

Traditions and Rituals Associated with Bobodekhkan in the Lower Zarafshan Oasis (In the Example of Bukhara Oasis)

Jumayeva Nilufar Akhmatovna

Senior lecturer of Bukhara state university

Annotation: Article deals with the analyses of the traditions and customs of farmers in Bukhara oasis connected with the ancient religious cults based on the sources and field data.

Keywords: Tradition, cult, farming, angels, Navruz holiday, fire-worshipping, harvest, mythology, fire

Introduction. The inhabitants of Bukhara oasis have been practicing customs in the traditions, rituals and rituals that have been inherited by their ancestors for many centuries. These rituals, which occupy a great place in social everyday life, were primarily associated with agricultural rituals and rituals, the roots of their origin were associated with the divinity of pre-Islamic natural phenomena, worship of the gods of heaven and Earth. It is also the transformation of the harmony that blends Islamic views with Islamic views from the traditions and rituals of many agriculture to the Islamic ones.

In each of the superstitions, traditions, which are performed, the centuries-old life experiences of the people of the Oasis associated with agriculture, continuous observations with prudence are concentrated, and when attention is paid to their deep essence, it is necessary to plunge into the life-giving rays of goodness, to cultivate a productive harvest in farming, to warn of possible disappointments, to helas.

Methods and references. Folk traditions and rituals associated with agriculture are one of the strange miracles of our wise people's thinking. Our ancestors have created specific rules, prayers, sayings, omens and signs along with their observance for centuries.

At the end of the 19 – early 20th centuries in all districts of the Bukhara Khanate, the traditions of patriarchal-seed relations reigned in the socio – economic life of the population. Russia's invasion of Central Asia during this period has brought about significant socio-political and cultural problems in the life of the Uzbek people. This very stage of social development marked the character of one hook paintings associated with peasant and farming.

From ancient times, peasant rituals, which were associated with the peoples of Central Asia, irises turned out to be viable and were not forgotten. These rituals of the Oasis have for centuries been associated with the way of living and cocktails of the people. Especially like other peoples of Central Asia, the cult of Agriculture - Bobodekhkan (1) and the traditions associated with it are common.

From the information related to our personal communication, it is known that the peasant sponsor Bobodekhkan was considered a seer of honest labor, a sponsor of the peasants, a pir who added flour to their labor productivity. He appeared at the beginning of the threshing ground raised by the peasants during the same time sahar, and blessed the threshing ground of the peasants standing in the dawn, pouring out the harvest that they had grown with the skin of the forehead, sucking

marijuana from being scattered waste. In the process of tracking ancient written sources, we encountered a piece of information related to the image of Bobodehqan. In the work of Nasiruddin Burkhanuddin Rabghuzi [1], the patron of Agriculture, Bobodekhkan, is reflected in the image of man.

In the story the narration of “Adam Safiy alaihissalom” in the work it is said that if Allah did not create such angels as Gabriel, Israfil, Michael, Azroil, the crowds would not have developed colorfully. Whenever it is necessary to create something, or if you want to do something else, use the services of the same Angels. According to the old experienced peasants, Angels of good will appear in the image of Khoja Khidr, Khoja Khizr, Bobodekhkan, Dekhqanbaba they fall to the ground and do good to peasants, herders, and other professions.

The elderly say that the angels live on the mountain of heaven. No one will see them, only they can be pampered with a faint of heart. Therefore, while they are manifested there no surprises.

From the story of the Rabghuzi, whose name is mentioned above, it becomes clear that “the man fell to the mountain in Hindustan, Sarandib in the cavalry of the cavalry of Anjalus. Eve fell to the mountain in Jad. There was grass-fodder, bitter-suchuk drugs in the man's age drop. Eve's eye age drops there ud (2), karanful (3), spike. henna, tumor sprouts” [1,26]. So it turns out that the grass-oats that appeared on earth, as long as the hay occurred because of the miracle of Man (Man).

Since each of the Angels mentioned Adam, Gabriel, Israfil, Mikael, Israel can interfere in the life of man, peasant Affairs. They complement each other, that is, the roots goes to the Altai, connects.

