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## EXPLORING THE SACRED SITES OF THE KASHKADARYA REGION

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### ABSTRACT

This comprehensive article delves into the geographical positioning of the revered mukhtarakhs within the Kitab District of the Kashkadarya region. It intricately examines the life and activities of the esteemed khaki scholars and saints who have left an indelible mark on the cultural and spiritual landscape of the area. Through meticulous exploration, the article sheds light on the profound significance of these luminaries, offering valuable insights into their teachings, contributions, and enduring legacy within the rich tapestry of Kashkadarya's religious heritage.

### KEYWORDS

Pilgrim, sufi, scholar, irshad, dynasty, sufi, mentor, khoja.

### INTRODUCTION

Kitab district is a mountainous district located in the northeast of Kashkadarya region. Its area is surrounded by the Hisar mountain ranges from the north and east. The district is geographically at the farthest edge of the region, bordering Samarkand region to the north, the Republic of Tajikistan to the east, Shakhrisabz to the south, and Chirakchi districts to the west [12:4].

According to the sources, the name of the district does not come from the word "kitab" (book), but from the

Persian language "Kiftob" which means "Shoulder-elka, ob-suv, that is, water on the shoulder". Because Kashkadarya and White rivers flow from both sides of Kitab district [1:198].

Despite the fact that Kitab was under the control of the Bukhara Emirate, the Kenagos clan was united around Shahrissabz, without submitting to it. Kitab Beggi occupied the northern part of the valley, and Shahrissabz Beggi occupied the southeastern part. On

August 14, 1970, Kitab fortress was occupied by Abramov's troops [12:8,9].

During the years of Soviet power (the boundaries of the district were reorganized in 1926), it was added to the Shahrizabz district and reorganized for 67 years, and the last time on December 25, 1968, the decision of the Supreme Soviet of the Uzbek SSR No. 1782 made it an independent district [13:3,5].

The secret of Hazrat Sultan Mountain still amazes mankind. The mountain is located in the northeast of Kitab District and is the 5th highest point in the Republic. It is 4135 meters above sea level and borders the Republic of Tajikistan 82 kilometres north-east of Kitab. Adjacent to Gova Peak at the junction of Zarafshan and Hisar mountain systems. In this place, there is a shrine associated with the name of Hazrat Sultan, and local residents call it "Kohi towba", "Avghayi Qiyamat" [7].

The high peak of the mountain is as smooth as if the rock was scraped for 70-80 people to pray. In the cave on the qibla side of the Supa is a tomb, where the local residents say that the head of Imam Husayn is buried.

After the death of Caliph Muawiya in 680, a movement against the Umayyads began in Iraq. The Shiites of Kufa invited Imam Husayn to Kufa as their imam and asked him to lead a rebellion against Caliph Yazid. When Imam Husayn and his warriors arrived from Makkah to Kufa, seven thousand troops of the caliphate faced off in the plain of Karbala. On October 10, 680, Imam Husain (r.a.) was killed by Sinon ibn Aws ibn Amir Nakhai with a spear... Sinon himself got off his horse and beheaded him. This unprecedented crime happened on Friday 61 AH. That day he coincided with Ashura [14:129]. Imam Husayn was buried in Karbolo steppe. This place is considered a holy shrine of Shias.

There is a saying among the people: When Imam Husayn dies in battle, his head is cut off from his body and brought to Yazid. The head of the army, Khoja Davud Dimashqi, took the head of his son Husayn instead of the head of Imam Husayn. Gowa leads to the peak. He will be buried here. After reaching the peak, his partner, Father Mubil, was also martyred [3]. For this reason, residents consider this place a shrine.

You can visit Hazrat Sultan's shrine from July 20 to August 10. In addition to being a holy place of pilgrimage for Muslims, this place was also a temple of pagans in the cave under the mountain. Another miracle in the shrine is related to the rising of the sun. Another factor that gives the mountain its grandeur is that the rock looks like a man when viewed from Qabzakhana village when the sun comes over the mountain.

