



Views on the Holying of Stones in Jizzakh Oasis

Akchaev Farrux Shavkatovich

Doctor of Philosophy in History,
Acting Associate Professor of Department of History and Teaching Methods,
Jizzakh State Pedagogical Institute

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Corresponding Author:
**Akchaev Farrux
Shavkatovich**

ABSTRACT

This article analyzes the stone monuments, myths and truths associated with them, which have been considered sacred by the people of the Jizzakh oasis for centuries, based on field research and scientific literature, some rituals and ceremonies performed at the shrines. It is also acknowledged that popular beliefs about shrines and pilgrimages are based on pre-Islamic cult of nature, family, farming, and local cults, as well as totemism, animism, and fetishism, which are part of primitive religious beliefs.

KEYWORDS: Historical and ethnographic region, Jizzakh oasis, sacred shrines and pilgrimage, local cults, stones and rocks, Kuktoosh, Botatosh, Teshiktosh, Oqtosh, Sugaltosh, Uchkiztosh, Kyzuchgan rock.

INTRODUCTION

Mankind wants to visit holy places that have divine power because they believe, worship, and strive for spiritual and spiritual purification, because visiting has a great impact on people's psychology and purifies their souls. At the heart of popular views on shrines and pilgrimages are pre-Islamic cults of nature, local cults who are patrons of the family, farming and fertility, as well as totemism, animism and fetishism, which are part of primitive religious ideas. For this reason, the scientist G.P. Snesarev's view that ancient cults were replaced by Islamic saints and that shrines of saints arose has a scientific basis. Scientist I. Goldtsiger was convinced that "the worship of sacred cults served as a window into the remnants of other religions and beliefs into Islam, that is, the remnants of ancient religious beliefs served as a shell for the preservation and development of Islam and created an environment for living."

It can be seen that the historical roots of the cult of saints come from two sources, the two stages of the history of religion - the cult of ancestors and local cults that emerged in the context of Central Asian civilization. This can be seen in the example of Hubby and Anbar mother. Elements of ancient Central Asian beliefs related to lifestyle and economic life in sacred cults have been formed over the centuries (Snesarev G.1969, p.279).

Uzbek ethnographer I. Jabborov, studying the cult of saints in his works, says: "As a result of the worship of ghosts, remembrance and worship of the forces of nature, many sacred places and saints were created" (Jabborov I. 1992, p. 236). That is, objects related to the worship of the forces of

nature from the most ancient times (strangely shaped stones, sticks nailed to the ground, or individual trees hanging pieces of cloth) are still found in many places.

THE MAIN FINDINGS AND RESULTS

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. Our ancestors believed that the spirits of good and evil lived at the top of the mountain. It is no coincidence that mountains and caves are interpreted as places of worship in the myths of the Turkic peoples (Zhirmunsky VM, 1974, p. 25. Zhirmunsky VM, 1947, p. 303. Imamov Kva, 1990, p. 229).

Unusually shaped caves, stones and rocks, healing springs and old trees have also become places of pilgrimage (Jabborov I. 1992, p. 236). Proof of such cases are the shrines "Blue-toned father" (the base of the shrine is made of blue stone), Butatash vali, Teshiktash in Yangiabad district of Jizzakh region; Parpioyim, Aktash ota, Khoroz ota and Sogaltash pilgrimage places in Zaamin district; Parpi ota, Kulpisar ota shrines and Uchkyz shrine in Sharof Rashidov district; Teshiktash chillakhon and Kyzuchgan rock in Forish district; The tombstones that form the basis of the Sayfin ota shrine in Gallaorol district and the hollow stone in the territory of the Sovruk ota shrine can be considered sacred and worshiped.

In Central Asia there are legends and myths associated with the stones Besiktash, Adam stone, Ombir stone, Koytash, Mysterious momotosh, Kuyovtosh, Kyztosh (Bahridinov B, Saidov A. 1988, 100 b).

