

SHAYKH KHAVAND TAHUR: HISTORICAL CONTEXT AND EPIGRAPHIC ANALYSIS OF HIS MAUSOLEUM

Nematullo Mukhamedov,
International Islamic Academy of Uzbekistan
Doctor of Historical Sciences 11, A.Kadiri, Tashkent, 100011,
Uzbekistan nematulloh@mail.ru

Nurullo Turambetov
International Islamic Academy of Uzbekistan
11, A.Kadiri, Tashkent, 100011, Uzbekistan
nurullohturambetov@gmail.com

Abstract

This article, based on historical sources, examines the life and activities of the prominent Sufi figure Shaykh Khavand Tahur (14th century). It analyzes the humble lifestyle of his father, Shaykh Umar Wali Bagistani, and Shaykh Khavand Tahur himself, presenting them as role models in promoting values such as devotion, generosity, compassion, and kindness. The study also explores the significance of the Shaykh Khavand Tahur memorial complex in the Islamic culture of Central Asia and provides an analysis of the epigraphic inscriptions found on his mausoleum.

Keywords: Bagistan, Shaykh, Shaykh Umar Wali, Shaykh Khavand Tahur, Shash, Tashkent, Sufi, Muslim, ideal personality, compassion, kindness, mausoleum, epigraphic inscription, Quranic verses, hadiths.

Introduction

Tashkent has long been one of the centers of science and culture. More than a hundred scholars who worked in various fields of knowledge during the medieval period have been identified in this region. Tashkent is also home to many sacred sites and historical monuments. Among them are the mausoleums of Shaykh

Khavand Tahir, Zangi Ota (Tashkent region)¹, Khoja Alambardar, Yunuskhan, and the madrasahs of Muyi Mubarak, Barakhan, Abulkasym, and Kukeldash. In addition, there are numerous monuments of Islamic culture associated with the names of Tilla Shaykh, Namozgokh, Khoja Ahrar Wali, and Shaykh Zainiddin².

In the second half of the 18th century, the city of Tashkent was divided into four districts. According to historical sources, the northern district was known as Kaffol Shoshi, the southern as Zangiota, the eastern as Shaykhantahir, and the western as Shaykh Zainiddin. Among the local population, however, these districts were more commonly referred to as Sebzor, Beshyoghoch, Shaykhantahir, and Kukcha.

One of the largest historical districts of Tashkent is named after Shaykh Khavand Tahir (today known as the Shaykhantahir district of Tashkent), and his mausoleum has become a revered pilgrimage site. The Shaykh Khavand Tahir memorial complex is associated with the name of the 14th-century Sufi scholar Shaykh Khavand Tahir.

Methodology

In the course of this research, and in developing its methodological framework and conceptual basis, modern historical research methods were employed. The study is guided by the principles of historicity, gradual development, accuracy, objectivity, and scientific rigor. Various sources and data were introduced into scholarly circulation and were analyzed through comparative analysis, leading to generalized conclusions.

Results

Shaykh Khavand Tahir was born in the late 13th century (approximately between 1280 and 1290) in the village of Bagiston, located in the present-day Bostanliq district of Tashkent Region. He was born into the family of Shaykh Umar

¹ Mukhamedov Nematullo Asatullaevich. (2020). HUMANIST IDEAS IN WORK MEDIEVAL SCIENTISTS OF THE OASIS OF TASHKENT. Archive of Conferences, 9(1), 205-208. Retrieved from <https://www.conferencepublication.com/index.php/aoc/article/view/371>

² Mukhamedov Nematullo (2019) "The role of the Sheikh Zayniddin complex in the spiritual life of Tashkent" // Multidisciplinary scientific journal "Arhivarius" collection of scientific publications. -P.7-14. <https://www.researchgate.net/publication/333985613>.

Bagistani³, one of the prominent scholars of Sufi teachings of that time. On his mother's side, his grandfather Mawlana Tajuddin Dargami was also a respected religious leader.

The village of Bagistan, known as the "Land of Gardens," is situated between the villages of Nanay and Burchmulla in Bostanliq district. The site includes the Bogiston Umar Wali Complex, also known as the Mazor-i Shahmar Bobo pilgrimage site, located at the intersection of the Mazorsay and Pskem rivers in the western part of the village⁴.

