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ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ  
ДОЛЗАРБ МУАММОЛАРИ

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АКТУАЛЬНЫЕ ПРОБЛЕМЫ  
СОЦИАЛЬНО-ГУМАНИТАРНЫХ НАУК

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ACTUAL PROBLEMS OF HUMANITIES  
AND SOCIAL SCIENCES



**ЭЛЕКТРОН ЖУРНАЛ**

ЭЛЕКТРОННЫЙ ЖУРНАЛ

ELECTRONIC JOURNAL

# **SCIENCEPROBLEMS.UZ**

## **ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ**

Махсус сон

*№ 5/4 (3) - 2023*

## **АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2023**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакаров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

### *12.00.00-ЮРИДИК ФАНЛАРИ:*

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси

Президенти ҳузуридаги Давлат бошқаруви академияси;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби

#### *13.00.00-ПЕДАГОГИКА ФАНЛАРИ:*

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Тайланова Шоҳида Зайниевна – педагогика фанлари доктори, доцент.

#### *19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:*

Каримова Васида Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш

ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбаҳор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

#### *22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:*

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси

#### *23.00.00-СИЁСИЙ ФАНЛАР*

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

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## **ОАК Рўйхати**

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхати (Рўйхатга) киритилган.

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Телеграм канал: [https://t.me/scienceproblems\\_uz](https://t.me/scienceproblems_uz)

## МУНДАРИЖА

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### **09.00.00 - ФАЛСАФА ФАНЛАРИ**

*Нуруллаева Зулхумор Сидаматовна*  
МИЛЛИЙ ВА УМУМИНСОНИЙ МАДАНИЯТ ТИЗИМИДА МАҚОМ САНЪАТИНИНГ  
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07.00.00 – Тарих фанлари

**Turaev Sherzod Gulboy ugli**  
PhD student of Termiz State University

### **DESCRIPTION OF CHARACTERISTICS AND TYPES OF LIVESTOCK FARMING OF SURKHAN OASIS IN B.H. KARMISHEVA RESEARCH**

**Abstract.** In the article, the situation of animal husbandry, which is considered the leading farm in the Surkhan oasis, is analyzed on the basis of the researches of scientist B.Kh. Karmisheva. It has been revealed that the types of livestock farming in the late 19th and early 20th centuries were widespread among ethnic groups. Also, opinions were given about the unique role of the scientist in the life of the cattle-breeding oasis.

**Key words:** cattle breeding, Surkhan oasis, camel breeding, B.Kh. Karmisheva, semi-nomadic, steppe-pasture, kungirats, sheep, mountainous regions.

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**To'rayev Sherzod Gulboy o'g'li**  
Termiz davlat universiteti tayanch-doktoranti

### **B.X. KARMISHEVA TADQIQOTLARIDA SURXON VOHASI CHORVACHILIK XO'JALIGI XUSUSIYATLARI VA TURLARI TAVSIFI**

**Annotatsiya.** Maqolada Surxon vohasida yetakchi xo'jalik hisoblangan chorvachilik holati olima B.X.Karmisheva tadqiqotlari misolida tahlil qilingan. XIX asr oxiri- XX asr boshlaridagi chorvachilik xo'jaligining turlari va etnik guruhlar orasida keng tarqalganligi ochib berilgan. Shuningdek, olimaning chorvachilik voha hayotida beqiyos o'rni borasida fikrlar berilgan.

**Kalit so'zlar:** chorvachilik, Surxon vohasi, tuyachilik, B.X. Karmisheva, yarim ko'chmanchi, dasht-yaylov, qo'ng'irotlar, qo'y, tog'li hududlar.

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**Тураев Шерзода Гулбоевич**  
Докторант Термезского государственного университета

### **ОПИСАНИЕ ХАРАКТЕРИСТИК И ВИДОВ ЖИВОТНОВОДСТВА СУРХАНСКОГО ОАЗИСА В Б.Х. КАРМИШЕВСКИХ ИССЛЕДОВАНИЯХ**

**Абстракт.** В статье анализируется положение животноводства, которое считается главным хозяйством в Сурханском оазисе на основе исследований ученого Б.Х. Кармышевой. Выявлено, что виды животноводства в конце XIX начале XX веков были широко распространены среди этносов. Также были даны мнения об уникальной роли ученого в жизни скотоводческого оазиса.

**Ключевые слова:** скотоводство, Сурханский оазис, верблюдоводство, Б.Х. Кармышева, полукощевые, степно-пастбищные, кунгираты, овцы, горные районы.

