

Shrines with the Wonders of Nature of the Jizzakh Oasis

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Abstract: This article describes the history of the formation of sacred shrines and pilgrimages associated with the unique appearance and wonders of nature in the Jizzakh oasis, the international views that embody the views of ancient religious beliefs among the local population, and the ethno-local aspects of their ceremonies. However, the reasons for the transformation of these sacred sites and the survival of the rituals associated with them to this day have been substantiated on the basis of an analysis of field ethnographic research.

Keywords: Jizzakh oasis, sacred shrine and pilgrimage, animal cult, natural wonders, sacred springs, stones, caves, trees, customs, ritual.

Introduction

Jizzakh region is an administrative-geographical region located in the heart of Uzbekistan. At the same time, there are certain ethnic features in the material and spiritual culture of the region's population, which are the product of historical and ethno-cultural processes that have taken place in the region for many years.

As in other regions, in the Jizzakh oasis, shrines are formed mainly in connection with saints, sacred objects, natural-geographical objects, the cult of animals and their sanctification, as well as the wonders of nature. Some of the holy tombs are associated with pre-Islamic local cults and the companions, who spread Islam, as well as the saints who lived on this land after the religion flourished, and they are connected with their relatives. Scholar S. Tokarev said, "The advent of Islam brought with it a new religion of Islam. As a result, the local deities in Central Asia changed. The worship of local saints was widespread everywhere. Although, some of them were called by Muslim names, they were, in fact, associated with the patrons of the ancient local gods" [15: 534]. There are different views and approaches to the classification of sacred sites and shrines. In particular, one of the scientists who conducted research in this area, N. Abdulahatov divided the existing sacred sites in the Fergana Valley into four groups according to their geographical location [3:14] (shrines typical of Margilan, Kokand, Fergana and Sukh regions). Abidova, on the other hand, focused on the historical origins of the shrines in the Khorezm oasis

and classified them into eight groups (named after the prophets, associated with the Companions and their followers, named after patrons of various professions, and associated with the forces of nature) [4:16].

Materials and methods

The shrines of the Jizzakh oasis can also be classified according to their geographical and historical origin. At the same time, there are some special cases, the exclusion of which limits the ability to reveal the oasis-like views of the holy shrines. There are also aspects of the problem related to the name of the place, the sanctified animals. It is also possible to divide the oasis shrines into several more subgroups related to sacred springs, trees, stones and caves, depending on the views, imaginations, location and function of the people. It is also possible to divide the existing shrines into republican, provincial, district and local forms based on their importance among the people. Based on the above considerations, the following will focus on the pilgrimages of the Jizzakh oasis related to natural wonders and geographical features.

The shrines and pilgrimages of this classification are mainly based on the belief in the supernatural power of water, rocks and caves in restoring the health of the population and the realization of their dreams.

Shrines associated with sacred springs: aspects related to springs occur in two forms: first, the sacred spring that is part of the shrines named after a particular saint; the second is separate sanctified springs unrelated to the shrine.

Examples of the first group are Niyatbulak, Isitmabulak, Kotirbulak in the territory of Khojamushkent ota shrine in Yangiabad district. Pilgrims drink spring water with the intention of healing from various skin and internal ailments. Pilgrims say that if they pray in good faith near the springs in the area where the tomb of the saint is located, their wish will come true. Therefore, in most cases, people with various diseases come to the shrines of the shrine to pray and offer sacrifices [5: 150].

It should be noted that the emergence of such ideas among the local population has occurred as a result of long-term observation, that springs and springs associated with healing waters are located in mountainous and foothill areas, i.e. in areas rich in various minerals. It is here that micronutrients in the treatment of skin and internal diseases are present and formed with water. After centuries of proving the healing properties of these waters, the locals considered this place sacred and turned it into a sacred place named after the saints.

The second group includes the Beshbulak shrine. Located in the upper part of the village of Peshagor, Zaamin district, this place of pilgrimage is famous for its healing springs. There are legends that there was a cave-chillakhona on the hill here, and now this chillakhona is completely

buried. This beshbulak water is considered to be a cure for scabies, rashes, chickenpox, whooping cough, jaundice, so it is visited as a sacred place of treatment "Beshbulak ota".

