

THE HISTORY OF THE LANGAR ATA SANCTUARY AND ITS PLACE IN THE HISTORY  
OF OUR MATERIAL CULTURE

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**Basic concepts and phrases:** *The shrine of Father Langar, the village of Langar, sheikh, mausoleum, mosque, tomb, Langar Koran, caravanserai, guest house.*

**Annotation:** *In this article, the information about the shrine of Langar father and the Koran of Katta Langar, located in the village of Katta Langar, Qamashi district of Kashkadarya region, is highlighted based on the available sources and literature.*

There are many historical, architectural and cultural monuments in Uzbekistan. Madrasahs, mausoleums, mosques, houses and shrines, which were built in different eras, were witnesses of various eras, and each of them is preserved as a piece of history, is a silent spell of our history. Today, there are 1468 objects of cultural heritage in Kashkadarya region, 208 of them are architectural structures, 1197 are archaeological monuments, 35 are ancient works of art, and 28 are shrines. One of them is the shrine of Langar father, located in the village of Langar between the mountain ranges of Hisar, 25-30 kilometers from the village of Qiziltepa in Qamashi district.

First of all, let's clarify what the term "Langar" means. The word anchor exists in various variants in Greek, Latin, Romano-Germanic, Baltic, Slavic, Iranian, some Hindi, Finnish, Arabic and several Turkic languages. A.Z. Rosenfeld determined its ancient meanings on the basis of historical dictionaries: temple; caravanserai; a place where food is given to strangers; orphanage; roommate; grave; cave house; a stop on the road; house; parking lot; goalkeeper; understood as a ship's rudder.

The oldest meaning is a temple, a parking place. Some meanings have been preserved in the Uyghur language: langar - a harbor on the side of a highway, an inn; caravanserai In the X-XIX centuries, the word langar in Tajik means a place where foreigners stop; guest house; had domestic meanings. the meaning of temple is not preserved in any language, only as place names [5:155-156]

The names of the settlements are mainly related to the high places of the important caravan routes, where people stop more often and partially live.

Usually, the places where famous sheikhs and Sufis settled are called langar. In shaykhs' anchorages, food was distributed to the common citizen, probably from the income from waqf properties [3:710].

It is known from history that Amir Temur began to build the "House of Happiness" with thousands of rooms in order to make Shahrisabz the heart of a great state. Along with the development of science, it was intended to promote various methods of inculcating Islamic ideas into the human psyche.

In particular, musicians and performers from different countries of the world were invited to convey love to Allah through songs. It is not surprising that the propagandists of the "Ishqiya" sect, who grew up in the "Saodat Uyi" of the country that fell apart after the death of Sahibgiron, lived in the village of Langar between the mountains. Because Sheikh Abul Hasan, who was appointed the governor of Langar, was a propagator of the "Ishqiya" sect.

This mausoleum was built by Sheikh Muhammad Sadiq above the dahka where Abul Hasan Ishki was buried, and thus the dakka remained inside the mausoleum, deeper.

The construction of the mausoleum is associated with the name of Sheikh Muhammad Sadiq, the son of Sheikh Abul Hassan Ishki. Sheikh Muhammad Sadiq occupied a great position during the Shaybani [15:86-90] period, even Navroz Ahmad did not object to his opinion. According to the information, during this period, the sheikh was a judge in Shakhrisabz. With the transfer of power to Abdullah Khan II, he released the sheikh, who was on good terms with his opponents. He arrived in Langar around 950 AH. (1562-63 AD) and continued building the house started by his descendants [3:710-711].

A great source for us is the inscriptions on the marble stone placed vertically on the head of the sheikhs' graves buried in the mausoleum of Langar Father. The first grave belongs to Sheikh [16:121-123] Abul Hasan ibn Sheikh Ilyas ibn Shaykh Muhammad ibn Sheikh Hudaykul, who died in 897 AH, and the second grave belongs to Sheikh Muhammad Sadiq ibn Sheikh Abul Hasan ibn Sheikh Ilyas, who died in 952, and the third grave belongs to Abul Husayn ibn Shaykh Muhammadu Sadiq belongs to Abul Hasan ibn Sheikh Ilyas ibn [14:59-63] Sheikh Muhammad ibn Sheikh Khudaikul, whose death was recorded in 967 AH. Two-meter tombstones erected in honor of the sheikhs testify to the high authority of the saints lying in this place [1:67].

The book "Ancient Kesh – excerpts from the history of Shakhrisabz", published under the editorship of academician A. Sagdullaev, also includes studies by the famous antiquarian M. E. Masson on the tombstones of Old Langar. He noted that the epitaphs in the cemetery date back to the period from the 15th-16th century to the 20th century. ME Masson did not lose sight of the fact that the inscriptions on some of his tombstones were erased and rewritten [4:122].

On the top of the mausoleum there are 4 stones in the form of circles, and locals say that the same stone was found on the top of the mausoleum of Jalaluddin Rumi in Turkey. These circles are in accordance with the rules of Sharia, enlightenment, tariqah and truth in Islam. There is [9:96-100] an opinion that 4 mugs were created because the sheikh was a scientist in all fields.

