

# Bahauddin Naqshband is the Pilgrimage Threshold of the Oasis of Bukhara

**Shavkat Bobojonov**

Associate professor in Tashkent State Pedagogical University named after Nizami, Doctor of Philosophy (PhD) in Historical Sciences  
shava.and.world@mail.ru

**ABSTRACT:** The symbol of Mazi that is image of Bukhara, is inconceivable without its shrines. A number of works have been written about the tombs of intellectuals, scholars and mystics who contributed to the development of Islam. The sidewalks of the mosques of celebrities were constantly filled with new tombs and turned into large cemeteries. Sufi priests, sheikhs, just rulers, leaders in the development of Islam, and their exemplary activities were considered the most acceptable in the way of God in the eyes of Muslims, and after their death these places rose to the level of sanctity.

**KEYWORD:** shrine, religion, mausoleum, oasis, threshold, pilgrims.

The shrine of Hazrat Bahauddin Naqshband (1318-1389), [1] the founder of the Naqshbandi sect, who lived in the 14<sup>th</sup> century, is also one of the centers of the sacred faith of the Muslim people. Ethnographer OASukhareva describes this shrine as a famous cemetery located 10 km northeast of Bukhara [2]. When Hazrat Bahauddin died at the age of 71, his tomb was consecrated by the local.

The sect is famous for its various careers and names, which is the reason for the whole Muslim world[3].

Bahauddin Naqshbandi had such popular qualities as "Balogardon" - "balloon guard", "King Naqshband" - "king of the Naqshbandis", "great faith in the eyes", "Muslim sheikh", "great person", "light of religion" glorified with careers[4]. Among the local faithful Sufis, Sheikh Bahauddin is recognized as "an imam of the sect, a feast of truth, and a role model in the science of Sharia"[5]. According to the teachings of Naqshbandiyya, "the pattern is busy, the heart is busy" means that the remembrance of Allah in your heart is a pattern. After all, in the heart is to engrave the name of Allah [6].

When Bukhara became the center of the khanate in the 16th century, the number of pilgrims to the tomb of Bahauddin increased. Hungarian orientalist Herman Vamberi points out that visiting the mausoleum of a sheikh is equated with three pilgrimages to the Kaaba[7]. As soon as the emirs of Bukhara ascended the throne, they considered it their duty to visit the tomb of Hazrat. Shahmurad and Haydar, emirs of Bukhara, are known as active patrons and propagandists of the Naqshbandi sect. After the death of the Emir of Bukhara, he was removed from the city's Mazar-i-Sharif gate and buried at the foot of Bahauddin's foot. Hence, the rulers sought to be in the shelter of the Lord not only in the mortal but also in the eternal world. As a result, in the tomb of Bahauddin for seven centuries there was a "Dahmai Shah" - a shrine of kings. The names of Subhanqulikhan and his wife Poshsho-bibi (Sitorai Mohi Xossa), Imamqulikhan and Ubaydullah

are mentioned in the dahmas. In the 16th century, in 1544, Abdulaziz ibn Ubaydullah Khan of the Shaybanid dynasty built a marble hut over the tomb of Bahauddin. Pilgrims used to circumambulate this mausoleum seven times in search of salvation.



**Pic.1. Tomb of Bakhauddin Nakshband. XX century and 2020 year**

The stone, which shines in black, blue and yellow on the eastern side of Bahauddin's tomb, is called "Sangi murod"[8]. When Bahauddin Naqshband was returning from Hajj[9] he spent the night with his disciples in the Kyzylkum desert. That night, Ibrahim had a dream about Khalilullah. The prophet appears to him sitting on white clouds. As he slowly approached Bahauddin's brow from the high sky, he had in his hand a piece of Karatash from the Ka'bah. When Bahauddin saw the black stone, he became enlightened, circumambulated it and recited Surat al-Fatihah from the Qur'an. Ibrahim (as) said to Bahauddin, "After you go to your beloved village, Qasr Arif, you will receive the sign of guardianship[10] given to you by Allah over your mother's grave." he says. When Hoja Bahauddin woke up, Qasri Orifon was overwhelmed with excitement under the influence of the prophet's prophecy and went straight to his mother's grave with joy in his heart. After reciting the Qur'an, the limestone in his mother's grave immediately turns into the Black in the Ka'bah. It is believed among the people that this stone was taken down from heaven by the power and miracle of God, and is now placed to the north of the Naqshband Mausoleum. The locals call this stone "Sangi murod".

