

Complex Analysis of Historical Persons, Scientists and Locally Significant Sites in Surkhandarya Region

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Abstract

This article discusses the geographical location and personification of Islamic shrines in Surkhandarya region. As it is known that Surkhandarya region, which is the southern part of Uzbekistan, is one of the ancient cultural centers not only in Central Asia but also in the East. The region is rich in historical and cultural monuments and has been involved in the process of continuous development for centuries. In the study and scientific analysis of the sacred places of worship in the Surkhandarya oasis, the reasons for their origin, the socio-economic and cultural realities that characterize them are of particular importance. The services of those buried in the shrine to the people, the preservation of peace, the protection of the people from foreign invaders and the provision of victory, the prevention of various diseases and disasters were recognized by the people.

Key words: Surkhandarya region, Central Asia, sacred places of worship, shrine

1. Introduction

It should be noted that in recent years, the ancient and historical monuments of the Surkhandarya oasis have been studied by archeologists, who have studied the territory, geographical location, architecture of the shrines [1].

Because in Surkhandarya, scholars was born who are famous in the world and have special respect in the Muslim world as Abdullah Tirmidhi, Adib Sabir Tirmidhi, Alovuddin Tirmidhi, Ahmad at-Tirmidhi [2], al-Hakim at-Tirmidhi, Varroq at-Tirmidhi, Yusuf Hayat at-Tirmidhi, Imam Abu Isa at-Tirmidhi, Abu-l-Muzaffar at-Tirmidhi, Sayyid Burhan ad-din Husayn at-Tirmidhi, Alouddin Attar, Daqiqi, Alo ul-Mulk, Sayyid Amir Abdullah Khoja Samandar Tirmidhi, and they acted as masters of Islamic sciences [3]. Historian Abdul Karim al-Sam'ani, in his book Al-Ansab (Nasabnama), notes that Termez was an ancient city, and that many scholars, mashayiks, and nobles emerged from this city.

Famous scholars include Ishaq ibn Ibrahim al-Tirmidhi, Abu Ahmad ibn Hasan al-Tirmidhi, Abu Abdullah Muhammad ibn Ali al-Hakim al-Tirmidhi, and Abu Bakr al-Warraq al-Tirmidhi [4].

Historian Hafiz Tanish Bukhari, in his book *Sharafnomai Shahiy* (Book in Honor of the King), written in 1527, notes that Termez was subordinate to the ruler of Balkh, and that before Abdullah besieged the city, he honored the sheikhs of cemetery Hakim al-Tirmidhi and Abu Bakr al-Warraq with great gifts [5]. Sharafuddin Ali Yazdi in his book "Zafarnoma" states that on September 11, 1399, on his way from Kesh to Balkh, Amir Temur visited the graves of several Termez scholars. According to him, these were the tombs of Hakim at-Tirmidhi and Sheikh Abu Bakr Warraq, and in 1404, on his way back, he stopped at the house of Alaal Muluk, the lord of Termez [6].

2. The Main Results and Findings

The largest shrines in Surkhandarya region are located in and around Termez, and include such monuments as al-Hakim at-Tirmidhi, Zu-l-Kifl, Forty Maiden Complex, Sultan Saodat Mausoleum Complex, Kokildor ota, Murch bobo cemetery. These objects are formed under the influence of events of different periods and differ from others by their geographical and historical location.

Surkhandarya oasis is a phenomenon in the study of shrines. Although the Kashkadarya oasis is located close to each other and is interconnected in cultures, there are differences in the history of the formation of shrines. Historically significant shrines are very rare in the Surkhandarya oasis. There are shrines known only to the area associated with the names of historical figures. This area is often visited by shrines associated with the name of the Islamic Companions under the direct influence of Iranian culture, Islamic religion and culture. Most of the sacred sites in the oasis are symbolic tombs, and in their study they are divided into 2 groups according to this aspect, ie whether the tomb exists or not:

1. Buried (real). The tombs are sacred shrines associated with the names of Islamic scholars, hadith scholars and historians.

2. Symbolic graves. Symbolic shrines are places of pilgrimage associated with the name of a person highly respected by the people or a person who is considered a Companion in the way of Islam, worthy of the religious titles of pir, sayyid, tora, saint, or based on unknown legends. The symbolic tomb is derived from the Arabic words "symbol", "sign", which, according to the Uzbek etymological dictionary, means "signifier", ie in the general sense, it is used as a sign of respect.

An important situation can be observed in Surkhandarya holy shrines. In particular, places of pilgrimage named after celebrities and considered sacred will have the opportunity to raise the status

of the region. In this sense, most of the shrines in the Surkhandarya oasis are associated with the names of famous people who served in the way of Islam and contributed to the development of Islamic religion and culture. One of the reasons for the formation of mysticism in Termez was the connection of Bukhara and Samarkand with Balkh, which is located at the intersection of Termez caravan routes. The region is also home to scholars who contributed to the development of the science of hadith, and fuzalas raised by Termezis. In particular, one of the great founders of the science of hadith, the second largest scholar of hadith in the Islamic world after Imam Bukhari, author of many works, hadith scholar - Abu Isa Muhammad ibn Isa al-Tirmidhi (X-XI) is buried in Sherabad district, it is located near the cemetery in the Ulash Turopov collective farm area on a six kilometers way in the eastern part of the district [7].

The author of one of the most famous books of hadith in the Islamic world, Sihahi Sitta (Six Reliable Collections), is Muhammad ibn Isa ibn Savra ibn Musa ibn ad-Dahhak as-Sulami al-Bughi at-Tirmidhi, whose full name is the great hadith scholar. He was born in 824 A.D. in the village of Bug [8], near Termez, and according to Ibn Amir, he was died in the village of Bug (6 km east of the present-day city of Sherabad), six farsakhs (48 km) from Termez, on October 8, 892 A.D. on Monday [9].

Abu Isa al-Tirmidhi was intelligent from his youth and was educated first in Termez and then in Bukhara. From his student years, his sincere faith in Islamic theology and the science of hadith grew. Due to his great interest in science, he mastered many of the sciences of that time, especially the science of hadith. From the age of 26, Isa al-Tirmidhi, who was thirsty for knowledge from a young age, studied Islamic theology and hadith studies, grew as a great encyclopedic scientist and become famous in the world of science [10].

