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WORSHIP OF SACRIFICE IN ISLAM AND CULTURAL HISTORY OF TURKS

Abstract. In all traditions that include the concept of God, it is very important for believers to establish a relationship with God for various purposes. The main purpose of sacrifice as a worship in all belief systems is to communicate with the sacred. Sacrifice is defined as the offering of beings and objects to supernatural beings or entities with the intention of getting closer to them, expressing feelings of gratitude, hearing something or atoning for sins. Although sacrifice has been practised in almost all religions throughout the history of mankind, there are some differences between them in terms of form and purpose. In many sacrifice ceremonies, in addition to shedding blood, the life of the creature offered as a sacrifice is terminated. In the bloodless sacrifice practice, plants, grains, jewellery, food and drink etc. are offered to the sacred beings. After the advent of Islam, the tradition of sacrifice in the Jahiliyya period was reorganised by purifying the elements incompatible with the belief in monotheism, and it was made richer with social functions. The practice of sacrifice is also present in the pre-Islamic periods of Turkish societies. In this article, after mentioning the historical process of the ritual of sacrifice, its application in Islam and Turkish cultural history will be discussed.

Keywords: sacrifice, worship, Turkish culture, ritual.

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Ислам діні мен түрік мәдени тарихы тұрғысынан құрбандық ғибадаты

Андатпа. Құдай ұғымы орын алған барлық дәстүрде сенушілердің Құдаймен әртүрлі мақсатта қарым-қатынас орнатуы өте маңызды. Барлық сенім жүйесіне кіретін ғибадат түрі ретінде құрбан шалудың негізгі мақсаты – киemen қарым-қатынас жасау. Құрбандық дегеніміз күдіретті болмыс немесе болмыстарға жақындау, ризашылық білдіру, бір нәрсені есту немесе күнәларының кешірілуін тілеу үшін тарту етілетін жануарлар мен заттар. Адамзат тарихында құрбан шалу барлық дінде дерлік болғанымен, нысаны мен мақсаты жағынан олардың арасында біршама айырмашылықтар бар. Көптеген құрбандық рәсімдерінде қан төгумен қатар, құрбандық малдың жанын қию да жүзеге асады.

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Қан төкпей құрбан шалу рәсімінде қасиетті рухтарға өсімдік, дән, әшекей, ас-сусын, т.б. тарту етіледі. Ислам діні келгеннен кейін надандық дәуіріндегі құрбан шалу дәстүрін таухид сеніміне сәйкес келмейтін элементтерден арылту арқылы қайтадан жүйелеп, қоғамдық қызметтері қосылып, біршама байытылды. Құрбан шалу түрік қауымдастықтарының исламға дейінгі кезеңдерінде де орын алған. Бұл мақалада құрбан шалу рәсімінің тарихи процесіне тоқталғаннан кейін оның ислам діні мен түрік мәдениет тарихында қолданылуы сөз болады.

Кілтсөздер: құрбан, дін, рәсім, ғибадат, Түрік мәдениеті.

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Жертвоприношение с точки зрения исламской религии и истории тюркской культуры

Аннотация. Во всех традициях, включающих понятие Бога, верующим очень важно установить отношения с Ним для различных целей. Основная цель жертвоприношения как поклонения во всех системах верований – общение со священным. Жертвоприношение определяется как подношение существ и предметов сверхъестественным существам или сущностям с намерением приблизиться к ним, выразить чувство благодарности, услышать что-то или искупить грехи. Хотя жертвоприношения практиковались почти во всех религиях на протяжении всей истории человечества, между ними есть некоторые различия по форме и цели. Во многих церемониях жертвоприношения, помимо пролития крови, прерывается жизнь существа, приносимого в жертву. В практике бескровных жертвоприношений священным существам предлагаются растения, зерно, украшения, еда и питье и т. д. После прихода ислама традиция жертвоприношений в период джахилийи была реорганизована путем очищения от элементов, несовместимых с верой в монотеизм, и обогащена социальными функциями. Практика жертвоприношений также присутствует в доисламских периодах тюркских обществ. В этой статье, после упоминания исторического процесса ритуала жертвоприношения, будет рассмотрено его применение в исламе и истории тюркской культуры.