Adam and Momo air burst into the ground. conditions were necessary for their survival. As soon as they fall to the ground, their bellies will starve. Then Gabriel will come to their aid and bring them an enema (4). It teaches a person to drive a land, fertilize, plant care, harvest grain, grind, make flour and cook.

So it turns out that a person is a Piri-the creator of all the weapons, cultural plants that are needed in farming. As the elderly said, all work-both farming and cattle breeding, and crafting-inherited from Man. Man-Babadehqan is not visible to the eye, but when addressed as a sacrifice to him, people are helped, narrating to the crops, it has become possible to imagine that he will protect them from balo-accidents.

The image of bobodehkan cannot be imagined by the farmers in a single image. There is also no special ritual dedicated only to Grandfather Frost. Bobodehqan is mentioned in various rituals. as a symbol of it, in many places it is represented by an old man who fell white on his beard. In the autumn or early spring, when the field is fostered, the first work in the purification of bees, fertilization, grain harvesting, grain peeling in the threshing ground is rich, child-rustle, a lot of grandchildren, whose work has always been initiated by an entrepreneur, a prestigious person who goes ahead (5).

At the beginning of any work in the peasantry stood old otakhonians as a symbol of Bobodekhkon. of the above thoughts. N. A.Kislyakov [2], K.A. Bogomolova [3], M.R. Rakhimov [4], M.S. Andreev [5]. Data from the field of ethnography, such as L.F. Monogarova [6], also confirm.

Ethnographist scientist I.Muhiddinov wrote that in all the villages in the Yazgolom Oasis, the function of Bobodehqan was performed by the most respected, experienced old man, who was called "faygunay "or" Shogun". The Tajiks in the basin of the Hingo river called him "shavgun", Rushon, Bartang and Khuf" “khushpoyqadam”. [7]. Their function is passed on from generation to generation. M.S.Andreev also confirmed the above points, which were performed by a man who

passed from generation to generation or from father to son, who was a sheep - Light, who performed a certain task at the agricultural ceremony: the first laying of sheep-which was the head in plowing, seedling, grain mowing and watering, and also forbidden that men go to summer Sagittarius, where women are

It should be noted that, according to the oral survey, the individuals who performed the image of Bobodehqan in the Bukhara Oasis were not identified in advance, that is, a person who did not perform this task at all. Therefore, this task is not inherited from the father to the son (6). In the village of Bukhara in Jondor tumanida, if in the village there lived a person eshon (the wisdom of religion), then the more grandfather, the same person performed the function. If eshon had passed through the universe, he was replaced by one of his older sons (7).

Like in other regions of Central Asia, in the Bukhara time, the image of Bobodekhqan was depicted in the image of Nurani elderman. In the Romitan district, when the Nurani old man was unable to participate in the ceremonies of double extraction, grain harvesting, threshing mill, this task was performed by the greatest man in the circle. It turns out that the age of a person can be at 50, 55, 60(8).

In the district of Alat, a village mullah or one of his sons, who has knowledge, also said that during the ceremony verses from the "Kur'an" be read and prayed, and the case can be started by an old man. The above data indicate the presence in the Zamir of the tradition of imagining several different mythological personages in the image of Bobodekhkan. In the Risolai dekhkan chapter of the complex "Nurnama", which was created after the emergence of the Islamic religion, 7777 peasants passed through the blessings from Adam alaihisalom to Mr. Rasulillah sallallahu alayhisallam. They were all wise and wise, and blessed with brochures and masters in accordance with the profession. It is also possible that the spread of "Nurnama" between the hands was the basis of the formation of the image of Bobodehkan in the imagination of farmers.

The population engaged in farming believed that the amount of harvest depends on nature and the magical (magic) forces in it. Sometimes the crop yield is low, and if the yield is low, and this phenomenon is returned two or three times, then people on such a land area were looked at with a negative look. Cocaine-producing or low-yielding prophets were called "Dog-woven land "(in the sense of cursed-woven)," God-cursed-land " [8].

