

THE ETHNIC COMPOSITION OF THE POPULATION OF REGION KASHKADARYA: CLASSIFICATION AND ANALYSIS

Iskandarov Sherzod Abduganievich

Tashkent Medical Academy Department of Social Sciences

Doctor of Philosophy (PhD) in Historical Sciences

Abstract

More attention focused on the country after gaining independence from our history. Etnogenez and ethnic history, including coverage on a number of scientific studies has conducted.

Introduction

The people of uzbekistan in the research process customs, traditions, ceremonies, culture, and coming seed material e'tib ana'analari continued from ancient times is of vital importance. Uzbekistan the republic's first Presidentyou Karimov i. a. as noted, "today, the people of uzbekistan and its objective the study of the etnogenez re-create history, traditions, lifestyle and culture associated with the study of the work has aroused very great interest".¹

The ethnic composition research work found at specific regional aspects yortishga featured locally in the region. Come to the beginning of the twentieth century are available in more than 60 large villages in the oasis. Thus, in 16 units against beklik, Chirakchi beklik 6, 7 Yakkabog'bekligida, book beklik 8, 14 beklik Shakhrisabz, different ethnic groups in their villages so large tajikistan, turkmenistan, Arabic, and lo'li along with the other people lived. Certain areas of this ethnic group living in the region.²

Indeed, at the beginning of the twentieth century, against emirates tassarufida was in Bukhara. Bukhara, kashkadarya region, guzar it now in conjunction with the content of the 27 units on the territory of the emirates is a number of beklik of the population of the region was considered. 10 against this at the time, while the region consist of 8 Guzar amlokdan. Against these two regions of the city of kashkadarya region as the center of the emirates as well as the whole political and administrative capital from standing in the next place, the city of bukhara.³

The territory of the region of location of the population, material and spiritual culture are important in terms of historical-madais one of niy region. Historical ma'lumotlar, according to the emirates during the period of bukhara is officially in the population has not been registered. Therefore, the number from the population much about the next, for example: central asia ma'muriy in 1924, the territory of the jury to be the year that you can meditate on information.⁴ This ma'lumot than kashkadarya city in the year 1924 viloup 219111 man living, the density of the population Against beklik in 1 sq. km. ha 6-11 man, Shakhrisabz ,

¹ Каримов И .А. Ўзбекистон XXI аср бўсағасида: хавфсизликка таҳдид, барқарорлик шартлари ва тараққиёт кафолатлари // Хавфсизлик ва барқарор тараққиёт йўлида.Т: Ўзбекистон, 1998. Б. 218.

² Кубаков К. К. (XIX аср охири XX аср бошларида юқори) Қашқадарё қишлоқ аҳолиснинг этник состави Т. 1973. Дис. Б. 30.

³ Қарши. Т.: Маънавияти. 2006. Б. 86-87.

⁴ Материалы по районированию Средней Азии Территория инаселение Бухары и Хорезма Бухаро Т 1926 стр. Б. 252.



while people who beklik 17-22.⁵[119;18].

The end of the xix century and in the beginning of the xx century aholisining make up the main part of the region, its ethnic composition is diverse. In the region (186459 man, 82,1%) of tajikistan (20438 man, 9,31%) turkmenistan (3151 man, 1.4%), arabs (7321 man, to 3.41%), leaving (730 man, spends 0.34%) and other smaller nations in which they lived.

Numerous subetnoslar in the structure is. These qo'ng'irotlar (59669 people), the village (31457 person); mangit of people 32223) palace (15349 man), don't qirqma (4340 man), xitoylar (430 people), nayman (the man 1121) home, andis qalar. This ethnic group in the region, except for the parliament again, Xo'jalar, kaltatoylar, musabozorilar, barlos, the audacity, Mongolian, and major, juz, eroniylar the jews and other settlement was there.⁶

The population of kashkadarya regions Respublikkamizning other historical-ethnographic regions such as the development of his independent way, you are able to. Teach students: the natural geographical region in the period directly depending on the composition of the population can be observed that the location will be different. Across the group, we won't etno oasis below the location of various features and ethnography of the region, the population of the different natural-geographical zones located across, various factors that are important in the field of ethnography and historical analysis on the basis of the field of materials and in this regard I have tried to give new scientific assuming.

