

SACRALIZATION OF BURIAL PLACES OF EARLY ISLAMIC AND SUBSEQUENT HISTORICAL FIGURES OF FERGANA AND MODERNITY

Abdukadir Zahidi (Zakhidov)

PhD in Philosophy, Associate Professor
University of Applied Sciences
Tashkent, Uzbekistan
zakhidiy48@mail.ru
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Abstract: The process of Islamisation in Central Asia took place over several centuries and was gradual. Nevertheless, the spread of Islam in the region, including Fergana, began in the 7th century as a result of the Arab conquest.

This paper examines the problem of the Arab emergence in the region, and along with them the first companions of the Prophet Muhammad (*sahaba or as'hab*) in Fergana during the military campaigns of Amir Qutayba ibn Muslim al-Bahili (d. 715) in the reign of the Umayyads (661-750). For this purpose, the sacred places “Mashadi Maidan” in Besharyk, “3000 fallen As'habs” near Kokand and two sacred places in the lower reaches of the Syr Darya River are considered in the light of history and cultural anthropology, including a number of shrines such as “Mashadi Maidans” on Pap (Bab), Kubo (Kuva), Kasan, Ahkikas, from Uzgend to East Turkestan.

These sacred places are a unique stage in the formation of Islamic culture and civilization. Interestingly, that nowadays the burial places of the Sahabas and other historical figures of Fergana have turned into places of pilgrimage for the local population and neighboring countries.

Keywords: *Islamisation of Turkestan, as'habs, Tabi'uns, Tabi' al-Tabi'ins, sacral burial places, Mashadi Maidanov, Ikhshid, Zondormush, Karvonbas, Besharyk, Kokand, Pap (Bab), Tengrism, Bodhisattva*

INTRODUCTION

Since ancient times, Fergana was one of the sacralized centers and heart for pilgrimage of ancient Turkic Tangrian beliefs, cults, divinely inspired sacred elders, evidence of which has reached us, primarily in the ancient Turkic *bitigs*.

And, subsequently, from the 2nd century BCE and through the 3rd-7th centuries AD, during the Sassanian power, Fergana became the location for the sacred objects of worship, such as the Turkic enlightened and divine men (Bodhisattvas), and the Mahayana Buddhism [Hui Jiao (1991): 99-130; Hee-Soo Lee (Cemil) (1991): 29-36].

Then, inspired, prophetic chants began to penetrate not only the Manichaean Gospels, psalms, but also in some places Zoroastrian, Mazdaism principles, values, and the Judaism dogmas and ideas of initial Christianity (before the canonical period, such as Nestorianism, Monophysitism, and other sects.

In the motley religious and ideological mosaic of the social and cultural life of Fergana, not only the bearers of the above mentioned beliefs, but also their sacred objects and cults coexisted perfectly, mutually enriching each other and developing in many vectors, creating, as it were, the foundations, principles and values of future tolerant elements cultures of local Turkish-speaking and other peoples.

Islam did not immediately become the dominant religion of this religiously diverse region, however its dissemination in the Central Asia begins with the early period of Islam. Making comparison, the same process could be observed in Azerbaijan, to the west of Caspian Sea, where as a result of Arab invasion Albanian Church failed to preserve its position [Aliyeva (2023): 6]

The study of sacred places that considered by local oral tradition as the burial places of the Sahabas of the Prophet Muhammad, is important in the light of studies on the history of Islamisation, which are important as a primary source for the history of Turkestan and Central Asia. This was a turning point in the Islamisation of the region. The works of the very first and most famous Muslim historians Gardizi, Idrisi, Masudi, Makdis, Yakubi, Ibn Khurdadbeh, Ibn Haukal, Ibn Fadlan, Madain, Tabari, Bal'ami, Beruni and Baykhaki contain valuable information about ancient and early medieval Fergana and its most famous personalities, scientists, politicians, shrines, including the first as'habas (sahabas), tabi'uns and tabi' al-tabi'ins.

