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## **MIRACULOUS PILGRIMAGE PLACES IN NAVOI REGION: TOMBS OF KHAZRAT ALI IBN ABU TALIB AND KHAZRAT HASAN HUSSEIN**

**Annotation:** *This article reveals the shrines, which has become one of the significant topics of today, particularly, issues related to shrines and pilgrimage ceremonies among the population. As well as there is information about the graves of Hazrat Ali ibn Abu Talib and Hazrat Hasan, Husayn in Navoi region.*

**Key words:** *shrines, pilgrimage ceremonies, national culture, hadiths*

Today, the study of shrines and tombs has become one of the most relevant issues. Almost in every region and district, not only famous places but also historical shrines – which are unknown to the public are being identified and studied. Restoring graves and mausoleums are being rehabilitated in remote areas, creating conditions for the population to visit. Our President Shavkat Mirziyoyev mentioned that: "Uzbekistan is a good country for both travel and pilgrimage. Because our ancestors, who are known and famous all over the world, have settled in our homeland forever. There is a great interest in the international arena in the rich spiritual and cultural heritage they have left. Our mission is to build shrines and tombs left by our ancestors to pass it on to the next generation".

Uzbekistan, as one of the important cradles of world civilization, has long made a significant contribution to world civilization and development. The role and importance of sacred places and shrines, which are part of the material and spiritual wealth, is great. They have become a common part of world culture as the national wealth of the people.

This research is based on the Decree of the President of the Republic of Uzbekistan "On measures to radically improve the activities of the religious and enlightenment

sphere" and the Cabinet of Ministers of the Republic of Uzbekistan "On approval of the State Program for protection, preservation, promotion and use of intangible cultural heritage in 2010-2020". Resolutions "On additional measures to further improve the protection and using material, cultural and archaeological heritage", "On the effective organization of work on the beautification of shrines, tombs, mosques and cemeteries", "On improving the protection and using material cultural and archaeological heritage" and other regulations in this area.

Navoi region, which is an economic zone of Uzbekistan, is also rich in ancient shrines and historical monuments. Most tourists visit the region mainly to visit historical places. To date, more than 400 historical and material sites have been identified and registered in Navoi region. Hazrat Kasimshaikh's shrine and tomb in Karmana district, the holy shrine and spring in Nurata. Raboti Malik and Sardoba in Mirzachul. Zarautsoy rock paintings. The tombs of the Prophet's (PBUH) grandsons, Hazrat Hasan and Husayn, are symbolic, including the Shahimardon shrine in the city of Ghazgan.

In our country, there are places attributed to Hazrat Ali ibn Abu Talib karramallahu wajhahu, who were honored with the names "Shahimardon", "Sheri Khudo", "Haydar", "Murtaza". One of them is in Gazgan, Nurata district, Navoi region. There is also a shrine of the same name in the Turkmen village of Jizzakh region and in Shahimardon of Fergana region.

"Shahimardon" means "king of heroes" in Persian. This name was given in honor of the courage and bravery of Hazrat Ali (as). There is no historical source about the places named after Hazrat Ali in our country. Only oral stories occur. The mausoleum in Gazan has been restored from pure marble. In 1904-1908 years, Muharrambonu, the mother of the Emir of Bukhara Said Alimkhan, was completely renovated and a mosque was built next to it. In fact, Hazrat Ali karramallahu wajhahu died on January 19, 661 AD. His tomb was near Kufa and later moved to Najaf.

At the heart of the pilgrimage in the way of life of the people are such goals as hope, relief from pain, peace of mind, and enslavement to good deeds. Visitors from far and wide visit to accomplish this goal. This shrine is located in the town of Gozgan, Nurata district, Navi region, among the hills, and is a place of fresh air. At the entrance, there is a marble arch with the inscription of Shahimardon. Inside it is a porch house with a symbolic tomb. There are two pillars in front of the tomb and most of the pilgrims go through these pillars three times. It is said that whoever intentionally passes through these pillars three times, his intention will be fulfilled. Of course, we hope that these actions will gradually disappear.

