

**FARG‘ONA DAVLAT UNIVERSITETI HUZURIDAGI ILMIY  
DARAJALAR BERUVCHI PhD.03/31.03.2021.Tar.05.05 RAQAMLI  
ILMIY KENGASH ASOSIDAGI BIR MARTALIK ILMIY KENGASH**

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**NAMANGAN MUHANDISLIK-QURILISH INSTITUTI**

**ISXAKOV BEXZOD BARKAMALOVICH**

**FARG‘ONA VODIYSI O‘ZBEKLARINING AN‘ANAVIY EKOLOGIK  
MADANIYATI (TARIXIY-ETNOLOGIK TADQIQOT)**

**07.00.07 – Etnografiya, etnologiya va antropologiya**

**TARIX FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)  
DISSERTATSIYASI AVTOREFERATI**

**Falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi**

**Оглавление автореферата диссертации доктора философии (PhD)**

**Contents of abstract of the doctor of philosophy (PhD) dissertation**

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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi

**Dissertatsiya mavzusining dolzarbligi va zaruriyati.** XX asrning oxiri – XXI asr boshlarida fan-texnika va iqtisodiyotning tezlik bilan taraqqiy etishi, inson omilining tabiatga ta'sirining kuchayishi tufayli biosfera ekotizimlarining buzilishi, cho'llanish hamda sayyorada haroratning ortib borishi dunyo miqiyosida global ekologik muammolarga sabab bo'lmoqda. Ayniqsa, Yer yuzida atmosferaning ifloslanishi, havo haroratining asta-sekinlik ko'tarilib borishi, o'rmonlarning tezlik bilan qisqarib borayotganligi, tuproq degradatsiyasi, toza ichimlik suvi tanqisligi, ozon qatlamining yemirilishi singari ekologik muammolar dolzarb ahamiyat kasb etmoqda.

Jahonning yetakchi ilmiy muassasalari tomonidan insoniyat taraqqiyoti, urbanizatsiya jarayonining tezlashishi oqibatida atrof-muhitga jiddiy zarar yetkazayotgan ekologik xavf bilan birga mintaqaviy ekologik madaniyatlarni o'rganish borasida jiddiy ilmiy izlanishlar olib borilmoqda. Xususan, Butunjahon yovvoyi tabiat jamg'armalari (WWF) va London zoologiya jamiyati mutaxassislari hamkorlikda o'tkazgan tadqiqotlarga ko'ra, 1970-yildan buyon jahonda yovvoyi hayvon hamda qushlarning soni 3,43 ming turga, tirik sayyoraning indeksi esa 52 foizga kamaygan, ya'ni havo va quruqlikda yashaydigan jonivorlar turi 76, yer ustida yashaydiganlar hamda suvda istiqomat qiladiganlar soni 39 foizga qisqargan. Shuningdek, har yili inson faoliyati oqibatida 11 million gektar tropik o'rmonlar kesilib, nobud bo'lmoqda<sup>1</sup>.

Tarixdan ma'lumki, o'zbek xalqining yer, suv, havo, olov va tabiatga ongli ravishdagi munosabati, ularni e'zozlash bilan bog'liq qadimiy urf-odatlarini, marosimlarining genezisi uzoq o'tmishga borib taqaladi. O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev to'g'ri ta'kidlaganidek: "Hozirda eng muhim masala – aholining ekologik madaniyatini oshirish haqida jiddiy bosh qotirishimiz zarur. Albatta, bunday muammolarni faqat ma'muriy yo'l bilan hal etib bo'lmaydi, bunga yosh avlod qalbida ona tabiatga mehr-muhabbat, unga daxldorlik hissini tarbiyalash orqali erishish mumkin"<sup>2</sup>. Ma'lumki, Farg'ona vodiysi Markaziy Osiyoning "gavhari" bo'lib, u o'ziga xos ekotizimi va aholining lokal ekomadaniyati bilan ajralib turadi. Vodiyning orografik jihatdan berk havza ekanligi uning o'ziga xos o'zgaruvchan iqlim sharoitini vujudga keltirgan. Shu bois, atrofdagi tog'lar Shimoliy Arktika sovuq iqlimi va g'arbdan keluvchi Atlantika iqlimi havo massalari yoki sharqiy nam havo massalarining kirib kelishiga to'sqinlik qilishi natijasida o'ziga xos ekotizim va ekomadaniyat shakllanishiga olib kelgan. Aynan shu sababdan ham Farg'ona vodiysi o'zbeklarining an'anaviy ekologik madaniyatini tarixiy va etnologik jihatdan tadqiq etish muhim ilmiy, amaliy ahamiyat kasb etadi.

Mazkur dissertatsiya O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi "2017–2021-yillarda O'zbekiston Respublikasini rivojlantirishning beshta ustuvor yo'nalishi bo'yicha Harakatlar strategiyasi

<sup>1</sup> [https://uza.uz/posts/ekologik-muammolarni-hal-etish-strategik-vazifa\\_336097](https://uza.uz/posts/ekologik-muammolarni-hal-etish-strategik-vazifa_336097). 8.01.2021- yil

<sup>2</sup> Мирзиёев Ш. М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. – Тошкент: Ўзбекистон, 2018. – Б. 570.

to'g'risida"gi PF-4947-son va 2022- yil 28- yanvardagi "2022–2026- yillarda Yangi O'zbekistonning taraqqiyot strategisi to'g'risida"gi PF-60-son Farmoni<sup>3</sup>, O'zbekiston Respublikasining "Muhofaza etiladigan hududlar to'g'risida"gi, "O'simlik dunyosini muhofaza qilish va undan foydalanish to'g'risida"gi, "Yer osti boyliklari to'g'risida"gi (yangi tahriri), "Suv va suvdan foydalanish to'g'risida"gi, "Hayvonot dunyosini muhofaza qilish va undan foydalanish to'g'risida"gi, "Atmosfera havosini muhofaza qilish to'g'risida"gi, "Ekologik ekspertiza to'g'risida"gi, "O'rmon to'g'risida"gi bir qator qonunlar va boshqa normativ hujjatlar hamda mavzuga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga muayyan darajada xizmat qiladi.

**Tadqiqotning Respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Tadqiqot Respublika fan va texnologiyalari rivojlanishining "Demokratik va huquqiy jamiyat, ma'naviy-ma'rifiy, madaniy rivojlanish, innovatsion iqtisodiyotning shakllanishi" dasturining ustuvor yo'nalishiga mos keladi.

**Muammoning o'rganilganlik darajasi.** Tadqiq qilinayotgan muammo maxsus tadqiqot ob'yekti sifatida o'rganilmagan bo'lsa-da, ko'plab asarlar va maqolalarda masalaning u yoki bu jihatlari ma'lum darajada yoritilgan. Tadqiqotda ilmiy muammoning turli qirralarini o'zida aks ettiruvchi, mavzuga doir adabiyotlar shartli ravishda to'rt guruhga ajratildi. Jumladan, birinchi guruhga XIX asr oxiri – XX asr boshlariga oid adabiyotlar, ikkinchi guruhga sovet davri tadqiqotlari kiradi. Uchinchi guruh mustaqillik yillarida chop etilgan nashrlardan, to'rtinchi guruh esa xorijiy adabiyotlardan iborat.

Shu o'rinda qayd etish kerakki, Farg'ona vodiysi aholisining turmush tarzi va an'analari xususidagi Rossiya imperiyasi davri tadqiqotchilarining ma'lumotlari ko'proq empirik xarakterda bo'lib, ulardan ko'proq umumiy xulosalar chiqarish mumkin, xolos. Keyinchalik ular vodiylar aholisining an'anaviy turmush tarzi, xo'jalik tiplari va boshqa jihatlari jiddiy e'tibor qarata boshlaganlar. Umuman olganda, mintaqa to'g'risidagi dastlabki ma'lumotlarda Turkiston o'lkasi, xususan, Farg'ona vodiysiga birinchi navbatda, metropoliyaning xomashyo bazasi sifatida qarashlar aks etgan bo'lsa<sup>4</sup>, keyingilarida esa birmuncha chuqur ilmiy izlanishlarga asoslangan fikr-mulohazalar bildirilgan.

Masalan, Rossiya imperiyasi tomonidan uyushtirilgan ilmiy ekspeditsiyalarda qatnashgan botanik A.P.Fedchenko, geograf va zoolog I.A.Seversev, geolog I.V.Mushketov va I.G.Aleksandrov singari tadqiqotchilar tomonidan Turkiston o'lkasi, xususan, Farg'ona vodiysi uni o'rab turgan tog' tizmalarining tabiati, iqlimi, o'simlik dunyosi haqida qimmatli ilmiy ma'lumotlar to'plangan<sup>5</sup>.

<sup>3</sup> Ўзбекистон Республикаси Президентининг 2017 йил 7 февралдаги 4947-сон "2017–2021 йилларда Ўзбекистон Республикасини ривожлантиришнинг бешта устувор йўналиши бўйича Ҳаракатлар стратегияси тўғрисида"ги Фармони // <http://strategy.regulation.gov.uz>; Ўзбекистон Республикаси Президентининг 2022 йил 28 январдаги ПФ60-сон "2022–2026- йилларга мўлжалланган Янги Ўзбекистоннинг Тараққиёт стратегияси тўғрисида"ги Фармони // [lex.uz](http://lex.uz).

<sup>4</sup> Вельяминов-Зернов В. Сведения о Кокандском ханстве // ВИРГО. 1856. Кн.V. Ч. XVIII. – С. 106–107; О'sha muallif: Кокандское ханство по новейшим сведениям // Военный сборник. 1865. – С. 23–26; О'sha muallif: Хозяйство сартов Ферганской области. – Ташкент, 1911. – 48 с.

<sup>5</sup> Федченко А.П. Путешествие в Туркестан. – Москва, 1950. – С. 9–10; Северцев Н.А. Краткий отчет о Памирских исследованиях и общих научных результатах Ферганской ученой экспедиции. – СПб., 1878;

Farg‘ona vodiysida keng hajmdagi ilmiy tadqiqot ishlarini amalga oshirgan rus olimi, akademik A.F.Middendorfnining xizmatini alohida ta’kidlash joiz. Mazkur olim Turkiston general-gubernatori fon Kaufman tomonidan o‘lkani o‘rganish maqsadida maxsus taklif etilgan bo‘lib, uning “Очерки Ферганской долины” nomli asarida vodiyning geografik o‘rni, tabiati, iqlimi, daryo va tog‘lari, aholining etnik tarkibi, turmush tarzi hamda qishloq xo‘jaligining turli sohalariga oid qimmatli ilmiy ma’lumotlarni o‘zida mujassamlashtirgan<sup>6</sup>.

Xuddi shu davrda yana bir tadqiqotchi V.I.Kushelevskiy tomonidan yaratilgan asarda vodiylar aholisining tibbiy-sanitariya masalalariga oid qarashlari tahlil qilingan. Ushbu asar asosan, Turkistonda xalq tabobatining ahvoli, aholining ijtimoiy hayotiga doir statistik ma’lumotlarni o‘zida jamlagan. Shuningdek, unda vodiylar irrigatsiyasi va melioratsiyasiga oid ayrim e’tiborga molik fikr-mulohazalar ham bildirilgan<sup>7</sup>.

XX asr birinchi choragi, aniqrog‘i, sobiq ittifoq davridan boshlab Farg‘ona vodiysi o‘zbeklarining ijtimoiy-madaniy hayotiga oid bir qancha ilmiy tadqiqotlar natijasi sifatida o‘zbek xalqi etnografiyasining turli mavzulari doirasida ilmiy maqola va asarlar nashr etilgan<sup>8</sup>. O‘z o‘rnida shuni ham ta’kidlash kerakki, mazkur asarlar o‘sha davr mafkurasi tazyiqi ostida yaratilgan bo‘lsa-da, ularning aksariyatida Farg‘ona vodiysi aholisining etnoekologik madaniyatiga oid ko‘plab qimmatli ma’lumotlar aks etgan.

XX asr boshlarida mintaqa xalqlari etnografiyasi borasida dastlab maxsus tadqiqotlar bajarilgan bo‘lib, bu borada Y.M.Pesherovaning Qo‘qon uyezdiga qarashli Isfara qishlog‘ida o‘tkaziladigan “Lola sayli” to‘g‘risida ma’lumotlari Farg‘ona vodiysi o‘zbeklarining bahorgi marosimlarini o‘rganish jarayonida muhim ahamiyatga ega. Jumladan, muallif ushbu sayilning o‘tkazilish tartibi, unda erkak va ayollarni ishtiroki, ayni odat bilan bog‘liq e’tiqodiy qarashlarni bayon qilgan. Hamda, mazkur bayram davomida aytiladigan xalq og‘zaki ijodi na’munalarini o‘rganish asnosida mintaqa xalqlari an’anaviy ekologik madaniyati borasida ham g‘oyat qiziqarli ma’lumotlarni qayd etgan<sup>9</sup>.

Sovet davri tadqiqotlarida etnoekologik madaniyat borasida mulohaza yuritganda, rusiyzabon etnologlaridan S.Arutyunov<sup>10</sup>, R.Its<sup>11</sup>, I.Krupnik<sup>12</sup>, V.L.Voronina<sup>13</sup>, N.N.Cheboksarev va I.A.Cheboksareva<sup>14</sup>, A.K.Bayburin<sup>15</sup>

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Мушкетов И.В. Туркестан. – СПб., 1886. Т. I. – С. 277–278; Александров И.Г. Агрономический очерк юго-восточной части // Проект орошения юго-восточной Ферганы. – Москва: Издание ТЕС, 1923. – С. 55–115.

<sup>6</sup> Миддендорф А.Ф. Очерки Ферганской долины. – СПб., 1882. – С. 10–320.

<sup>7</sup> Кушелевский В.И. Материалы для медицинской географии и санитарного описания Ферганской области. В 3 т. – Новый Маргелан, 1891. Т. 1.; О’sha muallif: Материалы для медицинской географии и санитарного описания Ферганской области. Том 2. – Новый Маргелань. 1891. – 476 с.

<sup>8</sup> Наливкин В., Наливкина М. Очерк быта женщины оседлого туземного населения Ферганы. – Казань, 1886. – 244 с.; Наливкин В. Туземцы: раньше и теперь. – Ташкент, 1913. – 144 с.

<sup>9</sup> Пещерова Е.М. Праздник тюльпана (лола) в сел. Исфара Кокандского уезда. – Ташкент, 1927. – С. 374–383.

<sup>10</sup> Арутюнов С.А. Народы и культуры. Развитие и взаимодействие. – Москва: Наука, 1989. – 243 с.

<sup>11</sup> Итс Р.Ф. Введение в этнографию: Учебное пособие. – Ленинград, 1991. – 168 с.

<sup>12</sup> Крупник И.И. Арктическая этноэкология. – Москва: Наука, 1989. – 272 с.

<sup>13</sup> Воронина В. Жилище народов Средней Азии и климат / Жилище народов Средней Азии и Казахстана. – Москва, 1982. – С. 48–69.

<sup>14</sup> Чебоксарев Н., Чебоксарева И. Экология и типы традиционного сельского жилища / Типология основных элементов традиционной культуры. – Москва, 1984. – С. 34–62.

<sup>15</sup> Байбурин А. Жилище в обрядах и представлениях восточных славян. – Ленинград, 1987. – С. 191; Байбурин А. Жилище в обрядах и представлениях восточных славян. – Москва: ЯСК, 2005. – 217 с.

O.A.Suxareva<sup>16</sup>, antropolog V.P.Alekseyev<sup>17</sup>, Yu.V.Bromley, R.G.Podolniiy<sup>18</sup> kabi mualliflarning tadqiqotlarini alohida ta'kidlash joizdir.

Mikluxo-Maklay nomidagi Etnografiya instituti ilmiy jamoasi tomonidan 1986-yilda chop etilgan "O'rta Osiyo xalqlarining qadimiy marosimlari, e'tiqod va kul'tlari" nomli jamoaviy monografiyada O'rta Osiyo xalqlari turmush tarzi, xo'jalik an'analari hamda oilaviy marosimlaridagi islomgacha bo'lgan e'tiqodiy qarashlar va kul'tlar bilan bog'liq marosimlar ham boy etnografik materiallar asosida batafsil tahlil qilingan<sup>19</sup>. Mazkur monografiya asosan, sovet davri etnograflari tomonidan O'rta Osiyoning turli tarixiy-etnografik mintaqalarida yashovchi xalqlarga oid to'plangan dala etnografik materiallari asosida yozilgan bo'lib, unda bir qator etnoslar turmush tarzi bilan bog'liq marosimlar genezisiga oid qator ilmiy mulohazalar qatori etnoekologik madaniyat an'alariga doir muhim fikrlar bildirilgan.

Mustaqillik yillarida yaratilgan ekologik madaniyat muammolariga oid tadqiqotlarning ham salmog'i borgan sari ortib bormoqda. Shu boisdan ushbu davrdagi ilmiy nashrlar alohida turkumni tashkil etadi. Mazkur turkumdagi adabiyotlar kommunistik mafkuradan xoli, yangicha nuqtai nazardan yaratilganligi bilan ham alohida ahamiyat kasb etadi. Ushbu guruhga kiruvchi adabiyotlar sirasiga U.Abdullayev<sup>20</sup>, M.Jo'rayev<sup>21</sup>, A.Musaqulov<sup>22</sup>, Sh.Otaboyev va Z.Hidoyatova<sup>23</sup> kabi olimlarning asarlari mansub bo'lib, ularda tadqiq qilinayotgan muammoning ayrim jihatlari yoritilgan. Qolaversa, Sh.Otaboyev, Z.Hidoyatova, S.Mirvaliyev va E.Tursunovlarning izlanishlarida insoniyatning dunyoviy ekologik muammolarini ilmiy asosda hal etish, jamiyat bilan tabiat o'rtasidagi o'zaro munosabatlar hamda ijtimoiy ekologik omillarning antropogen taraqqiyotdagi o'rni, salomatlikni saqlash, ekologik muammolarni bartaraf etish va sohaga doir ta'limotlarni mukammallashtirish borasida muhim fikrlar bildirilgan<sup>24</sup>.

U.Abdullayevning tadqiqotlarida Farg'ona vodiysidagi etnoslararo aloqalar XIX asr oxiri – XX asr doirasida mukammal yoritilgan. Shu bilan birga muallif u yoki bu etnosning turmush tarzini yoritishda o'rganilayotgan muammoga doir ma'lumotlarni ham keltirgan. M.Jo'rayev va A. Narziqulov<sup>25</sup> asarlarida ham tadqiqotning ayrim o'rinlarida muammoning u yoki bu qirralarini yoritishda foydalanildi.

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<sup>16</sup> Сухарева О. К вопросу о генезисе профессиональных культов у таджиков и узбеков. Труды академии наук таджикской ССР. Т. СХХ, 1960. – С. 195–207.

<sup>17</sup> Алексеев В. Очерки экологии человека. – Москва, 1993. – 191 с.

<sup>18</sup> Бромлей Ю., Подольный Р. Человечество – это народы. – Москва: Мысль, 1990. – 391 с.

<sup>19</sup> Древние обряды верования и культы народов Средней Азии. – Москва: Наука, 1986. – 206 с.

<sup>20</sup> Абдуллаев У. Фаргона водийсида этнослараро жараёнлар. – Тошкент: Янги аср авлоди, 2005. – 216 б.

<sup>21</sup> Жўраев М. Ўзбек мавсумий маросим фольклори. – Тошкент: Фан, 2008. – 291 б.

<sup>22</sup> Мусакулов А. Ўзбек халқ лирикаси. – Тошкент: Фан, 2010. – 307 б.

