



Classification Of Pilgrimages In Sherobod Oasis

Sanabar Djuraeva

Candidate Of Historical Sciences, Doctoral Student (Dsc) National University Of Uzbekistan

Journal Website:
<http://usajournalshub.com/index.php/tajir>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

This article summarizes the geographical location and architecture of the shrines in the Sherabad oasis of the Surkhandarya region, as well as the life of the scholars and scholars buried there. At the same time, the classification of shrines and their role in the life of the local population as our material heritage are scientifically substantiated.

KEYWORDS

Pilgrimage, architectural monument, takiya, cemetery, castle scholar, companion.

INTRODUCTION

After the introduction of Islam in our country, local traditions and values merged with "Arab culture" and took on an Islamic character. During this period, Imam Bukhari, Isa Termezi, Hakim Termezi, Khoja Ahror Wali, Sufi Alloyar and other great scholars who were famous in the Islamic world in Central Asia emerged. As in

Movarounnahr, in Chaghaniyan, during the Samanids, Qarakhanids, Ghaznavids, mausoleums were built in a unique architectural style on the tombs of great scholars and saints, and these places became places of pilgrimage.

THE MAIN RESULTS AND FINDINGS

Each shrine in the oasis played an important role in the life of the local population, was distinguished by the consciousness, imagination, religious and secular knowledge of the person lying there, and his contribution to historical events and traditions, taking into account his professional services. In the mountainous and desert areas of the province, changes in the religious and cultural spheres were slower than in the city. As a result, old religious practices - religious views, perceptions and practices - have been preserved for a long time in remote areas. Shrines were also often formed in densely populated areas, and due to the abundance of pilgrims, they were easy to prosper.

Most of the sacred sites in the Angor district belong to the Kushan period (I-III centuries) from the archeological point of view. The district has two shrines of the XI-XII centuries - Khoja Roshnoyi, Sa'd ibn Abi Waqqas and Abdurahman ota, built in the XX century [7: 8-22].

The building of Khoja Roshnoyi shrine dates back to the XI-XII centuries and is located on the Zang collective farm, on the Termez-Angor highway. The real name of the man lying in the mausoleum is unknown. But there are some legends about him. According to them, this saint was famous for his prophecies.

The remaining two of these shrines are associated with the names of the first Islamic heroes. The shrine of Abdurrahman Father was named after one of the Companions of the Prophet Muhammad, Asharai Mubashshara ("Ten Companions Prophesied to Be Paradise"), Abdurrahman ibn Awf (d. 654). This shrine is located on the Tallimaron collective farm. In time, a large cemetery formed around it [3: 9].

The shrine of Sa'd ibn Abi Waqqas is also associated with the name of the famous Companion Sa'd ibn Abi Waqqas (d. 674), one

of the Asharai mubashshara. This shrine is located near Khayrabad hill [2: 373].

The holy places are often distinguished by their location around ancient castles. For example, Sopollitepa, Kampirtepa (III a.), Karakamar cave complex and other ancient monuments of the Bronze Age are preserved in Muzrabat district. In the village of Muzrabot of Navbahor neighborhood of the district there is a sacred place of Muzrabot ota (Buzruk ota) of the XV century.

Most of the shrines are associated with the names of famous people who worked in the country. For example, in Sherabad district is one of the founders of the great science of hadith, scholar, author of many works, muhaddith scholar - Abu Isa al-Termizi (X-XI centuries). located next to Abu Isa Muhammad ibn Isa al-Tirmidhi, the author of one of the most famous books of hadith in the Islamic world, Sihohi Sitta (The Six Trustworthy Collection), is buried here. [6:20] This shrine plays an important role in raising the spirituality of our people, the perfect study of secular and religious knowledge, the promotion of moral and humanitarian ideas.

There are also shrines in the district, such as Atoulla Said Vaqqos, Akhtam Sahaba, Sulaymon ota, Jamolmergan ota, Khojamuqon ota, Khojanqo ota, Qayriyogoch ota, Sayyid ota, Bobotepa, Chopon ota, Kirkchilton ota, Koktash Vali, Cholpon ota, Rabotak cemetery. The population associates them with the names of the Companions, the first Arab commanders. It should be noted that the cults of Akhtam Sahaba (Namangan, Tashkent regions), Chopon ota (Samarkand region), Kirkchilton ota are also known in other regions of Uzbekistan.

The shrine of Atoulla Said Vaqqos (X - XI centuries) is located in the center of Sherabad district, on the river. This shrine is called Atoulla Eshan Mir-Khaybar. According to the polls, this person was Sa'd ibn Abi Waqqas, a Companion

who was a famous commander during the Arab campaigns [1: 110].

Akhtam Sahaba Shrine (X – XI.) is located in Chigatay village of Sherabad district. This mausoleum was built in honor of the Companion Akhtam, a close relative of Hazrat Ali, a soldier of the Prophet Muhammad [4:79].