Abu Isa al-Tirmidhi was a student of Imam al-Bukhari[11], and at the same time, he was educated by Qutayba ibn Said al-Baghdadi, Ali ibn Hajar, al-Marwazi, Hannad ibn Sirri al-Kufi, Abu Qurayb Muhammad ibn Musa al-Basri, Abdullah ibn Abdurrahman al-Darimi as-Samarkandi [12] and many other Iraqi and Hijaz scholars. Among them were Muhammad ibn Sahl al-Ghazzal, Bakr ibn Muhammad ad-Dehqan, Abu Nazr al-Rashadi, Hammad ibn Shakir, al-Nasafi, Abu al-'Abbas al-Mahbubi, al-Marwazi, and Haysam ibn Kulayb al-Shashi had studied the science of hadith, became a disciple of that man [13].

Al-Tirmidhi's works are of great importance in the Islamic world and named such as, Al jomi as-sahih(Reliable collection), Al jomi al-Kabiyr (Big collection), Sahih at-Tirmidhi, Sunan at-Tirmidhi (Tirmidhi Sunnahs), Ash-Shamoil an-Nabawiyya (Special Virtues of the Prophet), Ulum al-Hadith (Science of Hadith), and Al-Ilal fil-Hadith (Defects or Defects in Hadiths) [14].

As mentioned above, the Surkhandarya oasis is a area which grew great Tirmidhis. The development of Islamic science in this country during the time of Isa al-Tirmidhi and later led to the development of Tirmidhi scholars in various fields. It should be noted that Surkhandarya was the mystical-led region in Central Asia and he was the founder of the ruling sect in this direction [15], the Surkhandarya school of mysticism was founded by al-Hakim al-Tirmidhi, the father of the Surkhandarya school of mysticism [16] which is associated with Abu Abdullah Muhammad ibn Ali ibn Husayn [17] al-Hakim al-Tirmidhi (d. 869 [18]), the founder of the Sufi order in Sufism, a famous Termez scholar, author of a number of religious and philosophical works, and a great ascetic.

Hakim al-Tirmidhi was nicknamed "al-Hakim" [19] because he was a scholar who had a deep knowledge of not only the external but also the internal sciences, took the name at-Tirmidhi because of his region. The popularity of this object is glorified not only in the region, but in the whole Islamic world as a shrine "Termez ota" [20] associated with the name of the scientist [21].

Alisher Navoi in his book *Nasayim ul-Muhabbat* says that Muhammad bin Ali Hakim al-Tirmidhi was of the second class, his date was Abu Abdullah, and he had conversations with Abu Turab Nahshabi and Ahmad Huzrawayh and Ibn Jalla. The scholar has many books, such as "Hat ul-Waloyat", "Nahaj", "Navodir ul-Usul" [22] and many others [23].

Al-Hakim at-Tirmidhi was one of the famous muhaddiths and mystic sheikhs who lived in the VIII-IX centuries. It is narrated that Tirmidhi's father and mother were educated in the science of hadith and received his primary education from them [24]. The scholar studied in the cities of Movarounnahr until the age of 25, and at the age of 27 set out for Mecca to perform the Hajj. Along the way, they will visit the cities of Kufa, Baghdad and Basra, where the science of hadith is developed, and get acquainted with the poems of Ahmad ibn Hizruya and 'Asim al-Antaki, a Sufi from Balkh. Al-Hakim al-Tirmidhi was strongly influenced by his work on piety and rivalry. He was educated by a number of Sufis, notably Abu Turab al-Nakhshabi (d. 861), Yahya ibn Jamal, and Ahmad ibn Hizruya (d. 855) [25]. Al-Hakim al-Tirmidhi also met with Sufi scholars in Damascus, Baghdad, and Egypt, he lived in a time when the ideas of mysticism were spreading in the central cities of the Islamic world, such as Mecca, Medina, Egypt, Baghdad, Basra, Kufa, Yemen, Hamadan, Nishapur, where the ideas of the first Sufi movement, asceticism and enlightenment were strengthened. He studied the teachings of the ancestors of world classical mysticism, such as Zu-n-Nun al-Misri (founder of the Zunnuniya sect), Boyazid al-Bistomi (founder of the Tayfuriya sect), Junaid al-Baghdadi (founder of the Junaidiya sect), Abu Mansur al-Hallaj, analyzed the manor. Al-Hakim at-Tirmidhi went to Nishapur and founded the Hakimiya sect [26]. The scientific center established by the Caliph Ma'mun in Baghdad became famous

among the scholars and nobles who worked in Bayt ul-Hikma and became known as "Qidwat ul-Awliyya" - the leader of the saints [27].

It is argued that Hakim al-Tirmidhi wrote more than 400 works, 57 of them which have survived [28]. However, some of them are now stored in the FASHI manuscripts fund of the Republic of Uzbekistan and in city libraries such as Paris, Cairo, Damascus, Alexandria, Istanbul, London [29]. For example, he wrote books dedicated to the authorities, regulations, requirements for pir and murids, methods of remembrance and prayer like the Kitab an-Najah (Book of Instructions), the Hatm al-Awliyya (Seal of the Guardians), and the Irshad at-Talibin (To the Taliban), books on mysticism, such as the Book of Truth and Humanity, and Adab un-nafs (Etiquette of the Soul) [30]. His "Nazair al-Qur'an", "Nawadir al-usul fi ma'rifat akhbar Rasul" (Rare methods of knowing the messages of the Messenger of Allah) [31], "Usul al-Muwahhidin", "Hatm al-vilaya" on the creed, "Isbat al-' ilal ash-shariyya", "Ghafir al-umur", "Kitab al-manohi", "Kitab sharh as-salat", "Navruznoma", "Solnoma" books are famous [32]. Hakim al-Tirmidhi's teachings consisted of the following three directions: worship and ritual, the direction of Sharia, the direction of mysticism, and the direction of faith [33].

When al-Hakim al-Tirmidhi returned to Termez, he chose a place on the picturesque and airy shores of the highest hill where the city of Balkh and the Prophet's Island of Jayhun could be seen, and built a mosque and a khanaqah. The mausoleum was erected in Eski Termez, on the banks of the Amu Darya River, where scholars gathered, and after the scientist's death he was buried in the same khanaqah [34].

