



A STUDY OF THE HERITAGE OF ZANGI ATA

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ABSTRACT

In the article, the researches on the spiritual-educational, socio-ethical activities of Hazrat Zangi ata during the years of independence were analyzed from the perspective of Islamic studies, historiography, and many conclusions were given using historical research methods.

KEY WORDS: *Independence, Yassaviyyah, Hakim ata, Zangi ata, Amir Temur, pilgrimage tourism, scientific research, monograph, sources, manuscripts, Anbar ona, Himmatiy, hikmat, A. Fitrat, A.Saidov, Zangi ata complex, Sufism, Tariqat, shaykh, saint, Islamic studies, historiography.*

INTRODUCTION

The doctrine of Yassawism, which has gained great influence in the world of Sufism, has been calling the Muslim nations to enlightenment for many centuries. Due to the fact that the great heritage of these teaching manifestations has positive significance even today, it is widely studied by our scientists and researchers. For example, A. Fitrat, A. Sa'diy, E. Rustamov, B. Kasimov, I. among our scientists who conducted scientific research in the field of researching the main ideas and principles of Yassaviism in our country, the Islamic scholar, historian, philologist, literary critic, philosopher, researcher in pedagogic sciences. Hakkulov, N. Hasanov, U. Alimov, E. Karimov, K. Kattaev, J. Ne'matova, M. Khajieva, A. Bektosh, A. Narzullaev, R. Abdushukurov, Sh. Ashurova, M. Eshmuhammedova, T. Karaeva, We can highlight the research works of A. Bozorov, A. Zieyov.

In the years of independence, the direction of Yassavi Studies has reached a new level, and in this regard, a number of initiatives have been taken by our government. In particular, 1993 was declared as the "Year of Ahmad Yassavi" and a number of scientific and educational activities were organized as a high tribute to the scientific and educational heritage of Khoja Ahmad Yassavi. Khwaja Ahmed Yassavi's disciples also contributed a lot to the Yassavi order reaching our peoples over the centuries. Among them, Mansur Ata, Said Ata, Suleiman Bakirghani (Hakim Ata), Sadr Ata, Sufi Mohammad Donishmand Zarnuqi, Baba Mochin, Zangi Ata, Amir Ali Hakim, Luqman Parranda, Imam Marg'azi, Hasan Bulg'ari Abdumalik Ata, Haji Bektash Vali, Taj Khoj, Uzun Hasan Ata, Sayyid Ata, Ismail Ata, Ishaq Khoja, Ayman Baba, Sheikh Ali Ata, Mavdud Baba, Badr Ata, Halil Ata, Kusam Sheikh, Sheikh Khudoidad Vali, etc. - it is necessary to highlight the educational activity.

DISCUSSION

The study of the heritage and activities of Zangiota - Aykhoja ibn Tashkhoja (in some sources - Tajiddinkhoja, Tashkhoja)

(Fayziev T., Usmanov O., 1993: 3) in our country was determined as the main research object of our scientific article.

Briefly, we can say about Hazrat Zangiota's life path that this person is famous as a follower of Khoja Ahmad Yassavi, a great saint, propagator of the Yassavi order, a sheikh of Turkic peoples, a wise poet who created under the pseudonym Himmatii. Several sources provide information on Hazrat Zangiota's works under the pseudonym Himmatii. The year of Zangi's father's birth is not clearly mentioned in historical sources, according to some information, it is concluded that he was born at the end of the 12th century - the beginning of the 13th century. According to the conclusion of some researchers, U. Embergenov, J. Shomurodov (Shomurodov J. 2010: 304), Zangi father was 10 years younger than his wife, Anbar mother, and put forward their assumptions that Zangi father was born in 1161.

Amir Temur and the Timurids showed great respect to the Yassavi order, Hazrat Zangiota's mausoleum was built in 1395 by the order of Amir Temur, during the reign of Mirzo Ulug'bek, in 1420, the construction of additional buildings in the complex was completed and the mausoleum was beautified. As a result of the atheistic policy during the Soviet era, the mausoleum of Hazrat Zangi's father fell into disrepair, within the framework of the "2013-2015 tourism development program in the Tashkent region" approved by the decision of the Cabinet of Ministers of the Republic of Uzbekistan dated September 20, 2013 No. 259 (Decision of the Cabinet of Ministers of the Republic of Uzbekistan, 2013) A master plan for the renovation, improvement and establishment of infrastructure systems of the Zangi Ota complex has been developed. Large-scale construction and improvement works were carried out in the Zangiota complex and adjacent areas in Tashkent region. A new mosque building with 1000 seats was built in the territory of the complex.

