



## MUSICIAN SCIENTISTS LIVING IN THE LOWER ZARAWSHAN OASIS AND THEIR SACRES

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### Annotation:

This article reflects the life and work of the scholars of the Naqshbandiya doctrine of Mavlono Orif Deggarony (1313–1375), Khoja Khusrava (XIV c.), Sheikh Nuriddin (XIV c.) and the sheikhs of Yassaviya Sayyid Ota (1318–1390), Badr Ota (XIV c.), Hazret Kasim Sheikh Azizon (1500–1578), who lived in the territory of the lower Zarawshan oasis and had a significant influence on the socio-political and spiritual life of Central Asia in the Middle Ages, and also presents some fragments from their activities cultural life of the country. It also provides information based on historical sources and archival documents on the development of the tarikat, which forms the basis of the activities of these scholars, their religious views and relations with the rulers. Information on the history of construction, location and the current state of shrines, mosques and chapels of Sufism scholars located on the territory of Navoi region is analyzed.

### Key words:

Sufism, khanakah, mausoleum, tarikat, deggaron, sheikh, azizan, ota, tazkira.

The region, named after the great thinker, poet and statesman Alisher Navoi, is the youngest province in Uzbekistan. It is located between Samarkand and Bukhara, and its history is closely linked with the history of these regions. Karmana is one of the most ancient cities of Uzbekistan, such as Samarkand, Bukhara, Khiva, Shakhrisabz, Karshi, Tashkent and Margilan. This city is now located in the central area of the Navoi region and it is considered one of the socio-political and cultural centers of the Bukharian Khanate in the Middle Ages. This beautiful place in the Lower Zarafshan oasis has always been a high place in the Turon land with its unique nature, climate, water conditions, mining industry, handicraft, farming and livestock. Studying the history of Karmana on the Great Silk Road, the cultural heritage of her ancestors and intelligence is important.

The First President of the Republic, I.A Karimov, at the session of the Navoi Regional Council of People's Deputies in 2002, stated out: "Although Navoi city is relatively young, it has its own long history and ancient roots. The evidence of this is the example of the ancient places such as Karmana, Raboti Malik, Nurota, which have existed since ancient times, such as Tashmasjid, Chilustun, Kokgumbaz, Kasium Sheikh, Arif Deggarani [1].

Currently, 232 cultural heritages have been registered in Navoi region, of which 63 are architectural constructions, 121 - archeological constructions, 48 - monumental buildings. In the Karmana district, there are 15 historical monuments belonging to four local authorities throughout the country. There are also 15 monumental artworks [2]. Karmana's

archaeological monuments, city plan, and population data are also reflected in the works of some researchers.

Thanks to independence our history, national and spiritual heritage, memories of our ancestors, sacred traditions and national traditions are widely studied by our researchers, as well as our historical values, unique manuscripts and ancient monuments. There is no doubt that such a good work will have a positive effect on the formation of our nation and the growing younger generation. From this point of view, the President of the Republic of Uzbekistan Shavkat Mirziyoev's order "On preparing and celebrating the 915<sup>th</sup> birthday of Abdukhalik Gijduvani and celebrating the 700<sup>th</sup> anniversary of Bakhouddin Nakshband" adopted on July 14, 2017 "915<sup>th</sup> anniversary of our great compatriots Abdukholik Gijduvani, who devoted all his life to the spiritual perfection of man. It is worth noting that in connection with the 700<sup>th</sup> anniversary of the birth of Bahouddin Nakshband, it is necessary to thoroughly study the life and activity of the great thinkers, the humanistic essence of the rich scientific and religious heritage left by them, and to educate our people, especially the younger generation, in the spirit of national and universal values.

