

THE CLASSIFICATION OF SOME PILGRIMAGE AND STEPS OF KASHKADARYA
OASIS.

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Abstract: *In this article, the history of some shrines and shrines of the Kashkadarya oasis, which have a special place in the history of the material culture of the Uzbek people, is described based on historical sources and field research.*

Sacred shrines and shrines are considered the objects of special value in the spiritual worldview of the Uzbek people, and have been calling the people to virtue for centuries, shaping their spiritual views. In the Kashkadarya oasis as well as in other regions of Uzbekistan, the diversity of pilgrimages and lifestyles of the population is one of the factors that provide. The inhabitants of the oasis the appearance, location and naturalness of shrines and shrines classified according to its characteristics as follows:

- 1) *Associated with saints, historical figures and religious scholars shrines and shrines;*
- 2) *Architectural monuments;*
- 3) *Geographical objects and natural wonders (related to listed caves, rocks, springs and trees). shrines;*
- 4) *related to professions and visited by women shrines;*
- 5) *Related to the sanctification of animals and animals shrines;*
- 6) *Tourist destinations.*

1) Shrines and shrines associated with saints, historical figures and religious scholars. In the Kashkadarya oasis, there are many shrines and shrines related to saints, historical figures and religious scholars, and they hold a special place among the population [2].

"Dastorli father" shrine. This shrine, located in Shahrisabz district, has a cellar-like cave, and since ancient times, this place served as a place of knowledge, and later served as a place for travelers. There was always water in jugs in the cave, probably for passengers. Dastorli father is said by local residents to have been a Sufi man and mentored his students who sought knowledge.

If we dwell on a number of historical architectural monuments located in the Shahrisabz [1:1492] district of the oasis, the **"Dorut - Saodat" complex** occupies a special place among them [3:179]. This is a historical monument. Dating back to the

14th century, it contains the tomb of Jahangir Mirza, the eldest son of Amir Temur, and the underground Dakhma of Amir Temur.

The complex is revered by local residents as a shrine. It is said that Amir Temur had to be buried here according to his wish before his death. He was buried in the city of Samarkand due to the harshness of winter.

The "Dorut - Tilovat" complex is also a historical monument of the XIV century, where the grave of Amir Temur's father, Taragai Bahadir, and the grave of Sheikh Shamsiddin Kulol [3:235] are located. There is also the Gumbazi Saidon mausoleum in the complex.

There are many graves of Amir Temur's pirs and close relatives in Kashkadarya region. The inscriptions on the tombstones also indicate this.

There is the **tomb of "Imam Abu Yusuf"** in the shrine of Imam Abu Yusuf dating back to the 8th century, located in the village of Imam Yakub, Yakkabog district. **The shrine of Father Ibrahim** is located in Kasbi district. Local residents say that prophet Ibrahim came here and performed prayers[4]. For this reason, the places where the Prophet Abraham prayed are revered by the people as places of pilgrimage, and from time to time one can always observe the crowds of pilgrims in the shrine. From this it can be concluded that the narrations have been passed from mouth to mouth for several centuries. Another side of the matter is that, according to scientists, the Tethys Ocean existed in the Central Asian region in the past. We cannot deny that Noah's ark came. Because one of the meanings of the word Langar is a harbor where ships stop, which indicates that there is truth behind the legends.

The Shrine of Hazrat Imam Mu'in or Qovchin Kurgani, that is, shrine of Hazrat Imam Mu'in. It is located at the intersection of the branches of the "Great Silk Road". One of the prominent representatives of the Maturidiya kalam school, the great jurist Abul Mu'in Maymun ibn Muhammad ibn Mutamid ibn Makhul ibn al-Fazl an-Nasafi, who belonged to a family of great scholars, was born in the year 1037 in the village of Ibsan (now Qovchin) of the Nasaf region[5:86-90]. His great-grandfather Makhul al-Nasafi (930-year) was one of al-Moturidi's students. His grandfather, Mutamid ibn Makhul al-Nasafi, was not as famous as his father, but he had a great reputation among the Hanafis. Abul Mu'in continued their work. Sources say that Abul Mu'in lived and created in Bukhara and Samarkand for a long time. Fathullah Khulaif describes Abul-Mu'in as "a great person who defends the Maturidiya kalam school". About 15 works were written by the scientist, most of them are devoted to various issues of the science of the word[6:23-24].

Kokhna Fazli shrine located in Mirishkor district is ancient place which is located on the site of the ruins of the city, it is associated with the names of a number of representatives of Sufism, jurists and scholars. In particular: Abdulkarim al-Pazdavi. Abu Muhammad Abdulkarim bin Musa al-Pazdavi (died 390 AH/999 AD) who should be mentioned as the third student of Moturidi, played an important role in the process of passing on the ideas and works of his teacher to the next generations. After all,

Abdulkarim al-Pazdavi, who came to the world three generations later, was born into the family of famous Maturidi theologians such as Abulyusr al-Pazdavi (died 493 AH / 1100 AD) Fakhrulislam Abulhasan al-Pazdavi (died 482 AH / 1089 AD) founded. In some sources, Abdulkarim al-Pazdavi is called the grandfather of two famous breeds belonging to the Moturidi stream. Perhaps it is not surprising that this jadd comes from a vague understanding of the term "grandfather". In fact, there are evidences that their great-grandfather was Pazdavi: a) The testimony of Abulyusr al-Pazdavi. b) Family tree of brother brought by Samani. It can be noted that "Hijri V/ was a direct disciple of the famous Pazdawi brothers, the ancestor of the Pazdawis, who lived in the eleventh century AD [9:159]. Like the Nasafis, the Pazdawis have a tradition of passing knowledge from generation to generation. , [7:96]:

Fakhrulislam Abulhasan al-Pazdavi. Valuable information about the city of Kokhna Fazli and its inhabitants is presented. It became known that Fakhrul Islam Pazdavi was born in Kohna Fazli (Bazda) near Nasaf. Fakhrul Islam Pazdavi lived in the 12th century, that is, in the period of the first renaissance, and rose to the level of "pride of Islam". Fakhrul Islam Pazdavi, a great compatriot, famous jurist and mujtahit (jurisprudent and Islamic scholar), wrote the 11-volume book "Al-Mabsud" and the famous work "Usulul Bazdavi".

