

## Elucidation of the Spiritual Culture Specific to the Southern Region in Historical and Ethnographic Research

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**Abstract---** This article discusses elucidation of the spiritual culture specific to the southern region in historical and ethnographic research. Family and family rituals are one of the important links of the spiritual culture of the people. Family rituals, like material culture, have been formed over the years, undergoing various changes and developing in accordance with the times.

In the Soviet era, attention to the issue of the family, its structure, family rituals and traditions, and attention to the issue of ethnogenesis and ethnic history was not high. Nevertheless, a number of studies have been made about the family and its structure.

**Keywords---** Elucidation, Spiritual Culture, Southern Region.

### I. Introduction

One of the issues focused on in the research of the Soviet era of the 20th century is the form of the family and family relations. At the end of the 19<sup>th</sup> century, in the 20<sup>th</sup> century, two types of family were considered the most common in the territory of Uzbekistan: a large patriarchal family and a small separate family on the structure of these families, the number of family members, and social relations between members L.P.Potapov<sup>1</sup>, M.V. Sazonova<sup>2</sup>, K.L. Zadikhina<sup>3</sup>, O.A. Sukhareva<sup>4</sup>, M.A. Bikjanova<sup>5</sup>, K.Sh. Shaniyazov<sup>6</sup>, K. Kubakov<sup>7</sup>, H. Ismailov<sup>8</sup>, N.A. Kislyakov<sup>9</sup>, N.G. Borozna<sup>10</sup> and others are given a special place. Among them, mainly L.P. Potapov, K.L. Zadikhina, K.Sh. Shaniyazov, K. Kubakov and N.G. Borozna provide more detailed information about the family relationships of the inhabitants of the southern oasis. In the rest of the studies, the family and family rituals of the residents of other regions of Uzbekistan are covered, which is useful for comparative analysis.

For example, L.P. Potapov's article provides information on the ethnic characteristics, traditional rituals and family structure of the population of the southern regions of Uzbekistan<sup>11</sup>. In the article, the main place is allocated to the family structure of the Kunhirot clan, descriptive information is provided about the head of the family, his position, family members and their positions and levels.

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<sup>1</sup>Potapov L.P. Materialy po semeyno - rodovomu stroyu u Uzbek "kungrad" // Nauchnayamysl, Tashkent - Samarkand, 1930, No. 1.

<sup>2</sup>Sazonova M.V. K etnografii Uzbekov yuzhnogo Khorezma (Polevye issledovaniya yuzhnouzbekskogo etnograficheskogo otryada XAEE v 1946–1948 gg.) // TXAEE. T. I. – M., 1952.

<sup>3</sup>Zadykhina K.L. Uzbek delta Amudari // TXAEE. T. I. – M., 1952; The same author: Zadykhina K.L. KulturaibytUzbekovKipchakskogorayonaKarakalpakskey ASSR // TXAEE. T. II. - M., 1958.

<sup>4</sup>Sukhareva O.A. Bukhara 19<sup>th</sup> - late 20<sup>th</sup> centuries. - M., 1956.

<sup>5</sup>Sukhareva O.A., Bikjanova M.A. Proshloe i nastoya shcheeseleniaAykyran. - T., 1955.

<sup>6</sup>Shaniyazov K.Sh. Uzbek-Karluki. - T., 1964.

<sup>7</sup>Kubakov K. Etnicheskiy sostav selskogo naseleniya Verkhnyey Kashkadari v kontse XIX – nachale XX c. A vtoref. kan... \_ ist. science T., 1973.

<sup>8</sup>Ismailov H., Kubakov Q. Wedding and wedding ceremonies. – T.: Science, 1973.

<sup>9</sup>Kislyakov N.A. Ocherki po istorii semi ibraha u narodovSredneyAziii Kazakhstan. - L., 1969; The same author: Nasledovanieirazdelimushchestva u narodovSredneyAziii Kazakhstan (XIX - later XX century). - L., 1977.

<sup>10</sup>Borozna N.G. K voprosu o forme semi u polukochevyxuzbekov (namaterialakhuzbekov- durmenov). Families and families of the people of Central Asia and Kazakhstan. M.: Nauka, 1987.

<sup>11</sup>Potapov L.P. Materialy po semeyno - rodovomu stroyu u uzbekov « kungrad » // Nauchnayamysl, Tashkent - Samarkand, 1930, No. 1, S. 46.

