
National And Religious Values In The Pilgrimage Sites Of Surkhandarya

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ABSTRACT

This article deals with developing Tourism in the Republic, the reforms being held by our state, the issue of attracting local population and foreign tourists to such pilgrimage sites. The article highlights the ancient religious customs taking Islamic face after Islam was introduced to Central Asia, the rituals and acts being professed by local people in holy pilgrimage sites for several centuries. It was scientifically analyzed on the grounds of Surkhandarya province.

Keywords: customs, rituals, acts, holy, pilgrimage, scientist, miracle-worker.

Nowadays tourism has become a stable field in the world. In our country preserving the ideological and material memorials, reestablishing religious and national relics, has raised up to the level of state politics. Among them developing pilgrimage tourism, attracting to such places local and foreign tourists determines the perspective of our state. On the basis of 2017, February 7 ПФ-4947 decree of the President of Uzbekistan “about the strategy of actions to develop the Republic of Uzbekistan”, of 2018, 3 February ПФ-5328 decree of “extra measures to create conditions for developing the tourism capacity of the Republic of Uzbekistan”, of 2018, 16 April ПФ-5416 decree of “measures about reforming the activities of religious educational branch” the Cabinet of Ministers of the Republic of Uzbekistan accepted the №709-decree. The decrees implicate "creating

conditions to develop the tourism capacity of the Republic, first of all attracting the investments implementing innovative ideas and technologies, as well as using the country's rich natural, ideological, cultural and historical heritage and capacities versatily.

In Central Asia, the historical roots of visiting holy pilgrimage places in the social- educational life that has turned into customs goes back to prehistoric times. In prehistoric times people dwelling in this territory cultivated the nature secrets, its mutual harmony imaginatively and they eventually developed the religious imaginations.

During the Neolithic period Неолит (New Lithos, 6-4 thousand years B.C.) there developed points of view towards a sacred animal, mother God, different religious rituals and worshipping [17:34]. Since that period people considered some things, articles, rocks, trees, caves, spring-waters with supernatural traits, qualities.

In the religion of Zoroastrism clay, water, fire and air were considered four holy items. Moreover, much attention was paid to the stability of belief and faith [2:112-113]. Even at present the peoples of Central Asia considered polluting clay, water, fire and air as sin. Some of the customs and traditions of this religion related to fire have been preserved up to now.

After the establishment of Islam in our land local traditions and values harmonized with "Arab culture" and took Islamic shape. During that period Central Asia became fatherland to famous individuals in the Islamic world Imam Bukhariy, Iso Termiziy, Hakim Termiziy, Najmiddin Kubro, Bahouddin Naqshband, Burkhoniddin Marginoniy, Khodja Alouddin Attor, Sufi Olloyor and other scientists.

The places where great persons were buried were made holy pilgrimage places by the kingdoms, khanates and smaller units of government with the **beks** (equals an earl in Great Britain) built tomb and turned the place in a sacred

worshipping place. Some places were made a shrine in a place where have been to or brought some sandy clay to erect shrines. Local people visited those place considering them holy ones. Besides the common people considered the natural-born spring-waters trees. Hills and caves holy places.

The concept of “Holy” were used towards the things which were dear for people in all religions. In Islam Mecca and Madina, for shias the cities of Karbalo and Najaf are holy places and are made pilgrimage. Hindus consider the Ganges holy, Jews, Christians the city of Quddus is said to be holy.[5:335].

One of the customs that came into being in the sphere of Islamic religion is traditions and acts done in sacred worshipping places. Among our people visiting the shrines of scientists and miracle-workers and making wish from God is one of the ancient traditions.

Our prophet Muhammad (p.b.u.h) said “Those who wish to visit the tomb should visit them. Because they remind us of the Judgmental Day [9:6]. Remembering the Judgmental Day keeps a person away from the evil making the virtue close.

Buried in Old Termez pilgrimage place Hakim Termiziy (IX-X centuries) was a top-level mystic statesman and sharia –minding scientist the seventh representative of 12 sufiy dynasties that was available until XI-century. This ring is called “Hakimiya” [16:189-190, 7:30,39]. For he was a sufiy, people appreciate the pilgrimage site of his. Among people it is called “Termizota” (Father Termiz). The mausoleum his corpus was buried is a great pilgrimage place in the world of muslims where a lot of people from Arabian countries, from different provinces, districts of our province visit on a religious devotion. The Haj-makers from our country being asked whether they visited Imam Bukhariy, Hakim Termiziy, Iso Termiziy denotes the how great those scientist were in Islamic world.

