

## ТУРКИСТОН ЎЛКАСИДА ИСЛОМ ОБИДАЛАРИНИНГ ҲОЛАТИ ВА ТАДҚИҚИ

### СТАТУС И ИССЛЕДОВАНИЕ ИСЛАМСКИХ ПАМЯТНИКОВ В ТУРКЕСТАНСКОМ КРАЕ

### STATUS AND RESEARCH OF ISLAMIC MONUMENTS IN THE TURKESTAN REGION

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**Аннотация:** Мақоланинг асосий мақсади – XIX аср охири ва XX аср бошларида Туркистон ҳудудларида, жумладан, Тошкент, Бухоро, Самарқанд, Хива, Хоразмда ислом меъморий обидалари – масжидлар, мадрасалар, минора, хонақоҳ, мақбара ва мазорларнинг ҳолати, уларга бўлган муносабат ва тадқиқ этиши бўйича бажарилган ишлар таҳлил қилинган.

**Методлар:** тадқиқотда тарихий, таққослаш ҳамда солиштирма таҳлил усулларидан фойдаланилган.

Масжидлар таъмирига рухсат вилоят губернаторларидан олинган, янгиларини қуришга эса, генерал-губернатордан рухсат олинган. Ўрта Осиёда миноралар икки ҳолатда қурилган: биринчидан, иншоотнинг бурчаклари ва дарвоза ён қисмларини кучайтириш учун, яъни, мустаҳкамлаш учун бўлган. Иккинчидан, деворлардан алоҳида, масжид яқинида жуда ҳайбатли, юқорилаган сари торайган маҳобатли миноралар қурилган.

Ўрта Осиёда мадрасалар мусулмонларнинг ёпиқ шаклдаги олий ўқув муассасаси ҳисобланган. Биринчи мадраса Бағдоддаги Малик Шоҳ даврида 1065 йили қурилган. Ўрта Осиёда эса биринчи мадраса X асрда Бухорода қурилган. Ўша даврда олимлар учун бир қатор вақфлар ажратилган. Бухоролик олимлар кўплаб вақф эгалари бўлишган, Бағдодда очилган мадраса умуман қўллаб-қувватланмагани сабабли Бағдодда ўқишни пуллик қилишган.

Туркистонда мадраса – олий мусулмон диний ўқув муассасаси, диний мактабга ўқитувчи, ислом уламоларини

тайёрлаб келган. Ўрта Осиёнинг Россияга қўшиб олинishi давридаги мадрасалар сони ҳақида турли маълумотлар мавжуд бўлиб, рус сайёҳи П.Пашинонинг маълумотида кўра, Тошкентда 1866 йилда 15 та мадраса бўлган. Мадрасалар сони ҳақидаги маълумотлар ҳам турлича. XX аср бошларида Туркистонда 12 мингта талаба ўқиган. Машиҳур мадрасаларда юзлаб толиблар таълим олган. Кўпгина Ўрта Осиё мадрасалари орасида домла ва толиблар алмашинуви Россияга қўшиб олинishiдан олдин ҳам жуда жадал бўлган. Туркистонлик муллавақчалар Бухорога илм олишга мунтазам боришган.

Ўрта Осиёнинг Россияга қўшиб олинishiнинг илк кунлариданоқ рус ҳукумати нафақат илмий, балки диний жиҳатдан ҳам ислом обидаларига диққатли ва эҳтиёткорона муносабатда бўлишни талаб қилган. Чет эл музей агентларининг ҳаракати ҳам вайронкор бўлган, ҳар йили кам миқдорда бўлмаган ислом дурдоналари сотиб олиниб, олиб чиқиб кетилган.

Исломий меъморий обидалари вақф маблағлари ҳамда мусулмонларнинг эҳсонлари ҳисобига таъмирланиши керак бўлган, шу сабабли ҳукумат маблағ ажратишига шошилмаган. Кўп ҳолларда маҳаллий бой қатлам бефарқ бўлиб, келиб тушган вақф пуллари шахсий мақсадда ўзлаштирилган.

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 - мечетей, медресе, минаретов, ханаков, мавзолеев и усыпальниц в регионах Туркестана, в том числе в Ташкенте, Бухаре, Самарканде, Хиве, Хорезме, в конце 19го - начале 20го веков.

