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## OPINIONS OF THE POPULATION OF FERGANA REGION ABOUT PILGRIMAGES

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### ABSTRACT

*From ancient times, the peoples of Central Asia paid special attention to shrines. The Greek historian Herodotus (fifth century BC), in his History, states that for the nomadic Scythians, the tombs of their ancestors were considered sacred by the enemy. In the VIII century, in the "BilgaHakan inscription", which is one of the monuments of Orkhon-Enasay, the Turkic peoples began their conquest of the holy places of their enemies during the military campaigns. [1]*

**KEYWORDS:** *Province, Religion, Tradition, People, Holy Places, Religion, Islam, Cave.*

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### 1. INTRODUCTION

Each shrine in the Fergana region contains ancient legends and myths, which play an important role in awakening and shaping the religious feelings of pilgrims. Therefore, the psyche and personal experiences of the pilgrims are reflected in the attitudes towards the shrines. According to the sources, the saints buried in the cemeteries in each region are related to each other by kinship, such as parents, sons, wives, brothers and sisters. In many cases, they were revered as tombs belonging to the saints. It is appropriate to classify views on sacred sites into the following categories. [1]

1. Views on Hizr and ErHubbi;
2. Views on the tombs of the Companions and their followers, who are famous in the Islamic world;
3. Views on saints and their prophecies;
4. Views on martyrs;
5. Chilton and Childukhtaron related views;
6. Views related to grandmothers;
7. Views on sacred objects in shrines;
8. Views on animals in shrines;
9. Views related to mountains and caves;
10. Views on rivers, lakes and springs;
11. Views on trees and plants in shrines;
12. Views on sacred stones;

For example, there are several Hubbi-related shrines in Fergana Province. The Hubbi well near the village of Aydinbulak in Kokand, the Hubbi cemetery in the village of Pungon on the Syrdarya

River, and the Yigit Pirim shrine in the Tashlak and Rishtan districts. [2,3,4] including Myths and legends about the existing Hubbi shrines in Fergana region The historical basis of the plot is the cult of water, the idea of fertility, blessings It is based on the myth that it originated as a mythological symbol.

The tombs of the first Islamic warriors in the Fergana Valley have been sacred to the people since the middle Ages. Most of them are connected with the names of Sa'd ibn Waqqas, Mu'adh ibn Jabal, ibn Bilal, Abdurrahman ibn Afw, Uwais Qarani, famous companions of the Prophet Muhammad in the Muslim world.

In the Fergana region, there are shrines called Chiltontepa (Qoshtepa district), Chilgozi (Fergana district), and the locals associate these shrines with the name of chiltons. Usually, chiltons are the mythical spirits of the forty supernatural powers. Chiltons are mythical creatures with supernatural powers that are invisible and inseparable. The term chilton is derived from the Persian-Tajik word "chihilton", meaning "forty people", and the concept has survived to the present day in the traditional and mythological views of the peoples of Central Asia.

According to Sh. Turdimov, the Chiltons are a very mysterious group of forty people. They are selected from the most honest and just people. With a wealth of knowledge, supernatural power, and self-sacrifice, this group of people try to live a very simple life and not be separated from others. [5]

There is a perception among Uzbeks in the Fergana Valley that chiltons kidnap young children in order to fill their ranks. Because young children are innocent and do not know how to harm anyone. According to our correspondents, the main task of chiltons is to warn people of various calamities and do them good. However, some people believe that chiltons heal spirits. According to another view, it is the task of the chiltons to rule the world, and the rest of the spirits help them. According to other sources, the Chiltons are aware of all the mysteries of the universe and, in turn, are committed to maintaining world peace.

Like all patrons and evil spirits, chiltons have their place of residence. Different geographical areas are indicated as their permanent habitats. Researcher MS Andreev notes that chiltons have habitats and habitats. They will be located in cemeteries in some areas and in caves in others.

According to traditional notions, the main gathering place for chiltons is the caves in the mountains. The place of the mountain and the cave is unique in the legends about the Chiltons. Because without these geographical areas, it is impossible to imagine the habitat of chiltons. For example, according to the Altai Turks, the habitats of the Chiltons are caves, which are considered to be the real owners of this place. The Chiltons misled people and took their souls into the mountains. All the underground resources, forests, and wildlife were in the hands of the chiltons.

