

THE TYPOLOGY OF RELIGIOUS MONUMENTS AND PILGRIMAGE SITES IN NAVOI REGION**Xo'jayeva Lobar Shuxratovna**

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Annotation: This article presents an analysis of the typology, geographic and functional classification of religious monuments and pilgrimage sites in the Navoi Region. It examines their origins, naming, functions, their current status and protection under the state heritage framework.

Keywords: religious monument, pilgrimage site, khanaqah, monumental memorial, typology, geography, archaeological, ruin, place of worship, heritage.

Introduction. As is well-known, the Navoi Region is one of the territories rich in cultural heritage objects. Research results indicate that in the region, cultural heritage sites can be typologically divided into four categories: 1) Archaeological and paleontological monuments; 2) Architectural cultural heritage objects; 3) Religious monuments and pilgrimage sites; 4) Monumental memorials.

Religious monuments and pilgrimage sites Qosim Shaykh Complex. This complex consists of the Qosim Shaykh khanaqah, a burial platform (dakhma), a pilgrimage room, and the tomb of the Emir of Bukhara, Abdullah Khan. It was built in 1558 by Abdullah Khan. The architectural complex includes the Qosim Shaykh khanaqah, the dakhma, the pilgrimage room, and the tomb of Emir Abdullah Khan of Bukhara. On the eastern side of the Qosim Shaykh khanaqah, built during Abdullah Khan's rule, lies the saghana (tombstone structure) of Qosim Shaykh. The saghana measures approximately 5–6 meters in area, constructed from baked brick, with a height of 1.5–2 meters. During the period of anti-religious campaigns, the saghana collapsed and fell into ruin, but fragments of marble stones inscribed with verses from the Qur'an have survived to this day.

The khanaqah was completed in approximately 15–20 years. The exterior on three sides is decorated with cornice-like structures. The khanaqah consists of a large domed mosque, ten adjoining cells (rooms), and an ayvan (columned veranda). The dome of the khanaqah is 14 meters high. The eastern side contains the saghana of Qosim Shaykh, tiled with marble stones and the so-called "Abdullah Khan bricks," with some sections covered by marble slabs inscribed with Qur'anic verses, some of which remain intact today.

The width and length of the khanaqah are 25 meters, containing six rooms in total, a large prayer hall, and a mihrab installed on the qibla side. In each of its four corners there are cells measuring approximately 6×6 meters. When moving toward the north, one enters a chillakhana (a retreat room) measuring 6×4 meters. Additionally, in 1910–1911 the Emir of Bukhara, Olim Khan, constructed a tomb for his father, Amir Abdullah Khan, next to the Qosim Shaykh dakhma, designed to resemble it. Although the second khanaqah was built 300 years later than the Qosim Shaykh khanaqah, together they form a massive and integral memorial complex.

Mavloni Orif Deggaroni Memorial-Located in the village of Hazora in Karmana district, about 40 km northwest of the center, it is one of the oldest mosques in Mawarannahr. The construction of the mosque dates back to the early 11th century. Mavloni Orif (1313–1376) was one of the closest disciples of Sayyid Amir Kulol. Shaykh Mavloni Orif Deggaroni was also one of the teachers of Bahauddin Naqshband, the great representative of the Khwajagan path in the

Naqshbandi tariqa. In the 17th century, the village of Deggaron was transformed into the Hazora fortress, located near the mosque.

“Deggaron,” a Persian word, means “cauldron maker or pot craftsman.” In 2016, the Mavlono Orif Deggaroni memorial complex was completely renovated. The structure was built in the architectural style of the Zoroastrian period. Its walls were rebuilt from mudbrick, and the pillars were made from brick with exceptional strength. Externally, it is not very large or imposing, yet its interior grandeur is exceptional. The four-walled building contains nine domes. Stone arches resting on rows of pillars divide the interior into smaller rooms. Among the domes, the central one stands out prominently.¹

Mir Said Bahrom Mausoleum-Built in 1020, located near the center of Karmana. The earliest information about Mir Said Bahrom appears in “Samariya,” a work by the historian Abu Tohir Khoji Samarqandi, who lived in the 18th–19th centuries. This building is considered the smallest mausoleum in Uzbekistan. The first researcher of the mausoleum was ethnographer A.K. Pisarchik. In 1942, Pisarchik published his photographs of the mausoleum. In 1947, the mausoleum was studied by architect V. S. Nielsen, who published the most complete description and reconstruction.

The mausoleum is a square, single-domed building measuring 6 × 6.5 meters. On the southern side is a single door measuring 1.1 × 2 meters. Above it is a half-moon-shaped grilled opening. The main façade, constructed of baked brick, measures 6 × 6 meters and features geometric patterns and Kufic inscriptions. To the right of the door is the saghana of Mir Said Bahrom, measuring 1 meter wide, 2.5 meters long, and 70 cm high. On all four sides of the mausoleum are arches 1 meter wide and 3 meters high. The top section is octagonal, above which rises a baked brick dome². Two tombstones inscribed in Arabic stand beside the grave³.

