

“KISHNAR OTA” – PATRON OF RIDER-PIRI

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This article analyzes the information related to the history of the emergence of the Kishnar Ata shrine, located in the Dangara district of the Fergana Valley, and the traditions of our people related to horse breeding. The main attention is paid to scientifically correct coverage of the content of the beliefs related to horse breeding that emerged in this part of the valley.

Keywords: Fergana Valley, horse breeding, beliefs, centers, thousand tribes, Kishnar Ata, skilled horse breed, horse language, shrine, mausoleum.

INTRODUCTION

In the history of the world, the study of the history of economic traditions, types of occupations, customs, and various well-known religious symbols has always played an important role. In our country, special attention is currently being paid to the development and study of horse breeding traditions, which represent the centuries-old national values and cultural heritage of the Uzbek people. Attention is being paid to the prospects of this issue at the state level. [1:1;1].

As is known, one of the regions in Central Asia where horse breeding has been developed since ancient times is the Fergana Valley. Historical sources confirm that thoroughbred horse breeding was indeed developed in this region. One of the centers of the developed horse breeding traditions of the Fergana Valley can be said to be the Dangara district in the region. This is confirmed by the traditions of thoroughbred horse breeding of the population of the district, famous riders who came from this area, various folklore information spread among the people, and historical shrines that arose in connection with horse breeding. We tried to analyze the information about the “Kishnar Ata” shrine in the district, which was formed precisely in connection with horse breeding.

It should be noted that various ideas related to horse breeding have been widespread in the history of the peoples of the world. [2:31-39;10;25-29;202]. Such beliefs are also widespread in the Fergana Valley [3:63-65;49-51;46-48]. In fact, although the world-famous center of horse breeding in the Fergana Valley is located in the east of the region, some aspects of these traditions also developed in the west of the valley. In particular, it can be said that horse breeding has been developing for several centuries in a number of villages of the Dangara district in the western part of the valley. This is evidenced by historical-ethnographic, toponymic and folklore sources.

A number of factors, in particular the local traditions of the local population, played an important role in the development of horse breeding here. Historical data indicate that in the past, the territory of the Dangara district was inhabited by people belonging to one thousand ethnic groups from the Uzbek clans. For example, sources on the history of the Kokand Khanate mention that they lived in the villages of Dehkanto, Targova, Chamoshbiy,

Pillakhona, Jonikent, Tokaytepa, Pirtak, Tepakurgan, Katta Minglar, Kichik Minglar, Kaynar, Saray, and Turaygir in this region [4:165-166].

In the economy of this ethnic group, along with agriculture, animal husbandry, including horse breeding, has always been developed. The horse breeds bred by representatives of this ethnic group, such as "karabayir", "lakai", and "kyrgyz", have become famous even in distant lands [5:218]. The natural conditions of these villages in the past consisted of pastures among the tokay and undeveloped natural sand dunes, which were favorable for horse breeding. As a result, the population, relying on its centuries-old traditions, further developed the horse breeding industry. This process developed further during the Kokand Khanate. Horse breeding developed during the reigns of the rulers Olimkhan, Umarkhan, and Khudoyorkhan, and according to some information, a horse breeding center of representatives of the Ming dynasty arose near the village of Katta Amirabad in the Dangara district. Toponymic data also confirm this [6:6].

Indeed, the fact that the inhabitants of this region paid great attention to horse breeding is evidenced by the "Kishnar Ata" shrine that arose here. There are different views on the formation of this object associated with the cult of horse breeding. According to the information provided by the informant Inomjon Alikulov, this place has long been a place of pilgrimage for horsemen. According to legend, the spirit of a legendary horse is hidden on the hill where this monument is located. There is a view that this horse made a loud neighing sound before disappearing and disappeared from sight [7:1]. This horse was believed to have legendary strength and help horses suffering from diseases. For example, in the past, horses suffering from various diseases were cured if they were walked around this hill. Even the soil of this land was used against various pests, which was very beneficial. For this reason, the people's belief in this place was formed. There is also a view that this shrine means the place where the "Kishnashgan at" disappeared. According to some information, if a person with the purest intentions sincerely believes, this legendary horse can appear to him, and only various difficulties will befall him. For this reason, even in the recent past, horses were brought to this place before the upcoming horse races and specially circled around the hill, asking for help from the spirit of the legendary horse.