It should be noted that the chiltons consist of a traditional forty people, but they are divided into internal - twenty, twelve, seven, three and finally one. In accordance with the established procedure, a member who has been expelled or killed in an unlawful act shall be separated from one to three, from three to seven, from seven to twelve, from twelve to twenty, and from twenty to twenty. The majority of the chiltons are elected from among the members of the kingdom, and the majority of the forty are chosen from among the people. . Qutb also has an Islamic meaning and is the highest title bestowed on mystical sheikhs.

Legend has it that the chiltons are invisible to the human eye, and sometimes live in human form among them. The Uzbeks of the Fergana Valley light forty ivory lanterns for the chiltons and cook various dishes for them in order to avoid various troubles and diseases. The cooked food is called Chilton Oshi and is distributed to the women gathered for the ceremony. In some areas, during the Chilton Oshi ceremony, shavla is also cooked and shared with participants. For example, Sohatali Bakhshi, who lives in the village of Yangikishlak in the Dangara district of the Fergana region,

once a year dedicates chiltons, slaughters sheep, sacrifices them and distributes them to those who attend the ceremony. If Bakhshi does not do that, the chiltons won't give him peace.

Every year, the shamans of the Fergana Valley renew their blessings during the winter solstice. For example, SabiraBakhshi, who lives in the village of Karakalpak in the Dangara district of Fergana province, cooks a sheep's head in early spring, distributes it to visitors, and renews her blessing.

Theologian Sayidumari Sultan admits that chiltons are in the remembrance of Allah. [6] Chiltons are also popularly known as “Yaktans”, and the term has been used in a number of literatures. [7] The explanation of these views is also reflected in ancient narrations. According to these legends, if one of the forty chiltons is amputated, the remaining nine chiltons will bleed. The bleeding from the hands of the remaining chiltons will also stop immediately after the amputation. [6]

There are sacred places in the Fergana Valley named after the Chiltons. For example, in the work “Ravzat ul-ansob”, written in the early twentieth century, in the tomb of Hazrat Ali in the village of Shohimardon, Fergana district of the present-day Fergana region, chiltons are always present and visit visitors. To be accompanied. Today it is a sacred place for the people of Fergana region and neighboring areas.

There are different views and taboos among the local people about the fact that the Chiltons live in desolate places, including caves. For this reason, areas with old trees and hills have long been considered by humans to be the home of chiltons. The notion that doing bad things in such places, that is, disrespecting the chiltons, will have bad consequences, is still preserved. Rahmatullo Yusuf oglu, a theologian, says: “There are several villages between the square and the Jizman River. One of these is called SangiJuman. Legend has it that there is a cave on Mount SangiJuman. This cave is a place for magicchiltons to choose chiltons”.

According to ethnologist N. Abdulakhatov, the views of Hazrat Ali and forty saints, iechiltons, were reflected in the pilgrimage to Chilmahram. It is said that forty people came here and went up the hill and disappeared. According to another legend, Hazrat Ali was lost in one of the battles that took place here.

Opinions about Chiltons are also reflected in the oral tradition of the Uzbek people. For example, in the epic “Gorogly” Gorogly’s dream includes Hazrat Ali and forty erans (chiltons). Hazrat Ali assigned him the task of handing over the lost mare and predicted that Gorogly would live to be 120 years old. Hazrat Ali rests on Gorogly's sword and gives him the power to defeat any enemy. [7]

Opinions about Chiltons are also reflected in the folklore of other ethnic groups. According to N. Pantusov, Uyghur legends say that chiltons roamed the earth in the form of pots and lived mainly on large trees. [8] Linguist Ye. According to Tenishev, chiltons wear rags, always have a brimmed hat on their heads, and always carry a rattle in their hands. [9]

