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RESEARCH OF ISLAMIC MONUMENTS IN THE TURKESTAN REGION

ТУРКИСТОН ЎЛКАСИДА ИСЛОМ ОБИДАЛАРИНИНГ ТАДҚИҚИ

ИССЛЕДОВАНИЕ ИСЛАМСКИХ ПАМЯТНИКОВ В ТУРКЕСТАНСКОМ КРАЕ

Аннотация: Мақоланинг асосий мақсади – XIX аср охири ва XX аср бошларида Туркистон ҳудудларида, жумладан, Тошкент, Бухоро, Самарқанд, Хива, Хоразмда ислом меъморий обидаларининг ҳолати, уларга бўлган муносабат ва тадқиқ этиши бўйича бажарилган ишлар таҳлил қилинган. Ушбу мақолада Туркистон ўлкасидаги ислом обидалари тарихи, бугунги кундаги ҳолати билан боғлиқ жараёнлар таҳлил қилинган.

Калит сўзлар: Туркистон, рус ҳукумати, ислом обидалари, қадимги ёдгорликлар, масжид, мадраса, хонақоҳ, минора, мақбара.

Аннотация: Основной целью статьи является изучение состояния памятников исламского зодчества в регионах Туркестана, в том числе в Ташкенте, Бухаре, Самарканде, Хиве, Хорезме, в конце 19го - начале 20го веков. В данной статье анализируются процессы, связанные с историей исламских памятников Туркестана и их современным состоянием.

Ключевые слова: Туркестан, русское правление, исламские памятники, древние памятники, мечеть, медресе, ханака, минарет, мавзолей.

Abstract: The main goal of the article is to analyze the state of Islamic architectural monuments, the attitude towards them, and research on them in the territories of Turkestan, including Tashkent, Bukhara, Samarkand, Khiva, and Khorezm in the late 19th and early 20th centuries. Methods: historical, comparative, and comparative analysis methods were used in the research. This article analyzes the processes related to the history of Islamic monuments in Turkestan and their current state.

Key words: Turkestan, Russian government, Islamic monuments, ancient monuments, mosque, madrasa, khanaqah, minaret, mausoleum.

INTRODUCTION

First of all, it is necessary to distinguish which monuments are Islamic architectural monuments. They include mosques, madrasahs, minarets, shrines, mausoleums, and tombs.

The first mosque built by Muslims in the Islamic religion (مسجد – from the Arabic word «mosque», a place of worship, a place where Muslims pray together, a house of worship) [2:361] is Qubo, located on the outskirts of Medina, and then the Prophet Muhammad s.a.v. Mosque. In the Muslim world, three mosques deserve special attention and are considered superior to other mosques. These are the Al-Haram Mosque in Mecca, the Prophet's Mosque in Medina, and the Al-Aqsa Mosque in Jerusalem. On the grid of mosques, on the side facing Mecca (qibla), there may be a mihrab, a pond in the courtyard, and one or more minarets. On the right side of the mihrab of some large mosques, there is a pulpit intended for preaching, and in some, there are special places where the Qur'an is read [12:291-292].

DISCUSSION

In order to make a general census of graves in Turkestan, the heads of the uezd should kept an account of the graves and their guardian sheikhs. At the beginning of the 20th century, according to the Office of the General Governor of Turkestan, there were a total of 1451 graves [14]. In the first half of the 19th century, the interest of the Russian government in Turkestan increased. With the capture of the White Mosque, Russia entered the war with Kokan. The occupation of Central Asia began in 1864 with the occupation of the cities of Turkestan, Avliya Ota, and Shymkent; in 1865, Tashkent; in 1866, Kokand; by 1867, it was completely conquered (except for the Bukhara Emirate and Khiva Khanate).

