

**PRESERVATION AND RESTORATION OF HISTORICAL MONUMENTS IN  
QASHQADARYO IN THE POST-INDEPENDENCE PERIOD*****Olim Buronov****Associate Professor of the University of Information Technologies and Management****Makhhkamova Sevinch Toshpolat qizi****2nd-Year Student of the University of Information Technologies and Management*

**Abstract.** This article highlights the efforts made in the Qashqadaryo region to preserve and restore historical monuments in the period following Uzbekistan's independence. It discusses legal and regulatory documents adopted by the state, initiatives taken by local government bodies, as well as collaborative projects with international organizations aimed at restoring, conserving, studying, and promoting historical monuments for tourism. The article also reflects on the restoration of architectural monuments located in Qarshi, Kitob, and Shahrisabz, and their role in cultural and spiritual life. Special attention is given to the involvement of local communities in the preservation process and the importance of educating the younger generation in respect for national heritage. This research contributes to a deeper analysis of the preservation and sustainable development of tangible cultural heritage in Qashqadaryo.

**Keywords:** Qashqadaryo region, historical monuments, cultural heritage, post-independence period, heritage preservation policy, local government bodies, tourism potential, ancient monuments, pilgrimage sites, historical-cultural, legal foundations, socio-cultural development.

**Introduction.** After the Republic of Uzbekistan gained independence, the issues of national identity, the revival of historical memory, and the study of the rich cultural heritage left by ancestors became one of the key priorities of state policy. In this process, special attention was given to the preservation of ancient monuments, their restoration, and the reinforcement of public awareness regarding historical sites. In particular, significant work has been carried out in the Qashqadaryo oasis, which is rich in historical and cultural heritage.<sup>1</sup>

The architectural monuments located in this region — mosques, madrasas, mausoleums, sacred sites, bridges, bathhouses, and other historical structures — have served as unique spiritual and scholarly centers for centuries. During the years of independence, extensive measures have been taken to study, preserve, restore, and integrate these monuments into the life of modern society. As a result, legal, organizational, and scientific foundations for the preservation and promotion of historical heritage have been established<sup>2</sup>.

The Qashqadaryo oasis, located in the southern part of Uzbekistan, has for centuries been an integral part of Islamic civilization and the system of spiritual traditions. This region is recognized as a center that has made a significant contribution to the development of Islamic science and knowledge, and as a land that has produced prominent scholars, sheikhs, and enlightened intellectuals of its time<sup>3</sup>.

<sup>1</sup> Юлдашева Д.У. Ўзбекистонда моддий- маданий ёдгорликларнинг муҳофаза қилиниши тарихидан. Илмий хабарнома, АДУ, 2- сон. 2019. Б. 34-40.

<sup>2</sup> Қашқадарё вилоят давлат архиви. С- 533 фонд, 1- рўйхат, 1- иш, 1-15 вараклар.

<sup>3</sup> Суюндик Мустафо Нуротий. Мунаввар кадамжолар. 2011.-Б. 5.

After gaining independence, wide opportunities were created to study the history of the country objectively and on a scientific basis — including research on the lives and works of great figures who contributed to Islamic sciences and spiritual heritage. At the same time, special attention was given to identifying, studying, restoring, and preserving the spiritual wealth they left behind, such as ancient mosques, madrasas, khanaqahs, and mausoleums as historical architectural monuments.

**Research Materials and Methodology.** Starting from the early years of independence, extensive practical measures have been implemented to preserve, restore, and safeguard cultural heritage sites. Indeed, the people of Uzbekistan are obliged to protect their rich historical, spiritual, and scientific heritage. The state protection of such heritage is based on a legal framework. Scientific research has shown that the greatest damage to historical architectural monuments occurred during the 1920s and 1930s of the 20th century. Therefore, it is appropriate to study these processes in the context of different historical periods. The state policy of preserving and protecting cultural heritage sites plays a crucial role in restoring historical truths, fostering national identity, and transmitting the rich spiritual legacy to future generations<sup>4</sup>.