There are many contemporary research works in connection with the history, problems of initial Islam and the formation of traditions, values of classical Islam, and Sharia in Central Asia, in Turkestan of that time. In particular, in connection with this topic, the research of Shou Yi Bai, who wrote about the clash between the Arabs and the Chinese, has a kind of creative significance, including the overthrow of the Fergana Ishkhids by the Caliph and the subsequent clash in 715 between China and the Caliphate [Bai, Shou Yi (2004): 236]. In the subsequent periods, especially in the period of the Mongol conquests, Islam further strengthened its position in the region. It should be noted that the descendants of Genghis Khan, who adopted Islam and declared it an official religion, influenced positively to this process. Especially, religious reform of Ghazan Khan Ilkhanid and acceptance by him the title "*Padishah-e Islam*" [Nasirov (2023): 32] was crucial.

Despite the fact that the issue on the spread of Islam in Central Asia, including Fergana, has been sufficiently studied, the issue addressed by this study has not been considered from the perspective of the existing shrines of the As'habas or Sahababs, the companions of Prophet Muhammad. Moreover, these sacred places have to be scrutinized from the cultural anthropological perspective, as they are places for pilgrimage for the region's population and neighboring countries.

Beginning of the Arab Conquests and Fergana

The first raids of Arabs, the bearers of the new religion, started at the second half of the 7th century in Central Asia, and from the beginning of the 8th century, the Arab armies began to systematically conquer the entire Central Asian region, including Uzbekistan, and Fergana. With the increasingly global process, the consequences and legitimization of the hereditary power of the Umayyads, not only the processes of initial

spread of Islam were taking place, but also the weeding out of different Islamic groups, the desperate Kharijites, and then the Shiites in the outlying regions of the caliphate, under the pious slogan of jihad, against infidels, mushriks, idolaters, but in fact in order to conquer more and more new lands, states, peoples.

During this period, when the ideas, teachings and social principles of first, Kharijism, Shiism, and then official Sunnism, were not yet completely formed, adherents, and followers of these doctrines in Islam, one way or another, during aggressive campaigns, raids and wars, and battles, fought hand in hand, and acted, as a united front, against a common and obvious external enemy. Moreover, their unity was rather in the nature of military-political unity, based on the recognition of the supremacy of the existing power in the center of Caliphate, namely the Umayyad dynasty. The Umayyads resettled many Arab tribes to strengthen themselves in the newly conquered countries. A striking example is the resettlement of Bukhara. Narshahi reports that when Qutayba, the commander of Umayyad Caliphate, came to Bukhara for the fourth time and captured it, he made peace with the population. Then Qutayba divided the shahristan and gave the Arab tribes Rabi'a and Mudar, and the rest residents of Yaman. In fact, the city was divided between Arabs and non-Arabs. [Narshahi (2011): 57]

The official authorities of the Umayyads were mainly engaged in state building, organization and management of society, the gradual introduction of secular and Sharia laws, without attaching much importance to religious and dogmatic disputes within the Muslim Ummah, or rather, without particularly emphasizing them, since they could become an unwanted detonator of the public peace of the Ummah, could nullify all the successes of external conquests, and could turn the real forces of the Muslim community from external conquests inwards, blowing it up from the inside, which was not at all part of the plans of the authorities. Therefore, when the Prophet himself was still alive, then during the time of the four righteous, Rashidun Caliphs, issues of religious dogma, including disputes over pagan beliefs and idolatry, were somewhat relegated to the background.

However, during the conquests, the Arabs encountered not only developed societies, and states, but also different and highly developed cultures, religions, alien laws, numerous non-Islamic ways of life, customs, traditions, all kinds of rituals, holidays, examples of pagan beliefs, and idolatry. The latter were united under the general, capacious concepts of “Shirk” (polytheism) and “Butparast” (idolatry), etc., and relations, controversial problems associated with these beliefs were more or less successfully resolved through the Nationwide Agreement of Muslims with Infidels, “Dar -ul-Islam” or “Dar-ul-Sulh”.

