



HISTORY OF SOME ISLAMIC PILGRIMAGES AND HOLY STEPS IN KHOREZM

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ANNOTATION

In this article, the researcher analyzed the construction of Islamic shrines and sacred steps located on the territory of the Khwarezm Oasis, its historical significance, its place in the lives of people and the state of preservation of today based on historical data, sources and oral history. It is also considered on the example of a number of shrines of Islamic shrines in the oasis of Khwarezm.

KEYWORDS: *tradition, tradition, ritual, Islam, shrine, kadamjo, mosque, madrasa, mausoleum, khonako, cemetery, spring, alms, Sharia, fiqh.*

INTRODUCTION

In the social cultural life of each people, traditions, customs, rituals and holidays associated with religion are manifested as an event of hos to the way of life of people. In the way of life of the Uzbek people, traditions related to their national and religious tradition, painting, have also been preserved in the historical millennia. One such value is the custom of visiting the Holy steps.

DISSCUTIONS

In the Islamic Encyclopedia, the word pilgrimage is defined as follows: pilgrimage (in Arabic - to go somewhere or to an individual) –means to go to holy places, tombs and cemeteries and perform certain painting-duties. The pilgrimage ceremony usually consists of reciting some suras of the Quran (especially the Fatiha Surah)At the top of the tomb and praying to the deceased, as well as giving blessings, alms. According to Islamic belief, when going to the mausoleums of saints for a pilgrimage, pleas such as asking for encouragement from their spirits, the raving of pilgrims, healing of Sorrows, The Giving of children, are considered inappropriate. Instead of asking the pilgrims for salvation, it is appropriate to bless their fees, and to donate the gifts of charity to their souls. In Islam, worship of a person is considered as an associate. Including Muhammad (s.a.v) in a hadith of their own, they emphasize that “you shall be visiting the cemeteries, for it is reminiscent of the wilderness”. Remembering ohirat, on the other hand, brings one away from evil and closer to goodness. [1].

While the tradition of worship in shrines on the territory of Uzbekistan continues from distant past times, early information about the participation of local residents in pilgrimages is brought in the works of ethnographers, geographers who studied the territory during the colonial period. They assess the participation of local residents in shrines as follows:

Another of the sartes (sart, tuzem terms used in relation to the local population) religious activities is pilgrimage. Basically, most women are involved in this process. Sart women are very interested in participating in pilgrimages, not only from the point of view of religious belief, but also as they are engaged in pleasant work. If a tree is grown in such a sacred place, it is considered sacred, and according to tradition, each pilgrim will tie cloth or handkerchiefs of different colors to the Kings of this tree with intent. There are many holy places among the SART, which are considered by various healers or miracles. It was believed that, for example, headaches, whooping cough or tuberculosis would bring wealth to the healer as well as to the worshipper. It is also thought that walking on foot will enhance religious worship when performing such a pilgrimage. When performing the pilgrimage in remote areas, women followed the chariot, went there, performed the prayer first, then offered sacrifices and also entertained representatives of the religion. Cooking and eating at the shrine was considered a manifestation of religious belief for the Sarti. [2].



In the literature of the Soviet years, the issue of pilgrimage to holy places is considered as a product of an exploitative social system, and the need to fight it in an atheistic society is advanced. [3].

It was during this period that he studied the state of shrines in Khorezm. Rakhmonov and S. The Yusupovs claim that the visit of the population to the objects of pilgrimage was organized mainly by women who could not get rid of religious superstitious traditions. [4].

In the Republic, there are more than a thousand such masks associated with religion, which are widely known. Researcher R. who researched the state and architecture of cultural heritage objects in Uzbekistan. Abriyev records that there are more than 10,000 shrines and holy qadanjos in the Republic. He believes that 7,570 of the objects in question are state protected, of which 2,330 are monuments of ancient architecture, 3,945 are archaeological, 1,138 are sculptural, monumental works of art, 157 are landmarks, more than 700,000 are objects of Movable Cultural Heritage. [5].

In the years of independence, with the revival of the national-religious values of the population, the activities of shrines and shrines, considered sacred, were revived. The people play an important role in shaping feelings of supremacy among the population by calling on them to visit holy places, to be a dishonest believer, leaving only good from themselves, to perform good deeds. In this respect, historical monuments that are visited on the territory of Uzbekistan can be conditionally divided into two: the first are sacred shrines associated with the name of our great Ulama, who left a high spiritual heritage in the Islamic world, and the second, individuals who have become a legend considered sacred among the people by their miraculous caroms and prophecies, that is, [6].