The great Sufi method that emerged in Central Asia in the 14<sup>th</sup> century was Nakshbandiya. This technique is related to the name of Khoja Muhammad Bahouddin Nakshband. Sayyid Mohammad Bahouddin Nakshband was born in the family of Kasri Hinduwon, 12 miles from the Bukhara city, in the year 718 AH (August-September, 1318 AD), 12 km from Bukhara. Bahauddin is one of the honorable names of the person, meaning the light of religion and clarity of religion. The day of Nakshband is made up of the combination of the Arabic "pattern", Persian word "busy", which means "ornament, pattern linker". Bahauddin Nakshband was famous for the honorable names such as Bahouddin Baloghardon, Hazrat Bahouddin, Shohi Nakshband, Khoja Bahauddin, Imam Rabbani, Hojai Bikruk and Hoja ul Hak and religion in the Islamic world. The names of Bakhouddin Nakshband are mentioned in various sources. Basically, "Bahouddin Muhammad ibn Burhan al-Din Muhammad al-Bukhari" [3].

Bahauddin Nakshband Salah ibn Mubarak al-Bukhari 'Anis al-Talib [4] , and also by Mohammad Baqir's "Makamoti Bahouddin Nakshband" [5] According to his work, "Silsilai zahab" and "Silsilai nasab" are linked to the Prophet Muhammad through 17 or 18 generations. The mysterious scientist Hoja Muhammad Boboi Samosi, who died in 1354, predicted that Bakhouddin Nakshband's castle would be settled in the village of Hinduwon near Bukhara. This mutasavvuf considers young Bahauddin as his son and teaches him in all respects. Before his death, he handed him over to His disciple Sayyid Mir Kulol.

Thus, young trained under the care of the well-known mujtahid Sayyid Mir Kulol. The sources say that Sayyid Amir Kulol was accompanied by Hazrat Bahouddin Nakshband, a well-known scientist Mevlana Arif Deggarani. Together with Bahouddin Nakshband, Deggarani was a peer, he was a peer and a friend, and lived between the years 1313-1375 in the Deggaron neighborhood [6].

According to sources, Mavlono Arif Deggaroni was a teacher of Bahouddin Nakshband. Sadriddin Salim Bukhari writes in his book "Two hundred and seventy-seven saints": "King of the Maqamine - Nakshband," says: "After receiving the permission from Hazrat Bahouddin Nakshband Hazrat Sayyed Mir-Kulol, he will be in the services of Mevlana Arif Deggarani for seven years" [7].

Sayyid Muhammad Nasir's "Tuhfat uz-Zawirin" says: "Mevlana Arif Amir was one of the previous caliphs of Sayyid Kulal, who was born nine miles long from Bukhara, on the bank of Kohak (Zarafshan), at Hazora, in the family of Hoja Ahmed Misgar in the Deggaran district." Sayyid Amir Kulol said, "There are no such people among my acquaintances there is nobody like these two as Khoja Bahauddin and Mavlono Arif Degarani" [8].

Mevlana Arif Deggarani, who was educated by Amir Kulol, later worked for Hazrat Khoja Bakhoudin Nakshband and educated him for seven years. In his turn, Bahouddin Nakshband, respected Mevlana Arif Deggaroni, who had been honored by his honor and favor. Mevlana Arif Deggaroni is considered one of the masterpieces of Nakshbandiya and has been considered as a spiritual mentor of Khoja Bahouddin Nakshband, one of the companions of Amir Kulol. In particular, when Bahouddin Nakshbandi was in Karmana, Mevlana Arif Deggarani wrote in the sources: "Khoja Bahauddin Nakshband was in the service and consent of Mevlana Arif Deggarani for seven years because of that breath. In this respect, they took various riyasat and jiddu to their necks. And walked around it in Deggaron and its surroundings. Many times he worked with Mevlana Arif in Rabati Malik construction" [9].

According to some narratives, the great pyre, Sayyid Amir Kulol, had four sons, and in 1372, he made a solemn pledge to Mevlana Arif on the right and Bahauddin Nakshband from the left. Because their name has been spread throughout the Islamic world and has earned hundreds of disciples. Mevlana Arif Deggarani, who completed his service in approximately 1375, also testified that Bakhoudin Nakshband was not his son but his grave for three days from the grave. This testament was completely fulfilled by Bahouddin Nakshband.

Today, Mevlana Arif Deggaroni Complex is located in the village of Hazora, 40 km north-west of Karmana. The graveyard has been decorated with marble stones and is one of the most beautiful places of worship, like the grave of Hazrat Bahouddin Nakshbandi.