In accordance with the regulations of the Dhimmiah, and specific issues of everyday life were also resolved in accordance with specific, written, legal agreements between locals and conquerors. Such an agreement between the Ikhshidids of Fergana and Caliph Usman ibn Affan can serve as classic example. More precisely it was signed between the famous Arab commander Afshin's great grandfather Uratepe, Haidar ibn Kavus and the governors of the Arab caliphate in the region, as well as thanks to the facilitating, charismatic power of the authority of the as'hab, tabi'uns and tabi-at-tabi'uns and Muslims, in general. Outstanding historians Narshahi, Bayhaki and other Arabic-language authors ensued not only information about the conclusion of such agreements,

but also sometimes provided the texts of such agreements and other incidents related to this problem. In particular, al-Tabari, in his *Tarikh ar-rusul wa al-muluk*, provides valuable information about the Arab conquests and events of this period [Tabari (1987): 381-420].

Sahabahs (As'hab) in Fergana and the Sacralization of Their Burial Places

Accounts about the appearance of the as'hab of the prophet in the regions of Central Asia, Turkestan, and Fergana, given in the works of Arab historians and geographers, as well as other medieval classical historians, and the sacralization of sahabahs' burial places, make it possible to reduce in general terms a long process consisting of three stages.

The first period covers the Rashidun caliphs Uthman ibn Affan and Ali ibn Abi-Talib's reigns, in other words, from 644-656 and 656-661. This was the period of the appearance in Fergana one of the early sahabahs, sent as military commanders of Abdallah ibn Ali ibn al-Hussein ibn Ali Abi-Talib, the grandson of Abu Bakr-as-Siddiq and Ali ibn Abi-Talib and Muhammad ibn Abdallah ibn Jarir, Abdallah ibn Jabal. Under their leadership, more than 3,000 sahabahs, tabe'ins and tabi-at-tabe'ins arrived. In accordance to the local oral tradition, of them many found peace near the present city of Besharyk, at the majestic cemeteries of martyrs of the struggle for the faith, "Mashadi Maidan" (i.e. "burial place of martyred fighters"), near the city of Kokand, directly approaching the city on the banks of the Syr Darya (Jaxartes), under the same name "Mashadi Maidan", in ancient Pap (Bab), Chimiyan, Marginan, Kasan, Kuve (Kubo), "Safid Bulane" - Shahri-Nau, and other sacred places visited, 2800 sahabahs, tabi'uns and tabi-at-tabi'uns, where most likely were buried. Local traditions and the sacralization of these places make it possible to assert that these are their burials.

In the second period, during the initial rule of the Umayyads, many tabi'uns and tabi-at-tabi'uns, some Sahabah, as highly respected, charismatic persons, participated in raids on the cities of Fergana, as intermediaries in drawing up interstate and interpersonal agreements on the principle of "Dor-ul- Islam". One of them, as mentioned was the agreement with the Caliph 'Uthman ibn Affan himself, as reported by Tabari, between military commanders and great-grandfathers of Afshin ibn Kavus. [Tabari (1987), 381-440]. Many of fell in battles and were buried in Fergana.

In the third period, during of strengthening the Umayyads' reign, when their family-hereditary power was finally established, they began the systematic conquest of Fergana and all the Eastern outskirts, the famous Amir Qutayba ibn Muslim al-Bahiliy appeared as a bright, charismatic person, who, having completed the conquest of Fergana and the entire East. As a result of mutinies in the center and intrigues of the new Vali-nimat of Iraq and the entire East against Quteyba, he was killed in Kylychli-Ata on the way to Andijan, Uzgend, in 715-716.

In addition to the above, there is also information about the arrival in Kasan, in the 10th century, representatives of the extreme Shiite heretical sect "Isna al-ash'ariyya" (12 imams). Here are the family regalia of 2 of them:

1) Sultan Jalaliddin Samani (or rather “isna” al-ash'ariyya”), whose corpse was buried at the very top of the "Guzapoi mazar", has been preserved in the vicinity of the city of Namangan to this day;

2) Sultan Muhammad Gazi (Qazi), whose corpse was buried at the very top of Mazaristan on the bank of the Kalmok Ariga, surviving to this day. And the rest were buried on the outskirts of Kasan [Ibrat (1991), 266-327].

There is also information about the burials of the ancestors of the Makhdumi Azam Khoja Kasani, who first arrived in Uzgend to the Karakhanid Ilik Mazas (11th-13th centuries), became related to them, and then successively accepted the royal rank from them, in the person of Burkhanuddin Kylych Uzgandi, subsequently settled at the end of the 12th century and in the 1230s and 1240s, in Kasan [Muhammad Sadiq Hisari (1996): 65-113].

