

## THE CONTRIBUTION OF THE PEOPLES OF MAWARANNAHR TO THE ISLAMIC SCIENCES AND CULTURE

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## THE CONTRIBUTION OF THE PEOPLES OF MAWARANNAHR TO THE ISLAMIC SCIENCES AND CULTURE

### MOVERANAXR XALQLARINING ISLOM FANI VA MADANIYATIGA QO'SHGAN HISSASI

### ВКЛАД НАРОДОВ МАВЕРАНАХРА В РАЗВИТИЕ ИСЛАМСКОЙ НАУКИ И КУЛЬТУРЫ

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**Abstract:** *The study of the heritage and works of the great ancestors who lived on the territory of Mawarannahr, who made a significant contribution to the development of Islamic sciences and culture is seen as one of the fundamental points in the self-identification of young independent states in the post-Soviet period. These works not only can help in the education of the younger rising generation but also serve as an excellent factual and practical material for confronting religious radicalism.*

*The purpose of the article is to show how rich is the legacy of the great scientists of Mawarannahr. It can be used not only in the study of Islamic sciences but also in countering the new modern threats. It may serve as an adequate response to religious extremism. The article shows what role the scientists of Mawarannahr played in the development of Islamic culture and sciences. We used primary sources and secondary research by the scientists of the 20th - early 21st centuries. The comparative historical evidence is taken based on the methodology including the systematization according to chronology.*

*The article attempts to show the importance of the contribution made by the peoples of Mawarannahr to the development of Islamic sciences and culture. There also paid particular attention to the main works of the ulema and scientists, who are the standard-bearers of Islamic sciences and Muslim culture. There reviewed the entry of the Arabs into the region and their subsequent activities critically and as objectively as possible. The paper also attempts to analyze the importance of the activities of medieval scientists concerning today and the conclusions are given.*

**Keywords:** *Islam, Quran, Sunnah, Turan, Mawarannahr, Uzbekistan, Islamic sciences, fiqh, hadith, tafsir, kalam,*

*Islamic civilization, ulema, faqih, imam, Sufi, tariqat, Sunnism, ziyorat, Naqshbandiya.*

**Annotatsiya.** *Bugungi kunda Movarounnahr hududida yashab, islom ilm-fan va madaniyati rivojiga ulkan hissa qo'shgan buyuk ajdodlar merosi va ijodini o'rganish postsovet hududidagi yosh mustaqil davlatlarning o'zini-o'zi anglashidagi asosiy nuqtalardan biridir. Qolaversa, bu asarlar yosh avlod tarbiyasiga ko'maklashish bilan birga, diniy radikalizmga qarshi kurashishda ajoyib faktik va amaliy material bo'lib xizmat qilmoqda.*

*Maqolaning maqsadi Movaraunnahrning buyuk allomalari merosi naqadar boy ekanligini, undan nafaqat islom ilmlarini o'rganishda, balki yangi zamonaviy tahdidlarga qarshi kurashishda, diniy ekstremizmga adekvat javob berishda ham foydalanish mumkinligini ko'rsatishdan iborat. Shuningdek, Movaraunnahr olimlarining islom madaniyati va fanlari rivojida qanday rol o'ynaganligini ko'rsatish. Ishda birlamchi manbalardan ham, XX-XXI asr boshlari olimlarining ikkilamchi tadqiqotlaridan ham foydalanilgan. Metodologiya asosi sifatida tarixiy va qiyosiy tahlillar olindi, xronologiya bo'yicha tizimlashtirish keng qo'llanildi. Maqolaning asosiy natijasi va xulosalaridan biri shundaki, u islom dinining mintaqa va undan tashqarida tarqalishi va rivojlanishida Movaraunnahr ulamo va zohidlarining mehnatlari, serqirra iste'dodlari naqadar ulkan bo'lganini haqiqatda yana bir bor isbotlaydi.*

*Maqolada Movaraunnahr xalqlarining islom ilm-fan va madaniyati rivojiga qo'shgan hissasining ahamiyatini ko'rsatishga harakat qilingan. Ishda ko'rib chiqilgan asosiy mavzular mavzusi bo'yicha ishlar va ularning qisqacha tavsifi berilgan. Bugungi kunga qadar islom ilmlari va musulmon madaniyatining bayrog'i bo'lib kelayotgan ulamo va olimlarning asosiy asarlariga alohida e'tibor qaratilgan. Arablarning mintaqaga kirishi va ularning keyingi faoliyatiga imkon qadar tanqidiy va xolisona qaraladi. Maqolada o'rta asr olimlari faoliyatining bugungi kun bilan bog'liqligi ham tahlil qilishga harakat qilinadi. Maqolaning oxirida maqola bo'yicha umumiy xulosalar berilgan.*

**Kalit so'zlar:** *Islom, Qur'on, Sunnat, Turon, Movaraunnahr, O'zbekiston, islom ilmlari, fiqh, hadis, tafsir, kalam, islom tsivilizatsiyasi, ulamo, faqih, imom, so'fiy, tariqat, sunniylik, ziyorat, Nakshbandiya.*

**Аннотация.** *На сегодняшний день изучение наследия и трудов великих предков, проживавших на территории Мавераннахра, которые внесли большой вклад в развитие исламской науки и культуры является одним из основополагающих моментов в самоидентификации молодых независимых государств на постсоветском пространстве. Кроме этого, эти труды не только помогают в деле воспитания молодого подрастающего поколения, но также служат отличным фактологическим и практическим материалом для противостояния религиозному радикализму. Целью статьи является показать, насколько богато наследие великих ученых умов Мавераннахра, что можно использовать не только в*

изучении исламских наук, но и для противодействия новым современным угрозам, адекватному ответу религиозному экстремизму. В работе использовались как первичные источники, так и вторичные исследования ученых XX - начала XXI веков. В качестве основы методологии были использованы исторический и сравнительный анализы, систематизация согласно хронологии. Одним из главных результатов и выводов статьи является то, что в ней еще раз фактически доказано насколько были огромны труды и многогранны таланты средневековых ученых Мавераннахра в распространении и развитии ислама в регионе и за его пределами.