Judging by Russian scientist G.P. Snesarev's data, the Khorezmites considered that the dead man's body touched the Earth unclean. If the body of a person or his bones is found on the ground where the EQ is planted, then this place is considered unclean. Such a land was sown only after watering it five times. And in some places around such lands were surrounded by uvat, and those who did not water for 2-3 years, did not plant a crop [9].

Peasants sometimes looked at fertile lands with their own eyes. So the land is full, who does not sow there, only the village children graze sheep - goats, koramols. In the autumn of a year, a young man from the same village added to this divorce. Somehow drove twice. The young man wanted to sprinkle barley on her husband, whom the singer plowed in the morning. As the seed dissolves the mouth of the bag, a white ass, a blue-haired grandfather appears next to it.

Then, when the young man with the fur coat greeted the Aries, he fell from his ass and began to fertilize, saying that a grain would be a thousand grains. Seeds sprouted unintentionally. By the summer the harvest of young men was domesticated in the threshing ground. The young man became a bird-boy. Because from his field (Prophet) Khidr (Khidr) rode his grandfather's ass, as long as he himself was a seed. Later on this very moment the harvest turned into the ground.

From the data of the field conversation, one can understand that the Oasis peasants were also imagined in the Hezirlooms of Bobodehkan. So, as our ancestors thought, Khizr Baba khalal is always present before the people of Labor, pure, pious. Khizr - a symbol of spring and resurrection in archaic mythology: then it is added to the idea that life is water-giving "obi life" through strict Eastern religious and epos artistic thinking(10). Referring to the above story, it can be said that the young man who sought to raise the "Dead Earth" came to the aid of the great-grandfather to the bird. In the eyes of people, the "Dead Earth" can rise and give a plentiful harvest.

In our opinion, it is not surprising that Khizr was described in folk tales as a supportive farmer Khomeini. According to the information officers. in ancient times, grandfather taught people to be a peasant, invented a variety of Labor weapons. Like his master Khizr Baba, he himself did not engage in agriculture, but, on the contrary, which extended his hand to help in one case. Of course, the peasants asked Khizr grandfather for help in the autumn and spring plowing, planting, watering, mowing, threshing, milling works. It can be imagined that people can meet their grandfather everywhere. According to the informant Bahadir Abdurazzakov, some elderly people squeeze the thumb of their companion while holding it tightly while they see him with their hands. The reason is when the person who is seeing does not have a cross, as long as there is no bone in the thumb. A person holding a finger without a bone had the opportunity to ask Khizr for something strictly. According to the understanding of the people, Khizr Baba showed his generosity not only to the farmers, but also to the herdsmen, hunters and other professionals, to the people without children, and to the seriously ill.

DISCUSSION. In the people's imagination, The Master was saddled with a scepter on the Khizr lake, as an old man dressed in a row, riding a donkey, riding a donkey.

Experienced elderly people who are aware of the science of farming say "he saw" or "the child of the one who saw". People who received abundant harvests from farming were also glorified as "the peasant's breath touched "or" dragged the peasant's rod through the field." As noted by the young grandfather Jumanazarov. as long as the father sows, the barley grows and equates to the horse. While the people were talking about "the rich grandmother dragged the skirt of the peasant from her husband, does not fit into the wheat store". As many have said, Khizr does not fit into the don ombor, as long as it is embedded in the increased sickle (11).

The people of the village have seen many, from the elderly who have grown bones in farming, they have always been consulted both in plowing the land, and in seed-growing, and in grain-growing and milling. If the field crops grow in a bush, as if in a dream, the ins-rocks do not joke, that the Baloy would protect from the Cossacks, the peasant was given a soot. According to the reports, there was not a specified day of is release. Most of the rituals associated with agriculture were carried out in the spring, on the eve of the Navruz holiday. On the night of Navruz from 21 March to 22 March in Bukhara time, "Kazan Marks" is a pure family ritual, each family has its own capacity to prepare carob delicacies (often pilaf), Greens, somsas, muffins.