During the years of independence, a number of studies were carried out about the activities of Hazrat Zangi, who is considered a major representative of Sufism, and as a result of



the studies, several works (Saidov A., 2015: 520), pamphlets (Ziyaev A. 2008: 60), articles, scientific papers in newspapers and magazines were published. popular materials were published.

In particular, the book "Hazrat Zangi ota" dedicated to the life of father Zangi by academician A. Saidov was presented to the general public in 2015, this book was positively received by our people and intellectuals. Many positive comments on the work were given in mass media and scientific publications, on Internet sites. This work was translated into the Karakalpak language by Sh. Payzullaev in 2017, and the translated text of the book was first published in the newspapers of Karakalpakstan, and then in the form of a separate book in the "Karakalpakstan" publishing house in Nukus (Saidov A., 2017: 504).

Academician A. Saidov Zangi continued his research on the life of the father and published a number of new research results in the press. In the end, A. Saidov's book "Hazrat Zangi ota" was republished in 2023, supplemented and reworked and enriched from a scientific and historical point of view. The work was recommended for publication based on the conclusion No. 03-07/5021 dated August 16, 2021 of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan. A number of scientists from our country and abroad gave their positive reviews to the updated and reworked new edition of the book "Hazrat Zangi ota". In particular, we can highlight the reviews of A. Choriev, P. Ravshanov, S. Holboev, Ya. Ollamov, R. Yoldoshev, N. Hasan (Turkey), Sh. Rozinazarov. will be the basis for our conclusions about the scientific value.

It should be noted that the book covers a large amount of scientific and historical materials, and we can say that this book is a complex collection of research works carried out in our country on the activities of Hazrat Zangi. In particular, the book contains information about the biography of Hazrat Zangi, in particular, his name and surname, his wife, dynasty, birth and death times, his homeland, his travels and quests, his teachers and students, his ranks in the Yassawiya order, his mausoleum and shrines. Today, many tourist companies are using this work to inform tourists about Hazrat Zangi ata.

Also, the work analyzes a number of data on the spiritual maturity, virtues and qualities of Hazrat Zangi, various poems and narrations about this man, and the most important part of our research, Islamic studies and historiography, which are studied in Eastern and Western countries.

Taking into account that Hazrat Zangi is a direct representative of the Yassavi sect, it is appropriate to analyze the state of study of the Yassavi doctrine in our country. In particular, among our national studies, we can highlight Abdurauf Fitrat's research as one of the most important studies (Abdurauf Fitrat., 2000: 31-36).

Also, during 1952-1987, the Institute of Oriental Studies published a catalog consisting of 11 volumes under the name "Collection of Oriental Manuscripts of the UzSSR FA"

("Sobranie vostochnyx rukopisey Akademii nauk Uzbekskoy SSR"). Volume II of this collection, devoted to poetry, contains a description of a total of 13 manuscripts containing the hikmats of Khoja Ahmed Yassavi, 10 of which are described as "Devoni Khoja Ahmad Yassavi", and the presence of the wisdoms of Yassavi in three more manuscripts. In volume VII of this catalog, dedicated to the description of works in Turkic languages, there is a description of one manuscript containing Yassavi's hikmats.

The catalogs published during the years of independence also contain information about the heritage of Khoja Ahmad Yassavi, including the wisdom of Khoja Ahmad Yassavi in 6 manuscripts in the "Catalogue of Sufi works of the XVIII-XX centuries kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan" published in 2002 in collaboration with Uzbek and German scientists. is noted. Experts have determined that four of these manuscripts belong to the main and two to the duplicate fund, that is, the second fund kept in the Institute of Oriental Studies. 175 manuscript books containing the wisdom of Khoja Ahmed Yassavi kept in 3 funds of this institute were identified and their catalog was compiled. Also, two volumes of the catalogs compiled by the staff of the (former) Institute of Manuscripts named after Hamid Sulayman were published in 1988-1989. The first volume of the catalog contains descriptions of 22 manuscripts containing the wisdom of Khoja Ahmed Yassavi. A., 2023: 57-58).