**Методы:** в исследовании использовались методы исторического и сравнительно-сопоставительного анализа.

Разрешение на ремонт мечетей предоставляли губернаторы областей, а разрешение на строительство новых – генерал-губернаторы. В Средней Азии минареты строили по двум причинам: во-первых, с целью укрепления углов строения и боковых частей ворот. Во-вторых, отдельно от стен, возле мечети строились очень внушительные, величественные минареты.

В Средней Азии медресе считались закрытыми высшими учебными заведениями мусульман. Первое медресе было построено в 1065 году во время правления Маликшаха в Багдаде. В Средней Азии первое медресе было построено в Бухаре в 10 веке. В то время для ученых предоставлялись различные пожертвования. Ученые из Бухары были обладателями многих вакфов. Медресе же, открытое в Багдаде было платным.

В Туркестане медресе является высшим мусульманским религиозным учебным заведением, которое готовит учителей религиозных школ и исламоведов. Имеются разные сведения о количестве медресе во

время присоединения Средней Азии к России, по данным русского туриста П. Пашино, в 1866 г. в Ташкенте было 15 медресе. Информация о количестве медресе также различается. В начале 20го века в Туркестане обучалось 12 тысяч студентов. Сотни студентов получили образование в известных медресе. Среди многих среднеазиатских медресе обмен учителями и студентами был очень интенсивным еще до присоединения к России. Муллы из Туркестана регулярно ездили учиться в Бухару.

С первых дней присоединения Средней Азии к России правительство требовало бережного отношения к исламским памятникам не только с научной, но и с религиозной точки зрения. Но в результате деструктивных действий зарубежных музейных агентов каждый год скупалось и увозилось немалое количество исламских шедевров.

Памятники исламской архитектуры приходилось ремонтировать за счет средств вакфов и пожертвований мусульман, так как правительство не спешило выделять средства. Во многих случаях местные богатые слои оставались равнодушными, а полученные вакфные деньги использовались в личных целях.

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 (mosques, madrasahs, minarets, khanaqahs, mausoleums, and tombs), 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.

Permission to repair mosques was obtained from regional governors, and permission to build new ones was obtained from the governor general. In Central Asia, towers were built in two ways: first, to strengthen the corners of the structure and the side parts of the gate, that is, for strengthening. Secondly, separate from the walls, near the mosque, very impressive, majestic minarets were built.

In Central Asia, madrasahs were considered closed higher educational institutions of Muslims. The first madrasa was built in 1065, during the reign of Malik Shah in Baghdad. In Central Asia, the first madrasa was built in Bukhara in the 10th century. At that time, a number of endowments were allocated for scientists. Scholars from Bukhara were the owners of many waqfs, and because the madrasa opened in Baghdad was not supported at all, they paid to study in Baghdad.

In Turkestan, a madrasa is a higher Muslim religious educational institution that has trained religious school teachers and Islamic scholars. There is various information about the number of madrasahs during the annexation of Central Asia to Russia; according to the Russian tourist P. Pashino, there were 15 madrasahs in Tashkent in 1866.

Information about the number of madrasahs also varies. At the beginning of the 20th century, 12 thousand students studied in Turkestan. Hundreds of students were educated in famous madrasahs. Among many Central Asian madrasahs, the exchange of teachers and taliban was very intense even before the annexation to Russia. Mullahs from Turkestan regularly went to Bukhara to study.

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. The actions of foreign museum agents were also destructive; every year, not a small number of Islamic masterpieces were bought and taken away.

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 rich stratum is indifferent, and the waqf money received is used for personal purposes.

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) (An-Naym, 2003:361) 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 (Encyclopedia of Islam, 2017:291-292).

## STYLES

Historical, correlative, and comparative analysis methods were used in the research.

## DISCUSSION and ANALYSIS

The term “mosque” (مسجد is an Arabic word) refers to a place of prostration, obedience, and bowing before Allah. The Mehrobli mosques are those that face Mecca. Mosques were mostly made up of a pillared porch in the courtyard. The mihrab on one side indicated the qibla (Franz Pascha, 1887). Such a mosque is located in Khiva (Juma mosque); its difference is that it is covered with the roof of the entire courtyard, which is typical of Khiva (Protocol TurKA, 1914). In 1908, the mosque inside the fortress in Bukhara, built in 713 years by Qutayba and located north of Amudarya, was studied and drawn by Khanikov (Barthold V., 1898:111; Narshahi M., 1897:63).

