

SHRINES OF TASHKENT NAMED AFTER REPRESENTATIVES OF SUFISM

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Abstract: The article describes the rich and varied religious ideas in the life of the peoples of Central Asia, which are reflected in the examples of cultural monuments, and when the religion of Islam penetrated the region, local traditions merged with “Islamic culture” and a new system was created. Representatives of Sufism, who made a great contribution to the development of Islamic science, came from the Tashkent oasis, the architectural monuments and shrines built by them were a place of spirituality for the population in the Middle Ages, these monuments are unique examples of Islamic architecture in the 14-16 centuries, and now these shrines attract local and foreign tourists. Scientific opinions and considerations are put forward that the attraction will make a great contribution to the economy of our country.

Keywords: Islam, monument, architecture, object, shrine, mysticism, scholar, saint, tradition, history, culture, spirituality, style, method, architecture, mosaic, miolica, decoration, museum, art, tourism.

Introduction

Cultural monuments of Central Asia testify to the richness and diversity of religious ideas in the life of the peoples of this land. The emergence of such a variety of occupations of the local population over the centuries, the change of periods, the migration of people, the transformation of various national beliefs with local traditions led to the formation of a new system. When Islam came to the region, local traditions and values merged with “Islamic culture”. [1, 73-76].

In the IX-XII centuries, during the times of the Samanids, Karakhanids and Seljuks, mausoleums with a central room in the domed style were built on the graves of saints and saints. Later, a mosque and a minaret arose around the mausoleum. for a call to prayer, a pool for water use, a room for ablution, and in some places also chill rooms for representatives of Sufism, where they could keep a chill and pray. Apparently, there were even madrasahs.

The Main Findings and Results

Ibn Battuta writes that in every city of Central Asia there are many graves of saints. Pilgrims from all over the Islamic world come to the graves of saints in urban areas. At the same time, it is said that in some cities there are also graves of saints that only local residents know and circumambulate [2,52-53]. It can be seen from this that during the flourishing period of Sufi

orders, the pilgrimage to shrines and graves of saints increased. The pilgrimage sites of the Sufis have become the spiritual center of the population.

From Shosh, who played an important role in the history of Central Asia, great scholars such as Qaffol Shoshi, Abu Bakr Shoshi, Sheikh Umar Bogistani, Khoja Ahror Vali, Abu Sulaiman Banokati, Hafiz Kohaki emerged [3, 226]. In the Middle Ages, Shosh had its own rich history, unique cultural and spiritual heritage, traditions, developed its own construction style and architecture. Among the historical monuments of the city are the Qaffol Shoshiy mausoleum (10th-16th centuries), Ko'kaldosh madrasa (14th century), Baraqkhan madrasa (15th-16th centuries). 16th century), Khoja Alambardar mausoleum (approx. 10th century), Abdul Qasim madrasa (19th century), Yunus Khan mausoleum (end of 15th century), Sheikh Khavandi Tohur complex (15th century), Kaldirgochbi mausoleum (first half of 15th century) and other monuments [4, 24]. At the same time, in Tashkent there are shrines associated with the names of dear saints such as Father Shibli, Zangiota, Cho'ponota, Father Ibrahim, Father Said, Father Waqqos, Father Koyliq, Father Suzuk, Father Chilonzor, Father Nalang'och.

Researcher R. Abraev, who studied the state and architecture of cultural heritage objects of Uzbekistan, notes that there are more than 10,000 shrines and holy places in the Republic. According to him, 7,570 of these objects are protected by the state, 2,330 of them are ancient architectural monuments, 3,945 are archaeological, 1,138 are sculptures, monumental works of art, 157 places of interest, more than 7,000 movable cultural heritage objects [5, 35-37].

354 cultural heritage objects have been registered by the Cultural Heritage Agency of Tashkent city. Among them: 23 are archeology, 29 are architectural monuments and monuments related to shrines, 259 are modern building architecture, 23 are monuments of monumental cultural heritage.

Most of the shrines associated with architectural monuments in Central Asia are associated with the names of representatives of Sufism. Ethnologist researcher S. N. Abashin "cites that Sufism was a contributing factor to the formation of the cult of saints in Central Asia" [6, 128-131]. That is, Sufis (murshids, sheikhs, pirs, eshans) who are famous for their piety and deep knowledge were revered as saints during their lifetime or after their death, and their graves became objects of worship..

Even in Tashkent, the architectural monuments associated with the names of representatives of Sufism from the Middle Ages have been well preserved as our material and spiritual heritage.

Amir Temur, a saint, a well-known representative of Sufism, born in Shosh (? -1258), built a mausoleum on the grave of Zangi ota at the end of the 14th century. In the 20s of the 15th century, during the reign of Ulugbek, decorative works were carried out. The mausoleum was built before the Ahmed Yassavi mausoleum in Turkestan [7, 15-17].

One of the largest mausoleums in Tashkent is the mausoleum of Sheikh Zayniddin Baba, which is located in the Kokcha cemetery. Sheikh Zayniddin (1164-1259) was the son of Shahobuddin Umar Suhrawardi (1144-1234), the founder of Suhrawardiya doctrine, whose mausoleum is in Guzor district of Kashkadarya. The current building of the mausoleum was built in the 19th century. The oldest building here is an underground cellar dating back to the 12th-13th centuries, preserved in the western corner of the mausoleum. In the 14th century, Amir Temur built the first mausoleum on the foundation of this valley. It was rebuilt again in the 16th century [9,25,108]. The complex was formed in the 12th-19th centuries. There was also a tower with windows and a chapel on the top.

