

Architectural Monuments in Karakalpakstan and the Importance of Tourism Service and its Place in Formation of Students' Hospitality

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ABSTRACT

The given article is about architectural monuments in Karakalpakstan and the importance of tourism service and its place in formation of students' hospitality. There are information about monuments which related to the XVII-XVIII centuries compared to the building materials of mausoleums. Also, are given data about citizens, war veterans, public and state figures, figures of literature, culture, science and art who took part in the transformation of Karakalpakstan.

KEYWORDS: *architectural monuments, Karakalpakstan, tourism service, students' hospitality.*

Today, it is considered one of the most important duties to educate young people in patriotism and love for the place of their birth. Nukus, the capital of our republic, our lovely city, is one of the oldest places lived by the people for almost two and a half thousand years. In this place, Shorsha cemetery, which was the present-day capital cemetery, was built in the 4th century AD. The remains of buildings made of ripe herbishes and scenes belonging to the XII-XIV centuries in its territory give evidence of the existence of theaters since the Middle Ages. Perhaps not everyone knows that two mausoleums and several scenes, whose names are unknown to us, have been preserved until today (photo 8). Monuments related to the XVII-XVIII centuries compared to the building materials of mausoleums.

In this holy place, citizens, war veterans, public and state figures, figures of literature, culture, science and art who took part in the transformation of Karakalpakstan into a republic are honored, famous compatriots who worked in all branches of the national economy peacefully repent.

Among them: Ayimbetov Kalli, Abutov Habibnazar, Abbazov Sagidulla, Aijanov Otegen, Aralbaev Kurbanbay, Berdimuratov Kosherbay, Babanazarov Reipnazar, Buleshov Omar, Begimov Asan, Bekimbetov Turdymurat, Bekimbetov Aitbay, Babazhanov Haidar, Bekbasov Algazy, Balmaganbetov Makash, Dauletmuratova Altyn, Dosymbetov Yangibay, Daukaraev Najimatdin Sagatdin uly, Dauletmuratov Turdymurat, Ermanov Karabai, Yeshimbetov Daulet, Yesemuratov Aijtan, Yesemuratov Otambet, Jolmaganbetova Tarbiya, Japakov Nauryz, Jaksybaev Anuar, Jumamuratov Tileubergen, Jumanazarov Mateke, Ismailov Babash, Iskenderov Jabbarbergen (Japak), Kojurov Orynbek, Kosbergenov Rzambet. . Nagymet, Seitimbetov Kosherbai, Saparov Otegen, Srajatdiyev Janabai, Saipov Kidirbai, Sultanov Karamatdin, Seitov Pirzhan, Seitnazarov Joldas, Sulaimanov Omirzak, Sultanov Abdireyim, Turymbetov Khojamurat, Turimbetov Abitai, Tajimuratov Adenbay, Tajimuratov Askar, Tilegenov Pirlepes, Tolstova L. S. Tatybaev Ungal, Ubbiniyazov Zhumabay, Ubbiniyazov Jumanazar, Ubaidullaev Genzhebay, Otemuratov Usnatdiyev, Khojaniyazov

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Sapar, Khudaibergenov Kamal, Khojaniyazov Oserbai, Halmuratov Orazymbet, Khudaibergenov Karimbay, Fazylov Izbasar, Shamuratov Amet, Shamuratova Ayimkhan, Shamuratov Japak and we have many other people.

Among the old historical cemeteries is the cemetery “Kuskhana” located in the herb plant part of Nukus city. Here are the preserved sides of 7.5 meters, the remains of a four-sided structure and bricks used in the size of 30-32x30-28x5-4 cm, gives information that it belongs to the IX-XI centuries. The medieval construction place was preserved in the form of the tower. Famous spiritual scholars Khoja Ahun, Sheraly Ahun, Allanazar Ahun are buried in this holy place.

Bagdad. Urban-cemetery is situated in Kuralpa tenancy farm, in Karaozek region. It is also known from the written data of the Middle Ages. For example, Samani and Yakut sources mention the location of the village of Bugaidid, or Bagdadek (Kishi Bagdat), between Khorezm and Jendt.

In 1388, Amir Temur made the fifth trip to Urgench, passing through the river Bagdat (the city of Baghdad). The research conducted in this place showed that it is a monument belonging to the VII-XIII centuries of Baghdad city. In 1573, as a result of a flood, the city was flooded and its walls were damaged. Starting from the 17th century, the territory of the city, which was turned into a slum, was turned into a cemetery.

