ABSTRACT

Objectives: The primary objectives of this article encompass an in-depth exploration of Tashkent (Shosh) as a pivotal hub along the Great Silk Road, delving into its multifaceted roles in the socio-political, cultural, and spiritual realms of Central Asia. Additionally, the study aims to elucidate the significant contributions made by Sufism representatives and scholars to the advancement of Islamic science. Furthermore, the objectives include examining the construction of urban structures, architectural marvels, mausoleums, mosques, and madrasahs in Tashkent during the XV-XVIII centuries. The article seeks to unravel the formation of a distinctive oriental school of Islamic architecture and conduct an analysis of the lifestyle of the local population based on historical sources.

Methods: The chosen methodology involves a comprehensive investigation into historical records and sources to uncover valuable insights into the socio-political landscape of Turkestan at the close of the 19th century and the initial decades of the 20th century. The article employs a research approach to elucidate the Russian authorities’ stance towards architectural monuments and religious shrines in Tashkent. It also incorporates a study of how Russian scientists and local researchers have delved into the history of cultural monuments. The methodology extends to a comparative analysis and addresses historiographical concerns related to the treatment of historical cultural objects. Moreover, the article explores issues surrounding the preservation of these objects and outlines measures for the development of pilgrimage tourism.

Results: The findings of the research shed light on the multifaceted roles played by Tashkent in Central Asia’s socio-political, cultural, and spiritual spheres. The article reveals the noteworthy contributions of Sufism representatives and scholars to the advancement of Islamic science. Additionally, the study unveils details about the construction of urban structures, architectural landmarks, mausoleums, mosques, and madrasahs during the XV-XVIII centuries. It presents insights into the formation of an exceptional oriental school of Islamic architecture and offers an analysis of the lifestyle of the local population based on historical sources. The
examination of social and political life in Turkestan during the late 19th and early 20th centuries, along with the Russian authorities’ attitudes towards cultural monuments, forms a significant part of the results.

Conclusion: In conclusion, the article consolidates the obtained insights and addresses historiographical concerns related to the treatment of historical cultural objects. It emphasizes the importance of preserving these cultural heritage sites and highlights measures for the development of pilgrimage tourism. The study concludes by underlining the integral role of Tashkent in Central Asian history, showcasing its cultural richness, and advocating for the continued appreciation and conservation of its architectural and historical treasures.

Keywords: Shosh, Tashkent, city, civilization, mysticism, scholar, monument, mausoleum, mosque, madrasa, shrine, architecture, topography, toponomy, ethnography, source, archive, document, population, social, political, cultural, spiritual, colony, independence.

ANÁLISE HISTORIOGRÁFICA DE MONUMENTOS ARQUITETÔNICOS RELIGIOSOS TASHKENT-MEDIEVAIS

RESUMO

Objetivos: Os principais objetivos deste artigo abrangem uma exploração em profundidade de Tashkent (Shosh) como um centro crucial ao longo da Grande Rota da Seda, aprofundando seus papéis multifacetados nos reinos sócio-político, cultural e espiritual da Ásia Central. Além disso, o estudo tem como objetivo elucidar as contribuições significativas feitas por representantes e acadêmicos do Sufismo para o avanço da ciência islâmica. Além disso, os objetivos incluem o exame da construção de estruturas urbanas, maravilhas arquitetônicas, mausoléus, mesquitas e madrassas em Tashkent durante os séculos XV-XVIII. O artigo busca desvendar a formação de uma escola oriental distinta de arquitetura islâmica e realizar uma análise do estilo de vida da população local com base em fontes históricas.

Métodos: A metodologia escolhida envolve uma investigação abrangente de registros históricos e fontes para descobrir informações valiosas sobre a paisagem sociopolítica do Turquestão no final do século 19 e nas décadas iniciais do século 20. O artigo emprega uma abordagem de pesquisa para elucidar a posição das autoridades russas em relação aos monumentos arquitetônicos e santuários religiosos em Tashkent. Também incorpora um estudo de como cientistas russos e pesquisadores locais se aprofundaram na história dos monumentos culturais. A metodologia estende-se à análise comparativa e aborda preocupações historiográficas relacionadas ao tratamento de objetos culturais históricos. Além disso, o artigo explora questões que envolvem a preservação desses objetos e delineia medidas para o desenvolvimento do turismo de peregrinação.

Resultados: Os resultados da pesquisa evidenciam o papel multifacetado desempenhado por Tashkent nas esferas sociopolítica, cultural e espiritual da Ásia Central. O artigo revela as notáveis contribuições de representantes e estudiosos do Sufismo para o avanço da ciência islâmica. Além disso, o estudo revela detalhes sobre a construção de estruturas urbanas, marcos arquitetônicos, mausoléus, mesquitas e madrassas durante os séculos XV-XVIII. Ele apresenta insights sobre a formação de uma excepcional escola oriental de arquitetura islâmica e oferece uma análise do estilo de vida da população local com base em fontes históricas. O exame da vida social e política no Turquestão durante o final do século XIX e início do século XX, juntamente com as atitudes das autoridades russas em relação aos monumentos culturais, constituem uma parte significativa dos resultados.
Conclusão: Em conclusão, o artigo consolida as percepções obtidas e aborda preocupações historiográficas relacionadas ao tratamento de objetos culturais históricos. Salienta a importância da preservação destes sítios do patrimônio cultural e destaca medidas para o desenvolvimento do turismo de peregrinação. O estudo conclui sublinhando o papel integral de Tashkent na história da Ásia Central, demonstrando sua riqueza cultural e defendendo a apreciação e conservação contínuas de seus tesouros arquitetônicos e históricos.

Palavras-chave: Shosh, Tashkent, cidade, civilização, misticismo, erudito, erudito, monumento, mausoléu, mesquita, madrasa, santuário, arquitetura, topografia, toponomia, etnografia, fonte, arquivo, documento, população, social, político, cultural, espiritual, colônia, independência.