There is a cemetery 800 meters from Hayitabad hill in Hayitabad village of Jarqurghon district. At the entrance to the right side is an open-topped mud tomb, which is rare in the Muslim world, and three flags are placed on top of it. Near the mausoleum of al-Hakim al-Tirmidhi, there is a tomb of Abu Bakr Muhammad ibn Umar al-Warraaq al-Tirmidhi, one of the disciples of Hakim at-Tirmidhi, the founder of the Hakimiya sect. A local spokesman said, based on information he had heard from his ancestors, that he belonged to Warraq al-Tirmidhi. The tomb has existed since the IX-X centuries. During the Soviet years, many historical monuments, including sacred shrines, were destroyed and completely destroyed due to the development of areas near the mausoleum. It is therefore stated that the tomb of al-Warraaq al-Tirmidhi was uncertain. At the entrance to the cemetery, an open porch was built by the locals to bless the gates and prayers under the auspices [35]. Next to the cemetery was the former Hayitabad Mosque, which was rebuilt with a 800-seat by hashar [36].

Information about the scholar has been preserved in written sources, in particular, in Farididdin Attar's Tazkirat ul-Awliyya, there is a description of Abu Bakr Muhammad ibn Umar al-Warraaq at-Tirmidhi [37]. It is said that Alisher Navoi Varroq Termezi was originally from Termez, a scholar who

had attained the rank of sheikh, and his profession was a reference to taking the nickname Varroq [38]. Varroq is used for those who are engaged in copying and binding ancient and old books [39].

The date of birth of Abu Bakr al-Warraq al-Tirmidhi (d. 907) is not known, but it is said that he was born in a place called Ayaz in Balkh. His contemporaries called him the "Treasure of Knowledge and Wisdom" because he read the Torah and the Bible as a famous sheikh with the title of Sheikh al-Islam. He was the uncle of al-Tirmidhi [40], and al-Warraq al-Tirmidhi was the author of a number of works, including Kitab al-Ikhlās, Kitab al-Huraf, Kitab al-Ajab, Kitab al-Haqiq al-Bayin, -alim wa-l-mutaallim [41].

It is worth noting that some of the shrines include mausoleums belonging to the generation of famous historical figures in the region. For example, the shrine of Kokildor ota (XII) is associated with the name of al-Hakim at-Tirmidhi, Kokildor is mentioned as the son-in-law of al-Hakim at-Tirmidhi, husband of his daughter - Hurayda bint Muhammad al-Hakim. His real name is Samon Ashur Hamzai Hafiz Kokildor, he is known as a famous calligrapher and author of many works [42]. Samon Ashur was born in 942 in Termez in the family of Hamzai Hafiz (narrator, singer).

Saman Ashur, who was chosen from 36 disciples of Ahmad al-Usturlabi as-Saghani at-Tirmidhi [43], grew his hair at the age of 21 under the nickname Hamzai Hafiz Kokildor and was sent to the Forty Maiden's Castle in 341/952-53 to study and teach science. Kokildor father, who was a scholar of his time, was a narrator, a scholar of medicine, and a commentator on the Qur'an. A large team deserved a high reputation among the scholars. Samon Ashur teaches the girls of the Forty Maiden's Castle the science of nujum, mathematics, and handasa. He is called Hamzai Hafiz Kokildor in the castle. During this period, the scholar's historical works "Shajarai Hafuziyya", "Rivoyat al-ustoz" and "Shajarat al-kalam" were written. In 966, Saman Ashur married Hurayda, the daughter of al-Hakim at-Tirmidhi. This year they will be allowed to build the Kokildor Mausoleum. Hamzai Hafiz died in 370 / 980–81 before the mausoleum was completed. His remains will be placed in the Palace Kokildor, which is being built in his name. Later, the shrine became a cemetery. The mausoleum is repaired several times by some local people. In August 2001, he was buried in Sultan Saodat Cemetery [44]. It can be said that this person has risen to the level of a sayyid.

There is a complex of forty girls in Namuna collective farm in Termez district. It is a monument of the IX-XIV centuries, the mausoleum of the daughter of al-Hakim at-Tirmidhi, the queen of the legendary fortress of the Forty Maidens Hurayda bint Muhammad al-Hakim, as well as the daughter of Varraq at-Tirmidhi - the ruler of the fortress Ruhayda bint al-Warraqi [45].

Hurayda bint al-Hakim, who is considered the queen of the castle, is said to have taught there. Ruhaydai Davron, who was the head of the Forty Maidens' Fortress, was not only a mature scientist

and statesman of the late ninth and early tenth centuries, but also a mentor to students of different nationalities and cities. The scholar who created not only religious but also secular works, “Tabobat ulzan” (Women's medicine), “Rivoyat-ul hakimiya” (Narrations of Hakimiya), “Hikmat ul-lan” (Women's wisdom) Tafsir Qur'an “Ilm at-filledibu zan” (woman etiquette in learning) [46]. This indicates that women were involved in science at that time.

The object, which has a special place among the local population, is the Sultan Saodat complex, located on the Namuna collective farm in Termez district. During the XI-XIX centuries, members of the family of Termez sayyids were buried. The word Sayyid in Arabic means "Mr.", also the grandsons of the Prophet Muhammad (pbuh) are called with the titles of “Sharif” of the Hasan dynasty and “Sayyid” of the Hussein dynasty and Alawite Sayyids, especially Husayn or Hassanid Sayyids. Sayyids are better known in the Middle East and western countries by the names of sodat, ashraf or ashraf. According to the researcher U.Sultanov, the spread of the generation of sayyids in the territory of Uzbekistan in about IX-XIII centuries under the influence of political and demographic factors moved to Movorounnahr and Khorasan [47]. Those who held the title of Sayyid played an important role in the political, social and spiritual life of Central Asia in the Middle Ages [48].

The name of the Sayyids of Termez indicates that mystical teachings developed and schools were formed in Termez over the centuries. N.Tursunov notes that at the beginning of the XVII century, when the genealogy of Termez Sayyids was translated from Arabic into Persian, the term khoja appeared in the names and the name of these Sayyids was also accepted as a common name “khoja” [49].

According to historian S. Tursunov, Ali ibn Abi Talib's son Hussein, born in Fatima, married the daughter of the last Sassanid king Yazdigard. Their son Ali was born Hussein al-Asghar, and from him Ubaydullo. During the reign of Caliph al-Mansur (754–755) he was proclaimed Amir Ubaydullo. His son Ja'far al-Hujjat was the governor of Madinah. He is the son of Amir Hussein, the son of Hasan al-Amir Ja'far al-Hujjat, the founder of the Termez Sayyids. Hasan al-Amir came to Samarkand with his relatives in 850, lived there for 11 years, and in 861 moved to Balkh. In about 865, Hasan al-Amir moved to Termez and settled there permanently [50].

