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The architectural complex of Shah Fazil in legends and writings about the period of the Arab conquest of Ferghana

Abstract. The historical and architectural complex of Shah Fazil is one of the holiest places for Muslims and a historical monument, and the relevance of its study is related to its religious, historical and cultural importance. The purpose of the study is to investigate the establishment of the Shah Fazil architectural complex and determine the connection between the legends about the foundation of the Shah Fazil mausoleum during the Arab conquest of Ferghana and real historical facts. The study used general scientific methods of analysis and synthesis, comparison, as well as historical-critical, comparative and dialectical methods. As a result, it was established that the Shah Fazil architectural complex is a unique object of cultural heritage. It includes several architectural monuments, the most significant of which is the 11th

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century mausoleum. Of particular value is the interior of the mausoleum, decorated with carved carvings and religious inscriptions. According to legend, the founder of the complex, the great-grandson of the prophet Muhammed, Shah Fazil, who conquered the Ferghana Valley in the 7th century, is buried in the mausoleum. Here, according to legend, is the burial place of 2,700 Arab soldiers, companions of Shah Jarir, father of Shah Fazil, who died at the hands of local pagans. The soldiers were buried by the maid Safid-Bulan, after whom the village where the complex is located is named. The figures appearing in the legend of the individual are the fruit of folklore, but the story itself has a historical basis and serves as an echo of real events that took place at the beginning of the conquest of the Ferghana Valley by the Arabs. The practical value of the study is determined by the fact that its materials can be used in further research of the historical and architectural complex of Shah Fazil, and is also a source for the use of elements of ancient architecture in the design of modern buildings

Keywords: Islamic architecture; mausoleum; mazar; mashhad; ornament; hankov carving

INTRODUCTION

One of the historical sites on the territory of Kyrgyzstan, which has important cultural and religious significance, is the Shah Fazil complex in the village of Safid-Bulan, Jalal-Abad region. This object is of interest as a monument of Islamic architecture, and as one of the most ancient architectural monuments associated with Islam preserved on the territory of modern Kyrgyzstan. Shah Fazil, in addition, has an important religious significance as a place of pilgrimage for Muslims. The village of Safid-Bulan is one of the mazars, that is, holy places where the burials of Muslim saints are located. The sacred significance of this place is connected with a legend that traces the foundation of the Shah Fazil complex to the time of the Arab conquest of Ferghana. According to legend, 2,700 Arab warriors, martyrs of Islam killed by local pagans, are buried here. The complex itself, according to legend, was built by the great-grandson of the Prophet Muhammad, Shah Fazil, who finally conquered the Ferghana Valley. By the name of the founder, who, according to the legendary version, was also buried in this mausoleum, the complex got its name (Exnerová, 2023).

The Shah Fazil complex is a unique ancient monument of Islamic architecture on the territory of Kyrgyzstan, so its study is still relevant in many scientific articles. D. Imankulov *et al.* (2020), for example, in their paper emphasised the architectural features of the Shah Fazil complex in the context of the architecture of the Karakhanid era. The legends about the foundation of the Shah Fazil complex and their possible connection with real historical events were investigated by S. Kamoliddin (2022). The researcher analysed different versions of legends and came to the conclusion that the personalities of Shah Fazil and other persons associated with the foundation of the complex according to legend are purely legendary. The author attributes the foundation of the complex to the 11th century and believes that Muhammad ibn Nasr of the Karakhanid dynasty was buried in the mausoleum.

V. Exnerová (2023) also discusses The Shah Fazil complex in the context of other monuments of Islamic architecture of Central Asia. The researcher explored the sacred sites for Muslims located in the Ferghana Valley and architectural monuments that were built here in the Middle

Ages. The author notes that Central Asia is characterised by the presence of mazars, among which, in addition to Shah Fazil, she mentions the Buston Buva mazar in the Ferghana Valley. Such objects, according to the author, served as places of memory for local Muslims. The history of Islamic architecture and medieval architecture of Central Asia, in particular, was studied by R. Mukimov & S. Mamaljonova (2020). The researchers give a general description of the traditions of construction in Central Asia in the Medieval era, analyse the process of development of temple architecture, and also point to a significant number of mazars as one of the features of the Central Asian region.