The people who come on a visit to Hakim Termiziy’s tomb do religious Koran reading for his sake. Here people bring animals for sacrifice and they make

bestowals for the sake of God and this way they feel discharged from evil feelings. The following clarifies what sacrificing rituals are like. Sacrificing means “coming close to God” in Arabic, that is, to deserve his appreciation by slaughtering an animal for the sake of God[5:619]. The famous geographer, traveller Ibn Batuta wrote in his book “Travel accounts” that in Central Asian miracle-workers’ burial places it was typical to slaughter animals (a horse, a sheep, a bull) for pagans and Muslims and it is “typical of Mongols” as well. [4:54]. It shows that sacrificing in was not typical for Muslim people only. Here one can make a conclusion that sacrificing in worshipping places not only typical of Muslim people.

Behind the burial place of Hakim Termiziy there is a tree, on which the visitors make a wish tying a thread. By tying a thread the visitor demonstrates the hope and belief towards the holy place. Once his dream is realized, he comes a second time to untie the thread and sacrifice some animal for the sake of God. This situation being typical to Central Asian peoples, Ch, CH. Valikhonov would write about the Kazakh people, “Every unusual appearance of the nature, the branches of a tree growing in the desert, a wonderful plant would be considered sacred, being used as a pilgrimage site. Each of the passer-by would tie a piece torn out of their clothing or a piece of garment on the tree and sacrifice an animal” [1:56].

In Termiz district the shrine of Forty Ladies (IX-XIV centuries) is a well-known archaeological obelisk. It is also a glorified worshipping place by local people. There was a tradition of Central Asian people to worship the Forty Ladies for the maintenance. This tradition later on passed on to the fortune telling women. Recorded by an ethnographer-scientist O.A. Sukhareva a text tells us about how a woman fortune-teller addressed the **chiltonpokiza** (forty virgins), the forty virgin houri ladies. [12:115].

One of such worshipping places is the “Chil Duxtaron” (Forty Ladies) worshipping place is situated at the foot of the mountain Kuyi Safet (White Mountain) at the top of Khudja Jasmin village, Uzun district Surkhondaryo Province, Mount KhonJiza. It is called so because the mountain always looked white with snow cap on top. There are forty fir-trees between the two mountains. There is a water-spring called ShakarSeb (a sugar apple). [13:44]. The points of view regarding the springs make the basis of ecological life.

It is important to stress out that the myths connected to Forty Ladies the number ‘forty’ had importance. The scientists implicate that dignifying the number “forty” among Turkic peoples began from the prehistoric times. This number boils down to the pre-Islamic traditions. The main thing is that canonizing the numbers, believing in their supernaturality and defining different traditions and occasions through them was widespread throughout Central Asia. Since the time passed these “Miraculous” numbers penetrated the Islamic rules and different rituals were followed beyond these numbers.

Arrival of many visitors to shrines of a certain person is deeply connected with the high level and divination that person had in his life-time. “when Ibn Batuta described a certain miracle-worker, he would depict all the divinations he held with deep confidence. (In the state of Marocash where Ibn Batuta was born and grew up it was habitual to respect the miracle-workers) [4:54].

The shrine (XVII-XVIII асрлар) of a poet and thinker, miracle-worker Sufi Olloyor (1644-1721) developed a typical school, whose worshipping place is situated in Vakhshivor village Oltinsoy district Surkhondaryo Province.

Sufi Olloyor was known to be a divine miracle-worker among people. They say, due to his oracle two water-springs took their start in the village of KattaVakhshivor. One of them is Qutirbuloq, the other is Qorabuloq. The water of Qutirbuloq flows six months, another six months it is dry, which is a remedy to dermatologic diseases [10:131]. The population of the area have consumed its water

up to now. You can never see the end of the queue of people to the pilgrimage place coming from Switzerland, Saudi Arabia, Afghanistan, different provinces, districts of our republic.

