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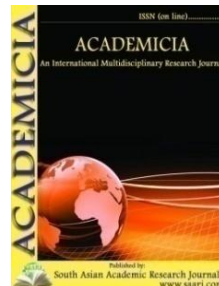
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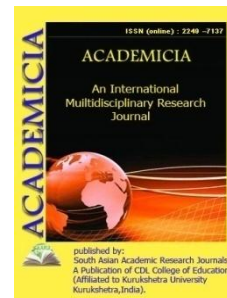
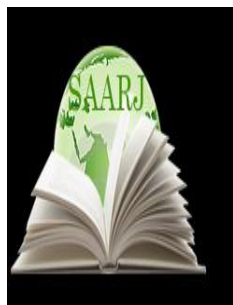
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## CUSTOMS AND CEREMONIES RELATED TO WATER AT THE SHRINES OF JIZZAKH REGION

Toshboev Furkat Eshboevich\*; Akchayev Farrukh Shavkatovich\*\*

\*Assistant Professor,  
Historical sciences Doctor of Philosophy (Ph.D.),  
Jizzakh State Pedagogical Institute, UZBEKISTAN

\*\*Historical sciences Doctor of Philosophy (Ph.D.),  
Jizzakh State Pedagogical Institute, UZBEKISTAN

### ABSTRACT

*In this article the present forms of the customs mixed with the ancient religious beliefs related to water and held by the population of Jizzakh region at the sacred visitations and shrines of the oasis, the essence of the ceremonies related to calling the rain are described as well on the basis of ethnosociological researches and the analysis of scientific literatures*

**KEYWORDS:** *Jizzakh Oasis, Mountain, Foothill, Desert, Sacred Visitation And Shrine, Religious Outlook, Customs And Traditions, Spring, Fish, Saint, Taboo, "Suzkhotin", Jade Stones, Ecological Reservation.*

### INTRODUCTION

Jizzakh region is situated in the central part of Uzbekistan and its most territory consists of deserts and wastes. The relief of the region is unique, it lies on the mountainous, foothill, desert and flat land zones. For the first kinsmen, tribes, livestock breeders and farmers lived in the region such kind of comfortable conditions and productive lands, especially, flowing water resources were the main reasons for the development of human activity and social processes related to its moral world and it has also prepared a particular opportunity for the development of the sacred shrines and visitations connected with people's outlook and belief since the ancient times. If the history and toponymy of the formation of the shrines in Jizzakh region is focused on, it can be seen that people's national and religious views, local customs and traditions have particular significance in keeping the imaginations about sacred visitations in people's minds and delivering them up to the present days.



### **The main results and findings**

In spite of the fact that the views of the local people about the shrines in the region are mainly based on the Islamic beliefs, in some cases other imaginations connected with ancient beliefs are met too. It is historically known that until Islamic religion came in Central Asia many ancient religions and religious views had dominated here. The intention of our ancestors to understand the meaning of historical conditions and natural events, their primitive thoughts about the events of the nature and society caused the appearance and spread of many religious beliefs and in the consequence ancient religious views and beliefs such as Totemism, Magia, Shamanism and

Zoroastrianism came into being [5, 19p]. Such beliefs have not completely stayed today, but we can see them in some customs and ceremonies such as hallowing the natural monuments at the shrines, believing in their predictions and etc.

While talking about the sacred (honored) visitations and shrines, the spring waters there have their own place. Because, the water of such springs has been honored for being curative, giving energy to the body, in general as a source of life-giving water and a symbol of life since the ancient times and according to the views of Uzbek people, they have been interpreted as the source of life and the symbol of purity since the ancient times. It can be said from view point of the natural condition and the climate of the region, the settlement of the area near the Kizilkum desert caused the problems water and water reservoirs and it established the relationship towards the water and springs [11, 169-170 p]. According to the most of the local people, due to the great saints these springs appeared or they disappeared in the springs in form of fish and their features of miracle, the function of relieving the difficulties went pass to the water, so the springs have beendoing the function of shrines in this way [2, 29 p].

Although the water of the springs was drunk to quench the thirst, their richness in minerals effected on the health of the visitors. That's why, many legends appeared in the consequence of hallowing the natural springs famous for their curativeness and connecting the saints' features with the waters. The imaginations of the population of the region related to water remained in the following ways: in the habits mixed with the sacred springs in the shrines named after a certain saint, individual water resources which have no connection with the shrines at all, but have the curative features and in the ceremonies of calling for rain which had been held since the ancient times.