During the years of independence, four documentaries were shot on the life and work of Father Zangi. In 2016, the official website of the memorial complex of Zangi father's shrine - zangi-ota.uz - was founded. The site is about the historical-architectural monument of Father Zangi, and its pages contain information about the rights of Father Zangi, the times and places where they were born and lived, their professions, qualities and characteristics.

According to the Decree of the President of the Republic of Uzbekistan No. PF-6165 dated February 9, 2021 (Decree of the President of the Republic of Uzbekistan, 2021), posting of information reflecting the etiquette and order of the Pilgrimage in the Zangi Ota complex. Around the complex, it was decided to establish food outlets that meet the requirements of halal tourism. It was also decided to develop and widely promote printed and electronic promotional materials about the shrine, print and distribute booklets about pilgrimage etiquette and order to pilgrims free of charge, and allocate 100 million soums for promotional work.

About Hazrat Zangi Ata Complex Michael Barry Lane, the former head of UNESCO's representative office in Tashkent, said: "Usman Mushafi, Beruni Library, Baraqqhan, Ko'kaldosh Madrasas, Qaffol Shoshi, Sheikh Khavandi Tohur, Yunus Khan, Zangi Ata memorial complexes, which are included in the list of "Monuments of World Culture", are preserved in Tashkent." and expresses his positive thoughts.

In the volume "Pilgrimages and shrines of Uzbekistan: Tashkent region and Tashkent city" (Eraliev B., Ostanaqulov I., Abdulhatov N., 2015: 356), published under the co-authorship



of N.Abdulhatov, as well as in the framework of the project "Masterpieces of Monuments of Uzbekistan" in 2017 a 13-volume book-album was published under the above name. In the volume of this publication on architectural structures in the Tashkent region, information is provided about the inscriptions in the historical-architectural complex of Zangi Ota.

RESULTS

If we pay attention to the analysis of the etymology of the word Zangi father, many assumptions have been made. For example, we see that father Zangi gave a number of hints about the blackness of his body in the wisdom of Himmatiy, and even in today's research, a number of analyzes are given on the origin of the word Zangi, without completely denying these analyzes, we consider father Zangi's recognition in his wisdom to be one of the strongest evidences. .

Also, there are a number of other scientific and ethnographic conclusions about the origin of the word "Zangi ota" today. In particular, A. Saidov summarizes the available information and presents five interpretations in his research on the meaning of Zangi patronymics. Basically, he gives many opinions about why the word Zangi was used and what it means (Saidov A. 2023: 44-48).

Asror Samad mentions that the name Zangi was given to Hazrat Zangi by Khwaja Ahmed Yassavi in some narrations (Asror Samad. 2007: 52). M. Yoldoshev emphasized that the origin of the word Zangi has nothing to do with the words "Zanji" - "black-skinned", "Abyssinian", which are widely used among the people, and emphasized that it is derived from the root of the Turkic word - "Zang", Buryat, Mongolian, Tuva and other Turkic he gives his conclusion that the word "zangi" in languages historically meant "ancestor", "tribal head" (Yoldoshev M. 2013: 11). According to the researcher H. Berdiev, "The spiritual core of the Zangi paternal toponym goes back to a unique cult that expresses religious tolerance. Zangi paternal cult is the result of the transformation of the pre-Islamic livestock cult of the peoples of Central Asia in the spirit of Islam" (Berdiev Kh. 2014: 198).

In the scientific research conducted on Zangi's family tree, the researchers expressed a number of scientific opinions and comments regarding the fact that Zangi's father was a descendant of Arslanbab, the mentor of Khoja Ahmed Yassavi. For example, A. Saidov expressed his approach to the information provided by historians, limited himself to citing the genealogy of Khoja Ahmad Yassavi and left the final conclusion to the judgment of experts. K. Kattaev's "Vasikanoma" ("Genealogy") also clarified a number of information about the fact that Imam Muhammad Hanifa, who was born from other women of the companion Hazrat Ali ibn Abu Talib (r.a.), may have spread from the descendants of Imam Muhammad Hanifa, including Khoja Ahmed Yassavi. and we can see some evidence of Zangi's paternal aunt.