1 INTRODUCTION

The city of Tashkent, located at the crossroads of the Great Silk Road, occupied an important place in the socio-economic and political life of Central Asia. This indicates that Shosh developed as an administrative, religious, military, political, handicraft, trade, and major cultural center. Zoroastrianism is the main religion in Shosh, Christianity, Buddhism, and monism also made their way through the Great Silk Road. Before the introduction of Islam in the country, there were cults related to various religious views (sanam, household tools) among the local population, and religious beliefs were preserved among the local population in the form of pilgrimage. In the subsequent processes, such customs did not lose their importance even during the Arab and Mongol invasions. After the full establishment of Islam in the country, ancient religious ideas and their manifestations in the traditional lifestyle of the local population underwent serious changes. They, mixed with new forms of religion, performed the role of regulator (manager) in the life of the local population.

In the 10th and 11th centuries, mosques combining unique examples of Islamic culture were built in Shosh, and from the 10th century, architectural monuments in the style of oriental architecture were built on the graves of saints, scholars, jurists, sheikhs and imams who made a great contribution to the development of Islamic sciences. At the end of the 15th century, at the beginning of the 18th century, Tashkent city and its region reached a period of economic, political, cultural and spiritual growth. It was in those years that the Kokaldosh (Xlth century) and Baraqkhan (XV-XVI centuries) madrasas, the mausoleums of Sheikh Khovandi Tohur (XVth century), Kaldirgochbiy (XVth century), Yunuskh (XV-XVIth centuries), Qaffol Shoshiy (XVth-XVIth centuries) were built. The process of formation of Islamic architectural monuments continued until the 19th century.
Ancient and medieval history and cultural monuments of Tashkent have been well studied by scientists on the basis of archaeological research, written sources, archival documents, Soviet-era research, local newspaper information, and scientific research during the period of independence architectural monuments have not been comprehensively studied and put into a single system. In this study, a comprehensive research and comparative analysis of the socio-political, cultural and spiritual life of Tashkent city, urbanism, and the historiography of architectural monuments related to religion from the 11th century to the beginning of the 21st century was carried out on the basis of scientific sources.

For example, R. Muqminova, who covered the history of the XV-XX centuries, in her work “Tashkent Four Centuries Ago” states the following about the boom in construction in Tashkent by the XVI century: One of the buildings built in the XVI century is the Baraq Khan (Navroz Ahmad Khan) madrasa. This luxurious building incorporates the work of various professionals. The establishment of the Kokaldosh madrasa coincides with the reign of Barak Khan’s son Darvish Khan. Madrasah had 170 rooms. The mausoleum of Sheikh Khavandi Tohur, known today as Shaykhontohur, was built in the 14th century and later expanded to include other mausoleums. Yunus Khan’s mausoleum (died in 1487) occupies a special place in this architectural ensemble, located south of Sheikh Khavandi Tohur’s mausoleum. Its domed building is made of brick and stone. The mausoleum was damaged by strong earthquakes. Today this mausoleum has been restored. There was also a madrasah and a mosque built of baked bricks. There was a bridge called Khatin bridge and a place with the same name in the northern part of the city of Tashkent - away from Chigatoy neighborhood. The tomb of Sheikh Zainiddin is also noted. The mausoleum of Nuriddin ibn Said Mmuhammad Khoja (died in 1511) was also built at the present Samarkand gate [1:11-15].

At the end of the 17th century, Khoja Akhrar established a foundation for the benefit of mosques and neighborhood mosques, as well as the Tashkent madrasa. The endowment document drawn up on February 20, 1490 on behalf of Khoja Ubaidulla Ahror consisted of many “properties” regarding the ownership of land and villages located in the Tashkent region. The assets donated by Khoja Ahror at the expense of Tashkent mosques and madrasas, according to the decree of the endowment, the mosque and madrasa mutawalli, that is, the person who distributes all the wealth, should only be the descendants of Khoja Ahror’s two sons, in other words, the management of the
foundation business and a certain part of the profit will be transferred to the descendants of Khoja Ahror forever attachment was indicated. The information about the amount of waqf land in the 18th-18th centuries has not been determined. But according to the data of 1896, the area of land belonging to Tashkent madrasas was 6615 tanobs [1:24-25]. Abdurahman Jami cites that he came to Tashkent on July 13, 1479, and was in the madrasa and mosque of Khoja Ahror [1:26-27]. The author provided information about the social, economic, and political life of the city along with the way of life of the residents of Tashkent.

2 THEORETICAL FRAMEWORK

A. Orinbrev and O. Boriev’s work entitled “Tashkent Muhammad Salih’s description (XIXth century)” [2:36-38] contains information about the toponomy of the city of Tashkent and the geography of the surrounding areas based on the work of the Tashkent historian Muhammad Salih Tashkandi’s “History of Tashkent”. At the same time, Muhammad Salih's information is compared with the descriptions of Russian authors. At the same time, it contains valuable information about the style of construction and repair of the shrines and mausoleums of Sheikh Khovanditohur, Sheikh Zainiddin, Suzuk Ota, Khoja Nuriddin, Choponota, surrounding mosques, madrassas, and lost objects.

V.A. Bulatova, who conducted research on Turkestan madrasas and architectural monuments, said: “Madrasas as an architectural object began to take shape in the 10th century. The engineering solutions of the ancient Buddhist temples found on the border of Central Asia were used as the basis for the construction plan of Turkestan madrasas. By the 15th century, special traditions of oriental architecture appeared in the construction of madrasas [3:8-10]. The scientist has extensively covered the architecture of medieval madrasas and the history of the Baraqkhan madrasa. N. A. Maev, in the 19th century, there were 60 mosques and 3 madrasas in Shaykhantahur daha of Tashkent, 10 large mosques and 3 madrasas in Sebzor daha, 51 mosques and 2 madrasas in Kokcha daha, 68 mosques and 3 madrasas in Begyogoch daha [4:262-270], he writes.

Madrasahs are usually rectangular in shape, surrounded by a wall, and the building has rooms. Students, sometimes mudarris and mutawallis also lived in them. In addition, the building included several classrooms, a library, a mosque, and a toilet. There were
also baths around some madrasahs. In the front two corners, some of them in four corners, there are small domes, tall minarets are also raised.

The annexation of the territories of Central Asia to Russia at the end of the XX century has increased the interest of scientists about the social, political, cultural and spiritual life of Turkestan, the lifestyle of the Muslim population, shrines, mausoleums, madrasas, mosques, graves and holy places.

Russia's relations with Central Asia, including Tashkent’s Kokan Khanate and diplomatic relations with Russia in the earlier period, the life of the population, the historical processes of the conquest of Tashkent, are covered in Yu. Sokolov’s [5] researches and Muhammad Salih’s “History of Tashkent” on the cultural and spiritual life of Tashkent approached his work as a primary source.