Niyatbulok, Isitmabulok and Kutirbulok in the Khujamushkent ota shrine can be example for the first group. The visitors drink the water of the spring with the intention to find the cure for different skin and inner diseases. As the visitors say, if pray good intentions near the springs in the shrines where the graves of saints situated, the wishes will come true. Therefore, in most cases the people suffering from different diseases come to the springs in the shrines, pray and make sacrifices [3, 150 p]. It should be mentioned here that such thoughts among the local people are the results of long time observations, because the springs and curative water wells are situated in the mountains and foothill zones, there are microelements here curing the skin and inner diseases, and they come up onto the surface with the water. The curativeness of these waters has found its proof for ages and the local people hallowed these places and turned into honorable places named after honored saints. Besides that the curative water in Nurota spring joins with other springs in the shrines of the region by flowing under the mountains and the

thoughts that the fish in these sacred springs float from one spring to the other through the special underground ways caused the springs in the Nurota and Morguzar mountain chains to be hallowed[12, 14 p]. Moreover, the people living by the springs in the Nurota mountain chains were in serious attitude towards the springs saying that “the spring is life”. They prayed for water to be more and not to be less, they sacrificed sheep[13, 137-138 p]. It is still continuing in the present days in the mountainous and foothill areas of the region connected with drinking water, mainly, with the springs.

The following data given in the literatures caused for the springs being honored and hallowed in the shrine of Saad ibn Abu Vakkos in Gallaaral district. As it is noted in the available literatures, this person was one of the Muslims from Makkah who were the first to accept Islam, he was one of the ten disciples to be predicted paradise while they were alive[4, 243-244 p]. According to the legends among the local people, at the battle took place near the Avliyo village where the present shrine is situated Saad ibn Abu Vakkos was wounded and his finger was cut off, his blood dropped on where the hall is now and there appeared a spring on the place where the blood of the honorable man was dropped on[9, 2016 y]. In the legend about the shrine of Saad ibn Abu Vakkos in Fergana valley it is mentioned too that his blood turned into water. According to it, when Saad ibn Abu Vakkos was in Makkah, a stone thrown to the Prophet hit his head. The blood seeped out of his head flowed towards the East and this blood turned into clear, pure water. “Saad ibn Abu Vakkos was so generous that even his blood turned into pure water”[1, 29 p].

In our opinion, in the legends concerning Saad ibn Abu Vakkos the appearance of a spring on the place where his finger was cut off and his blood dropped and the situation that the blood seeped out of his head turned into pure water brought to honor the water of this spring among the population through the time passed.

Beshbulok shrine can be included in the second group. Situated on the high part of the village Peshagor in Zamin district, this shrine is famous for its curative springs. There are legends about that on the edge here there has been a cave, now this cave is completely buried. Because the water of this Beshbulok spring is cure for the diseases like mange, spots, smallpox, whooping cough and hepatitis, it is visited as the visitation of “Beshbulokota” curing place.

One of the widespread actions in the shrines of the region is that the visitors come to these springs say good wishes and the throw coins, stones, beads and crumbs of bread. One of the distinctive sides of these procedures is that the shrines of Koplon ota, Khuja serob ota, Khujabogbon ota, Jondahor ota, Saad ibn Abu Vakkos and Bogimozor ota are separately mentioned and it is banned to throw things into the sacred springs there. That is, although they have been put taboo, the visitors have not stopped throwing the above-mentioned things yet.

According to the data given by the reporters (informers), since the ancient times the thought “If anyone comes to these springs with good intentions, pray and touch the springs, and catches something, then his/her wishes will come true” has been of great significance among the population. It must have been that after getting something from the sacred spring, then it has become a custom to throw something into the spring as a return. Among the local people

the sacred springs are interpreted to be as the means informing about the future fortunes of the people[8, 2014-2018 y]. Therefore, every visitor put their hands into the spring in order to know their fortunes. In this process what the visitor gets out of the spring, his/her future will be connected with this thing. For example, mainly, childless women put their hands into the sacred springs in the shrines and try their fortunes. If the woman catches any bead or coral (necklace), so that she will have a girl, if she catches a coin or a knucklebone, then she will have a boy or it is believed that if she catches nothing in the water, then she will neither have a child nor a wealth.

The prohibitions in the sacred shrines and their remaining until today have formed on the basis of the relationships of people with the objects of taboos and the first religious views of the population plays a great role in it. Besides taboos are still kept and used at present, it enables to keep the ecosystem there (conditions of the trees, cleanness of the water, keeping the animals from external dangers) in norm.

Particularly, up to now the local people consider the fish in the springs in shrines of the region (oasis) to be “the saints in the appearance of fish”. Therefore, there has been a thought among the people since the ancient times that killing and catching these fishes would cause bad results.

As the informers say, there is belief in the magic features of the fishes living in the water reservoirs at the shrines of Saad ibn Abu Vakkos in Gallaorol district, Novka ota in Bakhmal district, Khuja Bogbon ota in Forish district that according to the legends, in ancient times some healers recited the spells of magic on the patient and in order to drive the evil spirits away suggested the sick person swimming in these waters and tried to treat them in this way[7, 2015 y].

