

The Role And Place Of The Khanqahs In Spreading The Mysticism And Spiritual Purification To The Peoples Of Central Asia

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Abstract: The article deals with the formation and stage of development of the Institute of Sufism in Central Asia and related buildings - "khanqah," its architecture, role and place in architecture. The spiritual and moral norms of Sufi doctrine in the Islamic Orient world are presented by the thinkers and teachers who have been widely respected by the founders of mysticism.

Keyword: Sufi, dervish, khanqah, follower, teacher, sincerity, pilgrimage, room, ceremony, thought, chillakhana, mysticism, thinker, futility, value, space, bath, mosque, cemetery, barn, mill.

1 INTRODUCTION.

The word "Khanqah" is Persian, which means "room-thinking." The shelters, initially inhabited by pious Sufis and dervishes, were called khanqahs (sometimes they were called takya or zawiya). Khanqahs began to be formed in Central Asia since the ninth century. Historical sources mention the settlements of this period in the cities of Termez, Samarkand, Ferghana, Khuttal, Jurjan and Merv [1, p.24].

Sufi Abu Sayd, who lived in Maykhana (present-day Myan) in southern Turkmenistan in the eleventh century, elaborated on the role of Sufi settlements in the urban system [1, p.24]. According to them, the city is more secluded, with no problems in life, and the inner courtyard in the suburbs is built in the form of simple buildings, apart from the Sufi living in the hall. After the death of the Sufi masters that is sheikhs, they were buried next to their own khanqahs. As a result, the khanqahs of such well-known master sheikhs will be converted into peculiar shrines by students and later by popular masses of mysticism [2, p.99]. Apart from the Sufi rooms in those khanqahs, special rooms for pilgrims are also set up. Khakim at-Termizi in Termez city, Abu Sayyid in Miyan and other khanqah-places of worship are among them. With the development of the Sufi brotherhood in the middle of the 12th century and the appearing of various movements in mysticism, the architectural appearance and functions of the khanqahs also changed. The khanqahs of this period are architecturally quite developed, with a few rooms attached to the inner courtyard, a gathering and recital hall of the Sufi community, a mentor of the Sufi teaching Sufism on the mysticism, teaching the Holy Qur'an to orphans, and the living rooms of sheikhs and followers, chillakhana, barn and kitchen, matrab (a place where religious samo and nat singers during the worship). An example of this is the architectural structure of Khoja Mashad Khanqah, whose ruins are still preserved in southern Tajikistan (Figure 1).

The Khanqahs built in different periods in Central Asia, and the inscriptions and the written sources tell us that the role and place of these buildings in the public life of the past, structural construction, architectural classification and solutions have been improved in a detailed way until the seventeenth century. However, the peaks of the development of the architecture and social functions of the khanqahs largely coincide with the era of the Timurids (14-15th centuries) and the Sheybanids (16th century). The Timurids and later the Shaybanids take full control on the activities of the Sufism community, and they also build new khanqahs with sympathizing with the people of Sufism. This is due to the fact that the teachings of Sufism were spiritual and moral norms of the Islamic Eastern world for the people at that time and even earlier, and the founders of Sufi sects became great prestige among the people and holy-teachers.

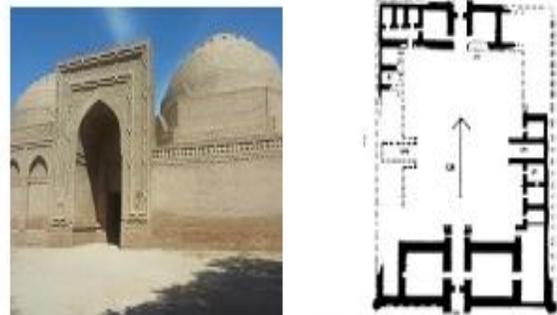


Figure 1. Tajikistan. Khoda Mashad Khanqah. 12th century.

In the work of Khujviri "Kashful mahjub" there is excellent information about the tariqat (community) formed around the popular and famous thinkers among the people. In particular, the Qadiriya tariqat (founder and mentor was Abdukadir Ghilani, in 1160), Yassavian tariqat (founder and mentor was Khoja Ahmad Yassavi), Naqshbandiya tariqat (founder was Bakhauddin Naqshband, in 1389) and Khilvatia, Rifoia, Mavlavia, Shozalia, Sa'dia, Dasukia, Badawia, Akbaria, Sukhwardia, Kubrovia, Medyaniya, Chishtia, Bayramiya and other tariqats [3, p.34-55]. Among the people of Sufism