Ключевые слова: жертва, поклонение, ислам, Турецкая культура, ритуал.

Introduction

In Arabic, the word “qurban” means all kinds of closeness both material and spiritual. As a religious term, it is used to express the thing by which one gets closer to Allah, and specifically to express the slaughter of animals of a certain breed in a certain period of time for the purpose of getting closer to Allah, that is, for the purpose of worship, and the animal slaughtered for this purpose. When we look at the words used to express the concept of sacrifice in various languages, we see that they have common aspects in terms of root meaning. The root of sacrifice, which is used for sacrifice in Western languages, means "to consecrate, to make an object sacred by offering it to God" and offering means "offering a gift to God, presentation". In the Old Testament, the words minha, meaning "donation and tax", gurban, meaning "that which brings near", and zebah, meaning "sacred bloodshed", are used for sacrifice. In Islamic sources, the animal slaughtered for worship is called udhiyye. It is stated that the animal is called udhiyya because it is slaughtered at dawn (duha) on Eid al-Adha. The sacrifices slaughtered in Hajj and Umrah are generally called hedy, meaning "something that is sent and taken away, something that is offered", or special names such as bedene and dem, depending on whether the slaughtered animal is bovine or ovine, and the sacrifice slaughtered for the newborn child is called “aqīqah”, based on the name of the hair on the

head of the newborn child. When the word qurban is used in Turkish, it refers to the animal slaughtered for the purpose of worship on Eid al-Adha (Abdullah, 2002: 433).

Research method and materials

The ritual of sacrifice dates back to ages long before the birth of Islam and varies according to the teachings of different beliefs. In civilisations such as Mesopotamia, Egypt, India, China, Iran, etc., there are customs of offering sacrifices and feasts with religious ceremonies in certain months of the year. In many societies, bloody or bloodless sacrifices were dedicated to the values considered sacred and these have turned into strong traditions over time. In some rituals, animals such as cattle, horses, sheep and rams are sacrificed, while in other societies both animals and humans are sacrificed. It is observed that the first products of bloodless sacrifices consisted of various objects such as meals, drinks, candles offered to sacred places, various fabrics, precious stones, jewellery or weapons (Abdülkadir İnan, 1995: 546).

All sacrificial rituals, whether bloody or non-bloody, have a specific purpose. Basically, sacrifices, which aim to get rid of the wrath of supernatural forces and to establish intimacy with them, are performed for different reasons. The main ones are as follows: 1. Demand sacrifices (sacrifices offered to ward off accidents and calamities). 2. Sacrifices of thanksgiving or sacrifice (after the birth of a child for whom a sacrifice is offered; sacrifice of the promised sacrifice after the fulfilment of a wish). 3. Sacrifices based on maintaining peace with supernatural power or powers. 4. Sacrifices offered to atone for a sin (atonement sacrifices): Sacrifices offered as a sanction for the deliberate or accidental breaking of religious rules. 5. The sacrifice of the firstfruits. 6. ceremonial or festive sacrifices 7. sacrifices for the dead (Ahmet Türkan, 2002: 142-150).

Results and discussion

In Mesopotamian society, 'sacrifice' is a religious ceremony in which an animal or a human being is killed and offered to a particular god or gods in a planned and proper manner in order to enable individuals or society to communicate with the gods, to correct a broken situation or to protect existing normal relations. In Mesopotamia, the ceremonies related to animal sacrifice took the form of ritual animal slaughter and the presentation of the animal's life to the gods, mostly in magnificent and ornate temples. In addition to the many purposes of sacrifice, the primary consideration was to provide food for the gods. For this reason, one or more animals were sacrificed and the food, including the sacrificial meat, was prepared in the kitchens of the temples and presented to the anthropomorphic god statues (Ahmet Güç, 2002: 433-434). Looking at the historical period of Mesopotamia, it is clear that human sacrifice was not a very common phenomenon. The clearest ritual example of human sacrifice is the rituals of 'taking the place of the king'. These rituals usually consist of choosing a substitute for the king at the end of situations determined by prophecy, when there is a sign that the king will face a bad event or die, and the substitute is killed and the king is saved (Ahmet Gökbel, 2000: 189).

