

## Assistant To The Press Secretary Of Zaamin District Administration (Secrets Of “Peshagar Cave”)

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**Abstract:** Peshagar Cave is one of the most mysterious and significant archaeological sites in Uzbekistan, located in the Molguzar mountain ridge of Jizzakh region's Zaamin district. [Deepest cave in Uzbekistan – Peshagar | Activity holidays Asia](#) The cave features an impressive semi-dome entrance with a main chamber extending approximately 250 meters in length and 10 meters in width. [Deepest cave in Uzbekistan – Peshagar | Activity holidays Asia](#) This remarkable underground complex gained prominence after the discovery of ancient artifacts, including primitive household items and petroglyphs depicting scenes of ancient human life and hunting activities. [Central Asia GuideVisit Uzbekistan](#)

Archaeological expeditions led by scientists like Sattor Karabaev have uncovered evidence suggesting the cave may have served as an underground temple for fire-worshippers, with walls and domes covered in thick layers of ancient soot. [Deepest cave in Uzbekistan – Peshagar | Activity holidays Asia](#) Some researchers hypothesize this could be the temple described in 6th-century Chinese chronicles of Tan-shu, potentially linking it to Zoroastrianism. [Deepest cave in Uzbekistan – Peshagar | Activity holidays Asia](#) Situated between the Takali and Kumbel mountains and surrounded by green vegetation, the cave features narrow underground passages and unusual sheer walls formed by erosion. [Switzerland of Uzbekistan — Visit Uzbekistan](#) The site represents not only a significant archaeological treasure but also a popular ecotourism destination in the Zaamin National Park area, offering visitors insights into prehistoric human civilization in Central Asia.

**Keywords:** Peshagar Cave, Zaamin district, Jizzakh region, Archaeological site, Ancient petroglyphs, Rock paintings.

**Introduction:** Jizzakh region, along with most regions of Uzbekistan, has been home to many scholars and historical sites.

These monuments serve to reach us very important information from the distant past. At the moment, it is our priority to bring this place to the next generation by drawing public attention to it.

It is essential for every servant of God to know the history of his homeland, in particular, the history of the honorable land where he was born and grew up, which is an integral part of this blessed abode. Also, every person must have a perfect idea about the shrines in the area of the land where he is growing up and the saints who are buried in the graves, which remind every servant of the hereafter, as written in the hadith. Because this is the human duty of everyone.



In distant Chinese sources, including the historical annals of the Tang-shu empire, Ustrushona, the territory of Jizzakh region, is called "Sao", "Sutulusen", It is called "Sudu" or "Su-duy-sha-na". It says that there was a cave with a tightly closed mouth in Yecha, which is the same distance from Shi (Tashkent) and Kan (Samarkand). Sacrifices were held in this cave twice a year. People stood at the mouth of the cave and covered their faces to the smoke coming out of the

cave. It was believed that the smoke protects the loved ones of the sacrificer from various calamities.

It is known that in the years 618-626 of our era, he was a young governor in Suduyshana and sent an ambassador to China together with the governor of Khan. At this time, the city of Su-du also faced Suduyshana.

Also, according to tmambas, "Chinese historian Xuan-Shan" called this country "Sutulisen" and says that its territory is 1400-1500 li (1.5 times longer than Choch country). Traditions, customs, and food are similar to those of Chachok. Since Sutulisen became the king, this country has looked after the Turks. In the North-West there was a huge sandy desert without plants and water.

In our opinion, it is necessary to look for the remains of the city of Yecha in the fortress and the remains of the ancient city located in the vast expanses near the village of Bosh Peshagar. After all, there is a cave here with a closed mouth. Besides, aren't the earth ovens that we saw and told about in the cave, the thousands of sacrifices that were made in this very cave? In addition, the ruins around the village of Bosh Pishagar are very large. Even now, old people in Peshagar say that there are five ancient cemeteries attributed to the Sugdians, Arabs, and Mongols, where the ancestors of thousands of years ago are buried. Chinese sources say that the capital of Suduyshana is in this place.



So, why is the western part of the Turkestan ridge located on the northern slope of Morguzar, 20 kilometers south of the junction crossing the lower Pishaghar village of the Zomin-

Jizzakh road, on the left bank of Dolanakuduqsoy, a tributary of Pishag'arsoy. There is no information about the cave in any modern sources? Why only the elders of the upper Peshagar village know about the existence of such a cave? This is one of many puzzles...

It is interesting that even Zahiriddin Muhammad Babur, who talks in detail about the place and address, did not say anything about this cave. In "Boburnoma", the names of "cities" such as "Peshoghar", "Zomin", "Raboti Khoja" and notes on the geography of these villages are repeatedly mentioned in several places. However, why was nothing mentioned about the huge cave? Maybe Babur did not know about this cave?!

A few words about the etymology of the name of Peshagar village.

The leading scholars of toponymy, who study the history and meaning of place names, mention that "Peshagar" may have the meaning of "five streams" (five streams), but "Peshagar" is not "Peshagar". " - has the same meaning as "the village at the mouth of the cave". In addition, the village of Bosh Peshagar is located at a distance of five to six kilometers from the cave, at its foot. And again, the water that flows through the village is not "five streams", but "one stream" - the water of a stream, the water of the Pishagarsai, which starts from the place called "Khojai Sarob" - "the owner of the water head", It is collected not from "five jilga", but from hundreds of jilga during winter and spring season. Therefore, it is possible that the term "Pishaghar" was formed in the style of "Peshaghar" and the pronunciation changed over time.

## CONCLUSION

In conclusion, it can be said that sanctuaries (springs, caves, healing soils, rare groves) that have appeared in natural conditions without human intervention inspire people to love nature, enjoy its beauty, improve physical and mental health. serves. Also, according to ancient beliefs, they treat this ancient and special place with special respect, it is related to the mental states of people. That is, during the visit, the local residents imagine themselves completely connected to that place, and during the visit, they forget the worries of the world for a certain time and feel relieved. That is why a person who visits Peshagar Cave, an ancient settlement with a thousand-year history, feels as if he has fallen into a different world.

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