

## **Ethnographic Description of Certain Customs and Traditions of the Turkish People (In the case of the Kazakh and Uzbek peoples)**

**Bulekbaeva Sholpan Bukharbaevna-  
(PhD), Navoi state editor Institute, Faculty of foreign  
Languages subject of Kazakh language and literature  
Associate professor of the Department of**

### **Annotation**

The article describes the commonalities and peculiarities of the customs of the Kazakh and Uzbek peoples among the Turkic peoples, their ethnographic and lexicographic description. The lifestyle of both peoples, ethnographies related to animal husbandry and farming, gardening, hospitality, food, elements of the taboo such as "At tergeu" (the bride touching the groom's side and not calling people's names correctly), unlike the traditions of the Uzbek people, the places where the bride's greeting is used and the different aspects are included in the comparative analysis. is drawn.

There are many peoples and peoples living in the world from different clans and categories, tribes. It is difficult to say something exactly about when the people belonging to various ethnically common and unique groups were formed and how much they spread. According to scientists, there are more than two thousand tribes and clans on earth, and several nations have formed and are developing from them.

**Keywords:** commonalities, ethnographies, comparative, animal husbandry

### **Introduction**

The field of science that studies such specific national (ethnic) characteristics is called "ethnography". This word is originally a Greek word, and its meaning is "ethnos", that is, "people, people" and "graphia" is translated as writing, describing[1,4]. Ethnography is a multifaceted social science, the object of its research is the people and the people. This can be clearly seen in the history of the ethnography of the peoples of Central Asia. As it is known from history, the ethnic groups that inhabited the Central Asian region, which had the same historical fate, customs and traditions, common economic and cultural aspects, household life and social development, were constantly changing in their development.

One of them is that the peoples of Central Asia and Kazakhstan are closely related ethnoses in terms of their history, lifestyle, and spiritual culture. Therefore, studying the ethnography of the population of these republics, which have a similar historical fate, common ethnic and cultural roots, and are organically connected, is one of the most urgent tasks.

Both Kazakhstan and Uzbekistan belong to the historical ethnographic region of Central Asia-Kazakhstan, which occupies a wide and large territory. In Uzbekistan, the majority of the population (71.3 percent) are Uebeks, and the rest are representatives of about a hundred ethnic groups, including Kazakhs. The characteristics and general characteristics of these peoples have been preserved from generation to generation to this day. They have the same ancient ancestors, common ethnic land, even their traditions, customs, way of life, culture, clothing, even the unity of religions, etc., have many common elements that have been preserved to this day.

We want to touch on some of them in the article. It depends on one of the unique aspects of both peoples - their profession. The Kazakh people have lived a nomadic life since the time of the climate, engaged in animal husbandry in the summer pastures (jylau) and in the winter villages (qystau). The Uzbek people are a sedentary people, mainly engaged in farming and horticulture, using local soil and water resources depending on the natural climate. Accordingly, the national character of the lifestyle and culture, customs, traditions and customs of nations and peoples was formed.

But this does not mean that the Kazakh people did not plant crops and the Uzbek people did not raise cattle. In the region of South Kazakhstan, cotton growing, farming, and horticulture are still developed industries. Northern Kazakhstan has been cultivating grain for centuries, supplying not only itself, but several countries with flour and bread products.

### Analysis And Results

It is known to everyone that during the time of the Union, during the war, Ibiray Zhaqayev won the world record for rice cultivation and Shiganak Bersiev for millet cultivation. "Jerden sūrama, jerge tōkken terden sūra", "Ekseñ egín, ishersiñ tegín", "Ne ekseñ sony orasyñ", "Bidaydyn keudesin kötergeni daqyly joqtyg'y, jígittin keudesin kötergeni aqyly joqtyg'y", "Tüstik" A number of proverbs and sayings such as "Jaksydan baq kalady, jamannan daq kalady", "Jalgyz agash orman bolmas" are the proof of our opinion. We can find similar proverbs from the oral creativity of the Uzbek people: "If you feed the earth, the earth will feed you", "You will reap what you sow", "Garden from good, stain from bad". The ideas presented in these proverbs are general. The issue of land has been considered an important value for both peoples since time immemorial. In the Kazakh language, bir süyem jer (less than old), ũlaraqtay jer (patak), in Uzbek, kir karish er, Idomik words referring to the land show that our people treat the land with respect, protect it like the apple of an eye, and take care of it. The Kazakh people have always protected their cattle pastures, and the issue of land between clans and tribes has become a major conflict.