There is also a shrine of Khojamuqon ota in the village of Khojamuqon in the mountainous region of Sherabad. The village is named after this saint. One-sentence narrations about the saint are common.

There are Kirchchilton ota shrines in Talashkan mahalla of Sherabad district, Koktash Vali shrine in Dustlik mahalla, Cholpon ota shrine in Navbogh village. It is known that the cult of Kirkchilton is widespread in Central Asia. There is also a Rabotak cemetery in the district, which is visited by the population. Usually any cemetery may not be a shrine.

Takiya ota shrine (XII century) in Qizirik district is widely known among the population. The words "takiya" and "rabotak" mean the residence of the Sufis. The first shrine was located in the Takiya ota mahalla of the Akhunboboev collective farm, except for some legends about a man lying in the mausoleum [2:98].

Muzrabad ota shrine (XV a.) is an architectural complex located right next to the village of the same name, which consists of a small one-room mausoleum and a domed mosque 20 steps to the south. Here is the holy tomb of a man named Erjahongir ota among the people [8:40].

During the years of independence, the preservation of material and spiritual monuments, the restoration of religious and national values have risen to the level of state policy. PD-4947 of the President of the Republic of Uzbekistan dated February 7, 2017 "On the strategy of actions for further development of the Republic of Uzbekistan"

On the basis of the Decree of the Cabinet of Ministers of the Republic of Uzbekistan №709 of April 16, 2018 "On measures to radically improve the activities of the field of religious enlightenment" № PB-5416. According to him, the public charity fund "Vaqf" was established. Conditions for preservation, repair, beautification of historical and architectural shrines of our country, publication of religious enlightenment works of our ancestors who made a great contribution to the development of Islam, further enhancement of the prestige of shrines and shrines in the Muslim world, attraction of local and foreign pilgrims. The task was to create.

CONCLUSION

In conclusion, we can say: The sacred shrines and shrines in the Sherabad oasis are historically located in areas with direct sunlight, clean soil and climate, easy to visit, and have an important impact on the spiritual outlook of the local population. At the same time, these shrines are the material heritage of our people, passed down from ancestors to generations. Today, one of the urgent tasks is to beautify and repair these sacred places, to attract not only locals but also foreign tourists.

REFERENCES

1. Arshavskaya V.A., Rtveladze E.V., Khakimov Z.A. Medieval monuments of Surkhandarya. - T.: Literature and art. G. Gulyama, 1982. - p. 110.
2. Ibn 'Asqalani. al-Isoba fi tamyiz as-sahaba. - Beirut: Dor al-kutub al-'ilmiya, 1995. 3-j. - B. 373.
3. Encyclopedia of Islam. - T.: National Encyclopedia of Uzbekistan, 2004. - B. 9.
4. Zohidov P.Sh. The world of architecture. - T.: Qomuslar Bosh tahririyati, 1996. - B. 79.
5. Tursunov S., Qurbonov A., Tursunov N., Pardaev T. History and culture of Uzbekistan - Surkhandarya ethnography. - T.: National Library of Uzbekistan named after A. Navoi, 2006. - B. 98.

6. Tursunov S. Termizi is a great figure. - T .: Sharq, 2002. - Б. 20.
7. Xashimov M.A. Religioznye pamyatniki Tsentralnoy Azii. - Almaty: SAGA, 2001. - p. 8–22.
8. Xolmirzaev A. Holy shrines of Surkhandarya. - B. 39.
9. Nurmatovna, D. S. (2020, October). Representatives of the " Khojagon" direction of the Naqshbandi sect. In Archive of Conferences (Vol. 7, No. 1, pp. 8-11).
10. Djuraeva, S. (2020). THE ROLE OF SPIRITUAL AND MATERIAL HERITAGE OF SURKHANDARYA REGION IN THE DEVELOPMENT OF TOURISM. Solid State Technology, 63(6), 290-296.
11. Djuraeva, S. (2019). ZORAASTRISM AND ZOOLATRIC VIEWS AT THE MONUMENT JARQOTAN WHICH SITUATES AT THE SOUTH UZBEKISTAN. Theoretical & Applied Science, (9), 166-168.
12. DJURAEVA SANOBARSACRED PLACES IN SURKHAN OASIS AND POPULATION'S RELIGIOUS LIFE. 10.15863/TAS.2019.07.75.21
13. Sanabar Djuraeva. Shrines Of The Karshi Oasis. (2020) The American Journal of Applied Sciences, 2(11), 12-15.
14. Sanabar Djuraeva. Ceremonies And Actions Performed By The Population At The Pilgrimage. (2020) The American Journal of Interdisciplinary Innovations and Research, 2(11),1-6.
15. Rasuljanovna, I. N., & Rakhmonqulovich, K. N. (2020). Trade Relations Between Ancient Bacteria And China On The II-I BC. The American Journal of Social Science and Education Innovations, 2(07), 47-51.
16. Karimov, N. R. (2020). A True Successor of Great Central Asian Scholars. Journal «Bulletin Social-Economic and Humanitarian Research,(7), 62-69.