<sup>23</sup> Отабоев Ш. Экология, дин ва саломатлик. – Тошкент, 2007. – 106 б.; Отабоев Ш., Ҳидоятова З. Экология, гигиена ва сихат-саломатлик. – Тошкент: Фан, 2007. – 116 б.; Отабоев Ш., Мирвалиев С., Турсунов Э. Экологияда маданият ва маънавият муаммолари. – Тошкент: Нишон ношир, 2009. – 279 б.

<sup>24</sup> Отабоев Ш. Экология, дин ва саломатлик. – Тошкент: 2007. – 106 б.; Отабоев Ш., Ҳидоятова З. Экология, гигиена ва сихат-саломатлик. – Тошкент: Фан, 2007. – 116 б.; Отабоев Ш., Мирвалиев С., Турсунов Э. Экологияда маданият ва маънавият муаммолари. – Тошкент: Нишон ношир, 2009. – 279 б.

<sup>25</sup> Нарзиков А. Дехқон тақвими. – Тошкент, 1991. – 62 б.

Mustaqillik yillarida Respublikada mahalliy etnograf olimlar tomonidan ham mavzuga doir bir qator monografik va kompleks tadqiqotlar amalga oshirildi. Bunday ilmiy izlanishlar sirasiga O.Bo‘riyev va O.Sharipov, A.Ashirov, A.Sarimsokov va B.Xalmuratovlarning dissertatsiya, monografiya, maqola hamda tezislarini kiritish mumkin<sup>26</sup>.

Keyingi yillarda mahalliy faylasuflar tomonidan ijtimoiy ekologiya yo‘nalishi bo‘yicha olib borilayotgan tadqiqotlarning ham salmog‘i ortib bormoqda. Mazkur tadqiqotlarda inson va atrof-muhitni asrash madaniyatining falsafiy jihatlarini hamda ijtimoiy ekologiya muammolariga doir yangi ilmiy g‘oyalarni olib kirildi. Chunonchi, bu borada B.Ziyomammedov<sup>27</sup>, T.Qo‘yliyev<sup>28</sup>, S.Mamashokirov<sup>29</sup>, D.Rasilov<sup>30</sup>, V.Levinskaya<sup>31</sup>, R.Mamatqulov<sup>32</sup> va U.Saidova<sup>33</sup>, Z.Adilov<sup>34</sup> hamda N.Nishonova<sup>35</sup>larning ilmiy izlanishlari muhim rol o‘ynaydi.

Vodiy o‘zbeklariga xos an’anaviy moddiy madaniyatining ekologik aspektlarini o‘rganishda dala etnografik materiallari ham muhim o‘rin tutadi. Vodiy o‘zbeklarining ekologik qarashlari uzoq tarixiy davrlar mobaynida asosan, tabiiy-geografik sharoit ta’sirida, xalqning an’anaviy turmush tarzi, xo‘jalik faoliyati, urf-odat va an‘analari, diniy tasavvurlari, ijtimoiy-iqtisodiy hayoti bilan bog‘liq holda shakllangan. XX asrning ikkinchi yarmida siyosiy va ijtimoiy-iqtisodiy jabhalar bilan bir qatorda madaniy sohada ham tub “inqilobiy

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<sup>26</sup> Бўриев О., Рахмонов Ф. Мироб – сув ҳоқими // Мозийдан садо. – Тошкент, 2004. – №4. – Б. 32–33; Бўриев О. Сув – ҳаёт манбаи / Қашқадарё воҳаси этномаданий қадриятлари. – Тошкент, 2014; Бўриев О., Равшанов А. Ўзбек халқи этноэкологик маданияти: тарих ва ҳозирги замон / “Академик Карим Шониёзов ўқишлари” туркумида “Ўзбекистон этнологиясининг долзарб муаммолари” мавзусидаги VII анъанавий Республика илмий конференцияси материаллари. – Тошкент, 2015; Бўриев О., Шарипов Ф. Ўзбекларда заминни эъзозлаш билан боғлиқ қадимги эътиқодлар / “Академик Карим Шониёзов ўқишлари” туркумида “Ўзбекистон этнологиясининг долзарб муаммолари” мавзусидаги VIII анъанавий Республика илмий конференцияси материаллари. – Тошкент, 2019. – Б. 201–209; Аширов А. “Авесто”дан мерос маросимлар. – Тошкент: Мерос, 2001. – 31 б.; О‘sha muallif: Ўзбек халқининг табиат билан боғлиқ сайллари / “Замонавий бадиий маданиятда фольклор ва халқ ижодиёти” мавзусидаги халқаро конференция материаллари. – Бойсун, 2002. – Б. 8–10; О‘sha muallif: Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент, 2007. – 275 б.; О‘sha muallif: Ўзбек маданиятида сув. – Тошкент: Akademnashr, 2020. – 205 б.; Саримсоков А. Ўзбекларнинг тақвимий маросимлари. – Тошкент: Янги нашр, 2014; Халмуратов Б. Ўзбек халқи анъанавий дунёқараши ва миллий қадриятлари тизимида сув // Ижтимоий фикр. Инсон ҳуқуқлари. – Тошкент, 2010. – №2. – Б. 129–133; О‘sha muallif: Ўзбек халқи анъанавий дунёқараши ва миллий қадриятлари тизимида оловга бўлган эҳтиром // Ижтимоий фикр. Инсон ҳуқуқлари. – Тошкент, 2016. – №1. – Б. 138–142; О‘sha muallif: Сув илмининг билимдонлари // Имом ал-Бухорий сабоқлари. – Тошкент, 2018. – №1. – Б. 67–68

<sup>27</sup> Зиёмухамедов Б. Экология ва маънавият. – Тошкент: Мехнат, 1997. – 101 б.

<sup>28</sup> Куйлиев Т. Особенности формирования и развития экологической культуры (Социально-философский анализ). Автореф. дис... канд. философ. наук. – Ташкент, 1993. – 27 с.

<sup>29</sup> Мамашокиров С. Экологик хавфсизликни таъминлашнинг ижтимоий-сиёсий омиллари. Фалс. фан. док. дисс... автореф. – Тошкент, 1997.

<sup>30</sup> Расилов Д. Урбанизациялашган муҳитнинг экологик маданиятни ривожлантиришдаги роли. Фалс. фан. ном. дисс... автореф. – Тошкент, 2000. – Б. 48.

<sup>31</sup> Левинская В. О. Понятие, структура и функция экологической культуры. Автореф. канд. философ. наук. – Ташкент, 2000. – 28 с.

<sup>32</sup> Маматқулов Р.П. Ўзбек халқи ахлоқий қадриятларида табиатга оқилона муносабат ва унинг ҳозирги кундаги аҳамияти. Фалс. фан. номз. дисс. автореф. – Тошкент, 2006. – 25 б.

<sup>33</sup> Саидова У.Г. Экологик маданият тарихи ва унинг ривожланиш босқичлари. Фалс. фан. номз. дисс... автореф. – Тошкент, 2008. – 25 б.

<sup>34</sup> Адиллов З.Ю. Диний манбаларда экологик муаммоларнинг ечими. Фалсафа фанлари бўйича фалсафа доктори (PhD) дисс... – Урганч, 2020. – 170 б.

<sup>35</sup> Нишонова Н.Ў. Умумий ўрта таълим мактаби ўқувчиларининг экологик маданиятини шакллантириш (адабий таълим жараёнида). Пед. фан. номз. дисс... – Тошкент, 2001. – 133 б.

o'zgarishlar" ro'y bergan. Buning natijasida Farg'ona vodiysi o'zbeklarining an'anaviy ekologik qarashlari ham ma'lum darajada o'zgarishlarga uchragan.

Mavzuning o'rganilish darajasini ilmiy tahlil qilish shuni ko'rsatdiki, mavjud manbalar va adabiyotlar mualliflari tomonidan dehqonchilik urf-odatlarini, marosimlari haqida ba'zi bir etnografik ma'lumotlarni berilgan. Lekin ularning ishlarida o'rganilayotgan masala maxsus yoritilmagan. Shu jihatdan olganda, tanlangan ilmiy muammo etnologik yo'nalishdagi dastlabki dissertatsion tadqiqot hisoblanadi.

Mavzuga doir xorijiy adabiyotlar tahlilida N.Alimbayev, M.S.Mukanov, X.Arginbayev<sup>36</sup>, V.I.Kozlov<sup>37</sup>, V.L.Ogudin<sup>38</sup>, A.N.Yamskov<sup>39</sup>, R.Balliyeva<sup>40</sup>, Yu.Odum<sup>41</sup>larning tadqiqotlari muhim ahamiyat kasb etadi. Xususan, rossiyalik olim V.Ogudin "Страна Фергана (эколого-религиоведческое исследование)" nomli asarida ekologik madaniyat muammolarini bartaraf etishda ziyoratgohlarning o'ziga xos funksiyalariga e'tibor qaratilgan. Muallifning bu boradagi izlanishlari ziyoratgohlarni o'rganishda yangi bir yo'nalish ekanligini ko'rsatmoqda. Ushbu olim o'z asarida Farg'ona vodiysida yashovchi etnoslar turmush tarzida ziyoratgohlarning o'ziga xos o'rni va uning xalq diniy-ekologik qarashlariga ta'siri xususida atroflicha to'xtalgan<sup>42</sup>. V.Ogudin Farg'ona vodiysi diniy-ekologik madaniyatini o'rganishda o'ziga xos metodlardan foydalanganligi bilan ilmiy tadqiqotga ham bevosita aloqadordir. Ushbu muallifning bir qator ilmiy izlanishlarida bajarilayotgan tadqiqot uchun zarur bo'lgan ziyoratgohlarning o'ziga xos vazifalariga doir nazariy-uslubiy yondashuvi muhim ahamiyatga ega.

Xullas, mavzu doirasida bajarilgan ilmiy izlanishlarning tarixshunoslik tahlili shunday dalolat beradiki, Farg'ona vodiysi o'zbeklarining ekologik madaniyati maxsus tadqiqot ob'yekti sifatida o'rganilmagan.

**Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Mazkur dissertatsiya O'zbekiston Respublikasi Fanlar akademiyasi Tarix institutining "Zamonaviy o'zbeklar: tarixiy-etnologik tadqiqot" nomli davlat granti loyihasi, Namangan muhandislik-qurilish instituti va Namangan davlat universiteti hamkorligidagi "Farg'ona vodiysi arxeologiyasi va etnologiyasining dolzarb muammolari" rejasi doirasida bajarilgan.

**Tadqiqotning maqsadi** Farg'ona vodiysi o'zbeklari an'anaviy ekologik madaniyatining etnolokal xususiyatlari, uning taraqqiyot bosqichlari va

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<sup>36</sup> Алимбаев Н., Муканов М., Аргынбаев Х. Традиционная культура жизнеобеспечения казахов. Очерки теории и истории. – Алматы: Гылым, 1998. – 234 с.

<sup>37</sup> Козлов В.И. Многоаспектность этнической экологии / Этноэкологические исследования. Сборник статей к 80-летию со дня рождения В.И. Козлова. – Москва: Старый Сад, 2004. – С. 7–35.

<sup>38</sup> Огудин В. Страна Фергана (эколого-религиоведческое исследование). – Москва: Центр стратегический и политических исследований, 2002. – 198 с.

<sup>39</sup> Ямсков А.Н. Экологические функции основных компонентов традиционной культуры / Этноэкологические исследования: Сб. статей к 80-летию со дня рождения В. И. Козлова. – Москва: Института этнологии и антропологии РАН, 2004. – С. 36–60.

<sup>40</sup> Баллиева Р. Этнические особенности природопользования каракалпаков. VI конгресс этнографов и антропологов России. – СПб., 2005. – С. 335.

<sup>41</sup> Одум Ю. Экология: В 2-х т. Т. 1. – Москва: Мир, 1986. – 328 с.

<sup>42</sup> Огудин В. Страна Фергана ... – 198 с.; O'sha muallif: Экологическая функция религии // Этнографическое обозрение (ЭО). – Москва, 2001. – № 1. – С. 22–38.

zamonaviylik jarayonlar ta'sirida o'zgarishini elshunoslik nuqtai nazaridan ochib berishdan iborat.

**Tadqiqotning vazifalari:**

– etnografik, etnoekologik, arxeologik, fol'klorshunoslik hamda etnosotsiologik yo'nalishlardagi manba va adabiyotlarga tayanib, ilk diniy tasavvurlar, tabiat kul'ti, zardushtiylik hamda islom dinining atrof-muhit bilan bog'liq ekologik konseptsiyasini tahlil qilish;

– Farg'ona vodiysi o'zbeklari turmush tarzida saqlanib kelayotgan atrof-muhitni asrashga doir urf-odat, an'ana va marosimlarning etnohududiy xususiyatlarini yoritib berish;

– oilaviy marosimlarning ekologik jihatlarini tadqiq etish asnosida, Farg'ona vodiysi o'zbeklariga xos an'anaviy ekologik madaniyatning tarixiy asoslariga aniqlik kiritish;

– vodiy o'zbeklarining xo'jalik an'analari, xususan, dehqonchilik va chorvachilik bilan bog'liq ekologik madaniyat shakllarini xo'jalik-madaniy tiplar asosida yoritish, mazkur xo'jalik yuritish shakllari bilan bog'liq qadimiy tabiat kul'ti hamda uning mahalliy aholi turmush tarzidagi ahamiyatini ko'rsatib berish.

**Tadqiqot ob'yektini** Farg'ona vodiysi o'zbeklarining an'anaviy etnoekologik madaniyati tashkil etadi.

**Tadqiqotning predmeti** vodiy o'zbeklarining atrof-muhit bilan bog'liq qarashlari, urf-odat va marosimlari tahlilidan iborat.

**Tadqiqotning usullari.** Ishda tavsifiy va qiyosiy tahlil, tizimli yondashuv, semantik-semiotik nazariya, kuzatish kabi usullardan keng foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

Farg'ona vodiysi o'zbeklarining etnoekologik qarashlari tizimi (yer, suv, havo va olov kabi tabiat unsurlarining sofligini saqlash hamda ulardan unumli foydalanish) tarixiy manba va adabiyotlar asosida kompleks tahlil qilinib, etnoekologik tasavvurlarning ilmiy metodologik asoslari va rivojlanish dinamikasi xronologik jihatdan asoslangan;

mintaqaga xos ekologik bilimlar va qarashlar “o'lib, qayta tiriluvchi” tabiat kul'ti, agrar timsollar kabi qadimgi politeistik e'tiqodiy qarashlardan monoteistik ta'limotlar (zardushtiylik, islom)ga evolyutsion tarzda transformatsiyalashgani dalillangan;

vodiy o'zbeklarining kundalik turmush tarzidagi etnoekologik qarashlar va u bilan bog'liq an'analari siyosiy-iqtisodiy, ijtimoiy-madaniy o'zgarishlar hamda zamonaviy globallashtirish jarayonlar ta'sirida evrilishlarga uchraganligi aniqlangan;

“umumiylik” va “o'ziga xoslik” kabi qiyosiy kategoriyalar kontekstida vodiy o'zbeklarining moddiy madaniyati (turar joylar, kiyimlar va taomlar)dagi ekologik o'zgarishlarda tabiiy-geografik muhit (tog', tog' oldi, cho'l, tekislik va dasht)ning ta'siri katta bo'lganligi dalillangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

– Farg'ona vodiysiga xos ekologik bilimlar mintaqa aholisi turmush tarzi, xo'jalik hayoti, madaniyati, oilaviy va ijtimoiy hayotida namoyon bo'lish ko'rinishlari mahalliy iqlim sharoiti, unga mos keluvchi turli xil etnohududiy xo'jalik an'analari bilan boshqa xalqlardan farqlanishi dalillangan;

– mintaqa aholisiga xos ekologik madaniyat oilaviy marosimlar va urf-odatlarining muhim bosqichlari (chaqaloq chillasi, xatna, muchal to‘yi, nikoh to‘yi)da namoyon bo‘lsa, xo‘jalik mashg‘ulotlari (dehqonchilik va chorvachilik) iqlim sharoitlari bilan bevosita bog‘liq bo‘lgan. Shuningdek, o‘zbeklarning ijtimoiy va ma‘naviy hayoti (Navro‘z, Gul bayrami, Mehrjon, Hosil bayrami va h.k.)ni an‘anaviy tizimda davom etishida mavsumiy bayramlarning ekologik aspektlari zarurligi ko‘rsatilgan;

– XX asr oxiri – XXI asrning dastlabki yillaridan boshlab Farg‘ona vodiysi o‘zbeklari an‘anaviy hayotida sodir bo‘lgan tarixiy-siyosiy jarayonlar, ijtimoiy-madaniy va fan-texnika sohalarida yuz bergan o‘zgarishlarning mintaqa aholisining an‘anaviy ekologik madaniyatiga ta‘siriga doir taklif hamda tavsiyalar ishlab chiqilgan.

**Tadqiqot natijalarining ishonchliligi.** Dissertatsiyada zamonaviy tarix va etnologiya fanlarida e‘tirof etilgan turli-tuman yondashuvlarga tayanilganligi, tarixiy adabiyotlar hamda boshqa ijtimoiy-gumanitar fanlar vakillarining ilmiy izlanishlaridan samarali foydalanilganligi ilmiy natijalarning ishonchliligi sifatida baholanadi. Tadqiqot natijalarining ishonchliligi Respublika va xalqaro ilmiy, ilmiy-amaliy konferentsiya materiallari to‘plamlari, OAK ro‘yxatidagi jurnallar hamda xorijiy ilmiy nashrlarda chop etilgani bilan ham o‘z isbotini topdi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati shundaki, unda tarixiy, etnografik va diniy manbalardagi etnoekologik qarashlar zamonaviy fan paradigmalari kontekstida etnologik jihatdan tahlil qilingan bo‘lib, Farg‘ona vodiysi o‘zbeklarining tabiat hamda tabiat kul‘tlari doir munosabatlari va etnoekologik madaniyatini shakllantirishda nazariy asos bo‘lib xizmat qiladi.

