

SEASONAL FACTORS OF VISITING SHRINES OF FERGANA VALLEY REGIONS

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Abstract

In this article, a number of shrines and shrines in the Ferghana Valley regions are described from a recreational and medical point of view, and at the same time, the seasonality of visiting these shrines is studied.

Keywords: Pilgrimage tourism, healing springs, healing sand, peak period, baid disease, jaundice, skin diseases.

Introduction

Residents of Ferghana Valley have been honoring their dear saints who have passed away from this world and rejoicing their souls. We know that the spirit of the saints who lived in this world and devoted their lives to God, who were martyrs with a great contribution to the spread of Islam, and the spiritual legacy they left behind, motivates our generations to learn our religion better. In the human nature needs spiritual and physical recovery, the human body can be healed due to external factors, but the human spirit and heart can only be comforted if it is close to God. Since ancient times, our people have believed that the places where companions and dear saints were buried are the places where God's eyes fell. There are several reasons for this, for example; such as the fact that springs erupted in front of their graves and that the water of these springs had healing properties.

Since the religion of Islam has been widespread among people in the Ferghana valley since ancient times, and many sages and thinkers have grown up, holy places are also widespread. Currently, there are more than 200 shrines and temples in the regions of the Fergana Valley. People visit these places for different purposes. For example: those who want to be close to God, to find peace of mind, to ask for children, and to seek treatment for various diseases. Due to the seasonal nature of various diseases in people, and the seasonal nature of the climate, visits to shrines and temples are also seasonal.

The recreational importance of sacred shrines and shrines is great and wide-ranging, first of all, people feel at peace when they visit shrines. This is a cure for many nerve-related diseases in the human body. In addition, healing sand, ponds and springs in these shrines also have the ability to treat various human diseases, and we will touch on each of them below.

We found it necessary to divide the shrines into the following recreational types:

1. Shrines visited for recreation and pilgrimage;
2. Shrines with healing sand;
3. Shrines with healing springs and pools;
4. Pilgrims treating various diseases;
5. Pilgrims visited for blessings in their profession and farming.

Depending on the above type of shrines and shrines, their seasonal characteristics differ from each other.

1. Shrines visited for recreation and pilgrimage

Shrines of this type are significant in the regions of the Ferghana Valley, such as Bandi Father Shrine, Khojataqsim Father Shrine, Teshiktash Father Shrine, Khoja Ahmad Vali Shrine, Sultan Uwais Qarani Shrine, Pochcha Father Shrine, Kavonchi Father Shrine, Hazrat Ali. mausoleum, shrine of Father Yordon, We can cite shrines like Arsif Ota Shrine as an example. In such shrines, the seasonality rises to the peak period in the summer season, people visit to relax and visit ancient shrines, the seasonality of this type of shrines is determined by the air temperature.

2. Shrines with healing sands

Pilgrims of this type include Onin Ahmed Pilgrimage, Bastom Buva Pilgrimage, Akmozor Pilgrimage. Local residents visit the healing sands in order to find cures for diseases such as baud, infertility, white discharge on the body, dysentery in young children, kidney and bladder colds in adults, and rheumatism. The soil heated by the sun has a strong effect on the human body, and the soil heated by the sun can sometimes have a negative effect on the body of adults, therefore, the patients are mostly visited in August and September of the year.

3. Shrines with healing ponds and springs

There are many healing springs in this type of shrines, and according to legends, such springs erupted from the graves of companions and saints buried in these places. To such shrines; Shrines such as Khojamposhho Shrine, Tuzliq Momo Shrine, Father Sadkak Shrine, Khovuzkon Father Shrine, Buvi Ona are examples. The characteristics of the springs in the shrines are also different, and some springs are intended by throwing stones and coins (the springs at Buvi ona and Khojamposhho shrines). Rest areas are established around other springs, and spring water is not consumed (Sadkak father's shrine), and the spring at Khovuzkon father's shrine and the pool at Tuzliqmomo shrine are a cure for various diseases of the human body. Since the above-mentioned shrines are associated with ponds and springs, the seasonality increases mainly in the summer season.

4. Pilgrims treating various diseases

The shrines of Fargona Valley have been a cure for many people's ailments with their various healing properties. For example: patients with jaundice visit the Sariqota grave,

those with whooping cough visit Khojayi Kabutpush and Blue-tongued father shrines, people with white hair and white hair and various wounds visit Baba Qambar and Kelachi Buwa shrines. It is well known that whooping cough and yellow fever mainly occur in the cold autumn and winter seasons of the year, therefore, the peak period of visiting the shrines of Sariqota Tomb, Khojayi Kabutpush, Blue-tongued Father occurs precisely in these seasons.

5. Pilgrims visited for blessings in profession and farming

People visit this type of shrines to pray for God's blessing on their profession and livelihood. To such type of shrines; Galdir Baba shrine (in the shrine every year in the spring, masters from Buvaida perform their professional rituals), Ummat Buva shrine (farmers visit this place before raising threshing floor). They believe that visiting such shrines will bring blessings and abundant harvest to people's profession and agriculture. For this reason, the season of visiting these shrines also depends on the occupation of the people, i.e., Ummatbuwa shrine is visited by farmers mainly in the autumn season before raising the threshing floor, while Galdir Baba shrine is crowded with local artisans every year in the spring season. ladi

In Ferghana Valley, great saints and sages have grown up in the valley since ancient times, and their names have not left people's tongues due to their high faith in Islam and the fact that they made a great contribution to the spread of Islam among people. , even their shrines are giving hope to many needy people.

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