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## GENERAL DESCRIPTION OF SHRINES OF KASHKADARYA REGION

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### ABSTRACT

Researcher A. Choriev shows the total number of historical monuments and shrines preserved in the territory of Kashkadarya region is 78, and notes that the oldest are the architectural monuments of the III-XII centuries, most of them are the architectural monuments of the XVI and XIX centuries [1]. Among such objects of cultural heritage are shrines and holy places, the history of which reveals extensive information about the social and cultural life of the ancient country.

### KEYWORDS

Schools of Sufism, Islamic world, legends and place names, shrines, dervish.

### INTRODUCTION

The history and specific characteristics of the studied and researched Kashkadarya oasis shrines can be classified based on the following groups:

a) places associated with the names of representatives of schools of Sufism, Tariqat;

b) shrines related to the names of persons who contributed to science and hadith studies in the Islamic world;

c) shrines associated with the names of persons of the rank of saint, pir;

d) steps associated with the name of the master, sayyid, companions;

e) shrines associated with the names of historical figures;

f) places associated with the names of scientists who contributed to the development of literature and history;

g) steps related to legends and place names;

h) Pilgrims who are not identified or whose official information is not kept.

1. Shrines associated with the names of representatives of Sufism. Sufism, which emerged under the influence of Islam in the 7th century, was directed towards uniting oneself with God and realizing the truth by renouncing active social life. Achieving Sufism implies the realization of the stages of Sharia, Tariqat, Enlightenment and Truth. Those who devote themselves to the path of Sufism and reach a high level are elevated to the status of pir (guardian), dervish, and they become saints during their lifetime [2]. At this point, it should be noted that in Kashkadarya region there are shrines associated with the names of representatives of sects and pir-murshids.

### THE MAIN FINDINGS AND RESULTS

For example, Askar ibn Husayn Abu Turab Nakhbiy, one of the great masters of the 9th century, is a prominent representative of the Khurasan school of Sufism, who reached such a level of guardianship. He was born around 191/806 in the city of Nakhla (now Karshi). He studied at Bukhara and Sarakhs madrasas. He learned jurisprudence from Ahmad ibn Hanbal. In Basra, he studied under Sheikh Hasan Basri. Abu Turab Nakhbiy was a theoretician of futuvvat and tawakkul, famous in science, fatwa, asceticism and piety. Abu Turab Nakhbiy died around 274/887 while praying on the road to Basra [3]. Sulami said in his work "Introduction to Sufism and its reality" that Ulama was "one of the masters and scholars of the Sufis".

Alisher Navai gave information about Abu Turab Nakhbiy in his work "Nasayim ul-Muhabbat" and mentioned the scholar with respect [4]. Saying that Fariduddin Attar included the scientist among the first Sufis who founded Sufism, he describes that "he was a destroyer of the lines of trouble, the only one of the court of piety, the inheritor of Haq Nabi, the sheikh of the age, the traveler of the desert of Waliy, the boatman of the Faqir river, one of the nobles of Mashaikh, from the land of Khurasan" [5].

Researcher K. Rahimov assessed Abu Turob Nakhbiy as "the founder of Kashkadarya Sufi school" [6]. In 2018, a tombstone inscribed with the name of Abu Turab Nakhbiy al-Nasafi was found in the former Qarri Nishan district, about 2 kilometers from Old Nishan, Nishan district [7]. Based on the analysis of the above data, it can be said that now this complex is called "Shahid Ota" or "Chillamozor" among the people.

Nishan District, Kashkadarya Region, near the village of Otquduq, a few kilometers from old Nishan, there is a shrine of one of the representatives of the sect, Junayd al-Baghdadi [8]. Abu-l-Qasim Junayd ibn Muhammad al-Qawori al-Azzaz al-Baghdadi, the founder of the Junaydiya sect, known in the East as "Taj ul-Arifin", "Sultan ul-Muhaqqiqin", "Ustad ul-Tariqat", was born in Baghdad in 207/822. . He was educated in Baghdad madrasas. Junayd adapted the practice of Sufism to Islam, focusing on spiritual purification. The people of Baghdad called Junayd "Sayyid ut-Taifa". He lived for 91 years and died in 298/910 in Baghdad [9].

Junayd al-Baghdadi is the founder of the Junaydiya sect, and although his original grave is in Baghdad, Iraq, a tombstone with the name "Junayd al-Baghdadi" was found during the renovation of a shrine near the village of Otquduq, Nishan district. Therefore, this shrine is considered sacred among the population as a symbolic grave.



Another representative of the school of Tariqat was Sheikh Shahabuddin Yahya Suhrawardi [10]. There is a grave of Alloma Hoki in the village of Mardtepa, on the upper left bank of Guzordarya in the present city of Guzor [11]. This shrine, as a complex embodying the image of Suhrawardy, a famous philosopher, scientist, mystic and poet, had a great place in the scientific, spiritual and literary life of his time.

In historical studies, it is noted that Abulfutuh Shahabuddin Suhrawardi was born in 548/1153 in the village of Suhravard in the Zanjan region of Iran [12], and studied at the “Nizomiya” madrasa, and is considered the founder of the famous Suhrawardi order in the Islamic world [13]. Shihobuddin, looking at existence as a set of colors at different speeds, put forward the view of “Ishraq” (shine). That is why he was called “Sheikh ul-Ishraq” [14].

## CONCLUSION

Shahabuddin Suhrawardy actively participated in the political life of Baghdad, promoted moderate views, at the age of 35 he rose to the rank of “Sheikh of Sheikhs” in Baghdad [25]. Shahabuddin Umar was buried in the present-day Guzor region and is said to have been buried in the Amir Jond cemetery [16]. Although it has not yet been proven whether there is a scholar’s body in this grave, this place is currently a place of pilgrimage. Among the population, Sohobi reached the rank of hirka, his shrine is also called “Miri-Janda Ota” [17]. Sheikh’s book “Hikmat ul-Ishraq” is considered one of the rarest spiritual sources, and this work contains a complex of knowledge of this period, not only from the point of view of moral education, but also from the point of view of science.

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