

SURKHAN OASIS PILGRIMAGE

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Annotation:

The article is devoted to the analysis of the construction of ancient historical monuments, architectural styles, location of historical monuments, history and their study in the Surkhandarya region, which has a worthy place in the Islamic civilization.

Keywords: Central Asia, Uzbekistan, Islam, khanaqah, minaret shrine, century, monument, Sayyid, koshk, tomb, madrasa.

The largest shrines in Surkhandarya region, one of the most remote regions of the Republic of Uzbekistan, are located mainly in Termiz and its surroundings, and among them are monuments such as Hakim Termizi mausoleum complex, Zul-Kifl (Island of the Prophet), Kyrgyz complex, Sultan Saodat complex, Kokildar ata, Murch Baba sagana. These objects were formed under the influence of the events of different times and are distinguished from others by their geographical and historical location.

It can be seen that most of the shrines in the Surkhan oasis are associated with the names of famous people who served in the cause of Islam and contributed to the development of Islamic religion and culture. One of the reasons for the spread of Sufism in Termiz is that Termiz was located in the area where the caravan routes intersected and connected Bukhara and Samarkand with Balkh. In Sherabad District, there is a shrine where Abu Isa Termizi, the scholar who ranks second after Imam Bukhari in the hadith studies of the Islamic world, the author of many works, was buried (10th-11th centuries), and it is located in the eastern part of the district, that is, next to the cemetery in the area of Yakhtiyol neighborhood, which is six kilometers away.

The full name of the great muhaddith scholar is Muhammad ibn Isa ibn Sarwa ibn Musa ibn ad-Dahhaq al-Sulami al-Bug'i al-Tirmizi. He was born in the year 209 AH (824 AD) in the village of Bug' near Termiz, on 3 Rajab 279 AH/AD. He died on Monday, October 8, 892. The most famous of Tirmidhi's works is undoubtedly Al-Jame' al-Sahih, one of the 6 authentic collections of hadiths.



According to some scholars, the history of the tomb of Abu Isa Termizi dates back to the XI-XII centuries. In 1905-1909, Mirzo Salimbek, who ruled the Sherabad region, carried out renovation works on the monument of Imam Termizi, in particular, a porch was added to it. According to his information, the mosque adjacent to the mausoleum was built by Abdulatif Mirza, the son of Mirza Ulughbek. In 1990, the 1200th anniversary of Imam Termizi's birth was celebrated internationally in Uzbekistan. In connection with this and in 2001, due to the 2500-year events of Termiz, renovation works were carried out in the mausoleum of Imam Termizi and the adjacent mosque.



In 2016, work began to make the shrine look completely new. In a short time, a mosque with five hundred seats, a library and a small conference hall, a men's and women's toilet, a kitchen complex, and five verandas were built on a total area of 1.75 hectares.

According to the decision of President Shavkat Mirziyoyev on February 14, 2017 "On measures to establish the Imam Termizi International Research Center", the "Imam Termizi International Research Center" was established in the city of Termiz, and on June 8, 2020 in the city of Termiz "Imam Termizi" secondary special Islamic educational institution was established.

There were many scientists who created from the Surkhandarya oasis with thermidzi ratio. In the subsequent period, the development of Islamic sciences led to the emergence of a series of scientists who worked in various fields. It should be said that Sufism took the lead in Central Asia and formed the basis for the creation



of the Hakimiya sect. Hakim Termizi was the father of the Surkhandarya Sufism school, and an architectural monument complex of the 10th-14th centuries was erected in his honor in the Termiz district. The total area of the complex is 28.0x29.0 meters, of which the mausoleum is 5.10x4.70 meters. It is said that a house was built from raw bricks, and Hakim Termizi lived and taught here. A part of the wide courtyard, a thick wall fence and a small cellar-like room in the north-eastern corner of the building have been preserved. Over time, a mausoleum was built over the grave, in the southwest corner of the room, made of raw brick, facing south. Termizi's mausoleum is glorified among the people as a saint's grave, a sacred place of pilgrimage.

Later, attached to the eastern wall of the mausoleum, a small shrine and the mausoleum of his son al-Hakim Abdullah (10th century), a 3-domed prayer mosque with arches facing a small courtyard in the north, and a number of additional rooms were added. This shrine It is connected with the name of Abu Abdullah Muhammad ibn Ali ibn Husain Hakim Termizi (d. 869), the founder of the Hakimite order, who lived and worked in the 9th century, a famous scientist, the author of a number of religious and philosophical works, and a great ascetic. Also, some shrines contain mausoleums belonging to descendants of famous historical figures in the region. For example, the shrine of Kokildar father (XII century) is associated with the name of Hakim Termizi. His real name is Soman Ashur Hamzan Hafiz Kokildar, he is known as a famous calligrapher, scholar and author of many works.



Somon Ashur was born in Termiz in 942 in the family of Hamzai Hafiz (storyteller, singer). Selected from 36 students of Ahmad Usturlabi Termizi, Somon Ashur grew his hair at the age of 21 and was sent to Kyrgyz fortress to study and teach under the nickname "Hamzai Hafiz Kokildar" in 341/952-53.