Sheikh Khovandi Tohur complex (15th century) is a unique architectural monument in Tashkent. Sheikh Khovandi Tohur (Tahur), Shaykhontohur (end of the 13th century, present. Bogiston

village, Bostonliq district - 1359, Tashkent) is a Sufi scholar. He is the son of Sheikh Umar Bogistani. He was one of the mature masters of Sufism, a mature mystic. Followed the path of the Yassaviya sect [10: 272-274]. Khoja Ahror built a mausoleum on the grave of Sheikh Khavandi Tohur. The present mausoleum was rebuilt in the XVIII-XIX centuries in its original form and consists of a shrine and a burial chamber. The rooms are covered with domes. The dome of the cave is double and is placed on a 12-sided base. The architecture of the shrine is unique and consists of 8 arches. Later, a chillakhana and Yunuskhan mausoleum (15th century) were built around it. Three mosque buildings, a minaret, and Eshanquli dodoh madrasa have not been preserved [11:563-564]. The complex is a shrine associated with the name of a representative of Sufism from the past to the present. In the past, during the holidays, this place turned into a playground.

In Tashkent, a mausoleum (16th century) was built in honor of Qaffol Shoshiy and an architectural monument on his grave. Abu Bakr Muhammad ibn Ali al-Qaffal ash Shoshi is also from the people of Shosh and is one of the world's imams in tawseer, hadith, fiqh and linguistics. He was born in 291 Hijri (905 AD) and died in 366 Hijri (977 AD [12:250]. The original mausoleum has not been preserved. The Qaffol Shoshi mausoleum was built by the architect Ghulam Husayn in 1541-42 in the form of chorsi (25×26×5 cm). It is made of brick. The mausoleum consists of a square (13.3×12.5 m), a large room and a room with a saghana in its net. The complex of Hazrat Imam was later created on the basis of the Qaffol Shoshi mausoleum [13:607]. Qaffol Shoshi is one of the leading scholars of the Shafii school. was known as Hazrat Imam, that is, Hastimam.

Analyzing the above information, it can be said that the decorative work, color, mosaic and texture of the architectural monuments built in the 14th-15th centuries have been preserved to this day. It shows the skill of the builders and architects of that period and their work in harmony with nature at the level of works of art.

Architectural ensembles built in the 16th century are similar in appearance and construction style. This is a direct example of Bukhara and Karshi architecture [14:179-180]. Most of them are built towards the southeast. The main roof of the mausoleum has a "p" shape, and there is no hasham inside. It can be seen that the architects gave a unique decoration to the landscape of high and low hills.

If we look at the history of the formation and research of oasis shrines, during the colonial period, that is, in 1867, the representative of the empire, the orientalist P.I. Lerkh, was sent to study the ancient monuments of Turkestan, and in 1871, General F. Kaufman passed a law on unauthorized excavations and inspections [15:20-21]. In 1895, with the establishment of an archeological circle in Tashkent, and in 1916 with the establishment of the Turkestan branch of the Russian Geographical Society, registration and preservation of historical monuments began. Prof. B. P. Denike and the German scientist Dr. Kon Wiener were involved, and on January 31, 1920, MIQ established the Central Asian Committee (Sredazkomstaris) for museum work and conservation of nature, art, and monuments in Turkestan [16:1-5]. In 1923-70, this organization conducted archaeological expeditions in the cities of Uzbekistan, including Tashkent, and was engaged in finding historical and cultural monuments, their registration, preservation and repair. In 2021, in order to develop pilgrimage tourism to the architectural monuments associated with the names of saints and saints who made a great contribution to the development of Islamic culture in Uzbekistan, it was decided to attract 1.7 million foreign and 7.5 million local tourists, and to increase the export of tourism services to 370 million dollars. Among them, tasks were set

to attract 700,000 pilgrims using the potential of the country's pilgrimage tourism and to ensure the export of services worth 130 million dollars in this direction [17].

It is known that today there are more than 7-8 thousand historical monuments in Uzbekistan, more than 200 of which are included in the UNESCO list. Uzbekistan ranks 9th in the world in preserving historical monuments related to Islamic culture, as a country rich in monuments.

Conclusion

In conclusion, it can be said that architectural monuments related to Sufism in Tashkent belong to the XIV-XVI centuries. During this period, there were mosques, madrasahs, call to prayer towers, chill rooms, and water ponds near the mausoleums. Pilgrims were not only places of spirituality for the population, but also a place for travelers to spend the night. In the 14th-15th century construction style, mosaic, miolica style, i.e. plants, animal pictures, fine ornaments, verses of the Koran were painted on the walls of the mausoleum. The construction style of the monuments of the 16th century is "p"-shaped, and there is no luxury inside the mausoleum. Inside the mausoleum, there is a unique decoration, comparing it to high and low hills. To improve the graves of scholars who made a great contribution to the development of Islamic sciences in the city of Tashkent, to form them as a place of pilgrimage related to pilgrimage tourism, to attract local pilgrims and foreign tourists to these places, to make a great contribution to the development of the economy by showing the ancient history, spirituality, culture, and beautiful nature of our country abroad opportunity is created.

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