Karakum Ishan. It was one of the spiritual and cultural centers of Karakalpaks in the XVIII-XX centuries. This place is located in the area of “Karakalpak” farm in Bozatau region. At that time, this place was surrounded by the large tribes of Karakalpak's konirat tribes, such as qoldauli, qostamgali, baymakli, teristamgali, muyten, ashamayli, and others villages are settled. Here, in the place of Kara Kum, located around them, the scientist Kutly Khoja Aziz, a mosque-madrasah is built by great person. The name of the madrasah is not only known in Karakalpak region, but it is widely known among the Turkmens and Khorezm, and among the Kazakhs in the far east. In the madrasah, along with studies on Muslim education, arithmetic, literature, history, discipline were taught. The madrasah library was very rich. There is the “Quran” printed in the Kaaba, the wisdom of Khoja Ahmed Yasawi, Sufi Allayar from Turkestan, story of Anbiya (the Book of Prophets), genealogies, stories of Rabguzi, Zulkarnai, Abiu Ali Ibn Sino, Shahnama, Yusuf-Zuleikha, the books of Hakim Ata, Khorezmnama, Mauleny Jamiy, Kaliyla and Dimna, Alpamys, Edige, "Kabusnama", "Baburnama", Navai's "Khamsa, Bedil, Khoja Hafiz, Baba Raushan and other literary and scientific books, many manuscripts have been preserved. Famous sons of our people, such as Kunhoja, Berdak, Utesh, Kauender Zissahan, studied in the madrasah.

The students of MSU to see this rich library: N. A. Baskakov, A. Davlet and A. Ivanov came to Karakum Iishan in 1926 on the boat of Gutarov, a Cossack from the Urals, across the Kazakh Darya. However, due to illness of the head of the madrasah, they are not allowed to see the library. In March 1933, at the first conference on the study of the industrial fields of the KKASSR held in St. Petersburg, Professor P. P. Ivanov makes a statement. Then the need to take into account the Karakum Ishan manuscripts and speed up their preservation becomes a problem. The need to pay special attention to Karakum Ishan Library is emphasized.

However, when these works were not carried out, the water in the Kazakh Darya rose and Old Karaozek was flooded. As a result of this historical disaster, the premises of the madrasah were destroyed and the library was flooded.

In the 1930s, the descendants of Karakum Ishan were accused of “not delivering cotton” and were declared “lawless” by the decision of the Plenum of the High Court of KKAD. As a result, they

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were moved from their place of birth, deprived them of their freedom, and forced them to pay a lot of money.

In the restoration of this holy place, the services of Idris Ishan uli Rametulla Maksim are special. With his enthusiasm, the construction of a new madrasah began, water is brought to the land, gardens are planted, and roads are built. Rametulla Maksim studied in Bukhara and Cairo. Member of the Central Asian Spiritual Board, also worked in specialized positions in Karakalpakstan, Salmen Ishan showed his individuality by identifying his grandfather's grave and placing a plaque on it. The front of the Karakum Ishan complex covers an area of about 25 hectares, and it includes a madrasah, a mosque, a library, a bathhouse, etc. there were a number of buildings. Among the ruins of old buildings, a chased brick measuring 23x23x5 cm was found. In this case, we are talking about the construction of some buildings in the XIII-XIV centuries. So, Ishan Karakum madrasah was not built in flat land.

Famous old people, fathers, heroes, scientists, representatives of literature and culture of the Karakalpaks, who ruled the country in the 18th-19th and early 20th centuries, are buried at the Karakum-Ishan cemetery from the side of the complex. Among them were Kunhoja, Berdak, Kutly Khoja Aziz, his children and grandsons, Abbas Shayir's grandfather Dabyl Ishan Ham and others.

Today, the Karakum cult complex is being restored and takes its place in the life of society.

Kunhoja Ibrahim Uli (1779-1880). "I will die my word leave after me, my word runs in everyones language" said the author. The grave of one of the great representatives of Karakalpak literature of the 19th century, the poet Kunhoja, was identified by the enthusiastic work of Uzak Rametullaev. In 1987, on the initiative of Smet Madiyarov, a marble monument was installed by the Society for the Protection of Historical and Cultural Monuments of Karakalpakstan. (Picture 14 b).

