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## HISTORY OF KHOJA HASAN ILGORI, KHOJAIPOK AND KHOJAMAIKHANA SHRINES IN SURKHAN OASIS

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**ABSTRACT:** This article describes the history of the personification, formation and development of symbolic shrines such as Khoja Hasan Ilgori, Khojaipok and Khojamaykhana, related to the names of the Companions and Khojas in the Surkhan oasis. At the same time, the significance of shrines in the lives of local residents is also highlighted.

**KEYWORDS:** Sahaba, khoja, saint, symbol, shrine, step, nature, water, spring, mountain, hill.

### INTRODUCTION

Most of the shrines in the Surkhan oasis are symbolic and are connected with the people who served in the path of Islam, respected by the people, sahaba, pir, sayyid, tora, saint and religious scholars, or they are places of visitation based on legends, whose identity is unknown. "Symbolic grave" is derived from the Arabic word "symbol", "sign", "sign", and according to the dictionary of Uzbek etymology, it means "pointing", that is, it is adopted as a sign of respect in the general sense. Among such objects, we can see symbolic shrines in the region with the names of companions and masters: Sa'd ibn Abu Waqqas, Abdurrahman ibn Awf, Abu Hurairah, Akhtam sahaba, Khoja Hasan Ilgori, Khoja Roshnoyi, Khojaipok and others.

### THE MAIN FINDINGS AND RESULTS

In the village of Jiyanbobo, Oltinsoy district, Surkhandarya region, there is a shrine of Khoja Hasan Ilgori, one of the Companions, which is known among the people as Kaptarkhana. The Sahabas are those who bore all the hardships and did their best to bring the holy religion of Islam to all mankind. In the Holy Qur'an, the Sahabas are addressed as follows: "You have been the best ummah brought forth for mankind"[1]. In the XX and XI centuries, in order to strengthen the religion of Islam, symbolic graves were built for the Sahabas and their image among the people was embodied.

Khoja Hasan Ilghari (582-632) spent a lot of effort in spreading Islam widely. He was a brave and brave person who helped the Prophet Muhammad (pbuh) in several battles. He had a strong

memory and was able to remember any information. At the same time, he was one of the scholars of Islamic science. That is why he was given the nickname Khoja Hasan Ilgori (quick, perceptive, perceptive) [3].

It is narrated from Abu Said Khudri, may God bless him and grant him peace: “The Messenger of God, may God bless him and grant him peace, said: “Do not insult my Sahabas, I swear by the One in whose hands is my soul that if one of you spends as much gold as Uhud (Mount Uhud), one of them will not be worth a mud (a unit of measurement equal to 544 grams) and he cannot reach even half of it (mud)” (narrated by Tirmidhi). Because these people are the believers who were fortunate enough to be Sahabas of the last of the prophets and who sacrificed their lives in order to convey the light of guidance brought by the Messenger of Allah, may God bless him and grant him peace[4].

The shrine “Kaptarkhana” (XIX-XX centuries) built in honor of the sahaba Khoja Hasan Ilgori in Ofaltinsoy district is known among the population as Bori Caliph Baba, it is said that those who visit this person will get rid of wounds. The first grave there is the symbolic grave of Khoja Hasan Ilgori, with a small window next to it. Pilgrims take earth from the window and apply it to their wounds. People who are afraid, those who don't have children, and those who are sick of their children come here. Because of the large number of pilgrims coming and going to the shrine, it was also named “Kaptarkhana” shrine [5]. On the top of Sargardak mountain in Sariosia district, there are shrines called Khoja Ilgor (Ilgor Khoja), and in Yakkabog district of Kashkadarya region, there are shrines named after Khoja Hasan Ilgori. Only one is associated with the name of the master and one of the companions.

The second tomb belongs to the Avval Khalifa and is set up like the first tomb. It is much smaller than the first grave. Avval Khalifa lived in 1820-1910. He was an educated person. There are two mulberry trees at the head of the shrine. It is estimated that this mulberry tree was planted 1100-1200 years ago. Around the grave there are more than 20 large and small graves of the Avval Khalifa's descendants. Pilgrims named after scholars, saints, pirs, sayids, khojas, and historical figures located in the Surkhan oasis have become a part of the people's lifestyle, and during their visit, pilgrims can not only pay respect to the blessed ones, but also learn about the scientific services and lives of scholars who contributed to Islamic culture. will also have.

Khojaipok shrine, named after Khojas, is located on the mountainside of Khojaipok village, Oltinsoy district, Surkhandarya region. The word “khoja” is a Persian word for a distinguished person, owner of honour, title and form of address. In Central Asia, until the beginning of the XX century, it was an honorary title of people who claimed descendants, except for the descendants of the Khulafoi Rashidiyn (Abu Bakr, Umar, Usman and Ali), the daughters of Muhammad the Prophet (pbuh) from Fatima. In other sources, the Khojas are considered to be the descendants of the generals who led the conquests of the Arabs [6].

