

# THE ROLE OF SACRED SITES IN KASHKADARYA REGION IN THE PILGRIMAGE (ZIYARAH) TOURISM OF UZBEKISTAN

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## Abstract

This article is about some sacred sites where situated in Kashkadarya region and their appearance. From ancient times great saints and scholars have played an important role in the development of human life. They guided people through their secular and religious knowledge. The great saints were an important role in the social, political and economic life of the state. In present time, these shrines have an essential point in the development of tourism in Uzbekistan.

**Key words:** Sacred sites, golden chain, tourism, visitors, Kashkadarya, Mevlana, sheikh, dakhma, complex, khalifa.

## Introduction

In recent years, the attention and demand for pilgrimage tourism in Uzbekistan is growing day by day. Pilgrimage is a way to pray to Great Allah through past saints, to calm the mind and spirit, to understand the truth of holiness, to walk the path of solitude and purification. In Central Asia, this is called Pilgrimage, which means visiting sacred sites. At a new stage of development of our country, large-scale creative work is being carried out to restore and develop our national traditions and values, honor the memory of our ancestors, beautify sacred shrines and ziyarah places, increase their prestige in the Muslim world. Purpose of continuing this work, the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated February 15, 2018 number - 120 "On the effective organization of work on the beautification of sacred sites, shrines, mosques and cemeteries." ([www.lex.uz](http://www.lex.uz))

The sacred places of the XIV-XVI centuries in Bukhara, Samarkand and Kashkadarya regions play a special role in the development of tourism in Uzbekistan. Many of the shrines in these areas belong to Great Sheikhs listed in "Golden Chain".

### List of Golden Chain

1.	Prophet Muhammad ibn Abd Allah	
2.	Abu Bakr as-Siddiq	
3.	Salman al-Farsi	
4.	Qasim ibn Muhammad ibn Abu Bakr	
5.	Jafar as-Sadiq	
6.	Tayfur Abu Yazid al-Bistami	
7.	Abul Hassan Ali al-Kharqani	
8.	Abu Ali al-Farmadi	
9.	Abu Yaqub Yusuf al-Hamadani	
10.	Abul Abbas, al-Khidr, alayhi-s-salam	

11.	<b>Abdul Khaliq al-Ghujdawani</b>	<b>Bukhara, Uzbekistan</b>
12.	<b>Arif ar-Riwakri</b>	<b>Bukhara, Uzbekistan</b>
13.	<b>Khwaja Mahmoud al-Anjir al-Faghnavi</b>	<b>Bukhara, Uzbekistan</b>
14.	<b>Ali ar-Ramitani</b>	<b>Bukhara, Uzbekistan</b>
15.	<b>Muhammad Baba as-Samasi</b>	<b>Bukhara, Uzbekistan</b>
16.	<b>as-Sayyid Amir Kulal</b>	<b>Bukhara, Uzbekistan</b>
17.	<b>Muhammad Baha'uddin Shah Naqshband</b>	<b>Bukhara, Uzbekistan</b>
18.	<b>Ala'uddin al-Bukhari al-`Attar</b>	<b>Surkhandaryo, Uzbekistan</b>
19.	Yaqub al-Charkhi	
20.	<b>Ubaydullah al-Ahrar</b>	<b>Samarkand, Uzbekistan</b>
21.	Muhammad az-Zahid	
22.	<b>Darwish Muhammad</b>	<b>Kashkadarya, Uzbekistan</b>
23.	<b>Muhammad Khwaja al-Amkanaki</b>	<b>Kashkadarya, Uzbekistan</b>
24.	Muhammad al-Baqi bi-l-Lah	
25.	Ahmad al-Faruqi as-Sirhindi	
26.	Muhammad al-Masum	
27.	Muhammad Sayfuddin al-Faruqi al-Mujaddidi	
28.	as-Sayyid Nur Muhammad al-Bayadouni	
29.	Shamsuddin Habib Allah	
30.	Abdullah ad-Dahlawi	
31.	Khalid al-Baghdadi	
32.	Ismail Muhammad ash-Shirwani	
33.	Khas Muhammad Shirwani	
34.	Muhammad Effendi al-Yaraghi	
35.	Jamaluddin al-Ghumuqi al-Husayni	
36.	Abu Ahmad as-Sughuri	
37.	Abu Muhammad al-Madani	
38.	Sharafuddin ad-Daghestani	
39.	Abdullah al-Fa'iz ad-Daghestani	
40.	Muhammad Nazim Adil al-Haqqani	

[\(https://naqshbandi.org/the-golden-chain/the-chain/\)](https://naqshbandi.org/the-golden-chain/the-chain/)

### **The shrine of Darvesh Muhammad (date of birth is unknown and Mevlana Darvesh Muhammad died in 1562)**

The shrine of Mevlana Darvesh Muhammad is located in the village of Khujaisparoz (or Khujaparvoz), 14 km far from east of the center of Kitab district of Kashkadarya region, and is also known as the Aksu shrine. In this shrine there are the graves of the great sahibkiran Amir Timur's teacher Sheikh Shamsiddin Kulol (XIV century) and Mevlana Darvesh Muhammad. The healing Aksu River flows in front of the shrine. Till today, a mosque built in the 14th century and a mulberry tree planted at that time are preserved in this sacred place. The length of the mulberry tree can fit up to 9 people's arms. In its time, the front of the shrine also contained khujras, after The World War II (1941-

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1945) they were destroyed and the bricks were carried away, but the main foundations are still preserved.



