

The Sacred Places Where the Sayyids Found Satisfied

*Samarov Fahriddin*¹

Abstract: This article talks about the attention paid to historical buildings in Uzbekistan during the years of independence, their repair and restoration, the importance of our architectural masterpieces in educating young people in the spirit of patriotism, and is related to the name of Sayyids in the regions of southern Uzbekistan. The topic is analyzed on the example of old buildings.

Key words: Shahrisabz, Karshi district, Termiz, Boysun district, sayyids, Amir Temur and Timurids, value, old buildings, monuments, historical-architectural monuments, antiquities.

Introduction:

After our country gained national independence, we had ample opportunities to study the history of our motherland and express our opinions about it objectively. At the same time, wide paths have been opened to pass on to future generations through the restoration, repair and strengthening of thousands of historical-architectural monuments and antiques located on the territory of our country.

When talking about self-realization, restoration of the true history and creation of a renewed history of Uzbekistan, President Shavkat Mirziyoyev stated the following: **"Building a new Uzbekistan is a deeper understanding of our recent and distant history, unique and unique cultural assets. It means to continue our path of independent national development at a new stage by studying and relying on them"** [1.31].

Main part:

Kashkadarya and Surkhandarya oases are among the most ancient and beautiful places of Uzbekistan, and there are many historical and architectural monuments in these areas. In particular, today a total of 2011 tangible cultural heritage objects have been registered in the state register in two regions, and public supervisors (inspectors) have been appointed for about two thousand historical objects [2].

Today, these supervisors are carrying out extensive promotion work among the population on the protection and preservation of the objects of material, cultural and architectural heritage. In our country, there are many historical and architectural monuments related to the name of Sayyids, who are considered to be the descendants of our Prophet Muhammad, and the history of these ancient structures is one of the interesting topics for many people.

There are mausoleums of Sayyids, Sheikhs, Saints and Pirs in the Surkhan oasis area. In particular, this ancient structure, which is called Sultan Saodat, that is, the sayyid complex, is an architectural complex that has been formed for nearly seven hundred years. If we look at the history of the construction of the building located in Kokhna Obi, it is recorded in historical sources that it was built during the 10th - 17th centuries [3.110]. About twenty mausoleums are located in this holy place, where the Sayyids settled forever, and about 170 Sayyid graves are located in these dahms [4.90].

The mausoleum of Hasan Amir (Hasan al-Amir died in the second half of the 9th century), who was the owner of the surrounding lands and a descendant of our Prophet, was built in this holy place. Although the foundation stone of this historical complex was laid in the 10th-11th centuries, the rest of it was formed during the following centuries. The historian scientist S. Tursunov in his book "Architecture of the Surkhan oasis past and present" noted the following: "The mausoleums known among the people as the Sultan Saodat complex are from the 10th century, the rest are mainly from the 15th - 17th were built side by side in the centuries and occupied 2 sides of the long yard. The mausoleums consist of chorsi rooms (9x9.05 m and 10, 15x10.25 m) with a porch and a dome [5.55].

The complex of mausoleums of the historical monument, which has been preserved to this day, has been extended, and around the 70-meter-long yard, architectural and construction works of different periods have been carried out. B. N. Zasiipkin, Ye. G. Nekrasova and V. M. Filimonov note that it belongs to the 11th-12th centuries, while Z. Hakimov concludes that it belongs to the 10th-11th centuries.

Archeological researches were also carried out in Sultan Saodat complex in different periods. In particular, in the November 11, 2017 edition of the "Surkhan Tongi" newspaper, Sh. Rajabov wrote the following about the archaeological excavations carried out in the area of this historical monument in his article entitled "Tombstone of the Ages": As a result of the research carried out at the end of the 20th century, a tombstone dating back to the 11th-12th centuries (91.5x61x9 cm) was found. , unfortunately, this tombstone has not been completely preserved archaeologically [6.4].

