

## CLASSIFICATION OF SHRINES (on the example of Andijan region)

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### Annotation:

The article offers an analysis of the existing shrines in Andijan region, their current status, the naming of existing shrines and their transformation into a place of pilgrimage, future plans for the transformation of local shrines into international tourist destinations

### Key words:

Shrines,saints,pilgrimage,tourism,archeological,historical monuments,monuments,sacred sites.

After gaining independence, Uzbekistan has opened the door to study the history of our country, to express an objective opinion about it, and to restore thousands of cultural and architectural monuments, relics, to understand our identity, to restore our national values, to use the scientific heritage of our scientists. gained status.

With the initiative and efforts of the First President of the Republic of Uzbekistan I.A Karimov, a deep and comprehensive study of our cultural heritage and past values has begun.

The continuation of this has been defined as the policy of our state in recent years. In one of the speeches of the President of the Republic of Uzbekistan Sh.M Mirziyoyev, "Nothing in the great history goes unnoticed. It is preserved in the blood of its peoples, in its historical memory, and manifested in its practical works. That is why he is powerful. Preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy" [1].

The study we are discussing, dedicated to restoring family values and family ties, allowed each family to become economically, culturally, and professionally free during the years of independence. That is, the development of family business through the free activity of each family as an independent "state" within an independent country, the talent of the Uzbek people in various fields of activity has grown thanks to the endless opportunities that have opened up all the qualities of its members, its unique qualities, such as enterprise and enterprise, quick study several foreign languages became fully realized, the traditions of national hospitality and generosity were further developed[2].

From ancient times in almost every village or all of our country there are places that are sacred to the population. The shrines and shrines of the Uzbek people, which have been revered for thousands of years, have attracted researchers such as anthropologists, historians, ethnographers and Islamic scholars. According to the Uzbek tradition, the shrines are visited by a large number of locals, and certain activities are performed.

In recent years, great attention has been paid to summarizing the information collected about the various pilgrimages in Central Asia and identifying their specific features. The first attempt to study the shrines of Central Asia from a scientific point of view was made

by the Soviet ethnographer G.P. Belonging to Snesev, he divides the shrines into four types. The first group includes shrines associated with the names of saints whose historical name is very vague, usually hidden under the nicknames or pseudonyms of saints.

The second group includes shrines associated with saints. The same group is told that next to the saints - there are signs of early history.

The third group of shrines is associated with saints, who included the founders and leaders of the medieval Sufi school. Among them, according to legend, these saints are said to show extraordinary abilities, supernatural miracles and prophecies.

The representatives of the fourth group are called "saints" in local parlance, and include their tombs, tombs of saints, representatives of local authorities of different periods, rulers, members of their families, representatives of local aristocracy. Their burials were highly revered and were located next to the tombs of famous saints[3].

Well-known orientalist scholar A. In 1996, Muminov divided the shrines into eight types, depending on who owned them. He also suggested two other characteristics in the grouping of shrines - "popularity and popularity level" and "composition of parts", in the sum of the various objects around the shrine. According to the first sign, shrines can be divided into the following types:

1. Well-known shrines throughout the Central Asian region;
2. Certain shrines in a province or oasis;
3. Shrines known only to a limited area.

According to the second sign, the shrines are divided into the following groups: 1) one-component (only one sacred place - a spring, a tree, a strange rock, etc.); 2) two-component (fake or real tomb); 3) complex (mausoleum); 4) roomy; 5) with a mausoleum and a cemetery; 6) with a mausoleum and a mosque; 7) with mausoleum, mosque, madrasa and foundation [4].

There is another grouping of shrines, which was studied by the Russian ethnographer S.N. Abashin: "First, the researchers came across many different variants and types of sacred places. Secondly, some attempts to generalize and group most of the shrines did not lead to a single scheme that would be acceptable to all "[5].

In addition to visiting Uzbek holy places, certain activities are also performed there. That is, those who visit the place of pilgrimage remember the past and slaughter it alive in their memory. In some shrines, special meals are prepared, eaten in common, and blessed in memory of the past.

One of the traditional Uzbek dishes is "osh" (palov), which is prepared in a special way in the Fergana Valley, and in the Uzbek worldview, "palov" is a source of hospitality, it is the main form of food at special events, public gatherings[6]. Palov is also one of the dishes prepared and consumed at local pilgrimage sites.

Shrines are valued as a place that preserves the existing socio-economic environment, cult of beliefs, spiritual values of the local population at different times and in different conditions. Uzbeks also have a specific purpose in visiting. Therefore, the shrines, which have been preserved for thousands of years, are still revered by the local people and are expanding their activities as part of local tourism.