Even in the figurative expressions of both peoples, there are many sentences related to agriculture. For example: "Kök jūlsañ, köktey solasyñ", which urges to preserve nature, not to pluck a plant before it is ripe, "Kımnin tarysy pisse, sonyñ tauygyy", ("Whose millet is ripe, so is his chicken"), in the Kazakh people, "Kımnin tarysy pisse, sonyñ tauygyy", "Məueli agash mayysaq" about humble people. If you use the phrases ("Put your fruit on the tree"), in Uzbek it means to say that you are innocent. , expressively used a number of phrases related to child education, such as "The apple does not fall far from the tree."

In Uzbek ethnography, we can find many unique ethnographic terms related to agriculture. For example, in the lexicon of the local population, irrigated agriculture is called by such names as "irrigated land", "tirama" or "obikor", "obi", and non-irrigated land is called "lalmi" or "bahori". , or being called by the name of the village tribe, clan, Kalmoq arik, Kungirok arik, Kipchak yob or other names is directly related to the ethnography of these two peoples. In Uzbek ethnography, ethnographies such as water elder who supervises the irrigation process, tora, official, mirob (a person who determines the order of water supply and how much it is given) are used in Uzbek ethnography. c), "one mill" or "tash" (water needed to grind one grain of grain in a mill), "one double" (water used to irrigate the land plowed with one oxen) and "one koloq" were widely used [1 , 97], but such terms are not found in the Kazakh language, only in nomadism, a well is the main source of water in some mountainous regions, a spring, a lake, and the sea. It is known that the proverb "Suyn isher qūdyg'yña tükirme", "Sudyñ da sūrauy bar" arose from the preservation of water by the nomadic people.

Cattle breeding is the traditional profession of the Kazakh people. Especially sheep (with goats), horses, camels, and cows were called "four tuliks" (tört tülík) and treated them with a different respect as food to eat, clothes to wear, and donkeys to ride. First of all, we decided to dwell on the ethnography

of MAYLAU. As we mentioned above, our people used not only the wool and strength of cattle, but also their milk. Dairy products such as milk, buttermilk, yogurt, cream, curd, oil are one of the main national dishes of our people. Milk of sheep, goats, cows, camels, and sometimes horses is boiled and fat (may) is extracted from it.

According to the important system of traditions called MAYLAU, our people anoint the back of a newborn baby so that it grows and thrives, and when oil is taken from its curd for the first time after calving, with the intention of saying "let it be greasy", the king of the cattle is oiled (oiled) [2,252]. In some farms of Tomdi district of Navoi region, when the first oil is collected, the threshold of the door is greased, and the young dung of the animal is placed next to the kubi (pot for cooking oil) until the oil is removed.

The people worshiped and prayed to each of the animals in the four tuliks: sheep's sheep - Father shepherd, horse's father - Qambar father, camel's father - Oysil black, cow's father - Zangi father. It is typical of the Uzbek people to associate Zangi father with Shepherd father. We can observe the theme of cattle breeding in every genre of oral creativity of the Kazakh people, who consider the four tuliks as a source of income, livelihood, and blessing.

For example, proverbs: Er jígít bírde maldy, bírde malsyz, Arg'maq bírde jaldy, bírde jalsyz, Mal baqqang'a bitedi, Maldynyn júzi jaryq, malsyzdyn júzi kön sharyq, Jeri semizdiñ maly semiz, Koydyn sí korgasyn, kaydy söken oñbasyn, as well as a peaceful and peaceful life "When a gray sparrow jumps on a sheep" is a clever expression of the proverb "Jaman atqa jal bitse, Janyna torsyq baylatpas, Jaman atqa jal bitse, Janyna torsyq baylatpas, Jaman adamga mal bitse, Janyna kansy kandyrmaz" or "Even if I get off the horse, I don't get off the saddle" in a figurative sense. Elderly adults use the expression "Tarta tysin tai kalady jannyna, kayo tysni qoy kalady jannyna, kaymay tysni neñ kalady jannyna?", in order to direct young people not to be wasteful, to be thrifty. If there is any good news, he says "Aq tüyeniñ qarny jaryldy" and "Don't be bored, At aynalyp qazyg'yn tabady" to those who are upset, and he connects it with goods. Here the sayings and proverbs "If I dismount from the horse, the horse that has not dismounted from the saddle will turn around and find its peg" are also applicable to the Uzbek people and show the common aspects of the life and ethnography of the two nations. We can cite hundreds of such examples, especially for horses.