There is a shrine of Mavlana Abdulbaqi Khojagi Emkanagi in the mining village of Khoja Ilm, 12 kilometres from the city of Kitab [3]. Khajagon, a mature propagator of Sufism in the direction of Naqbandiyya, a scholar of jurisprudence, hadith, and the master of time, state and time, Azim Pir Mawlano Abdulbaqi Khojagi Emkanagi ibn Mawlano Darvesh Muhammad Vakhshuvari was born in Khojaimkanagi village of Kitab district in 918/1512 and died in this village in 1008/1600 reached His children Maulana Khoja Abdul Qasim ibn Mawlana Khojagi (d. 1022/1613) were also buried here [11:11].

Hazrat Khojagi Muhammad Emkanagi rahmatullahi alayh was the caliph of his father Darvesh Muhammad rahmatullahi alayh. Zahir and Batin received knowledge and education methods from their fathers. He used to hide his situation from people [14:129].

All available sources confirm that Hazrat Khajagi ibn Darvesh Muhammad Emkanagi was in the twenty-

second rank of silsilai sharif in the Naqshbandi order [4:5,6,14:129]. According to the book "Index of Manuscripts of the Naqshbandiyya Tariqat", it is reported that Hazrat Khojagi Muhammad Emkanagi ibn Darvesh Muhammad wrote "Intikhab az Kitobi Nasama" (Selections from the Book of Shabodas). Currently, 5 pages of this work are stored in the manuscript fund of the Institute of Oriental Studies under number 500 XVII. The work was copied in 1275/1859 and contains folios 194-198 of the work.

Hojagi Muhammad, called "Purkaram", received Irshad from his father Darvesh Muhammad, and after him Khwaja Muhammad Baqi (Baqibillah), Khwaja Abdul Qasim (or the children of Muhammad Qasim) and also Muhammad Sabor, Khwaja Ahmad, Muhammad Sayyid, Khwaja Abdulaziz, Khwaja Khairiddin. Rumi, Movlono Sufi, Aliabadi, Khwaja Latif Qandibodomi, Muhammad Fazil Badakhshi, Ya'qub Sarfi Kashmiri give guidance and allow them to become sheikhs [11:11]. In his time, the peoples of Central Asia, India, Khorasan, and Turkey received Sufism education in the way of Khojagon Naqshbandiya from the school of Mawlana Khojagi Emkanagi. In the madrasa founded by him, in addition to the science of fiqh and hadith, secular sciences were also studied. From 1601-1602, a Sufi sect was formed around the house and grave of Mawlano Khojagi Emkanagi, along with a shrine. The shrine is currently visited by Muslim pilgrims from Turkey, Germany, America and other countries.

About 17 kilometres south-east of the city of Kitab, the "Aq-Suv" shrine is located on the right bank of the "Oq-Suv" river in the village of Khojaisfaro (Khoja az Faroz) [3].

Local people say that Sheikh Shamsuddin and his children Sheikh Najmuddin, and later the third eldest Darvesh Muhammad Vakhshuvari were buried here.

Hazrat Khwaja Sheikh Shamsiddin was born in the village of Hezzan (Tajikistan) near Farab. There is no information about the exact year of birth. He is a descendant of Sabiri bird and goes back to the family tree of Sheikh Antohur. In his youth, he learned from his father and engaged in farming [9:88].

Sheikh Shamsiddin knew "stay and stay". He became a disciple of Hazrat Sultan Said Ahmed Bashir (1368-1464) in Kesh [9:89]. There are two shrines associated with the name of Sheikh Shamsiddin in Shahrisabz. One of them was Sheikh Shamsiddin Kulol (1290-1370), who was the pir of Sahibgiron Amir Temur, and was buried in Shahrisabz. Sheikh Shamsiddin Kulol was one of the Sayyids of Termiz. A'la al-Mulk was the son of Khudovandzada, he spent his youth mainly in the village of Khoja Mubarak [5:11]. In Ahmad Choriev's book "History of Hazrat Sultan and Hazrat Bashir Manoqib", Hazrat Sheikh Buzrukvori said that Sheikh Shamsiddin is one of the most mature saints. I raised him by raising him. I gave the reference letter myself. Shaykh Shamsiddin was a great scholar, and possessor of merit [2:303]. It is said that Shaykh Shamsiddin was always everywhere, adding the name "Bird" to his name because Sabiri was born from a bird. He is said to have performed the sunnah of the morning prayer in the Kaaba, and the fard of it with the congregation.