There are many genealogical records about Zangi's father's descendants, including the genealogy of "Qutb-ul-Aqtab Shahi Zangi Bobo" by Z. Joraev (Ashrafhojaev F., Joraev Z., 2017: 272), that is, the genealogy of Arslanbab was translated into

Uzbek. In general, the documents on the genealogy of father Zangi were confirmed by about 170 sultans and qazikalans in different periods.

Regarding Zangi ata's teachers, Khasankhoja Nisari "Muzakkir ul-Ahbab" (Memoir of Friends): "Zangi ata was a disciple of Hazrat Hakim ata." But those who received the moral education from their father Tajkhoja" (Hasankhoja Nisariy. 1993: 269). Father Zangi was mentored by Hakim Father Khoja Ahmed Yassavi, and Khoja Ahmed Yassavi was mentored by Arslanbab and Yusuf Hamadoni.

Arslanbob (Grandfather Lion), who is considered to be one of the most important people in the life of Khwaja Ahmed Yassavi, is a famous Sufi from Turkestan who lived around the 11th century and taught Khwaja Ahmad Yassavi in the early Sufi sciences, which is mentioned a lot in the wisdom of Khwaja Ahmad Yassavi. . For example, in one of his wisdoms, he says, "At the age of seven, Grandfather Arslon gave me Salam," and in other wisdoms, he says, "Grandfather Arslon explained the religion of Islam." However, because there is very little information about Arslanbob, Yassavi scholar N. Hasan has given his information.

There are opinions that the name "Arslan" is not the name of Arslanbab, but a nickname, because it is known from the history of Islam and Sufism that "lion" is a nickname given to those who fought for the propagation of Islam. Terms such as "Bob", "grandfather", "father" were used to refer to shaykh, wali and pir. The word "bab" added to the names of famous Sufis means "door" ("gate") in Arabic. We can conclude from various studies on Arslanbob that the narratives that this person lived for 300-500 years do not have a complete scientific basis, some researchers also noted that he was a close relative and contemporary of Khoja Ahmed Yassavi. Sulayman Bakirgani, one of Zangi's immediate teachers, was born in the village of Bakirgani, Khorezm. Suleiman Bakirgani died in 1192 (in some sources - 1186). This person is considered to be the most famous disciple, caliph, wise saint, propagator of Yassavi sect.

It is noted that Hakim father had a daughter named Aysha Bibi, and her mausoleum (Aysha-Bibi) is located near the city of Taroz (Zhambul Region, Republic of Kazakhstan). According to some sources, the mausoleum of Aisha Bibi is located at a distance of about 15 km from the city of Jambul (Saint Father). It is preserved as a historical monument and is one of the places visited by Uzbek pilgrims (Ergashev B. 1994: 16).

In the work "Manoqibi Sulayman oto" information is also given about Anbar's mother, for example, it is noted that Anbar's father's name is Bugrokhan and that he was one of the khans of the Karakhanid dynasty, and Anbaroyim was married to Hakim. After that, it was mentioned that Bugrakhan himself and his relatives became murid of father Hakim (Fakhruddin Ali Safi., 2004: 25). According to some sources, Bugrokhan had three daughters, and Anbar Bibi was considered the youngest. Khasankhoja Nisari noted in his "Muzakkir ul-Ahbab" that "Rashahot Sahib writes that Anbar is the daughter of Buraq Khan, this saying is not correct." The translator of this



work and the author of comments, I. Bekjon, paid attention to the fact that among the Karakhanid (Kashghar) khans, there was no person known by the name of Bugrakhan (or Buraqkhan) who was a contemporary of Hakim's father. Horut ibn Musa ibn Sotuk (Bugrokhan) died in 992, and Bugrokhan Bolosoguni died in the beginning of the XI century. Although there is confusion in the information, in any case, it is clear that mother Anbar was a virtuous woman belonging to the Karakhanid family. Abdulkhakim Shariy Juzhoni, an Afghan scholar of jurisprudence who lived in Uzbekistan for many years, emphasizes these points in his work "Sufism and Man" and expresses the following points: those who lived with their father and with their humanity have been named among the great people and received respect and applause" (A.Sh. Juzhoni, 2001: 46).

