

Today, a lot of practical work is being done to restore the ancient history and rich cultural heritage of our country. The Jizzakh oasis, along with other historical and ethnographic regions of the country, has a special place in this book based on literature and field ethnographic research. This monograph, dedicated to the customs, traditions and rituals of the people of the Jizzakh oasis, which has an ancient history, certainly has some mistakes and shortcomings. Therefore, we hope that the intelligent and discerning readers who are dear to us will express their valuable thoughts and opinions in the process of getting acquainted with this publication.



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JIZZAKH OASIS'S CUSTOMS AND CEREMONIES

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JIZZAKH OASIS'S CUSTOMS AND CEREMONIES

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Today, a lot of practical work is being done to restore the ancient history and rich cultural heritage of our country. The Jizzakh oasis, along with other historical and ethnographic regions of the country, has a special place in this monograph based on literature and field ethnographic research.

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INTRODUCTION. The rapid integration processes taking place in the world today require the scientific study and preservation of the historically formed diverse national, religious, spiritual and cultural values, customs and rituals of mankind. Interdisciplinary research in the fields of history, ethnology, theology and onomastics is especially important in the study of the migration of different peoples across historical and cultural regions, their national and spiritual heritage, religion, geographical location, type of activity and formation of their horizon related to national values. Therefore, given the rich material and cultural heritage formed over the centuries, the role and importance of our national values as the symbolic wealth of our people, the task of preserving them and passing them on to future generations is becoming increasingly important in today's struggle for human consciousness and thinking.

Indeed, no matter how much we keep pace with the modern world, no matter how fast we pursue economic reforms, as President Mirziyoyev said, "... if the body of society is the economy, its soul and spirit is spirituality. In building a new Uzbekistan, we rely on these two strong pillars: a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values"¹.

Based on the priorities of this strategic idea, we must show our people, especially our young people, and the general public the place of our ancient national traditions, customs and ceremonies as an integral part of our unique history, the basis of our material and spiritual values. In these processes, one of the important issues on the agenda is the study of ethno-territorial features of different historical and ethnographic regions of the country as a research group within the selected regions. One of the main goals and objectives of our researchers today is to interpret the problems of the history of the Motherland in

¹ Mirziyoyev Sh.M. Humanism, kindness and creativity are the foundation of our national idea. Tasvir Publishing House. - Tashkent - 2021. 4 p.

the light of modern methods of scientific research, free from the communist ideology of the Soviet era, based on the principle of objectivity.

According to historical sources, this cultural region, which in ancient times was part of the state of Sogdiana and Ustrushna in the Middle Ages, played an important political, socio-economic and cultural role in the history of Turan, actively participated in all historical processes and functioned as an integral part of the region. It is known from many sources that the caravan routes of the Great Silk Road system crossed the Jizzakh oasis, especially the adjacent Mirzachul, and in the Middle Ages these roads connected Samarkand, the "great trade port of Movarounnahr" with Shosh, Khojand, Fergana, Yettisuv, East Turkestan and China.

Research in the oasis shows that the Jizzakh cultural region has long served as an strategically important "eastern gateway" to the urban villages of the Zarafshan river basin, although it has served as a "retransmitter space" for cattle-raisers in the Shosh region, the Fergana Valley, the Syrdarya as a nomadic and cultural place², the customs and rituals of the Jizzakh oasis population have not yet been studied as a separate systematized research group.

However, there are written sources that provide information about the history of the region and scientific literature based on the results of archeological excavations. These sources can be studied in two parts. The first of them is the works on the medieval history of the Ustrushona agricultural oases³, and the second part is the written sources on the history of cattle-breeding. The lifestyle, spiritual life and customs of the herders were also studied on the basis of written sources as well as ethnographic materials. However, the materials related to the

² Гулямов Я.Г. Кладбище Кулпи - Сар ИМКУ., Вып. 2, Т: «Фан», 1961, с. 92-93

³ Ibn Hawqal. Kitab surat al-ard (Arabic translation and commentary by Sh.S. Kamoliddin). Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2011., Ибн Хордадбех. Книга "Пути и страны" / Пер. с арабск. коммент. и исслед. указ. и карты Н.Велихановой.- Баку: Элм,1986., Истахри (Абу Исхак Ибрагим ибн Мухаммад). Китаб масалик ал-мамалик. // Материалы по истории киргизов и Киргизии. – М. 1973. Вып.1.

spiritual and religious life found in the cemeteries belonging to the Ustrushona herdsmen were submitted to the scientific community in the form of periodicals and scientific articles⁴. However, they are also generalized, not referenced as a whole.

It should be noted that the history of the first medieval development of the oasis, the ancient and medieval historical topography⁵, the ancient culture⁶ of the Ustrushan herdsmen, the first medieval rural settlements of Ustrushana⁷, the material culture of the Middle Ages⁸, the Hephthalites and the Turkish khanate, the political material, cultural and spiritual life of the period⁹, irrigated agriculture and irrigation¹⁰, the history of the oasis during the Central Asian khanates, ethnography and the history of the mahallas of Jizzakh¹¹, the sacred sites and shrines¹² of the Jizzakh oasis were studied from a scientific point of view. However, in the described studies, the authors assessed the problem raised above within the scope of their directions and research objects.

⁴ Pardaev MH Culture of sedentary farmers and nomadic cattle breeders in the ancient Jizzakh oasis // UMMT №33. Tashkent, 2002. S.146-153., Pardaev M. On the interdependence of the worship of the spirit of the sheep and the wolf // Social sciences in Uzbekistan. T.: 1995, - № 1. В.42-46., Грицина А.А. Кочевники в Уструшане(на примере изучения курганов в Сырдарьинской и Джизакской областях) // Цивилизации скотоводов и земледельцев Центральной Азии. – Самарканд-Бишкек: –С.2005, 186-195., Грицина А.А. Уструшанские были. – Ташкент: Издательство народного наследия им. А. Кадыри, 2000., Toshboev F.E. Some comments on the burial customs of the nomadic pastoral peoples of Ustrushna. // History and culture of Uzbekistan. Tashkent, 2011, 300-304 p., Toshboev F.E. Toshboev F.E. Funeral customs of the Ustrushna peoples in ancient times. (On the example of Gulbo, Saghanak and Shirinsay cemeteries). Jizzakh State Pedagogical Institute Information Science №3, Jizzakh: 2013. В. 47-54., Toshboev F.E. Funerals associated with dogs and wolves of the ancient peoples of Ustrushona. Samarkand 2018.

⁵ Грицина А. Северная Уструшана в середине I тыс. до н.э. - нач. XIII в. н.э. (археолого-топографическое исследование): Автореф. дис. канд. ист. наук. – Самарканд, – 1990. – С. 24.

⁶ Toshboev F. Ancient culture of Ustrushona cattle breeders: tar. fan. fal. doc. (PhD) written diss. avtoref. - Samarkand, 2017. - P.22.

⁷ G'ofurov J. The first medieval rural settlements of Ustrushona: dissertation on history (PhD) written - Samarkand, 2019. - P.22.

⁸ Сверчков Л. Поселение Мык - источник по истории средневековой Уструшаны: Автореф. дис. канд.ист.наук. - Самарканд, 1991. – Б. 21.

⁹ Пардаев М. Северо-Западная Уструшана в эпоху раннего средневековья (по материалам нижнего течения р. Сангзор): Автореф. дис. канд. ист. наук. – Самарканд, 1995. – С. 24.

¹⁰ Суюнов С. История орошения Северо-Западной Уструшаны (V-XVI вв. по археологическим материалам): Автореф. дис. канд.ист.наук. – Самарканд, 1999. – С. 24.

¹¹ Pardaev A. Jizzakh principality - during the Central Asian khanates (from the XVI century to the 60s of the XIX century): dissertation on history - Tashkent, 2004. - P.156..

¹² Aqchaev F. Holy shrines and shrines of Jizzakh oasis. Dissertation on history (PhD) written - Tashkent, 2020. - P.24

Therefore, in this monograph on the basis of modern theoretical and methodological approaches and concepts, field ethnographic and ethnosociological data and archeological research in the oasis, ethnolocal features associated with the traces of ancient beliefs reflected in the international outlook, national and territorial traditions, customs and rituals of the oasis population. monographs, based on a comparative analysis of other historical, scientific literature on the subject.

This monograph, dedicated to the customs, traditions and rituals of the people of the Jizzakh oasis, which has an ancient history, certainly has some mistakes and shortcomings. Therefore, we hope that the intelligent and discerning readers who are dear to us will express their valuable thoughts and opinions in the process of getting acquainted with this publication.

CHAPTER I. HISTORICAL AND ETHNOGRAPHIC CHARACTERISTICS OF JIZZAKH OASIS.

1.1. Natural geographical classification and brief history of the oasis

According to the natural geographical location of the Jizzakh oasis, the Turkestan ridge and its branches include the northern slopes of the Morguzar and Nurata mountain ranges, the central and southern regions of Mirzachul¹³. The oasis is connected to the north-east by Pakhtakor, Dustlik and Zafarabad districts to Aydarkol, to the east by Mirzachol and from the north-west to the Kyzylkum desert, and the plains in the south-west to the Zaamin and Oykar ridges¹⁴.

The oasis is bordered by Kazakhstan to the north and northeast (216.9 km), the Republic of Tajikistan to the east and southeast (326.7 km), Navoi (83.7 km) and Samarkand (199.8 km) to the west, the main part of the oasis is occupied by Jizzakh region. The total area of the region is 21.2 thousand km², which includes 12 districts, including Arnasay, Bakhmal, Dustlik, Gallaorol, Sh. Rashidov (Jizzakh), Zarbdor, Zafarabad, Zaamin, Mirzachul, Pakhtakor, Forish and Yangiabad, 1 city under the region. and 7 subordinate cities (Gagarin, Dustlik, Jizzakh, Marjanbulak, Pakhtakor, Dashtobod, Gallaorol), 8 towns (Boston, Zarbdor, Zafarabad, Zaamin, Osmat, Uchkuloch, Yangikishlok, Koytash). Jizzakh region was founded on December 28, 1973¹⁵.

In the southeast, the Ilonutti mountain pass on the Sangzor River separates the Nurata Range from the Morguzar Range¹⁶. The western part of both mountain ranges is a plain, and the eastern part is connected to the Aktag, Karatag, and thus the Koytash mountains through the Nurata oasis.

¹³ Republic of Uzbekistan. (Jizzakh region and Syrdarya regions. Administrative division). T., 2002.95- b.

¹⁴ That book. Pages 95, 119. National Encyclopedia of Uzbekistan. (Jizzakh region). T., 2004. 593 p.

¹⁵ National Encyclopedia of Uzbekistan. (Jizzakh region). T., 2004. 593 pages. Republic of Uzbekistan. (Jizzakh region, administrative division). T., 2002.95- p.

¹⁶ There.

Part of the oasis, located in the almost central part of Uzbekistan, consists of deserts, steppes, which is characterized by the connection of mountains, foothills, lowlands and desert zones in the region. From the north and northeast, the stair-shaped plains rise towards the mountains. Most of the area is occupied by Mirzachul, which consists of plains¹⁷. The surface of the oasis is not the same. It descends from the southeast to the northwest. The part of the plain is sloping to the north-west, with an average height of 250-300 m. In the southern foothills, the height reaches 450-530 m¹⁸.

The average height of Morguzar Mountain, which is the northern branch of the Turkestan ridge, is 1500-2000 m, some peaks reach 2621 m. It is separated from Mount Nurata by a valley of the Sangzor River to the north. The largest river in the oasis, the Sangzor River (123 km long), is saturated with snow and ice from the Turkestan, Koytash and Morguzar ridges, increasing in summer and decreasing in winter. The average monthly water consumption is 6.1 cubic meters per second¹⁹. At the same time, such rivers as Khojamushkentsoy, Turkmansoy, Achchisoy, Kochchisoy, Jaloyirsay, Zominsuv, Ravotsay, Saykhonsay start from the northern slope of the Turkestan ridge and supply the oasis with water²⁰.

Jizzakh region, one of the historical and cultural regions of Uzbekistan, has a unique history. In the early Middle Ages, the oasis was part of the independent state of Ustrushna and has long served as an important strategic center. In particular, the Ilonotti mountain pass served as an important strategic gateway for trade caravans along the Kyzylkum Desert to the east and west. In particular, according to N.B. Nemseva, who explored the caravan route in the Kyzylkum Desert, in the Middle Ages, the caravan route along the northern slope of Mount

¹⁷ Алибеков Л.А., Нишанов С.А. Природные условия и ресурсы Джизакской области. –Ташкент: Узбекистан, 1978. – Б. 24-25.

¹⁸Toshboev F. Ancient culture of Ustrushona cattle breeders. History fan. height fal. doc. (PhD). diss. abstracts. Sam., 2017. 14 p.

¹⁹ Алибеков Л.А., Нишанов С.А. Природные условия и ресурсы Джизакской области. – С. 27

²⁰ Field records. Zaamin, Bakhmal, Gallaorol districts. 2020.

Nurata turned sharply northeast around Lake Tuzkon and narrowed the distance to the Syrdarya coast. This transit caravan route passed along the migration routes of cattle breeders, who in the Middle Ages conquered the Jizzakh, Nurata and Bukhara oases²¹.

The geographical convenience of the region has always been in the focus of travelers and researchers. According to the well-known archeologist M.H. Pardaev, a branch of the Silk Road connecting China and Europe went through the Nur, Mingbulak basin and Khorezm to the Volga, thereby connecting the two roads which connects the west and the east. It is no coincidence that the first network passed through the Zarafshan valley, while the second passed through the Nur oasis²².

Jizzakh was one of the largest cities of Ustrushana before it was conquered by the Arabs. The castles at the entrance to the city were built during the reign of the Kushan kingdom. In the VIII century it was surrounded by the wall of Kandipirak (Kanpirak).

Historical works written during the reign of Amir Temur and the Temurids provide sufficient information about Jizzakh and the surrounding settlements. In particular, the chapter on the events of 1367-1368 in Nizamiddin Shami's work "Zafarnoma", completed on the instructions of Amir Temur during his lifetime, provides detailed information about Jizzakh and the nearby Harman district, Malik raboti. There have been reports of military action and political developments in the region²³. Sharafuddin Ali Yazdi's "Zafarnoma" also contains information about Jizakh and the surrounding fortresses and villages: Raboti Malik, Yam, Havos²⁴.

²¹ Немцева Н.Б Караванными дорогами Голодной степи // Вехи времён: Альманах –Т., 1989 –С. 41-44.

²² Pardaev M.X The influence of desert culture on the Jizzakh and Bukhara oases in the early Middle Ages // Social sciences in Uzbekistan. - 1998. - № 4-5.- Б. 63-71.

²³ Nizamiddin Shamiy. "Zafarnoma". T: "Uzbekistan" 1996. 68-70 p.

²⁴ Sharafuddin Ali Yazdiy. "Zafarnoma" T: "Uzbekistan" 1992. 36, pp. 54-55.

The reign of Ulugbek (1409-1449) coincided with the period of intensification of the movement of opposition forces against the Timurids in Tashkent, Yettisuv and Mongolia. For this reason, the fortresses of Qaliyatepa, Orda, Ravot, and Moltop in the Jizzakh oasis, which formed a defensive chain to protect the Ilonotti gorge on the way to Samarkand, were reconstructed and its military power was increased²⁵. In 1425, Ulugbek made a military expedition to Mongolia, the land of the Jets, and defeated the Mongol khan Shermuhammadkhan. This was one of the few victories of Ulugbek in his military career, the brightest and most important. That is why the information about this victory is engraved on one of the high rocks of the "Iron Gate" and sealed for eternity²⁶.

Zahiriddin Muhammad Babur in his book "Boburnoma" mentions that "Ustrushona was once under the rule of Umarshaikh Mirzo" and gives information about the settlements of Jizzakh oasis - Dizak, Zaamin, Yam, Peshagor, Yor-Yaylak, Khaliliya, Ilonotti gorge²⁷.

Hafiz Tanish ibn Mir Muhammad Bukhari in his work "Abdullanoma"²⁸ ("Sharafnomai Shahiy") in Persian-Tajik gives information about the history of Jizzakh in the khanate period, its place and position in the second half of the XVI century and the beginning of the XVII century.

It should be noted that in the first half of the XVI - XIX centuries Jizzakh was part of the Bukhara Khanate, Emirate, and from the second half of the XIX

²⁵ A.Pardaev. Jizzakh principality - during the Central Asian khanates (from the XVI century to the 60s of the XIX century). Dissertation on history(PhD) Tash. - 2004. 25 p.. Republic of Uzbekistan. (Encyclopedic reference). T., 2002. 98 p.

²⁶ Aminjanova M., Jeltova G.I. Excerpts from the history of Uzbekistan. T: The teacher. 1974. 86 p.

²⁷ Bobur Zahiriddin Muhammad. Boburnoma. T: "Yulduzcha", 1989, 86 p.

²⁸ Hafiz Tanish ibn Mir Muhammad Bukhari. Abdullanoma (Honorary King). Volume II. T: "Science," 1969, pp. 217-218.

century as part of the Russian Empire. In 1916 there was a "Jizzakh uprising" against the colonial oppression of the Russian Empire²⁹.

Its administrative-territorial structure also plays an important role in the history of the oasis. Jizzakh district was administratively included in Samarkand region, according to historical documents, at the end of the XIX century, Samarkand consists of 4 counties, 6 cities, 40 volosts, 417 villages and auls, 2163 villages and auls, 140952 yards, with a population of 712,415³⁰. Jizzakh, Kattakurgan and Khojand districts were in Samarkand region, which united Jizzakh district. Given the fact that Jizzakh is located at the main transit crossroads and is territorially close to Samarkand, it began to operate as a separate district. The center of the district is the city of Jizzakh, and since 1889 it has become a unique strategic center³¹.

In the second half of the nineteenth century and the beginning of the twentieth century, after the conquest of Turkestan by the Russian Empire, new administrative-territorial units began to be formed in the country. Some counties and volosts are reorganized based on the natural geographical location of the country. In particular, in 1886, in accordance with the Regulations on the Administration of Turkestan, some settlements, in particular Savruk, Tosin and Nakrut volosts, were transferred to Jizzakh district by the decision of the Statistical Office of Turkestan, taking into account the distance from Kattakurgan district³². In particular, according to statistics recorded in 1916, Jizzakh, the largest city of Jizzakh district, had a population of 14,644³³.

According to the "Settlements of Samarkand region" in 1904-1905 (Населенные пункты Самаркандской области), Jizzakh district included

²⁹ Republic of Uzbekistan. (Encyclopedic reference). Т., 2002. 98 p.

³⁰ Сборник материалов для статистики Самаркандской области. Самарканд. 1890.- С. 13

³¹ Список населённых мест Самаркандской области по сведениям 1904-05 года. Самарканд. 1906. С75-84.

³² Там же. С 76.

³³ Зарубин И.И. Население Самаркандской области (Численность, этнографический состав и территориальное распределение). – Л., 1926. – С 10

Nakrut, Baghdan, Sintob, Savruk, Kyzylkum, Otakurgan, Sartkurgan volosts. Tosin volost was part of Kattakurgan district, while Baghdan, Nakrut and Sintob were one of the largest volosts in Jizzakh district. In particular, the rural communities (сельские общины) of Ilonli, Karabdal, Garasha, Sagishmon and Urdyn are attached to the Nakrut volost. According to the documents, Nakrut volost alone had 880 yards and 1,073 pastures at that time. The total population is 14,964, of which 8,158 are men and 6,806 are women. According to statistics, a total of 36 villages belonged to Nakrut volost. By 1905, the volost had 15 mosques, 29 mills and 45 mills³⁴.

According to the 1917 agricultural census, the rural population in Jizzakh district was 90,557³⁵. There were population about 9,601 in Zaamin volost, 1,146 in Savruk volost, 7,527 in Sangzor volost, 9,301 in Osmat-Qatortal volost, 2,290 in Kurgantepa volost, 14,409 in Karatash volost, 14,964 in Nakrut volost, 6,76 in Khotcha Mukost volost, 6,61 in Khotcha volost, 5,346 in Pistalitog volost³⁶.

From the 1920s to the 1930s, on the initiative of the People's Commissariat of Turkestan, special ethnographic expeditions were organized to Kattakurgan and Jizzakh districts of Samarkand region. Similar expeditions led by M.S. Andreev were carried out in the settlements around Jizzakh and Nurata and the adjacent Kyzylkum desert³⁷. Under the leadership of I.I. Zarubin, ethnographic expeditions were organized to the districts and volosts of Samarkand region, Forish, Sintob, Karatash, Nakrut, Baghdan, Tosin volosts of Jizzakh district, and a lot of statistical and ethnographic data were collected³⁸.

³⁴ Зарубин И.И. Население Самаркандской области...– С 10.

³⁵ Зарубин И.И. Население Самаркандской области (Численность, этнографический состав и территориальное распределение). – Л., 1926. –С 9-25.

