

Shrines of Holy women in the land of Khorezm and their educational importance today

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Abstract: The role and significance of sacred places and shrines, which are one of the main pillars of the national spiritual heritage of the Uzbek people, in the upbringing of the younger generation are incomparable. This article reveals the shrines in the Khorezm region, which for several centuries have been passed down from ancestors to generations as a spiritual treasure, and their importance in the education of young people.

Key words: great saints, pilgrims, Khorezm region, scientists, customs, spiritual heritage, Holy Mother Bibi, Holy Kirkkiz, mosque.

Introduction

How many secrets are hidden in the word Khorezm. Khorezm - scholars such as al-Khorazmi, Abu Rayhan Beruni, Abu Nasr ibn Iraq, who glorified the land in his bosom, "Jorullah" who made a great contribution to the civilization of all Muslims, that is, "Neighbor of Allah" Mahmud al-Zamakhshari, who was awarded with the great title, Najmuddin Kubro, who has the title of "Valiytarosh", that is, the great sheikh who creates guardians, who created a sect in the Muslim world, and the great Pir-Pahlavon Mahmud, who founded the sect of Juvanmard. Therefore, Khorezm is not only the land of scholars, but also the land of great saints. Especially, with the introduction of Islamic culture to Khorezm in the 8th century, faith in great scholars, noble saints, and holy Pirs (saints) increased. After their death, their graves will be improved. Khans, beks, and self-sufficient people work in these affairs. That is why Khorezm is called the land of a thousand domes, the place created by great saints.

Main Materials

Although there are few shrines of holy women in Khorezm region, their educational importance in the life of women is very great. Because the spiritual and educational importance of religious shrines in the fulfillment of people's wishes and goals is incomparable. Pilgrims have served as a source of goodness in the minds of people, a holy place that invites everyone to be kind, and awakens feelings of love and pride for the place where they were born and raised. In turn, the children of each family were brought up in the spirit of positive attitude towards shrines from a young age [3.B.48]. In particular, the cult of saints in shrines and shrines plays an important role in educating young people in the spirit of purity, faith and hard work.

Saint Qirqqiz

The grave of **Qirqqiz** is located near the mausoleum of Zahir Eshanpir at the back of the Muhammad Amin Khan madrasa of the Ichon fortress of Khiva. According to the legends, when the Mongols marched to Khorezm in the 13th century, they occupied the Khiva fortress, entered the khan's residence, and executed a total of forty girls there. The people buried the bodies of the old girls in one place and believed in these innocent "Khur" girls by building a big dome and a house over their graves.

Khiva khans from Mait also beautified the graves of the girls, built shrines around them, special rooms for pilgrims, and allocated waqf lands.

Avliyo Ayshabibi

The grave of Aysha bibi (mother) is located in the Ichon castle of the city of Khiva. This venerable woman was born in a local Uzbek family. and graduated from school at a young age,

became literate, took care of children at home, taught girls and became literate.

Mother Aysha was a patron of women during weddings, mourning and razim, she treated sick women, nursed pregnant women, gathered women on Eid holidays, and fasted with them while reading "Ulli Pir", "Mushkulshad" about prayer, Islamic beliefs. In a word, the venerable woman won the trust of the people with her literacy and medicine. After his death, he was buried in the place where he lived, and they built a dome with a large dome, a mosque, a kitchen and ablution room over his grave, and the women of Khiva made a donation to the old woman, and the childless - a child, and the young naked people begged to marry a good man.

In the 30s of the 20th century, a part of the mausoleum and mosque of Aisha Bibi was demolished, and additional rooms were demolished.

Saint mother Bibi and mother Hojar

The graves of Mother Bibi and Mother Khojar are located inside the northern wall of the Ichon Castle of Khiva. Once upon a time, these graves were under a big hill, and young people used to fight and play lovers on this hill. One day, these two respectable women entered into a dream of one of the famous jewelers from Khiva - Jumaniyaz the jeweler: "O my child, we are mother and sister" and we are lying under this hill. If possible, they said, open the hill above us and improve our graves. This incident took place in 1915. In the morning, Jumaniyaz Zargar went to the mosque and told the incident to the people gathered there for prayer. He said: "Brothers, under the big hill on the back (north) side of the castle, there are graves of the two saints' wives. Last night they came to me in a dream and told us to take the dirt from our graves and make our graves clean. Tell the whole world about this." Hearing this, the people immediately came together and removed the soil from the hill, and two graves actually came out from under the soil.

They cleaned and repaired the graves, improved their surroundings, built a house with a roof over the graves, a mosque, a high gate and the surrounding area from bricks. Soon Jumyoz the jeweler became rich. Sisters made the saints better, built a kitchen and a special shrine. Seeing this, the people believed in the venerable saints, made offerings and donations. On their graves, they rebuilt the tombs and turned them into a holy place of pilgrimage. In the 1930s, these buildings were demolished, their bricks were used for construction, and only their tombs were preserved. Even now, these tombs exist and have been renovated.

Bibi Hojar mausoleum

Bibi Hajar mausoleum was built in 1864 by Khan of Khiva, Muhammad Rahimkhan Sani-Feruz, on the grave of Bibi Hajar, a descendant of the founder of Islam.

It is not known when Bibi Hajar's grave appeared. The mausoleum has been repaired several times. In 1997, on the occasion of the 2500th anniversary of Khiva, the mausoleum of Bibi Hajar was completely renovated. To date, the walls, interior, and inner side of the dome have been repaired due to the negative effects of the natural weathering of the building constructions, the high level of underground seepage water [5].

Saint mother Bibi hadicha

Bibi Khadicha's mother's grave is in the village of Pishkanik, Khiva district. She was born in this village in the 17th century, studied at a school in her youth, educated and taught young people.

It is said that the woman also practiced medicine: she brought down women's fevers, stopped various pains, prepared ointments from various herbs, and treated women with heavy childbirth. With these merits, he won the attention of the people. After his death, he was buried in this village, a mausoleum, a dome, and tombs were built over his grave, and his ancestors were restored. As a result, this mausoleum became a great shrine. Even now, this mausoleum has been preserved, and a large cemetery has appeared around it. Even now, a corpse is placed here [4].

Results

Visiting holy places had a great impact on people's psyche. Holy shrines are important for the high level of moral culture of people. Because visiting holy places encouraged people to walk away from dirty roads, to be honest and pious, and to do good deeds such as leaving only good deeds. Education, morals, manners, mutual friendly relations, kinship and relations between parents and children were created in them.

It should also be noted that the purpose of educating young people through pilgrimages is to inculcate national values in their minds, to develop a sense of national identity, and to instill a sense of patriotism in them, as well as to keep them away from various evils. to be honest, pious, to do good deeds such as leaving only good from oneself [1.B.177]. In lessons and extracurricular activities, young people are taught national education, moral system, mutual friendly relations, kinship ties, the rights of parents and children, kindness, honesty, keeping promises, asking the right questions. It will be appropriate if human values such as kindness and justice are inculcated. After all, it is not for nothing that people have been urged to be clean and neat in the folk views related to shrines.

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