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MARKAZIY OSIYODA ISLOM SIVILIZATSIYASI: O‘TMISH VA HOZIRGI ZAMON

VI XALQARO ILMIY-AMALIY KONFERENSIYA
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**TERMIZ SHAHRIDA ME'MORCHILIKNING RIVOJLANISHI.
UMUMIY VA MAHALLIY AN'ANALAR UYG'UNLIGI.
(VIII-XIII asrlar)**

**THE DEVELOPMENT OF ARCHITECTURE IN TERMEZ. THE
HARMONY OF COMMON AND LOCAL TRADITIONS.
(8th-13th centuries)**

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In the 7th century, the city of Termez became part of the Arab Caliphate. From this century onward, as Islam spread throughout Central Asia, Muslim culture began to have a positive impact on architecture, artistic culture, and science. Local traditions and Islamic culture were combined, leading to significant progress.

As for the architecture of Termez in the early Middle Ages, from the 6th to the 8th centuries, as in monumental construction throughout Central Asia, Termez began to use wooden structures as well as wooden domes⁷⁴⁷. In the 9th–10th centuries, unbaked bricks and *pakhsa* (rammed earth) were also used in construction. According to Sh. Kamaliddinov, in the 10th century, the city's streets, squares, and markets were paved with bricks⁷⁴⁸. Most of Termez's buildings were made of fired bricks. In the 11th century, by order of Malikshah, the ruler of the Seljuks, the outer wall of the Termez fortress tower was also lined with fired bricks⁷⁴⁹.

It can be seen that the preserved buildings in Termez mainly date from the 9th–12th and 14th–16th centuries. During the Mongol invasion, there was a slight stagnation in architecture, as in other regions. The construction of these buildings and their architectural decorations share common and similar features, and it can be said that they are mainly close to the architecture of Khorasan. This can be observed in the buildings constructed during the Ghaznavid and Seljuk periods in Termez.

⁷⁴⁷ Medieval architecture in Termez // Termez is an ancient and modern city at the crossroads of major routes. Album, Tashkent, Sharq, 2001, p. 45

⁷⁴⁸ KAMALIDDINOV SH. . *Istoricheskaya geografiya Yujnogo Sogda i Taxaristana* (Historical Geography of Southern Sogd and Toharistan). Tashkent, Fan, 1996p. 113

⁷⁴⁹ ARSHAVSKAYA Z.A, RTVELADZE E.V, HAKIMOV Z.A, *Srednovekovie pamyatniki Syrxandar'i*, (Medieval Monuments of Surkhandarya), Tachkent, 1982, p.28

Overall, the architecture of this period represents a unique blend of the advanced traditions of Movarounnahr and Khorasan architecture, adapted to local conditions⁷⁵⁰.

In medieval architecture, the following types of buildings existed:

1. Residential buildings – palaces, mansions, houses.
2. Public buildings – caravanserais, markets and shops, baths.
3. Religious buildings – mosques, madrasas, khanaqahs, mausoleums.

Domestic architecture – the construction of houses in Termez and its surroundings was traditionally dense. The walls of palaces, fortresses, and courtyards were made of straw and mud bricks. In the pre-Islamic period, the palaces and residences of local landowners were built with tall and thick *pakhsa* (rammed earth) walls, and the corner walls were erected with towers. For example, at the Bolaliktepa monument near Termez, walls up to 9 meters high have been discovered⁷⁵¹.

Living rooms were covered with beams. Wooden columns were used to span long and large rooms. Over time, the seismic resistance of buildings increased. From the early Middle Ages, it became customary to cover the doors and windows of city buildings with arches and to roof houses with domes and semi-domes.

The Termez-Shahs Palace (Palace of the Kings of Termez) served as the residence of the city’s rulers and is among the most remarkable examples of 11th–12th-century architecture. At its center there was a spacious courtyard with a square pool supplied with water through ceramic pipes. The palace featured a grand hall with a porch supported by four square columns. In the 12th century, its interior was decorated with *ganch* carvings and images of legendary creatures. In 1220, during Genghis Khan’s siege of Termez, the palace was destroyed along with many other buildings after strong local resistance.

The Kirk-Kiz (Kyrk-Kyz) fortress, dating from the 9th–10th centuries, stands in ruins in the Termez region. Scholars have proposed various functions for the structure: a noble palace outside the city, a girls’ madrasa, a khanaqah, or a caravanserai. According to the researcher Galina Pugachenkova, its location beyond medieval Termez suggests that it served as an outer defensive fortress. The rectangular, single-storey structure with only the corridors reaching two storeys in height, was built of unbaked bricks. Its smooth *façades*, punctuated by vertical light slits, massive corner towers, and deep arched *aywans* (*iwans*), give it a distinctive appearance, while the main entrance features decorative niches arranged in two tiers with stepped brickwork⁷⁵².

A significant feature of Islamic architecture is the mausoleum (*maqbara*, plural *maqābir*). These structures were usually built to honor renowned individuals, scholars, or saints. Over time, additional buildings were often erected nearby, forming complete architectural complexes. Notable examples in Termez and its surroundings include the Hakim al-Tirmidhi mausoleum and the Sultan Saodat complex.