## II. The Main Results and Findings

According to the information provided by O.A. Sukhareva and M.A. Bikjanova, the "big patriarchal family" could include from 50-60 to 100 members<sup>12</sup>. Small families are more common in urban centers and consist of a couple and their children. If this family includes the parents of the couple, this type of family is called "indivisible family" and unites representatives of three generations<sup>13</sup>. From the data of the researchers, it can be observed that during the Soviet era, changes occurred in the family and its structure, large families were preserved only in rural, mountain and sub-mountain regions, and as a result of urbanization, the number of small and undivided families increased.

In the work of K.Sh.Shanyazov, the form and structure of the family in Uzbekistan, the process of social stratification in its structure was revealed, and it was shown that the form of the family in the southern regions directly depends on the economic aspect<sup>14</sup>. Also, the academician was able to show that land ownership, its size, and relations with relatives are important in family relations. In addition, he revealed through ethnographic examples that in the Kashkadarya oasis, as a result of the division of communal property in the 20th century, "big patriarchal families" were also broken up and turned into small or indivisible families<sup>15</sup>. It can be concluded that from the beginning of the 20th century, the system of "big family" gradually disappeared among the inhabitants of the southern oasis, giving way to small families.

K. Kubakov in his ethnographic research on family-marriage relations, customs and rituals of Uzbeks living in the upper part of Kashkadarya gives information about the big family - "big cauldron" or "black cauldron"<sup>16</sup>. In this type of family, the final conclusion belongs to the head of the extended family, a family consultation was called on important issues and a decision was made at the end of it. Of course, the goal of the researcher was not to study the family and family rituals, but it is important that during the study of the ethnic structure of the region, he also analyzed the family aspects specific to each ethnic group.

N.G. Borozna, who studied the family forms of the semi-nomadic Dorman Uzbeks living in Surkhandarya, gave brief information about the presence of large families in the semi-nomadic Dormans at the end of the 19th and early 20th centuries, as well as the size of the large family, its economic basis, composition, residence, and relationships within the family<sup>17</sup>.

In addition to family structure and composition, ethnographic data related to the wedding and mourning rituals of the residents of the southern oasis have been studied, albeit partially, by researchers of the Soviet era.

For example, researcher K.L. ZadikhinaKashkadarya Uzbeks provides information about their wedding and funeral ceremonies. According to him, the self (or "uz") mainly prefers endogamous marriage and communicates with members of its own group or with other selves. Calling guests to wedding ceremonies is also done in the same order. In addition, the researcher gave information about the marriage relations between the Arabs of the oasis and said, "... although Arabs used to marry the daughters of Khojas, Arab girls were not married to Khojas. Even the young men of the Bawora clan of the Arabs only took girls from the Auwana clan of the Arabs, and it was forbidden to marry with other clans. It is appropriate to note that by the 60s of the 20<sup>th</sup> century, such circumstances in marriage have lost their importance<sup>18</sup>. It should be recognized that such cases were observed not only in the ethnic groups of the southern oasis, but throughout Uzbekistan, that endogamous marriages were increasingly replaced by exogamous marriages, and that the number of "mixed" marriages between different ethnic groups, in addition to inter-clan marriages, increased from the 60s-70s of the 20th century. It should not be forgotten that this situation was the result of the reforms of the Soviet state in the spiritual and cultural sphere aimed at "eliminating the differences between peoples and creating a single Soviet man".

The book "Wedding and wedding ceremonies" co-authored by Kh. Ismailov and K. Kubakov<sup>19</sup> contains information about the Uzbek family, its social relations, and wedding ceremonies. The information provided by the

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<sup>12</sup>Sukhareva O.A., Bikjanova M.A. Proshloe i nastoya shcheeseleniaAykyran. - T., 1955. - S. 173-175.

<sup>13</sup>In that place. - S. 173-175.

<sup>14</sup>Shaniyazov K.Sh. Uzbek-Karluki. - T., 1964. - S. 136-139.

<sup>15</sup>Shaniyazov K.Sh. Uzbek-Karluki. - T., 1964. - S. 136-139.

<sup>16</sup>Kubakov K.K istorii razvitiya Uzbek Semi. / Etnograficheskie izuchenie byta i kultury Uzbek. - T. : Science, 1972. - 122 p.; The same author: Kubakov K. Etnicheskiy sostav selskogo naseleniya Verkhnyy Kashkadari v kontse XIX – nachale XX c. A vtoref. kan... \_ ist. science - T.,1973.