Tadqiqot natijalarining amaliy ahamiyati esa “Etnologiya asoslari”, “Dinshunoslik”, “Ekologiya”, “Etnoekologiya” va “Tabiatshunoslik” kabi fanlardan darslik hamda o‘quv qo‘llanmalar tayyorlashda amaliy manba sifatida foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Farg‘ona vodiysi o‘zbeklarining an‘anaviy ekologik madaniyatiga oid ishlab chiqilgan ilmiy xulosa va takliflar asosida:

mustaqillik yillarida Farg‘ona vodiysi o‘zbeklari an‘anaviy ekologik madaniyatining etnolokal xususiyatlari, uning taraqqiyot bosqichlari va zamonaviylik jarayonlar ta‘sirida o‘zgarishlar bo‘yicha olib borilgan izlanishlar natijalaridan O‘zbekiston Ekologik harakati faoliyatini takomillashtirishda foydalanilgan (O‘zbekiston Ekologik harakatining 2022- yil 22- dekabrda 12-117/-1-son ma‘lumotnomasi). Natijada, Farg‘ona vodiysi o‘zbeklarining an‘anaviy ekologik madaniyatiga oid ma‘lumotlar va ilmiy natijalar ekologik harakatning ma‘naviy-ma‘rifiy tadbirlarini tabiat bilan bog‘liq xalqimizning qadimiy urf-odat, an‘ana va marosimlari hamda uning tarixiy asoslari bo‘yicha mazmunli va yuqori saviyada ma‘ruzalar tashkil etish va undan amaliyotida keng foydalanish imkonini bergan;

vodiy o‘zbeklarining kundalik turmush tarzidagi etnoekologik qarashlar va atrof-muhit muhofazasi bilan bog‘liq an‘analar siyosiy-iqtisodiy, ijtimoiy va

madaniy o'zgarishlar hamda zamonaviy globallashuv jarayonlar ta'sirida evrilishlarga uchraganligi, hamda "umumiylik" va "o'ziga xoslik" kabi qiyosiy kategoriyalar kontekstida vodiy o'zbeklarining moddiy madaniyati (turar joylar, kiyimlar va taomlar)dagi ekologik o'zgarishlarda tabiiy-geografik muhit (tog', tog' oldi, cho'l, tekislik va dasht)ning ta'siri katta bo'lganligiga doir ma'lumotlardan O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi "Millatlararo munosabatlar va do'stlik aloqalari" qo'mitasining konferentsiya materiallarini tayyorlashda, millatlararo munosabatlar va do'stlik aloqalarini yanada mustahkamlashga qaratilgan turli madaniy-ma'rifiy sohalardagi tadbirlarni sifatli va samarali tashkil etishda foydalanilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi "Millatlararo munosabatlar va do'stlik aloqalari" qo'mitasining 2023-yil 2-martdagi 14-07-226-son ma'lumotnomasi). Natijada, mazkur tadqiqot Farg'ona vodiysi o'zbeklarining an'anaviy etnoekologik madaniyati tizimini to'g'ri tushunish, talqin etishda muhim ahamiyat kasb etgan va ayni ko'nikmalarni ommaga to'g'ri targ'ib etishda muhim manba vazifasini bajargan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 3 ta xalqaro va 6 ta Respublika ilmiy-amaliy anjumanlarda muhokamadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Tadqiqot mavzusi bo'yicha jami 16 ta ilmiy ish chop etilgan. Jumladan, 1 ta monografiya, O'zbekiston Respublikasi Oliy Attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 9 ta (ulardan 6 tasi Respublika va 3 tasi xorijiy jurnallarda) maqola, 6 ta xalqaro va Respublika ilmiy-amaliy anjumanlar tezislari e'lon qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Tadqiqot kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro'yxati hamda ilovalardan iborat. Dissertatsiyaning tadqiqot qismi 130 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, muammoning o'rganilganlik darajasi, maqsad va vazifalari, tadqiqot ob'yekti, predmeti, tadqiqotning ilmiy yangiligi, ishning ilmiy va amaliy ahamiyati, natijalarining ishonchliligi, aprobatsiyasi, joriy qilinishi, dissertatsiya natijalarini e'lon qilinganligi hamda tarkibiy tuzilishi tavsiflangan.

Dissertatsiyaning "**O'zbek xalqi diniy e'tiqodlari tizimida atrof-muhit muhofazasiga oid qarashlar va konsepsiyalar**" deb nomlangan birinchi bobida ilk diniy tasavvurlar va tabiat kul'ti o'zaro bog'liqlik jihatlari, shu jumladan, totemizm, shomonlik, animizm, zardushtiylik va dinning boshqa shakllarida tabiatga bo'lgan munosabat, zardushtiylikning atrof-muhit bilan bog'liq ekologik kontsepsiyasi, uning mazmun-mohiyati va bugungi kundagi ahamiyati, islom dinida ekologiya muammolari: tavsifi va tahlili to'g'risidagi ma'lumotlar berilgan. Shuningdek, mavzuning tarixshunoslik qismi ham aynan ushbu bobda tahlil qilingan.

Ushbu bobning "**Ilk diniy tasavvurlar va tabiat kul'ti**" deb nomlangan birinchi paragrafida ilk diniy tasavvurlar va tabiat kul'ti o'zaro bog'liqlik jihatlari,

shu jumladan, totemizm, shomonlik, animizm, zardushtiylik va dinning boshqa shakllarida tabiatga boʻlgan munosabatlar tavsifi hamda tasnifi berilgan.

Maʼlumki, qadimgi davrdan boshlab insoniyatning tabiat, oʻsimlik va hayvonot dunyosiga boʻlgan ilohiy munosabatlari asosida eʼtiqod va tajribalarni oʻzida jamlagan anʼanaviy ekologik madaniyat shakllana boshlagan. Ushbu madaniyatning tarkibiy qismi sifatida tabiatni asrash bilan bogʻliq diniy anʼanalar shakllangan. Odamlar yashab kelgan geografik hududning iqlimi, tabiati, yil fasllarining almashib turishi hamda mavsumiy bayramlar asosida ekologik tasavvur rivojlana boshlagan.

Tabiat kulʼtini ilk diniy tasavvurlarning deyarli barchasida uchratish mumkin. Jumladan, totemizm qadimgi turkiy xalqlar hayotida muhim ahamiyat kasb etgan. Totemizmda baʼzi oʻsimlik (daraxt) va hayvonlar odamning qoʻriqlovchisi va tangrilari hisoblangan. Muayyan qavm aʼzolari aniq bir hayvon zotidan tarqalgan degan tasavvurda boʻlganlar. Shu boisdan ham totem ular uchun ilohiy (muqaddas) hisoblangan.

Ibtidoiy odam hayotning toʻrt asosiy omili – yer, suv, toza havo va quyosh madadisiz oʻz tirikchiligining davomiyligini taʼminlay olmagan. Shuning uchun ham sovuq iqlimli mintaqalar aholisi, ayniqsa, quyosh madadiga muhtoj, quyoshsiz hayotni tasavvur eta olmaydilar. Oʻta issiq iqlimli oʻlkalarda koʻproq quyosh jazirasidan asrovchi omil hisoblangan suv va havoni ilohiylashtiriladi, ularga muqaddas iloh sifatida eʼtiqod qilinadi. Ona zamin esa quyosh va suv uygʻunligida inson faoliyatini asosiy omili sifatida muqaddaslashtirilgan. Ular uygʻunligidagi borliq, yerdagi hayot eng ulugʻ zot – insonga xizmat qiladi.

Maʼlumki, qadimda dunyoning koʻplab xalqlari tabiat unsurlari (yer, suv, togʻ, oʻsimlik kabilar)ni muqaddaslashtirganlar, ularni gʻayritabiiy kuchga ega deb bilib eʼtiqod qilganlar<sup>43</sup>.

Fargʻonaliklar orasida daraxtlarni jonli deb hisoblash va ularda odamlar ruhi yashashiga ishonish bilan bogʻliq qadimgi animistik qarashlar hozirga qadar saqlanib qolgan. Ziyoratgohlar hududidagi daraxt va oʻsimliklar muqaddaslashtirilganligi tufayli ularni kesish, yulish kishilarga ziyon-zahmat olib keladi deb hisoblangan. Chunonchi, xalq ogʻzaki ijodida daraxt erkak kishining ramziy timsoli, sanalgan. Muqaddas daraxt va butalar jumlasiga chinor, archa, tut, jiyda, pista, yongʻoq, oʻrik, olcha, tol, terak, qayragʻoch singari daraxtlar kirgan. Qolaversa, Fargʻona viloyatidagi muqaddas joylarning ayrimlari qadimdan daraxtlar nomi bilan atab kelingan<sup>44</sup>.

Markaziy Osiyo xalqlarining asosiy odat, marosim va bayramlari koinot, tabiat, fasllar va mehnat faoliyati bilan bogʻliq boʻlgan. Borliqdagi muhim toʻrt narsa (quyosh, havo, yer, suv)ni aniqlash bilan bir qatorda, ular bilan bogʻliq toʻrt

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<sup>43</sup> Иванова Ю. В. Следы солярного культа / Календарные обычаи и обряды в странах зарубежной Европы конец XIX – XX вв / Исторические корни и развитие обычаев. – Москва: Наука, 1983. – С. 105–115; Oʻsha muallif: Обрядовый огонь / Календарные обычаи и обряды в странах зарубежной Европы конец XIX – XX вв. Исторические корни и развитие обычаев. – Москва: Наука, 1983. – С. 116–144; Филимонова Т.Д. Вода в календарных обрядах / Календарные обычаи и обряды в странах зарубежной Европы конец XIX – XX вв. Токарев С. А. О культе гор и его месте в истории религии // Советская этнография. – Москва, 1982. – №3. – С. 107–113; Тирта М. Культы природы у албанцев // ЭО. – Москва, 1998. – №4. – С. 63–69.

<sup>44</sup> Абдулахатов Н., Эшонбоев Ў. Кўҳна Марғилон зиёратгоҳлари. – Фарғона, 2007. – Б. 211.

ulug' kunni ham belgilab, nishonlashga odatlanishgan. Masalan, tabiat uyg'onishi, kun-tun tengligi, dala ishlarining boshlanishi pallasida – Navro'z, yozda – quyosh tik bo'lib, tun qisqa, kun uzun davom etganida, havo harorati yuqori darajaga ko'tarilib, suvga ehtiyoj kuchayganida suvga bag'ishlangan tadbir – Angom (Vaxshangom), kuzda kun-tun tenglashib, yilning ikkinchi yarmi boshlanganida, dehqonlar daladagi hosilni yig'ib olgan vaqtda – Mehrjon (Chiri-ruj, Nim-sarda); qishda – eng uzoq tun va qisqa kun sodir bo'lib, sovuq avjiga chiqqanida (“qishki chilla”), isinishga ehtiyoj kuchaygan paytda – Sada (Olov) bayrami (gulxanlarda isinish) kabilarni uyushtirishgan. Miloddan avval paydo bo'lgan ushbu bayramlarning barchasi kishilarning tabiiy ehtiyojlari asosida qaror topgan<sup>45</sup>.

Qadimgi diniy e'tiqodlarning deyarli barchasida olov bilan bog'liq tasavvurlar va qarashlar uchrab turadi. Bunday tasavvur va qarashlar zahirida olovga bo'lgan hurmat va e'tibor yotadi. Olov faqat yorug'lik va issiqlik manbai bo'lib qolmasdan, shu bilan birga uni yomon ko'zlardan, balo-qazolardan saqlovchi vosita sifatida ham e'zozlanadi. Olov bilan bog'liq urf-odat va marosimlar xalqning ekologik diniy e'tiqodni shakllanishida muhim ahamiyat kasb etadi.

Xullas, o'zbek xalqining ekologik madaniyati umuminsoniy madaniyatning eng birinchi ko'rinishidir. U atrof-muhitga mehr-shafqat va ongli munosabatning shakllanishi natijasida paydo bo'lgan. U diniy qarashlar va tevarak atrof va muhit bilan bog'liqlikda rivojlangan.

Birinchi bobning ikkinchi paragrafi **“Zardushtiylikning atrof-muhit bilan bog'liq ekologik konsepsiyasi”** deb nomlanib, unda zardushtiylik dini bog'liq ekologik konsepsiya va qarashlar yoritilgan.

Xususan, Zardushtiylik kosmogonikasi bo'yicha yer gardish shaklida, namlik, suv hamma narsaning asosi, yerni okean qurshagan, u xuddi suvdagi taxtadek. Ana shu aqidaga ko'ra, zardushtiylik suvni hatto olovdan ham ortiqroq e'zozlaganlar. Ular fikricha, yerni qurshagan olti moddaning (olti ma'bud) birinchisi suv (Apam-Napat), unda hayot kuchi bor, suvdagi hayot kuchini o'limlik sharbatlari bilan boyitib borish kerak<sup>46</sup>.

Zardushtiylik bilan bog'liq ekologik konsepsiyalar tizimida nafaqat tevarak-atrof, shu bilan birga insonning o'zining pokligi borasida qayg'urilgan. Chunonchi, “Avesto”da doimiy badantarbiya bilan shug'ullanish, kunda yuz-qo'lni bir necha marta yuvish, qo'lni yuvmasdan turib tananing boshqa joyini ushlamaslik, sochni toza tutib tirnoqlarni tozalab turish maslahat berilgan. “Vendidot”ning 17-bobida shaytonning najosati to'planadigan va kesib tashlanadigan tirnoq va sochni nima qilish kerakligi to'g'risida yo'l-yo'riq berilgan<sup>47</sup>.

Soch va tirnoqlarning afsungarlik xossalari haqidagi zardushtiylik qarashlari izlari xalqimiz hayotida bugungi kungacha saqlanib qolgan. Tadqiqotchilarning fikricha, tirnoqlarni olganda chekka yerga tashlash kerak<sup>48</sup>. Agar chetqoq joyga

<sup>45</sup> Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – Б. 33.

<sup>46</sup> Сулаймонова Ф. Нур Шарқдан таралади // Фан ва турмуш. – Тошкент, 1992. – №11–12. – Б. 8.

<sup>47</sup> Авесто. Тарихий-адабий ёдгорлик... – Б. 169–170.

<sup>48</sup> Троицкая А.Л. Рождения и первые годы жизни ребенка у таджиков долины Зерафшана // Советская этнография (СЭ). – Москва, 1935. – № 6. – С. 132; Толеубоев Т. Реликты доисламских... – С. 76; Фриштейн А. О некоторых обычаях и поверьях, связанных с рождением ребенка у узбеков Южного Хорезма / Семья и семейный обряды у народов Средней Азии и Казахстана. – Москва, 1978. – С. 206.

tashlanmasa, u qiyomat-qoyimda o'sha odamning oyog'i ostidan teshib chiqar emish. Shu bois ham odamlar tirnoqlarini olganda qog'ozga kafanga o'xshatib o'rab: "Qora yer senga topshirdim. Shamol sen guvoh bo'l"<sup>49</sup>, – deb chetroq yerga ko'mib qo'yganlar. Mazkur odat zamirida odam tana qoldig'i hisoblangan sochi, tirnoqni avaylash asosida inson va tabiat o'rtasidagi ijobiy munosabatlar shakllana boshlagan.

Zardushtiylik ta'limotida suv muqaddas unsur sanalib, avvalo, uning tozaligi borasida qayg'urilgan. Buning uchun suv manbalari – daryolar, ko'llar yoki quduqlar har qanday nopokliklardan qat'iy himoya qilingan. Agar marosimiy nopok bo'lgan qandaydir narsani yuvish kerak bo'lsa, suv maxsus joyga to'plangan, lekin shunda ham nopok narsa to'g'ridan-to'g'ri suv bilan yuvilmagan. Bunda nopok narsa avval sigir siydigi bilan yuvilib, quyoshda yoki qumda quritilgan va so'ngra yakuniy poklash maqsadida suv bilan yuvilgan. Shuningdek, yomg'ir yoqqan paytda tashqariga chiqish taqiqlangan, chunki bu bilan suvni va yerni "makruh" qilib qo'yish mumkin, deb o'ylaganlar. Suvni isrof qilish va bulg'ash og'ir gunoh hisoblangan. "Avesto"da bu borada "Pokiza suv va yonib turgan olov oldida gustohlik qilgan zotning do'zaxda topguvchi jazosi bu dunyoning jamiyki dardu ozorlaridan mudhishdir"<sup>50</sup>, – deyilgan.

Tadqiqot jarayonida Farg'ona vodiysi aholisi turmush tarzida ham suv o'ziga xos muqaddas unsur sifatida e'zozlanishi kuzatildi. Jumladan, vodiya ham suvni bemavrid isrof qilish, uni bulg'ash, suvga tupurish va nopok iflos narsalarni suvga tashlash qat'iy taqiqlangan bo'lib, bunday ishlarni qilish og'ir gunoh hisoblanadi. Suv keladigan ariqlar, kanallar va zovurlar, qabristonlarni har yili bahorda hashar yo'li bilan tozalanadi. Yangi kanal, ariqlar qazishga hozirgi davrda ham eng savobli ishlardan biri sifatida qaraladi.

Ajdodlardan meros, butun dunyo olimlari tomonidan o'rganilayotgan "Avesto"da yaylovlar, butazorlarni yakson qilmaslik, ekinzor, bog'-rog', mevali daraxtlarga zarar yetkazmaslik, atrof-muhit pokizaligini asrash, buloq, quduq, hovuz, ariqlar tozaligiga alohida e'tibor qaratish kerakligi xususidagi ibratli fikr-mulohazalar keragicha topiladi. Masalan, hovuz yoki ariq bo'yida mol boqqan yoki o'sha yerga otini bog'lagan har qanday shaxs, daraxtning bir shoxini sindirgan ham, nopok ko'zani hovuzga solgan ham 25 qamchi kaltaklanish bilan jazolangan. Atrof-muhitni, ko'cha-ko'yni, butazor, o'tloqlar yerni, suvni iflos qilgan va uni asrash qoidalarini buzgan shaxslar "400 qamchi urish jazosiga" hukm qilingan"<sup>51</sup>.

Zardushtiylarda tevarak-atrof tozaligini saqlash, tabiat holati bilan bog'liq jarayonga xalal bermaslik – zardushtiylar ezgu amalining bir qismidir. Jamoa a'zolari, shu jumladan, yoshlar tabiatni asrash va go'zallashtirish ruhida tarbiyalanganlar. Ular yoshligidan ko'chat o'tqazish, uni parvarishlash, ko'kalamzorlashtirish, bog'-rog'lar barpo etish, ariq va hovuzlarni iflos qilmaslikka o'rgatilgan.

Mazkur bobning uchinchi paragrafi "**Islom dinida ekologiya muammolari: tavsifi va tahlili**"ga bag'ishlangan bo'lib, unda islom dinining tabiatni, atrof-

<sup>49</sup> Аширов А. Ўзбек халқининг қадимий... – Б. 62.

<sup>50</sup> Авесто. Тарихий-адабий ёдгорлик... – Б.122.

<sup>51</sup> Yuqoridagi manba... – B. 64.

muhitni asrab-avaylashga oid ta'limotlari dala-etnografik materiallar asosida tahlil qilingan.

O'zbek xalqi madaniyatining asosi bo'lgan islomiy an'analar asrlar davomida xalqni ozodalik, poklik, yerni, suvni, havoni bulg'amaslikka da'vat etgan. Alloh yaratgan har bir jonli maxluqotlar – o'simliklar, hayvonot dunyosi va hokazolarga mehr va shafqat nazari bilan qarash talab etilgan. Umuman, islom ta'limotida jonli, jonsiz tabiatni asrash, umuman borliqqa ijobiy munosabat keng o'rin olgan.

“Gunoh” va “savob” tushunchalari islom dinida ma'lum bir kategoriya darajasiga ko'tarilgan. Islom dini sababsiz biror jonzot yoki o'simlik kabi tabiat ne'matlariga zarar yetkazishni taqiqlaydi. Bu taqiq ko'pincha diniy taqiq mohiyatini ifodalovchi “uvol” kategoriyasi orqali izohlanadi. Uvol asosida ham kishilarning ma'lum bir narsalarga bo'lgan ishonch-e'tiqodlari yotadi.

Islom dini insonlarni jonivorlarga zarar keltirmaslik, hayvonot olamiga mehribon bo'lishga chaqiradi. Alloh Taolo Qur'oni Karimda Yer yuzidagi barcha narsalarga, shu jumladan, hayvonot dunyosiga qanday munosabatda bo'lish kerakligini bizlarga mufassal bayon qilib bergan<sup>52</sup>.

Islom ta'limotiga binoan, odamlar hayvonot va nabotot olamiga ham odob bilan muomalada bo'lishga majburlar. Hayvonot va nabotot olamiga munosabat masalalari ham Qur'oni Karim oyatlarida batafsil bayon etilgan. Ulardan biri insonning nabotot olamida haqqi bo'lganidek, nabotot olamining ham insonlarda haqqi bor.