В статье делается попытка показать важность того вклада, который внесли народы Мавераннахра в развитие исламских наук и культуры. Особое внимание уделяется главным трудам "улемов" и ученых, которые и по сей день являются знаменосцами исламских наук и мусульманской культуры. Вхождение арабов в регион и их последующая деятельность рассматривается критически и по возможности объективно. В статье так же делается попытка анализа важности деятельности средневековых ученых по отношению к сегодняшнему дню. В конце статьи даются обобщающие выводы по статье.

**Ключевые слова.** Ислам, Коран, сунна, туран, Мавераннахр, Узбекистан, исламские науки, фикх, хадисы, тафсир, калам, исламская цивилизация, улемы, факих, суфий, тарикат, суннизм, накшбандия.

## INTRODUCTION

The territory of current Uzbekistan is geographically included in the Central Asia region and located between the channels of two ancient rivers – the Amu Darya and the Syr Darya. In different historical periods, this region was well-known under historical names such as Transoxania, Turan, Mawarannahr, Turkestan, and Middle Asia (now Central Asia). In VII century, the region hosted a symbiosis of many religious studies and beliefs, such as Zoroastrianism, Shamanism, Manichaeism, Judaism, Christianity, and Tengrianism.

Islam anchored in this region together with the Arabs, who were the first adepts and upon their arrival drove the Sassanids from the lower reaches of the Amu Darya in the middle of the 7th century. They unexpectedly encounter powerful culture and historical legacy of earlier eras. As a sample, for more than 500 years, Bactria has been the ideological center of Buddhism. Following the archive chronicles, even under the Sassanids, dozens of Buddhist sanctuaries operated in the vicinity of Termez, inhabited by thousands of monks and novices. There continued to function among the ordinary people the most ancient customs associated with the worship of natural elements, such as Oakhsho,

the river god of the Amu Darya [O.Kobzeva, 2015]. Similar samples can be cited both for local religions - Zoroastrianism and Manichaeism, which came from the Middle East - early Christianity and Judaism.

The Arabs started to call the region Mawarannahr ("that what is beyond the river" for Arabic) when they first time appeared within the borders of Turan in 651. Since that time, the region has been the target of frequent Arab incursions, in which they carried out systematic raids, extermination, and slavery of the civilian population. The Arabs began the planned conquest of Mawarannahr during the reign of Caliph Abd al-Malik (685-705) when internecine wars ceased within the Caliphate.

In 705, the Arab commander Kuteiba ibn Muslim (668-715) launched the consistent conquest of the region and the first subdued Badghis bordering Khorasan; then Paikend in 706 [see: author's note]. Between 707 and 708, he conquered the entire Bukhara oasis [see: author's note]. Bukhara resisted the most by withstanding four assaults by the Arabs [Narshahi. Ta'rikh-i Bukhara]. In 711-715, the troops of Kuteiba subjugated Khorezm and Samarkand, Tashkent, and Fergana.

In 713-714, the attempts to intensify the Islamization of the region by Kuteiba were not completed until the end. The introduction of the norms of early Islam proceeded with serious difficulties, as it was difficult to settle these norms down in the region. Meanwhile, the local population continued to practice their religions and cults. Prohibitions such as playing musical instruments and mourning the dead and some other restrictions were acutely perceived. The Arabs, for Mawarannahr, had to endure a stubborn struggle against the Turkic Khaganate and the Chinese Tang Empire.

In the early periods of the Islamization policy, the Arabs imposed various taxes on the local non-Muslim population (zimmi) and tried to financially stimulate the part that converted to Islam or attended Friday prayers in mosques. The historian Narshakhi mentioned that Kuteiba, having built a cathedral mosque in Bukhara, gave two dirhams to all who attended Friday prayers [Narshahi. Ta'rikh-i Bukhara]. However, the policy of "carrots and sticks" did not yield the desired effect. The missionary propaganda of the Sufis was the "smart power" of that period. The Sufis have become objects of imitation for the local population of the region with their pious behavior and way of life. While promoting forms of elementary Islam adapted to local conditions and ancient religious studies they played an important role as preachers of the second wave of Islamization of the region (IX-XIII centuries) and contributed to its spread among the sedentary and nomadic peoples of the region.

After almost two hundred (IX-XI) years of disputes with representatives of other *madhabs* (doctrinal beliefs), hundreds of local theologians led by Imam al-Maturidi and Abu Mu'in Nasafi proved that most local rituals and customs do not contradict the foundations of Islam. Thus, they in the region served the emergence of a local form of existence of Islam - the Maturidiyyah-Nasafiyya leaning of Hanafi madhhab.

Thus, the completion of the Islamization of the population was facilitated by two main factors: firstly, through the spread of Sufism; and secondly, through the adaptation of Islamic dogma to local traditions by the theologians [see: author's note].

With the pervasion of Islam into Central Asia, a new stormy stage of development gradually began here. At the same time, the new religion was perceived not formally, but meaningfully. Most scientists, theologians, and jurists made a significant contribution to the scientific and theoretical substantiation of the philosophical depth and ethics of Islam.

The most famous theologians who influenced the entire development of Muslim theology were Muhammad al-Bukhari (810-870), Imam ad-Darimi (797-869), Imam at-Termizi (died at the end of the 9th century), Imam al-Maturidi (870-944), and others. They were known as the prominent scholars of the Holy Quran and the Sunnah of the Prophet. In the second half of the 9th century, they compiled six recognized collections of *hadith* (*Saheeh*). The one compiled by Imam al-Bukhari is the most important holy source up to this day after the Holy Quran. The other three of them were written by the natives of Mawarannahr (al-Bukhari, at-Termizi).