H. Ziyoev’s book “Tashkent’s annexation to Russia” [6] describes Russia’s interest in Tashkent over the years, the social and political life of the city in 1865, and the state of Russia’s occupation of Tashkent.

At the end of the 19th century and the beginning of the 20th century, a number of researches and scientific researches were carried out on the history of the city of Tashkent, the social, political, economic situation, cultural and spiritual life of the city. In particular, A.I. Dobromyslov’s work entitled “Tashkent Past and present” (1912) [7:520] is a large-scale primary source written about Tashkent. Valuable information about the streets, mausoleums, madrassas, and mosques of Tashkent is also provided.

3 METHODOLOGY

Tashkent is one of the central cities of Turkestan, and in 1867, on the personal request of the Governor General of Turkestan, K.P. Kaufman, the “Turkestan Collection” - a collection of historical foreign publications - was compiled in order to introduce the administrative apparatus of the Russian Empire with various information about the life of the Turkestan region [8:30]. Its volumes 555, 566-569, 584, 589 are related to ethnography, and it contains articles on the issue of visiting shrines by the inhabitants of the region.

The work “Islam in Turkestan” written in 1899 by the governor-general of Turkestan S.M. Dukhovsky provides information about the lifestyle of the Muslim population. In it, it is said that the purpose of the Turkestan Muslim population’s visit to the holy places is to visit the person buried there and to get rid of their pain [9:4-6]. In the
books of Russian researchers about the lifestyle of the local population of that period [10], in their works of a geographical and statistical nature, information about holy places is also reflected.

In the history of Turkestan, the religious life of the local population has been studied not only on the example of the Muslim population, but also on the lifestyle of the Russian and other nationalities, who were transferred from Russia. The process of the spread of Christianity in Uzbekistan has been the subject of research by many experts. One of them is the great Russian orientalist V. V. Bartold, one of his studies is devoted to the Syriac tombstone inscriptions found in Ettisoi. V. V. Bartold returned to this topic several times in his research on the pre-Mongol history of Transoxiana. This topic G. I. Bogomolov, Yu. F. Buryakov, L. I. Zhukova, A. A. Musakaeva, G. V. Shishkin, 3.I.Usmonova, L.I.Albaum. It was studied by researchers such as I. D. Ivanitsky, T. V. Belyaeva, B. A. Abdulgozieva, V. D. Goryacheva, S. Ya. Peregudova, K. M. Baypakov, L. V. Underova.

The reports of F.Girs, a consultant who worked in Turkestan, also provide a number of information [11]. In 1880, Girs, who was a senator-auditor of the Turkestan region, was reported to have watched with interest the Orthodox worship ceremonies held in the churches by local residents. It is known that Orthodoxy entered Central Asia after the conquest by Tsarist Russia in the middle of the 19th century. The first Orthodox were soldiers, civil servants, and later transplanted peasants. The first Orthodox church of the Russian military was built in 1847 in the Raim fortress of the Syrdarya region.

The documents of the Central State Archive about the Orthodox people living in Turkestan, the established churches, and the publications of the newspaper “Turkestan Gazette” are also important. For example, the fact that in 1868 the Orthodox population in Turkestan was more than 20,000, most of them (i.e. %) lived in Ettisu region, at the end of the 19th century and the beginning of the 20th century, the Muslims built Orthodox churches in the village of Bogoroditskaya in Tashkent uezd, in the village of Kornilovskaya in Shymkent uezd, in 1868 in Turkestan 30 It is possible to find information that they are administratively divided into three: Zailiysk, Lepsinsk and Tashkent [12].

In 1871, by order of the Russian emperor, the Eparchy of Tashkent and Turkestan was established and its center was located in the city of Verny (now Almaty). In 1916, the center of the diocese was moved to the city of Tashkent. In 1936, the diocese was
divided into two: Tashkent and Central Asia and Alma-Ata and Kazakhstan dioceses. The Tashkent and Uzbekistan eparchy of the Russian Orthodox Church in Tashkent is the Metropolitan District of Central Asia.

General Golenberg V.A. in his book on the history of ancient churches in Turkestan, he gives information about Spaso-Preobrazhensky Cathedral (Tashkent) - the demolished Orthodox cathedral of the Diocese of Tashkent and Uzbekistan, which belongs to the Metropolitan District of the Russian Orthodox Church [13]. The book also contains information about the opening of the Turkestan Teachers’ Seminary in Tashkent in 1879, which was designed to train Orthodox teachers-trainers, including teachers of Russian schools. “Turkestan Gazette” reports that in 1887, a church-primary school named after St. Cyril and Methodius was opened under the Tashkent Joseph-Georgievsky Church, and for 24 students, and this two-year school was shown as “exemplary”, later the second primary school in Tashkent - Spaso-Priobrozhensky. It is reported that it was opened near the cathedral [14]. No other such stores have been opened in the center of the country. In 1912, 141 students studied in these two schools of Tashkent.

Evangelical Lutherans entered Uzbekistan in the second half of the 19th century among the military and administrative staff of Tsarist Russia. According to information, 285 Lutherans lived in Turkestan in 1886. In 1896, the first synagogue – “kirkha” began to function in Tashkent city. The establishment of the Evangelical Lutheran Church in Central Asia is connected with the conquest of these lands by the Russian Empire in the second half of the 19th century. There were citizens of German, Baltic, and Swedish origin among Russian military and official employees. They formed the first Lutheran community and began to work officially in Tashkent in 1885. In 1896-99, a Lutheran church (church) was built.

**4 RESULTS AND DISCUSSION**

The first independent Catholic diocese on the territory of Uzbekistan was established in 1340 in the city of Urganch. At the end of the 19th century, the number of Catholics increased as a result of the migration of Poles, Czechs, and Lithuanians to Turkestan, as well as the deportation of Germans, Poles, and Austrians captured during the First World War.

In Neo-Gothic style “Cathedral of the Sacred Heart of Jesus” (In 1912, under the initiative of Reverend Justin (Justin) Bonaventura Pranaitis (1861-1917), the building was
expanded according to the project of the Polish architect Ludwig Panchakiewicz (1893-1935). First, Catholic soldiers serving in Tashkent, then high-class engineers, ring-makers and carpenters brought from outside the city took part in the construction as workers.