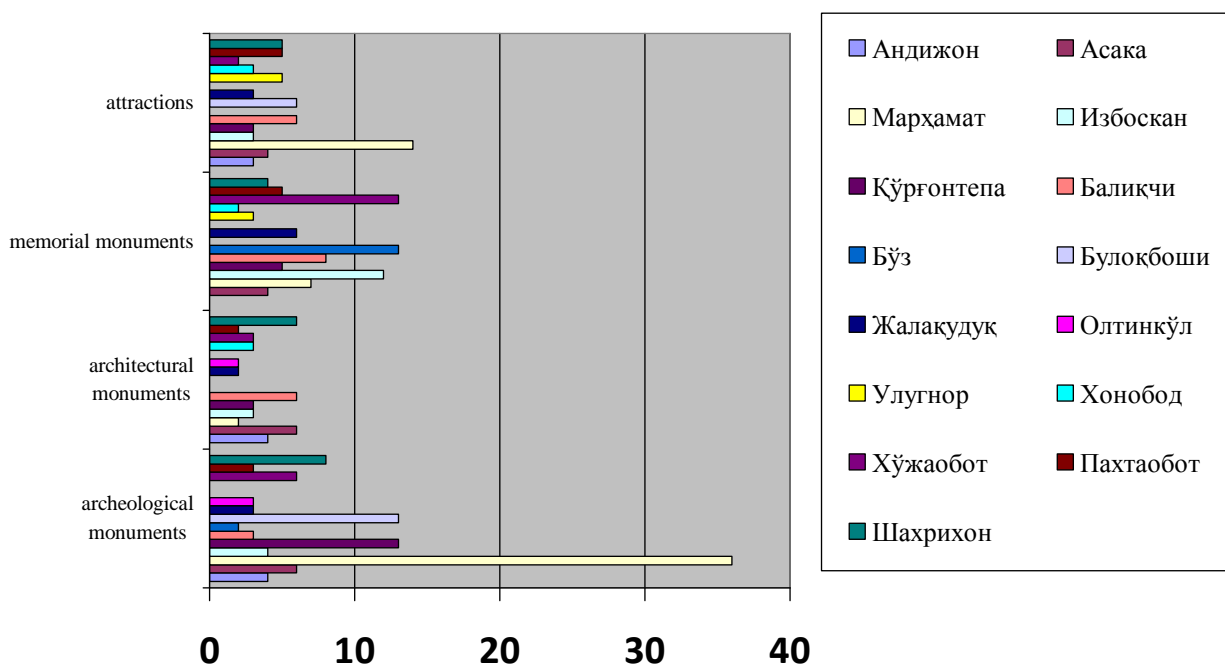
Today, Andijan region has more than 370 tourist sites of general local, national and international importance, which are mainly religious, archaeological, historical monuments and relics, sacred sites, museums, recreation and ecotourism. The share of monumental art objects in the tourist potential of Andijan region is 33% and the share of architectural monuments is 32%.

Andijan region is becoming more and more prosperous with its unique beauty and innovative thinking. The region is home to a diverse ethnic and ethnic group, living in a free and happy life, the climate is in harmony with the seasons and the open-minded local

population is growing rapidly in the region. In contrast to other regions of the country, the dense population of the province and the reasons for the land problem, the development of existing shrines and the transfer of housing to the cadastre for the population, lead to the disappearance of these settlements.

However, it should be noted that there are many places of pilgrimage in Andijan region. Therefore, there are many opportunities to increase the potential of domestic tourism in the region.

Below is a district-wide list of sites that currently exist in the Andijan region and are registered as cultural heritage of the Republic.



## Conclusion.

The existence of shrines testifies to the existence of traditions that were established by celebrities of their time or who were loved, respected and revered by the local people, clergy, theologians, or ordinary people by decorating graves and commemorating them at certain times of the year. . Making superstitions from such traditions, I think, leads to the wrong conclusion. I think it is a human duty to remember the people who lived with the suffering of the people, to pray for them.

On the contrary, it is necessary to rehabilitate the shrines and create opportunities for the development of not only local tourism but also international tourism. Therefore, we believe that it is necessary to increase the potential of domestic tourism, to accelerate the reconstruction work based on the internal capacity of existing pilgrimage sites, as well as to scientifically study the views of regular visitors. Hundreds of people visit the existing pilgrimage sites in some seasons of the year (mostly in spring and summer, sometimes in autumn) and can be seen doing some activities. Therefore, we think that it is important to study their root causes and make sound proposals for the development of pilgrimage tourism.

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