Berdimurat (Berdak) Kargabai Uli (1827 — 1900). The tomb of Berdakh, a great thinker and poet of the Karakalpak literature of the 19th century, was identified as a result of research conducted in 1954-1983. Among the informers were the services of Yusup ata (1883-1973), Seitnazar Ayeke uli, Ajiniyaz Shiyikchi Esen uli, Uzak Rakhmetullaev form Kazak Darya. In March 1986, on the day of remembrance held for the first time in the territory of Uzbekistan, the head of the Society for the Protection of Historical and Cultural Monuments from Karakalpakstan, with the help of Smet Madiyarov's organizing, installed a memorial stone on the grave of our poet great-grandfather. (Fig. 14 d).

Table of Berdakh poet: great-grandfather Jaksilik biy(1) - Khojamurat biy (2) - Bekmurat (Bek) biy (3) - Tatlymurat (Tnat) biy (4)-Kalmuhammed (Karga)bai (5)-Berdimurat (Berdak) (6). Two sons and five daughters were born from Berdakh. Aimurat (Ayeke) (7)—Mambetnazar (8)—Otesin (9)—Askar (10).

Nasrulla Ahun Ata. Nasurulla is an educated person who came from the Ashmayli tribe of Karakalpak, studied at Bukhara madrasah. His services in promoting the heritage of Ajiniyaz poet and preserving manuscripts are widely known among the people. Akhun's cemetery is located in Moinak district, Bozatau Karajar in Takhta land. In this holy place, the poet Ayapbergen Musa uli (1880 - 1936), (photo 15 a) the first teacher Yesimbet Jalimbet uli and other people's deputies, war invalids were buried.

Qabaqli ata. XVII-XIX and XX centuries. This is a huge warehouse of Karakalpaks who built the Aral Sea coast from early times, as well as the Kazakhs who settled there later, located on a high sandbar that stretches from Mazarstan to south a for about half a mile. A number of architectural monuments - mausoleums built in the 18th - 19th centuries have been preserved in the territory of the

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museum. The grave of Qabaqli Ata is a special place for pilgrims to come to the exhibition. Various legends about him have been preserved among the people. Jiyen Jirau, Otesh Shayir, Annakul Shayir, Omar Shayir, Begjan Shayir, Edil Biy, Abdikerim Ahun, Bekmurat Ahun and other children of our country are buried.

Jiyen Jirau (1730 — 1784). The tombstone installed in the 18th century on the tomb of Jiyen Jirau has come down to our days. In 1990, Yusup Ata, the gravedigger of this cemetery, helped us a lot in identifying it. On March 30-31, 1991, the Society for the Preservation of Historical and Cultural Monuments of Karakalpakstan organized a scientific-practical conference under the title “Days of Remembrance” in Karaozek district on the occasion of the 260th anniversary of Jirau, a memorial capstone was erected on his grave (photo 13 c).

The genealogy of Jiyen Jirau: Jirau's great-grandfather (I) Juan tayak (Nyzan batir), Ak, Buura, Sambet biy and Allaberdi (II) were born from him, Amanlyk, Aryk Mergen (III) were born from Allaberdi, Alybai, Tolybai, Aibas, Oraz, Jiyen, Syrymbai are born from Amanlyk (IV), Jamgyrshi (V) is born from Jiyen, and Aymbai, Kurymbai (1763-1820), Islybai, Kobekbay and Alshinbailar (VI) were born from Jomgyrshi, from Ayimbai were born Allamurat, Khojamurat, Bekmurat ahun, Berdimurat, Dauletmurat, from Kurymbai were born Baeke, Tavas, Iysa, Oraz (1810-1885) and Auezimbet, from Islibai were born Irza, Tore, from Kobekbay were born Erke, Annaqul, from Alshinbay were born Otesh, Pirman, Nurymbet, Serim (VII). We limit to quoting the last seven generations. The reason is that the descendants of Jiyen are now 6-7 grandfathers, and they build of more than 40 families. Among them are the children of Aitmuratov Emjar in Karaozek, Kosymbetov Igilik in Nukus, Ametov Nurymbet, Otambetov Esemurat and others. The information of decedent Oteniazov Asen was very helpful in identifying these genealogies.

Otesh poet (1828-1902). A well-known poet of the Karakalpak people, the grandson of Jiyen Jirau Otesh Alshinbay is buried next to his grandfather. On the occasion of the 260th anniversary of the birth of his grandfather, a memorial capstone was installed in the grave of Otesh poet (photo 13).

