

Holy Places Relating To the Cult of Animals in Jizzakh Valley

Akchayev Farrukh Shavkatovich

(a senior teacher of the chair of studying methodology of history at Jizzakh State Pedagogical Institute)

Resume.

This article deals with the public opinion and ceremonies on the sacred places, ritual animals of pilgrimage and the sanctity of some of the saints' sacred places for several centuries in Jizzakh valley. In addition, the sub meaning of the holy places and animal cults has some religious views like totems, fetishism and animisms and has ceremonies are based on them.

Keywords: Jizzakh valley, historical-ethnographical region, holy places and shrines, places relating to the cult of animals, Butatosh vali, Qoplon ota, Xoroz ota and Novka ota shrines, Norchokdi, stone clocks and ecological reserve.

Nowadays, many great deals are being carried out in order to restore the historical monuments, cultural, ancient and rich heritage of our country as well as convey them to the world community. Like other historical and ethnographic regions of Uzbekistan, the Jizzakh valley is also a strategically important region, which is considered as a place of harmony, with a diverse range of cultures and traditions, due to its geographical location and the Great Silk Road crossroads for thousands of years. That's why, nowadays, it is essential to explore Jizzakh valley as a cultural phenomenon of people premises. According to the mind of specialists, there are different definitions and thoughts about holy places and premises. For example, one of the scientists who researched in this sphere N. Abdulaxatov divided holy places into groups according to the geographical locations ¹(Margilon, Kokand, Fergana and Sukh holy places). Z. Abidova² classified the holy places of Khorezm valley 8 groups according to the origins of them (places named after prophets, disciples and their followers as well

as mentors and sponsors in different professions, places relating to the nature phenomenon). Holy places of Jizzakh valley can be classified according to their origins and geographical location.

In addition, there are some specific peculiarities, if we do not consider them; it will be limited to describe holy places, which are suitable for Jizzakh valley. There is connection with the name of places and ritual animals. What's more, valley shrines are also divided into small groups relating to the mind and imagination of public, location, function, sacred wills trees, stones and caves. It can also split into national, regional, district and local forms, depending on the importance of the existing pilgrimage.

According to the opinions, which are mentioned above, we can classify the holy places of Jizzakh valley:

1. Shrines relates to saints and religious scientists;
2. Holy places connect with nature wonders and geographical objects;
3. Holy places belong to the cult of animals and action of being sacred them;

Now, we will look at holy places and shrines that are being sacred in the Jizzakh valley. In addition, we will demonstrate the opinions of public and ceremonies, which are held by people.

Holy place in Butatosh vali. It is situated on Yangiobod region, Yuqorisarmich village and there is a scared stone that looks like a calf. The stone is covered with 3x3 kv,m simple chapel. The territory of the shrine is about 1 hectare and the place is flourished with picturesque trees and flowers[3]. People mentioned that there is a Tuyatosh vali holy place in Kholdorqipchoq village, Shakhriston district Tajikistan Republic which has connection with Butatosh vali holy place. They guessed that Tuyatosh and Butatosh vali may be saints or their camels. There is a story about founding these shrines among the crowd.

When Tuyatosh agitated the religion among the public, enemies were pursuing him in order to kill. And Tuyatosh prayed Allah for protecting him and asked his child to be a stone and his son became a stone which looked like a calf.

People tried to protect this stone from torrent and replaced it several times but the stone returned its place again. Local people come here in order to ask a baby and recover from epilepsy as well as here visit evil spirit people inspire to find recovery. They bring together white material and cotton, they burn the cotton and leave the material on the stone as a donation⁴.

Qoplon ota holy place is situated between Qovunkesdi and Beshbuloq villages in Zomin.

Historian scientist Aleksey Gritsina gave a legend about the foundation of "Qoplon ota" holy place. "... One shepherd wanted to donate one lamb which had white spot".

After some time, the lamb became a sheep and a shepherd thought that "I promised to donate the lamb but it grew and became a sheep that's why I am going to sell it and buy two lambs then I will donate one of them and join to the herd the other one".

He has gone to the bazar to sell it. There is a near place which is named "Qo'chqor ota". When he came to the "Qoplon ota", unexpectedly one leopard came from somewhere and suddenly bit the sheep and run to the mountain! Feared shepherd returned his village and retold what had happened. Several neighbours came back the mentioned place and saw the sheep under the picturesque mulberry tree with ribbon on its neck! Black leopard had not got anywhere. On that day all neighbours joined and donated the sheep in that place. Shepherd gained many achievements from that day and became a very rich man in the village". there is mausoleum" in "Qoplon ota" shrine and people guessed that there was a tomb of Axmad ibn Sayf Burkhoniddin.

