

ISSN: 2545-0573

TRADITIONS AND CEREMONIES OF THE POPULATION OF THE JIZAKH OASIS: ANCIENT RELIGIOUS IDEAS AND LOCAL FEATURES

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ARTICLE INFO.

Keywords:

Jizzakh cultural region, "retransmitter space", tradition, ceremony, local identity, sacrifice, donation, health, shamanism, bleeding.

Abstract

This article highlights the preservation of ancient religious ideas in the customs and rituals, traditions and popular views of the people of the Jizzakh oasis on the basis of family and community, based on historical and scientific literature and field ethnographic research.

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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. It is especially important to study the migration of different peoples across historical and cultural regions, their national and spiritual heritage, religion, geographical location, type of activity and national values, worldviews, traditions, scientific research.

Therefore, one of the important issues today is the study of ethno-territorial features of different historical and ethnographic regions of the country as a research topic within the selected regions. Along with other historical and ethnographic regions of the country, the Jizzakh oasis is also unique. This article describes the traditions and ceremonies of the people of the oasis, national-territorial traditions and popular beliefs, the reflection of ancient religious beliefs and ideas, their local aspects of the oasis, based on historical and scientific literature and field ethnographic research.

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, took an active part in all historical processes. It is known from many sources that the caravan routes of the Great Silk Road system crossed the Jizzakh oasis, especially the adjacent Mirzachul, in different directions, and in the Middle Ages these roads connected Samarkand - the great trade port of Movarounnahr - Shosh, Khojand, Fergana, Ettisuv, East Turkestan and China. At the same time, the Jizzakh cultural region has long served as an "eastern gateway" of strategic importance for the urban villages of the sedentary agricultural oasis in the basin of the Zarafshan River. For nomadic pastoralists of the Shosh region, the Fergana Valley, along the Syrdarya, this region has

served as a "retranslator space" for material and cultural cooperation. It is also clear from the following information that the favorable geographical location of the oasis in the historical stages of development of human culture has led to the formation of a very diverse combination of cultures and traditions.

It is known from history that one of the most important practices in the spiritual development of mankind is marriage and a happy life - leaving offspring. 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 from ancient times the happiness of having children is the highest happiness among the people. As a result, many proverbs, songs, tales and epics have been created that express the child's endless joy and great spiritual strength¹. 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 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 rituals and ceremonies held in their private homes. In particular, in the treatment of women who have not been pregnant for a long time, it has been observed that Otinoys (kayvanis) bring kinna 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 away the insuffeurs that had entered the woman's body². In our opinion, this tradition is also most likely to be preserved as a peculiar manifestation of the Zoroastrian belief in the sacred knowledge of fire and the belief in getting rid of various evil eyes through it.

As in other areas, one of the customs that has survived to this day among the people of the oasis among those who wish 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 representatives of young families, come to the place where the multiplayer game is held, donate as much money as possible or small and large horned cattle, and pray to God that the childless person will have children. Bakavul, on the other hand, announces the purpose of the next donation (salim) to the general public and asks them to bless the gathered.

The next ritual, which is widespread not only in Uzbekistan, but in the entire Islamic world, is the sacrifice (xudayi), which is organized to solve all problems. Sacrifice means to approach the Arabic god, that is, to slaughter a living being in the way of God in order to gain his mercy. According to the Islamic tradition, in this ceremony, in the way of Allah, large and small animals are slaughtered, the deity is performed, and "charity" and "alms" are given. Indeed, the necessary advice is given in the 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 Islam³. These include sacrifices and offerings made in shrines or in private homes for the purpose of having children.

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) to treat diseases in young children and women, to ensure that the pregnant woman has a healthy child, and that the family member survives the trip (modern appearance before leaving for military service and work abroad) is a ritual in which blood is taken from the ear of a sheep

¹Aqchaev F.Sh. The role of ancient beliefs in the views of Uzbeks on childbearing (on the example of the Jizzakh oasis). Surkhandarya: science and thinking. Scientific-methodical magazine. 2021, issue 4. -P. 56-63.

²F.Akchayev. The Pilgrimage and traditions of Jizzakhvalley relating to chillax. Materials of the XVI International scientific and practical Conference Cutting-edge science - 2020, April 30 - May 7, 2020: Washington. 11-17 th.

³Sheikh Muhammad Sadiq Muhammad Yusuf. Ask the people of remembrance. - Tashkent: Hilal Publishing House, 2016. - P. 225-233.

or goat brought from a sacrifice, from the crown of a rooster or a chicken⁴. Typically, the sacrificial animal is kept 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 (kushnach) who performs these rituals, to a nearby mosque room (mainly during the month of Ramadan), or to a helpless family, on the basis of which the ceremony is considered over.

Observations have shown that in some of the above (bleeding) aspects of the sacrificial rites performed by people in the oasis, ancient beliefs and traditions have been preserved in a mixture with Islamic practices, and as a result of respect for livestock, many customs, rituals and professional values associated with them. formed, some of which have survived to the present day.

It should also be noted that when there is no economic opportunity among the population of the oasis, a rooster is slaughtered instead of a sheep for sacrifice. Nowadays, due to the high price of sheep and goats, roosters are mostly slaughtered for some activities. The practice of slaughtering a rooster and bleeding is one of the ancient traditions of pre-Islamic religious beliefs. According to historical records, in the peoples of Central Asia and Central Asia in the VII-VI centuries BC, the rooster was sanctified as a "bird that drives evil forces"⁵. Among our people, the custom of slaughtering a rooster and bleeding in many cases, especially when visiting shrines, is widespread. It is also customary to slaughter a rooster and bleed in everyday life, such as relieving pain, moving to a new home, starting a new business, or failing at work.

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 oasis. In the Turkestan (Morguzar) mountains of the oasis, in the Oriklisay gorge, the presence of a huge (5x 3m) rock statue of a shaman-stone god (Tangri sang) testifies to the prevalence of shamanistic beliefs and customs among the cattle-breeding population of ancient Ustrushana.

In conclusion, ethno-sociological research in the oasis has shown that most of the customs and rituals associated with the traditional way of life of the local population have been forgotten, but the traditions of international Islam are performed in appearance or mixed with it. it was revealed that he was living in rituals and ceremonies. On the one hand, this shows that the national traditions and ceremonies of the peoples of the oasis 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.

4AkchayevF.Sh., Davlatova H., Jumanazarova D. Views and customs of Jizzakh people regarding parturition. Society and innovations. Issue – 2 № 3 (2021). Tashkent.:22-29 th.

5Braginsky I. From the history of Tajik folk poetry. - M.: Nauka, 1956. –P. 26.