³⁶ Зарубин И.И. there

³⁷ Андреев М.С. Некоторые результаты этнографической экспедиции в Самаркандскую область в 1921 г. – Т., 1925

³⁸ Зарубин И.И. Население Самаркандской области (Численность, этнографический состав и территориальное распределение). – Л., 1920. Яна каранг: Зарубин И.И. Население Самаркандской области (Численность, этнографический состав и территориальное распределение). – Л., 1926. –9-25с.

In 1926, in accordance with the decision of the Council of the People's Commissariat of the USSR, re-zoning measures were carried out in Uzbekistan. According to this decision, Nurata, Jizzakh and Payarik districts will be formed in Samarkand region³⁹.

In order to further develop cotton growing in the country in the 20-30s of the XX century, in accordance with the decision of the CPSU (b), for the first time began to develop the Jizzakh and Mirzachul regions. This is especially true during the period of collectivization. By 1939-1940, almost a third of the territory had been developed⁴⁰. Especially after the Second World War, most of the funds allocated for the development of the national economy of Uzbekistan will be allocated to cotton and related industries. To this end, the Central Committee of the CPSU (b) on July 15, 1945 "On measures to restore and further develop cotton in Uzbekistan" and the former Soviet Union on February 2, 1946 "On plans and measures for the restoration and further development of cotton in Uzbekistan in 1946-1953" his decisions were also aimed at this goal⁴¹.

As a result of the mass development of the territories, great attention is paid to the use of mineral fertilizers, various pesticides, especially for the development of cotton. As a result, the deterioration of the ecological situation in the Jizzakh and Mirzachul regions, which are the heart of the reserve and gray lands, has led to salinization. Salinity of land and water has negatively affected the health of the population.

Especially in the 50s and 80s of the XX century, the Syrdarya and Mirzachul regions, which are the heart of the reserve and gray lands, began to specialize in cotton growing. According to researcher O. Kamilov, during the 30 years from

³⁹ Administrative-territorial structure of the Republic of Uzbekistan. T., 1994 pages 36-56

⁴⁰ Nabieva A. An environmental threat or the bitter lessons of the past. // Eco world newspaper. T. 2013. № Numbers 43, 44. Page 3

⁴¹ Oblomurodov N, Hazratkulov and others. History of Uzbekistan (textbook for undergraduate students of higher education). T., 2011. 267 pages.

1956 to 1986, 360,000 hectares of protected lands in Mirzachul were developed, adapted for cotton cultivation, and 60 highly mechanized state farms were established. Since 1974, more than 600 families from the mountainous and steppe regions of Andijan, Fergana, Samarkand and Jizzakh regions have been forcibly and voluntarily relocated to the developed desert and protected lands⁴².

As a result of the center's policy of administrative-territorial division in the republic, in 1973, in accordance with the decision of the Supreme Soviet of the USSR, a new Jizzakh region was created within the republic, taking into account the remoteness of the Jizzakh oasis districts from Samarkand⁴³. On September 6, 1988, according to the Decree of the Presidium of the Supreme Soviet of the Uzbek SSR, Jizzakh and Syrdarya regions were united and replaced by Syrdarya region with its center in Jizzakh⁴⁴. On February 16, 1990, at the regular session of the Council of People's Deputies of Jizzakh region of the VIII convocation, according to the Decree of the Presidium of the Supreme Soviet of the Uzbek SSR, Jizzakh and Syrdarya regions were reorganized as separate regions⁴⁵.

In conclusion, the present-day Jizzakh oasis was known in ancient times as the Ustrushana region and, due to the favorable natural conditions, has always been a region of great military strategic importance. Historical sources prove that the oasis has developed in the stages of development of the following centuries, maintaining its original position.

1.2. Ethnic composition and ethnographic features of the population

⁴² Komilov O. Development of irrigation systems in Uzbekistan and its consequences (1951-1990). Dissertation for the degree of Doctor of Historical Sciences. T., 2017. pp. 151-152.

⁴³ Administrative-territorial structure of the Republic of Uzbekistan. T., 1994 p. 36.

⁴⁴ Central Archive of Jizzakh region. Fond-13, Opis-1, ed. xr. 3886, page 73.

⁴⁵ Central Archive of Jizzakh region. Fond-13, Opis-1, ed. xr. 3927, page 1.

It was noted above that the location of the Jizzakh oasis, favorable geographical features have created all the natural conditions for the settlement and economy of the settled and semi-settled population. As a result, agriculture and animal husbandry in the region have developed steadily and seasonally, and the ability of nomadic livestock to co-develop with sedentary farming has led many ethnic groups to relocate.

Today, the population of the oasis is ethnically complex: Uzbeks - 89.0%, Kyrgyz - 3.1%, Tajiks - 3.0%, Kazakhs - 2.1%, Russians - 0.7%, other nationalities - 2.1%, Jizzakh region is home to 4.1% of the population of the Republic of Uzbekistan. In particular, they are consist of Uzbeks - 1208.7 thousand, Kyrgyz - 41.6 thousand, Kazakhs - 28.4 thousand, Tajiks - 31.6 thousand, Russians - 14.9 thousand, Tatars - 6.4 thousand Koreans. -2.7 thousand people, Turkmens - 0.4 thousand people, Karakalpaks - 0.2 thousand people of other nationalities and ethnic groups - 17.3 thousand people⁴⁶.

An analysis of surviving written sources shows that in the late 15th and early 16th centuries, the people of Dashti Kipchak began to migrate en masse to Central Asia, especially between the two rivers, under the leadership of Shaibanikhan, and most of them settled in convenient oases. By this time, the influx of Dashti Kipchak Uzbeks into the oasis had a unique impact on the local ethnic system. However, the Uzbek tribes began to mingle with the local settlers and slowly began to forget their tribal traditions. As a result of their assimilation of the high cultural achievements and traditions of the local population, the process of formation of the majority of the population between the two rivers as a single Uzbek people throughout the sixteenth century entered a decisive phase. Now an entire nation is developing as the Uzbek people. Although we see the Uzbeks as a whole nation, it is divided into several tribes.

⁴⁶ Official website of Jizzakh regional administration. www.jizzax.uz. visit October 10, 2020.

As in other nations, the Uzbeks have preserved their tribal division until recently. Indigenous people call themselves "92-connected Uzbeks." This means that the Uzbeks consist of 92 bov (sections). There is a lot of historical evidence that the Uzbek people are made up of 92 parts (tribes)⁴⁷. In particular, Turdi Farogi, a democratic poet of the Uzbek people who lived in the 17th century and came from the Yuz tribe, wrote in his poem "Narrow-minded princes" that the Uzbek people consisted of 92 tribes⁴⁸. In addition, Abdullah II's correspondence with the 16th-century Indian king Akbarshah contains information about the division of Uzbek tribes⁴⁹.

Written data on the ethnic composition and lifestyle of the population living in the Jizzakh oasis and adjacent areas are found mainly in some statistical materials for the 60-90s of the XIX century and 20s of the XX century⁵⁰. Chapter V of the book "Ancient Zaamin" by Y.F. Buryakov and A.A. Gritsina, published by "Fan" in 1994, describes the historical and ethnographic description of the country in the late Middle Ages, albeit in short lines. Chapter IV of this book, written by T.U. Salimov, is devoted to the ethnic formation of the population of the region in the late Middle Ages. The author reveals the ethno-historical roots of the population of the Jizzakh oasis on the example of Zaamin district. In it, the author studies the Turkic, hundred, forty, Kipchak tribes, their subdivisions on the basis of historical written sources and ethnographic sources.

In the Jizzakh oasis we can meet representatives of almost all of the 92 Uzbek tribes. In the early days, large groups of "qirq" came and settled in Jizzakh. As a result of the settlement of Uzbeks in the eastern, northern and north-western

⁴⁷ Kh.Doniyorov. Trees and dialects of the Uzbek people. T.: "Fan", 1968. 3-b

⁴⁸ History of Uzbek literature. Volume VI, 1959. 282 p.

⁴⁹ I.R.Nizomiddinov. Central Asian-Indian relations in the XVI-XVII centuries., Tashkent. "Fan" 1965.76 p.

⁵⁰ Tillaboev S. Some features of the policy of the Russian Empire in the field of administrative-territorial administration in Turkestan // History of Uzbekistan.-2005.-№ 3. 75 p.

regions of the oasis, the ethnic composition of the population of the oasis will thicken⁵¹.

If we pay attention to the history of formation and lifestyle of the above-mentioned ethnic groups, we can witness the formation of a unique ethnic landscape in the oasis from time immemorial. In particular, among these ethnic components, one of the many ethnic groups is the “Yuz”, “Qirq”, and “Kanglis”. The “Yuz” tribe are mainly in Zaamin, Yangiabad, Zarbdor districts, Jizzakh city and its environs, Kanglis in Takali, Chayonli, Sayfinota, Chuvillak villages of Gallaaral district, in Zaamin district, Kangli, Sherkongli, Karangul villages of Gallaorol district, in Tangali and half of Jizzakh city of Jizzakh and live there along with animal husbandry and agriculture⁵². K. Shoniyozov In his research, emphasizes that Gallaorol Kangli are yellow Kanglis⁵³.

A number of expeditions were organized to study the ethnic composition of the oasis. In particular, an ethnographic expedition led by T.U. Salimov in 1988-1989 to study the ethnic history of Zaamin district provided an opportunity to study in depth the ethnic units in the oasis. As a result of this research, the names of Uzbek tribes and settlements in the oasis, their habitats were studied. In addition, the well-known ethnographer V. Radlov in his work "On the settled Turkic tribes of Central Asia" gives a detailed description of the Yuz tribes of Zaamin, based on the work of General A. Maksheev. According to Maksheev the composition of the Yuz tribe consists of Parcha Yuz (Boymoqli, Biran sadoq, Olmachi, Mirza uch tamgali, Sergeli yuz, Uyuvli, Karakalpak, Puchugoy, Oq qigiz, Kuyonkulokli, Bolgali tort tamgali, Eshquli, Tokboy), Xitoy Yuz (Khan Khoja, Norin , Chunkan, Sirboyinliq, Qoqoni, Qosh tamgali, Ochamayli, Mangit), Solin (Shodmon group, Nauferash, Togayi balli, Kavrak, Davlat, Qirq

⁵¹ Буряков Ю.Ф., Грицина А.А. Истахри истории Заминского района // Древний Заамин.Т: “Фан”,1994.с.86-102.

⁵² Field records. Jizzakh city and Gallaorol district. 2015.

⁵³ Shoniyozov K.Sh. Gang state and gangsters. -Т., 1990. 123-128 p.

sadoq, Boyovut, Kenayuz), Uyas (Oq chakmon, Norin, Chunkan, Sirboyinlik), Qarap (Burjigen, Kongirboy, Sakkiz sari, Naiman, Kokani, Kushtamgali, Ochamayli, Mangit), Naiman erganakli (Chiljuvut), Besh yuz (Koshtamgali) and Soloqli (Kultepalik, Beshkal, Gafur, Chirkirovuq, Mirza, Ariq, Beklar group)⁵⁴.

The majority of the population of the oasis – Qirq tribe now live in the foothills of the Morguzar mountain range in the village of Pishagor in the Zaamin district and in several villages in the Sharof Rashidov district, while qipchoq, saroy, chuvilloq, eroni, turk, turkman, yuz tribes has been living in Jizzakh and around it.

During this period, the above-mentioned representatives of the tribe also established intensive economic and trade relations with the Uzbek-Turkmen of the Nurata oasis. Livestock districts brought their cattle, camels, and yearlings to the oasis for exchange or sale for cash, and bought fresh fruit, tobacco, and handicrafts from local markets. According to sources, Sarbozor in the Gallaorol district used to sell cattle, horses and camels until the 1930s and 1940s⁵⁵.

In the late 19th and early 20th centuries, traditional steppe cattle-breeding played an important role in the Kangli economy, but in the foothills of the Morguzar and Koytash mountains, along springs and reservoirs, the population was engaged in irrigated agriculture by planting sesame, maxsar, wheat, millet, melon and watermelon. As a result of the complementarity of the two types of economy, irrigated agriculture and steppe pastoralism of the oasis, ethnocultural ties were established between the Turkmen, Sarai, Nayman, Qirq, and Mangits. This led to the formation of a unique economic and cultural type in the oasis. After all, economic and cultural types are understood as a historical set of farms

⁵⁴ Буряков Ю.Ф., Грицина А.А. Истахри истории Заминского района // Древний Заамин. Т: “Фан”, 1994. -с. 86-102.

⁵⁵ Tolipov F.S., Rustamova F. The end of the XIX century and the beginning of the XX century in the ethnocultural environment of Uzbekistan // The origin of the Uzbek people: scientific-methodological approaches, ethnogenetic and ethnic history // Materials of the Republican scientific-theoretical conference. -Т., 2004. -P.66.

and cultures that exist in certain natural and geographical conditions and at the same level of socio-economic development⁵⁶.

The Mangits are scattered in the villages of Ilonchi, Osmonsay, Deristan, Yomchi, Sayyod, Osmon in the Forish district of Jizzakh Province, particularly in the villages from the Ustukhan Desert to Ogzikent⁵⁷. The Forish mangits are basically divided into two large tribes. These are called "qirlik" and "soylik". The qirlik consisted of the Odinasariq, Shotolib, Oqaat, and Soylik tribes, such as the Khojakorson, the Mansur, the Jalmat, the Qurbonaji, and the Chuli⁵⁸.

As a result of the settlement processes that began to end in all regions in the early twentieth century, the main groups of mangits, including the qirlik, were engaged in animal husbandry and agriculture, while the soylik were engaged in agriculture, growing grapes and cereals along the rivers. The Mangits sold their products mainly in the markets of Forish, Sintob, Josh, and Juma. The Turks are scattered in the villages near the northern ridge of Mount Nurata, most of them in the Forish and Morguzar mountain oases, mainly in Balandosmon and Ajrim⁵⁹.

The natural-geographical location and climatic conditions of the oasis have affected the family and economic life of the population. In the vast hills and irrigated oases on both sides of the Nurata and Koytash Mountains, three main types of farming were formed: oasis irrigated agriculture, steppe-hill cattle-breeding, and mountain-pastoral cattle-breeding. Part of the population was also engaged in driving livestock during this period. By the middle of the twentieth century, these ethnic groups, which had become fully settled, had ethnocultural ties with other ethnic groups in the oasis who had been engaged in these types of farming. After all, the fact that these people lived in the same area for many years

⁵⁶ Abdullaev U. The problem of terminology in ethnology // Ethnology of Uzbekistan: new views and approaches. - T., 2004. - P. 13..

⁵⁷ Толипов Ф. Общинные традиции в семенной жизни населения Нуратинского оазиса (конец XIX-первая половина XX вв) Автореферат канд.ист.наук.Т.,2006. С 13-14

⁵⁸ Field records. Yangiqishlok (Bogdon) town. 2015.

⁵⁹ Field records. Balandosmon and Ajrim villages. 2015

and had economic relations with each other was an important factor for their full adaptation to the ethno-cultural environment of the oasis.

As for the Uzbek-Turkmen of the oasis, in the 1920s, their range was not only the Nurata Mountains, the villages adjacent to the Nurata in the Upper Zarafshan oasis, but also the villages in the foothills of the Koytash Mountains. By the 1920s, the number of Nurata Turkmen in the Jizzakh and Nurata oases was 30,000-35,000 at the end of the 19th century and the first half of the 20th century, Uzbek-Turkmen lived in compact settlements in most villages, which were divided into two large tribal communities, the “olti ota goz oyoqli” and “besh ota mangyshlov”. The Olti ota goz-oyoqli are divided into oytamgali, qo’shtamgali, qon-jigali, bogajli (bogajli,bekjigali) , goz-oyoqli. V.G. Moshkova divides each of them into 6 smaller tribes and calls them "twenty-four ancestral Turkmen"⁶⁰.

At present, ethnologist F. Tolipov records a number of small ethnic groups of Uzbek-Turkmen scattered along the Nurata oasis adjacent to the Jizzakh oasis on the basis of available ethnographic data. According to the author, their settlement in the Nurata oasis is the result of long-standing ethnogenetic processes, as a separate ethnic component, fully absorbed into the Uzbeks and became part of it⁶¹. However, the Forish and Gallaorol districts, adjacent to the Nurata mountain range, are administratively part of the Jizzakh region, and the ethnic composition and lifestyle of the population in these regions can be found in a number of historical and ethnographic materials⁶².

⁶⁰ Мoшкoвa B.Г. Некoтoрыe oбщe элeмeнты o рoдoплeмeннoм сoстaвe узбeкoв,кaрaкaлпaкoв и туркмeн // Труды института архeoлoгии и этнoгрaфии. -Т.,1950.Т.II.-с.155-159.

⁶¹ Тoлипoв Ф. Oбщeнныe тpaдиции в сeмeннoй жизни нaсeлeния Нурaтинскoгo oазисa (кoнeц XIX-пeрвaя пoлoвинa XX вв) Aвтoрeфeрaт кaнд.ист.нaук.Т.,2006. С 12-13

⁶² Aндрeeв М.С. Некoтoрыe рeзультaты этнoгрaфичeскoй экcпeдиции в Сaмaркaндскoй oблaсти в 1921 гoду.-Т.,1925.-с.125-128.

The Uzbek-Turkmen of the second ethnic group, the Turkmen with the "Olti ota goz-oyoqli" or tamgali, are located in Garasha, Karaabdol, Narvon, Eshmoksak, Gulchambar, Bolgali, Jarbulak, Kosa, Shohusmon, and several other villages in the northeastern part of the Jizzakh oasis. Although the Uzbek-Turkmen livelihoods and traditions are similar to those of other Uzbek tribes, irrigated agriculture has been combined with traditional steppe farming. The formation and development of such an economic style contributed to the development of economic and cultural ties between ethnic groups.

The data collected by researchers (teacher of the National University of Uzbekistan A.D. Bobobekov⁶³) show that in the late XIX - early XX centuries the population of the Jizzakh oasis was composed of different ethnic groups. The main source for studying the ethnic composition of the population of Bakhmal district of the oasis is the census data of 1917, 1920, 1924, 1926 and statistical data⁶⁴ collected by scientists V.V.Radlov⁶⁵, A.D.Grebenkin⁶⁶ and L.N.Sobolev⁶⁷, who conducted research in the Zarafshan oasis serves as a main source. The ethnic composition, economic activity and lifestyle characteristics of the population of the Sangzor Valley were primarily dependent on the local natural geographical and ecological conditions. There are unique historical, ethnographic and economic types of different nationalities and ethnic groups living in the Sangzor Valley. Each nation and people is distinguished by its historical and cultural unity and has preserved its unique characteristics. At the end of the 19th and the

⁶³ All information on the ethnic composition of the population of Bakhmal district was covered on the basis of research by AD Bobobekov.

⁶⁴ Материалы Всероссийской переписи 1920 г. Перепись населения Туркестанской Республики. Част 1, вып.5.–Ташкент, 1924; Материалы Всесоюзной переписи населения 1926. УзССР. вып. 1, Самарканд. 1927 г.

⁶⁵ Радлов В.В. Средне Зеравшанская долина // Записки РГО по отделению этнографии // т. IV. СПб, 1880

⁶⁶ Гребенкин А.Д. Узбеки // Русский Туркестан. Сборник изданный по поводу политехнической выставки. Вып. II.–Москва, 1872.

⁶⁷ Соболев Л.Н. Географические и статистические сведения о Зеравшанском округе // Записки РГО по отделению статистики–Ленинград. Т. IV. СПб, 1874; Приложения // Сборник материалов для статистики Самаркандской области за 1887-1888 // Вып. I.–Самарканд. 1890; Список населенных Зеравшанского округа. ЗРГО, т. IV. СПб. 1874.

beginning of the 20th centuries, the ethnic composition of the population of the oasis was mainly Uzbeks.

Although the settled population of the district formed a common ethnic unit of tribes and peoples who migrated in different historical periods, they differed from each other in that they preserved their origins, customs and some national traditions. Statistical data of the end of the XIX century in the list of Fund 21, 17 of the Central State Archive of the Republic of Uzbekistan provide valuable information on the location of the population in the volosts of Jizzakh district, the number of farms and population, land and garden crops, livestock. According to these statistics, in 1871 in Jizzakh district lived 157 villages, 7,104 families and farms, more than 22,725 people, including more than 70 Russian-speaking households in Jizzakh city and the district as a whole, a total of 91 people⁶⁸. This information may not be complete. Because in those days the population was never registered. The Russian military themselves visited the villages and gathered information.

To create an ethnographic map of Samarkand region, on July 20, 1922 a 7-week ethnographic expedition was organized to Samarkand, Kattakurgan and part of Jizzakh district (by Sovnarkom)⁶⁹. The expedition consisted of 4 people, who collected statistics on the ethnic composition of the population of a total of 47 volosts of Samarkand region. From this archival statistical and ethnographic data, we can see that Bakhmal district is inhabited by different ethnic groups in terms of its origin, and they are distributed differently in different places. The largest tribe in Bakhmal district is the Yuz tribe. The Yuz (Juz) are one of the largest clans and tribes of the 92-member Uzbek people, recognized in the late Middle Ages. A.D. Grebenkin, who left the first field research and written data

⁶⁸ MDA RUz, fund 21, list 1, case 4, page 35.

