



 Research Article

THE ROLE OF PILGRIMAGES IN THE SPIRITUAL LIFE OF THE LOCAL POPULATION

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ABSTRACT

This article gives information about holy places and shrines in Jizzakh valley and their main role, function in the society and people spiritual life style. Holding ceremonies in order to overcome difficulties and their impact to people.

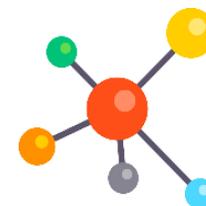
KEYWORDS

Jizzakh valley, historical-ethnographical location, holy places and shrines, to recover illness, moral and spiritual salvation and relaxation, the continuation of ancestors' traditions, to hope bright future, communicative, integrative and psychological and moral salvation functions.

INTRODUCTION

It is important to note that the historical heritage of the Uzbek people, which is a part of the spiritual and financial culture of the Uzbek people during the years of independence, is being restored holy places to a

new stage of further improvement of the sphere, as well as there is the importance of the cultural heritage of the people life style in the development of the country.



Holy places and premises have special and valuable objects for spiritual outlook of Uzbek public. On the whole, holy places and shrines have been inviting local people to there as the integration of developed immortal hopes, the ideas of wishes, traditions and customs for many centuries and they help to improve their spiritual thoughts. People come to these shrines and sacred places in order to supply their moral demands and religious points and they deal with diversity ceremonies as a result they feel the sense of accomplishment of these tasks.

THE MAIN FINDINGS AND RESULTS

The tradition of visiting is not only used to the holy places but also to visit parents and all relatives. In addition, people visit peaceful cemeteries in order to make pray God for them, to take care of elderly people and the sick. According to the religious scientists, pilgrimage is considered as a morally good deed for men. For women, only the grave of Prophet Muhammad peace be upon him is specially acceptable to visit.

Some resources said that women can visit cemeteries only if they follow Islamic behavior, order and propriety of pilgrimage, to be free of conspiracy [1]. Scientist of Islam B. Bobojonov emphasized that the visitation of cemeteries was not allowed to do in the initial periods but after some time it emerged [2]. It is connected with the establishment and improved of the customs and traditions in muslim. The tradition, which is against to primitive Islam, was emerged under the influence of forms of local beliefs” [3].

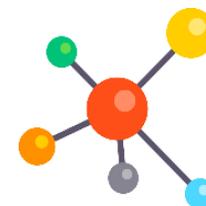
Shrines are considered as the sophisticated places for feeling the duty of people in front of their ancestors, keeping in their memory, finding out recovery of illness for themselves and relatives as well as dealing

with religious ceremonies. Therefore, one of the hadiths, which was retold by our Prophet Muhammad peace be upon him, said that: “ I rejected to visit cemeteries, but be careful and visit cemeteries because it softens soul, it makes eyes fill with tears and it reminds hereafter” [4]. So, visitation to the shrines and holy places appeals people to be honest and justice; people attempt to do good deeds and donations. We can say that through analyzing the role of shrines in the people life, there are two types of visiting holy places: spiritual and physical appearance and they are done in order to achieve these aims:

- The purpose of rehabilitation;
- The purpose of finding spiritual and moral peace;
- The purpose of continuation of ancestors’ traditions;
- To hope future (to have a new baby, make difficulties easier, to make pray in order to be kind their new work, to apply a new University among youngsters and others)

When Jizzakh city, Bakhmal, Forish, Zomin, Yangiobod, Sharof Rashidov and Gallaorol regions of valley have been held ethnosociologic researches, it is revealed that the main function of holy places is to supply people demands and solve their difficulties relating to the health and spirituality. Some shrines in Jizzakh valley are famous for tackling difficulties of people that is why it is characteristic with their wonders among public. It can be seen as the sample of their healing waters and fishes in them, miracle caves, stones and trees. Ceremonies, which are held in holy places, are appeared by the special attitude towards their sacred objects.

We can classify the visitation of local people into three groups according to their ceremonies that are held:



- 1) Traditional pilgrimage that are held yearly by family members or dynasty;
- 2) Pilgrimage, accompanied by various layers of the population, for the salvation of sacred things to conduct some of the customs and traditions;
- 3) Visits that are organized by diversity ethnic groups and communities for a specific reason.