Qur'oni Karimda kishilarni Yer yuzidagi barcha narsalarga, shu jumladan, hayvonot dunyosiga qanday munosabatda bo'lish kerakligi batafsil bayon etilgan. Aksariyat oyatlarda musulmonlarga Alloh taoloning hayvonot olamini yaratish maqsadini tushuntirib berilgan. Xalqni hayvonot va nabotot olamini muhofaza etishga da'vat berilgan. Qur'oni Karimning “Baqara” surasi 29- oyatida “U shunday zotki, siz uchun yerdagi barcha narsalarni yaratdi”, ya'ni Alloh taolo o'zining yerdagi xalifasi bo'lgan insonni hayot kechirishi uchun yerni makon qilib yaratgan. Demak, yer yuzidagi barcha narsalar inson uchun yaratilgan ekan, o'z navbatida, har bir inson ham ularga nisbatan oqilona munosabatda bo'lib, ularni asrab-avaylashi kerak bo'ladi. Tuproq, suv, havo va boshqa narsalarni toza tutish va ularni ifloslantiruvchi va zarar beruvchi narsalardan saqlash islom dinining amridir<sup>53</sup>.

Farg'ona vodiysida joylashgan ko'plab muqaddas ziyoratgohlar islomiy ulomalar nomi bilan bog'liq bo'lgan. Ziyoratgohlar hududidagi tozalik, doimiy amalga oshiriluvchi obodonchilik faoliyati, qadamjoni o'rab turgan turli ob'yektlar o'ziga xos kichik qo'riqxonalar vazifasini bajargan. Ziyoratgohlar tog'da, dasht mintaqasida, qishloq yoki shaharda joylashganidan qat'i nazar, biror kimsaning u yerning tabiiy muhitiga ziyon yetkazmasligi jamoatchilik nazoratida bo'lgan. Shu bois ziyoratgohlar hududida noyob o'simlik va jonivorlar saqlab qolingani uchun ham ular “tabiiy qo'riqxonalar” hisoblanadi. Masalan, Namangan viloyati Chortoq tumani Baliqliko'l qishlog'ida joylashgan ziyoratgohdagi baliqlarni

<sup>52</sup> Шайх Муҳаммад Содик Муҳаммад Юсуф. Мукамал саодат йўли. – Тошкент: Sharq, 2012. – Б. 347.

<sup>53</sup> Отабоев Ш. Экология, дин ва саломатлик. – Тошкент, 2007. – Б. 66–67.

ovlash ta'qiqlanadi. Mahalliy aholi orasida ushbu ta'qiqqa amal qilmagan, ya'ni baliqlarni ovlagan odam aqldan ozganligi haqida ma'lumotlar mavjud<sup>54</sup>.

Xullas, ziyoratgohlar hududidagi ekinlarni payhon etish, qadimiy daraxtlarni kesish, noyob jonzotlarni ovlashni taqiqlash asosida mahalliy aholining atrof-muhitni asrash madaniyati shakllangan.

Dissertatsiyaning ikkinchi bobi **“O‘zbek xalqi turmush tarzi va ekologik madaniyat uyg‘unligi”** deb nomlanib, unda oilaviy marosimlar va urf-odatlarda ekologik madaniyatning aks etishi, o‘zbeklarning mavsumiy bayramlari va tabiat muhofazasiga oid qarashlar, an’anaviy moddiy madaniyatning ekologik aspektlari yoritib berilgan.

Ushbu bobning dastlabki paragrafi **“Oilaviy marosimlar va urf-odatlarda ekologik madaniyat”** deb nomlanib, unda o‘zbeklarda bolaning tug‘ilgandan keyingi o‘tkaziladigan “Beshik to‘yi”, “Aqiqa to‘yi”, “Sunnat to‘yi” kabi marosimlarda an’anaviy ekologik madaniyat bilan bog‘liq ayrim qarashlar aks etgan.

Malumki, etnologiya fanida qabul qilingan o‘ziga xos mezonlarga ko‘ra, inson hayotining muhim burilish nuqtalari bilan bog‘liq holda o‘tkaziladigan tadbirlar oilaviy marosimlar deb yuritiladi. Oila va oilaviy marosimlar etnonga oid madaniy va maishiy an’analar uzatuvchisi hamda davomchisi hisoblanadi<sup>55</sup>.

O‘zbek oilasida bola dastlabki ekologik madaniyat bilan bog‘liq qarashlarni ota onasi yoki keksa yoshli bobo va buvilaridan eshitgan. Aynan ekologik madaniyat bilan bog‘liq qarashlarni turli oilaviy marosimlar va jamoaviy tadbirlar orqali singdirilgan. Shubhasiz, oilaviy marosimlarda yosh avlod bevosita yoki bilvosita ishtirokchiga aylangan. Farg‘ona vodiysi o‘zbeklarida bolalar yoshligidan ekologik madaniyat talablariga turli urf-odat va marosimlar asosida ko‘nikma hosil qilgan. Kundalik urf-odatlar zamirida ham atrof-muhit va tabiat unsurlarini muhofa etish bilan bog‘liq qarashlar mujassamlashganini kuzatish mumkin. Jumladan, o‘zbeklar orasida uy supurgisi tiklab qo‘yilsa, shu uyda biror falokat bosh ko‘taradi, janjal bo‘ladi”, – degan irim mavjud. Lekin, bu irimni zamirida uy supurgisini toza va ehtiyotkorlik bilan saqlash bilan bog‘liq maqsad mujassamlashgan bo‘lsa, “mag‘zava inson tanasidan chiqqan kirlar bo‘lib, uni toptash insonni baxtsizlikka, barakasizlikka, kasallikni keltirib chiqaradi”<sup>56</sup> – degan qarashlar esa o‘z navbatida, aholining ekologik madaniyatini rivojlantirishga xizmat qilgan.

Yuqoridagi fikrlarga xulosa qilsak, oilaviy marosimlar maishiy turmush va oila hayoti bilan bog‘langan ijtimoiy hodisa hisoblanadi. Oilaviy marosimlar jamiyat taraqqiyotining ilk davrlaridanoq shakllana boshlagan.

Mazkur bobning **“O‘zbeklarning mavsumiy bayramlari va tabiat muhofazasi”** deb nomlangan ikkinchi paragrafida Farg‘ona vodiysiga xos taqvimiy marosimlarning ekologik aspektlari aks etgan.

Tarixdan ma'lumki, bahoriy uyg‘onish bayrami – Navro‘z qadimiy bo‘lib, uning ildizi neolit yoki tosh asri (mil. avv. X – V minginchi yillar)ga borib

<sup>54</sup> Dala yozuvlari. Namangan viloyati Chortoq tumani Baliqliko‘l qishlog‘i. 2010- yil.

<sup>55</sup> Аширов А.А. Ўзбек халқининг қадимий... – Б. 73.

<sup>56</sup> Dala yozuvlari. Andijon viloyati Andijon tumani Kuyganyor qishlog‘i. 2021- yil.

taqaladi. Mazkur davrda insoniyat iste'mol davridan (yovvoyi donli o'simliklar va mevalarni to'plash, ov qilish) million yil keyin ushbu ekinlarni o'zlashtira boshlagan. Dehqonchilik va sun'iy sug'orishga o'tish insoniyatni tabiat hodisalari va yil fasllari almashinuvi bilan bog'liq taqvimlarni anglashga olib kelgan.

Ikkinchi an'anaga ko'ra, Navro'z bahorgi tengkunlikka to'g'ri kelishi kerak, bunda o'layotgan va tirilayotgan tabiat ilohasi sharafiga turli rasm-rusumlar va marosimlar bajarilgan. Aynan mazkur sayllar va marosimlar asosan tabiatda muqaddas ziyoratgoh va qabristonlar atrofidagi keng maydonlarda o'tkazilgan. Shuningdek, aynan bahor kelishi bilan birga bahorning kelganligi nishonasi sifatida "Boychechak sayli", "Lola sayli", "Sunbul sayli" kabi turli gul sayllarini nishonlash ham o'zbeklarga xos azaliy odatlardan hisoblangan. Ming yillar davomida o'tkazilib kelinayotgan an'anaviy gul bayramlaridan ko'zlangan asosiy maqsad bahorni kelishini nishonlash bilan birga, o'zbek xalqida qadimdan ushbu faslni gul bilan kutib olish odati mavjud. Bahorning ilk kunlarida, go'yoki quyoshning iliq nurlari ostida boychechak unib chiqadi. O'zbeklarda u bahor elchisi, baxt-sodat xabarchisidir. Bahorning dastlabki shodiyonasi ham boychechak sayli hisoblanadi. Toshkent viloyati va Farg'ona vodiysida keng ommalashgan "Boychechak sayli"da bolalar dasta-dasta boychechaklar terib, so'ngra to'p-to'p bo'lib uyma-uy yurib qo'shiqlar aytganlar, keksa buvilarimiz boychechakni ko'zlariga surtib "Omonlik, omonlik hech ko'rmaylik yomonlik, yanagi yil shu kunlarga eson-omon yetaylik" deb niyat qilganlar.

Vodiy o'zbeklari doimo o'zi yashaydigan hududlarni obodonlashtirish, gulzorlarga aylantirish, umuman atrof-muhitni muhofaza qilishga ko'mak beruvchi bayramlardan biri an'anaviy gul bayrami bo'lgan.

Farg'ona vodiysi aholisi o'simliklarning o'sishdan to'xtab uyquga ketishi va mehnat mavsumi yakunlanishini "Mehrjon" ("Yil yarmi") sifatida nishonlashgan. Bu bayram koinot, tabiat qonuniyatlari, Quyosh va Yer o'rtasidagi munosabatlar asosida vujudga kelgan. Jumladan, Navro'z bahorgi kun-tun tengligini qayd qilsa, "Mehrjon" kuzdagi o'sha holatni ta'kidlagan. "Mehrjon" bayrami, bir tomondan, koinot va yerga jon ato etib turgan quyoshni qadrlashga da'vat qilgan, ikkinchidan barchani qish g'amini yeyishga undagan. "Mehrjon bayrami"ni Abu Rayhon Beruniy Navro'zdan so'ng eng ulug' bayramlardan biri deb ta'kidlagan. Bu kun Mehrmoh (yilning yettinchi oyi)ning o'n oltinchi kuniga to'g'ri kelgan. Bu so'z mazmuni asarda "jon sevgisi" deb berilgan<sup>57</sup>. Ayrim manbalarga ko'ra, "Mehr" so'zining ma'nosi "Quyosh" bo'lib, afsonalarda keltirilishicha, shu kuni quyosh olamga zohir bo'lgan ekan.

Yuqoridagilardan kelib chiqadigan xulosa shuki, tabiatni muhofaza qilish insonning o'zini har qanday salbiy ta'sirlardan asrash demakdir. Inson tabiatning hosilasi, inson tabiatning asosiy ob'yektlari bo'lgan atmosfera havosi, suv, tuproq va tabiatdagi borliq bilan chambarchas bog'langan. Demak, tabiatda har qanday o'zgarish o'z navbatida, insonga o'zining salbiy yoki ijobiy ta'sirini ko'rsatadi.

Ushbu bobning **"An'anaviy moddiy madaniyatning ekologik aspektlari"** deb nomlangan uchinchi paragrafida Farg'ona vodiysi aholisining moddiy

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<sup>57</sup> Абу Райхон Беруний. Танланган асарлар. 1-том... – Б. 264.

madaniyati namunalari (uy-joylar, an'anaviy taomlar va milliy kiyimlar)ga xos qarashlarning ekologik jihatlari yoritib berilgan.

O'zbeklarda yashash makoni hisoblangan uy-joy, xususan, ota-bobolar joyi muqaddas dargoh hisoblangan va unga mehr qo'yilgan. Qolaversa, ota-bobolar yerining muqaddasligi borasida juda ko'p hikmatli so'zlar, matal, maqol va rivoyatlar mavjud<sup>58</sup>.

Farg'ona vodiysi o'zbeklarida uy-joylarni tiklash va yangi uyga ko'chib kirish bilan bog'liq urf-odat va marosimlari negizida ma'lum bir e'tiqod, diniy qarashlar hamda milliy qadryatlar mujassamlashgan. Bu esa shubhasiz, ushbu urf-odatlarining qadimiyligi, xalqning milliy mafkurasi, qadimiy diniy e'tiqodlarining taraqqiyoti tarixi hamda diniy qarashlarning yashovchanlik xususiyatlaridan dalolat beradi. Aynan shu nuqtai nazardan vodiyl o'zbeklarida eski uyni buzib, yangisini qurishdan avval ushbu xonadonda yashab o'tgan ajdodlar ruhiga bag'ishlab marosimiy qurbonlik qilib, is chiqarish odati keng tarqalgan.

Kiyim-kechaklar moddiy madaniyatning umummilliy xususiyatlarini aks ettiruvchi omillaridan biri bo'lishi bilan birga urf-odatlar, ijtimoiy munosabatlar, mafkuraning ba'zi bir elementlari, diniy e'tiqod, nafosat va estetik me'yorlarni ham o'zida aks ettiradi<sup>59</sup>.

Insonning jismonan rivojlanishi, kuch-quvvati hamda salomatligi, qolaversa, aqliy kamolotida asosiy manba bo'lgan taomlar xalq madaniyatining ajralmas tarkibiy qismlaridan birini tashkil qiladi.

O'zbek milliy taomlari xalq turmush tarzi, avvalo, xo'jalik mashg'ulotlari, milliy va diniy qarashlari asosida, mahalliy tabiiy shart-sharoitga bog'liq holda shakllangan. Qolaversa, moddiy madaniyatning muhim komponentlaridan biri bo'lgan xalq an'anaviy taomlari, ularning tayyorlanish usullari, hatto taomlar bilan bog'liq an'ana va marosimlar ushbu xalq xo'jaligining yo'nalishi va etnos turmush tarziga bog'liq holda shakllangan.

Sug'orma dehqonchilik hamda dasht dehqonchilik xo'jalik madaniy tipiga mansub aholi taomlarida ko'proq don va donli mahsulotlardan taom tayyorlash muhim ahamiyat kasb etgan. Yarim o'troq chorvador aholi un va yormalarni yorg'uchoqlarda tortgan. O'troq aholi esa, suv hamda hayvon kuchi bilan harakatga keltiriladigan tegirmonlarda tortganlar<sup>60</sup>. Bug'doy tog'li hududlarda lalmi usulda yetishtirilgan bo'lsa, daryo bo'yi va unga tutash hududlarda sug'orma usulda yetishtirilgan. Norin va Qoradaryoning atrofidagi qishloqlarda dukkakli ekinlardan ko'proq sholi, mosh, no'xat yetishtirilgan<sup>61</sup>.

Farg'ona vodiysi o'zbeklari an'anaviy moddiy madaniyatining ekologik aspektlari masalasiga xulosa o'rnida aytish mumkinki, moddiy madaniyat asosiy komponentlarini tashkil qilgan – turar joylar, an'anaviy kiyimlar va milliy taomlarda insoniyat taraqqiyotining ilk alomatlari aks etishi bilan birga ularda tabiiy-geografik muhit, xo'jalik yuritish shakllari, etnik o'ziga xoslik saqlanib qolgan.

<sup>58</sup> Нозилов Д. Марказий Осиё меъморчилигида интерьер. – Тошкент: Фан, 2005. – Б. 71.

<sup>59</sup> Содиқова Н. Ўзбек миллий кийимлари. – Тошкент: Шарк, 2003. – Б. 6.

<sup>60</sup> Dala yozuvlari. Namangan viloyati Yangiqo'rg'on tumani Paromon qishlog'i. 2021- yil.

<sup>61</sup> Dala yozuvlari. Namangan viloyati Norin tumani Uchtepa qishlog'i. 2021- yil.

Dissertatsiyaning uchinchi bobi **“An’anaviy xo‘jalik mashg‘ulotlari va tabiatdan foydalanish tizimining transformatsiyasi”** deb nomlanib, unda dehqonchilik mashg‘ulotlari va an’anaviy tabiatdan foydalanish tizimi transformatsiyasi, chorvachilik bilan bog‘liq an’analarda etnoekologik qarashlar hamda o‘zbeklarning zamonaviy ekologik madaniyati kabi masalalar tahlil qilingan.

Mazkur bobning **“An’anaviy dehqonchilik mashg‘ulotlari va tabiatdan foydalanish tizimi transformatsiyasi”** deb nomlangan birinchi paragrafida vodiya aholisining dehqonchilik bilan bog‘liq mashg‘ulotlarida etnoekologik jihatlar aks etgan.

Farg‘ona vodiysi o‘zbeklarining an’anaviy turmush tarzida etnoekologik qarashlar bilan bog‘liq oilaviy marosim va urf-odatlar ham muhim o‘rin tutgan. Ajdodlarimiz olamning paydo bo‘lishi, oy, quyosh, yulduzlarning doimiy harakati xususida muayyan bilimga ega bo‘lganlar.

O‘zbeklar tasavvurida yerdagi har bir insonning samoda o‘z yulduzi bor, samo yulduzlaridan biri uchgan lahzada, yerdagi odamlardan biri vafot etadi degan qarashlar shakllangan. “Agar samoda birorta yulduz uchayotganini ko‘rsangiz, mevali daraxtga qarang” degan naql ham mavjud<sup>62</sup>. Bizningcha, ushbu naqlning zamirida mevali daraxtning hosildorlik xususiyati asosiy mazmuni bilan bog‘langan. Demak, mazkur xalqona qarashning shakllanishida hosildorlik kul‘ti ham alohida o‘rin tutgan.

Dehqonchilik bilan bog‘liq ravishda o‘tkazilgan urf-odatlar, marosimlar turli agrar kul‘tlarga bo‘lgan ishonch asosida shakllangan. Shu boisdan ham dehqonchilik bilan bog‘liq udum va marosimlarning ko‘plari tabiat hodisalarini ilohiylashtirish, osmon va yer ilohlariga sig‘inishga asoslangan. Sharqning dehqonchilik vohalari aholisi qadimiy turmush tarzida muhim o‘rinni egallagan o‘lib qayta tiriluvchi ilohlar kul‘ti taniqli dinshunos va etnograf V.N. Basilovning fikricha, aynan islom ta’sirida unutilgan<sup>63</sup>. Biroq, ular butkul unitilib ketmagan, balki islomiy an’analar bilan o‘zaro sinkretlashgan tarzda to bugungi kungacha saqlanib kelgan. Jumladan, Namangan viloyati Chust tumani Dam qishlog‘ida bahorgi dala ishlarini boshlashdan avval fermerlar uyushmasidagi dehqonlar yig‘ilishib, Bobodehqonga bag‘ishlab, xo‘roz so‘yib, qurbonlik qiladilar<sup>64</sup>. Bu, birinchidan, bahorgi dala yumushlarini boshlashdan avvalgi marosimiy qurbonlik bo‘lsa, ikkinchidan, ushbu marosim orqali dehqonchilik homiysi – Bobodehqonga bo‘lgan ehtirom ifodasi hisoblanadi.

O‘zbekistonning ko‘plab hududlarida erta bahorda dalaga suv keladigan asosiy ariq va kanallar loyqadan hashar usulida tozalangan<sup>65</sup>. Hashar oxirida ushbu ariq, kanallarga soy yoki daryolardan suv ochilib, qurbonlik marosimi o‘tkazilgan<sup>66</sup>. Ushbu marosim uchun ham mahalliy aholi o‘zaro pul, bug‘doy va oziq-ovqat mahsulotlari to‘plab, pulga “jonliq” (buzoq, bo‘z biya, oq toychoq,

<sup>62</sup> Dala yozuvlari. Farg‘ona viloyati Dang‘ara tumani Doimobod qishlog‘i. 2020- yil.

<sup>63</sup> Басилов В.Н. Культ святых в исламе. – Москва: Мысль, 1970. – С. 10.

<sup>64</sup> Dala yozuvlari. Namangan viloyati Chust tumani Dam qishlog‘i 2010- yil.

<sup>65</sup> Бўриев О. Хашар – элга ярашар / Ўзбек халқининг боқий қадриятлари. – Қарши. 2005. – Б. 57–67.