The treatise “Blood Mystery in the Jews” published in 1913 by Paranaitis [15:39], a Catholic priest of Lithuanian origin, author of studies in the direction of anti-Semitism, is cited in the studies. After the death of Pranaitis in 1917, priest Boleslav Rutenis continued the construction of the cathedral. After the revolution, the construction of the temple was stopped due to lack of building materials.

The church currently belongs to the Franciscan Order of Catholics. The Crypt Church (Krypta-chasovnya), which is the historically earliest part, located on the first floor of the cathedral, was built before 1916, the German Evangelical Lutheran Church, which was closed by the Soviets in 1937, was restored as a historical monument by the Ministry of Culture in 1977. Mass is held there on weekdays. On the wall of the Hall of St. Anthony of Paduan, located on the first floor of the chapel, there is a mosaic panel symbolizing the mystery of the Sacred Heart of Jesus and a statue of St. Anthony of Paduan.

In the 20s and 30s of the 20th century, the colonial policy of the authoritarian regime was implemented. Documents created during this time period have an incomparable place in the study of the processes that took place in a certain historical period. According to the content of historical documents, they reflect political, economic, social, cultural, and spiritual life and contain information about events related to that period. Currently, most of the documents are important evidence in illuminating the true history as an official source. The collections of the National Archives of Uzbekistan (hereinafter UzNA) contain information on the territory, ethnography, buildings, architecture, state and religious relations of Uzbekistan during the colonial, Soviet and independence years.

The 34th fund of the archive documents of the UzNA includes the endowment documents of the People’s Commissariat of Education of the TASSR from 1917 to 1924, combining materials related to the oblasts and uezds of Turkestan, and there are documents about the endowments allocated for places of pilgrimage. Also, fund 394 contains information about the preservation of historical monuments and monuments in the territory of Uzbekistan in 1920-1928, their list, state of state protection in the funds.
Historiographical Analysis of Tashkent-Medieval Religious Architectural Monuments

The book “City Guide” [16:118], published in 1937, is a guide to the city of Tashkent, the central city of the Soviet state. It contains the history, geographical location, location, climate, population, information center, streets, library, higher education institutions of Tashkent, hotels, factories and factories, publishing houses, embassies, cinemas, museums, scientific institutions, parks, parks, post office, telegraph, telephone, radio, newspaper editorial office, tram, bus, physical culture, railway station, map and information about other important networks systematically illuminated.


The state of Tashkent was founded in the beginning of the 3rd century BC on the basis of the union of nomadic herdsman Sak tribes in the middle reaches of the Syr Darya. In history, this kingdom was known as “Kang”, “Qanqa” or “Qanha”. The original territory of the Kang’ state was located in the Talos valley of the ancient Choch (Tashkent) oasis and the lower reaches of the Chu river. Researcher A.Muhammadjonov’s work “Kang-Kadimgi Tashkent va Tashkentliklari”[ 17:128] mentions the ancient period of Tashkent, the state of Kang, the traces of primitive culture, the ruins of the primitive farming village in Burganliso, the ancient village on the bank of Jonarik, the ruins of the first city temple of Shoshstepa, Choch of Kang’ It is the capital of the oasis, the ancient Tashkent in Mingorik, the early medieval castle of Oktepa, Binkat medieval Tashkent, Tashkent named Kosh, the ancient names of Tashkent, and the history of the four districts.

Historian scholar Z.A.Muhammadjonov in his pamphlet “Ancient Tashkent (Historical and Archaeological Records)” [18:61], a city in the territory of Tashkent, the formation of culture, early farming villages, fortresses and their historical topography, the ancient names of the city such as Choch, Shosh, Binkat, and the etymology of some neighborhoods are illuminated on an archaeological basis.
Based on archaeological excavations and written sources, the history of the cultural development of the modern Tashkent region, the emergence of the first city-type settlement in its composition, topography, the fact that Choch was the central city in the VI-VIII centuries, the gradual formation of urban culture, archaeological excavations conducted in the oasis and examples of urban development in them archaeologist M.I. Filanovich conducted scientific research [19:232]. G.V. Shishkin describes the foundations of Tosheent urbanism, stages of development, monuments in his research [20:198].

Russian scientist Yu. F. Buryakov conducted research on the most urbanized cities of the Tashkent oasis, including Choch and Ilaq in the eastern Transoxiana, all types of archaeological monuments, sources of raw materials, the history of internal and interregional communication [21:128], the genesis of urban culture in the eastern Transoxiana in ancient and medieval times, performs the analysis of formation and development laws. At the same time, the researcher also conducted scientific research on the ancient history of Tashkent, its walls and fortifications, medieval place names, and topography [22:13].

M. E. Masson mentions ancient Binkat Khadra, Chorsu, Old Juwa. In particular, the author says that due to the changes in the architectural ensemble of Shaikhontahur, the expansion of the street in front of Juvakhana in the Old City, it is necessary to demolish the “Hotin-mosque” there. It was valuable with a rare carving pattern in the architecture of the mosque. That’s why they moved it and built it next to the Shaikhontahur cemetery,” he narrates [23:121].

About the history and historical geography of the city of Tashkent in the second half of the 19th century - the beginning of the 20th century, orientalist N. G. Mallitsky made a scientific analysis in his treatise “Tashkent neighborhood and districts” [24:24]. The book “Through the streets of Tashkent” [25:205], written with the participation of a group of historians, provides information about the history, socio-political, cultural and spiritual life of Tashkent during the Tsarist colony and the Soviet era.

Information about the state of Tashkent architectural monuments, shrines and their protection in the Soviet years can be found in fund 2761 Republican Administration of the Society for the Preservation of Cultural and Historical Monuments. Also, in fund 2296 (1957-1976) Fund of the Main Department of Fine Arts and Preservation of Monuments of the Ministry of Culture of the UZSSR, valuable information is included. It contains
orders on the preservation of monuments, repair (restoration) processes, funds allocated to them, and the official list of monuments of this period.

The works created in the 50s and 70s of the 20th century were created under the influence of Soviet ideology. During this period, N. Flavisky, V. V. Bartold, Ch. Ch. Valikhonov, T. G. Smirnova, N. Kuzmina, A. Akimenko, G. A. Pugachenkova, V. M. Filimanov, L. I. Rempel, V. M. Bulatova, Yu. L. Mankovskaya and others conducted research and analyzed it from the perspective of that time.