<sup>17</sup>Borozna N.G. K voprosu o forme semi u polukochevyxuzbekov (namaterialakhuzbekov- durmenov). Families and families of the people of Central Asia and Kazakhstan. M.: Nauka, 1987, B. 41–42.

<sup>18</sup>Zadykhina K.L. Uzbek delta Amudari // TXAEE. T.I. – M., 1952. - S. 25-32.

<sup>19</sup>Ismailov H., Kubakov Q. Wedding and wedding ceremonies. – T.: Science, 1973.

authors is not specifically focused on wedding ceremonies in the southern regions of Uzbekistan. Nevertheless, it is important to draw conclusions that are applicable to the population of the southern oasis.

In particular, the authors condemn the excessive spending in many wedding ceremonies and traditions of the Uzbek people, and express positive opinions about the need to replace them with ceremonies characteristic of the new era. The book also contains some negative comments that are influenced by communist ideology. For example, those who gave recommendations on holding weddings based on a specific plan in the form of "Komsomolcha weddings" or "Red wedding"<sup>20</sup>. Of course, this situation can be found in most studies written in the Soviet era. This is a specific demand of that time. However, this political aspect does not diminish the ethnographic value of Soviet-era research and requires evaluation in light of its contribution to the development of science.

Ethnographer O. Boriev also conducted scientific research on the family and family-related traditions and rituals in the south of Uzbekistan<sup>21</sup>. The scholar's ethnographic data is important for imagining the family situation of that time, and the fact that it is enriched with the data of many field studies is considered a winning aspect of the work.

In each region of Uzbekistan, a unique system of family and family rituals has been formed, and it has acquired local features under the influence of the geography, natural conditions, and diversity of ethnic groups living in that region. In the years of independence, along with material culture, studies of spiritual life, especially the family system, were well underway.

Ethnographer O., who was the first to conduct research on this issue. Boriev, I. Shoyardonov, K. Nasriddinov and D. Kholikov are a group of researchers. The work dedicated to the history of the Uzbek family reveals the system of family and family rituals of the residents of the southern regions of Uzbekistan based on field research materials. One of their important conclusions is that the large family of Uzbeks in the southern regions of Uzbekistan are similar in form, content and essence, and differ only in some local peculiarities. This locality is evident in terminological expressions, work organization, intra-family and inter-family relations, and self-management<sup>22</sup>.

21<sup>st</sup> century was an important period in the study of the ethnography of the inhabitants of the southern oasis. The number and especially the quality of research has increased. For example, the ethnographic researches of R. Rajabov and M. Usmonov are important in the study<sup>23</sup> of the family and family rituals in the southern oases of Uzbekistan, the unique spiritual culture of the region<sup>24</sup>.

In particular, in the monograph of R. Rajabov, it is emphasized that the family relations of Arabs living in Uzbekistan should be analyzed within the framework of other peoples of the region. That is, until the beginning of the 21<sup>st</sup> century, a number of studies on the family and family rituals of the peoples of Central Asia: Kazakh, Kyrgyz, Uzbek, Tajik, Turkmen and other large ethnic groups were published, but no special studies were created on the family relations of Arabs living in Uzbekistan. For this reason, the author tried to clarify the structure, characteristics, and unique aspects of Arab families in the republic based on the comparative study of newly

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<sup>20</sup>Ismailov H., Kubakov Q. Wedding and wedding ceremonies. - T.: Science, 1973. - B. 32–33.

<sup>21</sup>Buriev A. Obobjivaniisemeinoyobshchiny u uzbekov v X I X – nachale XX veka // ONU, 1984. No. 5. – B. 28–30; That author. Bolshaya semya uzbekov na rubeje XIX – XX vv (na ethnographicheskome materiale yujnyx oblastey Uzbekistana).: Autoref. dis.... candy. ist. science - L., 1985. - 25 p.

<sup>22</sup>Boriev O., Shoyardonov I., Nasriddinov Q. From the history of the Uzbek family. T.: Teacher, 1995. -B. 5.