<sup>66</sup> Шаниязов К. К этнической истории узбекского народа. – Тошкент: Фан, 1974. – С. 179–180; Жабборов И. Ўзбеклар: турмуш тарзи ва маданияти. – Тошкент: Ўқитувчи, 2003. – Б. 100–101.

qo‘chqor yoki echki) sotib oladi va uni qurbonlik qilganlar<sup>67</sup>. Namangan viloyati Norin tumani Uchtepa qishlog‘ida ham dehqonchilik ishlarini boshlanishida yoki qishloq ariqlariga suv ochish jarayonida yuqoridagi kabi qurbonlik marosimi o‘tkazilgan<sup>68</sup>.

Xullas, ekin-tikinchi bilan bog‘liq xalq urf-odatlarini, marosimlari dono xalqimiz tafakkurining g‘aroyib mo‘jizalaridan biridir. Ajdodlarimiz necha necha asrlar ularga amal qilgan, shu bilan birga ziroatchilikka taalluqli qoidalar, duolar, aytimlar va alomatlarini yaratgan. Ajdodlarimiz dehqonchilik madaniyati taraqqiyoti jarayonida atrof-muhit muhofazasi bilan bog‘liq turli urf-odat va an‘analarga asos solgan. Bu esa, o‘z navbatida, ekologik ma‘rifat va madaniyat rivojiga xizmat qilmoqda.

Ushbu bobning **“Chorvachilik bilan bog‘liq an‘analarda etnoekologik qarashlar”** deb atalgan ikkinchi paragrafida mazkur xo‘jalik mashg‘ulotlarida saqlanib qolgan o‘zbek xalqiga xos ekologik madaniyat ko‘rinishlari, ushbu mashg‘ulot bilan bog‘liq qarashlar, urf-odatlar etnografik materiallar asosida ma‘lum darajada o‘rganilgan.

Ma‘lumki, o‘zbek chorvadorlari qadim zamonlardan xo‘jalik yuritishda boy tajriba va ko‘nikmalarga ega bo‘lib kelganlar. Chorvadorlarda o‘sha davrlardayoq shakllangan xo‘jalikka oid bilimlar ajdoddan avlodga meros tariqasida o‘tib kelgan. Hozirgi davrdagidek zootexnika va veterinariya xizmatining yo‘qligiga qaramasdan, chorvadorlar uy hayvonlarini o‘ziga xos usul va yo‘llar bilan davolashga harakat qilganlar. Ularning ayrim ko‘rinishlari hozir ham chorvadorlar orasida keng qo‘llaniladi.

Dissertatsiya uchinchi bobining **“O‘zbeklarning zamonaviy ekologik madaniyati”** deb nomlangan yakundovchi paragrafida Farg‘ona vodiysi o‘zbeklariga xos etnoekologik madaniyat ko‘rinishlari yoritib berilgan.

Ekologik madaniyat – atrof-muhitdan tabiatning rivojlanish qonuniyatlarini anglab yetgan, hamda inson faoliyat ta‘sirining yaqin va uzoq kelajakdagi oqibatlarini inobatga olgan holda foydalanishdir. Ekologik madaniyat taraqqiyoti kasbiy ekologik ta‘lim va tarbiya hamda haqqoniy ekologik ma‘lumotlarni ommaga yetkazish bilan chambarchas bog‘liqdir<sup>69</sup>.

Fan-texnikaning rivojlanishi atrof-muhit haqidagi bilimlarning kengayishi va o‘z navbatida tabiat va jamiyat tizimidagi o‘zaro ta‘sirning o‘zaro keskinlashishi ekologiyaning biologiya fanining kichik bir qismidan ajralib, alohida fan sifatida rivojlanishiga olib keldi. Ekologiya – tabiat fanlarining barcha soha va tarmoqlariga kirib borib, jamiyat hayotining muhim jabhalari hisoblangan iqtisodiyot, siyosat, ma‘naviyat-madaniyat, ijtimoiy majmualarni qamrab oldi. Tabiat va jamiyat hayotining barcha soha va yo‘nalishlarini qamrab olgan ushbu jarayon, ya‘ni “Ekologiyalizatsiyalashtirish” asosida bugungi kunda murakkab tizimga ega bo‘lgan, global ahamiyatdagi ekologiya fani shakllandi. Ekologiya fani

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<sup>67</sup> Снесарев Г. Реликты домусульманских верований и обрядов у узбеков Хорезма. – Москва: Наука, 1969. – С. 238–239; Шаниязов К. К этнической истории... – С. 189–190; Древние обряды верования и культуры народов Средней Азии. – Москва: Наука. 1986. – С. 57.

<sup>68</sup> Dala yozuvlari. Namangan viloyati Norin tumani Uchtepa qishlog‘i. 2021- yil.

<sup>69</sup> Алихонов Б., Самойлов С. Ўзбекча-русча-инглизча экологик изоҳли луғат. – Тошкент, 2004. – Б. 225.

hozirgi kunda 70 ga yaqin “Tabiat – jamiyat tizimida”gi ta’limot va g’oyalar majmuasini o‘z ichiga oladi, ya’ni, odam ekologiyasi, iqtisodiyot ekologiyasi, muhandislik ekologiyasi, agroekologiya, kimyoviy ekologiya, huquqiy ekologiya va boshqalar<sup>70</sup>.

Demak, ushbu muammoning ekologik, geografik, tarixiy-etnologik, falsafiy, diniy, huquqiy, madaniyatshunoslik kabi muhim ijtimoiy yo‘nalishlari mavjud. Bu yo‘nalishlarda to‘plangan tajribalar umumlashtirilsagina, atrof-muhitga nisbatan ongli munosabatlar shakllanadi.

## XULOSA

Dissertatsiya yakunida quyidagi ilmiy **xulosalarga** kelindi:

1. Ona tabiatning mushtarak qismi va gultoji bo‘lmish odam ilk shakllanishidan boshlab tevarak-atrof bilan uzviy aloqada bo‘lgan. Atrof-muhit insonning rivojlanishida muhim rol o‘ynagan. Shu boisdan insonlar qadimdan tabiat va atrof-muhit muhofazasiga jiddiy e’tibor berilgan. Jahon sivilizatsiyasi beshiklaridan biri sanalgan Turonzamin aholisi ajdodlari ham ona tabiatni asrash va e’zozlash bo‘yicha o‘ziga xos etnoekologik qadriyatlar tizimini yaratgan.

2. Ajdodlarimiz qadimgi davrlardan buyon tabiat unsurlari hisoblangan Yer, suv, havo, olovni behad e’zozlaganlar. Afsuski, texnologik taraqqiyot oqibatida, ayrim an’analar unutilmoqda. Shu sababli, o‘zbeklarning ekologik madaniyatiga doir, atrof-muhitdan oqilona foydalanishi bilan bog‘liq marosimlarini yanada chuqurroq o‘rganish, uning chinakam, asl mazmun-mohiyatini anglab yetish bugungi davrning dolzarb vazifalaridan biridir.

3. Qadim davrlardan boshlab ulug‘ ajdodlarning tabiat, o‘simlik va hayvonot dunyosiga nisbatan shakllangan e’tiqodiy munosabatlariga asoslangan an’anaviy bilimlar, tajribalarni o‘zida birlashtirgan xalq ekologik madaniyati rivojlandi. Bu xalq madaniyatining tarkibiy hamda eng muhim qismi sifatida atrof-muhitni asrash bilan bog‘liq milliy qadriyatlar kamol topdi. Shu jumladan, o‘zbek xalqi va uning ajdodlari istiqomat qilgan hududda mavjud geografik o‘rin, iqlim va tabiatni asrab-avaylash bilan bog‘liq marosimlar tizimi vujudga kelgan.

4. Atrof-muhitni ozoda saqlash xonadon obodligi, yer-suv resurslarini muhofaza qilish kabi ishlar diniy va dunyoviy qadriyatlar uyg‘unligida amalga oshirilgan. Oilaviy munosabatlar diniy qadriyatlar shakllana boshlagan dastlabki davrlardayoq shariat me’yorlari asosida qurilgan edi. “Avesto” mazmunini inson ma’naviyati nuqtai nazaridan tahlil etish nihoyatda qiziqarli xulosalarga imkon berishi shubhasiz. Zardushtiylikning ushbu muqaddas kitobida tabiatga munosabatning ikki jihati e’tirof etilgan.

5. Shuningdek, islom dinida ham bir qator etnoekologik qarashlar o‘z aksini topgan. Xususan, Qur’oni Karim va hadislarda qayta-qayta uqtirilishicha, din – poklikdir. Har kuni besh marta tahorat olib, badanni tozalab yuvish, turar joylarni supurib-sidirish, changdan saqlanish uchun hovli va ko‘chalarga suv sepish, o‘zi va o‘zgalar uchun toza muhit yaratish, qabristonlarni tozalab turish, chiqindilarni maxsus joyga ko‘mish kabi yumushlar ham insonlarga qulay ekologik sharoit

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<sup>70</sup> Экология хукуки. Дарслик. – Тошкент, 2001. – Б. 33.

tugʻdirish maqsadida bajarilgan. Erta bahorda hashar yoʻli bilan ariq va anhorlarni tozalash, toza suvga axlat tashlamaslik, hovlida magʻzava toʻkish uchun maxsus oʻra boʻlishi ham ekomadaniyatning keng ravnaq topganligidan dalolat beradi. Islom dinida yer, suv munosabatlariga boʻlgan eʼtiborning kuchliligi, shariat va tariqatning axloqiy tarbiyadagi oʻrni katta ekanligini koʻrish mumkin.

Xullas, oʻzbek xalqining etnoekologik madaniyati nihoyatda uzoq tarixga ega boʻlib, davrlar oʻtgan sari aksariyati unutilmoqda, baʼzilarigina kundalik turmush tarzimizda saqlanib qolgan, xolos. Ushbu noyob madaniyatni teran oʻrganish, tiklash, xalqimiz, ayniqsa yoshlar ongiga chuqurroq singdirish hozirgi mustaqillik davrida eng dolzarb masalalardan biridir.

Shuningdek, tadqiqotning yakunida quyidagi **amaliy tavsiyalar** berildi:

1. Oʻzbek xalqining boy ekologik madaniyatini kengroq yoritish maqsadida ilmiy-ommabop risolalar va maqolalar chop etishni yangi bosqichga koʻtarish hamda targʻibot-tashviqot ishlarini yoʻlga qoʻyish.

2. Oʻzbekistondagi barcha oliy oʻquv yurtlarida “Etnopedagogika”, “Etnoiqtisodiyot” va “Etnoekologiya” fanlarini oʻqitish tizimini joriy etish.

3. Oʻzbek xalqi sof milliy ekologik qadriyatlarga ajdodlarimiz qadim zamonlardan hozirgacha yaratgan ekologiyaga doir ogʻzaki, yozma, ilmiy, badiiy tarzda shakllangan ekologik qarashlar, fikr-mulohaza, xulosa, oʻgitlar, pand-nasihatlar, maqollar, tasviriy sanʼat asarlaridagi ekologik targʻibotga oid talqinlarni kiritish.

4. Bugungi kunda ekologik muammolar insoniyat oldida turgan eng asosiy masalalardan biri boʻlganligini inobatga olgan holda Oʻzbekiston Ekologik harakatining taʼsir doirasini kuchaytirish.

5. Ekologik nazariy bilimlar majmuasi asosida insoniyatning tabiatni oʻzgartirish va oʻzlashtirishdan iborat amaliy faoliyatni tashkil etuvchi ishlab chiqarish, texnika hamda texnologiya taraqqiyotini oqilona tashkil qilish.

6. Ekologik madaniyat muammosi koʻlamidan kelib chiqib, atrof-voqelikni oʻzgartirishga yoʻnaltirilgan, tabiat boyliklarini saqlash va koʻpaytirishga qaratilgan harakatlarni oʻz ichiga oladigan ekologik madaniyatning rivojini taʼminlash zarur.

**ONE-TIME SCIENTIFIC COUNCIL UNDER THE SCIENTIFIC  
COUNCIL PhD.03/31.03.2021.Tar.05.05 AWARDED SCIENTIFIC  
DEGREES AT FERGHANA STATE UNIVERSITY**

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**NAMANGAN ENGINEERING-CONSTRUCTION INSTITUTE**

**ISKHAKOV BEKHZOD BARKAMALOVICH**

**TRADITIONAL ECOLOGICAL CULTURE OF THE UZBEKS OF THE  
FERGHANA VALLEY (HISTORICAL-ETHNOLOGICAL RESEARCH)**

**07.00.07 – Ethnography, ethnology and anthropology**

**DISSERTATION ABSTRACT  
OF THE DOCTOR OF PHILOSOPHY (PhD) ON HISTORICAL SCIENCES**

**Ferghana – 2023**

The theme of the dissertation of Doctor of Philosophy (PhD) in History is registered by the number B2017.1.PhD/Tar62 at the Supreme Attestation Commission of the Republic of Uzbekistan.

The dissertation was conducted at Namangan engineering and construction institute.

The abstract of the dissertation is posted in three languages (Uzbek, Russian, English (resume)) on the website of the Scientific Council (www.fdu.uz) and on the information and educational portal "ZiyoNet" (www.ziynet.uz).

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The defense of the dissertation will be held at the meeting of the One-time Scientific Council under the Scientific Council PhD.03/31.03.2021.Tar.05.05 awarding scientific degrees at Ferghana State University at 9<sup>00</sup> o'clock on 14 "08" in 2023 (Address: 19, Murabbiylar Street, Ferghana city. Gender Equality Research Center, 1st floor, meeting hall. Tel. : (99873) 244-44-02; fax: (99873) 244-44-93; e-mail: fardu\_info@umail.uz., Ferghana State University).

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## INTRODUCTION (abstract of the dissertation of Doctor of Philosophy (PhD))

**Relevance and necessity of the dissertation topic.** The rapid development of science and technology and the economy in the late 20<sup>th</sup> century and the early 21<sup>th</sup> century, the destruction of biosphere ecosystems due to the increase of the impact of human factors on nature, desertification, and the rise of temperature on our planet are causing global ecological problems. Especially, the ecological problems such as pollution of atmosphere on earth, rise of the air temperature, rapid reduction of forests, soil degradation, shortage of clean drinking water, depletion of the ozone layer are of great importance.

By the leading scientific institutions of the world serious researches are being conducted on the study of the ecological danger that seriously damages the environment as a result of human development and the acceleration of the urbanization process together with the regional ecological cultures. In particular, according to the joint research conducted by the experts of the World Wildlife Fund (WWF) and the Zoological Society of London, since 1970, the number of wild animals and birds on earth has decreased by 3.43 thousand species, and the index of the living planet has decreased by 52%, that is, the species of animals living in the air and on land decreased by 76%, and the number of those living on land and in water decreased by 39%. Furthermore, 11 million hectares of tropical forests are cut down and die every year as a result of human activities<sup>1</sup>.

It is known from history that the conscious attitude of the Uzbek people towards the earth, water, air, fire and nature, and the genesis of their ancient traditions and rituals related to honor them goes back to the distant past. As the President of the Republic of Uzbekistan, Shavkat Mirziyoev mentioned correctly: «At present, the most important issue is to think seriously about raising the ecological culture of the population. Of course, such problems cannot be solved only by administrative way, it can be achieved by developing love for mother nature in the hearts of the young generation and a sense of belonging to it»<sup>2</sup>. It is known that the Ferghana Valley is the “jewel” of Central Asia, it is distinguished by its unique ecosystem and local eco-culture of its population. The fact that the valley is an orographically closed basin has created its unique changing climatic conditions. Therefore, as a result of the surrounding mountains preventing the entry of the air masses of cold climate of the Northern Arctic and the Atlantic climate coming from the west or the eastern moist air masses, have led to the formation of a unique ecosystem and eco-culture. For this reason, researching the traditional ecological culture of the Uzbeks of the Ferghana Valley historically and ethnologically is of great scientific and practical importance.

This dissertation serves to a certain extent for the implementation of the tasks specified in the decree No. PD-4947 of the President of the Republic of Uzbekistan on February 7, 2017 “On the Action Strategy for Five Priority Areas of Development of the Republic of Uzbekistan in 2017-2021” and the decree

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<sup>1</sup> <https://uza.uz/posts/solving-ecological-problems-is-a-strategic-task-336097>. 8.01.2021 year.

<sup>2</sup> Мирзиёев Ш. М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. – Тошкент: Ўзбекистон, 2018. – Б. 570.

No. PD-60 “On the Development Strategy of New Uzbekistan in 2022-2026” on January 28, 2022,<sup>3</sup> a number of laws of the Republic of Uzbekistan as “On Protected Areas, “On the Protection and Use of Flora”, “On underground resources (new edition)”, “On water and water use”, “On protection and use of animal world”, “On the protection of Atmosphere Air”, “On Ecological Expertise”, “On Forest”, and in other regulatory documents and legal documents on the subject.

**Compliance of the research with the priority directions of the development of science and technology of the Republic.** The research corresponds to the priority direction of the program of the development of science and technology of the republic “Formation of a democratic and legal society, spiritual-educational, cultural development, innovative economy”.

**Scope of study of the problem.** Although the problem being researched has not been studied as a special research object, some aspects of the issue have been covered in many works and articles to a certain extent. In the research, the literatures on the subject, reflecting various aspects of the scientific problem, were analyzed by conditionally divided into four groups:

1) literatures related to the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century; 2) researches of the Soviet era; 3) publications published in the years of independence; 4) foreign literatures.

It is also necessary to note that the data about the lifestyle and traditions of the people of the Ferghana Valley by the researchers of the Russian Empire are of a more empirical nature, and only general conclusions can be drawn more from them. Later, they began to pay serious attention to the traditional lifestyle of the population of the valley, types of their economy and other aspects. In general, in the initial data about the country the views about the Turkestan region, in particular, the Ferghana Valley were reflected, in the first place, as the raw material base of the metropolis<sup>4</sup>, while in the later ones the opinions based on some deep scientific investigations were given.

For example, valuable scientific information about the Turkestan region, in particular, the Ferghana Valley, the nature, climate, and flora of the mountain ranges surrounding it, was collected by the botanist A.P.Fedchenko, the geographer and zoologist I.A.Seversev, the geologist I.V.Mushketov and I.G.Aleksandrov, who participated in the scientific expeditions organized by the Russian Empire<sup>5</sup>.

The service of the Russian scientist, academician A.F.Middendorf, who carried out extensive scientific research in the Ferghana Valley should be specially

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<sup>3</sup> Ўзбекистон Республикаси Президентининг 2017 йил 7 февралдаги 4947-сон “2017–2021 йилларда Ўзбекистон Республикасини ривожлантиришнинг бешта устувор йўналиши бўйича Ҳаракатлар стратегияси тўғрисида”ги Фармони // <http://strategy.regulation.gov.uz>; Ўзбекистон Республикаси Президентининг 2022 йил 28 январдаги ПФ60-сон “2022–2026- йилларга мўлжалланган Янги Ўзбекистоннинг Тараққиёт стратегияси тўғрисида”ги Фармони // [lex.uz](http://lex.uz).

<sup>4</sup> Вельяминов-Зернов В. Сведения о Кокандском ханстве // ВИРГО. 1856. Кн.V. Ч. XVIII. – С. 106–107; The same author: Кокандское ханстве по новейшим сведениям // Военный сборник. 1865. – С. 23–26; The same author: Хозяйство сартов Ферганской области. – Тошкент, 1911. – 48 с.

