



## CHILPYK IS THE SACRED PLACE OF THE ZOROASTRIANISM.

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**Summary:** This article reveals the significance of the Chylpykmemory as a sacred rite belonging to the Zoroastrian religion.

**Key words:** Chilpik, necropolis, Zoroastrianism, "Avesto", "Tokqala", Ossuary.

It became known through historical research that people lived and married in the territory of Karakalpakstan from very early times. They mostly live in river oases by the sea. The tribes along the South Island have practiced various local religions since the earliest times until the Achaemenid invasion. With the invasion of the Achaemenids, the service of sources related to Zoroastrianism increased greatly in these areas.

There are opinions that Zoroastrianism was the state religion of the Achaemenid Empire in the 6th-5th centuries BC. It is even said that the birthplace of Avesta, the holy book of Zoroastrianism, is the South Island. Based on this, it is well known that Zoroastrian religious programs dominated the Southern Island from the 4th century BC until the Arab conquest. The term Zoroastrianism is derived from the prophet Zoroastrianism, and it is known as Zoroastrianism in European countries. Zoroastrian is the author of the Gatha. He came from a poor middle-class family in the Spitama tribe. His father was Porrurshaspa and his mother Dugdova. Zoroaster is transformed into a miraculous man, a prophet, in the Little Avesta.

Zoroastrianism is one of the sources related to the history of Karakalpakstan. The reason for this was the Zoroastrianism ceremony. That is, to clean them from their bones, they were placed in special huts. Human bones cleaned by ravens were stored here in specially made containers. This program, which was divided even before Zoroastrianism, was attached to its rules and accepted as a conditional sign.

Ossuary (Latin - bone) is a pottery, stone or container containing the bones of the deceased in Zoroastrianism. In Zoroastrianism, it is forbidden to bury an animal in the soil. In this, they believed that the Mother Earth is sacred and the composition of the soil should not be disturbed. Therefore, in every village, district, city, there is a place where people are taken to the foot of the mountain or to a high hill. After wild animals and birds had eaten the meat of the oleander, the bones were collected and kept in front of him. In some tribes, oil was burned, the ashes were collected and stored carefully. The ossuaries were made of clay and baked in special domes. They are divided into different sizes. The head of the deceased is

painted on the handle of the lid of the ossuaries where the skulls are kept. Some of these ossuaries have been preserved in our country. The largest of them is Chilpyk.

In the central part of the Republic of Karakalpakstan there are mountain ranges known as "Sultan Ways", popularly called "Qarataw". To the north-west of this mountain, on the banks of the Amudarya, separate hills such as "Chilpyk", "Qaratobe" and "Bestöbe" lie.

Like "Qarataw", each of these hills has its own secret history. Among them, "Chilpyk" hill holds a special place. This hill, located in the Amudarya district of our country, is a scientific research center. "Chilpyk", considered an ancient Zoroastrian monument, is a 15-meter-high, 65-meter-diameter round tower without a top, located on a natural hill 43 km from Nukus.

The remains of the Őlik were left inside the tower for wild birds and animals to eat. Then, the bone remains were piled up in ossuaries and buried in the ground. Originally, it started with a 20-meter ladder that went down from the top of the tower. From the main part of the minaret there is a corridor on the river side. Some of them are found in the tower and its surroundings. today it is preserved in museums in Nukus and Tashkent. In the 2nd-4th centuries, the Zoroastrians rebuilt the hut, and in the 9th-11th centuries, the local people used it as a message tower.

In 1959, ethnographer H. Esbergenov recorded the following lines about Chylpyk being a place of miraculous spirits:

A group of pilgrims walking near Chilpyk can be seen from afar to Khiva Khan's attendants who are returning from the khanate on the Syrdarya side: Even though it's time for prayer, if pilgrims come near, Chylpyk will witness the absence of any living thing.

After reaching Khiva, they will report to the khan everything they learned on the way. Khan, who already knew about Chilpyk from legends, built a stone madrasa on the side of the hill in order to appease the spirits of Chilpyk. Indeed, a madrasa was built here in the end of the 18th century and the first half of the 19th century by Khojaniuzbi, the governor of the city of Kipchak, the ambassador of Khiva Khan. This madrasa was destroyed by the Soviets in 1929. According to the ethnographer H. Esbergenov, the deceased were brought to Chilpyk, first according to the rules of Zoroastrianism, then according to the rules of Islam, and after the relevant program services were carried out, they were taken to other places and buried. Chylpyk was one of the well-known religious places along the South Island. Unha was visited by young couples, childless brides, and wealthy people.

Professor S.P. Tolstov came to the conclusion that Shilpik is a Zoroastrian monument, a place where the bones of the dead are cleaned from the flesh according to the Zoroastrian religion program.

This idea was adopted by the archaeologist P. Manilov, who carried out research work in the 1960s and 1970s, and in this way introduced it into the scientific environment. Professor M. Mambetullayev also says that there is no doubt that Chylpyk split the hut. Indeed, no signs of construction necessary for human habitation can be found in the ruins.

Also, the walls of Chilpyk's military defense fortress were not built with a gallery of shooters typical of military buildings and holes for shooting from white bows. Here we should pay attention to the fact that those implementing the program of Zoroastrian religion in such constructions were the astrologers of their time. S. M. Bulatov, a well-known expert on Central Asian Architecture, doctor of architectural sciences, who visited Chilipik in 1990 and supervised it, suggests that estalik is a sign of astronomic control and provides some evidence for this.



Although many ossuaries have been found and studied in places such as Kuyukkala, Tokkala, Mizdakhkan in the territory of Karakalpakstan, as we mentioned above, it cannot be denied that Chilpyk is the holy place of Zoroastrian religion among them. The ossuaries discovered in Chilpyk and studied were able to solve many historical puzzles. Chilpyk serves as a great source for us to determine how the pre-Islamic religious environment was late.

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