

## ANALYSIS OF SOURCE STUDIES AND HISTORIOGRAPHY OF TASHKENT SHRINES

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### ABSTRACT

The article discusses the role of Tashkent (Shosh), the central city of Uzbekistan, in the aspect of world civilization, the contribution of its scientists to the development of Islamic science, the construction of the city, mausoleums, mosques, madrasas, socio-political, cultural and spiritual life, the lifestyle of the population which are covered in historical documents.

At the same time, the history of Tashkent, its archaeological sites and shrines during the colonial period and the years of independence, as well as the history of their study by foreign and domestic scientists are described.

**Keywords:** Shosh, Tashkent, scientist, scholar, monument, mausoleum, mosque, madrasa, shrine, geographical location, typology, ethnography, population, social, political, cultural, spiritual, archeology.

### INTRODUCTION

Tashkent (Shosh), one of the central cities of Uzbekistan, was considered a region that made a great contribution to world civilization with its history and scholars in the Middle Ages. Written sources are important in illuminating the history of Tashkent, city construction, mausoleums, mosques, madrasas, and lifestyle of the population. Ibn Havqal [1:66-68], Istakhri [2], Ibn Khurdadbeh [3:66], Balazuri [4:589], Tabari [5:658-663], al-Muqaddasi [6:629] who lived and worked in the 9th-10th centuries, Arab scholars such as Shosh region, its center Binkent city, city construction, rabot gates, numerous mosques, markets, prosperous villages, ditches, spiritual, social and political life there in their works provided valuable information [7 :110]. At the same time, Beruni also gave historical information about the capital of Binkent Shosh, its geographical location, coordinates [8:427], and Mahmud Kashkari gave historical information about the city of Shosh and its construction [9:414]. Yaqut Hamavi (end of the 12th century - beginning of the 13th century) in his work "Mujam al-Buldan" mentions that he visited the cities of Central Asia, including Tashkent, Samarkand, Nasaf, Kesh, Termiz, and also provides information about famous scholars who lived there, monuments, and pilgrimage sites [10:143]. "Zubdat al-Tawarikh" by Hafizu Abru in the XIV-XVII centuries, "Badoe' al-Waqae" by Zayniddin Vasifi, "Tarihi Muqimkhani" by Muhammad Yusuf Munshi, "Ubaidullanama" by Mir Muhammad Amin Bukhari, "Shaybaniinama" by Kamoliddin Binai, Fazlullah ibn Rozbikhan Short but important information can be found in Isfakhani's "Mehmonnomai Bukhara", Muhammad Salih's "Shaybaniname", Muhammad Haider's "Rashidi History", Muhammad ibn Arab Qataghani's "Musaxhir al-bilad", Hafiz Tanish Bukhari's "Abdullanoma". For example, Fayzullah ibn Rozbikhan Isfakhani's book "Mehmonnomai Bukhara" provides information that the tribes of Tashkent and its surroundings, as well as the lands dependent on it, were called Shosh region [11:144].

### THE MAIN FINDINGS AND RESULTS

Kulayb Shoshi, Qaffol Shoshi, Ahmed Shoshi, Sheikh Khovandi Tohur, Hoja Ahror, Suleiman Banokati, Bahriddin Chachi, Aloy Shoshi, Mirza Muhammad Haidar, Hafiz Kohaki, Jamshid Shoshi, who served in the development of Islamic religion, science and culture in the 9th-17th centuries from Shosh. In the 17th-19th centuries, Ibodulla Toshkandi, Khushhol Toshkandi, Fathiy Toshkandi and about 100 other scholars flourished. Abdulkarim al-Sam'ani (1113-1167) in his work "Genealogy" (al-Ansab) said that in the middle ages many scholars, mashayikhs and virtuous people came from Shosh, among the scholars: al-Adami, Abu Nasr Ahmad Usbonikati, Abu Ali Husayn al Faqih, al- Usbonikati, Abu Rabi' Tahir al-Ilaqi, Abu Abdullah Muhammad al-Ilaqi, Abu Sa'id Haisam al-Shashi, al-Binkati, Abu Lays Nasr al-Tunkati, Abu Muhammad Jafar al-Shashi, Abu Sa'id Haisam al-Shashi al-Adib , Abdullah al-Shashi, Abu Bakr Muhammad al-Qaffal Shoshi, Abu Nasr Ahmad al-Kasani and many other scholars[12:243-255].