Another type of chilton is water related. For example, the Uzbeks of the Khorezm oasis have long been associated with the Arang. According to ethnographer G. P. Snesarev, these unusual creatures are thought to have taken over the Amudarya and its tributaries. Legendary notions about the shape and appearance of the Arang have not survived, as the Arang are invisible to humans, but they themselves observe the activities of people living along the water. The rising and falling of the river were also considered to be the work of the Arang. [10]

Informants admit that chiltons are always in remembrance of Allah. There is a popular saying among the people that the chilton is yaktan, meaning chiltons are one body, and the interpretation of this narration is reflected in the narration about the Prophet Muhammad and the forty chiltons. According to the literature on the history of the saints, a person reaches the level of greatness if he

is able to talk to them. According to popular belief in the Fergana region, the Chiltans are forty legendary spirits with supernatural powers. Legend has it that chiltans are invisible to the human eye, and sometimes interpreted as living among them in human form.

In the Fergana region, the views of Childukhtaron, or forty girls, are also widespread. For example, in Dangara, Fergana, Besharik, Qoshtepa, Altiariq districts of Fergana region there are shrines of the same name, which contain various legends about forty girls. According to the archeologist LS Tolstoy, the legends associated with the name "Forty Girls" and traces of folk epics are closely linked with the existing legends of the Sak-Massaget tribes, who lived in the V-IV centuries BC. This is because the existence of Amazonian women units during the Sak-Massagets' existence is mentioned in the works of Greek and Roman historians. Later, various legends and epics appeared about them. That's how place names came into being. According to Tajik ethnographer O. Murodov, the peoples of Central Asia have a long tradition of asking for help from the "Forty Girls". This habit was later preserved in fortune-telling women. [11] The place called "Forty Girls" or "Childukhtaron" in Persian is very common among the peoples of Central Asia. According to academician VV Bartol'd, in Central Asia, the ancient people are often associated with ancient buildings under the name "Childukhtaron".

Among the population, the term chiltans has also been used to refer to spirits associated with women's names. According to A. K. Pisarchik, there was a mausoleum and a mosque of the same name in Childukhtaron mahalla (Margilan).

Fish from lakes and springs in sacred shrines are still considered sacred. According to the locals, they look like fish. They are considered to be saints. Therefore, it is believed that killing or catching these fish can have serious consequences. It is clear that the views of the population on fish have pre-Islamic views. Because fish cult has been widespread in Central Asia since ancient times. In particular, the fish in the springs of the holy places were considered sacred and it was imagined that anyone who looked after them would get rid of the disease. He also symbolized the dead in the representation of tombstones in sacred shrines in the form of fish. This is also reflected in the images on the doors of the mausoleums of Ruhobod and Qussam ibn Abbas in Samarkand.

Many of the mountains and caves in Central Asia are associated with sacred shrines, and there are various myths and legends among the population about these shrines. It is known that in the traditional worldview of all Turkic peoples, the underground world is associated with mountains and caves, which indicates that in the ancient Turks these places were considered divine and sacred. Shamans came to such places and made sacrifices. Our ancestors believed that the spirits of good and evil lived in the mountains. In Turkish mythology, mountains and caves are interpreted as places of worship.

There are various legends about the way from the caves to Mecca. The hole near the Chillamazor (Quva) could be easily reached by an innocent man in a cave. Otherwise, there are different opinions among the people about his death. It should be noted that in many cases it is considered a place to go to the caves. There are many examples in folklore of dragons and giants guarding endless treasures of gold in caves. The legend of the dragon and the treasure at the White Tomb Shrine in Shahimardan may have been based on such ancient views.

Views on trees and plants. Worship of the tree took many forms in different cultures. The philosopher E. Berezikov admits that the Altai shamans always carried a white birch bark and a part of it (a leaf or a broken branch) with them when trying to treat patients. Because they imagined that the white birch tree would be used by their spirit during religious ceremonies because it was sent from heaven to Umayyad by the great god Ulgen. [12] It should be noted that the birch tree is associated with the spirits of the dead in Scotland, and has been revered as a symbol of purity in the Baltic and Central Asian peoples. [13]

The theme of the "Tree of Life" plays an important role in the folk crafts of Uzbekistan. The prevalence of self-supporting structures, such as domes, domes, and arches, in local traditional architecture is due to the scarcity of trees in Central Asia. Spruce and maple trees have long been considered sacred. For example, according to popular belief, the maple tree is a symbolic equivalent of the "tree of life" that holds the souls of people. Therefore, in some areas of Fergana region, planting maple is one of the most rewarding activities, and the person who planted it has long been respected by the people. Because the plane tree is valued by the locals for its coolness and loss of soil moisture.

