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Sanobar Djuraeva

National University of Uzbekistan

Doctorate

## SACRED PLACES IN SURKHAN OASIS AND POPULATION'S RELIGIOUS LIFE

**Abstract:** The article deals with the sacred places of worship in Surkhandarya. However, the article analyzes recent field surveys and their results. Details of the history of sacred places had given. Conclusions on the significance of today's pilgrimage were summarized.

**Key words:** Surkhandarya Oasis, great scientists, Dalvarzintepa, Fayoztepa, Termez, Field research.

**Language:** English

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### Introduction

As a result of scientific researches it is possible to study the history of sacred places, to identify their specific features, to study the traditional religious views and beliefs of our ancestors in the material and cultural sphere. Surkhandarya, a southern part of Uzbekistan, has a special place in the development of world civilization. This country is famous all over the world with its great scholars, scientists and hardworking people. Our ancestors sought to uplift the names of those who deserved to be respected in their life experiences and to make their works a model for future generations. Studying the heritage and history of natural persons, ultimately promoting the burial places buried, promoting the life experience of religious people, their secular and religious activities serve to educate young people in the spirit of patriotism. The culture around the sacred objects, the phenomena in the history of society, the attitude towards them, the traditions, traditions and ceremonies associated with this environment, are interpreted by specific language and characters. It should be noted that the sacred places of worship will inspire the whole history of our people, love the Motherland, and preserve it as the apple of the eye.

### Materials and Methods

The study of the sacred places at the Surkhan oasis and the scientific analysis of their origins and their socio-economic and cultural realities are of

particular importance. Because the geographical environment in the formation of sacred places is of particular importance, and our ancestors paid great attention to the climate of the region, the nature of the environment, the location of the earth, the connection of various trees and medicinal plants to the interpretation of the image of the great allies and saints. The burial places of the people buried at the sacred place were publicly recognized by the people, their efforts to preserve peace, protect the people from foreign invaders, and to prevent victimization, various illnesses and disasters, and were buried in the sacred, clean. The ancient and historical monuments of the Surkhan oasis have been thoroughly studied by ancient scholars and have achieved a number of results in the field of geography, architecture and architecture of sacred places. Al-Hakim at-Termizi, Varraq At-Termizi, Yusuf Hayot at-Termizi, Imam Abu Isa At-Termizi, Abu-Muzaffar at-Termizi, Sayyid Burhon ad-Din, who is well-known in Surkhandarya and respected in the Muslim world Husayn at-Termizi, and they worked as scholars of Islamic sciences.

For the sake of the great scholars, Awliyâ, Sahabah and Sufis, earth was brought from their tomb or from their graves into a holy place. During the scientific analysis of sacred places, we have seen that important work is under way to beautify them, to transform our people into spiritual, spiritual lands.

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The Surkhan oasis, which was on the Great Silk Road in ancient times, was the basis for the formation and development of various religions such as Buddhism, Zoroastrianism, Christianity, Monavilism[1].

The findings of archeological researches show that the sacred religious monuments and pilgrimage sites in the areas of Sopollitepa, Jarqutan, Ayritom, Termez, Dalvarzintepa, Holzheon, Fayoztepa, Karatepa, such ancient sites of ancient archeological monuments[2].

Termez is one of the oldest cities on the territory of Uzbekistan, and architectural complexes are the main source of culture that combines the sacred places of worship with great scholars and saints. Geographers, tourists, and ambassadors have kept a lot of information about these steps[3].

Great people who have made a worthwhile contribution to the formation of sacred places in the cultivation, craftsmanship, medicine, self-esteem, imagination and consciousness of the indigenous people, the formation of teacher-student schools, the harmony of nature and society, creating a collaborative relationship between ruling classes and ordinary people integrated and historically formed. Each of the attractions in the valley has played an important role in the lives of the local people, and the person living there was distinguished by his consciousness, imagination, religious and secular knowledge, and his contribution to historical events and customs, taking into account his profession.

Most importantly, the occurrence of sacred places in rivers, arid, springs, mining, crafts, farming, livestock, trees, and various medicinal plants is mainly related to the geographical situation. The largest pilgrimage sites in Surkhondarya region are located in Termez city and Termez district, including al-Khakim At-Termizi, Zu-l-Kifl, Kirk Kiz, Sultan Saodat mausoleum, Kokildor ota, Murch boban sagani. These objects are influenced by various epoch events and are distinguished by their geographical and historical location.

