



MYTHS AND LEGENDS ABOUT THE SAINTS OF KHOREZM

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ABSTRACT

The article is devoted to the history of studying the genesis of myths and legends about the saints of Khorezm. Myths and legends about these saints attract and pilgrims. Particular attention is paid to the myths and legends about the saints Hubbi, Khazret Ali, Said Ata, Hakim-Ata and Ambar-Ana, and they became saints and patrons of various professions for the inhabitants of Khorezm. Particular attention is paid to the myths and legends about the saints Hubbi, Khazret Ali, Said Ata, Hakim-Ata and Ambar-Ana. For the inhabitants of Khorezm, they became saints and patrons of various professions. As a result, myths and legends arose about these saints among the people of Khorezm.

The works of the authors are analyzed in chronological order, among which the main place is occupied by the scientific works of domestic and foreign ethnographers.

KEYWORDS: *Myths, legends, shrines, sacred books, Hubbi cult, Sufi sheikh, Goyib bobo (vanished), arangi, Khazret Ali, Said Ata.*

It is known that myths and legends formed an archaic worldview, and are one of the types of "worldview". Myth and legend is a symbol of religion, and in place with the source of people's religious behavior. Having received basic information from myths, the experience of experiencing the "sacred" is institutionalized in the ritual. [Ismailova N. 2016]. The territory of the Khorezm oasis from time immemorial was rich in holy places, which were worshiped by believers. Many of these places, possessing magical energy, have survived to this day, attracting pilgrims who want to partake of the high spirit of saints or get rid of various ailments and diseases. Each sacred place has its own history, legend or myth, which the local population interprets in their own way. Thus, we can say that it is the myths and legends about these saints that attract and attract pilgrims. In this regard, the words of P. Florensky are very appropriate: "On the ashes of shrines - myths, on the ashes of myths - shrines" [Florensky 1976 p. 118]. [Ismailova N. 2016].

The geographical, cultural and economic conditions of the Khorezm oasis, located between the deserts, contributed to the fact that the cult of the water element occupied a central place in religious beliefs, starting from ancient times. This was reflected in the beliefs of the Khorezm oasis and could acquire an independent meaning in the developed pantheons of the images of goddesses of fertility, personifying the water element. An oasis in the full sense of the word is the creation of the Amu Darya [Mankovskaya 1978: 22–23]. The well-being of the Khorezm population was closely connected with the river, and therefore the Amu Darya was an object of worship, this was gratitude for the life-giving force, and fear of the blind destructive element of the mad river. The life-

affirming river has a rich and interesting history, its manifestations are shrouded in a veil of legends [8, p.6]. In Khorezm hagiology, the cult of Hubbi, the patron of the waters of the Amu Darya, occupies a special place and can be traced in the traditions of veneration of the water elements. Here you can often meet places of pilgrimage associated with the cult of Hubbi¹. Academician Ya.G. Gulyamov, studying the history of the irrigation of ancient Khorezm, recorded a number of legends from the old-timers associated with the Amu Darya. A very curious legend about Hubbi, the young patron of the river, is told by an old boatman: "Long before Feridun and even Jemshid (the mythical kings of the Persian epic), a young man lived on this river, who became the ruler of the river. [10, p.50]. His name was Hubbi, he ate fish: having caught a fish from the water, he held it out to the sun, and the fish was fried. For seven hundred years, while he was on the Amu Darya, there was not a single evil spirit and even mosquitoes on the river. In the reign of Jamshid, Hubbi disappeared [Gulyamov 1959, p.32-33]. "It is believed that he was kidnapped by the beautiful ruler of the heavenly seas. After his disappearance, the mother of Hubbi Ardivisura-Anahita appeared on the Amu Darya, she was crying for a

¹ In the process of conducting field research in Khorezm, we found that in the region there are more than 50 places of pilgrimage associated with the names of Hubbi and Goyib bobo (disappeared). In Khanka district two, in the village of Durgadyk, Khorezm region, there is a mazar named after Sul-ton Khubbi and the local population considers it a place of disappearance. Khazaraspe in three places there are mazars with the name Hubbi.