Another founder of Nakshbandiya method, a famous scholar, lived for a time with Hazrat Bahauddin Naqshbandi, one of the respected apprentice of him was Khoja Husrov from Karmana. Although the date of his birth and death were not known, he shared with Khoja Bahauddin and participated in his meetings. Sheikh Hoja Khusrav, one of them, said in the presence of Hazrat Baqouddin: "Haramkom (Zarafshan) water has to be washed away from the beginning of the river of Karmana and again to burn the river. He is about to destroy it again this day. Again, Karmana is very concerned about the roadmap". The Prophet (peace be upon him) said: "Now the water of Haramkom will overflow, and will not ruin the torrent of Karmana. The carriages are no longer anxious about Karman's family" At the time when these words came out of his blessed mouth, the king issued a verdict, "Do not hurt Karmona's people" [10].

Another Bahauddin Nakshbani is one of the Karmanian students, **Sheikh Nuriddin**, also known as the Nakshbandi sect leader who lived in the 14th century. Although there is no clear explanation for the date of the death of Sheikh Nuriddin in the sources, the narrations on this person have been confirmed above. Sheikh Nuriddin's grave is located 200 meters northwest of the Kosim Sheikh Azizon mausoleum. The grave has a tomb.

**Mir Sayid Bakhrom**, one of the Nakshbandi temples, is a well-known saint known as the 11<sup>th</sup> century AD, a saint, pious, [11]. Its mausoleum is located in the center of Karmana. It is unique to the X-XI centuries and is one of the most prestigious monuments of the republic. The building was built during the time of the Samanids, and Mir Sayid Bakhrom was buried in the interior. Near the grave two tombstones with Arabic inscriptions were also preserved. On the western side of the tomb was a natural hill. It is a cemetery called Mir Sayid Bakhrom Tomb. Today, the hill, the cemetery and the mosque are broken. In the 50s of the last century, the Russian orientalist V.Nilsen and A.A.Pisarchik conducted a separate study on the Mir Said Bakhrom mausoleum. Their surveys mainly contain information about the architecture of the monuments.

Historical evidence suggests that there were many Yassavii sect members living in Karmana and its surroundings. The fact that only Kosim Shaykh Aziz and Sheikh Khudayid Walî and many of them were murids are also proofs. Also, there are many places, names and concepts related to Hoja Ahmed Yassaviy and Yassavii in Karmana Miyangli and its borders.

In particular, in the village of Kahramon of Navbahor district of the present-day, belonging to the ancient Karmana, Ahmad Yassaviyh's sanctuary, which has its grave [12]. It is also acknowledged that the so called "Turkiston" in the folklore is the same.

In the Navoi region of today, there are many sacred pillars of shaykhs of many Yassawi tarikats. In particular, **Hazrat Kasim Sheikh Azizon** was one of the famous pseudobants of the Yassavi sect of the 16<sup>th</sup> century, and in his time he acted as one of the leading religious scholars in the territory of Movarounnahr. Sources indicate that Kosim Sheikh Aziz was about the early 16<sup>th</sup> century in the village of Marjohhotin in Karmana [13] was born.

During his life, Kasim Shaykh, in contrast to other Yassawi teaching methods, actively participated in the political life of the state and society, and supported Abdullawid II's policy of unifying and centralizing the country. He took an active part in the reconciliation of the masses of princes, obedience to the central government. By the invitation of Abdulla II, Kosim Sheikh lived for a long time in Bukhara.

When analyzing the spiritual activities of Kasim Sheikh Azizon, he is in the thirteenth line of the Yassawi teaching series, namely Yusuf Hamadani, Sheikh Ahmad Yassaviy, Hakim Ota, Hazrat Zangi Ata, Hazrat Sayyid Ota, Hazrat Sadr Ato, Hazrat Elomon Ato, Sheikh Ali Sheikh, Mavdud Sheikh, Hodim Sheikh, Sheikh Jamoliddin, Sheikh Goddayid, Khoja Mulloyi Nuriy, Kosim Sheikh [14]. Sheikh Hudayid had a great influence in reaching Kassim Sheikh's great Sheikh.