Visitors to the tomb of Bahauddin believe that their wishes will be answered when the people circumambulate the sacred stone. The stone "Sangi Murod" was eaten by pious people. Over the centuries, there have been many attempts to build domes over the tomb. Each time the dome collapsed. The sheikhs who saw the mausoleum said, "The priest of the sect, Bahauddin, loved the number seven as sacred. He was born in the seventh month, memorized the Qur'an at the age of seven, and passed away at the age of seventy". Therefore, among the locals, Bahouddin's narz (donation) is tied to the number seven and donated with 7 loaves of bread, 7 suf cloth, and 7 soums[11].



**Pic.2. Proses of pilgrimtage to Bakhauddin Nakshband. XX century and 2020 year**

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In ancient times, ram's horns were placed on the tomb and alam was attached to them. The flags, which are widespread in the Bukhara oasis, have the symbols "panja", "pomegranate", "horse's way", "bell", "moon and star". The form of "pomegranate" is placed on the tomb of Quddu as-sirruhu, that is, those who know the secrets of Allah and learned these secrets from Hizr (as). The pomegranate has a mystical meaning, and on the flags of all seven tombs of Bukhara there is a pomegranate - "crown flag" (meaning the crown of Uzbek flags). "Horse Road" has an Islamic meaning, in addition to the magical state. It is known that among the people, after the death of a person, he crosses the Sirat bridge, which is believed to be as thin and smooth as a horse's bridle, which in turn is compared to a horse's bridle.

The tomb of Bahauddin was the main object of worship of Sufis, dervishes, kalandars. In particular, the dervishes walked together to the Bahauddin Mausoleum on Wednesday to pray. On the way to the shrine, and in the tomb of Bahauddin himself, they sang religious songs together and raised a lot of money [12]. The dervishes carried with them a vessel made of pumpkin or walnut wood, or a kashkul (a special vessel designed to carry water) made of silver. There was also a tumor-encrusted amulet made of precious stones (Tajik, "find a prayer"), a silver box for a prayer book, and forty key bowls (Tajik, "tosi-chilkalit") always with the dervishes. His outer garments were "janda", a hat with a pointed hat on his head, a cane in his hands, an ax (taj.tabardin), a leather money bag and a purse for small coins.

Babarahim Mashrab, who lived in Darveshona, also came to Bukhara and saw a great place. He asks his companions, "What is this great threshold?" They said, "These are the thresholds of King Naqshband." Then Mashrab recites the following poem:

*Bukhara is called Bukhara,  
They liken spring to winter,  
When Bahauddin was not in Bukhara  
That place would be Farang-Kafiristan[13].*

The tomb of Bahauddin was considered a place of worship not only by dervishes, locals, but also artisans, peasants, representatives of all classes. Sacrifices were made during the pilgrimage. In particular, in the first days of spring, on the holiday "Guli surkh" (Uzbek: Red Rose), all goldsmiths came to the village of Bahauddin (now Qasri Orifon), slaughtered sheep for the pir and made a deity (donation in the way of Allah).

Sayli Guli Surkh was a holiday of joy, happiness, grace, beauty, fidelity, love and devotion after Navruz. At this festival, the people demonstrated their rich art. Flowers planted on Navruz are honored on this holiday. The people of Bukhara came here as a family, and silk and adrasdoz, potters and carpet weavers, confectioners and holvapazs demonstrated their art here. In general, all the craftsmen and artisans of Bukhara bowed to their masters and gathered strength for the New Year[14].

