

SHRINE OF FATHER ISAAC

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ABSTRACT

Through this article, I would like to provide information about one of the holy shrines of our country, Father Isaac's shrine. This shrine, which has endured the series of history, has not yet lost its beauty. The places where our past greats settled down have been improved and turned into shrines.

Keywords: Ishaq ata, Al-Jubun, Pamuq, Nor died desert, Middle spring, Salt lake, Kelif movement, Isfahan, Ata's generation, Seljuk Bek, Yaqut Hamafi, sacred deer , shrine

Nasaf and Kesh regions, which are the pearls of the ancient Movarounnahr land, have important importance and attention due to their geographical location, and have attracted the attention of many countries in the era and the middle ages. It is known from history that this has led to massacres and conflicts. The fact that many main branches of the famous Great Silk Road, which started from China and India, passed through the oasis of Kashka, which definitely had an impact on the development of the region's urbanization. According to the Arab geographer and historian Yakut Hamavi, there were 4,000 castles in the Movarounnahr area already in the Middle Ages. Hundreds of hills in the territory of Kashkadarya region represent the present appearance of these castles. In their time, most of these settlements were centers of science, where dozens of scholars lived and worked. There are many holy places of pilgrimage in Kashkadarya region. 123 historical monuments are officially registered in Karshi district alone, and 59 of them were established in the ancient world and the Middle Ages. However, the history of this artifact has not been fully studied yet. Some ancient works mention that 182 saints lived in Nasaf region. One of these saints is Pir Ishaq Muhammad, the shrines of Grandfather Isaac, if you walk 70 km west from the village of Pamuq, Mirishkor district, you will reach the famous shrine called "Father Isaac". This shrine is located in the "Nor O'ldi" region of the Pamuq desert, which consists of shifting sands . The Pamuk area has existed since the 10th-11th centuries. Pir Ishaq Muhammad lived in the middle of the 9th-10th centuries in the Pamuq desert. The Turkmen people living in the current Pamuq region were exiled to the south during the war between the Khorezmshahs and the Mongols in the 12th century and settled in the current Pamuq region of Kashkadarya region. Before their arrival, a small number of representatives of the "Ata" generation had settled. The Turkmen people, led by the exiled Seljuk Bek, have been living as local residents to this day.

Ishaq father's real name is Khanzada Muhammad al-Mashhur Kurra haji Atayi, son of Ishaq, sheikh, late 12th century, early 13th century He is one of the sheikhs of the Islamic world. On his mother's side, he was born to Gavhar Shahnoz Beg, the grandson of one of the great saints, the founder of the Yassavi sect, Haja Ahmad Yassavi, and on his father's side, he is one of the descendants of Husan Sheikh Atoi of Bukhara. It is said that Ishaq Muhammed's eyes were extremely sharp, he could even see the spot on the moon, he could spot those coming to attack earlier, he could go to the other side of the mountains and see those walking in the desert where they were sitting. was The fact that he saved people from calamities is one of his merits.

According to the stories of the recent past, a father and a son carry a sheep on a donkey and go to the shrine. A few tens of miles before the shrine, the animal runs away. Parents and children, not knowing whether to turn back or to go to this holy place empty-handed, take the risk and go to the shrine. And when they arrived on the way, they were surprised. It is not surprising that the animal is waiting for its owners next to the apartment.

People often remember another recent incident. It's no secret that during the former regime, the shrine looked a little neglected. Despite this, the number of pilgrims continues to increase, even if secretly, the number of those who come to visit the holy father has increased. Of course, they left coins and money in the open as a donation to the cause of God. After days, some pilgrims go to this blessed place. On the way back, one of them unknowingly takes some of that money and puts it in his pocket. However, from that moment on, the bus, which was traveling quietly, stopped moving, and he noticed it and warned his companions. After delivering the money and coins, the bus starts and they return to their destination. "Father Ishaq" is considered one of the saints who deserve special respect and respect among our people because of his miracles and blessings.