Due to the limited volume of this article, I will try to narrate only the brightest and most popular to the entire Muslim world of our ancestors are individuals, who made an invaluable contribution to the history, civilization, and culture of Islam.

### FAMOUS MUSLIM SCIENTIST- ENCYCLOPEDISTS OF UZBEKISTAN

The sacred land of Uzbekistan was the birthplace of many great scientists and theologians who left a vivid mark in the peoples' memory, also the history of the Muslim world is an indisputable fact.

Imam al-Bukhari, full name **Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Jufi al-Bukhari** (810-870), was a famous hadith scholar from Bukhara. Historians claim that Imam al-Bukhari had a phenomenal memory. He learned by heart the

entire Quran when he was seven years old, and several thousand hadiths when he was just ten years old.

Al-Bukhari studied theology in Damascus and Baghdad. He is the author of the famous collection of hadiths titled "Al-Jami al-Sahih" ("Authentic collection") compiled by him within 16 years (which is included in Kutubi-sitta, one of the six books considered the most reliable among Sunni Islam - ed.). Overall, al-Bukhari wrote more than 20 compositions. His other famous work is called "Al-Adab al-Mufrad" ("Book of decency") [Boyko K. A., Hadis - Islam: Encyclopedic Dictionary]. It is believed, that the theologian al-Bukhari collected and wrote down about 600 thousand hadiths - legends based on events from the Prophet Muhammad's life or some of his dictums [Маънавият юлдузлари, 2001]. After 12 centuries "Al-Jami Al-Sahih" remains the most important theological work for Muslims after the Quran.

Another famous Sufi theologian in Termez was **Abu Iso Muhammad at-Termizi** (755-869), also known as al-Hakim at-Termizi. He studied the religious sciences and visited Mecca and many other cities in the Middle East to obtain a complete education. After returning from the Hajj, at-Termizi became the representative of Central Asian Sufism and the author of about eighty compositions. Due to the depth of his knowledge and broad-mindedness, he received the honorary nickname al-Hakim (wise). At-Termizi touched upon the questions of the soul, its states, and movements in his works. He developed teachings on ways of self-improvement and curbing *nafs* (desire, passion), and purification from sins, which had an impact on subsequent Sufi psychology. At-Termizi was one of the first theologians who theoretically substantiated the Sufi ideas about *awliya* (saints).

Another famous Islamic hadith scholar was **Abu Isa Muhammad ibn Isa at-Termizi** (824-892). He was also known in the Muslim world as Imam at-Termizi. Isa at-Termizi authored several books on various aspects of the Muslim faith and compiled the hadith book, which is considered one of the most authoritative in the Islamic world. In addition, at-Termizi, as a great interpreter of hadiths, explained the essence of traditions, rituals, customs, and ceremonials.

The most famous work of at-Termizi is the collection of hadiths titled **al-Jami** or **Sunan at-Termizi**. His work is one of the six most authoritative Sunni collections of hadith (*Sihah as-Sitta*). Following the principles of Islamic law the 3962 hadiths, contained in the Sunan, are systematized by chapters, and all hadiths are classified as being saheeh (authentic, reliable), *hasan* (good), and *zaif* (weak).

**Imam ad-Darimi** (797-869), also known as Abu Muhammad ad-Darimi Abdallah ibn Abd-ar-Rahman ibn al-Fadl at-Tamimi, was an outstanding hadith scholar and commentator of the Quran, as well as an Imam, Hafiz and Sheikh al-Islam. He was born in Samarkand and descended from the Banu Darim ibn Malik clan. He studied with the sheikhs of Mecca, Medina, Khorasan, Sham, Iraq, and Egypt, and later became the Sheikh ul-Islam of Samarkand. Among his students, there were imams such as Muslim al-Nishapuri, Abu Davud al-Sijistani, Abu Isa at-Termizi, Abu Abd-ar-Rahman an-Nasai, Ibn al-Bazzar, and Abd ibn Humayd. He was distinguished by his amazing intelligence, truthfulness, and asceticism, and authored the collection of hadiths titled «al-Musnad al-Ali» and other treatises on hadith and tafsir studies. He had refused the post of Qadi (sharia judge) of Samarkand [ER: wikipedia.org, ad-darimi]. He prepared a collection of hadiths - «Sunan ad-Darim»i or «Musnad al-Darimi» and «Tafsir al-Quran al-Karim» (Commentary on the Holy Quran).

**Abu Mansur al-Maturidi** (870-944), known as Imam al-Maturidi in the Muslim world, was born (and passed away) in Samarkand. He was a prominent representative of theology, Muslim law (fiqh), sharia, and kalam in Mawarannahr. Many of his compositions have not reached until today, and many are currently in libraries and funds of foreign countries, including Turkey. He composed commentaries on the Quran, known as «Ta'awilat al-Qur'an» (Interpretations of the Quran). According to modern scientists-theologians, this work is unprecedented in its significance and content. The second direction of his works is Kalam theology. The theologian describes his visions in that direction in the «Kitab al-Tawhid» (Book of Monotheism). He outlined the foundations of the orthodox Sunni ideology and criticized the studies of various heretical sects. The third direction of al-Maturidi's work is Islamic law, to which he dedicated two books: «The Source of Laws» and «A Book on Dialectics».