It should be noted that Sufism [13:153] plays an important role in the wide spread of the issue of pilgrimage, that is, "holy places" in the territory of Uzbekistan. Ibn Batuta 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 these cities. At the same time, it is said that in some cities there are also tombs of saints that only local residents know and circumambulate [14:52-53]. It should be said that the names of the shrines are related to the lives of various saints and guardians, and Fariduddin Attar's work "Tazkirat ul-Avliya" about the lives and merits of saints has 72 saints [15:464, 240], and Abdurrahman Jami's book "Nafohat ul-uns" has 618. mention of saints [16:584]. Also, Alisher Navoi's tazkir "Nasaim ul-Muhabbat" describes 770 saints [17:590]. These works serve as a source for the study of toponymy, hagiography and personification analysis related to the names of saints in Central Asia. The views of the saints on issues related to human lifestyle are helpful material in the study of the history of pilgrimage sites.

In Fakhruddin Ali Safi's book "Rashahotu Ainil Hayat" it is quoted from Hazrat Eshan (Ubaidul Ahrar): Every time I come to visit Zangi Ato, he says "Allah" and "I hear a voice saying Allah" from the blessed grave [18:25]. In his work, the author writes, "Zangi father has four caliphs: Uzun Hassan, Sayyid, Sadr and Badr. They studied in one of Bukhara's madrasahs. In one night, the dream of this road leech appeared to the four of them, and their will turned away from their dark memories. And in the morning they sold their houses and went to the Turkestan side and attended Zangi's talks. "Those people have attained maturity, they did not see any rush from their inner selves," he informs [18:26-28].

There are the blessed graves of Zangi ata district of Tashkent region, and the graves of his disciples: the grave of father Sadr in the "Sadrota" cemetery in this district, the shrines of father Sayyid in the Almazor district of Tashkent city, and the shrines of father Badr in the old "Badrvoy" neighborhood of Shaikhantahur district [19:54-58]. The shrines of Father Zangi and his disciples are crowded with pilgrims today.

In the mausoleum of the Kokcha cemetery in Tashkent lies the body of Sheikh Zayniddin Baba. Sheikh Zayniddin (1164-1259) was the son of Shahobiddin Umar Suhrawardi (1144-1234), the founder of the Suhrawardiya sect, which had a pilgrimage site in Guzor district of Kashkadarya.

He came to Tashkent as a religious and public figure and did charity work [20:19-21], [ 21:7-11].

Abu Tahirkhoja Samarkandi's work "Samaria" contains information about Sheikh Zayniddin Kui Orifoni. At the same time, there is also talk about his students. For example, it is written that Sheikh Nuriddin Basir, one of Sheikh Zainiddin's caliphs, was born blind, and saw all things with the light of guardianship, that Sheikh Zainiddin was educated by Kui Orifon and reached the stage of completion, that he came from Noshkent to Samarkand with his mother from Noshkent, Kui Orifon was from the villages of Tashkent [22:138], [23:73-77]. Sheikh Nuriddin Basir was born in Kokcha daha of Tashkent, his grave is in Samarkand.

At the same time, in Fakhruddin Ali Safi's work "Rashohatu ainil Hayot" he lived and worked in Tashkent and made a great contribution to the development of Islamic science: Valuable information can also be found about Sheikh Omar Bogistani, Sheikh Khavandi Tahur, Babayi Obrez, Sheikh Burkhaniddun Obrez, Khoja Ibrahim Shoshi, Khoja Imodu-l Mulk, Khoja Shahobuddin Shoshi, Khoja Muhammad Shoshi [18:270-288]. The analyzes show that Islamic culture and architecture were formed in Tashkent and its surroundings in the Middle Ages. Shrines associated with the names of great scholars and representatives of Sufism have become the spiritual center of the population.