The scientist V. Litvinov, who studied the cultural objects of the colonial period of Turkestan and the issue of pilgrimage, noted in his research that the attitude to cultural objects and the issue of pilgrimage in Soviet historiography were not studied at the level of government policy, and he showed the reasons for the worship of the individual, not from a scientific point of view, but from a scientific point of view [26:16].

The history, culture, social and political life of Turkestan, lifestyle of Tashkent residents during the colonial period, issues of pilgrimage are mentioned in the works of Academician V.V. Bartold [27]. Specific features of local pilgrimage sites, the issue of pilgrimage are given in the researches of Ch. Valikhonov [28].

V.A. Bulatova and L. Yu. Mankovskaya in her book “Monuments of architecture of Tashkent” (XIV-XIX v.v.) [29] describes the short history of the city of Tashkent, the markets, handicraft centers, cemeteries in the Chorsu and Old Juva regions in the X-X centuries. Architectural ensembles built in different compositions in the 18th and 19th centuries, Zangiota, Anbarbibi architectural complex, Shaikhovandi Tohur ensemble, Jame Mosque, Kaldirgochbi, and Yunuskhan mausoleums built in the period of Timur and Timurids (XV-XV centuries) are recognized as the biggest monuments of their time.

18th century Kokaldosh, Baraqkhan madrasas, Hazrat Imam ensemble, Suyunchhojakhan and Qaffol Shoshi mausoleums, Shepherd father, Ibrahim father, Koshchi mazar, Alambardar mausoleums, Nomozgoh, Tilla-sheikh mosques, topography, architecture of baths, other cultural objects of the region. style, emphasizes that Tashkent was a cultural center of tourism as one of the famous cities of Central Asia during the Soviet period.

history of the city of Tashkent, the construction history and architectural style of the architectural monuments of the 18th century, such as the Baraqkhan madrasa Muhammad Abu Bakr Qaffol Shoshiy mausoleum, Ko’kaldosh madrasas, are given from the point of view of architecture and art studies [30:145-154].

The 15th century mausoleums are functionally connected to each other. Such buildings include: Rumi and Oksaroy mausoleums in Qaziza in Samarkand, in the tomb of the Uzbek khans in Sighnoq, Yunus Khan and Zangiota mausoleums in Tashkent [31:145]. The school of masters of the southern regions of Central Asia (North Khorasan, Tokharistan, Kashkadarya, Bukhara, Samarkand, Tashkent, Fergana, Khorezm, the northern regions of Turkestan) colored the architecture of their time [32:36]. It indicates the existence of special traditions and schools.

In the 15th-18th centuries, the architectural masterpieces of Central Asia reflect the achievements of the art of medieval architects and occupy an important place in world civilization. The development of constructive-technical, compositional, artistic and figurative ideas were invisible in the architecture of this period. An example of this is the historical-architectural monuments of the 15th-18th centuries in Tashkent.

The above-mentioned sources are belief in different religions in Tashkent (Choch) in the 4th-4th centuries, religious tolerance, the formation of Islamic culture in Tashkent after the arrival of the Arabs in the country, the history of the oasis, topography, place names, geographical location, construction of cities, spiritual and cultural, socio-political life, Tashkent shrines, mosques, madrasas, churches and other religious architectural objects are a valuable source for studying their place in the life of the population.

After Uzbekistan became independent, it became an important issue for historians and researchers to objectively and truthfully study the history of Shosh (Tashkent) and prevent falsification of the past.

At the time when our republic entered a new era in history, new scientific research was carried out on the history of Tashkent, the culture of primitive communities in the city and its surroundings, the development of agriculture and farming, urban planning, the history of ancient and medieval times, the place and toponomy of the Great Silk Road in the history of ancient Tashkent. In some issues, the development of science, cultural and spiritual life, Uzbekistan’s international relations, and its place in the world community were analyzed in Tashkent.

In particular, N. about the Russian Empire’s invasion of Turkestan, Abdurakhimova and F. Ergashev’s work entitled “The Russian colonial system in Turkestan” touched upon the issues of Tashkent city management, the activities of elders, the city duma, and the legal system [33:240]. Historian scholar H. Ziyoev’s works entitled “Fight against Russian aggression and domination in Turkestan” [34:480], “Uzbekistan in the torture of colonization and oppression” [35:352] describe the people’s uprisings for freedom against the invasion and domination of the Russian Empire in Central Asia, including Tashkent.

Kh.Yunusova tells about the colonial policy of the Russian regime and the social and political situation in the book “People’s uprising of 1892 in Tashkent” [36:96]. Ismailova made an interesting study about the new part of Tashkent after the occupation of Russia in the work entitled “History of the new part of Tosheent” [37] in the second half of the 20th century and the beginning of the 20th century. The history of the city of Tashkent at the end of the 19th century and the beginning of the 20th century is also covered in detail in D. Ziyaeva’s work entitled “Cities of Uzbekistan in the second half of the 19th century - the beginning of the 20th century: urban culture and urbanization processes” [38:]

At the end of the 19th century and the beginning of the 20th century, Kh. Pulatov conducted a scientific study of the architectural structure of the city of Tashkent, new changes in the construction of the city[39].

Historians D.A.Alimova, M.I.Filanovich’s work “Tashkent History” was published in Uzbek and Russian, and it covers the history of Tashkent from ancient times to the present day. In the work, it is acknowledged that the first mausoleums were erected on the graves of famous religious scholars and sheikhs, whose lives or religious activities
were related to Tashkent, from the 10th century, that many tombs were honored as shrines according to the Sufi tradition, and that there were chillahans around them. Among such large architectural ensembles of Tashkent: Hazrati Imam (Qaffol Shoshiy), Kuyi Orifon (sheikh Zainiddin grandfather) in the west of Tashkent, the mausoleum built under the patronage of Sheikh Khoja Ahror in the eastern part of Tashkent for his relative Khavandi Tohur, the complex was filled with Kaldirghochbi mausoleum in the second half of the 15th century, this century at the end, it was mentioned that a mausoleum was built in honor of Yunus Khan, the ruler of Tashkent [40:44-47]. Integrated ensembles around holy shrines were also created in villages surrounding medieval cities. This shows that famous jurists, sheikhs and muhaddis lived there.