Kokildar, who was a well-known person of his time, was considered a master of astrology, medicine, and an interpreter of the Qur'an. The large team had a high reputation among scientists. Soman Ashur taught the girls of the Kyrgyz castle science and astrology, mathematics and geometry. He was called "Hamzai Hafiz Kokildar" in the castle. During this period, the scholar's historical works "Shajarai Hafuziya", "Rivayot al-ustoz" and "Shajarot al-kalam" were written. In 966, Somon Ashur married Khuraidah, daughter of Hakim Termizi.

In the same year, they were allowed to build the "Koshki Kokildar" mausoleum. He died in 370/980-81 before the construction of "Hamzai Hafiz" mausoleum was completed. It was placed in Koshki Kokildar, which is being built for him. Later, this shrine was turned into a cemetery. It has been renovated several times by local residents. In August 2001, the grave of this scholar was moved to Sultan Saodat cemetery. It can also be said that this person's authority has been raised to the level of Sayyid.



The architectural monument "Kyrgyz Castle" is one of the examples of monuments of the 9th-14th centuries, and it is said that Khuraida bint al-Hakim, who is considered the Queen of the Castle, taught students there. Ruhaidan Davron, head of the Kyrgyz fortress, was not only a mature scholar and a statesman of his time



who lived in the end of the 9th - beginning of the 10th century, but also mentored students from different nations and cities.

A scholar who created not only religious but also worldly works "Tababat ul-zan" (Women's Medicine), "Rivayat-ul Hakimiya" (The Narratives of Wisdom), "Hikmat uz-zan" (Wisdom of Women), "Tafsiri Qur'an", "Odobu ilm at He is also the author of such works as "tolibuz zan" (Etiquette of a woman who acquires knowledge). This shows that women of that time participated in science.

The Sultan Saodat complex is considered an object with a unique position among the local population, and during the 11th-19th centuries, representatives of the Sayyids of Termiz were buried there. The word "Sayyid" means "gentleman" in Arabic, and the grandsons of Muhammad (pbuh) are referred to as Alavi Sayyids, specifically Husayni or Husayni Sayyids, with the titles of Hasan's generation "Sharif" and Husain's generation "Sayyid".



According to research scientist O'.Sultanov, the distribution of the generation of sayyids in the territory of Uzbekistan is about the 19th-13th centuries when they migrated to Movarounnahr and Khurason under the influence of political



and demographic factors. Those with the title of Sayyid played an important role in the political, social and spiritual life of Central Asia in the Middle Ages.

Marries Sayyid Amir Abdullah Ismail Somani's daughter Makhzuma (or Mohi Siymo) of Termiz. Starting with their children, the name of Sayyids of Termiz was added to the Sharif until the 17th century, like Khudo-vandzodalar. In the Middle Ages, the area where the present mausoleum of Sultan Saodat is located was called "Shahri Somoni". Sultan Saodat, considered the mausoleum of the Sayyids of Termiz, was built during the Samanid period, and the main part of the complex was built during the Ghaznavid period.

There are shrines in the Surkhan oasis that are famous in the Islamic world with the names of Prophet, Companion, Khoja, Eshan, Saint. They are considered to be symbolic complexes, and various legends and legends are told among the local people about the appearance of these steps.



It can be said that there are prophets named after Hazrat Davud and Hazrat Daniyori in Samarkand, and there are places of pilgrimage named after the prophets in the territory of South Uzbekistan. For example, Zul-Kifl shrine is located in the southern part of the Prophet's island near the city of Termiz, which is related to the Prophet Zul-Kifl, whose name is mentioned in the Holy Qur'an.



In some traditions, it is said that Zul-Kifl's mausoleum is not the prophet Zul-Kifl, but the grave of another saint. In one of these narrations, four people from Makkah Madina were supposed to cross over to Bukhara in the XIX-XIX centuries. One of them was a saint, and they were trying to cross the Amudarya through Afghanistan. Passengers rested on the water's edge before crossing the water. At that moment, inspiration came to the saint and said: "Your day is over, your grave will be here." The people next to the saint say to the saint: "We will put you in the grave around Father Termiz."

Then the saint said: "No, I could not cross the water. If I die, put it in a chest and drain it. "Wherever the chest sinks, that place will be my grave." The saint's companions follow the will, put it in a chest and pour it out. The crate flows against the current and sinks in one place. An island appeared there, and this place received the name "Prophet Island". Companions of the saint build a mausoleum on the grave, which becomes a holy shrine. The name "Prophet Island" means "Foot of the Island". It should also be noted that near the Iraqi city of al-Hilla there is a shrine of Zul-Kifl. Other cities of the Muslim world also have symbolic monuments. In particular, in the city of Mari, Turkmenistan, there are kadamjos related to his name.

In conclusion, in the emergence and formation of shrines and sacred sites of the Surkhandarya oasis, the science, Islamic religion, profession, medicine, self-awareness, imagination and consciousness of the local people and the formation of master-disciple schools are worthy of creating harmony between nature and society. The service of the great people who contributed is specially considered and historically formed.

The names of such persons were raised to the level of greatness and sanctity by the local population. Each pilgrimage site in the oasis played an important role in the spiritual and educational life of the local population, the person lying there was distinguished by his mind, imagination, mastery of religious and worldly sciences, and his professional services were taken into account, and his contribution to historical events and traditions was taken into account, caught.

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