Sayyid Amir Abdullah from Termez marries Makhzuma (or Mohi simo), the daughter of Ismail Somoni. From their children, the name of Termez Sayyids was given the nickname Khudovandzoda until the 17th century [51]. During the Middle Ages, the area where the current mausoleum of Sultan Saodat is located was also called Shahri Somoni. The mausoleum of Termez Sayyids, Sultan Saodat, was built during the Samanid period and the most important part of the complex was built during the Ghaznavid period [52].

During the invasion of Genghis Khan, Termez was destroyed, and in the XIII-XIV centuries the city was revived by the activities of Termez sayyids. Ibn Battuta also mentions this in his diaries that the ruler of Termez ‘Alo’ al-Mulk Khudovandzoda (short for ‘Khovand’ [53]) took part in the struggle against Buzan (1335–1338), the khan of the Chigatay ulus, and the khan was executed in the war. From then on, Termez was called "Madinat ar-rijal" (City of Heroes) [54].

The name of Termez Sayyids was also associated with Amir Temur and his family. Sahibkiran's pir was associated with the names of Sheikh Sayyid Baraka and Sayyid Shamsiddin Amir Kulol [55], while the marriage of Temur's descendants with the descendants of Termez Sayyid gave birth to representatives of the descendants of Termez Sayyid in Kashkadarya. Gumbazi Sayyidon has become their family mausoleum [56].

In Movarounnahr, during the Shaybanid dynasty (1500–1601), power in Termez passed from the Sayyids, but their position was preserved. During the Ashtarkhanid dynasty (XVII-XVIII) lived one of the Sayyids of Termez, the author of the work "Dastur al-muluk" Khoja Samandar at-Tirmidhi [57]. N. Tursunov states that the scientist was one of the masters of Jaloyir village [58]. At the end of the 17th century, due to the political and economic decline of the Bukhara Khanate, the Sayyids of Termez had to leave the city.

During the Russian Empire, the Sayyids of Termez were relocated from the village of Salovat, their ancient home. During this period, the mausoleum of Sultan Saodat Sheikh Azizhoja went to the Emir of Bukhara Abd al-Ahad (1885–1910) and gave a document stating that the lands in Termez belonged to the dynasty of Sayyids [59]. Thus, the activity of Termez sayyids would end. From the 11th to the 19th centuries, the bodies of Termez sayyids were buried in the mausoleum of Sultan Saodat. This place is still visited in honor of the sayyids.

In the village of Koptokay, Kumkurgan district, there is a shrine of Khoja Samandar at-Tirmidhi (XVII-XVIII), known in his time as a famous figure, ambassador, warrior and historian. Residents of many districts in the province now recognize him as a pir [60]. Khoja Samandar at-Tirmidhi was originally one of the Sayyids of Termez, lived in the XVII-XVIII centuries, lived almost a hundred years, was described by his contemporaries as fiery and sharp-tongued. The descendants of Khoja Samandar at-Tirmidhi consider themselves "khoja". Scientist had sons Khoja, Abdukarimkhoja, Uzbekkhoja, Poshshoimkhoja (end of XX century - beginning of XXI century) [61]. The descendants of Samandar at-Tirmidhi now live in the village of Koptokay, Kumkurgan district, Surkhandarya region.

There is a famous shrine named after the scholar Khoja Muhammad Zahid (d. 936/1529) on the theme of Kichik Vakhshuvor of Altynsay district. Muhammad Zahid is mentioned as the twentieth pir

in the "sixth series" of the Naqshbandi sect, which lived in the XV-XVI centuries. As a grandson of the scholar Yakub Charkhi [62], he was the only one of his time in piety, knowledge and wisdom. According to the author of the book Ravzat ul-Islam, Muhammad Zahid received the teachings of the sect from some of the caliphs in the Hisar region, and he was awake at night and performed zuhd and riyadh. That is why he was named Zahid. Mawlana Muhammad Zahid was in a conversation with the leader of the Naqshbandi Khoja Ubaydullah Ahror (1404-1490), who brought irshad and brought murids to his country in this direction [63]. The activities and name of the scientist will serve as a model for today's generations.

In Surkhandarya, not only religious sciences, but also scientists who contributed to the development of secular sciences, and there are shrines of this name in the region. For example, Sufi Hisari Khandizagiy, Muhammad Yusuf Mayusi Khandizagiy, Sheikh Nodirmuhammad Samarkandi, Eshoni Safar Khalifa, Sufi Ayniddin Khandizagiy (1869 \ 1938) can be mentioned as scholars of Khanjiz [64]. The cult of the poet and thinker Sufi Olloyar, the successor of Uzbek classical literature, mystical traditions, occupies a significant place in the oasis.

The shrine of Sufi Olloyar (1644–1721) is located in the village of Katta Vakhshivor, Altynsay district [65]. It can be said that there are several shrines of the same name in the region, which testifies to the high respect of the scientist among the population. For example, in the village of Oqarbulak, Pakhtakor collective farm of Altynsay district, the shrine of Masjid Ota is also interpreted as a Sufi Olloyar shrine [66]. According to local legends, Sufi Olloyar and his caliphs left Samarkand and settled here, and the locals considered this place to be the footsteps of this saint and built a small mosque near it. Since then, his visit as a shrine has become a place of pilgrimage [67].

Information about the personal life of Sufi Olloyar is scattered in his works [68]. In ‘Risolai Aziza’, the poet was born in 1634 in the village of Minglar, Miyonkol district, and was a descendant of the Otarchi of the Chinese Kipchak tribe. The poet was educated in Bukhara madrassas and was educated at the Joybor sheikhs and received a perfect education in religious and secular sciences for his time. In the history of Uzbek literature, he is known not only as a great poet, but also as a great scholar [69]. His ‘Maslak ul-muttaqiyn’ (The Prayer of the Pious) is written in Persian, ‘Murad ul-Arifin’ (The Wise of the Wise) is dedicated to mysticism, ‘Makhzan ul-mute’in’ (Treasure of the Mute) is a work on fiqh in Arabic, ‘Sabot ul-ojizin’ (Sabati of the weak) was written in Turkish and his works and lyrical poems such as ‘Qiyamatnoma’, ‘Mubarak haj safari’ were inherited [70].