It is also stated that Anbar had three sons during her marriage with father Hakim, Muhammad (Mahmud) Khoja, Askar Khoja, Hubbi Khoja, and some sources state that she had two sons, Sultan Hubbi and Askar Mamit. Taking into account that J.Shomurodov Anbar's grandmother was 41 years old when father Hakim died, we can assume that his children were between 20-25 years old by that time. According to some narrations, mother Anbar was 10 years older than father Zangi (Shomurodov J., 2002: 11).

There are many narrations about the marriage of father Zangi and mother Anbar in historical sources, including, according to the information provided in the work "Rashohat", father Hakim, knowing full well that there were some objections in the mind of mother Anbar due to the fact that father Hakim was more black, predicted that they would marry a darker person after me. It is known that after the death of father Hakim, he married his disciple Zangi father. At first, Anbar mother did not want to remarry, but later she accepted her marriage with father Zangi as divine destiny.

Anbar mother's role in the Yassawiya sect has been highly evaluated in some sources, including Khoja Shamsiddin - Sultan Mirhaidar father from Balkh to Urganch, Hakim father - Suleiman Bakirgani came to the mausoleum and saw that he was engaged in writing the Holy Quran for forty days, and from Anbar mother's knot Hakim father and Zangi father wore chakmon, that is, he covered Khwaja Shamsiddin with a Sufi scarf woven from camel wool. After that, Khoja Shamsiddin - Sultan Mirhaidar said that his father had reached the status of Sultan, and made predictions and prayers. Also, the fact that he handed over the aso (cane) inherited from father Hakim and father Zangi, and the owner of the hirqa and staff, evaluates Khoja Shamsiddin as a successor of the Yassawi sect, that is, one of its sheikhs (Choriev A., 2013: 33-34).

The nickname Himmatiy given to Zangi's father indicates that this person was generous and noble. At the same time, in Sufism, being zealous for the perfection of the murid has a special place, and in turn, being zealous in the Tariqat also means a spiritual process with various complications. For example, Alisher Navoi wrote in "Mahbub ul-Qulub" that "... generosity is a person's body, diligence is his soul. A person without courage is not in the number of the earth, because a

person does not call a body without life alive. According to the historical information presented by A. Fitratning, Zangi Ota's father was also engaged in poetry, including some poetic fragments in Sulayman Boqirgani's "Book of Boqirgani" belong to Zangi Ota's fathers. Although it is a historical fact that he wrote poetry under the pseudonym Himmatiy, until today, Zangi Ota's separate poetry collection or collection has not been identified. According to E. Ochilov, Khoja Ahmad Yassavi is considered the founder of the genre of wisdom in the literature of Turkic peoples (Ochilov E., 2013: 10), as one of the direct students of father Zangi Khoja Ahmad Yassavi, following the traditions of his teacher, he narrated his poems in the genre of wisdom to our people under the pseudonym Himmatiy.

In the book "Hazrat Zangi Ota", Academician A. Saidov presents a number of poetic examples of Zangi Ota's work. For example, in the work "Samarat ul-Mashoyikh" of Shaykh Zinda Ali, copied in 1277, he cites the wisdom of father Zangi written in Persian and Turkish languages. He said that two manuscripts (inv. #1336, #2619) of the work "Samarat ul-Mashoyikh" are kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. He notes that A. Fitrat, later B. Bobojonov, N. Khasan and the Turkish scientist N. Tursun reported on this work (Saidov A. 2023: 51). In 2012, the lectures of the international conference dedicated to Khoja Ahmed Yassavi in the city of Istanbul, Republic of Turkey, presented the Turkish meanings of Zangi Ota's poems in Persian language in Sheikh Zinda Ali's work "Samarat ul-Mashoyikh" (Rafiddinov S., 2012: 80-84). Also, in Temurnoma, information is given about the rubai attributed to father Zangi and the history of the writing of this rubai.