⁶⁹ MDA of the Republic of Uzbekistan, fund 69, list 1, collection volume 62, page 52.

on the genealogy of the Yuz tribe, noted that this tribe has a leading position in terms of numbers among Uzbek tribes⁷⁰.

From the 16th century, many tribes began to migrate to the Movarounnahr region from Dashti Kipchak. Among them are the Kipchak, Sarai, Kangirot, Yuz, Naiman, Mangit, and Khitoy tribes, each numbering from 30,000 to 50,000 to 200,000⁷¹. They may have made up about a quarter of the population of present-day Uzbekistan in the early 18th century⁷². The Yuz tribe, they are one of the largest and most numerous among the 92 Uzbek tribes⁷³. Historical sources such as “Tukhfat at-tavorihi khaniy” and “Majmu at-tavorix” also contain information about yuz tribes⁷⁴. There are also groups of yuz tribes who lived in a mixture with other Uzbek tribes, called kyrk-yuz (combination of yuz clan and qirq tribes), mogul-yuz, nayman-yuz and other ethnic names. The ethnogenesis of the yuz tribe is associated with the ancient Kipchak Uzbeks.

Yuz tribe lived mainly in Jizzakh, Syrdarya, Surkhandarya, Samarkand and Tashkent regions and were divided into the following three major branches - “Marka bolasi”, “Karapchi”, “Rajab bolasi”. The influx of faces into Central Asia in the late 15th and early 16th centuries was associated with the Uzbek tribes of Dashti Kipchak, led by Shaibanikhan⁷⁵. It is possible that the first groups of yuz tribes settled in the territory of Bakhmal district at the same time. At the same time, the Yuz also exercised their independent humor in the Mirzachul region⁷⁶.

Among the Uzbek tribes living in Bakhmal district, the yuz tribe, which are the leaders in terms of number and position, are divided into several links and branches. Kh. Doniyorov writes that as a result of the fact that the peoples of the

⁷⁰ Гребенкин А.Д. Узбеки // Русский Туркестан. Сборник изданный по поводу политехнической выставки. Вып. II.–Москва, 1872.–С.93

⁷¹ Shoniyozov K. The process of formation of the Uzbek people. – Tashkent: Sharq, 2001. 77 p.

⁷² There. 414 p.

⁷³ Doniyorov X. Trees and dialects of the Uzbek people. Tashkent: Science, 1968. Pages 83-85

⁷⁴ List 92 Uzbek – Kazaxskix plemen http://kyrgyz.tsu.ru/gen/g_03.shtml.

⁷⁵ Народы Средней Азии и Казахстана. Т. 1. Москва: Издательство АН СССР, 1962.- С.172.

⁷⁶ Shoniyozov K. The process of formation of the Uzbek people. – Tashkent: Sharq, 2001. 404 p.

ming tribes adapted to the city and forgot their descendants and tribes, the position of the yuz increased even more. Also, according to data from Tashkent, Syrdarya and Samarkand regions, yuzs are divided into three major parts: “Marka bolasi”, “Karapchi”, “Rajab bolasi”. The “Marka bolasi” is also divided into two parts: uyas-solin, Khitai yuz. In turn, the uyas is divided into six parts: kerayt, kal, narin, uyas, akchepkon, kosa, boymoqli or chopkan⁷⁷.

In the works of the Russian general A.I.Maksheev, who gave information about the ethnic composition of the population of Bakhmal district, a large place is given to the history of the genealogy of the Yuz tribes⁷⁸. In the ethnographic data collected by A. I. Maksheev, the yuz tribe was divided into 8 joints. These are parchayuz, khitai yuz, salin, uyas, karabchi, nayman, erganakli, besh yuz, sulokli. These links, in turn, are divided into 56 networks. Well-known ethnographer V.V.Radlov in his work "On the sedentary Turkic tribes of Central Asia" tried to analyze the genealogy of the yuz tribes around Jizzakh, Zaamin and Uratepa. The author also acknowledges that the yuz tribe consists of 8 large above-mentioned joints. Currently, unlike A.I.Maksheev, it identifies 9 networks. These are uch-tamgali, Karakalpak pyodjegey, tort-tamgali, khan-khoja, khitaychi, tigririk, khoja khitaychi, Turkmen, jalair⁷⁹.

Well-known expert Kh. Doniyorov's book on this issue also clarifies the issues of yuz tribes⁸⁰. Thus, the juzs were one of the tribes that took an active part in the socio-political history of our country from the XVI century to the beginning of the XX century. At the beginning of the twentieth century, the number of people living in Uzbekistan and Tajikistan was about 60,000. Yuz tribes took part

⁷⁷ Doniyorov Kh. Trees and dialects of the Uzbek people. Tashkent: Science, 1968. 86 p.

⁷⁸ Макшеев А.И. Географичесие, этнографические и статистические материалы о Туркестанском крае // Записи императорского географического общества по отделу статистики. Т. II. СПб. 1871. – С.239.

⁷⁹ Радлов В.В. Из Сибири. Страницы дневника.–Москва: Наука, 1989.– С.41.

⁸⁰ Doniyorov X. Trees and dialects of the Uzbek people. Tashkent: Science, 1968. 86 p.

in the formation of the Uzbek people and joined the Uzbeks in the 1920s and 1930s during a long period of ethnic assimilation.

The second most numerous tribe in Bakhmal district is the Qirq tribe. According to linguist scientist Kh. Doniyorov, it is close to the truth to call it a political association of qirq tribes, a juz, a ming tribes. Qirq is divided into six large networks: qora-qoyli, qoracha, monton, molkush, chaparasli and chortkesar. Each group is also divided into smaller joints: boylar group, kavush group, oyuv (ayiq group), beklar group. Qirq tribes live mainly in Bulungar of Samarkand region, Gallaorol, Jizzakh, Bakhmal, Zaamin of Jizzakh region, Sardoba, Boyovut of Syrdarya region and Bekabad of Tashkent region and Uratepa district of the Republic of Tajikistan⁸¹. Analysis of archival materials shows that in the early twentieth century, qirq tribes living in Jizzakh district (Bakhmal district) were located mainly in the Uzbek and Sauryuk volosts, tribes like Olma-suvon va arishli, jizak-qirq, Koza-bosh, Oq-tenga, bay-tobi va chajalak, Kosa, Qora-qoyli, kalta, qora, mulla-tobi, odamalik, xisari, chibor, Qoracha, Balxi, jagachakli, kosa, kutichakli, choloq, ota-sori, moltob, beglar-tobi, jargoq, tangri-berdi, chalbor, chor-kundi are in villages such as Kirkkishlak, Mogul, Sartyuz, Oykar, Bogishamol, in the villages of Gobdun, Kokbulak, Mirzabulak and others in the Sangzor valley, in the Gallaorol plain Gallakor, Gulshan, Chorvador, Omangeldi. The villages of Bakhmal district are also inhabited by Mangit, Naiman, Saroy, Tuyakli, Uyshun, Bugajili old-Turkmen, koz-tamgali, kazyakli, konjigali, kara-telpak, kiykish⁸².

During the study of archival data for 1912, it should be noted that in the Sangzor oasis there were more statistics on the descendants and branches of the four tribes, in particular, the Khitay-Juz, Qirq, Qangli and Sarai tribes. For example, the Khitay-Juz is said to live mainly in the villages of Saribozor,

⁸¹ Bobobekov A. On the ethnic composition of the population of the Sangzor-Zaamin region // Current issues of archeology and ethnology of Uzbekistan. 2012. 47 p.

⁸² MDA RUz, 69 fund, 1 list, 62 volumes, 55,60 pages.

Chuvillak, Akkurgan, Beshbola, Kushsaroy, Kyzylkurgan, Upper and Lower Nauka (a total of 270 households and 1,200 people). Qirq tribes are mainly located in the villages of Oymout and Khojabulak, Bakhmal, Gulkishlak, Chillamozor, Kuchum, Almasuvan, Orta Gulkishok, Sugunboy, Yuvash and Obiz (a total of 1,420 households, 2,618 people). The Kangli tribe is recognized as living in the villages of Kangli, Sasiq, Tutuvli, Kokgumbaz, Gulkishlak (a total of 576 households, 1,024 people), and members of the Sarai tribe (a total of 138 households, 603 people) in the villages of Upper and Lower Palace⁸³. The 1926 census states that yuz (15,400 people) and qirq (20,000 people) lived in the northwestern foothills of the Morguzar Mountains.

The ethnic components that make up the core of the Uzbek people have long been close friends. Today, the names of Uzbek tribes are preserved in ethnotoponyms, ie in villages and mahallas, as well as in geographical names.

According to the results of the study, the population of the mountainous and foothill areas of Jizzakh region also differed relatively in terms of location and ethnic diversity. In particular, in Bakhmal, Zaamin, Forish, Gallaorol districts, along with representatives of various Uzbek tribes, lived other nationalities and ethnic groups. If we pay attention to the archival statistics of the XX century 1903-1905, we can see that the majority of ethnic groups in the study area are Kyrgyz and Tajiks. Representatives of the Kyrgyz and Tajik populations lived mainly in the foothills of the Molguzar and Turkestan mountain ranges.

The archival statistics are important on the information which tajiks mainly in Baghdan and Sintob volosts of Jizzakh district (10,303 people, including 6,284 men and 5,012 women), in Sangzor volost of Yangikurgan district, 53 farms in Saribozor and Awliya villages, a total of 228 people, and Iranians in Saribozor(11 house , 50 people), in the Zaamin volost belonging to the Zaamin plot(a total

⁸³ MDA RUz, 69 fund, 1 list, 62 volumes, 55.57 pages.

of 1,269 people, including 702 men, 567 women)⁸⁴. Information was registered which Kyrgyz live in Otakurgan, Chardor, Kyzylkum, Fistalitau, Koktyubin volosts of Baghdad district of Jizzakh district (50,914 people, including 26,711 men, 24,203 women), in Chashmaob volost of Yangikurgan district (total 202 people, 53 women, 149 men), as well as the district center in the city of Jizzakh (a total of 11 people, including 7 men, 4 women)⁸⁵.

During the field research, the Kyrgyz were found mainly in the mountainous villages of Obay, Shaybek, Sutlibulak, Duvlot, Chayish, Surunchak, Karasuv, Jilbulak, Sopi, Jadik, Kyrgyz Tangtopti, Muzbulak of Bakhmal district, as well as in the villages of Karamazor, Karimstay, Dustlik and Pakhtakor, Sardoba districts⁸⁶.

"Bayan" group belonging to the Kyrgyz "Boyteyit" tribe: in Obay, Sutlibulak, Duvlat, Chayish, Surunchak villages of Bakhmal district, in Kutoli group: Karasuv, Jilbulak, Sopi villages, Kutike group: in Jadik, Kyrgyz Tangtopti village, Kashka group: Zaamin and Mirzachul district, Arik ball: in Jadik village, and belongs to Choponteyit clan, Jimur group: in Muzbulak and Jadik villages, Chunay group: Muzbulak, Akmola, Kazakhboy group: in Muzbulak and desert districts, 6 children of Qurmonbek Eshmergan va Qutmergan group related to Soriteyit (eldest son of Teyits)tribe: In Shaybek village, Boyrayim group belonging to Naiman teyit tribe: Naiman village, Kokilboy group: Kokilboy village, Berdiboy and Umrzoq group belonging to Kesakteyit tribe are located in Obay village⁸⁷.

In conclusion, it should be noted that the ethnic composition of the population of the Jizzakh oasis is diverse, large and small Uzbek tribes and clans,

⁸⁴ MDA of the Republic of Uzbekistan, 21st fund, 1st list, 616 volumes, 280 pages.

⁸⁵ MDA of the Republic of Uzbekistan, 21st fund, 1st list, 616 volumes, 266, 275, 280 pages.

⁸⁶ Field records. Bakhmal district. 2019.

⁸⁷ Field records. Bakhmal district. 2019.

as well as descendants of other nationalities, and has not lost its character throughout the twentieth century.

2.1. Traditions related to the birth and upbringing of children

All the problems that are unique to man in the world can be divided into two parts. The first of these is eternal and the second is transient problems. As the name implies, problems that are not so important will be forgotten once they are resolved. However, there are a number of philosophical concepts, such as man, his birth, the purpose of living, the meaning of life, which we add to the list of eternal problems. The reason is that no one has yet been able to shed light on the content of these issues.

All the peoples of the world have formed their own worldviews about the philosophical concepts related to the life of the above-mentioned person, to which representatives of each nation and religion respond differently. However, if you ask Uzbeks why a person is born, what is the meaning of life, the answers are almost the same.

Indeed, in the historical development of mankind, one of the most important practices of marriage and a happy life is to have children. That is why one of the invaluable qualities of a woman was considered to be her childbearing. Such noble intentions as love for the child, respect for large families, wishing the family to have many children are an expression of the Uzbek national psyche, and among the people from ancient times the happiness of having children was the highest happiness. As a result, many proverbs, songs, tales and epics have been created that express the child's endless joy and great spiritual strength⁸⁸. At the same time, the views, traditions and customs associated with having children, which have risen to the level of national mentality for our ancestors, the main purpose of life, have been formed over many millennia.

The traditions and customs revered by our people are not only intangible monuments that have come down to us from the past, but also an integral part of

⁸⁸ Mirtursunov Z. Uzbek folk pedagogy. – T.: 1973. 54 p.

all spiritual riches, a great achievement of human intellect and thinking. Every nation and people uses the wealth, experience and historical lessons, morals, educational teachings and guidance created by the ancestors, without which it is impossible to live. Just as customs and rituals influenced the formation of the Uzbek mentality, according to the theory of ethnology and cultural anthropology, they are formed over thousands of years as a result of a combination of biological, geographical, economic, linguistic and cultural factors.

Opinions, traditions, customs and various ceremonies related to childbearing in the regions of the country differ in general and specific aspects. Across the country, the ceremonies held in all regions and the customs performed by the participants are organized in an almost similar situation. However, there are some exceptions, where the process is based on the specificity of the population's views on lifestyle, daily activities, aspirations and local traditions. Because the emergence of traditions, customs and rituals and their important role in the social and religious life of the people is a complex process, which is influenced by a number of factors. That is, national identities are determined on the basis of long-term socio-economic, political processes, natural and geographical location, occupations of the population, mutual ethnocultural relations, religious affiliation, and on the basis of these and ancient psychological traditions, customs and rituals are formed⁸⁹.

It can be seen that the religious views, local customs and traditions of the population have a special role in the preservation of the views on the birth of a child in the minds of the people and to this day. Although the local worldview of the peoples of the Jizzakh oasis regarding childbearing is largely based on Islamic practices, it can be seen that in some places there are also notions related to ancient beliefs. History has shown that before the advent of Islam in Central Asia, many ancient religions and religious views ruled here. Our ancestors' desire to

⁸⁹ Ashirov A. Ethnology: textbook.– Tashkent: New edition, 2014. - 189p.

understand the historical conditions and nature of natural phenomena, their primitive views on natural and social phenomena led to the emergence and spread of many religious beliefs, resulting in ancient religious views and religious beliefs such as totemism, witchcraft, shamanism, Zoroastrianism⁹⁰.

It should be noted that today among the peoples of the oasis traces of ancient beliefs are not clearly visible, but some elements are found in symbiosis⁹¹ with the views of Islam. This is due to the integration of the features of the first religious views, which are preserved in the form of rudement in the life of society, with Islamic rules, as well as the ban on religious relations in the way of life of the population for some time.

Like other historical and ethnographic regions of Uzbekistan, the Jizzakh oasis is a unique, important microethnographic region, which for thousands of years has been associated with a wide range of cultures and traditions. Due to this, the views and customs of the population of the Jizzakh oasis related to childbearing are carried out in different forms (pre-Islamic religious beliefs and traditions).

On the basis of ethnographic data obtained in the course of research, we have witnessed traces of ancient beliefs in views on childbearing in the following cases: in the rituals and ceremonies held at the holy shrines; in sanctifying certain attributes; occurs in customs and ceremonies organized by some people in their homes. Although various religious beliefs, such as Shamanism and Zoroastrianism, which prevailed in Central Asia before the advent of Islam, are now officially extinct, their traces are reflected in many ceremonies and rituals, especially in the various rituals and popular views associated with shrines can be seen to have survived. According to our correspondent, who often visits the

⁹⁰ Ashirov A. Traces of ancient religious beliefs in the way of life of the people of the Fergana Valley: dissertation on history - Toshkent, 2000. - 19p.

⁹¹ Symbiosis is the coexistence of two different organisms in a particular environment, benefiting or harming each other. Russian-Uzbek dictionary. - Tashkent: UzSE, 1984. - 417p.

Khojamushkent father's shrine in Yangiabad district, he brought his daughter, who had not had a child for several years, to the shrine, drank healing water and prayed for her. After that, the family began to visit the shrine regularly⁹². Such cases required people to visit the shrines every year with their families and make sacrifices.

Also, needy people, ie childless women, who came to the Parpioyim shrine in the village of Uvol, Zaamin district, took three of the "painkillers" from Uvolsay, which flowed through the shrine, and passed them through the hole three times and tied them around their waists. Normally, when you have a child, you will have to bring the 3 stones back to the shrine area and perform the ritual of slaughtering them alive⁹³. Pilgrims perform rituals based on the belief that the desired goal can be achieved as a result of these actions.

Another common practice in oasis shrines is that visitors to the springs there make a wish and then throw coins, beads, stones, pieces of cloth, and bread crumbs. One of the peculiarities of this process is that the sacred springs in the shrines of Kaplan ota, Khoja Serob ota, Khojabogban ota, Jondahor ota, Sa'd ibn Abu Waqqas and Bagimazar ota are mentioned separately and it is forbidden to throw anything at them. That is, even though they are taboo, pilgrims do not hesitate to intentionally throw away the above-mentioned items. According to the source, from ancient times the locals believed that "whoever comes to these springs with good intentions, prays, touches the springs and puts something in his hands, his destiny will be formed." Therefore, most of the childless women came to the above-mentioned shrines, recited various prayers, and intentionally touched the spring. It is believed that if a woman finds a human-shaped stone in a spring, she will soon be lucky enough to have a child⁹⁴.

⁹² Field records. Yangiabad district, Khojamushkent main shrine. 2014..

⁹³ Field records. Zaamin district, Uvol village. Parpi is my mother's shrine. 2014

⁹⁴ Field records. Jizzakh region is visited by the shrines of Kaplan ota, Khoja Serob ota, Khojabogban ota, Jondahor ota, Sa'd ibn Abu Waqqas and Bogimazar ota. 2016–2018.

The attribute sanctified by the people of the oasis for the purpose of having children is the sanctified springs mentioned above. Informants say that among locals, springs are interpreted as a means of informing people of their future destiny⁹⁵. For this reason, every visitor reaches for the spring to know their destiny. In the process, what the visitor gets into the spring has to do with his or her future. For example, according to sacred springs, childless women tried their hand at happiness. If a woman puts a bead or necklace at the bottom of a spring, she will have a child.

In the course of ethnographic research, peculiarities were also observed in the rituals performed by the people of the oasis at the end of the ceremony. After the ceremonies held at the shrines of Parpi mother and Khoja Baghbon ota, it was observed that they slipped on the slippery stones in the area. The informants explained this by the fact that they were free from sins, the influence of different evils, and the diseases that afflicted them (infertility)⁹⁶. In our opinion, the purpose of leaving the attributes and objects used in the ceremonies here is to keep all the evils and troubles here, not to follow them home, and to take some of them is a guarantee of the future of the child and the health of the mother.

The role of Otinoyi (kayvani) in the treatment of infertile people in the Jizzakh oasis has been significantly preserved to this day, and they lead the people in all activities related to these problems, including the following ancient customs and ceremonies held in their private homes. In particular, in the treatment of women who had not been pregnant for a long time, it was observed that the Otinoys (kayvanis) brought it to the tandoor and inserted it into the tandoor three times, and in some places seven times in the middle of the body. When local residents were asked the reason for this, they said that it was possible to chase the

⁹⁵ Field records. Shrines of Sa'd ibn Waqqas of Gallaaral district, Novqa ota of Bakhmal district, Khoja Baghbon ota of Forish district. 2014–2018.

⁹⁶ Field records. Parpiyom shrine of Zaamin district, Khoja Bogbon ota shrine of Forish district. 2014–2016.

insu-genes that entered a woman through this practice⁹⁷. In our opinion, it can be said that this tradition is most likely preserved as a peculiar manifestation of the Zoroastrian belief in the sanctity of fire and the belief in getting rid of various evil eyes through it.