Field research has revealed that 70% of Surkhondarya's pilgrimages are located in Termez, Sherabad, Muzrabad, Angor, Baysun, Oltinsay and Denau. Scientists, scholars, and religious figures living in these regions make a worthy contribution to the development of science and culture. These regions are connected to ancient cultural centers such as Zaroutsoy, Sopollitepa, Jarqutan, Termez, Zang, Karatepa, Fayoztepa, with the best geographical location.

In the mountainous and steppe regions of the region, changes in religious and cultural backgrounds are slow. As a result, in ancient districts, religious beliefs, cross-sections, and practice have long been preserved. It also became easier for pilgrims to be built in populated areas and piled by pilgrims.

There is an architectural monument of X-XIV centuries in Termez district of Termez district. This object is related to the name of Abu Abdullah Muhammad ibn Ali ibn Husayn al-Hakim at-Termizi, the founder of the Sufi method of ruling in the IX century and the author of a number of religious and philosophical works, a great scholar. It is a pilgrimage not only in the province but also in the name of the greatest scholar in the Islamic world[4-5].

Located in the XI-XII centuries in the southern part of the Prophet's Island near the city of Termez, Zul-Kifl is an example of the diversity of religious and spiritual life. This pioneer of the name of the Prophet Zul-Kifl, mentioned in the Qur'an, is visited along with many sacred places in the region[6].

There are a lot of stories about this person.

Next object - The Kyrgyz girls' complex is located at Namuna community farm in Termez district. This is a monument of the IX-XIV centuries, which is the mausoleum of Ruhayda bint al-Varraq, the daughter of Al Hakim at-Termizi, the queen of the legendary Qirq girl castle, Hurayda bint Muhammad Al Hakim, and the daughter of Varrak At-Termizi[7].

An anthropological phenomenon can be observed in the example of Surkhondarya sacred sites. On the other hand, it will be able to raise its status by linking sacred places with the name of the well-known people.

Located in the unique community among the locals, the complex is the Sultan Saodat complex, located in Namuna community farm of Termez district. During the XI-XIX centuries, the complex of mausoleums of Sultan Saodat was restored and rebuilt as a sacred place of worship. This complex includes about 20 mausoleums. It is made of ganch-carpets by renowned architects of its time. The complex is built on the tradition of Sayyid Hasan al-Amr, one of the Prophet's descendants. The mausoleum of Hussain is honored with the name of the upper part of the sayyids and local Muslim scholars, their dynasty, mausoleum[8].

The Alawite cult has a strong position in Surkhondarya region.

Some places of worship are considered to be mausoleums of famous historical figures in the region. For example, the Kokildor Parish (XII century) relates to al-Hakim at-Termizi. Kokildor is the son-in-law of al-Hakim al-Termizi, and his daughter is married to Hurayda bint Muhammad al-Hakim. His original name is Saman Ashur. He is known as a famous calligrapher scientist and author of many works. This scientist is known as the saint after burial in "Koski Kokildor"[9].

Among the strangers, there are also unknown names. The population accepts them as "saints." These include the Murch Bobo[10]. His tradition belongs to the late 19th and early 20th centuries. The exhibition is located at Termiz 16, Adib Sobir Termiziy street.

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Most of the sacred places in the Angor district belong to the Archaeological Reign of the Kushan Empire (I-III AD)[11]. There are two mosques in the XI-XII centuries: Hoja Roshnoyi, Sa'd ibn Abi Waqqas, and Abdurrahman in the XX th century.

Hoja Roshoyi temple building is located in the XI-XII centuries, on the road of Termez-Angor highway, located in the Zang district. The original name of a person who sneezes in a tomb is unknown. But there are some narrations about it. According to them, it was famous for these saints.

The other two are related to the names of the first Islamic heroes. Abdurrahman Ata's place of worship is one of the companions of Prophet Mohammad (pbuh), one of the Companions of the Prophet (peace and blessings of Allaah be upon him), Abdurrahman b. This is located at the Tallimaron Community Farm. Over time, a large cemetery was formed around it[11].

