

Research Article

HISTORY OF THE SHRINES OF ABDURAHMAN IBN AWF AND ABU HURAYRA (AQ ASTANA BABA) ASSOCIATED WITH THE NAME OF THE COMPANIONS IN SURKHANDARYA REGION

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ABSTRACT

This article provides information about the history of shrines associated with the names of the Companions in Surkhandarya region.

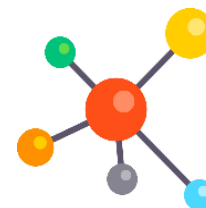
KEYWORDS

Abdurahman ibn Awf, Abu Hurayra (Aq Astana Baba) Battle of Uhud Banu Daws of Tihoma.

INTRODUCTION

The shrine of Abdurrahman Ata is associated with the name of the famous Companion Abdurrahman ibn Awf. Sources state that Abdurrahman ibn Awf was born in Mecca in about 581, ten years after the event of the Elephant. Abdur-Rahman ibn Awf was a tall, handsome man with a long face and red cheeks, and his hair fell over his ears. He was severely wounded in the battle of Uhud, wounded in the leg and became lame. He was a very prolific man. He converted to Islam

at the urging of Abu Bakr Siddiq (r.a.). He is one of the eight Muslims who first converted to Islam [1. 115-116]. He is also one of the emigrants who migrated to Abyssinia and Medina. He was with the Prophet Muhammad in the battles of Badr, Uhud and others. He was wounded in 20 places in the battle of Uhud. At first he was poor, then he became rich by trading. He was the one who did a lot of charity [2. 9]. It is narrated in the sources that 65 hadiths were narrated from Abdur-



Rahman ibn Awf (r.a.). Abdur-Rahman ibn Awf (r.a.) died in Medina at the age of 75 in 31/652 and was buried in Baqi Cemetery [1. 118].

THE MAIN FINDINGS AND RESULTS

According to Sayyid Ali Rais (16th century) in his book *Mir'at al-Mamalik*, the tomb of Abdurahman ibn Awf was also in Basra. It should be noted that there are several shrines in Central Asia associated with the name of Abdurrahman ibn Awf. For example, in addition to the Boboyi-ob shrine in the Asht district of Tajikistan, shrines have been erected in Shahristan and Gissar districts. According to the narrations, Abdur-Rahman ibn Awf had six brothers [3. 7].

Historian Hamza Kamalov points out that the reason for the appearance of the shrines associated with the name of the Companion Abdurahman ibn Awf in the mountains of Qurama and Gissar is that he was known in the Muslim world for his great generosity [4. 132].

Abdurahman ibn Awf, one of the companions of the Prophet Muhammad, is buried in the Tallimaron collective farm of Angor district. In the 1980s, the Companion's symbolic tomb was housed in a simple, mud-plastered one-room mausoleum, and in the early 1990s, the old facility was demolished and a new monument built by the locals. The mausoleum has two rooms, a front porch, and the main room is covered with a large dome. There are two smaller domes on the two entrance doors of the porch in front of the mausoleum. The second room of the mausoleum serves as a place for pilgrims to recite and pray. There is a tomb inside the mausoleum, which is a symbolic tomb dedicated to the Companions. The area around the shrine is a large local cemetery and the shrine is known only on a district scale. 100-120 people visit it per week [5]. This is because they are the believers who were fortunate enough to be the last Companions of the Prophets and sacrificed their lives to convey the

light of guidance brought by the Messenger of Allaah (peace and blessings of Allaah be upon him) to others. [6]

On the left bank of the Surkhan River, in the village of Aq Astana Baba in the Serharakat mahalla, there is the Aq Astana Baba Shrine (X-XI centuries) named after Abu Hurayra, a famous Companion, narrator and faqih. The reasons for the spread of the cult of Abu Hurayra have not yet been well studied. In any case, it is connected with the development and success of the science of hadith in Central Asia in the VIII-IX centuries.

Abu Hurayra (r.a.) was born in 603 AD in the Banu Daws tribe of Tihoma near the Red Sea. His real name is Ibn Abdurrahman ibn Sahr Dawsī, and the word Abu Hurayra means “owner of a kitten” in Arabic. It is narrated in the hadiths that the Prophet, may Allah bless him and grant him peace, who had a kitten and saw him playing on his lap one day, called him Abu Hurayra. Since then, the name has become more popular than its name. Abu Hurayra (r.a.) converted to Islam at the invitation of his tribe Tufayl ibn Amir Dawsī (r.a.). He remained in his Daws tribe until the sixth year of the Hijrah. Then he came to Madinah with a group of Muslims from his tribe. In order to be closer to the Messenger of Allah, he joined the ranks of the Ahl al-Suffa. It is well known that the Prophet (peace and blessings of Allaah be upon him) said many wise words to Abu Hurayra (peace and blessings of Allaah be upon him) that will appeal to the entire Muslim Ummah. Abu Hurayra (r.a.) Abu Bakr (r.a.) apostatized during the caliphate - took part in battles with apostates. During the time of Caliph Umar (r.a.), Abu Hurayra (r.a.) served as the governor of Bahrain, and during the time of Uthman (r.a.) as a judge of Mecca. During the time of Muawiya ibn Abu Sufyan (r.a.), he was appointed governor of Madinah.

Abu Hurayra (r.a.) is the Companion who narrated the most hadiths from the Prophet (pbuh) and the number



of hadiths narrated is 5374. This was also acknowledged by other Companions.

Abu Hurayra (r.a.) died in Medina at the age of 78 in 59/679 and was buried in Baqi Cemetery [1. 151-152, 156-157].

The mausoleum of Aq Astana Baba (Abu Hurayra) was built in the X-XI centuries. The building is square in shape: 9x8.7 meters on the outside and 3.65x5.80 meters on the inside [8. 77]. In the 15th century, the south-eastern wall was rebuilt, the other three sides were lined with raw bricks, towers were removed from its three corners (except the east), and the lower parts of the dome were restored. The first entrance was on the northeast side, where the tower was located. The entrance was then opened to the southeast, and the tower of the right-hand building was illuminated by a fence. The light-transmitting window opened from the south-west. The front of the building is decorated with a shaped pattern, also decorated with a wide vertical pair of bricks.

The building is square 23-24x3.5 cm, 26x4.5; Collected from a mixture of 22.5x4 cm bricks and 10x10x66 cm clay [9. 12], the first circle of the dome and the walls of the lower part are built of special large-sized 45-50 cm bricks. The uniqueness of the architectural monument helps to determine the period of emergence of the mausoleum. The monuments made of baked bricks are typical of the construction style of Central Asia in the late X-XI centuries. Inside the mausoleum was a sagana, plastered with a large amount of ganch, which was later built [7. 24].

CONCLUSION

Archaeological excavations in 2001-2002 revealed several graves inside the mausoleum. During excavations, it was confirmed that there were seven graves near the wall in front of the mausoleum [10].

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