Such believing in the curative features of fish is connected with the fish at the shrines of Sadkak ota and Hazrat Ali in Fergana valley that as if “the person suffering from hepatitis looks at the fish, the illness goes pass the fish and the patient will get rid of the illness”[1, 127 p]. The above-mentioned belief, according to the mythological views of the local people, has made the thought that evil spirits go away from the place where there is a fish, health and honesty appears, and a person is purified. From this point of view, the fish living at these shrines caused the thought to be formed among the visitors that they keep these places clean and the visitation and good intention made would come true soon.

The ceremony “Suz khotin”, held in connection with water by the population of the oasis dealing with unirrigated farming, has a particular place. Because the people imagined the “Suzkhotin” as a women floating in the water of in the sky, sometimes they used the word “suzdon” instead of the word “sul-ton”.

Usually the ceremony of calling water was held during the time from February to April. Sometimes in spring if there was drought, it was held later too. It began to rain as soon as the ceremony finished, while the farmers were ploughing the land and sowing the seeds, they held a doll on one hand and sowed the seeds by another hand. While sowing the seeds into the earth they sang ceremonial song. After the ceremony the doll was taken into a special small house and put into the dish with water[10, 2014-2018 y].

The ceremony of calling rain is unique to Turkic nations, Makhmud Koshgariy mentioned about it in the XI century too. According to his writing, “it is a custom of magia by means of stones in order to request jat–rain, wind and others. This custom is widespread among them. I saw it myself in the city of yagmos. In order to extinguish the fire they used divination and by the willing of the God it snowed in summer. The fire was pu out in front of my eyes”[14, 3. 8 p].

Also, as Sharafiddin Ali Yazdiy reported, on may 22 of 1365 Sahibkiran Amir Temur clashed against Jete (mogul) forces between Tashkent and Chinaz, on the bank of Chirchik river. The Moguls, who couldn’t believe in defeating the Amir Temur’s army, decided to use a stratagem by means of jade stones. As a result of grinding the stones a terrible storm rose and there was a thunder with lighting and began raining heavily. It was raining so heavily that the entire world seemed to be under water. The horses in the battle fields sank into the mud and couldn’t move[17, 38 p].

It can be said from the information mentioned above, the ceremony of calling the rain has a very ancient history. While the peoples of Eastern Turkistan used the jade stones to call the rain, the settled Turkic nations in the central and southern part of Turkistan held the ceremony “Suzkhotin” (Suvsultonkhotin (Water queen)) in order to call the rain.

The reason why an image of a woman is given to the doll for this ceremony is that in the ancient Turkic peoples a woman was the symbol of honor, greatness and blessing. Furthermore, the ceremony “Suz khotin” was connected with the religious beliefs of our ancestors in many aspects[16, 29 p]. Particularly, as Abu Rayhon Beruniy wrote, Khorezm people had a holiday called “Vakhshangam”. Vakhsh is the name af an angel responsible for waters, especially, for the control of Jaykhunriver[6, 258 p]. Besides, the information about it can be met in the archeological investigations carried out in our country. According to them, on the Kushon coins there was a picture of *Ardokhsho*, the meaning of *Ardokhsho* was “The spirit of Okhsho”, it was mentioned by the researchersthat it corresponded to the word *Vakhsh*. The ancient Baktrians built a temple for their god Okhsho (Oaksho) too[15, 82 p].

If we rely on these opinions, it will be clear that “Suz khotin” is a ceremony connected with the cult of water. In the time while Islam is widespread this ceremony is not forgotten yet, and is still continuing in our time too being adapted to its time.

## CONCLUSION

In conclusion we can say that if we analyze the processes of the ceremonies held at the shrines by the population, the tracks of the ancient belief remained in all the factors mentioned above in different forms, according to the analysis of the survey, most of the informers showed practically that the tracks of the ancient belief remained more often in ceremonies and taboos. That is, if the process of the whole ceremony were observed, the above-mentioned tracks of the ancient belief would be noticed. Also, the people’s hallowing the water, their thoughts about that it was the symbol of life and folk legends were built on these fundamentals. In addition, today, in the time of the ecological problems are leading all over the world, it is necessary to mention the important function of the customs and ceremonies held by the population of the oasis, their significance as an ecological reservation.

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Dear

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I am very pleased to inform you that your research paper titled **CUSTOMS AND CEREMONIES RELATED TO WATER AT THE SHRINES OF JIZZAKH REGION** has been published after double blind Referred & peer reviewed process in **ACADEMICIA: An International Multidisciplinary Research Journal (ISSN: 2249-7137) (Impact Factor: SJIF 2020 =7.13) Vol. 10, Issue-4, (April, 2020).**

The scholarly paper provided invaluable insights on the topic. It gives me immense pleasure in conveying to your good self that our Editorial Board has highly appreciated your esteemed piece of work.

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