Sa'd ibn Abi Waqqas' home is also related to the famous Companion Sa'd ibn Abi Waqqas (Wali 674), one of the Asharah al-Mubashshara. This hotel is located near the hill of Hayrabad[12].

Sacred places are often characterized by ancient castles. For example, in the Muzrabot district, there are Sopollitepa, Kampirtepa (III a.), Karamakmar cave complex and other ancient monuments of the epoch. In Muzrabot, in the village of Navbahor in the district, there is a sacred place Muzrabot father (Buzruk-ota) of the 15th century.

The vast majority of pilgrims are associated with the names of the famous people who work in this country. For example, one of the founders of the great hadith science in Sherabad district was a mosque of Abu Isa At-Termizi (X-XI aa.), A scholar, author of numerous works, a large cemetery in the territory of the collective farm "Ulash Turopov" is located next to the Here is Abu Musa ibn Isa At-Termizi, the author of one of the well-known hadith books, known as Sihohi Sitta (The Six Trusted Collection) in the Islamic world. This pilgrimage plays an important role in the spiritual development of our people, the study of secular and religious knowledge, propagation of morals and humanity.

There are also places like Atoulla Said Vakkos, Axtam Sahabah, Sulaiman Ata, Jamolmergan, Hojamuqan, Khojanga, Kayrioghoch, Sayyid, Bobotepa, Chopon Mom, Kirkchilton, Koshash Valiy, Chulpon Ata, Rabotak Cemetery. The people connect them with the names of the Sahabah and the first Arab military commanders. It should be noted that Akhtam Sahabah (Namangan, Tashkent region), Chopon-ota (Samarkand region), Kirkchild's father's cults are known in other regions of Uzbekistan.

Atoulla Said Vakkos (X-XI aa.) Is located in the center of Sherabad district on the river bank. This place is called Atoulla Eshon Mir-Khaybar. It has been reported that this person is the Companion Sa'd ibn Abi Waqqas, a famous commander during the Arabian wars[13].

The Ahtam sahabah (X-XI aa.) Is located in the Sherabad district of Chigatay. This mausoleum was built for the Prophet Muhammad's () cousin, the close relative of Hazrat Ali[14].

There is also Hojamuqan-Ata sanctuary in the village of Hojamuqan in the mountainous area of Sherabad. The village is named after this saint. A single sentence about the Awliyâ has been widespread.

There are Kirkchild-ota in the Taldykor district of Sherabad district, Koshash-Valiy in Dustlik mahalla, Chulpon-Ata sacred places in Navbogh village. As you know, the Kirkchild cultivation is common in Central Asia. There is also a Rabatak cemetery, which is visited by the population in the district. Usually, no cemetery may be a place of pilgrimage.

It is widely known in the community of Takiya ota (K. XII century) in the Qiziriq district. The word "takiya" and "rabotak" means the Sufi headquarters. The first pilgrimage is located in the Takiya-Ata neighborhood of Ahunboboev's collective farm, but there are no other sources mentioned in this tomb[15].

There are no written sources in the written sources about Hazrat Sultan Vali (XIV century) located in the village of Omonxona in Boysun District. According to legend, Sultan Vali was born in Balkh in the XIV century and sought his master, and the Siddiq came with the Companions to the present day. He had been here for forty days and had a nickname called "Balogardon". He was buried here after his death[16].

Located in the town of Padang in Boysun, the Choir is a sacred place for the local people. However, information about the buried person did not allow him to identify his or her history.

Khoja Samandar at-Termizi, located in the village of Koptogay in Kumkurgan district, is related to the name of Khoja Samandar Muhammad bin Baqo at-Termizi, who lived in the seventeenth and eighteenth centuries and was known for his centuries-old feverish, sharp language. He is known as a contemporary man, lawyer, justice, ambassador, warrior and historian scientist[17,18].

Nearby, the brothers Sayyid Kemal and Sayyid Jamal were buried, and this place became a place of worship.

Shakarli-ota, Bektepa, Ulughsay, Bandixon district are known only in the local area of Haydarkul Hoji-bobo in Ozod collective farm. Traditions of the Awliya are justified by general concepts for Central Asia. Therefore, detailed historical information is not available.

