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# ETHNOGRAPHIC DESCRIPTION OF SACRED AND PILGRIMAGE PLACE OF KASHKADARYA OASIS

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## Abstract

In the current era of globalization, the integration of civilizations and the understanding of the national identity of peoples and the preservation of local cultures are becoming a priority. This requires a deep scientific study of the objects of cultural heritage in different historical and ethnographic regions as the basis of folk culture. There are more than 600,000 historical and archeological monuments, museums and other institutions in the world, 750 of which are included in the list of world cultures. The article describes the ethnographic description of the shrines and shrines of the Kashkadarya oasis, as well as provides recommendations on the classification of shrines, the rules of pilgrimage.

**Keywords:** Uzbekistan, Oasis of Kashkadarya, Independence, Sacred premise, Ethnographic details, historical architecture, tourism of sacred places, tourism of ethnological places, historical-administrative memories.

## Introduction

Located at the crossroads of the Great Silk Road, Uzbekistan is one of the richest countries in Central Asia with its rich architectural and historical monuments, sacred and pilgrimage place. Paradise Uzbekistan has many historical and architectural monuments that will introduce it to the world. In this regard, our country attracts all kinds of tourists. The great people who passed through this land are famous all over the Islamic world, and we should be proud of the great hadith scholars, jurists, sect leaders, poets and writers.

Under the leadership of the leadership of our country, all conditions are being created for those who come from far and near to visit the unique monuments that come to visit in order to pray for our great ancestors.

Recognized as “open-air museums”, the number of visitors to world-famous cities such as Samarkand, Bukhara, Khiva, Shakhrisabz is growing, which puts on the agenda the further development of pilgrimage and domestic tourism.

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In our country, which has been around for centuries, it is important to study many pilgrimages and shrines in the ethnographic direction and to convey their place in the ethnoculture of our people to the general public, and even attract foreign tourists.

Therefore, in recent years, the phrase “Uzbekistan - the land of shrines” is widely recognized by many international experts. Because shrines and shrines are a common part and object of human material culture, as well as the history and ethnography of the Motherland.

According to historical and ethnographic sources, the Kashkadarya oasis is an administrative-geographical region with a potential in the south of Uzbekistan.

the peculiar geographical features of the oasis confirm that it was a unique area of ethno-communication in the cultural relations of the ancient settled and semi-settled peasant and cattle-breeding population. At the same time, there are certain ethnic features in the material and spiritual culture of the region’s population, which are the result of long-term historical and ethnocultural processes in the region.

Pilgrimages in Uzbekistan can be divided into the following groups in terms of weight:

1. Famous places in the Muslim world and visited by pilgrims from many countries.
2. Places known around a province or region that only locals visit.
3. Places visited by representatives of only one profession and activity (craftsmen, artisans, builders, riders and others).
4. Newly established settlements that are not yet popular among the population.
5. Sacred places (water source (well, pool, waterfall, spring or fountain), tree, rock, cave, etc.) created as a result of the sanctification of the elements and units formed by the local population on the basis of certain laws of nature.
6. Muslim architectural monuments built by historical figures and popularized and sanctified among the population after some time: mausoleums, khanaqahs, mosques, madrasas, tombs of famous people, and so on.

The Law of the Republic of Uzbekistan “On protection of cultural heritage sites” was adopted. Decree of the President of the Republic of Uzbekistan dated April 16, 2018 “On measures to radically improve the activities of the religious and educational sphere”, resolution of the Cabinet of Ministers of July 21, 2014 “On the protection of material cultural and archaeological heritage and “On additional measures to further improve their use”, Resolution of February 15, 2018 “On the effective organization of work on the improvement of sacred sites, shrines, mosques and cemeteries”, Decree of the President of the Republic of Uzbekistan dated February 10, 2021 PF-6165 “On measures to further develop domestic and pilgrimage tourism” serves for a more comprehensive implementation of tasks in this area.

5 laws on protection of cultural heritage, more than 40 by-laws, more than 20 have been adopted in recent years. Uzbekistan has ratified four UNESCO conventions in this area.

There are more than 600,000 historical and archeological monuments, museums and other institutions in the world. Of these, 750 are included in the World Heritage List. There are about 2,000 sanctuaries in Central Asia, more than 1,000 of which are located in Uzbekistan. At present, 8208 monuments are under state protection in the country, including 2225 architectural monuments, 4748 archeological monuments, 678 are monumental monuments,

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532 are landmarks. More than 4,000 material and cultural monuments are included in the UNESCO World Heritage List [2:82].

As important as the consistent study and creative assimilation of the rich heritage of our great ancestors in Islamic teachings, mystical philosophy, and the science of hadith is, historical monuments in the Kashkadarya oasis, which reflect the history of the holy sacred places associated with the life and work of such sacred people, have been carefully preserved for centuries.