In 1867, the general governorate of Turkestan was established, including the Syrdarya and Ettisuv regions. In 1898, the Kaspiyorti region was added to the composition. Before the establishment of the General Governorate of Turkestan in 1867, the exchange of goods between Russia and Central Asia increased 20 times and reached 30 million rubles

[13]. On July 29, 1888, “Molitva za tsarya” was played for the first time in the Khoja Ahror mosque in Tashkent, which was renovated with the funds of the tsarist government. A. Vrevsky demanded that it be recited in all mosques throughout the country in 1891. In 1910, Ettisuv governor M. Folbaum (1866–1916) proposed to hang the portrait of the Russian tsar in schools and madrasas. It was refused, saying that according to the rules of Islam, the photo of a person is not allowed.

There is no historical study of the general confessional policy of the Russian government of Turkestan before the October Revolution (1917), but there is a book by V. Bartold, “From the History of the Cultural Life of Turkestan” [5-6], which is partially devoted to its coverage. The author touched on the situation of Muslims, Orthodox Jews, Central Asian Jews, and Hindus living in Turkestan. Foreign historians were also not indifferent to the Russian policy in Turkestan. The two-volume work “Turkestan” by Y. Schuyler is an example of this [36]. In addition to the Muslim population, the American diplomat touched in detail on the lives of Orthodox, Catholic, Hindu, and Jewish people. At the same time, Englishman Dj. Dobson also published his original work on Central Asia [11] and special publications written on Turkestan that, along with general information, provided specific historical, economic, ethnographic, demographic, cultural, and other information [1].

From the first days of the annexation of Central Asia to Russia, the Russian government demanded careful and careful treatment of Islamic monuments, not only from a scientific point of view but also from a religious point of view. When Samarkand was conquered in 1868, General-governor K.P. von Kaufman issued a special order to protect Islamic monuments, collect samples for study, and classify the main historical monuments. Following this order, General A. K. Abramov (1836–1886) bought “Uthman’s Qur’an,” which became a unique exhibit of the Imperial Library in St. Petersburg, from the imam of the Khoja Ahror Mosque in Samarkand¹. In 1869, von Kaufman visited Samarkand in the autumn and drew the

attention of the head of Zarafshan district to the very bad condition of the architectural monument of Gori Amir. For the repair work, money was allocated from the state treasury, the best masters of Bukhara were involved, and marble was brought from Nurota for large sums. In December 1870, the repair works were finished, and 3019 rubles were used from the treasury.

It was necessary that the Government of Turkestan contact the Imperial Archaeological Commission on the historical Islamic monuments and, at the same time, if necessary, contact the Imperial Moscow Archaeological Society. It should also be noted that the military leadership of Turkestan included not only Islamic but also all ancient monuments. Among them were N. Pantusov, V. Kallaur, A. Brenov, N. Mallitsky, N. Aristov, A. Kun, V. Nalivkin, and others. The Turkestan Circle of Archeology Lovers was founded in Tashkent in 1896. General-governor N.I. Grodekov also participated in its meetings. From 1898 to 1917, the club published “Minutes of Meetings and Meetings”. The government of Turkestan has shown goodwill to many scientific organizations, such as the Russian Archaeological Society, the Moscow Archaeological Institute, the Eastern Department of the Russian Archaeological Society, and others, in the study of Islamic monuments.

One of the biggest problems was the theft of bricks from ancient monuments by local people for personal use. On November 19, 1882, the head of Kaspiyorti region, P. Rerberg, was forced to sign an order for some officials in the leadership to protect Islamic monuments from destruction. In 1885, the military governor of Fergana region signed such an order because of the destruction of ancient graves by the population.

The actions of foreign museum agents were also destructive; every year, not a small number of Islamic masterpieces were bought and taken away. Count A. Bobrinsky, chairman of the Imperial Archaeological Commission, noted that “foreigners visited Turkestan throughout the whole campaign and took Islamic masterpieces to the British Museum and the Louvre every year” [14]. Imams and local residents helped foreigners in their work for the purpose of earning income. A decorative fragment of the Ahmad Yassavi Mosque in Turkestan was paid to a French “tourist”. Later,

¹ The orientalist V. V. Grigoriev wrote to A. F. Bychkov in a letter dated September 2, 1870, doubting that this Qur’an was a list of Osman and mentioning that several such lists were made and paid to khans and wealthy officials for a large sum of money. But in any case, he insists that this Qur’an is a very valuable find.

some of the mosque's bronze candlesticks were also sold. At the beginning of the 20th century, a tile with the inscription "Temurlan" was stolen from the tomb of Gori Amir, and later it was among the exhibits of the Berlin Museum.