During the 1920s and 1930s of the 20th century, many cultural heritage sites in our country were used for purposes completely different from their original functions. In particular, historical structures that had represented the scientific and spiritual life of our people for centuries were repurposed as storage facilities or served the needs of industrial and agricultural enterprises. Some were completely abandoned and, in certain cases, even used as prisons. One such example is the 14th-century Odina Mosque in the city of Qarshi, which was turned into a prison<sup>5</sup>.

In addition to this mosque, the Sharafboy Madrasa built in the 18th century, as well as the Qilichboy and Bekmurodboy (Bekmirqozoq) madrasas constructed in the early 20th century, also lost their original function during that period. As a result, some historical monuments in the city of Qarshi were completely destroyed and disappeared without a trace. One such monument is the Abdullakhan Madrasa, built in the late 16th century. Sources indicate that this madrasa functioned as the only higher Islamic educational institution in Qarshi. According to historians, the madrasa was a two-story structure measuring 45 by 35 meters, with nearly 40 rooms. Its walls were adorned with glazed decorative tiles, floral-patterned ceramic ornaments, square and elongated bricks, and it was built in the “double-style” (combined architectural method). The well-known historian Abdusattor Jumanazarov, in his monograph *Nasaf*, wrote the following about this madrasa: “This blessed place, which served as Qarshi’s unique scientific academy, was completely razed to the ground after 1925.”<sup>6</sup>

However, during the years 1945–1947, on the initiative of the government of the Uzbek SSR, 1 million 800 thousand rubles were allocated from the state budget for the restoration and repair of historical and architectural monuments across the country. With this funding, restoration work was carried out on 22 madrasas, ancient khanaqahs, and several mausoleums and complexes throughout the republic<sup>7</sup>.

In particular, extensive restoration work was carried out at the Ak-Saray complex in the city of Shahrisabz, Qashqadaryo region, which dates back to the 14th century. One of the few

<sup>4</sup> Қашқадарё вилоят давлат архиви. С- 533 фонд, 1- рўйхат, 1- иш, 1- варақлар.

<sup>5</sup> Қашқадарё вилоят давлат архиви. С- 533 фонд, 1- рўйхат, 42- иш, 1- 15варақ.

<sup>6</sup> Қашқадарё вилоят давлат архиви. С- 533 фонд, 1- рўйхат, 6- иш, 7- варақ.

<sup>7</sup> Насриддинов К. Қарши тарихининг ривожланиш босқичлари.-Қарши: " Imellekt", 2022 й. Б.149.

remaining historical structures in the city of Qarshi is the Bekturodboy (also known as Bekmirqozoq) Madrasa, built in the early 20th century by a prominent local figure named Bekmirqozoq. This madrasa had a total of 23 cells (hujras) and covered an area of 22.66 by 27.66 meters. Fifteen of these cells were located on the first floor, while the remaining eight were on the second floor. Unfortunately, the historical and architectural features of this monument are not well documented, and the available information is insufficient to form a complete and objective understanding of it<sup>8</sup>.

The history of the Bekturodboy Madrasa has mainly been reconstructed based on oral accounts from elderly local residents. The well-known historian A. Jumanazarov provided brief information about this madrasa in his work Nasaf. According to him, local people state that the building was constructed in 1906. However, a marble plaque located above the madrasa's main gate indicates that the monument was built in 1911. During the Soviet era, the building was used for various purposes, which seriously affected its architecture and overall condition. Due to insufficient attention from the authorities responsible for cultural heritage preservation, many historical structures deteriorated significantly. A report dated May 26, 1969, by the "Society for the Preservation of Historical and Cultural Monuments" regarding the condition of historical sites in Qashqadaryo region states the following: "Currently, the Kokgumbaz and Qo'rgoncha mosques in Qarshi city, the Ak-Saray complex in Shahrisabz, the mausoleum of Jahongir Mirzo, the Hazrat Imam and Kokgumbaz mosques, Gumbazi Sayyidon, Chorsu trade dome, as well as the Sultan Mirhaydar Ata complex in the Kasbi district and many other monuments are being preserved in poor condition."<sup>9</sup>