Sufi Olloyar came to the village of Katta Vakhshuvar around 1710, and it is said that before his arrival the population in Katta Vakhshuvar was uninhabited, it was a place of snakes. For this reason, it is said that Sufi Alloyar, popularly known as Vakhshimar, the gorge of snakes, drove them out of this

place [71]. It is said that Sufi Olloyar had only one son. Research has shown that the poet had two sons and a daughter [72]. The descendants of Sufi Olloyar [73], a mystic scholar and governor, are still alive and live in the village of Katta Vakhshivor in the Altynsay district of the Surkhandarya region and in the Dalvarzin collective farm in the Shurchi district [74]. In addition, some of the current descendants of Sufi Olloyar live in Samarkand and the village of Chonqaymish in the region. They call themselves "Eshan" and continue the work of the scientist as a representative of mysticism [75].

In particular, in the Denau district of Surkhandarya region was buried the caliph and son-in-law of Bahauddin Naqshband Alouddin Attar Wali (d. 1400) [76]. His real name is Muhammad ibn Muhammad Khorezmi [77]. Researcher L.Asrorova notes that her father was from Khorezm and was engaged in the horse-breeding business [78]. However, in Navoi's work he is referred to by the pseudonym Bukhari [79]. Alouddin Attar belonged to the Sayyid clan and was descended from Imam Husayn, the son of Ali ibn Abu Talib. He was thirsty for knowledge from a young age and studied tafsir, hadith and aqeedah. His brothers trading, Attor choosing the path of science and reached higher levels [80]. Bohovuddin lived in Bukhara during the life of Naqshband, then in the 90s of the XIV century he moved to Chaghaniyon, now Denau, continued the Naqshbandi sect and made many disciples. Khoja Muhammad Porso wrote 'Risalai Qudsiya' and Salah ibn Mubarak wrote 'Anis at-Talibin' under the direction of Alouddin Attar. He lived here until the end of his life and died of an illness in 1400 [81].

During the 15th century after the death of Khoja Alouddin Attor, his descendants (his son Hoja Hasan Attor) continued the Naqshbandi sect in Chaghaniyan[82]. His tomb is located in the city of Denau, where the descendants of Khoja Alouddin Attor are buried, and Sheikh Attori is also known as Vali or Astana Buva[83].

The great Sufi scholar Khoja Ahror Vali (1404–1490), a great representative of the Naqshbandi sect, traveled from Herat to Yaqub Charkhi in the Hisar valley to study the basics of the Naqshbandi sect[84]. On his way back to Samarkand, he lived in Chaghaniyon for some time. During the trip, he was in Denau and met Hoja Muhammad Attar, the grandson of Alouddin Attor[85]. The tombs of Khoja Ahror Vali are in Samarkand, which has also become a major shrine[86].

There are shrines in the Surkhan oasis, which are famous in the Islamic world for the names of prophets, companions, khojas, eshans, saints. They are symbolic (without graves) complexes, and various legends and myths about the origin of these monuments are given among the local people.

It can be said that in Samarkand there is a cult of prophets named after Hazrati David, Hazrat Daniel, and in the territory of Southern Uzbekistan there are places of pilgrimage named after

prophets[87]. For example, the Zu-l-Kifl shrine is located in the southern part of the Prophet's Island near the city of Termez, associated with the name of the Prophet Zu-l-Kifl mentioned in the Qur'an[88].

The name Zu-l-Kifl is mentioned in the Qur'an (which sura or verse name), and according to it, "Remember Ishmael, Idris and Zu-l-Kifl! All are of the steadfast. We admitted them into Our mercy, for they are righteous.[89] "Remember Ishmael, al-Yasa 'and Zu-l-Kifl! They are all good people" [90].

According to Ibn Kathir, this verse is mentioned among the great prophets of Zu-l-Kifl according to the apparent meaning of the karima. They themselves testify that they are prophets. But there is no single information to which tribe Zu-l-Kifl was sent. According to legend, the Romans followed Zu-l-Kifl. These people asked Zu-l-Kifl to ask Allah to grant them long life. Allah accepted Zu-l-Kifl's prayer and said, "They will not die as they wish. You are the guarantor of this"[91]. Bishr conveys this prophecy to his people. He is the guarantor of the divine revelation. That is why it was called Zu-l-Kifl.

Ayyub had left his testament to his sons Havmal. After Havmal, his second son, Bishr ibn Ayyub, continued his father's will. According to most scholars, Bishr ibn Ayyub is a prophet named Zu-l-Kifl. In most of the commentaries, Zu-l-Kifl lived in Damascus until the end of his life and died at the age of 75, leaving a testament to his son Abdon[92].

According to the narrations, the tomb of Zu-l-Kifl contains the tomb of another saint, not the Prophet Zu-l-Kifl. According to the legend, four people from Makkah and Madinah had to cross to Bukhara in the XI-XII centuries. One of them was a saint who came through Afghanistan and wanted to cross the Amu Darya. Passengers rested on the waterfront before crossing the water. At that moment, the saint was inspired and said, "Your day is over, your grave will be here." The people next to the saint said to the saint, "We will put your body in the tomb around Termez Ata." Then the saint said, "No, I could not cross the water. Put my body in a box and pour it out. "Where the coffin falls, it will be my grave." The companions of the saint follow the will, put it in a box, and pour it out. The box flows against the current and sinks in one place. An island appeared there and the place was named "Prophet of the Island". The companions of the saint build a mausoleum over the tomb, which becomes a sacred shrine. The name "Prophet of the Island" means "the foot of the island"[93].

On the other hand, Mahmud ibn Vali's "Bahr al-Asrar" states that the body of Ishaq ibn Kuntoj (d. 992), a famous Islamic general of Turkish origin, was placed on the island[94].

It should be noted that there is a shrine of Zu-l-Kifl near the Iraqi city of al-Hilla. Symbolic shrines have also been established in other cities of the Muslim world. In particular, in the city of Mari, Turkmenistan, there are monuments associated with his name. The fact that Zu-l-Kifl was buried in the "Aral Prophet" near Termez is a fact mentioned in our field research[95]

There is also a shrine of Khidirsho (XIV) in the village of Khidirsho in Altynsay district, the name of which is associated with the name of the prophet Hizr[96].