Collective study by E. Boronbaev *et al.* (2023) is devoted to the preservation of the Shah Fazil complex in the 21st century. The problem for the preservation of the complex, especially its valuable interior decoration, is high humidity, especially in the winter season. The researchers specify that as of 2023 the Shah Fazil mausoleum has unacceptable microclimate conditions, since too low temperature and high humidity are observed on the inner surfaces of the walls and in the lower zones of the dome. In most of the papers devoted to the study of this topic, the historical and architectural complex of Shah Fazil is considered in the context of the general development of Islamic architecture in Central Asia. On the other hand, the research pays insufficient attention to the architectural features of the complex itself, its key differences from other similar structures in Central Asia, and the process of forming the object as an integral architectural ensemble.

The purpose of the study was to trace the establishment of the Shah Fazil architectural complex, determining the connection of oral legends about its foundation with the data of historical sources. In accordance with the goal, the following tasks are set: to investigate the architectural features of the Shah Fazil complex; to determine the historical and cultural significance of the Shah Fazil complex for Kyrgyzstan and Central Asia.

MATERIALS AND METHODS

In the process of studying the designated topic, various methods were used. Using the method of analysis, it was possible to investigate the architectural features of the Shah

Fazil complex, and, in addition, to trace the process of establishment of the complex, starting from pre-Islamic times and ending with the modern era. The method of analysis also helped to give a certain assessment to the legends and works that provide information about the foundation of the Shah Fazil complex. In addition, using this method, it was possible to collect data on the architectural, historical and cultural characteristics of the Shah Fazil complex, and to conduct a primary analysis of the specific data obtained. The above method provided a clear and specific characterisation of the architecture of the Shah Fazil complex.

The synthesis provided an opportunity to understand the commonalities in various historical and architectural complexes of the mazar type located in Central Asia. Moreover, the synthesis allowed presenting a general picture of the creation of monuments of Islamic architecture in Central Asia. At the same time, the comparison helped to bring together the information of legends about the connection of the Shah Fazil complex with the Arab conquest of Ferghana. Based on this method, it was possible to determine the key points of the legendary narrative and to find the historical basis of the legends under study.

The historical and critical method allowed investigating this issue from the standpoint of the evaluation of historical sources for their reliability. Using this method helped to look at the texts telling about the foundation of the Shah Fazil complex not literally, but considering the historical context, and also to determine the degree of their historical authenticity. It was with the help of the historical and critical method that it was possible to isolate the historical grain from the legendary information about the foundation of the Shah Fazil complex during the Arab conquest of Central Asia, and to determine how much this information corresponds to the information of historical sources about the process of the Arab conquest of the Ferghana Valley and the further Islamisation of its population.

The comparative method helped to investigate the common and different in architectural complexes of the mazar type located in various regions of Central Asia. It was possible to determine how similar these objects are to the Shah Fazil complex, and what their fundamental difference is. The comparative method helped to investigate the legends and data from historical sources about the foundation of the Shah Fazil complex, the Arab conquest of Ferghana, and the death of Arab soldiers-martyrs, identifying key differences and determining what is common in these legends and historical sources.

Finally, the dialectical method allowed investigating the legends about the foundation of the Shah Fazil architectural complex during the Arab conquest of Ferghana in the context of historical events that took place at that time in Central Asia and the struggle that took place between the leaders of the Central Asian Sogdian principalities and the Arab conquerors. The juxtaposition of data determined the main stages in the Islamisation of the region and the emergence of Islamic architecture objects here. In addition, this method allowed designating the Shah Fazil complex

as a place that demonstrates the connection between the pre-Islamic era in the history of Central Asia and the time when this region became part of the Islamic world.

RESULTS

The oldest monument of Islamic architecture on the territory of modern Kyrgyzstan is the Shah Fazil complex, located in the Ferghana Valley, on the land where the famous Great Silk Road once passed. Shah Fazil is a place of pilgrimage for pious Muslims, since, according to a popular legend, 2,700 martyrs of Islam – Arab soldiers who died at the hands of pagans at the beginning of the Arab conquest – are buried here. Thus, Shah Fazil is one of the mazars, that is, the resting place of an Islamic saint, which is a place of pilgrimage for Muslims. The presence of mazars is a characteristic feature of the Central Asian region. Some places here are designated as the resting place of one or another iconic person in the history of Islam, and the veneration of Central Asian mazars is based mainly on local folk legends, and not reliable historical sources (Mukimov & Mamaljonova, 2020). Often such holy places are revered not only as tombs, but also as Mashhad, that is, the place of martyrdom of Muslims for their faith. In Central Asia, mazars are usually associated with the martyrdom of the Askhabs, companions of the Prophet Muhammad (Kamoliddin, 2022). It is worth noting that Islam prohibits direct worship of a saint or an object associated with him, as this contradicts the principle of monotheism. However, Islam allows the veneration of the memory of the holy righteous in his resting place, which determines the spread of Muslim pilgrimage to the mazars (Kuiper, 2009).