14 sacred sites were studied in Oltinsay district. At this point, he was buried by great saints, Sufism scholars, scholars, and donkeys. The most famous of them are Hidirshoo (XIV century), located in Hidirshoo village. This place is considered one of the pagans of the Prophet[19].

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Sufi Olloyor (XVII-XVIII century) is located in the village of Katy Vakhshivor, where the poet and thinker, Sufi Olloyor (1644-1721), founded the Uzbek classic literature, as a follower of the traditions of Sufism[19].

In the region, the influence of this scientist can be seen in the vast number of pilgrimages associated with his name. The mosque at the end of the village of Omakbulak in Pakhtakor collective farm is also the Sufi Olloyor (XVII-XVIII century). It is reported that Sufi Olloyor's Khaleefah left Samarqand and stopped at the present place of pilgrimage. The local population calculated this place as a pothole and built a small mosque near it. As a result this object became a pilgrimage. Since then, this place is called the Mosque of the Father[19, p.31].

The representative of the science of tasawwuf is Khoja Muhammad Mevlana Zohid (XVII century) in the small village of Vakhshivor. The grandson of Khoja Muhammad Balki, the master of the science, astronomy and mathematics, who taught at the Samarkand madrassa in the time of Mirzo Ulugbek. He was the founder of Sufism[17, p.35-36].

Another feature of the festival is that there is an ancient tree or a spring in its territory. For example, an ancient cedar mulberry tree (XVII century) is growing at the Kurban-Soat, which is located on the outskirts of the Khojasoat village in Altynsay district. This place was named as the Feast of the Sacrifice because of the burial of Saatli, the son of Kurban, the Islamic scholar of the 17th century[19, p.27].

Most of Surkhondarya's pilgrimages are located on high hills and deserts, which symbolically represent the people's name. Located on the large adjacent settlement of Mirshady in the white golden neighborhood, it is located in the same place as the Hojeor or the House of the Holy Virgin (XVIII-XIX centuries)[19,p.31-32].

It is also located in the village of Kiik ana (XVIII-XIX centuries) in this village, on the other side there is a valley, and in the middle a large herd flows. The citadel is on the same line. The wall, which is surrounded by ordinary collars, has faded over time. The tomb that was in the middle was lifted up with simple soil. The 200-250-year-old pilgrim was buried in this holy place of pilgrimage. According to the deceased testament, they buried him in front of a deer who saved him from death[19,p.29-30].

The culinary wildlife is manifested in these places and elsewhere.

The sanctuaries were of special significance for the celibacy. For example, the Bibi Zainab, the Sayyid tribe, was buried in the cemetery (XIX century) and later became a cemetery. The immediate descendants of Bibi Zainab and the local people are buried here[19,p.33].

Oltinsay district is one of the most sacred places of worship. One of the Companions of the VI-VII centuries has a temple (XIX-XX AD), known as the

"Captain", built in honor of Khoja Hasan Ilqar, who was active in propagating Islam.

Located at the top of the village of Kultury in the village of Kultany, in the village of Korlyk near the village of Khorlyk, there is the Yakka-ata grandfather (XVIII-XIX century). It is located in Korlyk mahalla of the district, with a large domed cathedral of Eshon bobo (XIX-XX a.), Mostly buried with donkeys and their descendants. This person is considered to be one of the members of the White House of the Lord. Hodja Pok ota, the companion of Abdurrahman ibn 'Awf, is located at the foothills of the district[19, p.18-34].

Hijjah-Hour is 400-500 meters above the center of the mahalla, and on the right side of the road there is a well-known place of worship called Sa'd ibn Abi Waqqas (guard 674)[12, p.473]. The fact that the previous Islamic heroes participated in the first Arab marches to Central Asia in the emergence and development of the Companions of the Prophet played an important role.

Located in Ushr, on the hilltop Barku Mountain, Hojai Gissar is located. It appears from the word "housekeeper" that developed on the basis of an ancient castle[21].

There are six pilgrimages in Denau district of Surkhondarya Province. One of them was the mystic scholar of the Movement, the Caliph Bahauddin Naqshband's caliph and son-in-law, Alouddin Attar Wali (v. 1400)[22].