Teach students: oasis tog'va tog'oldi zone of the river troughs in agriculture, farming, gardening column, standing steady in agriculture, livestock population, leading semi-sedentary population was living representatives.⁷ They mainly Uzbek and Tajik Mangit farming which is concerned with language, conflict, qarluq, barlos, turkey, qavchin, lifestyle and traditional livestock kaltatoylar-qo'ng'irotlar the mountains of the state of, faces Dashtiqipchoq like to uzbekistan.⁸ Teach students this: the field of the scientific literature published on the subject and collected materials on the territory based on this ethnic group drew more attention in terms of specific features will somewhat locally.

Sixteenth-century and more of these in the next century against the part of many will come to mohammed Dashtiqipchoq of uzbekistan into the wilderness, against the city and its surroundings will settle down. These qo'ng'irotlar palace, maj knew Mangit (white Mangit, dark Mangit, black Mangit immature Boyg'undi Mangit), baxra have bayot, the mesi, olchin, repression, Uyshun, china, which updates Batash, face, native, such as, and others. Eventually most of them in the beginning of the xix century the twentieth century, a semi-sedentary life, living at a time with those who engage in livestock farming.⁹

The ethnic composition of kashkadarya region since ancient times and continued coming and also very e'tib seed traditions, rituals, they saqallanib the seeds of uzbekistan qualification

⁵ Шаниязов К.Ш., К этнической истории узбекского народа. - Т. Фан 1974 С. 18.

⁶ Насриддинова. Ўзбек дафн ва таъзия маросимлар. Т: Абдулла Қодрий, 1996. Б. 10. Кармышева В.Х., Очерки этнической истории южных районов Таджикистан и Узбекистана М. 1976. С. 46-49.

⁷ Қаюмов А. XIX аср охири-XX аср бошларида Сурхон-Шеробод водийсидаги этник жараёнларнинг баъзи омиллари.// О'zbekiston tarixi. Т: 2001. -№ 4.- Б. 27.

⁸ Кармышева Б.Х. Этнические и территориальные группы населения Узбекской ССР//Краткая Сообщение института Этнографии. Вып 33.-М, 1960. Стр. 33.

⁹ Ўз. Рес. МДА фонд 2888 рўйхат-1 йиғма жилд 23 вароқ-72. Б-10.



demands coming qarluq, qipchoq, Nayman has been living like seeds. The established place of oasis of the population of the mountain, tog'oldi, plains, and desert areas. Flock is radically different from each other natural climate regions, and also high land. The seeds who live in this territory, however the language, customs, traditions, ceremony and now the changes in the period between the beginning of the twentieth century in the gardens of the seeds from each other faqr aspects stand out. Below are some groups in our region we have tried to provide mutual information in the field of ethnography in the sequence.

Barlos of uzbekistan the seeds of a qualification demands, and with the arm of the xii century ii (ili) have moved to the region kashkadarya from the edge of the river.¹⁰ The xiv-xv centuries the population of this region played an important role in the political economic and cultural life. Historian Humility-ed-din of "the chronicles" collection, bearing the turkic language of barlos is to get mug'ul urug'qatorida.¹¹ Author "Glass'-ut tovarix" the fall of the ancestors of the turks early in the game barlos, then received the name of the tribe of the union for mo'ng'ul are it is noted that in the structure of light.¹²

The early ancestors lived in the territory of present mug'ulliston barlos in siberia. A military tribe who moved from them is one of the major military valor qubulay chingiz-barlos amir from no'yon many more commanders walked out. If it has the title of their time tarxon, chingizxon who occupy prestigious positions one more major military emirates Qorachur was unique.¹³ This person is also from the ancestors of the fifth amir temur barlos qorachurn large (grandfather) was.¹⁴

Barlos the xiv-xv nasaf karshi region political, economic, social and cultural life in those who play an important role. Emirates, the region and the majority of their military valor timur barlos to rely on the state of the led.

Tajikistan's territory during the period of the rule of timur and his successors south to afghanistan, kashmir and india the territory of those who go and settle down. The end of the xix century and the beginning of the xx century in the city of delhi from the rest of barlos around 15 thousand registered in punjabi barlos were established.

The lives of a large group of barlos now in afghanistan. The republic in the center of our spirituality, 1996, together with the international fund named babur in February, "the two great appreciate: timur Mirzo Babur and the representative of the ambassador of afghanistan to make posts at the conference on the report, "at the time of temur bobokalonimiz fifty barlos family was moved to the region of kashmir" was. Military ethics of the physician akhmad barlos of kashmir then the word out "in the present day flying more than fifty thousand people in kashmir barlos. Flying barlos shall have the prestigious status of kashmir. Part the people of the area, most of them military. Harbiylik soxibqiron us is the heritage of our forefathers, has been" was.¹⁵

In his works of scientists in six uruqqa toshbachcha etnograf h. b. karmisheva barlos, Qozibachcha, Po'latbachcha, Nematbachcha, Shoshbachchaga that will be said. Related to the father of the sixth generation will be qarachalning mir maxmanozir than six brothers, temur this

¹⁰ Турон қавмлар. Истиқлол нашриёт, 2008. Б. 38.