Islam spread rapidly in Central Asia and began to dramatically affect all spheres of people's life. The increase in the number of worshippers day by day and the growing interest in studying Islam has developed the construction of mosques and madrasas here. The construction of mausoleums on the Tomb of mukhaddis, mufassirs and some ruling figures (Shah, amir, Sultan and Khan), who were zealous in the way of Islam and contributed to its development, took off. The great monuments of architecture and art, created by folk architects and masters from the 9th—10th centuries, have so far fascinated and admired not only us, but also thousands of visitors from abroad. Is it possible to deny that these great monuments came to the building because of Islam? This can only be denied by ignorant people who do not know history, do not know their religion.

In short, all architectural and art monuments erected in Central Asia are built because of the religion of Islam, which no one can deny, while in Russia and European countries churches have arisen due to the religion of nasoro. Associated with Islam in Central Asia, the monuments of architecture and art that were erected until the 20th century and the people, as avaricious as possible, preserved them as a place of knowledge, a shrine, a sacred place. While mosques were worshipped, the madrasas taught one way in three languages (Arabic, Persian, and Uzbek) and grew up to be the leading intellectuals of their time. We want to give a brief overview of the mosques, madrasas and mausoleums.

“Masjid” is derived from the Arabic word “sajada” (to bend, to obey, to prostrate and touch his face to the ground), meaning “place of worship, to be worshipped”. Mosques in the neighbourhoods are designed for the daily prayer of the people of this place, while Ja'moa mosques are designed for Friday and khayit prayers along with daily prayer, and they are allocated the best places from the center of the city. Some mosques have a primary school under them and children are taught. While mosques served as religious propaganda, they also dealt with various other issues: resolving family conflicts, reconciling warlords, and correcting some wrongdoers.

In the cool places of mosques, there was rest, Reading, Poetry, some strangers came and stayed for the night. Very large, luxurious mosques have been built in Islamic countries, which have been maintained for thousands of years: Masjid ul-haram in Mecca, Masjid ul-aqso in Baitul-holy (Jerusalem), Paigambar mosque in Medina are the largest mosques. Large, luxurious mosques were built in large numbers in cities such as Baghdad, Damascus, Istanbul, Cairo, Isfahan, Tehran, Bukhara, Samarkand, Khiva, Tashkent. Near the mosques, high towers were built from one to four. These were built to decorate more than a mosque. In 1899, there were 11,964 mosques, 11,680 imams in Turkestan. [7].

“Madrasa” is from the Arabic word “darasa” (to learn), a place name, that is, a place where lessons are taken, to be read. Madrasas are a Muslim Secondary and tertiary institution. In the countries of the middle and Middle East, at the present time, employees of state institutions in madrasas have become trained in Kham.



Madrasas initially emerged as a centre where Islamic rabbis commented on issues of Muslim theology in the 7th—8th centuries. Later, the mosques established theological centers in Koshy, began to be called madrasas. In the 9th—13th centuries, madrasas appeared in countries where Islam spread, including Central Asia, and special buildings began to be built for the madrasa. The madrasas were built by the Shah, Khan, emir and sultans, major landowners and statesmen at their own expense. The madrasa admitted children who graduated from a religious school. Madrasa training programmes were developed in the 10th-12th century. Education in madrasas was conducted in three stages: beginner (adno), intermediate (avsat) and advanced (excellent) knowledge. Makazi Asian madrasas taught religious books written in Arabic and Persian. Originally written in Persian, “first of Science”, later Arabic grammar was taught in depth (based on the books “Bidon”, “Kofiya”), followed by Sharia creeds based on books such as “Hidoya”, “Fiqh Kaydoniy”, “Mukhtasar viqoya”, “Sharxi viqoya”. The Madrasa also taught medicine, aruz science, philosophy, geography and other subjects. Students studied for 15-20 years in madrasas, depending on their mastery of the lesson. Madrasas were considered a center of Science and culture in their time. As well as providing religious instruction, they served as the main educational institutions where secular knowledge was given. Madrasas emerged as religious structures in the Muslim world from the 10th—11th centuries.

The early madrasas consisted of a single story with a central courtyard and cells. In the 14th and 16th centuries, the construction of luxurious madrasas took off. They were 2-3 floors with a large and beautiful pedestal, surrounded by cells, with a courtyard, a classroom and a mosque. Later it was a painting to build towers next to the large madrasas. Sometimes in madrasas, a pond was made in the middle of the hut, where the hut side was surrounded by Vine awnings. In Central Asia, the construction of double madrasas also appeared: Ulughbek and Sherdor in Samarkand, and Modarihan and Abdullah Khan madrasas in Bukhara. The madrasas are inscribed with verses from the Quran on the walls and roofs of the inner and outer sides.