*Aksu river*



*Tomb of Darvesh Muhammad*

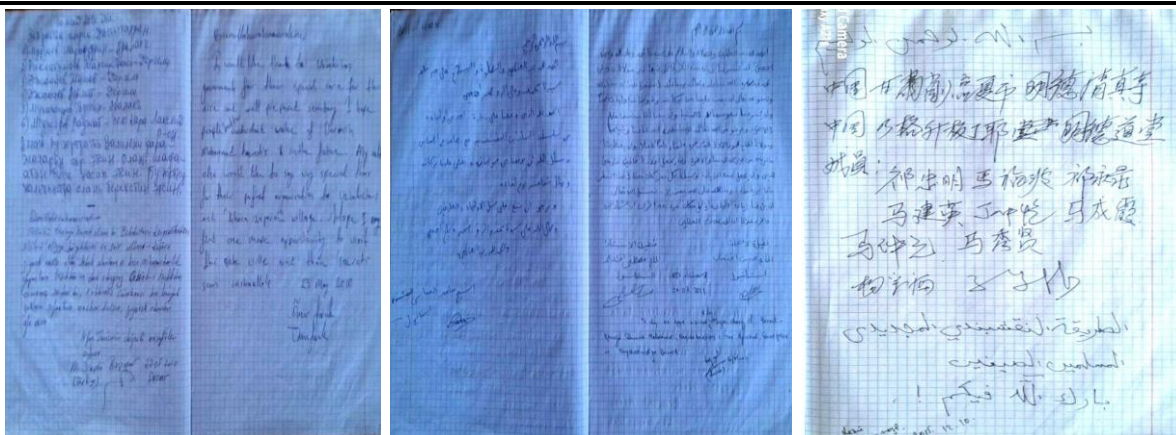
### **Personality and life of Darvesh Muhammad (Mevlana Darvesh Muhammad)**

Darvesh Muhammad was originally from the village of Vakhshuvor in the Altynsay district of the Surkhandarya region, that is why he is also known as Darvesh Muhammad Vakhshuvori. Darvesh Muhammad was the nephew of Muhammad Zahid, who was a disciple of Muhammad Khoja Ahror Vali and his descendants are related to Hazrat Umar. He spent 15 years of his youth in zuhd (piety) and riyazat(difficulty). He was educated by his uncle Muhammad Zahid. After having a knowledge of religion, Darvish Muhammad became one of the greatest of the khalifa and taught the followers and disciples the sciences of the Qur'an and hadith, as well as other scientific rules. He has such works as "Maktubot", "Risolai dar suluk", "Risolai khush dar dam".

According to the narration of the sainthood of Darvish Muhammad, Bukhara khan invited to the meeting all the greats and pirs . Meals were served at the meeting. Darvish Muhammad did not eat any food, and when asked why, he said that these foods were not prepared halal. They asked the reason of why it was not halal, he said that there was najaz (dead animal) in the well which the water of the meal was taken. When they went to the well, they saw a dead animal at the bottom.

Darvish Muhammad, known also as "Khojagan Sardaftari", allowed his son Khojagi Muhammad Imkanagi to be the sheikh after him. In present day, this sacred place is visited by both local tourists and tourists from all countries around the world such: Indonesia, India, Turkey, Bangladesh, England, France and China.

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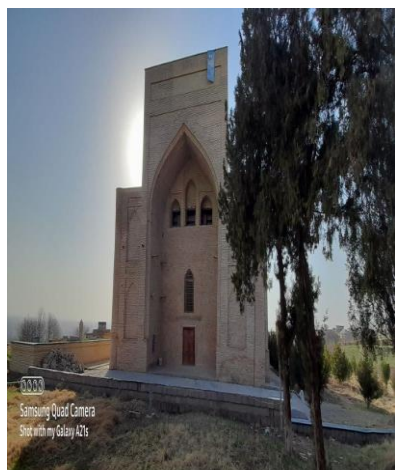


**Guest notes** (From guest book) **Guest notes** (From guest book) **Guest notes** (From guest book)

### Shrine of Khojagi Muhammad Imkanagi (Mevlana Abdulboki Khojagi Imkanagi, 1512-1600)

The shrine of Khojagi Muhammad Imkanagi is located in the village of Imkanak, 12 km far from the east of the center of Kitab district of Kashkadarya region. There is a large complex built on the hill in the early XVII century and there are remains of the khanaqah and the walls of the complex, and in the eastern part of the building there is a dakhma. This complex and dakhma were built by his son and disciple Hoja Abdulqasim in 1601-1605. The foundation of the dakhma was rectangular and the surface was decorated with gray marble. At the top of the dakhma there is a tombstone made of white carved marble.

