrative way. But this policy of the party has provoked protests among the indigenous people (even among women), and women who oppose the offensive are beginning to be persecuted.

"Attack" was interpreted in Soviet government policy as an attack on this old way of life. One of the first tasks set before the attack was to polygamy families, marry underage girls, and destroy their thick money. However, this movement, which was strongly influenced by the Soviets, was carried out on the basis of decisions, instructions that did not take into account the centuries-old traditions, and in many cases, violence was used. Information on how many women in the provinces, districts, cities and villages have thrown off their veils is beginning to be required on a regular basis. There was chaos at work, women in the streets were stripped of their veils, gathered and burned. Women were employed. They are mainly employed in the textile industry and are involved in social and creative professions.

The urgent and violent transformation of the social status of women in the East, formed over the centuries by certain customs and religion criteria, under the slogan of liberating them and making them equal with men, has led to many conflicts and casualties.

Although in the Soviet era the family was the main link in the organization of the daily social life of the Uzbek people and passed down from generation to generation the vital functions that have improved over the centuries, the

current system is forced to interfere in its activities. During the Soviet era, the ruling system and ideology did not officially recognize families, pursued a policy of oppression against them, banned the traditional activities of the family, and made it the "starting cell" of society in its name.

History has shown that the Soviet state's rural water reform, which began in the 1920s, also affected the activities of rural families in the country, especially peasant families. From 1925 to 1929, as a result of the land and water reform in the villages of the oasis, land, property, horses, and tools of labor began to be nationalized, and families who opposed it were "kulak." In particular, the forcible seizure of grain by farmers, its confiscation, imprisonment, deportation and others, taking into account the number of property in the family.

The inclusion of rural communities in the kolkhoz has undoubtedly had a negative impact on their social life, family life, of course. Historically formed, traditional property ownership and territorial neighborly relations on the farm have been replaced by administrative command-based public administration, with the government opting to put pressure on wealthy families who do not belong to the collective farms and keep land and property. This was especially the case for rural and advanced community elders.

At a meeting of the Council of People's Commissars of the USSR on October 30, 1930, the issue of ear farms was discussed, according to which the People's Commissariat of Finance, in cooperation with the district executive committees, was instructed to register specially taxed ear farms within 10 days. As of October 30, 1930, 12,151 "obedient(kulak) families" were registered in 61 districts of the republic [19. Page 78].

As a result, the work on identifying "kulak(listener)" farms for which a separate agricultural tax obligation is imposed for the 1930-31 economic year will be intensified. New signs will be introduced to identify kulak farms. Accordingly, those who used hired labor for 4-5 months, those who used hired labor for 1 month continuously, farms with mechanical motor vehicles, farms with manufacturing enterprises, as well as owners of mills, oil mills and similar vehicles were registered as "kulaks" and taxed separately are drawn. Doctors and brokers are also registered as kulaks (listeners) by the decision of the district executive committee and have a special obligation to them [20. Page 78].

Some self-sufficient, wealthy families are subject to surveillance and pressure, and those working in state and party bodies are arrested and deported as traitors to the state and society. Among those who were unjustly imprisoned and prosecuted from such families were many Party, Soviet, economic workers, military, intellectuals, and workers. In 1930-1933 alone, 5,500 peasant families were deported from their homeland to other lands, many of whom died there. At that time, about 3,000 families from Uzbekistan and about 10,000 families from the Central Asian Republics were relocated to other areas in the Skadovsk, Kakhovka and desert areas of the Kherson region.

Several thousand families of the kulak were brought to Miyonkol Island in Samarkand region. Reed lands, consisting of swamps and lakes, are planted with cotton and rice when they were drained and developed by their own efforts. The 'kulak' families living in the reed-woven camps were used in dire straits. Police officers humiliated them, shot them when they shouted, and used them indiscriminately. The Miyonkol elders remember that many of them died from hard work, starvation, disease, and the oppression of the guards. Hundreds and thousands of dead people were buried there without shrouds, without religious rites. As a result, thousands of rural families,

anticipating such a danger, were forced to leave the sacred land where their umbilical cord blood was shed and head for distant foreign lands.