The Shah Fazil complex itself has a longer history than the era of Islamisation of Central Asia. The veneration of this place was characteristic of pre-Islamic times. According to archaeological research, there was a sanctuary on the territory of the village of Safid-Bulan, within which Shah Fazil is located, back in the Bronze Age. In the pre-Islamic era, this place was a sanctuary of the phallic cult, which is now recalled by a vertically standing stone in the form of a phallus, preserved since that time and being an integral part of the Shah Fazil complex (Soucek, 2000; Boronbaev, 2020).

Despite the unambiguous antiquity of the complex, local legends associate its foundation with the time of the Arab conquest of Ferghana. The key figures in this story are three legendary personalities: the grandson of the Prophet Muhammad Shah Jarir, his son, and, accordingly, the great-grandson of the Prophet Muhammad, Shah Fazil, as well as the Shah Jarir's servant Safid-Bulan, after whom the village where the Shah Fazil complex is located was named. According to legend, Shah Jarir set out to conquer the Ferghana Valley, and Shah Jarir was successful at first: he managed to defeat the local rulers Akhshid and Karvan-bas. However, taking advantage of the moment when Shah Jarir and his soldiers were performing Friday prayers, Karvan-bas and his fighters attacked the unarmed Muslims. As a result



of the massacre, 2,700 Arab soldiers laid down their heads, but Shah Jarir himself managed to escape. Next to the fallen soldiers was a black servant of Shah Jarir named Bulan. She washed the heads of the martyrs cut off by the enemies and buried them. Because of the incessant work, Bulan's hands were worn to the bone, and her skin suddenly turned white. Therefore, it began to be called Safid-Bulan, that is, White Bulan. Forty years after the events that took place, Shah Jarir's son Shah Fazil arrived in the Ferghana Valley with an army of Muslim Arabs. He managed to finally conquer this region and spread Islam here. In addition, by order of Shah Fazil, a complex was built at the place of the death of his father's companions, where Shah Fazil himself was later buried (Kamoliddin, 2022; Exnerová, 2023).

According to legendary data, the Arab conquest of Ferghana took place in the 7th century, but according to historical sources, this event took place in the 8th century and is associated not with the legendary personalities of Shah Jarir and Shah Fazil, but with the Arab commander Kuteiba ibn Muslim (Kennedy, 2007; Tor, 2009). No reliable historical sources confirm the existence of such personalities as Shah Jarir, Shah Fazil, and Safid-Bulan. Regarding the opponents of the Muslims of the local rulers Akhshid and Karvan-bas, then, most likely, there are not proper names here, but the titles of rulers adopted at that time. It can be clearly understood that the name Akhshid means the title of ikhshid, which was worn by the Sogdian rulers before the Arab conquest (Kennedy, 2007). The image of the girl Safid-Bulan, most likely, refers to pre-Islamic religious archetypes. The name Bulan is not Arabic, but Turkic in origin, meaning "deer" or "moose".

Thus, the name Safid-Bulan literally means "white deer". Most likely, the image of Safid-Bulan has its roots in pre-Islamic ideas about the deer girl as a totemic deity or guardian (Kamoliddin, 2022). Despite the dubious historicity of the legend of Shah Fazil, it is likely that it has some factual basis. It is possible that during the first caliphs, Arab conquerors raided the territory of Central Asia and the Ferghana Valley. Then for the first time the Arabs came face to face with the local rulers of the Ikhshids and with the unwillingness of the local population to undergo violent Islamisation. The echoes of these first clashes between the population of the Ferghana Valley and the Arabs are folk legends, which, after the final establishment of Islam in this region, acquired the character of a story about the martyrdom of the Islamic conquerors (Ettinghausen *et al.*, 2001; Kuiper, 2009).