Also popular among the inhabitants of the oasis are the holy springs in the shrines of Khoja Serob ota, Sa'd ibn Abu Waqqas, Qoplon ota, Bogimazar ota, Chilmahram ota, Sherbulak, Khoja Baghbon ota, Jondahor ota and in the villages of Mojirum and Andagin. Since these springs are located in the Morguzar and Nurata ridges, the taste of the water and the fish species are similar to the springs and fish of the Nurata shrine. According to the literature on the subject, the healing water in the Nurata spring is interconnected with the springs in other places of pilgrimage by leaking under the mountain, while these fish also swim from that spring to this spring through special underground paths [13:14]. According to the Uzbek people, water has long been interpreted as a source of life, a symbol of purity and purity. Although the spring water was consumed primarily to quench thirst, their mineral richness also had a positive effect on the health of pilgrims. Given the natural conditions and climate of the oasis, it can be said that the location of the area adjacent to the Kyzylkum caused problems with water and irrigation facilities of the population, and this situation formed the attitude to water and springs [9: 169]. According to most local legends, these springs appeared as a result of the prophecies of great saints, or they disappeared into the springs in the form of fish, and their saintly quality, the function of easing the problem, passed into the water, while the springs served as shrines [2:29].

We believe that such legends arose as a result of the healing of springs and the constant need of the oasis for water, the sanctification of such gratifying natural springs, and the connection of the attributes of the saints with water.

Pilgrimages related to the Holy Caves:

Parpi oyim shrine. According to the information provided by the informants about the shrine in Uvol village of Zaamin district, mainly women who have not been pregnant for many years or died before the age of their children visit the shrine and return the stones they took with them after having children [field records : 22]. The locals interpret Parpi as a holy woman in the ancient Turkic image of the Umayyad mother [16: 383], as a mother who protects young children and women from evil spirits, evil forces, demons, and brings good.

Peshagor (Pishagor) Cave. The western part of the Turkestan ridge is a cave located on the left side of the Dolana well in the village of Peshagor, Zaamin district. Regarding the etymology of the word peshagor, A. Ilashev notes that "Pesha cave means" five streams "(five streams)" [12: 104], but according to local sources, the word also means "a village at the foot of the cave." In this cave, the locals, mainly shepherds as well as livestock breeders, perform various rituals of sacrifice in March-April [field records: 20].

In our opinion, the fact that the name of the village is associated with the cave is closer to the truth. The reason is that this cave is the largest of the caves identified to date in the province, and has long been an area where food and water have been available for human habitation.

The Gorbobo shrine in the village of Kultepa, Zaamin district, and the Khoja Kondalang shrine in the village of Kuchchibolgali are located in a cave, where the disease of children, parpi (Chillashir) in the vernacular, is "cachexia" [14: 50]. its clinical signs are characterized by weight loss and decrease in muscle mass of the child as a result of metabolic disorders. In this case, the child's appetite is completely lost, and the treatment of the disease, in which the sense of complete cognition is impaired, comes mainly in the spring and autumn. The ceremony is performed by elderly women practicing mystical medicine (fortune-tellers, neighbors) living in this village in the presence of a sick child and his relatives.

There is a khamoqah at the mouth of the cave in the cave Bobo shrine, and the mosque of the same name in front of the shrine also serves the population. Today, this place has become a place of pilgrimage for various wounded patients, childless women, and people suffering from various ailments.

Paymard ota shrine is located in the village of the same name in Sharof Rashidov district, where there is a cave that is about 25 meters long and can be easily walked. The belief that there was a road from this cave to Mecca, according to legend, sanctified it. In addition, on the right side of the entrance to the cave, there is a pebble, which is considered to be the fingerprint and fingerprint of Hazrat Ali [field records:18].

As with many natural wonders and shrines in the oasis, the site is based on pre-Islamic religious beliefs, and after the spread of Islam throughout the oasis, the locals named them after the famous Companions of the Islamic world. created myths and legends.

Shrines associated with sacred stones. Ethno-sociological research has revealed that according to the traditional worldview of the indigenous peoples, the formation of the shrines was associated with the saintly prophecies of their time. Such mysteries testify to the fact that from ancient times in the worldview of the peoples of the oasis these places were considered divine and sacred. From time immemorial, our ancestors believed that the spirits of good and evil lived at the top of the mountain. In many myths of the Turkic peoples, mountains and caves were interpreted as places of worship [11:25]. These include the famous Ilon Otdi gorge in the oasis and the cave in the area, the rabies hole in the Sovruk ota shrine, the Aktash ota shrine, Sugallitosh, Parpi oyim and Khoja Bogbon ota shrines.