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there were such world-famous scientists as Abu Ali Ibn Sina, Farabi; such great poets as Jamaliddin Rumi, Abdurakhman Jami, Alisher Navoi; such scientists of chemistry as Zunnun Al-Misri, Shakhin Al-Khilwati; such great representatives of astronomic science as Imam Gazzali, Abdurakhman as-Sufi, Ibrahim Haqqi, and numerous philosophers and scholars of other disciplines of science lived. Mysticism is a process in the spiritual and cultural worlds of man, and it is a science that transmits man to spiritual and moral perfection [3, p.46]. Sufism tries to spread a great value called Islam among the broad masses of the people, to promote its equality for all, the values of peace, harmony, support for each other, solidarity and mutual understanding. Sufi sheikhs and thinker poets managed those activities. They will now become the spiritual and educational centers of their time, and not the place of their own Sufi institutions-khanqahs, as before, the pious dervishes, but they will create in these centers the practical and philosophical foundations of the science of mysticism and decency and propagate them to the people. It is for this reason that the khanqahs built during the period of the Temurids and Sheybanids, different from the ordinary khanqahs located in the suburbs and villages of the 11th and 12th centuries, are formed in the style of architectural buildings, built separately, in the style of their predecessors more magnificent, more luxurious than before, near the Islamic shrines or other public buildings. The composition and social functions of such khanqahs have continuously changed, where they become major educational schools in the direction of mysticism of their time. Some bath houses, mosques, cemeteries, barns and sometimes mills were also erected next to some of the khanqahs of that period [3, p.48]. If the secular, legal and religious sciences are studied in the madrasahs, then in the khanqahs built under them (in madrasahs and khanqahs of Mukhammad Sultan, Mirzo Ulughbek in Samarkand, Nadir-Devonbegi in Bukhara, Hussein Baykara and Alisher Navai in Herat) students' meetings and discussions in the Sufi activities, spiritual and educational meetings with great scholars, mentors-teachers, scientific conversations and discussions were held (Figure 2). Such live conversations were also visited by the rulers, great poets, honourable guests and tourists who were engaged in fanatics. Therefore, the architecture of such khanqahs in this period will have not only a glamorous architectural appearance, but also the order of settling and building in the most prestigious places of the city. For the management and conduct of such khanqahs, the sponsors who founded them will appoint the most successful mudarris (religious educator) of their time. The Mudarris are engaged in giving lessons to those who aspire to the science of mysticism in addition to the management of the khanqahs [2, p.99]. Very large founds are established for the material maintenance of the activities of the khanqahs. In particular, Sayfiddin Bokharzy Khanqah in Bukhara was considered one of the largest cultural-educational and cognitive centers of Sufism not only in the Zarafshan Oasis, but also throughout Central Asia, and here hundreds of people from the middle of the 14th century, even foreigners, came to visit and enjoy the knowledge and enlightenment of mysticism. Ulugbek Khanqah in the Registan ensemble built by Mirzo Ulughbek in Samarkand at the beginning of the XV century, Abu Lays Khanqah in the city, Kasim Sheikh in Karman, Shahrukh Mirzo in Bukhara, Hussein Baykara and Alisher Navai, Mulla-Mir in Romiton, Kakildar Khanqahs in Termiz in 15th and 16th centuries were considered one of the

most outstanding cultural and educational centers of Central Asia [5, p.39-40].

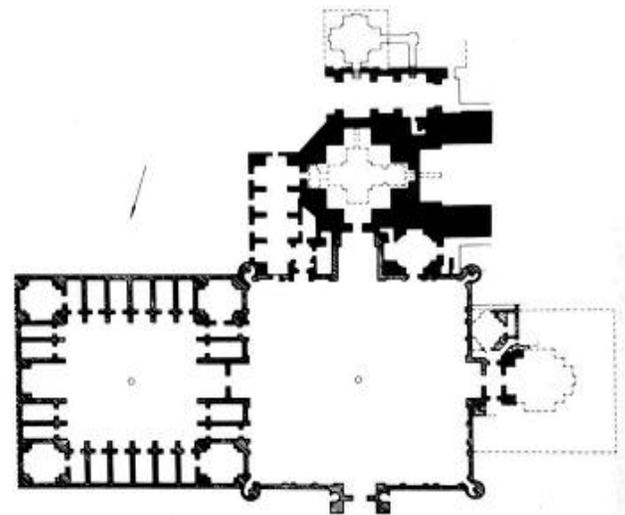


Figure 2. Madrasah and Khanqah of Mukhammad Sultan. Samarkand.

at Termiziy, Sukhrawardia in Khorasan, Khodjaghan, Gijdivonniy, Khakim Sayfiddin Bokhrzy and Naqshbandiy in Bukhara, Yassavia in Turkistan, Kubrovia in Khorezm, Qadiriya in Fergana, Kasim-Sheikh in Karmana and finally Khalosia Khanqah in Herat were considered such mystical educational places (Figure 3). The majority of the scholars of Sufism lived in khanqahs and committed Sufism to the common people, engaged in the science of Sufism and education. The number of residents in the khanqahs was sometimes 100 people and even more [4, p.64].



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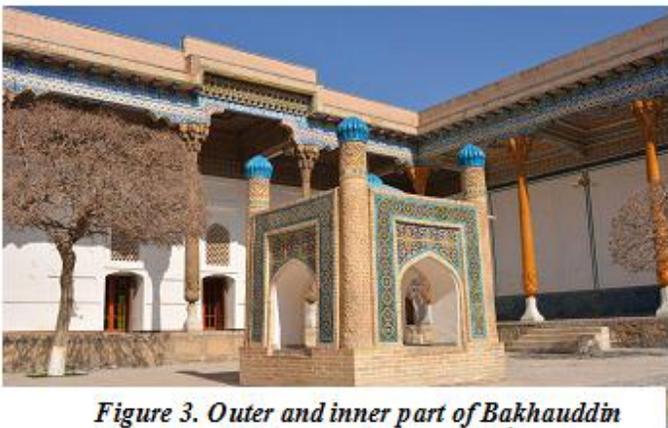


Figure 3. Outer and inner part of Bakhauddin Naqshband Khanqah. Bukhara. 16th century.

Thus, in Central Asia, the Khanqahs are usually erected next to schools and madrasahs, and they play a very important role not only in the system of spiritual and educational centers of Sufism, but also in the absorption of the intellectual loss, but also in the enrichment of the spiritual life, thinking and belief of the people.

2 REFERENCES

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