

HISTORICAL PILGRIMAGE MONUMENTS OF SURKHANDARYA REGION

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Citizens are historical and spiritual people of Uzbekistan and are Obligated to Carefully Preserve their Cultural Heritage.

Cultural Monuments are under State Protection.
Constitution of the Republic of Uzbekistan, Article 49.

Abstract

After our country gained independence, the deep study of the history of our country and people, its truthful research on a scientific basis, impartial restoration of ancient sources, and uncovering the roots of the history of statehood became one of the main issues in the cultural and spiritual life of our republic. Taking into account the place of Islamic religion and culture in the spiritual life of society, forming and educating the thinking of young people in the Republic of Uzbekistan on the basis of enlightenment, studying and promoting the history of our religion, the heritage of our great scholars and saints, A complete study of our unique history, culture and invaluable spiritual heritage requires new scientific research.

INTRODUCTION

Historical monuments representing Islamic culture and history have been carefully preserved in Surkhandarya region for centuries. Hakim Termizi in Termiz district, Kokildar ata, Sultan Saodat, Isa Termizi in Sherabad district, and other shrines are among them. In this regard, researching issues related to Sufism, its history and impact on society, social works, and most importantly, its place in the spiritual life of our country, is considered an urgent topic in this regard.

It is no exaggeration to say that one of such scientists is our great compatriot Al-Hakim al-Tirmizi, an encyclopedic scientist who made a great contribution to the development of Sufism not only in our country, but also in the entire Islamic world. His teachings of Sufism had an impact on many sects that emerged in the following centuries, therefore, in-depth research of the scholar's activity and his teachings, along with studying the history of the early stages of Sufism in our country in the 9th-10th centuries It allows us to observe the development of social thought in Movorounnahr and Khorasan.

Termizi al-Hakim. Hakim al-Tirmizi (full name Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bashir al-Hakim al-Tirmizi) (about 750/760 - Termiz - about 869) is a famous mystic. Information about the biography of Tirmidhi can be found in the works of medieval Arab authors Tajiddin Subki, Khatib Baghdadi, Ibn Hajar Asqalani, Abdurrahman Sullami, and

others, as well as in the autobiographical treatise "Bad'u sha'ani Abu Abdullah" ("The Beginning of the Work of Abu Abdullah") written by the scholar himself. given.

There are also some information about his life in the sagana inscriptions placed on the tomb of Termizi. In his youth, Termizi was educated by well-known scientists in his country. In order to improve his knowledge, he will be in many cities of Eastern countries, including Balkh, Nishapur, Baghdad, Mecca and Medina. He participates in scientific debates and discussions with major scientists of that time.

There are many works by Termizi. According to the Egyptian scholar Sheikh Abdulfattah Abdullah Baraka, Termizi wrote more than 400 works, about 60 of which have reached us. Among them, the book "Nawadir alusul fi marifat akhbar Rasul" ("Rare methods of knowing the messages of the Messenger of God"), dedicated to the hadiths of Muhammad (peace be upon him), should be mentioned. There are 2 manuscript copies of this work in Tashkent, one of them is kept in the library of the Office of Muslims of Uzbekistan, and the other is kept in the Institute of Oriental Studies named after Abu Rayhan Beruni. Among the works of Alloma published in the following years, 2 books on Sufism can be mentioned: "Kitab Haqiqat Alodamiya" ("Book on the Truth of Humanity") and "Adab Unnafs" ("Etiquette of the Soul").

As a result of comparing the information about Muhammad Hakim Termizi with the description of the ideological and political situation in the Islamic world and the events related to the history of the city of Termiz, it is appropriate to determine the birth of the thinker in the first quarter of the 9th century and his death around 930. Scholars call it the Sunnah stage of the development of Islamic spirituality in the period when the life and work of Muhammad Hakim Termizi coincided. It is called the Sunna stage, when hadiths are collected and narrated by great muhaddiths in a specific system, scholars call it the Sunna stage, when hadiths are collected and narrated by great muhaddiths in a specific system.



Shrine of Muhammad Hakim Termizi

Termizi Abu Isa, Imam Termizi (full name Muhammad ibn Isa ibn Sawra ibn Musa ibn Zakhdok Sullami Bughi Termizi) (824, Termiz - 892, village of Bug, present-day Sherabad district) is a great muhaddith. One of his grandfathers was befriended by an Arab tribe called Sullam, and he was called Bugi because he died in the village of But and was buried there. At the end of his life, he was also called by the nickname adDarir because he became blind. Termizy spent his youth in Termiz, where he received his first education.

Since childhood, he was distinguished from his peers by his intelligence, strong memory, and unique abilities. He studied religious and secular sciences, especially the science of hadith, with special interest, and went to many Eastern countries to further improve his knowledge. For many years he lived in Iraq, Isfahan, Khorasan, Mecca and Medina. During his long journeys, he learned from the great scholars of the time in the science of recitation, narration, philosophy, history, especially the science of hadith, which he was interested in since he was young. Imam Bukhari, Imam Muslim, Imam Abu Dawud, Qutayba ibn Said, Ishaq ibn Musa, Mahmud ibn Ghaylon and others were his teachers.

