



## Specific Features of the Study of Pilgrimages of Fergana Region

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### **Abstract**

This article is based on the “History of Bukhara” written by Abu Ja’far Narshahi, who lived and worked in the 10th century, “Ahsan at-taqasim fi ma’rifat al aqalim” by Abu Abdullah Muhammad ibn Ahmad ibn Abubakr al-Maqdisi and other scholars. The history of the origin of shrines in the Fergana Valley, interesting information about the shrines, as well as written sources on the XVIII and early XX centuries in the works of local and Russian researchers are described in detail.

**Keywords:** *Work, Scholar; History; Shrine; Information; City; Source; Period; Muslim; People; Culture; Tradition; Antiquity; Monuments; Work; Religion; Territory Ceremony; Local; Country Ecology*

### **Introduction**

As each state moves forward, it is only natural that it should always look at history and strive to study and preserve existing customs, traditions and ancient monuments. In this regard, the role of museums is invaluable. Because they are an integrated system of cultural, enlightenment, natural monuments from the past, which are preserved and displayed in accordance with current procedures. The Action Strategy for the five priority areas of development of Uzbekistan for 2017-2021, including the State Program “Year of Active Entrepreneurship, Support of Innovative Ideas and Technologies” also identifies the main tasks for the development of tourism:

- Systematic development of domestic tourism by encouraging local people to travel around the country, creating a convenient infrastructure for tourists, promoting the tourism potential of the regions;
- Accelerated development of tourism by creating a wide range of conditions for foreign tourists, enriching their travel programs and expanding the range of services provided;
- Development of pilgrimage tourism as a promising direction of the industry through the formation of appropriate infrastructure in the objects of material and cultural heritage of the country and surrounding areas, the creation of appropriate conditions for religious ceremonies. [1]

In particular, in the process of exploring our ancient shrines, we learn that the study of history is one of the most important issues. The Fergana Valley is one of the oldest cities in Uzbekistan.

The first information about the shrines of the Fergana Valley has been recorded in the works of Muslim historians since the X century. In particular, according to Abu Ja'far Narshahi's book "History of Bukhara" written in 944, Qutayba ibn Muslim (killed in 715), an Arab general who came to Movarounnahr, was buried in the Fergana Valley.

Although Qutayba became famous for his cruelty in shedding the blood of innocent peoples in Movarounnahr, over time his tomb began to be revered as a place of pilgrimage, according to Narshahi. Qutayba's tomb is famous in Fergana and is located in a village called Koh in a place called Raboti Sarhang. People from the provinces always go there to visit".[2]

Abu Abdullah Muhammad ibn Ahmad ibn Abubakr al-Maqdisi (947–1000), who lived at the same time as Narshahi, wrote in his work "Ahsan at-taqasim fi ma'rifat al-aqalim" that the source of Ayyub in the Fergana Valley. It should be noted that the manuscript "Nasabnomayi Turki" written in the late 13th century shows some of the ancient shrines in the Fergana region.[3]

The historical significance of this manuscript is that the genealogical information contains such sacred inscriptions as Shah Mansur, Khoja Porsin, Khoja Mu'oz from Margilan. This manuscript is also called "The genealogy of Maulana Sayfiddin Orung Kuyloqi" and is written in Arabic in 690 AH (1291 AD). Translated into Turkish by Ahmad Yassavi's nephew Maulana Sayfiddin Orong Koylaki.

According to him, the children of Muhammad Hanafiya (died in 711), the son of Hazrat Ali from Bibi Hanifa, died in Movarounnahr together with the Companions Shah Abdurahman, Shah Mansur and Hazrat Lorsinshah.

Those who came to convert their people to Islam and the army of Uyaar were divided into four parts. Shah Mansur, Hazrat Porsinshah, and Abdullah ibn Muadh convert Jabal Hissar, Qorategin, Matcho, Margilan, and Osh to Islam. Three of them died here and were buried in Margilan.

Written sources on Fergana shrines in the 18th and early 20th centuries include works by local and Russian researchers. For this reason, it is appropriate to classify written sources and research as follows:

1. Local written sources from the Middle Ages to the early twentieth century;
2. Scientific of Russian researchers of the XIX - early XX centuries works;
3. Late XIX - early XX centuries local written sources. [4]

From the end of the 18th century to the beginning of the 20th century, information about Fergana shrines is relatively common in works written by local historians in both historical and legendary genres. In particular, the history of the emergence of the sacred tombs of Takhti Sulaiman, Safed Bulon, Shohimardon, Margilan in the Fergana Valley, Ali ibn Talib, Umar ibn Khattab, who first brought Islam to Fergana. It is said that he was related to the descendants of Uthman ibn Affan.

If we compare the coverage of the topic of pilgrimages in the literature published before the independence of Uzbekistan and during the period of independence, we can classify them according to their theme and direction.

1. Coverage of the topic of pilgrimages in the history of the former Soviet Union.

## 2. Coverage of the theme of shrines during independence.

It should be noted that the research conducted in the former Soviet Union should be included in the list of works written in the scientific and atheistic spirit, depending on the direction of the subject.

His scholarly writings focus on the cult of the saints, the architectural style of the shrines, the epigraphy and the archeological monuments. Including Bartold V., Andreev M., Tolstov S., Sukhareva O., Ivanov P. In the scientific works of such scientists as Chankovskaya, G. P. Snesarev, V. N. Basilov, information about the holy shrines is given [5].

However, in their works there is very little information about the Fergana shrines. The information of ethnographer A. K. Pisarchik on this subject is noteworthy. In his article “Some information about the topography of the cities of Fergana” A.K. Jam Mausoleum”[6].