The most important offerings in ancient Greece were sacrifices. Sacrifices were believed to serve many purposes. One of these beliefs is the idea that they developed as rituals in which divine forgiveness was sought in order to spare human beings. It was accepted that the gods definitely reacted to the sacrifices and even fed on them. In ancient Greece, it is seen that domestic or wild animals, birds or even fish were offered as sacrifices to the gods and goddesses, whose numbers were quite large, with rituals determined for each of them (Ali Bardakoğlu, 2002: 76-77).

In Middle Eastern religious traditions, one of the most important functions of sacrifices offered to sacred beings was to use them as objects of magic, sorcery and astrology. By examining and interpreting the behaviour or various organs of the creatures offered as sacrifices before, during and after the sacrifice, different meanings were deduced from them, both for magic and sorcery and for the future. Although this situation is generally observed in many Middle Eastern societies, the traditions and ceremonies of the ancient Harranites, called Harranis by medieval writers, are

remarkable. The Harranites offered sacrifices to the divine beings in order to be close to them. In addition, the sacrifice was intended to determine the fortune of the person or persons and to seek answers to various problems and questions (Adewale, 1998: 6-7).

Sacrifice in traditional African religion.

The ritual of sacrifice is considered more important than prayer, chanting, oaths, magic and sorcery. Sacrifices are offered for all religious, social and political activities of the adherents of the religion, and in traditional society religion is based on the idea of sacrifice. The offering of sacrifices is an expression of faith in the continuing life of spiritual beings and in their power as beings to be pleased (Bahattin Ögel, 1993: 587, 599).

In Africa, the offering of plants and animals in sacrifice is a tradition that continues to this day in traditional communities. In many towns and villages, sacrifices are offered to the powers that are seen as responsible for the protection of the earth and people. Blood has a special place in traditional African religions. The ritual of idol worship is often fulfilled through the shedding of the blood of animals on idols, accompanied by specific words and rituals. Today, it is still possible to find objects, animals or food left on the streets and in places believed to be sacred in small or large settlements in Africa. These are the kinds of sacrifices people offer to attract good and repel evil (Durmuş Arık, 2005: 441).

Sacrifice in Judaism.

Although there have been some changes in the historical process, bloody and bloodless sacrifices were practised in Judaism until the destruction of the Second Temple. Sacrifices were offered in different time periods such as daily, weekly, monthly, seasonal and annual. Two daily burnt offerings, weekly Sabbath sacrifices, monthly offerings on the new moon, and annual offerings on Passover, Yom Kippur and Sukkoth were offered. In Judaism, cattle, sheep, goats, pigeons and doves may be sacrificed; in addition, there is sometimes the practice of rooster sacrifice for charity and purification from sin. The sacrificed animal must also not be defective. In Judaism, there is also the custom of sacrificing the first crop and even the first-born offspring in gratitude to God. The reason for this is that it is believed that the first crop and the first-born offspring will increase fertility by being presented to God (Ebru Uncu, 2011: 43). Since the first century AD, prayer and worship have replaced sacrifice in the Jewish religious tradition. Since the 18th century, approaches to the practice of Judaism in the modern world have changed. One of them is sacrifice. According to Orthodox Jews, prayer and worship have replaced sacrifice. Sacrifice will be reintroduced only with the coming of the Messiah. According to Conservatives, Reconstructionists and Reformists, sacrifice is a form of worship that was practised in the past but is not valid today, and there is no question of its reintroduction. Those who argue that the Messianic era will be a vegetarian era also oppose animal sacrifice (Gürbüz Erginer, 1997: 44).

Sacrifice in Christianity

In Christian theology, it is accepted that the death of Jesus Christ on the cross is the only sacrifice which alone is sufficient and renders all other sacrifices useless. According to Christianity, Jesus Christ paid atonement (sacrifice) for the salvation of humanity. Therefore, with the event of the cross, which constitutes the essence of Christian belief, the law, which was repeated in the period of the prophets, lost its importance (Günay, 2022: 47).

