

МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ:
ТЕОРИЯ И ПРАКТИКА

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HISTORICAL-ARCHITECTURAL COMPLEX BAHAUDDINA
NAKSHBAND

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Annatation: In the article Sheikh Bakhauddin Nakshbandi's Shrine , which attracted the attention of world travelers to Bukhara , its historical structure and issues of Moslems` pilgrimage and prayer are scientifically analyzed via travelers` diaries.

Keys words: Bakhauddin`s tomb, pilgrimage, sacrificing , gate "Mazar" , stone of Murad , orders of Bakhauddin , mausoleum .

Ten kilometers north-east of Bukhara is the kishlak Kasri Orifon (palace of scientists), where the holy place of pilgrims of the great spiritual mentor Bahauddin Naqshbanda is located. The 34-hectare historical and architectural monument has been formed for five centuries and is today considered to be a holy place of pilgrimage not only for the countries of the East, but also for people from all over the world.

Bahauddin Naqshband - Said Muhammad ibn Zhaloliddin was born in 1318 on the third Friday of September in the village of Kasri Hinduwon of Bukhara. His Majesty's birth was predicted by the Bobai Samosius when they passed the mime saying that this earth smells like a courageous guy, from his abundance Kasri Hinduwon turn into Kasri Oriphone. After some time, it was noted that the smell of a courageous guy increased. At that time, His Grace Bahouddin was born. The three-day Bahauddin was taken by the spiritual son of Boboy Samos and was assigned to Sayyid Mir Kulol to take care of his upbringing.

Pursued by the names of "Shohi" (Shah), "Hozhai Buzruk" (Great Khoja), "Balogardon" (Relieving from unhappiness), "Shaikhlar Shaikhi" (Sheikh of all

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Sheikhs) the great mentor was engaged in drawing patterns on fabric, a painter, and therefore received a pseudonym Naqshband. Throughout his life, his lordship lived in Bukhara and in its environs and twice made the sacred pilgrimage hajj.

Considered the founder in Sufism of the path of spiritual development of Nakshbandiya, this miraculous person made the basis of his spiritual path “Dil ba yoru, give the ba kor”, that is, the soul of every person must be with the Creator, and the hand is always busy with work. At the stages of the spiritual development of the spiritual path of perfection, Nakshbandia are reached through four steps: Sharia (laws and rules established by the Qur'an), Tariqat (the path of spiritual improvement), Marifat (enlightenment) and Hakikat (Truth) ...

Bahauddin Naqshband recommends living strictly according to the instructions of the sacred religion of Islam, called for spiritual wealth more than material. To live not for alms of strangers, but with the help of manual labor.

Thoughts and considerations of His Majesty Bahauddin, “Silsilai Sharif (Dynasty of Saints)” - the golden chain or the seventh main mentor of the path of perfection, Khozhagon Nakshbandiya, was described in his two works “Hayotom” and “Dalil-un-oshikun”.

Bahauddin Naqshband always promoted the ideas of living by aging, working, being interested in the essence of life than constantly living in solitude, from time to time goes on a journey, step every step, thinking carefully, breathing every breath carefully, thinking about time, every minute, and to be merciful and curious to people. Khoja Bakhouddin once called for kalandars and dervishes to work honestly with manual work and earn a living, not wander. The personality and teachings of Bahauddin Naqshband and today are widespread in the Islamic world. In particular, in Central Asia, from India to Turkey, from Dagestan to the banks of the Volga, Azerbaijan, Indonesia and Malaysia, the Arab countries mention Bahauddin Naqshband with great respect and reverence.

Bahauddin Naqshband was known among the people by the epithet "Baloghardon" (that is, eliminating unhappiness). During his apprenticeship, his teacher, His Grace, set the condition to stand on one leg for 40 days in Chillyakhan, and after that he would take him to a Muride (successor, student of Ishan, Sheikh or feast). After performing the task for 39 days, Bakhouddin left the teacher's home. Leaving, on the way I witnessed one incident. The owner of one dog didn't drive out of the house, but still didn't want to give up the owner.

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Then, His Excellency, seeing how one dog remained faithful without changing the owner's bread and salt, returned to the teacher in regret. Then the teacher to his young student would say this: "if you would have lasted one more day after completing the assignment, you would have become a kazogardon (eliminating death), and now a balogardon that eliminates any misfortune." Khoja Bahauddin for 6 years received knowledge from Kusam Sheikh belonging to the family of Ahmad Yassaviy. At this age, Sacred Kurian fully learned. Glorifying his disciple, Kusam Sheikh said this: "I have nine sons. You are greatness to me and ahead of them all."

His Highness Bahauddin raised three daughters, all of whom married their favorite pupils. One of these faithful Murids was Alouddin Attor.

Khoja Bahauddin Naqshband left this world at the age of 71 in 1489, and was buried in his homeland, in the village of Kasri Orifon. Before his death, his majesty bequeathed his disciples to submit to Khoja Porso.

The complex of Bakhauddin Naqshband was formed during seven centuries. As middle-century historians inform, the memorial complex was rebuilt several times. Each of the Bukhara rulers, honoring his excellency, tried to add "his" some kind of building to the complex. As it is written in Temur Tuzklari (Timur's Codes), Amir Timur Sakhirkiran (Emir Timur is happy) also followed his rules "eat little, say little, sleep little".