Even standard, volume-related measurement units were used by our people in connection with the horse. For example, the words "Bie sauym uaqyt" and "Bie sauym uaqyt" in Uzbek, "attyñ kaskasyndey" in Kazakh, nemesis "at töbelindey" or "Tayga tañba baskanday" in both languages have the meaning of the moon. meaning is also a proof of the ethnic commonality between the two peoples. The Uzbek people have also been engaged in animal husbandry since ancient times. Nomadic tribes (Dashti Kipchak, Kungiro, Lokai, Qarluq, Turk) engaged in animal husbandry.

They loved sheep farming, believed that the sheep came from heaven, and their elder - the Shepherd, was considered a father, and being a shepherd was a blessing from God, therefore, it was considered a very respectable profession. In Uzbek animal husbandry, special attention is paid to cattle breeding, and a lot of humped sheep are also raised. They were mostly raised in the mountain pastures until mid-autumn, then they were driven to the valley and were raised in the meadows and stables around the village until the autumn wool was sheared and fled [1,109]. In the Kazakh people, this process was called shearing. Sheep wool is also marketed.

Felt, palas, carpets, sacks and rugs were produced from it in some farms and partially sold. Furs and telpak, as well as bedding, mesh and other household items are made from sheepskin. those who ate goat meat as a "cold". Ropes and threads are woven from its wool, shoes are sewn from its skin, and tweed scarves are woven. Since ancient times, yearling has been very developed in Uzbekistan. The Uzbeks did not have herds of horses like nomadic peoples, that is, a herd of mares, but they were very interested in high-quality horses, black-eyed lokai, marka, etc. k. Uygur horses were preserved[1,111].

The Uzbeks living in the steppe and desert zone are engaged in camel breeding. Ropes and ropes made from wool of camels, sheep and goats belong to both peoples. We can see this from the phrase "üzyn arkan, keñ tūsau" about careless, easy-going people in the Kazakh people, and from the Uzbek proverbs "Take a girl according to her mother, take a daughter according to her mother, take her head".

After greeting each other from time immemorial, our people ask: How is Mal-jan? they asked. See, the first asking for wealth indicates that if the wealth survives, the soul will survive.

EQUITY is a category indicating the inseparable relationship between material wealth in a nomadic environment and the person who owns or consumes it. [2,302]. The main food consumed by the Kazakh people is beef. The word Qyzylysyrau is often used in the lexicon of the Kazakh language (it may not be in the Uzbek language).

QZYLSYRAU - the fact that a person eats more dairy products for a long time, especially in the summer season, and becomes lean. (M: Köpten qzylysyrap jürgen Baqtyg'ul etti shokka tästağan münnyñ artyn oylap mürshasy kelmedi. M.Ə.) [2,177]. Also, Kazakh and Uzbek people have common aspects in the values of hospitality. In the Kazakh language, the word guest with the verb -qon means a guest who lands and sleeps in a house formed by the suffix -aq. The concept of guest is directly related to the box. QUT is a multi-meaning category, meaning risk, fortune, abundance. The guest who brought joy to the house by spreading the blessing of the guest's feet to the good, was honored as a blessed guest, Aqjoltay guest [2,86, 148, 152-b]. Qyryqtyñ birí -qydyr (Qydir baba) honored the guest.

Hospitality "Guest comes to the door, yrys keler tesikten", "Guest az otyrady, köp synaydy", "Konaq ez otyrady, köp synaydy", "Kengenshe pozán üyalady, kelgen then pozán iesí üyalady", "Shaqyrg'an jerge bar, shaqyrmag'an jerde ne bar", "Shaqyrylgan guest sypyrylmagan jerde otyrady" ", "Jaman üydí konag'y bileydí", "Konaq qoydan juas" can be cited as an example. The Uzbek people are also one of the most hospitable peoples. One of the main factors that strengthen the interaction of the community is the visiting of fellow believers, that is, hospitality. The Uzbek people have always been hospitable people.