Sheikh Shamsiddin passed away on May 20, 1501. He was buried in the village of Khoja Isfaro, Kitab District, Kashkadarya Region [9:91].

Sheikh Najmuddin's children also achieved perfection like their father. Amir Temur built a mosque and a madrasa on the left bank of the Aq-su. Fathers and children served here. After their death, the madrasa in "Aq-Suv" was headed by Darvesh Muhammad [9:90,91].

Darvesh Muhammad Vakhshuvari's name is shown in the genealogies as Khoja Mahmud, Darvesh Muhammad is a pseudonym. His father, Khwaja Afaq Kalon, was one of the Sayyids of Termiz. He will marry the granddaughter of Sheikh Yakub Charkhi. Darvesh Mohammad Vakhshuvari was born from this marriage. Thus, in addition to the chain of tariqat, his lineage also goes back to the famous house of His Holiness Ya'qub Charkhi on his mother's side. Darvesh Muhammad lived mainly in the village of Vakhshuvor of Choganiyan and near Hisori Shodman. This is the ratio of the miracle [10:29]. There is no information about the countries and years of birth of this breed. He died in Dasfiror in 970/1562 [14:128].

He was one of the great saints, and he perfectly mastered the knowledge of life and death... Because he learned the knowledge of tariqat from his uncle Muhammad Zahid Vakhshuvari, and received his guidance from him [10:29]. Although Muhammad Zahid Vakhshuvari (approx. 1475-1563) raised many guardians, Darvesh Muhammad is the only one known and famous. That person is Darvesh Muhammad Emkanagi. The name of Imkana village appears for the first time in his nisab. Maulana was one of the great saints, and he perfectly mastered the knowledge of life and death [8:443].

The great representative of the "Khojagan" order, the piri-kamil, famous in Muslim countries, the sultan of the saints of his time, the successor of the sarhalqa silsila (silsilai amil) was on the 21st place of the golden silsila [9:91, 14:128].

Darvesh Muhammad's son Abdulbaqi Khojagi Emkanagi was the chief teacher. In addition to him, Khwaja Mirak Gumbaz Sabzi, Khwaja Muhammad Reza, Maulana Shermuhammad, Sheikh Solati, Mir Ali Azizon Samarkandi and others [10:34,35].

Darvesh Muhammad emphasized the following rule in his teachings on human perfection and spirituality, education of manners: "When the time comes to keep silent, keep silent, when the time comes to communicate, communicate." Whenever a place becomes suitable for doing some action, do it" [6:16]. The water of the white-water spring flows foamingly at a distance of 200-300 meters from the shrine. Pilgrims bathe in that water every year in the summer months and find a cure for skin diseases. Muslim pilgrims from Turkey, Germany, England, Spain, France, Dagestan and other countries come to the shrine.

**The shrine of Hazrat is located** 30.5 kilometres northeast of the city of Kitab, in the village of Hazrat Bashir, on the coast of Kashkadarya, which flows between the Abyssinian and Kol mountains [3].

Hazrat Bashir (1368-1464) came into the world thanks to the blessings and prayers of Sayyid Nematillo, brother of Sayyid Baraka, elder of Amir Temur Korogoni. Their father, Khoja Hasan, was 90 years old, and their mother, Bibi Malokat, was 80 years old, but they had no children. When the child is born, they name him Saeed Ahmed. When their mother Bibi Malokat does not produce milk, young Said Ahmed grows up without milk. That's why the nickname Bashir (Beshir - grown up without a word) is added to their names. After Saeed Ahmad, his mother gave birth to two more children named Saeed Ali and Haja Ahmad [2:178, 179].