The formation and development of the ascetic movement and views in the country also played an important role in the emergence and development of the cult of the Companions and the functioning of various denominations and ideological currents[97]. The Companions are the ones who have borne the brunt of the hardships of spreading the holy religion of Islam to all mankind, and who have fulfilled this task to the fullest. It is the duty of every Muslim to love the Companions and to believe that they were the most preferred people after the Prophets. In the Qur'an, the Companions are addressed as follows: "You are the best community that has ever been raised for mankind" (Surah Al 'Imran, 110).

It is narrated on the authority of Abu Sa'id al-Khudri that the Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Do not insult my Companions, I swear by the One in Whose hand is my soul that even if one of you spends as much gold as Uhud, he will not be able to reach the mud (544 grams) or half of it (mud)'. (Tirmidhi narration).

This is because they are the believers who were fortunate enough to be the last Companions of the Prophets and sacrificed their lives in order to convey the light of guidance brought by the Messenger of Allah (peace and blessings of Allaah be upon him)[98]. There are several shrines named after the Companions in Surkhan oasis, Sa'd ibn Abi Waqqas ota in Angar district, Abdurrahman ibn Awf (companion of the Prophet Muhammad), Atoulla Said Waqqas in Sherabad district, Sa'd ibn Abi Waqqas in Altynsay district, Khojai Pok pilgrimage. It can be seen in Samarkand, Khorezm, Jizzakh and Navoi regions[99]. Emphasis is placed on the Companions mentioned in the names of most shrines as "Asharai mubashshara". Asharai mubashshara is associated with the name of the ten Companions who were predicted to be paradise by Muhammad (pbuh) during his lifetime in the Islamic world[100].

Thus, one of the Companions of the Prophet Muhammad, Asharai Mubashshara (Ten Companions Prophesied to Be Paradise)[101], is the shrine of Khojai Pok in the Altynsay district, named after Abdurahman ibn Awf (d. 654/32 AH). Abdur-Rahman ibn Awf was one of the emigrants who migrated to Abyssinia and Medina and was with the Prophet Muhammad in the battles of Badr, Uhud and others. He was wounded in 20 places in the battle of Uhud. Initially poor, he later became rich by running a business. He was the one who did a lot of charity[102].

Although Abdur-Rahman ibn Awf was buried in the al-Baqi cemetery in Madinah, due to his good deeds of generosity, shrines associated with his name appeared in various parts of the Muslim world as early as the Middle Ages.

According to Sayyid Ali Rais's (XVI) book 'Mir'at al-Mamalik', the tomb of Abdur-Rahman ibn Awf was also in Basra. It should be noted that there are several shrines in Central Asia associated

with the name of Abdurrahman ibn Awf. For example, in addition to the Boboyi-ob shrine in the Asht district of Tajikistan, monuments dedicated to him have been erected in Shahrستان and Hisar districts[103]. Historian H. Kamolov noted that the reason for the appearance of shrines in the mountains of Qurama and Hisar, are associated with the name of the Companion Abdurahman ibn Awf, who was known in the Muslim world for his great generosity[104].

Altynsay district is one of the areas rich in sacred places of worship. In the district there is a shrine (XIX-XX), known as "Kaptarkhona", built in honor of one of the Companions, who lived in the VI-VII centuries, Khoja Hasan Ilgari, who was active in the propagation of Islam. Also, near Khayrabad hill, about 400-500 meters above the center of Khoja Saat mahalla, on the right side of the road there is a shrine named after the famous Companion Sa'd ibn Abu Waqqas (d. 674)[105].

Sa'd ibn Abu Waqqas is also known as Malik ibn Wahb ibn Abdumannaf al-Qurashi az-Zuhri, the full name of Sa'd ibn Abu Waqqas, who is recognized as one of the ten Companions of 'Asharai Mubashshara'. He was the fourth of the first Muslims in Makah to convert to Islam[106]. He died in a place called Aqiq in Hijaz and was buried in Madinah. There are two different accounts of the date of death of Sa'd ibn Abu Waqqas. According to al-Wahidi, he died in 55 / 674-75 at the age of 83, and according to Abu Nami, in 58 / 677-78[107].

On the left side of the Surkhandarya River in Uzun district, in the village of Ak Astana bobo in Serharakat mahalla, there is a shrine of Ak Astana bobo (X – XI) named after Abu Hurayra (602–679), one of the famous Companions, narrators and faqihs[108]. The mosque, named after the Ak Astana Baba, is associated with the famous Companion Abu Hurayra, who narrated 5,374 hadiths during his lifetime[109]. The reasons for the spread of the cult of Abu Hurayra have not yet been well studied[110]. In any case, it is connected with the development and success of the science of hadith in Central Asia in the VIII-IX centuries. A.Kholmiraev notes that there is a mausoleum of Ak Astana in the middle of the ancient cemetery of Telpakchinor village of Sariosiya district[111].

In the village of Chigatay, Sherabad district, there is the shrine of Akhtam Sahaba (X-XI), named after the soldier of the Prophet Muhammad, a close relative of Hazrat Ali, the commander Akhtam Sahaba[112]. Also in Sherabad district there are such cemeteries as Atoulla Said Waqqos, Akhtam Sahaba, Sulaymon ota, Jamolmergan ota, Khojamuqon ota, Khojanqo ota, Qayriyogoch ota, Sayyid ota, Bobotepa, Chopon ota, Kirkchilton ota, Koktash Vali, Cholpon ota, Rabotak cemetery. The population associates them with the names of the Companions, the first Arab commanders. Here it should be noted that the cults of Akhtam Sahaba (Namangan, Tashkent regions), Chopon ota (Samarkand region), Kirkchilton ota are also known in other regions of Uzbekistan.

In the oasis there are symbolic tombs where saints, mystics, scholars and eshans are buried in the holy places, where the Islamic world served in the way of religion. The tomb of Haydarkul Haji Bobo is located near the shrine of Khoja Alouddin Attor in Sarmozor ota cemetery in Yangiabad village, Denov district, Surkhandarya region.

In Denau district, another great representative of the Naqshbandi sect, Mawlana Yaqub Charkhi[113], came to Chaghaniyon at the invitation of Khoja Alouddin Attor and settled in Denau. He then went to the Hisar valley, where he spent the last days of his life, and died in 1450. His grave is in the village of Khalgatu in the Ordzhonikidzeabad district of the Republic of Tajikistan, which is known as the cemetery of Hazrati Mavloni[114].