He opens his house to strangers and guests with open face, prepares various dishes and catches the heart of the guest. The saying "Hospitable house is a blessed house" is ingrained in our blood [3,1]. Banquet, that is, hospitality and waiting for guests is noble. It is a virtue, and virtuous people have been practicing this thing since ancient times. Our people are famous for their hospitality. If there is no Uzbek household or family, he did not welcome the guest with joy and did not bring all the blessings of his house to the table.

Proverbs and sayings such as "A guest is greater than your father", "A guest comes through the door, food comes through a hole", "Don't even talk to your cat in front of a guest" are not spoken for nothing. As soon as the guest enters the house, he spreads his hands and blesses him saying "May there be peace and tranquility", "May there always be a wedding" (Kazakh people don't have it, they give blessings after the meal).

Hospitality is a wonderful feeling, it serves to strengthen the bonds of friendship and brotherhood between people. Everyone who considers himself one of the perfect believers should treat his guests [4, p. 10-11]. "Keñge keñ düníe, targ'a tar düníe", "Yñ bolsa bolsa da peyilñ keñ bolsyn", "Even if there is no bread, do you like the word?" in the Kazakh language. proverbs and sayings like the Uzbek saying "Even if your hotel is narrow, let your loving heart be wide", because the idea is the same, the value is similar, and the commonality of benefits. -.Muallifislam.uz.

The Kazakh people have a saying: "Tağg'y astan kaldyrma, tuskı aska telmirme, keshkı asty baqpa", which means sharing breakfast with a guest, not being late for work while waiting for lunch, not being late for dinner and not being able to reach the destination, and keeping a diet.

Then he advises to prepare more food, taking into account the possibility of an unexpected guest coming to lunch, saying "Tüskí aska tüstík jerden zozán keledí". Our people never let a guest come home without tasting it, and on the other hand, it shows respect for food and views that there is nothing greater than food. As they say quys üyden qūr shyqpa, Kazakhs taste sadness if they have at least one mouthful of bread or food.

The difference from the Uzbek people is that this udum, which is called AUYZ TIYU (MOUTH PUSH) in Kazakh ethnography, should be eaten by a piece of bread [5,203]. Kazakh people slaughter a sheep, treat the guest with its head and entrails, wait for the guest as well as possible and send them away happily. According to the guest's age and kinship, there is also the owner, sibaga of six (two to twelve) years of the animal.

This is called SYBAG'A in the term of Kazakh ethnography. For example, elderly people are given an old year, a middle-aged person is given a hip, a god-in-law is given a hip, a bride and a groom are given an open year next to a bride, and women are given a full-fledged year (it is not given to a blind guest, but it can be given to a child). A girl gives her heart and liver to be kind and compassionate to children or young people. But he does not delay the old age so that single girls and boys do not have to sit at home until they get old. Young children are not given short ribs because they will not grow taller. Young people, son-in-law and niece of this household do not touch the head of the cattle, and they do not bless the food. After the food has been weighed, the elder begins the meal with "bismilla hir rahmanir rahim".

Adults share the eyes, ears, and ears of the head with those around them. Food is given to young people, if young people don't eat, if they refuse to eat because they are full, it is bad manners. he tastes the food, and the brides stand up and bow and say hello and eat the food. This condition is called ASATU in Kazakh ethnography [5,216].

ASATU is an ethical picture-picture in traditional food culture, where older and more experienced people express their compliments to the younger ones by tasting the pieces of meat on their plate. [5,215].

One of the differences in the Kazakh-Uzbek ethnography is that the Uzbek people do not have the "SIBAG" "OSHATISH" gesture. But in the past, especially among the semi-nomadic Uzbeks, in addition to long-storable fried food, dishes such as gazi-karta and kurt were prepared and served to guests. The main guest dish is soup, that is, pilaf, norin six kebab, minced kebab, shepherd kebab, hasip kebab, steamed kebab, tandoori kebab, charvi kebab, liver kebab, liquid food rice, mosh, beans, peas, corn, white corn from kaby grains, made of wheat and oat flour dough, etc. Some of the Uzbeks of Dashti Kipchak still cook sheep's head, legs and entrails. 165-p.