Reliable scholarly information about this situation is presented in the book Architectural Monuments of the Qashqadaryo Oasis by L.Yu. Mankovskaya. According to the author, by the 1980s many monuments in the city of Qarshi and other areas of the region had fallen into a state of disrepair. Among them were the 16th-century Kokgumbaz Mosque in Qarshi, the historical bridge crossing the Qashqadaryo River, an ancient bathhouse, the Bekturodboy and Abdulazizkhan madrasas dating to the 19th–20th centuries, the Chaqar Mosque, the Imam Abul Mu'in an-Nasafiy complex (11th–20th centuries) in Qovchin village of Qarshi district, the Sultan Mirhaydar complex (11th–16th centuries) in Kasbi district, the ancient sardoba in Qamashi village, the Ak-Saray complex (14th century) in Shahrisabz, the mausoleums of Shamsiddin Kulol and Jahongir Mirzo (14th century), and the Khoja Ilmkon khanaqah (16th–18th centuries) in Kitob district — all of which were in need of urgent restoration<sup>10</sup>.

Research has shown that during the Soviet period, restoration and preservation efforts in southern Uzbekistan were mainly focused on prominent and large-scale monuments located in city centers. Meanwhile, historical structures in districts and villages were largely neglected and left without proper attention. In the Qashqadaryo region, particularly in small historical sites located far from district centers, preservation and restoration efforts were either insufficient or not carried out at all. As a result of this neglect, some ancient structures have completely lost their original appearance, while others were destroyed due to earthquakes, climatic conditions, or human activity, and disappeared without a trace. For example, in the Hamramjuy and

<sup>8</sup> Равшанова Г. Абдуллахон мадрасаси қачон бузилган? Қашқадарё, 2008 йил 25 ноябрь. № 096- сон ( 14228).

<sup>9</sup> Юлдашева Д.У. Ўзбекистонда моддий- маданий ёдгорликларнинг муҳофаза қилиниши тарихидан. Илмий хабарнома АДУ, 2- сон: 2019. Б.34-40.

<sup>10</sup> Юлдашева Д.У. Ўзбекистонда моддий- маданий ёдгорликларнинг муҳофаза қилиниши тарихидан. Илмий хабарнома АДУ, 2- сон: 2019. Б.34-40.

Qizilmasjid neighborhoods of Qarshi city, several historical structures once existed. According to elderly local residents, more than ten ancient mosques were present in these two neighborhoods during the 1970s and 1980s. However, due to the absence of restoration or conservation over many years, only two mosques have survived to the present day<sup>11</sup>.

**Discussion.** Similar situations can be observed not only in Qashqadaryo but also in the Surxondaryo region. This highlights asymmetry in the treatment of cultural heritage caused by regional disparities and infrastructural limitations. Different approaches are also observed in the attitude toward sacred sites. The aim is not to promote or reject them, but rather to acknowledge their existence and provide information about the historical figures associated with them. Even if some revered individuals never physically visited the territory of present-day Uzbekistan, symbolic shrines dedicated to them are considered sources of moral education, inspiration, and cultural values. These pilgrimage traditions, passed down from generation to generation, occupy a special place in the spiritual environment of society as a form of socio-psychological heritage<sup>12</sup>.

