

MAGICAL PLACES IN THE JIZZAKH REGION

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<p>Received: 26th January 2025 Accepted: 24th February 2025</p>	<p>In this article, the role of the forty sacred sites in the Jizzakh region of the Republic of Uzbekistan in the history of mankind is discussed.</p>
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Like other historical-ethnographic regions of Uzbekistan, the Jizzakh oasis has its own unique and important significance. Due to its favorable geographical position and the location at the crossroads of the Great Silk Road, the oasis has been the site of extremely diverse cultures and it can be noted as a place where traditions are contiguous and harmoniously formed. For this reason, researching the shrines of the Jizzakh oasis as a phenomenon of traditional folk culture is gaining urgent importance.

The history of our motherland, Uzbekistan, is worth being proud of with the huge historical heritage left by our great ancestors who lived on this land. When it comes to the oldest pages of the history of Jizzakh, it is certainly worth noting the pictures on the "Saikhonsoy rocks" (4-5 thousand years ago), the cultural layers of the "Peshaghor cave" where the

oldest people lived, 2-2.3 thousand "Monuments of Mozorsoy" with an annual history, "Zhomonjar underground shrines", Gaza, Kharakana, Zomin, Sobot, Miq, Marsman mentioned in ancient sources, and the remains of "Yecha city" mentioned in Chinese chronicles that are even older. We proudly mention the sites of ancient castles and cities. Thousands of years ago, our ancestors built the Band Dam, the oldest and most magnificent irrigation facility in Central Asia, with great skill. "Iron Darboza", "Sa'd ibn Abu Waqqas", "Parpi father", "Khojamushkent father", "Novka father", "Osmat father", "Said Burkhaniddin Qilich", " There are many respectable places of pilgrimage and places of pilgrimage, such as Khojabogban Ota, which have become more prosperous and beautiful places thanks to the years of independence.



To ensure the implementation of the Law of the Republic of Uzbekistan "On the protection and use of cultural heritage objects" and to take measures to preserve historical, cultural and architectural monuments in the region, to pass them on to future generations a number of operational measures are

being taken to ensure the protection of cultural heritage objects. Regulation on the Interagency Commission on the Coordination of Heritage Objects Protection and Use", "Regulation on Maintaining the State Cadastre of Cultural Heritage Objects of the Republic of Uzbekistan" and "Cultural Heritage Objects



"Regulations on the historical and cultural expertise" of the Cabinet of Ministers "Inhabitants of historical monuments, shrines and places of worship and aimed at fulfilling the requirements of the protocol of the meeting "on measures to further improve services to tourists". Thus, as of June 10, 2008, a total of 372 objects of cultural heritage, including 42 historical monuments and sacred shrines, 267 archaeological sites, 63 monumental monuments (statues, busts, memorial squares) in the territory of Jizzakh region, are protected by the State Protection included in "lists".

Just like every country has its own holy shrines and sacred shrines, the Jizzakh oasis also has its sacred shrines. Shrine (Sayyid Mir Halilillah Father Shrine), "Jondahar Father" Shrine, "Blue Coated Father" Shrine, "Narvan Father" Shrine, "Novka Father" Shrine, "Parpi Ayim" Shrine, "Saifin Father" Shrine, "Sa'd ibn abu Waqqas" shrine, "Khoja Qahhor Vali" shrine, "Khonbandi" reservoir, "Khoja Bogban ata" shrine, "Khojai Sarab ata" shrine, "Khojamushkent ata" shrine, "Changovul Baba" shrine, "Chokmozor ota" shrine, "O'smat ota" shrine, "Gobdun ota" shrine, "Qirqchilton" shrine, "Kabulmozor" shrine, "Koplon ota" shrine, "Qulfisar ota" shrine » shrine, "Qum father" shrine, "Hazrati Zainullobiddin father" shrine, "Molguzar father" shrine, "Sovruk father" shrine, "Kazan" shrine ota" shrine, "Hazrati Langar ota" shrine.

At the root of popular views about holy places and shrines, pre-Islamic nature cult, views related to local cults that are patrons of family, agriculture and fertility, as well as views of totemism, animism and fetishism, which are part of primitive religious imaginations, have been preserved. For this reason, the opinion of G. P. Snesev, an ethnologist, that Islamic saints took the place of ancient cults and shrines of saints appeared, has a scientific basis. shrine.

Scientist I. Goldsiger "The worship of holy cults served as a window for the entry of remnants of other religions and beliefs into the Islamic religion, that is, it served as a shell for the preservation and development of the remnants of ancient religious beliefs within the Islamic religion and created an environment for living". It is clear from this that the historical roots of the cult of saints arose from two sources, two stages of the history of religion - the cult of ancestors and the Central Asian civilization. originates from local cults. One can be sure of this in the case of Hubbi and Anbar Ana. In sacred cults, elements related to the way of life and economic life of the ancient beliefs of Central Asia were formed over centuries (Snesev G. 1969, p. 279).

The "Gobdun Ota" shrine is located in Khojakabud ("Kabudonrustoqi") village of Gallaorol district and has been revered as a sacred place by local residents for thousands of years. In the shrine, there is a hole stone, which was found to be mysterious and mysterious. According to the informants, "it cleanses the guilty..." A house, a porch, and a separate mosque building were built on the hole stone. According to the ethnosociological research, according to the traditional worldview of local peoples, in the formation of the steps, they turned into stone in connection with the saints of their time, or disappeared into a hole in the stone, and became the object of sacrifice. there were legends about stones with some unique properties, shape and color. Such mysteries indicate that these places were considered divine and sacred in the worldview of the people of the oasis from ancient times. According to some sources, it is assumed that Al-Ahmad ibn Abduhamid Ghazali (died ca. 1122), a great scholar of Eastern Muhaddith science who lived in the 12th century and one of the leaders of the Sufi order, reached the



In conclusion, it should be noted that some of the traditions practiced today in shrines and shrines date back to pre-Islamic beliefs. also serves as an inviting place. In addition to this, it is necessary to emphasize the important role of oasis shrines in the preservation of nature, i.e., their importance as ecological reserves, at a time when ecological problems are leading the world.

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