Spruce and maple trees have long been revered among other ethnic groups as a sacred object. These trees became the tombs of saints in Islamic times. The girls told them the secrets of their souls, hurt the branches of the trees and hoped that their dreams would come true. In southern Turkmenistan and Tajikistan, the maple tree is highly valued. The Turkmens are also afraid to waste the dried maple branches by burning them as firewood.

The pomegranate tree symbolizes blessing, fertility. In ancient pottery, the goddess Anaxita is often depicted as a pomegranate. The images of this tree are often found in Afrosiyab patterns created in the VI-VIII centuries. In some villages in southern Central Asia, pomegranates are believed to help with childbirth. Popular artisans try to convey the image of the pomegranate tree as a symbol of blessing and abundance in the process of weaving. As for the mulberry tree, its sanctification began in China, as it played an important role in silk production.

Like other trees, namatak is highly valued among the people of the mountainous areas of the Fergana Valley. In some mountainous areas of the valley, for example, on New Year's Eve, the host hangs a garden of namatak on the ceiling. In this way, they believe that the harvest will allow them to get a rich harvest next year. In pre-Islamic times, childless women in Khorezm soaked their bodies in tree water in the hope of having children.

Opinions about the cult of the tree are also found in the traditional way of life of the Uzbek people. In particular, the Uzbeks of the Fergana Valley believe that apricot, walnut, mulberry, willow, jiida, fig, quince trees have their own "spirits". For example, there is a tradition among the residents of Kuduk village, Dangara district, and Fergana region. A house where a newborn baby sleeps is a "chilli house" and no one is allowed to enter it in the evening. Because, according to popular belief, in the evening all the evil spirits can go for a walk and catch a person walking on the street at that time. So a person who comes home in the evening can embrace any fruit tree three times and then enter the house. Then the tree would be able to carry all the things that were attached to that person.

Among the inhabitants of the Fergana region, the ancient animistic views about the worship of trees alive and the human spirit in them have survived to this day. Because the trees and plants in the shrines were sanctified, it was believed that cutting them down would harm people. These include maple, spruce, mulberry, juniper, pistachio, walnut, apricot, cherry, willow, poplar, elm, willow, hawthorn, azalea and other shrubs. Sacred places in Fergana region are "O'rik mozor", "Archa mozor", "Yakkatut mozor", "Yapaloq tut mozor", "Sertut buva". "Chilla tut", "Tutti Kalon", "Tut ota", "Terak mozor", "Jiydalik mozor", "Chinor ota mozori", "Bolalik qayrag'och mozori", "Tolmozor", "Yulgin mozor", "Saddamozor", "To'rongi mozor" and others. For example, in the Khojabaror cemetery in the village of Ittifaq, Qoshtepa district, there is a so-called goose slate, which is mostly visited by infertile women. It looks like a sack that encloses with a drawstring. That is why they throw a white cloth over the women, hug the sledgehammer to have a child, ask for a child, and let the intention of the sledgehammer be white. "They tore a piece of cloth and tied it.

Opinions about the trees and plants in the shrines have been formed among the locals for centuries. The roots of such views go back to pre-Islamic religious views. From ancient times the

peoples of the world have believed that the soul of a person lives in a tree, and if a tree is not planted for the soul, its soul will suffer. The planting of trees at the head of graves in cemeteries has long been based on these views. That is why they are afraid to cut down the trees in vain. For example, residents of Dangara and Buvayda districts of Fergana province are afraid to cut down old mulberry trees that grow in their homes. It is believed that the spirits of their ancestors found refuge in this tree. If it is necessary to cut it down, they slaughter a sheep under a tree and sacrifice it. In addition, the locals believe that the walnut and jiida trees are inhabited by ghosts. There is a popular belief in Central Asia that "Large trees grow only in the holy shrines where saints lie." According to academician ME Masson, the trees around the tomb of Sheikh HovandiTohur were also revered by the locals as sacred trees, dating back to the time of Alexander the Great.