¹¹ Ўз. Рес. МДА фонд 2888 рўйхат-1 йиғма жлид 23 вароқ-72. Б-71.

¹² Турон қавмлар. Истиқлол нашриёт, 2008. Б. 39.

¹³ Якубовский К вопросу ос этногенези узбекского народа Т.: 1941 стр 10

¹⁴ Низомиддин Шомий. Зафорнома, Т: 1996, Б. 21.

¹⁵ Ўз. Рес. МДА фонд 2888 рўйхат-1 йиғма жлид 23 вароқ-72. Б-3.



was uncle by the mother. Six brothers eight generations until it came into the world, but have noted that the brother had passed.¹⁶ Barlos of livestock are the main occupation.

In the end of the xv century (passing year 1495) scholars lived, literature and muarrix Davlatshoh was repelled with his "Tazkirat asha" in the book in connection with some information about the life of amir iron Mavlono Lutfulloh Nishoburiy will come by. Thus, he records the following: "his (Amir temur from the region of the original cache it ulug'amirlaridan of barlos (are) Amir is the son of taragai. Tall and career are celebrated for years in Chig'qtoy asillik barlos from other tribes. Chingizxon ulug'amirlaridan qarojor no'yon of taragai amir and the grandson of.¹⁷

Therefore, based on the field research was conducted North of kashkadarya settles in shakhrisabz brought to you by barlos surkhon oasis of the seed because there is no basis to say the rest of their grandfather they know that local barlos original shahrisabzlik older.¹⁸ Shakhrisabz district kashkadarya and high flow near him in barlos located. Barlos and changes in the ethnic composition of ethnography with specific features stand out.

Village people - the people of uzbekistan, which they enter into the composition architecture be one of the seeds, region Bukhara, Fergana valley, uzbekistan and northern afghanistan and lived there. The main part of the village's centuries-xix live in the upper basin to protect the network, kashkadarya, bukhara and the khan of social-active participation in political life.¹⁹

Region kashkadarya made in the year 1926 in the village than 35 thousand people registered. Shakhrisabz, book and five uruqqa abaxli Yakkabog'tumanlardagi themselves living in the village, Czech, and were taroqli qayrasolidi ochamayliga. The plot of the book living in the village district is the village of chuy seeds now come to the period of the people of uzbekistan make up part of the composition. Ethnic self mean in themselves, but not the village, they were obliged uzbekistan link the seeds of what were noted.

Indeed, the ethnic composition of the village people make up come the end of the xix century to the beginning of the twentieth century and went mahalliydashib o'zbeklashib soak into the structure of the population at the present time.

As a result out the field research, the ethnic self-consciousness in the process of identity as the people of the village also other uzbekistan strong be confident in the fact that we have to realize xissi. They've recognized themselves as the 50 years from the twentieth century and is located in uzbekistan fuqoralar be proud. But until the recent past, thus they moved themselves the seeds of qipchoqda knew that.

The people of uzbekistan and traditional cultural zamonoviy the seeds that make up the content differs with the specific aspects of the village. Seed village at the time of the war, 70% in the year the war kengi 96% has lived up to. In the meantime, tajikistan, and uzbekistan, the mesxit, turks, tartars, and leaving has lived. Qualification of uzbekistan kashkadarya region, with a specific aspect of the population in contrast to other seeds that have lived their traditional rituals

¹⁶ Кубаков К. К. (XIX аср охири XX аср бошларида юқори) Қашқадарё қишлоқ аҳолисининг этник состави Т. 1973. Дис. Б. 115-116.

¹⁷ Равшанов. П. Кашқадарё тарихи. Т: Фан, 1995. Б. 485-486.

¹⁸ Қурбонов А. Э. Шимолий Сурхан воҳаси аҳолиси анъанавий маданиятининг этник ва локал хусусиятлари (XIX аср охир XX-асрнинг биринчи ярим) Т: 2009. Б. 40.

