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ABOUT THE SHRINE OF KHOJAMUSKENT FATHER IN JIZZAH OASIS

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ABSTRACT

When we talk about the historical monuments related to the way of life, faith and worship of the people living in the agricultural oases of the region and the adjacent steppes, we see that there are a number of shrines in the surroundings of Sovot, one of the mountainous villages of the historical Ustrushona. In particular, when we analyzed the information about Khojamushkent father's shrine, which is known and famous to all the people of Uzbekistan, located in this area, we noticed that the information about this shrine is found in the information of a number of researchers.

KEYWORDS

All the people of Uzbekistan, located in this area, we noticed that the information, around the oasis.

INTRODUCTION

The written sources on the history of the holy places can be divided into two parts. The first type of sources includes inscriptions related to the way of life of the herders living in and around the oasis, and the second is the memoirs that provide information about the history of the settled peasant population of the oasis. The written sources of various periods, which provide

information about the shrines related to the life and spirituality of the population, are mainly related to the historical events of the Middle Ages. The main problem in the study of historical monuments and shrines in the oasis is the lack of written sources about the history of the area. In recent years, taking into account the importance of oasis shrines and their place in the

economic life of the region, various scientific researches have been carried out on the current state and location of the holy shrines. One of such works is the book "Pests of Uzbekistan" (Syr Darya and Jizzakh regions), published by a group of authors headed by B.Eraliev . In the work, the information about the shrines and shrines belonging to Jizzakh oasis is studied in the section of districts, where more attention is paid to the social and spiritual characteristics of the shrines. Also, the researches of F.Aqchaev, who specially studied the shrines of Jizzakh oasis, stand out. In this sense, in this article, we will try to give some thoughts about Khoja Ishaq, who is located in the territory of Khojamushken settlement in Yangiabad district. There are different opinions about the origin of this name, among them the term "Khojamushkent" and the information about "Khojamushkent father" complement each other. This name itself has countless qualities, this word itself embodies a thousand and one charms, a thousand and one mysteries, and a thousand and one imaginations! - writes Aga Burgutli.

First, "Khojamushkent is a place name. The original meaning is "khojapishgan", i.e. "ripe water, ointment, characteristic water". Maybe "Khojamushkent" means "city of lords"!?"

Secondly, there are interpretations that "Khojamushkent was a city of hojas, i.e. pilgrims..." .

In our opinion, the etymology of the word "Khojamushkent" should be made from three words: "khoja" + "mushk or musht" - "kent". This term can be interpreted in two ways:

First of all, in our province there is a tradition of calling the shrines of saints "khoja", "father". "Mushk" means "pleasant expression", "smell", "breeze". The word can also be used to refer to the beautiful and pristine nature of the place or the healing waters that flow from the springs. "Kent" gives the meaning of "city, country, place" typical of these medieval works.

Secondly, "musht" got the name "khoja+musht+kent" because of the appearance of five caves formed by the impact of Khwaja Ishaq Vali's fists and escaping through one of them.

The history of Khoja Ishaq father

Unfortunately, information about the history of Ishaq Vali has not been sufficiently studied. Nothing but some narrations.

In recent years, our observations on this topic revealed that several saints named Khoja Ishaq lived in Central Asia. These are: Khojamushkent father - Khoja Ishaq, Ahmad Yassavi's follower - Khoja Ishaq father, Mahdumi Azam's son - Khoja Ishaq, Khoja Ishaq ibn Amir Aromshakh Alishakh Hatloni-Khoja Ishaq Khatlani.

Abu Tahirkhoja Samarkandi gives information about 48 graves in the section of graves in Samarkand districts of his work "Samaria" (Zikr of Samarkand graves).

His information about the 4th and 17th graves mentions Khoja Ishaq.

The first: "4. Tomb of Hazrat Khoja Ishaq, the son of Hazrat Mahdumi Azam from Dahbed. It is outside the city, on the north side, in the village of Bogi Balad, next to the pond of Amir Temur Koragoni reservoir. Khoja was buried in Safedduk, one of the other villages belonging to Dahbed. With the passage of time, when the Kohak river came close to the grave of Hazrat Khoja, his son Abdullohoja took his bones from there, crossed the river and buried them in Bogi Balan, where his village was. Khoja Ishaq was a young boy at the time of his father's death. Maulana Lutfullah [Chusti], one of his father's caliphs, was brought up and matured. Khoja lived for many years, his maturity and condition are beyond measure. An extensive biography is written to his credit. The people of Koshghar province, from their forefathers, wore the words of Khoja murid in their ears and devoted themselves to his descendants. Khoja died in 1007 [1598-99] .

Second: "17. Tomb of Hazrat Khoja Ishaq Khatlani." I am in the mountain called Fon belonging to Samarkand province, the reason for its name is that there is a village called Fon on this mountain, Hazrat Khoja Ishaq Sayyid Ali Hamadani is one of the caliphs, and he is one

of the deputies of Sheikh Najm ud-din Kubaro. There is a cave in the middle of this Fon mountain, at the door of the cave, the body of the deceased and the deceased is standing naked without being buried; covered up to the navel with the shed wings and feathers of doves. With his back to the sun, his face to the qibla, Israfil is standing near those who are waiting for the sound of the trumpet. He dripped water from the ceiling of the cave. A few steps further into the cave, it turns into hard rock. They say that the breezes that make one happy [and] increase joy blow from it and cleanse the soul. His true condition was not known to anyone. There is a flower tree near the entrance of Khoja Cave, which blooms red flowers twice a year. Another advantage of it is that no matter how many stones and clay the cave door is covered with, it will open again by itself without any reason. The distance between his grave and the city of Samarkand is about 20 stones [160 miles] .