On November 27, 1886, in order to prevent the brutal looting of Islamic monuments, the Minister of Internal Affairs issued a special circular. It states that any movement within Islamic monuments without government permission is prohibited. Those who do not comply will be charged with a crime. On March 11, 1889, Alexander III issued a decree that only with the permission of the Imperial Archaeological Commission and the Imperial Academy of Arts could some work be carried out on Islamic historical monuments [12]. Government measures did not help; local residents continued to carry bricks from the ruins of mosques and tombs for personal use. In October 1910, the head of the Murgab estate reported that he could not stop this behavior of the local population but only took back the bricks.

Another problem with Islamic monuments was the frequent natural disasters in the late 19th and early 20th centuries. Because of them, the Sultan Sanjar Mosque in Bayramali and the Ahmad Yassavi Mosque in Turkestan are in very bad condition. Despite the tsarist government's allocation and provision of funds, the situation has not improved².

The ensemble of historical Islamic monuments in Samarkand was in a deplorable condition. A series of consecutive earthquakes in 1907 worsened the situation. Islamic architectural monuments had to be repaired at the expense of waqf funds and donations from Muslims, so the government was not in a hurry to allocate funds. In many cases, the local wealthy class was indifferent, and the Mu'tazilites appropriated the waqf money received [14].

For several years, the Samarkand region's government has informed Ura-Tube scholars of the need to repair the Blue Dome Mosque. The repair work, which started immediately, lasted for more than 2 years, and 5166 rubles and 12 tyins were spent from the foundation funds.

In 1901, when the Imperial Archaeological Commission requested fragments of the covering

of the Shokhi Zinda mausoleum for the Museum of the Central Technical Art School in Petersburg, the Governorate of Turkestan resisted. Although the curator of the commission put pressure on the governor-general of Turkestan, N.A. Ivanov (1901–1904), he replied that "the ring-shaped appearance of the monument touches the sensuality of Muslims and turns them against Russia". N.A. Ivanov's point of view was supported by the "old man from Turkestan"—Minister of War A.N. Kuropatkin. On September 18, 1901, the Minister of War, Kuropatkin, issued a resolution saying, "I fully confirm the opinion of the Governor General of Turkestan".

In 1902, the government inspected the condition of all the Islamic monuments and divided 30 countries into those most in need of assistance. 19 of them are located in the Samarkand region, 11 in Samarkand city. N.A. Ivanov wrote a letter requesting funds for the repair and preservation of Islamic architectural monuments in Turkestan. But due to the economic crisis in the country, the government was not in a hurry to allocate money, and later, the Russo-Japanese War and the uprisings of 1905–1907 allowed it.

CONCLUSION

After the earthquakes of October 1907, the condition of Islamic monuments deteriorated. On February 4, 1909, Count A.A. Bobrinsky (1852–1927), the chairman of the Imperial Archaeological Commission, in his speech in the State Duma, stressed the need to preserve Islamic monuments [13]. Among the Russians, there were not a few who said that Islam and its monuments should not be helped, that it would be a lever for losing the place of Islam in Central Asia [4].

All of the evidence suggests that the Russian government recognized the significance of Islamic architectural monuments and monuments in Muslim society. A lot of attention is paid to the Islamic monuments in Ettisuv province because of the seismic activity there. The government has prevented anti-government propaganda from taking place in holy places. Although the preservation of historical monuments is the responsibility of the Turkestan local population, the Russian government, despite the lack of funds, sees it as fulfilling its duty to the world community.

² Bibi Khanim Mosque, Shakhi-zinda Mausoleum, and Ulugbek Madrasa were the most damaged by earthquakes.

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