



TAJIKS IN THE JIZZAKH OASIS: TRADITIONAL WAY OF LIFE AND CUSTOMS

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ABSTRACT

This article describes the traditional way of life and customs of the Tajiks of the Jizzakh oasis. The nature and history, flora and fauna, monuments and tourism of Tajik villages in Jizzakh region are covered. The earliest tribal communities in the region had favorable natural conditions and fertile lands for livestock and settled farmers, especially the availability of running water, which was the main reason for the mutual development of human activities and social processes in the oasis.

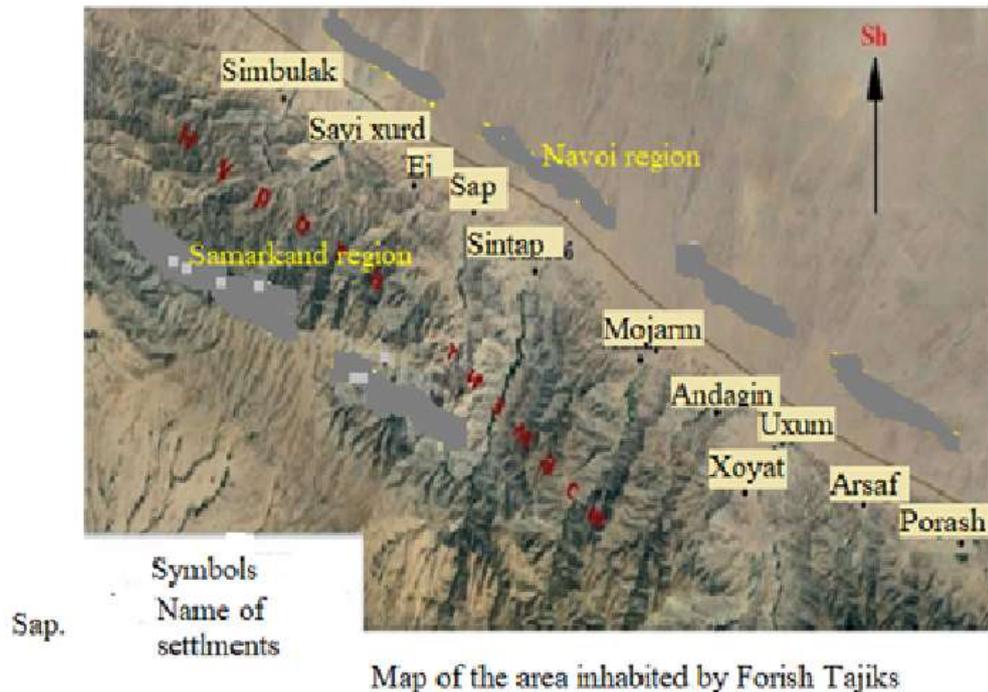
KEYWORDS: *Jizzakh region, natural conditions, fertile lands, deserts, Asraf, Porasht, Ukhum, Modjarm, Hoyat, Andigin, Nurata Mountains, Kyzylkum Desert, Aydar-Amasay lake, Khornok, Sebinak, Khodkhona, Bedak, Zimichik, Sangin, Andaburovud, Alichak, Nor, Dokuli, Tillo, Biydarak.*

INTRODUCTION

“Jizzakh region is located in the central part of Uzbekistan, and most of it consists of deserts and steppes. The relief of the region is unique and it includes mountains, foothills, steppes and plains (deserts). The earliest tribal communities in the region had favorable natural conditions and fertile lands for livestock and settled farmers, especially the availability of running water, which was the main reason for the mutual development of human activities and social processes in the oasis, It also laid the foundation for the formation of sacred shrines from ancient times, associated with the worldview and beliefs of the people,” wrote Akchayev F.

THE MAIN FINDINGS AND RESULTS

There are many villages in the Jizzakh oasis. There are villages in the area such as Asraf, Porasht, Ukhum, Modjarm, Hoyat and Andigin. It is a treasure with such a long history and has not yet been studied in depth. The traditional way of life, customs and rituals of the Tajiks of Forish district are unique and, although not fundamentally different from each other, there are many aspects to be studied and researched. Many scientists and researchers grew up on this land and wrote down information about their villages.



The Nurata Mountains are located in the central part of Uzbekistan and are administratively part of the Samarkand, Navoi and Jizzakh regions. The Nurata Mountains are described in Greek historical sources as part of the Soghdian Mountains, while in the Arabian geographical literature they are mentioned as part of the Qaf Mountains. Early medieval written sources refer to the mountains on the northern border of Samarkand as the “Mountain of Religion” – “the mountain of religion in which it originated”. The local people living in these mountains say that their voluntary conversion to Islam led them to call it by this name. Therefore, the local people considered their mountains sacred during the Mongol invasion and strictly protected them from non-Muslims. Naturally and geographically, the Nurata Mountains stretch for about 400 km from southeast to northwest, with an average width of 50-70 km. About 5-6 km from the northern part of the mountain, the territory of Kazakhstan begins north of the Kyzylkum Desert and the Aydar-Amasay lake system. The south-western foothills of the mountains extend to the lower reaches of the Zarafshan River. All natural and climatic conditions typical of Central Asia can be found in the study area. Naturally and geographically, the region consists of deserts, foothills, hills and low mountains. The population living in the northern part of the Nurata Mountains is ethnically more complex and relatively little studied by experts in the field. However, the geographical features of the region attracted some experts. For example, historians and geographers such as A. N. Khoroshkhin, M. S. Andreev, B. H. Karmishchva, A. Mukhlorov, M.

