

ARCHITECTURAL PRINCIPLES OF SHRINES IN UZBEKISTAN

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Abstract: *the article describes the architectural values of places of pilgrimage in Uzbekistan. In particular, it is possible to attract a large flow of visitors through the promotion of pilgrimage tourism, because the ancient cities of Uzbekistan are recognized as magnificent centers of the Islamic world. Over the centuries, this land has given mankind a galaxy of great scientists, philosophers, statesmen and Islamic theologians, whose names are inscribed in golden letters in the history of mankind.*

Key words: *architecture, pilgrimage tourism, recreation, cultural enrichment, spiritual maturity, purification, sacred places.*

In Uzbekistan, the development of pilgrimage tourism has grown to the level of state policy. Famous masters of Sufism in the Islamic world are Abu Ismail Muhammad ibn Isa At-Termizi, Abu Abdullah Muhammad ibn Ali at-Termizi; The famous seven saints of Bukhara, mystics - Khojai Jahon - Abdulkhalik Giduvani, Khoja Muhammad Arif Revagari, Mahmud Anjir Fagnavi, Khoja Ali Romitani, Muhammad Boboi Samosi, Said Mir Kulol and Bahuddin Nakshband.

In addition, there are 360 mosques and 80 madrasahs in Bukhara, and the city was awarded the title of "Star of the Islamic World." Bukhara is one of the seven holy cities among Mecca, Madina, Baghdad, Damascus, Jerusalem and Mazar-i-Sharif. Bukhara is the birthplace of Abdullah Muhammad ibn Ismail al-Bukhari, better known as Imam al-Bukhari, a Muslim scholar, muhaddi and mufassir, "author of one of the canonical collections of Sunni traditions" the most reliable collection after the Koran in the Islamic world, also known as Shahi Nakshbandi and Khojai Buzur, one of the spiritual fathers of Sufism, who is considered the founder of the Sufi order – Nakshbandi.

It is said that Bahauddin Nakshband had a dream during his trip to Mecca. In it, the Prophet Ibrahim looked at him and said: “When I ascended to heaven and looked down, I saw only three rays”: one from Mecca, another from Medina and the third radiating from Holy Bukhara. That is, if holy rays fall from heaven

to all Muslim cities, then only from Mecca, Medina and Bukhara these holy rays rise to heaven. Therefore, we can say with confidence that Bukhara is the third sacred place of pilgrimage in the Islamic world after Mecca and Medina. In conclusion, if all Muslims in the world make the pilgrimage to Mecca and Medina during the month of Kurban Hayit, they will receive the Muslim title of Hajji (Arabic for “pilgrim”), an honorary title given to a Muslim who has successfully completed the Hajj ceremony in Mecca.

Pilgrimage tourism has become a tool for job creation, poverty alleviation and sustainable human development. Pilgrimage tourism promotes international understanding and supports local crafts and cultural activities. It is an important segment of the country's economy, especially in terms of its contribution to foreign exchange earnings, additional income generation and job creation.

In this case, pilgrimage tourism helps people achieve spiritual maturity and moral purification. These traditional possibilities have taken on a special resonance in an age where modernity and rationalization seem to limit individual expression, deny the possibility of the miraculous, and turn the world into a rationalized, economic-driven environment.

In short, the three main benefits of religious tourism are classified:

1. Religious tourism raises awareness of the common heritage of mankind and provides resources for its conservation.
2. It can promote local development as well as economic growth.
3. It reforms cultural understanding.

One thing is clear, in a critical period, in a period of fierce competition, when various disagreements and misunderstandings arise, various diseases appear, and when people are seized with despair, pilgrimage tourism acts as a torch to save people from despair and its importance. increases even more than other types of tourism.

The Asia-Pacific region is blessed not only with religious sites, but also because it is the center of pilgrimage centers, religious festivals and other related cultural events of a religious nature.”

It seems that in the region, and especially in our country, there is a huge potential in tourism, and it is becoming one of the strategic parts of the economy. Therefore, thanks to the development of tourism, in particular, with the development of pilgrimage tourism, we can achieve the following goals:

The State Committee for Tourism Development of Uzbekistan has registered the number of places of pilgrimage that visitors from all over the world can

receive. There are about 100 of these holy shrines that not only Islam, but also Christians, Buddhists and believing Jews can visit. Most of the listed sites are located in Khiva, Samarkand and Bukhara.

Uzbekistan is a unique country where ancient civilizations and cultures were born and developed, as well as magnificent historical monuments and majestic examples of unique architecture. Among them there are holy places that attract pilgrims from all over the world, including from Malaysia.

“The main goal of promoting pilgrimage tourism is to promote the tourism potential and promote Uzbekistan as the center of Islamic civilization around the world. Today, as the number of Muslims around the world grows, there is a growing interest in Islamic history and Islamic heritage. Muslims, mainly from Europe and Southeast Asia, are increasingly interested in pilgrimage tourism.