¹⁹ Қурбонов А. Э. Шимолий Сурхан воҳаси аҳолиси анъанавий маданиятининг этник ва локал хусусиятлари (XIX аср охир XX-асрнинг биринчи ярим) Т: 2009. Б. 40.



and rites demands are reflected in this condition.²⁰

Mangit are. In the years 1923-1926, according to data from 130 thousand oshiqroq is the total number o'zbekiton in their territory. 44 thousand people made while in kashkadarya region.²¹ 99200 mangit made up of man, while the man karshi, 10300, yii 200 people mangit of shakhrisabz I was in 1926, the book of the north-east in 390 years, man, Yakkabog'ning in the south-east are registered representatives of hawthorn seed mangit langardaryoning on the edge of 430 units.²² Gone into the local population and the ethnic composition of the people mangit they qorishib with o'zbeklashib, uzbekistan at the present time, they themselves also are considered.

Mojo so: at the present time is one of the seeds in the content of kashkadarya region, Guzar, Mubarak, have come to live in chirakchi district. Major seed around the end of the xix century and in the beginning of the xx century and burn the edge of Narpay tog'yonbag'rilarida Samarkand, Shakhrisabz lived in oasis.²³ Now also save the name of themselves in the mean time qelmoqlar ethnic mojo. The name in conflict with the secondary flow kashkadarya-called ethnic group lives. As it is known, the people of the state of mojo mean the main vein, this is the first ancestors of the ugri-in the Finnish language are people who speak, sir-darya flow tog'oldi districts flock in the desert in the head and lived.²⁴

The palace – the people of uzbekistan and let stand in the ethnic etnogenez an important place in history. The xiv-xv are coming to you live from the start of the century. Thus, qipchoq if it occurs in the territory in the sixteenth century came to present with other tribes of uzbekistan located in the territory of uzbekistan. Getting them to list the number of the years 1924-1926 palace of the seeds has a population of 50 thousand people. Urug'katta the 4 basic units to make up the palace. That them az-palace, qipchoq-palace, Nayman-the palace, and Kungrad-the palace are.²⁵ The bad seed has been living in the palace of pakhtaabad yakkabog'tumani village of seeds. Check out all their bad past in ancient times from the same area of the caravan talash say after that, so they name nomilanishgan equal. At the present time knows that they added themselves to the composition of the local population and gone, and uzbekistan.²⁶ Guzar district were actually moved from the palace. Two rich Pakhtaabad g'uzorliklar dealing with livestock were moved to the territory. Also moved the rest of their generation and livestock started in 2-3 years time engaged in begin. Many of the caravan, passing from this area began later, after that every person who was from this area of the palace than the two of them began to work in a bad phrase. Them from the start of that period as the bad seed of the palace are coming. This shall constitute the basis of the palace of the village. Girl giving Guzar district at the present time they will take at the present time the relationship between them while sharing ändä quda is located a

²⁰ Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб, Косон, Муборак, Қамаш, Қарши, Ғузор, Шаҳрисабз, Чироқчи, Яккабўғ. туман.

²¹ Бўриев О. Хўжамбердиев Т. Этнология Атамаларининг қисқача изоҳли луғати. Қарши.: Насаф, 2004. Б. 48.

²² Кубаков К. К. (XIX аср охири XX аср бошларида юқори) Қашқадарё қишлоқ аҳолисининг этник состави Т. 1973. дис.Б. 102. Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб,

²³ Бўриев О. Хўжамбердиев Т. Этнология Атамаларининг қисқача изоҳли луғати. Қарши.: Насаф, 2004. Б. 47. Нафасов.Т Турсунов.Ш Қарши шаҳри маҳалла ва кўча номлари. Т: Манавияти, 2008.

²⁴ Шониёзов К. Ўзбек халқининг шаклланиш жараёни.Т.: Шарқ, 2001. Б. 79-80.

²⁵ Бўриев О. Хўжамбердиев Т. Этнология Атамаларининг қисқача изоҳли луғати. Қарши.: Насаф, 2004. Б. 66.

²⁶ Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб, Косон, Муборак, Қамаш, Қарши, Ғузор, Шаҳрисабз, Чироқчи, Яккабўғ. туман.

bit away. A part of them have lived in jizzakh regions. Also uchalasi is similar to one of their traditions. The palace of the bad seed Yakkabog'tumanida have lived 300-400 years, they mainly those who engage in farming.²⁷ Palace of the seed region kashkadarya maymanoq also lived in the village of upper flow of the profession in the district have with them locally specific national features is radically different from other seeds. The local transportation in the united urug'deb not equal in population and reel them in to'proq know.²⁸

As a result of the conducted research, the barns of ethnic Uzbeks of English origin were identified, as well as important ularines of Uzbek origin, deb bilishib, Uzbek khalkining azralmas bir bugin. In the end, it must be emphasized that the 20th century lasted so long that Etib Kelayetgan Kumanchi and Yarim Sharak lived happily ever after. As a result of the creation of the Uzbeklar ball, the turmoil style and mineralization are distinguished.