Teshiktash shrine. It is located in the village of Lower Sarmich, Yangiabad district. There are 2 large and 1 small perforated stone in the step. 4x6 sq.m. meters in size, a small khamoqah of

simple appearance was built [field records: 24]. According to the legends, this place is attributed to a saint who disappeared among the pebbles and is considered sacred.

One of the shrines associated with the sacred stones is the stones inside the Peshawar cemetery mentioned above. The locals call it Aktash ota shrine. Inside the shrine there is a symbolic tomb, two large tombstones. According to informants, the soil at the shrine is a cure for various skin diseases, especially white spots, wounds and rashes [field records: 21]. Today, in addition to representatives of one hundred and forty tribes living in the village, pilgrims from Jizzakh, Syrdarya and Tashkent regions also visit the shrine.

The stone tomb at the "Kulpisar ota" shrine is also very popular among pilgrims. According to archaeologist Ya. Gulyamov, who studied the area, the healing or relief requests that came here were worshiped by dolmen (ancient stone tombs) and long feretory. Such dolmens were widely used as sacrificial and burial structures from the Bronze Age to the spread of Islam [8:94]. The animals brought for sacrifice were slaughtered here, and the pilgrims went through a hole in the top of the building in order to complete the ceremony.

Among the shrines of this classification of the oasis, Uchkiz shrine in Sharof Rashidov district is significant [field records: 19], consisting of three independent parts (mulberry, glass stone and Uchkiz stone) [field research: 25]. Pilgrims who come here say that they intend to light a lamp, tie a rag to a mulberry tree, and walk around the three stones on top of each other three times. Among the inhabitants of the oasis, such stones have also served as a savior in times of trouble. For example, according to Mahmud Kashgari, the stone "Yada" of the Turkic peoples served as a means of rain in times of drought [10: 228]. Belief in the existence of a powerful force in the stones led the ancient peoples to respect the stones as a sacred object that always protects them from evil forces, saves them from calamities [7: 9].

The nature of the slides and piercings, which are considered sacred in the shrines, is mixed in the local worldview with the view that it reduces the sins of man, while treating mainly back and leg pain. Shrines associated with caves or stones are also distinguished by rituals aimed at restoring health in sync with the spring. Legends about the appearance and color of the stones in the shrines and the activities of a saint in relation to a cave or a stone led to the appearance of similar shrines. The people believe in the mystical forces in the caves, i.e. some of the prophecies of the saints are preserved here.

Shrines associated with sacred trees: These types of shrines include Archamozor ota shrine, Karamazor ota shrine, Yongoqli ota, Togterak and Terakli ota, Qatron ota shrine, Khoja Bogbon ota shrine, old mulberry trees in the shrine, possible.

Koktonli ota shrine. Located 5 km from the town of Zaamin, on the side of the mountain

road leading to the resort of Zaamin, in the area of the ancient cemetery at the top of the shrine, in front of which grows an ancient resin tree. The locals consider this tree to be the first tree planted by the Koktonli ota. Pilgrims take the leaves of this tree to hang in the cradle after the ceremony. This is due to the fact that the resin tree is drought tolerant and tough compared to other trees [field records: 23].

Sacred maple tree in Bogimazor ota shrine of Bakhmal district. It is said that the plane tree was a tree that Sayyid Mir Khalilullah had seen near him. The fact that many legends about the maple tree have been preserved in the Turkic peoples has led to its sanctification [6: 148]. In addition, the water of life dedicated to the prophet Solomon was poured out under the maple tree [1:29]. More sacred trees in this area are the poplars at the Terakli ota step, where the residents of Bekkeldi and Kokjar villages perform their pilgrimage. The reason why these poplars are considered sacred by the locals is that special glue is extracted from their bark, which is mainly used in the treatment of wounds.

Conclusion

In views related to trees, visitors are treated in the form of a means by which they realize their dreams. There is a belief among the locals that the trees in the shrines are also powerful and can serve as a vehicle for the fulfillment of human desires. It is said that the drying up of these trees or damage by humans can lead to various disasters. On this basis, a number of activities such as intentionally tying, holding, embracing, and rotating various fabrics on trees in the area of shrines, as well as using the soil around their branches, leaves, bark, and roots as ointments and tumors [field notes: 17] to date which, is preserved among the inhabitants of the oasis until now.

In conclusion, the study of the oasis shrines on the basis of a certain system allows to fully reveal their specific features and to show similar and ethno-local aspects, as in other regions. Although the structure and function of the shrines and pilgrimages of the Jizzakh oasis are formed in common with other regions, the views on their formation, the ceremonies performed there play an important role in shaping the territorial views of the population of the oasis and social life.

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