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**Introduction.** Today, the ethnogenesis and ethnic history of the Uzbek people and the study of economic cultural types are extremely urgent. It is possible to single out several local types of economy in the studied chronological framework in the Surkhan-Sherabad valley, one of the unique historical and ethnographic regions of Uzbekistan, and the Pamir mountain Tajiks. The first type is sedentary farming, whose economy is based on artificial irrigation; the second type is nomadic animal husbandry based on pasture animal husbandry; the third type combines traditional animal husbandry with farming in a semi-nomadic and semi-sedentary economy. Usually, they are agricultural regions They settled in the borders and farmed in non-irrigated (lalmi) lands, and at the same time the mountain and who grazed their cattle in the mountain pastures. Animal husbandry is important among the residents of Surkhan Oasis important. The pastures rich in the grass in these regions are plowed and pastured all year round which was convenient for the development of livestock farming. First of all, he is a nomad, semi-nomad with cattle breeding nomadic tribes, and later settled ethnic groups.

**Literature analysis.** Kh. Karmisheva's article on the ethnic history and economic culture of the people of Surkhan and monographs provide important information on the topic we are researching. In 1969 was created “Tipy skotovodstva v ujnux rayonakh Uzbekistana i Tadjikistan (konets XIX - nachalo XX veka)” in the article about livestock farming of the people of South Uzbekistan stopped. In it, animal husbandry is divided into types depending on the location, as well as tribes among them, animal husbandry is the leading industry, scientifically analyzed in depth. “Ocherki etnicheskoy istorii yujnykh rayonov Tadjikistana i Uzbekistana” by B. Kh. Karmisheva in this monograph published in Dushanbe in 1976 at the Academy of Sciences of Tajikistan named It is also important for the economy, material and spiritual culture of the peoples of the Surkhan oasis reasonable comments and opinions are expressed. And many more by this author Animal husbandry is given a special place in scientific research.

**Research methodology.** In this article, the livestock farm of the Surkhan oasis is analyzed based on the works of ethnographer B.Kh. Karmisheva was made, and comparative-descriptive methods were used to investigate this case.

**Discussion.** The third type of micro-economic-cultural type is the combination of arable-pasture animal husbandry in the mountains and mountain slopes with conditional irrigation farming and handicrafts. The population belonging to this type is mainly ethnic groups engaged in animal husbandry - Kungrat, Yuz, Dorman, etc., in the steppe zones between Sherobodarya, in the foothills of Bobotog, Kyziriq, Bandikhon, Muzrobod, In the deserts of Khatrobad, they were engaged in cattle breeding, and in the highlands, they were engaged in dry farming. The favorable climate for cattle breeding in the valley, the natural conditions of the mountain slopes, and the wide desert zones have led to the preservation of the type of cattle breeding that is continuously cultivated here. This is also the reason why some ethnic groups living in the area have not completely settled down cattle breeding is in the leading position in the farm. That is why the population engaged in animal husbandry preserved its economic, ethnocultural, anthropological, and linguistic characteristics well until the beginning of the 20th century. Sherabad, Boysun, and Denov districts of Eastern Bukhara created the Surkhan oasis. The natural conditions of the Surkhandarya River were very favorable for cattle breeding: the abundance of seasonal pastures and the warm climate made it possible to raise cattle in pastures all year round in most areas. But it should be noted that here, as in any other mountainous country, climatic conditions and microclimate the nature of its features is largely

determined by vertical zonation. It is necessary to take into account that the studied historical-ethnographic region has many differences in its ethnic structure, lifestyle, and economic activity, depending on the aspects of being surrounded by major ethnic groups. In the southern regions of Uzbekistan, even though ethnographic groups such as Qarluqs and Turks have settled since the early Middle Ages, they kept the traditions of animal husbandry until the 20th century. [2; 47-b.]

The ethnic composition of the population of Eastern Bukhara was very diverse. In the highlands, mainly Tajiks lived, and in the river valleys and the low mountains between them, semi-nomadic Uzbeks lived, among them the Uzbek and Tajik population groups that settled at first were called Chigatoy. In addition to Tajiks and Uzbeks, a small number of Turkmen, Arabs, Gypsies, Indians, Khazars, Baluchs, Kazakhs, and others lived in the region. These territorial groups differed from each other to a certain extent in terms of origin and culture. [1; 89-b.]

In the late 19th and early 20th centuries, the inhabitants of the Surkhandarya region engaged in a complex economy, combining agriculture with animal husbandry, household crafts, or farming. Dealing with these areas was at different levels, which was related to the diversity of natural conditions, the ethnic composition of the population, and cultural traditions. In particular, livestock farming methods were also different. The analysis of the collected materials shows that four main types of animal husbandry can be distinguished in the Surkhan oasis: 1) long-range animal husbandry 2) nomadic animal husbandry 3) pasture animal husbandry 4) cattle breeding [3; 122-b.]

