



POLITICAL ARCHITECTURE AND TOURISM POWER

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ANNOTATION

The article says that the shrines around Samarkand were created by mankind in different ways over thousands of years of history, because they were all adapted to or interpreted through communist beliefs during the Soviet era. Therefore, we are re-evaluating the whole system of values in order to strengthen national independence, to help our people to rise to the level of the most advanced nations, to fully restore and re-understand our original cultural heritage, to build our historical monuments on the basis of precision and intricate geometric calculations. The harmony of ornaments and patterns, both beautiful and majestic, strong and magnificent, still amazes people. Today, not only our people, but also the world community visit the holy shrines Ghavsuli Azam, Mahdumi Azam, Sheikh Khudoydi. The proposals made as a result of the study of such shrines are described.

Keywords: *Holy shrines, spirituality, national values, Al-Motrudi's teachings, high morals, divine qualities.*

INTRODUCTION

Throughout thousands of years of history, humanity has created a system of different doctrines and views, constantly striving to understand itself and the world. The mysticism that emerged and developed in the Islamic world is a doctrine that combines such aspirations, intellectual and emotional pursuits, and discoveries, and in many respects is based on the concepts of religious thought, but also differs in many respects.

The human heart has always aspired to perfection and maturity. The pursuit of perfection in the pursuit of Islamic theology embodies the desire to understand oneself, to consider high morals, divine qualities and attributes sacred, to appreciate and enrich human spirituality.

President of the Republic of Uzbekistan Shavkat Mirziyoyev said: "It is the honorable duty of each of us to preserve and appreciate our sacred religion, which embodies our ancient values and moral qualities.

Islam means understanding the truth, it encourages human beings to do good deeds, calls each of us to goodness and peace, and teaches us to be real human beings. "[1:30] They praised the shrines and stressed the need to continue their traditions in this regard at a new stage.

Due to independence, it is natural that all shrines in our country and their architectural system, criteria will be radically reconsidered. We are talking about the whole system of spiritual values and shrines in general. "Because all of them were adapted to or interpreted through communist beliefs during the Soviet era. Therefore, we are re-evaluating the whole system of values, fully restoring and re-understanding our original cultural heritage, based on the goals of strengthening national independence, helping our people to rise to the level of the most advanced nations "[2: 145].

"Nothing in great history goes unnoticed," he said. It is preserved in the blood of nations, in their historical memory, and manifested in their practical work. That is why he is powerful. Preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy "[1:29].

Thousands of ancient and unique monuments in our country have amazed the world for centuries. It is appropriate to connect the present happiness and potential of Samarkand with its glorious past, the gardens of the time of our ancestor Amir Temur, the skyscrapers that amazed the people of the world. As a result of such a large-scale work, we are all proud of the fact that the city of Samarkand, which has long been the "beauty of the earth", is once again rising to such a high status. It should be noted with satisfaction that Samarkand is included in the list of 50 cities in the world that a person should visit during his lifetime.

Therefore, from the first days of our independence, special attention has been paid to their study, protection and transmission to the next generation. Also, the Laws of the Republic of Uzbekistan "On protection and use of cultural heritage sites", "On protection and use of objects of archaeological heritage" and a number of other normative legal acts are being consistently implemented. Therefore, on the basis of the experience of our country and foreign countries, the object of research is to comment on the architectural appearance of historical shrines around the city of Samarkand and its region, taking into account the tourist needs and modern requirements. A number of efforts were also made during the Soviet era. In particular, on May 28, 1920, a meeting of the "Commission for the Preservation of Ancient Monuments and Art" was held on measures to preserve the monuments of Registan in Samarkand. [8]

Thousands of historical monuments have been erected in our country, which still attract people from all over the world. They are the invaluable and unique heritage of our ancestors, which embodies the rich spiritual values of our people formed over the centuries, as well as creative potential. These buildings reflect the long history of our Motherland, the people of our country, the achievements of our ancestors in architecture, the image of a hardworking people who worked hard for many years to show the subtleties of art in their buildings many centuries ago.

The fact that our historical monuments are built on the basis of extreme precision and intricate geometric calculations, the harmonious combination of elegant ornaments and patterns, as well as beautiful, majestic, solid and magnificent, still amazes people. There are "more than 7,300 cultural heritage sites" that have withstood the test of nature for centuries, adding to the beauty of our cities [3:61]. The global significance of these historical monuments can be seen in the fact that more than 4,000 historical monuments in Uzbekistan are included in the UNESCO list of one of the world's leading organizations.