Miri Janda ota, Musofir ota, Mushkul ota in Kamashi district, Isakhan ota in Kasan district, Allayor eshon, Kabri Axun ota in Kitab district, Koktosh ota in Chirakchi district, Koktonli ota, Hakim ota, Yettitug ota in Karshi district, Sheikh Shibliy, Sultan Mirhaydar ota in Kasbi district, Murodbakhsh ota, Qura sheikh in Yakkabag district, Tutak ota the sacred places were made beautiful destinations.

On April 7, 1999, the Tashkent Islamic University (now the International Islamic Academy of Uzbekistan) was opened. Currently, there are 10 religious educational institutions in the country, including the Tashkent Islamic Institute and 9 special secondary schools. The Center of Islamic Civilization was opened.

There are Mir Arab madrassas in Bukhara and Kokaldosh madrassas in Tashkent. During the Soviet era, 130 Uzbeks performed the hajj. Today, every year more than 5,000 of our compatriots perform their Muslim duties. At that time, there were 87 mosques and 2 madrasas in the country and today there are 2,083 mosques (2021).

The main source of our sacred religion, the Holy Koran, was first published in Uzbek by Sheikh Alouddin Mansur (1991) and Sheikh Abdulaziz Mansur (2001).

Sheikh Muhammad Sadiq Muhammad Yusuf prepared a translation of the meanings of the Koran in 2011. On January 3, 2018, the publication of the Holy Koran began at Hilal Nashr Publishing House. On September 19, 2017, the Center for Islamic Civilization, Imam Bukhari, Imam Termezi and Imam Moturidi International Research Centers were established in Tashkent under the idea of "Enlightenment and Religious Tolerance" voiced by President Shavkat Mirziyoyev at the 72<sup>nd</sup> session of the UN General Assembly.

The schools of hadith studies, theology, Islamic law, mysticism and aqeedah are functioning effectively. In recent years, the births of such great scholars as Abdul Khaliq Gijduvani, Bahauddin Naqshband, Imam Moturidi have been widely celebrated. The Amir Temur International Public Foundation is working effectively. The Alisher Navoi International Public Foundation has recently launched.

Let's start with the meaning of the words "pilgrimage" and "pilgrimage".

As noted in the "Annotated Dictionary of the Uzbek Language", "Pilgrimage (arabic ذبادت) – visit, visit to holy places) - visit to holy places, graves and cemeteries.

**Memorial place** – ziyorat qilinadigan muqaddas joy. 1) Ziyorat qilinadigan muqaddas joy, tabarruk qadamjo (aziz avliyolarning maqbarasi yoki tug'ilgan, yashagan joyi). 2) kishilar ko'p boradigan mo'tabar joy.

**A sacred place** is a room where pilgrims circumambulate a shrine.

**A pilgrim place** is a person who has visited or is going to visit holy places [3:148].

**Holy area** – ar+f. قدماجا – the place where the saints set foot. 1) A holy place to be visited; sacred places 2) a beautiful place to go to see, to learn something, to get something. It is also sometimes used interchangeably to refer to the footsteps of the saints. [4:203-204].

Places of worship are places that are considered sacred and visited by believers. These are mausoleums, fountains, trees or hills, caves, etc., which are considered to be associated with the names of prophets, sheikhs, eshans, saints and have become places of pilgrimage. [5:173].

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According to the list of historical objects submitted to the Kashkadarya regional department of cultural heritage in 2019, there are a total of 1468 objects in the region, including 1189 archeological, 208 architectural, 43 sculptural, 28 attractions. (Kashkadarya Regional Department of Cultural Heritage). There are 216 republican and 678 monuments of local significance in the region. 18 cultural heritage sites are included in the "List of Universal Values". There are currently 184 mosques and 1,134 cemeteries in the province.

The following are the main objects of cultural heritage in the region: Khojaipok ota mausoleum (XVII century, Dehkanabad district), Langarota mausoleum (XV century, Kamashi district), Abul Mu'in an-Nasafi memorial complex (X-XI centuries, Karshi district), Husam Sheikh ota memorial complex (X-XI centuries, Kasan district), Hazrati Bashir mausoleum (XVII century, Kitob district), Ishaq ota mausoleum (XIV century, Mirishkor district), Abdullah Marvazi mausoleum (XIV century, Mubarek district), Sultan Mir Haydar memorial complex (XIV century, Kasbi district), Big Sardoba (XIV century, Kasbi district), Big Langar ota mausoleum (VI-VIII centuries, Chirakchi district), Small Langar ota mausoleum (X-XII centuries, Chirakchi district), Khoja Isporas mosque (White water sacred places) (1900, Shahrisabz district), Kokgumbaz mosque (XVI century, Karshi city), Odina mosque (XIV century, Karshi city), Sardoba (XVI century, Karshi city), Abu Ubayda ibn al-Jarrah memorial complex (XIV century, Karshi), Kashkadarya bridge (XIV century, Karshi city), Amir Temur underground dahmas (1380-1404, Shahrisabz), Oqsaroy complex (XIV century, Shahrisabz), Sheikh Shamsuddin Kulol mausoleum (XIV century, Shahrisabz) (See: Passport of Kashkadarya region. Karshi, 2020)

Indeed, the Oqsaroy in Shakhrisabz, Dorussaodat, Dorutilovat, Hazrati Bashir in Kitab district, Mavlono Khojagi Imkanagi, Mavlono Muhammad Darvesh, Katta Langar in Kamashi district, Tahir and Zuhra in Guzar district, Kokgumbaz and Odina in Karshi, Hazrati Imam Mu'in in Karshi district, Yettitug ota, Sultan Mir Haydar ota in Kasbi district, Husam Sheikh in Kasan district, Abdullah Marvazi in Mubarek district are among the major sacred places in the oasis.

