

Residential Culture Of Locals Of Termiz And Neighboring Villages In The Works Of Al-Hakim Al-Tirmizi

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Annotation: Changes in cultural and spiritual life in the conditions of globalization, which are taking place in the world, are paying attention to the issue of protecting humanity from various harmful ideas and more widely introducing humanistic trends. controlling identity in national, socio-economic and political processes. Among the peoples and nations of the world, attention is paid to the restoration of their past history and ethnography and ethnoculture. it is necessary to emphasize that the most important task is to study and convey the rich scientific heritage of the great scholars of our new country, Imam Termizi and Termizi scholars, to the young generation.

Key words: Hakim al-Tirmizi, customs, traditions, values, ceremonies, the work "Navroznama", Termizi scholars.

Introduction.

One of the topics of world ethnography, ethnology, and anthropology being researched in major scientific research centers in developed countries such as Great Britain, Italy, Germany, Russia, United Arab Emirates, Saudi Arabia, is not all processes in people's lives, but the unique spiritual features of ethno-culture. special attention is paid to the realization of the national identity of the people and the strengthening of inter-ethnic relations. This shows that we need to deeply analyze the scientific heritage left by our ancestors.

Materials and Methods.

In the 9th-12th centuries, the history, ethnography, ethnology of Termiz, the influence of socio-economic and cultural development on the ethnocultural processes. influence on traditions, values, rituals

and its results are highlighted. In particular, the study of the ethno-spiritual heritage of Imam Termizi and Termizi scholars is being carried out on a large scale in our country. Abdugani Abdullah, U.Uvatov[1], I.Usmanov[2], R.Abdullayev[3], who formed the second group, focused on the realization of national identity, customs, traditions, values and rituals of the Termizites. Important researches are being carried out on the restoration and study of secular and religious sciences.

Results and discussion.

At the beginning of the 11th-12th centuries, in the material culture of the inhabitants of Termiz and its surrounding villages, the traditions typical of the local peoples of Central Asia prevailed, as well as the presence of some unique characteristics of the oasis inhabitants. There are several types of material culture of the local residents of Termiz and its surrounding villages, and we found it acceptable to shed some light on some aspects of the material culture of the residents of this oasis by studying the traditions related to sheep-related equipment, which is an important branch of sheep farming.

Livestock and horses occupy a special place in the economic lifestyle and cultural-household life of the rural population of almost all regions of Movarounnahr [7]. In particular, the fact that various ceremonies and traditions related to sheep are still somewhat important to this day indicates that the ancient traditions still continue in the economic life of the peoples of the region [8].

It is worth noting that many traditions of the inhabitants of Termiz and its surrounding villages related to sheep farming are still preserved to a certain extent [5].

It should be mentioned that among the residents of Termiz and its surrounding villages, as in all historical and cultural regions of Movarounnahr, especially among the inhabitants of the oasis, who in the past, such as Uzbeks and Tajiks, prioritized nomadic cattle breeding, various terms related to sheep have been preserved somewhat well. The almost identical terms related to horse equipment in the Turkic peoples, whose way of life has long been dominated by nomadic herding, is also evidenced by the unity of the terms used in the language of the neighboring peoples of Termiz and neighboring villages. It is known that Turkic peoples have many types of saddles, that is, equipment used for riding horses, and depending on their use in everyday life, they are divided into such types as "old man's saddle", "men's saddle", "women's saddle", "children's saddle". Also, if the saddles are called "birch saddle", "pine saddle", "iron saddle", etc. in connection with the material of which they are made, "gold saddle", "silver saddle", "gold saddle" in connection with precious metals used as an additional part or decoration. There were also cases where it was called "iron saddle", "patterned saddle". In addition, depending on the shape of the saddles in the Turkic peoples, there are also types of saddles that are divided into "cushioned saddles", "wide saddles", "big saddles", "small saddles", "kokan / kogani saddles", "kalmaqi saddles", "achamay saddles" and so on. available[6].