Sacrifice in pre-Islamic Arab society,

In pre-Islamic Arab society idols had an important role in the centre of life. For this reason, there was a tradition of sacrificing in the name of idols for different purposes. At certain times or on the occasion of events that they considered important, the Jāhiliyya Arabs would slaughter animals such as camels, cattle, sheep, gazelles, etc. and pour their blood on them in order to show their respect and devotion to their idols in the Kaaba, in other parts of Mecca and outside Mecca, and to get closer to them, and they would break the sacrifice into pieces and leave it on these standing stones, waiting for predators and birds to eat it (Güngör, 2012: 436).

The Jahiliyyah Arabs used to sacrifice next to their idols named Isaf and Naileh in the Kaaba. The sheep slaughtered near the stones and idols were called al-atair. The place where they

sacrificed was called al-Itr (altar). It was very important for the Arabs to sacrifice in front of idols representing divine beings and in cult centres. They expressed their closeness to the idols by smearing the blood of the sacrifice on the divine being (Karaođlan, 2022: 545).

Sacrifice in Islam

After the advent of Islam, the tradition of sacrifice in the Jahiliyyah period was reorganised by removing the elements incompatible with the belief in tawhid, and it was made richer with social functions. The Holy Qur'an, through the paradigm of Abraham, reveals to both the Meccan society and the followers of all heavenly religions that the tradition of human sacrifice, which was practised in some societies in the past in the person of Prophet Abraham, should be removed through the example of Prophet Abraham, the common Prophet of all heavenly religions, and that the worships performed should be made in the orbit of tawhid (İvgin, 2006: 43).

In the Qur'an, in verse 27 of Surah al-Ma'idah, it is mentioned that the two sons of Adam offered sacrifices to Allah. It is also stated that all of the divine religions have made a provision for the worship of sacrifice (Surah al-Haj 22/34). The emergence of the worship of sacrifice is described in Surah As-Saffat as follows: Prophet Abraham asked Allah for a righteous son. In return, Allah gave him the good news of a gentle child. When the child reached the age of running beside Abraham, Abraham asked his son: "My child, I see in a dream that I am slaughtering you, what do you say?" His son said: "O my father, do what you are commanded. You will find me among the patient ones". When both of them surrendered to the order and Ibrahim laid him down, Allah said to him: "O Ibrahim! You have confirmed the dream. This is how We reward those who do good. This was a clear test. We gave him a great sacrifice as a ransom, and We left for him a good reputation among those after him." (Surah As-Saffat, 37/97-108)

The Qur'an also contains some provisions about the sacrifices to be slaughtered during the pilgrimage. In the 2nd verse of Surah al-Qawsar, the worship of sacrifice outside the pilgrimage is indirectly mentioned. In the Qur'an, the main features of sacrifice worship are expressed as the sacrifice being slaughtered for the remembrance of Allah's name, being an expression of unity and gratitude to Allah, being a symbol of Allah, and that only the sincerity of the sacrificer reaches Allah.

In Islam, the provisions related to the worship of sacrifice were determined by the Prophet's hadiths and practices. The sacrifice (udhiye) slaughtered on the days of Eid al-Adha was introduced in the second year of Hijrah. When the Prophet entered the tenth of the month of Dhu'l-Hijjah in the second year of the Hijrah, he led the Muslims in the Eid prayer. At the end of the Eid prayer, he made a speech to the people and asked them to sacrifice. He himself slaughtered two rams that he had bought earlier - the first on behalf of his ummah and the second on behalf of himself and his household. Both he and his household and the poor benefited from the sacrifice. The Prophet continued to sacrifice in this way every year in Medina (Yıldız, 2019: 83).

Sacrifice (Qurban) is obligatory (wajib) for those who fulfil the conditions required by the Islamic religion according to the Hanafi school of thought and obligatory sunnah according to the majority of Islamic law scholars. In order for a person to be responsible for sacrificing, he/she must be a Muslim, of sound mind, a resident and rich. The types of animals that can be slaughtered as sacrifice are as follows: Sheep, goat, cattle, buffalo and camel. Therefore, only these animals (or their kindreds) can be sacrificed. Sheep and goats can be sacrificed after they reach the age of one year. Cattle and buffaloes can be sacrificed after they are two years old and camels after they are five years old. The animal to be slaughtered must not have any defect that prevents it from being sacrificed. In order for the sacrifice to be valid, it must be slaughtered within the specified time. The sacrifice can be slaughtered on the first three days of Eid al-Adha, i.e. the 10th, 11th and 12th days of the month of Dhu'l-Hijjah, from the time the Eid prayer is performed until the evening of the 3rd day. According to the Shafi'i madhhab and some jurists, this period is until the evening of the 4th day of Eid (İbrahim Kontao, 2002: 6).