There is no information in written historical sources about the shrine of Hazrat Sultan Wali (XIV) located in Omonkhona village of Boysun district. According to A.Kholmiraev, he was buried here after his death[115]. According to the legends, Hazrat Sultan Wali was born in Balkh in the 14th century and came to the present-day Omankhana gorge with Siddiq Sahaba in search of a mentor[116]. Here he sat in the chill for forty days and was nicknamed "Balogardon". Located in the village of Padang in Boysun, the Khojakoshkaron site[117] is revered by the locals as a sacred shrine. However, information about the buried person did not allow to determine his history.

In the Middle Ages (VII-VIII centuries) in the territory of Uzbekistan, when Islam gained the status of the state religion, a new ruling class was formed in social relations, the masters (masters in Persian), became the main economic and spiritual force in society and enjoyed privileges in certain areas. The fact that the majority of the Central Asian population lives in rural areas is also known in science as "Central Asian rural mysticism." The scientist N.Tursunov, who studied the masters of the Surkhandarya oasis, divides them into two groups: masters who do not hunt murids and masters who hunt murids or "eshans"[118].

There is a big domed shrine of Karakhan Eshan Bobo (XVI) in Altynsay district, where Eshans and their descendants are buried. This person is a member of the aristocratic family of the masters[119]. Among the shrines there are also unknown names. But the locals accept them as "saints." In particular, the building of the shrine of Khoja Roshnoyi in Angor district dates back to the XI-XII centuries and is located on the Termez-Angor highway in the Zang collective farm. The real name of the man lying in the mausoleum is unknown. But there are some legends about him. According to them, this saint was famous for his prophecies. Also included is the shrine of Murch Bobo, located at 16 Adib Sabir Tirmidhi Street[120], Termez. Its right belongs to the end of the XIX - beginning of the XX century. The Sufi Sayyid Abduvali Samarkandi is said to have been buried in the mausoleum of Murch Baba. According to a folk legend, Sayyid Abduvali Murch Bobo went on a pilgrimage from Samarkand to

Hajj via Balkh. On his way back from Hajj, he took pepper from Balkh and tied it around his waist. He was accompanied by his son. On the way, the robbers saw a knot in his waist and killed him. He buried their bodies here and sprinkled pepper on his back over the grave. At the end of the 19th century, Imam Ali's shepherds opened the tomb while tending sheep. The body will remain unchanged. Imam Ali becomes paralyzed when he tries to move the body to another place, he builds a mausoleum over the grave and dies of paralysis. From then on, this place will become a place of pilgrimage[121].

The tomb of Sayyid Jamal and Sayyid Kamal at-Termizi is in the village of Khoja, Kumkurgan district, on the edge of a cotton field, according to a local representative, Sayyid Jamoliddin at-Termizi lived in the VIII-IX centuries, was a religious and secular scholar, and was an astronomer. It is not known where he is kept as Hisabotul al-Hisab. Sayyid Kamoliddin at-Termizi in the VIII-IX centuries, was a mirab, built jugs and cisterns, built 13 cisterns in the territory of Movarounnahr. His works Iqlim al-Mu'tadil, Iqlim as-Siyum, Tabobat al-Iqlim are still unknown[122].

The words "takiya" and "rabotak" mean the residence of the Sufis. The Takiya ota shrine[123] (tax XII) in the Qizirik district of the Akhunboboev collective farm, located in the Takiya ota mahalla, is well known among the population, but there are no information other than some legends about a man lying in the mausoleum[124]. In the territory of Sariosiya district (XVII-XIX) there is a shrine of Karimkul domla, who lived in the village of Khufor and was highly respected among the people as a saint[125].

There is also a shrine of Khojamuqon ota in the village of Khojamuqon in the mountainous region of Sherabad. The village is named after this saint. One-sentence narrations about the saint are common. There are Kirqchilton ota (Kirkchilton cult) in Talashkan mahalla of Sherabad district, Koktash Vali in Dustlik mahalla, Cholpon ota in Navbogh village. The district also has a popular Rabotak cemetery. Usually any cemetery may not be a shrine.

The shrines of Shakarli ota, Bektepa, Ulugsay, Haydarkul hoji bobo in Bandikhan district are known only in the local area.

In Muzrabot village of Navbahor mahalla of Muzrabot district there is a sacred place of Muzrabot ota (Buzruk ota) of the XV century. There is also the shrine of Hazrati Sultan, which is visited by the people, but whose identity is unknown, on the shore of a large hill in the village of Mirshodi, which belongs to the White Gold mahalla, there is a shrine of Khojaygor or Avliya ota (XVIII-XIX)[126]. One of the Companions, located in the village of Khojasoat in the Altynsay district, is a scholar of Islamic science, on the threshold of Qurban Saat or Qurbon Saat shrine (XVII). There is also the Bibishirin shrine on a hill in the village of Shirinabad, Boysun district, which is associated with the name of women in the country[127]. Bibi Sarpush shrine is located in the village of Dustlik, Yurchi

fortress, Surkhandarya region[128]. The tomb of Haydarkul Haji Bobo is located in Yangiabad village, Denov district, Surkhandarya region, near the shrine of Khoja Alouddin Attor in Sarmozor ota cemetery[129].

Another important feature of the shrines in Surkhandarya is that most of them are often located on high hills and hills, which symbolically means that the people associated with the shrine are glorified by the people. There are also sacred places in the oasis based on legends related to the cult of nature, such as the cult of animals Koppak ota shrine[130], Mirshodi village Kiyik ota shrine (XVIII-XIX)[131], "Pigeon House" well-known shrine (XIX – XX) in honor of Khoja Hasan Ilgori (VI-VII) of Altynsay district[132]. Or the ancient castle cult of the mountain - Khoja Barku mountain in the village of Ushr Khoja Gissar in the village of Khoja, Khoja Ilgor shrine, Khoja Khubon (Lord of the good) shrines[133], Khojai Piryakh in the village of Chosh, at the top of the mountain Khursandtog[134] Cult of waters Sangardak (“girdak” means “round stone”), Sharra mausoleum[135] in Sangardak village of Denau district, about this Turkish Admiral Seydi Ali Rais gives the following information: “ ... He says that he went to Chaghaniyan, to Hisori Shodmon, from where he came to the place called Temur Sultan, and climbed Sangardak Mountain, where he watched the water dripping like rain”. Seydi Ali Rais lived in the 16th century. The Sangardak waterfall, which is considered to be a miracle of nature, also existed at that time. The tourist did not describe any shrine here called Sharro tomb[136].