<sup>23</sup>Usmanov M.Sh. Uzbek calls of South Uzbekistan and the Khorezm oasis: the issue of mutual relations and influence // Proceedings of the 4th Republican scientific-theoretical conference on the topical problems of ethnology of Uzbekistan. - T., 2007. - B. 87-91; That author. O'tov-South Uzbekistan as the main place of residence of the call people // Science, development and youth. Materials of the scientific-practical conference. - Against, 2008. - B. 169–172; That author. From the ethnic history of Uzbek bells // Proceedings of the scientific-practical conference on the topic "The role of Nasaflik allomalar in world culture". - Against, 2008. - B. 232–236; Boriev O. Usmanov M. Uzbeks: ethnic history and ethnocultural processes. - Samarkand, 2008. - 244 p.; Usmanov M.Sh. Ethnic history, economic characteristics and identity transformation of the bells of Uzbekistan (in the case of Southern regions). - T.: "Voriz Nashtriyot", 2019. - 188 p.

<sup>24</sup>Rajabov R. Arabs of Uzbekistan // Sound from Moziy. - T.: 2004. No. 2 (22). - B. 38–40; That author. Arabs in the ethnocultural processes of Central Asia – Arab y v etnokulturnyx protsessakh Sredney Azii. - T.: New century generation, 2011. – 124p; That author. History and ethnography of Arabs in Uzbekistan: XIX middle of the century - XXI the beginning of the century. - T.: Sharq, 2012. - 416 b; That author. History and Ethnography of the Arabs of Uzbekistan: Abstract Dissertation. ... Dr. ist. science - T., 2012. - 48p.

collected field ethnographic materials and Soviet era data<sup>25</sup>. His research made a great contribution to the enrichment of the ethnography of Uzbekistan and to the detailed study of the ethnography of other peoples in the republic.

Researcher M. Usmanov studied the ethnography of the Kunhirats living in the south of Uzbekistan. In the process, it also addresses the issue of family. According to him, it is important for Uzbeks to know the seven generations of their family and it is considered an unwritten law for them.

Nowadays, this rule has somewhat lost its force. But in the south of Uzbekistan, in many villages where kungirats live, it is necessary to know seven generations and seven pinks. If someone does not know his ancestors, the community has a negative attitude towards him, and he is not assigned the most responsible tasks in the community activities.

The researcher continued his opinion and said that some branches of Uzbek clans, in particular, the bells that were forcibly moved to the desert in connection with the development of the Karshi and Nishon deserts in the 60s and 70s of the 20<sup>th</sup> century, got mixed up over time. But the main part of the Khuvirats<sup>26</sup> notes that even today they know well which clan and clan they belong to.

One can get an idea about the material and spiritual culture of the people who lived in the southern oases of Uzbekistan through the exhibits kept in the funds of the State Museum of the History of Uzbekistan of the Academy of Sciences of the Republic of Uzbekistan. In particular, it is possible to emphasize the tools, clothes, writings and religious ideas of our ancestors who lived in the ancient settlements (Sopollitepa, Jarqoton, Kuchuktepa, Bandikhon, Kholchayon, Kokhna Termiz, Ayritom, Fayoztepa, etc.) in the territory of Surkhandarya region.

The materials stored in the National Archives of the Republic of Uzbekistan contain information about the religious beliefs of the population living in Karshieuzd<sup>27</sup>.

The ethnic characteristics of the Uzbek people, traditions of economic management and family-household rituals are also reflected in folk epics. A number of researches<sup>28</sup> and various treatises of scholars such as<sup>29</sup> V. Zhirmunsky, A. Borovkov, V. Bartold, T. Mirzaev, H. Zarifov, A. Kahhorov, M. Murodov, B. Sarimsakov among the scholars of the Soviet period in the collection and study of Uzbek folk epics are among them.

For example, by O. Sobirov publication made «Summer with Zebo» epic<sup>30</sup> Uzbek people epic of history masterpiece from his works is one. The story of the herdsmen, the farmer and of gardener's marriage style information about family and family relations is presented.

In the work of A. Kahhorov<sup>31</sup> on the example of the Surkhandarya and Kashkadarya oases, in the epics of the "Kelinoy" series, there is information about the issue of courtship and clothing related to the wedding ceremony. Soviet era Uzbek people epics research to do according to dun increased to research another science in the fields observed like classism, partisanship principles basis by doing take it bro but nevertheless, in these epics there is an

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<sup>25</sup>Rajabov R. History and ethnography of Arabs in Uzbekistan: the middle of the 19th century - the beginning of the 21st century. -B. 287–309.

<sup>26</sup>Usmanov M.Sh. Ethnic history, economic characteristics and identity transformation of the bells of Uzbekistan (in the case of the Southern regions) - T.: "Voriz Nashiyot", 2019. -B. 37.