The type of long pasture animal husbandry was typical for semi-nomadic Uzbeks, separate groups of Tajiks living on the southern slopes of the Hisar ridge, Boysun, and Kogitang mountains, as well as Turkmens, Arabs, and some Iranian speakers. Semi-nomadic peoples are mainly located along the banks of Panj and Amudarya. In long-pasture cattle breeding, mainly cattle were raised in seasonal pastures all year round, in most cases under the supervision of shepherds; the population made two or three migrations in one season. Cattle breeders raised oxen, sheep, and sometimes cows. In the economy of semi-nomadic Uzbeks, animal husbandry occupies an equal place with agriculture. Among them, the main areas of animal husbandry are sheep breeding. They also raise goats, cattle, and camels, which are the main labor force in agriculture. Horses were mainly used in agriculture for threshing and plowing, and camels and donkeys were used for transporting millet, grain, and straw. In large ethnic groups such as Movarounnahr Turks, Qarluq, Kungiro, Dorman, and Yuz, whose economy is based on cattle breeding, cattle breeding in the system of plowing-pasture or pasture-pasture (moving from summer pasture to winter pasture or vice versa) is intensive. having, the quality of livestock products created was high. [5; 130-b.]

A small group of dark-skinned Uzbeks living in the southeast of Uzun engaged in cattle breeding, and they grazed their cattle in the groves along the river all year round. Karatamgali's sheep were few and were not driven to long pastures. The bells in the oasis also had a lot of camels, but other Uzbek clans had few camels. Harvesting was the leading industry in the economy of the Lakay and Marka clans. Herds of sheep and horses were raised by rich breeders, their farm was commercial. Peasants with an average income usually owned all kinds of livestock in a proportion that fully provided for the family and the household as much as possible. The poor had several goats and sheep. At the end of the 19th century and the beginning of the 20th century, animal husbandry developed in its way as one of the important

sectors like agriculture. The favorable climate of the oasis and the availability of large pastures are important in this. Some researchers have studied oasis cattle breeding and divided it into 3 types depending on the natural conditions and availability of pastures: mountainside and desert pastures, i.e. autumn, winter, and spring pastures in the foothills and desert regions. pastures; spring, summer, and autumn pastures in the middle mountain regions; summer pastures in high mountain regions. The desert is the best pasture for wintering livestock and feeding them in early spring in the Surkhan oasis. There were very few deserts in this area. Only wealthy herdsmen drove their herds to pastures in the desert, and the cattle were under the control of mercenary shepherds. In early spring (before lambs were born), Uzbeks left their villages and moved to the steppe or the nearest hills. Cattle breeders needed a lot of helpers. A hundred tribes in the oasis were engaged in agriculture and animal husbandry. [4; 48-b.]

In the summer, when the grasses in the steppe dried up, the herds were driven to the summer pastures, and in the fall they were returned to the villages. Uzbeks used two types of summer camps: 1) in the zone of Tajik villages (i.e., in a patch of temporary pastures) and 2) in the high mountain zone, located above permanent settlements. Whole families with all their possessions go to summer camps of the first type, livestock, and only shepherds go to high mountain pastures. The herds of rich herdsmen are mainly grazed in high mountain pastures. To feed their sheep, middle-class people in the highlands grouped their cattle into herds, hired shepherds, or separated them from the middle.

What remained in the villages were middle-class peasants with families and crops of the poor. Men occasionally went down to the river plains to grow crops like rice. The nomadic type of animal husbandry was widespread in the semi-desert regions, especially among the part of the Kungirats living in the middle stream basin of the Sherobodarya, as well as among the Kazakhs of the Little Juz. In this area pastoralists followed cattle with their families through seasonal pastures, often changing their camps due to pastures. For example, the Kungirats changed their campsite every two to three weeks. They grazed their cattle in a certain direction. Fat-rumped sheep take the leading place among the cattle of Kungirat. They also raised goats and horses. They had few cattle that were not adapted to the long journey. It was noted above that the number of camels among the Kungirat was much higher than that of other Uzbek tribes. Kazakhs also had camels. The pasture type of cattle breeding was mainly characteristic of the settled population of the plains and foothills, called Chigatoys, Tajiks, and Uzbeks. Chigatoys grazed cattle in the pastures not far from the villages in all seasons of the year. The warm climate also allowed for winter grazing. Only during the short winter, the animals, especially the oxen working in the fields, were kept in the barn. Riding horses were kept in barns all year round. Animal husbandry is second only to agriculture, horticulture, viticulture, home crafts, and handicrafts on the Chigatoy farm. Average-income farmers meet family and household needs. The Yuz tribes are mainly agricultural, but also with livestock have been engaged. [7; 50-b.]