Numaarov were in these places as part of various expeditions and partially studied different sections of the indigenous population. Importantly, the ethnographic data collected by them on indigenous peoples, although incomplete, have not yet lost their scientific significance. According to your expert, the Nurata Mountains have been a natural barrier to the movement of desert nomads to the Samarkand and Bukhara oases for many centuries. Scientists have acknowledged that this has affected the ethnic composition of the people living in the northern foothills of the mountain. Active migration processes have taken place in the region since ancient times and have had a significant impact on the ethnic composition of the local population. One of the branches of the Great Silk Road, which now runs through the northern part of the Nurata Mountains, where the majority of the population is Uzbek, is on the road connecting Tashkent, Jizzakh, Nurata, Karmana, and later Bukhara and Tajik villages with a history of more than two thousand years are located on the right side of this road,” wrote Hakimov Q.

“The village of Mojarm shines like a ruby in the foothills of the Nurata Mountains. “In this village, which is famous for its charming nature, people have been engaged in agriculture, animal husbandry and handicrafts since ancient times,” wrote Professor Yu. Nurnazarov.

The Mojarm River is the longest and widest river in the Forish Mountains. Has a pool of 56² km and a length of 36 km. The people of Mojarm are engaged in agriculture as well as gardening. They deliver nuts to many parts of the country. Almonds, pistachios and cumin grow in Mojarm.



The village of Mojarm is famous for its unique tree - spruce, which is very rare in Central Asia (eastern biota-luni basic semiglobosa). It is said that this tree was planted by Alexander the Great when he buried the commanders of the deceased. The Mojarm spruce was also planted by Alexander the Great. In any case, it is a sign of antiquity. The spruce tree is 20 meters long and 24 meters in diameter. Foreigners also come to see the tree.

The traditions of Mojarm village are similar to those of other Tajik villages and Forishs. In the village of Mojarm, home hotels are open. Foreign tourists are shown the lifestyle and nationality of the local population on the example of ecotourism and ethnotourism.

The tourism potential of the Mojarm village is very high, and it is necessary to develop special target plans for its development and implement them for the development of the village.

The Nurata Nature Reserve is located in the northern foothills of the Nurata Range, at an altitude of 500 meters to 2,169 meters above sea level, and covers an area of 17,752 hectares. The reserve is home to rare mountain animals and rare plant species. The village of Hoyat is located in the middle of the mountain slopes of the Nurata Nature Reserve.

The word Hoyat translated from Old Soghdian means "spring place". In the dialect of life, it is pronounced as IY, I or ly instead of U, Ye, E. For example, mur-muur, shepherd-chuupon, megoyam-miyguum, meravam-miyrum, hez-xiy, sieve-iy-lak, announcement-iy-lan, etc., were written by Mahmudi Forishi in his book "Forishoni Tojikoni".

The nature of Hoyat is different from that of Ukhum, that is, it is much higher than Ukhum, and the summers are cooler and the winters are colder.

The Nurata Nature Reserve is dominated by animals (deer, pigs, jays, wolves, foxes, etc.); wild birds (sparrows, hawks) and medicinal plants (cumin, corn, rhubarb, etc.) are protected.

Hoyat rivers consist of ten large and small canals, such as Khornok, Sebinak, Khodkhona, Bedak, Zimichik, Sangin, Andaburovud, Alichak, Nor, Dokuli, Tillo and Biydarak.

There are several caves in Hoyat: Boboi Gafur, Khojamqul and Bakhrimurod. It is said that there was an underground road from the cave on the Ukhum side to Nurata. There is no real life in this myth. The city of Kurgan (fortress) stands out among the natural and historical monuments of Hoyat. The city is inaccessible and is the first camp of the Hoyats. The population took refuge here in the past centuries (200-250 years ago) during the invasion of the enemy. The fortress of the city of Kurgan is so amazing that 10-15 people can fight here with 500 enemies.

The population of Hoyat village belongs to three tribes: kuyiki, dokhayiti and nodirboboi. Due

to the proximity of the Hoyat and Ukhum regions, these tribes do not belong to the Ukhum people. On the contrary, the seed of dokhayiti is related to the people of Ej.

The customs of the people of Hoyat are similar to those of Ukhum and all the angels.

The ruined stone houses of Hoyat village, the old mosques, the stone statues of Saidon, Novi Daroz, Pichak and Forgu and the Hoyat (Hoyati bolo) hills indicate antiquity.

Modern tourism is developing in life. Foreigners are visiting there. Home hotels have been set up in the village, where tourists can enjoy ecotourism and ethnotourism.