According to historical sources, the name of Samarkand in the time of Afrosiyab (the legendary king who ruled in Movaro-unnahr) was Haft darband- (legendary place name, in Persian-Tajik language "haft" -etti, "darband" - "narrow gorge", "road between mountains"). After the conquest of Alexander the Great, Alexander the Great built a great madrasah here and said, "Let me have a monument to this region." This madrasah was built by two masters, whose name was Samar and Kand. People came and settled around this madrasa. Gradually the city emerged. They wondered what to call this city. Then a wise man came to Alexander and said:

"Shohanshahim, this madrasah was built by masters named Samar and Kand, and because of this madrasah a city appeared around it. Let's call this city Samarkand. The name of this city became Samarkand

"[4:45]. Legend has it that in the city of Samarkand, which we are studying, many architectural structures have been built since ancient times, and over time they have become large places of pilgrimage.

Archaeological monuments and their findings reflect the past, history, spirituality and values of a particular nation. Therefore, the preservation and transmission to future generations of archeological monuments and unique finds recorded in them is one of the most pressing issues in all countries of the world.

During the years of independence, a number of positive steps have been taken in our country to preserve, protect and use cultural monuments, including archeological monuments. In particular, the objects of national cultural heritage in the historical part of Samarkand have been radically reconstructed and the region has changed beyond recognition. As a result of these efforts, the region was included in the UNESCO World Heritage List in 2001 in the nomination "Samarkand - the crossroads of culture." A total of 513 objects of material and cultural heritage are located in the area, which is divided into three parts. Architect DI Iofan and artist DK Stepanov, representatives of the Russian Commission for the Preservation of Ancient Monuments, were sent to Samarkand to conduct a comprehensive study of the monuments of the Soviet era. They closely assisted in the study of historical and cultural monuments in the city. [10]

There are 1105 archeological, 670 architectural, 37 attractions, 18 monumental, 21 memorial, 1851 objects of material and cultural heritage in the territory of Samarkand region [5: 25-36]. They were taken under state protection by the decision of the regional governor on November 14, 2013.

Robinjon, Charkhintepa, Uchtepa (Narpay district), Koktepa (Payarik district), Kuldortepa (Urgut district), Arabtepa, Navbogtepa (Samarkand district), Tillatepa, Buritepa, Kapsatabobotepa (Kattakurgan district), Kumushkent, Sughd, Mingushkent, Sughd Such monuments as Jambay district) are among them.

An ancient fortress located in Sazaghan village of Nurabad district, Kurgantepa in Pastdargom district, Langartepa in Koprikboshi village of Narpay district, Shirinkhotintepa in Yanarik village, Kushtepa in Urguch village, Yuriqorpa in Khojagorsa district represents a distant past.

In order to find and identify cultural monuments in the districts of Samarkand region, branches of the Society for the Preservation of Historical and Cultural Monuments of Uzbekistan were established. In 1968, the executive committees of Samarkand regional and city councils, the Ministry of Culture and its Main Department for the Preservation of Monuments and Fine Arts on the study and repair of world-famous monuments such as Sherdor, Ulugbek, Tillakori madrasas, Shahizinda, Gori Amir mausoleums. many events were held. [12]

Samarkand, which has a history of almost 3,000 years and is always young, became more prosperous and beautiful during the years of independence. No matter where you look, you will see great creative work. In particular, the archeological monuments and architectural monuments preserved in the region and revered by our people for centuries have been revived. All of them have been repaired and some have been rebuilt. Today, not only our people, but also the world community has been transformed into sacred shrines worthy of visiting and spiritual nourishment. Considering the plight of many monuments in Samarkand during the Soviet era, the "Permanent Samarkand Commission for the Preservation and Restoration of Ancient Monuments (Samkomstaris)" was established on June 1, 1920 to protect the cultural monuments there. [9]

Shrine of Ghawsuli Azam - Ghawsuli Azam Abu Muhammad Muyiddin Sayyid Abdul Qadir Gilani was born in 1079 in the Gilan province of Iran. He died in 1166 in Baghdad. Abdulkadir Gilani is the governor. It is known that the saints were on seven levels. Their highest level is Qutb wa Qaws.

Science and enlightenment, religious and secular science have been developed on the land of Makhdumi Azam shrine-Samarkand since ancient times. The names of great scholars, scientists and fuzalas were known in seven climates. That is why they have always sought knowledge and enlightenment from all over the world, and most of them have settled in the land of Samarkand. The fact that such holy shrines are located in Samarkand is the pride of this country and the homeland of saints [5: 41-41]. In 1988, a plan for the protection of the Mahdumi Azam ensemble was prepared and approved. [11]

“Sheikh Khudoydodi Vali Shrine is the son of Sheikh Khudoydodi Vali-Karmana. The fact that he was born and raised on this land has been confirmed by sources. Although his last place was Fazira village in Jambay district of Samarkand region, the maturity of his life and activity is connected with the native soil. Sheikh Alim Azizon's "Lamahot min nafahotul qudus", Abu Tahirhoja's "Samaria", Muhammad Sharif al-Husseini's "Hujjat ul-zokirin", Raqim Samarkandi's "History of the cashier", Mawlana Said's "Manoqibi Khudoydodi Vali" confirmation. Through the maps of the shrines in Samarkand and the roads leading to them, tourists can easily find them without spending a lot of time”[6: 19-17].