Also, "soot" was issued for Grandfather Frost. The next day of the "boiler filled" the branches of the husks, which are added to the army with soot oil, are greased [10].

The day before the start of the harvest, the chalk sheep was slaughtered. As soon as the meat was put in the cauldron, the village Mullah, the elderly, the peasants, the quarters were called. When the meat is cooked, the dish is served to the table. After the meal, after reading the Fatiha at the table, Mullah recited the Quran to Babodehqan. Then those who were gathered were blessed, saying: "May Allah's Karam be broad, grant us the blessing of Harman, and let our grain be abundant." Also, the peasants produced blood at the head of the pike to the grandfather before the beginning of

the crop business. The living found in the bun, slaughtered in the found poultry. He cooked it and made it around. After Mullah Kur'on begged, an old old woman or a peasant kushnoch put a lamp on a hoe, and babodehkan narrated to our grandmother's crop, let one be ten, let Ten be a thousand, Allaahu Akbar, Amen! that is circumambulated from the fire (12).

In the Oasis, when the crop is low, the insect falls, the place where water flows into the crops at the beginning of the pike, or on the leaf of a single crop, a lamp (cotton wick is heard and cotton oil is soaked) is turned on, the prayer is read. This was also considered a manifestation of the emergence of soot on Grandfather Frost.

In the understanding of the Bukharian dekhkan, both Bobodekhkan and Khizr Ham perfectly mastered the science of farming, therefore it is understood that they will be able to repel any balloon.

Driving the ins – rocks, which are cloven-hoofed. easy to make charismatic squats are just some of the features inherent in them. We will also witness the worship of fire in the process of producing heat to the grandfather. So, if the ins and outs, the burning of them with fire, the fear is inherent in the religion of fire, the prayer of the Qur'an with the Bad is inherent in the religion of Islam, which they later harmonized with each other. According to the farmers ' imagination, the power of fire and prayer United, which easily won over evil forces. Even at the end of the XIX - beginning of the 20th century, the Bukhara peasants began to be afraid of the invisible forces of nature, which seemed to them unknown, at the same time, like ancestors, they also sought measures to get rid of them.

RESULTS. Suddenly one measure of getting rid of them was knowing that in the past fathers were doing the rituals and rituals they had practiced. Such phenomena as the occurrence of drought in the villages at the end of the 19th century, low or high yields, a uniform germination or non-germination of ground seeds, the occurrence of hail, flood water of crops were received by the local population in their own way. They understood that there is an enemy of the peasant, his crops. Such evil forces included ins and outs, devs, harms, etc. The Oasis peasants thought that the man who made the first farming from them could save Ata or wherever he is now - the minister karomatgu Khizr grandfather.

Because it is believed that Adam-the creator of peasant weapons and cultural plants has the power to destroy the enemies of what he himself created. The same protector on the ground was considered. According to informationists, both the mother of wild grasses and their defender are the husband. Therefore, wild grasses grow without drying, whether in water or dry. The same grandfather protects himself, fakat it is necessary to call him diligently for help, because he is a karomatgoy, a loved servant of the Lord, a friend. It is believed that the four corners of the world will also step up(13).

Here you will find the latest news, updates and other information about the game from giants luftkraft. Our moderators and other users in our online community will help you with support issues in our online forum. Have a lot of fun with Farming Simulator.

In our people there are various legends, fairy tales and fairy tales about Bobodehqan, complementary works of such folklore serve to glorify Bobodehqan in some sense.

In the mythology of our ancestors, it was based on the image of the grandfather, who rose to the level of the Holy cult, that the peasants of the Oasis also did. Rituals associated with bobodehqan were given a divine character by religious scribes. As a result, the content of the ritual, its position among people, has significantly increased.

Conclusion. Agriculture is the practice of cultivating plants and livestock. Agriculture was the key development in the rise of sedentary human civilization, whereby farming of domesticated species created food surpluses that enabled people to live in cities. The history of agriculture began thousands of years ago. In conclusion, it can be said that among the peoples living in Central Asia, the historical and mythological basis of the image of the patron of Agriculture, Bobodekhkan or Dekhkanbobo, is associated with the God of ancient fertility. The belief of ancient ancestors, the God of mythological fertility associated with the divinity of natural phenomena, or the worship of the gods of fertility appeared in the time of traditions, and the sponsor was ranked among the mythological heroes as the embodiment of power, and later they were given an Islamic character.