Scholar Pisarchik A. studied the architectural monuments built in the national style, drawing on the experience of skilled architects of that time, based on their oral memories. For this reason, A. K. Pisarchik gave a lot of information about the masters who created the monuments of the Fergana Valley, which are examples of national architecture.

Art historian I. Azimov’s pamphlet “Architectural monuments of the Fergana Valley” speaks about the unique folk architecture of Andijan, Namangan and Fergana regions. Architecture of the shrines of Dahmai Shahon, Modarihon Dahmalar, Poshsho Pirim, Boston Buva, Bibi Ubayda, Pir Siddiq, Khoja Magiz (Khoja Muaz), Mavlonbuvi, Yusupkhon Eshan, Boy Hamadoni gave information about [7].

This pamphlet of I.Azimov is of great scientific value as it is a guide to the places of pilgrimage where the architectural monuments of the Fergana Valley are located.

Special mention should be made of the research of ethnographer R. Rassudova on the importance of research and traditions related to shrines in the lives of farmers in Fergana region. For the first time in her article, R. Rassudova made an analytical approach to the issue of patronage cults of irrigated agricultural lands and the attitude of the population towards them.[8]

The location of the shrines in the Fergana region during the former Soviet Union has been studied from an archeological and architectural point of view. This shows that the ethnography of the ceremonies at the shrines has been neglected.

Atheistic works of the former Soviet period also contain information about the shrines of the Fergana region, including L.I.Klimovich, N.Akhmedov, A. Alimukhamedov, T. Saksonov, I. Fozi. It is possible to include works of Olov H. Bobobekov, A. Khatamov.

The literature strongly criticizes the “fake” shrines in the Fergana region and the activities of “fake” sheikhs who have become accustomed to them for free. L.I. Klimovich and A. Khatamov noted that the tomb of Hazrat Ali in Shahimardon was the home of reactionary sheikhs who were given religious relics.

In conclusion, it should be noted that in the works of atheistic content in the psyche of those who believe in shrines, atheistic, forming negative thoughts and ideas about the sacred tombs and traditional customs and saints. It was intended to absorb the worldview.

The history and description of the shrines in the Fergana region are reflected in foreign studies. In particular, the ethnographer S.Abashin in his articles elaborates on the genesis of the cult of the famous shrines of the Fergana Valley, Shohimardon, Safed Bulon and seven saints teacher Burhoniddin Kilich

cult and its views. In Abashin's research, the public opinion related to shrines has been studied as the main topic.

In the scientific articles of the scientist O.Gorshunova the main topic is the role of sacred pilgrimages in the social life of local women in Fergana, in their religious views. For this reason, the author focuses on the practice of rituals associated with shrines. However, the scope of O.Gorshunova's research on the customs of the shrines is narrow and limited. Hurqiz, Chakkatomar, Khoja Hizr Vali in Fergana, Kaptarlik in Margilan, Girls' Mausoleum in Mindon village of Fergana district related ceremonies.

It turns out that O.Gorshunova had only information about some of the Fergana shrines. However, one of her unique scientific achievements is that she illustrates the importance of shrines in the lives of local women with the help of examples. Another Russian researcher, V.Ogudin, in his book "The Land of Fergana", focuses on the specific functions of sacred shrines in addressing environmental issues.

His research in this area shows that it is a new direction in the study of sacred shrines. In his scientific work, V.Ogudin described the formation of ethnoses in the Fergana Valley, the specific role of shrines in their way of life and the ethnography of the peoples of the valley. He spoke about his influence on the world.

This shows that V.L. Ogudin used unique methods in the study of shrines. Since Uzbekistan's independence, the focus on sacred sites has changed dramatically.

The birth jubilee celebrations of great thinkers of the Uzbek people, including Islamic scholars, representatives of the sect, such as Imam al-Bukhari, Imam at-Termizi, Burhaniddin al-Marginani, Abu Mansur al-Moturidi, Ahmad Yassavi, Najmiddin Bahovuddin Naqshband are a clear example of our opinion.[9]

Only in the Fergana region during the period of independence Khojanazar Huvaydo (Fergana district), Burhaniddin Marginoni mausoleum (Rishtan district), Nuri Siddiq complex, Uvaysi mausoleum (Margilan city), Ziyovuddin Hazini (Uchkuprik district), Dahmai Shahon (Kokand) and others were restored by the state as shrines of the Republic of Uzbekistan on the basis of national architectural traditions.

During the independence period, books and scientific articles about the holy shrines of saints are regularly published. "Legends of the Silk Road", "History of Bukhara saints", "Legends of Bukhara", "Najmiddin Kubro", "Parents", "Gori Amir Mausoleum", "History of Hazrat Sultan and Manoqibi of Hazrat Bashir", "Bahauddin Balogardon", "History of Khoja Ahror", "Mahdumi Azam", "Hazrat Polvon Pir", "Islamic Pilgrimages of Uzbekistan" and so on.

N.Abdulakhatov's pamphlets and articles can be included in the list of scientific researches on shrines. The literature on the holy shrines of the Fergana region, published as a result of independence, includes works by researchers and a number of writers. For example, M. Dadaboev's "Qatagan Deparasi", "History of naming of Hokandi latif mahallas and streets" and M. Khodjaev's pamphlet "Underground Tilsimotlari". There are some shrines in the region and adjacent to it, such as Muyi Muborak, Qizmozor, Koktonli ota, Abu Turab, Ak Yozi, Hob buva, Yalangach ota, Devona ota. There are inaccuracies in the data.

In conclusion, it should be noted that the written sources on the sacred shrines in the Fergana Valley are described in the works of local and foreign scholars, written in response to the demands of the ideology. This, in turn, is determined by the work of local historians on the history of the sacred tombs

and their place in the series of political events in the country, and on the basis of this information about the shrines.

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