Shaykh Khavand Tahir received his early education in Sufi teachings from his father, Shaykh Umar Bagistoni. According to genealogical records, Shaykh Umar Bagistoni's lineage traces back through sixteen generations to the second Caliph, Hazrat Umar ibn al-Khattab, following the Prophet Muhammad (peace be upon him). This is also emphasized in Mawlana Muhammad Qazi's work "Silsilat al-'Arifin wa Tadhkirat al-Siddiqin", where he states: "Our master, Hazrat Khwaja (Khwaja Ahrar), was the son of the daughter of Khwaja Dawud. Khwaja Dawud was the son of Shaykh Khavand Tahir, who in turn was the son of Hazrat Shaykh Umar Bagistani. Their lineage traces, through sixteen generations, to Abdullah ibn Umar (may Allah be pleased with them). The mother of Khwaja Dawud was a Sayyida (descendant of the Prophet) from her paternal side. Likewise, the mother of Shaykh Khavand Tahir was also from the family of Sayyids"⁵.

There are various accounts and legends regarding the birth and naming of Shaykh Khavand Tahir. One such account is recorded in the 17th-century work "Lamahat min Nafahat al-Quds" by the scholar Shaykh al-Siddiqi (d. 1087 AH / 1676 CE). He writes: "Shaykh Zainiddin of Kuyi 'Arifan in Tashkent used to say: If a person desiring a child visits our shrine and prays to the Creator at this place, their wish will surely be fulfilled".

Accordingly, Shaykh Umar Bagistani, along with his companions, visited the shrine of Shaykh Zainiddin and prayed to Allah for a child at his grave. In due time,

³ Mukhamedov N., Turambetov N. THE ROLE OF THE BAGHISTANY FAMILY IN THE ISLAMIC CULTURE OF THE REGION. Asian Journal of Multidimensional Research (AJMR) (2020), Vol 9, Issue 11, 211-218 <https://www.indianjournals.com/ijor.aspx?target=ijor:ajmr&volume=9&issue=11&article=034>

⁴ Artemyev, V., Urmanova, A. (with contributions by Nizhevskaya, N., and Gaziyeu, V.). Toshkent atroflariga sayohat – Po okrestnostyam Tashkenta – Round the Outskirts of Tashkent. – Tashkent: Tashkentboshplan LITI, 2012. – p. 89.

⁵ Mawlana Muhammad Qazi. Silsilat al-'Arifin wa Tadhkirat al-Siddiqin (The Chain of the Gnostics and the Memorial of the Truthful). Manuscript No. 6114, fol. 41a. Institute of Oriental Studies, Academy of Sciences of the Republic of Uzbekistan, Manuscripts Fund.

through the grace of Allah, a child was born to him. Shaykh Umar took the newborn to the shrine again. There, pigeons began to chirp upon seeing the infant, saying “at-Tahur, at-Tahur”. Shaykh Umar interpreted this as a sign and named his son “Tahur”.

This historical event was also noted by the Russian orientalist A. Semenov in his articles written in 1914 and 1916. According to him, when Shaykh Umar brought the infant to the mausoleum of Zainiddin, a flock of pigeons flying nearby suddenly took to the sky, and from the sound of their movement and calls, the word “Tahur” was heard. Shaykh Umar then added the name Tahur to his son’s original name Khavand. The word Khavand is a shortened form of Khudavand, which means “master” or “lord.” The full name Khavand Tahur thus carries the meanings: Khavand — “lord, master”; Tahur — “utterly pure,” and together the name may be interpreted as “the utterly pure master” or “the exceedingly pure saint”.

The medieval historian Fakhr al-Din ‘Ali Safi wrote the following about Shaykh Khavand Tahur: “...Under the guidance and blessing of his father, he attained the highest rank among the saints”⁶.

As mentioned in the work Rashahat, Shaykh Umar Wali Bagistani led a humble and exemplary life. He worked in agriculture and horticulture, earning an honest living through his own trade. He did not aspire to be a great scholar or a renowned Sufi; instead, he strived to be a simple but genuine person. This is evident in the advice he gave to his son, Khavand Tahur.

The Rashahat by Fakhr al-Din ‘Ali Safi records these words of Shaykh Umar to his son: **“Tahur, do not become a mullah, do not become a Sufi, do not become this or that — become a true Muslim”**.