Imam Ishan Kaiypnazar uli (1753 - 1831). He was born in the family of Kaipnazar Biy in Miskin region. He studied at Niyazkuly madrasah in Bukhara. Four monks Kurbanazar Ishan, Masherip Ishan, Yeraly Ishan and Imam Ishan came to the country, built mosques and madrasahs, and contributed to the education of educated young people. Historical data prove the presence of Ishans along the Jana Darya River in the 18th century, and the fact that Imam Ishan lived in that era. Imam Ishan was buried in Qushana mount.

The genealogy of Imam Ishan: Udeuberdi (I),—Postynbay (2)—Samek (3)—Janhaidar (4)—Munhaidar (5)—Begimurat (6)—Kayibnazar (7)—Imamadyiin (Imam Yishan 8)—Atagulla (9)—Kaliyla 10 —Ismail (11)—Ibrayim (12)—Nuraddiyin (13).

Suyin Ishan Complex. It is located at the foot of Mount Qushana in the state farm “Kazanketken” of Bozatau region. In this place are located Ishan mosque, tomb (picture 13 a) and cemetery. According to the story of the grandfather, an eighty-year-old resident of Andijan village, in 1985, Suyin Ishan visited Kabaa for seven years. Ishan's generation Kirik Sadak Ishan died in 1926. In 1903, the famous Turkologist A.I. Belyaev was in the village of Kirik Sadak. wrote that Suyin Ishan was from the Qandekli tribe of Karakalpaks and that he had a garden on the side of Qushana mount. Nurabilla Jirau was buried in the Suyin Ishan cemetery. The ossuary cemeteries of the VII-VIII centuries are found in the distance from the eastern part of the Suyin Ishan cemetery near the Kuyik.city.

Allaberdi Azizler ata. It is located in the region of Akmangyt of Nukus district, east of Tok city.

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In the middle of the 18th century (1744), Allaberdi Iishan led the settled peoples in the village of Shortanbay. Allaberdi Iyshan from Qanli tribe of the Karakalpaks is mentioned in the records as a spiritual leader. In 1912 V. Lobachevsky's map shows the Allaberdi cemetery. In Khaiwan city circles, the fact that Azler Baba owned 300 agricultural lands is also mentioned in the written records of Khiva Khans. In 1979, as a result of the destruction of the old mausoleum above the grandfather's grave, a new double dome was erected by his descendants, and a memorial stone was placed on it. There are written the names of Allaberdi Azizler Ata, his descendants Rahman Kuli, Subhan Kuli (1852 — 1895) and others. There is a grave of Oteniyaz Jirau Iymbet uli in this place.

Maman biy ibnOraz Muhammed (Orazak) Batyr, Aksakal 1722-1826). A descendant of Biy, Akmangyt Edige batir Maman biy lived in the estates of Janadarya, Kuandarya and Amudarya of Kegeyli, Jiluan ditch. The grave of Maman biy is in the cemetery "Azizler Ata". From the son of Maman Biy Dosmuhammed Biy Bolis were born his gandsons Sapar Muratbiy Bolis and Abdimurat Biy Bolis. Kurbanazar was born from Sapar. He lives now in "Bolys village" in Chimbai district. The Daughter of Maman biy got married to Dosymbet. Yusup was born from Dosymbet. Two sons and four daughters were born from Yusup. (Tursynbay, Jumabay, Jipek, Kallikoraz, Miyirkhan). There are four sons and three daughters from Tursynbay, and four sons and three daughters from Jumabai. Kallykoraz has two sons and a daughter, grandchildren. Kallikoraz, the smallest daughter of Maman biy, died on August 6, 1993 at the age of 104 and was buried in "Azizler Ata".