The earliest capital buildings of the complex do not belong to the 7th or 8th centuries, but to the 11th century. Based on this, the Shah Fazil complex belongs to the monuments of the epoch when most of Central Asia was under the rule of the first Turkic dynasty of the region, the Karakhanids. The most likely ruler who laid the mausoleum and was buried in it is a representative of the Karakhanid dynasty, Muhammad ibn Nasr, who ruled in part of the Karakhanid state between 1020 and 1056. The identity of Muhammad ibn Nasr is known, first of all, according to numismatics, very little is known about him (Soucek, 2000) (Fig. 1). The construction of the Shah Fazil complex, which began under Muhammad ibn Nasr, was completed during the reign of his son Malik, the former ruler of Ferghana (Biran, 2015; Kamoliddin, 2022).



Figure 1. Coins of Muhammad ibn Nasr

Source: modelled by the authors based on a real coin

In addition to the mausoleum of the Karakhanid era, the Shah Fazil complex includes burials of different eras. These graves are revered by Muslims, the burial places of the righteous of Islam. Inside the Shah Fazil complex, there are 14 kayraks – stone tombstones with inscriptions. Most of the kayraks date back to the 12th-13th centuries, there are also burials of the 14th and 15th centuries. Various persons are buried here, mainly notable persons and spiritual figures: muftis, imams, sheikhs, fakihs (Jing & Imankulov, 2022). But among the people buried on the

territory of the Shah Fazil complex, there are also merchants of non-local origin and pilgrims (Kamoliddin, 2022).

The mausoleum building itself is a square structure in the form of a simple single-chamber structure with an ordinary entrance door. The base of the building has the form of a truncated pyramid, on top of which there is a stepped drum and a high dome (Fig. 2). The height of the structure is 15.5 m, of which the height of the wall is 5.2 m, and the height of the dome is 10.3 m. The area of the mausoleum's interior is 7.84 square metres. The thickness of the walls





of the building is 163-167 cm. The entrance dome room in the northern part of the complex is a later construction. On each opening on both sides of the mausoleum door, there is a panel with stucco moulding and slots of simple geometric patterns. The panel on the left at the entrance to the building is located rectangular. In the centre of the panel, there is a six-pointed star with a pattern created with the continuation of all the constituent lines. This leads to the differentiation of diamond-shaped, hexagonal and arrow-shaped sections. The only addition is two embedded lines in the centre of the main elements of the strap. The opposite panel has basically a curved pattern centred in a circle (McClary, 2020).



Figure 2. Shah Fazil mausoleum

Source: R.P. McClary (2020)

The exterior of the mausoleum is devoid of any decorative elements. The most valuable from the standpoint of uniqueness is the interior of the mausoleum, which is covered from floor to ceiling with gancha carvings. This is a magnificent epigraphic ornament, which is engraved on the inner surface covered with plaster. The carving belts are bounded horizontally by three massive belts of inscriptions in Arabic and Persian, which represent religious texts. According to the technique of execution, a flat carving with a background selection with a kufic font differs on the sockets only in the size of the letters. Two belts of horizontal inscriptions differ both in large sizes and in the technique of execution of letters. If the horizontal belt above the trumpet arcs has dimensions of 25 cm, then the second one below the trumpet arc is distinguished by a large size of 60 cm in width of the belt and large convex letters (Kia, 2015; McClary, 2020). The total length of the inscriptions is 130 m. The inscriptions are continuous horizontal stripes without diacritical dots and spaces in words. The upper frieze is 26 metres long. It is decorated with simple ornamental outlines, and has been preserved without significant damage (Fig. 3). The middle frieze is 31.5 m long, but only a third of its length has been preserved (Moghbeli, 2017).

It is decorated with larger relief letters, which are divided into several parts. The worst preserved lower frieze, 72.5 m long, of which only a quarter has been preserved. The lower frieze is painted with smaller and simpler letters (Fig. 4). All inscriptions were probably created by a single craftsman, a carver-calligrapher specialised in architectural calligraphy (Kamoliddin, 2022).