Amir Temur in his "Tuzuklari Temur" in order to repair the graves of saints and religious leaders, to arrange endowments and offerings, "Allow money from the endowment for the mausoleums of saints and religious leaders. Let them provide them with blankets, food and lamps. First of all, Ali ibn Abu Talib, the king of the brave men, may Allah bless him and give him the endowment of Najaf and Hilla to protect his holy graves"[24:137] ordered that. Amir Temur, because of his high respect for religious leaders and holy saints, he first visited the graves of the saints and scholars of the land he conquered.

Zahriddin Muhammad Babur described in his work "Boburnoma" that he visited Tashkent, Parkent, Ohangaron several times, that Tashkent is called "Sayram" when "Tashkand" is said, and Sayram is called "Tashkand" when "Sayram" is said. Between Tashkent and Sayram there is a town called Yagmo and several other towns. The grave of father Abraham and father Isaac is there [25:106-110]. Wherever Babur went, he first visited the graves of the scholars and sheikhs of that place. He also covered the nature, geography, and lifestyle of the people of Tashkent.

According to Fakhruddin Ali Safi in his work "Rashahotu ainil Hayat", "Hazrat Eshan (Khoja Ahror Vali) became aware that one night he went to the graves of Sheikh Abu Bakr Qashsholi Shoshi, Sheikh Khawand Tahur, from there to the grave of Khwaja Ibrahim Kimyogar, and then to the grave of Sheikh Zainiddin-Quyui Orifon It is said that he visited their graves and prayed for them, and later visited their graves often" [18:290-291].

In 1546, a list of lands was given in the foundation document, which was donated to the foundation property, which belonged to Khoja Ahror Vali. The land properties located in Samarkand, Bukhara, Tashkent, Kashkadarya and the territory of Afghanistan, parks located around the city, stalls (tim), baths, mills and other properties. were given as recorded documents, and it was noted that these properties were endowed for the construction of mosques, madrasahs and graves of saints. During this period, Shosh territory was called Tashkent [26:359].

Turkish admiral who lived in the 16th century, traveler Seydi Ali Rais, wrote in his work "Mir'atul Mamolik" (Mirror of Countries) that there were 300 Turkish soldiers sent from Istanbul to help the cities of Transoxiana, Turan land, including Tashkent Khan Navroz Ahmad Barak Khan for Shahrisabz, Samarkand, Bukhara. said On the one hand, this fact indicates the military alliance of the Turkish Sultanate with Barak Khan, and on the other hand, it helps to determine the level of mutual economic, political and cultural relations of the Middle Eastern countries. At the same time, the tourist goes to Tashkent, Samarkand, Kesh, Nasaf, Boysun, Chaharshanba, Chaganiyan, the Sangardak mountain there, Hisori Shodmon, from there to Bukhara, Khorezm, the history, geography, ethnography, and pilgrimage sites of the cities are covered by very important historical materials [27:34-97].

The analyzed historical sources serve as an important source for illuminating the history of Tashkent, city construction, architecture, scholars, representatives of Sufism, shrines associated with their names, and the lifestyle of the population.

The socio-political, cultural and spiritual life of Shosh (Tashkent) and the way of life of the population were covered by historians in the Middle Ages. For example, Muhammad Yusuf Munshiy in his "History of Muqimkhan" gives information about the struggle of the people of Tashkent against the Khan of Bukhara Imamqulikhan [28]. The city walls of Tashkent were considered a strong fortification to protect the population when the enemy attacked [29].

Mahmud ibn Vali provides information about the geographical location, tibia, social and political life of Tashkent in the 17th century, and the history of the formation of shrines [30:56]. Samandar Termizi's work "Dastur ul-mulk" describes the life of the people of Tashkent in the 18th century [31:161,175].

Muhammad Salih's work "Tarihi Jadayi Tashkand" written in the 19th century describes the topography of the city of Tashkent and the geographical location of the surrounding areas. It contains valuable information about the shrines of Sheikh Khavandi Tohur, Yunus Khan, Sheikh Zainiddin, Suzuk ata, Khoja Nuriddin, Chophonota, that is, the construction style and renovation of the mausoleums, the mosques and madrasahs around them, as well as the lost objects [32:36-38].