<sup>5</sup> Федченко А.П. Путешествие в Туркестан. – Москва, 1950. – С. 9–10; Северцев Н.А. Краткий отчет о Памирских исследованиях и общих научных результатах Ферганской ученой экспедиции. – СПб., 1878; Мушкетов И.В. Туркестан. – СПб., 1886. Т. I. – С. 277–278; Александров И.Г. Агрономический очерк юго-восточной части // Проект орошения юго-восточной Ферганы. – Москва: Издание ТЕС, 1923. – С. 55–115.

mentioned. The researcher was specially invited by the Governor-General of Turkestan von Kaufman to study the country. In his work “Очерки Ферганской долины” (Essays of the Ferghana Valley) he incorporated valuable scientific information about the geographical location of the valley, nature, climate, rivers and mountains, ethnic composition and lifestyle of its population, as well as various fields of agriculture<sup>6</sup>.

In the same period, in the work created by another researcher V.I.Kushelevskiy, the views of the population of the valley on medical and sanitary issues were analyzed. Although this work mainly contained statistical data on the state of folk medicine and the social life of the population in Turkestan, it also contained some noteworthy opinions on irrigation and melioration of the valley<sup>7</sup>.

Since the first quarter of the XX century, more precisely, since the time of the former union, as a result of several scientific studies on the social and cultural life of the Uzbeks of the Ferghana Valley, scientific articles and works have been published within the framework of various topics of the ethnography of the Uzbek people<sup>8</sup>. It should be noted here that although these works were created under the pressure of the ideology of that time, most of them contained a lot of valuable information about the ethno-ecological culture of the population of the Ferghana Valley.

At the beginning of the XX century, special researches were carried out firstly on the ethnography of the peoples of the region. In this regard, Ye.A.Pesheroва's information about the “Lola sayli” held in the Isfara village of Kokand uezd is important in the process of studying the spring rituals of the Uzbek people of the Ferghana Valley. In particular, the author gave very interesting information about the order of holding this festival, the participation of men and women in it, the religious views related to the festival, and traditional ecological culture of the peoples of the region during the study of the the folklore performed during the festival<sup>9</sup>.

When discussing about the ethno-ecological culture in the researches of the former Soviet period, the researches of the authors among the Russian ethnologists such as S.Arutyunov<sup>10</sup>, R.Its<sup>11</sup>, I.Krupnik<sup>12</sup>, V.L.Voronina<sup>13</sup>, N.N.Cheboksarev and I.A.Cheboksareva<sup>14</sup>, A.K.Bayburin<sup>15</sup>, O.A.Sukhareva<sup>16</sup>, anthropologist V.P.Alekseev<sup>17</sup>, Yu.V.Bromley, R.G.Podolny<sup>18</sup> should especially be noted.

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<sup>6</sup> Миддендорф А.Ф. Очерки Ферганской долины. – СПб., 1882. – С. 10–320.

<sup>7</sup> Кушелевский В.И. Материалы для медицинской географии и санитарного описания Ферганской области. В 3 т. – Новый Маргелан, 1891. Т. 1.; The same author: Материалы для медицинской географии и санитарного описания Ферганской области. Том 2. – Новый Маргелань, 1891. – 476 с.

<sup>8</sup> Наливкин В., Наливкина М. Очерк быта женщины оседлого туземного населения Ферганы. – Казань, 1886. – 244 с.; Наливкин В. Туземцы: раньше и теперь. – Тошкент, 1913. – 144 с.

<sup>9</sup> Пещерова Е.М. Праздник тюльпана (лола) в сел. Исфара Кокандского уезда. – Тошкент, 1927. – С. 374–383.

<sup>10</sup> Арутюнов С.А. Народы и культуры. Развитие и взаимодействие. – Москва: Наука, 1989. – 243 с.

<sup>11</sup> Итс Р.Ф. Введение в этнографию: Учебное пособие. – Ленинград, 1991. – 168 с.

<sup>12</sup> Крупник И.И. Арктическая этноэкология. – Москва: Наука, 1989. – 272 с.

<sup>13</sup> Воронина В. Жилище народов Средней Азии и климат // Жилище народов Средней Азии и Казахстана. – Москва, 1982. – С. 48–69.

<sup>14</sup> Чебоксарев Н., Чебоксарева И. Экология и типы традиционного сельского жилища // Типология основных элементов традиционной культуры. – Москва, 1984. – С. 34–62.

In the collective monograph named “Ancient Rituals, Beliefs and Cults of the Peoples of Central Asia” published in 1986 by the scientific team of the Institute of Ethnography named after Miklukho-Maclay, the lifestyle and economic traditions of the peoples of Central Asia and pre-Islamic beliefs and cults in the family rituals are analyzed in detail on the basis of rich ethnographic materials<sup>19</sup>. This monograph was written mainly on the basis of field ethnographic materials collected by ethnographers of the Soviet era about the peoples living in various historical and ethnographic regions of Central Asia. It has important scientific value for studying as it contains a number of scientific opinions on the genesis of rituals related to the lifestyle of a number of ethnic groups, as well as important opinions on the traditions of ethno-ecological culture.

The importance of researches on the problems of ecological culture created in the years of independence is also increasing. Therefore, the scientific publications of this period are included in a separate category. The literatures in this category are of special importance because they are free from communist ideology and were created by a new point of view. The literatures belonging to this group include the works of U.Abdullaev<sup>20</sup>, M.Juraev<sup>21</sup>, A.Musakulov<sup>22</sup>, Sh.Otaboev va Z.Hidoyatova<sup>23</sup>. Some aspects of the problem being studied are highlighted in these works. In addition, in the researches of Sh.Otaboev, Z.Hidoyatova, S.Mirvaliev and E.Tursunov important opinions on solving the global ecological problems of mankind on a scientific basis, that is, the interaction between society and nature as well as the importance of social and environmental factors in anthropogenic development, health care, solving ecological problems, and improving ecological education were given<sup>24</sup>.

In the researches of the scholar U.Abdullaev, the inter-ethnic relations in the Ferghana Valley are perfectly covered in the framework of the late 19<sup>th</sup> and 20<sup>th</sup> centuries. Moreover, the author also provided information on the problem being studied in the coverage of the lifestyle of one or another ethnic group, while the works of M.Jurayev and A.Narziqulov<sup>25</sup>, were used in some points of the research to discuss some aspects of the problem. Although the works of other authors are

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<sup>15</sup> Байбурин А. К. Жилище в обрядах и представлениях восточных славян. – Ленинград, 1987. – С. 191; The same author: Жилище в обрядах и представлениях восточных славян. – Москва: ЯСК, 2005. – 217 с.

<sup>16</sup> Сухарева О. К вопросу о генезисе профессиональных культов у таджиков и узбеков. Труды академии наук таджикской ССР. Т. СХХ, 1960. – С. 195–207.

<sup>17</sup> Алексеев В. Очерки экологии человека. – Москва: Наука, 1993. – 189 с.

<sup>18</sup> Бромлей Ю., Подольный Р. Человечество – это народы. – Москва: Мысль, 1990. – 391 с.

<sup>19</sup> Древние обряды верования и культы народов Средней Азии. – Москва: Наука, 1986. – 206 с.

<sup>20</sup> Абдуллаев У. Фаргона водийсида этнослараро жараёнлар. – Тошкент: Янги аср авлоди, 2005. – 216 б.

<sup>21</sup> Жўраев М. Ўзбек мавсумий маросим фольклори. – Тошкент: Фан, 2008. – 291 б.

<sup>22</sup> Мусакулов А. Ўзбек халқ лирикаси. – Тошкент: Фан, 2010. – 307 б.

<sup>23</sup> Отабоев Ш. Экология, дин ва саломатлик. – Тошкент: Тошкент ислом университети, 2007. – 106 б.; Отабоев Ш., Ҳидоятова З. Экология, гигиена ва сихат-саломатлик. – Тошкент: Фан, 2007. – 116 б.; Отабоев Ш., Мирвалиев С., Турсунов С. Экологияда маданият ва маънавият муаммолари. – Тошкент: Нишон ношир, 2009. – 279 б.

<sup>24</sup> Отабоев Ш. Экология, дин ва саломатлик. – Тошкент: Тошкент ислом университети, 2007. – 106 б.; Отабоев Ш., Ҳидоятова З. Экология, гигиена ва сихат-саломатлик. – Тошкент: Фан, 2007. – 116 б.; Отабоев Ш., Мирвалиев С., Турсунов Э. Экологияда маданият ва маънавият муаммолари. – Тошкент: Нишон ношир, 2009. – 279 б.

<sup>25</sup> Нарзикулов А. Деҳқон таквими. – Тошкент, 1991. – 62 б.

also important for the problem being studied, they have very little information about the traditional ecological culture of the Uzbeks of the valley.

During the years of independence, a number of monographic and complex studies on the topic were carried out by local ethnographers in the Republic. The dissertations, monographs, articles and theses of O.Buriev, O.Sharipov, A.A.Ashirov, A.A.Sarimsokov and B.R.Khalmuratov can be included in such scientific researches<sup>26</sup>.

In recent years, the importance of researches conducted by Uzbek philosophers in the field of social ecology is also increasing. In these studies, new scientific ideas about the philosophical aspects of the culture of human and environmental protection, as well as the problems of social ecology are introduced. For example, in this regard, the scientific researches of philosophers B.Ziyomammedov<sup>27</sup>, T.Kuyliyev<sup>28</sup>, S.Mamashokirov<sup>29</sup>, D.Rasilov<sup>30</sup>, V.Levinskaya<sup>31</sup>, R.Mamatqulov<sup>32</sup> and U.Saidova<sup>33</sup>, Z.Adilov<sup>34</sup> as well as N.Nishonova<sup>35</sup> can be cited.

Ethnographic field materials also play an important role in the study of the ecological aspects of the traditional material culture unique to the Uzbeks of the valley. The ecological views of the Uzbeks of the valley developed over long historical periods, mainly, under the influence of the natural and geographical

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<sup>26</sup> Бўриев О., Раҳмонов Ф. Мироб – сув ҳоқими // Мозийдан садо. – Тошкент, 2004. – №4. – Б. 32–33; Бўриев О. Сув – ҳаёт манбаи / Қашқадарё воҳаси этномаданий қадриятлари. – Тошкент, 2014; Бўриев О., Равшанов А. Ўзбек халқи этноэкологик маданияти: тарих ва ҳозирги замон / “Академик Карим Шониёзов ўқишлари” туркумида “Ўзбекистон этнологиясининг долзарб муаммолари” мавзусидаги ўтказилаётган VII анъанавий Республика илмий конференцияси материаллари. – Тошкент, 2015; Бўриев О., Шарипов Ф. Ўзбекларда заминни эъзозлаш билан боғлиқ қадимги эътиқодлар / “Академик Карим Шониёзов ўқишлари” туркумида “Ўзбекистон этнологиясининг долзарб муаммолари” мавзусидаги ўтказилаётган VIII анъанавий Республика илмий конференцияси материаллари. – Тошкент, 2019. – Б. 201–209; Аширов А. “Авесто”дан мерос маросимлар. – Тошкент: Мерос, 2001. – 31 б.; О‘sha muallif: Ўзбек халқининг табиат билан боғлиқ сайлари / “Замонавий бадиий маданиятда фольклор ва халқ ижодиёти” мавзусидаги халқаро конференция материаллари. – Бойсун, 2002. – Б. 8–10; О‘sha muallif: Ўзбек халқининг қадимий эътиқод ва маросимлари. Монография. – Тошкент, 2007. – 275 б.; О‘sha muallif: Ўзбек маданиятида сув. Монография. – Тошкент: Академнашр, 2020. – 205 б.; Саримсоков А. Ўзбекларнинг тақвимий маросимлари. – Тошкент: Янги нашр, 2014; Халмуратов Б.Р. Ўзбек халқи анъанавий дунёқараши ва миллий қадриятлари тизимида сув // Ижтимоий фикр. Инсон ҳуқуқлари. – Тошкент, 2010. – №2. – Б. 129–133; The same author: Ўзбек халқи анъанавий дунёқараши ва миллий қадриятлари тизимида оловга бўлган эҳтиром // Ижтимоий фикр. Инсон ҳуқуқлари. – Тошкент, 2016. – №1. – Б. 138–142; The same author: Сув илмининг билимдонлари // Имом ал-Бухорий сабоқлари. – Тошкент, 2018. – №1. – Б. 67–68.

<sup>27</sup> Зиёмухамедов Б. Экология ва маънавият. – Тошкент: Меҳнат, 1997. – 101 б.

<sup>28</sup> Куйлиев Т. Особенности формирования и развития экологической культуры (Социально-философский анализ). Автореф. дис... канд. философ. наук. – Тошкент, 1993. – 27 с.

<sup>29</sup> Мамашокиров С. Экологик хавфсизликни таъминлашнинг ижтимоий-сиёсий омиллари. Фалс. фан. док. дисс... автореф. – Тошкент, 1997.

<sup>30</sup> Расилов Д. Урбанизациялашган муҳитнинг экологик маданиятни ривожлантиришдаги роли. Фалс. фан. ном. дисс... автореф. – Тошкент, 2000. – 48 б.

<sup>31</sup> Левинская В.О. Понятие, структура и функция экологической культуры. Автореф. дисс... канд. философских наук. – Тошкент, 2000. – 28 с.

<sup>32</sup> Маматқулов Р.П. Ўзбек халқи ахлоқий қадриятларида табиатга оқилона муносабат ва унинг ҳозирги кундаги аҳамияти. Фалс. фан. номз. дисс... автореф. – Тошкент, 2006. – 25 б.

<sup>33</sup> Саидова У.Г. Экологик маданият тарихи ва унинг ривожланиш босқичлари. Фалс. фан. номз... дисс. автореф. – Тошкент, 2008. – 25 б.

<sup>34</sup> Адиллов З.Ю. Диний манбаларда экологик муаммоларнинг ечими. Фалс. фан. бўйича фалс. доктори (PhD) дисс. – Урганч, 2020. – 170 б.

<sup>35</sup> Нишонова Н.Ў. Умумий ўрта таълим мактаби ўқувчиларининг экологик маданиятини шакллантириш (адабий таълим жараёнида). Пед. фан. номз... дисс. – Тошкент, 2001. – 133 б.

conditions, connected with the people's traditional way of life, economic activity, customs and traditions, religious imagination, and socio-economic life. In the second half of the XX century, fundamental "revolutionary changes" took place in the cultural sphere along with the political and socio-economic aspects. As a result, the traditional ecological views of the Uzbeks of the Ferghana Valley faced to some changes to a certain extent.

The scientific analysis of the level of study of the problem showed that although the authors of existing sources and literatures provided some ethnographic information about farming customs and ceremonies, the issue we are studying was not specifically covered in their work. In this respect, the scientific problem we have chosen is a preliminary dissertation research in the ethnological sphere.

In the analysis of foreign literatures on the subject the researches of N.Alimbaev, M.S.Mukanov, Kh.Arginbaev<sup>36</sup>, V.I.Kozlov<sup>37</sup>, V.L.Ogudin<sup>38</sup>, A.N.Yamskov<sup>39</sup>, R.Balliyeva<sup>40</sup>, Yu.Odum<sup>41</sup> are of great importance.

Russian researcher V.L.Ogudin focused on the particular functions of shrines in solving the problems of ecological culture in his work "Страна Фергана (The country of Ferghana)". His investigations in this regard shows that it is a new direction in the study of shrines. In his study, the researcher focused in detail on the special role of shrines in the lifestyle of the ethnic groups living in the Ferghana Valley and its influence on the religious and ecological views of the people. V.Ogudin is directly related to our scientific research by his using unique methods in studying the religious-ecological culture of the Ferghana Valley. In a number of scientific studies of the researcher, the theoretical and methodological approach to the specific tasks of the shrines necessary for our research is important<sup>42</sup>.

In conclusion, the historiographical analysis of the researches and written works within the topic shows that the ecological culture of the Uzbeks of the Ferghana Valley has not been researched as a special research object.

**The connection of the dissertation work with research work plans of the Higher educational institution or scientific-research institution where the dissertation was conducted.** This dissertation was conducted within the framework of the state grant project "Modern Uzbeks: historical-ethnological research" of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan and the plan "The priority problems of archeology and ethnology of the

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<sup>36</sup> Алимбаев Н., Муканов М., Аргынбаев Х. Традиционная культура жизнеобеспечения казахов. Очерки теории и истории. – Алматы: Гылым, 1998. – 234 с.

<sup>37</sup> Козлов В.И. Многоаспектность этнической экологии / Этноэкологические исследования. Сборник статей к 80-летию со дня рождения В. И. Козлова. – Москва: Старый Сад, 2004. – С. 7–35.

<sup>38</sup> Огудин В. Страна Фергана (эколого-религиоведческое исследование). – Москва: Центр стратегический и политических исследований, 2002. – 198 с.

<sup>39</sup> Ямсков А.Н. Экологические функции основных компонентов традиционной культуры / Этноэкологические исследования: Сб. статей к 80-летию со дня рождения В.И. Козлова. – Москва: Института этнологии и антропологии РАН, 2004. – С. 36–60.

<sup>40</sup> Баллиева Р. Этнические особенности природопользования каракалпаков. VI конгресс этнографов и антропологов России. – СПб., 2005. – С. 335.

<sup>41</sup> Одум Ю. Экология: В 2-х т. Т. 1. – Москва: Мир, 1986. – 328 с.

<sup>42</sup> Огудин В. Страна Фергана... – 198 с.; The same author: Экологическая функция религии // Этнографическое обозрение (ЭО). – Москва, 2001. – №1. – С. 22–38.

Ferghana Valley” in corporation with Namangan Engineering-Construction institute and Namangan state university.

**The aim of the research** is to reveal the ethnocultural characteristics of the traditional ecological culture of the Uzbeks of the Ferghana Valley, its stages of development and changes under the influence of modernity processes from the point of view of ethnology.

**The tasks of the research:**

– to analyze the first religious ideas, nature cult, environmental concept of Zoroastrianism and Islam based on sources and literatures in ethnographic, ethnoecological, archaeological, folklore and ethnosociological directions;

– to analyze the customs, traditions and ceremonies related to the preservation of the environment preserved in the lifestyle of the Uzbeks of the Ferghana Valley, and clarify their ethno-regional characteristics;

– to clarify the historical foundations of the traditional ecological culture specific to the Uzbeks of the Ferghana Valley during the study of the ecological aspects of family ceremonies;

– to elucidate the economic traditions of the Uzbeks of the Valley, in particular, the forms of ecological culture related to farming and animal husbandry on the basis of economic and cultural types, to show the ancient cult of nature related to these forms of household management and its importance in the way of life of the local population.

**The object of research** is the traditional ethno-ecological culture of Uzbeks of the Ferghana Valley.

**The subject of the study** is the analysis of views, customs and ceremonies of the Uzbeks of the Valley related to the environment.

**Methods of the research.** Descriptive and comparative analysis, systematic approach, semantic-semiotic theory, and observation methods were widely used in the dissertation.

**The scientific novelty of the research** is as follows:

– The system of ethno-ecological views of the Uzbeks of the Ferghana Valley (preserving the purity of natural elements such as earth, water, air and fire and their effective use) is comprehensively analyzed based on historical sources and literature, and the scientific methodological foundations of ethno-ecological views and the dynamics of development are chronologically based;

– it is proven that the ecological knowledge and views specific to the region have been transformed from ancient polytheistic religious views such as “dying and reviving” cult of nature, agrarian symbols to monotheistic teachings (Zoroastrianism, Islam) in an evolutionary way;

– it is defined that the ethno-ecological views in the daily lifestyle of the Uzbeks of the Valley and the traditions related to it have undergone changes under the influence of political-economic, socio-cultural changes and modern globalization processes;

– it is proven that the natural-geographical environment (mountain, submountain, desert, plain and the steppe) had a great influence on the ecological changes in the material culture (residences, clothes and food) of the Uzbeks of the

Valley in the context of comparative categories such as “generality” and “uniqueness”.