**Results.** It raised as many livestock as it needed to satisfy. The Chigatays never sold cattle, on the contrary, they bought it themselves from the semi-nomadic population. Cattle were grazed on vacant land under the supervision of a hired herdsman and brought home every day at sunset. In several villages, middle-class and well-to-do farmers went to the hills far away from the fields with their cattle in the spring. This was done to keep livestock away from the crops, as well as to feed animals that have lost weight during the winter and to store milk

products for future use. Families often go to such spring pastures and stay here he lived in a house or a hut. When the grass dries up, the cattle in these pastures are driven back and rejoined to the common herd. At this time, the peasants abandoned their cramped dwellings in the villages and moved to gardens and vineyards adjacent to part of the irrigated fields. In the Surkhan Oasis, animal husbandry was directly related to agriculture. Grain harvesting began at the end of May. After the harvest, the cattle were released to graze freely on the straw. Thus, among the settled inhabitants of the plains and foothills, specific seasonal migrations from villages are observed: in spring - to spring pastures (only a part of the family and only a minority of rich farmers leave with livestock), in summer - to gardens; they returned from the gardens to the villages in autumn. Of course, these migrations cannot be called nomads, they are a series of settlements, a house taken from semi-nomadic Uzbeks served as a summer residence. However, typical dwellings in gardens were open on two or three sides, with a stone barn on the side. Among the semi-nomadic population, animal husbandry played a greater role in the plains and foothills than among the settled population, taking second place after agriculture. In the spring, when the snow melted from the mountain slopes, the Tajiks drove their cattle to the pastures near the village, and when the seedlings appeared in the fields, they drove them to their summer pastures. In the autumn, the cattle were again fed on pastures and hay near the village. They bred cattle, goats, sheep, as well as horses and donkeys, which were the mainstay of the farmer. [4; 49-50-b.]

During this period, cattle breeders were in close contact with representatives of other industries. they bought various clothes from merchants, goods from artisans, and fruits and vegetables from farmers and sometimes exchanged them. Apart from the local markets, Raisins are sold in the Bukhara Emir- to the Central part of the country and the Turkestan region and Russia issued. Boysun's halwa, the signs are high Small-round- river, Guzor (Kashkadarya region) Kelif Beglig (Turkmenistan delivered to cattle breeders in the Republic [5; 117-b.]

Populations belonging to the fourth type have many similarities in animal husbandry with other regions. although there are aspects, each of the ethnic groups in it had its methods and aspects in raising domestic animals. For example, the best horses are in lakes, the best-selling sheep and shepherd dogs were in Kungirat, Qarluq, and Turki. At the same time, even one nation livestock farming in the area where he lives due to the natural-geographical conditions in operation or adjacent we can observe that peoples use different methods as a result of influence and socio-economic reasons. In this situation, animal husbandry and agriculture and crafts there was no fixed border between mandir farms.

Because these two types of the economy always need each other reached Based on this, it can be said that South It could not be different in the conditions of the Uzbekistan region. Only at the level of demanding each other economic-cultural types had certain differences in each historical-ethnographic region. The cultural heritage of Movarounnahr ethnic groups' migration to the regions and the impact on economic and cultural characteristics was significant. As long as the ethnic groups are migrating, the powers of the local herdsmen take into their own hands. Along with their farming natural extensive animal husbandry started to have the characteristics of intensive production. [6; 131-b.]

**Conclusion.** Based on the scientific analysis mentioned above, we conclude that along with semi-arid people, settled people regularly engaged in animal husbandry. Because the settled population also widely used livestock: horses, oxen, camels, and donkeys to drive mill

wheels, plow land, thresh, and carry out transportation. Also, milk, yogurt, meat, and wool are usefully used. In the studied period, large-horn cattle breeding, sheep breeding, camel breeding, and sheep breeding were widely developed in the oasis. Brown or black pasture system of animal husbandry prevailed in the settled population, and the pasture system prevailed in the nomadic population.

Due to the traditional training in the field of livestock breeding, the residents of the oasis have gained a lot of experience in improving the breed of livestock and supplying domestic and foreign markets with products. Karakol products were considered to be the main beneficiary of the Bukhara Emirate, enriching the treasury. To sum up, the incomparable place of animal husbandry among the inhabitants of Surkhan cannot be lost. because the natural climate in this area, favorable geographical location, and a large number of mountainous regions served as the primary factor for choosing animal husbandry as the main profession.

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