One of the largest villages in the Ukhum-Forish Mountains, The entrance to the village is called Mola and Sirtikon.

The people of Ukhum belong to three generations: Albaki, Sultan and Tabakdi. Each generation is further divided into parts. For example: albaki sakigi, yorbay mullahnemati, dablati, man, kazigi; tabaqdi mullahartuqi, mullah niyози, mullah mosai, torbagi; sultani solehbay, alibay, nekmahmadi, odinabay.

In ancient times, these generations lived mainly in separate places in the Upper and Middle Ukhum. The settlements of Mola and Sirtikon developed much later. According to some sources, the Middle and Upper Fortresses are the oldest settlements. The villages of Bazarjay, Sultani Miyona and Tabaqdeh appeared about two hundred years ago, and Hoyati Poyon, Mola, Sirtikon, Mushi Biryon in the late 40s and 80s of the last century.

The village of Ukhum differs from other villages in that the relief of Ukhum is unique and the mountains are very high. The highest ridges of the Nurata ridge are Hoyat (2169 m above sea level) and Panjangusht (2100 m). It is said that Samarkand can be seen in the fresh air from Panjangusht, wrote Mahmudi Forishi.

Parandoz, Dushah, Karavul and Tali surkh peaks are also very high. There are natural monuments such as Kajdum, Parrandoz, Soi Hoyat caves and Shah izard, Shah ali and Ruxsha.

The customs of the Ukhum people are similar to those of the Farish. From ancient times the inhabitants of these villages have been friends and relatives. The gorge of Ukhum village is 15,000 km long. The villagers are engaged in agriculture, animal husbandry and handicrafts.

Although Ukhum is 150 km from the regional center and 50 km from the district center, special attention is paid to the development of ecotourism.

The village of Porasht, located on the slopes of the Nurata Mountains, 150 km from the city of Jizzakh, 50 km from the Forish district, has a very beautiful flora and fauna, ancient history, high peaks,



tourist attractions, rich customs and traditions, values and is distinguished by its rites.

The word Porasht means “Farsh” in Arabic (a high mountain on three sides and a flat place in the middle). In Sogdian, “Porasht” (bottom of the castle) means a fortress. Professor Makhmud Nurnazar wrote that the word “Porasht” literally means “the end of the castle” in Soghdian. Ancient Porasht is not in the present place, but in the gorge of the Upper River. There are ruins of castles, ancient houses and gardens, stone carvings, and according to some sources, no one has lived there since the 17th century.

Legend has it that in the place of the present Porasht there was a lake with reeds. The khan of Bukhara, Abdullah Khan II (1534-1598), rested on this land while crossing the steppe with his army. When he returns, he gives the land to a guard. The guard brought his people from Bukhara and improved these places. It is said that the Porashtians are of three tribes: the natives of the village, the relatives of the guards (people from Bukhara) and the Mahmazmans. This, of course, has no scientific basis, and the dialect of the Porasht population differs from that of Bukhara.

The village of Porasht is currently working in the field of modern tourism. It is able to demonstrate its natural flora and fauna, values and nationality to tourists. In Porasht, locals are building grasslands and hotels to receive tourists. At a time when modern tourism is developing, it is necessary to provide more information about Porasht to foreigners and the population of our country. It is also necessary to improve the conditions in the village, provide them with modern Internet and technical equipment!

The village of Porasht has historical monuments: Sukhchi Abdullokhon, Sultanteppa (XVI century) and three mosques (Mullodekhqon, Arabboy and Mergonsulolasi). The mosque was built in the early twentieth century.

The main water sources in Porasht village are Musoboy, Navruzboy and Domullo springs.

The difference between Porasht and other villages is that the village is located at the exit of the Dara and extends to the north. The wind blows, which the locals call wind or ice wind.

The first new type of primary school was established in 1928 in Porasht, a seven-year school in 1936, and a ten-year high school in 1968. The village secondary school №13 was first named after Rudaki and then after Janibek Kuvnak.

Porasht has had a library since 1950. As more and more tourists come to see the Nurata Mountains and the world of the Nurata Nature Reserve, the family-owned Porasht Hotel has opened in the village of Porasht.

With the development of modern tourism, hotels have been established in the village of Porasht,

which have the following programs:
- You can watch and help prepare national dishes and bake bread in the oven;

- Depending on the season, weddings and kupkari games can be watched;
- Organize folklore and enjoy national and cultural traditions and melodies;
- If you want to get acquainted with the livestock in the area, take it to the livestock farms.

At the top of the village of Porasht and on all four sides is the village of Asraf, with its beautiful nature surrounded by mountains. The population is engaged in agriculture and horticulture, handicrafts and animal husbandry. History of Asraf village spreads over the centuries. They are Sogdians who were moved here by the Greeks from the Zarafshan valley. There are Azizmurod and Abdulla Naiman springs in the village.

CONCLUSION

As we live in the age of modern technologies, if we develop modern tourism in our villages with such a rich history and beautiful nature, the flow of tourists will increase.

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