**Abu Bakr Muhammad ibn Ali ash-Shashi** (904-975), known as al-Kaffal ash-Shashi, was an Islamic theologian, hadith scholar, linguist, and jurist of the Shafi'i madhhab was born in 904 in the city of Shash (now Tashkent) [Mukhamedov Nematullo, 2020:137]. The propagation of the Shafi'i madhhab in Mawarannahr was associated with his name. Therefore he is also called the nickname of Hazrat Imam («Lord Imam») [Muhamedov N., 2015:119]. In search of new knowledge, he traveled to many spiritual centers of the Islamic world, studied in Khorasan, Baghdad, and finally completed his education in Syria. Although in his youth he was a *Mutazilite*, later converted to ash'arism,

and distributed the Shafi'i madhhab in Mawarannahr. According to al-Juwayni (who died in 1085), al-Kaffal studied *kalam* from al-Ash'ari himself (d. 935). For 55 years, al-Kaffal preached the doctrine of divine wisdom (*Ilm al-hikmah*) in Shash [S. M. Prozorov, 2001].

Al-Kaffal is the author of works on fiqh, the basics of fiqh, hadith studies, dogmatics, and interpretation of the Quran. He outlined the al-usul (methodology) and al-furu' (individual questions) of the Shafi'i madhhab. Interpretation of the «ar-Risal» (message) of Imam al-Shafi'i was a way of spreading and adapting his teachings to local conditions. He compiled Tafsir (interpretation) to the Quran. According to Abu Ishaq al-Shirazi, al-Kaffal was the first of the *faqih*s who wrote a «good book» on the dialectic dispute (al-jadal) [Az-Zahabi, 2001].

**Abul-Qasim Mahmud ibn Umar al-Zamakhshari** (1075-1144) was born in Khorezm and was a well-known writer, philosopher, and interpreter of the Quran. The section of scientific discourse was written by him in rhymed prose and called «Golden Necklaces» [Brockhaus and Efron Encyclopedic Dictionary, 1890-1907]. Imam al-Zamakhshari was a prominent representative of the Hanafi madhhab and the Mutazili theological school. He nicknamed Jarullah (patronized by Allah) and Fakhr Huvarizm - (the pride of Khorezm) [Encyclopedia of Islam, by S.H.M. Versteegh, 2007] [1]. The main works of al-Zamakhshari were devoted to theology. His commentary on the Quran titled «al-Kashshaf» was completed in 1134 in Mecca [Z.M. Islamov, 2020]. The author paid greater attention to the vocabulary of this book and analyzed in detail the lection. This interpretation is the first instance of scientific criticism of the Arabic text and the only complete Mutazilite commentary on the Quran [Encyclopaedic Dictionary by S.M. Prozorov, 1991].

**Burhanuddin al-Marginani** (1123-7). His full name is Ali ibn Abu Bakr ibn Abduljalil al-Fargani ar-Rishtoni al-Marginani. He was a great thinker, scientist, philosopher, poet, theologian, and one of the founders of Islamic legislation and jurisprudence, who received the title of Sheikh-ul-Islam [Encyclopaedia of Islam, 1960-2005]. He finished his famous work «**al-Hidaya**» in April 1178. In «**Kitab ul-Mashaykh**» (Book of Sheikhs), he listed over 40 of his teachers, including Abu al-Athir al-Yakub al-Savri, Abu Ishaq al-Navkadi, Jafar al-Gijduvani, and others. Al-Marginani made a significant contribution to fiqh theory and educated a whole galaxy of students. And one might say he established his Muslim law school.

The main works of Burkhanuddin include the followings: “Nashr al-madhab” (The spread of the madhab); “Kitab al-Manasik al-Hajj” (Book on the rules of the Hajj); “Kitab ul-Faraiz” (Book on the Right of Inheritance); “Kitab at-Tajnie wal-Mazid” (The Book Idolizing Science); “Kitab ul-Mashayih” (The Book of Sheikhs); “Mazid fi-Furu’-ul-Hanafiy” (Additions to the Hanafiyya School); “Bidayatul-Mubtadi” (Introduction to the Study of the Law); “Kifayat al-Muntahi” (Final Training for Graduates); “Al-Hidaya” (a four-volume commentary on the book «Kifayatul-Muntahi»).

**Abu al-Mu’in al-Nasafi** (1046-1115) is the most important representative of Hanafi theology in Central Asia in the Maturidiyya doctrine of Sunni Islam after Imam Abu Mansur al-Maturidi [Wikipedia, Abu\_al-Mu’in al-Nasafi]. Abu al-Mu’in al-Nasafi was born in Nasaf (present-day Karshi). As one of the prominent representatives of “*Kalam*” and the *Aqid* science, he played a significant role in the widespread dissemination of the studies of Maturidiyya, founded by Abu Mansur al-Maturidi. He wrote numerous works aimed at clarifying misconceptions about Islam and combating religious fanaticism. Some of his well-known works are: “Tabsirat al-’Adilla” (Presentation of Evidence) is considered the second most important work after Imam al-Maturidi’s “Kitab al-Tawhid”. The book “At-Tamhid li-Qawa’id at-Tawhid” (Introduction to the principles of monotheism) is a summary of “Tabsirat al-’Adilla”. The book “Bahr al-Kalam fi ‘Ilm al-Tawhid” (Ocean of Discussions on the Science of Monotheism) is one of the main sources of the “*kalam*” science in Maturidiyya [Encyclopaedia of Islam by Heffening W., 1960-2005].

## SUFISM AND SUFI SECTS IN MAWARANNAHR

The history of Sufism, a mystical-ascetic trend in Islam and an important direction of spiritual revival, also has deep roots in Central Asia. It was right here that the orders (*tariqat*) such as Kubraviya, Yassaviya, and Naqshbandiya appeared. Initially, the teachings of Sufism spread in cities, and then Sufism began to spread among the nomadic population of *Dasht-i Kipchak* (in the steppe territories above the Syr Darya).

The merit of the Sufi orders/tariqats is not only the Islamization of Mawarannahr and Dasht-i Kipchak but also devotion to the faith in the struggle against foreign invaders, in particular against the Mongol conquerors. And the slogan of Bahauddin Naqshband “*Dil ba yoru dast ba kor*” («The soul must be addressed to God, and

the hands must be at work») turned into a lifestyle for the population of the region.

