



## TASHKENT SHRINES RELATED TO THE NAME OF THE REPRESENTATIVES OF SUFISM

**Submission Date:** April 21, 2022, **Accepted Date:** May 02, 2022,

**Published Date:** May 11, 2022

**Crossref doi:** <https://doi.org/10.37547/history-crjh-03-05-02>

**Journal Website:**  
<https://masterjournals.com/index.php/crjh>

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### ABSTRACT

The article discusses the richness and diversity of religious ideas in the lives of the people of Central Asia, reflected in the example of these cultural monuments, the formation of a new system in which the local traditions merged with “Islamic culture” after the entry of Islam into the region. From the Tashkent oasis came the representatives of mysticism, who made a great contribution to the development of Islamic science, and the architectural monuments and shrines where they lay were a place of spirituality for the population in the Middle Ages, these monuments are a unique example of Islamic architecture in the XIV-XVI centuries, at present, scientific opinions and comments have been put forward that the attraction of local and foreign tourists to these shrines will make a significant contribution to the economy of our country.

### KEYWORDS

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

### INTRODUCTION

Cultural monuments in Central Asia testify to the richness and diversity of religious ideas in the life of the local population. The emergence of such diversity has

led to the formation of a new system over the centuries, the occupation of the local population, changes in the times, the migration of the people, the



transformation of different national beliefs with local traditions. When Islam entered the region, local traditions and values merged with “Islamic culture” [1, 73-76].

In the IX-XII centuries, during the Samanids, Qarakhanids, Seljuks, mausoleums with a central dome were built on the tombs of scholars and saints, later, around the mausoleum, there was a mosque, a minaret for the call to prayer, a swimming pool for water use, toilets, in some places there were chillas for mystics, places for worship, and even madrasas.

### THE MAIN FINDINGS AND RESULTS

According to Ibn Battuta, the graves of many saints are found in every city in Central Asia. Pilgrims from all over the Islamic world visit the tombs of the saints in the city. However, it is said that in some cities there are graves of saints who are known and circumambulated only by the locals [2,52-53]. It is obvious that during the heyday of Sufism, the number of visits to the shrines and tombs of saints increased. The places of pilgrimage of Sufis have become the center of spirituality of the population.

Scholars from Shosh, who played an important role in the history of Central Asia, made a great contribution to the thinking of human history: Great scholars such as Qaffol Shashi, Abu Bakr Shashi, Sheikh Umar Boghistani, Khoja Ahror Wali, Abu Sulayman Banokati, Hafiz Kohaki were educated [3, 226]. In the Middle Ages, Shosh had a rich history, unique cultural and spiritual heritage, traditions, and developed a unique style of construction and architecture. Among the historical monuments of the city are Qaffol Shashi mausoleum (X-XVI centuries), Kokaldosh madrasah (XIV century), Barakkhan madrasah (XV-XVI centuries), Khoja Alambardor mausoleum (approx. X century), Abdulqasim Madrasah (19th century), Yunuskhon Mausoleum (late 15th century), Sheikh Khovandi Tohur

Complex (15th century), Kaldingochbi Mausoleum (first half of 15th century) and other monuments have been preserved to this day [4, 24]. There are also shrines in Tashkent named after such saints as Shibliota, Zangiota, Chophonota, Ibrahimota Saidota, Vaqqasota, Kuylikota, Suzukota, Chilanzar ota, Yalangach ota.

Researcher studying the condition and architecture of cultural heritage sites of Uzbekistan R. Abraev notes that there are more than 10,000 shrines and shrines in the country. According to him, 7,570 of these objects are under state protection, of which 2,330 are ancient architectural monuments, 3,945 are archeological, 1,138 are sculptures, monumental works of art, 157 are places of interest, more than 7,000 are portable cultural heritage sites [5, 35-37].

The Agency for Cultural Heritage in Tashkent has registered 354 cultural heritage sites. Of these, 23 are archeological, 29 are architectural monuments and shrines associated with shrines, 259 are modern building architecture, 23 are monumental cultural heritage monuments.

Many of the shrines associated with architectural monuments in Central Asia are associated with the names of mystics. Ethnologist researcher S. N. Abashin states that “Sufism in Central Asia was a factor that contributed to the formation of the cult of saints” [6, 128-131]. That is, Sufis (murshids, sheikhs, pir, eshons), who were famous for their piety and deep knowledge, were revered as saints during their lives or after their deaths, and their graves became objects of worship.

In Tashkent, the architectural monuments associated with the names of medieval mystics are still well preserved as our material and spiritual heritage, its ancient condition, which has not lost its freshness, is a place of pilgrimage that the population always visits.



Amir Temur, a saint and a well-known representative of mysticism, was born in Shosh (? -1258) and built a mausoleum on the tomb of Zangi ota at the end of the 14th century. The mausoleum was built before the mausoleum of Ahmad Yassavi in Turkestan in the 1920s during the reign of Ulugbek [7, 15-17].