At this point, we will focus on some sacred sites and shrines associated with the stones located in the territory of the Jizzakh oasis, the legends associated with their formation; in the village of Pastkisarmich, Yangiabad district, there is the Teshiktoshbobo shrine, which has 2 relatively large and 1 small-looking whole (Field research. Yangiabad district, Pastkisarmich village, 2014).

The following legend has been preserved among the locals in connection with this sacred shrine. In order to escape from the enemies of the unknown saint, one of the propagandists of Islam, he came to the area where Teshiktash was located, disappeared into the rocks, and when his enemies came, a hole appeared in the stones. The same locals considered these stones sacred and turned them into shrines (Reporter. Begimkulov Shoyimqul 77 years old. Yangiabad district, Yukorisarmich village, 2014).

Another stone-related shrine in the district is located in the village of Yukorisarmich, where there is a stone considered sacred among the locals, reminiscent of a bush (Field Studies. Yangiabad District, Yukorisarmich Village, 2014).

According to locals, in the village of Kholdorkipchak, Shahristan district, Republic of Tajikistan, there is a shrine of Tuyatoshi vali, and the shrine of Botatash vali is located here. The following legend about the origin of the shrine has been preserved;

While he is preaching the religion with the children of the saint in the form of a camel, the enemies persecute him in order to kill him. Then Tuyatosh prayed to Allah and said to his son, "Be a stone" so that the enemies would not harm him, and his son turned into a stone in the form of a bush (Reporter. Pochchaev Saidkhoja 54 years old. Yukorisarmich village, Yangiabad district, 2014).

Pilgrims visit to treat the dry cough that occurs in children, mainly in the area of the Blue Stone Father Shrine, located on a hill at the entrance to the Mughal village of the district. The peculiarity of the ceremonies here is that the pilgrims make a puppet out of a blue cloth that fits the child's neck and take it to the valley below after performing the rituals associated with the blue stone and burn it (Field Research. Yangiabad District, Mughal Village, 2014).

As noted above, in ancient times, religious thought developed through the worship of nature, and some elements in nature were understood as girls, women, and some spirits were named after women.

One of such sacred sites is Parpiyom Shrine (Field Research. Uvol Village, Zaamin District, 2016) located in the territory of Uvol village of Zaamin district.

There are many legends about the shrine among the locals, which need to be analyzed from a scientific point of view. For example, my mother Parpi is considered to be the

sister of the saint named after Parpi ota shrine in Ravot rural citizens' counsel of Sh. Rashidov district. The common denominators of these two shrines are the presence of a hollow stone and the arrival of pilgrims to treat parpi (cachexia) in young children.

Given that "parfi" means "white" in Arabic, after the advent of Islam, the locals used to call these sacred places "Parpi ota" - "white father", "father in white clothes", "father of white intentions" or "white hole". And was called "white stone father" (Aga Burgutli. 2008, 34), and my mother Parpi is more likely to be "Parpi mother" - "White mother", "Pure and innocent mother".

According to reporters, the soil at the shrine is unique in that it treats a variety of skin ailments, especially white spots, various wounds and rashes. In addition to the representatives of forty tribes living in the village today, the shrine is visited by visitors from many districts of Jizzakh, Syrdarya and Tashkent regions (Reporter. Ergashev Safar, 54, Peshogor village, Zaamin district, 2017).

Parpi ota shrine is located at the junction of Parpi ota and Yalpoqbosh villages of Sh. Rashidov district and has been revered by the locals for thousands of years. The shrine is mainly visited by people who have had children and who have been bitten by a rabid dog for the purpose of healing. The shrine has a stone pier, which is considered to be mysterious and industrial, and according to the informants, "the sinners are cleansed ..." A khanaqah, an awning, and a separate mosque have been built next to the shrine. According to some sources, the shrine was visited by Al-Ahmad ibn Abduhamid al-Ghazali (d. 1212), one of the leaders of the Sufi order, a great scholar of oriental hadith who lived in the 12th century.