The practice of *ziyarat* (visiting the graves of saints) is widely known in the region. A striking example of this can be the mausoleums in Turkestan, Samarkand, Bukhara, Tashkent, Termez, and other cities. Sufi orders/tariqats enjoyed a significant influence on power and public consciousness. Mosques and madrasahs were under the control of the Sufi communities. Public and private ceremonies (funerals, weddings, etc.) could not be organized without their participation. The feasts of the *tariqats* enjoyed greater prestige among all layers of society.

Sufism itself arrived here in the second half of the XI century. The associate campaigner of this trend in Mawarannahr was Yusuf al-Hamadani [See: author’s note][2]. His disciples Abdulkhalik Gijduvani and Ahmad Yassawi became the founders of two branches of Sufism in Mawarannahr.

In the 12th century, the doctrine of “Yassavia” was established in Mawarannahr, at the end of the 12th century the “Kubraviya” in Khorezm, and in the 14th century the “Naqshbandia” in Bukhara. As a continuation, the cult of seven feasts formed which is still sacredly honored in Bukhara: Khoja Abdulkhalik Gijduvani (1103-1179), Khoja Muhammad Arif Revgari (1165-1262), Khoja Muhammad Anzhir Fagnavi (died approx. 1315-17), Khoja Ali Ramitoni (1195-1321), Khoja Muhammad Bobo Samosi (d. 1335), Khoja Sayyid Almir Kulal (1281-1370) and Khoja Bahauddin Naqshband (1338-1389).

**Abdulkhalik Gijduvaniy** (d.1220) [ER: Iranica online.org, abd-al-kaleq-gojdovani] with full name Abdulkhalik Abu-al-Jalil Gijduvaniy was a spiritual mentor (*murshid*), as well as the tenth spiritual link in the golden chain of succession of the sheikhs of the Naqshbandiyya tariqat. He was the founder of the Central Asian School of Sufism.

His father was the imam of the mosque in the city of Gijduvan. At the age of 9, Gijduvani learned the Quran by heart, from the age of 10, he took part in Sufi rituals. Gijduvani received his religious knowledge in Bukhara, where he was a student of the famous scientist Alloma Sadreddin at that time. With the arrival of Gijduvani and up to Bahauddin Naqshband, the tariqat was called “Tariq Hajagon” (Hajagoniyya).

Even though Khoja Abdulkhalik Gijduvani received spiritual initiation from Yusuf al-Hamadani, he made the *hidden zikr* a basis of the spiritual transformation of those who entered this path and put forward eleven principles of tariqat. Gijduvaniy continued the theory

of his teacher and developed the spiritual sequence of Naqshbandi's order of *Silsila* (order of chain).

Gijduvani spread his studies in Khorezm and Khorasan. Over the centuries, both of these tariqas spread throughout Central Asia, Anatolia, and the Balkans. Abdulkhalik Gijduvaniy died in 1220 and was buried in his hometown [M. Abdullah Khani, P.46].

**Khoja Ahmad Yassawi** (1103-1166), also known as Hazrat Sultan, was a philosopher, Islamic preacher, and Sufi poet. He wrote his works in the Old Uzbek language (Chagatai) and authored the cycle of poems titled «Divani Hikmat». After founding a school of Sufism raised a large number of followers he played one of the key roles in the spread of Islam among the Turkic nomads of the Great Steppe. He is the third feast of the Khojagon tariqat and the founder of the Yassavia tariqat. He was an adherent of loud *zikr* and spread his teachings in Mawarannahr. He died and was buried in Turkestan (current Kazakhstan). After his death, by order of Amir Temur, a mausoleum was erected for Ahmad Yassavi, which became a revered place of pilgrimage for the Muslims of the region [Devin DeWeese, 1999].

Another famous representative of Sufism in Mawarannahr was **Najmiddin al-Kubra** (1145-1221). He founded a Sufi school in Khorezm and laid the foundation for the teachings of «Kubraviya». In the books «Fragrance of the face and owners of perfection» and «Ten laws and rules» Kubra developed his views on the problems of Sufism. «Ten Rules» form the basis of the Kubraviya doctrine, among which there is renunciation of blessings (*zuhd*), the path to divinity (*tawakkal*), and the search for perfection (*murakaba*), and walking to the people (*rida*). The teaching of “Kubravia” differs in the sense that it denies asceticism from “Yassavia”. Kubra put forward the idea that in the process of painstaking work leading to perfection, it is not forbidden at all to use life's benefits and pleasures.

The teaching of “Kubravia” calls to defend the Motherland and fight for its independence. When the Mongol hordes led by Genghis Khan attacked Khorezm in 1221, Najmiddin Kubra with his disciples participated in battles against the invaders and died there.

In the XIV century, with the advent of the Timurid dynasty in the region, Sufism received its further development. The Naqshbandiya doctrine appeared in Mawarannahr. Its founder is **Bahauddin Naqshaband** (1338-1389), Muhammad ibn Burhanuddin al-Bukhari. Naqshband significantly strengthened and developed the Sufi movement. Bahauddin Naqshband in his works of “**Hayat-name**” (Biography) and “**Dalil al-'ashikin**” laid the foundations of his teaching under the name «Naqshbandiya» and spread widely in

Movaraunnahr, Khorasan, and Khorezm, and then in the Middle East.

Bahauddin himself was born in the village of Kasri-Hinduvan near Bukhara. Although his father was a craftsman, Bahauddin inherited his interest in Sufism from his grandfather. His first spiritual teacher was Muhammad Bobo Samosi, who later sent him to continue his studies with Sheikh Sayyid Amir Kulal. Sheikh introduced him to the Khojagan Sufi order of dervishes. Bahauddin called for simplicity and unpretentiousness in his sermons but rejected asceticism and solitude. He supported secular life, which best forms a human personality, opposing ostentatious piety and theatrical rituals, forty-day fasts, loud *zikr*, and vagrancy [Encyclopaedia of Islam, 1960-2005]. Bahauddin remarkably weaved silk “kamkha” fabric and was an excellent metal carver, for which he received his nickname - Naqshband (“metal carver”).