Researcher Ne'matullo Muhamedov in his monograph entitled "The role of scientists of the Shosh oasis in the science and culture of Central Asia" describes the life and activities of about 100 scholars who lived and worked in the 9th-19th centuries, the tombs of Imoi Qaffol Shoshiy, Sheikh Khavandi Tohur, Yunus Khan, Sheikh Zayniddin, Valuable scientific materials are also covered about Khoja Ahror Vali mosque, additional buildings located around them: mosque, pool, cells [33:224].

The information presented above shows that Islamic culture was formed in Tashkent in the middle ages, it provides information about the history of the oasis, topography, place names, geographical location, the construction of cities, the lifestyle of the population, spiritual, socio-political, cultural life, and the shrines of Tashkent, their role in the life of the population. is a valuable additional resource when studying the location.

In the 16th and 17th centuries, the arrival of ambassadors from Europe and Russia to Central Asia increased. They provided information about the territory of Uzbekistan, ethnic situation, religion, lifestyle of the population. Although the ambassadors did not elaborate on the shrines, Islamic scholars, this information helps to further study the problem.

E.K. Meyendorff in his monograph "Travel of the Russian Embassy from Orenburg to Bukhara in 1820" (Puteshestvia Rossiyskogo posolstva iz Orenburga Bukhara) made interesting comments about Bukhara, New Urganch, Khiva, Ko'kan, Tashkent, Samarkand, Termiz, Boysun, Sherabad and other cities [34:182].

Turkestan governor-general S. M. Dukhovskiy's work "Islam in Turkistan" written in 1899 evaluated the visit of the population to shrines as follows: experience shows that the Tuzems willingly rely on the services of Russian doctors in the treatment of diseases. However, at the end of the treatment, they (Muslims of Turkestan-S.J) definitely visit holy places for better treatment results. They seek healing from this [35:4-6].

A.I. Dobrasmyslov Tashkent cemeteries at the end of the 19th century: in 1891, there were 68 cemeteries in Tashkent, the largest of which were Laykhontahur and Hazrat Eshan (Imam) cemeteries, 21 in 1891, 12 in 1892, and all other cemeteries were closed in 1894. Instead, he informed that 11 cemeteries have been reserved for Muslims [36:184].

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, spiritual life and contain information about related events. At the same time, a large part of the documents is an important evidence in illuminating the true history as an official source. The collections of the National Archives of Uzbekistan (hereinafter - UzMA) contain valuable materials related to the ethnography of the Tashkent oasis, the architecture of buildings, state and religious relations during the colonial, Soviet and independence years. For example, in fund 34 of the archive documents of the UzMA, the endowment documents of the People's Commissariat of Education of the TASSR from 1917-1924 combine information on regions and uyezds in Turkestan, and there are documents on 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 of the Central Asian Committee for the Preservation of Art, Nature and Ancient Monuments (Sredazkomstaris).

In the Soviet years, information on the state of shrines of the Tashkent oasis and their protection can be found in fund 2761 "Republican Board of the Society for the Protection of Historical and Cultural Monuments". Also, in fund 2296, the fund "Main Department for the Protection of Monuments and Fine Arts Ministry of Culture of the UzSSR (1957-1976)" (1957-1976) has collected valuable information. It contains the orders regarding preservation of monuments, repair (restoration) processes, funds allocated for them, official list of monuments of this period. Also, in UzMA, the M-fonds, which contain archival documents directly related to the history of the independence period of Uzbekistan, also include information related to historical and other processes in the field of architecture, culture and construction. For example, funds M-7, M-38 in the fund of the Ministry of Culture of the Republic of Uzbekistan and in the fund M-35 "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, measures related to their implementation, there are documents on the list of historical and cultural monuments in Uzbekistan.

The history of the Tashkent oasis was studied by archaeologists and researchers in the colonial period. Including: A.I. Dobrasmyslov "Tashkent in the past and present" (1912), Guide to the

city of Tashkent" (1937), (F. Nazarov "Notes on some peoples and lands of the middle part of Asia" (1968), M.E. Masson "The Past of Tashkent" (1954), F. Azadaev "Tashkent in the second half of the 19th century" (1959), Kh. Ziyaev "The annexation of Tashkent to Russia" (1962), Yu.A. Sokolov "Tashkent, Tashkent people and Russia" (1965), A.M. Belenitsky va boshkalar "Medieval city of Central Asia" (1973), Yu.F. Buryakov "Historical topography of the Tashkent oasis" (1975), R. G. Mukminov "From the history of late medieval Tashkent" (1981), B.V. Lunin History of the study of the past and present of the city of Tashkent" (1981), NUA Archeology Institute At the historians of ancient culture of Tashkent" (1982), A. Orinboev and O. Boriev in the description of Tashkent Muhammad Salih (1973), R. Mominova "Tashkent four centuries ago" (1984), A. Muhammadjonov "Ancient Tashkent" (1988)) and others in the works of Tashkent from ancient times to the period of independence the history of which is covered.