The Qurban must be slaughtered with the intention of worship. This is what distinguishes Qurban from other animal slaughters. The Qur'an says in this regard: "The intention, piety and

devotion of the Muslim who performs this slaughter will reach Allah, not the meat and blood of the sacrificial animals (Surah Al-Hajj 22/37). Based on the Prophet's hadiths, Islamic scholars agree that the owner of the sacrifice may eat its meat, feed it to his dependents, and distribute some of the meat. However, different opinions and measurements have been put forward on how much of the sacrificial meat should be eaten and how much should be distributed. The majority of Islamic scholars recommend that the meat of the sacrifice should be divided into three equal parts and one part should be consumed by the owner of the sacrifice and his dependents, the second part should be given as a gift to spouses, friends and relatives, even if they are rich, and the third part should be distributed to poor people who do not sacrifice. There is no harm in consuming the meat of the sacrifice at home without distributing it to anyone else if there are many dependents or if they are in need.

Sacrifice in Islam is a financial worship with various benefits for both the individual and society. By sacrificing, a person submits to Allah's command and vividly demonstrates that he maintains his sense of servitude. In every sacrifice, the believers symbolically show that they have renewed the memory of the successful test of Abraham and his son Ismâ'il in terms of absolute obedience to Allah's command (Dönmez, 1999: 427). Sacrifice will save the person from being selfish and thinking that his existence belongs only to himself and will help him to be a sharer, thus improving his generosity, chivalry and other moral qualities. The Muslim who sacrifices is fulfilling the Sunnah of Prophet Abraham in this regard. When he was ordered by Allah to sacrifice his son Ishmael, Ibrahim obeyed this order without hesitation, and Ishmael showed infinite submission in this regard. Ibrahim preferred Allah's command to the will of his ego by taking the risk of sacrificing his son, while Ismail took the risk of sacrificing his life for Allah. The sacrificer experiences the same feelings by keeping this memory alive and fulfilling Allah's command in this matter. (Joseph Henninger, 1987: 191).

Sacrifice in Turkish Culture

The ritual of sacrifice is a practice that existed in the Turks before Islam and its roots go back to ancient times. The equivalents of the word "Kurban" in Turkic dialects are "tayılga, ayı, kudayı, kergek kereh, Allahlık, itık, ıyık, precipitation and tapığ" (Söylemez, 2008: 66). Ancient Turks first offered sacrifice to the Sky God. The custom of offering sacrifices to God has always been continued, as well as sacrifices were offered to the nature called Yer Su (Land Water).

In Turkish communities belonging to the traditional Turkish religion, bloody or bloodless sacrifices should be offered for every ritual and ceremony. We can say that the first animal that comes to mind to sacrifice in ancient Turks is the horse. Horses were not only used as a means of warfare, but also had a privileged place in almost every corner of steppe life, from carrying loads to obtaining food. After the horse, the most preferred animals for sacrifice were cattle, goats, rams, lambs and oxen. The horse, which is indispensable for the nomadic lifestyle, has a special place in terms of showing devotion and gratitude to God. Here, the most valuable animal was chosen to show obedience and gratitude to God. In addition, the sacrifice of a deceased person's horse is related to the belief that it will accompany him in death (Dilek, 2019: 67).

Ancient Turks offered sacrifices for reasons such as birth, death, thanksgiving, worship, prayer, victory and peace. They did not shed the blood of the sacrifice and did not break the bones. Because they believed that the soul resided in the blood and bones (Şinasi Gündüz, 2007: 71). The fact that the bones of the sacrifices for newborn children, called Akıka or Harkeke Sacrifice among the Western Thrace Turks, are collected without breaking them and buried under a beech tree constitutes an example of the remnant of ancient Turkish beliefs (Umut Üren, 2015: 196).