**The practical results of the research** are as follows:

- it is proven that ecological knowledge specific to the Ferghana Valley is manifested in the lifestyle, economic life, culture, family and social life of the population of the region, local climatic conditions, various ethno-regional economic traditions corresponding to it are different from other nations;
- Uzbek family ceremonies and traditions were manifested in the important stages as (baby chilla, circumcision, muchal wedding, wedding of marriage) while household activities (farming and animal husbandry) were directly related to climatic conditions. It is also shown that ecological aspects of seasonal holidays are necessary for the continuation of the social and spiritual life of Uzbeks (Navroz, Flower festival, Mehrjan, Hasil Bayram, etc.) in the traditional system;
- the proposals and recommendations on the impact of the historical-political processes in the traditional life of the Uzbeks of the Ferghana Valley, the changes in the socio-cultural fields and science and technology in the end of the XX century and the beginning of the XXI century on the traditional ecological culture of the population of the country have been developed.

**Reliability of research results.** The fact that the dissertation relies on various approaches recognized in the sciences of modern history and ethnology, as well as the effective use of scientific research by representatives of historical literatures and other social and humanitarian sciences, is evaluated as the reliability of scientific results. Reliability of the research results has been proven by the publication in national and international scientific, scientific and practical conference materials collections, journals on the list of SAC and foreign scientific publications.

**Scientific and practical significance of research results.** The scientific significance of the research results is that ethnoecological views in the historical, ethnographic and religious sources are ethnologically analyzed in the context of modern science paradigms, and serve as a theoretical basis for the formation of the relations to nature and cults of nature and ethnoecological culture of the Uzbeks of the Ferghana Valley.

The practical importance of the research results is explained by the fact that it can be used as a practical resource in the preparation of textbooks and training manuals for such subjects as “The basis of Ethnology”, “Religion”, “Ecology”, “Ethnoecology” and “Nature Study”.

**Implementation of research results.** On the basis of the scientific conclusions and suggestions regarding the traditional ecological culture of the Uzbeks of the Ferghana Valley:

the results of the researches, that conducted during the years of independence, on the ethno-local characteristics of the traditional ecological culture of the Uzbeks of the Ferghana Valley, its stages of development and changes under the influence of modernity processes were used to improve the activities of the Ecological Movement of Uzbekistan (Reference 12-117/-1 of the primary organization Ecological Movement of Uzbekistan on December 22, 2022). As a result, the

information and scientific results related to the traditional ecological culture of the Uzbeks of the Ferghana Valley enabled to organize meaningful and high-level lectures on the ancient customs, traditions and rituals of our people related to the nature and its historical basics in the spiritual and educational activities of the ecological movement and widely use them in practice;

the data on the facts that the ethno-ecological views in the daily lifestyle of the Uzbeks of the Valley and the traditions related to the preservation of the environment have undergone changes under the influence of political-economic, socio-cultural changes and modern globalization processes and that the natural-geographical environment (mountain, sub-mountain, desert, plain and the steppe) has a great influence on the ecological changes in the material culture (residences, clothes and food) of the Uzbeks of the Valley in the context of comparative categories such as “generality” and “uniqueness” were used in preparing the conference materials of the “International relations and friendly relations” Committee under the Cabinet of Ministers of the Republic of Uzbekistan, in quality and effective organization of the events and activities in different cultural and educational fields aimed at further strengthening of international relations and friendly relations. (Reference No. 14-07-226 of the Committee on International Relations and Friendly Relations under the Cabinet of Ministers of the Republic of Uzbekistan on March 2, 2023). As a result, this research is of importance in the correct understanding and interpretation of the system of traditional ethno-ecological culture of the Uzbeks of the Ferghana Valley and serves as an important resource in properly promoting these skills to the public.

**Approbation of research results.** The results of this research were discussed at 3 international and 6 national scientific-practical conferences.

**Publications of research results.** A total of 16 scientific works have been published on the research topic. Including 1 monograph, 9 articles in scientific publications (6 of them in the Republic and 3 in foreign journals) recommended to publish the main scientific results of doctoral dissertations of the Supreme Attestation Commission of the Republic of Uzbekistan, 6 theses of international and Republican scientific and practical conferences.

**The structure and volume of the dissertation.** The dissertation consists of introduction, three chapters, conclusion, the list of used sources and literatures. The research part of the dissertation is 130 pages.

## THE MAIN CONTENT OF THE DISSERTATION

In the introduction part, the relevance and necessity of the dissertation topic is proven, the level of study of the problem, aim and tasks, the object, subject of the research, scientific novelty of the research, scientific and practical significance of the research, reliability of the research results, approbation, implementation, publication of the dissertation results and the structure of the dissertation is described.

In the first chapter of the dissertation entitled “**Views and concepts of environmental protection in the system of religious beliefs of the Uzbek People**” the interdependence of early religious imaginations and the cult of nature,

particularly, the attitude to nature in totemism, shamanism, animism, Zoroastrianism and other forms of religion, the ecological concept of Zoroastrianism related to the environment, its content and importance today, environmental problems in Islam: description and analysis are given. Also, the historiographical part of the topic is analyzed in this chapter.

The first paragraph of this chapter, entitled “**Early religious imagination and the cult of nature**” the interdependence of early religious imaginations and the cult of nature, particularly, the attitude to nature in totemism, shamanism, animism, Zoroastrianism and other forms of religion are described and classified.

It is known that since ancient times, a traditional ecological culture, which includes beliefs and experiences, has developed on the basis of the divine relationship of mankind to nature, flora and fauna. As a component of this culture, religious traditions related to the preservation of nature have been formed. Based on the climate, nature, changing seasons and seasonal holidays of the geographical area where people have lived, the ecological imagination began to develop.

The cult of nature can be found in almost all early religious imaginations. In particular, totemism was important in the life of the ancient Turkic peoples. In totemism, some plants (trees) and animals were considered guardians and gods of man. Members of a certain tribe believed that they were descended from a certain breed of animal. Therefore, the totem was considered divine (sacred) for them.

A primitive man could not sustain his life without the help of the four main factors of life - land, water, fresh air and the sun. That is why the inhabitants of cold climate regions especially need the help of the sun, they cannot imagine life without the sun. In countries with a very hot climate, water and air, which are considered to be protective factors against the heat of the sun, are deified and believed in as holy gods. And mother earth is consecrated as the main factor of human activity in the harmony of the sun and water. The existence of their harmony, life on earth serves for the greatest being – human.

It is known that in ancient times, many peoples of the world consecrated the elements of nature (earth, water, mountains, plants, etc.) and believed them to have supernatural powers<sup>43</sup>.

Among Ferghana people, ancient animistic views related to the belief that trees are alive and that people's souls live in them have been preserved until now. Due to the fact that the trees and plants in the area of shrines are consecrated, it was believed that cutting and uprooting them would bring harm to people. For example, in folklore, a tree is a symbolic representation of a man. Sacred trees and shrubs include trees such as maple, juniper, mulberry, oleaster, pistachio, walnut, apricot, cherry, willow, poplar, and alder. In addition, some of the sacred places in Ferghana region have been named after trees since ancient times<sup>44</sup>.

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<sup>43</sup> Иванова Ю.В. Следы солярного культа / Календарные обычаи и обряды в странах зарубежной Европы конец XIX–XX вв / Исторические корни и развитие обычаев. – Москва: Наука, 1983. – С. 105–115; The same author: Обрядовый огонь / Календарные обычаи и обряды в странах зарубежной Европы конец XIX–XX вв. Исторические корни и развитие обычаев. – Москва: Наука, 1983. – С. 116–144; Филимонова Т.Д. Вода в календарных обрядах / Календарные обычаи и обряды в странах зарубежной Европы конец XIX–XX вв. Токарев С.А. О культе гор и его месте в истории религии // Советская этнография. – Москва, 1982. – №3. – С. 107–113.; Тирта М. Культы природы у албанцев // ЭО. – Москва, 1998. – №4. – С. 63–69.

<sup>44</sup> Абдулахатов Н., Эшонбобоев Ў. Кўҳна Марғилон зиёратгоҳлари. – Фарғона, 2007. – Б. 211.

The main customs, ceremonies and holidays of the peoples of Central Asia are connected with the universe, nature, seasons and labour activities. In addition to identifying the four important things in the univers (sun, air, earth, water), they also used to mark and celebrate four great days related to them. For example, at the time of awakening of nature, the equinox of day and night, the beginning of field works – Navruz; in summer – when the sun is at the peak, the night is short, the day is long, the air temperature rises to a high degree, and the need for water increases, an event dedicated to water – Angom (Vakhshangom), in autumn, when the day and night are equal and the second half of the year begins, farmers at the time of harvest in the field – Mehrjan (in Chiri-ruj, Nim-sarda); in winter - when the longest night and shortest day occur, when the cold reaches its peak (“winter chilla”), when the need for heat increases, they organized events such as the Sada (Fire) holiday (warming up at bonfires). All of these holidays, which appeared before Christ, were based on the natural needs of people<sup>45</sup>.

In almost all ancient religious beliefs, there can be found imaginations and views related to fire. Under such imaginations and views lies respect and attention to fire. Fire is respected not only as a source of light and heat, but also as a means of protecting it from evil eyes and accidents. Traditions and ceremonies related to fire are of great importance in the formation of ecological religious beliefs of the people.

Thus, the ecological culture of the Uzbek people is the first manifestation of universal culture. It appeared as a result of the formation of compassion and conscious attitude towards the environment. It developed in connection with religious views and the surrounding environment.

The second paragraph of the first chapter is called **“The ecological concept of Zoroastrianism related to the environment”** and it describes the ecological concept and views related to the Zoroastrian religion.

According to Zoroastrian cosmogony, the earth is in the form of a flange, moisture, water is the basis of everything, the earth is surrounded by the ocean, it is like a board in water. According to this belief, Zoroastrians revered water even more than fire. According to them, the first of the six substances (six gods) surrounding the earth is water (Apam-Napat), which contains the power of life, and the power of life in the water should be enriched with the juices of death<sup>46</sup>.

In the system of ecological concepts related to Zoroastrianism, not only the environment, but also the purity of the person was concerned. For example, in “Avesto” it is advised to engage in regular physical education, to wash the face and hands several times a day, not to touch other parts of the body without washing hands, to keep the hair clean and clean the nails. The 17th chapter of “Vendidot” gives instructions on what to do with the nails and hair in which the devil’s excrement is collected and is cut<sup>47</sup>.

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<sup>45</sup> Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – Б. 33.

<sup>46</sup> Сулаймонова Ф. Нур шарқдан таралади // Фан ва турмуш. – Тошкент, 1992. – №11–12. – Б. 8.

<sup>47</sup> Авесто. Тарихий-адабий ёдгорлик... – Б. 169–170.

Traces of Zoroastrian views about the magical properties of hair and nails have survived in the life of our people even in the present days. According to the researchers, nails should be thrown on the edge of the ground when they are taken<sup>48</sup>. If it is not thrown to a distant place, it will pierce under the feet of that person in the doomsday. Therefore, when people cut their nails away, they wrap them in paper like a shroud and say: “I give it to you, the black earth.” They bury it in a distant place, saying, “The wind, you are a witness.<sup>49</sup>” At the heart of this custom, a positive relationship between man and nature began to be formed on the basis of the preservation of hair and nails, which are considered remains of the human body.

In the teachings of Zoroastrianism, water was considered a sacred element, and first of all, its purity was concerned about. For this, water sources – rivers, lakes or wells were strictly protected from any impurities. If something ceremonially impure had to be washed, the water was collected in a special place, but even then the impure object was not washed directly with water. The impure object was first washed with cow urine, dried in the sun or sand, and then washed with water for final purification. It was also forbidden to go outside when it was raining, because it was thought that it would make the water and the land “unpleasant”. Wasting and polluting water was considered a grave sin. In this regard, it is said in “Avesto” that “the punishment in hell for those who are impudent in front of pure water and burning fire is worse than all the pains of this world”<sup>50</sup>.

During the research, it was observed that water is revered as a special sacred element in the lifestyle of the people of the Ferghana Valley. In particular, it is strictly forbidden to waste water unnecessarily, to pollute it, to spit into the water, and to throw impure things into the water and doing such things is considered a grave sin. The ditches, canals and cemeteries are cleaned every year in the spring. The digging of new canals and ditches is still considered one of the most rewarding jobs in modern times.

In “Avesto”, which is inheritance from ancestors and studied by scientists from all over the world, instructive comments focusing on not to destroy pastures, bushes, not to damage crops, orchards, fruit trees, to preserve the cleanliness of the environment, to pay special attention to the cleanliness of springs, wells, ponds, ditches are sufficiently found. For example, anyone who fed cattle or tied a horse near a pond or a stream, broke a branch of a tree, or put an unclean pitcher into the pond was punished with 25 lashes. Those who polluted the environment, streets, bushes, meadows, land, water and violated the rules of its preservation were sentenced to 400 lashes<sup>51</sup>.

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<sup>48</sup> Троицкая А.Л. Рождения и первые годы жизни ребенка у таджиков долины Зерафшана // СЭ. – Москва, 1935. – №6. – С. 132; Толеубоев Т. Реликты доисламских... – С. 76; Фриштейн А.А. О некоторых обычаях и поверьях, связанных с рождением ребенка у узбеков Южного Хорезма / Семья и семейный обряды у народов Средней Азии и Казахстана. – Москва, 1978. – С. 206.

<sup>49</sup> Аширов А.А. Ўзбек халқининг қадимий... – Б. 62.

<sup>50</sup> Авесто. Тарихий-адабий ёдгорлик... – Б.122.

<sup>51</sup> Above source... – P. 64.

Among Zoroastrians, keeping the surroundings clean and not interfering with the process of nature was a part of Zoroastrian virtue. Members of the team, particularly, young people, were brought up in the spirit of preserving and beautifying nature. From a young age, they were taught to plant trees, take care of them, create greenery, build gardens, and not to pollute streams and ponds.

The third paragraph of this chapter is devoted to **“Ecological problems in Islam: description and analysis”**, in which the teachings of Islam regarding the preservation of nature and environment are analyzed on the basis of field-ethnographic materials.

Islamic traditions, which are the basis of the culture of the Uzbek people, have encouraged people to be neat, clean, not to pollute the earth, water, and air for centuries. Every living creature created by Allah – plants, animals, etc. is required to be treated with love and compassion. In general, in Islamic teachings, the protection of animate and inanimate nature, and a positive attitude towards the universe in general, are widespread.

The concepts of “sin” and “merit” have been raised to a certain level of category in Islam. Islam forbids harming natural resources such as animals or plants without reason. This prohibition is often explained through the category of “uvol” (waste, sin, shame, fault) which represents the essence of the religious prohibition. Uvol is also based on people’s beliefs about certain things.

Islam challenges people not to harm animals and to be kind to the animal world. In the Holy Qur’an, Allah Almighty has given us a detailed description of how to treat all things on Earth, including the animal world<sup>52</sup>.

According to the teachings of Islam, people are obliged to treat animals and plants with courtesy. The issues of attitude towards the animal world and plants are also described in detail in the verses of the Holy Qur’an. One of them is that humans have rights in the plants world, so the plants world has rights in humans too.

The Holy Qur’an describes in detail how people should treat all things on Earth, including the animal world. Most of the verses explain to Muslims the purpose of God’s creation of the animal world. People are encouraged to protect the animal world and plants world. In verse 29 of Surah Al-Baqarah of the Holy Qur’an, it is said, “He is the One who created everything on earth for you”, that is, Allah created the earth as a place for the human being to live, who is his caliph on earth. So, since all the things on earth were created for man, in turn, every man should treat them wisely and take care of them. Keeping soil, water, air and other things clean and protecting them from polluting and harmful things is a commandment of Islam.<sup>53</sup>

Many sacred shrines located in the Ferghana Valley were associated with the names of Islamic scholars. Cleanliness in the territory of the shrines, ongoing beautification activities, and various objects surrounding the shrine served as a special small reserve. Regardless of whether the shrines were located in the

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<sup>52</sup> Шайх Муҳаммад Содик Муҳаммад Юсуф. Мукамал саодат йўли. – Тошкент: Sharq, 2012. – Б. 347.

<sup>53</sup> Отабоев Ш. Экология, дин ва саломатлик. – Тошкент, 2007. – Б. 66–67.

mountains, in the steppe region, in the village or in the city, they were under public control that no one could harm the natural condition of those places. Therefore, they are considered “natural reserves” because rare plants and animals have been preserved in the territory of the shrines. For example, it is forbidden to catch fish in the shrine located in the Baliqlikol village of Chortoq district in Namangan region. Among the local population, there is information that the person who did not follow this ban, that is, the person who caught the fish, would go crazy<sup>54</sup>.

Thus, on the basis of destroying the plants in the territory of shrines, cutting down ancient trees, and banning hunting of rare creatures, the culture of preserving the environment of the local population has been developed.

The second chapter of the dissertation is called “**The harmony of the lifestyle of the Uzbek people and ecological culture**”, and the reflection of ecological culture in family rituals and traditions, views on seasonal holidays and preservation of nature of Uzbek people, ecological aspects of traditional material culture are explained in it.

The first paragraph of this chapter is called “**Ecological culture in family rituals and traditions**”, and it reflects some views related to the traditional ecological culture in the rituals as “Craddle Wedding”, “Aqiqa Feast”, “Circumcision Feast”, which are held after the baby is born in the Uzbeks.

It is known that according to the specific criteria adopted in the subject of Ethnology, the events that are held in connection with the important turning points of human life are called family rituals. Family and family rituals are the transmitters and successors of ethnic cultural and household traditions<sup>55</sup>.

In an Uzbek family, a child first could hear the views related to ecological culture from his parents or elderly grandparents. The views related to ecological culture are inculcated through various family rituals and collective events. Undoubtedly, the younger generation is a direct or indirect participant in family rituals.

In the Uzbeks of the Ferghana Valley, children have learned the requirements of ecological culture from a young age on the basis of various customs and ceremonies. It can be observed that views related to the protection of the environment and natural elements are embodied in the core of daily customs. For example, there is a myth among Uzbeks that if the house broom is put up, a disaster will arise in this house, there will be a quarrel, but at the heart of this myth is the goal of keeping the house broom clean and careful. In turn, the views that “dirt wash water is dirt from the human body, and collecting it brings unhappiness, misfortune, and illness”<sup>56</sup> served to develop the ecological culture of the population.

Summarizing the above ideas, family rituals are a social phenomenon connected with household life and family life. Family rituals have been formed since the early stages of the development of society.

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<sup>54</sup> Field notes. Baliqlikol village Chortoq district Namangan region. 2010 year.

<sup>55</sup> Аширов А.А. Ўзбек халқининг қадимий ... – Б. 73.

<sup>56</sup> Field notes. Kuyganyor village Andijon district Andijon region. 2021 year.

In the second paragraph of this chapter entitled **“Seasonal holidays of the Uzbeks and nature protection”** the ecological aspects of the calendar ceremonies specific to the Ferghana Valley are reflected.

It is known from history that the holiday of spring awakening – Navruz is ancient, its roots go back to the Neolithic or Stone Age (X–V millennium BC). During this period, mankind began to master these crops a million years after the period of consumption (collecting wild grain plants and fruits, hunting). The transition to agriculture and artificial irrigation led mankind to understand the calendars associated with natural phenomena and the changing of the seasons.

The population of the Ferghana Valley celebrated the stop of the growth of the plants and the end of labour season as “Mehrjon” (“Half of the Year”). This holiday was created on the basis of the relationship between the universe, the laws of nature, the Sun and the Earth. For example, while Navruz marks the spring equinox, “Mehrjon” emphasizes the same situation in autumn. “Mehrjon” holiday, on the one hand, challenged to appreciate the sun that gives life to the universe and the earth, and on the other hand, it encouraged everyone to worry about the winter days. “Mehrjon holiday” was mentioned by Beruni as one of the greatest holidays after Navruz. This day coincided with the sixteenth day of Mehrmoh (seventh month of the year). The meaning of this word is given in the work as “love of the soul”<sup>57</sup>. According to some sources, the meaning of the word “love” is the sun, and according to legends, the sun appeared on this day.