The mausoleum is a memorial building built over a tomb, a mausoleum. Marqad, also known as turbat. Architectural monuments in Central Asia, built on the graves of magicians (pagans), Buddhists, Christians, have a simple appearance. But the mausoleums, influenced by Islam, flourished as luxurious, complex structures. In Islam, it became customary to put a monument on the grave, to build mausoleums from the 9th century, if it was forbidden to worship Ham.

In the following centuries, various mausoleums were built, mainly on the tombs of Kings, famous Islamic scholars, sheikhs. The typical mausoleums consist of a domed choir loft accessed by a pedimented door (mas. Arabota mausoleum). Sometimes the four sides of the room are in the form of a rowokli-chordara (mas. Ismail Somani mausoleum). The construction of the mausoleum became increasingly complex. Special rooms appeared in it, such as a shrine, a grotto, a tagkhana-a cistern. Thanks to the khatto mausoleums, huge architectural complexes have also been created (mas. Akhmad Yassavi mausoleum). Magnificent mausoleums such as Ismail Somani mausoleum, Sultan Sanjar mausoleum, Amir Temur mausoleum, Shohi Zinda ensemble, Tojmahal are high examples of architectural art. They are unique architectural masterpieces created by people, Masters, architects. After the October coup, sightings of mosques, madrasas and mausoleums in Central Asia completely ceased. Due to the improper policy towards religion, several mosques, madrasas with monuments of folk, architecture were demolished (a number of mosques in Tashkent, such as a court session, a high mosque). Below we will tell about the most famous mosques, madrasas and mausoleums built in Central Asia in the 9th—19th centuries.

Qubodqal'a (Qavatqal'a) is 30 km from Beruniy, Karakalpakstan. a castle ruin of Middle Works, located to the north-east. The fortress was destroyed in the early 13th century as a result of the Mongol invasion.

Hole Castle (VII-VIII AERs) is a castle ruin dating from the late Afrigian culture in the ancient Eagle Castle oasis in the Fourcoll District of Karakalpakstan. The hole Castle is built in the form of a square, with an area of 1000 sq.m. The perimeter of the fortress was struck by a solid fluffy wall with a burji hole. In the center is built a donjon (Castle), made of raw gisht on a supa (height 4-8 M) and decorated with half-columns, as well as a spacious Palace adjacent to it.

The mausoleum of Fehrudin Rozi (12th century) is a monument of the architecture of Kohna Urganch (Toshovuz region of Turkmenistan). The scholar Fehrudin Rozi (12th century) is actually buried in Herat, but the mausoleum in question must have been built from the Khwarezmian rulers for the horseless (1128-1156) or Elarslon (1156-1172). The facade is elegantly decorated (carved and patterned in a brick homonym, and then heated). An attractive processed pattern of carving reveals the ceramics from the skills of kata.



The mausoleum of Shaykh Hasan Sabroniy (XII century-early XIV century) is an architectural monument in the Shovot District of the Khorezm region. Sheikh Hassan Sabronius lived in the 12th century. The building was built in the early 14th century. Now without rubble (the dome collapsed in 1937).

Sheikh Mukhtar mausoleum (XIV century) monument of architecture of the Yangiariq District of the Khorezm region. Built on the Tomb of Sheikh Mukhtar Wali (died 1287), mausoleums were also built for the Sheikh's wife and loved ones. On one of the four doors is written the name of the master who worked it (Master Zainuddin ibn Odina Muhammad), during the XIV-XVII centuries the mausoleum was repaired several times.

The mausoleum of Said Alouddin (14th century) is an ancient architectural monument in Ichan Qaleh in Khiva, built by Sufi Amir Kulol Naqshbandi over the Tomb of his teacher Sheikh Said Alouddin. Over the centuries, the mausoleum was buried as a result of the work of various tombs around it. Archaeological investigations revealed the initial appearance of the monument. The mausoleum consists of two rooms (a shrine and a vault) with a pedestal, in a square shape. One of the saganas is inscribed with Said Alouddin (date of death 18 March 1303). The mausoleum was renovated in 1825 by the architect Hibbikulhoja. The next renovation and archaeological work was completed in 1957.

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