One of the largest mausoleums in Tashkent is the mausoleum of Sheikh Zayniddin Bobo, located in the Kokcha cemetery. Sheikh Zayniddin (1164-1259) was the son of Shahobuddin Umar Suhrawardi (1144-1234), the founder of the Suhravardiya doctrine, whose mausoleum was in the Guzar district of Kashkadarya [8, 19-21]. The current building of the mausoleum was built in the XIX century. The oldest building here is an underground chillaxon of the XII-XIII centuries, preserved in the western corner of the mausoleum. Chart ruins were found under the current building of the mausoleum. Amir Temur built the first mausoleum in the XIV century on the foundation of this square. It was rebuilt in the XVI century [9, 25,108]. The complex was formed in the XII-XIX centuries. At the top there was also a window tower and a chillakhona.

The Sheikh Khovandi Tohur Complex (15th century) is a unique architectural monument in Tashkent. Sheikh Khovandi Tohur (Tahur), Shaykhantahur (late 13th century, Bogistan village of Bostanlyk district-1359, Tashkent) is a Sufi scholar. Son of Sheikh Umar Bogistani. He was one of the most mature representatives of mysticism, a mature mystic. He followed the path of the Yassaviya sect [10, 272-274]. Hoja Ahror Sheikh Khovandi built a mausoleum on the tomb of Tohur. The current mausoleum was rebuilt in the XVIII-XIX centuries in its original form and consists of a shrine and a tomb. The rooms are covered with domes. The dome of the tomb is double and mounted on a 12-sided base. The architecture of the shrine is a unique khanaqah, consisting of 8 arches. Later, a chillakhona and Yunus Khan mausoleum (15th century)

were built around it. Three mosque buildings, a minaret and the Eshanquli dodhoh madrasah have not been preserved [11, 563-564]. The complex is a shrine associated with the name of a representative of mysticism from the past to the present. In ancient times, during the holidays, this place was turned into a park.

In Tashkent, a mausoleum (16th century) with an architectural monument was built on the tomb of Qaffol Shashi. Abu Bakr Muhammad ibn Ali al-Qaffal al-Shashi is also from the people of Shash and is one of the world's imams in commentary, hadith, jurisprudence and linguistics. He was born in 291 A.D. (905 A.D.) and died in 366 A.D. (977 A.D.) [12, 250]. The original tomb has not been preserved. The mausoleum of Qaffol Shashi was built by architect Ghulam Hussein in 1541-42 in the form of a chorsi (25 × 26 × 5 cm). The mausoleum consists of a four-story building (13.3 × 12.5 m), a large room and a room with a fence in its network. On the basis of the mausoleum of Qaffol Shashi, the Hazrat Imam complex was later established [13, 607]. Qaffol Shashi was one of the leading scholars of the Shafi'i school and was known as Hazrat Imam, i.e. Khastimam.

Analyzing the above data, it can be said that the decorative work, color, mosaic and finish of the architectural monuments built in the XIV-XV centuries have been preserved to this day. The skill of the builders and architects of this period also shows that he worked at the level of works of art in harmony with nature.

The architectural ensembles built in the XVI century are similar in appearance and construction style. This is a direct example of the architecture of Bukhara and Karshi [14, 179-180]. Most of them were built to the southeast. The main roof of the mausoleum has a "p" shape and has no hashem inside. It can be seen that the



architects gave a unique decoration, comparing it to the landscape of high and low hills.

If we look at the history of the formation and study of oasis shrines, during the colonial period, in 1867, the imperial representative, orientalist P.I. Lerkh was sent to study the ancient monuments of Turkestan, and General F. Kaufman in 1871 passed a law [15, 20-21]. With the establishment of the Archaeological Circle in Tashkent in 1895 and the Turkestan branch of the Russian Geographical Society in 1916, the registration and preservation of historical monuments began. With pictures of oasis monuments in the former Soviet era, prof. While B.P. Denike and the German scientist Dr. Con Wiener were engaged, on January 31, 1920, the Central Asian Committee for Museum Affairs and Preservation of Nature, Art and Monuments in Turkestan (Sredazkomstaris) was established [16, 1-5]. In 1923-70, this organization conducted archeological expeditions in the cities of Uzbekistan, including Tashkent, to find, register, preserve and repair historical and cultural monuments.

In 2021, Uzbekistan plans to develop pilgrimage tourism to the architectural monuments named after scholars and saints who have made a significant contribution to the development of Islamic culture, attract 1.7 million foreign and 7.5 million local tourists, and increase exports of tourism services to \$ 370 million. In particular, tasks have been set to attract 700,000 pilgrims using the country's potential for pilgrimage tourism and to export \$ 130 million worth of services in this area [17].

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

## CONCLUSION

In conclusion, it can be said that the style of construction of architectural monuments associated with mystics in Tashkent dates back to the XIV-XVI centuries. During this period, near the mausoleums there were mosques, madrasas, call to prayer minarets, chillakhanas, swimming pools. The shrines were not only a place of spirituality for the locals, but also a place for foreign travelers to spend the night. In the style of construction of the XIV-XV centuries, mosaics, myolica style, that is, on the walls of the mausoleum are painted pictures of plants, animals, delicate ornaments, verses from the Koran. The style of construction of the 16th century monuments is in the form of a “p” and there is no hashem inside the mausoleum. Inside the mausoleum there is a unique decoration, comparing it to the high and low hills. Improving the graves of scholars who have made a significant contribution to the development of Islamic sciences in Tashkent, forming a shrine for pilgrimage tourism, attracting local and foreign tourists to these places, making a significant contribution to economic development by showing the ancient history, spirituality, culture and beauty of our country. opportunity is created.

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