Many households in the oasis have traditionally held the "Mushkulkushod" ceremony in order to have children. The peculiarity of this ceremony is that it is organized only with the participation of women. Therefore, there is a notion among the women of the oasis that "Wednesday is the day of sunrise." That is, the day is also called Bibi Wednesday because of the view that "there is an end to the work that begins on Wednesday" or that "this day is the answer to what is intended." In most places, the Mushkulkushod ceremony was held on that day and the Qur'an was recited. So, because Wednesday is a day to get rid of troubles, the women of the oasis considered Wednesday to be sacred.

In addition, Uzbeks and Tajiks living in the Jizzakh oasis said that women were not allowed to do laundry on Wednesdays, and that if they did, it would be as if they had been spilled from the beginning of Bibi Tuesday and Bibi Wednesdays⁹⁸. An important final aspect of the Mushkulkushod ceremony, which was held in the oasis for the purpose of having children, was that after the women shared the dishes, such as snails for the grandmothers and a layer for the giants, the women sitting around the moon separated the raisins from the table. Separated straws are wrapped in white cotton and placed in a separate container and given to the owner from the room. Peeled raisins are first distributed to the mouth of the horse, and then to the women in the circle. At the end of the ceremony, the homeowner pours the raisin stalks between the cotton into a fast-flowing stream⁹⁹.

⁹⁷Field records. Saray village of Bakhmal district. 2019.

⁹⁸ Field records. Sh. Rashidov, Gallaorol and Forish districts. 2016–2017.

⁹⁹ Field records. Jizzakh city, Navruz mahalla. 2018.

A similar scene can be observed in the Fergana Valley: If a young bride does not have a child within a year, a Bibi Wednesday ceremony is held by the girl's mother. All the women who took part in it collected raisins and threw them on a piece of white cotton with the intention of "unraveling all the problems with the knot in the raisins" and handed it over to the childless bride. The bride immediately announced her intention and threw the object into the flowing water¹⁰⁰. The locals believe that separating the raisins from the table makes it easier for people, helps them to get rid of the diseases (infertility) that are attached to them, and expels various kinds of people from the human body, cleanses them from their sins¹⁰¹.

As in other regions, one of the customs that has survived to this day among the people of Jizzakh oasis among those who want to have children is the tradition of receiving blessings from many. This tradition is evident in kupkari games. Older people who have not had grandchildren for a long time, as well as members of young families, come to the venue to donate as much money or small and large horned cattle as they can and ask God to bless the childless person to have a child¹⁰². Bakavul, on the other hand, announces to the general public who is making the next donation (salim) and asks the congregation to bless them by announcing the purpose.

In conclusion, if we analyze the process of various customs and rituals performed by the population in order to have children, we will see that the traces of ancient beliefs have been preserved in different forms in all of the above factors. As for the analysis of the surveys conducted, most of the informants have shown in practice that aspects related to ancient beliefs are preserved in more ceremonies and sanctified attributes. That is, if one observes the whole

¹⁰⁰ Abdulhatov N. Shrines and shrines of the Fergana Valley (on the example of Fergana region): dissertation on history. - Tashkent, 2006. - 92p. 2018.

¹⁰¹ Field records. Jizzakh (Sh. Rashidov) district, Saraylik mahalla.

¹⁰² Field records. Districts of Jizzakh region 2014-2020.

ceremonial process, one can witness that the reflection of ancient beliefs in the two directions mentioned above is more common. Observations show that some of the ritual participants' behaviors are related to some ancient religious beliefs (slipping on stones, keeping animal lovers slaughtered for sacrifice, believing in the prophetic properties of objects from springs, performing rituals related to the tandoor, such as primitive fetishism, animism, magic, nature and ancestral worship, there are traces of religious beliefs such as Zoroastrianism), which show that they have survived to this day, despite the fact that they were forbidden in the way of life of indigenous peoples.

Traditions associated with the birth of a child. Human society has emerged in which man acts on the basis of ideas that represent a particular belief that develops and improves in his daily activities. Usually this belief is expressed through certain social teachings. In this sense, it is impossible to find a one-person society that is not interrelated with social doctrine. After all, people have been living for centuries, relying on a certain ideology formed on the basis of spiritual experience, worldview¹⁰³. Of course, among the forms of ideology, religious ideology is strong, but faith occupies a central place in religion. Without faith there is neither religion nor its form¹⁰⁴.

One of the necessary and basic environments for the emergence of a religious faith and its maintenance without compromising its status is the ceremony, the purpose of which is to express the main idea¹⁰⁵. While all activities that take place from birth to death are called "lifelong rites", in social anthropology the term is called "passage rites". According to well-known French ethnologist A. Van Gennep's definition, transition ceremonies fall into two types:

¹⁰³ National Idea: Propaganda Technologies and Glossary of Terms. -Т., Academy, 2007. 4 pages.

¹⁰⁴ Угринович Д.М. Психология религии.-М., 1986. –С.92.

¹⁰⁵ Н.Караматов. History of Mazi beliefs in Uzbekistan. - Т., 2008. p.10.

a) Rituals related to the timing of the transition from a particular stage of life to the next stage, such as birth, puberty, marriage, and death.

b) seasonal ceremonies celebrated according to the change of the moon and sun and the change of seasons¹⁰⁶.

Category B seasonal ceremonies are in fact a product of the agrarian community, whose main occupation is farming. Therefore, these rituals have undergone considerable evolution in modern societies after industrialization, and some have even disappeared. Category "A" ceremonies, regardless of the lifestyle and conditions of the population, are an inevitable process of life and a unique product of historical development. Therefore, it has been passed down from generation to generation for many centuries and has been used as an important source in the study of the ancient culture and ethnic history of each nation¹⁰⁷. These ceremonies are also called family ceremonies because they are performed mainly in the family circle.

Such noble intentions as love for the child, respect for large families, wishing the family to have many children are an expression of the Uzbek national spirit, and the happiness of having children from time immemorial is the highest happiness among the people. For this reason, our wise people express this happiness and attitude to the child through the following proverbs: "Childhood is like a maple tree, childlessness is like a tree", "Childhood is a house market, childless house is a grave",

When we observe the traditional birth ceremonies of the peoples of the Jizzakh oasis, we can see that in this series of ceremonies not only the navel of the child, but also the placenta is protected¹⁰⁸. In Gallaorol, Bakhmal and Zaamin

¹⁰⁶ Арнольд ван Геннеп. Обряды перехода. – М.: Изд. «Восточная литература» РАН, 1999. – С. 12.

¹⁰⁷ Arifxonova Z. H. Tashkent mahallas: tradition and modernity. - Tashkent: Yangi asr avlodi, 2002. 173 p.

¹⁰⁸ Toshboev F. Umay mother topinchi in the spirituality of cattle breeders // Proceedings of the Republican scientific-theoretical conference on socio-economic and cultural life in Uzbekistan: transformational processes. – Termez, 2016.383-385 p.

districts, for example, the baby was not notified until the placenta fell. Because if others are aware of this, it will be difficult for the satellite to fall. In turn, it should be noted that in the oasis the baby's companion was considered a living being and the child's brother, sister or child-protecting spirit was believed to be in it¹⁰⁹, based on the idea and intention to protect the baby from different “ins-jins”.

In the Jizzakh oasis, seven days after the birth of the child (the umbilical cord falls), a special water was prepared for the first bathing of the child, that is, salt and soil were added to the water heated at home. The baby was placed in a tub and specially prepared water was poured first from the right side and then from the left. As for the properties of the immersed items, the salt hygienically tightened the baby's skin and was a symbol of abundance - hair and food - along with the prevention of various rashes and diseases. The soil prevented the growth of various growths and hairs on the body. After the baby was ceremoniously bathed, even the water used to wash him was poured not underfoot, but under a fruit tree. It should be noted that the ceremonial baptism of a baby for the first time meant not only his hygienic purification, but also symbolically his transition from one world to another, that is, his transition from the "natural" world to the human world. The child was considered an official member of the family only after the ceremonial bathing.

In the Jizzakh oasis, cousins, relatives and, respectful, unmarried women in the neighborhood were selected for the “beshik” ceremony. In the process of cradling a child, "Be fearless, grow up healthy, live long!" The intention is stated. In this way, after the child was tied to the cradle and his limbs were tied, those around him sprinkled various sweets, apricots, pistachios, almonds, raisins, jiida on the cradle. These towels were collected by the participants of the ceremony and shared with their children with good intentions¹¹⁰.

¹⁰⁹ Aqchaev F.Sh. Holy shrines and shrines of Jizzakh oasis. history (PhD) written diss. - Tashkent, 2020. 67 p.

¹¹⁰ Field records. Gallaaral and Forish districts of Jizzakh region. 2020.

Getting the baby's first "Karin sochi" was also a big celebration. Our ancestors thought that "hair is the lifeblood of a person, his strength is power." They were afraid to take the child's belly hair themselves, so they shaved it for our rich, many-year-old, elderly fathers, and carefully buried it under a fruit tree. It should also be noted that the removal of a baby's first belly hair is a pre-Islamic tradition, a form of initiation ceremony that symbolizes a child's integration into society. Children up to one and a half to two years of age are cared for in the crib. According to the tradition of the Jizzakh oasis, when the first child is placed in the cradle for the first time, 5 or 6 close relatives gather and clap, and the long-lived, prolific "momo" puts the child in the cradle.

Traditions of bringing up a child. If we look at the Uzbek traditions of raising children in the Jizzakh oasis, the elders of the family begin by choosing a name not only on the basis of the child's upbringing, but also on the basis of the importance of name given to him.

The idea that naming a child has been associated with destiny since ancient times is still alive among the peoples of the oasis. Consequently, a name that is successfully chosen and given to a baby embodies its destiny, it is believed that the person is like his or her own name. As a result, the peoples of the oasis imagine that there are "good" and "bad" names. Therefore, it is assumed that the baby will suffer from various diseases or the death of children in the family, the presence of various defects in the child's body, as well as the future happiness of the child depends on his name.

As a result, the name given to the baby has become not only a means of distinguishing a person, but also a means of protecting him from various calamities, protecting him, rescuing him, and influencing his upbringing. For this reason, the peoples of the Jizzakh oasis have always had a special responsibility to name a child. In the family, if one child dies one after another, the child is

named Tursun, Tursunoy, Olmas, Olmasoy, Ongar, turgun, Turgunoy, Mahkam, Mahkamtosh.

Some babies are born with some excess marks on their body: a scar, a crown, an extra finger, and other marks. It is understood that if these defects and signs are not taken into account when naming children, they endanger the health, life, future life of the child. Such homeless people were considered to be children born under their own name, and they were given names made up of those extra characters. For example, Kholboy, Kholjon, Anorboy, Anora, Tojiboy, Tajikhol, Ortiqvoy, Ortiqoy, Buviziyoda, Ural, Norboy, Norhol and other names¹¹¹ are among them.

In the Jizzakh oasis, as in Uzbeks and Tajiks living in other regions, babies born as a result of vows at holy shrines were given special names, believing that the child would be protected from various calamities in the future. Examples of such names are Khazratqul, Pirimqul, Khojamberdi, Pirniyaz, Avliyoqul, Eshanqul. In general, most of the names mentioned above emphasize the concept of a baby being born with a certain divine power, as well as being important in their upbringing.

The high responsibility of the older generation in the care and upbringing of children is a characteristic feature of the Uzbek people. It starts with caring for your baby from the time he or she chills. The tradition of "chilla" storage of the mother and baby is well preserved in the Jizzakh oasis. It should be noted that in many nations of the world for a certain period of time there was a tradition of protection and care for the special care of a young mother and a newborn baby after the tearing of a pregnant woman's eye. Therefore, the Uzbeks have a period of "chilla" aimed at caring for the woman and her baby for forty days¹¹². This

¹¹¹ Field records. Sh.Rashidov district. Almachi mahalla. 2020.

¹¹² For Uzbeks, like many peoples in Central Asia, chilla is a responsible period in human life, not only when a baby is born, but also after marriage and mourning. Ashirov A. Ancient beliefs and ceremonies of the Uzbek people. - Tashkent, 2007.79 p.

tradition plays an important role in the development of the child physically and mentally healthy, according to locals.

In the families of the Jizzakh oasis, young children are cared for in cradles until they are one and a half to two years old. The mother of many children, who has been a teacher for many years, said that her children were in the cradle until they were about 2 years old, and that her mother-in-law was more responsible for the care and upbringing of her children¹¹³. In short, mothers-in-law had a great responsibility to their grandchildren, and therefore the children were considered to belong to them in the first place. Young mothers could not bear to beat their children in front of their mother-in-law or father-in-law. Parents did not take this into account when their grandparents reprimanded them. Young parents also recognized that the older generation was more responsible for the upbringing of their children, even though they had given birth to a child, and that they also had more rights before the child.

Although many child-rearing rituals in the Jizzakh oasis have now been forgotten, they are reflected in child-rearing traditions, such as educating more children to work, teaching them manners and ethics, and maintaining a balance between family members, young and old. It is known that in the peoples of the East, not only in behavior, but also in the position of a person, the composition of the food given to him, and many other similar factors determine his position. In most families, adults and children do not sit together. This is especially true in families with many children, and it should be noted that family conditions play an important role in this. According to the informant, they had 8 children in the family, so during the summer the adults sat separately and the little ones separately. But due to the harsh conditions that exist during the winter, everyone is gathered in one place¹¹⁴. Separating children from adults had an educational

¹¹³ Field records. Jizzakh region Sh. Rashidov district 2020

¹¹⁴ Field records Khanimkurgan village of Gallaorol district. 2021 y.

value. In traditional Uzbek upbringing, boys and girls were not provided with separate bedrooms until they reached adolescence. Only during adolescence are boys separated from girls as much as possible.

Research across the oasis shows that national and Islamic concepts in family upbringing are instilled in the child from an early age. For example, the concepts of “disgust” and “reward-sin” have been explained to children from an early age through various proverbs and narrations. In conclusion, it should be noted that the upbringing of children has been and remains one of the main actions of mankind, a dream of life. Despite the fact that the customs and traditions of our people are changing in line with modern requirements, our personal observations and sociological research have shown that among the peoples of the Jizzakh oasis there are still examples of traditional folk pedagogy in the birth and upbringing of the younger generation.

2.2. Views on Chilla

The cultural heritage, traditions and customs of the Uzbek people are not only a monument from the past to the present, but also an integral part of all spiritual riches, a great achievement of human intellect and thinking. Interestingly, historical development can change its function as a result of the influence of all the factors that have entered the traditional society. However, the traditions that express the public beliefs based on real interests, as spiritual nourishing factors in the long historical processes, do not change the content of the specific functions of the population in everyday life.

Therefore, in the views of the population of the Jizzakh oasis on the ancient beliefs and traditions of Islam, there are cases of "chilla keeping" and "chilla sitting". There are Islamic (chilla sitting) and Islamic interpretation (chilla

keeping) customs performed by the people of the oasis, and according to international Islamic traditions, they are still performed in a mixed manner.

At first glance, a person who has converted to the true path of Islam (Sufi, murid, murshid) must keep a chilla for forty days, where he often recites Surah Ya-seen. The sources say, "Whoever recites Surat Yaseen when he enters the tombs, Allah will give them relief on that day, and what is there will be good for them"¹¹⁵.

Informants say that in the past, chilla ceremonies were usually performed in khanaqahs, mosques, mausoleums, chillahanas, and similar places. That is, the pilgrim prayed in these places for 40, 20, or 7 days, following these practices, with sincere faith and sincerity¹¹⁶. In the process of "sitting chilla", the actions associated with it are based on the actions of mystical teachings, such as solitary houses, khanaqah, mausoleums, mosques, caves, chillakhonas, sacred trees. It is noted that in the choice of such desolate places, one's imagination is enriched, and one's faith is strengthened by being alone in such places. The hut and its entrances and exits were required to be narrow and dark¹¹⁷.

However, according to the Islamic tradition of Sufis and murid, the murid prayed for 40 days, and the residences of great Sufis, such as Ahmad Yassavi in Turkestan and Bahovuddin Naqshband near Bukhara, had separate rooms for chilla. In addition, critically ill patients are often chilled by relatives. In this process, the person sitting next to them is required to recite Surah Ya-seen of the Qur'an forty times a day. The above-mentioned cases, which have survived

¹¹⁵ Sheikh Muhammad Sadiq Muhammad Yusuf. Ask the people of Zikr. – Tashkent: Hilal Publishing House, 2016. - 222p.

¹¹⁶ Field records. Chilmahram ota shrine of Yangiabad district, Gorbobo shrine of Zaamin district and Teshiktash chillahon of Forish district. 2017

¹¹⁷ Field records. Jizzakh district, Kirkchilton shrine. 2014.

among the local population, have survived to the present day according to international Islamic traditions and are carried out by the population¹¹⁸.

The next practice of "chilla storage", which is interpreted as Islamic among the population of the oasis, but retains the appearance of ancient religious beliefs, is practiced in the following cases:

- Preservation of chilla in order to gain spiritual strength. The handshake is closed for 3 days (only sitting in a dark place without seeing anyone at home or in the chill room) and open for 3 days (can go out but does not shake hands with anyone) chilla keeping. During the three-day indoor period, he is provided and assisted by a loved one who accompanies him during the entrance to the chilla with the necessary items;
- Forty days of chilling by the newlyweds (including the fact that the bride and groom are not left alone in the dark during the day, do not spend the night elsewhere);
- chilla, which should be kept by the mother and the baby at birth (the young child and the mother are kept out of sight of strangers and are not left alone);
- a chilla that is kept when one of the family members dies.

Chilla keeping ceremonies have been held in Turkic peoples since ancient times, and “the chilla period has been considered in the family since the birth of a child. The postpartum period of 6–8 weeks after the birth of the placenta is considered to be the chill period. According to tradition, the mother and baby should not leave the house for 40 days, no one should enter the house with the child, and the lights should not be turned off in the chilly house¹¹⁹.

¹¹⁸ Islam - Tashkent: Encyclopedia of Uzbekistan, 1989. - 276p.

¹¹⁹ Qoraboev U. Holidays of the Uzbek people. - Tashkent: East. 2002. – P.117.

Chilla keeping by the population of the oasis is carried out at home and in separate places (shrines) for chilla storage. Today, there are chillakhanas in Chilmahram ota, Gorbobo, Kirkchilton and Teshiktash shrines, and during our observations, the first three days of "chilla keeping for spiritual strength" were held in the chillaakhanas of the shrines. While the remaining types of chilla keeping practices are mostly conducted at home, it has been found that they come here to perform ceremonies after completion¹²⁰. Such ceremonies are performed mainly in the sacred shrines associated with the Chiltons.

Chilton (Persian-Tajik "chihilton") - according to religious beliefs, the legendary 40 spirits or "forty people" with supernatural powers, they are invisible, inseparable mythical creatures¹²¹. According to a popular legend, "... there are chiltons on earth. There's a week that stands out from the crowd. There are also high-ranking sitans among them. On top of this, Qutbi Abdal is great. When the pole dies, one of the sitans is chosen as the pole, one of the weeks is chosen instead of the sitans, one of the chiltons is added to the weeks, and one of the righteous people on earth is found and joined to the chiltons. Their numbers will not be less until the Day of Judgment. These are called rijulul unseen. It is said that the prayers of these baroque people grow up and many people find the right path¹²². A similar narration has been preserved in the views on the appearance of the Chilmahram ota shrine, located inside the cemetery on the southern bank of the Bayatsay in the Yangiabad district¹²³.

Opinions about Kirkchilton and Malik ota shrine in Sharof Rashidov district of the region are directly connected with chiltons. According to the informants, ceremonies related to sitting in a chilla¹²⁴ or keeping a chilla are held in the area

¹²⁰ Field records. Chilmahram ota shrine of Yangiabad district, Gorbobo shrine of Zaamin district and Teshiktash chillahona of Forish district. 2017.

¹²¹ Annotated dictionary of the Uzbek language. - Tashkent: UZME, 2008. Vol.4. - p. 485

¹²² History of Hazrat Bashir. Sharofnoma Foundation. -Tashkent, 1994.-p. 67.

¹²³ Field records. Chilmahram shrine of Yangiabad district. 2016.

¹²⁴ Sitting in a chilla is a time spent in solitude with Allah for a period of time in order to cultivate the nafs and purify the soul, and to engage in prayer and remembrance alone, away from worldly pursuits and thoughts.

of these shrines, and the majority of pilgrims are people who have recovered from this place. They say they make their hardships easier by following the chilla practices for forty days¹²⁵.

Also, the views on the shrine "Kirk Chilton" in Bakhmal district note that the forty brothers fought here against the enemy and disappeared. The locals associate them with the Kirkchiltons because of the number of missing brothers and their synchronization with supernatural forces¹²⁶. Such views were formed as a result of the belief in forty good souls who were kind, honest, pure, courageous, invisible, and in the literature these chiltons were sometimes embodied in the image of men and sometimes in the form of legends about "disappeared" and "invisible people"¹²⁷. Another characteristic feature of the Forty Chilton shrine in Bakhmal is that mentally ill people with skin diseases come there for treatment. Patients of this type come with their relatives and slaughter them alive, rubbing their blood on the stones and then preparing and distributing the food.