There is a pilgrimage on Mount Sangardak, which is called the Sangardak, because of the large circle there (in Persian, "girdle" - "roundabout, round stone"). Also known as Hijay Ilgori[23], a prominent leader in the mountains, is the ancient Sharra graveyard[24] at the 100-meter hill of the mountain where the white water flows, and the Hojeai Khuban (Good Hands) encampments[25]. The abundance of sacred sites associated with the beautiful natural sites indicates the peculiarity of the Surban-era pilgrimage sites. It is also located at the Hazrati Sultani Mausoleum in Khairabad, where the people are visited by the people, but the local population is not informed about this person. Another glamorous object - Kukpak-Ata is located in the neighborhood of Galaba neighborhood. It is well known that the dog image is a common practice in Sufi teachings.

We can meet the advent of the last generation of representatives. For example, in Sariyasia district there lived a fortune of 100-200 years (XVII-XIX centuries) in the village of Khufor, a great worshiper of the people - Karimkul hulla[17, p.43].

There are 17 sacred pillars in the Uzun district. It should be noted that there is little historical information about them. The comparative study of them has provided the basis for the following.

On the left bank of the Surkhan River, in the White Village of the village of Serharakat, in the village of White Ostona, there is the White Ostona bobo (X-XI century)[26], with the name of Abu

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Hurayrah (602-679), one of the famous sahabi, roviy and faqih. The causes of the spread of Abu Hurayrah are still not well-known. In any case, it is related to the development and success of the science of hadith in Central Asia in VIII-IX centuries.

Spring springs require special mention. They form the basis of life ecology. There are Chashmi divonaho (Devonalar) sacred sites on the banks of the river Khursand, in the village of Hijjai Piriah (Qari Muz)[27], in the Honjiza village of Hanziza, in the village of Chosh, in the hilly part of the village of Khursandtag. Here an ancient spring is boiling over a large stone. Because of the large number of cannabis trees on the right side of the entrance to the village, the "Blue Bulls"[28] is known for its Obi Surhon River near the Redsch of Desurh, and the Springs of the Sheikhs under the Mountain of Naiho[29].

The cult of the martyrs is widespread. For example, the Shahidon cemetery (Shahidlar cemetery)[30] is located on the Chios side of the Nile village near the Shakhidon Mountaineer. There are ten graves in the Piste memorial on the piste. These graves are also the grave of martyrs. Nobody can eat fish in a sacred sanctuary in Nilu. The population is drinking water from this pool.

It is a place of pilgrimage on the shore of the village called Shurtul, which is a place where the people meet together with Mirzo Boborahim Mashrab and Sufi Olloyor. There are sacred springs in the Chashmai Bibihur - Bibinur cemetery at the top of the village, at the village of Quiruloq, on the left, on the left without reaching the village Kengguzar at the top of Nilu. On the mountaintop of the village of Nilu there is a spring of healing water at the top of the mountain, which is called Chashmai Soro[31].

Trees should be carefully touched. On the left side of the Honjiza neighborhood, far from the village, the Mazar tower is located, with a hawk tree around it[32]. Hanjiza neighborhood is located at the top of Hodja Murid, on the top of the village of Debodom, on top of which is the Darvozah Temple, where water is sprinkled from all three mountains[33]. The Hanjiza community farm is located at the foot of the village of Hojai Asmin, on the outskirts of Quyi Safet (White Mountain), where the Fortress Girl (Chil Plateau) is located. The mountain is white, so it's always snowy. There are forty mountains in the mountains. There is also a source of Shakar olma (sugar apple)[64]. The Hojar Asmin saint is located at the foot of the village on the outskirts of Mount Safet[43].

### Conclusion

The researches have allowed to find out about 64 hotels in Surkhandarya region. Most of them are well-known at the regional and local levels.

A sacred place on Surkhandarya bay and pine trees are located in areas favorable for sun-lying sunlight, soil and climatic conditions, with a historic-geographical location as an educational site that has a positive impact on the spiritual outlook of the local population. Especially the fact that they are located on the high hills, the beautiful nature, the coolness and the cool atmosphere make the number of pilgrims increasing year to year. Here are all the conditions for their relaxation and recitation. These places serve as centers of spirituality, which contribute to the development of our society, to the development of national ideas and emotions on the basis of state control.

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