His teaching is based on the idea of achieving spiritual perfection through labor and worship. Followers of his teachings called for purity, hard work, helping those in need, sincerity, and modesty. Bahauddin's words “dil ba yoru, dast ba kor” (soul to God, hands to labor) reflect the characteristic feature of the Naqshbandiya studies. The emblem of his society is the heart with the word «Allah» inscribed in it [Маънавият юлдузлари, 2001]. The doctrine denies detachment from the world by promoting hard work, education, and justice.

**Nasriddin Ubaidullah ibn Mahmud Shashi**, also known as **Khoja Akhrar** (1404-1489), was a major religious and statesman of Mawarannahr, as well as a Sheikh and spiritual leader of the Naqshbandi Sufi tariqat. He was nineteenth in the golden chain of succession of the feasts of the tariqat and he is revered in Sufism as a saint under the name of **Khoja Akhrar Vali** [Nematullo Mukhamedov, Lazizakhon Alidjanova, 2020:1242].

Sheikh Khoja Akhrar built many temples - mosques and madrasahs in the holy cities - of Samarkand, Bukhara, Herat, Kabul, and others. The authors describing the life of Khoja Akhrar say that this outstanding man was not only a thinker, miracle worker, and patron of the poor, but also a sophisticated politician. His great peer fellow Alisher Navoi eloquently narrates: “...He gained a huge influence on the powers and an ineffable closeness to the rulers and overlords. The rulers of Mawarannahr considered themselves his murids and fellow campaigners, but many rulers from Egypt to India and China considered themselves companions of Khoja and his subjects...” [Bartold V.V., 1964].

Sheikh Ubaydullah's fame was enormous, and he became the ideological banner of the clergy of

Mawarannahr, who opposed the secular rule of Ulugbek [I. Suvankulov, 2007][3]. With the arrival of Khoja Akhrar, the era of enlightenment in Mawarannahr was replaced by a slide towards a total sacralization of the life of the population. All phenomena recognized as non-Shariah were violently eradicated from public life [Babadjanov B. M., 2005]. By the end of his life, the sheikh became one of the richest people in Turkestan. He owned vast lands and real estate throughout the region. At the same time, Khoja Akhrar lived very modestly and spent a significant part of his income on charity, as well as on the construction of mosques, madrasahs, and Sufi *kanaka* (dormitories) throughout the country.

Khoja Akhrar left behind a significant literary heritage. Out of the ten works attributed to the sheikh, two undoubtedly composed by him, and two more (“Faqarat al-artifice” and “Malfuzat” by Mir Abdulavwali Nishapuri) are collections of his sayings and aphorisms. The first and most significant of the treatises of Khoja Akhrar - “Risalai Validiya” (“Parental Message”), is devoted to the problems of cognizing Allah and the peculiarities of the Hajagan order. Because of Babur’s translation, the treatise became well-known in the Arab world and among the Turkic-speaking population. The second work titled “Risalai Hauraye” (“Message about the Hurias”) was devoted to the study of the rubai of Sheikh Abusaid Fazlullah Abulkhair Makhani.

**Sufi Allayar** (1634-1721) was a famed representative of the Sufi doctrine in Mawarannahr and the Turkestan region, a famous Uzbek poet, writer, philosopher, and theologian [L. Asrorova, 2018][4]. Sufi Allayar was born in 1644 in the village of Minglar (90 kilometers west of Samarkand), which was part of the Bukhara khanate. He is a descendant of the Uzbek clan of utarchi [I. Suvankulov, 2010][5]. His father paid particular attention to his son’s religious education. Sufi Allayar was educated at the Bukhara madrasah, where he became the murid of the Naqshbandi sheikhs: Khoja Mumin, Muhammad Ghazni, Piri Komil Shaikh Sufi Navruz Bukhori and Piri Komil Shaikh Habibullah.

The poet spent most of his life in the city of Kattakurgan, but he traveled a lot during the late periods of his life. Sufi Allayar’s famous poetic work titled “Sabotul ozhizin” written in Uzbek was devoted to Sufi philosophy, and later became a textbook for madrasahs in Bukhara, Kokand, and Khiva. The composition was reprinted several times in Turkey, Pakistan, Saudi Arabia, and Russia (Kazan). Sufi Allayar also wrote in persian-tajik and arabic languages [R.R.Maxanova, 2008].

Thus, summarizing the role and significance of Sufism in Mawarannahr, and then in Turkestan, it should be noted that it was inextricably linked with the

spiritual life of the population of entire Central Asia. The activities of prominent Sufi sheikhs in this era aimed both at improving the socio-economic and political situation and strengthening the Hanafi madhhab in the region.

## MUSLIM ARCHITECTURE OF UZBEKISTAN

There is no other country like Uzbekistan in all of Central Asia where would be so many historical monuments, in particular, monuments of Muslim architecture. While speaking about the architecture of Uzbekistan, it should be noted that it originated from the distant past. And the development can be compared to the flow of the Central Asian rivers (the Syr Darya and the Amu Darya) [G.A.Puganchekova, L.I. Rempel., 1965].

The number of pre-Islamic monuments is as significant as the preserved Muslim monuments there. However, since the subject of the article is precisely the architectural monuments of the Islamic period of Uzbekistan, we will restrict our research to considering the objects of this particular period. In the VI-VIII centuries, with the period of inclusion of the Turkic element and then the Islamic one, a new rise of art began in all the lands of Turan (Mawarannahr). In the 9th-12th centuries, local traditions were synthesized into general Muslim art. Some new local artistic trends emerged with a predominance of folklore motifs, and geometric and floral arabesques, which echoed the influence of and synthesis with Muslim art. The formation of a new grand style laid the foundation for the art of the Middle East, including the Islamic one.