In ancient Turkic societies, when a person died, an animal was sacrificed right next to his tent. Sacrifices were also offered to the gods during funeral ceremonies and on the anniversaries of death. It is also reported that some Turkic tribes sacrificed in the name of a great mountain, which was considered sacred. It is stated in the sources that there was an Ata-Cave in the Göktürks, that the Göktürk kagan went to this cave at certain times of the year, taking the dignitaries of the state

and the nobles of the tribes with him, and that they paid homage by making sacrifices there, and it is mentioned that the Kyrgyz also have Ata-Cave (Özer Çetin, 2008: 77-78).

The most widely-accepted animal for sacrifice was a male animal. It is stated that this practice was observed in almost every tribe of pre-Islamic Turks. It is also known that the ritual of sacrifice was performed annually in addition to rites and ceremonies. As a matter of fact, it is known that in some tribes of the Altaians, sacrifices called God sacrifice or mountain sacrifice are sacrificed every year, in some others every three years, in the Khakas, sacrifices are offered to God Ulgen and ancestor spirits, and in the Yakuts, sacrifices are offered to God Ulgen and ancestor spirits, and in the Yakuts, sacrifices are offered on the days called lunar and solar festivals, which last nine days in spring and autumn with the participation of the whole lineage (Zeki Tan, 2011: 12). In the ancient Turks, after the sacrifice was slaughtered, its dismemberment had to be done with great skill and no bone should show the slightest trace of damage. After the meat is eaten and some special rituals are performed, the bones of the sacrifice are collected and preserved and buried in the ground or burnt, or the bones are placed on a "sacrificial scaffold" on beech sticks and covered with beech trees and beech leaves. Since it is believed that the animal will be resurrected in the sky and reach God, it is accepted that even the smallest piece of bone should not be missing, otherwise it will cause a great disaster (Zeki Tan, 2011: 13).

Bloodless sacrifices are also mentioned in ancient Turkic tribes. Such sacrifices are called "saçı". Saçı is one of the most valuable and blessed blessings obtained by each tribe with its own labour. While in nomadic Turks this object is milk, koumiss, oil, in farming Turks it can be wheat, millet, and in merchants it can be money. In addition to these, tying hoes to trees (yalma), throwing oil on the fire or throwing coins, sugar, millet, etc. on the bride and her friends during the marriage, as it continues to be practised in today's Muslim Turks, are also included in the tradition of saç (Zeki Tan, 2011: 14). There are researchers who suggest that this practice is performed for fertility, as well as bloodless sacrifices offered to the ancestors for the ancestral spirits to accept the bride coming from outside the family. In history, when the first lightning struck in spring and thunder rumbled, vessels containing milk, buttermilk and koumiss were passed around the tent and a hair ceremony was performed. It is stated that the sacrificial sacrifice of milk, buttermilk, millet and wheat, which are considered sacred in today's Altai region Turks, is widely practised, and similar sacrificial practices are widely seen in Anatolia (Zeki Tan, 2011: 15).

Another important sacrifice in the ancient Turks is the sacrifice of "idhuk". Idhuk was used as ıdık, ıık, ızık. Iduk is the blessed and blessed animal released for the sacrifice of the sacrifice owner. Its milk, strength and wool were not utilised. A similar practice is also seen in the Arabs of ignorance. In Arabs, the animal released for this purpose was called "saibe" (İvgin, 2006: 44).

In ancient Turks, the colour of the sacrifice was important. White-coloured animals were offered to the sky god, and colours other than white were offered to the earth god, ancestor spirits and evil spirits to protect them from evil. They believed that the white colour was liked by the sky god, and they preferred the animal to be sacrificed to be male (Ali Bardakoğlu, 2002: 78).