In the section of the work called "In the composition of the Timurid kingdom", it is said that Amir Temur was in Tashkent several times in 1361-1391 during his campaigns to the north, and in 1396-1397 he went to Yasi-Turkistan via Tashkent and built a standard building in honor of the Sufi sheikh Khoja Ahmed Yassavi. Near Tashkent, one of the murids of Khoja Ahmed Yassavi, Zangiota-Oikhoja ibn Tashkhoja and his wife Anbarbibi, gives information about the construction of a complex of Sufis with mausoleums, and at the end of the 14th century, a mausoleum was built over the grave of Sheikh Zayniddin Baba [40:48-52]. Amir Timur respected muhaddis sheikhs and Sufis, patronized them, built mausoleums over their graves, allocated funds from the foundation and turned them into prosperous places.

Researcher Nematullo Muhamedov’s monograph “The role of Shosh oasis scientists in the science and culture of Central Asia” [41:224] contains the life and work of about 100 scholars who lived and worked in the 9th-19th centuries, Imam Qaffol Shoshiy, Sheikh Khovandi Tohur, Yunus Khan, Valuable scientific materials about the mausoleums of Sheikh Zainiddin, the mosque of Khoja Ahror Vali, the additional buildings located around them: the mosque, the pool, and the cells are covered.

Rustambek Shamsiddinov and Bakhtiyor Rasulov in their “History of schools and madrasas of Turkestan (end of 19th century - beginning of 20th century)” present valuable information about madrasas of Turkestan. Madrasahs are widespread in all cities and villages of Turkestan and are divided into three categories depending on the people who built them and provided them with funds.

Including:
1. KHAN MADRASALS - large madrasas built by the Khan and his family members, palace officials, they were built mainly in the capital cities. Due to the wealth and income of the foundation, the number of students was large. It included the Baraqkhan Madrasa, built by the Emir of Bukhara, Baraqkhan, in Tashkent in the 1550s.

2. ESHON MADRASALS - large madrasas built by Eshans, pirs, sheikhs, the religious leaders of Sufism in Islam. Has a large endowment property and income. It includes the “Khoja Ahror” madrasa built by Khoja Ahror Vali in Tashkent in 1458, the “Abul Qasim Eshon” madrasa built by Sheikh Abdul Qasim of the Naqshbandi sect.

3. PRIVATE MADRASHAS - There are many, built with the funds of large landowners, rich people, merchants and other wealthy people [42:39-40].

Researcher Khairiya Borieva uses the term “Daha” in her work “Historical toponomy of Tashkent city” (end of the 10th century - beginning of the 20th century). У манбаларга таяниб, the dahas of Tashkent are connected with the names of scholars and representatives of Sufism who lived and worked here: Sheikh Khavandi Tahur, Hazrat Imam Qaffol Shoshiy, Zangiota, Sheikh Zayniddin. Hazrat Imam Kaffoli was named after Shoshi's daha Sebzor, Sheikh Zainiddin's daha Kokcha, and Zangiota daha - Beshog'och. Each of these historical toponyms reflects a certain historicity.

Shaykhontahur Dakha The toponym “Shaykhontahur” is a complex anthropotoponym with several rings, consisting of the words “sheikh”, “hovand”, “tahur” and is a slightly shortened form of the name of Sheikh Khovandi Tahur, a famous person who lived in the 14th century.

Hazrat Imam Qaffol Shoshi’s dahashi is more popularly called Sebzor. The name “Hazrat Imam Qaffol Shoshi” belongs to the group of complex anthropotoponyms and is derived from the name of the historical figure Abu Bakr Muhammad ibn Ali ibn Ismail al-Qaffol al-Shashi (904-976 AD). He was one of the famous scholars in the field of jurisprudence in his time. Hazrat Imam Qaffol Shoshi’s name is abbreviated. It is pronounced as “Hastimami”. At the same time, the name of the field “Sebzor” has been preserved. “Sebzor” is a compound toponym, formed from the parts “seb” and “zor” (Persian “seb” – “apple”), meaning “diamond orchard”. That is, Sebzor was a land with many gardens. Zangiota dahan, popularly called “Beshyogoch”, “Zangiota” joint
toponym (“zangi” – “black”, ‘father” – “sheikh”, “pir”) belongs to the group of anthropotoponyms.

Daha was named in honor of the mystic Sheikh Aykhoja ibn Tajkhoja (died 1258), known as Zangiota. Zangiota was known as the “herdsmen’s fairy”, which is why he was often called Cho’ponota. The second name of Daha is “Beshyogoch”, a compound toponym, consisting of the roots “besh” and “ogoch” (“ogoch” or “wood” meant a unit of measurement of distance, about 7-8 km.). Beshyogoch “fifth wood” is the fifth station. From old Tashkent, it is also interpreted as the fifth caravanserai.

Sheikh Zainiddin dahashi is popularly called Kokcha. The place name “Sheikh Zainiddin” is a complex toponym consisting of two words, belongs to the group of anthropotoponyms and is derived from the name of the famous Sheikh Zainiddin who lived in the 12th century.

Daha's second name, “There is no clear information about Kokcha” [43:31].

The declaration of Tashkent as the capital of Islamic culture in 2007 by the Educational, Scientific and Cultural Affairs Institution of the Organization of the Islamic Conference (ISESCO) was a huge historical and cultural event. In this regard, in 2007, a number of books were published in Uzbek, Russian, and English languages on the new researches of scientists about the history of Tashkent, scholars, Islamic architectural monuments, handicrafts, Tashkent neighborhoods.

The work “Muhammad Salikhkoja and his History of Tashkent” written by O.A. Sultanov, an oriental scholar, was also a gift worthy of the status of our famous and beautiful capital. The work was researched on the basis of the work “History of Tashkent” by the historian Muhammad Salikhkoja Tashkandi, who lived in Tashkent, in which the life and activities of Muhammad Salikhkoja Tashkandi, one of the enlightened people of his time, the cultural and spiritual life of the city of Tashkent in the 19th century, territory, topography, history, social and political processes are highlighted [44:260].