Murat Shayih, Aziz baba, Khoja, Ibn Ishim Sultan, Muhammed Bahadurkhan. He was one of the spiritual leaders of the Karakalpaks in the first half of the 18th century, 1675-1748. At the end of his life, Shaiyh came to near Seren city (Karaozek district) along the Sir Darya river and settled down. Some of these places are at risk of being flooded, so they are forced to relocate. During these times, Hazrat Shaiyh died. The first sinking place of the white camel, which carried the shaiyh's grave, was the head of the high sand in the cultural farm of the present Karaozek district. Murat buried the sheikh, and the people sat around this place. There is a legend about the mausoleum built over his grave. One of the Khiva khans, who stopped at this place on the road, laughed when he saw the people visiting the grandfather's grave – and said "the people somehow treat the shepherd as a saint." After a while, the Khan, who was laughed at by the crowd, became ill and fell ill. Then he put a dome on top of the grave out of fear of grandfather's curse and being ashamed of the people. In fact, in December 1810, on Sunday, it is known from the records of the palace historian Munis that Khiva Khan (Kutlymurat inah) stopped near the tomb of Hazrat Murat Shayih along the Kok Ozek river. In the middle of the 18th century, a mausoleum in the form of a black house was built over the grave of Murat Shayih, one of the most famous saints of the Aral region, who received the titles of Khoja, Tarkhan, San Ahun, and Aziz (photo 9 a). In 1936, a shrine was built in front of it. In 1992, the mausoleum was reconstructed in the local public edition (photo 9 g). On the side of the mausoleum, the doomsday younger brother of shaiyh Genjebay, Elibai from qazayaqli tribe, who gave the country household goods, swords and spear-like weapons, is buried.

Table: Elibai (1)—Khudayberdi (2)—Bekenai (3)—Bayimbet (4)—Jhannet (5)—Dilim (6)—Kalbay (7)—Ismail (8)—1900. There are also famous heroes and biys of Karakalpak in this place. Among them, from Qaramoyin tribe are Amanbay Batyr, Bey Ibn Kurbanazar Bey (1791-1881), from Bessari tribe is Janibek batir, from biy Kypshak tirbe —Tailak Batir Ibn Tolybai biy (1792-1873). Remains of many buildings have been preserved in the cemetery. There is the remains of a minaret at a height of three meters. The natives call it Shauim Tobe, a hill of

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thoughts.

Table of Murat Shaiyh: Kushim Khan (1)—Ibak Khan (2)—Bakhtygirey (3)—Daulekhan (4)—Ishim Shubak Khan (5)—Hasan Sultan (6)—Ishim Sultan (7), (cake poison)—Murat Shayik (8), (nine sons)—Hasan (9)—Nazar (10)—Seyid Khoja (11)—Myrza Khoja (12)—Sapar Khoja (13), Zoldas (1918 — 1988) Ham Otebay (1922), from Otebay (14) str. There are girls and boys. Ahun-baba is located on the “Mount Ahun Baba” on the right side of the Shymbai Shahaman highway in the Bozatau farm of the Shymbai district. There, it is possible to exaggerate the constructions surrounding the mausoleums, from the ancient pole markers stuck on the graves, covering a period of about three hundred years. All of these are located in the circles of Akhun Baba's dome located in the appropriate place. The mausoleum is made of bricks and walls, topped with two domes. There is a prayer hall next to it. The building materials and architectural features of the mausoleum indicate that it was built in the 18th century. According to historical sources and folk legends, the building served as a mosque and was buried after the grandfather died. Over time, due to the rise of cultural layers, a part of the mausoleum, which was located underground, was left underground. In the data from 1856-1865, it is known that trade ships came to Ahun Baba's country from the Kegeili Canal. At that time, there were 37 households in the village of Ahun baba Ishan. The famous Kypshak Erejep (ten-tek) Kulshi ul, Abdirasuli zhirau, Tureke uli, who made here in the 19th century, Abiu Ahun, a barber who graduated from the Bukhara madrasah, his son Kalender Ahun, his grandson Begdulla Ahun, Jirau bakshi of Karakalpak, ulama and pirs, brothers and heroes of the country were buried. (Fig. 12 g).

Tokpak Ata. It is located in the village of Ush Say, Moinak, at the top of a high dune. About Tokpak in the works of Jiyen Jirau and Kunhoja: I heard a strong wind from Tokpak, I went from here to Tokpak, it shows that it was known from the middle of the 18th century. The Hungarian scholar Vambery who was here in the 19th century, says that Tokpak ata was “the old man of fishermen” and that the household goods of the old cloak were preserved in the dome. There are legends among the people that Tokpak Ata, Buurakhan Ata, Hakim Ata were learners of Khoja Ahmad Yassauy. When Tokpak Ata asked Khoja Ahmad Yassawi to take care of him, despite the fact that he did not allow him because he was not yet an adult, he left on his own and drowned in his ship. His current location is where his body was thrown from the waves. In conclusion, nowadays, taking young people to tourist places and teaching them about the place and lifestyle of our ancestors is one of the main responsibilities.

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