Ishaq Muhammad Atoyi, who was known by a large number of residents as a piru murshid, was martyred by the Mongol army. When the Mongol army stopped in Regimur (the name of one of the places near Oliqqum-Ishaq Ota shrine) and could not win the hearts of the local people, they decided to execute Ishaq Muhammad Ota. does it. That's why father Ishaq Muhammad has been protecting the property of his dead from the enemy's attack. So, Ishaq Muhammad, father and son, were martyred by the invaders, that is, the invaders of the Chigatai tribe, at the place of the present mausoleum. Then, fearing that the Yogis would attack if they found out about the execution of their elders, they began to dig graves with tools with a Yogi blade in order to atone for their sins. Ishaq Mohammad, who saw the head lying separated from the body, spoke and said: "Don't bother digging the grave, my brother Qusam Sheikh will come to take my body to Pudina." Hearing these words, some of his soldiers lost consciousness, while most of them died immediately. It is said that the shepherds who came to water their cattle at that time felt a thousand regrets and regrets when they learned that their ancestors had been martyred. The deserters, who considered their pir as a pink panakh, venerated the place where the saint was martyred, and in this way raised a tree there and turned it into a shrine. Because the blood of that person was spilled in this place, they built a place of pilgrimage there.

In the shrine, comfortable rooms were built for the pilgrims who visited from afar. Pilgrims rest in the shade of mulberry and pine trees around the place. A place for cooking various dishes from the meat of sheep and goats slaughtered by the pilgrims has been established near the shrine. All the conditions are here.

It is said that the trees were planted by pilgrims with good intentions. People who have come here pour the excess drinking water they brought with them under the trees on their way back home. Jabbi Bekliyev from Pomuk, the founder of the "Father Isaac" shrine, is a humble man. It is said that father Isaac attained the truth and was a holy man. Many narrations about that person came from our ancestors.

Narration

"Father Ishaq lived in the city of Eronizamin called Isfahan, and they were known for their righteousness, and at the same time, they spread obstacles in the way of vices such as hypocrisy, tyranny, belligerence. Turks, Arabs or Persians, every nation that knew him took father Ishaq close to

them. There were even discussions among some people saying, "Grandma Isaac is from our community." Seeing such disputes, the thought that "They will argue so much about me in my life, if I turn a blind eye, won't there be quarrels between them, wanting my grave to be at their destination?", grandmother Ishaq suffered a lot.

One day, grandmother Ishaq invited the elders of the surrounding communities to her presence and said: "I am getting old too. On the day of my payment, you will prepare three white camels together with their belongings. Make three strong chests. Make it airtight when closed. After you wrap my body, let my first caliph place my body in one of the chests without showing it to anyone. Let him put something equal to my weight in the remaining chests. Lock all three crates and load them onto the camels. After that, take the camels out into the fields and let them go. Dig a grave for a camel and bury it there without opening the chest. This is my only bequest to you."

Not long after that, Grandfather Ishaq passed away. The elders got together and fulfilled the will. After a few days, one of the camels came to the land of Afghanistan, another to Eronizamin itself, and the third one crossed the Jayhun river and came to the place now known as "Father Isaac" in the Pamuk deserts of Turonzamin. "It's gone." Devoted disciples who follow the camels day and night built graves in all three places. It remains a mystery in which coffin the body of Grandfather Ishaq was buried and in which grave it was buried. Despite the passage of thousands of years, all three places are becoming places of pilgrimage for religious people..."