long time looking for her son. It was she who built the first boat and trained people in navigation for war on the water. For thousands of years she kept mourning, the whole world cried with her, even the underground demons. Then Hubbi's mother disappeared forever. According to the stories of informants, the torso of this woman was previously depicted on the prow of the ships. When the Muslims appeared, they cut down the face of the statuette. Since then, the face of this figure has been cut off and only two braids remain" [Gulyamov 1959, p.33]. With the spread of the Islamic religion, new cults associated with the Muslim ideology entered the historical arena. Hubbi, the patron of the waters of the Amu Darya, turned into Sultan Hubbi (Hubbi Khoja), as a historical figure entered the hagiographic literature of Khorezm [Gulyamov 1959, p.33]. The goddess of water and fertility, Ardisuva-Anahita, turned into the holy Ambar-ana guarding women. According to legend, Sultan Hubbi, the son of the popular Khorezm sheikh Hakim ata (Suleiman Bakirgani), Anbar-ana, his wife, who later married another sheikh Zengi-ata, is known throughout Central Asia as the patron of shepherds [Snesarev 1969, p. 250]. The legend about Hakim-Ata and Ambar-Ana is very popular among the population of Khorezm. However, not the official Muslim version, but numerous folk legends depict the image of Ambar-Ana as the most popular saint in the oasis, the patroness of women [Snesarev 1969, p.240]. The legends about Hakim-ata, his wife Ambar-ana and their sons are very numerous and have a number of variants. The legend of Hakim-ata is a historical figure, one of the sheikhs who spread Islam. The Sufi sheikh is a mystic and miracle worker, married to the beautiful daughter of Burakhan - Ambar-ana, who has three sons: Askar, Mahmud and Hubbi (Sultan Hubbi, Hubbi-Khoja, Ubbi). The eldest and second favorite of his father, the youngest is the favorite of Ambar-ana [8, p.5]. During the obedience test, Hubbi is late and comes home only on the third call of his mother, then it turns out that Hubbi on the Amu Darya saved the sinking ship, a perfect miracle, reviving the slaughtered bulls, which were sacrificed to him by those saved on the water. This process brings to a climax the long-standing conflict between Hakim-ata and the youngest son. Hubby intends to leave the house. His mother locks him in a room, but he takes off his clothes and turns into a dove and flies out of the window. After that, he disappears without a trace, so the people consider him Goyib bobo (**disappeared**) [Snesarev 1969. P.243,258-259]. According to another version of the legend, he plunged along with the cart and horses into the depths of the waters of the Amu Darya, it was believed that he was alive and the time would come when he would appear again [Snesarev 1983, p.62]. There is another version of the legend in Khanki. According to legend, Sultan Hubbi, after turning into a dove, disappears. Durgadik legend says: "A tree grew near Hubbi's house, and a bird flew to it. he bird was sitting on a tree and from it everything was visible [Abidova, 2020. p.4]. The bird said that this is a good place, beautiful, you can live. According to legend, Sultan Hubbi was a bird-dove, who briefly stopped at this place. At that moment, Anbar-ana, Hubbi's mother was drying wheat under a tree [Abidova, 2017. p.343]. The dove pecked at the wheat, and the mother, not recognizing her son, drove him away. The dove said: "Not driving me away with stones, your eyes will

be filled with tears" and flew away". Hubbi in the form of a dove gives an idea of the soul of the deceased, and since the object of veneration, although it has disappeared, is alive [Snesarev 1969. P.243, 258-259]. According to legend, Hubbi disappears into the waters of the Amu Darya, where he becomes a kind of ruler of the underwater world. He regulates the regime of the river that feeds the Khorezm oasis, entering into a struggle with the spirits of undercurrents - aranglars, causing floods [Jabbarov 2014. p.252]. An informant from Khanka, who has worked on Amudarya ships for forty-six years, says: "Sultan Hubbi provides assistance to ships on the river. When there is a disaster in the ship, they turn to him, and he helps [9, p.70.]. Sailors made sacrifices to Sultan Hubbi and other saints. According to legend, during natural disasters, during floods, when the villages were flooded, he, Sultan Hubbi, fought with the Aranglars and told them: "Go get some water!" and underwater spirits obeyed him [Gulyamov 1959, p.33].