In the village of Khanjiza, in the mahallya of Khanjiza, on the banks of the river flowing from Mount Khursand, Chashmi divonaho (Devonalar spring), in the village of Desurkh, on the banks of the Kyzylsay, Obi Surkhan, at the foot of Mount Nayho, famous for its springs called “Shayxlar bulog’i”[137], “Ko’k teraklar bulog’i”[138], which water will out from three places[139], At the top of Debodom village of Khanjiza mahalla is the shrine of Khojai Murid, and above it is the shrine of Darvozaho are located. The master is given barkuh. Khoja barkuh means the Khoja has gone to mountain. The shrine of Khoja is located in a mountain valley in the village of Darband, Temirdarvoza mahalla, Boysun district[139]. On the right, a large amount of icy water comes out from the bottom of the mountain, and the water flows into the Mochaydarya, the source of water is unknown. The gorge is surrounded by dark trees, the mountain appears in a twisting form and is a unique wonder of nature. “Mohi fish” meant tavern because there were so many fish. On the left side of the valley there are 2 graves on the side of the mountain, surrounded by stones, the tomb is also marked, the locals say that this is the tomb of Ali (r.a)[140], the son-in-law of the Prophet (S.A.W), to whom 2nd grave belonging is unknown. According to historical sources, Ali (r.a.) did not come here. It is not known to whom the tomb belongs, whether it is real or symbolic.

On top of the village of Khojai Asmin, at the foot of the Kuyi Safet (White Mountain), there is the Shrine of the Forty Girls (Chil Dukhtaron)[141]. The shrine associated with a saint named Khoja Asmin is located at the foot of the Kuyi Safet mountain at the top of the village[142].

There is also a cult of martyrs in the oasis - the Martyrs' Cemetery (Martyrs' Tomb) at the foot of Mount Shahidon in the Khanjiza mahalla, cult of trees - on the left side of the road to the Khanjiza mahalla, far from the village, there is the Mazar-i-Taw shrine, surrounded by hawthorn trees[143].

3. Conclusion

In short, the development of science, Islam, profession, medicine, self-awareness, imagination and consciousness of the local people, the formation of teacher-student schools, the harmony of nature and society, the ruling classes. the service of great men who have made a worthy contribution to the formation of shrines of the Surkhandarya oasis and the establishment of mutual cooperation among the common people has been specially taken into account and historically formed. The names of such individuals have been elevated to a great, sacred level by the locals. Each shrine in the oasis played an important role in the spiritual and educational life of the local population, was distinguished by the consciousness, imagination, religious and secular knowledge of the person lying there, and his contribution to historical events and traditions, taking into account his professional services. This can be seen in the fact that most of the shrines in the region are associated with the names of the Companions, who rose to the rank of saints, as well as the genealogy of the Sayyids. This situation does not occur in other regions of Uzbekistan, and we can see that from the Middle Ages to the post-medieval years, the Islamic religion and culture intersected, and local traditions and Eastern Islamic customs were transformed.

It can be said that in the mountainous and desert areas of the province, changes in the religious and cultural spheres have been slower than in the city. As a result, old religious practices - religious views, perceptions and practices - have been preserved for a long time in remote areas. Shrines were also often formed in densely populated areas, and due to the abundance of pilgrims, they were easy to prosper. On the other hand, the construction of mosques around such shrines has created an opportunity to pray there, while the fact that most shrines are in harmony with the mountains and nature is explained by the availability of opportunities for local people to visit and visit there. Examples of this are the shrines in and around Termez and in the Altynsay district. The legends about the saints are content with concepts that are common to Central Asia. Therefore, detailed historical information about them has not been preserved. However, the peculiarity of the oasis and its distinctiveness from other territories

is explained here by the abundance of symbolic tombs associated with the names of Islamic clerics and Companions. From the point of view of science, it can be determined that the population has a high level of confidence in religious views and that it exists in terms of study and knowledge.

The general classification of the pilgrimage sites of the Surkhandarya oasis involved in the study is as follows: Related to the prophets mentioned in the Qur'an: Prophet Zu-l-Kifl, Prophet Hidirsho (Hizr); Related to the Companions: Sa'd ibn Abi Waqqas, Abdurrahman ibn A'waf, Ahtam Sahaba, Khoja Hasan Ilgari, Abu Hurayra; associated with the names of famous Sufis: Alouddin Attor, Sufi Olloyar, Mawlana Zahid; great scholars: al-Hakim at-Termizi, Abu Isa at-Termizi, Varroq at-Termizi, Somon Ashur Kokildor, Khoja Samandar at-Termizi; Related to the name of the Sayyids: Sultan Saodat; Related to the names of local saints: Khoja Roshnoi, Karakhan Eshanbobo, Takiya ota, Murch bobo, Khoja Khubon, Khoja Piryah, Khoja Murid, Khojamkara, Khoja Hisor, Khoja Asmin, Karimqul domla, Muzirchod ota, Khojan Ota, Khoja Ota, Khojai Qoshqaron, Sayid Jamal and Sayid Kamal, Khojai Pok, Khojaigar or Awliya ota, Hazrati Sultan Vali, Yakkatut bobo, Kiyik ota, Shakarli ota, Haydarqul hoji bobo, Masjid ota, Koppak ota, Koktash Vali, Baghi sheikho; associated with the names of women: Bibi Zaynab, Forty Girls, Chashmai Sara, associated with the name of the Martyrs; Chashmai Bibihur-Bibinur Cemetery, Tomb of the Dark, Pool Cemetery, Pista Cemetery, Martyr Cemetery, Sharra Cemetery, shrines associated with ethnic names Childokhtaron, Bobo Taka, Bektepa, Ulugsay, Khidirsho, Qurbonsoat, Darvozaho, Kotir Bulak, Chashmisafidoro, Chashmai Devonoho.

Most of the shrines are associated with the name of a religious persona, where scholars grew up under the name of Termezis, indicating the uniqueness of the country's pilgrimage sites, formed on the basis of a territorial common toponymic unit. The study, generalization and introduction of information about the oasis shrines and its introduction to the local population reveals the bright features of the extremely rich history of the oasis. The scientific, literary and architectural monuments created by the scientists and craftsmen of Termez and Chaghaniyon, who lived and worked in different periods, will remain an important example of the spiritual heritage of our people.

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1925

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1928

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