In the construction of the mausoleum, beggars from the family of bells actively participated. According to him, representatives of the bell clan gave bread and flour, goods of the finger clan, and the squat clan brought stones for construction [1:70-75].

On the north side of the mausoleum[11:135-138], at a distance of about 400-500 meters, another historical building has been preserved. The level and height of this monument, which is called a mosque, and the mausoleum correspond to each other, which indicates the high level of architecture of that time. Over time, as a result of the increase in the population of the[17:73-76] village, an additional structure with five columns was added to the south side of the old mosque.

The mosque consists of 2 rooms, 1 porch, 4 mihrabs, 19 columns and 7 doors. The two rooms are called the big mosque and the small mosque. First, a small mosque was built, and later, due to the increase in the number of worshipers, a large mosque and a narthex were built. On the upper part of the inner wall of the large mosque, verses 1-11 of Surah Fath are written, decorated with various patterns. On the top of the pillar of the main building of the mosque, it is written that it was repaired by the master Muhammadiyar in 1362 AH (1905 AD). The mosque is 11 meters high, 32 meters long and 32 meters wide. Vassaduft is attached to the ceiling of the mosque. Its mihrab part is decorated with delicate taste and high craftsmanship. The mihrab is filled with Arabic calligraphy written in the sulth method.

Also noteworthy is a wonderful mosaic of multi-colored tiles with white inscriptions on a blue background. Usually such a luxurious mihrab can only be seen in the mosques of big cities. In addition, star patterns were painted on the walls of the mosque with golden water. Village elders say that there were once gems between the star patterns, which were later stolen.

In 1889, Colonel Belyavsky, who fought in the eastern regions of the Bukhara Emirate, wrote down his memoirs about the historical monuments erected in the village of Langar. Russian military engineer B. Kastalsky made a scientific assessment of the shrine and architectural monuments here. On the way back from Termez, he went to the village of Langar, got acquainted with the monuments located there and photographed them.

These photographs were exhibited at the first Turkestan photo exhibition, held in Tashkent in 1888, and attracted the attention of the audience. After that, the artist B. Litvinov, who came here, got acquainted with the historical monuments and ancient monuments located in the village of Langar, collected his impressions, wrote an article and published it in the Turkestantskie Vedomosti newspaper in 1910. In addition, in the 30s of the 20th century, the antiquary S.K.Kabanov, in the 60s M.E.Masson spent several days here, studied historical monuments, read their inscriptions and collected a lot of information about the life of the Langar sheikhs.

The shrine of Father Langar[7:1492-1495] is also valuable in that the authentic Ottoman copy of the Holy Quran, the blessed hat - "Hirkayi Mubarak" and the headdresses of our Prophet (peace and blessings be upon him) were passed down here from generation to generation. This sacred book is 50x32 cm in size. It was printed on the skin of a gazelle and consisted of 225 pages [2:129].

Only thirteen pages have survived. E. Rizvon, professor at the Institute of Oriental Studies of the FA RAS in St. Petersburg, who conducted the study of this book, found out that other pages of this Koran from the Langar mosque were taken to foreign countries for various reasons. With great difficulty, the scientist managed to find the missing pages of the Langar Koran from different countries and make photocopies of them, then bring them to a finished state and donate them to the village mosque.

There are several assumptions about the history of the Langar Koran in our country:

1) The Arabs who came to Afghanistan in the Middle Ages, for certain reasons, moved to Central Asia and brought with them a copy of this Koran;

2) This Quran was brought with them by the Arabs, who were resettled from Syria to the mountainous region of Kashkadarya by Amir Temur.

In 2004, master calligrapher Habibulla Salih copied 12 pages of Katta Langar Koran, and now a copy of this manuscript is kept in the depository of the International Islamic Academy of Uzbekistan. [6]

After the decision of our esteemed President Shavkat Mirziyoyev dated May 24, 2017 "On measures to further improve the system for the preservation, research and promotion of ancient written sources", a number of practical works were carried out in our country in this direction. [18]

At the media forum held on December 10, 2018, facsimile copies of the Great Langar Quran[8:1-6] based on European technologies were presented as part of the project "Cultural Heritage[12:128-131] of Uzbekistan in the Collections of the World".

Today, 16 pages of this unique manuscript are stored in Uzbekistan, one of which is stored in the manuscript fund of the Institute of Oriental Studies named after Abu Raykhan Beruni, one in the [13] Muslim Board of Uzbekistan[10:128-132], two in the Bukhara Regional Library, and 12 p. in the village of Langar.

Based on the decision of the Cabinet of Ministers on the development of the tourism potential of the Kashkadarya region, large-scale work is being carried out on the tomb of Father Langar. This place has been renovated and captivates residents and guests of our region with its beauty and elegance.

It can be seen that this sacred place, where saints and great people settled, has a great history. The search for these national and spiritual treasures of our people is one of the urgent tasks of our time.

In a word, the history of Langar Ota, one of the most famous shrines of our country, has not yet been fully studied. Of course, local legends and available historical sources do not fully reveal the history of the shrine. There is no doubt that a complete coverage of the history of this blessed shrine will serve to further enrich the spirituality of our people.

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