It is possible to come across such beliefs about sacrifice in Gagauz and Chuvash, who are Christians, in addition to Muslim Turkic communities. Although the belief in sacrifice in Christianity does not come to the forefront as it does in Islam and Judaism, we see that it has an important place in Gagauz Turks. There is no specific time for sacrifice in Gagauz. Sacrifice can be performed on any day of the year. In Gagauz, the sacrifice can be both cattle and poultry such as birds and roosters. Sacrifices are made when it is not raining or for reasons such as the well-being of the sick, the disappearance of difficulties or the victorious outcome of the war before a war (Gürbüz Erginer, 1997: 45). The most remarkable sacrifice tradition in Gagauz is the sacrifice called "Allahlık". According to this tradition, the animal called "Allahlık" is not grazed together with the herd, it is fed separately. People know that this animal will be sacrificed. No one touches this animal. It is considered a great sin to harm this animal that will be sacrificed. There is even a belief among the Gagauz that even predators and wolves do not touch this animal (Gürbüz Erginer, 1997: 46). It can be said that there are many similarities between the sacrificial customs of the

Gagauz and the sacrificial customs of the Turks living in Anatolia, except for the religious requirements of Christianity and Islam (Gürbüz Erginer, 1997: 47).

The phenomenon of sacrifice, which is alive today in Central Asia and other Turkic communities in different proportions and forms, is accepted as a requirement of the beliefs and customs of the Kyrgyz and is kept alive with Islamic motifs together with old beliefs at every stage of Kyrgyz life. The practice of sacrifice, which started to be carried out in connection with prenatal beliefs, is encountered at weddings, in case of recovery from various diseases, accidents or troubles, in death events, in commemoration of ancestor spirits, in visiting sacred places (Yıldız, 2019: 84).

Another common type of sacrifice among Turkic communities is the sacrifices slaughtered at various places of visit. Such sacrifices can be slaughtered at the head of a tomb or at a mountain, hill, rock, tree or water that is considered sacred. The sacrifices slaughtered in these places are sacrificed for intentions such as the opening of good fortune, having a child, facilitating childbirth, the survival of the child, increasing the milk, getting rid of various physical and spiritual diseases, and making it rain when the weather is dry. The fact that these sacrifices are slaughtered near a sacred tree, on a mountain, on a stone or rock and at the head of water reminds of ancient Turkish beliefs (Yıldız, 2019: 85).

It is observed that the ritual of sacrifice is widely valued among Alevi-Bektashi circles in Anatolia and that this practice is performed for almost every situation that is considered important. Unlike the Sunnite approach, sacrifice in Alevi-Bektashi circles is usually referred to with names such as tığlamak, lokma and tercüman. To a great extent, this ritual is accepted and practised as one of the twelve services as a part of the cem, i.e., together with the Abdal Musa (Unity) Cem, Görgü Cem, Muharrem Cem, Musahip Cem, Hızır Cem, and Düşkün Kaldırma Cems. In addition, there are other types of sacrifices such as sacrifices for votive offerings, sacrifices for Eid al-Adha, Hidrellez, Nevruz, thanksgiving and rain sacrifices. Although the practices of sacrifice among Alevi-Bektashi communities over the centuries have some elements of Islamic culture, it is understood that they are more like the reflection of some beliefs and practices seen in ancient Turkish culture (Dönmez, 1999: 401).

Conclusion

The worship of sacrifice takes place in almost all religious traditions in one way or another. Each tradition determines the form and framework of sacrifice according to its own structure. The most important purpose of sacrifice is to establish contact with the sacred being. Through this means, it is thought that it is possible to worship, glorify and get closer to him. Another purpose of sacrifice is to atone for sins. In many religious traditions, sacrifices are offered to atone for sins, offences or spiritual pollution. In many religions, people offer sacrifices in thanks for the blessings they have received. For example, offering the first fruits of the harvest to the holy beings or slaughtering or collecting them for sacrifice and distributing them to the poor is for this purpose. In Turkic communities belonging to the Traditional Turkic Religion, it is stated that bloody or bloodless sacrifices should be offered for every ritual and ceremony. Ancient Turks offered sacrifices for reasons such as birth, death, thanksgiving, worship, prayer, victory and peace. Bloodless sacrifices are also mentioned in ancient Turkic tribes. Such sacrifices are called "saçı".

The existence of the cult of sacrifice in societies, the fact that sacrifice is one of the most important rituals and one of the practices performed collectively shows that it has a unifying and integrative feature. At the same time, the uninterrupted existence of the practice of sacrifice from the past to the present also indicates that it has a permanent and inclusive feature.

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