The shrine is also important because of its location in a beautiful place and is of great interest to visitors. A mosque was built on the territory of the shrine for Muslim tourists during the years of independence. In the southern part of the area there is also a large 16th century maple tree, which can easily accommodate 8 people inside.



**Complex of Imkanagi**



**Tomb of Imkanagi**



**Maple tree**

### The personality of Khojagi Muhammad Imkanagi

Khojagi Muhammad Imkanagi was one of the best disciple of his father Darvish Muhammad, who was a pious, a obedient and a predictor. He gained religious and secular education in Samarkand and Bukhara. After Darvesh

Muhammad, he became a pir and led the people to goodness. He also had good relations with the rulers of his time. According to the narration, Abdullakhan had a dream. In his dream, he went to the Prophet Muhammad (peace and blessings of Allah be upon him) and saw a great man coming in and out on the doorstep while he was informing the Prophet (peace and blessings of Allah be upon him) about the condition of the people outside, and taking the message from the Prophet (peace and blessings of Allah be upon him). After a while, he tied the sword to Abdullakhan which was given by the Prophet (peace and blessings of Allah be upon him). When Abdullakhan woke up, he searched for him and finally found him. It was Khoja Imkanagi **(S.Sayfulloh, N.Hasan (2005), p. 74-75).**

Khojagi Imkanagi who was known as "Purkaram" (very miraculous), had an invaluable contribution to the development and spread of the Khojagon-Naqshband spiritual path. He sent his disciple and khalifa (assistant), Khoja Muhammad Baqibillah, to India for a time. Muhammad Faruq (Imam Rabbani) became a disciple of Muhammad Baqibillah, who was the reformer of religion (Mujaddid) in India in the next millennium, and gained great prestige in the world of Islamic tasavuf. The Khojagon-Naqshband spiritual way spread through India to the Middle East.

Mevlana Khojagi Imkanagi had a deep knowledge of secular sciences as well as religious knowledge. It is said that he watered to the hills by koriz (special pipe made of clay). That is why he was also called "Khoja ilm koni" (rich in knowledge) **(N.Muhammad (2006), p. 70-71).**

Nowadays, this shrine is called "Khojagi Muhammad Imkanagi" or "Khoja ilm koni". In addition to the scientific, religious and social role of the above-mentioned sacred places, their tourist potential is also unique. Currently, these shrines are one of the main places of pilgrimage for both local and foreign tourists.

But there are some misunderstandings in the following information. The reason why it is described as Shakhrisabziy-Imkanagi is that the present-day Kitab district belonged to the territory of Kesh (Shahrisabz) principality in ancient times. When I spoke to the locals, I found out that he was also known as Darvesh Muhammad Vakhshuvari. It is important to note that Darvesh Muhammad was born in Vakhshuvar and this place is located Surkhandarya region in present day.

In "The Golden chain of Naqshbandi Sufis", was published in India, Darvesh Muhammad was named as "as-Samarqandi" **(R.K.Gupta (2018), p. 131-132)** and his time of birth was given. But these two facts are not given in other sources.

Hajrat Shah Dervish Muhammad as-Samarqandi (Rah.) was nephew, dear disciple and spiritual heir of Hajrat Khwaja Muhammad az-Zahid (Rah.). He was born on 16 Shawwal 846 AH (17/18 February 1443). It is said that fifteen years prior to his initiation (*Bai'at*) he used to remain engaged in spiritual *Sadhana* (practice, effort). He used to spend his time in jungles in seclusion, with restraint without eating or sleeping. Once upset with hunger he raised his face towards the sky. As a result, Hajrat Khizr (Ala.) appeared before him and told him that 'If your objective is to attain patience and contentment, then you should serve Khwaja Muhammad az-Zahid (Rah.), he would teach you 'Tawakkul' (complete trust in God).' He immediately presented himself in the

service of his maternal uncle Khwaja Muhammad Zahid (Rah.) and received initiation at his hands.

### Conclusion

To sum up, the study of these saints and holy shrines, travel to them allows visitors to feel the spirit of the saints and thus to receive cultural and spiritual comfort. These holy places attract not only pilgrims from the Islamic world, but also tourists from all over the world.

To study of these sacred sites has a special significance in the development of tourism in Uzbekistan.

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