



Customs Of Population In Jizzakh Oasis Associated With Chilla

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ABSTRACT

In this article the outlook of local population in Jizzakh oasis about chilla and customs which are being saved are analyzed based on ethnosociable studies and comparative analysis.

KEYWORDS

Jizzakh oasis, microethnographic region, holy shrine, chilla sitting, chilla keeping, chilton, kirkchilton.

INTRODUCTION

The cultural heritage, traditions, customs of Uzbek nation are not only monument from the past, but also a constitutive part of spiritual wealth and great achievement of human mind and thoughts. Just as a tree grows with water and food from its roots, so man receives spiritual nourishment, strength, and relies on

the priceless treasures left by his ancestors. Every nation and people benefits from the wealth created by their ancestors, from their experience and historical lessons, from their moral and educational teachings and guidelines, and cannot live without them.

THE MAIN RESULTS AND FINDINGS

Just as customs and ceremonies influenced the formation of the Uzbek mentality, so did the theory of ethnology and cultural anthropology continue to influence biological, geographical, economic, linguistic, and cultural factors that were central to the historical formation of a community-ethnos-nation.

Jizzakh oasis as another historical-ethnographic regions of Uzbekistan is considered unique and important microethnographic region, due to the convenient geographical location of the oasis for thousands of years and its location at the crossroads of ancient caravan routes, it can be noted as a place where very different cultures and traditions are intertwined and formed in harmony. As a result, in the ceremonial attitudes of the people of the Jizzakh oasis, cases of "chilla sitting" and "chilla preservation" are widespread, and these ceremonies are performed mainly in the holy shrines.

Islamic (chilla sitting) and considered as Islamic (chilla keeping) rituals performed in the shrines of the oasis are widely practiced in accordance with international Islamic traditions.

First and foremost, a person who has entered the path of true religion (Sufi, murid, murshid) must keep chilla for forty days and recite Surah Yasin quickly there. The sources say, "Whoever recites Surah Yasin when he enters the tombs, Allah will give them relief that day, and everything in it will be good" [1].

According to some information, in the past, acts of chilla were usually performed in khanaqahs, mosques, mausoleums, chilla room, and other places. In other words, the pilgrim prayed in these places for 40, 20 or 7 days with sincere faith and sincerity [2]. In the process of "sitting on the chilla", for fastening the process the actions associated with it are based on the actions of the mystical sect in special places like a solitary house, a house, a

mausoleum, a mosque, a cave, a chilla room, under sacred trees, on the banks of a spring or on a sacred hill. It is noted that in the choice of such secluded places, a person's imagination is enriched, and his beliefs are strengthened by being alone in such places. The solitary house and its entrances and exits had to be narrow and dark [3].

However, according to the Islamic tradition of Sufis and murids, the murid worships for 40 days in the residences of major Sufis, such as Ahmad Yassavi in Turkestan, Bahovuddin Naqshband near Bukhara, and they were place for sitting on the chilla [4]. Besides that, relatives of sick people keep them on chilla. In this process, person who is sitting before him must recite surah "Yasin" for 40 times every day. Rituals among local people associated with Islamic traditions were kept for till today.

Population of the oasis follow the "chilla preservation" customs which are considered as Islamic but has features of ancient non-Islamic religions:

- Keeping the chilla in order to gain spiritual strength. In the case of "diseases" associated with the "renewal of the hand", the chilla is closed for 3 days in order to get rid of the disease (only in the house or in the chilla room without seeing anyone, sitting in the dark) and open for 3 days (without greeting anyone but can go outside).
- New bride and grooms keep the chilla for forty days (for example, not being alone at night, sleeping only at home).
- When a baby was born, mother and child keep the chilla (they are being kept from "bad eyes" and aren't left alone).
- Keeping chilla when someone is dead from family.

Ceremonies of chilla keeping was held from the past in Turkish nations, the period of chilla was

being paid attention from the birth of child. "Not from the birth of child but after umbilical cord was fell 6-8weeks are considered as chilla. According to tradition, mother and child shouldn't go out for forty days, they don't let strangers enter the house and try to keep the light on" [5].

Keeping the chilla is held at home and special rooms of shrine by local people. There are chilla rooms in Chilmahram ota, Gorbobo, Kirkchilton and Teshiktosh, while observing keeping the chilla for three days in order to gain spiritual strength was kept till today. It is determined that another types of chilla keeping is held at home and after then they go to shrines for ceremonies [6]. Holding these types of ceremonies associated with "Chiltons" is done in shrines.

Chilton (Persian-tadjik Chihilton) according to religious imaginations, mythical beings with supernatural powers, meaning 40 souls or "forty people", they are invisible, inseparable from each other [7]. According to the legends among local people: "... There are chiltons on Earth. There are haftans that are higher than these. There are sitans who are higher than them. Above them is Qutbi Abdal. When the pole dies, one of the satans is chosen as the pole, one of the haftans is chosen instead of the sitans, one of the chiltons is added to the haftans, and one of the righteous people on earth is found and joined to the chiltons. There will not be few of them until the Day of Resurrection. These are called rijulul ghaybs. It is said that because of the prayers of these people the many are brought up and many people find the right path [8]. The same legend has been preserved in connection with the appearance of the Chilmahram ota shrine, located inside the cemetery on the southern shore of Bayatsoy in Yangiobod district [9].

Views about chilla rooms of Kirkchilton va Malik ota shrines in Sharof Rashidov district is related to chiltons. According to some information, ceremonies are held associated

with chilla sitting [10] and chilla keeping in these areas, pilgrimages are especially recovered there. They said that following the rules of chilla for forty days help their problems [11].

According to the views of the "Forty Chilton" shrine in Bakhmal district, it is noted that forty brothers fought here against the enemy and they disappeared. The local population is associated with the number of missing brothers and unnatural forces and connects them with the Kirkchiltons [12]. Such attitudes are formed as a result of the belief in forty good, honest, pure, courageous, invisible souls who do good to people, in the literatures, they are imagined as women or men in legends [13]. Another characteristic of the Forty Chilton shrine in Bakhmal is that people with mental illnesses and skin diseases come there for treatment. Patients of this type come with their relatives and sacrifice, rub their blood on the stones and then prepare food and share them with people.

If we analyze the rituals associated with the Chiltons, the shrines, they are the remnants of the ancient beliefs of the people, the various traditions and values of the people of the oasis. The sacred ceremonies associated with the Chiltons also take place in various parts of the country (including the Fergana Valley, Khorezm Valley, Bukhara Province, and South Uzbekistan) [14], and are characterized by the traditional lifestyle and religion of the local population.

In short, as a result of the study of Islamic rites, ceremonies, and rules at the shrines in the oasis were formed in accordance with Islam or on the basis of Islamic beliefs. It has been proven that it was developed through ancestral ceremonies passed down from generation to generation.

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21. Sitting in the chilla is spent for a certain period of time in solitude with Allah in order to purify the soul and without secular thoughts praying to Allah and thought about him. There is no definite time for this. But it is a tradition to sit for forty days. For this reason, the Persian words "chilla" and the Arabic word "arbain" (forty), which mean "forty" in private, are used. In ancient times, shrines had separate rooms for chilla sitting.