The Khanqah Of Sayfiddin Bokharzi In Bukhara

Makhmatkulov Ilhom Turdimurodovich

Abstract: The article describes the places of Sufism in Central Asia, their functional function and structure, as well as their development in historical sources. One such teacher of Sufism is Sheikh Saifiddin Bokharzi, who lived and worked in the 13th century. He came to Bukhara from Khorezm, where he became a propagandist of biblical teachings, and chose a sheikh to build his own dwelling not adapted for the city of Bukhara.

Index Terms: interior, cells, divine singing, obscene, Sufi dervishes, church, castles, palaces, baths, madrasas, pool.

1 INTRODUCTION

The word "khanqah" is a Persian, meaning "room-home". The dwelling houses was called khanqahs, the living places of dervishes, pious Sufis and religious brotherhoods and the representatives of Sufism in the eighth and ninth centuries in Islamic countries. In Central Asia, the khanqahs were developed as a single structure from the ninth century. Historical sources refer to the khanqahs of Termez, Samarkand, Fergana, Huttal, Jurjon and Marv in this period [1]. The early khanqahs were built in the form of ordinary structures with inner yards in the outskirts of the cities or suburbs with no worries, life troubles. The Sufis did not only dwell in khanqahs, but also participated in the special religious ritual – "zikru samo" dance, and the terms of the master-student discipline were established as well. In the middle of the twelfth century, along with the strength of the Sufism brotherhood and the emergence of various movements in Sufism, architectural forms and functions of khanqah structure were also changed. The khanqahs of that period was architecturally developed enough, and they consisted of several rooms surrounded by the inner courtyard; the worship and meeting hall for the groups of Sufism; the room of master sufiteaching Sufism to his followers, and the Koran to orphans; the dormitories of Sheikhs and the followers, the dormitories; dervish-halls, praying rooms, warehouse and kitchen, "matrab" (a place where the saint and divine singer's seating place). At that time, the Sufi teachings turned to the spiritual and moral principles of the Islamic world, and the founders of tasawwuf's teachings for the people of the time, and the Sheikhs became highly respected by the people and became honorable people. One of such teachers of Sufism was Shaykh Sayfiddin Bokharzi, who lived and worked in thirteenth century. He originally came to Bukhara from Khorezm, where he became a great propagandist of the Kubravia sect. In order to build his own khanqah, the Sheikh chose the place in Fatkhhabat massive not far from Bukhara. Because that place was located in a prosperous and beautiful area, which was far from the city's troubles. Bokharzi had lived in this khanqah built by himself since the beginning of thirteenth century and lived for 40 years. He, his descendants, the Sufis lived in that place, and the Sufi dervishes in this dynasty propagated the doctrine from the Middle East to the Chinese borders. This place with numerous buildings built surrounding it, became one of the largest Sufi schools in Central Asia and had operated from the thirteenth to eighteenth century there for 600 years. [1]

2 HISTORY OF KHANQAH

The first building of the khanqah erected by Sayfiddin Bokharzi was built in the composition, with its pool in the yard. Apart from the residential and other buildings, there was a public room - the Sufis thought "samo". The second khanqah was built after the death of the Sheikhin Fatkhbad in the second half of the thirteenth century. The yard, it was in the south of the first mausoleum built for him [1]. The architectural and planning composition of the inner courtyard is a universal solution for the medieval architectural monuments of Central Asia and has many benefits for its use as a building in the warm climate. The compositions with square and rectangular plans is more specific with architectural objects, while the architectural composition of the inner courtyard is enclosed in castles, fortresses, towns and medieval madrasas, mosques, rabats, caravanserais, hospitals and khanqahs [2]. The reason for this is that, firstly, it is easy to use, and creates a comfortable, microclimatic and landscape in a courtyard that protects from the sun from the outside and there is a hole in the ceiling from the inside. The doors of the rooms are usually made to the yard though galleries, footpaths or directly. This structure was divided into compositions with one, two, three or four yards (Figure 1) [2]. In order to have a rest, comfortable benches were placed around the larger houses. The main part of the courtyard was in the shade during the daytime. There was a natural flow of air between the yard and shadows of the yard, where light breeze blew in the the rooms and yards.
In addition to the houses of sheikh's descendants, khanqah and mausoleums built in Fatkhabad, there was a small bazaar of Fatkhabad, pottery workshop, gardens and grapeyards called Nilufar, a pool, a mosque, a tower, a madrassah and bathroom. Currently, there are two mausoleums: two domed Sheikh Bahkarzi Mausoleum and one domed Buyan-Quli-Khan Mausoleum (Figure 2) [1].

Fig. 1. Planning composition of khanqahs.

Fig. 2. Plans of the Sheikh Bahkarzi and Buyan-Quli-Khan Mausoleum.

Around the area where these mausoleums were built, nowadays there are residential houses, the surroundings of mausoleums are beautifully decorated, and a small garden is organized. Historian and archeologist scientist N.B. N. Tseva, based on historical sources, managed to rebuild the scene of this place from the beginning of the thirteenth to the nineteenth century (Figures 3, 4, 5). Figure 3 shows the buildings and gardens dating from the thirteenth to the nineteenth century on the Fatkhabad square. Here the figure shows the first khanqah of Sayfiddin Bokharzi of that period; and the location of the second khanqah built near the tomb of the sheikh after his death; the houses of the sheikh's descendants and relatives; gardens and Foshun stream and public baths. And the Figure 4 shows the layout of the magnificent buildings formed in the second half of the fourteenth century at Fatkhabad Square. According to him, unlike the previous one, there were a number of new small additional rooms built for the Sufi and a mausoleum built for Mongolian Buyan Quli Khan (in the middle of the sixteenth century).

Fig. 3. The complex of Sayfiddin Bokharzi.

Fig. 4. The complex of Sayfiddin Bokharzi.
Figure 5 describes the objects built from the first half of the fifteenth century to the nineteenth century, that is, the mausoleum of Sayfiddin Bokharzi, the tower near it, and the cemetery formed around these mausoleums. The gardens built around the Fatkhabad area had denoted as gifts for these khanqahs. Figure 6 depicts the general view of two mausoleums: Shaykh Sayfiddin Bokharzi and Buyan-Quli-Khan, rebuilt several times and preserved till nowadays.

Nowadays this place has become an area of pilgrimage for travelers. The mausoleums here are under the state protection as architectural monuments. There are many such historical monuments in Bukhara, which are developed as sufi schools. The khanqah of Bakhovuddin Nakshband, the khanqah of Fayzabad and others. These objects indicate that Bukhara has a great role not only in science, education or Islamic culture in the past, but also in the world of Sufism.

REFERENCES