The Al-Ḥakīm al-Tirmidhī Complex. Northeast of the Qal’a (the old citadel) lies a memorial complex centered around the mausoleum of the renowned 9th-century Sufi scholar Abū Abdallah Muḥammad ibn ‘Alī al-Ḥakīm al-Tirmidhī (d. 255 AH / 868–869 CE). The complex originally included a *khānaqāh* (Sufi lodge) where al-Tirmidhī lived; after his death, a mausoleum was constructed beside it. According to V. A. Shishkin, the *khānaqāh* is the oldest part of the ensemble, dating to the 9th–10th centuries⁷⁵³. Galina Pugachenkova, in her work *Khiva, Shahrisabz, Termez*,

⁷⁵⁰ Medieval architecture in Termez // Termez is an ancient and modern city at the crossroads of major routes. Album, Tashkent, Sharq, 2001, p. 46.

⁷⁵¹ ARSHAVSKAYA Z.A., RTVELADZE E.V., KHAKIMOV Z.A. *Srednevekovyye pamyatniki Surkhandari* (Medieval Monuments of Surkhandarya), Tashkent, 1982, p. 52.

⁷⁵² PUGATCHENKOVA, p. 24

⁷⁵³ SHISHKIN V.A. *K istoricheskoy topografii Starogo Termeza* // Shishkin V.A. Vers la topographie historique du Vieux Termez // Actes de la section Ouzbékistan de l’Académie des sciences de l’URSS. Volume 1. Termez expédition du complexe archéologique 1936 Tachkent, 1940.

provides detailed information on the city's architectural monuments. Among the inscriptions is the name of a Karakhanid ruler, Abū al-Muẓaffar Aḥmad Tegin (likely Aḥmad Khidr), who ruled Transoxiana from 1085 to 1091, suggesting that interior decorative work in the *khānaqāh* dates from the 11th century⁷⁵⁴. The mosque's columns are built of patterned, painted bricks; a corridor leads from the mosque to the crypt, whose dome base carries Arabic inscriptions from 36 Qur'ānic sūras in monumental calligraphy⁷⁵⁵. Another mausoleum from the period under study stands in modern Sherabat district, near Termez. Built in the 11th–12th centuries, it commemorates Abū 'Īsā al-Tirmidhī, a prominent scholar of hadith. The monument was first noted by D. N. Logofet in his book *On the Frontiers of Central Asia*⁷⁵⁶.

Near Termez's northern gate once stood the Chorsutun Mosque, built in the 10th–11th centuries but now lost. In the 11th century, a brick minaret was rebuilt at one corner; an inscription on the tower dates it to 1032, when the mosque's *mihrab* was also restored⁷⁵⁷. Excavations by Shishkin in 1938 uncovered the plan, revealing only the lower walls and pillars, but enough to reconstruct its highly unusual original layout.

The Sultan Saodat Complex. This funerary complex was built gradually between the 11th and 17th centuries around the tombs of the Termez *Sayyids*—descendants of Ḥusayn, grandson of the Prophet Muḥammad, known locally as “Sultān Saodat” (“Lord of Happiness”). The complex reflects the growing genealogical prestige of the Prophet's family (*Ahl al-Bayt*) in Islamic society⁷⁵⁸. It includes a mosque, multiple mausoleums, and a *khānaqāh*. The oldest section, in the southwest corner, consists of three chambers dating from the 10th–11th centuries, while roughly 20 mausoleums make up the entire ensemble today.

Following the spread of Islam, madrasas became a defining element of Central Asian urban architecture. Eventually, madrasas were established across all major cities. Unfortunately, none from the medieval period survive in Termez; only one madrasa from the 17th–18th centuries remains in Denau, near Termez.

The Mausoleum of Zul-Kifl. Another notable monument from the pre-Mongol period is the Mausoleum of Zul-Kifl, located on the so-called “Prophet's Island” in the Amu Darya. Built between the 11th and 12th centuries, the mausoleum consists of several domed chambers constructed over different periods. For centuries, it has served as a unique pilgrimage site for Muslims worldwide. Local tradition associates the site with the Prophet Zul-Kifl, a figure mentioned in the Qur'ān, although this identification has not been scientifically verified.

In conclusion, one of the defining features of Islamic architecture is the development of new artistic and decorative styles. Because Islamic teachings prohibited the depiction of living beings, geometric *girrih* patterns, stylized Islamic motifs, and *kitaba* (Arabic inscriptions) became the dominant forms of ornamentation. With the rise of Kufic and later Naskh scripts, monumental calligraphy emerged as a central element of architectural decoration. This is evident in the architectural heritage of Termez — for example, the minaret of the Chorsutun Mosque and the Arabic inscriptions on the altar of the Hakim at-Tirmizi complex. Such inscriptions often include

⁷⁵⁴ POUGATCHENKOVA G. *Termez, Shahrisabz, Xiva* (Termez, Shakhr-e-siabz, Khiva), Moscow, Isskustvo, 1976, p.32

⁷⁵⁵ Rustam MUQIMOV. «Arkhitekturnyy kompleks Khakima Tirmizi v Starom Termeze. *Historical and cultural traditions of the Hakim Tirmizi's Epoch and its importance in the World Civilization* (in the Russian and English languages), Dushanbe, 2016 - p. 362

⁷⁵⁶ D.N. LOGOFET *Na granitsakh Sredney Azii. Putevyye ocherki v 3-kh knigakh* (Aux confins de l'Asie centrale. Croquis de voyage en 3 livres), Frontière russo-afghane, livre 2. Saint-Petersbourg, 1909.