These words of Shaykh Umar Wali Bagistani still hold great meaning today. They reflect a spiritual ethos that guided Shaykh Khavand Tahur to attain a highly respected position among the saints known for their miraculous qualities (sahib karamat)⁷.

⁶ Hasaniy, Mahmud; Qilicheva, Karomat. Shaykh Khavandi Tahur. – Tashkent, 2004. – p. 11. Fakhr al-Din ‘Ali Safi. Rashahat ‘Ayn al-Hayat (Drops from the Water of Life) / Edited by M. Hasaniy and B. Umrzokh. – Tashkent: Abu Ali ibn Sina, 2004. – p. 271.

⁷ Mukhamedov, N., & Turambetov, N. (2023). HUMANISTIC IDEAS: KINDNESS, GENEROSITY, AND TOLERANCE IN THE WORK OF MAVERANNHAR SCIENTISTS. EPRA International Journal of Research and Development (IJRD), 8(12), 322-325.

Although no specific written work by Shaykh Umar Bagistani has survived, his wise sayings have been preserved both in written form and through oral tradition. Shaykh Khavand Tahir initially studied Sharia and Sufi teachings under the guidance of his father and received a traditional madrasa education. Later, seeking to deepen his knowledge, he traveled to Turkistan to study under Tengiz Shaykh, a descendant of Ahmad Yassawi. He then proceeded to Bukhara, where he interacted with the leading scholars of the time and acquired profound knowledge of the Khojagon Sufi order.

Upon returning to Tashkent, Shaykh Khavand Tahir, like his father, dedicated himself to educating people in religious knowledge, spirituality, and morality. He also engaged in honest labor through farming and horticulture.

According to local narratives, it is said that Shaykh Khavand Tahir planted various trees and plants in the area where his mausoleum now stands, contributing to the greening and beautification of ancient Tashkent.

Shaykh Khavand Tahir, renowned for his humility and piety, also authored several notable works, including *Risala dar Masā'il-i Shari'at wa Tariqat*, *Risala-yi Dah Shart*, *Risala dar Arkān-i Islam*, and *Risala dar Ādāb-i Tariqat*.

These rare sources offer insights into the principles of Islam, the purification and perfection of the self, and the interrelation between Sharia and Tariqat.

Discussion

Information about Shaykh Khavand Tahir is found in several sources. Among them are works from the 15th to early 17th centuries, including *Masmu'āt* ("What Was Heard") by Sayyid Abdulawwal, *Silsilat al-'Arifin* ("The Chain of the Gnostics") by Muhammad Qazi, *Rashahāt 'Ayn al-Hayāt* ("Drops from the Fountain of Life") by 'Ali Safi, and *Lamahāt min Nafahāt al-Quds* ("Moments from the Blessed Breezes") by Shaykh Siddiqi.

In addition, there is a two-page anonymous treatise from the 19th century and a one-page biographical note in Uzbek titled *Hazrati Shaykh Khavand Tahir* by Muhammadjon Urazaev. In 1915, A.A. Semenov published an article entitled "Shaykh Khavand Tahir of Tashkent and the Cap Attributed to Him".

In the mid-20th century, academician M.E. Masson conducted research at the Shaykh Khavand Tahir memorial complex and included detailed information about the Shaykh and the complex in his book. Uzbek architect Abdujabbor

Yahyoev also studied the architectural structures of the complex and published related articles.

In the 19th century, Shaykhantahur was one of the four main districts (dahas) of the city of Tashkent. It was bordered by Beshyoghoch to the south, Kukcha to the west, and Sebzor to the north. All four districts were administered with the help of mingboshis (military commanders). According to encyclopedic sources, in the mid-19th century, the Shaykhantahur district contained three city gates (Kuymaz, Kokand, Kashgar), 48 neighborhoods (mahallas), 70 mosques, and 3 madrasahs⁸. The development and expansion of the area surrounding the Shaykh Khavand Tahir mausoleum coincided directly with the active period of Khwaja Ahrar⁹. According to historian Muhammad Solikhkhoja, a delicious freshwater stream once flowed along the northern side of the Shaykh Khavand Tahir mausoleum. A plane tree near the stream provided a resting place for visitors, and some ill people came to sit beneath the tree and drink water from the stream with spiritual intention¹⁰.

