



The Unique Lifestyle And Economy, Customs And Rituals Of The People Of Bakhmal District

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Abstract: This article reflects the lifestyle, ethnic image, economy, customs and rituals of the population of the Bakhmal district, and provides interesting information with examples about ancient customs characteristic of this region.

Keywords: Bakhmal district, ethnic appearance, customs.

INTRODUCTION: Bakhmal district is considered one of the oldest cultural centers. From ancient times, science was developed in this country, irrigation works were established. It is known from historical sources that there was an iron mine in the vicinity of Zamin. In the 6th-7th centuries BC, more than 150 large and small states ruled in the territory of Central Asia. One of them was Usturshona. Present-day Jizzakh, Bakhmal, Zamin, and Uratepa were under the jurisdiction of this state. Ancient Arab geographers of the 6th-9th centuries//ibn Khardarbek, ibn Hakvl, and al-Muqaddizi noted that the Usturshona state had 12 cities, more than 40 palaces, fortresses, and 8 provinces. The debate about its capital has not yet ended. Prof. S. Karaev in his work indicates that the capital of this state was Shahrstan. Indeed, there is such a place in northern Tajikistan. Shahrstan means "inner city" in Persian-Tajik. The Arab traveler al-Muqaddasi wrote that the capital of this state was Bunjakent, describing it as "a large city, fertile lands, a large population, gardens and magnificent buildings." The sources mention the city of Bunjakent in its geographical position - it is also the ancient name of the village of Saryuzi.

It is known that every nation, every clan that belongs to that nation, has a history and reasons for its origin.

Providing new information about the ethnic composition of Uzbeks living in Uzbekistan is quite difficult. First, there is the diversity of the ethnic

composition of these clans, and secondly, there is a variety of conflicting information about the Turks, Uzbeks, and Barlos living in this land in the records of Arab, Chinese, Uzbek, and European scholars, as well as in modern sources.

Academician R. Rakhmonaliev, relying on Polo Peolion's opinion that the term "Uzbek" means "self-governing", that is, a free person, expresses the view that the word "Uzbek" as a name for a nation means "a country of free people" (R. Rakhmonaliev, 2006. p. 425).

H. Vamberi also believes that the term "Uzbek" has the meaning of "self-reliance, master, independent." According to H. Vamberi, this term was originally used to refer to "a person worthy of respect" (

Professor O. Nasirov's book "The Genealogy of the Uzbeks" comments on the term "Uzbek" as follows: Hurshid Davron associates the term "Uzbek" with the name of Oguz Khan (H. Davron, 1991. p. 235). Secondly, he confirms that it comes from the Scythian chieftain "Ispek" in the 12th century BC (H. Davron, 1991. p. 235-236). Similarly, A. Shukurov believes that the term "Uzbek" comes from Oguz Khan (A. Shukurov, 2010. p. 33). In "Turon peoples" (Compiled by Z. Ziyotov), the term "Uzbek" is interpreted as a title denoting independent, free countries (Turon peoples, 2008. p. 189). According to M. Vakhobov, the term "Uzbek" was "a collective name for all the clans and tribes gathered around Abulhairkhan and his grandson Shaybanikhan" (M. Vakhobov, 1960. p. 49). In the middle of the last century, historians BD Grekov and L. Yu. Yakubovsky in their work "The Golden Horde and its Fall" stated that the term "Uzbek" "was the common name of a group of Turkic-Mongol tribes in the White Horde" (BD Grekov, L. Yu. Yakubovsky, 1950. p. 302).

Summing up the considerations on this matter, Professor O. In his book "The Genealogy of the Uzbeks", Nosirov writes the following: "Thus, the Uzbeks, who played a major role in the formation of the Uzbek people, lived side by side with the Kangli, Karluk, and Kipchaks, and also made a certain contribution to their own, living in close contact with the "Az" and "O'z". It seems that the "Uazis" – uzyas –uyas have also been absorbed into the "uyas-solin" branch of the Uyz clan. Similarly, they also participate in the "Norin uyas". It is necessary to admit that (O'.N.). The term "Uzbek" entered the vocabulary of the Uzbek people several centuries before Uzbekkhan... As H. Davron noted, this term is associated with the name of our ancient ancestor O'guzkhan, and it is not surprising that the word "O'guzbek" has become "Uzbek".