Many may not believe in the miracle of the shrine. The right faith is on its own path. However, any belief may not be unfounded. For several centuries, it has been providing food for humanity in some way - spiritual or spiritual, so people are striving for this place without sparing their precious time. While I was listening to the words of the guardian of the shrine, he told me about an incident that happened even in our present time: "In 1989, in the village of Pamuk, there was a man of Russian nationality named Ivan, who worked as a plumber in the technical building of the state economy. worked. No one knew where it came from. However, the flower in hand was a human being. He didn't have a family, he used to drink vodka or wine with the money he earned. At some point, he heard that "Grandmother Isaac" had a lot of money and came to the shrine. Mutavalli said, "I was here myself." Ivan was in a bad mood. "You praise so much, there is nothing here," he said, his eyes fell on the countless coins scattered by the pilgrims around the grave, and he began to collect the coins. When I said, "Ivan, this is a holy place, do n't let anything happen," he said, "Don't be afraid, I'm a Christian, I drank vodka on top of it, it won't affect us." He put the coins in his pocket and got ready to leave. He was approaching the gate of the yard when suddenly he screamed at the top of his voice. I saw that he kept saying "Izvini Isak, Izvini Isak" over and over again. His whole body was trembling. He repeatedly said "Izvini Isak, Izvini Isak". When I came to him and said, "What's wrong?", he pointed to the gate and said: "Ogon, fire, ogon" trembling. I could not see anything. "Show me, where are you?" When I walk towards the gate, he clings to me and says: "Don't go, you will burn!" I waited in the yard until Ivan came to his senses. He digs into his pockets and says, "There's nothing left, Isak," staring at the grave. When his trembling stopped, he told what had happened. When he approached the gate, he was standing in front of a huge fire with one end on the ground and the other end in the sky. "If not, it would have swallowed it. Where did this fire come from?" said Ivan, still looking around in confusion. They finished the story by saying that they sent him to Pamukka with the pilgrims.

The shrine has another feature. Those who come here cook the beef they have slaughtered for the sake of Allah and leave the rest hanging on the trees here. My pilgrims who came to India, or my passengers, cook and eat the meat left behind. The meat left behind does not rot even in summer, and no animal or bird touches it. No item will be lost from here, those who take it without permission will face some kind of misfortune. One morning, when I came from the village and entered the courtyard of the shrine, the door of my room was just open, and there was a dead fox lying on the threshold with half of its body sticking out. He bit the spoon that was left unwashed in his mouth...

In these pastures, there were more deer than there are sheep now. The deer that our ancestors carefully hunted were killed by the people of our time. Only five deer remain. They belong to grandfather Ishaq. No one is strong enough to hunt. How many times they tried to shoot him. No matter how hard the target hunter tries, he will not shoot. Perhaps, by God's will, the spirits of grandfather Ishaq are guarding the deer so that they do not disappear completely from the deserts of Pamuk. After all, everything created is for humanity! Only a person is reckless and sometimes takes his own risk! If only God would be fair to our contemporaries and our deer would occupy our pastures again!

Who was Ishaq Buva? This question is inevitable for every pilgrim who visits the shrine. But it returns without finding a clear answer. In order to find an answer to this question, many works, including "Nasayim ul-Muhabbat" by Alisher Nawai, "Yatimat al-dahr fi mahosin ahl al-asr" by Abu Mansur al-Saali (The masterpiece of the age about the virtues of people of the age), Fakhridin Ali Safi's "Rashahotu ainil Hayot", Fariduddin Attar's "Tazqirat ul-Awliya", Abdulkarim al-Samani's "Al-Ansab", Hamidjon Hamidi's "Allahs of Sufism", Sadriddin Salim Bukhari's "Dahmai Behishtiyan", Ergash Ochilov's "Barhayat Simolar", Abdullah Abdulhamid Saad's "We studied the works of Central Asia Scholars", Sadriddin Salim's "Blessed Shrines of Bukhara", Sharofat Ashurova and Gurbanoy Ahmedova's "Qusam Sheikh". In them we learned many scholars named Ishaq, Abu Ishaq, Ishaq Muhammad. The famous medieval historian Abdulkarim al-Samani wrote in his work "Al-Ansab" about Abu Ibrahim Ishaq ibn Muhammad al-Jubuni from Bukhara who lived in the 10th century, and that he was an imam in the "Masjidi Kalon" mosque of Bukhara, cheese He says that he got the nickname "Al-Jubun" (The Cheesemaker) because he prepared and sold it. He also gave information about the historian Abu Ibrahim Ishaq al-Khatib, and stated that he also worked as an imam in this mosque, that he also made and sold cheese, that he was a scholar of the Hanafiya sect, that he was on a pilgrimage and died in 1006 AD. riffs.