To study the significance of pilgrimage sites, it is essential to apply scholarly approaches that help determine the social function of religion within its historical context. This requires the use of methods from anthropology, ethnology, religious studies, social psychology, and sociology, while taking into account factors such as lifestyle dynamics, customs, and the emergence of new religious movements. In this regard, the concepts of qadamjoy (sacred place) and symbolic tomb are interconnected. The term qadamjoy is derived from the Arabic word qadama — meaning "to have walked" or "place" — and is interpreted as a spiritual and symbolic sign. Such places, for example, sacred sites attributed to figures like Suyundik Mustafo Norotoy, hold an important place in the religious and spiritual life of the people. In such research, analyzing historical processes step by step and addressing each cultural-intellectual issue through qualitative synthesis ensures the effectiveness of scientific approaches. In the process of modernization, preserving traditional Islamic values and harmonizing them with the demands of modern life is crucial for enhancing the society's moral and educational potential. Pilgrimage sites, in this context, function not only as religious institutions but also as moral and educational centers, playing a vital role in maintaining societal stability<sup>13</sup>.

In today's era of globalization and modernization, the preservation of traditional Islamic values and their harmonious development in accordance with modern life play an important role in enhancing the society's moral and educational potential. As a result of the restoration efforts carried out during the years of independence in the Qashqadaryo and Surxondaryo regions, pilgrimage sites and sacred qadamjoys are now being revalued not only as places of religious reverence, but also as integral continuations of national traditions and spiritual heritage. The scholarly, moral, and educational legacy of the figures buried at these shrines — along with the ideas reflected in their works — hold a significant place in the spiritual upbringing of the younger generation<sup>14</sup>.

<sup>11</sup> Buyuk Ipak yo'lini qayta tiklashda O'zbekiston Respublikasining ishtirokini avj oldirish va Respublikada xalqaro turizmni rivojlantirish borasidagi chora- tadbirlar to'g'risida » gi O'zbekiston Respublikasi Prezidentining F- 1162- sonli Farmoni, 1995- yil 2iyun,

<sup>12</sup> Qashqadaryo viloyat davlat arxiv. С- 533 фонд, 1- рўйхат, 6- иш, 7- варақ.

<sup>13</sup> Qashqadaryo viloyat hokimiyatining joriy arxiv materiallari, 2022- йил. Жураева С. Ўзбекистоннинг жанубий ҳудудларидаги зиёратгоҳлар тарихи ва уларнинг маҳаллий аҳоли ҳаётида тутган ўрни. Т.: 2021., Б- 258.

<sup>14</sup> Наука как призвание и профессия. С. 529-546



Therefore, studying the lives and activities of these figures, and conducting scholarly analysis of attitudes toward pilgrimage, contributes to strengthening the cultural potential of society. Although various approaches (from ethnography, religious studies, anthropology, and sociology) have been applied in research on pilgrimage culture in our country, issues such as the spiritual influence of local shrines and qadamjoys, particularly their role in the upbringing of youth, have not yet been sufficiently explored. The scientific novelty of this research lies in the fact that, in connection with the celebrations of the 2700th anniversary of the cities of Shahrisabz and Qarshi, it highlights how the restoration of tangible cultural heritage sites and the increasing flow of pilgrims to these places have turned them into important centers for the spiritual elevation and inner purification of the population. It has been identified that the educational and spiritual influence of shrines has also served as a driving force for the rapid development of domestic tourism<sup>15</sup>.

The pilgrimage sites located in Qashqadaryo region — such as Ak-Saray, Dorussiodat, Doruttilovat, and the mausoleum of Mawlono Khojagiy Imkanagiy in Shahrisabz; Kokgumbaz, Odina, and Abu Ubayda ibn Jarrah in Qarshi city; Hazrat Imam Muin in Qarshi district; Sultan Mirhaydar in Kasbi; Chusam Shaykh in Koson; and Abdullah ibn al-Mubarak in Muborak — have emerged as some of the most significant religious and spiritual centers in our country. Moreover, during 2019–2021, restoration and reconstruction works were carried out on a number of historical and cultural sites in Qashqadaryo region, including the Odina Mosque, the mausoleum of Khoja Shamsiddin Halvoniy, the gates of Qarshi Fortress, the Shahrisabz city wall, the Abdulazizkhan Madrasa, the house of Mahmud ibn Aminboy, the Khusan Ata Complex, Kitob Mosque, the Yodgor Valloma Madrasa, the Pandiron Mosque, the Mushkul Ata Mausoleum, and the Khoja Isparos Mosque<sup>16</sup>.