After Alisher Navoi, at the beginning of the 16th century, the Uzbek people and their language were called Uzbek. Before Shaybani arrived in Central Asia,

the tribes that were subject to him were called "Uzbek". This idea was also noted by Muhammad Salih in his work "Shaybaniynoma":

Her husband is Turkestan,

A great gift to the Uzbek people...

According to historical sources, small tribes, squeezed by their larger neighbors, began to form alliances. Such alliances began to be called "Oguz". From this, the ethnonyms nine Oguz (nine in a row) - Uyghur, and three Oguz - Karluk arose. Although the Dulu and Nushibi were also formed in the form of an alliance, they were not called Oguz, because they were formed under other unnatural circumstances - according to the decree of Turgut Khan. That is why they still remained "budun" and were called "on aq budun" - the people of Onu. The lexical relationship of the terms "budun" and "o'guz" is that the Uyghurs who were subordinated to the Turks were considered budun by the Turks. However, since they retained their internal structure, they also remained Oguz. That is why Bilga Khagan said: "The Toquz Oghuz people are our people," which means that they were directly subordinate to the khan. AN Kononov also explains the following about the term "Oghuz": The root of the ethnic noun "Oghuz" ("ogh") is the Oghuz tribe, which is connected with the ancient Turkic root ("ogh") – the word "mother" and the word "ogh-il" – "offspring, son" and ("oghush") formed from this root.

Thus, the word "Oguz" originally meant "tribe", that is, "united tribes", and later became an ethnic name that meant collectivity. Specifically, the Oguz are (three) tribes.

Later, the term "Oguz" changed its meaning and (like the term "bugun") was preserved under the name of the legendary ancestor of the Turkmens, "Oguz Khan".

Thus, the sources clearly state that the arrival of Turkic peoples into Central Asia dates back to the middle of the 1st millennium BC.

Don't say "man-man" to narrow-minded gentlemen,
make it wide,

Ninety-two Uzbeks are equal.

Don't say one is Kipchak, one is Chinese, one is a
Hundred, one is a Naiman,

Make a living by the numbers forty, one hundred, one
thousand.

Starting from one end, all of them are in one place,

Make a fringe, a hem, and a collar.

The fact that the Uzbeks consist of 92 clans is also recorded in works such as "Majmui at-tavorix", "Tukhfat ul-tavorix-i khoniy", "Nasabnomai o'zbek", and "Assomiyi navodu du firqayi o'zbek".

We will list the names of 92 Uzbek clans based on the row.

Turk, Turkmen, thousand, hundred, forty, jaloir, palace, kong'irat, olchin, argun, naiman, kipchak, chaqmaq, kyrgyz, qor(a)rliq, (given as qarluq in Abulgazi Bahadurkhan), qaboosha, bayavut, burlayn, sharmarchiq (samarchiq), nulun, kelachi, qilamish, burat, ubrat (uyrat), qiyot, chinese, qong'li, uroz, junalachi, kuchi, o'tarchi, fulodchi, jiyit, jo'yit, chilchit, turmovut, uyim, auvut, orlot, kerint, tang'ut, mang'it, jalovut, mamasit, marlit, burgut, kuralish, ol'gan, old, arab, ilachi, juburg'an, winter, chiray, dormon, tabin, tama, ramadan, uyshun, badai, hafiz, asirchi, Jorot, Tatar, Yurga, Batosh, Qavchin, Tuboyi, Tilov, Kirdori, Sayjiyan, Kirgin, Shirin, Chimboy, Chejilkas, Uyghur, Anmor, Yabgu, Targil, Turgok, Tayit, Kokhat, Fajir, Kojalyk, Shavron (Bashkir), Sulduz, Azok, Kalmyk, Karakalpak, Sanuvadon, Sakhtiyon, Olgan, Kurlot, Chilkas, Arnamor, Turgon, Major, Kojalak, Savron, Bahrin. This information is taken from the book "Majmuai at Tarikh" ("The Complex of History") by the Fergana historian Sayfiddin Akhsikati, written in the 16th century.

Information about Uzbek clans, namely Kipchak, Qarluq, Chigil, Saray, Oguz, Kirq, Yuz, and others, is also provided in Abulgozi Bahodirkhan's "Shajarai Turk" (We will discuss this later).