In Khojaipok shrine, healing water flows from the bottom of the mountain for several miles. Water flows into Tentak river (Oltinsoy river). It is still unknown where the water is coming from. The stairs lead down to the cave where the water comes out. There is a grave here. Local residents say that this grave is the grave of Khojaipok's ota's sister Bibizaynab. There is another symbolic grave on the hill without going into the cave. Among the inhabitants, this grave is the grave of Khojaipok ota, that is, Abdurrahman ibn Awf [7]. As a result of the research, the sources did not identify a person named Khojaipok, who was one of the Khojas. There are only legends about him. Abdurrahman ibn Awf (d. 654/32 Hijri) was a Sahaba and was one of the ten Sahabas in the Islamic world who were prophesied by the Prophet Muhammad (pbuh) as "Asharai mubashshara" i.e. Paradise during his lifetime [8]. It is known from historical sources that companion Abdurrahman ibn Awf did not come to our country at all. So the tombs above the cave and inside the cave are symbolic.

Shrines associated with the name of the Sahabas can be found throughout the republic. Symbolic pilgrimage sites associated with the name of Abdurahman ibn Awf are also located in Angor district, Kashkadarya, Samarkand, Navoi, Jizzakh provinces.

Khojaipok shrine is located on a mountain slope and attracts many pilgrims in spring and summer with its cool nature and healing water. It was found that the water contains phosphorus, sulfur, salt, chloride, sulfide, azone, iron and other substances. Water is mainly a claim for head, leg, back pain, chest tightness, various wounds, rashes, skin and nervous diseases [9]. According to the conducted surveys, the local residents consider the healing water to be the blessing of Khojaipok ota and have high hopes for healing when using it. In the village of Khojaipok, Dehkanabad district, Kashkadarya region, there is also a shrine of Khojaipok ota. It is said that one of the seven Khojas who came to propagate Islam in the X-XI centuries after the Arab conquest belongs to Khojaipok ota [10]. We assume that the grave here is symbolic, because as a result of scientific research, information about Khojaipok ota was not found in the research.

Sulphurous water comes out in the territory of the shrine, just like Khojaipok shrine in Surkhandarya. There is a lake and mud formed from it. Specialists of the Republican Institute of Spa Treatment and Physiotherapy named after N.A. Semashko studied the composition of the water of Khojaipok ota's shrine, D. Mendeleev identified the presence of many minerals in the table and was said to cure diseases [11]. The water of Khojaipok shrine is used to treat cold-related diseases: rheumatoid (bod disease), polyarthritis, various skin diseases, nervous system, spinal asthechondrosis, spinal grayness, various neuropathies, chronic cholecystitis, entrocholidprostatitis, adnigitis, burscellosis and other diseases [12]. Khojaipok ota water and mud are heated mainly in June and July due to the heat of the sun and have the property of healing patients.

So, although the Khojaipok shrine is symbolic, it is necessary to spread the history of the shrines associated with their name to the general public, to make it popular not only in the region, but

also in the republic in terms of tourism, to study the life of Islamic scholars scientifically, to publish pamphlets and books.

Khojamaikhana Shrine (XV) is located in a big gorge in the village of Darband, Boysun district. The grave is surrounded by thick trees. A large amount of water comes out from the bottom of the cave and joins the river through three mountain steps. According to local residents, the grave in Khojamaikhana shrine belongs to Hazrat Ali (g.b.h). Even though Hazrat Ali (g.b.h) did not come to Central Asia, views related to Alawites are widespread [13]. We can see that honoring Ali and his descendants had a strong position in Surkhandarya region.

Khojamaikhana water comes from more than 10 km from the bottom of the mountain. It is not known where the bottom of the water is. According to research conducted by Japanese scientists, Khojamaikhana water is the cleanest, filtered, healing water on the Asian continent, and it contains iron and gold substances useful for the human body [14]. There is a tomb and a miraculously large body of water on the territory of Khojamaikhana shrine, which amazes people with its natural scenery, mountain air, clear, sweet, healing water. Such shrines are not only a place of pilgrimage, but also an ecotourism zone created by nature.

## CONCLUSION

So, the history of nature-related shrines goes back to ancient times. They played an important role in the social and spiritual life of the peoples of Central Asia. Since people were afraid of natural phenomena in ancient times, they considered it unusual. A special feature is that there was a tree, some kind of stone, water or a spring in front of the shrines. The location of the natural objects related to pilgrimage on high hills, beautiful nature, mild and cool air is the reason for the increase of local and foreign pilgrims from year to year. Turning such places into pilgrimage tourism and ecotourism destinations to study the ancient views and beliefs and history of our people is an urgent task today.

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