The area around Shaykh Khavand Tahir's grave was once a large cemetery. On the western side of the mausoleum's dome, at the center of the cemetery, there were several rooms and a dome-roofed chillahona (retreat cell) built of baked bricks. This domed structure was commissioned by Shaykh Khavand Tahir's grandson, Khwaja Ahrar, who also placed a stone tablet in its center. In those days, an alley lined with cypress trees extended from the mausoleum to the cemetery.

According to the historical work *Tarikhi Jadidai Tashkent*, the mosque located there was repaired twice by Khwaja Ahrar. In this source, when describing the construction of the Eshonquli Dodkhoh Madrasah in Tashkent, the author writes: "In the Year of the Cow (1256 AH / 1839–1840 CE), Eshonquli Dodkhoh (the eldest son of Lashkar Beklarbegi, the governor of Tashkent, who ruled Turkestan during his father's administration in Tashkent) built a madrasah in the [Shaykhantahur] district. The land was formerly occupied by a religiously designated tanob-sized pond. Khwaja Ahrar had earlier transformed the area into a

⁸ Tashkent. Encyclopedia. – Tashkent, 1984. – p. 398.

⁹ Mukhamedov, N., & Alidjanova, L. (2020). The role of Khodja Akhrar in socialspiritual Life of Central Asia. American Journal of Research https://journalofresearch.us/wp-content/uploads/2020/06/2020_5_6_AJR_10.pdf. P.74-76.

¹⁰ Sultonov, Olim. Muhammad Solikhkhoja va uning "Tarikhi Jadidai Toshkand" asari (Muhammad Solikhkhoja and His Work "The New History of Tashkent"). – Tashkent: Uzbekistan, 2007. – pp. 174–175.

congregational mosque (jome masjid) and an idgoh (open prayer ground). However, the original structure of the mosque dated back to the time of Shaykh Khavand Tahir. Later, Khwaja Ahrar renovated it twice. The western side of the pond was entirely occupied by a khanqah (Sufi lodge), and in front of it stood a veranda. The other three sides were open porticoes with pillars and beams made of boxwood, and marble stones from the Nurata mountains were placed under the pillars. During an earthquake in the year 1245 AH (1829–1830 CE), the dome of the mausoleum of Yunus Khan collapsed, and the jome masjid and its surrounding buildings were also destroyed”¹¹.

The Shaykh Khavand Tahir mausoleum consists of two rooms. The first room (khilkhona) contains the grave of Shaykh Khavand Tahir. Before the Soviet era, the grave was covered with a grave cover (qabrpush). In front of the grave stood a cypress tree, which has since dried out. After the mausoleum commissioned by Khwaja Ahrar fell into disrepair and collapsed, a new mausoleum was constructed on the original foundation in the 16th century.

Epigraphic Inscriptions on the Mausoleum

After the death of Shaykh Khavand Tahir in 756 AH (1355 CE), the area outside the Shakhristan, where he was buried, was developed and transformed into a cemetery by his disciples and followers. In the 15th century, a mausoleum was erected over his grave by his maternal relative, Khwaja Ahrar Wali.

Two additional mausoleums were later constructed near this site. To the west stands the mausoleum of Yunus Khan, ruler of Tashkent and maternal grandfather of Babur, built in the 16th century. To the north is another mausoleum known as that of Qaldirgachbiy. Based on rare construction materials discovered during archaeological excavations and the geometric architectural design, it is assumed that this monument was built in the 14th century.

¹¹ Sultonov, Olim. Tashkent masjidlari tarixi (The History of Tashkent Mosques). – Tashkent: Yangi Asr Avlodi, 2010. – p. 38.



Epigraphic Inscriptions on the Main Portal of the Mausoleum of Shaykh Khavand Tahir

On the central portal (pishtaq) of the Shaykh Khavand Tahir Mausoleum, a verse from the Holy Qur'an – Surah Ibrahim (14:27) – is inscribed in white thuluth script on a blue background. Above it, written in yellow kufic script, is the traditional formula:

قال الله تبارك و تعالى في كتابه الكريم

“Allah, Blessed and Exalted, said in His Noble Book”

Epigraphic Text (Qur'an 14:27):

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter.”