The Main Shrines Associated with The Sahabaa and Other Historical Figures and Monuments

In general, in all the main regions of traditional Fergana, now part of Uzbekistan, Tajikistan and Kyrgyzstan, along with the five sahabas, tabi'un and subsequent saints who came to Fergana, from its extreme region in the west, starting from the holy places of Uratapa- Panjikent down to Uzgend and the garrison town of Modu in the east, there are the following main, well-known shrines, *mazaristans* (cemeteries), which associates with the sahabas and historical figures. Based on my observations for many years, these shrines and sacred places are divided in to the twelve groups. Each of these groups has its particular importance both for history and culture of the region. They could be grouped as below:

I. Ura-Tepe, Panjakent ancient picturesque palace, Ustrushana and nearby Mazaristans.

II. Shrines of Khojand and Kanibadam-Isfar

Shrines in Khojand: 1) Mug cave, with its Mug documents and manuscripts; 2) Mazaristan Mugol Mountains; 3) the tomb of Sheikh Maslahatiddin Khojendi, which was equipped at the behest of Amir Timur and provided by his order with the 10,000 dinars' one-time monetary reward and official financial support in the form of a waqf.

Shrines in Kanibadam-Isfara: 1) the former capital of the Karakhanids near Isfara and its mazars¹; 2) Places of martyrdom, burial places of the first sahabas tabi'uns and itabi-at-tabiun at the “Chili mahram” (burial of 40 holy sahabas) on the outskirts of Kanibadam.

III. Shrines of the city of Besharyk and its suburbs:

1) According to my observations, Besharyk was one of the last frontiers, where part of the more than 2800 martyrs of the sahabas and their followers were possibly buried. Great losses of the sahabas apparently led the famous sahaba Kab-ul-Ahbar into reckless despair and despondency, hopelessness probably forced him to return to the Hijaz, to Mecca and Medina, as eloquently testified by the sources. The main source for this statement is "Kitab Ka'b ul-Anbar". Its Manuscript is preserved in the Institute of Oriental Studies after Al-Biruni at Academy Sciences of Republic of Uzbekistan. [Китаб Ка'б... И№в.: 1284/I, 2а лист]

¹ *Mazar* and *Mazarat*- from Arabic “grave, burial”, also means shrine, tomb and etc.

2) “Mashadi Maidan” (Square of Fighters-Martyrs for the Faith), located right on the approaches to the Central Asian Railway line, near the Besharyk junction;

3) Mazaristans of the Tuz Kuli (Salt Lake), on the banks of the river Syr Darya;

4) Places of Hamdam Kurbashi, where he struggled and died, and currently his burial is located in Besharyk;

IV. The ancient capital city Kokand, often a former military and garrison settlement during the times of the Karakhanids, Timurids, Baburids, and subsequent Kokand khans, has the following shrines:

“Mashadi Maidan”, located directly adjacent to the banks of the Syr Darya, on which the following sahabas were buried:

a) Mashadi Abdulloh ibn Ali ibn al-Hussein ibn Ali ibn Abu-t-Talib;

b) Mashadi Muhammad ibn Abdullah ibn Jarir. The burial does not currently exist. But the main sources give the name, indicate the location opposite Kokand, on the banks of the Syr Darya, information about the above-mentioned sahabas and other holy people [Аминов Б., Вохидов Ш.Х. (2005): 7-26].

In addition to the graves of the sahabas, in Kokand there are burial places and tombs of historical figures and cultural monuments of subsequent periods, such as:

1. Shahand, the largest cemetery, a pantheon of deceased Kokand khans, including Amir Umar Khan, Madali Khan, Nadir and other great people, statesmen, scientific thinkers, poets and poetesses.

2. The place of the declaration and restoration of the first Uzbek national statehood in modern history, “Turkiston Mukhtoriyati” (1917-1921), is also revered.

3. Here not only Urda-Khana (House of Army) exists and has been preserved, but also numerous madrassas, masjids, khanaghahs, and etc., in the form of museums, libraries, and archives.