This means that we can see that the pre-Islamic itikodian views in the cult of Babodehkan, the patron of Agriculture of our people, are kept syncretically in confusion with Islamic traditions.

Comments:

1. Bobodehqon kul'ti Pomir tojiklarida ham mavjud bo'lgan. Bu to'g'risida batafsilroq qarang: I.Muxiddinov. Relikt'l doislamskix obichaev i obryadov u zemledel'sev Zapadnogo Pamira. - Dushanbe. 1989 g.
2. Ud- sigir
3. Qaranful – qalampirmunchoq
4. "The man opened the bowl of the snow. Gabriel Mavlo label birla two houses came from ujmux, one red, one black. Gabriel came from the ujmux three ovun bug'day, make three contributions. Two to thee, one to Eve - tedi. Tekma one hundred thousand SNR uvun melted. Nests houses ujmokhdin chikmishingga was crying, her breasts became eshindnn. It was the first time in the history of mankind. Gabriel broke three ovun bug'dayni crumb ersa telim Adam Eve taridilar. Adam flew from tariqan to idol, Eve sprouted barley. O'q on Ul saat. The man said: "Enmu?", "Gabriel aydi: "no tiksun". Stared. "Enmu?"Aydi:" The Duck " Swept. He Said: "Enmu?"Aydi: "Yanggil". Yanchdi. He Said: "Enmu?"Say:" Chill Out." He splashed. He Said: "Enmu?"He Said," Ugutgil." He did. He Said: "Enmu?"Aydi: "Creamy". Coughing. He Said: "Enmu?"Say:"Cook". He Said: "Enmu?"... Tag: o man. went to share two of the day. koldi a share. Patience kilgil. sunset. Fast this day. Ul days melted on oshur. Man you birla do three things, rejoice over you, label your writing, curl it into ujmux. When the man came to ersa Gabriel who stole possession of ul kufmoch. Ul made three shares of the commander. He gave two shares to Adam, gave one share to Eve. For your mother touched a share on the ground two share on the ground, and the wife a share on the ground. (Nasiruddin Burhoniddin Rabbuziy. Showing work. 27-bet)
5. Dala yozuvlari, 1996 yil, Jondor tumani, Buxorcha klshlog'i.
6. Dala yozuvlari, 1996 yil, Jondor tumani, Buxorcha kishlog'i.
7. Dala yozuvlari, 1996 yil, Romitan tumani.
8. Dala yozuvlari, 1996 yil, Olot tumani,.
9. Dala yozuvlari, 1997 yil, Jondor tumani. Buxorcha va Asbob qishloqlari.
10. O'zbek mifologik afsonalarida Xizr tiriklik baxsh etadigan xayot suvini topib ichganligi uchun abadiy barhayotlikka erishgan mo'jizakor xomiy hisoblanadi. Shu bois Hizr obrazi ko'pincha suv manbalari bilan bog'lik xolda tasvirlanadi. Bu haqda qarang: Ipak yo'li afsonalari. To'plab, nashrga tayyorlovchi M.Juraev. -T.: Fan, 1993. -B. 87-88.

11. Dala yozuvlari, 1997 yil, Jondor tumani. Buxorcha va Asbob qishloqlari .
12. Dala yozuvlari, 1998 yil, Jondor tumani, Buxorcha va Asbob qishloqlari
13. Dala yozuvlari, 1998 yil, Jondor tumani. Buxorcha va Asbob qishloqlari .