¹ QarEll is an independent researcher

It can be seen in Sharafuddin Ali Yazdi's work "Zafarnama" that the influence of Sayyids of Termiz was extremely high. In particular, the following is written about Sahibqiron Amir Temur's visit to Termiz when he was returning from a trip to India: "On Sunday, the twenty-first of the month (29.03.1399), Sahibqiron went to Jayhun Suyidin with a ship. There were Prince Ulugbek and Prince Ibrahim Mirza and His Highness Bekisi Sultan and His Highness Saraymulk and Tokal and Tuman and other princes. Khanzada Aloal-Mulkkim, the nobleman of the family, was very fond of Hazrat Risalat, peace and blessings of God be upon him, and that day he gave a wedding to Hazrat and drew good people" [7.220].

Even during the Timurid era, the Sayyids of Termiz were able to maintain their influence. In particular, during the reign of Khalil Sultan (1405-1409) in Timurid, renovation works were carried out in the mausoleum of Sultan Saadat, and a tall porch was built here [8.115].

The dimensions of the bricks used as building materials in the construction process of this ancient building in the 15th century are uniform, i.e. 27-28 x 27-28 x 5 cm. In the 16th century, that is, during the Shaibani period, a large three-room building was built on the territory of the complex, and the size of its bricks was slightly smaller, 25.5x26x5.5 cm.

Another historical-architectural building associated with the name of Sayyids in the southern regions is called Dor us-Saodat (House of Sayyids) in the city of Shahrisabz. Although this ancient monument was founded at the end of the 14th century, the rest of it was fully formed in the first half of the 15th century. Historians Poyon Ravshanov and Nabi Khushvakov wrote the following about the history of the construction of this old building in the book "Journey to the History of Kashkadarya": "Shaykh Shamsiddin Kulol died in 1370. The owner believed that all his success was due to the prayers of the Sheikh. For this reason, Amir Temur ordered to build a mausoleum in his name [9.148].

In 1374, according to his will, Amir Temur moved the body of his father Taragai Bahadur, who died in 1360, to the foot of the Sheikh. The construction work on the tomb of the Sayyids dome was completed in 1437-1438 according to the decree of Mirza Ulugbek.

Rui González de Clavijo, the ambassador of Spain (Castile), also recorded the following valuable information about this historical monument in his "Diary of a trip to Samarkand to the palace of Amir Temur (1403-1406)": "There are many big houses and mosques in Kesh. In particular, one mosque built by Temurbek stands out. The construction of the mosque has not yet been completed. There is a mausoleum where Temurbek's father is buried" [10.146-147]. Based on the above information, it can be said that the ancient mausoleum mentioned by the author is the mausoleum of Gumbazi sayidon, i.e. (house of sayids).

In the village of Patron, 15 km southwest of the city of Karshi, one of the ancient monuments is the shrine of "Yeti tug'ota". In this holy place, there are graves of Sheikh Mirsayid Fathullah, a descendant of the Sayyids, known as the "Father of the Seven", and his descendants, the Sayyidzadas [11: 85].

First of all, let's talk about the word tug, which is related to the name of the shrine. This term was originally derived from the tail of an ox or horse [12:689], meaning rulership, ministry, and stewardship in ancient Eastern countries. At the same time, it can be noted that today 33 types of flags are kept in historical museums located on the territory of our republic.

Results and Discussions:

Even before the introduction of Islam in our country, there were tribes of a certain form. After the introduction of Islam, tribes underwent a process of transformation, that is, in a certain sense, their appearance and essence changed. Since the 14th century, tugs have been used as a religious symbol, and during this period, titles such as tugbardar, tugase, and tugase were introduced.

Author Ruhiddin Akbarov in his book "History of the village of Patron" wrote the following about the flag standing tall in the territory of the holy shrine: "Seven flags were raised high, and the sound of the bells hung on them could be heard from afar. The word "tug" means flag and flag" [13: 95].

Unfortunately, this ancient city has not been able to fully preserve its historical part. It is noted in the sources that this historical structure consists of several ancient buildings. In particular, in the above-mentioned book of R. Akbarov, he noted the following about the ancient monument: "There were several buildings and a well near the ancient mosque. At the same time, in the past, there was an ancient long yard at the entrance to the monument" [14: 93].

About the establishment of this holy place, the following is recorded in the "Yeti Tug" genealogy: "Mir Sayyid Fathullah came to the graves of the governor of Porso named Fayzul-Anwar and settled there, and the order was given to the family that your fate is in Nasaf." . According to the order of Buzrukvor's uncles and the prophecy of dear ghosts, it was announced to go to Kokhnabog area under Nasaf. (Old Garden) is now a well-known and famous village of Patron, that gentleman (Mir Sayyid Fathullah) came here and built a khanaqah (mosque) and decided to live there. And they were buried on the eastern side of the mosque" [15: 91].