During the reign of Ubaidullakhan and his son Abdulazizkhan (1533-1539), the cemetery of Bahauddin Naqshband was put in order, they erected a Hazirah. In the years 1544-1545, around his grave was built the largest building of the Khanaka (hospice of the ensemble). The Naqshband ensemble consists of: Dakhmai Shokhon (XIV-XVIII centuries) and Dakhmai Bakhouddin, mausoleum, two-fold mosque: Muzaffarkhan mosque (XX century), Abdulfayzkhan mosque (XIX century), sakokhona (XX century), hauz (pond), 10). (XVIII century), madrasas (XVIII century) and khanaka Abdulazizkhan. To the grave of His Majesty pass through the ancient gate. They are: Dilovar ("the gate that pulls for the soul"), the gate of Toki Miyona and Salam.

Under the Mukarnas (carved capital of a wooden column), the Salaam gates, on both sides of the inscription on the inscription, set out the names of the craftsmen and the year of construction of the building: "Work Usto Mukhammad Said. 1129/1813, the work of Usto Mukhammad Abdulholik ibn Sudur.

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1229/1813. The ensemble starts from the gates of the small gumbaz palace (palace). On the road on the left side is the Khans' grave - Dakhmai Shokhon. Dakhmai Shokhon is a rectangular square, 2.5 meters high, the top is decorated with gray marble. A corridor passing through Dakhmai Shokhon will lead to an elegantly decorated portal. After the passage of the portal door, on the left side, there is a veranda with the front five stained simple Muzaffarkhan mosque. Next to the mosque stands the two staked mosques of Hakim Kushbegi (title of first minister at the Khan court, huntsman). In the southern part of the mosque there are patterned and in the northern side of the aivan without a pattern. Dakhma Bahauddin is a rather large square soup covered in marble, surrounded around with a beautiful marble grid. A little further away he eats a marble house with circular staircases with a side of 9.5 meters each, and on the north side of the house there is a beautiful sakohona. So that the pilgrims could enjoy "sacred" water (juice) from it in different dishes. There is a minaret in the northern side of the Khakim Kushbegi Mosque, a little further away is another house 3 time more than in the courtyard. In the outside of the courtyard is located khonakokh on a square soup. Honakokh built by Abdulazizkhan consists of a public hall with a size of 37x40 and a gumbaz at a height of 30 meters. After constructing the honokh, Nodirhon built the hujras (student rooms) around the building. On one of the hudjras there are inscriptions of the poem: "Sitting face-to-face with Naqshband is a great happiness. The goal is to be here with an amazing person - to get rid of all misfortune and distress." In the northern side of the ensemble, Abulfayzkhana mosque, which ruled the city in 1711-1747, was erected. Around the mosque is surrounded with portal arched verandas, opposite the entrance there is a kirm patterned mihrab (a niche in the inner wall of the mosque indicating the direction to Mecca) made in the style of chorzamin. The mosque was built by the padishah mother. The upper part and the walls of the veranda are decorated with mosaic patterns. But the ring gates to the minaret from the grave of His Majesty are the inscriptions "ALLAH-Muhammad" and the name of the master "Usta Abdulkodir Bukhariy". From the outside of the mosque there is a small minaret erected in 1719-1720. Its height is 12.2 meters, its base diameter is 3 meters. Under the carved decorations of the minaret, an inscription in Arabic written in 1885 "May the consequence be safe" is preserved.

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It is worth noting, during the Soviet Union, the tomb of St. Bahouddin Naqshband turned into discarded places. The weight of the monument complex came to a state of debris.

In the years of independence, the historical-architectural complex has changed beyond recognition. In 1993, the 675 anniversaries of Bakhouddin Naqshband was widely celebrated. With the efforts of the First President of the Republic of Uzbekistan Islam Abduganievich Karimov, the holy pilgrimage site Bakhauddin turned into a pleasant place, a neighborhood for people. In the complex Bakhauddin Naqshband held a grand restoration work. Masters mail from all over our republic participated in the restructuring of the mausoleum. The restoration of the Naqshband Mausoleum's mausoleum was occupied by masters and Khiva, the old cemetery was rebuilt by Samarkand masters, carpentry work was carried out by masters from the Fergana Valley, but the main works, restoration - khonakokh, minaret, mosque, house were carried out with skilled (golden) hands of Bukhara masters. Among them were the masters Azim Khaitov, Gaybullo Mukhammedov, the Mumnovs dynasty at the head of the Mumin mouth.

I think it would be appropriate to mark another amazing story. The architect of our independence, the First President of the Republic of Uzbekistan Islam Karimov, giving his proposals for the construction of a veranda around the dakhma complex of Bakhauddin foundations were built, the foundation being built with the intention to create verandahs at that time. In a certain sense, this can be one symbolic sign of the realization in today's years of independence of their unfulfilled desires and dreams, the work begun by them. In the meantime, almost 90 meters of new southeastern ayvan was erected in its ancient place.

At present, the 16th century garden of the gods orifon (garden of scientists) was transformed at this sacred site. In 2003, in connection with the anniversary of 685 in the summer of the birth of Bakhauddin Naqshband, under the leadership of the First President of our country symbolic huge gates were built, entering the holy complex. This gate was called the "Gateway of Islam". At the top of this gate there is an inscription "Remembering Allah, souls find peace and find solace."

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Today, in a comfortable place of worship, where millions of guests and traveler's pilgrim, the activities of the center of the Bahauddin Naqshbandi monument complex, the Put Improvement Naqshbandiya Museum and the Naqshbandiya Scientific and Iphone Museum are imposed.

The Museum of Put to Improve Naqshbandi is located in the building of the madrassa built by Doniyorhon in the 18th century. It contains 8 hujras in which there are about 300 exhibits dedicated to the breakthrough of Islam in Central Asia, the rise of Muslim culture, the history of the way to improve Sufism and the exposition of the journey through the seven mentors of Holy Bukhara.

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