Kokand is one of the modern cities of Uzbekistan, where not only ideas about the restoration of Uzbek national statehood were born, but also the first Jadid mektebs, secondary specialized schools and higher educational institutions were born, the first theater groups, the first modern theaters, libraries were formed, modern scientific thought was born, the first academicians of the region, laid the foundations of the modern Uzbek national language and literature, all modern Uzbek science, traditions and schools of classical national culture.

V. Shrines and tombs of the Paps (Babs), one of the centers of ancient Turkic Tangrianism, ancient Turkic-Buddhist culture and one of the original centers of Islamic oppositional thought:

1) Kaysanites-Safid-Jamakits and Babs, Aslan Bab, Ishak Bab and many others;

2) The homeland of the great thinker Abu Bakr al-Bab al-Fargana al-Wasiti al-Mulhid;

3) Recently discovered, by chance, as a result of the annual spring floods, the place of Mazaristan on the banks of the Syr Darya, fighters against the first Arab conquests, the so-called, “Burials in Savata, woven from mulberry branches”, which has a fundamental scientific and universal significance.

VI. Shrines and tombs of the city of Kasan and its suburbs:

1) Holy place proving existence in the 9th century cult of the Sun;

2) The house of the Mugs and the mazaristan of the Mugs in the village of Chodak;

3) In addition, Chodak could be considered as the center of the Sufi brotherhood of Naqshbandiyya, in the association with the murids (disciples of Sufi master) Mawlana Lutfullah Chusti, Chimish Biy, who gave his blessing to Shahrukh Biy Atalyk, upon his accession to the throne of the Kokand Khanate and the founding of the Khanate;

4) Mazars of representatives of “Isna al-ash’ariyya” Shiism Sultan Jalaliddin Samaniy and Sultan Muhammad Ghaziyya;

5) Mazarats of Makhdum Azams.

VII. Margilan is one of the ancient cities of the Fergana Valley. In the dictionaries of Samani (12th century) and Yakut (13th century) the city is listed under the name “Marginan”. The shrines of Marginan and the surrounding area:

1) On the way to Andijan, in the town of “Kylychli Ato” there is Mazaristan, where Amir Kutayba ibn Muslim, the Arab governor of Khurasan, was buried, who was murdered in 715-716 in Fergana.

2) Another shrine associated with the descendants of the sahabas, specifically, with one of the sons of Abu Bakr al-Siddiq, the outstanding mutaqallim, teacher and thinker al-Sharif Hamza ibn Ali ibn al-Muhassin ibn Muhammad ibn Ja'far ibn Musa al-Khailami al-Fargani (died 1204 in Samarkand);

3) According to local legend, here is the mazar of Iskandar Zulkarnayn, that is, Alexander the Great. The Islamic hagiographic tradition asserts that Iskandar was one of the prophets.

4) Symbolic mazars of Ahmad al-Fargani, great mufassirs and representative of family dynasties of faqihs, inclining mazar of Zakhiriddin al-Marginani and other fuqahas of the Marginans, Shams-ul-Aimma Abu Bakr al-Sarajsi;

5) The great scientist, one of the developers of the Aruz theory, Abu-l-Hasan al-Marginani, author of “Mahasin al-Kalam”, the forerunner of Raduyani and Rashid ad-din Watvat;

6) In addition to the shrines of the medieval period, this city is the birthplace of Muhammad Amin Bek as the commander-in-chief of the national liberation forces of Fergana, an outstanding political figure and thinker (1918-1920).

VIII. Shahimardan, Vaadil-Chimyon-Suh:

1) Sacred places of Caliph Ali ibn Abu-Talib, “White Water” and “Blue-Brown Water”, traces of his feet on the rocks, his sword (Zulfiqar) and his Duldul (bay horse) as personal attributes of his Majesty, in reality, they personified, continued in continuity the traditional pre-Islamic Tangrianism, Turkic-Buddhist cults, sacred actions;

2) Mazarats of Safid Bulana (Safid Pulon);

3) the mazars of Chimiyon - Khuvaido, the birthplace of great Muslim scientists and political figures, Alikhan Tura Soguni, Oltunkhon Tura and etc.;

4) Mazar, mausoleum and museum, monuments to Hamza Hakimzade Niyazi - as a martyr of the struggle for enlightenment [Zokhidiy (2018)].