<sup>27</sup>UzR MA, R 86-fond, 1-list, 2461-ish, 197-sheet.

<sup>28</sup>Zhirmunsky V.M., Zarifov H.T. Uzbek national heroic epic. - M., 1947; Borovkov A. K. Geroicheskaya poem ob Alpamysh, Ob epose Alpamysh. - T., 1959; Barthold, W.V. Kniga moego deda Korkuta. Oguzskiegeroich \_ epic - M.-L., Izd - vo Acad. nauk USSR, 1962; Mirzaev T. Uzbek variants of Alpomish epic. - T.: Science, 1968; Zarifov H. Uzbek folkloristics from history, Uzbek folklore issues. - T. \_ : Science, 1970 ; Kakharov A. Features of epics of "Kelinoy" series: Fil. candidate of sciences... diss.: – T., 1972; Muradov M. Drips from exhaustion. - T.: "Gafur Ghulam" publishing house, 1984; Sarimsakov B. Issues of studying Uzbek folklore of the Soviet period // Uzbek language and literature, 1987. No. 3 – B. 30–36; and b.

<sup>29</sup>Sredneazija tskynarodnyeskaziteli- M., "Nauka", 1964; Olkan folk poets // Nightingale taronalari. Five roofs. I Tom. - Tashkent, 1971; SkazanieobAlpamyshebogatyrskayaskazka. - M. : Vostochnyyliteratury, 1971 ; Turkic heroic epic. –L.: Nauka, 1974; An epic repertoire of folk songs. - T.: Science, 1979; Bessmertnyi pamyatnik uzbekskogo heroicheskogo epos, Alpomish. Uzbek national epic. - L., 1982; New epics: (based on repertoires of Kashkadarya and Surkhandarya folk dances). - T.: Science, 1985; and b.

<sup>30</sup> Sobirov O. Summer with Zebo: Epic.- T.: Young Guard, 1978.

<sup>31</sup>Kakharov A. New epics: (Kashkadarya and Surkhandarya people gifts repertoires based on). - T.: "Science", 1985.

opportunity to get a lot of ethnographic information about the everyday life of the people for comparative analysis. In this respect, these works are important for research.

One of the most important epics for Uzbekistan is "Alpomish". The saga contains various information about the ethnic history, economy, customs and ceremonies of the Khungirod clan, which is the majority in the south of Uzbekistan<sup>32</sup>.

In scientific studies created during the period of independence, including M.Murodov and A.Ergashev's work on the history of Uzbek folk epic schools<sup>33</sup>Surkhandarya's interpretation of the epic "Alpomish" is discussed. It contains information about the division of the bell seed into 64 sections and branches, ancient concepts and beliefs related to the Zoroastrian ceremony, as well as customs related to beshikkerti, circumcision, and marriage. The second work of the authors is<sup>34</sup>dedicated to the Kashkadarya interpretation of the "Alpomish" epic. It also analyzes some ethnic issues, primitive and ancient beliefs, customs and traditions in the "Alpomish" saga.

A. Ergashev and D. Khalilova's pamphlet "Zebo with Summer" with a new interpretation and appearance<sup>35</sup>describes important information about household traditions and family rituals based on the literary and artistic features of the epic.

Researcher P. Norbo'taev's work devoted to the study of the historical ethnographic features of the traditions of Uzbek folk epics explores the lifestyle of the population and family-household ceremonies in the folk epics of the Kashkadarya oasis<sup>36</sup>.

The writer Mahmud Sattar in his book "Uzbek Udumlari" tells about the most basic traditions, dishes, and Udums that accompany a person from birth, until he reaches the end of his life and falls to the ground<sup>37</sup>. Although the book is written in an artistic form, it expresses certain ideas about the traditions and rituals specific to the region.

Although the products of folklore cannot be a primary source like source or field research, they are important as information that can be used for comparative analysis, showing the socio-economic and cultural situation of the people in a certain period.

One of the foundations of the spiritual culture of the people is religion. Religious views can show how the spiritual values of the inhabitants of the region have changed over the years. The foundations of religious belief in the southern regions have ancient roots.

According to the researches of the Soviet period, it is possible to imagine that the people of ancient Bactria worshiped Buddhism through the statues of Buddha and people related to Buddha found in the Fayoztepa monument near Dalvarzintepa and Ayritom in Surkhandarya region<sup>38</sup>.