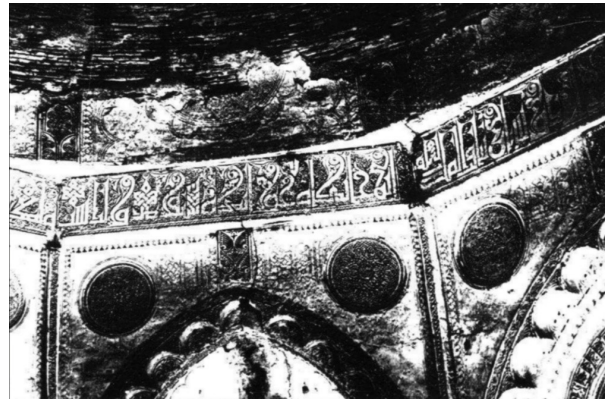


Figure 3. Fragment of the inscription of the upper frieze
Source: founded and studies by authors based on Pinterest (n.d.)

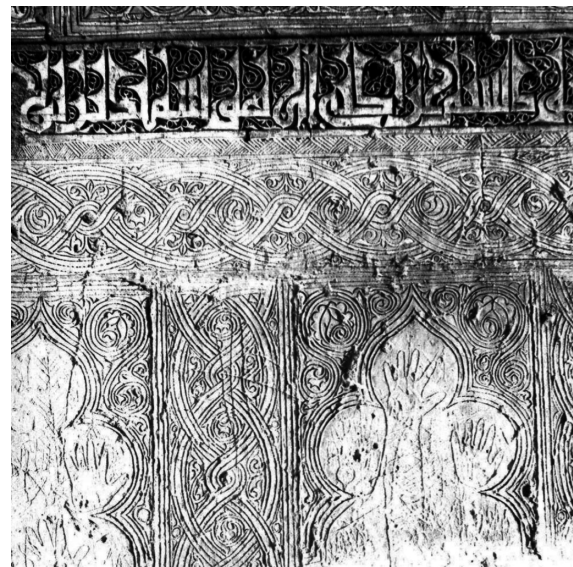


Figure 4. A fragment of the inscription on the lower frieze with graffiti in the form of a hand on the stucco at the bottom

Source: founded and studies by authors based on Pinterest (n.d.)

By themselves, the inscriptions in the interior of the Shah Fazil mausoleum also represent a historical source. It follows from them that Muhammad ibn Nasr from the Karakhanid dynasty is buried in the mausoleum. Moreover, in relation to Muhammad ibn Nasr, the term *shahid* is used, which may indicate the violent death of the buried. It is believed that Muhammad ibn Nasr fell in battle as a result of an internecine struggle that took place in the Karakhanid



State in the middle of the 11th century (van der Straeten & Obertreis, 2022).

In addition to medieval buildings, the complex also includes buildings whose construction dates back to the 19th century. This is, in particular, the mausoleum of the standard-bearer Khoja Alamdar, located on the slope of the Archa-Mazar mountain 250 m east of the central ensemble. A mosque was built on the site of the massacre of Arab troops (Kyrgyz), which was lost in the middle of the 20th century. Now there is a new mosque with the same name Kyrgyn-Mosque on this place. Not far from the mosque, there is a burial place for the bodies of 2,700 soldiers, while their heads are buried in the mausoleum of the central ensemble of the complex (Kamoliddin, 2022). Thus, the architectural complex consists of a central ensemble established at the most ancient mausoleum of Shah Fazil. The entrance dome room in the northern wall of the ensemble is one of the later buildings. A brick fence with an openwork brick lattice – panjara in the upper part connects the mausoleums of Shah Fazil, 2,700 heads of soldiers of Islam (callahan), Safid-Bulan and ziyaratkhana in the form of an aivan terrace into a single ensemble. In the courtyard of the ensemble, there are several tombstones – sagan over the graves of the holy sheikhs (Uzdurum *et al.*, 2023). The complex itself underwent restoration work in 1980-1985 and in 1988-1989. Some conservation work was carried out in 2014-2016. In 2015-2016, work was also carried out to survey the temperature and humidity regime. A plan of measures for the conservation of the facility in winter has now been developed, which provides for limiting its visits at this time of the year (Urmanbetova & Joniak-Lüthi, 2022; Boronbaev *et al.*, 2023).

Thus, the historical and architectural complex Shah Fazil is a unique example of the architecture of the Karakhanid era, located on the territory of Kyrgyzstan. The object is notable as a place of pilgrimage for Muslims, which is associated with legends about the death of Arab soldiers in this place, and an example of ancient architecture and carved calligraphy. The question of the origin of the complex and its real founders, and who is really buried in this mausoleum, despite the research of recent years, continues to be open.