There are several functions of holy places, such as to keep spiritual balance of people in their daily entity and social life and to awaken hope for the bright future. Initially, shrines are places to become people's dream true or to help reached achievements; secondly, it has the function of invisible connection with ancestors [5]. Generally, shrines and holy places have got main roles in the social life of people:

- Communicative function;
- Integrative function;
- Psychological and moral salvation function.

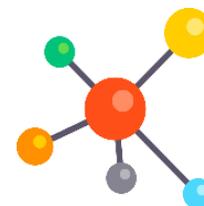
Communicative function. Communicative process - (lot. Communicatio, communicare – to generalize, to connect) [6] is considered one of the main factor of integrating different types of people in holy places. Communicative function of holy places can be divided into two groups: firstly, visitors can feel the spiritual relation with the dead people and ancestors in their soul. It means that communication came from conducting customs and ceremonies belonging to ancestors' spirit, remembering them and their deeds as memory.

Secondly, the communication is happened with the conversation of visitors. In other words, holy places and shrines are not only places of pilgrimage but also sometimes it is a place for local population to communicate, interconnect and interact with each other.

If we talk about the types of pilgrimage, there are community groups or close relative groups. Visiting and gathering of close relatives around a table is a sign of mutual sincere relationships and it plays an important role not only in strengthening ties between adults, but also in the upbringing of the younger generation. The process of gathering relatives, determining the different problems of one person or a family during the visit and finding out their solutions together is the main feature and status of the communication function of the pilgrimage in the society.

Integrative function. The next function of the holy places is to integrate society members under the particular purpose or desire. For instance, Seasonal holidays in holy places (Navruz, The beginning of the year, Harvest) floodplains (Eid Ramadan and Eid Sacrifice), ceremonies (chilla, mushkulkushod, mavlud, akika, haircutting, sacrificing and cattle adding) are joined people under the one aim as a result there is a belief to strange forces of ceremonies. According to the reporters, ceremonies, which are held by local people together, have got many interesting events and procedures that is why they will remain in the memory for a long time among the people [7]. On the other hand, ancient traditions and customs have been living in different generations since then as a result of the integration of people. So, Integrative function of holy places can develop the feelings of general wishes and desires of people in the society, keep national traditions and ensure the continuity of the teamwork and the formation of a collective and creative ethics culture among the people.

Psychological and moral salvation function. According to the custom of pilgrimage, visitors' attitude is always modest in holy places. During the pilgrimage, local people can find solution to their difficult problems and



in some time they are free from the grief and trouble of the world as well as they feel spiritual calmness. According to the news reporters, the pilgrimage is carried out with the aim of overcoming some difficulties and recovering from illness, on the other hand, on the basis of some factors such as searching for spiritual comfort and responsibility for the memory of ancestors [8]. After having visited, visitors may be relaxed or get over some illnesses -and they have such thoughts when I visit this picnic, it has many benefits to feel relax and recovery- and by this way the function of mental relaxation, which is necessary for people to interpret the concept of pilgrimage.

Visiting to the holy places can be useful for people to be at the highest level of behavior and culture. While visiting the sacred places of pilgrimage people should follow the moral and ethical standards of visitation. Shrines and holy places only appeal people to be good, to do only morally good deeds, to be honest and to be far from bad ways. Because they value upbringing, behavior, friendships, relatives, parents and rights of children, kindness, sincere, honesty and other humanistic features.

CONCLUSION

Preciously, holy places and thoughts belonging to them are connected with particular people life style, people spiritual world, social and economical condition of location. From the history of human development, it is well known to us that the state and nation which estimates and values its cultural heritage, can build a spirit of respect for the ancestors of those who created the national-spiritual traditions, historical monuments, architectural monuments then in that country, stability is dominated in the society. Therefore, people who lived ancient city 'Dizak' (Jizzakh) of Usturshona, 'Kharakana' (Yangiqorgon, Gallaorol), 'Zamin' (Zomin),

'Sabat' (Savat) kept holy places and shrines in order to remain as heritage to young generations.

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