

THE CREATION OF THE “LIVING KING”

Kozimjon Olimov Komiljon o'g'li

History student, Namangan State University, Uzbekistan

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Shahi Zinda, the mausoleum of the Living King, where the saints are buried in Samarkand, has a special place in the history of our ancestors. It is located in the southern part of ancient Samarkand and is one of the holy shrines of Muslims. The name of Shahi Zinda is related to the names of Qusam ibn Abbas, the cousins of the Prophet Muhammad (saas). According to Ghiyasiddin Jawhari, Qusam ibn Abbas was one of those who washed after the death of the Prophet. Qusam was 8 years old at the time. In the hadiths of the Prophet, the words about him are written on the front door of the tomb of Qusam ibn Abbas. It is narrated that Qusam ibn Abbas was one of those who were like me in character and appearance. Qusam ibn Abbas, who received the rank of Amir al-Mu'minin, ruled Mecca during the caliphate of Ali ibn Abu Talib. After the death of Ali, Mu'awiyah ibn Abu Sufyan came to Movarounnahr after Sa'id, the son of 'Uthman, one of the warlords who had been appointed governor of Khorasan by his order [1].

Uthman's son Sa'id conquered Samarkand and converted the people to Islam. Qusam was left in Samarkand with several Islamic troops with the intention of strengthening the religion and enforcing Sharia law. His main task was to spread Islam in Sogdia. This was not easy. The people of ancient Movarounnahr worshiped fire. The priests and sorcerers of this religion did not allow the spirit of their religion to permeate Islam freely. They called on Central Asian states to actively fight against the Arabs. However, Islam overcame the opposition and began to occupy the interior of the country. However, in 677 AD, the city was invaded by foreigners [2]. Qusam ibn Abbas was martyred in a mosque in Samarkand and his body was buried in a cave in Bani Nojiya Cemetery. According to another popular narration, Sa'id ibn 'Uthman and Qusam ibn' Abbas set out to conquer Ustrushana and rested there for a few days when they reached Sirakas. Qusam ibn Abbas was martyred in one of the battles here. Sa'id ibn 'Uthman and his army offered him a funeral and sent the coffin to the city. According to the narrations, Qusam ibn 'Abbas was attacked by the disbelievers while he was praying, and he fell into the cave with his severed head in his hand. He is said to be alive until the Day of Judgment. In Shahizin, the name «living king» comes from Qusam ibn Abbas's mother, Lubaba Kubra (Umm al-Fazl), was the sister of Maymuna bint Harith, the mother of the believers, and the wife of Abbas ibn Muttalib. He had six sons, Fazl, Abdullah, Ubaydullah,

Qusam, Maruf and Abdurahman.

All of them were martyred for spreading Islam in different countries. In this way, history and myth are intertwined. Most of the buildings here are mausoleums built over the tombs of people belonging to the royal family. Shahi Zinda's surroundings are described as an unprecedented treasure trove of undiscovered historical problems. At the end of the 11th century, the first tombs appeared on the upper platform. The tomb of Qusam ibn Abbas is one of them. Next to it was a mosque decorated with wood carvings. After the Mongol invasion in 1219, life in Afrosiab ended. The first tombs were gradually destroyed by light. During the reign of Amir Temur, his close relatives and commanders built mausoleums for themselves around the tomb of Qusam ibn Abbas. For almost a century, tourists from all over Central Asia and around the world have been visiting the shrine [3].

The Shahi Zinda complex attracts tourists with its unique corridors and majestic buildings. The mausoleums of these famous people in Samarkand are unique and unparalleled, and are one of the seven wonders of the world, including the Egyptian pyramids and the Taj Mahal. The mausoleum was originally built here by Samarkand clerics and governors in the 11th century in honor of Qusam ibn Abbas, the cousin of the Prophet Muhammad (saas). Initially, there was a mausoleum called «Living King» in Samarkand, built only in the second half of the XI century during the first Karakhanids. Indigenous people have visited this place before. Later, in 1066, Tamgach Bugrakhan Madrasah was built on the same place, and a number of adjacent complexes were formed. In the XI-XII centuries other magnificently decorated mausoleums began to appear. Archaeologists have unearthed several of them in a corridor to the west of a 14th-century structure. They differed from the mausoleums of Amir Temur's period by their decorations. The military invasions of Samarkand by the Mongol invaders in the 13th century caused the destruction of many 11th-12th century buildings. The cemetery was rebuilt in the 14th century. During the reign of Amir Temur (1370-1405) construction work was carried out very rapidly. Many of these structures have survived to the present day [4].

The complex stretches from the north of Afrosiab to the south of the city fortress wall. Some huts are built on the ruins of mausoleums of the XI-XII centuries. In the early 15th century, the buildings were seen along the road from the tomb of Khoja Ahmad to the Hazrati Hizr Mosque. The main part of the complex was built during the reign of Ulugbek. The architecture of the period of Amir Temur is further enriched with new techniques of decoration, ie shearing

tiles. The mausoleums will be built in two parts, with an outer and an inner dome, and a high cylindrical drum. The Shahi Zinda architectural complex is built in three parts. The entrance to the complex is through a huge carved gate. On the western wall of the roof, it is written that it was built by Abdulaziz Bahodir ibn Ulugbek ibn Shohruh ibn Temur in 838 AH (1434-1435) [5].

When we look at the remains of the mausoleum complex and the original buildings that have come down to us, we can see that their artistic decoration and decoration techniques have changed.

On the right side of the attic there is a madrasa in a small courtyard, which was built in 1228 AH (1812-1813) by the governor Davlat Kushbegi. On the left is a summer porch mosque built in honor of Amir Hussein's mother. It was built by Samarkand master Muhammad Siddiq and master Abdu Zahid in 1910-1911. This monument demonstrates the taste and artistic skills of the masters of the XIX-XX centuries. Behind the mosque, on the left side of the hill, is a mausoleum with a double blue dome (15th century). The Shahi Zinda complex with a double dome is a great example of Timurid architecture [6].

It has two interconnected rectangular rooms, a large room (pilgrimage room) and a small room (cemetery). There is a tombstone in the cemetery, under which there is a hut. The dome caps and tassels have a multi-tiered muqarnas. The walls are decorated with flowers, but the patterns have been partially preserved. The double-domed mausoleum was covered with a veil of ignorance and caused a great deal of controversy among researchers. The second part of the Shahi Zinda shrine starts from the forty steps and enters a medieval corridor full of mysteries and riddles. The width of the stairs is 5 gashes. And here is a completely different period, a unique architectural solution. Here is the world of religious thoughts, not the hut, not the grave, but the secrets of its burial. In the hut of saints you will encounter a completely different landscape, which will relieve you of the worries of modern life and lead you to the world of medieval architecture and elegant patterns. The colors on the glazed tiles of the tombs shine. All this makes the pilgrims fascinated. The monument to Amir Hussein and his mother was created in the most delicate architectural styles. Because Amir Hussein was one of the most strategically powerful commanders [7]. Amir Temur paid homage to them, built majestic buildings and buried them here. The grace and beauty of the mausoleum is further enhanced by the inscriptions of the calligraphers. The mausoleum was built in 1376 and has been renovated several times to this day [8].

The entrance door was built in 1911, and the ornaments and inscriptions on it attract attention. The door reads, «Repent before you die - hurry to prayer

before it's too late». Underwear also includes a mosque, an office and a madrasa. The inner domes of the double-domed mausoleum are ornate and the panels are hexagonal.

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