In the work “History of Tashkent” Khoja Ahror madrasa in Tashkent, Ko’kaldosh, Muhammad Alikhan, Eshonquli Dodhoh, Kasiboy Tuti, Mahmud dasturkhanachi, Baraqkhan, Moyi Mubarak, Beklarbegi, Shukurkhan madrasa (1), Shukurkhan madrasa (2), Isokhoja Qazi, Jumanbiy, About the activities of 20 madrasas such as the madrasa in Hafiz Kohaki, Muhammad Karimkoja caliph, Eshon Borikhoja Sanchiqmani, Sharafibi, Normuhammad Kushbegi and Abul Qasimkhan [44:142-162], as well as the mausoleums of Sheikh Khavandi Tohur, Kaldirgochbi, Yunus Khan, Koktonli ata, Khoja Davud,
About the shrines of Khwaja Roshnoyi, Babai Obrez, Hazrat Khwaja Ukkosha, Kah ata, Ibrahim ata, Kohak ata, Sheikh Zayniddin Kuhi Orifon, Zargiota, Suzuk ata, Khwaja Nuriddin, Khwaja Allambardar, Chimir ata, Arslanbab [44:166-189] in other sources provides valuable information that cannot be found.

At the same time, O’A Sultanov conducted scientific research on the four-century history of foundation properties in the historical and cultural region of Tashkent. Various official and legal documents related to Tashkent waqf properties were studied in the context of research methods of Muslim diplomacy. Also, on the basis of these documents, the specific traditions of Tashkent waqf ownership in the middle ages and during the colonial period of the Russian Empire were studied in harmony with the socio-economic and spiritual life of the region. [45:368].

Also, UzMa has collected archival documents directly related to the history of the independence period of Uzbekistan. M-fonds also include information related to historical and other processes in the field of architecture, culture and construction. For example, the M-7, M-38 funds are in the fund of the Ministry of Culture and Tourism of the Republic of Uzbekistan and the M-35 fund “State Committee of the Republic of Uzbekistan for Architecture and Construction” decrees, laws and orders of state importance regarding the preservation of cultural and historical assets, their implementation there are documents related to the list of historical and cultural monuments in Uzbekistan.

In 1990, the Ministry of Culture gave permission for German Evangelical Lutherans to worship in the church. On September 8, 1992, the church was officially registered. By the decision of the Cabinet of Ministers on May 3, 1993, the Church (Kirkha) was returned to the Lutherans.

In 2007, a group of historical authors published “Gem of Tashkent-Islamic Culture: Photo Album” in Uzbek, Arabic, Russian and English languages. It contains the primary sources of the history of Tashkent based on topics such as the history of Tashkent, the contribution of Shoshlik (Tashkent) scientists and enlighteners to the development of Islamic culture (10th-early 20th centuries), Islamic manuscripts in Tashkent, monuments of Tashkent Islamic architecture, Tashkent folk crafts, Tashkent - the capital of independent Uzbekistan. [46:240]. Published in the same year by N. Muhammedov’s work “Scientific and spiritual heritage of Shosh oasis scientists” [47:164] is also dedicated to the lives of scientists who lived and worked in Shosh in the 10th-15th centuries.
In 2009, scientists on the history of Tashkent carried out a number of scientific studies dedicated to the 2200th anniversary of Tashkent. About Tashkent’s neighborhoods and districts, ancient gates and fortresses, ancient Tashkent mausoleum, madrasa, mosques, markets, water and transport networks. Muhammadkarimov’s “Tashkentnoma”[ 48:183] was published.

Academic Sh. I. Salikhov, Professor D. A. Alimova, candidate of historical sciences Sh.R. Pidaev and a group of historical scientists in the materials of the international scientific conference dedicated to the 2200th anniversary of the city of Tashkent on the topic “Tashkent, the capital of Uzbekistan is 2200 years old” [49:321], based on new archaeological research and written sources, the city and around it the settlement of the culture of primitive communities, the emergence and development of agricultural oases, the formation of urban planning, the history of the city in ancient and medieval times, its place on the Great Silk Road, as well as the problems of historical toponymy are highlighted. In a number of articles, science, cultural and spiritual life, international relations, and the role of the republic in the world community in Tashkent were analyzed in the new era and in the years of independence.

A comprehensive scientific study has not been carried out on the source studies, historiography of medieval architectural monuments, shrines, geographical location of cultural objects, personification related to the names of individuals, history of formation and development, restoration of cultural objects of Tashkent during the years of independence, their role and importance in the development of pilgrimage tourism.

A. Muhammadkarimov., A.Obidrv., Z.Iskandarov, in the booklet “Tashkent’s blessed shrines” [50:140], many historical monuments and shrines of Tashkent city, as well as scientists and dignitaries who contributed to the development of science, culture and spirituality living in the Tashkent region, it is said about the exemplary life and beautiful behavior of the saints. The book is intended for those interested in the history of Tashkent, tourists, and general readers, and is a popular publication.

Zarifa Eshmirzaeva’s book “Shosh va Ilaq yollarida” (Pilgrimages and Pilgrims of the Tashkent region) [51:304] is a scientific-publicistic publication, consisting of articles published in the newspapers “Tashkent Haqikatiya” and “Tashkentskaya Pravda” for many years. It contains the legends and myths that have been preserved in the memory of the people of Tashkent region based on the conclusions of the scientific works carried out in the middle of the 20th century, reports of archeological expeditions.
The young historian scientist O.E. Tangirov conducted scientific research on the administrative management and social condition of the “old city” of Tashkent at the end of the 19th century and the beginning of the 20th century [52:176], the mechanisms of administrative management in the area of the “old city” of Tashkent at the end of the 19th and the beginning of the 20th century. Based on the changes in social, legal and cultural life, socio-economic, educational system of the local population, mosque-madrasas, complaints of the population to the administration, he scientifically analyzed the social and historical processes based on archival documents.

N. Muhamedov’s “Hastimom-Abu Bakr Qaffol Shoshi history” [53:54], Azod Momin Khuja’s “Sheikh Zayniddin Tashkandi - scholar and guardian” (1164-1259)[54:128]], A. Obidov, N. Mirzahoshimova’s “Suzuk father pamphlets such as “Ziyaratgohi” [55:36] provide information about the status of Tashkent shrines during the period of independence.