N.A. Maev, V.V. Bartold, M.E. Masson, G.V. Parfenov, V.A. Shishkin, N.G. Mallitsky, V.A. Bulatova, A. I. Terenozhkin, G. V. Grigorev, T. Mirgiyasov, Ya.G'. Gulomov, T. Mirgiyasov, U. Islamov, M. I. Filanovich, Yu. F. Buryakov, A. R. Muhammadjonov, D. G. Zilfer, G. Dadabaev, S. B. Lunina, Z. Usmanova, D. P. Varhotova, L. G. Brusenko, M. Aminjanova, M. S. Mershev, V. I. Sprishevskie, N. Kh. Duke, I. Krashennnikova, A. Kabirov and others conducted scientific research.

T-11.06, L-36, 1951, T-1107, L-36, 1951 in the library of the Cultural Heritage Agency under the Ministry of Tourism and Cultural Heritage on the architectural monument of Sheikh Zayridin; On the Swallow: T-8498,D69,1982; T-8484, N-92, 1983 on the mausoleum of Khoja Nuriddin; T-5052, N-20, 1983 on the tomb of Father Suzik; T-5051, N-20, 1984; T-5099, M-92, 1983; T-8480, N-92, 1990 on the memorial of Father Shepherd; T-7399, I-92, 1990, the state of architectural monuments of the 20th century was studied in the materials of the archive folders. During the years of independence, a number of literature and pamphlets were published about the history, ethnography, toponymy, and holy places of the Tashkent oasis. Abdulahad Muhammadjanov's work "Kang'-kadimgi Tashkent and Tashkent people" [37] provides information on the ancient history of Tashkent. In 2007, "Tashkent was declared the capital of Islamic culture" by the International Islamic Organization, ISESCO. In this regard, a book and album titled "Tashkent Islamic Culture Jewel" [38] was published, highlighting Tashkent's contribution to Islamic civilization. The scientific collection "Tashkent, the capital of Uzbekistan" [39] is dedicated to the 2200th anniversary of Tashkent, the capital of the Republic of Uzbekistan. A.Muhammadkarimos, A.Obidov, Z.Iskandarov's "Holy shrines of Tashkent" [19], Azod Momin Khoja's "Sheikh Zayniddin Tashkandi-olim va valy (1164-1259)" [40], A.Obidov, N.Mirzshohimova's "Suzuk father shrine" [41] provide information about the status of Tashkent shrines during the period of independence.

On the history of Tashkent, Y. Q. Muhamedov, the ancient period of Tashkent [42], N. A. Muhamedov, on the contribution of Shosh oasis scientists to Islamic culture and science in the middle ages [43], K. A. Borieva, Tashkent city toponymy [44], A.A.Ziyaevlar conducted dissertation studies on the restoration and reconstruction of Tashkent architectural monuments, shrines [45].

Although the information about the shrines and shrines of Tashkent comes from manuscript sources, scientific and popular literature, they have not been comprehensively researched. In this research, we comprehensively studied shrines associated with the names of scholars,

mystics, and saints in Tashkent on the basis of manuscript sources, travelers' accounts, archival materials, additional geographical literature, scientific research of archaeologists, architects, scientific and popular materials, and field research.

### CONCLUSION

In short, it can be said that a number of scientific studies have been carried out on the subject of source studies and historiography analysis of shrines and sacred sites of the Tashkent oasis. Manuscript sources, traveller's accounts, archival materials, and historical and literary literature presented in these studies serve as an important source. The history of the Tashkent oasis, the construction of the city, mausoleum, mosque, madrassas, written sources, their comparison and comparison allow to determine objective information. Studying the history of pilgrimage sites based on sources, 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.

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