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Extensive work is being carried out on the basis of the Decree of the President of the Republic of Uzbekistan dated August 7, 2008 No 938 "On the establishment of the Charitable Fund for the Preservation and Improvement of Holy Places." More than 50 sacred places in the oasis have been taken over by the regional branch of the Golden Heritage International Foundation under a 2008 governor's decree on the control and beautification of sacred places and sacred places. Due to the 2700th anniversary of the cities of Shakhrisabz and Karshi and the efforts of the following years, the sacred places in the oasis have been renovated, and the number of pilgrims is growing.

These monuments are sacred places that the locals regularly visit, places of spiritual purification and spiritual growth. In this regard, a deep understanding of the history of the holy sacred places and the further development of the educational and spiritual potential of these sacred places has become a requirement of the time. Therefore, the study of the history of the holy shrines of the Kashkadarya oasis, the role and importance of these sacred places in the spiritual life of our people is very important.

Abu-l Mu'in an-Nasafi (1027-1114), the greatest representative of the Moturidiyya doctrine, was born in the Kashkadarya oasis and left a rich legacy. On April 18, 2017, the Decree of the Cabinet of Ministers of the Republic "On in-depth study of the rich scientific and spiritual heritage of Abu al-Mu'in al-Nasafi, its widespread promotion among our people and the public" was adopted.

As noted by the President Shavkat Mirziyoyev: "On the land of Kashkadarya lived the great scholar, the great representative of the teachings of Moturidiya Abu-l Mu'in an-Nasafi. He studied in Bukhara and Samarkand for a long time and wrote about 15 books on the science of kalam, the purity of the Islamic faith. These are the books that guided people a thousand years ago".[6:467].

Under the leadership of the head of our state, a large-scale creative work on the beautification of the monument to the great scholar Abul Mu'in al-Nasafi in the village of Qovchin, Karshi district has been completed. By the order of our government, the appearance of the complex was radically changed, a museum, a library and a school of faith were established. His works have been published, and a number of international scientific conferences on his scientific heritage have been held. The magnificent monument has become a place of pilgrimage for our people, as well as for foreign tourists.

In accordance with the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev dated February 10, 2021 PF-6165 "On measures to further develop domestic and pilgrimage tourism", placement of information on the etiquette and order of pilgrimage in the sacred places "Abul-Muin an-Nasafi", "Hazrat Khojagi Imkanagiy", "Mawlana Darvesh Muhammad Vakhshivari", "Sultan Mir Haydar ota" in Kashkadarya region, around the facility in the regional center and other major settlements to install road signs and information signs leading to the sacred places, to organize the sale of books and handicrafts, to meet the requirements of honest tourism It is planned to establish branches.

The Decree also provides for the holding of a conference of Central Asian scholars in Karshi dedicated to Abu al-Mu'in Nasafi, and Abul Mu in foreign countries - India, Pakistan, Bangladesh, Turkey, Russia, Kazakhstan, Kyrgyzstan, Tajikistan. plans such as the amount

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of funding for the targeted promotion of the yin an-Nasafi mausoleum, the number of visitors, routes.

The renovation of the mausoleums of Muhammad Darvesh and Muhammad Imkanagi in Kitab district was highlighted during a video conference held by the head of our state.

Historical and architectural monuments in the region have been renovated with the help of the local budget and local charity. However, the Husam ota complex in Kasan district, the Sultan Mir Haydar ota complex in Kasbi district and other major monuments in the region need to be comprehensively and modernly repaired with all necessary funds on the basis of special government decisions.

Pilgrimages were mainly built in the IX-XII centuries in the Kashkadarya oasis, the mausoleums associated with the names of saints and companions were mainly archaeologically analyzed scientifically.

Pilgrimage to the sacred places is extremely rewarding and it is permissible to ask Allah alone for one's intentions. Respecting the Qadamjah and praying for the dead are good deeds. A visit to a graveyard reminds one of the Hereafter and never allows them to become arrogant and lose their footing. If a person goes there sincerely, he will achieve his good intentions. If you donate to the cause of God, all kinds of calamities will be averted. People go to sacred places and are as light as a bird, they are blessed with the spirit of the scholars and saints who lie there, and they are proud of them [7:80], [8:96].

So, the pilgrim has his own unwritten "laws" that every pilgrim must strictly follow. If a pilgrim does not follow these etiquettes well enough, he will disturb the souls of the saints, he will not be able to make a wish, he will not benefit himself and those around him, and he will not be able to achieve his goal.

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