⁷⁵⁷ Medieval Architecture of Termez // *Termez: An Ancient and Modern City at the Crossroads of Great Routes*. Album. Tashkent: Sharq, 2001, p. 48.

⁷⁵⁸ JALOLIDDIN MIRZO, *Sultan Saodat - hier ruhen die „Herrscher der Glücklichen“*, online article, available : https://www.academia.edu/3624591/Sultan_Saodat_hier_ruhen_die_Herrscher_der_Gl%C3%BCcklichen

verses from the Qur’an, hadiths, expressions of Islamic wisdom, as well as details about the date of construction, the patron, and the architect. In mausoleums, they may also record the name and lifespan of the person buried there. As a result, epigraphic inscriptions on Islamic architectural monuments serve not only as decorative elements but also as valuable historical sources.

* * *

**ROSSIYA IMPERIYASI MUSTAMLAKACHILIGI DAVRIDA
TURKISTON GENERAL-GUBERNATORLARINING MARKAZIY
OSIYO ISLOM ME‘MORIY OBIDALARI VA TARIXIY
YODGORLIKLARIGA BO‘LGAN MUNOSABATI**

**ATTITUDE OF THE GOVERNOR-GENERALS OF TURKESTAN TO
THE ISLAMIC ARCHITECTURAL AND HISTORICAL MONUMENTS
OF CENTRAL ASIA DURING THE COLONIAL PERIOD OF THE
RUSSIAN EMPIRE**

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O‘rta Osiyo hududiga islom dinining kirib kelishi hududda yangi madaniy jarayonlar boshlanishiga turtki bo‘ldi. Islom dinining izlari siyosiy, ijtimoiy, iqtisodiy va madaniy hayotning yetakchi jabhalariga singib bordi. Rossiya imperiyasining O‘rta Osiyo xonliklariga nisbatan bosqini arafasida islom dini, shariat qonun-qoidalarida deyarli har bir sohada yetakchi ahamiyatga ega bo‘lgan. O‘lkada mahalliy aholining yerga bo‘lgan haq-huquqlari ham shariat qonun-qoidalarida asosida boshqarilgan. Rossiya imperiyasi hududda hokimiyatni qo‘lga olgandan so‘ng islom dini o‘zidan qoldirgan boy madaniy meros, jumladan, islomiy qonun-qoidalar, muassasalar, tarixiy obidalariga nisbatan o‘z mustamlakachilik ruhidagi siyosatini yurgiza boshladi.

Rossiya imperiyasining Turkiston o‘lkasidagi boshlig‘i – general-gubernatorlarning o‘zlari Turkistondagi boyliklarning eng birinchi qaroqchilari va shaxsiy kolleksiyalarning tuzuvchilari edilar⁷⁵⁹. Turkistonning birinchi general-gubernatori K.P.Kaufman Buxoro amirligiga nisbatan harbiy harakatlarni amalga oshirib, Samarqand shahri Turkiston general-gubernatorligi tarkibiga qo‘shilgandan so‘ng, shahardan ko‘plab nodir tarixiy manbalar bilan bir qatorda tarixiy yodgorliklardan parchalar ham Sankt-Peterburgga tashib ketila boshlandi.

Turkiston general-gubernatori K.P.Kaufmann Samarqand shahrida qo‘lga kiritgan eng katta “o‘lja”laridan biri shubhasiz, Usmon Qur‘onidir. 1869 yili 30 mayda Zarafshon okrugi boshlig‘i general-mayor A.K.Abramov Turkiston general-gubernatoriga Usmon Qur‘onini Samarqanddagi Xo‘ja Ahror masjididan olganligi to‘g‘risida xabar beradi. Go‘yoki bu muqaddas kitob shahar aholisi uchun keraksiz, undan foydalanmaydi degan yolg‘on vajlar bilan aholidan tortib olingan. Usmon Qur‘oni Samarqanddan Peterburgga olib ketilgan va Imperator Xalq kutubxonasiga topshirilgan⁷⁶⁰.

⁷⁵⁹ Алимова Д.И. Тарих шоҳидлиги ва сабоқлари Чоризм ва совет мустамлакачилиги даврида Ўзбекистон миллий бойликларининг ўзлаштирилиши. – Тошкент, 2001. – 160 б.

⁷⁶⁰ O‘zMA, I fond, 29-ro‘yxat, 23-ish, 29 varaqlar.