

THE PLACE OF SANCTIONS RELATED TO THE CULT OF ANIMALS IN RELIGIOUS BELIEFS (IN THE CASE OF ZANGIOTA SHRINE)

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Annotation

This article is devoted to studying the rich historical and cultural significance of toponyms in Uzbekistan, in which, particularly focusing on the legends and religious beliefs surrounding the Zangiota shrine and its related sites. Toponyms are shown to be vital in understanding the worldview and spiritual concepts of ancient people. The author draws connections between these place names and ancient Zoroastrian beliefs, emphasizing how the Avesta's teachings on cattle breeding and social life influenced later spiritual practices. Legends of Zangiota, a revered spiritual figure and a disciple of Ahmad Yasawi, highlight how historical narratives blend with folk traditions and religious ideologies.

The text also discusses the Anbaronasay hydronym, linking it to the cult of the goddess Anahita and ancient cattle-breeding practices. These insights underscore how Zoroastrianism moved from mythological foundations to become a social force, requiring moral integrity and loyalty to faith. Ultimately, the cult of Zangiota is presented as a cultural and spiritual phenomenon that demonstrates religious tolerance, the professional traditions of ancient herders, and the enduring reverence for pastoral livelihoods. The veneration of deities and spiritual leaders like Zangiota reflects an ongoing synthesis of religious, economic, and social elements, revealing the profound roots of Uzbek cultural identity.

Keywords

Toponyms, Zangiota, legends, religious beliefs, zoroastrianism, Avesta, cattle breeding, spiritual practices, Anbaronasay, cultural identity, social life.

Introduction

Every corner of our country is rich with history and culture echoing from the distant past. Toponyms, which mean the name of a place, are a huge linguistic and cultural-spiritual wealth that our people have created for many centuries. Based on

the study of toponyms, it is possible to understand the unique observations, experiences, worldviews and religious concepts of the people from ancient times to the present day. This can also be seen from the following words of our President Sh. Mirziyoyev: "A great many scholars, hadith scholars, saints have emerged from the soil of our country, and their heritage is even greater. But it must be admitted that we have not studied this great source in depth. Therefore, this center should once again scientifically substantiate and popularly explain what a great nation we are. The national idea should be vibrant here"²².

The book of Avesta, along with the orientation of the Zoroastrian religion towards the idea of goodness, manifested the "expression of the perceptions of Man and the universe, man and society, the relationship between them" through a positive series of deities and goddesses embedded in a particular system²³. This system of theology is notable for having social foundations as well. They "served to harmonize relations between nature, society and man through property, spiritual, moral and ethical criteria"²⁴. This stage of thinking progressed from mythological figures to the creation of models of divine deities²⁵.

Results and discussion

As is known, one of the most sacred and sacred pilgrimage sites in the Tashkent region is Zangiata. According to historical sources, Zangiata was a disciple of Ahmad Yasawi, a disciple of the Sufi poet Sulayman Hakim Bakirgani, and lived in the second half of the 12th century and the first quarter of the 13th century²⁶.

Another shrine associated with such religious imagery is Zangiota, located at the foot of Aktog in the Nurota oasis. Near this shrine is also the name of his wife, Anbaronasayi. The distance between the Zangiota shrine in Tashkent region and the two shrines in the Nurota oasis is 520-530 kilometers, and the question arises as to whether the footsteps of Oikhoja Ibn Tajhoja or "Zangiota" reached the Nurota oasis?

No matter what period of history, its soul needs work. There are many works written about the father of rust, but most of them require explanation. According to

²² Mirziyoyev Sh. Yangi O'zbekiston taraqqiyot strategiyasi. To'ldirilgan ikkinchi nashri. - Toshkent: "O'zbekiston" nashriyoti, 2022. - 416 bet.

²³ Juraev, N. (2001). Necessity of Avesta. Avesta is a monument of historical literature. Trans: A. Mahkam. - T.: Shark, p 4.

²⁴ R. Urazova., Kh. Berdiyev. Socio-historical foundations of the monotheism (Ahura Mazda) in ghats of Avesta. Synesis, v. 16, n.1, 2024, ISSN 1984-6754, e2971-527; e2971-529.