Most of the works belonging to the pen of Termizi have reached us. "Al-jame' al-sahih" ("Truthful collection"), "ashShamail annabawiyyah" or "AshShamail annabiy sallallahu alayhi wa sallam" ("Forms and Attributes of the Prophet, peace be upon him"), "alIlal filhadith" ("Defects in the Hadiths"), "Risala filkhirof valjadal" ("Treatise on Disagreements and Controversies in Hadiths"), "atTa'rih" ("History"), "Kitab Uzzuhd" ("Book of Asceticism"), "Kitab Ulasmo Valkuno" ("Book of Names and Kunyas") and others Among Tirmidhi's works, the most famous is undoubtedly "Al-jame' al-sahih", one of the 6 collections of reliable hadiths. This work is also called "Jome' al-Tirmizi", "Sahihi Termizi", "Sunani Termizi" in scientific sources. Another important work of Tirmidhi, "ash-Shamail an-Nabawiya" is a source that includes 408 hadiths about the personal life of Muhammad (peace be upon him), his image and appearance, his wonderful qualities, and his habits.

This book has been attracting the attention of Islamic scholars and researchers since time immemorial. A number of commentaries have also been written on this work written in Arabic. His language is fluent and his style is very simple. The work was translated into Persian and Turkish languages. The hadith presented in the 1st part of "Ash-Shamail Annabawiyya" is dedicated to the appearance (outer appearance) of the Prophet, and the hadith presented in the 2nd part is dedicated to the inner world and moral qualities of the Prophet. A 16th-century manuscript of the book is kept in Tashkent, in the library of the Office of Muslims of Uzbekistan. "Ash-Shamail an-Nabawiya" was translated into Uzbek and published several times in Tashkent in recent years. In 1990, the 1200th anniversary of Termizi's birth was widely celebrated in our country. During the years of independence, the memorial complex of Termizi was renovated in 2016 and 2017 and turned into an auspicious shrine.



Shrine of Imam Abu Isa At-Tirmidhi

Kokildar's house is an architectural monument in Termiz (Namuna village). Among the people, Aloulmulk Khudovandzoda (the ruler of Termiz) was called "Azizon", "Azlar Eshon", "Kokildar" (coil cutting tool) (13th-16th centuries). Kokildar's house is rectangular (27.5x17 m), has 5 rooms. The central room (7.5x7.5 m) is entered through a high and deep arched porch. The dome of the central room was placed on an 8-sided plinth, the rooms on the 2 sides were similar, equal in size, and had back and side doors connected by a corridor. Several tombs have been preserved in the central room. The interior features and features are decorated in a hanchkori style. The arches under the dome are decorated with muqarnas. In connection with the 2500th anniversary of the city of Termiz, the surroundings were beautified and repair works were carried out. Today, Kokildar father's shrine is considered one of our most sacred places. Today Kokildar father's shrine is considered one of our most sacred places.



Kokuldor father's mausoleum

Shrine of Sultan Saodat - a memorial monument in Termiz belongs to XX-XVII centuries. This shrine, located in the east of Termiz city, was formed during 7 centuries. When translated from Arabic, the word "Sultan Sa'odat" means "Sultan of the happy". According to scientists, the first part of the mausoleum was built during the Samanid period and included about 20 mausoleums. It houses the mausoleums of the Syed dynasty. First, the mausoleum of Hasan al-Amir (died in the second half of the 9th century), the owner of the surrounding lands and a descendant of the Prophet, was built. The mausoleums, popularly known as the Sultan Saodat complex, were built side by side in the 10th century, and the rest, mainly in the 20th-17th centuries, occupying the 2nd roof of the long courtyard. The potential of the representatives of the Sayyid family of Termiz is respected throughout the Islamic world, they have been leaders in the life of society for centuries. In the history of the Islamic world, the Tirmidzis are distinguished by their intellectual and scientific talents.



Shrine of Sultan Saodat

Preservation of rare architectural monuments in our country is the duty of not only experts and officials, but also all citizens. The adoption of the Decree of the President of April 6, 2021 "On measures to further improve the state management system in the fields of tourism, sports and cultural heritage" is of great importance in the regulation of tourism related to historical monuments in our country.

Today, there is a lot of work being done to protect the tangible and intangible cultural heritage of our country. Currently, 4 architectural complexes in Uzbekistan - the historical centers of the cities of Khiva, Bukhara, Samarkand and Shahrisabz - are included in the list of UNESCO World Cultural Heritage. Recently, international experts of this structure are widely involved in the protection of unique cultural heritage objects in the territory of Uzbekistan, the development of the master project and management plan of historical cities in accordance with the international standards and requirements of UNESCO. In close cooperation with UNESCO, various international conferences on preservation of tangible and intangible heritage objects are held. These events allow to consider the current problems in the preservation of cultural monuments, to study the international experience, to improve the national system for the preservation of historical and cultural heritage, and to determine the main directions of the activities of state and non-state non-profit organizations in this regard.

According to paragraph 10 of the Resolution of the President of December 19, 2018 "On measures to fundamentally improve the activities in the field of protection of material and cultural heritage objects", our country is included in the UNESCO World Heritage List according to its historical and cultural value. The areas entered under are considered to be specially protected historical and cultural areas. A procedure was established for the implementation of the construction and improvement projects planned in them in mandatory coordination with the Department of Cultural Heritage and the UNESCO World Heritage Center. Also, in accordance with the Law of the Republic of Uzbekistan "On the Protection and Use of Cultural Heritage Objects", a number of norms have been established regarding the historical and cultural areas that are separately protected.

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