In the years of collectivization in the 1930s, the ethno-territorial features of family farming in the country were preserved according to historically formed principles. But the economic relations inherent in the existing system, the property relations, had a negative effect on the traditional foundations of the family. In particular, the inclusion of large and small peasant families in the collective farms and the formation of village councils instead of collective management led to the reduction, change and sometimes oblivion of family traditions.

From time immemorial, the Uzbek family has passed down from generation to generation the traditions of kindness, support, companionship in difficult times, generosity and humanity. That is, throughout history, the generous Uzbek people have always supported each other, helped each other in difficult times and overcame difficulties together. Such compassionate consequences and philanthropy once again healed the nation during the years of World War II.

The outbreak of World War II caused great suffering to millions of peoples, devastated the country's economy, wiped out thousands of people, and caused thousands to lose their homeland, their families, and their children. The world was in the grip of war, political and military conflicts between countries and peoples began.

In such difficult times, the humanity of Uzbek families was manifested in the real humanity and tolerance of the population relocated to Uzbekistan from the front lines. This is evidenced by the fact that in the early days of the war, more than 1 million people were evacuated to Uzbekistan, including more than 240,000 children.

If we pay attention to the historical evidence, according to the data, by December 1941 alone, it was planned to bring 525 thousand people to the cities and villages of Uzbekistan. In practice, their number was 665,419. In mid-January 1942, 2712 people were evacuated to Tashkent district. Of these, 1,252 were men and 1,460 were women. They are Russians - 1913, Ukrainians - 126, Belarusians - 33, Jews - 569, Armenians - 9, Tatars - 13, Poles - 6, Germans - 3, Greeks - 2, Latvians - 7, Moldovans - 8, Swedes - 1, Chuvash - 6, Estonians - 5, representatives of other nationalities - 8. The total number of visitors to Tashkent region by mid-January 1942 was 5,414. Of these, 2,341 were men and 3,073 were women [21. Page 53].

During November 1941, 54,029 people were evacuated from Ukraine to Uzbekistan (including 9,508 from Odessa region, 7,528 from Kiev, 4,238 from Dnepetrovsk, 3,490 from Kharkiv, 2,810 from Vinnytsia, and 2,082 from Zhitomir). During the war, more than 20,000 people were brought to Surkhondaryo region alone, of which 3,500 were young children. Orphanages will be set up for the evacuees in Bulungur, Jambay, Narpay, Pastdargom and other districts of Samarkand region. They had more than 4,270 children and more than 150,000 evacuees in Bukhara region.

In 1941, 19,000 people from Ukraine, Belarus and the Baltic republics were evacuated to Namangan region. 1674 of them were employed. Special orphanages were established in Turakurgan, Yangikurgan and Pop districts. 3891 people were evacuated to Karakalpakstan. 900 families adopt orphaned children separated from their parents.



In addition, 20.3 thousand children of servicemen and displaced people were placed in kindergartens, nurseries and orphanages [22. Page 54].

Many families adopted two or more orphans. In particular, the Shomahmudov family from Tashkent adopted 14 children. Hamid Samadov from Kattakurgan adopted 12 children, Qosimova 10, M. Juraeva and Ashurkhodjaeva adopted 8 children. By the end of 1943, 4,672 children were being raised by Uzbek families in urban areas and 870 in rural areas.

In addition, orphanages and dozens of military hospitals relocated and established in Uzbekistan was attached to the republican organizations and neighbourhoods. In particular, the neighbourhoods, in cooperation with organizations, as fathers, provided orphanages and hospitals with food and fruits.

#### IV. CONCLUSION

In general, the Uzbek family has a rich history, plays an important socio-cultural role in society, and its long history of development shows that it continues the rich spiritual and cultural heritage, economic and social traditions, social functions of the people. This is undoubtedly a sign that it has its own traditional development. Especially in the late nineteenth and first half of the twentieth centuries, the social status of the Uzbek family, its role in the life of the state and society, confirmed the unique role of the Uzbek family in the radical socio-economic changes in Turkestan. In other words, it can be seen that Uzbek families, while continuing their traditional function in the period under study, performed certain socio-cultural functions in society, operating in accordance with their ethnic characteristics. In Uzbek families, we have witnessed that such high qualities as the sanctity of parents, respect for adults, kindness to the little ones, the superiority of respect in mutual relations have not lost their value and meaning in different historical periods, even under different ideological pressures.

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