During the researches of scientist K.L.Zadikhina, informants asked that some of the inhabitants of the villages of Maymanok, Mirishkor, Kamilon and Beshkent of Kashkadarya had worshiped the religion of "fire-worship" before the Arab invasion, and because the Arabs had forced them to convert to Islam, they were "without religion", "without religion", and "Yazid", determines that it is called "Tavar Muslim". The origin of the name "Tavar Muslim" is "taj. "axe-axe", that is, those who were converted to Islam by the power of the sword. It is noted that in the villages of Shirkent and Kovchin, until recently, the inhabitants had their own cemetery and they buried the corpse in a pit, that is, without a coffin<sup>39</sup>.

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<sup>32</sup>Alpomish. The poem was written by Rakhmatullo Yusuf in 1968 ; Tolstova L.S. IstoricheskiepredaniyayuzhnogoPriaralya. - M., 1984. - 215 s;Alpamysh. Uzbek national heroic epic. - T., 1999, - S. 436-444; Muradov M., Ergashev A. Alpomishnama. First book \_ Surkhandaryatalq ini.- T., 1999. - B. 132-133; Mirzaev T. "Alpomish " epic, its version and Variants // " Alpomish " - Uzbek folk song \_ \_ epic \_ - T., 1999, - 20b \_ Maksetov K. Jiroval singing the Karakalpak version of "Alpomish" // Proceedings of the international conference on the topic "Alpomish" epic and the epic creativity of the peoples of the world. - Termiz, 1999. - 13b.

<sup>33</sup> Muradov M., Ergashev A. " Alpomishnoma " (1) (Surkhandarya interpretation.) – T.: Labor, 1999.

<sup>34</sup>Muradov M., Ergashev A. "Alpomishnoma" (2) (Kashkadarya interpretation.) - T.: Mehnat, 2000.

<sup>35</sup> Ergashev A., Khalilova D. "Summer with Zebo" - Against. Nasaf, 2000; Ergashev A., Omonova G. In epics some tradition - customs and national values. - Against. Nasaf, 2000.

<sup>36</sup>Norbo'taev P. Reflection of the ethnic characteristics of the Uzbeks of the Kashkadarya oasis in folk epics // - T.: "New edition", 2014. - B. 70-140.

<sup>37</sup>Mahmud Sattar. Uzbek traditions. - T.: Science, 1993. - 224 p; Mahmud Sattar. Uzbek traditions. - T.: Cholpon, 2007. - 192 p.

<sup>38</sup>Khojayov T., Abdullaev K. The image of our ancestors. Figures 10-15, B. 34-41.

<sup>39</sup>Featured work. - B. 44-45.

Academician K. Shoniyozov's works provide information about the Qarluq-Chigil language, which arose within the framework of the Qarluq state, in the process of reflecting the general Uzbek spiritual culture. The scientist claims that the Uzbek literary language was created not in the XIV-XV centuries, but during the XI-XII centuries, that is, in the territory of the state of the Karakhanids<sup>40</sup>.

Academician K. Shaniyazov in the book "Uzbek Qarluqs" covers in detail the rich ethnographic information on the example of the life of Qarluqs living in Kashkadarya and other regions. The customs of the Qarluqs living in the south of Uzbekistan, along with wedding ceremonies, information is given about the Qarluq customs related to death. In particular, it was noted in the researches of the scientist that "the pre-Islamic beliefs and worship customs (views of animism) have been preserved in the traditions related to death in the Karluqs<sup>41</sup>".

In the years of independence, the number of studies on the issue of religion and religious views increased, but the area was not sufficiently explored. The reason for this is the lack of regional studies.

In her work, researcher B.Polatova<sup>42</sup>highlighted the customs and traditional way of life of the inhabitants of the village of Denov, located in the Kasbi district of the Kashkadarya region<sup>43</sup>. But this work is popular, not scientific, and the information is mostly descriptive in nature. In-depth scientific analysis has not been carried out.

The history of the city of Termiz is described based on archeological and written materials in Sh. Pidaev's works<sup>44</sup>. The value of these sources for us is that they provide information that the people of Termiz practiced Buddhism at the end of the 1st century BC and at the beginning of the AD<sup>45</sup>.

Researcher K. Nasriddinov's work on the funeral and condolence rites of the Uzbeks in the end of the 19th century and the 80s of the 20th century, based on the information about the Southern Oasis<sup>46</sup>can be said to be the first monographic research directly related to the topic under study. In the course of his research, he describes all stages of funeral and condolence rituals and finds their inextricable connection with Islam and mainly pre-Islamic traditions.