There is a healing water near the holy place and there are old mulberry and wiping-willow trees.

Xo'roz otaholy place. It is located in the hillside of a narrow lane on the mountain side of the Turkmen village of Zaamin district, there is the following story about the local population which is connected with the appearance of the holy place. Dustnazar, one of the founder of the Chuvillak family tree who lived in the

village of Turkmen and did not have any children for many years. One day a sister-in-law was passing this place and run across to the old man and gave 6 bread. After this event God gave 6 sons to Dustnazar old man. Nowadays, much population of this village about 3/2 parts is spread from this man¹. Visitors come here in order to hold family ceremonies especially in autumn and donate more than 10 cows. The other peculiar features is that they switch on only one light⁵.

Novqa ota holy place.It is located in the south-east of Bakhmal district, near Novka ota cemetery at the foot of Turkistan mountain range.⁶

Regionalist Oga Burgutli emphasized that there is a connection of the name "Novka" with "Naq'atun"(arabic word) which means a camel. We mostly approach in the scientific literature such termins: Naukat, Nauqat, Navqand, Navqad (Navqadiy) that are belonged to this place. There is a tale among the local people about foundation of this shrine: "...A camel, which is coming from Balkh city, is carrying a pregnant woman and stand this place. The child is born and scratches the earth with his nails and water is flowing then the child turns into fish..."

In the village territory has "Norchokdi"mausoleum. Recently, there has been the hill; villains said that it is the place where "the woman stopped her camel" because it looks like a standing camel when you stare at the place from far away⁷. Regionalist Sayyid Azim said in his "Bakhmalnoma" book: one of the cities in the state of Ustrushana was surrounded by the present Novka spring, which was called "Naukat" and placed between Sogd and Shosh crossroads on the summer lines and Naukat collapsed after the Mongolian occupation of Central Asia in XIII century⁸. We observed that this place was the holy place for Zoroastrian religion to take place religious ceremony. Since the demonstration of the city can tell us that if there was a temple, the city called as a city. It is the sign of the Zoroastrianism, where the ancient stone caves in the cemetery adjacent to the Novka sacred are still protected and therefore it is called city. An archeologist M.Pardayev researched the Novka holy place and he expressed that north-western part and the left side of the river is relating to VI-VIII century and it is Navkat memory. Researched noted

that “Navkat” was a Sughd termin: it means “Nav”- new, “kat”, “ket”, “kent”-village or fortress. So, the word “Novka” means Newkent, Newvillage and Newfortress[10].

Taking all into consideration, we can say that the foundation of holy places, which are named after saints, scientists and ritual animals, are connected with the highly respected people and animals at that time. Especially, such kinds of shrines are called with the name of animals. There are no accurate resources about connection between animals and holy places. In some stories and legends have several points that they came from as a result of the functions of shepherds.

Studying the valley pilgrimage on a specific systematic basis will allow for a full opportunity of the features and represent similarity as well as distinctive aspects.

Although the Jizzakh valley, the places of pilgrimage and the function of the community have been formed jointly with other regions, views on their existence and ceremonies are important in shaping the territorial views of the people of the region as well as their views on social life.

References:

1. AbdulaxatovN. Fergana valley shrines and holy places (as an example of Fergana valley): his.scien. cand. fordiss. – Tashkent, 2006. – B. 14.
2. AbidovaZ. Khorezm valley shrines and holy places: his. scien. (PhD) fordiss. – Tashkent. – B. 16.
3. Fieldresearches. Yangiobod region.Yukorisarmich village. 2014 years,july.
- 4.Pochchayev Saidxoja 54 years old. Yangiobod region Yukorisarmich village, Abuzar mosqueimam xatib. 2014 years, july.
- 5.Salimov Kholmurodov 66 years old. Zamin regionTurkmenvillage. 2016 years, april.
- 6.Field research. Zamin region, Turkmen village. 2016 years, april.
- 7.Field research. Bakhmal region, Novka ota village, Novka ota holy place. 2014 years, august
8. Oga Burgutli.Jizzakh region holy places. T.:2008 й. B-9.

9. SayyidAzim. Bakhmalnoma. Jizzakh.: “Sangzor” ediror. 2001. B.59-60.
10. Pardayev M.X. A report of the Jizzakh detachment on the Bakhmal district of the Jizzax region for the year 1986. Archives of the Institute of Archeology of the ANRU. Samarkand, 1987.