According to another legend related to the history of this shrine, the shrine is associated with the name of the son of this land, Azamkhan Tura. According to information, at the beginning of the 18th century, Said Jalalkhan Tura, a follower of the Naqshbandiyya order, lived in the village of Katta Amirabad, and he was one of the famous scholars of these places. Among the pastoralists, the Tura tribe was given special attention, and it is said that their ancestors went to the prophets. Jalalkhan Tura had many properties, including horse stables. His son, Azamkhan Tura, who was born into his family, along with receiving education, learned the behavior of horses and reached adulthood. He grew up to be a skilled horseman. Having learned the art of harnessing horses, he received the nickname "Kishnogich Ata" among the people [8:38]. It can be assumed that Azamkhan Tura lived in the first half of the 18th century. Because the events in the legends related to his life are related to the reign of the Kokand Khan Abdulkarimbi (1733-1750). According to this information, around 1740, the Kalmyks invaded the territory of the Kokand Khanate. Azamkhan Tura also participated in the battles between the Kalmyks and the local population. In this process, he drew attention to the fact

that most of the Kalmyk cavalry consisted of biyas. In the heat of the next battle, the skilled horseman used his extraordinary character. That is, he, like a stallion, neighs and calls the Kalmyk cavalry in the direction he wants. As a result, the ranks of the enemy horses are broken and their fighting spirit is lost. The local population, using the pait, manages to defeat the Kalmyk army. Rumors about the skilled Sinchi Tura, who showed great courage in defeating the enemy army, reach the ears of the ruler Abdulkarimbi. As a result, Abdulkarimbi summons the Tura to his presence, rewards him, and offers him the important position of mirakhur in the state. As is known, the position of mirakhur is also one of the most important service ranks in the state, and he was responsible for breeding the country's pedigree horses, hunting, and military training of the cavalry.

As Rabguzi's work "The Tale of Rabguzi" notes, just as the Prophet Solomon knew the language of animals, according to legend, Azamkhan Tora also learned the language of horses. He could "speak" to them in a special way, using his unique snoring, and had the ability to influence them. For this reason, he became a skilled horseman in determining the breed, age, and especially their behavior and unusual traits of horses. Throughout his life, many horse owners and riders in the valley came to him for help in various matters. He received advice from him on treating horse diseases, preparing them for competitions, and breeding pedigree horses. This became a tradition among horsemen over time. When the famous horseman died of old age, a mausoleum was built over his grave. This place has become a permanent pilgrimage site for the general public, especially for horsemen and horse lovers [9:1] It can be said that the "Kishnogich Ota" pilgrimage site was formed in this way. Because in other regions of our country, pilgrimage sites such as Kambarata and Zangi Ota, the patron saints of horse breeding and livestock breeding, have also been created in this way [10:28:55] .

Horse enthusiasts visited the tomb of their patron at least once a year and made offerings to this shrine. This shows that the traditions of horsemen's devotion to the Kishnogich Ota pilgrimage site were formed based on the patronymics of the horse cult. A cemetery was also built around this pilgrimage site. Today, relatives of the residents of the village of Dovchar, formerly known as Gulistan in Dangara district, are buried in this cemetery. Its total area is about 1.5 hectares.

It is also appropriate to study the history of the mausoleum associated with the name "Kishnar Ota" in this place. According to historical data, the first mausoleum was built here during the reign of the Kokand Khan Norbutabiy in the period of 1780-1790. Thus, Norbutabiy tried to preserve the name of the ancient Azamkhan Tora, which was famous during the reign of his ancestor Abdulkarimbiy, and continued the traditions of the dynasty. In addition, the high regard of the population for this scholar also played an important role in this. Over time, this structure suffered some damage. For this reason, during the third period of the reign of the Kokand Khan Khudoyorkhan, that is, between 1865-1875, the mausoleum of Kishnar Ota was reconstructed. Indeed, during the renovation of this monument in 2012 under the leadership of the local patriotic son of the people, Makhammad Haji from Kyzylmushtlik, it was built of Muslim brick from the khanate period, and the foundation and frame were rebuilt from juniper, which testifies to its historical past [11:1]. Today, the mausoleum has been newly renovated and has acquired a beautiful appearance.

It should be emphasized that this shrine played the role of a spiritual support in the formation of the traditions of the local riding school, a center of faith for horsemen, ensuring the continuity of traditions. Most importantly, the traditions of our people's high love for horses were formed here, and the game of ulok (köpkari) is at the center of it. Horse-related sports reflect the virtues of our people such as nobility, willpower, alertness, mastery, honesty, respect for the opponent, hospitality, and tolerance. The local population has formed traditions of selecting, caring for, training, and preparing a thoroughbred horse for centuries, which have been passed down from generation to generation. Attention is paid to each aspect of this.

In conclusion, horse breeding has been developing in our country for centuries, and a number of historical objects associated with the cult of the horse have been formed among our people. One of such objects is the Kishnar Ata shrine, and by studying its history, it is possible to study the factors that led to the emergence of objects associated with the belief in horses in various regions of our country. In addition, we believe that it is important to study how such cults develop and the issues related to the importance of such shrines today.

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