REFERENCES:

1. Nosiruddin Burhoniddin Rabg'uziy. Kissasi Rabg'uziy. 1-kitob. -T.: Yozuvchi, 1990. -B. 25-26.
2. Kislyakov N.A. Patriarxal'no-feodal'noe otnoshenie sredi oselogo sel'skogo naseleniya Buxarskogo xanstva v konse XIX - nachala XX vv//TIE. -M-L. 1962. – S 28-29.
3. Bogomolova K.A. Sled' drevnego kul'ta vod'1 u tadjikov//Izv.otd. obshestvennix nauk. AN Tadj SSR. Stalinabad, 1952. - V'sh. 2. - S. 19-21.
4. Raximov M.R. Zemledelie basseyna r. Xingou v dorevolyusionni period. // Trudi AN Tadj SSR. -Stalinabad, 1957. T. 43. - S. 7.
5. Andreev M.S. Tadjiki dolini Xuf. Stalinabad, 1953. -V'sh.1. - S. 1 1-12.
6. Monogarova L.F. Materiali po etnografii yozgulumsev//TIE. i.s.. 1959. t.X1. - Vip. VII - S. 12
7. Muxiddinov I. Relikti doislamskix obichaev i obryadov u zemledel'sev Zapadnogo Pamira (XIX-nachalo XX v). -Dushanbe, 1989. -S. 11.«Нурнома» мажмуаси. -Т., 1991. -Б. 32.
8. Qarang. Snesev G.P. Relikti domusul'mansknx verovani i obryadov u uzbekov Xarezma. - M.: Nauka, 1969. - S. 226.
9. Mirzaev T., Jo'raev M. Asrlarni munavvar kilgan bayram-Navro'z. -Т., 1992. –B.58.
10. Ahmadovna J. N., Xolmamatovna U. F., Bahridinovna T. G. From the history of the culture of farming in the Oasis Of Lower Zarafshan //CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY. – 2021. – Т. 2. – №. 2. – С. 74-80.
11. Utaeva F. K., Zhumaeva N. A. The interpretation of the reign of mangit rulers and their personality in periodical press //Ўтмишга назар журнали. – 2019. – Т. 22. – №. 2.
12. Утаева Ф. Х., Жумаева Н. А. Взгляд на хлопковую политику российской империи в Туркестане //Academy. – 2019. – №. 12 (51).
13. Свидетельство федеральной службы по надзору в сфере связи, информационных технологий и массовых ...
14. Kholmamatovna U. F., Akhmatovna J. N., Bakhritdinovna T. G. Activities and Financial Status of Bukhara Mangit Rulers in The Years Of Independence //Middle European Scientific Bulletin. – 2021. – Т. 11.
15. Утаева Ф. Х., Жумаева Н. А. Взгляд на хлопковую политику российской империи в Туркестане //Academy. – 2019. – №. 12 (51).
16. Turaeva G. B., Jumaeva N. A. The coverage of the history of domestic and foreign trade relations of the emirate of Bukhara in the memoirs of ambassador PI Demezou and IV Vitkevich //International Journal of Applied Research. – 2020. – Т. 6. – №. 6. – С. 49-51.
17. Bahridinovna T. G., Akhmatovna J. N. The coverage of the history of domestic and foreign trade relations of the emirate of Bukhara in the memoirs of ambassador PI Demezou and IV Vitkevich //IJAR. – 2020. – Т. 6. – №. 6. – С. 49-51.

18. Turdiyev B. Bukhara-center of islamic spiritual and culture //Центр Научных Публикаций (buxdu. uz). – 2021. – Т. 6. – №. 6.
19. Sobirovich T. B. National Principles of Democracy in Uzbekistan //Mediterranean Journal of Basic and Applied Sciences (MJBAS). – 2021. – Т. 5. – №. 3. – С. 131-135.
20. Sobirovich T. B. The national and universal principles of democracy in the Central Asian context //International Journal of Advanced Research and Review. – 2021. – Т. 6. – №. 1. – С. 30-34.
21. Sobirovich T. B. Spirituality and its Need for Human Life // " ONLINE-CONFERENCES" PLATFORM. – 2021. – С. 19-21.
22. Sobirovich T. B. et al. Strategy of spiritual renewal in Uzbekistan //International Journal of Psychosocial Rehabilitation. – 2020. – Т. 24. – №. 6. – С. 3084-3089.