Built during the Samanid era, its architectural resemblance to the Ismail Samani Mausoleum is intentional. According to local historian A. Rahmonov, Mir Said Bahrom was likely a prominent figure in Islam or possibly a member of the Samanid dynasty⁴. Historical sources state that in the mid-19th century, there was a village called “Mir Sayyid Bahrom alayhir-rahma” in the area.⁵ Abu Bakr Muhammad Narshakhi, in his “History of Bukhara,” mentions Karmana and notes: “It has a separate village of its own, in which a congregational mosque has been built.”⁶ This may refer either to this memorial or to the Deggaron mosque in Hazora. Thanks to independence, the mausoleum has been restored by the initiative of the regional administration. A large “Yoshlik” children’s park with a 140-seat summer cinema and music school has been

¹ Шаропов М. Ҳазора қадамжоси. “Ўзбекистон овози”, 2003 йил 25 декабрь.

² Саматова Н. Мир Саййид Баҳром мақбараси // Дўстлик байроғи, 2017 йил 3 ноябр

³ Пугаченкова Г. А., Ремпель Л. И. История искусства Узбекистана. М., 1965.

⁴ Рахмонов А. Авлодлар манзили Кармана. Навоий. 1996. 15-бет

⁵ Мухаммаджонов А. Населенные пункты Бухарского эмирата. – Т. 2001, 225-бет

⁶ Мухаммад Наршахий. Бухоро тарихи. “Мерос” туркуми. Т. 1991, 95-бет.

established nearby. Local residents celebrate Independence Day and Navruz festivities in front of this mausoleum every year⁷.

Khoja Khisrav Mausoleum-Khoja Khisrav was a follower and propagator of the Naqshbandi order. The mausoleum is located 400 meters southwest of the Qosim Shaykh mausoleum in Karmana. A saghana measuring 2×8 meters and an 11-pillar mosque were constructed near his grave.

Mirzacharboq Palace-The palace was built between 1900–1905 on the banks of the Zarafshan River by order of Emir Abdullahad Khan. The structure features complex architectural styles. Its design was prepared by Abduraheem – Mulla Abdurahim Ghazgoni, and construction was carried out under the supervision of master Shirin Murodov. The palace served as the emir’s summer residence.

Shohimardon Mosque-The Shohimardon historical monument is one of the oldest sacred sites in Gazg’on city, located in the Shaykhon neighborhood. According to architect Ahmadjon Mukhtarov and professor Dodo Nozilov, its origins date back to the 15th–16th centuries. The site is significant because it contains the mausoleum of Hazrat Ali ibn Abu Talib, cousin and son-in-law of Prophet Muhammad (peace be upon him). This remarkable building, a rare example of Central Asian architecture, is made of marble. It was restored in 1904–1908 by Emir Abdullahad Khan, his son Said Olimkhan, and his mother. The restoration was led by the skilled marble artisans of Gazg’on: Abdurahim Turdiev, Umar, Rustam, Safar, Hayitmurod, and Bobomurod. The restoration efforts were supervised primarily by Abdurahim Turdiev.

“Khonxo’ja Eshon Bobo” Architectural Monument-Located in the “Kelachi” neighborhood of Navbahor district, founded in the early 19th century. The complex is enclosed within circular walls measuring approximately 1730 m². It has a single gate and contains administrative buildings and additional rooms.

“Sufi Allohyor” Mosque-Located in the Fidokor neighborhood of Khatirchi district, constructed in 1922. It was demolished and rebuilt in 2010. Until the 1990s, the mosque remained neglected. Its total area is 350 m². It was registered by the Khatirchi District State Cadaster Enterprise on January 20, 1999. Since 2010, the mosque has been restored and placed under state protection by Resolution No. 846 of the Cabinet of Ministers of the Republic of Uzbekistan.

Boyazid Bistami Mosque-Boyazid Bistami (801–875) was born in the city of Bistam in Iran. He studied under 113 spiritual teachers. The presence of his pilgrimage site in the ancient district of Buston in Qiziltepa is a symbol of deep respect and devotion to this great saint. There was a well-funded mosque here until 1925, but it was destroyed during the Soviet period. In 1990, a new mosque with verandas on the north and east sides was built on the site using funds from local residents and district organizations. A magnificent dome was erected above the symbolic grave, and a healing-water well was restored.

⁷ А. Писарчик. Памятники Кермине. СИИ и ТА. Вып. 4, М., 1945, стр. 23-35; В. А. Нильсен.

Мавзолей Мир Саид Бахром в Кермине. Материалы по истории архитектуры Узбекистана. Вып. 1. М., 1950, стр.

52-57; Ўша муаллиф: Монументальная архитектура Бухарского оазиса X-XII вв. К вопросу о возникновении

средневековой архитектуры в Средней Азии. Т., 1956, стр. 37-44.

Qal'ai Azizhon Mosque-Located in the "Qal'ai Azizhon" neighborhood of Qiziltepa district, built in the 18th century. The mosque is adjacent to the "Khoja Qorgon" cemetery. It is currently used for religious rituals and prayers, and includes a dedicated space for ablution.

Conclusion It should be noted that classifying cultural heritage objects by typology enhances the effectiveness of research, providing accurate information about the geographical location, history, preservation, and protection of cultural heritage objects.

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