In both nations, after eating, the elder extends his hand and blesses.

BATA - (FOTIHA) is one of the blessings of the elders to the young generation. It is for the table and the eaten food, the head, the passenger who wants to go on a trip, the girl who is to be passed, the applicant who is starting a job, etc. given by older adults, and young people say, "Amen! Amen"! he accepts the blessing.

In the Kazakh people, verses are recited to the head and the Koran is dedicated to the ghosts, after which, of course, one of the young children enters with a sandal and a scarf, and pours water on the hands of the guest, starting with the older one. May you have a long life" he prays with gratitude.

Regardless of what kind of food is on the table, in both nations, one or two pairs of bread must be placed. "As atasy-nan" in the Kazakh people, "Don't put the bread upside down on the table", "Don't break the bread with one hand", "Break the bread with your right hand", "Don't stab the bread with a knife" in Uzbek don't stab him with something"! A number of educational prohibitive words are used. In the past, even "Let the bread!" Swearing on bread has become one of the traditions of both Kazakh and Uzbek people. The veneration of bread can be traced back to both nations.

"BREAD BREAD" ceremony - in Uzbeks, 3-5 people (close relatives of the groom) go to the godfather (bride's house) with patir bread, kholva and other sweets. In this ceremony, in the presence of representatives of both parties, whole bread standing on top of each other is divided into two equal halves and distributed equally to both parties (halwa and sweets) [6,3]

For a hospitable nation, there are many excuses for being a guest, and for being a host while waiting for a guest. The Kazakh people, even if their cheekbones itch, say that there is a guest waiting somewhere. Currently, the Kazakh people have replaced the above ceremony of "Breaking Bread" with the ceremony of "Earring" (earlier it was also called "Handkerchief pulling").

"ATASTYRU" is a single family tradition from the ancient Kazakh community, the agreement and promise of the parents of a boy and a girl to become godparents, that is, the parents' promise is confirmed by blessing, and the girl and the boy are married [5,252]. In Uzbek people, this process is called "ENGAGEMENT". This process continues with "Shash sipatar", "Kyz körseter", "Kyz khashyraryr" in the Kazakh people, and "Yoyak bosdi", "Looking at the mirror in Chimildik", "Giving the bride to the bride" in the Uzbeks. So:

SHASH SIPATAR - a young girl stroking her sister-in-law's hair from the groom. "GIRL KORSETER" - the bridegroom, who came to whiten his thickness, flirts without showing the new girl to the bride and earns the right to show the girl. "GIRL KASHYRAR" is a type of game played among young people with the condition of taking the girl away from the guy who is playing with her and running away if she catches up.

"YoOQ BOSDI" is one of the rites held in chimiltika when a guy comes to pick up a girl. At this time, grooms usually step on the bride's feet and take her to the wedding hall. [6,4]

"LOOKING INTO THE MIRROR IN CHIMILDIQ" After the bride enters the chimildiq, one of the elderly mothers opens the mirror, which was newly bought, but has not been looked after by anyone, and is held to the bride and groom. "May your life be as clear as a mirror, look twice as old as you open your eyes," said the bride and groom around the lit candle.

After that, incense is lit and they are given a cup of tea. All the women sitting around Chimildik drink the new tea that the bride and groom drank with good intentions. (In the Kazakh people, fresh water is brought to God from the neighbor's house) [6,5]

"GIVING THE BRIDE NAMES" - during this ceremony, old mothers call the groom's mother and tell her that when the bride enters the room, she is not sitting, that her mother-in-law will "give" her the names. Then the bridegroom's mother says that she will give her house, if she has a yard and a garden, and if she has sheep and cattle, she will give them too. Momos say that the bride is not sitting anyway. Then the mother-in-law says that she has been raising her son for so many years, and now she will entrust him to her daughter-in-law. Then "Kelin Salam" continues with "Betashar", "Wedding" ceremony in the Kazakh people. In Uzbek people, after the wedding, the "Chimilidig gathering" ceremony is also held with hospitality.