Ali achieved popularity in Khorezm as a hero, a wandering knight, a dragon slayer, performing feats in his horse, dul-dul and with zulfikor in the name of truth and justice² [Snesarev 1983. p. 186]. There are not so many places of pilgrimage associated with Ali in Khorezm, but the legends associated with his horse Dul-Dul are very famous. The place "Dul-Dul atlagan" where, according to Khorezm legends, Ali on horseback jumped over the great waterway of Central Asia - the Amu Darya, is known far beyond the borders of the region. [Snesarev 1983. p. 53]. This area is located near Khazarasp, 45 km higher than the Tuyamuyun reservoir. Here the width of the Amu Darya is 358 meters, the narrowest point of the river [Gulyamov 1959, p.20]. According to legend, Khazret Ali, making a daily journey to Mecca for prayer, jumped over the Amu Darya on his horse Dul-Dule, and after the jump, the horse caught its front legs on the shore, and its hind legs hung over the water (traces of the jump allegedly survived). In one version of the legend, it is said about the reason for the unsuccessful jump: An informant from the village of Sara-Poyon near Khanka said: "Ali on his Dul-Dul rode along the banks of the Amu Darya, intending to cross to the opposite side of the river[Abidova, 2017. p.343]. He met a crying old woman who could not cross the river. Ali put her on his horse behind him; when Dul-Dul made a jump, his front legs caught on the shore, and his rear ones hung in the air. Ali asked the old woman who she was and what she was doing, she answered that she was a washer of the dead, and then Ali killed her. [Snesarev 1983. p. 54]. In Khorezm, there are professions that are considered "evil", the washer was considered one of them. Ali killed her to protect himself from defilement. In this case, we pay attention to the fact that it was Khazret Ali, the patron of husbands, warriors (Shakhi-Mardan - "King of Men"), who, according to legend, so cruelly dealt with the washer, throughout Khorezm is very steadily considered a feast, the patron of their profession. The ethnographer G.P. Snesarev believes that the roots of this belief lie in the Sunni reaction, in an attempt to discredit the greatest authority of the Shiite world. Another legend is

² Ali's wonderful sword; depicted usually with two blades.



connected with "Dul-Dul atlagan" as a place of pilgrimage. One day, Saint Ali turned to the people who gathered in khirman (harvest) to thresh grains, asking them to feed his faithful horse. In response to this request, people lowered several stones into the bag. For such a mockery, Ali allegedly turned them into stones, and this explains the abundance of rocks and stones near the revered place associated with the name of Ali, which is located near Tuyamuyun [Abidova, 2017. p. 50].

Another belief mentions this place. Not only people, but also fish (especially the thorn) rush to *ziarat* - a pilgrimage to sacred places, rising here against the current from the Aral Sea itself. Only after this pious act does the fish allegedly become suitable for catching and eating [Snesarev 1983. p. 54]. In the Khiva region there is another sanctuary associated with the name of the fourth caliph, bearing the name - Shahi-Mardan, the king of men, warriors - the mausoleum of Ali is located. The sheikh, the keeper of the tomb, said that childless women came to the tomb of Ali, hung votive rags on the banners at the tomb and wondered, looking into the nearby well: if they saw a star, a girl would be born, if a month - a boy. At present, mainly washers come to the tomb of Ali, make a sacrifice to the patron of their profession [PMA].

In South Khorezm, a particularly popular cult of Said Ata Khorezmi is one of the mystics - followers of the school of Ahmad Yasawi, his tomb is located near Khanka. Among the people there are legends about the initial settlement of these places, he is associated with his grandfather Said-ata. He is considered the founder of Khanka. According to legend, the coast of the Amu Darya in the area of modern Khanka was once an uninhabited tugai, where people led a wandering lifestyle, hunting wild animals [Snesarev 1969. p. 289]. Said-ata also hunted here, who, according to legend, laid the foundation for settled life and agriculture in these places. According to legend: the first field crop was gourd; after it, wheat and dzhugari appeared in these places. The most profitable variety of pumpkins in these places, *suv kadi* (pumpkin), Said-ata received already in the first spring. Pumpkins reached gigantic sizes, "were the size of a yurt" and became the first settled dwelling of the local people. A year later, there were already three hundred pumpkin houses in these parts. The fields were cultivated only by ketmen [Snesarev 1969. p. 290]. The legend says that, for hunting, Said-ata used one of the species of tamed birds and about the first taming of wild bulls and cows. In Khorezm, Said-ata acts as a distributor of agricultural culture. Said-ata are considered patron feasts of hunters [Snesarev 1969. p. 290].

Legends about prophets and saints are part of a vast area of Muslim legends and myths associated with the veneration of saints, who are credited with the ability to resurrect the dead, take on various forms, instantly be transported to remote areas, prevent troubles, heal from diseases. The Khorezm oasis has a truly rich history, full of folk traditions and legends. Stories about beautiful cities, great rulers, legends about saints - all this was carefully preserved and passed down by thousands of generations of our ancestors.

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