

RELIGIOUS BELIEFS AND CUSTOMS OF THE PEOPLE WITHIN THE SOUTHERN ARAL REGION

Yakupov Aydos Kiyasatdinovich*

*Basic Doctoral Student,
International Islamic Academy of Uzbekistan
Tashkent, UZBEKISTAN

Email id: a_yakupov@gmail.com

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ABSTRACT

It is no mystery that Mavorunnahr created researchers who got to be instructors to the full world. In this article, data is shared almost Suleiman Haddadi Musavi, a Sufism educator who developed up among the people groups of the southern Aral Islands. At the same time, tall regard for science and individuals of science can be seen in these locales.

KEYWORDS: *Aral Sea, Sufism, Gurganj, Waqf, Ma'mun Academy, madrasa, mosque.*

INTRODUCTION

Within the sources, it is known that Sulaymon Haddadi Musavi is among the celebrated sheikh saints who lived within the southern Aral coast within the Center Ages. For illustration, within the 14th century Representative of Gurganj, Qutlug Timur, we see the taking after lines within the waqfnama composed in 1394: "He built a white house on Mizdakh Khan Slope as a tribute to Sulaymon Haddadi Musavi, a relative of the Prophet, Sayyid, Sheik of Sheikhs, from Mizdakh Khan (Khodzheyli locale) to Baghdad (Qarao'zek area), he given Tulii-Yatqan and three anhors within the title of the sheik. In expansion to these, Qutlug Timur built a huge khanqah within the town of Vari in Khiva and included the arrive around it as a waqf.

It is well-known from historical sources that the documents formulated during the reign of Kutlug Timur were mentioned again in the middle of the 17th century/ in 1070 (1659-1660) descendants of Sulaymon Haddadi one of whom demanded the return of waqf lands from Abulgazi Bahadir Khan, the king at that time. In order to identify him, Abulghazi checked the "waqfnama" issued by Qutlug Timur in 1349 and assigned it to Mullah Takhir ibn Mullah Ashiq Hivaki to copy it.

The first deputy of the Arabs sat in Mizdakh Khan (Khodzheyli), and then he moved to Gurganj (Old Urgench). They caused irreparable damage to the economy and culture of the people of Central Asia. In the same way that many cities and architectural examples were destroyed, towns such as Kyat (Beruni), Qabat Qal'a (Ellikqala), Mizdakh Khan (Khodzheyli), located on the trade routes, became ruins. International trade has been disrupted, in addition to, literate people and scientists who knew the old Khorezm script were destroyed, textbooks and scientific books, literature and genealogies were burned. Of course, the initial efforts of the Arabs to introduce their teachings to the lands where they occupied did not immediately succeed. The local people, who accepted the new teaching on the tip of their tongue, continue to use their old spiritual and

cultural traditions and programs in their lives. According to historians, this event continued until the defeat of the Muqanna rebellion in 780. Thus, at the end of the 7th century and the beginning of the 9th century, the peoples of Central Asia passed from the most difficult period to a new stage of history.

As for the situation in Khorezm along the South Island during this period, the transitional period has come into some doubt. The Arabs did not completely destroy the local dynasties in the places, but installed their viceroys next to them. Due to this reason, fights between the Arab viceroy in Gurganj and the representatives of Khorezmshakh dynasty sitting in Kyat arose from time to time due to misunderstanding. In 995, the king of Gurganj Abdul Abbas Mamun Ibn Muhammad, ruled by dividing the north and south or uniting the people and was given the title of Khorezmshakh. In this way, the mutual struggle between the old and the new teachings for nearly three hundred years came to an end, and the religion of Islam was fully established on the southern coast of the Island. During the period of Mamun and his son Ali (997-999), Khorezm becomes an independent powerful country.

Amid the rule of Ali Mamun's brother (999-1017), Khorezm not as it were created politically and militarily, but too got to be a colossal social center. Ma'mun Foundation, which was the vision of Urgench, was set up, and agents of the science and craftsmanship of that time, Ibn Sina and Al-Beruni, accumulated in it. These researchers were within the cities of Kyat, Jampik-Kala, Mizdahkhan, Gurganj and cleared out their spiritual works. For case, the works of Abu Raykhan Beruni got to be the premise for the science of the individuals of the North and Europe. His treatises on cosmology and science not as it were appear his intelligence and profundity of information, but moreover appear the tall level of advancement of the science of the South Island and Central Asia in common.

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