The "Kulpisar ota" shrine is located in the territory of Sharof Rashidov rural citizens' counsel of Sh. Rashidov district.

The Kulpisar ota shrine has been studied by historians and archaeologists in terms of its directions. In particular, in 1956, the Mokhandarya expedition of the Institute of History and Archeology of the Academy of Sciences of the Republic of Uzbekistan led by Ya.G. Gulyamov studied the archeological monuments of the Jizzakh oasis. During the construction period he discovered the Dunyotepa fortress of the I-II centuries AD (Gulyamov Ya.G. 1961 Vyp 2, pp. 92-93; Pardaev M.X. 1995, p.11).

Also, during the study of this object, the main place of worship and sacrifice of the shrine "Kulpisar ota", located 100-120 m east of Dunyotepa, was restored from several pieces of stone measuring 180 cm x 150 cm and 120 cm in height and covered with a stone slab stone structures whose traces have been preserved have also been studied. According to Ya.G. Gulyamov, the monument "Kulpisar ota" is considered sacred, and the healing or help requests that come here are worshiped dolmen and long sagan. The creatures brought for sacrifice were slaughtered here. Those who came here went through a hole in the top of the building. Such

dolmens were widespread as burial structures from the Bronze Age to the spread of Islam” (Gulyamov Ya.G. 1961 Vyp 2, pp. 92-93; Pardaev M.X. 1995, pp. 94-96).

Uchkyz shrine is located in Uchkyz village of Sh.Rashidov district (Field research. Uchkyz village of Jizzakh district. 2015). In ancient times, when a savage invaded this village, a saint would have three daughters. As the girls flee from the enemy, their combs fall to the mulberry tree, the mirror falls to the glass, and when the enemy approaches the girls, they beg Allah to turn the stone into a stone rather than fall into the hands of the enemy, and the three girls are piled on top of each other. (Reporter. Nakhanbaev Eshqul 63 years old. Uchkyz village of Jizzakh district, 2015).

On the rock in the village of Sayyod, Forish district, there is a natural monument Kyzuchgan (Field research. Sayyod village, Forish district, 2017), and the following legend about its appearance has survived among the locals. In ancient times, a girl and a boy who lived in this area cared for each other. Because the girl is from a wealthy family and the boy is poor, her family members strongly oppose their marriage and even forbid her from going out. The young men, who cared for each other but knew they could not be together, came to this rock and jumped down, and from the rock the boy's blood was white, and the girl's blood was red, and was kept on the rock. The name of the rock that caused this event is also called the Girl Flying Rock. (Reporter. Ismailov Samandar 35 years old. Sayyod village of Forish district, 2017).

The above narrations show that the stones of the oasis are considered sacred by the people of the oasis, and that such stones also serve as a savior in times of trouble for mankind. According to Mahmud Kashgari, the stone called "Yada" in the Turkic peoples served as a means of rain during drought (Mahmud Kashgari. 1963). Belief in the existence of a powerful force in the stones led the ancient peoples to always respect the stones as a sacred object that protects them from evil forces, saves them from calamities (Vadetskaya.E.B. 1967, p.9).

CONCLUSION

In conclusion, it should be noted that some of the customs practiced in shrines and pilgrimages today are rooted in pre-Islamic beliefs. The holy places have become a center of interaction for people, which embodies not only the belief in the spirit of the ancestors, but also the goals of spiritual comfort, help from the saint and the search for a cure for his illness. For this reason, today the holy places are becoming a research center for ethnographers, folklorists, psychologists, sociologists and medical workers. Pilgrimages also serve as a place in the imagination of people to do good deeds, such as humanity, kindness, honesty. At the same time, it is important to emphasize the important role of oasis shrines in nature conservation as an ecological reserve, at a time when environmental problems are leading the world.

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