During the middle and late Middle Ages, the region experienced rapid development of arts such as architecture, sculpture, wall painting, applied arts, handwritten books, calligraphy, miniatures, and woodcarving. It is worth highlighting a specific type of local architectural decor such as **ganch** carving [Ibid].

By the arrival of the Arabs, ancient architecture fell into disrepair, and life mainly revolved around adobe castles and agricultural lands. The development of the productive forces in the IX-X centuries led to the development of trade and, naturally, to the restructuring of cities and their architecture. According to Arab historians such as at-Tabari, in Khorezm there were only three cities by the beginning of the 8th century (it already became 32 in al-Maqdisi by the 10th century) [A.Y. Yakubovsky, 1940].

The new ruling dynasties of the Samanids and Mamunids launched the building of stone palaces, places

of worship, and cities. The palaces of the Samanids and Mamunids confidently competed with the palaces of the Baghdad caliphs. The remarkable creations of the early Muslim era of Mawarannahr include monuments such as the Samanid mausoleum in Bukhara (IX-X), the Char-Sutun mosque in Termez (XI c.), the Diggaron mosque in Khazar (XI c.), and the remains of the Makh mosque in Bukhara (IX-X) [G.A. Puganchev, L.I. Rempel, 1965].

In the 9th century, new architectural monuments appeared as well. The Ismail Samani Mausoleum in Bukhara has undoubtedly become a new architectural creation in this style. By the end of the 10th century and the beginning of the 11th century, artistic ceramics in Mawarannahr also reached their peak and gradually earned world fame.

By the end of the 10th century, the art of Mawarannahr stood on the threshold of a new style of architecture and applied arts. A new stage and a new style in art (XI-XIII centuries) began in Mawarannahr, which would be later called the Muslim Renaissance or the Golden Age of prosperity and development in the East.

Well-known examples of monumental architecture (mosques, minarets, and khanaka) appeared in Bukhara and Samarkand under the rule of the Karakhanids (X-XII centuries). An extraordinary upsurge was experienced in the development of urban and rural settlements in Khorezm. The palaces of the rulers were large complexes that included a traditional reception hall, ceremonial apartments, and internal chambers for housing, including the so-called *ichkari* (women's chambers). *Rabati-Malik* (XI century), which lies on the way from Bukhara to Samarkand, is considered one of the best architectural monuments of this type. This monument has become a synthesis of old and new traditions in the architecture of the 11th century.

In the 11th century, the architecture of Islam is marked by domed mosques on brick pillars. Indeed, during this period there was a transition from the old types of mosques built from raw clay to new ones completely built from burnt bricks. These include the Diggaron Mosque (Bukhara), the Hakim at-Termizi Mosque (Termez), and others of that period. Other new architectural solutions inspired by Byzantium and including the triple balconies (*ayvan*) appeared as well. A minaret in Dzhir-Kurgan (1108) stands separately both in style and decoration. By the number of preserved Islamic architectural monuments of the XI-XII centuries in Uzbekistan, mausoleums hold the first place [see: author's note].

In the XI century, sculpture and painting gradually fell out of use due to religious prohibitions on depicting people. The masters of Mawarannahr of the 11th-13th centuries perfectly portrayed animals and fantastic creatures in a style and character close to the art of Muslim countries compensating for the images of people. They brought this style almost to the level of perfection and for a long time determined Mawarannahr's path of the art [I. M. Muminov, 1968].

The art of the 13th-15th centuries is closely intertwined with the historical destinies of the peoples of Mawarannahr (present-day Uzbekistan). It marked the period of overcoming the grave consequences of the Mongol devastation, the search for new means of artistic expression, and, finally, the formation of a powerful style that synthesized the highest artistic achievements of the peoples of the East in Central Asia culture. Only one 13th-century monument, the mausoleum of Saifuddin Boharzi has survived up to this day.

The Shahi-Zinda Complex, where the mausoleum of Kusam ibn Abbas (Prophet Muhammad's cousin) is located, also belongs to the pre-Temur period.

As previously noted, a new rise - the second renaissance of art and culture in Mawarannahr observed with the advent of the power of the Temurids and its founder, Amir Temur. Temur was a wise and far-sighted politician. He appreciated everything graceful and beautiful. He turned Samarkand into the capital of his empire and brought their scientists, architects, artists, artisans, calligraphers, poets and musicians, gardeners, blacksmiths, and other craftsmen [Barthold V., 1964; Pugachenkova G.A., Rempel L.I., 1965].

During the reign of Ulugbek, secular culture and sciences flourished and developed in Mawarannahr. The development of spiritual creativity proceeded, and a new style was reflected in the visual arts, architecture, and crafts [see: author's note].

The most magnificent unparalleled monuments of the era were Temur's Juma mosque (1399-1404) in Samarkand, now known as the Bibi-Khanum Mosque [Ibn Arabshah, trans. by J.H. Sanders, 1936]. The Bibi-Khanum mosque was a new word in the development of traditional mosques of the middle ages and an immortal masterpiece of architecture in the Muslim East. It had a huge influence on the shaping of outstanding buildings of the 15th century such as the Imam Riza Mosque in Mashhad and the Juma-mosque in Herat, and the Kalyan Mosque in Bukhara in the early 16th century. An example of the search for non-standard solutions in the architecture of that period is the Kok-Gumbaz mosque in Shakhrisabz rebuilt by Ulugbek in 1435/36.