The full name of the famous scholar who lived in Mowarounahr in the 10th century is Abu al-Hasan Ali bin Muhammad bin al-Husayn bin Abul Karim bin Musa bin Isa bin Mujahid al-Pazdavi. It was also named "Pride of Islam". The word Pazdavi is the name given to the fortress "Pazda" on the road to Bukhara. The medieval historian Yaqut al-Hamawi writes in his work "Mu'jamul-Buldan": "This small place is 6 farsakhs away from Nasaf, and it is attributed to Abul Hassan Ali bin Muhammad. Fakhr al-Islam Pazdavi was born in 1010 and died in 1089 near Samarkand. "

Brockelmann, a German Islamic scholar, said that Pazdavi's books on the foundations of fiqh are in the world's famous Berlin, Paris, and British museums. Petersburg, Cairo, Tunis, Peshawar and a number of libraries[10:9]. The author of the book "Hidaya" Maulana Burkhaniddin Margilani is a student of Najmiddin Umar al-Nasafi, and Najmiddin Umar al-Nasafi is a student of Fakhr ul-Islam Ali Pazdavi[11:40]. In the course of research, it became clear that most of Nasafi[8:131] and Bazdavis were buried in Kashkadarya region. However, they also worked in cities like Bukhara, Samarkand and Marv and contributed to the development of science and enlightenment. It is difficult to distinguish these regions when studying the activities of Baddawis and Nasafis.

The Tomb of Khoja Abulhasan. The graves of Shaykhulislam (Khoja) Abulhasan and Abu Nasr the butcher and Amiri Khurasan are on the hill where the grave of Abbas son Qosam is. Now the sagona stones and signs are gone.

The grave of Khwaja Abulhasan is behind and near the sunny wall of Hizr alayhi salam mosque. On his grave, they made a long mother-like sign from small stones. The

blessing of that person's grave is open and transparent, may God have mercy on him[11:32].

Hazrat Fakhr ul-Islam Ali Pazdavi's father's name is Husain. Abu In Tahirkhoja's book "Samaria", the name of Khoja Abulhasan is written as Abu Husayn. But in Samaria it is described as Abulhasan. The tomb of Hazrat Fakhr ul-Islam Ali Pazdavi (indicated as a tomb in "Samaria" of Abu Tahirkhoja) is located inside the Horde of Samarkand, on the stage of the Wazir Mosque, near the tomb of Qutbi Chordahum **11:34**]. Ali Pazdavi, whose father is Husain, is the author of the 10-volume book <<Mabsut>> ("Kashf uz-zunun" is indicated as 11 volumes on page 372), the commentary "Jome' us-saghir" and the books "Usuli Bazdavi" on methodical fiqh. I say that during the time of this imam, a scholar from the Shafi'i school **[12]** came and founded the school of the Hanafi school (Abu Hanifa imam A'zam Nūman bin Thabit (h.80-150) AD 699-769) ("Qamus ul'alam" vol. 1 , pages 711-712)) began to overcome scholars and began to enter his sect. The mullahs (teachers, imams) joined the imam, urging him to debate with him. Imam did not give up. But the mullahs tricked him into arguing. The Shafi'i scholar praised Imam Shafi'i and said that he memorized the "Quran" in a month. The imam said: "This is a very convenient job, in six months you can be aware of all the knowledge that is spread around the world." Six months later, if they asked which book, [Ali Pazdavi] would tell in detail. When the Shafi'i scholar saw this situation, he was speechless. It is said that when the author of the book "Ehya al-Ulum" became the author of the 40-volume commentary "Yaqut al-Ta'wil" and "Mushkot al-Anwar", he met and talked with Imam Hujjat ul-Islam Zainuddin Abu Hamid Muhammad bin Ahmad al-Ghazali.

The veneration of Kohna Fazl as a pilgrimage is connected with the names of representatives of the Baddavi dynasty. However, the local people who come to the pilgrimage only think about them based on the narrations. In our opinion, the names of Abdulkarim bin Musa al-Pazdavi are kept as Khwaja Karim. Shrine of Khoja Karim It is located in the Old Fazli cemetery.

Abdullah Abdulhamid Saad's collection "Encyclopedia of Central Asian Scholars **[13:80-81]** contains valuable information about the city of Bazda (i.e. Ko'hna Fazli) and 9 scholars who were born and created there. The addition of "Pazdavi" was applied to their place of birth. The city of Bazda (i.e. Kohna Fazli) was a stronghold in Nasaf. The word Bazda is a derivative of "Bazdat" which is also called "Bazdava". We do not use this information to shed light on their history, but the desire of the people of the oasis to visit the shrine is a sign that there are saints who have been devotedly visiting since ancient times. Kokhna Fazli shrine developed in the middle ages, that is, in the first renaissance period, a city named Bazda, and its development is supported by the above evidence. According to the observations during the research, it can be seen that local residents rely only on narrations in their words about the shrine of Kokhna Fazli. It can be concluded that the main purpose of the pilgrims' visit is not only to pray to the soul of the saint buried in that place, but also to ask the saint for

peace of mind and help in solving social and economic problems. This is especially because the religious strength of the oasis residents has not lost its importance to this day.

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