The roots of traditions go back to ancient times, i.e., primitive religious ideas were of great importance in the origin of rituals and traditions. It is analyzed in Tosheva's article<sup>47</sup>. According to him, the old religious visions and witchcraft in the wedding ceremonies are divided into three parts. They are pre-wedding, wedding and post-wedding ceremonies. An important aspect of the work for this study is the analysis of traces of ancient religious beliefs in the wedding ceremonies held in Karshi.

In particular, the rites related to dressing the bridegroom and tying his waist are similar in content to the Zoroastrian sidro-skin ceremony; information is given about the customs of breaking bread, placing bread on the bride's bosom, wearing cotton, and showing a mirror in the wedding ceremonies of Persians and Hindus who worship the Vedic religion. Also, it is said that there are elements of fetishism in wedding ceremonies, which are related to pre-Islamic religious images. For example, threading a needle with a white thread into the groom's right wrist at the time of marriage is one of these. So, G. Tosheva tried to prove that there are traces of ancient religious beliefs in the wedding ceremonies of the residents of Karshi city, there are various intentions such as fighting against evil, glorifying goodness, feeding life with hope<sup>48</sup>.

Researcher R. Rajabov's monograph provides interesting information about the fact that the spread of Islam to the southern regions was not easy. In particular, it is noteworthy that among the population living in the southwestern parts of Kashkadarya region, i.e.Karshi, Kasbi, Mirishkor districts and their neighboring areas, the phrase "Tawari Muslim" is found, and there are a number of narrations related to it. About this in Soviet times, K.L. Zadikhina also stopped by.

Continuing his opinion, the researcher says that the expressions "Tawari" or "Tawari Muslim" are used in relation to the residents of some villages in these districts, and the residents living next to them explain that the

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<sup>40</sup>Shanoyozov K. Qarluq state and Qarluqs. - B. 101, 113.

<sup>41</sup>Shaniyazov K. Uzbek Karluki. - B. 152–153.

<sup>42</sup>Polatova B. The people of Denov are in the mirror of history. - T.: Science, 1994, 144 p.

<sup>43</sup>Polatova B. Featured work. -B. 13–29.

<sup>44</sup>Pidaev Sh.R. The economic and decorative complex of the XI - late XIII centuries and the town of Starogo Termeza // Architecture and construction in Uzbekistan. No. 11, - T., 1986, S. 8–10; That author. Ancient Termiz. - T.: Science, 2001. 32 b;

<sup>45</sup>Pidaev Sh.R. Ancient Termiz. - B. 11.

<sup>46</sup>Nasriddinov Q. Uzbek funeral and condolence ceremonies. - T.: People's heritage publishing house named after Abdulla Qadiri, 1996. -144 p.

<sup>47</sup>Tosheva G. Traces of ancient faith // Tafakkur, 2007. #2. - B. 94.

<sup>48</sup> That's it in place -B. 94.

appearance of these terms is "related to the fact that they were forced into the religion of Islam by the force of "Tawar", that is, an ax."<sup>49</sup>. Therefore, it was emphasized that among the population called "Tawari Muslim" relatively large number of pre-Islamic traditions are preserved, which strengthens this opinion<sup>50</sup>.

The work of N. Tursunov analyzed the wedding ceremonies, religious ceremonies, folk dances, holidays, games and related customs of the Southern Surkhan oasis. It is noteworthy that the work also provides information about the songs related to each ceremony<sup>51</sup>.

The researcher's opinion that the traditional family rituals and religious values of the South Surkhan oasis in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries have similarities with ethnic groups in other regions of the Republic, but are distinguished by their local peculiarities. These aspects are clearly manifested in circumcision, marriage and mourning ceremonies<sup>52</sup>, and they are important because they help to differentiate between settled and semi-settled population more clearly.

O. Jorakulov's book dedicated to the Turkmen of Chandir village of Kashkadarya contains information about the traditions, wedding and funeral ceremonies of Chandir Turkmen, as well as their traditional activities, home construction, handicrafts, clothes and food<sup>53</sup>. In the monograph "Mangits of Kashkadarya" by O.Jorakulov<sup>54</sup>, information is provided about the customs and lifestyle of the inhabitants of the village "Mang'it" in Kashkadarya region. Although these works are descriptive, they served to enrich the information about the ethnography of the region.