, writes : "In terms of origin, it goes back to the Alishakhi dynasty of Khatlon."

Third: Alisher Navoi , in the 615th place of his work "Nasayim ul-Muhabbat", gives information about "Father Isaac" among the guardians of the Yassavi sect.

In Isaq Khoja's chapter of Ali Safi's "Rashahot": "Ismail was one of your father's children. The owner has ruined the land due to time and condition. They are

killing people in Istijab region, and Tashkent is one village between Sairam and Tashkand . From this it can be seen that father Isok was one of the pirs of the Yassaviya sect.

Fourth: Abu Hafs Nasafi's work "Qandiya" on the arrival of Yusuf Hamadani to Mavorunnahr: "They came from Hamadan region accompanied by 11 acquaintances. One of them is Abu Musa, the second is Khwaja Abdulkhaliq Gijduvani, the third is Imam Yahya Gotfari, the fourth is Khwaja Ishaq, the fifth is Khwaja Rabat, the sixth is our nephew Khwaja Zikriyo, the seventh is Khwaja Sagpoi, the eighth is Khwaja Adam Shawdari, the ninth is Khwaja Muhammad Chehel Jalla, the tenth - Khoja Kurayish, the eleventh - Baba Arif Salman .

The same information is given in the book "Maqamati Yusuf Hamadani" by Khwaja Abdulkhaliq Gijduvani: "Eleven people came from the city of Hamadan together with His Highness the Sheikh (below). 1. Abu Musa Khadim. 2. This weak servant is Abdul Khaliq. 3. Imam Yahya Ghatfari. 4. Khoja Ishaq. 5. Khoja Rabat. 6. The son of Khoja Zikriya's brother. 7. Khoja Adam Shavdari. 8. Khoja Muhammad Hakim Saripuli Balkhi. 9. Khoja Muhammad Chilla. 10. Khoja Kuraysh, 11. Grandfather Orifi Turki .

In both of the above sources, the name of Khoja Isoq is mentioned in the fourth place. If we take into account the fact that the author of the first work, Abu Hafs

Nasafi, died in 1142, Abdul Khaliq Gijduvani died in 1179, and Yusuf Hamadani died in 1141, it turns out that Khoja Ishaq came to our country in the first half of the 12th century.

If we compare the above interpretations, then it is close to the history of Khoja Ishaq - Khoja Ishaq father, that is, Khojamushkent father. We leave the confirmation of this to the verdict of future studies.

Khojamushkent father shrine

Khojamushkent father shrine is a shrine in Yangiabad district of Jizzakh region. The territory of the shrine is 14 hectares .

There are a lot of religious places and places of interest on the slopes of the Turkestan ridge. People have been living in this area since the time of primitive society. Since ancient times, they have lived in caves, caves, rivers and lakes, around springs, in comfortable and airy natural habitats, and had religious beliefs of totemism, fetishism, animism, magic, fire worship. The area where Khojamushkent father shrine is located is one of these places.

Since the 12th century, Khojamushkent father's shrine has become a place of Islamic religious faith for the inhabitants of the oasis, a place of worship for Muslims.

This shrine consists of a shrine, a mosque, healing and healing springs, an ancient cemetery, caves and beautiful natural scenery.

There is no information about who built the original version of the house. The present modern appearance was created by Bakhtiyor aka from the village of Akbulov in Zarbdar district during the years of independence.

According to the elders of Khojamushkent village, the mosque was built in 1916 by a man named Mulla Olimbai. Yangyollik has been somewhat updated by Aka Ahmajdon. It was restored by generous people during independence.

Springs: Buqabuloq, Kotirbuloq, Isitmabuloq, Niyatbuloq, Murudoluq, Kytarmabuloq. "archaeologist scientist A. Gritsina noted that there are 365 springs here."

Caves. Various legends are woven about the caves. In one of them, "In the end, he had no chance to escape from the chase, and at the last moment, the owner of the karomat showed another karomat - he hit the steep cliff with his fists, and a cave appeared. A cave appears with every punch...

The saint entered one of the caves and disappeared from the enemy's sight, the pursuers entered the cave and searched for him but could not find him... They say that the continuation of this cave goes underground and connects with Makkatillo .

CONCLUSION

In conclusion, Khoja Ishaq is one of the historical figures who spread Islam in Ustrushona. Khojamushkent father's shrine, which is associated with his name, is one of the holy places where the inhabitants of the oasis worship. It is a place of blessing not only for the residents of Erganakli, Oyuvli, Bayot, Feruz, Mongol, Khojamushkent , but also for the residents of more than 30 surrounding villages, as well as for the residents of the entire region. Attention to, respect for, and study of the history of the ancestors is part of our Islamic and national values, which serves to form a sense of patriotism and respect for the historical heritage in our youth.

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