There is no information about the total number of mosques in Turkestan, but there were many of them. Tashkent itself, which was conquered in 1865, had 380 mosques (Proyekt ob upravlenii, 1880:285). Later, the tsarist government of Turkestan kept records on the number of mosques, and it was noted that at the beginning of the 20th century, 12,733 mosques, including 1,503 congregational mosques, were operating in 5 provinces of Turkestan (SGVIARF, f. I-400, Op. 1, d. 2198, l. 100). In order to build a mosque, according to Article 261 of the “Construction Charter”, the following conditions had to be fulfilled: 1) At least 200 people applied for the mosque’s opening and construction; 2) applicants have enough funds to support the mosque (Svod zakonov, 1896).

Von Kaufman noted that for the opening and operation of mosques, it is necessary to take into account the safety of believers, and the construction should be based on the rules of practical art, which may not comply with the norms of the “Construction Charter”. According to the uezd leadership, visitors to the mosque were asked to submit a repair request to the regional administration. Of course, it was necessary to specify where the funds would be received in the request. Funding was mainly from endowments or private individuals. The permission to repair the mosque was obtained from the regional governors, and the permission to build new ones was obtained from the governor-general. Due to the fact that almost the entire territory of Turkestan is a seismically dangerous area, in 1898–1899, the commission of S. M. Dukhovskiy demanded the permission of the government and the approval of the mosque project (UzMA. F.I.-717. Op.1. d.16, l.409).

In 1905, the “Special Council on Religious Affairs” spoke about the control of the construction of mosques in Turkestan and recognized that “from now on there is no need to regulate the construction of mosques with any legal restrictions; the number and type should be

determined by the will of the population” (UzMA. F.I.-1. Op. 13. d. 569 l. 13). This is a sign that Tsarism paid serious attention to religious issues and conducted studies.

In 1883, equal parts of the money donated by the emir of Bukhara for the coronation ceremony of Emperor Alexander III, i.e., 10,000 gold pieces or 59,555 rubles and 17 tyins, were allocated for the repair of Turkestan mosques by order of Alexander III. The allocated money was distributed according to the condition of mosques in all regions of the country. 28,200 rubles allocated to Syrdarya were used to repair the mosque of Sultan Hazrat Yassavi in Turkestan and the mosque near the grave of Father Zangi in Ura-Tyube. When the government intended to partially repair the Kokaldosh, Abulqasim Eshon, Baraqkhan, Beglar Beg, and Khoja Ahror mosques in Tashkent, it was decided to repair only the Khoja Ahror mosque with the funds left over from the special Muslim congress in Tashkent. In 1888, the governor-general himself visited the renovated mosque (Turkistan vedomostlari, 1888).

The biggest problem for the Russian government in Turkestan was the presence of “national” mosques in the country. Communication between people who share the same language, culture, and traditions is heated in “Oz” mosques. The government did not oppose the Tatars’ building their mosques (UzMA. F.I.-17, op. 1, d.15383, l.1-2 ob., 8 ob.). In addition to “Tatar” mosques, “Dungan,” “Uighur,” “Persian,” “Kyrgyz,” and other mosques also functioned. The government is mainly afraid of “Persian” mosques. At the beginning of the 20th century,  $\frac{3}{4}$  of the Persian population in Turkestan, that is, 30 thousand people, lived in the Kaspiyorti region. In 1868, von Kaufman intended to relocate the Persian Shiites so that they would not come into conflict with the Turkestan Sunnis. But due to the proximity of Iran, the population of Persia increased. On April 16, 1901, a bloody Shia religious ceremony was held in Tashkent for the first time in honor of Imam Husayn (Russian Turkestan, 1901).