In the section of Samarkand scholars of the work, he mentions the names of three more scholars named Ishaq who lived in the 9th-10th centuries. They are Abu Ibrahim Ishaq ibn Ismail al-Babikisi al-Samarkandi, Abu Qasim Ishaq ibn Muhammad al-Hakim al-Samarkandi, Abu Ibrahim Ishaq ibn Nasr Ibrahim Ishaq ibn Ibrahim al-Faroabi.

Hazrat Alisher Navoi also gave information about 770 famous sheikhs in his work "Nasayim ul Muhabbat". In the 193rd place, it shows Ishaq ibn Ibrahim Hammal. It is mentioned about him as follows: "Mashoyikh was born. The status of Lug'om mountain was reached. One of this category said that I lost my way on Mount Lugom. An old man came to me, wearing an old fur coat. He said: Allahu akbar, are you still on the way? I said yes! He said: I haven't seen a human face on this mountain for thirty years. And he gave me the foundation, so that I can start the way. I walked a few steps and found myself in Antoki. I put down the cane and tried to perform vuzu, but the cane disappeared. I told the

people of Antioch the old word, and they said, "Old Sheikh Ishaq bin Ibrahim Hammoldurkum, people rarely see him." I was sorry."

It is mentioned in the works that all of the Ishaqs, whose life activities are described above, traveled to dozens of countries and cities, such as Iraq, Syria, Mecca and Medina, Egypt, in search of knowledge. Of course, scholars from Movarounnahr traveled along the caravan routes. Some branches of this road, which was called the Great Silk Road in the past, from Nasaf and Bukhara Sharif to the above-mentioned countries, passed through the territory of the present shrine of "Ishaq Buva" in the direction of Pamuq deserts. He fell into the Kelif crossing of Amudarya. Conditions were created for trade caravans to stop and rest at a certain distance. It is possible that one of them is the place called "Orta bulak" in the area of "Nor O'ldi". The reason is that spring water flows from here to this day. A "lake" of table salt has appeared in the place of the huge water basin, where the waves were once upon a time. This "lake" and spring are three to four kilometers away from the shrine of "Ishaq Buva". The shrine is located at the highest point of Pamuq desert. Many centuries ago, one of the famous scholars of his time died here, and who could guarantee that his grave was not turned into a shrine.

After the independence of our country, in 1998, by the decision of the district governor, "Ishaq Ota" charity fund was established, and in the same year, a magnificent mausoleum was restored on the saghana. This place includes the villages of Jeynov, Chandir, Mirishkor, Gulistan, Vori, Elabad, Abad, Avazchol, Yangibad, Gulshanbog, Zafar, Pamuq, Naiston of Mirishkor district and Karakol and Olot districts of neighboring Bukhara region. Pilgrims come from different parts of the Republic and our country. This is a clear indication of the eternal value of harmony and religious harmony between our peoples. It is useful to study the history of each shrine. They belong to our great ancestors. Therefore, each of us must do research about our ancestors. These researches will help our people, especially the growing youth, to increase their sense of identity. The quest begins with a visit to the holy shrines. Despite the passage of centuries, our people with strong faith are carefully protecting and honoring the graves of saints, we should consider these actions as a symbol of faith.

In conclusion, it can be said that in the first years of independence, a number of works were carried out on the improvement of historical monuments and holy places. In the soil of ancient Turkestan, there are pure ashes of saints, scientists, scholars, Sufi poets, martyrs, who spread joy to the world, made a worthy contribution to the development of Islamic culture, science, and the perfection of mankind. It is our duty to protect them. Preservation of the past, veneration of historical monuments, artifacts, etc., is directly related to the great past of our people, the living social life and the future. These features are the national value of our nation and people, and have been ingrained in their blood since time immemorial.

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