Scientific research shows that the number of tourists visiting the shrines around Samarkand is slightly lower than at the shrines in Samarkand. This is due to the fact that the infrastructure of the surrounding shrines is not well organized and the services that can attract a large number of tourists are not visible. As a result of a thorough study of this, I have witnessed many shortcomings and successes. For example: It is a bit difficult to find the first person to go to the mausoleum of Al-Motrudi, and the road to this holy place is not in demand. Chokardiza Cemetery is the third largest cemetery in the Islamic world, home to the tombs of Al-Motrudi, who clarified the Islamic ideology. As we study the teachings of Moturidia, we focus on deepening in people's hearts, minds and minds a deep respect for the past, ancestors and our motherland, as well as self-awareness, love for the motherland, a deeper study of its deep-rooted historical roots. important. The period in which al-Moturidi lived coincides with the period when the Samanids ruled. Samarkand was first the capital of this state, and then from the end of the IX century the capital was moved to Bukhara. However, at the same time, Samarkand, along with Bukhara, will remain the economic and cultural center of Movarounnahr. Al-Moturidi became interested in jurisprudence and kalam and took lessons from Hanafi scholars. During this time he interacted and debated with many famous jurists and hadith scholars. He probably wrote works in this field all his life.

Many of Al-Moturidi's works have not survived, and those that have arrived are mostly kept in foreign libraries and manuscripts. Al-Moturidi's Kitab at-Tawhid, which is considered to be very sensitive in the Islamic world, has survived to our time and was published in Beirut in 1970 by Fethullah Khulif.

The moturidi conclusion can be applied not only to faith and piety, but also to a broader, whole social life. If this is done, Moturidi concludes that freedom is not only based on reason, but also on behavior in accordance with tradition, that is, the system of values formed and accepted in society [2:96].

His "Pandnoma" is one of the best examples of the pandnoma of the X century, which encourages the reader to study science, to acquire a profession, to be well-mannered, humane, sweet-spoken, generous.

These thoughts of al-Moturidi are reminiscent of the words of the Nightmare: “If a person, no matter how noble and original, but without a profession, he despairs of the honor and respect of the people. Greatness is with intellect and knowledge; not by lineage. The horse was given to you by your father and mother, so don't be a snob for it ... This horse is nothing more than a sign. But you should have a name with a profession”[7:95].

Today, 80% of the visitors are locals and 20% are foreign tourists. It is necessary to develop the flow of tourists and introduce various services to them.

Hence the improvement and beautification of the condition of the road leading to this great abode. It is also important to create a library with samples of rare works and manuscripts of the great man.

There is also news about Khoja Ahror Vali and Nodir Devonbegi madrassahs located on Ishchilar Street in Samarkand district. These two mausoleums were reconstructed in the XVI-XVII centuries. Upon entering the courtyard, the mausoleum is reminiscent of the Sherdor Madrasa in Registan. It is very similar in construction, but differs in the one-story domes and rooms. While visiting here, I met Salokhonov Nuriddinkhan, the 19th generation of Khoja Ahror Vali, and from him I learned a lot about the history and life of Khoja Ahror Vali.

The mausoleum of Khoja Ahror Vali was a madrasa with 32 rooms, where classes on Islamic teachings were held. Currently, this place is used as a "center for the development of urban planning and construction industry" in Samarkand region.

Conclusion. In short, the material and architectural condition of the shrines around the city of Samarkand today, architectural and landscape solutions are not in demand. As a result of in-depth study and scientific research of such historical objects, a lot of data has been collected and their current state has been studied. Suggestions were developed based on their functional responsibilities. Architectural landscape solutions of the areas where the shrines are located and new project proposals for visitors have been developed. News was also introduced about the Khoja Ahror Vali and Nodir Devonbegi madrassahs located on Ishchilar Street in Samarkand district. As a result of research, in order to attract more tourists, the courtyard part of this place can be widely used, because the environment is very beautiful. It's a day of the week in the courtyard to mark the evening as usual and turn it into a venue for a cultural evening. With the day of our tourists visiting our region, I get tired of going around the shrines, and I offer to organize an evening cultural program (performance of national folk songs and dances and a gallery of national costumes), making the most of the evening. Through this offer, we will offer better and more interesting tour packages to today's tourists and achieve economic efficiency, create a comfortable environment for tourists in all shrines and, as a result, attract thousands of tourists. Introduce them innovations depending on the location and convenience of the shrines:

- Introduction of modern minibuses on the basis of planned connections between shrines;
- Organization of video projectors showing historical events;
- Introduction of linguistic devices for foreign tourists;
- As mentioned above, it would be expedient to introduce evening cultural programs, offering additional services to tour packages.

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