On the history of Tashkent. Q. Muhamedov ancient period of Tashkent [56], N. A. Muhamedov on the contribution of Shosh oasis scholars to Islamic culture and science in the Middle Ages [57], Kh. A. Borieva Toponomy of Tashkent city [58], A. A. Ziyaev Restoration, reconstruction of Tashkent architectural monuments, shrines [59], I.M. Gafurova carried out dissertation research [60] on Islamic architectural monuments in Turkestan (late 19th century, early 20th century).

Central Asian scholars in the field of Islamic studies in Uzbekistan, scientists who contributed to the development of medieval Islamic culture and science, the study of the scientific and cultural heritage of Sufi sheikhs, research on the architectural monuments of Uzbekistan are conducted in the world’s leading organizations, scientific centers and higher education institutions, in particular, the University of Oxford (Great Britain), Free University Germany), Cambridge University, Ohio University (USA), Kashmir University of Central Asian Studies (India), Association pour l'étude de l'histoire et de l'art des Temourides. (France), UNESCO, Johann Wolfgang Goethe University (Johann Wolfgang Goethe-Universität Frankfurt am Main, Germany), M.V. Institute of Asian and African countries under Lomonosov Moscow State University, Russian FA Institute of Oriental Studies. St. Petersburg State University (Russia), Indiana University (Indiana University Bloomington, USA), Association for Central Asian Civilizations & Road Studies, Universiteit Leiden, Netherlands, the Center for Islamic Studies (Turkish religious Foundation Center for Islamic Studies, Turkey), the International Institute for
Central Asian Studies, the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan and other places [62].

At a time when tourism has become a priority area in the countries of the world today, the development of pilgrimage tourism related to our natural, spiritual, cultural and material heritage in our country, attracting foreign tourists along with the local population to it defines the state perspective.

On February 9, 2021, the Decree of the President of the Republic of Uzbekistan No PF-6165 “On measures to develop domestic and pilgrimage tourism of the Republic of Uzbekistan” was adopted. On February 24, 2021, Resolution No. 100 of the Cabinet of Ministers “On additional measures for the development of domestic and pilgrimage tourism” was adopted, and according to this decision, a list for the development of domestic and pilgrimage tourism in the republic was created and submitted to the tourism department. On March 3, 2021, the decision of the Cabinet of Ministers No. 119 “On measures to strengthen the protection of material and cultural heritage sites and territories included in the UNESCO World Heritage List” was adopted. According to this decision, all material and archeological monuments of heritage were transferred to the Department of Culture, the Museum Reserve under operational management. On the basis of the Decree of the President of the Republic of Uzbekistan dated April 6, 2021 PF No. 6199 “On measures to further improve the state management system in the fields of tourism, sports and cultural heritage”, the activities of the Ministry of Tourism and Sports were established. From January 2023, the Ministry of Culture and the Ministry of Tourism and Sports merged and started their activities as the Ministry of Culture and Tourism of the Republic of Uzbekistan.

Based on the decision of the President of the Republic of Uzbekistan dated April 26, 2023 No. PQ-135 “On additional measures to accelerate the development of the tourism competence of the Republic and further increase the number of domestic and foreign tourists”, full and effective use of the tourism competence of the Republic, primarily transport and logistics and rapid resolution of problems in the tourism infrastructure, as well as creation of additional conditions for business entities operating in the tourism sector due to comprehensive use of existing resources and opportunities[61].

In this regard, it is of great importance to research the possibilities of tourist objects in the regions in order to increase tourism in Uzbekistan today, including
historical monuments, architectural monuments, shrines, places of pilgrimage, natural landscape and recreational resources.

Visiting shrines is related to the tourism industry, which has become the most important profitable industry worldwide in the 21st century. Now it ranks third after the automotive industry and oil refining. The development of the tourism sector is important in strengthening the national and regional economy.

Although the information about Tashkent scholars, religious historical architectural objects, shrines came in manuscript sources, scientific and popular literature, they have not been comprehensively researched. In this study, alloma, representatives of Sufism, shrines associated with the names of saints, cultural and historical lies in Tashkent were comprehensively studied based on primary sources, travelers’ accounts, archival materials, additional geographical literature, scientific research of archaeologists, architects, scientific and popular information, field research.

5 CONCLUSION

It can be said that the architectural monuments, shrines, mausoleums, and shrines in our Republic today are one of the religious and national values of our people. Life, activities, history of shrines, learning about the traditions of the people who died on the soil of our country, passing it on to the younger generation as our spiritual heritage, increasing the position of republican, regional, and district shrines in the Muslim world, attracting local and foreign pilgrims there, developing pilgrimage tourism is considered one of the urgent tasks before us.

A number of scientific studies have been carried out on the subject of the historiographical analysis of the architectural monuments, shrines and sacred sites of Tashkent in the Middle Ages. The sources, traveller's accounts, archival materials, historical and literary literature are an important source in these studies. The history of Tashkent, the construction of the city, historical objects, mausoleums, mosques, madrassas, written sources, comparing and contrasting them allows to determine objective information. Based on the sources, the study of the history of medieval religious architectural monuments, and shrines, and the development of local and foreign pilgrimage tourism in our country, will be the basis for new projects. In this respect, studying this topic is important and relevant today.
Pilgrimage tourism, which is a part of our national values, shows that Uzbekistan is a place of such historical values on a global scale, in building a great future for our people who are implementing socio-economic reforms in the country, in the processes of seeing the world today with new eyes, perceiving it with a new way of thinking, with the heritage of great ancestors means to get acquainted. Today, the activities that are being carried out in connection with re-gathering all the lost talents, lost cultural and spiritual wealth, restoring traditions, taking a worthy place of Uzbekistan among the nations of the world with its national image, restoring the heritage left by our great ancestors, protecting our identity, human feelings, honor, and dignity. to do, to keep it always high, and to gain our place on the international level is important.
REFERENCES


10. Grigoriev V.V. Russia and the East. Collection of studies and articles on history, ethnography and geography. SPb., 1876.

11. Answer of the Privy Councilor Girs, Auditor of the Turkestan Territory by the Highest Command. - St. Petersburg, 1884.


49. Tashkent, the capital of Uzbekistan, is 2200 years old // Proceedings of the international scientific conference dedicated to the 2200th anniversary of the city of Tashkent. Tashkent: Science, 2009.- 321 p.


57. Mukhamedov N.A. The contribution of Shosh scholars to Islamic culture and science in the Middle Ages: history science.doctor...diss. Tashkent, 2019.-338 6.