²⁵ Alimova, M., Abdullaeva, M., Tungatova, U., Karimova, D., Alidjanova, L., & Turambetov, N. (2023). Influence of Religious Myth on National and Political Formation across Cultures. Cuestiones Políticas, 41(77); Latipov N.*, Kh. Berdiev..., Econometric modeling and forecasting of environmental conditions of cities and population health problems: Case study of Navoi and Zarafshan cities // Macedonian Journal of Ecology and Environment. Vol. 26, issue 2. pp. 169 – 181. Skopje (2024). ISSN 1857 - 8330 (on-line). DOI: <https://doi.org/10.59194/MJEE242621691>

²⁶ toshvil.uz/index.php?view=articles&parse=213&clean&print

one legend, by order of Amir Temur, the construction of a mausoleum for the famous Islamic Sufi, a representative of Sufism, Ahmad Yassawi, began in Turkestan. The day after construction began, it was discovered that the bricks that had been laid the day before had been scattered, the mausoleum had collapsed, and its foundation was crumbling. The craftsmen began work again. Within a few days, the mausoleum that had been built was collapsing again.

After that, the emir ordered guards to be posted around the construction site. The guards who were lying in wait heard a loud noise in the middle of the night and looked towards the mausoleum construction site and were shocked. They could see with their own eyes that some kind of bull was destroying the mausoleum.

After that, a rumor spread that Ahmad Yasawi himself, when his nephew Zangiata was born, had bequeathed a mausoleum to my nephew before me. After this incident, the construction of the Zangiata mausoleum began. People lined up all the way from Turkestan to the construction site, hand-delivering bricks ²⁷. After that, sources say that Amir Temur built a magnificent mausoleum over the grave of Ahmad Yasawi in 1395-1397.

Not every legend can be history. For example, there are different legends about the origin of the name Zangi ²⁸.

All historical information specifically mentions that his real name was Oikhoja. The fact that he was referred to as "Zangi" is considered a symbolic expression of his black complexion. In fact, "Zang" was used in ancient times to mean great, lofty, and he was personified in the guise of a "saint" - the shepherd's saint. However, another point is that Zangi Ata was an example for the people in his time in finding honest sustenance in spiritual life, working hard, and fulfilling the obligations commanded by God the Creator. Zangi Ata's influence reached not only his own country, but also the Kypchak Steppe and Siberia. There is also a saying among our people that "Zang hurdi, that is, bang hurdi". In short, while we are restoring the historical truth about such great people, we think that we should at least delve deeper into the spirit of the times.

In this sense, M. Ishokov puts forward the idea that the historical truth about the Zangiata shrine in the Nurota oasis and the Anbaronasay hydronym can be traced back to the cult of cattle, which is directly related to the Zoroastrian religion. One of the ideas related to social reality presented in the Avesta, the sacred book of the Zoroastrian religion, is focused on cattle. Moreover, at the time of

²⁷ Legends of the Silk Road (legends associated with place names). Compiled and prepared for publication by M. Juraev. – Tashkent: Fan, 1999. – P. 71-72. T. Saksonov "Holy" places – hotbeds of superstition and heresy. – Tashkent: 1984. – P. 40.

²⁸ khatirchi-uz.narod.ru/BadrOtaTarixi.htm

Zoroastrianism, our ancestors did not yet have writing. However, in Chapter 3 of the book of Videvdot, agriculture and cattle breeding are described as the closest, most acceptable work to God ²⁹. "O Creator of all, truth! What kind of land is the most acceptable land?

–The place where a God-fearing person builds a house, manages it with fire and milk, and enriches it with women, children, and livestock is sacred...."

In the ancient primitive communal economy, the main sign of wealth was livestock, and these ideological processes were reflected in religious views such as animism, totemism, and fetishism ³⁰. In ancient countries, in the first millennium BC, many authors wrote about some important traditions and rituals in animal husbandry, especially cattle breeding. In particular, in the Avesta, one of the attributes of Ahuramazda is "herdliness": Then Hormuzd spoke:

Mine my name Rakhshitya

O Faithful Zarathustra,

one title, Podabon

Another name is Artabon

That is, it's true - I'm right ...

