

Images about the Tree Cult at Uzbek People's Pilgrimage Rituals

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Abstract

The article analyses the views, ideas and customs associated with the cult of the tree in the pilgrimage of the Uzbek people. The author widely used the materials of field research, which visited the sites of the Tashkent oasis in 2017-2021.

Keywords: Holy place, pilgrimage tourism, ethnographic material, cultural object, ceremony, cult, belief, tradition.

INTRODUCTION.

The Uzbek people are distinguished among the peoples of the world by their great history, rich cultural heritage, unique customs and traditions. The material and spiritual riches of our people, formed and shaped over the centuries, are the great creations of the human mind and thinking. Such honors are pilgrimage ceremonies. From ancient times in Central Asia, including the territory of Uzbekistan, various religious views and ethics, cults and religions such as oroastrianism, shamanism, Buddhism, Christianity are widespread. As a result of the advent of Islam, the archaic rituals and customs of the peoples of Central Asia did not completely disappear, but rather adapted to Islamic traditions and ceremonies and formed a new symbiosis of customs and worldviews.

Local rituals and customs, which reflect Islamic and pre-Islamic religious views, play an important role in understanding the traditional way of life and identity of the Uzbek people. One of such ancient customs and rituals is pilgrimage. Pilgrimage, which has become an integral part of the daily life of the Uzbek people, means that people have confidence in the future, hope, gratitude for the present, purification from sins, purification of the heart, prayer and gaining the grace of Allah.

THE RORETICAL FRAMEWORK.

Historical and ethnological history of the Uzbek people's shrines, sacred shrines and pilgrimage ceremonies in the second half of the XIX - beginning of the XX century. Kun, bibliographer V. Mejov, academician V. Barthold's research, the problem of shrines in soviet historiography S. Tolstov, G. B. Knozorov, B. B. Bartold, Y.Gulomov, G Snesev, O. Sukhareva and I.Jabborov studied by [1.]. During the years of independence, the study of shrines and pilgrimage ceremonies lands was carried out from the point of view of national values and traditions, published works by I.Jabborov, B. Axmedov, S.Buxoriy, A. Ashirov, T. Kilichev, A. Maikov, M. Sattor, B. Eraliev, I. Ostonakulov [2.]. In recent years, on the study of shrines and pilgrimage ceremonies in the ethnographic regions of Uzbekistan the scientific researches of N.Abdulakhatov on Fergana region, Z. Abidova on Khorezm oasis and F.Akchaev on Jizzakh region are of great importance [3.].

METHODOLOGY.

In the process of researching the topic, the methods of comparison, systematic analysis, descriptive, historical, historical-comparative analysis are used. He also used the materials of field research

conducted in 2017-2021 in the shrines located in Tashkent region (Zangi-ata, Zapkent - ata, Machit Ali, Parpi ata, Ob Rahmat).

MAIN PART.

Pilgrimage-means visiting sacred tombs, shrines, and cemeteries to perform certain rituals and ceremonies. As a result of the deification of trees and the belief in their healing properties, shrines associated with the cult of the tree have become widespread throughout the world. In these ceremonies, the notions of tree cults are widespread and, although formed on the basis of beliefs associated with animism, fetishism, and totemism, are still practiced today. As a result of the deification of trees and the belief in their healing properties, shrines associated with the cult of the tree have become widespread throughout the world. In general, there are many views and rituals associated with the cult of the tree culture of the peoples of the world and its connection. At the heart of such views and ceremonies is the idea of the "tree of life" as the basis of the universe (core, arrow, column), connecting the creation of the universe and man with the image of the tree. Therefore, in order to fulfill various good intentions, wishes and seek healing for the sick, they performed rituals associated with the beginning of the trees. In particular, in the mythology of the peoples of the world, the tree of life is widely used under different names: "world tree", "central tree", "sacred tree", "tree of death", "healing tree" and others.

According to E. Kagarov, the worship of trees was created on the basis of animism. The trees are the soul of the deceased, a refuge for evil and good forces [4.]. Russian ethnologist E. Weidenbaum explained that the development of the tree cult took place in several stages: "In the mythology of the peoples of the world, the tradition of worshiping trees has gradually developed, with trees originally conceived as conscious beings. In the second stage, the place where the spirits move, and in the third stage, the place where the spirits settle, is shown as space"[5.].

