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Jasurbek Abdukadirov

International Islamic Academy of Uzbekistan
Assistant lecturer at the department of IRCICA-chair for
the study of Islamic History and Source Studies
abduqodirovjasurbek36@gmail.com

PROVIDING INFORMATION ABOUT THE SHRINES OF SAMARKAND IN A HISTORICAL SOURCE

Abstract: First of all, this article tells about the existence of shrines in Uzbekistan and that all of them are world-famous places. Also, the role of Samarkand in the development of pilgrimage tourism was emphasized. In particular, information about the famous shrines in Samarkand is given in the source of Samaria.

Key words: Islam, pilgrimage tourism, halal, Samarkand, history, Samaria, sources.

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Introduction

Today, the presence of more than 7,200 cultural monuments, historical monuments and shrines in our country, the fact that many of these places are included in the list of cultural monuments of the UNESCO organization, shows the existence of the ancient history of the land of Uzbekistan and its architectural model [4, p.127-134]. The city of Samarkand is considered one of such historical places, and it is one of the most beautiful and famous cities, which produced many scholars and great scientists of Islamic studies all over the world, and whose fame has spread to seven climates. The history of Registan is closely related to the names of great people who made a great contribution to world civilization and development, such as Mirza Ulugbek, Qazizoda Rumi, Ali Kushchi, Abdurrahman Jami, Alisher Navoi, Zahiriddin Muhammad Babur, Yalangtosh Bahadir [1, p.9].

Information about shrines located in Samarkand can be found in medieval sources, as well as in historical works of the 18th-19th centuries. The concept of historical source is comprehensive and includes all things created as a result of human activity. Information from historical sources is the basis of historical science, and it also provides information about the socio-economic life of the

relations conducted in the history of that period. The author of "Samaria" Abu Tahirkhoja is the son of Samarkand judge Aby Said ibn Abdulhai. The work of Samaria consists of chapter XI, introduction and conclusion. This work provides information about the creation of the city of Samarkand, the reasons why it was called "Samaria", the geographical situation of the city, the weather, its important geographical places that were preserved until the 70s of the 19th century, and famous people. The Uzbek translation of the work was prepared in 1921 by Abdulmomin Sattori, a scientist from Samarkand, but due to a serious illness and untimely death, the translation was not published [2, p.248].

Samaria was re-prepared for publication by B. Ahmedov and A. Juvonberdiyev and was published in Tashkent in 1991. Information about shrines located in Samarkand can be found in exactly 3 chapters of the XI chapter of Samaria, i.e. VIII, IX, X chapters. In particular, mosques such as Hizr alayhissalam, Abdullah ibn Umar ibn Khattab, Abu Mansur Moturidi, Abulfazl Balkhi, Javzaiya, Dari Zanjari, Amir Temur, madrasas such as Mirza Ulughbek, Shaibani Khan, Sayyid Ahmadkhoja, Sherdar, Tillakori, and Hazrat Shah, Sheikh ul-Islam Khwaja Abdulhasan, Abu Nasr Kassab, Amiri Khurasan, Sheikh Abdurrahman, as well as the description and

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historical information of the graves of Imam Najmuddin Nasavi are presented. In the work "Samaria" the following descriptions are given about the madrasa and mosque of Mirza Ulugbek ibn Mirza Shahrukh: "Ulugbek built this madrasa in 823 (1420-1421) after the 16th year of his rule, this madrasa is located in the middle of the city located near the high. The madrasah's mountain-like board took peace from the sky building from its superior strength, the azamatnishan peshtok, which is an aspect of height, caused an earthquake to the earth, its high-level kungiras were made by the sky master in the same way as the porch, and the lojuvard tiles are the shining stars of the sky. It was in harmony with the sun jilva, gilded patterns, and the beautiful dome of the sky. After the completion of the building of the madrasa, Ulugbek Mirza appointed Qazizada Rumi as its muddaris.

Traveling to historical places is good in many ways. First of all, it improves our knowledge of history. Ancient monuments help us to understand the history that happened before, and increase respect for the society that lived in that time and had different traditions. [27, p. 1242]. Visiting historical places is not just about traveling and visiting, but also about discovering and learning new things. It should be noted that one of the main reasons that influence people to visit various historical places is personal satisfaction, increasing their knowledge and spiritual strength. For example, travelers want to see the historical places they have read and heard about and go back in time to experience the historical processes themselves, and this creates opportunities for them to acquire new knowledge.

Our ancestors who lived in history were knowledgeable and made world-class discoveries in various fields. The fact that the historical monuments that we see today were built in a time when there were no technical equipments like today, and yet these monuments continue to surprise the tourists of the world with their strength and luxury, is an inspiration for children and the young generation. Children can learn a lot from such cultural heritage tours that become educational [5, p. 1051].

The role of historical and cultural heritage in the development of pilgrimage tourism is very important. In this sense, we can call pilgrimage tourism as cultural and spiritual tourism. In particular, "cultural tourism" provides an opportunity for tourists to get acquainted with the history, traditions, economic activity and culture, customs and other historical potential of this country. People's visits to such cultural places contribute to their spiritual enrichment and broadening of their worldview [3, p. 890].

One of the tombs inside the Samarkand arch is the tomb of Qutbi Chordohum, whose name is Sheikh

Nuriddin Basir. When he was asked who the pole was in your time, Sheikh Nuriddin replied: "My brother Abdullah is the thirteenth pole, we are the fourteenth." That's why people called Qutb Chordahum. Shaykh Nuriddin, Shaykh Zainiddin was the caliph of Lower Orifoni, and he received education from him and reached the highest heights in terms of knowledge. When Amir Timur asked Sheikh Abu Said ibn Sheikh Burkhaniddin Sogharchi for clerical help to go to his work, he ordered to visit the grave of Sheikh Nuriddin (Qutbi Chordahum). According to the order of this sheikh, Amir Temur Qutbi Khordohum's grave was placed in the arch of Samarkand, a beautiful and high building was built over his grave, and a dome made of gold was placed on top of the dome. We can find information about many other historical shrines located in Samarkand in the work "Samaria". The fact that the sites recognized by the countries of the world in Uzbekistan are included in the list of world cultural monuments by UNESCO shows that Uzbekistan is a country with a huge tourism potential. There is enough opportunity to introduce these places to the world. The fact that the city of Samarkand is a city with a high potential in terms of tourism is proved by the many historical sites listed in the book "Samariya". With these aspects, the fact that this work is not only of scientific, but also economic importance is increasing the demand for its deeper and more scientifically perfect study.

During pilgrimage tourism, there are also customs that have a positive effect on human spirituality. In particular, a person begins to pay attention to cleanliness and cleanliness and gets into the habit of dealing with the environment in this manner. That is, shrines and cultural monuments are always kept clean and tidy. Tourists visiting these places are required to follow the same order, to keep the surroundings of cultural monuments, shrines and holy places clean, to pay attention to personal hygiene and cleanliness. It is natural that these acts of cleanliness will benefit the pilgrim in his future life as well. This shows that the act of pilgrimage leads to spiritual growth and self-control of a person.

Conclusion

It is important that the historical and cultural heritage potential of the country is one of the main factors of the development of pilgrimage tourism. Because familiarization with historical and cultural heritage is the strongest tourist incentive and is an important means of attracting many tourists. In addition, it should not be forgotten that cultural and historical heritage is an important asset of modern cities, which benefit the objects and have a significant impact on economic development.

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