Thematically, the verse underscores the permanence of faith and divine support, resonating with the spiritual function of the mausoleum as a place of remembrance and sanctity. The calligraphic work was executed by Habibulloh Solih¹², whose use

¹² Architectural Epigraphy of Uzbekistan. Tashkent City / F. Abdukhalikov, E. Rtveladze, A. Hakimov, B. Abduhalimov, B. Bobojonov, A. Mansurov, A. Mannonov, N. Mukhamedov, A. Rakhimov, K. Rakhimov, Sh. Vokhidov (in Uzbek, Russian, and English). – Tashkent: Uzbekistan Today, 2016. – p. 297-298

of contrasting scripts enhances both the visual hierarchy and spiritual message of the composition.



Epigraphic Inscriptions on the Right Side of the Portal

On the right side of the portal of the Shaykh Khavand Tahur Mausoleum, a fragment from the Qur'an – Surah al-Baqarah (2:269) – is inscribed in white thuluth script on a blue background:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good”.

Above this verse appears the formula traditionally used to introduce prophetic sayings (ahadith), rendered in yellow kufic script:

صلى الله عليه وسلم

“The Messenger of Allah (peace and blessings be upon him) said”.

This attribution is inaccurate in context, as the text is a Qur'anic verse, thus originating from divine speech rather than Prophetic tradition. The calligraphy was executed by the scribe Habibulloh Solih¹³.



Epigraphic Inscriptions on the Left Side of the Portal

On the left side of the main portal (pishtaq) of the Shaykh Khavand Tahir Mausoleum, a hadith is inscribed in white thuluth script on a blue background. Above it, in yellow kufic script, appears the prophetic blessing formula:

صلى الله عليه وسلم

(“Peace and blessings of Allah be upon him”).

The hadith itself reads:

فزوروا القبور فإنها تذكركم الآخرة

“Visit the graves, for they remind you of the Hereafter”.

This inscription reflects the common Islamic practice of connecting grave visitation with spiritual reflection and remembrance of the afterlife¹⁴.

¹³ Ibid. – p. 298.

¹⁴ Ibid. – p. 299.



Epigraphic Inscriptions on both elongated sides of the tombstone

On both elongated sides of the tombstone, verse 62 of Surah Yunus is inscribed in thuluth script:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve.” (Qur’an 10:62)

This verse is traditionally used to honor the righteous and spiritually elevated individuals buried in such sites, emphasizing their special status in the sight of God. On the two elongated sides of the tombstone, verse 62 of Surah Yunus is inscribed in thuluth script:

يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ لَا اللَّهُ أَوْلِيَاءَ إِنَّ أَلَا

“Behold! Indeed, the friends of Allah shall have no fear, nor shall they grieve.” (Qur’an 10:62)

This verse is frequently found on Islamic tombstones and is used to denote the elevated spiritual status of the deceased, affirming their closeness to God¹⁵.

¹⁵ Ibid. – p. 301.



Epigraphic Inscriptions on the horizontal face of the tombstone

On the horizontal face of the tombstone, the name of the deceased, along with the years of birth and death, is inscribed in thuluth script:

شایخ خواند طهور ۱۲۷۹ - ۱۳۵۵

Shaykh Khavand Tahur (1279–1355)

On the upper corners of the stone appear two traditional Islamic phrases, also in thuluth script:

البقاء لله – “Eternity belongs to Allah”

الملک لله – “Sovereignty belongs to Allah”

These inscriptions emphasize the themes of divine ownership and the transient nature of worldly life, in keeping with Islamic funerary epigraphy.

In the second chamber (khilkhona) of the mausoleum are the graves of Yunuskhoja and his son Sultonkhodja, rulers of Tashkent in the second half of the 18th century, who considered themselves descendants of Shaykh Khavand Tahur.

Between 1910 and 1912, the mausoleum was renovated with the financial support of Hojimat Eshon, a resident of Namangan. During this restoration, the dome was covered with metal.

The mausoleum was originally part of a larger complex that included a mosque, a madrasa, a chillahona (Sufi retreat cell), and a cemetery—most of which were destroyed as a result of earthquakes. The mausoleum underwent additional restoration in 1996 and 2009.

Conclusion

The Shaykh Khavand Tahur Mausoleum, located in the Shaykhantahur district of Tashkent, has become a revered site of pilgrimage. For centuries, this memorial complex has attracted numerous visitors and pilgrims from across Central Asia. It is considered one of the sacred spaces regularly visited by the local population for spiritual purification and moral upliftment.