In Denov district lived the continuer of Naqshbandiya sect (tariqat), representative of mystic Khodja Alouddin Attor (XIV-century). He was appointed Head of Mavoraunnahr scientists during the Amir Temur times. He is considered **mentor** of Amir Sayyid Sharif Jusjoniy (Ali ibn Muhammad Ali 1330-1414) and Mevlana (Genius) Nizom-ad-din Kho mush [14:11].

Khodja Alouddin Attor took the 17th place list in the great dynasty list. His tomb is situated either in Denov Shaykh Alouddin Valiy cemetery or Ostona Buva cemetery. While he was alive he would say, "Those who love me should get a place at my threshold". There are tombs of his sons Shaykh Khasan Attor and Khodja Yusuf Attor, too. [6:16].

Khodja Alouddin Attor's pilgrimage site is known in Arabian countries, and in all the provinces of our republic. What is most important about it is there is a track of fingers beside the tomb of Alouddin Attor. They say that those whose fingers fit those will have all their wishes realized. Some religious expert-scientists say that the finger is the token of unity of our prophet (p.b.u.h.) and his four solihchahoryors (wise caliphs) is said to be the sign of solidarity.

TO the left bankside of the Surkhan River (surkhandarya Province Uzun district) there is an Oq-Ostona bobo worshipping place (IX-X centuries) that is connected with the name of Abu Khurayra (602-609) [14:24]. The shrine is known as an archaeological relic where the people both local and from other districts visit on Wednesday. What is important about the worshipping place is those who had business problems, the girls who didn't get married, those who prayed God for a child make the main part of the visitors.

The girls sweep the tomb with a broom. In Turkic peoples' fairy tales and myths sweeping the threshold of the king's castle means someone from their wants

to marry the princess, sweeping the sacred burial places means asking God for help through the miracle-workers[3:164]. Among the Uzbeks and the Tadjik people there is a ritual of the threshold of the house with the bottom part of their dress hoping for the best. [11:227].

In some special room or clearing of the worshipping place the women whose business isn't making profit, the girls who would want to get married would observe the Bibi Mushkulkushod (special ritual).

According to mythological imagination it the symbol of a woman who saves people from difficulties. (in Persian Bibi Mushkulkushod- the women helping settle their problem). According to one of the legends a woodcutter loses his sickle while gathering wood and by mistake happens to the cave where Bibi Mushkulkushod lived. BibiMushkulkushod told the old man that if throws a party for him, his sickle would be found and wood gather a lot more wood than today.The old man fulfilled his request and his business began to prosper. [5:106].

In Islam this custom is heretic superstition, which has been preserved as the extracts from the previous religions . Presently some women run the ritual of Bibi Mushkulkushod which is,what the women held for the sake of God so that their business would prosper.

Oq-Ostona boboworshipping place is the Abu Hurayrashrine, the people hold dearly the spirit of the **sahobas** (followers of the prophet). There they get deep positive motivation ideologically, physically, the sahoba's life makes a good example for them. Those who visit those worshipping places due to their inner feelings for praying God feel they get discharged of all the ailment spiritually. In Islam the opinions associated with those worshipping places the history of many centuries.It is known that the rituals have been followed in worshipping places for a long time. This is seen in visitors' psychic circumstances.

One can say as a conclusion,the pilgrimage places, mausoleums, visiting places are considered to be of religious and national values. The acts in such places

have their national, religious, psychologic and historical roots as well. The main leitmotif of people depending on the point of pilgrim places is the conception of deep loyal feeling. Therefore, visiting a shrine with a clear heart and soul is considered the main criteria of visiting. This is seen in every step of the rituals and acts of pilgrimage visit. Learning them deeply scientifically helps to raise the ideological life style, to deprive of some negative customs, to form positive traits and customs. It is one of the pressing issues standing before us to learn about the life of the late famous people buried in our motherland, their activities, their burial site history, learning the customs of the locality, distributing those data as our ideological heritage to the younger generation, developing in their mind wholesome, healthy faith, developing their world outlook buried in our land, increasing the merit of those visiting sites in the republican, provincial, district level, in the Islamic world, attracting local and foreign visitor to those places, developing pilgrimage tourism.

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