REFERENCES

1. Nodira, T. (2025). COMPLEX THERAPY EFFECT IN AUTOIMMUNE DISEASES. Eurasian Journal of Medical and Natural Sciences, 5(3), 60-65.
2. Iskandarov, S. A. (2024). Settlement of arabs who moved to central asia. Current research journal of history, 5(05), 25-28.
3. Kholikova, R. E., Narkulov, D. T., Abilov, U. M., Khudoykulov, A. B., Karimov, N. R., Iskandarov, S. A., ... & Niyozova, N. S. (2023). Impact of Renaissances in The History of Uzbekistan And Causative Factors of The Third Renaissance. Journal of Law and Sustainable Development, 11(12), e2518-e2518.
4. Abdiganievich, I. S. (2023). CHANGES IN ETHNIC IDENTITY OF UZBEKS. American Journal Of Social Sciences And Humanity Research, 3(12), 42-46.
5. Iskandarov, S. A. (2023). Social, economic and cultural processes in the Kashkadarya oasis in the 20th century and their impact on the lifestyle of local residents. American Journal Of Social Sciences And Humanity Research, 3(10), 149-154.
6. Norkulov, D. T., Narkulov, S. D., & Iskandarov Sh, A. (2022). Alimova SG, Pardayev AA Umarova FS, Khudoykulov AB THE ROLE OF PHILOSOPHICAL THINKING AND PHILOSOPHICAL KNOWLEDGE IN UNDERSTANDING NATIONAL IDENTITY. ASEAN Journal on Science & Technology for Development, 39(4), 605-613.
7. Бўриев, О., Искандаров, Ш., & Хўжаёров, А. (2022). Абу Райхон Берунийнинг “Ҳиндистон” асари ноёб этнографик манба сифатида. Academic research in educational sciences, (3), 399-411.
8. Ниёзова, Н. Ш., & Искандаров, Ш. А. (2019). Ўзбекистон тарихини ўқитишда инновациялар самарадорлиги хусусиятлари.
9. Искандаров, Ш. А. (2014). Некоторые рассуждения об этнической истории арабов Узбекистана и связанных с ними этнотопонимах. Молодой ученый, (4), 746-749.
10. Kholikova, R. E., Narkulov, D. T., Abilov, U. M., Khudoykulov, A. B., Karimov, N. R., Iskandarov, S. A., ... & Niyozova, N. S. (2023). Impact of Renaissances in The History of

²⁷ Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб, Косон, Муборак, Қамаш, Қарши, Ғузор, Шаҳрисабз, Чироқчи, Яққабғ. туман.

²⁸ Қораев.С Ўзбекистон вилоятлари топонимлари. Т.: Ўзбекистон Миллий Энциклопедияси. 2005. Б. 237. Жўраев М Қадимий манзилгоҳ. Қарши: Насаф, 2000. Б. 52.



Uzbekistan And Causative Factors of The Third Renaissance. Journal of Law and Sustainable Development, 11(12), e2518-e2518.