The earliest preserved madrasahs in Uzbekistan date back to the 15th century. Such madrasahs include Ulugbek madrasah in Samarkand (1417-1420), Bukhara (1417) and Gijduvan (1433). The Ulugbek Madrasah in Samarkand, located on Registan Square, is included in the treasury of the world architectural heritage as a classic image of monumental architecture of the first half of the 15th century.

The Gur-Emir mausoleum which serves as a tomb for Temur himself, his sons, and some of his grandchildren, as well as Sheikh Mir-Said Barak, is the prototype of the aristocratic emphasis and decoration of that period. The mausoleum of Ahmad Yassavi (Turkistan, Kazakhstan), created by order of Amir Temur in 1398 over the entombment of a prominent Sufi sheikh, should be rebuilt in the same type.

The development of complex tombs received its impetus in the region in the second half of the 15th century. By 1464, a mausoleum, known as Ishratkhona [see: author's note], for women and children from the Timurid clan was rebuilt in Samarkand, soon later Ak-Saray and the Yunuskhan mausoleum (1496) in Tashkent.

## CONCLUSION

As a result of widespread Islamization in the region, the peoples of Central Asia not only accepted Islam but also penetrated its essence and became the standard-bearers of the Islamic culture of the Muslim world.

The population of Mawarannahr made a great contribution to the development of Islamic civilization and the formation of Islamic sciences. The region presented the world with great encyclopedic scholars and philosophers such as al-Biruni, Ibn Sina, al-Khwarizmi, al-Fargani, Ulugbek, and many others.

For the first time, the organizations of scientific activity launched their operation in the form of an academy here, and their number was multiplied in the following centuries too. For example, in Samarkand, the tradition of the academy was continued by Mirzo Ulugbek in the 15th century. The academy had an observatory, the richest library of that period, and a higher educational institution - a madrasah. Along with religious sciences, mathematics, geometry, astronomy, medicine, geography, and other secular sciences were also taught in the madrasah of that period. For the first time, the foundation was laid for the balanced teaching of secular and religious knowledge in educational institutions, which gave impetus to the flourishing of Islamic sciences and arts in the Timurid era.

Thus, the fertile land of Uzbekistan has presented the world with a whole galaxy of scientists and thinkers who, with their natural science, logical, religious, and philosophical research made a significant contribution to the development of the world and Muslim civilization. Almost all the cities of this region became famous thanks to their glorious sons coming from Khorezm, Samarkand, Bukhara, Nasaf, Tashkent, Fergana, Margilan, Termez, Shakhrisabz, and other places. They distinguished in the fields of science, poetry, music, culture, theology, medicine, military affairs, architecture, and fine and applied arts.

At present, scientists of Uzbekistan are actively studying the scientific heritage left by the scientific minds of the Middle Ages, enriching science with their discoveries, making their contribution to the disclosure of glorious names, and acknowledging their role in the development of Muslim civilization. The current article only briefly talked about the art of woodcarving, *ganch*, and gold sewing, which reached its peak in Mawarannahr, as this would require a separate scientific study.

Thus, the land of Uzbekistan become one of the main centers of Islamic civilization and has made a significant contribution to the development of universal and Muslim civilizations and sciences.

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2. Kuteiba ibn Muslim (668-715) - governor-general and then governor of Khorasan (704-715) during the reign of the Arab caliphs from the Umayyad dynasty – author's note.
3. The ruins of the ancient Sogdian city of Paikend are located 55 km southwest of Bukhara.
4. Abu Bakr Muhammad ibn Jam'if ar-Narshahi. Ta'rikh-i Bukhara/The history of Bukhara. Translation, comments and notes by S.S. Kamoliddin. Archaeological and topographic commentary by E.G. Nekrasova [Original: История Бухары. Перевод, комментарии и примечания Ш.С.Камолитдина. Археолого-топографический комментарий Е.Г.Некрасовой]. Tashkent: SMIA-SIA, 2011. p.52.
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6. A local form of ritual practice and customs, in this case preceding Islam – author’s note.
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  39. G.A. Puganchekova, L.I. Rempel. Art History of Uzbekistan: From Ancient Times to the Middle of the Nineteenth Century [Original: История искусств Узбекистана: с древнейших времен до середины девятнадцатого века]. М.: Art, 1965. pp.105-107.
  40. The reason for the preservation of the mausoleums is considered to be a fear of the population desecrating the graves of the saints and the veneration of the resting places of the ascetic Sufis (ed.).
  41. See: Muminov I. M. The role and place of Amir Temur in the history of Central Asia [Original: Роль и место Амира Темура в истории Средней Азии]. –Tashkent: Fan, 1968.
  42. Puganchekova G.A., Rempel L.I., History of the arts of Uzbekistan from ancient times to the middle of the 19th century [Original: История искусств Узбекистана с древнейших времен до середины XIX века]. Moscow: Art, 1965. p.264; Barthold V. Works. T.2. Part 1. М., 1964. p.62.
  43. Saif ad-Din Boharzi, (full name Abul-Mali Said ben al-Mutahhir) (1190-1261) popularly - “sheikh al-Alam” (sheikh of the world), a famous Sufi sheikh in the Muslim East, poet-mystic and theologian was born in Khorasan. He studied in Herat and Nishapur, where he received religious and legal education at that time and soon became a Sufi.
  44. Ibn Arabshah, Tamerlan or Timur the Great Amir - translated by J.H.Sanders. London, 1936. p.309.
  45. G.A. Puganchekova, L.I. Rempel. Art History of Uzbekistan: From Ancient Times to the Middle of the Nineteenth Century [Original: История искусств Узбекистана: с древнейших времен до середины девятнадцатого века]. М.: Art, 1965. p.309.
  46. Ishratkhona, is one of the most captivating monuments of Timurid Samarkand. The role of Islam in Movaraunnahr was so great that no one encroached on the buildings of Islam. To destroy a mosque, khanaka or tomb was considered sacrilege - author’s note.