Evidence suggests that in ancient times, people thought that trees were as alive as human beings and were afraid to torture them. In fact, the ancient animistic notion that human souls live in trees after death has survived despite the pressures of time and epochs.

Graves associated with infertility. It is believed that childless families can have children because of the sincere visit to all the holy graves. One of the main criteria of the pilgrimage was considered to be sincerity. Whoever came to the grave with sincerity thought that his intention would be answered. For this reason, cemetery sheikhs always tell pilgrims, "First God, and then your sincerity. There is a lot of sincerity. Strengthen your sincerity." Distinctive tombs. It is advisable to divide the shrines in this category into two groups:

- 1) Success, that is, the graves that untie the knot of chaos; Bibi Mushkulkushod, Zanjirkushod, Bandikushod shrines. For example, the term bandi-kushod means "the one who breaks the bonds."
- 2) Suq, Suq tombs that save from kinna. Fergana region there are Suk cemeteries in Fergana, Altiyarik districts and Kokand. Every Wednesday, women come to the tombs, light a lamp, and turn to the right and to the left to get out. That's how they ask for a cure. For example, visitors to the Suq Cemetery in Kokand also visit on Tuesdays and Wednesdays. They roll left and right to get the juice out:

Let him speak,

Let the jealousy subside.

The reason for the rounding around the grave is explained by the informants as follows: "If a person is hit by someone, he always feels like he is under a heavy burden. At this time, he feels relieved when he comes to the SuqiHasit shrine (Altiyarik t.) And announces his intention and rolls the earth three times from right to left. In this way he will be relieved of the burden." [14]

- 3) Sponsored graves of professionals. The prophets mentioned in the Qur'an, as well as the famous scholars of the Islamic world, became patrons of every craft after their deaths due to their activities. In Fergana region, the sacred tombs have served as an important factor in the social life of the population as sponsors of various professions. Pilgrimages can be divided into the following categories.

- 1) Graves associated with agriculture. Pilgrims to these shrines were mostly farmers. For example, the shrine of Khoja Hizr (Rishtan) is a patron saint of the agricultural population. The second name of the shrine is Baraka Mausoleum. Every farmer who came to the shrine brought a handful of seeds to the shrine before sowing. After the seeds were "returned", that is, rested in the grave, the seeds were added to other seeds at the time of sowing. [15]

- 2) Graves associated with trade. Such shrines have long existed in cities with developed crafts and trade. For example, the KhalfaZarEshan shrine in Margilan was called the father of trade by the locals and was the patron saint of traders. Trade cemeteries are often visited by traders before trading. It is believed that if the sanctuary is visited sincerely by those who are not engaged in trade, their work will soon be completed. [16]
- 3) Graves associated with livestock and horse breeding. Such shrines are mainly visited by pilgrims engaged in animal husbandry and horse breeding. For example, the shrine of Bobo Qambar, which is the patron saint of cattle in places such as Kochkorota (Fergana district), according to the legends of Bobo Kambar, the patron saint of horsemen among the locals, He was a horseman of Hazrat Ali and was known for his devotion and love.
- 4) Cemeteries associated with handicrafts. Such shrines are visited mainly by people engaged in handicrafts. Grandfather Charkhchi from Altyaryk district is one of the saints. Charkhchi's grandfather was a patron of blacksmiths. The shrine of Sa'd ibn Waqqas (Quva district) was the patron saint of butchers. For this reason, butchers visit the cemetery. Miroshota shrine (Oltiariq district) is a patron of cooks. It is said that Mirosh was the father of cooks. Only the dynasty of cooks or their disciples, who had received the blessing of their father, had the right to cook large soups at people's weddings. That's why the village cooks add salt to the food, saying, "It's not my hand, its Mirosh's hand. [17]

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