If we analyze the rituals associated with the Chiltons, they embody the traces of the ancient beliefs of the people, various rituals, and are preserved in the form of remnants of the values inherited from the ancestors of the inhabitants of the oasis. Ceremonies associated with chiltons are available in different regions of the country (including the Fergana Valley, Khorezm oasis, Bukhara region, southern Uzbekistan)¹²⁸, which are unique due to factors such as lifestyle and religious beliefs of the local population. In short, as a result of the study of Islamic

There is no set time for this. But sitting for forty days is a tradition. Therefore, the words "chilla" and the Arabic word "arbain" (forty), derived from the Persian "chehil", which means "forty", are used. In ancient times, shrines had separate rooms for chilling.

¹²⁵ Field records. Ravot village of Jizzakh district. 2016.

¹²⁶ Field records. Kirkqishloq village of Bakhmal district. Kirkchilton Shrine. 2017.

¹²⁷ Андреев М. Чильтаны в среднеазиатских верованиях (В.В Бартольд). –Ташкент, 1927. – С. 334–338; Басилов В. Чильтан. Мифы народов мира. Т. 2. –М.: Советская энциклопедия, 1992. – С. 629.

¹²⁸ Abdulahatov N. Shrines and shrines of the Fergana Valley. Historical and ethnological research (on the example of Fergana region): dissertation on history (PhD)– Tashkent, 2006. –135 p. ; Abidova Z. Shrines and shrines of Khorezm oasis (historical-ethnological research): dissertation on history (PhD)–Tashkent, 2018. - 174 p. ; History of Hazrat Bashir. Sharofnoma Foundation. - Tashkent: Ma'orif, 1991. –P. 67; Jo'raev M., Saidova R. Legends of Bukhara. - Tashkent: People's Heritage Publishing House named after A. Qodiriy, 2002. - p. 42. 2

ceremonies, rituals and its rules in the oasis, these ceremonies were formed in connection with the views of the Islamic religion.

2.3. Rituals of Sacrifice and Aqedah

If we look at the history of the formation of many traditions and ceremonies in our country, the widespread spread of Islam in the country has led to the transformation of traditions formed in connection with pre-Islamic religious beliefs. As a result, sacrificial ceremonies associated with ancient ancestral spirits have sometimes been organized on the basis of the rules of true Islam, in some cases in harmony with ancient religious beliefs or in the form of popular manifestations of Islam.

Sacrifice means to be near to the God in Arabic, that is, to slaughter a living thing in the way of God in order to gain his mercy¹²⁹. According to Islamic tradition, in the holy shrines associated with this religion, in most cases, for the souls of those saints and their ancestors, in large and small ceremonies in the way of Allah, animals are slaughtered, worshiped, and "charity" and "alms" are given. Indeed, the necessary advice has been given in Shari'ah and religious books on giving alms and charity not only during the month of Ramadan and Eid, but also at other times. Religious literature states that the offering of sacrifices is one of the most common ceremonial acts in Islam¹³⁰. These include the sacrifices and donations made at the shrines.

Sacrifice among the inhabitants of the oasis is performed in all seasons of the year. In the ceremonies, they sacrificed as many sheep and goats as possible for charity. In the book *Mukhtasar*, the rulings on the slaughter of a sacrifice for charity in most cases refer to a sacrifice, mainly a sheep¹³¹. For example, in Islam,

¹²⁹ Islam. Encyclopedia. - Tashkent: O'zME, 2017. - p. 619–6

¹³⁰ Sheikh Muhammad Sadiq Muhammad Yusuf. Ask the people of remembrance. - Tashkent: Hilal Publishing House, 2016. Pages 225–233.

¹³¹ Zohid R. Summary.– Tashkent: Cholpon, 1994. - P.146–148.

a sheep is slaughtered in the name of Allah Almighty alone¹³². Particular attention is paid to the animals used in the ritual sacrifices of the peoples of Central Asia. According to custom, camels, oxen, horses, and sheep were sacrificed. Sacrificing animals to the God is common in all ancient religious beliefs. In particular, the slaughter of sheep was common in Zoroastrianism. The sheep, the ram, was a symbol of Farn, who was sacrificed in various ceremonies¹³³. Attention was also paid to the skin color of the animal previously sacrificed. For example, the sacrifices of the Khiva khans in the holy tombs were white. It is known that the mythological content of white and black is closely connected with the ancient religious views of our ancestors, who understood that the world is a struggle between good and evil, light and dark¹³⁴.

Among the inhabitants of the oasis, many rituals associated with sacrifice are performed mainly in the holy shrines. Sacrifice (divine) rituals in shrines are still performed en masse today as a donation in accordance with the rules of Islam. Based on the results of observations and the intentions, wishes and opinions of the population at the sacrificial ceremony, we witnessed that the ceremony was organized in the oasis for the following reasons:

- to get rid of certain diseases;
- to have children, and those who have children
- to have a son or a daughter;
- development of agriculture and donations from the harvest;
- during the family's traditional ancestral visit;

¹³² Sheikh Muhammad Sadiq Muhammad Yusuf. Ask the people of remembrance. - Tashkent: Hilal Publishing House, 2016. Pages 223.

¹³³ Литвинский Б. Кангюйско-сарматской фарн (К историко-культурным связям племен Южной России в Средней Азии). – Душанбе: Дониш, 1968. – С. 86.

¹³⁴ Abidova Z. Shrines and shrines of Khorezm oasis: dissertation on history (PhD) ... dis.– Tashkent, 2018. – P.108.

- in order to ensure the implementation of previous intentions;
- for the use of their sponsors (pirs) by professionals;
- as a feeling of gratitude after the position or achievement, etc¹³⁵.

Animals to be slaughtered for sacrifice must be well cared for a year or six months. Occasionally, among the herdsmen, it is observed that one of the twin-born sheep or goats is fed separately, intending to sacrifice at the time of birth¹³⁶.

Sacrificial rites in the oasis are performed in two forms, first, in the form of a live sacrifice of the named sacrifice or as a donation of slaughtered meat. The first type of sacrifice is "bleeding" (often with a rooster and chicken) for the treatment of diseases in young children and women, for a pregnant woman to have a healthy child and for a family member to survive the trip (in modern terms before going to military service and work abroad) a ceremony in which blood is drawn from the ear of a sheep or goat brought from the sacrifice, from the crown of a rooster or chicken¹³⁷. Typically, a sacrificial animal walks alive until the intended purpose is achieved if the homeowner stays in his or her home and is then sacrificed. In the second form of the bleeding ceremony, it is given as a donation to the bakhshi (neighbor) who performs these rituals, to a nearby mosque room (mainly during the month of Ramadan), or to a needy family, on the basis of which the ceremony is considered over. Sacrifice ceremonies are usually held on Wednesdays and Sundays of the week, as well as Eid al-Adha.

Observations have shown that in some of the above aspects of the sacrificial rites performed by the people in the oasis, the ancient beliefs and traditions, mixed with Islamic practices, have been preserved to this day.

¹³⁵ Field records. Bakhmal, Gallaorol, Forish, Zaamin, Sh. Rashidov and Yangiabad districts. 2014–2018.

¹³⁶ Field records. Districts of Jizzakh region. 2014–2018.

¹³⁷ Field records. Yangiabad, Zaamin, Forish districts. 2014–2018.

Aqeeqah ceremony. There are a number of childbirth ceremonies performed by the people of the oasis, one of which is the Aqeeqah ceremony, one of the most popular at present. Aqeeqah is widespread among the population of the oasis, currently living in the villages and mahallas of Jizzakh and the surrounding Sharof Rashidov district. Based on research, it can be said that among the inhabitants of the oasis, this ritual has acquired a family and is mainly interpreted as a religious ceremony.

The basis of this ritual for the child, means the slaughtering of a living being and giving alms on his behalf in order to prevent the calamity and incurable diseases. It is narrated on the authority of the Prophet (peace and blessings of Allaah be upon him) that he said: “Aqeeqah is a pledge for a child¹³⁸. On the seventh day, the sheep is slaughtered, given a name, and his hair is cut¹³⁹. According to the surviving rituals of the oasis, it is permissible to slaughter 2 sheep for a newborn boy and 1 sheep for a girl¹⁴⁰.

In the oasis, this ceremony has been performed by a certain social class and religious people, mainly by the descendants of the Eshanzads, Sayyids and Khojas, but now it is a tradition among other segments of the population¹⁴¹. This can be attributed to the increase in Islamic knowledge of the population during the years of independence and the propaganda work carried out by imam-khatibs on the ground.

In the oasis, the content of the aqeedah is for the mullah or imam to call the newborn child to the azan and name him until he reaches the age of puberty, depending on the family's economy. In the oasis, regardless of the season of the aqeeqah, when dates are placed on the table for men, milk cakes for women, and the food is required to be on the table like holvaytar, boursak, katlama, chuzma.

¹³⁸ Imam Bukhari. Sahih al-Bukhari.– Beirut .: Dar at tasil, 2018. Pages 1178–1179.

¹³⁹ Abu Abdullah Muhammad ibn Yazid Qazvini. Sahih ibn Moja.– Riyadh: Ma'arif, 1998. Volume 3. 92 p.

¹⁴⁰ Fazluddin Iqroriddin. Family and marriage brochure. - Tashkent: Mavorounnahr, 2004. - P. 28–29

¹⁴¹ Field records. Jizzakh city and Sh. Rashidov district. 2017 y.

The custom of placing dates on the table during the Aqeedah ceremony was narrated from the Prophet Muhammad (S.A.W.) and Abu Musa (r.a.): “When I saw a son, I took him to the Prophet (S.A.W.). He called him Ibrahim, raised his palm with a palm, blessed him and handed him over to me¹⁴²”

The aqeeqah ceremony is held on the hot days of the year, as well as at nearby shrines. In this case, only the sacrificial offerings are made at the shrine, and the first and second dishes are cooked in the oil, which is stained for cooking, and the rest is prepared in the house of the owner of the ceremony. One of the local customs in the aqeedah ceremony is that in the houses of the oasis or in places of pilgrimage such as Khojamushkent ota, Novqa ota, Parpi ota, Sa'd ibn Abu Waqqas and Khojabogbon ota, the experienced and older women of the house are slaughtered for donation her lover is taken away so that this baby may grow up healthy and see a chimildiq, and when this baby grows up, he is placed on the edge of his chimildiq or blanket. Thoroughly clean the remaining bones and wrap them in a fresh white cloth and bury them in a clean place in the apartment. When our reporters were asked the reason for this, they replied that this child's food should not be taken away by strangers or dogs¹⁴³. Another custom associated with the aqeeqah ceremony is that a quarter or one of the slaughtered sheep is taken for the mother of the baby. The reason for this is to make the child enjoy the donation through the mother's milk.

It should be noted that the ancient traditions of local peoples are added to and enriched the rituals and holidays typical of Islam. For example, on the day of 'Arafah, the practice of sharing soup with neighbors, giving "Eid", wearing new and clean clothes, visiting neighbors, relatives, the elderly, the sick and the needy, and resting on those days became part of Islamic holidays¹⁴⁴.

¹⁴² Sheikh Muhammad Sadiq Muhammad Yusuf. Ask the people of remembrance. –Tashkent: Hilol Publishing and Printing Concern, 2016.– P. 240.

¹⁴³ Field records. Sh. Rashidov district, Tashkent mahalla. 2018 y.

¹⁴⁴ Qoraboev U. Holidays of the Uzbek people. Tashkent: Sharq, 2002.-P.42.

2.4 Wedding.

One of the most attractive ceremonies of the Uzbek people, which combines ancient traditions - customs, worldviews, beliefs, lifestyles, life experiences and skills accumulated over the centuries - is the wedding. Wedding ceremonies play an important role in the study of the ancient beliefs, cultural history, dreams and hopes of the Jizzakh oasis, their attitude to life. One of the best days in our nation has always been the wedding day. That is why the elders always pray: "Let everyone get married, let them dream." One of the main and structural issues of a wedding is, of course, the family and marriage relationship.

The word "marriage" has two lexical meanings in Uzbek. Marriage (Arabic - marriage, reunion of a couple) - a ceremony of legalization of a couple according to the Shari'a and a contract recited by the domulla (Imam) in this ceremony¹⁴⁵. That is, it is an Islamic form of marriage between a man and a woman, which regulates family relations in the Shari'a, and treats marriage primarily as a contract based on the obligations and rights of both parties¹⁴⁶. Nowadays, marriage has two meanings - secular and religious. In a secular sense, a marriage is a legally formalized family union with the mutual consent of the couple¹⁴⁷. In other words, in a secular context, a marriage means that the man and woman who are getting married are registered with the Civil Registry Office.

The word family has five different lexical meanings in Uzbek. A family is a set of people living together, consisting of a couple, their children and their

¹⁴⁵ Marriage / Annotated Dictionary of the Uzbek Language: More than 80,000 words and phrases. J. III, N - Orderly / Editorial Board: t., Mirzaev (leader) and others. - Tashkent: "National Encyclopedia of Uzbekistan" State Science. edition., 2006. - P. 38.

¹⁴⁶ Marriage / Islam. / Usmonov M.A. Edited by - Tashkent: Uzbek Soviet Encyclopedia Editor-in-Chief, 1987. 2nd edition. - P. 139-140.

¹⁴⁷ Nikoh / Annotated Dictionary of the Uzbek Language... - P. 38.

closest relatives; apartment¹⁴⁸. Its other meanings are close to each other, and can be said to be groups of people, peoples, countries, or groups of plants and animals, a group of sister languages, united in a common sense. In addition, in the dictionary the family also means wife in a language¹⁴⁹. The encyclopedia "Islam"¹⁵⁰ does not provide information about the concept of family, in contrast to marriage. In general, the family is a small group based on marriage or kinship, which has long been held as a separate ceremony in our nation. That is, after the marriage, palov was prepared to inform the people that they were married, and a group of relatives and neighbors gathered.

Like many other ethnographic regions of the country, the weddings of the people of the Jizzakh oasis are distinguished by their variety of ceremonies, richness of traditions, diversity of ethnographic sources. Weddings of Uzbeks in the Jizzakh oasis are an integral part of family life and spiritual culture, and its participants have long performed complex customs and traditions.

The first ceremony that initiates a wedding ceremony is a ceremony of sovchi. The first information about the Sovchis can be found in the Orkhon-Enasoy inscriptions of the VII-VIII centuries. In the inscription of Tunyuquq (VII century) the word "sov" is used in the sense of sab - word, speech. In the race book, the word "sab" is used in the sense of "sabchi", the messenger, the narrator. Mahmud Kashgari, a well-known medieval linguist, described the matchmaker as "a messenger between the bride and groom."¹⁵¹ So, we can be sure that the custom of giving birth to a new family has been formed in the distant past. In the Jizzakh oasis, men used to marry. They sent the women to the girl's house after obtaining the consent of the girl's parents. After the women came to the girl's

¹⁴⁸ Family / Uzbek dictionary: more than 80,000 words and phrases. J. III. N - Orderly / Editorial Board: t., Mirzaev (leader) and others. - Tashkent: "National Encyclopedia of Uzbekistan" State Science. ed., 2006.- P. 97.

¹⁴⁹ Family / Explanatory dictionary of Uzbek language... - P. 97

¹⁵⁰ . See Family / Islam. Encyclopedia: A-H / Z. Husniddinov ed. ost. - Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2003. - P. 313.

¹⁵¹ Mahmud Qashgari. Devonian Turkish Dictionary. - T., 1960.T. 3- P. 169

house and obtained her consent, they wore a "white wrap" (symbolically a white handkerchief) over her head, after which the first ceremony was the "Fatiha Wedding".

Although the Fatiha wedding ceremony is held in the same way as in other regions of the country, however, in some of its customs one can find a peculiarity of the Jizzakh oasis. For example, the bridegroom first brought "fresh water" to the guests who came to the bride's house. At the heart of this tradition is the noble intention that the end of the good work started by both sides should be like fresh water, and that the life of young people should be sweet and sweet. Especially among the people of the oasis, one of the fathers associated with the Fatiha wedding, which has survived to this day, from now on, the future bride and groom try to avoid encountering each other's parents, family members and close relatives.

The participation of the elderly and people with many children in the wedding ceremonies was considered necessary and very important. They performed specific functions at certain stages of the wedding ceremony. We can observe this from the process of preparing the future bridal dowry. Usually, the sewing of the bride's and groom's beds, that is, the "bed-laying" ceremony, was started by older women. Before the ceremony, our mothers sew a lover (sheep lover) in the corner of the first bed, with the intention that the bride and groom will fall in love with each other. It embodies the positive intentions of enlightened women with many children

- the future bride

- the groom.

On the evening of the wedding day, the bridegroom and his friends go to the bride's house with the blessings of the elders of the wedding. Along the way, the bridegrooms shouted and shouted. After the bridegroom arrived at the bride's

house, they entered a specially prepared room. The threshold (white cloth and silk cloth) is laid on the threshold of the house. After the bridegroom enters the basement, his friends wish that we could have been as the groom, - the bride and groom's young men quarreled and tore the floor, which was touched by the groom's feet. We see in this the peculiar sanctity of the foundation. Eggs are placed on the bridegroom's table with various delicacies, so that the future family will have many children, and at the same time dishes are added in nine bowls (plates). These include a mother-in-law's plate for a separate groom, a yanga plate, a dating plate, and so on. As they sit around the table, the old man of the house blesses. After that, the bridegroom brought the bride's dessert and gave it to the bridegroom first (the peculiarity of this process is that the bride had to return the bridegroom's tea until the bridegroom said goodbye), and then his friends drank it with the intention of making their lives sweet. While the bridegroom is sitting around the table, one of the hosts burns incense to protect the bridegroom from the evil eye and evil spirits. In turn, the groom and his partners gave money to the incense burner as a token of gratitude. A handkerchief or belt is distributed to the groom's friends after the banquet.

On the evening of the wedding day, the bride is brought to the bridegroom's house with a special "caravan" of women. The "bride's caravan" was required to have a young boy in front of it, and the bride's entire body was covered with a dress or shawl. As the bride approached the bridegroom's house, a large fire was lit in front of the gate, and bread was taken out of the bridegroom's pan to provide food, sweets for the tongue, and cloth for the wedding. After that, in the "caravan of the bride" by the younger brother or nephew of the bride demanded money for hour. The bride was then turned around three times around the fire and led inside.

This practice is widespread not only in the Jizzakh oasis, but also among Uzbeks living in other regions of the country, as well as Tajiks, Kyrgyz and Turkmen¹⁵².

When the bride was brought into the bridegroom's house, one by one, the yangas tied a "chimildiq" in the upper right corner of the house. Chimildiq was a unique means of magic that protected the bride from evil forces and evil eyes. For this reason, the chimildiq served as a symbolic protection of the bride. In addition, the chimildiq, like a crib for a newborn baby, is the new home, the world of the bride and groom. Therefore, in the Jizzakh oasis it was customary to hang a wooden spoon on the chimildiq of the bride and groom. By the way, the yangas who tied the chimildiq in the oasis themselves were also considered to be symbolic patrons who protected them from evil forces and evil eyes, which were thought to threaten the bride and groom. For this reason, from the beginning to the end of the wedding, the yangas had a lot of responsibilities. In the Jizzakh oasis, the yangas were called yanga, checha, kelinoyi, ayi. There is a certain procedure in the selection of yangas. Young people are usually only one-married, have many children, but at the same time they are able to be resourceful, eloquent, rich in life experiences. The bride was prepared for the wedding by yangas, and the bride and groom were treated by the yangas at the first acquaintance.

To this day, the yangas practice brushing their hair, holding hands, pointing to the mirror, and drinking the water of marriage. The reason for this, according to folklorist A. Musakulov, yanga is a person close to the shaman between the new spirits and the new world.

The idea of moving to another social group was also reflected in the rituals of preparing the bride for a new activity, such as "supra opened", "hanging the door", "opening the hole". It tested the bride's readiness for household chores, her

¹⁵² On the geography of the spread of the custom of turning the bride three times around the fire, see Рахимов Р.Р. Традиционное мировоззрение таджиков, проблемы образов и символов в культуре: Автореф. дис. ... д-ра ист. наук. СПб., 1999.

ability to read, work hard, be agile, and cook. At the wedding, the bride and groom move to a new social status (for example, "girl" - "bride", "wife", "boy" - "groom", "boyfriend", "man"). .

According to our correspondents, during the marriage ceremony, a table is set in the middle and a bowl of water is placed. After the marriage, the bride and groom drink a sip of water from the cup and give it to others. When we asked the reason for setting the table, putting water¹⁵³, we learned that the lives of young people are always filled to the brim, full, and so that the water is as pure and sweet as water. By the way, it should be noted that the custom of putting water in front of the bride and groom during the wedding ceremony is widespread not only among the peoples of the oasis and the Muslim population, but also among different peoples. There is information about this in the scientific literature¹⁵⁴. Researchers interpret this habit as a symbolic act of uniting young people.