DISCUSSION

The historical and architectural complex of Shah Fazil has been the subject of study by various scholars who have investigated its various aspects from its architectural features and significance as a monument of medieval architecture of Central Asia to folklore monuments associated with this iconic site. Most researchers have studied the Shah Fazil complex in the general context of medieval Islamic architecture in Central Asia, at the same time noting that certain features make the Shah Fazil complex unique.

The history of Islamic culture is considered, in particular, by K. Kuiper (2009). The researcher explores the development of Islamic culture and art, in particular, architecture. National and regional differences in Islamic

architecture are indicated in the work and the mutual influence of different cultures is shown by illustrative examples. In addition, the researcher considers such a special form of Islamic architecture as the mazar, that is, the tomb of the saint. The study by K. Kuiper is valuable for investigating the Shah Fazil complex as it allows understanding the context in which this architectural structure was created. It also gives an idea of the development of decorative components in the architectural structures of the Islamic world. With the help of his analysis, it becomes clear that the interior decorative components of the Shah Fazil mausoleum are inherently unique.

Among the researchers who have studied the Islamic architecture of Central Asia, it is worth mentioning R.P. McClary (2020). This researcher has studied the complex of architectural monuments of the Karakhanid era, built in the 11th-12th centuries. The author also paid attention to the Shah Fazil mausoleum, noting its characteristic features. The researcher gives a detailed description of the monument, focusing on its shape and interior. Following the researcher, Shah Fazil is one of the earliest architectural monuments of the Karakhanid era. Other objects that arose in that era later followed the principles of construction that were used in the construction of Shah Fazil. In addition, the researcher noted that other monuments of that era do not have such an abundant number of inscriptions as on Shah Fazil, which in many ways makes this object unique. The author has identified the main characteristics and features of the Shah Fazil Mausoleum, and in this regard, his research is quite valuable. The researcher did not consider the problem of the connection of the construction of the complex with the folk legend about the death of 2,700 Arab soldiers and its possible historical basis. According to the researcher, the Shah Fazil complex was built during the time of the Karakhanids. Agreeing with the author's opinion regarding the connection of this object with the Karakhanid epoch, it is hardly possible to fully agree with the thesis that this object carries characteristics mainly of this period. Anyway, the Shah Fazil complex includes objects from previous historical eras.

The book by R.D. McChesney (2021) revealed the theme of Islamic architecture in Central Asia. The author examined the most significant architectural monuments of the region using concrete examples. The researcher came to the conclusion about the high development of architectural art in medieval Central Asia, and also notes that this region developed its own special approach to the construction and decoration of religious buildings. The author concludes that mazar has become one of the most widespread religious buildings in Central Asia. Central Asian mazars, as a rule, were associated with legends about the death of Muslim saints in these places, but most of these legends are not historically confirmed. Moreover, several places at once claimed to be considered tombs of one or another person. In general, the researcher correctly identified the key features of monumental religious buildings in Central Asia. Based on to the estimates and characteristics of the





CONCLUSIONS

buildings given by the researcher, one can understand how the Shah Fazil complex is unique in its kind, and how its design corresponds to other similar structures in Central Asia. The researcher's conclusions are quite trustworthy and expand knowledge in the field of medieval Islamic architecture of Central Asia.

Other researchers who have studied the remarkable objects of the Ferghana Valley are Y. Lintz & R. Rante (2022). The paper by these authors gives a detailed description of the architectural monuments of the Ferghana Valley and their characteristic features. Since the active Islamisation of the region, individual objects have been considered as places of pilgrimage for Muslims, although their veneration begins in an older era. The researchers speak about the importance of the valley itself as a fertile oasis in the Central Asian region, through which the Great Silk Road passed. The researchers' opinion on the importance of the holy places of the Ferghana Valley in the religious and cultural life of residents of various Central Asian countries should be fully agreed, because the veneration of such places as Shah Fazil demonstrates a kind of symbiosis of pre-Islamic traditions and Muslim faith, and also helps to preserve the historical memory of the people. Thus, the paper by the researchers is very valuable for studying the holy places and monuments of the Ferghana Valley.