Hazrat Bashir started reading Quran and other books at a young age (18 years old). Those who are sane, dieters, and don't spare help from people. It became clear to Hazrat Bashir that he had knowledge at a young age, and as he grew older, his abilities increased, his students increased, and he became a virtuous saint. Hazrat Sheikh Buzrukvor's tariqats had a dance and simo method that is not found in Sufism [12:30].

Hazrat Bashir has become a potential owner. After hearing the descriptions of that person, many people from different parts of the Muslim world, including Egypt and Mongolia, came and became disciples of Hazrat Sultan Said Ahmad. Many of them reach the peak of maturity. Among them are Osman Turkistani, Sheikh Shamsuddin of Shahrisab, Sheikh Poyanda, Said Ali, Darvesh Muhammad Kodubaz, Sayyid Muhammad Shahbazi Haqiqat, Maulana Lutfullah, Maulana Ismail, Maulana Aminuddin, among women: Bibi Rabiya, Bibi Sahiba, Bibi Fatima, Bibi Bakht, wives of Hazrat Buzruk. Sultan, Bibi Dursultan, Bibi Turkona, Bibi Khavand were as great as Sultans. Most of these were buried in the village of Hazrat Bashir [12:31, 9:88]. After Hazrat Bahauddin Balogardan, Hazrat Sultan Saeed Ahmad Bashir was one of the great saints who left a bright mark in the Naqshbandiyya teachings in the Islamic world, and had the status of "Miri Haqiqat". Hazrat Bashir died in 1464. He was buried in Niyaztepa in the village of Bashir [12:31].

Thousands of pilgrims visit Hazrat Bashir every year because he is a representative of Sufism and an auspicious saint. In addition, the mountain landscape is suitable for ecotourism and attracts many pilgrims in the summer months. A hotel for pilgrims can be built here and a cable car can be built between the two mountains.

**Tomb of Okhund shrine** is located 2-3 kilometres from the centre of the city of Kitab, where Abu Bakr Kitabi, the elder murshid of the people of Kitab, Khaziq, the son of Junaydullah Islamshaikh, writer, doctor, as well as the begs of Kitab, Dustmuhammad ibn Anis Muhammad, Muhammad Humam ibn Haji Abdullah, Ahmed Babajan ibn Dostmuhammad, are buried. Their graves are located on a hill 70-75 meters high. Sheikh Abu Bakr Kitabi's place of birth, descendants, and legacy left by history are rare in the sources. As a piri

murshid, he preached many educational works about the pillars of Islam. The people honored Abu Bakr Kitabi and called him Mullah Darvesh Akhund. After their deaths, a magnificent mausoleum was built over their graves and turned into a shrine in the 17th century. Mulla Darvesh Okhund is one of the mature students of Makhtumi Azam.

Haziq, the son of Jonaydullah Islamshaikh, was born in a place called Sharh in the city of Herat, Afghanistan. He wrote about his name in the famous epic "Yusuf and Zulaikha" under the pseudonym "Hain-Haziq", Junaydullah ibn Sheikhulislam.

Haziq studied at the Bukhara madrasa, and in the meantime acquired the science of medicine. Due to his intelligence and wisdom, he quickly became popular and was later appointed as the imam of the higher madrasa. This is the reason why he gained fame among the people of knowledge and penetrated among the courtiers. But Haziq does not like the mischief and tricks in the palace, and Kokhan goes to the palace of Amir Umar Khan. In 1822, Khan of Koqan Umar Khan died and was replaced by Muhammad Alijan. During these periods, Haziq wrote the medical works "Sharhi Qonun" and "Tahqiq ul-Qawaid". After that, Haziq goes to Khorezm. Olloqulihan entrusts him with the translation of several notebooks from Mirkhand's "Rawzat us-Safa". At the end of 1829, he returned to Bukhara. After that, Haziqgoh lives in Kokand, sometimes in Shahrisabz, sometimes in Bukhara, making a living following his profession. Amir Nasrullo promises freedom to a jailed thief named Doshaboy and sends him to kill Haziq. On Saturday, January 14, 1843, he cut off his head and delivered it to Nasrullo. According to Haziq's friend Haji Hokimkhan's book "Muntakhab ut-Tawarikh", the headless body of Junaydullah Haziq was buried at the feet of Hazrat Abu Bakr Kitabi (Akhund) in Khanoqa.