Until the beginning of the twentieth century, pilgrims entered the Bahauddin shrine through three gates [Bobi Toqi miyona (middle domed gate), Bobi Diloar (heart-pleasing gate), Bob i Salom (peace gate)] The corridor leading to the gates is called "rohravi mubin", which means "the path to the holy diydor (Bahauddin Naqshband diydori)". In addition to these gates, a mile from the shrine was a bathhouse and the Darvozai Kavsh Kash, a "shoe-opening gate." He was cleansed from here and then walked to the tomb[15]. Foreign tourists also visited the tomb of Hazrat. One of them was Herman Vamberi and his companions who visited the village of Bahauddin (now Qasr Orifon). According to the scientist, the people of Bukhara definitely come here one day a week[16]. Even visited from distant lands. Pilgrims used more than 300 donkeys ready to go to the shrine from the city in front of the Mazar Gate in Bukhara[17].



**Pic.3. Village of Bakhaudhin Nakshbandi. 1880 year and 2020 year**

Today, modern views of visiting the tomb of Bahaudhin have taken shape. Pilgrims will first visit Sayyid Amir Kulol[18], Bahaudhin's mentor, then his mother Bibi Orifa, and finally Hazrat Naqshband's tomb. Among the people, there is a widespread notion that Bahaudhin said, "Visit my mother first, then me." [19]. This form of pilgrimage is considered a symbol of the child's respect and reverence for the Mother.

During the Soviet era, visits to Bahaudhin's tomb were banned. In 1993, on the occasion of the 675th anniversary of the birth of Hazrat Bahaudhin, the symbolic gate to the complex was opened, and in 2003 it was replaced by a modern gate - Babi Islam (Islamic Gate). Later, another gate was built to enter the Bibi Orifa shrine.

It has become customary for pilgrims to enter through the gate of Bibi Orifa and exit through the gate of Bahaudhin's tomb. The people of Bukhara, in particular, strictly adhere to this order.

Young people walk around the Bahaudhin shrine. To do this, they plan to set off in the early hours of the morning and cover a distance of 12 miles before dawn prayers. If they do so, they believe the popular notion that performing this act is even half of a small pilgrimage[20]. With good intentions, they sweep the area around the tomb of Hazrat - the "sacred threshold". This behavior is popularly known as "sock-sweeping".

At the shrine, attributes such as the staff, the water of the Zam-zam spring, and the rosary, which Bahaudhin brought from his Hajj pilgrimage, are sanctified by the people. A stick made from a mulberry tree branch that Bahaudhin brought from Hajj became a tree after it was transferred to the ground. The locals called it the "Tree of Mecca", "the staff touched by the Prophet's hand". The women walked around the tree only on the right side, believing that going under the tree 7 times in the shrine would cure various ailments. Worship of the tree cult is a manifestation of the fetishism belief.

In order to visit the tomb of Bahaudhin, as in other saints, "work" was carried out. There is a belief among the people that a saint is a person close to God, who is able to ease hardships, and is given to those who visit the shrines by asking for help from their souls. The Uzbeks of the valley on Wednesday issued an "is" dedicated to the spirits of the dead. According to popular belief, the spirits of the dead ancestors enjoyed the "work" and wished good luck to their loved ones[21]. Today, the shrine is visited by more than 2 million tourists a year. Many Muslim pilgrims from Turkey, India, Pakistan, Iran, Afghanistan, Malaysia, Indonesia, Saudi Arabia, Turkmenistan and Tajikistan come to Bahaudhin's mausoleum. Tourists from these countries, who have a wide knowledge of the history of Hazrat, strictly follow the etiquette of pilgrimage. According to the accepted etiquette, in front of the tomb of Bahaudhin, of course, Surat al-Fatihah, Ayat al-Kursi, Yasin, and finally Surat al-Hashr and Tabarak are recited.

The architectural complex, where the tomb of Bahaudhin is located, has been formed over the centuries and has become a major place of worship for the people. The process of transformation in the form of various customs, rituals and traditions, which take place in the Naqshbandi mausoleum, continues. Non-Islamic



forms of religious practice can be seen. The study of the worship practices of the local population as well as the pilgrims of the world helps to make a broad analysis of the social, spiritual aspect.

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