In addition, Uzbeks in the Jizzakh oasis were required to keep their locks locked during the marriage ceremony, and it was strictly forbidden for participants to join hands and “lock”. The reason is that it has been observed that two young people cannot have sexual intercourse if such prohibited cases are not taken into account.

According to the wedding tradition, on the day after the wedding, all the relatives of the groom, relatives, neighbors brought gifts to the bride. On this day, the bridesmaids, led by the bride's mother, came to the groom's house for the "Yuz Achdi" (Bride's Salute) ceremony. This ceremony is held in the Jizzakh oasis under such names as "Bet ochar", "Yuz ochar". The ceremony began with the bride throwing a white handkerchief over her face with the help of yangas. After

¹⁵³ Musaqllov A. On the role of yang in ceremonies // "New principles of studying Uzbek ceremonial folklore". Materials of the Republican scientific-theoretical conference. Navoi, 2007. 28 p.

¹⁵⁴ Кагаров Е.Г. Состав и происхождение свадебного обряда//Труды АЭЛ 1929. Т. VIII. - С. 182.

that, the handkerchief on the bride's face was opened by the young boy of the house with the house bullet and taken away.

In the Jizzakh oasis, the custom of "supra achdi" was performed at the "bet achar" ceremony held after the wedding. This custom is widespread throughout the Jizzakh oasis. A circle of participants of this event is filled with a plate of flour by opening a supra. The mother-in-law takes a handful of it from the supra and pours it into the bride's hand. The bride pours the flour on the supra. This is repeated three times. This movement is also carried out because the Uzbeks consider flour to be white and light. Then the fatty meat is cut on the bride's plate on the supra. This is because the goal is to keep the hand always oily. So, the ritual of "opening the supra" was performed with the hope that the bride and groom would have a bright life and live in an abundant life.

In the Jizzakh oasis, as in a number of other peoples in the region, the first forty days of the life of a young bride and groom are a period of "chills". During this period, the house lamp is not turned off in order to protect young people from evil forces. During the chilla period, both the bride and groom were required to be extremely clean, pure, chaste, kind-hearted, and extremely kind to each other and to those around them. Because these days, there is a widespread belief that what they are accustomed to can be like that for the rest of their lives. During this period, it is strictly forbidden for the bride and groom not to go out or walk alone after dinner.

In the traditional wedding ceremonies of the Uzbeks of the oasis, special attention is paid to the symbol of colors. The whiteness (white color) in the ceremonies was a symbol of the future life of the youth. That is why those who went to the bride's house as a bridesmaid were also acquitted. The bride's wedding dress was also white. The symbolic meaning of white can also be seen in the fact

that after the wedding, the bride is transferred to the household supra, and the flour and the collar are stretched out.

In general, the traditional wedding ceremonies of the Uzbeks of the Jizzakh oasis consist of a set of ancient customs and rituals, many of which are intertwined with Islamic traditions and continue to this day. It is these rituals and customs that are the main reason for their survival, their main content and the highest goal is to ensure the continuity of the next generation.

In addition, the people of the Jizzakh oasis today have modern wedding ceremonies, and in these traditions, the traditions of the people of the oasis are preserved.

Bread-breaking ceremony. Kuda goes to the bride's house with 3-5 people (the groom's relatives) with patir bread, halva and other sweets. In this ceremony, in the presence of representatives of both parties, all the breads on top of each other are divided into two equal parts and evenly distributed on both sides (halva and sweets).

The bride and groom taste the broken bread and sweets, saying, "Blessed are you," "May their lives be as sweet as these sweets," and hand out pieces of bread and halva to tell their relatives that the two young people have been married.

Sending small and big blessings. The bride is sent to the bridegroom in a composition of 3-5 people (relatives of the groom). The ceremony will be attended by representatives of both parties, the date of the wedding, the order of its holding and other aspects will be determined. Existing tasks and problems are mutually agreed. The event will be attended by a total of 10-15 people from both sides.

The purpose of the ceremony is to receive the blessing of the elderly, to agree on the existing tasks and work to be done, to determine the date of the wedding and the order of its holding. It is advisable to hold the wedding blessing by two kuda, in coordination with the ceremonial council, which is organized under the mahalla citizens' assembly. At the same time, the work of cleaning, whitening, and marking the wedding day is carried out at no extra cost. The results are reported by both couples to their close relatives and neighbors. In this case, all existing problems will be solved without unnecessary delays. The mutual respect of the parties is maintained and the bonds of spiritual closeness between them are strengthened.

"Giving a wedding" or "Sending a wedding" to the bride. 4-5 representatives from the groom's side bring the bride the wedding. Various issues will be agreed upon in the presence of the couple. On the basis of the values, the representatives of the groom's party wear sarpo from the bride's side. During the ceremony, the contributions to the bride and groom should not exceed the norm, and the family gifts given to the young people should be sufficient only until the new family is formed independently.

As a result of this ceremony, not only do the two brides agree on the wedding expenses, but between them there is a moral responsibility to the future family.

Girl party. The holding of this ceremony is in fact voluntary. The ceremony is held at the bride's house before the wedding. The bride's friends, relatives, neighbors are invited to the girl's party (in recent times it has become a tradition to hold it as a small party with the participation of artists).

As a result of this ceremony, spiritual values such as respect and honor for parents are further inculcated in the minds of young people. Young people develop a sense of respect for the values of our people, their families and the older

generation. Social relations are further strengthened. It was decided to hold the party without any extravagance.

The “You Can’t” ceremony. After the wedding feast, the bride is dressed in the national dress prepared for the chimildiq by the yangas and the bridesmaids who escort him, and she is transferred to a chair in the corner of the room opposite the chimildiq and covered with a veil. The groom is then led into the chimildiq, covering his head with a cloak.

The groom is on one side and the bride is on the other side. From the yangs on the groom's side, the dexterous ones will have to come to the bride's seat and quickly scratch her head. Then the lower part of the chimildiq is paired with a palak and the groom turns towards the bride. Under the sound of "yor-yor" and the young men, the bride is introduced to the chimildiq. Where the bride and groom reach each other, the ceremony of "Footsteps" is held. At this point, the groom usually gently presses the bride's foot and leads her into the chimildiq while lifting the handle.

"Looking in the mirror in the chimildiq" ceremonies. After the bride enters the chimildiq, one of the elderly grandmothers opens the newly purchased but not yet looked after, wrapped mirror and holds it for the bride and groom. "Let your life be as clear as a mirror, look at what you see with your eyes," said the bride and groom, turning a lighted candle around them. Then incense is smoked and they are given novvot tea. All the women sitting around the chimildiq drink the novvot tea that the bride and groom drank with good intentions.

The ceremony of "giving the things to the bride". During the ceremony, the elderly grandmothers call the groom's mother and tell her that she is not sitting when the bride enters the chimildiq, and that her mother-in-law will "give" her the things. Then the mother of the bridegroom says that if she has a yard, a garden, she will give them, and if she has sheep and cattle, she will give them too. The

grandmothers say that the bride is not sitting anyway. Then the mother-in-law says that she has raised her son in such a way for so many years, and now she will entrust him to the bride. All those present pray that the bride and groom will be happy for a lifetime with the consent of the mother-in-law, and that it is the duty of the bride to do the services of the mother and receive her blessing.

“Charlar”, “Charladi” or family acquaintance. Three days or a week after the wedding, representatives by the groom take the bride to visit her parents’ house. The bride visits her father's house wearing an ancient shawl. This small reception will be further enriched by the tradition of "Kelin salom". This ceremony consists of a post-wedding reconciliation. The Charlar ceremony is voluntary.

Quda call. The wedding ceremony is conducted by the groom and is attended by 15-20 people from the bride's side. The expected goal of this tradition is to introduce new qudas to the neighborhood, neighbors, relatives. The ceremony is scheduled to take place only after the wedding as a family affair.

2.5. The Rite of Mourning and Remembrance

From the beginning of his life to his death, a person experiences dozens of different rituals and participates in several of them. If there is a change in his age (muchal, the age of the Prophet, etc.), in his professional and family life, this situation is symbolically formalized through certain rituals. In particular, birth and death have been recognized as the most important stages of human life in different historical periods and in the cultural traditions of different peoples, and still remain so today.

Mourning includes not only the burial of the deceased, but also the imagination and customs associated with mourning and the world - customs,

donations and sacrifices, ceremonial mourning (cries), tombstones, mourning ceremonies and clothing. Therefore, based on the above considerations, it can be considered that the ceremonies belonging to this category are important not only from a descriptive point of view, but also from a historical-theoretical point of view.

According to the information, opinions and comments received from our informants in the process of collecting ethnographic data on the Jizzakh oasis, death is the departure of the soul, the departure of the soul from the human body. There is a popular belief that the soul leaves the human body like a black-and-blue vapor, like smoke, which no one can feel, but only those who have an inner feeling may. Such views are characteristic not only of the Uzbeks of the Jizzakh oasis, but also of the peoples of Central Asia and the whole world. Among these peoples, too, there is a widespread belief that "the dead fly out of the body in the form of a bird." In turn, it is natural to ask what part of the body the human soul will be. There are a number of hypotheses in this regard, the most convincing of which is the popular view that the human soul is in his blood. In this regard, it is worth remembering the popular Uzbek phrase "blood came out - life came out." This view is widespread not only in the Jizzakh oasis, but also among Uzbeks, Tajiks and Kyrgyz living in other regions of the country¹⁵⁵.

Like human birth, his death is also a very important reality. Because the death of a person meant that he would leave this world, go to another world, and a series of rituals related to this process were performed. In addition, if someone dies in the oasis, it is still said that he "returned." The same phrase itself signifies the passing of the deceased from one world to another.

¹⁵⁵ Nasriddinov Q. Uzbek funerals and condolences. – T, 1996. 28 p.

In our nation, when it becomes clear from a patient's condition, certain actions, or the information provided by a doctor that a patient's life has run out, relatives and children try not to tell him politely. However, when a person is dying, his family members, homeowners, made certain preparations: they arranged the courtyards of the house, covered the window, paintings. Food, utensils and dishes were taken out of the house where the person was dying or covered. Because at the moment of death, everything in the room will be unclean, as if blood is spilled. It should be noted that any preparation was carried out in a highly secretive manner.

As the moments of life come to an end, the symptoms of the accident become more and more noticeable: some cases appear on the patient's face: he tries to speak, the energy he uses to make a sound comes to inside without leaving the oral cavity.

Two of his relatives were sitting next to the chest and head of the dying man. First, the patient himself, and if he was speechless, one of his relatives read the "word testimony." The rest of the relatives sat in a separate house without speaking, based on the notion that they were terrified. In front of the man lying on the deathbed, nifas women and junub men were left out. In addition, children and pregnant women were not allowed near the dying person so that they would not be frightened.

In order to help soul leave his body free, those around him sat in silence. The bedridden patient could also faint before dying, so the patient's mouth was moistened by soaking a cotton ball in water to prevent his mouth from drying out from the heat.

Among the inhabitants of the Jizzakh oasis, many ceremonies related to the death of a person have survived, and they are distinguished by their peculiarities at funerals. The first feature of these actions is that they must be done quickly

without delay, because if delayed, the limbs of the corpse may harden. The second feature is that the corpse should be prepared for burial without burial. Immediately after his death, the corpse's¹⁵⁶ chin was tied, his eyes were closed, his paws were straightened, his legs were extended, and his boots were tied together and laid on a blanket. According to our sacred traditions, only the people who do such kind of work touched the dead. They washed and wrapped the deceased and placed his hands on his chest¹⁵⁷.

Crying has a special place in mourning ceremonies (breaking, weeping). At the funeral, men and women (especially women) cry out in mourning. Mourning for the dead is common in many parts of the world.

On the day of the funeral, Uzbeks in the Jizzakh oasis mourned the deceased in a new room, wearing a new, flowing robe, a doppi, a belt around their waists, a cane in their hands, and leaning on it. In Islam, mourners are called noikh, noikha (in Persian guyanda), and mourning for the deceased in mourning is called taking nawha¹⁵⁸.

The group of "collectors" multiplied at the expense of those who came to mourn in honor of the deceased or his family members and relatives. Impressed by the sad mood here, they accompany the mourners, remembering the losses they have experienced. The closest relatives of the deceased, the custom of weeping on crutches was widespread in the oasis, and those who wept on crutches were called mourners.

When the coffin was taken out of the apartment, it was placed on the ground three times with the intention of preventing further death in the apartment. The mouth portion of the corpse's shroud was lifted when the deceased was buried. Because if the corpse bites the shroud, the whole generation will perish. As in

¹⁵⁶ In religious sources and literature, the dead are sometimes referred to as "corpses."

¹⁵⁷ Field records. Districts of Jizzakh region. 2018-2020 y.

¹⁵⁸ Rahmatillo Qasim Usman al-Oshiy. Funeral services and sharia will. Osh, 1993. 14 p.

other regions of the country, mourning and remembrance ceremonies play an important role in the traditions of the people of the Jizzakh oasis.

Aza is derived from the Arabic word, which means to be patient in the face of adversity, to find solace¹⁵⁹. Mourning is a ritual of mourning that is performed regularly (up to a year) for the honor and memory of the deceased. Mourning is held from the day a person dies. The closest relatives of the deceased - the descendants - wear mourning clothes until his first maraka. It is prohibited for mourning women to go to games, laughter, rejoicing, weddings, and celebrations. Also, the mourning women did not wear jewelry or even sprinkle themselves with perfume. This period is also known as the chilla period of mourning. Typically, the restrictions in this period lasted until the "white-clad" ceremony. While the first sign of mourning is weeping, one of the next signs is their distinctive mournful-colored dress that sets them apart from the others. The mourning clothes of the Uzbeks of the Jizzakh oasis were mainly made of blue fabric.

Family members of the deceased, women among the relatives, mourned the deceased until the deceased was forty (in some places for twenty days). They performed a series of ceremonies for forty days without leaving the deceased's home.

Beliefs and customs, such as carrying the "three," "seven," "twenty," and "forty" of the deceased, or placing forty lamps in the name of ghosts, were in fact based on ancient views associated with magical numbers. Rituals of remembrance for the deceased included ceremonies such as "twenty" and "forty". Although the names of these ceremonies are twenty and forty, they were actually performed on the seventeenth or nineteenth day after the death of a person, and twenty on the thirty-seventh or thirty-ninth day. In the Jizzakh oasis, a New Year's ceremony was held one year after the funeral. Commemorations were also held on the days

¹⁵⁹ Хамидов Б.Х. Учебник арабского языка. –Т,1981.–С.559.

of Ramadan and Eid al-Adha, during which all men prayed for the souls of those who had visited the cemeteries.

III.CHAPTER. TRADITIONS RELATED TO NATURE AND ECONOMIC TRADITIONS

3.1. Water-related traditions

The relief of Jizzakh region is unique, where mountains, foothills, steppes and plains (deserts) are connected. The existence of such favorable natural conditions and fertile lands for livestock and settled farmers, especially the sources of running water, was the main reason for the mutual development of social processes related to human activities in the oasis.

When it comes to convenient places for people to gather and live, there are also springs, which are the main source of water. This is because such springs have long been revered as a source of life and purity, according to the Uzbek people, and have long been revered as a symbol of healing, water healing in general. Given the natural conditions and climate of the oasis, it can be said that the location of the area adjacent to the Kyzylkum created problems for the population with water and irrigation facilities, and this situation formed a

religious attitude to water and springs¹⁶⁰. Many locals claim that these springs appeared as a result of the prophecies of great saints, or that they disappeared into the springs in the form of fish, and that their saintly quality, the function of easing the problem, passed into the water, while some springs in the oasis served as shrines¹⁶¹.

Although spring water was consumed primarily to quench thirst, their mineral richness also had a positive effect on the health of the population. Therefore, many legends have emerged as a result of the sanctification of natural springs, which are famous for their healing properties, and the connection of the characteristics of saints with water. The water-related perceptions of the people of the oasis are preserved in the form of rituals associated with sacred springs in the shrines named after a particular saint, separate water sources unrelated to the shrine but capable of curing diseases, and ancient rain-calling ceremonies.

Examples of the first group are Niyatbulak, Isitmabulak, Kotirbulak in the territory of Khojamushkent main shrine. 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 be fulfilled. Therefore, in most cases, people suffering from various diseases come to the springs of the shrine, say prayers and sacrifice the living¹⁶². It should be noted that the emergence of such ideas among the local population is the result of long-term observations, as springs and springs associated with healing waters are located in mountainous and foothill areas, where microelements for skin and internal diseases are available out. Over the centuries, when the healing properties of these waters were proven, the locals

¹⁶⁰ Djabbarova I. On some irrigation systems in the Jizzakh region in the early Middle Ages // Proceedings of the Republican scientific-theoretical conference "Ustrushona on the Great Silk Road, its role in the development of interregional political, economic and cultural relations (ancient and medieval). –Guliston, 2016. –P.169–170.

¹⁶¹ Abdulhatov N., Azimov V. Altiyarik shrines. –Tashkent: Sharq, 2005.- P.29.

¹⁶² Aqchaev F. Some comments on Khojamushkent ota shrine // Proceedings of the Republican scientific-practical conference on "Material and spiritual heritage and universal values." - Tashkent, 2015.-P.150.

considered this place sacred and turned it into a sacred place named after the saints. In addition, the view that the healing waters of Nurata spring intertwine with the springs of other shrines in the oasis under the mountain and that the fish in these sacred springs swim from one spring to another¹⁶³ through special underground passages has led to the sanctification of springs in Nurata and Morguzar mountain ranges. The people who lived on the water of the springs in the mountain ranges took the spring as a "fountain of life" and took it seriously. They prayed, prayed, slaughtered sheep, and offered sacrifices, asking God to keep the water plentiful¹⁶⁴. This situation continues to this day in the mountainous and foothill regions of the oasis, where the source of drinking water is mainly associated with springs.

The sanctity of the springs in the area of the shrine of Sa'd ibn Abu Waqqas in the Gallaaral district was due to the following information given in the literature about his personality. According to the available literature, this person was one of the first Meccan Muslims to convert to Islam and was one of the ten Companions to whom Paradise was foretold during his lifetime¹⁶⁵. According to a local legend, Sa'd ibn Abu Waqqas was wounded in a battle near the village of Awliya, where the current shrine is located¹⁶⁶. The surviving narration of the shrine of Sa'd ibn Abu Waqqas in the Fergana Valley also mentions that his blood turned into water. According to him, "While Sa'd Waqqas was walking in Makkah, a stone thrown at the Prophet hit him on the head. The blood that flowed from the head also flowed to the east, and this blood turned into clear water. Father Sa'd Waqqas was so generous that even his blood turned into pure water"¹⁶⁷.

¹⁶³ Ismoilzoda Sh. Pages from the history of Sudur bobo or Nurato. - Tashkent, 2005.- P. 14.

¹⁶⁴ Qoraboev U. Holidays of the Uzbek people. - Tashkent: Sharq, 2002. - P.137-138.

¹⁶⁵ Ahmad Lutfiy. The story of the age of happiness // The long-awaited morning. Part 1. - Tashkent, 2004. - B. 243-244.

¹⁶⁶ Field records. Gallaorol district, Avliyo village. 2016.

¹⁶⁷ Abdulhatov N. Shrines and shrines of the Fergana Valley (on the example of Fergana region): dissertation on history - Tashkent, 2006. - 29 p.

In our opinion, in the narrations related to Sa'd ibn Abu Waqqas, the appearance of spring water at the place where the finger was cut off and the blood spilled, and the blood flowing from the head turned into pure water, over time led to the sanctification of this spring water among the population.

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".

Another common practice in oasis shrines is that visitors to the springs there make a wish and then throw coins, beads, stones, and bread crumbs. One of the peculiarities of this process is that the sacred springs in the shrines of Qoplan ota, Khoja Serob ota, Khojabogbon ota, Jondahor ota, Sa'd ibn Abu Waqqas and Bagimazar ota are mentioned separately and it is forbidden to throw anything at them. That is, even though they are taboo, pilgrims do not hesitate to intentionally throw away the above-mentioned items. According to sources, among the ancients, the view that "whoever comes to these springs with good intentions, prays, touches the springs and puts something in his hands, his destiny will be formed." That is why it is customary to throw something as a dowry after taking something from a spring. Among the locals, springs are interpreted as a means of informing people of their future destiny¹⁶⁸. For this reason, every visitor reaches for the spring to know their destiny. In the process, what the visitor gets into the spring has to do with his or her future. For example, the holy springs in the shrines were mostly occupied by childless women who tried their luck. If a woman puts a bead or a necklace at the bottom of a spring, she will have a child, and if she

¹⁶⁸ Field records. Shrines of Sa'd ibn Waqqas of Gallaaral district, Novqa ota of Bakhmal district, Khoja Baghbon ota of Forish district. 2014–2018

has a coin or a lover, it means that she will have a son or she will not find anything in the spring, so she will have no children or wealth.