Kazakh people do not have this udum, but chimildik wait until the bride has a child, and then they collect it themselves. But in the Kazakh nation, when the mother-in-law of the bride realizes that she is pregnant, her mother-in-law performs the "Karyn toy" ceremony, which is another example of hospitality. not assembled. Another noteworthy tradition is the greeting of the bride[6,6].

SALEM SALU - the bride bows and greets all the representatives of the groom's side, big and small, starting with Betashar (bridal greeting on the wedding day). It is noteworthy that in the Uzbek people, the new bride greets all representatives of the groom's side, including her husband, for 2-3 days. In the Kazakh custom, one does not salute one's husband and does not salute one's close relatives and clansmen (he forbade salutations to his relatives saying, "Sultan does not snore his bones"). But it is different from the Uzbek Udum - the Kazakh bride bows down and greets everyone in the Kain country.

At home, mother-in-law, father-in-law, mother-in-law, mother-in-law, brother-in-law, sister-in-law bow to all of them every morning for a lifetime (Kazakh: *səlem salu*). Another custom of the Kazakh people, which is not found in the Uzbek tradition, is that the bride does not mention the names of the representatives of her mother-in-law's country at all, but gives another name.

AT TERGEU is a custom of women in ancient Kazakh life to refer to the representatives of their homeland and their deceased ancestors without naming them correctly. Also, he did not name the children born before he became a bride, starting from the senior representatives of the clans of the people who do not marry or give a daughter. More precisely, this is a type of taboo[5,242]. At tergeu is still preserved in the Kazakh and Karakalpak nations among the Turkic peoples. But due to the development of society and the modernization of the times, at tergeu udum has fallen out of use in many places of Kazakhstan.

This tradition, which is disappearing in Kazakhstan, has been firmly preserved in the traditions of the Kazakhs of Uzbekistan (Navoi, Bukhara, Tashkent region, etc.) brings a modern touch. Therefore, the bride should always call her father-in-law, mother-in-law, mother-in-law, mother-in-law according to her age, mother-in-law, sister-in-law or sister-in-law according to her age, sisters-in-law *Molda jígít*, *Sylqym jígít*, *Teteles*, *Enshíles*, *Akejan*, *Törem*, *Töre jígít*, *Myrza jígít*, *Myrzag'a*, *Aydarlym*, *Kıshkenem*, *shyraq*, *Aqjígít*, *Nürjígít*, *Erjígít*, *Serijígít*, *Torejan*, *Bijígít*, *Ortanshym*, *Bayjígít* etc. and his sisters-in-law are *Boyjetken*, *Erke kyz*, *Erkem*, *Erkejan*, *Aqerke*, *Appag'ay*, *Appag'ym*, *Böpejan*, *Tülymym*, *Monshaq*, *Körkem*, *Aqmonshaq*, *Karagöz*, *Botagöz*, *Ayagöz*, *Kyz'galdaq*, *Balym*, *Aqqyz*, *Aqgül*, *Araylym*, *Shyraylym*, *Sūlu*, etc. b. Also, taking advantage of the humor with the brothers-in-law and sisters-in-law, there are many cases of changing their nouns by Russianizing them into synonyms, antonyms, or in other ways. For example, if the brother-in-law is black, he is called *Akjigit*, if he is small, he is called *boy*, if he works in the office, he is called *Rais boy*, if he is a teacher, he is called *Teacher boy*, if he is a driver, he is called *Shofer boy*.

### Conclusion And Suggestions

If the name is *Akin*, it is called *Poet* in Uzbek, or if the singer is *Vadi*, sometimes, for example, if it is *Adilkhan*, it is called *Adolfo*, if it is *Janaris*, it is called *Jonros*, if it is *Mukhtar*, *Misha*, if it is *Nurlan*, it is *Nurik*, if the girls are *Karligash*, *Lastochka* or *Katya*, if it is *Altin*, *Zolushka* if her name is *Malika*, she tries not to offend by her Kazakh term *Khanshayim* (many of these are from our own bridal experience). It is also necessary to say simple words with the name of the representatives of the country of origin by changing the name of the Kazakh daughter-in-law, because the representatives of the country of the country, especially older ones - father-in-law, great-grandfather, mother-in-law, etc. if their names are left out, it will be disrespectful.