It can be noted that our historians, archaeologists, ethnographers, and antiquarians have focused their attention on the following two things:

Ulus - people, state, country, kingdom - a huge tribal association in Central Asia. Mirzo Ulugbek's book "History of the Four Nations" talks about this. In one of the old Turkic monuments it is said: "Each ulus is divided into several elas/el, and each ela into several uymaks/aymaks/, each uymak is divided into several bays/bays/-bov, bag, shox, tarmoq" and uruks." Ulus means "village" in the ancient Turkic language, and now it is also used in some languages in the meanings of "village", "avul" and "mahalla". There are ILUS villages in Gazaokent, Nurota, Patdargom districts. / S. Qorayev, 2006

The problem of the origin of the Uzbek people.

Historical problems of Uzbek statehood.

Uzbek ulus – a state and its population founded by Abulkhair Khan (1428) in the eastern part of the Kypchak Steppe (southwestern Siberia). The term "Uzbek ulus" is associated with the name of Uzbek Khan. The capital is Chinchik. The current city of Turo. In 1428-1446, the Uzbek ulus included lands from the northern shores of the Aral Sea to the middle reaches of the Itil River, from the Sarysu and Chu rivers in the

east to the left banks of the Yayik (Ural) River in the west. The Uzbek ulus was founded on the basis of clan relations (in 1431-1446), and Abulkhair Khan fought to suppress the separatist movements of many sultans from the descendants of Joji Khan (Ibak Khan, Borka Sultan, Janibek, Girey Khan).

In the 1530s, taking advantage of the growing internal conflicts in the Golden Horde, White Horde, Mongolia and the Timurid empire, Abulkhair Khan annexed the lands of present-day Central and Eastern Kazakhstan, the cities of Sighnok, Aqqurgan, Arquq, Uzgen, Suzak on the Syrdarya River, and the Khorezm region to the Uzbek ulus (1431-1435-1447). The capital of the Uzbek ulus was moved from Tura to Sighnok. As a result, the Uzbek ulus became a neighbor of the Timurids. The need for agricultural and handicraft products caused them to attack Transoxiana every year. In addition, the Uzbek ulus began to interfere in the internecine conflicts of the Timurids. For example, Abulkhair Khan helped Abu Said Mirza seize the Samarkand throne (1451) and Ulugbek's grandson Muhammad Joti in his struggle for the throne (1459-1460). Among the Timurids, Sultan Husayn Boykaro Alouddavla and Manugez Mirza sought help from Abulkhair Khan. After Abulkhair Khan's death (1468), the state fell into crisis as a result of internal conflicts.

During the reign of his son Khayriddin, who succeeded Abulkhair Khan as the ruler, Ibakkhan, Burka Sultan, Janibek, Gireykhan, and the Mangid emirs Yomghurchi and Musa Mirzo formed an alliance with the Golden Horde Khan Ahmadkhan, fought against Khaydar Khan, and achieved victory. Khaydar Khan was executed. Ibakkhan and his allies massacred Abulkhair Khan's relatives and supporters. Only Muhammad Shaybanikhan remained.

Pain/li//Arabic /-pain,dard/. Physical torture, suffering, pain.

Pain-1. Mental suffering, anguish.

Alam-2/bbayroq,tug.

Alam-3din. Aziz - a cloth tied to the trees of the grave by those who worship the graves where the saints are buried. The husband went to his beloved, worshiped him earnestly, put a net on the sheikhs, tied alam to the old plane trees, but it did not work / S. Ahmad. "Judgment" /.

The pain of separation, the pain of separation. To suffer. M. We didn't even know what love was these days, what pain and suffering,,,,,,,,, what pleasure and joy were/M. Ismoildiy/.

A village in Alamli-Bakhmalani. This village is located on the banks of the Tuyat Ortar Canal.

Barlos is one of the tribes that are part of the Uzbek

people. They migrated from the banks of the Ili River to the Kashkadarya oasis. In the 14th-15th centuries, they played an important role in the political, economic and cultural life of the inhabitants of this oasis. Amir Temur was from the Barlos tribe, and appointed commanders and regional emirs from them. A group of Barlos migrated to Afghanistan and India during the Timurid and Baburian periods. Historical sources record that in the 19th century, 15 thousand Barlos lived around the city of Delhi alone. However, the main part of the Barlos tribe lived in the southern regions of Uzbekistan, engaged in farming and cattle breeding. The Barlos spoke the Karluk-Chigil dialect of the Turkic language.