The occurrence of the above-mentioned prohibitions in the holy shrines and their survival to this day is based on the interaction of people with taboo objects, in which the early religious views of the population also play an important role. The preservation and practical application of taboos not only makes them unnatural, but also allows the local ecosystem (the condition of the trees, the purity of the water, the protection of wildlife from external threats) to be kept in balance.

In particular, until now, the fish in the springs of some shrines in the oasis are considered by locals as "saints in the form of fish." For this reason, there has long been a perception among the people that killing or catching these fish can have dire consequences.

Informants say that there is a belief in the magical properties of fish in the ponds of Sa'd ibn Abu Waqqas in Gallaaral district, Novka ota in Bakhmal district, and Khoja Baghban ota in Forish district, doctors told the man that it was from these waters that they should be washed, and thus tried to cure them¹⁶⁹.

Similarly, belief in the healing properties of fish is associated with the fish in the tombs of Sadkak ota and Hazrat Ali in the Fergana Valley. The above belief, according to the mythological views of the locals, gave rise to the notion that where there is fish, evil spirits retreat, health and honesty emerge, and man is purified¹⁷⁰. In this regard, the presence of fish in the shrines among the pilgrims has led to the formation of the view that the cleanliness of the area leads to the

¹⁶⁹ Field records. Gallaorol and Bakhmal districts. 2015.

¹⁷⁰ Abdulahatov N. Shrines and shrines of the Fergana Valley (on the example of Fergana region): dissertation on history(PhD) - Tashkent, 2006. - P. 127.

preservation of the area and that the visit and the requested intention will be realized quickly.

The Suz Khotin ceremony, which is held in connection with water by the residents of the oasis, who are mainly engaged in dry farming, also has a special place. Because our people imagined "Suz Khotin" as a woman swimming in water or in the sky, sometimes they used the word "suzdon" instead of "sultan".

The water call ceremony was usually held from February to April. Sometimes drought was observed in the spring and was carried out later. After the ceremony, when it started to rain, the farmers plowed the land and planted wheat with a puppet representing a woman in one hand and wheat in the other. They sang a ceremonial song while sowing seeds on the ground. At the end of the ceremony, the doll was placed in a specially built small house and placed in a container filled with water¹⁷¹.

The ritual of calling for rain is a custom of the Turkic peoples, which was mentioned by Mahmud Kashgari in the 11th century. He writes, "It is customary to fortune-telling with special stones (or stones) to demand rain, wind, and so on. This habit is common among them. I saw it with my own eyes in the city of Iot. It was foretold to put out a fire that had arisen there, and by the command of God it snowed in the summer. He put out the fire in front of me"¹⁷².

Sharafiddin Ali Yazdi also reported that on May 22, 1365, Sahibkiran Amir Temur clashed with the Jete (Mongol) army on the Chirchik River between Tashkent and Chinaz. The Mongols, who did not want to defeat the Sahibkiran army, decided to use a trick using the yada stone. As a result of the rubbing of the Yada stone, a terrible wind arose, thunder and heavy rain began to fall. It rained

¹⁷¹ Field records. Yangiabad, Zaamin, Gallaaral and Bakhmal districts. 2014-2018

¹⁷² Mahmud Kashgari. Devonian dictionary Turkish. Tashkent, 2004, 3 volumes, 8 pages.

so hard that the whole world seemed to be flooded. The horses on the battlefield sank into the mud and could not move¹⁷³.

Based on the above information, it can be said that the rain calling ceremony has a very ancient history. While the peoples of East Turkestan used yada stone to call for rain, the settled Turkic peoples of central and southern Turkestan performed the Suz Khotin (Water Sultan Woman) ceremony to call for rain.

The reason why the doll was given the image of a woman for this ceremony is that in ancient Turkic peoples, a woman was considered a symbol of holiness, greatness and blessing. At the same time, the ceremony of "Suz Khotin" was in many ways connected with the religious beliefs of our ancient ancestors¹⁷⁴. In particular, according to Abu Rayhan Beruni, in Khorezm there was a holiday called Vakshangam. The beast is the name of an angel who was given control over the waters, especially the jayhun¹⁷⁵. In addition, information about this can be found in archeological research conducted in our country. According to them, the Kushan coins depict the image of the goddess Ardoxha, which means "the spirit of Oxha", and the researchers noted that it corresponds to the word Vakhsh. The ancient Bactrians also built a temple (Takhti Sangin in Tajikistan) dedicated to the god Oxsho (Oaxsho)¹⁷⁶.

Based on these ideas, it becomes clear that "Suz Khotin" is a ritual associated with the ancient cult of water. Even in the period when Islam was widespread, this ritual has not been forgotten, it has survived to our time in a modern way, combining different aspects.

¹⁷³ Шараф ад-Дин Али Йазди. Зафар-наме. Книга побед Амира Темура. Пер. А.Ахмедова. Ташкент, 2008, стр.38.

¹⁷⁴ Umarov I. Badash: history and tradition. Termez, 2018, 29 pages.

¹⁷⁵ Бируни. Избранные произведения. Том I. Памятники минувших поколений. Ташкент, 1957, стр.258.

¹⁷⁶ Пугаченкова Г.А. Ргвеладзе Э.В. Северная Бактрия – Тохаристан. Очерки истории и культуры. Древность и средневековье. Ташкент, 1990, стр. 82.

3.2. Views on the sanctification of trees

In the views of the people of the Jizzakh oasis on the sanctification of natural monuments, trees have long been considered not only a source of food and economy, but also a symbol of life, a miraculous means of protecting people from various evils. Even today, the sanctification of trees, the belief in their secrets, is a mixture of ancient beliefs and folk traditions.

We often encounter this issue in the ancient beliefs of the peoples of the world. According to the Turkish historian Murat Oroz, the shamans of Altai worshiped the birch tree, considered it more divine than other trees, and held sacrifices around it as a symbol of respect¹⁷⁷. According to philosopher E. Berezikov, Altai shamans always carried a white birch bark and a part of it (a leaf or a broken branch) with them when trying to treat patients. Because they imagined that the white birch tree was sent from heaven to Umayyad by the great god Ulgen (Blue God), their spirit was used during religious ceremonies¹⁷⁸. It should be noted that the birch tree is associated with the spirits of the dead in Scotland, and in the Baltic and Central Asian peoples as a symbol of purity¹⁷⁹.

For example, as in all religious beliefs, shamanism has a positive attitude towards the tree and its components. We can see this in the example of the ritual attributes used during shamanic ceremonies. In particular, Uzbek, Tajik and Uyghur shamans use a hivchin made of tree branches in the healing process. V. According to Basilov, strong and well-known shamans used hivchin, and new or weak shamans used ordinary straw¹⁸⁰.

According to G. Snesev, the method of treatment with a stick made of tree branches goes back to Zoroastrianism. In Zoroastrianism, willow was the main

¹⁷⁷ Murat Oroz. Turkish myths // Mysterious world. - 1991. - №9. P-11.

¹⁷⁸ Berezikov E. Visit to the game of spirits // Mysterious world. - 1992. - №1. P-11.

¹⁷⁹ Mingboeva D. The talisman of emblems. - Tashkent: New Age Generation, 2007. P-68.

¹⁸⁰ Басилов В. Шаманство у народов Средней Азии и Казахстана. Москва: Наука, 1992. -Стр.80.

means of driving away evil spirits¹⁸¹. According to Herodotus, the Scythian shamans used fortune-telling with the help of willow twigs and performed shamanic rituals under the trees¹⁸².

A similar practice existed in other parts of Uzbekistan, where Samarkand doctors used willow branches to spray water on patients. In addition, in Khorezm and Samarkand, fortune-tellers used seven willow twigs with fallen leaves to ward off giants and demons¹⁸³. K. Shoniyozov noted that in the Kipchaks, shaman *hivchini* was made from *jiida* and willow twigs and was mainly used to drive away evil spirits that had entered the patient's body during the "copying" ceremony¹⁸⁴. Troitskaya wrote that in the early twentieth century, shamans in Tashkent and Samarkand struck the patient's head and shoulders forty-one times with the help of a *hivchin* and saved him from pain.

In this regard, the rituals performed by shamans (*kushnoch*, *bakhshi*) living in the Jizzakh oasis in connection with the treatment of such diseases, they prepare *hivchin* made of willow branches in early spring, use it all year round and renew it at the same time every year. The *khivchins* are tied in bundles and hung in the corner of the house where the ceremony is held. The number of branches in *Khivchin* is seven, sometimes forty-one. At the end of the ceremony, *Bakhshi* grabs the lower part of the *hivchin* and first rotates it three times, turning the patient from right to left. Then it begins to hit the patient's head and back of the body¹⁸⁵. This is done in order to cast out evil spirits that have harmed the patient.

Indeed, views on the cult of the tree are also found in the traditional way of life of the Uzbek people. In particular, the people of the Jizzakh oasis believe that trees such as walnut, mulberry, *jiida*, fig, willow, resin, spruce and maple have

¹⁸¹ Снесарев Г. Реликты домусульманских верований и обрядов у узбеков Хорезма. Москва: Наука. 1969. Стр.55..

¹⁸² Геродот. История. – Ленинград: Наука, 1972. Стр.93

¹⁸³ Karomatov N. History of Mazi beliefs in Uzbekistan. - Tashkent: JIDU, 2008. P-45.

¹⁸⁴ Шаниязов К. Ш. К этнической истории узбекского народа. – Ташкент: Фан, 1974. Стр.329.

¹⁸⁵ Field records. Saray village of Bakhmal district. 2019.

their own "spirits". For example, there is a tradition among the residents of Bekkeldi village of Bakhmal district. A house where a newborn baby sleeps is a "chilly house" where no one is allowed to enter in the evening. Because, according to popular belief, after the evening all the evil spirits can go for a walk and at the same time cling to the person walking on the street. So a person who comes home in the evening can embrace any fruit tree three times and then enter the house. Then the tree would be able to carry all the ins and outs attached to that person. In addition, field research has shown that sick elderly people maintain the habit of turning a fruitless tree three times each morning¹⁸⁶.

When it comes to the views on the sanctification of trees in the Jizzakh oasis, the views of the "tiger spruce" and "spruce", which protect the villagers from enemies and livestock from predators, are also noteworthy. Indeed, in the traditional worldview of our people, the ancient animistic views about believing that trees are alive and that the human spirit lives in them have survived to the present day after the advent of Islam as a force to protect the propagandists from enemies¹⁸⁷. There is a belief among the peoples of Central Asia that "Great trees grow only in the holy shrines stepped by the saints,"¹⁸⁸ and the water of life dedicated to the prophet Solomon was also poured under the maple tree¹⁸⁹. As the trees and plants in the shrines were sanctified, there was a perception that cutting them down would harm people.

Views on the sanctification of trees As a result of the attitude of the population towards various objects, trees and animals, which are forbidden to touch by the population in the shrines of the oasis, there are cases of partial or absolute sanctification of them. In addition, the rituals specific to the holy shrines and the

¹⁸⁶ Field records. Bekkeldi village of Bakhmal district. 2018.

¹⁸⁷ Field records. Shrines of Jizzakh region. 2014–2018.

¹⁸⁸ Гафферберг Э.Г. Пережитки религиозных представлений у белуджей// Домусульманские верования и обряды в Средней Азии.–М., Наука, 1975.–Стр. 245.

¹⁸⁹ Abdulaxatov N., Zoxidov F. History of Fergana district. - Fergana: Fergana Publishing House, 2013. - P.29.

taboos¹⁹⁰ present in the processes performed also embody traces of ancient beliefs.

Observations have shown that the trees and plants in the shrines, and in some cases the animals, are forbidden to cause harm to them, including breaking rocks, fishing, cutting down trees, and uprooting, and almost all pilgrims comply with this. Among the trees that have special qualities and are taboo in the sacred shrines of the oasis are maple, spruce, mulberry, jiida, resin, pistachio, elm and others. Visitors believe that the negative attitude towards these trees will definitely have an impact.

As a result of the attitude and views on the sanctification of trees of the population towards various objects, trees and animals, which are forbidden to touch by the population in the shrines of the oasis, there are cases of partial or absolute sanctification of them. In addition, the rituals specific to the holy shrines and the taboos present in the processes performed also embody traces of ancient beliefs. Observations have shown that the trees and plants in the shrines, and in some cases the animals, are forbidden to cause harm to them, including breaking rocks, fishing, cutting down trees, and uprooting, and almost all pilgrims comply with this.

In the shrines of the Jizzakh oasis, some trees have become the main component of the shrine due to their nature. The existence of beliefs in various fetishistic beliefs on the part of pilgrims and some legends gave rise to this system. In particular, the residents of the village of Paymard visited the three giant resin trees growing on the sacred hill, Boboyongoq, Togterak, Ming Archa, Qatron ota, Yongoqli ota, Terakli ota. The three bushes of maple trees in the garden shrine are treated in the same way as above.

¹⁹⁰ Taboo - some prohibitions on the way of life and customs of the people, rituals and other religious ceremonies // [Фрэзер Ж.Золотая ветвь](#). – М.: [Политиздат](#), 1983. – Стр.188–250.

In particular, one of the reasons for the sanctification of the maple tree in the shrine "Bogimozor ota" of Bakhmal district is the many legends associated with the maple tree, which have been preserved in ancient Turkic peoples¹⁹¹. According to popular belief, the maple tree is a symbolic equivalent of the "tree of life" that sustains human life¹⁹², and was planted by Sayyid Mir Khalilullah, who was buried near it. More sacred trees in this area are the poplars on 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 a special glue is extracted from their bark, which is mainly used in the treatment of wounds.

In views related to trees, pilgrims 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 the trees in the area of the shrines, as well as using the soil around their branches, leaves, bark and roots as ointments and tumors have survived among the oasis residents to this day¹⁹³.

There is a notion among the natives of the oasis that large trees grow where the saints set foot. If there are trees around the tomb, the custom of tying rags to them is forbidden, but it is still practiced today. L.F. Monogarova gives the following examples of tying rags to trees: "... the elders say that everyone who passes by the sacred trees should stop and rest for a while, and he should tie rags to the tree. Then the road fatigue in that person will also disappear. If this is not done, he will be misled and his journey will be disastrous"¹⁹⁴ In our view, tying

¹⁹¹ Басимов В. Пережитках тотемизма у туркмен //ТИИАЭ. Т.VII. 1960. – Стр. 148.

¹⁹² Yovqochev M. History of Central Asian religions. - Tashkent: TDShI, 2005. P-35.

¹⁹³ Field records. Shrines of Jizzakh region. 2014-2018.

¹⁹⁴ Моногарова Л.Ф. Материалы по этнографии язгулемцев. // СЭС. Москва: Наука, 1959. – Стр.72.

a cloth to the trees in the holy tombs is a symbol of the symbolic connection between the pilgrim and the sanctuary, and each pilgrim has expressed his wishes and desires by tying a cloth. G.P. Snesev described this situation as "the establishment of a magical connection between the sanctuary and the pilgrim." In the Turkic peoples, tying a piece of cloth from a tree to the branches of a tree was considered a form of sacrifice to patrons. If this was not done, they could suffer damage by the spirit. For this reason, they were the first to make sacrifices in this way to the mountain and forest spirits before crossing the mountain gorges¹⁹⁵. Thus, by tying a cloth, the pilgrim showed hope and confidence in the sanctuary. When the pilgrim's wish came true, he came a second time, untied the cloth he had tied, and offered a sacrifice to the tomb.

Although the views on the sanctification of trees in the Jizzakh oasis and their function are formed in common with other regions, the views on their formation, the customs performed there play an important role in shaping the territorial views of the oasis population, social life. In addition, archaic views on trees are a common element in the mythology and ethnography of the people of the oasis, considered as a symbol of fertility, strength, protection and fulfillment of dreams, as well as all the elements. the tree has always been sacred to the inhabitants of the oasis, as have the peoples of the world.

3.3. Religious traditions related to the sanctification of stones

Traditions related to pre-Islamic cult of nature, family, farming and fertility, as well as totemism, animism and fetism, which are part of primitive religious ideas.

¹⁹⁵ Алексеев Н.А. Ранние формы религии тюрко-язычных народов Сибири. Кўрсатилган асар. – Стр.60.

Well-known scholar I. Goldtsiger argues that "the worship of sacred cults served as a window into the remnants of other religions and beliefs to Islamic religion, that is, Islam served as a shell for the preservation and development of the remnants of ancient religious beliefs 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 in the context of Central Asian civilization (as can be seen in the example of Hubby and Anbar¹⁹⁶).

Uzbek ethnographer I. Jabborov, studying the cult of saints in his works, says: "As a result of worshipping ghosts, remembering them, worshipping the forces of nature, many sacred places and saints were created."¹⁹⁷ That is, objects related to the worship of the forces of nature from the most ancient times (strangely shaped stones, solitary trees hanging on sticks or pieces of cloth stuck to the ground) are still found in many places.

Ethno-sociological research has shown that according to the traditional worldview of indigenous peoples, in the formation of sacred places, famous people of their time, based on saintly prophecies, turned to stone to protect themselves from the enemy, or some stones were the object of sacrifice, and some unique features (shape and color), legends about the stones they possessed played an important role. 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 at the top of the mountain lived the spirits of good, and at the bottom - the spirits of evil. It is no coincidence that in the myths

¹⁹⁶ Снесарев Г. Реликты домусульманских верований и обрядов у узбеков Хорезма. -М, 1969. – С.279.

¹⁹⁷ Jabborov I. Ethnography of the Uzbek people. - Tashkent, 1992. - P. 236.

of the Turkic peoples, mountains and caves are interpreted as places of worship¹⁹⁸.

Unusually shaped caves, stones and rocks, healing springs and old trees have also become sacred sites¹⁹⁹. Proof of such cases are the "Blue-toned father" (the base of the shrine is made of blue stone), Botatash vali, Teshiktash shrines in Yangiabad district, Parpioyim, Oktash ota, Khoroz ota and Sogaltosh shrines in Zaamin district, Parpi ota, Kulpisar ota, and Uchqiz shrines in Sh.Rashidov district, Teshiktash chillakhonasi and Qizuchgan rock in Forish district, tombstones forming the basis of Sayfin ota shrine in Gallaorol district and the hole stone in the territory of Sovruk ota shrine are sacred and can be worshiped.

In the regions of Central Asia there are legends and myths associated with the rare stones that are considered sacred, such as Besiktash, Adam stone, Ombir stone, Koytash, Mysterious momotosh, Kuyovtosh, Qiztosh²⁰⁰.

Here we will dwell on some of the sacred sites 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 a Teshiktoshbobo step, which has 2 relatively large and 1 small stones²⁰¹.

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

¹⁹⁸ Жирмунский В.М. Тюркский героический эпос. Л., 1974, с 25.Жирмунский В.М. Зарифов Х.Т.Узбекский народный героический эпос. М., 1947, с 303., Иmatov K, 6. Mirzaev T and others. Uzbek folk poetry. Т .. 1990, 229 pages.

¹⁹⁹ Jabborov I. Ethnography of the Uzbek people. - Toshkent, 1992. - P. 236.

²⁰⁰ Bahridinov B, Saidov A. The secret of "Stone Groom" and "Stone Girls" // Mysterious world. The fourth set. Tashkent, 1988. - 100 p.

²⁰¹ Field records. Yangiabad district, Pastkisarmich village, 2014

stones. It was the locals who considered these stones sacred and turned them into shrines.

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 bush²⁰².

According to locals, the Tuyatoshi Vali shrine which located in the village of Kholdorkipchak, Shahrستان district, Tajikistan is related with Butatosh vali shrine in the oasis and Tuyatosh and Butatosh is considered saints or camels of saints. The following legend has been preserved about the origin of the shrine:

While he was preaching the religion with the children of the saint in the form of a camel, the enemies persecuted him in order to kill him. Then Tuyatash prayed to Allah and said to his son, "Be a stone" so that the enemies would not harm him, and the child became a stone in the form of a bush.

Pilgrims visit to treat the blue cough that occurs in children, to 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 after the rituals of the blue stone are performed take it to the valley below and burn it²⁰³.

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 places is Parpioyim shrine²⁰⁴ located in Uval village of Zaamin district.

²⁰² Field records. Yangiabad district, Yukorisarmich village, 2014

²⁰³ Field records. Yangiabad district, Mughal village, 2014.

²⁰⁴ Field records. Uval village of Zaamin district, 2016

There are many legends about the shrine among the locals, one of which is that Parpi mother, the sister of the saint named after the shrine Parpi ota in the territory of Ravot rural citizens' counsel of Sh. Rashidov district. The common denominators of these two shrines are the presence of a perforated stone and the arrival of pilgrims to treat parpi²⁰⁵ (cachexia²⁰⁶) in young children.

Given that "parfi" means "white" in Arabic, after the advent of Islam, locals used to call these sacred places "Parpi ota" - "white father", "father in white", "father of white intentions"²⁰⁷ or a white hole and Parpi's mother is more likely to be "Parpi ona" - "White mother", "Pure and innocent mother".

According to the source, the shrine is visited by women who have not been pregnant for many years and whose two or three children have died before the age of one and their wishes came true they gave the stone and perform ceremonies.