In 1558, he built a monumental building in Karmana for the sake of the ruler of Bukhara Abdullaah II, Hazrat Kasim Sheikh. Kasim Sheikh teaches Sufism in Karmanains in this ghashtar. This is evidenced by the presence of numerous cells in the lecture hall for students to lecture and stay.

The lodge was built in about 10 years. Its three (north, south, and western) sides are decorated with fireworks. The flat is 25 meters wide and has 6 rooms, a large mosque in the middle and an altar with a "qibla" side. There are about 6x6 m rectangular cells in every corner of the inn. When traveling to the east, it is 6x4 m in thick darkness. There are five domes in the building, with a large dome of 12 m in height and a simple domes with a height of 8 m on the four sides.

The Emir of Bukhara in 1910-1911 built the tomb of his father, Amir Abdulahaddin, at the gate of Qasim Sheikh. Although the second room was built 300 years after the Sheikh mosque, they set up a colossal, monumental complex. Amir Abdulahaddin is located on the south-western side of the Qasim Sheikh Tomb. Amir Abdulahaddin is the son of Amir Muzaffar, born in 1857 in Karmana, and from Bukhara in 1885-1910 [15].

Thanks to Independence, May 27, 1999, the First President of the Republic of Uzbekistan I. Karimov has signed the Decree "On Establishment of the Karmana district within the Navoi region" [16], the complex of the Qosim Sheikh was renovated and became one of the most beautiful places.

In many sources written on the history and essence of Sufism, the terms "Father" and "Azizon" are used directly in the texts of the Yassawi teaching. Older Karmana and its nearest addresses are often associated with the name of the "father". For example: Sabr-ota (Hoja Sawr), Kalkan-ota, White-father, Kilich-ota, Kavkabi-ota, Polvon-ota, Zangi-ota, Avliyo ota, Noyib ota, Imam Bakhra-ota, Sayyid-ota Badr-ota and others. When Garnab spoke about the father of Karmana, the people living here were evident in some of the traditions and customs of Jassavi [17].

**Sayyid-Ata** is located 40 kilometers to the east of Karmana (today's Bahchakalon village of Khatirchi district), which is described in the Lamahot manuscripts. It was mentioned in the play that Sayyid's father was Sayyid Ahmad, born in 1318-1319 in Khorezm, and at the age of 14 he went to Bukhara and studied at the madrasah. Uzun Hasan, Dad,

Sayyid Ata and Badr Fathers came to Bukhara and studied in a house. Later on, he moved to the east with his pretexts, and went to Karmana in Miyangli and built a mosque here in 1380-1390. Today, this mosque is called "Oqmasjid" and it has been transformed into a holy place for years of independence. [18].

**Badr** (died in 1336-1337). As it is mentioned in Lamahot, Zangi was the father of the fourth caliph, and he was considered to be one of the mature pupils of the Yassawi teaching. The story of the life and activities of the father of Badr, is presented in many historical works and tastes. In particular, in the "Temurnoma", Hazrat Badr's grandfather's grave shows four quads from Tashkent on the Kuyik theme. In fact, in the present-day Zangi ota district of the Tashkent region, there is a grave called Badr-ota. However, in some historical works and studies, he portrays the grave of Badr as an ancient Mian-khal. Today, 60 kilometers east of Karmana, in the Karacha village of Ibn Sino community of Khatirchi district, there is the grave of Badr-Ata, the mausoleum on the grave and a tower with a height of about 15 meters [19].

Old Karmana, Myangol and its surroundings are protected by Yassaviy and Yassawi's teachings, concepts and names, and this is evidenced by the analysis by Qasim Sheikh Aziz and Sheikh Khudayid Wali. The names of these places testify that themselves and their students are not only in Karmana, but also in all Central Asia. Also, in the works of the Yassawi scripture and the history of Sufism, it is well-known that the names of many Karmanains are mentioned and important information on their activities here indicates that myths and traditions related to the saints are preserved today.

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