For example, if the great-grandfather's name is *Pardaboy*, the bride's window curtain should be called something else (for example, we say "*tutima*", girls named *Pardagul*, who are not close to the *Kayin* country, are also called "*Tutimagul*" without calling them as correctly as possible). It is forbidden to name other people by their name. For example, the name of the mother-in-law should be changed to another person or geographical terms. we call it. Even in official situations, the Kazakh daughter-in-law trusts to tell her child's last name, shows the document itself, and even if it is a teacher or manager, she looks for ways not to mention their last name. This tradition has been passed down from generation to generation as a symbol of deep respect for the native country among the Kazakh people. Thus, in this article, we only focused on the ethnographic description of some traditions of the Kazakh and Uzbek peoples.

There are many issues worthy of study and research regarding the historical, cultural, literary, ethnic closeness of these two peoples. Also, it is important to analyze such an actual issue, to bring it to

the minds of generations - to honor the common heritage left by our ancestors, to learn from their educational aspects.

### Used References

- [1] Ethnographic categories of Kazakhs, systematic juyes of significant men. Entsiklopediya. Vol. 3 - Almaty: RPK "SLON" 2012. -652 p.
- [2] Jabbarov Jesus. Ethnography of the Uzbek people {Responsible editor: T. ; Oqi t u v ch i, 1994.- 320 p. 3. Akhmedov Narzulla, Headmaster of Mir Arab madrasa, Author of islam.uz
- [3] Ismailov Odilkhan. The speech of the imam of the "Sheikh Zayniddin" mosque in Tashkent, Author of islam.uz.
- [4] Norqobilov, M. X. (2020). Philosophical interpretation of socio-political issues in Sa'deddin Taftazani's "Sharh al-aqeed". *EPRA International Journal of Research & Development (IJRD) Monthly Peer Reviewed & Indexed International Online Journal ISII. F. Value, 1*, 176-179.
- [5] Haqqulov I. Qit'a va g'azal munosabatiga doir // O'zbek tili va adabiyoti, 1974 yil, 4-son. – B. 12 – 17
- [6] Frizman L.Ć. Jizn liricheskogo janra. – M.: Nauka, 1973. – S. 4.
- [7] Халилов, С. А. (2022). Задачи и законы музыкального воспитания в свете основных идей педагогики. *Science and Education*, 3(2), 1281-1286.
- [8] Norqobilov, M. X. (2022). SA'DUDDIN TAFTAZONIYNING "SHARH AL-AQOID" ASARIDA "ISHBOSHILARGA ITOAT" MASALASI JAMIYAT BARQARORLIGINI TA'MINLASHNING MUHIM OMILI SIFATIDA. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(1), 865-873.
- [9] Аминова, А. М. (2022). РОЛЬ И МЕСТО МАЛОГО БИЗНЕСА И ЧАСТНОГО ПРЕДПРИНИМАТЕЛЬСТВА В СЕЛЬСКОМ ХОЗЯЙСТВЕ УЗБЕКИСТАНА. *ВЗГЛЯД В ПРОШЛОЕ*, 5(5).
- [10] Qarang: Jirmunskiy V. Kompozitsiya liricheskikh stihotvoreniy. – Peterburg: Opoyaz, 1921. – 109 s; SHu muallif. Teoriya literatury. Poetika. Stilistika. – L.: Nauka, 1977. – 408 s; Lotman YU.M. Analiz poeticheskogo teksta. Struktura stiha. – L.: Prosvesheniye, 1972. – 272 s; Rahmonov SH. Bayt va munosibati on dar she'r. – Dushanbe: Donish, 1980. – 64 s.
- [11] Khalilov, S. A. (2023). Use of Psychological Training in Eliminating Emotional Situations in Educators. *Pioneer: Journal of Advanced Research and Scientific Progress*, 2(2), 59-63.
- [12] Aminova, A. M. (2023). THE ROLE OF SELF-GOVERNMENT BODIES (MAHALLAS) IN THE SOCIAL DEVELOPMENT OF UZBEKISTAN. *New Scientific Trends and Challenges*, 1, 1-6.
- [13] Norqobilov, M. (2021). THE NOTIONS OF FREEDOM OF THE WILL AND ETHICAL (MORAL) CHOICE IN THE WORK "SHARH AL-AQEED" OF SADEDDIN TAFTAZANI. *The Light of Islam*, 2021(1), 71-81.
- [14] Hofiz Xorazmiy. Devon. 2 tomlik. 2tom. – Toshkent, 1981. – B. 289.
- [15] Norqobilov, M. (2021). THE NOTIONS OF FREEDOM OF THE WILL AND ETHICAL (MORAL) CHOICE IN THE WORK "SHARH AL-AQEED" OF SADEDDIN TAFTAZANI. *The Light of Islam*, 2021(1), 71-81.
- [16] Alisher Navoiy. To'la asarlar to'plami. 10 jildlik. 4-jild. – Toshkent: G'afur G'ulom nomidagi NMIU, 2011. – B. 734. (Bundan keyin mazkur nashrga murojaat qilingada jildi va sahifasi qavs ichida ko'rsatiladi. – M.X)
- [17] Arziyevich, K. S., & Zayniddin, M. D. (2023). Political-Legal Maturity in Forming Students' Ideological Immunity and Ideal Struggle. *INTERNATIONAL JOURNAL OF LANGUAGE LEARNING AND APPLIED LINGUISTICS*, 2(5), 166-168.