This is what Professor Olimjon Juraev, recipient of the Order of Friendship and winner of the international Ahmad Yassawi Prize, has to say about the Barlos.

Due to the opportunities provided by our independence, genealogies have been created and continue to be created in various books in order to understand our identity and to inform the younger generation about who our ancestors are. In this regard, Professor O. Nasirov's book "The Genealogy of the Uzbeks" is characteristic. (A genealogy is a list, history, series in Arabic that consistently lists the origin and degree of kinship of a certain clan, generation. "Explanatory Dictionary of the Uzbek Language. Volume 2. Page 391. Tashkent-1981").

Before the appearance of seeds, it should be mentioned that Allah created the first father of mankind, Adam, and from his left rib, our mother, Eve. The first descendants of Adam went through a long period of development and reached the time of Noah (peace be upon him). Hazrat Noah (peace be upon him) had three sons; Ham, Shem, and Yophas (some sources write that Noah's sons were four: Yophas, Ham, Shem, and Kanon), and by the time of their father, they had gone to live in different regions at the invitation of their father. Since Yophas was highly respected by his descendants, he was given the nickname Abu-t-Turk, meaning the father of the Turks. We are descendants of the same Yophas (Yophas had eight sons: Turk, Hazar, Saqlob, Rus, Matsak, Chin, Kamari-Kaymol, and Torih), and later our ancestors were divided into different clans. The most courageous and brave of these clans was called Barlos.

As written in the "Zafarnama", "One night, Kochuli had a dream. A star flew out of the bosom of the reception room, shone (for a while) and then went out. Then another star came out and went out. A third time a star came out and set. A fourth time a shining star came out of its bosom and it illuminated the whole world. Several stars separated from the bright star, and each of them spread light and radiance to a certain country. After

that bright star disappeared, the surrounding area remained uniformly bright. When he woke up from sleep, there was still a third of the night. He thought about the interpretation of the dream for a moment and fell asleep again with this dream. He began to dream again. (Now) a star flew out of his bosom and went out; seven This happened eight times. And the eighth time a great star shone, all-round and illuminating the world. From it several small stars broke out, each illuminating a country. When the great star had reached the west, the stars that had broken out from it continued to shine.

Kochuli woke up with a dream, and it was already morning. That day, he found his father alone and told him about the previous and subsequent dreams he had had. Tumanakhon was happy about the dream and called his eldest son, Kabul Khan, to him and asked him (Kochuli) about the dream again. He told his father and brother about the dream.

In accordance with the rule that statesmen are inspired, Tuman Khan interpreted both dreams and said: "The interpretation of the first dream is that three princes from the (descendants of) Kabul will rule on the throne of the Khanate one after the other. However, after them, that is, the fourth, a king will be born and he will conquer the countries of the world (there is an assumption that Genghis Khan is meant). He will have children and he will divide (the lands) far and near among them, appointing each of them as khan to a country. After his death from the world, his kingdom will remain in the hands of his children for a certain period of time.

The interpretation of the second dream is that seven sons will be born from your (meaning Kochuli) lineage one after the other, and they will act as intermediaries for the king. But, for the eighth time, that is, the great awakening (the interpretation is this), one of your descendants will rule the world (meaning Amir Temur) and will become king of many countries. After him will be the successor and ruler of the country, each of whom will be the king of a different climate..."

They (Kabul and Kochuli) made a promise to each other before their father, saying, "Let the throne of the Khanate be for Kabul Khan, and the sword and rule be given to Kochuli." "We also bequeath to our children, (they) should also follow this rule from generation to generation," they said. They wrote this decision in Uyghur script, both of them signed it; the father also put his seal on it and handed it over to the khan's treasurer. When Tumana Khan's life ended, Kabul Khan would sit on the throne of the Khanate. Kochuli would maintain a status of unity and harmony with him...

Then the throne of the kingdom passed alternately to

Qabul Khan and Burton Bahadir: Qabul Khan's (later) son Burton-Bahadur, on the advice of the nobles of the land, ascended the throne in place of his brother and restored the laws of his father Qabul Khan. He was a powerful khan and a powerful king. In those days, there was no one equal to him in courage and intelligence. For this reason, his nickname "khanlik" was replaced by "bahodirlik".

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