IX. Mazarates of Kuva (ancient Kubo) and Shahri-nau:

1) The crypt of Buddha and his feet, as evidence of the existence of the center of ancient Turkic-Buddhist beliefs and culture (archaeological finds and other rarities);

2) The location of the Fergana ancient Turkic bitigs;

3) Mazar of “Mashadi Abdullah ibn Jabali”.

X. The shrines of Ilamish-Ahsikat-Andijan:

1) Ilamish, as the birthplace of Shamsiddin Iltutmush, the Delhi Sultahn and his daughter Sultan Raziyya Begim (XII-XIII centuries);

2) Mazarats of Jamaliddin al-Ilamishi al-Ahsikati al-Harawi (13th century);

3) The mazarats of Dukchi Ishan and the places where the “Andijan Uprising” of 1898 unfolded (the place of his treasury, his remains in Mingtepe);

4) It has rich collection of oriental manuscripts and other books that came in various ways to manuscript preserves in the Republic of Uzbekistan, Tajikistan, the Russian Federation and other states;

5) “Bobur Baghi” (Symbolic grave of Babur, garden, monument, museum);

6) Numerous madrassas, masjids, khanaghahs.

XI. Shrines and tombs of the city of Osh and its environs:

1) “The Sacred Mountain of the Prophet Suleiman” on the mountains Barakukh and Hanaf, with metaphorical name “Solomon's Throne”;

2) The mazar of Prophet Suleiman’s great and wise vizier Asaf ibn Burhiyya;

3) Mazarat of His Majesty Ukkash (Kazrati Ukkash);

4) “Sacred Mountains Aslan Baba”;

5) “Babur Khujrasi” (Babur’s Cell);

6) Mazarats of the great fuqihs, family dynasties of fuqihs of the city of Osh, Sirajiddin Ushi Maturidi, Bakhtiyor Oshiy Muniriddin Oshi;

7) Modern scientists and political figures, thinkers, such as Jumhur Rais, Primer Minister of the Bukhara People's Republic (BPR) Pulathoja Usmankhojaev, S.E. Azimov, academician Kh. Abdullayev and many others.

It should be noted that most of these shrines are connected by local legends, and not by historical reality.

XII. Shrines and tombs of the city of Uzgend and the border military garrison of the city of Modu:

1) Mazarats of the Karakhanid sultans Ilik Mazi and their descendants;

2) Mazars of Burkhaniddin Kylych Uzgandi and his descendants;

3) Sacred places, mazarats of the military garrison town of Modu;

4) Mazars of great scientists, faqihs, with family dynasties, like Kazikhan Fatavi Uzgandi and his descendants;

5) Zindan (prison) where, by the verdict of the Sharia court, the great faqih, with the exalted and honorable national title of “Shams-il-Aimma”, the founder of the “Ferghano-Ush-Uzgend school of fiqh” Abu Bakr al-Sarahsi was sentenced to imprisonment, while in zindan (prison), for more than 15 years, he wrote his great book on Sharia “al-Mabsut” (Primordial Pure) [Абашин С.Н. (2003): 215-237; Зохийдий А. (2016): 502-508].

Traditionally, Tashkent, Chimkent, Sayram, Taraz-Jalalabad, Tokmak-Balasagun, as well as Almalyk and all the main regions of Eastern Turkestan are geographically close to Fergana. This part of Central Asia, traditional Turkestan, was, of course, visited by the first sahabas of the Muslim prophet, who left their ethnogenetic, phylogenetic, ideological, epistemological, ideological traces, including in personal shajars, family trees [Аминов Б., Вохидов Ш. (2005): 7-26]. They are represented mainly by the mazar-mausoleums of Zangi Ato Himmati, Hasti Imam (Kaffal Shashi al-Akbar), the Chagatai national pantheon in Tashkent, the mazar-mausoleums of Khoja Ahmad Yassavi, Aslan

Baba, Ishak Baba, Iskhij Bab and all kinds of Ata, Grandfathers and Great-grandfathers, in Turkestan and its suburbs.