It should be noted that animistic, totemistic, shamanistic beliefs have become so ingrained in people's lives that as a result, it has become a tradition to deify some trees, which are thought to be the basis for the beginning of life, and turn them into objects of worship. On the basis of these rituals and imaginations, shrines associated with trees such as maple, spruce, poplar, tut, birch, fig, spruce, etc. are widespread. In Central Asia, for example, "Three poplars" (Kyrgyzstan), "Ok Terakjon" (Turkmenistan), "Terakmozor" (Fergana), "Buzok Tepak" (Turkistan), "Tut ata", "Chilla tut" (Khorezm), "Shavlan" (Turkmenistan), "Tut kalon"(Tajikistan), "Ming chinor", "Anjir ata" (Uzbekistan) there are such sacred shrines and shrines as.

The Uzbek people are associated with the notion of a tree cult is widespread, and centuries-old trees can be found in shrines associated with the cult of nature, as well as in shrines associated with the cult of saints. These trees are interpreted in connection with such legends as "planted by the saints" and "the sick of the saint turned into a tree". In particular, the history of the Tut tree in the Khorezm "Astana Buva" shrine is reflected in the legend associated with the name of Sheikh Mukhtor Wali. According to the narrations, Khiva Khan asked the courtier to show him something. Then, when Sheikh Muhtop Bali inserted his stick into the land with one hit, the cane turned into a mulberry tree. In an instant, in front of everyone's eyes, mulberries ripened on the tree. It is said that the legendary mulberry is still growing in the shrine.

As a result of research conducted in Tashkent region in 2017-2021, it was found that the views on the cult of the tree are well preserved.

As a result of popular views on the sanctity of trees in shrines, a thousand-year-old spruce and walnut tree planted by the saint at the shrine of Sheikh Umar Wali Bogustani in Bostanlyk district,

750-800 maple trees in “Kadamjo” shrine, a pair of 700-750-year-old maples in Machit Ali shrine in Parkent district, Bekabad An ancient mulberry tree has been preserved at the Buzruk Buva shrine. Trees in the shrine cannot be cut down, broken, or polluted[6.]. In the pilgrimages, the rituals associated with the cult of the tree were performed, such as tying a tree (a piece of cloth, a scarf, a belt) to the trees, walking around the tree, hugging the trees, that is, finding a cure by transmitting diseases to the tree [7.]. Such actions are explained by the scientist A. Ashirov as follows: At the Parpiota shrine in the Akhangaron district of the Tashkent region, sick children put their clothes on a tree in the shrine, as if the disease spreads from the tree to the tree and the child recovers. It is believed that those who seek healing must make sacrifices at the shrine. In the Tashkent oasis, maple trees and shrubs are widespread [8.]. According to informants, it is customary to plant a plane tree in a saint's place, because “the plane tree is called exrom in love with God”. In Tajikistan, the plane tree is a symbol of longevity, endurance and strength, while in Turkmenistan it is a sin to cut down and plant it. Because this tree can grow in rocky and waterless places, spring water starts from the roots of giant plane trees, and all this is explained as a miracle of God.



A 1, 200-year-old walnut tree at the Shaky Omar Wali shrine and a pilgrim seeking healing.

CONCLUSION.

No matter where you visit in the Republic of Uzbekistan, you can see the unique shrines and holy shrines. Each of shrines plays an important role the life of the locals living in a particular district, village, and neighborhood, as well as a place to express their religious beliefs. In particular, the cult of nature is becoming increasingly important today as globalization intensifies and global environmental problems escalate. After all, man is also a source of nature, and the glorification of nature, the sacred reckoning, is an important factor in determining the fate of all mankind in the future. From the point of view of a single tree cult, it is possible to understand the harmony of man and nature. Because trees are primarily a factory that supplies oxygen to the earth. Climate change is now being felt in all parts of the world as a result of the loss of vast forests and forests.

In conclusion, the sacred kadamjo and shrines associated with the cult of nature should be preserved as an ethno-ecological preserve. Pilgrimage ceremonies in shrines are a virtue that signifies to people the harmony of human nature. This will play an important role in shaping the next generation of human concepts such as nature conservation, environmental protection and non-waste. It should be noted that despite the high level of development of science, medicine and

technology, people's aspirations and needs for nature and the natural landscape are growing day by day.

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