11. Каримов И .А. Ўзбекистон ХХI аср бўсағасида: хавфсизликка таҳдид, барқарорлик шартлари ва тараққиёт кафолатлари // Хавфсизлик ва барқарор тараққиёт йўлида.Т: Ўзбекистон, 1998. Б. 218.
12. Кубаков К. К. (ХІХ аср охири ХХ аср бошларида юқори) Қашқадарё қишлоқ аҳолисининг этник состави Т. 1973. Дис. Б. 30.
13. Қарши. Т.: Маънавияти. 2006. Б. 86-87.
14. Материалы по районированию Средней Азии Территория инаселение Бухары и Хорезма Бухаро Т 1926 стр. Б. 252.
15. Шаниязов К.Ш., К этнической истории узбекского народа. - Т. Фан 1974 С. 18.
16. Насриддинова. Ўзбек дафн ва таъзия маросимлар. Т: Абдулла Қодрий, 1996. Б. 10. Кармышева В.Х., Очерки этнической истории южных раоинов Таджикистан и Узбекистана М. 1976. С. 46-49.
17. Қаямов А. ХІХаср охири-ХХ аср бошларида Сурхон-Шеробод водийсидаги этник жараёнларнинг баъзи омиллари.// О'zbekiston tarixi. Т: 2001. -№ 4.- Б. 27.
18. Кармышева Б.Х. Этнические и тераториальные группы населения Узбексикой ССР//Краткая Сообщение института Этнографии. Вып 33.-М, 1960. Стр. 33.
19. Ўз. Рес. МДА фонд 2888 рўйхат-1 йиғма жлид 23 вароқ-72. Б-10.
20. Турон қавмлар. Истиклол нашриёт, 2008. Б. 38.
21. Ўз. Рес. МДА фонд 2888 рўйхат-1 йиғма жлид 23 вароқ-72. Б-71.
22. Турон қавмлар. Истиклол нашриёт, 2008. Б. 39.
23. Якубовский К вопросу ос этногенези узбекского народа Т.: 1941 стр 10
24. Низомиддин Шомий. Зафорнома, Т: 1996, Б. 21.
25. Ўз. Рес. МДА фонд 2888 рўйхат-1 йиғма жлид 23 вароқ-72. Б-3.
26. Кубаков К. К. (ХІХ аср охири ХХ аср бошларида юқори) Қашқадарё қишлоқ аҳолисининг этник состави Т. 1973. Дис. Б. 115-116.
27. Равшанов. П. Қашқадарё тарихи. Т: Фан, 1995. Б. 485-486.
28. Қурбонов А. Э. Шимолий Сурхан воҳаси аҳолиси анъанавий маданиятининг этник ва локал хусусиятлари (ХІХ аср охир ХХ-асрнинг биринчи ярим) Т: 2009. Б. 40.
29. Қурбонов А. Э. Шимолий Сурхан воҳаси аҳолиси анъанавий маданиятининг этник ва локал хусусиятлари (ХІХ аср охир ХХ-асрнинг биринчи ярим) Т: 2009. Б. 40.
- 30.
31. Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб, Косон, Муборак, Қамаши, Қарши, Ғузор, Шаҳрисабз, Чироқчи, Яккабоғ. туман.
32. Бўриев О. Хўжамбердиев Т. Этнология Атамаларининг қисқача изоҳли луғати. Қарши.: Насаф, 2004. Б. 48.
33. Кубаков К. К. (ХІХ аср охири ХХ аср бошларида юқори) Қашқадарё қишлоқ аҳолисининг этник состави Т. 1973. дис.Б. 102. Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб,
34. Бўриев О. Хўжамбердиев Т. Этнология Атамаларининг қисқача изоҳли луғати. Қарши.: Насаф, 2004. Б. 47. Нафасов.Т Турсунов.Ш Қарши шаҳри маҳалла ва кўча номлари. Т: Манавияти, 2008.



35. Шониёзов К. Ўзбек халқининг шаклланиш жараёни. Т.: Шарқ, 2001. Б. 79-80.
36. Бўриев О. Хўжамбердиев Т. Этнология Атамаларининг қисқача изоҳли луғати. Қарши.: Насаф, 2004. Б. 66.
37. Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб, Косон, Муборак, Қамаш, Қарши, Ғузур, Шаҳрисабз, Чироқчи, Яққабғ. туман.
38. Дала ёзувилари, Қашқадарё вилояти Деҳқонобод, Бешкент, Касби, Китоб, Косон, Муборак, Қамаш, Қарши, Ғузур, Шаҳрисабз, Чироқчи, Яққабғ. туман.
39. Қораев.С Ўзбекистон вилоятлари топонимлари. Т.: Ўзбекистон Миллий Энциклопедияси. 2005. Б. 237. Жўраев М Қадимий манзилгоҳ. Қарши: Насаф, 2000. Б. 52.
40. Musayev, O., Abidova, Z., Abdalov, U. M., Orzikulov, B., Narkulov, S. D., Rakhimov, S., ... & Nematov, O. (2023). Issues Of National Identity in The People of Central Asia. Journal of Law and Sustainable Development, 11(12), e2796-e2796.
41. Iskandarov, S. (2020). O 'zbekiston arablarining til xususiyatlari va etnolingvistik o 'zgarishlar. Uzbekistan: Language and Culture, 2(2).
42. Искандаров, Ш. А. (2017). ОБ ЭТНИЧЕСКОЙ ИСТОРИИ АРАБОВ УЗБЕКИСТАНА И СВЯЗАННЫХ С НЕ ЭТНОТОПОНИМАХ. Вестник антропологии, (4), 38-46.