Researchers who have studied the Shah Fazil complex agree on the uniqueness of this architectural and historical object, both for the world cultural heritage and for the heritage of Central Asia. In this regard, scientists especially note the carved decorative elements in the interior of the Shah Fazil mausoleum, the volume of which is unique for such an object. Most scholars, based on the inscriptions in the interior of the complex, claim that Shah Fazil was built during the reign of Muhammad ibn Nasr of the Karakhanid dynasty in the 11th century, while the identity of the legendary founder of the complex Shah Fazil, his father Shah Jarir, and the maid Safid-Bulan are considered fictional. Although most researchers agree on the legendary nature of the narrative about the foundation of the complex in the 7th century, the question of the exact ownership of the burial in the mausoleum, and the possible historical basis of the legend, about the campaign of the grandson of the Prophet Muhammad to Ferghana, remains open, and therefore, it is hardly worth rejecting the historicity of the narrative.

In the course of the study, conclusions were reached that the Shah Fazil architectural complex is an important cultural and religious object, including a mausoleum of the 11th century, burial sites of the 11th-15th century, and individual monuments of the pre-Islamic era and later. The most valuable object in architectural terms is the mausoleum, which is an example of the early architecture of the Karakhanid State. The cultural and historical value of the mausoleum is largely determined by its interior, which is decorated with gancha carvings with religious inscriptions, the total length of which is 130 m. Inscriptions in the interior of the mausoleum give a certain understanding of the time of its construction. They mention the identity of the ruler Muhammad ibn Nasr from the Karakhanid dynasty, so the construction of the mausoleum dates back to the 11th century, when this monarch ruled.

The Shah Fazil Mausoleum is a unique object on the territory of Kyrgyzstan, representing an early example of a mazar-type dome structure in Central Asia. In addition, Shah Fazil is the earliest architectural monument of the Karakhanid era, which has survived to our times. The building itself has the appearance of a truncated pyramid topped with a dome, while the height of the dome is about twice the height of the mausoleum wall. The entrance to the mausoleum is a single door decorated with patterns. The external walls of the mausoleum are devoid of decorative elements, and its interior is decorated with three tiers of carvings with inscriptions, of which the upper tier is best preserved, and the lower one is the least preserved.

To expand knowledge about this object, further research should pay attention to the engineering details of the complex: consider the structures, the use of materials and construction techniques, and study the dome (its height, shape, and construction). This will also help to establish how Shah Fazil's architectural solutions influenced modern architecture, expand the understanding of the history of the complex, and provide an additional contribution to the study of the cultural heritage and architectural traditions of the Central Asian region.

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CONFLICT OF INTEREST

None.

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Архітектурний комплекс Шах-Фазіль у легендах та працях про період арабського завоювання Фергани

Анотація. Історико-архітектурний комплекс Шах-Фазіль є одним зі святих місць для мусульман та історичною пам'яткою, а актуальність його вивчення пов'язана з релігійною, історичною та культурною важливістю. Метою статті є вивчити формування архітектурного комплексу Шах-Фазіль та визначити зв'язок легенд про заснування мавзолею Шах-Фазіль під час арабського завоювання Фергани з реальними історичними фактами. Під час дослідження використовувалися загальнонаукові методи аналізу та синтезу, зіставлення, а також історико-критичний, порівняльний та діалектичний методи. В результаті було встановлено, що архітектурний комплекс Шах-Фазіль є унікальним об'єктом культурної спадщини. Він включає кілька архітектурних пам'яток, найзначнішим у тому числі є мавзолей XI ст. Особливу цінність представляє інтер'єр мавзолею, прикрашений ганчовим різьбленням та написами релігійного змісту. Згідно з легендою, у мавзолеї поховано засновника комплексу, правнука пророка Мухаммеда Шах-Фазіля, який завоював Ферганську долину в VII ст. Тут же, за легендою, знаходиться поховання 2700 воїнів-арабів, сподвижників Шах-Джаріра, отця Шах-Фазіля, які загинули від рук місцевих поганців. Воїни були поховані служницею Сафід-Булан, іменем якої названо село, де розташований комплекс. Постаті, що фігурують у легенді особистості, є плодом фольклору, проте сама історія має під собою історичну основу і служить відлунням реальних подій, що відбувалися на початку підкорення арабами Ферганської долини. Практичне значення статті визначається тим, що її матеріали можуть бути використані в подальших дослідженнях історико-архітектурного комплексу Шах-Фазіль, а також є джерелом для використання елементів стародавньої архітектури при проектуванні сучасних будівель

Ключові слова: ісламська архітектура; мавзолей; мазар; машхад; орнамент; ганчове різьблення