The Somanites made Bukhara the center of Islam. Namazgoh - (نمازگاه) is a place of prayer in Bukhara (XVIII century); it is an ancient Persian word گاه, also found in Avesta, meaning a place, a throne - a place where public prayers are held under the open sky twice a year, that is, during Ramadan and Eid al-Adha (Encyclopedia of Islam, 2017:350). This custom was first introduced by Qutayba ibn Muslim in the Registan of Bukhara in the 13th century (Narshahi M., 1897:68). Later, mihrabs and minbars were installed for Eid prayers, delimiting the gardens of Shamsibad. Every big city had to have such a prayer hall (Protokoli TurKA, 1914:90).

**Minaret** (منار) is an Arabic word meaning “fire, ʿatār” i.e., a beacon, a torch, or a place where fire is lit; it is also a mezzana that calls to prayer (Protocol TKLA, 1914:94), mainly a tall structure built near or adjacent to mosques and madrasahs. Minarets were built as part of mosques and madrasahs during the Ummawi period. Muazzin (Arabic for “called to prayer,” “adhan,” “caller”) is a person who called the call to prayer in the mosque (Encyclopedia of Islam, 2017:313). He went to the minaret and called the worshippers to prayer. Some minarets were also built as monuments that give beauty and strength to the city and a certain architectural complex (Encyclopedia of Islam, 2017:304).

In Central Asia, towers were built in two ways: first, to strengthen the corners of the structure and the side parts of the gate, that is, to fortify. Narshahi said that the palace at the entrance to the fortress in Bukhara was in ruins until seven stone towers were erected. Secondly, separate from the walls, near the mosque, very impressive, majestic minarets were built. An example of such a minaret is the Qutb Minar built by Qutbuddin (1196–1235) in Delhi, India (Encyclopedia of Islam, 2017:95).

The oldest minaret in Central Asia is Old Urganch; the minaret in Khiva was built in 401 Hijri, 1001 Melody. The Misriyan Tower (1220) in Mashhad is one of the oldest towers. During the Seljuk dynasty (1037–1194), great emphasis was placed on minarets. The oldest minaret in Turkestan, by *Shamsul Mulk*, was destroyed in Bukhara because the top of the Minaraitom was made of wood (Protokoli TurKA, 1914:96).

Among other towers, the following can be distinguished: Mir Arab—in Bukhara, Urganch, and Andijan—and the Blue Tower in Khiva, which was started by Madamin but not completed, Our descriptions of minarets will be incomplete if we do not dwell on the unique types of minarets that are not found in Turkestan. These towers are stepped with a massive square base. It ends with a terrace topped by a smaller rectangular tower. According to Franz Pasha, towers in Egypt are an example of this (Franz Pascha, 1903). Another such tower is the “Sidi Okba” tower in Sarrazen Kerouane. The stairs of these towers are arranged on the outside, just like in Mesopotamia.

The only example in Iran is the Kurrai Ardashir minaret in Firuzabad, where the outer side of the majestic rectangular minaret is surrounded by a spiral staircase (Perrot G., 1892:215). The minarets built at that time were mostly made of raw bricks, which later turned into a pile of dirt. In Khiva, Marv, Gurganch, and Atrek, south of Amudarya, brick was used. The brick age began in Turkestan during Timur’s reign in the north of Amudarya (Protocol TurKA, 1914).

**Madrasa** (مدرسه – *a place where lessons are taught; a classroom is a secondary and higher special religious educational institution in Islam*) The first information about madrasahs in Islamic countries dates back to the 10th century, and they are located in Khurasan and Movarunnahr. The Forjak madrasa in Bukhara, which was damaged by fire in 937, is one of the first madrasahs in Movarunnahr. It rose to prominence as a leading educational institution in the 11th century; prior to that, education was provided in mosques, private homes, hotels, libraries, and hospitals. Madrasahs were established at the expense of waqf. In madrasahs, mudarris and other employees are provided with a salary, a student allowance, school supplies, and accommodation. Along with religious education, secular knowledge was also taught in madrasahs (Encyclopedia of Islam, 2017:278).