Shrines of the Sahabas and Other Monuments of Religious and Historical Character and Modernity

All of the above mentioned shrines are now part of the regions and the cities of four republics in Central Asia, Uzbekistan, Tajikistan, Kazakhstan and Kyrgyzstan. They constitute a separate region of the common Turkic and Islamic culture, civilization, historically related to the peoples of Central Asia. It is adjacent to the above-mentioned regions of Kazakhstan and Eastern Turkestan [Материалы... (1988): 63-76].

Therefore, after the conclusion of relevant interstate agreements, localization and inventory of the above-mentioned sacralized objects, monuments of Islamic culture and civilization, it would be necessary to compile an interstate register in a systematic form and not only smoothly include them in the list of monuments of universal human civilization, in routes, maps of international, regional tourism, but also to carry out, implement the following urgent tasks:

1. Restore and equip them in a modern way so that they could be preserved with the historical features.

2. As during the time of the Great Sahibkiran Amir Temur (in the form of Waqf), provide them with interstate and republican constitutional and legal immunity, in other words, status quo, economic financing, so that they could exist normally, function and be able to develop.

3. In accordance with interstate agreements and funding, it is fundamental to organize, develop research work on the above listed shrines, summarize materials, research results, report on their results at international and regional Symposiums, colloquia, conferences, in the media, including through UNESCO, publish their main results in annual oriental and Turkic collections, encyclopedias, as well as cover them in mass, popular science publications, in almost all languages of the peoples and nationalities of the region.

All these tasks, goals, and of course, are feasible as a result of strengthening cultural ties between the Republics of Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan, and Kazakhstan. This serves the strategic goals, good will and intentions of the peoples of Central Asia. There are many historical prerequisites for this, such as shared culture, language and religious community. All this creates the basis for regional cooperation in the development of historical objects, shrines, monuments of common Islamic culture, and the civilization of the peoples of Central Asia.

Of course, it should be especially noted and emphasized the indisputable fact that, along with the general, progressive phenomenon of reviving the interest of the peoples of the region in their past, in spiritual sources, including religious-theological, Gnostic and Irphanic culture, sometimes, unfortunately, there is attempts to make a priori calls for general, not very healthy praise of even purely medieval, anti-scientific prejudices, to publish and propagate them in unacceptable forms, for example, attempts to restore and organize purely mystical zeal, treatment, and so on. Also it could be observed even in official, and in most cases, private publications, taking advantage of the moment of methodological turmoil, ideological indiscriminateness of leading ideological cadres and propagandists, attempts to “make ancient” one’s family, to compose new family trees-

shajara, to assign unreasonably those or other pretentious citizens, contemporaries, in the *silsila* (holy chain) of certain Sufi tariqats. All such attempts not only run counter to modern development of Central Asia, but even disorganize all spiritual and educational work, in general, and in particular harm the formation of the modern scientific worldview of the individual. And, this will cause great harm to the common strategic goals of all Central Asian republics, which cannot be allowed under any circumstances. Therefore, representatives of science, primarily historical and oriental studies, as well as Islamic and Turkic studies, must take the initiative into their own hands.

Treating shrines as historical and cultural monuments requires the manifestation of a high level of political-ideological awareness and spiritual culture, as well as attention to problems between neighboring countries, and their traditions, customs, values, holidays and vital rituals. At the same time, it is necessary to prevent the development of superstition in relation to these monuments.

CONCLUSION

Historically, Fergana was one of the sacralized centers of ancient Turkic beliefs, which, as a result of Islamisation, also became a place with many shrines associated with Islamic figures and, first of all, with the Sahabas, the companions of the Prophet Muhammad. They also serve as a primary source for studying the issue of Islamisation of the region. In addition to the sacred shrines of the Sahabas, Fergana also has historical and cultural monuments that require special attention, and this is also due to the fact that historical Fergana is divided between the republics of Central Asia.

A good knowledge of the elements of national life, way of life, even the psychology of the peoples of Central Asia can help in successfully resolving general cultural issues and raising the level of protection of monuments. The preservation and conservation of historical and cultural monuments, especially religion, should be accompanied by the development of knowledge among the population in order to prevent various superstitious beliefs in relation to these monuments.

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