During the years of independence, several more studies related to the spiritual and cultural life of the people of the southern oasis were carried out, through which it is possible to get familiar information about the customs of the people of the area. For example, B.M. Khamrokulova studied the traditions and rituals related to the birth of a child in the Surkhandarya oasis, F. Rahmonov studied<sup>55</sup>the traditions related to farming in Kashkadarya, I. Jalilov studied<sup>56</sup>the national games characteristic of the southern regions<sup>57</sup>and G. Tosheva studied the wedding ceremonies of the residents of the Kashkadarya oasis. <sup>58</sup>researched. In the articles co-authored by G. Tosheva and A. Ashirov<sup>59</sup>they tried to do a comparative study of weddings in Fergana valley and Kashkadarya oasis.

S. Davlatova, in addition to researching the transformation of the national clothes of the Uzbeks of the Kashkadarya oasis at the end of the 19<sup>th</sup> - 20<sup>th</sup> centuries<sup>60</sup>, also highlighted the ceremonial clothes of the residents of the oasis and the traditions and customs related to them<sup>61</sup>. The fact that the information provided by the researcher is supported by field research has increased the value of the work.

According to the reasonable conclusion of the researcher, the traditions related to clothes were formed not only on the basis of folk imaginations, but also on the basis of ancient witchcraft, totemistic beliefs, as well as Islamic views and were passed down from generations to ancestors in the form of national heritage<sup>62</sup>.

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<sup>49</sup>Ergashev E. History of Beshkent. - Against. Nasaf, 2000. -B. 14; Field notes. Karshi, Kasbi, Mirishkor, Koson districts of Kashkadarya region. 2001.

<sup>50</sup>Rajabov R. History and ethnography of Arabs in Uzbekistan: the middle of the 19th century - the beginning of the 21st century. -B. 65–66.

<sup>51</sup>See:Tursunov N. Etnicheskie osobennosti naseleniya yujnosurkhanskogo oazisa... – B. 22–25.

<sup>52</sup>Tursunov N. Ethnic characteristics of the inhabitants of the Southern Surkhan oasis. (late 19<sup>th</sup> - early 20<sup>th</sup> centuries). Translation science. name diss... – B. 135.

<sup>53</sup>In that place. - B. 23–54.

<sup>54</sup>Dzhorakulov O. Featured work.

<sup>55</sup>Khamrokulova B.M. ObychaiobryadySurkhandarinskogo region, connected with the birth and upbringing of a child (conetsXIX - late XX centuries): Autoref. teeth \_ ... sugar. ist. science - T., 2002. -2 5 s.

<sup>56</sup>Rakhmanov F. ObychaiobryadyzamedeltsevKashkadarinskogooazisa (conetsXIX - late XX centuries): Autoref. teeth \_ ... sugar. ist. science - T., 2002.–25 s.

<sup>57</sup>Jalilov I. Traditional holidays, festivals and games of the Uzbek people (based on the historical and ethnographic data of the Kashkadarya oasis). - Karshi, Nasaf, 2005.

<sup>58</sup>Tosheva G.S. Wedding ceremonies of the Uzbeks of the Kashkadarya oasis in the 20th century. Tar. science. name diss... - T., 2002. - 182 p.

<sup>59</sup>Tosheva G. Ashirov A. Wisdom at the root of traditions // Tafakkur, 2006. #2. - B. 92–93.

<sup>60</sup>Davlatova S. National clothes of Kashkadarya: traditionality and modernity. - T.: New age generation, 2006. - 178 p.

<sup>61</sup>In that place. - B. 138–151.

<sup>62</sup>In that place. - B. 151.

### **III. Conclusion**

In conclusion, it can be said that views related to the spiritual culture of the inhabitants of the southern oases were very little studied during the Soviet period. The existing researches are also of a general nature and could hardly reveal the specific aspects of the people and the region. Local aspects and specific aspects of rituals have hardly been studied. It was only through the efforts of some Uzbek ethnographers that the Soviet ideology was revealed. In the studies of this period, the main emphasis is on religion and religious views, and there are more attempts to connect religion with ancient religious views, rather than the state of religion in the 20th century. This situation can be considered as an effect of the policy of the Soviet state aimed at promoting "fight against religion" and "godlessness".

In the studies of the period of independence, the situation has completely changed. The scope and geography of research has expanded. Area studies are also given more space. But the specific local characteristics of the southern regions have not been fully revealed, the existing studies are more descriptive in nature, and there are still few studies based on the results of in-depth research.