From a piece apparently as "Yasht"s taking shape in periods , that is from BC previous II thousand annual end – I thousand annual at the beginning in our country livestock organizational form - cattle in a herd in the pasture feed , livestock guardedly preservation for organizational , but also professional responsibility issues exactly on the road placed ³¹.

As for the logical place of the phrase "Bir nahirayim Podabon" in the Avesta text, it conveys the content of an attitude towards social life and society. That is, podabonism acquires a transitional meaning, emphasizing the dependence of society, in particular Zoroastrian society, on Ahuramaz. M. Ishokov suggests that, to compare the picture, one can recall the religious position of "pastor" in Christianity and the group under his leadership being called "pastva". Because the words "pastor" and "pastva" are also derived from the root of the word "pasti" in a transitional sense - "to feed" in relation to an animal. Thus, the interchangeability of religious leadership with terms used in relation to livestock is a historically ancient phenomenon in Zoroastrianism, indicating the application of a concept specific to the economic system to social and spiritual life.

²⁹M. Ishakov. Good thoughts, good words, good deeds book. -Tashkent: Publishing House of the Uzbek Museum Foundation, - B.11-12

³⁰I. Jabborov The Holy Avesta is a masterpiece of our ancient spirituality // Materials of the International Scientific and Practical Conference on the topic "Avesta Values: Modernity, Religion and Philosophy" – Tashkent: 2013, FTO'IK, – P 13-19.

³¹ Abdolnizoyov B., Ishokov M.. Avesta and ancient cattle breeding. – Tashkent: 2008, Khorezm Mamun Academy. – P.84-85

In verses 7-14 of the Ahuramazda (Khormuzd) alka, in addition to "Podabon", the Avestan phrase Khshupayn appears among the attributes of the god. Its meaning is "shepherd" ³². It can be determined that the etymological basis of the word is formed from two roots: "khshudan" - "animal, animal" and "pain" - "to protect, to protect". The appearance of the word "shepherd" in the Avesta and its connection with "Yashts" indicates the antiquity of the historical roots of once organized cattle breeding.

In this sense, it leads to the conclusion that there is a logical truth in the veneration of Zangiota as the "elder teacher" of shepherds. The name Anbar Bibi was considered sacred in oral folklore as a symbol of "Merciful and generous great mother". The origin of the toponym ³³ "Anbarona" goes back to the goddess Anahita (Nahid), who was widespread in Central Asia and the Middle East before the advent of Islam. According to the genealogy, the real names of Zangiota's wives, Anbar Bibi, were Raykhana and her daughters Karasoch, her real name was Ayjan, and after their deaths, they were both buried in the same cemetery. Anahita was considered the goddess of agriculture and livestock, fertility and cooking, and it was believed that people and animals, birds and all living creatures were subject to her power. This belief - Zoroastrian religion, that is, became the image of "mother" who protects people and animals.

Conclusion

In conclusion, the following can be said: zoroastrianism, from the level of the initial ideal heavenly idea, became increasingly social in the further development of religious practice. However, these actions required from each person such qualities as sincerity, true faith, loyalty to the covenant, stability in faith, and fighting against evil.

The conclusion is that the spiritual core of the Zangiota cult is a unique object that expresses religious tolerance, and the artistic expression of the cattle cult of the peoples of Central Asia, which existed even before Islam, is a proof of the glorification of the profession. This situation is a unique treasure that has preserved the beliefs of religious and professional traditions, which played an important role in the social life of the ancient cattle-breeding population.

Zoroastrianism's division of highdeified form of the social model of its time. The difference is those divine beings are immortal, eternally alive. For human society, this issue has been an eternal dream, autopia.

³² Avesta: Book of Yasht. Translated by M. Ishakov. – Tashkent: 2001. Sharq, – P.10-11.

³³ www.zerkalo21.uz/uiik_end/zangi_ota

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