In Central Asia, madrasahs were considered closed higher educational institutions for Muslims. According to the dictionary (Al Camus. Feruzabadi), according to A.A. Semyonov, «درس» means study, teaching, and “مدرسه” means a holy book: a place where Jews read the Torah and Muslims read the Qur’an (Ostroumov N., 1906:121). The first madrasa was built in 1065, during the reign of Malik Shah in Baghdad. The first madrasa in Central Asia was built in Bukhara in the 10th century. At that time, a number of endowments were allocated for scientists. During the reign of Amir Said Nasir (915–943), a separate building was built for the dewan (ministry) of waqfs. Amir Ismail (died in 892) bought gardens and palaces from the best land in Jui Malon in Bukhara and donated most of it to students (Protokoli TurKA, 1914:99). Nasir Khan (862–873) and Shamsulmulk donated the land near Nur Gates to scholars for farming. But the madrasa scholars could not do this work. Scholars from Bukhara were the owners of many endowments; they did not support the madrasa opened in Baghdad at all because they paid to study in Baghdad. In the waqf given by Timur to Hazrat Yassavi Mosque, two watermen, that is, a water carrier, a sweeper, and two gardeners, are mentioned (Gafurova, I. M., 2020; Gafurova, Irodaxon, 2020). Article 16 of the Foundation of the Khoja Ahror Madrasah mentions four servants: people who collect water from the well, sweepers, and persons responsible for the cleanliness of the cells (Protocol TurKA, 1914:101).

In Turkestan, a madrasa is a higher Muslim religious educational institution that trains religious school teachers and Islamic scholars. There is different information about the number of madrasahs during the annexation of Central Asia to Russia; according to the Russian traveler P. Pashino, there were 15 madrasahs in Tashkent in 1866 (Pashino P., 1868:159). “Turkistan

vedomostlari” noted that there are 8 madrasahs in the city (Turkestaskiye vedomosti, 1870). Such statistical disparity was constant and common, as officials also confused some schools with madrasahs. According to Russian researcher Vladimir Nalivkin (1852-1918), there are madrasahs in Turkestan where 5-10 people study (Nalivkin V., Nalivkina M., 1886:56). After the end of the Kokan Khanate, there were about 300 madrasahs in Turkestan and 376 madrasahs at the beginning of the First World War (Ostroumov N.P., 1914:213). Russian researcher K. Bendrikov stated that there were 449 madrasahs in Turkestan in 1916 and gave another number (Bendrikov K.Ye., 1960:333). We believe that the information provided by N.P. Ostroumov (1846–1930) about that period is more accurate because he was not only a witness of Muslim religious schools but also a leader of the public education system in the country.

Information about the number of madrasahs also varies. At the beginning of the 20th century, 12 thousand students studied in Turkestan. Hundreds of students studied in famous madrasahs. English tourist and scientist Annette Meakin stated that 1,500 students studied at Jami Madrasa in Kokon at the end of the 19th century and the beginning of the 20th century (Meakin A., 1903:831). Based on the documents, this number was increased because in the cells of the madrasa there were many performers.

Russian Governor-General K.P. von Kaufman visited the Beglar Beg and Khoja Ahror madrasahs in Tashkent in the spring of 1868 and was interested in the attitude of the Taliban toward the new government. The madrasa set aside 300 rubles to teach students about Russian history (Mac Kenzie O., 1967). But the teacher and students accepted this as the first step of the government’s call to Christianity (UzMA. F.I-36, op. 1, d. 457, l. 1–1 ob.). Failure did not stop von Kaufman; as the American traveler Y. Schuyler (1840–1891) testified, “he repeatedly tried to change the internal system of the madrasahs and introduce the teaching of the Russian language, but the local people strongly resisted” (Schuyler E., 1876:235). Nevertheless, when K.P. von Kaufman said that he would achieve results with his efforts in 1879 at the Eshonkuli madrasa in Tashkent, he was defeated again as a result of the unity of religious scholars from Tashkent (UzMA. F.I.-47, op. 1, d.58, l.1–3 ob.).

Von Kaufman’s successor, Governor-General M. G. Chernyaev (1882–1844), unlike him, planned to introduce the Russian language and general education subjects in the state curriculum in newly opened madrasahs and schools. Well-wishers were also found, but his plans did not materialize.