About the old mosque preserved on the site of the old house, the architect scientist L.Y. Man'kovskaya noted the following: "It resembles the Khalifa Eshon mosques in the village of Patron, Karshi district, the buildings of the mosque X It was built from small bricks" [16: 92]. The interior of the ancient mosque is 10 x 10 meters, and there are four domes of 4 x 4 meters on it. They rest on the base "bouquet" with a circumference of 6 meters in the center of the mosque. The construction of the holy monument in this style dates back to the 16th and 17th centuries, that is, the era of the Khanate.

It is recorded in historical sources that Mir Sayyid Fathullah is the 26th generation of the Prophet Muhammad (pbuh) [17: 107-108]. Currently, the length of the historical mausoleum is 28 meters and the width is 6.20 meters, the length of the graves inside the mausoleum is 5-3 meters, and the width is 2.30 meters. These mausoleums also contain grave inscriptions, which serve as a unique written source for learning the history of that time. There are more than twenty-five ancient gravestones in the old site and its surroundings, and the inscriptions on some of the gravestones have been erased over the past few centuries.

This holy place and the old mosque located on its territory were registered as a protected historical object in 1998. Today, improvement works are being carried out in the territory of the ancient monument. In particular, it is planned to create a large and spacious garden in the territory of the complex in the future, and to further study the history of the Sayyids related to the site.

At the same time, there are several other historical-architectural monuments related to the name of Sayyids in the area of Kashqa and Surkhan oases. In particular, there are shrines known by the names of Mir Haidar ota in Kasbi district of Kashkadarya region, Langar ota big and small in Qamashi and Chirakchi districts, and Eshoni Sudur (Sayyid Tajiddin Khan) in Boysun district of Surkhandarya region. We will dwell in detail on these holy places associated with the name of the Sayyids in our next research.

Conclusion:

In conclusion, we can say that it is not wrong to say that one of the most important tasks of our day is to restore, repair and strengthen historical-architectural monuments related to the Sayyids and their names, who lived in different regions of our country for several centuries. .

Literatures:

1. Mirziyoyev Sh. M. New Uzbekistan is becoming a country of democratic changes, broad opportunities and practical work. - T.: "Teacher", MU, 2021. - 182 p.
2. 2021 report of Kashkadarya and Surkhandarya regional cultural heritage departments.
3. Surkhandarya from the great past to the bright future. Book-album. Tashkent 2017.
4. Scenes from the history of Termiz. Collection of articles. "Art" magazine, No. 3, 2008. 129 p.
5. Tursunov S. Architecture of Surkhan oasis past and present. - T.: "New edition", 2014. -186 p.
6. "Surkhan Tonggi" newspaper, November 11, 2017.
7. Sharafuddin Ali Yazdi. Zafarnoma. -T.: "Sharq", 1997.y -384 p.
8. Tursunov S. N, Pardayev, T. R, Ahmedova, G. O', Makhmadiyarova, N. Narzullayeva, N. Tursunova. History of monuments of cultural and applied art in the southern regions of Uzbekistan (monograph). - Termiz. "Surkhan Nashr". 2017. -286 p.
9. Ravshanov P, Khushvakov N. Journey to the history of Kashkadarya. "Ilm-ziyo-zakovat", T.: 2020. - 272 p.
10. Rui Gonzalez de Clavijo. Diary of a trip to Amir Temur's palace in Samarkand (1403-1406 years). "Uzbekistan", T.: 2010. 261 p.
11. Jorayeva S. The history of shrines in the southern region of Uzbekistan and their place in the life of the local population. Dissertation of Doctor of Science (DSc) in History. -T.: 2022. -332 p.
12. National encyclopedia of Uzbekistan, volume 8. -T. UzME DIN, 2004.-704 p.
13. Akbarov R. History of Patron village. Karshi, "Nasaf", 2013. - 182 p.
14. Mankovskaya L. Y. Architectural monuments of the Kashkadarya oasis - Tashkent, "Uzbekistan", 1979 - 99 p.