

MOYI MUBORAK PILGRIMAGE

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ABSTRACT: The name "Blessed Oil" is due to the fact that one of the saints spent the night here and left one of his beards at the shrine. For many years, it has been passed down from generation to generation with a special reverence by the locals and various ceremonies.

KEYWORDS: Qadamjo, shrine, Yom, "Blessed is the oil, saint, guardian, long, solemn, prophet, Zohid aka Ganiev, Bakhmal mother Ganieva.

INTRODUCTION: Sacred shrines and shrines are of special value in the spiritual worldview of the Uzbek people. In general, the holy shrines and shrines, as a set of ideas that embody the age-old aspirations, desires and traditions of the local people, have for centuries called for the good of the people and shaped their spiritual views. Our people visit various shrines and shrines in order to satisfy their spiritual needs and find solace from a religious point of view, and there they perform various ceremonies and develop a sense of fulfillment of their responsibilities in this regard[1].

THE MAIN RESULTS AND FINDINGS: Today, more than 8,000 people live in the village of Yam in Zaamin district. There is a lot of interesting information about the history of this village in the pamphlet "Yam and Yamliks I Know" written by Orish Majidov. All shrines in Uzbekistan are always busy in all seasons. One such shrine is the Moyi Muborak shrine in the village of Yam, 19 kilometers from the center of Zaamin district. The village of Yam has long served as a bridge between the regions. In this village, at different times, different people rested as they traveled from one area to another and continued on their way. It is no coincidence that this village is called Yam. The village of Yam has an ancient history and is home to many historical shrines. One such shrine is the Moi Mubarak shrine, located near the village center, next to the house of Zohid aka Ganiev, a resident of the village.

All shrines were formerly considered to be the tomb (mausoleum) or shrine of a saint (the place where the saint's footsteps reached)[2], The word kadamjo is defined in the literature as follows: kadamjo is a place where saints set foot. A place of pilgrimage, a place of worship, a

place of miracles, a place of holiness[3], that is, it can be described as a holy place where the saints, who have a special respect for the people, have reached the stage, are visited by the locals for various reasons, and have become a place of pilgrimage as a result of special protection. The shrine is very small and inconspicuous. Therefore, it is difficult for a first-time visitor to find the shrine without the help of local people. However, some locals and residents of neighboring rural areas also visit the shrine. According to 76-year-old Bakhmal Ana Ganieva, who lives in the village of Yam, the shrine has a long history. The name of the shrine is due to the fact that one of the saints spent the night here and left one of his beards on the shrine. That is why the people of this village call the shrine "Moyi Muborak". It is usually described as people who are close to Allah because of a deed, service, or character, and whose prayers are just, righteous, capable, and humble[4]. The saints are second only to the prophets in their status, and visiting their graves and learning from them is a good deed in the Hanafi school of Islam. In fact, the words "saint" and "guardian" mean the closest friend of God[5].

Unfortunately, we do not know exactly which saint visited the Shrine of the Blessed Sacrament. However, for many years, the local people have inherited a special respect for this place and various ceremonies.

Visitors to the shrine bring with them a dish they call home-cooked in the local dialect, called khozma, and distribute it to homes near the shrine. Afterwards, the shrine will be recited, a lamp will be lit and prayers will be offered for the souls of the departed. When asked why the lamp was lit, it was reported that as the oil in the lamp burned, so did the oil of the ancestors. Then they tie the white cloth they brought with them to a wooden pole inside the shrine with good intentions. It was also reported that the cloth was later removed and burned by a pilgrim pilgrim, and then recited. The order of pilgrimage is usually the same, but depending on the will and ability of the visitor, the order of pilgrimage may also change with the sacrifice of a live animal.

CONCLUSION: The majority of pilgrims who come here are now elderly women. It is said that those who suffer from leg pain here pray for healing.

We can say that although this shrine with a long history has very few visitors today, but this shrine provides valuable information about the local people's respect for the spirit and traditions of their ancestors and the history and ethnography of the village. It serves as an invaluable resource in learning.

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