In particular, the Langar Ata Mausoleum in the Qamashi district and its surrounding area have been improved, with infrastructure projects implemented along the roads leading to the shrine. As a result, not only have our country's cultural and historical treasures been restored, but these sites have also contributed to the enhancement of both domestic and international tourism potential. Indeed, these processes have been proven, with evidence, to serve as an additional impetus to the national economy. The historical and geographical significance of the pilgrimage sites located in the Qashqadaryo oasis plays an important role not only in the religious and spiritual life of the region but also in local ecological balance, healthy lifestyles, and the sustainable development of people's everyday lives. The harmonious integration of these shrines with the natural environment has given them special value as destinations for ecotourism and natural healing<sup>17</sup>.

Pilgrimage sites such as Hazrati Bashir, Nematulloh Vali, and Oq Suv in Kitob district, as well as Chillabuloq in Yakkabog' district, have been respected by the people for many generations and play an essential role in the spiritual life of the nation. These shrines are closely connected with the people's needs for spiritual purification, moral elevation, and living in harmony with nature. It is important to note that in some cases, attitudes toward these sacred sites are influenced by one-sided or fanatical views. However, through an objective historical and analytical approach, it becomes clear that these pilgrimage sites serve as vital socio-cultural platforms for fostering self-awareness, shaping national ideology, and reinforcing cultural

<sup>15</sup> Тожибоев Б. Қабр зиёрати ва васила// Имом ал- Бухорий сабоклари. 2013, 4- сон.-Б.271-272.

<sup>16</sup> Кашкадарё вилояти маданий мерос бошқармаси маълумоти. Қарши шаҳри, 2019 йил 19 август.

<sup>17</sup> Тошқулов Н. Қадимий ва навқирон Дехқонобод. Тошкент: Turon Zamin Ziyo, 2015.

values. Their significance lies not only in their role as historical heritage but also as instruments for strengthening spiritual and moral education in modern society, ensuring continuity of thought between generations. From this perspective, it is essential to consider the historical and geographical location and multifaceted functions of the pilgrimage sites in the Qashqadaryo oasis as one of the important scientific and practical directions aimed at ensuring nationwide spiritual stability.

**Conclusion.** After gaining independence, Uzbekistan significantly increased its attention to issues of national history, culture, and spirituality. In particular, important measures were taken in the Qashqadaryo region to identify ancient historical and architectural monuments, restore them, conduct scholarly research, and pass them on to future generations. In this process, consistent efforts were made to place cultural heritage under state protection, integrate it with modern infrastructure, and develop tourism potential. Step-by-step restoration work was carried out at various sites — including madrassas, mosques, mausoleums, ancient bridges, and cisterns — located in districts such as Shahrisabz, Qarshi, Kitob, Koson, Kasan, Yakkabogʻ, and Muborak. Among them were notable monuments like Ak-Saray, Doruttilovat, Oq Suvi, Langar Ata, Hazrati Bashir, Bektimir Qozoq, Abdulazizkhan Madrasa, Kokgumbaz, Oqgumbaz, and Chakar Mosque. Additionally, in some areas, development around qadamjoys and symbolic mausoleums was carried out, including road reconstruction and the creation of modern infrastructure.

The historical, spiritual, moral, educational, and tourism potential of these pilgrimage sites has been re-evaluated through new approaches, restoring respect and attention to these sacred places among the population. As a result, historical monuments have become not only religious and cultural heritage but also important factors in domestic tourism and regional economic development. This plays a vital role in preserving the rich historical and cultural heritage of the Qashqadaryo oasis, using it effectively, and advancing the people's sense of identity and self-awareness. It can be concluded that in the years following independence, the preservation and restoration of historical monuments in Qashqadaryo have become a conscious effort to safeguard national history — turning these sites into spiritual destinations and educational resources, ensuring their protection for future generations while enhancing historical knowledge.

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