According to the second tradition, Navruz should coincided with the spring time equinox, when various rituals and ceremonies were performed in honor of the dying and reviving goddess of nature. These festivals and ceremonies were mainly held in the open nature in large areas around the holy shrine and cemeteries. Also, with the arrival of spring, the celebration of various flowers, such as “Snowdrop Festival”, “Tulip Festival”, “Hyacinth Festival” as a sign of the arrival of spring, is considered one of the ancient traditions of Uzbek people. The main goal of the traditional flower festivals, which have been held for thousands of years, is to celebrate the arrival of spring, and the Uzbek people have a long tradition of welcoming spring with flowers. In the first days of spring, as if under the warm rays of the sun, a snowdrop flower sprouts. For Uzbeks, it is the sign of spring, the deliverer of happiness. The first joy of spring is also considered to be a Snowdrop Flower Festival. In the festival, which is very popular in the Ferghana Valley, Tashkent region of our country, children pick bunches of snowdrops and then go from house to house singing songs. The old grandmothers pray by saying “Let peace upon us, let us not see any evil, let us reach these days safely next year”.

One of the holidays of the Uzbeks of the valley that help to beautify the areas where they live, turn them into flower gardens, and protect the environment in general, was the traditional flower festival.

The conclusion drawn from the above is that protecting nature means protecting a person from any negative effects. Man is a product of nature, man is closely connected with atmospheric air, water, soil and the universe in nature,

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<sup>57</sup> Абу Райхон Беруний. Танланган асарлар. 1-том.... – Б. 264.

which are the main objects of nature. Therefore, any change in nature, in turn, has its negative or positive effect on a person.

The third paragraph of this chapter entitled “**Ecological Aspects of Traditional Material Culture**” describes the ecological aspects of the views specific to the samples of material culture (houses, traditional food and national clothes) of the population of the Ferghana Valley.

A house, that Uzbeks consider as a place of living, in particular, the place of the ancestors, is a sacred place and they love it. In addition, there are many wise words, proverbs and stories about the sanctity of the ancestral land<sup>58</sup>.

On the basis of the customs and rituals of the Uzbeks of the Ferghana Valley related to the restoration of housing and moving into a new home, certain beliefs, religious views, and national values are embodied. This undoubtedly indicates the antiquity of these traditions, the national ideology of the people, the history of the development of ancient religious beliefs, and the viability of religious views. From this point of view that the Uzbeks of the valley have a widespread custom of demolishing an old house and making a ritual sacrifice to the spirits of the ancestors who lived in this house before building a new one.

Clothing is one of the factors that reflect national characteristics of material culture, and it also reflects customs, social relations, some elements of ideology, religious beliefs, sophistication and aesthetic standards<sup>59</sup>.

Food, which is the main source of human physical development, strength and health, as well as mental maturity, is one of the integral components of national culture.

Uzbek national dishes were developed on the basis of people’s lifestyle, first of all, household activities, national and religious views, depending on local natural conditions. In addition, traditional national dishes, one of the important components of material culture, their preparation methods, and even traditions and rituals related to food were formed depending on the direction of the national household and ethnic lifestyle.

In the food belonging to the cultural type of irrigated farming and steppe farming, preparing food mainly from grains and grain products is important. The semi-sedentary cattle-breeding population grinded flour and semolina in sledges, while the sedentary population grinded it in mills powered by water and animal power<sup>60</sup>. Wheat was grown in dryland in the mountainous regions, while in the riverside and adjacent regions, it was grown under irrigation. In the villages around Norin and Karadarya, rice, mung bean, and peas were grown more<sup>61</sup>.

Regarding the ecological aspects of the traditional material culture of the Uzbeks of the Ferghana Valley, it can be concluded that in the main components of the material culture - in housing, traditional clothes, and national dishes, together with the first signs of human development, the geographical environment, forms of household management, ethnic identity have been preserved.

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<sup>58</sup> Нозилов Д. Марказий Осиё меъморчилигида интерьер. – Тошкент, 2005. – Б. 71.

<sup>59</sup> Содиқова Н. Ўзбек миллий кийимлари. – Тошкент: Шарк, 2003. – Б. 6.

<sup>60</sup> Field notes. Paromon village Yangiqorgon district Namangan region. 2021 year.

<sup>61</sup> Field notes. Uchtepa village Norin district Namangan region. 2021 year.

The third chapter of the dissertation is called **“Transformation of Traditional Household activities and the System of Nature Use”**, and it describes the transformation of household activities and the traditional system of nature use, ethno-ecological views in traditions related to animal husbandry, and issues such as modern ecological culture of Uzbeks are analyzed.

The first paragraph of this chapter, entitled **“Traditional farming activities and the transformation of the nature use system”**, reflects the ethno-ecological aspects of the population of the valley related to the farming activities.

In the traditional lifestyle of Uzbeks of the Ferghana Valley, family rituals and customs related to ethno-ecological views have an important role. Our ancestors had certain knowledge about the creation of the universe, the constant movement of the moon, sun, and stars.

Uzbeks believe that every person on earth has their own star in the sky, and when one of the stars flies, one of the people on earth will die. There is also a saying that if you see a star flying in the sky, look at a fruit tree<sup>62</sup>. In our opinion, at the heart of this saying the fruitfulness of a fruit tree is connected with its main content. Thus, the cult of fertility played a special role in the formation of this popular view.

The customs and ceremonies related to farming were formed on the basis of beliefs in various agrarian cults. For this reason, many customs and rituals related to farming are based on the deification of natural phenomena and the worship of the gods of heaven and earth. According to V.N.Basilov, a well-known religious scholar and ethnographer, the cult of reviving gods, which played an important role in the ancient way of life of the population of the agricultural oases of the East, was forgotten precisely under the influence of Islam<sup>63</sup>. However, they have not been completely forgotten, but have been preserved until present days, syncretized with Islamic traditions. For example, in the village of Dam, Chust District, Namangan Region, before starting the spring field works, the farmers of the farmers' association gather, slaughter a rooster and make a sacrifice dedicating to Babadehkan<sup>64</sup>. This is, firstly, a ritual sacrifice before the start of spring field works, and secondly, through this ritual, it is an expression of respect for the patron of agriculture – Babadehkan<sup>65</sup>.

In many regions of Uzbekistan, in early spring, the main ditches and canals that bring water to the fields were cleaned of mud by hashar (collective work)<sup>66</sup>. At the end of hashar, water from streams or rivers was opened into these canals and ditches, and a sacrificial ceremony was held. For this ceremony, the local population collected money, wheat and foodstuffs among themselves, and bought a “livestock” (calf, young mare, white mare, ram or goat) with the money, and sacrificed it<sup>67</sup>. In the village of Uchtepa, Norin District, Namangan Region, the

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<sup>62</sup> Field notes. Daimabad village Dangara district Ferghana region. 2020 year.

<sup>63</sup> Басилов В.Н. Культ святых в исламе. – Москва: Мысл, 1970. – С. 10.

<sup>64</sup> Field notes. Dam village Chust district Namangan region. 2010 year.

<sup>65</sup> Бўриев О. Ҳашар – элга ярашар / Ўзбек халқининг боқий қадриятлари. – Қарши. 2005. – Б. 57–67.

<sup>66</sup> Шаниязов К.Ш. К этнической истории узбекского народа. – Тошкент: Фан, 1974. – С. 179–180; Жабборов И.М. Ўзбеклар: турмуш тарзи ва маданияти. – Тошкент: Ўқитувчи, 2003. – Б. 100–101.

<sup>67</sup> Снесарев Г.П. Реликты домусульманских верований и обрядов у узбеков Хорезма. – Москва: Наука, 1969. – С. 238–239; Шаниязов К. К этнической истории... – С. 189–190; Древние обряды верования и культуры народов Средней Азии. – Москва: Наука, 1986. – С. 57.

same sacrificial ceremony was held at the beginning of farming or in the process of opening water to the village ditches<sup>68</sup>.

Thus, the folk traditions and ceremonies related to agriculture are one of the wonders of the thinking of our wise people. Our ancestors followed them for several centuries, and also created rules, prayers, sayings and signs related to agriculture. During the development of agricultural culture, our ancestors founded various customs and traditions related to environmental protection. This, in turn, serves the development of ecological enlightenment and culture.

In the second paragraph of this chapter called “**Ethno-ecological views in the traditions related to animal husbandry**”, the forms of ecological culture particular to the Uzbek nation which are preserved in this household activities, and the views, customs related to this activity are studied to a certain extent on the basis of ethnographic materials.

It is known that Uzbek cattle breeders have had rich experience and skills in household management since ancient times. The knowledge of husbandry, which was formed in those times, was passed down from ancestor to generation as a legacy. Despite the lack of zootechnics and veterinary services, as in the present time, breeders tried to treat their domestic animals with their own methods and ways. Some of their forms are still widely used among cattle breeders.

In the final paragraph of the third chapter of the dissertation entitled “**Modern ecological culture of the Uzbeks**”, the forms of the ethno-ecological culture unique to the Uzbeks of the Ferghana Valley are described.

Ecological culture is the use of the environment with an understanding of the laws of development of nature taking into account the consequences of human activity in the near and far future. The development of ecological culture is closely connected with professional ecological education and training, as well as the delivery of true ecological information to the public<sup>69</sup>.

The development of science and technology, the expansion of knowledge about the environment and, in turn, the mutual tension of the interaction in the system of nature and society led to the development of ecology as a separate science, separated from a small part of biology. Ecology has entered all areas and branches of natural sciences and covered the economy, politics, spirituality and culture, social complexes, which are considered important aspects of the life of society. On the basis of this process, that is, “Ecologicalization”, which covered all spheres and directions of the life of nature and society, the science of ecology, which has a complex system today, and is of global significance has developed. The science of ecology now includes about 70 “Nature-Society System” doctrines and ideas, that is, human ecology, economic ecology, engineering ecology, agroecology, chemical ecology, legal ecology, and others<sup>70</sup>.

Thus, this problem has important social directions such as ecological, geographical, historical-ethnological, philosophical, religious, legal, cultural studies. When the experiences gathered in these directions are generalized, then conscious attitudes towards the environment are formed.

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<sup>68</sup> Field notes. Uchtepa village Norin district Namangan region. 2021 year.

<sup>69</sup> Алихонов Б., Самойлов С. Ўзбекча-русча-инглизча экологик изоҳли луғат. – Тошкент: 2004. – Б. 225.

<sup>70</sup> Экология хуқуқи. Дарслик. – Тошкент: 2001. – Б. 33.

## CONCLUSION

At the end of the dissertation, the following scientific conclusions are drawn.

1. The man, who is a common part and a corolla of Mother Nature, has been in close contact with the environment since the beginning of his formation. Environment has played an important role in the development of human. Therefore, since ancient times, people have paid serious attention to the protection of nature and environment. The ancestors of Turan, which was considered one of the cradles of world civilization, also created a unique system of ethno-ecological value for preserving and honoring mother nature.

2. Our ancestors greatly revered earth, water, air, and fire, which were the elements of nature since ancient times. Unfortunately, due to technological progress, some traditions are being forgotten. Therefore, it is one of the urgent tasks of present time to study the rituals related to ecological culture of Uzbeks and the rational use of the environment in depth, and to understand its true, original content as well.

3. Since ancient times, the ecological culture of the public has developed, combining traditional knowledge and experiences based on the religious attitudes of the great ancestors towards the nature, flora and fauna. National values related to environmental protection have matured as a structural and most important part of this public culture. Particularly, a system of ceremonies related to the preservation of the existing geographic location, climate and nature was created in the territory where the Uzbek people and their ancestors lived.

4. The activities such as keeping the environment clean, home improvement, protection of land and water resources were carried out in harmony with religious and secular values. Family relations were built on the basis of sharia principles in the early days when religious values were formed. Analyzing the content of "Avesto" from the point of view of human spirituality will undoubtedly allow extremely interesting conclusions. In this sacred book of Zoroastrianism, two aspects of attitude towards nature are recognized.

5. A number of ethno-ecological views are also reflected in Islam. In particular, as mentioned repeatedly in the Holy Qur'an and hadiths, religion is purity. Performing ablution five times a day, cleaning the body, cleaning the living places, sprinkling water on the yard and streets to avoid dust, creating a clean environment for oneself and others, keeping cemeteries clean, and burying the litters in a special places were also performed in order to create favorable environmental conditions for people. Cleaning ditches and canals in early spring, not throwing garbage into clean water, and having a special bucket for pouring water in the yard is also a sign of the widespread development of eco-culture. It can be seen that in Islam, the attention to the relationship between land and water is strong, and the role of Sharia and Tarikat in moral education is great.

Thus, the ethnoecological culture of the Uzbek people has a very long history, most of it is being forgotten as the time past, only some of it has been preserved in our daily life. The study of this unique culture deeply, its restoration, and its deep inculcation into the minds of our people, especially young people, is one of the most urgent issues in the current period of independence.

Also, at the end of the research, the following practical recommendations were given:

1. In order to more widely illuminate the rich ecological culture of the Uzbek people, to raise the publication of scientific and popular pamphlets and articles to a new level and to launch propaganda work.

2. To introduce the teaching system of the subjects as “Ethnopedagogy”, “Ethnoeconomics” and “Ethnoecology” in all higher educational institutions of Uzbekistan.

3. To include the oral, written, scientific, and artistically formed environmental views, opinions, conclusions, teachings, advice, proverbs, visual arts about ecology, created by our ancestors from ancient times to the present, as well as the interpretations of ecological propaganda in the works of art into the purely national ecological values of the Uzbek people.

4. To strengthen the influence of the Environmental Movement of Uzbekistan, taking into account that environmental problems are one of the most important issues in front of the human today.

5. To wisely organize the development of production, technique and technology, which is the practical activity of mankind, consisting of changing and mastering nature, on the basis of ecological theoretical knowledge.

6. Based on the scope of the problem of ecological culture, it is necessary to ensure the development of ecological culture, which includes actions aimed at changing the environment, preserving and increasing natural resources.

**РАЗОВЫЙ УЧЕНЫЙ СОВЕТ НА ОСНОВЕ УЧЕНОГО СОВЕТА  
PhD.03/31.03.2021.Tar.05.05 УЧЕНОЙ СТЕПЕНИ ПРИ  
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**НАМАНГАНСКИЙ ИНЖЕНЕРНО-СТРОИТЕЛЬНЫЙ ИНСТИТУТ**

**ИСХАКОВ БЕХЗОД БАРКАМАЛОВИЧ**

**ТРАДИЦИОННО-ЭКОЛОГИЧЕСКАЯ КУЛЬТУРА УЗБЕКОВ  
ФЕРГАНСКОЙ ДОЛИНЫ (ИСТОРИКО-ЭТНОЛОГИЧЕСКОЕ  
ИССЛЕДОВАНИЕ)**

**07.00.07 – Этнография, этнология и антропология**

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## **ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))**

**Цель исследования** – изучить с точки зрения этнологической науки этнологические свойства традиционной экологической культуры узбеков Ферганской долины, этапы её развития и изменения под влиянием современных процессов.

### **Задачи исследования:**

– опираясь на этнографические, этно-экологические, археологические, фольклороведческие, также этно-социологические источники и научную литературу провести анализ экологических концепций ранних религиозных представлений, культа природы, зороастризма и исламской религии, связанных с окружающей средой.

– осветить этнорегиональные свойства обычаев, традиций и обрядов, сохранившихся в образе жизни узбеков Ферганской долины и связанных с защитой окружающей среды;

– на основе изучения экологических аспектов семейных обрядов внести ясность в исторические основы традиционной экологической культуры, свойственной узбекам Ферганской долины;

– выявить хозяйственные традиции узбеков Ферганской долины, в частности, осветить формы их экологической культуры, связанные с земледелием и животноводством на основе хозяйственно-культурных типов, также, проследить древний культ природы, связанный с вышеуказанными формами ведения хозяйства, а также определить его значение в образе жизни местного населения.

**Объектом исследования** выступила традиционная этно-экологическая культура узбеков Ферганской долины.

### **Научная новизна исследования заключается в следующем:**

– на основе комплексного исследования материалов исторических источников и научной литературы с хронологической точки зрения обоснованы научно-методологические основы и динамика развития этно-экологических взглядов в результате проведения анализа системы этно-экологических взглядов (сохранение чистоты природных элементов, как земля, вода, воздух и огонь, а также их рационального использования) узбеков Ферганской долины.

– аргументировано трансформационные изменения в эволюционном порядке экологических знаний и взглядов, характерных для региона, начиная от древних политеистических верований, как “умирающего и воскресающего” культа природы и аграрных символов – до монотеистических учений (зороастризм и ислам);

– определено, что этно-экологические взгляды в повседневном образе жизни узбеков долины и традиции, связанные с ними подверглись трансформации под влиянием социально-экономических и социально-культурных изменений, а также современных процессов глобализации;

– в контексте сравнительных категорий как “общность” и “своеобразие” доказано, что природно-географическая среда (горные, предгорные,

пустынные, равнинные и степные зоны) оказала большое влияние на экологические изменения в материальной культуре (жилище, одежде и пище) узбеков долины.

**Внедрение результатов исследования.** На основании научных выводов и предложений, разработанных по теме:

Научные выводы и предложения, разработанные по традиционной экологической культуре узбеков нашли следующее практическое применение:

Результаты исследования, полученные в ходе исследования этнолокальных особенностей традиционной экологической культуры узбеков Ферганской долины в годы Независимости, этапов её развития и изменений под влиянием процессов глобализации использованы для совершенствования деятельности Экологического движения Узбекистана (Справка № 12-117/-1 от 22 декабря 2022 год Экологического движения Узбекистана). Сведения и научные результаты полученные в ходе изучения традиционной экологической культуры узбеков Ферганской долины дали возможность экодвижению применения их в практике духовно-просветительских мероприятий и лекций на высшем уровне, посвященных древним обычаям, традициям и обрядам, связанным с природой, также их историческим основам.

Этно-экологические взгляды и традиции, связанные с защитой окружающей среды в повседневном образе жизни узбеков долины и подвергшие к эволюционным изменениям под влиянием политико-экономических, социальных и культурных процессов, а также современной глобализации, в том числе заключения о значительном влиянии географической среды (гор, предгорья, пустыни, равнины и степи) на материальную культуру узбеков, выявленные в контексте таких сравнительных категорий, как “общность” и “своеобразие”, использованы в подготовке материалов конференции, качественной и эффективной организации мероприятий, направленных на дальнейшее упрочение межнациональных отношений и дружественных связей в культурно-просветительской сфере Комитета “Межнациональные отношения и дружественные связи” при Кабинете Министров Республики Узбекистан (Справка № 14-07-226 от 2 марта 2023 г. Комитета “Межнациональные отношения и дружественные связи” при Кабинете Министров Республики Узбекистан). В результате данное исследование имеет важное значение в правильном понимании и интерпретации системы традиционной этно-экологической культуры узбеков Ферганской долины, также является важным ресурсом в пропаганде этих навыков обществу.

**Публикация результатов исследований.** Всего по теме исследования опубликовано 16 научных работ. Из них 1 монография, 9 статей (из них 6 в республиканских и 3 зарубежных журналах) в научных изданиях, рекомендованных к публикации основных научных результатов докторских диссертаций ВАК РУз, 6 рефератов международных и республиканских научных - изданы практические конференции.

**Структура и объём диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованных источников и литературы, приложений. Исследовательская часть диссертации составляет 130 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
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