Among the inhabitants of Termiz and its surrounding villages, mainly Uzbek, Kazakh and Kyrgyz, and partly among the Tajik population[9] "toqim", "jellik (fifty)", "tebingi", "ayil", "kuyushkan" used for saddles and other horse equipment. , "o'mildirik", "kanjiga", "uzangi", "tarolgi" or "uzangi bog", "yugan / jugan", "chilvir", "tizgin", "nokhta", "suvliq", "ogazliq" and another A number of subject names are found. As will be discussed in more detail below, in almost all Turkic peoples, the words related to saddle and other horse parts are used in the same form, as well as their function and form of construction have a lot in common[4].

It is interesting that, in contrast to a number of Turkic peoples, the majority of words related to saddles and harnesses have been preserved in the Uzbek people, whose lifestyle has been dominated by agriculture for many centuries. Some of them are found in Uzbek dialects, and in this respect, they do not have significant differences from other Turkic peoples. below, let's briefly touch on the names of

nouns and their function:[10].

1. Ayl is a thick strap that is connected to the top of the saddle by turning it around the horse's belly.
2. Bellik is a noun phrase that is placed under jazliq.
3. Dikkak - dik-dika, dig-diga. Decorated, covered with a buckle, which is thrown on the horse; Jul.
4. Jazliq - A pair of soft saddle pads that are placed under the saddle bag.
5. Anger is a type of anger.
6. Bridle - a leather rein of a horse.
7. Saddle pad - a pad under the saddle.
8. Point - a horse's harness that is placed on the head for tying, leading and driving a horse.
9. Oral - watery.
10. Pushtan is a strap of the saddle that is tied around the horse's belly.
10. Suvluq is a metal part of the yugan that is inserted into the horse's mouth.
11. Tepkingi - a leather string from the saddle to the stirrup, a belt.
12. Tarolgi - Uzangi garden.
13. Slipper - a piece of thick felt that is placed under the saddle to prevent the horse's skin from being transferred to the fabric.
14. Bridle - bridle. Horse, donkey, etc. a band or string, used for tying or restraining animals, the end of which is attached to a water-hole or a lead.
15. Saddle - a horse saddle, usually made of felt, which is placed under the saddle or under the saddle.
16. A buckle is a part worn through the end of a belt, strap, etc.
17. Omildirik is a metal ornament worn on the chest of a horse. Komulduruk. In "Devonu Lug'atit-Turk" it is explained in two places as 1) "an ornament worn on the horse's chest", 2) "something tied to the saddle by the horse's shoulder so that the load does not move backwards".
18. Uzangi - a metal horse harness, which is tied to both sides of the saddle with a strap and hung.
19. Uzma is a metal ornament worn on a bow.
20. Kanjiga, kanjiga - a strap, strap or hook attached to the back of a saddle for tying down luggage or other objects.
21. Side - side. To come near, to approach, to be at a very close distance from the side.
22. Brow - the place where some things protrude, the brow of a horse's saddle.
23. Kyushkan - a strap, which is attached to the saddle, often with various decorations attached to it, which is twisted under the tail of a horse or donkey to prevent the saddle from moving forward.
24. Chilvir - a thin twisted rope, twine; according to the drawing.
25. Chirgi - slippers, closed.
26. Yugan is a device made of water, bridle and straps to control horses, donkeys and other animals [11].

Although a significant part of these terms is understandable for a large part of the population, by today some strata of the population, in particular, the population living in the city and district centers, young people do not understand the literal meaning of these words. This is a natural process, and it is connected with the fact that the horse, like a number of other domestic animals, is far out of the human domestic life, and animal husbandry is becoming an increasingly narrow field. Nevertheless, the majority of the Uzbek people have certain ideas about the meaning or purpose of using most of the above terms.

The basis of this is the respect for the traditions inherited from our ancestors, as well as the growing interest in traditions related to horses, in particular, in a number of regions of our country, especially in the villages, the factor of the goat and goat. Also, the frequent mention of terms related to horse parts in our historical and fiction literature, epics and folklore, proverbs contributes to the preservation of these terms [12].

Conclusion.

In conclusion, it should be noted that the inhabitants of the Surkhan oasis are related to the horse, in particular, the names of the items used in its use as harness - horse accessories or horse accessories, the tasks they perform, and the various traditions that have been preserved among the population regarding horse training. indicates that the inhabitants of the oasis have had great experience in this field since ancient times. Especially in the part of the oasis adjacent to Termiz, Gufton and Bosand regions, certain skills in this regard are quite widespread.

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