As a result of A. Saidov's research, the poem "Zangi Ota Hikmati" written in Arabic spelling in the old Turkish language was presented to our people for the first time. At the same time, it became known that as a result of the latest research of F.Ashrafkhojaev, Z.Joraev (Ashrafkhojaev F., Joraev Z., 2017: 272), another rubai was identified. Ahmad Hazini's work "Manba ul-abhor fi riyazil abror" ("The source of the seas in the gardens of the good") provides a number of information about the Yassavi sect and its sheikhs.

CONCLUSION

In conclusion, the famous saint Khoja Ahrar Vali said about Hazrat Zangi ata: "Every morning and evening I hear the mention of Allah rising to the sky from the soil of Zangi ata's grave" (Rafiddinov S., 2011: 78), Chairman of the Office of Muslims of Uzbekistan, Mufti (deceased) Usman Khan Alimov said that "although the rich literary heritage of Father Zangi has not been preserved, most of the historical sources such as Yassaviya genealogies, tazkiras, documents, and historical works contain noteworthy information about this famous saint" (Alimov U., 2010: 3-4). based on their confessions, we can say that Father Zangi focused his main activities on his personal development, the education of murids, the propagation of the doctrine of Yassawism among the people and being an example as a representative of this doctrine. Also, due to the efforts, selfless services and guidance of father Zangi and his caliphs, Dashti Kipchak Turks, many nations in Siberia, Kazakhstan,



Oryol, Volgaboyni, Tatarstan, and Bashkortostan accepted Islam. Also, the herdsmen considered this person as their pir, because father Zangi was engaged in feeding the herds of the people, and in history, many stories about his herdsmanhood and the merits of holy people were mentioned.

We should also highlight the tradition of wisdom characteristic of the peoples of the East as well as the attention paid to wisdom by Father Zangi. Hikmatnafi has a centuries-old history, one of our ancestors who brought wisdom to the level of high art is Khwaja Ahmed Yassavi, this tradition was continued by his students, and wisdom has preserved its relevance even today. For example, the tradition of turning to hikmats in the educational process, poetry evenings, and admonitional songs has been preserved. We should also emphasize that Khoja Ahmed Yassavi, Sulayman Bakirgani (Hakim father) or their followers did not write their wisdom from the point of view of career, prestige or material interests, but rather to encourage the people towards knowledge, morals, and spiritual perfection. Those who stated for the purpose of means. According to Professor N. Hasanov, "Ahmed Yassavi's goal was to convey the truths of religion and mysticism to the people. Therefore, religious-mystical rules, prayers, repentance and apologies described in his wisdom are based on this idea only" (Hasanov N., 2010: 4). Professor U. Uvatov also comments on the fact that we can emphasize the same points about Father Zangi, because this great shaykh wanders freely in the fields and herds while tending herds. They conclude that they have conditions. Also, in the process of interpreting Yassavi's wisdom, we see the different aspects of the former authoritarian regime and the years of independence. For example, in the literary scholar B. Kasimov's article entitled "The Poetry of Proverbs", we see a call to read wisdom with ayyuhannos, a call to preach the truth to people, to act against injustices, indulgence in wealth, pride and arrogance, in the authoritarian regime, wisdom is misinterpreted. It was misinterpreted and interpreted as saying that the people are being urged to live patiently with oppression and oppression, to agree to slavery and humiliation.

It is customary to call people who created on the basis of wisdom "poets of Ahmad Yassaviya school" or "followers of Ahmad Yassavi". The tradition of proverbs continued effectively in Turkish literature for several centuries. For example, the book "Hikmat" written by Azim Khoja Eshon, a mystic scholar, wisdom poet, follower of the Yassavi school who lived in Kogan in the late 18th century and the first half of the 19th century, is considered one of the famous works that consistently describes the concept of Sufism. In 1993, due to the honor of independence, this work was taken from the book of Ahmed Yassavi, published in 1894 at the "Kamensky" printing house in Tashkent, and published as a separate book for the first time.

It should be noted that during the period when father Zangi lived, oppression and oppression increased, science, economy, and spiritual and cultural life were in crisis due to the tyranny of the Mongols. It is in this difficult situation that Father Zangi and his disciple followers urge the people to be good,

hardworking, to follow piety and sharia, to be fair and compassionate.

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