The next governor-general, N. O. Rosenbach (1884–1889), did not pay enough attention to madrasahs. Considering that it is useless to interfere with the internal system of madrasahs and to teach the Russian language, Russian-system schools were introduced. According to French scientist E.K. d’Encausse, there were 150 madrasahs and 20,000 students in Bukhara at the beginning of the 20th century (D’Encausse H.C., 1988:33). Only Samarkand, which has 23 madrasahs, was able to compete with Bukhara. Outside of Central Asia, Sherdar, Tillaqori, Ulug’bek, and Shaibanikhan madrasahs were particularly well-known.

Even before Russia’s annexation, many Central Asian madrasahs had an active exchange of teachers and taliban. Mullahs from Turkestan regularly went to Bukhara to study. E. Ronaldshaw, a prominent figure in the Anglo-Indian administration, expressed a common opinion in the East: “Samarkand is the face of the earth, and Bukhara is the pillar of Islam; under their blue dome, Mashhad looks like a ditch for ablution” (Ronaldshaw, 1904:192).

Another type of religious monuments is derived from the words khanaqah - خانقاه - khaṇāqah - خانقاه , خان حوآن to read (Quran, prayers) and گاه place, which is a place of prayer. Rooms were frequently built in front of graves and cemeteries for dervishes to recite the Koran (Kalmikov A., 1914:109); Persian khilvatkhana, uzlat; dervish space: a large building or its main room. They are mainly, firstly, a large room or hall in religious architectural structures (mosque, madrasa, etc.), public buildings built for pilgrims; rooms are also called this; secondly, an architectural space consisting of a large room and rooms built around it for Sufi training; and thirdly, the neighborhood, the winter part of village mosques with dome or flat roofs. The house was typically murabba or rectangular in shape, with multiple entrances. The main entrance is traditionally built with a high gable; wooden bars are installed on the door frame; the interior is simple with arched ledges and is decorated with grace. A room inside the building was a mausoleum or had a similar function. For example, Suyunchhojakhon’s mausoleum is in the Barakkhan madrasa in Tashkent, and Moyi Mubarak’s house is in the Abulqasim madrasa. The large rooms are attractively decorated with examples of applied decorative arts (carvings and wood carvings, paintings, etc.). The houses of Khoja Zainuddin, Chor Bakr, and Kasim Sheikh in Bukhara are noteworthy. Houses were known in Central Asia during the time of Amir Temur and were built on a large scale beginning in the 16th century. Over time, the function of the khanaqah changed, and by the end of the Middle Ages, the khanaqah became a place where dervishes performed zikr. Khanaqahs are

also known as zawiya, takyakhana, and rabat in Muslim countries (Encyclopedia of Islam, 2017:544).

**Rawza** (روضه) is an Arabic word, رضى means to be satisfied, and rauza means garden, paradise. Prophet Muhammad's (s.a.v) tombstone in Madinah, - روضه طيبه - Rauzai Toiba - explained the meaning of heaven on earth, place of worship, and peaceful and serene place (Protocol Turka, 1914:103).

**Grave** - (Arabic, قبر - ghor - گور - Persian, grave means to put on the ground, to bury, قبرستان - Persian, cemetery). The oldest grave in Turkestan is dated 658 Hijri (1259–1260 AD), as indicated by the words of the inscription هخالقبر on the grave of Nasir Khatib's son in the cemetery opposite the village of New Naukat in Osh district of Fergana province (Protocol TashKLA, 1901:35). Also, in the cemetery in Uzgant, Andijan province, the grave of Sheikh Muhammad was recorded in 669 Hijri 1271 AD (Protocol TashKLA, 1897–98:15). There is a mausoleum for Gori Amir in Samarkand. In Tashkent, instead of the word ghor, the words kabr and saghana were used (Protokoli TurKA, 1914:105).

**Sag'ana** - سغانه is a tomb in the form of a luxurious oblong dome, made of raw bricks. In Persian, شغ means a long, narrow building. They push the deceased in there and wash it. Thus, the deceased was completely lying on the surface of the earth. Tashkent's famous Qazi Muhyiddin was also buried in this manner. Russian scientist V. L. Vyatkin (1869–1939) reported that in many cemeteries near Bukhara, graves could not be dug due to the surface of underground water, and the dead were buried in this way (i.e., sagana) (Protokoli TurKA, 1914:105).