**The Shrine of Khoja Nematillo** is located in the northern part of the Mongolian village, 23 kilometres from the district centre [3].

Shah Sayyid Nuriddin Ne'matillo ibn Mir Sayyid Abdullah ibn Abdurrahman (1330-1431) is one of the leading scholars in the field of Islam. He is the founder of the "Ne'matilloh" direction in Sufism. This doctrine is as popular in the Islamic world as the Naqshbandiyya doctrine and is based on pir and murshidism. Now this doctrine is partially followed by the peoples of Central Asia, India, and Pakistan [7].

Sayyid Ne'matillo is 21 generations from Prophet Muhammad (pbuh) through Muhammad al-Bakr. He was born in Aleppo. He studied in Iraq, then at the age of 24, he went on pilgrimage and became a murid of Sheikh Abdullah Shafii (1298-1362) in the city of Mecca. Amir Temur Koragoni's elder brother Mir Sayyid Baraka. Then Sayyid Ne'matillo wrote 544 correspondences in Arabic and Persian with different meanings. 110 of them have reached us. His scientific legacy was published four times in Iraq and Kerman (Iran) under the name of Amir Sayyid Nuriddin Ne'matillo.

According to "Zafarnama", when Amir Temur led an army against Amir Husain and stopped near the city of Termiz, Mir Sayyid Baraka and his brothers Sayyid Ne'matillo handed over the alam and drum, which determine the royal rank, to Sahibqiran. After that, Amir will be with Temur, and they will be together in all their work and consultations.

Sayyid Ne'matillo lived in the Mughul village of Kitab district for 6 years. With the blessing of that person, Hazrat Sultan Sayyid Ahmad Bashir will be born [2:178,179].

Nematillo went to the city of Kitab and married the daughter of the mayor of the city, Imamuddin Hamza al-Husayn al-Harwani. After leaving Herat, Yazid lives in Shiraz. After that, in the city of Kermon, Amir Temur's brothers managed the property allocated to the Sayyids for 25 years and settled down. He died in 1431 and was buried here. The grave in the Khoja Nematillo shrine in Mogul village, Kitab district, is symbolic.

According to the customs of the people, those who ask God for a child come to the shrine of Khoja Nematillo. Near this shrine is a pond with thousands of fish. Because the pond is located in the shrine area, no one eats its fish. As the pilgrimage site is located in the mountain area, it has discovered beautiful scenery. This place is very convenient for organizing and developing ecotourism.

## CONCLUSION

In conclusion, it can be said that Kashkadarya region Kitabl in the district of Maulana Abdulbaqi Khojagi Emkanagi, his father Darvesh Muhammad Vakhshuvari, Hazrat Khoja Sheikh Shamsiddin and his children Sheikh Najmuddin, Hazrat Bashir, the elder murshid of Kitab people, Abu Bakr Kitabi, the writer and doctor Islamshaikh's son Haziq, Khoja Nematillo lived and created. who has settled here forever? Since the sects of Sufism scholars are studied and practised not only in our country but also among foreign Muslims, local residents, our republic and many pilgrims from abroad come to these shrines. It is important for us to deeply study the life activities and scientific heritage of the Islamic scholars who are buried there, to pass it on to the next generation, to form the right worldview in the minds of young people, to increase the status of pilgrimage sites in the Muslim world, to develop pilgrimage tourism in our republic and internationally, and ecotourism in the pilgrimage sites of Hazrat Sultan, Hazrat Bashir, Khoja Nematillo. is one of the tasks.

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