The tombs of the grandsons of the Prophet (PBUH) Hazrat Hasan and Husayn are one of the famous shrines where located in the town of Nurata, Nurata district, Navoi region. The number of visitors here is extremely high. The area around the tombs has been landscaped and turned into a picturesque shrine for pilgrims. As for the structure of the shrine, the tombs are placed in adjoining rooms. The main gate of the shrine is located on the right side of the Navoi-Nurata road. After a short walk through the gate, you will exit through the stairs and enter the rooms where the tombs are located. There are chairs in front of the rooms, where the Imam of the shrine sits reciting the Qur'an with the pilgrims. Those who come to visit the graves bring issues and various sweets with them and donate them. Those who come to visit the graves think that if we eat from these donations, we will be rewarded. At the exit, there are stalls selling religious books and various decorative jewelry and items along the corridor. The purpose of the people who buy from them is to convey to relatives and acquaintances who have not come to visit. In the same way, we remembered you on the pilgrimage, and to raise the spirits of the person who was not able to visit, saying that we have brought this to you for remembrance.

The custom of visiting is not only to visit the holy places, but also to visit the cemeteries where parents and all relatives and ancestors have eternal rest, to bless, to visit the elderly and the sick. According to religious scholars, pilgrimage is

considered a mustahab for men. Only women are specifically allowed to visit the tomb of the Prophet Muhammad. The Turkish commentary on Riyazu-s-Salih states that visiting the grave is not harmful for women either, but it is obligatory to refrain from sedition and to adhere to Islamic morals and discipline, as well as the etiquette of pilgrimage. According to Islamic scholar B. Bobojonov, the practice of pilgrimage was first banned in Islam and then appeared.

Today, the pilgrims are mostly brides who have been married for several years but have no children, girls who want to get married but are "unhappy", young people who do not go to school, relatives of seriously ill people, relatives of convicts and siblings. , spouses are family members of those who have gone to distant lands to work. They visit, caress the grave, put their heads on it and cry, begging for such actions as if their hearts would be comforted and their hardships would be eased. Such actions are completely contrary to Islam. Scholars have confirmed that these cases can lead to polytheism.

Instead of the above actions that are contrary to Islam, we have presented as a solution what deeds can be rewarded in the shrines:

"The prayers and alms of the living benefit the dead."

Commentary: Ahl al-Sunnah and the community have agreed that the dead should benefit from the deeds of the living. The prayers of the Muslims for him, the forgiveness he uttered, and the alms and pilgrimages he performed on his behalf are examples of this. There was disagreement as to whether the reward of physical prayer was enough for the dead.

Physical worship consists of fasting, prayer, recitation of the Qur'an, and dhikr.

- ✓ Abu Haneefah, Ahmad ibn Hanbal, and Jumhur (the majority) say, "The reward of bodily worship reaches the dead."
- ✓ Shafi'i and Malik say, "It is not enough."

*There is evidence in the Qur'an, Sunnah, Ijma' and Qiyas that the dead reward the deeds of others:*

*Evidence from the Qur'an:*

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

*"Those who came after them will say, 'Our Lord has forgiven us and our brothers who preceded us in faith.'" (Surat al-Hashr, 10)*

*In this verse, Allah praises those who ask forgiveness for the believers who came before them. This indicates that the dead benefit from the forgiveness of the living.*

*Evidence from the Sunnah:*

*The following hadith is narrated from 'Uthman ibn' Affan in the Sunan of Imam Abu Dawud:*

*"The Prophet (peace and blessings of Allaah be upon him) stood up after the burial of the dead and said, 'Ask forgiveness for your brother. Ask him for stability. He will be interrogated now. "*

*There are also hadiths from the Prophet (peace and blessings of Allaah be upon him) about praying for the dead while visiting graves.*

*An example of this is the hadith in the Sahih books of Imam Muslim:*

*'A'isha said to the Prophet (may Allah bless him and grant him peace), "What do you say if you ask forgiveness for the people of the grave?" they asked.*

*The Prophet (peace and blessings of Allah be upon him) replied: "Peace be upon you, people of the land of believers and Muslims. May Allah have mercy on those who passed before us and on you, and on those who remained after you, and, of course, we will join you".*

In short, there are many shortcomings and problems in the activities of shrines today. This is due to the policy of the dictatorial regime in the last century and its influence on the national and cultural views of the population, as well as the inability to abandon the heresies that are still ingrained in the minds of people in some areas. In fact, pilgrimage (Arabic - to go somewhere or to a person) - to go to holy places, graves and cemeteries and perform certain rituals. The ritual of pilgrimage usually consists of reciting certain surahs from the Qur'an (especially Surat al-Fatihah) at the top of the grave and praying for the deceased, as well as giving alms. The traditions of the Uzbek people, the unique manifestations of national values are reflected in the shrines.

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