There are other types of graves in Turkestan. Among them, **dahma** - دخمه is an Old Persian word for Zoroastrianism. Near Samarkand, there is a Shaybani cemetery with dynastic tombs. Vamberi claimed to have acquired a Samarkand manuscript of the Ashtarkhanid dynasty called Dakhmai Shoshan. Based on this, it can be noted that branches and nobles were buried in dahmas (Protokoli Turka, 1914:106).

**A mausoleum** (arabic: marqad, turbat is an architectural structure or stone coffin containing the body of a dead body). It is a building with a dome on the top, and it expresses symbolic ideas. The Chortoq is a stable form representing the globe, and the dome is a symbol of the dome of the sky, which together represent the universe. The establishment of the “model of the universe” in this way is consistent with the belief that existence was created by God (Encyclopedia of Islam, 2017:298).

In the East, at first, it was forbidden to put a stone on a grave or build a building, but from the 9th century on, mausoleums were built in honor of the caliphs. It has been

a custom to build special mausoleums in Movarounnahr since the 9th century. Later, various mausoleums were built mainly on the graves of famous people (kings, muftis, and scholars). A typical mausoleum consisted of a domed chamber entered through a porticoed door. Sometimes the four sides of the room were arched, in the form of an attic; later, the construction of the mausoleum became more and more complicated, and special rooms such as a shrine, a cave, a basement, and a cistern appeared in it (Mankovskaya L., Bulatova V., 1978; 2002).

In the East, mausoleums were considered the main monuments. Central Asia is a land of tombs. In the ruins of Marv, Termiz, Ko'hna Urganch, and Darganat, the city walls are partially preserved, and the mausoleums are completely preserved. The mausoleums are carefully constructed from the highest quality building materials to last for centuries. The rulers did not wait for their descendants but built mausoleums for themselves during their lifetime. Examples of this are the mausoleums of Sultan Sanjar, Amir Qabus, and Khan Yor Muhammed (Protocol TurKA, 1914:107).

The oldest tomb known to us is Qabus, a fortress-mausoleum with a pointed dome. The dates 1006–1007, i.e., 397 Hijri, are written on the tombstone. Professor V. Bartold translated the inscription on the grave as a *high grave* هزاقبرلعالى, *that is, a mausoleum*. The mausoleums are also mentioned in the “Politics” of the Persian prime minister Nizamul Mulk (11th century). The sharp-pointed dome of the Shaikhontokhur mausoleum in Tashkent was also made polygonal (Protokoli TurKA, 1914:108).

## RESULTS

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 (UzMA. F.I.-1, op. 2, d. 2833, l. 11 ob.-12 v razvorote). 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 (History of Kirgizskoy SSR, 1986). 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 (UzMA. F. I-1. Op. 28, d. 165, l. 1 ob). 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” (Bartold V.V., 1963, 1927), 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 (Schuyler E., 1876). 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 (Dobson G., 1890) and special publications written on Turkestan that, along with general information, provided specific historical, economic, ethnographic, demographic, cultural, and other information (Aziatskaya Russia, 1914; Geyer I.I., 1909; Konopka S.R., 1913; Middendorf A.F., 1882).

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 (UzMA. F.I.-1, op. 29; d. 23; l. 32). 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 Samarkand<sup>1</sup>. In 1869, von Kaufman visited Samarkand in the autumn and drew the

<sup>1</sup> 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.

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 (UzMA. F.I.-1, op. 20, d. 2892, l. 4 ob.).

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 (UzMA. F.I.-19, op. 1, d. 1579, l. 1-1ob.).

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” (History in Samarkand, 1969). 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” (UzMA. F.R. 2287, op. 1, d. 611, l. 18). Later, 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 (*Turkestanskiye vedomosti*, 1908). 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 (SGIA RF. F.I-515, op. 44, d. 396, l. 31).

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 improved<sup>2</sup>.

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 (Otchet Girsas, 1884).

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 (UzMA. f. I-18, op.1, d.9237, l. 8-31).

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” (UzMA. f. I-1, op. 11, d. 1902, l. 2). 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” (UzMA. f. I-1, op. 11, d. 1902, l. 5).

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 (*Turkestanskiye vedomosti*, 1909). 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 (Barthold V.V., 1910:529, 533).

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.

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



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