According to historical sources, one of these traditions dates back to the Turkish Khanate, and Umay was one of the female goddesses with motherly qualities. Makhmud Koshgariy described Umay as umbilical cord. Umay describes it as something that comes out of the womb of young, fertile women, and that the child's umbilical cord in the womb. The saying "If you worship Umayyad, you will have a son" is widespread among the ancient Turkic peoples. Truly, women worshiped to Umay to have a son. Especially it was understood as protecting the mother and the child from evil spirits, evil forces, demons, and doing good²⁰⁸.

²⁰⁵ Parpi (Chillashir) disease is cachexia in scientific language and its clinical symptoms are weight loss as a result of metabolic disorders. It is characterized by a decrease in muscle mass.

²⁰⁶ М.Вудли, А.Уэлан. Терапевтический справочник вашингтонского университета. Москва 1995 г. 501 с.

²⁰⁷ Aga Burgutli. Shrines of Jizzakh region. T.: 2008, 34 p.

²⁰⁸ Jumabekov A., Aliqulov R. The concept of Umayyad mother in the ancient Turkic peoples.-Samarkand, 1999. 72 p.

It seems that in ancient Turkic peoples, Umay-Ana was considered on the one hand as a source of worship for heroes in the war, and on the other hand as an umbilical cord in the upbringing of young children, an umbilical cord in the womb and in the postpartum period.

There is a small shrine in Peshagor cemetery, which belongs to the village of Peshagor, Zaamin district, and the locals call it Aktash ota shrine. Inside the shrine there is a symbolic tomb, two larger white stones²⁰⁹.

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 qirq tribes living in the village today, the shrine is visited by visitors from many districts of Jizzakh, Syrdarya and Tashkent regions.

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 want to have 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, "it sucks the sins of the innocent ..." According to some sources, the shrine was visited by Al-Ahmad ibn Abduhamid al-Ghazali (died 1212), a great scholar of Oriental muhaddithism and one of the leaders of the Sufi order, who lived in the 12th century.

The shrine "Kulpisar ota" is located in the territory of Sharof Rashidov rural citizens' counsel of Sh. Rashidov district and it has khanaqah, mosque, old cemetery²¹⁰.

The Kulpisar ota shrine has been studied by local historians and archeologists in terms of their directions. In particular, in 1956, the Mokhandarya expedition

²⁰⁹ Field records. Peshagor village of Zaamin district, 2017

²¹⁰ Aga Burgutli Shrines of Jizzakh region. T.: 2008, 37 p.

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. the construction period explored the discovery of Dunyotepa Castle, which dates back to the I-II centuries AD²¹¹.

Also, during the study of this object, the main shrine of Kulpisar ota, located 100-120 m east of Dunyotepa, was restored from several pieces of stone, 180 cm x 150 cm and 120 cm in height, which were slaughtered for worship and sacrifice, and covered with a stone slab, a stone structure in which traces of blood have been preserved has also been studied. According to Ya.Y. Gulomov, Kulpisar ota is considered sacred and prayed for dolmen and stone. 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 widely used as burial sites from the Bronze Age to the spread of Islam²¹².

Uchqiz shrine is located in Uchqiz village of Sh. Rashidov district and the following legend has been preserved about the origin of the shrine. In ancient times, when a savage invaded this village, a saint would have three daughters. While the girls are fleeing from the enemy, their comb falled and changed to the mulberry tree, the window falled and changed to the glass stone, and when the enemy approaches the girls, they prayed to Allah to turn them into a stone rather than fall into enemy's hands, and the three girls stack on stone each other.

On the rock in the village of Sayyod, Forish district, there is a natural monument Kyzuchgan, the legend of which is preserved among the locals. In ancient times, a girl and a boy who lived in this area loved each other, however their parents didn't want them to be together. Because the girl is from a wealthy family and the boy is poor, her family members strongly oppose their marriage

²¹¹ Гулямов Я.Г.Кладбище Кулли-Сар//. ИМКУ, Т., 1961 Вып 2. Стр. 92-93; Пардаев М.Х. Северозападная Уструшана в эпоху раннего средневековья (по материалам нижнего течения р. Сангзар) АҚД. Ташкент, 1995, с.11.

²¹² Гулямов Я.Г.Там жи. – С. 92-93,94-96; Пардаев М.Х. Там жи. -С. 94-96.

and even forbid her from going out. They, who loved each other but knew they could not be together, came to this rock and jumped down, and from the rock the blood of the boy was white, and the blood of the girl was red, and remained on the rock. The name of the rock that caused this event is also called the Girl Flying Rock(Kyzuchgan).

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, a stone called "Yada" in the Turkic peoples served as a means of rain during a drought²¹³. Belief in the existence of a powerful force in the stones has led the ancient peoples to respect the stones as a sacred object that always protects them from evil forces, saves them from calamities²¹⁴.

At the same time, although much of the rituals associated with the stone sites today date back to pre-Islamic beliefs, the locals' perceptions of these places are intertwined with not only ancestral beliefs but also spiritual comfort and support became as a communication centre.

3.4. Traditions and customs related to animal husbandry

The economy of Central Asia has long been formed on the basis of natural geographical features, and due to the first division of labor in the Bronze Age, it was divided into nomadic groups engaged in farming and animal husbandry. In the Jizzakh oasis, along with agriculture, there were favorable conditions for livestock. The convenience of pastures in terms of their natural location, the abundance of various pastures and grasslands for livestock allowed the sheep to

²¹³ Mahmud Kashgari. *Devonian dictionary Turkish*. Translator and publisher S. M. Mutallibov. Tashkent, 1963.

²¹⁴ Вадецкая. Э.Б. Древние идолы Енисея.Л, 1967. С.9.

multiply and fatten. Dozens of mountain valleys belonging to the Morguzar ridge, the foothills of Mount Nurata and the lowlands adjacent to Mirzachol have long been famous for their grassy pastures.

The territory of the Jizzakh oasis consists of mountainous and foothill regions, which are very convenient for the life of hunter-gatherers and nomadic peoples. In this respect, these areas are rich in many archeological monuments inherited from ancient hunters and nomadic pastoralists. Archaeologists have also confirmed that our ancestors have been engaged in animal husbandry since ancient times through rock carvings left by them.

Scholars note that in ancient and early Middle Ages, Central Asia was inhabited by Turkic tribes - Sarmatians, Yuezhi, Huns, Usuns, Eftals, Xionians, Kidaris, Turks and others, known by various names that differed little from the peoples of the region in terms of language and way of life. Certain groups of them remained in the cattle-friendly areas of the Jizzakh oasis and continued to run their traditional farms. They searched for grassy pastures and settled mainly in the foothill steppe zones, along the valleys of mountain rivers and streams, in areas not yet developed by local settlers and pastoralists²¹⁵. Continuing the tradition of specialized farming, they were engaged not only in pastoralism, but also in simple farming.

As a result of field archeological research conducted by M.Khojanazarov, more than 1000 galleries of rock carvings were studied on the northern slopes of Morguzar Mountain, from the location of Takatosh in the Saykhansay gorge. They belong to several periodic periods, the oldest of which is said to date back to the Neolithic and Bronze Ages, and the latter to antiquity and the Middle

²¹⁵ Toshboev F. E., Reflections of ancient migrations in the burials of the people of Ustrushna. // Tafakkur ziyosi. №3. Jizzakh, 2019. Pages 72-74.

Ages²¹⁶. The rocks here depict hunting scenes, many wild and domestic animals, the performance of religious ceremonies, and more.

Specialists examined the Suzmoyilota rocks in the mountains and hills north of Jiligulli village of Sharof Rashidov district, the Nakhrajsay (Kattasay) gorge where Nakhraj village is located in Gallaorol district, the Uchisay gorge above the Old Forish village of Forish district and many new rock art monuments from around the canyons have been registered and put into scientific circulation²¹⁷. In addition, members of the expedition led by F.Akchaev in March-April 2021 in the territory of the villages Chubor and Sangzor of Bakhmal district of the Morguzar mountain range revealed hundreds of rock paintings. In these rock paintings, the wild animals are the species of animals that lived in the mountains and foothills in ancient and modern times, while the domestic animals are the animals that have been captured by mankind over these long periods of time.

Wild animals include primitive bull, primitive cow, mountain goat, argali, gazelle, saiga, original deer, wild horse, pendant, wild boar, as well as wild animals such as lion, tiger, cheetah, leopard, wolf, fox, chihuahua and others. Images of snakes and birds are sometimes found on the rocks²¹⁸. Rare examples of this primitive and ancient art testify to the ancient roots of the livestock industry in the Jizzakh oasis.

Indeed, animal husbandry has been one of the most ancient forms of traditional farming practices in the history of human society and the main type of labor that determines the source of livelihood. After all, from ancient times, that is, since the beginning of the process of capturing and domesticating animals, the rituals and customs associated with animal husbandry reflected the attitude of the

²¹⁶ Хужаназаров М. Наскальные изображения Северо – Восточного Узбекистана. // Автореф. дисс. канд. ист. наук. JL., 1985. –С. 22.

²¹⁷ Kholmatov A. N. Nurata mountain rock paintings. Doctor of Philosophy (PhD) dissertation in history. Tashkent, 2019. Pages 54-57.

²¹⁸ Kholmatov A. N., Pardaev M. H., Toshboev F. E.. Preliminary results of the study of Suzmoyilota rock paintings //Археологические исследования в Узбекистане. Самарканд, 2018. 52 б.

people to the animal world. At the same time, they embody the relationship between man and nature, people and the animal world, life experiences, spiritual views of human society related to several thousand years of labor activity.

Including Fragments of a sheep's skull were recorded next to the objects in the Saganak tombstone studied by A.A. Gritsina²¹⁹. Sheep bones were placed in the middle of the head of two bodies in the tomb in Gulbo cemetery, studied by F.E. Toshbaev in Zaamin district²²⁰. In the Shirinsay cemetery, studied by V.F. Gaydukevich, sheep's bones were found in front of the pelvis, the head of the body²²¹. At Tomb 28 in Shirinsoy, which V. F.Gaydukevich explored, In the Bekkeldi and Qamish tombs, studied by F.E. Toshbaev, ceramic palms with the image of a sheep (lamb) on the handle were studied. P.H. Pardaev also studied livestock-related materials at the Pardaqltepa and Komilbobotepa monuments in the Jizzakh region. There are statues of rams with twisted horns, about 10 cauldrons with the symbol of a sheep's head. Archaeologist M.H. Pardaev, who studied the essence of these findings through scientific analysis, describes them as "connected with nomadic pastoral peoples"²²².

M.H. Pardaev noted that a sheep's skull was buried in the upper part of the humble grave (above the corpse bones) studied in Yoyilma mahalla of Sh. Rashidov district²²³. Evaluating such findings, According to M.H. Pardaev, "the cult of the sheep should be sought not only in the spiritual culture of other regions, but also in the myths of the Turkic peoples associated with totemism. In fact, from the last quarter of the first millennium BC in the middle reaches of the Syrdarya (ie, in the present-day Jizzakh oasis), the "Melon Culture" was formed and had a

²¹⁹ Грицина А. А. Изучение курганов в Сырдарьинской области // ИМКУ –Самарканд: 1997. -№. 28.– С.78.

²²⁰ Toshboev F. E., Religious views of pets related to pets. // Tafakkur ziyosi. Scientific-methodical journal of Jizzakh State Pedagogical Institute. Jizzakh, 2018.43-45 pages.

²²¹ Гайдукевич В. Ф. Могильник близ Ширинсая в Узбекистане // СА. –М.: 1952. – №26.–С.337.

²²² Pardaev M. H. On the interdependence of the worship of the spirit of the sheep and the wolf // O'IF (ONU). - Tashkent: Fan, 1995. –№ 1-2- 3. Pages 42-43.

²²³ Pardaev M. H., G'ofurov J. I. The first medieval rural sites of Ustrushna (based on written and archeological sources). Tashkent, 2016. Pages 261-262.

strong impact on neighboring agricultural oases. During the time of the various Turkic dynasties (Sarmatians, Yuezhi, Huns, Hephthalites, and Turkish Khanates) that prevailed in Central Asia before the Arab conquest, sheep-herding views were widespread within this broad influence²²⁴.

Sources say that in ancient times, the Kanguys, who also controlled the territory of the Jizzakh oasis, worshiped the god of Farn, one of the gods of Zoroastrianism²²⁵. This god, the goddess Farn, was accepted as a sheep. The sheep bones found in the tombs, its symbol, or the images of sheep in pottery indicate that sheep-breeding had a high status in the economy and spiritual world of the Jizzakh oasis, and was considered a symbol of abundance and blessing.

As mentioned above, as a result of the respect of the people of the oasis for livestock, many customs, rituals, traditions and specific professional values associated with them have been formed, some of which can be seen to this day.

In particular, the shepherd's constant companion is his stick, which has long been associated with respect. It is usually forbidden to jump on a stick lying on the ground, pressing it. If he accidentally grabs it or jumps over it, he is lifted from the ground with both hands and kissed three times. Otherwise, the animal will get sick and die. According to the shepherds, a lot depends on the choice of a lucky stick, and the saying in one of the folk proverbs "from the bride's foot, from the shepherd's staff" confirms the above idea.

All of the pets had separate piri-sponsors, most of whom were associated with the names of Muslim saints. In particular, the piri of all shepherds was Hazrat Ishaq²²⁶, the patron saint of the year was Kambar ota, the Chopon ota was for the sheep, the Oysil Kara was for camel, the Zangiota was for cattle, and the Sajan

²²⁴ There p 262.

²²⁵ Литвинский Б. А. Кангуйско-сарматский фарн. Душанбе, 1968.-С.6.

²²⁶ Usmon Turar. History of Sufism.-Т.: 1999.

ota²²⁷ was for goat. According to the historian V.Sh. Shishkin writings in 1927, Zangiota was disciple of Akhmad Yassaviy. According to the legend, Zangi bobo was a patron of shepherds²²⁸.

One of the next traditions associated with sheep-breeding is the custom of purification before taking these sheep out to the spring and summer pastures. To do this, one of the shepherds went around the sheepfold with a torch in his hand, and before taking the sheep out of the sheepfold, incense was taken to protect it from humans and evil eyes. Before the owner of the herd took the sheep out to pasture, the God called the respectable people of the village and dedicated the blessing of the mullah's charity to the shepherd's priest Chophonota. When the sheep returned to the winter, they lit a fire in the middle of the barn, drove away the animals, and "cleaned" the cattle with incense.

Like sheep, the Jizzakh oasis was used to raise cattle for the market. The population was constantly monitoring the condition of the cattle, so a number of traditions related to the care of cattle have survived to this day. For example, when a cattle became ill, it was taken to a village shepherd. The shepherd treated the animal with a stick, a skullcap or a turban, stroked its belly 3-4 times and recited a prayer. If this did not help, a special Zangi took his father to the place where he was "lame" and tried to correct him by turning him three times.

In the past, people believed in the evil eye. That is why newborn calves, slaves, calves, lambs are hidden from unfamiliar eyes. In particular, after two weeks of detention in the barn, a striped rope was tied around his neck. Sometimes a black flat round stone was pierced in the middle and hung around his neck to make a tumor out of it.

²²⁷ Аргынбаев Х. Народные обычаи и поверья казаков связанные со скотоводством// Хозяйственно-культурные традиции народов Средней Азии и Казахстана. — Москва, 1975.—С.194-195.

²²⁸ Шишкин В. Мазары в Зенги-Ата. Бартольд-Туркестанский друзья, ученики и почитатели. – Ташкент, 1927.–С.163.

Some of the instruments in the livestock industry are also considered sacred. In particular, the head for tying the lambs, the yokes for tying the hooves and the yokes, the ring for tying the horse were not given to the stranger by the master. It is forbidden to women jump on ropes and weapons. People believed in the sanctity of milk. They have formed various curses and oaths related to this product. "Oq ursin", "Oqni uvoliga uchrasin" and others. As in many nations, milk-related prohibitions are common among the population of the oasis. In particular, the idea that milk cannot be taken out of the house after sunset, especially on a starry night in the light of the moon, is still preserved.

It was believed that a sheep would sometimes be protected from wolves and thieves if a sheep's arm bone was hung around its neck. There are many legends among the people about the wonderful properties of these bones. In the past, in the Turkic-Mongol peoples, the sheep's rump was considered to have a mysterious property. The fortune tellers made various prophecies based on it. There were a number of rituals associated with the disease of cattle. The herdsmen, who did not know the original cause of the disease, explained it by the fact that evil spirits clung to the herd. In particular, they sought to protect their flocks from the diseases of the Siberian plague (moth), moth (smallpox) by turning them around the tombs of the saints and sacrificing them. In the imagination of the population, black cats were considered to have an unknown, mysterious power. Therefore, cats of this color were secretly killed by people and their bodies were placed on the neighbor, thereby driving away the evil forces. Sometimes a human skull from an old tomb was placed inside the coffin. Spruce branches and incense were burned to ward off evil spirits through fire and incense.

The mentioned customs and rituals, as in many other cattle-breeding Turkic tribes, are reminiscent of religious ceremonies associated with various manifestations of pre-Islamic Shamanism (ancestral spirit, Blue God, rivers, water basins, etc.) in the traditions of the oasis population. In the Turkestan

(Morguzar) mountains of the oasis, in the Uriklisay gorge, the presence of a huge (5x 3 m) shaman-stone god (Tangri sang)²²⁹ facing east (sunrise) from the cliffs is a natural occurrence. indicates that habits are widespread.

In addition, we can see that many of the above-mentioned traditions are embodied in the “herd addition” ceremony held by the people in the oasis today. This ceremony is mainly typical of the mountainous areas of Zaamin, Bakhmal and Sh. Rashidov districts of the oasis, and is held annually in the first and second ten days of March. During the ceremony, the seeds that live in the village are slaughtered and sacrificed in turn (the kinship seed community comes in turn once every few years). It is attended by one elderly representative from each household of the village. At this ceremony, who will be the shepherd this year, the amount of money paid to the shepherd for each head of livestock (horses, cattle, sheep and goats) or its substitute natural product (wheat, barley or cattle), the requirements for shepherds is discussed.

The ceremony is mainly held at shrines, and informants argue that, firstly, the place of the shrines in society is taken into account, and saint is to be believed to play a role in protecting the blessing of the animals and them from disease, secondly, reliability and compliance will depend on the conscience of the parties. Therefore, there is a sense of fear among the population of the magical properties of the shrines, believing that religious rules such as not lying there remind the parties of their spiritual duty²³⁰. Furthermore, the shrines are a sacred place that belongs neither to the state nor to a particular person, and according to popular belief, any agreement made in this area will have a divine significance. Therefore, since a verbal covenant is a sacred covenant, breaking it is tantamount to a grave sin.

²²⁹ Toshboyev F., Aqchayev F. About the image of the Shaman which Studied on the Mountain Morguzar// International Journal of Psychosocial Rehabilitation, Vol. 24, Issue 05, 2020. 3215-3224 th.

²³⁰ Field records. The shrines of Khojai Serob ota of Zaamin district, Novka ota and Terakli ota of Bakhmal district and Parpi ota of Sh. Rashidov district. 2015-2017.

CONCLUSION

In the context of renewed Uzbekistan, like many researchers, the team of ethnographers of our country today has the opportunity to study and analyze the material and intangible culture, history of religious beliefs and customs and rituals of our people. Nowadays, in order to fully cover the ethnic history and ethnography of the Uzbek people, the daily life, activities, economic and social development trends of the population of historical and ethnographic regions have to be understood in common languages and cultures. a wide road was opened.

In carrying out such tasks, at a video conference chaired by President Shavkat Mirziyoyev on January 19, 2021 on radical improvement of the system of spiritual and educational work, strengthening cooperation between state and public organizations, we set the following important tasks for historians. In

particular, in his instructions, he said, “It is necessary to create a national history with a national spirit. Otherwise it will have no educational effect. We need to teach our youth to learn from history, to draw conclusions, to equip them with the science of history, historical thinking”²³¹. Indeed, in order to educate young people in the spirit of patriotism and national pride, it is important to teach history in depth, to expand scientific research in this area.

From the point of view of the urgency of the scientific analysis of these tasks, the basis for the comparative analysis of ancient beliefs, national traditions and local features of the worldview of the people of Jizzakh oasis on the basis of historical and ethnographic materials and other relevant scientific and historical literature.

Ethno-sociological research has shown that although most of the ancient customs and rituals associated with the traditional way of life of the people of the Jizzakh oasis have been forgotten, however, it is confirmed that international Islamic traditions live in rituals in appearance or mixed with it. This indicates that, on the one hand, the national traditions and ceremonies of the oasis peoples have a long historical basis, on the other hand, such qualities as loyalty to traditions and values are still preserved in the peoples of the Jizzakh oasis.

²³¹ Mirziyoev Sh.M. Humanism, kindness and creativity are the foundation of our national idea. Tasvir Publishing House. - Tashkent - 2021. 25 p.

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