- [18] Aminova, A. M. (2021). "Features of the economic development of the regions of the lower reaches of Zeravshan in the years of independence. *Texas Journal of Multidisciplinary Studies*, 1(1), 71-73.
- [19] Norqobilov, M. K. (2022). Freedom of Will and Moral Issues in the Views of Sa'uddin Taftazani in a Historical Context. *International Journal of Early Childhood Special Education*, 14(6).
- [20] Aminova, A. M. (2022). The economic state of the Bukhara region in the conditions of the development of the socialist system. *International Journal of Early Childhood Special Education*, 14(6).
- [21] Arziyevich, K. S., & Toshmamatovich, U. S. (2021). The technique to increase the child's self-esteem and develop self-confidence. *Asian Journal of Multidimensional Research*, 10(9), 690-695.
- [22] Аминова, А. М. (2022). СВОБОДНО-ЭКОНОМИЧЕСКИЕ ЗОНЫ НА ТЕРРИТОРИИ НИЗОВЬЯ ЗАРАФШАНА: ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ. *ВЗГЛЯД В ПРОШЛОЕ*, 5(6).
- [23] Norqobilov, M. X. (2020). THE IMPORTANCE OF SOCIAL ENVIRONMENT OF TEMUR AND THE TEMURIANS PERIOD AND THE PERIOD HE LIVED IN THE SCIENTIFIC WORK OF SA'DUDDIN TAFTAZANI. *Theoretical & Applied Science*, (3), 319-322.
- [24] Aminova, A. M. (2022). The Lower Reaches Of Zarafshan Region: Socio-Ecological Problems And Ways Of Their Solution. *Journal of Positive School Psychology*, 6(7), 2772-2780.
- [25] Norqobilov, M. (2020). PHILOSOPHICAL AND LOGICAL ANALYSIS OF SOPHISTIC THINKING IN THE WORK "SHARH AL-AQEED ANNASAFI" BY THE GREAT THINKER SADEDDIN TAFTAZANI. *The Light of Islam*, 2020(3), 133-140.
- [26] Аминова, А. М. (2022). РОЛЬ И МЕСТО МАЛОГО БИЗНЕСА И ЧАСТНОГО ПРЕДПРИНИМАТЕЛЬСТВА В СЕЛЬСКОМ ХОЗЯЙСТВЕ УЗБЕКИСТАНА. *ВЗГЛЯД В ПРОШЛОЕ*, 5(5).
- [27] Аминова, А. М. (2018). Историографическое наследие горной промышленности Навоийского региона второй половины XX-начала XXI века. *Academy*, (5 (32)), 29-30.
- [28] Аминова, А. М. (2019). Проблемы и особенности реформирования в сельском хозяйстве Узбекистана. *Academy*, (5 (44)), 32-33.
- [29] Kazakh ethnographic categories, systematic jueys of ûgymdar men ataus. Encyclopedia. Volume 1 - Almaty: RPK "SLON" 2012. -732 p. Jizzakh regional government Customs and traditions.
- [30] Аминова, А. М. (2018). Из истории экономических преобразований в Навоийской области: проблемы и перспективы. *Academy*, (8 (35)), 24-25.