Visiting and honoring such pilgrimage sites is deeply rooted in Islamic tradition and contributes to the moral and spiritual development of individuals, while also connecting them to the region's historical and cultural heritage. For this reason, sacred sites continue to be held in high regard.

Today, the campus of the International Islamic Academy of Uzbekistan is situated within the Shaykhantahur complex. The Shaykh Khavand Tahur memorial and its preserved relics serve as living testimony to the rich historical and spiritual legacy of the Uzbek people and occupy a distinctive place within the broader context of Islamic culture in the region.

References:

1. Mukhamedov N. Activities of scholars of islamic law (fuqaha) from shash oasis in scientific centers of the region //The Light of Islam. – 2020. – T. 2020. – №. 3. – C. 4-15.
2. Mukhamedov N., Turambetov N. Medieval Scientists of the oasis Shash and their Contribution to Islamic Civilization //The American Journal of Social Science and Education Innovations. – 2020. – T. 2. – №. 08. – C. 137-143.
3. Mukhamedov N., Turambetov N. The origins of religious tolerance in Central Asia //INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 8.036. – 2021. – T. 10. – №. 12. – C. 68-73.
4. Mukhamedov N. Activities Of Hadith Scholars Of Shosh (Tashkent) In Marv And Region Scientific Centers //Turkish Online Journal of Qualitative Inquiry. – 2021. – T. 12. – №. 6.
5. Mukhamedov N., Turambetov N. The role of the baghistany family in the Islamic culture of the region //Asian Journal of Multidimensional Research (AJMR). – 2020. – T. 9. – №. 11. – C. 211-218.

6. Mukhamedov N. HISTORICAL SCIENCES THE ROLE OF THE SHEIKH ZAYNIDDIN COMPLEX IN THE SPIRITUAL LIFE OF TASHKENT //BBK 94.3. – C. 7.
7. Mukhamedov N., Turambetov N. Methodologies employed by Al Beruni in the analysis of religious systems //Asian Journal Of Multidimensional Research. – 2023. – T. 12. – №. 12. – C. 105-110.
8. Mukhamedov N., Turambetov N. Epigraphy and History of The Mausoleum Of Abu Bakr Kaffal Shashi //Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora. – 2024. – T. 4. – №. 1. – C. 10-10.
9. Mukhamedov N. Activities of hadith scholars (Muhaddis) of shash oasis in scientific centers of the region //The Light of Islam. – 2020. – T. 2020. – №. 2. – C. 75-82.
10. Mukhamedov N. Khoja Ahrar: Peace and consent between people //ISJ Theoretical & Applied Science. – 2023. – T. 1. – №. 117. – C. 378-383.
11. Mukhamedov N. THE ROLE OF ACTIVITIES OF SHEIKH ZAYNIDDIN AND HIS MAUSOLEUM IN THE SPIRITUAL LIFE OF TASHKENT //The Light of Islam. – T. 2022. – №. 1. – C. 16-21.
12. Mukhamedov N., Turambetov N. An International Multidisciplinary Research Journal.
13. Muhamedov N. et al. ОТРАЖЕНИЕ ТРАДИЦИЙ МЕЦЕНАТСТВА БЛАГОУСТРОЙСТВУ В ЛИЧНОСТИ ХОДЖА АХРАПА ВАЛИИ //Moturidiylik. – 2024. – T. 4. – №. 1. – C. 113-122.
14. Mukhamedov N., Turambetov N. Memorial complex of the Sultan Uwais Baba—one of cult historical centers in Central Asia //ACADEMICIA: An International Multidisciplinary Research Journal (Double Blind Refereed & Reviewed International Journal) Vol. – 2020. – T. 10. – C. 798-803.
15. Mukhamedov N., Alidjanova L. The role of Khodja Akhrar in socialspiritual Life of Central Asia //American Journal of Research_ https://journalofresearch.us/wp-content/uploads/2020/06/2020_5_6_AJR_10.pdf. – 2020.
16. Mukhamedov N., Alidjanova L. The personality of Khoja Akhror and his factor in the social-spiritual Life //ACADEMICIA: An International Multidisciplinary Research Journal_ <https://www.indianjournals.com/ijor.aspx>. – 2020. – C. 1242-1246.