During this period, in the capital of Temur's empire - Samarkand, as well as Shakhrisabz, Bukhara, Turkestan, Herat, in some other large cities and the surrounding area, the construction of grandiose structures was carried out. The architecture rightfully made a stunning impression, speaking of the greatness of the ruler. Portals become monumental, minarets extraordinarily high, domes gigantic. Facing bricks with a glazed colored surface, majolica ornamental tiles, tiled mosaics cover the surface of walls, domes, vaults and other parts of buildings with a continuous carpet. Another recognizable feature of Temurid architecture is sky-blue domes. And, of course, multi-colored paintings, carved wooden doors and plaster details that decorate the interiors.

The architectural monuments of the reign of Temur amaze with their beauty, harmony of colors, perfection of construction technology. So, in Samarkand, significant urban planning work was carried out, wonderful mausoleums were built in the Shakhi-Zinda necropolis, the Bibi-khanum cathedral mosque, the Gur-Emir tomb, in which Sahibkiran himself was buried.

The composition of the Shakhi-Zinda ensemble is unique. The closely built-up broken corridor echoes, as it were, the narrow medieval streets of the feudal city of Central Asia. This impression is not accidental, since the ensemble is a brilliant embodiment of architectural thought, artistic and aesthetic standards, construction and engineering practice, and monumental and decorative art. The ensemble took shape for almost nine centuries - from the 11th to the 19th centuries. Thus, its surviving part, which includes more than 20 buildings of different times, represents not only the mausoleum architecture of Samarkand, but in fact the entire architectural school of Movarounnahr in its development

and formation, as well as the monumental, decorative and applied art of Central Asia in its evolution.

In 1399-1404, the Bibi-khanum cathedral mosque was built in Samarkand. Despite the great destruction, the mosque still makes an indelible impression with the expressiveness of the grandiose architectural scale, the beauty of the silhouette, spacious interiors, the brilliance and richness of the tiled and picturesque decor. Another creation of Timurid architecture, the Gur-Emir mausoleum, is unique in its three-dimensional composition: on an octahedral base stands a high cylindrical drum with a strongly elongated ribbed lancet outer dome. The richly decorated interiors of the mausoleum are completely covered with paintings. Like the external volume, it is given elongated proportions, emphasizing its height. The architecture of the interiors is collected and clear: the walls, cut through to the top with lancet niches, look powerful; slender pylons holding the sails on which the dome rests. The decor of the mausoleum is inextricably linked with its architecture.

At the behest of Sahibkiran, family tombs of the Timurids were created, such as Dorus-Saadat and the Ak-Saray palace in Shakhrisabz, the mausoleum of Ahmad Yassawi in Turkestan. A large number of caravanserais, markets, reservoirs and bridges have been erected. Among the surviving buildings are the Tash-Rabad caravanserai in Kyrgyzstan, the Taki-Zargaron covered market in Bukhara and others.

In the 14th-15th centuries, the architects of Central Asia also had a serious influence on the urban planning culture of Afghanistan. This is due to the fact that at that time the Timurids ruled on the territory of Afghanistan. For example, the Blue Mosque (or the Shrine of Hazrat Ali, XII century) in Mazar-i-Sharif was restored in the fifteenth century by Hussein Baykara from the Timurid dynasty, who was the ruler of Khorasan with his capital in Herat. The mosque is considered a masterpiece among the architectural monuments of the Balkh and Herat provinces of Afghanistan.

Another architectural masterpiece is the Kuhsan mausoleum of Gaukharsh, whose architectural forms and details find analogies in the architecture of the first half of the 15th century. Gauharshad was the main wife of Shahrukh, the son of Timur, who chose Herat as his residence. It should also be noted that the architecture of the Timurids era had a certain influence on the artist Kamoliddin Behzod, whose work personifies the period of the highest flowering of the Central Asian medieval miniature. So, his distinguishing feature in solving the

composition is that he introduced into his miniatures not only many new actors, but also images of architectural details, thereby pushing the boundaries of the depicted world, creating the illusion of depth.

A special place in the work of Bekhzod is occupied by the image of gardens. Apparently, this is due to the fact that at this time, in particular, under the Timurids and Safavids (XVI-XVII centuries), the garden and park art of the Middle East and Central Asia reaches its culminating development. It was expressed through a commonality of style, aesthetic principles, followed the strict organized plans of traditional "chorbog" gardens, coordinating architecture, greenery and water.

In all this, the thousand-year experience of Central Asian gardening and art was captured. It should be noted here that the innovation of the Timurids is the formation around Samarkand and Herat of a garland of country gardens "Chorbog" and alleys "Khiyaban", connecting the city with gardens and mausoleums (Abdallah Ansari in Herat)

Thus, a large number of architectural monuments of the Timurids era have been preserved in Uzbekistan. In one of them, the famous Ak-Saray palace in Shakhrisabz, there is an inscription: "If you doubt our greatness, look at our buildings." This saying contains the essence of Sahibkiran's attitude to urban planning and his desire to create architectural masterpieces.

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