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## The holy architectural complex Qizbibi in Bukhara

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### Abstract

**Annotation:** This article discusses about sacred buildings in the shrine which is called “Qizbibi” located in Jondor district of the Bukhara region describing its architectural style and historic-scientific role in history. The complex issues of the history of the shrine complex from the viewpoint of the historical sources relating to that period.

**Keywords:** Holy sites, monument, saint, mosque, holy, Oghoi buzurg mosque, cells, water well, hall, shrines

### Introduction

In the new stage of the development of the country the great effort is being paid to the restoration and development, sacralization of the memory of our great ancestors, rendering esteem towards them, the renovation of the holy sites and shrines, the all-comprehensive enhancement of their reputation in the Muslim world is being continued. In the former regime many historical sites were abandoned being in ruins.

Based on the great efforts being paid by the Committee of religious affairs of the Republic of Uzbekistan under the Chamber of Ministers of the Republic of Uzbekistan, <sup>[1]</sup> Board of Muslims of Uzbekistan, Republican council of the coordination of the activities of the self – management of citizens, the “*Nurani*” fund of the support for the social activity of merited veterans of Uzbekistan and others, the recommendations of the and proposals of the interested parties having links to the sphere, considered by the State committee on the Earth resources, geodesy, cartography and state cadaster, religious rules and national traditions, rites the formation of cemeteries (the territory with links to the, sidewalks in-between the graves, gravestones), the unique project of them, the renovation of the holy sites, shrines, mosques and cemeteries is enhanced. Nowadays the efforts are made in order to include it into the list of the sites of the internal and international tourism.

### Main part

In collaboration with the Central Council of the Youth union of Uzbekistan, Ministry of Higher and special secondary education, Ministry of the Public education of Uzbekistan, Committee of Religious affairs of the Republic of Uzbekistan, Board of Muslims of Uzbekistan, Republican council of the coordination of the activities of the self –management of citizens are presenting themselves in the education of the young generation in the mood of respect and fidelity to the national values, the renovation of holy sites, shrines, mosques and cemeteries and their veneration, conservation as the holy sites, showing respect to the memory of the ancestors, the initiatives in the renovation of the cemeteries, shrines, mosques and cemeteries during the national holidays, and also in religious holidays in the charity public works.

Venerated Bukharai sharif is known in seven climates. Originally, the Arabic word “sharif” means “honorable”, “dear”, “precious”, “sacred”. Shomi sharif (Damascus), Baghdad sharif, Quddusi sharif (Jerusalem), Mazari sharif, Bukharai sharif gained special respect among the cities that have a glorious name and title sharif, honored in history. With the introduction of Islam into the Transoxania and its development in the posterior times in the Middle ages, and due to the great effort by the religious devotee scholars which generated it, as a result of their immense work the city of Bukhoroi sharif wining the title of “Qubbat-ul islam”, “Madinat-ul islam” became the cradle and home of many holy saints.

The people who brought the Saints, the great scholars, the Sufi, the founders of the sect to the world in the development of the Islamic religion, on the land of Bukhara, undoubtedly

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These are pure, honest and intelligent women <sup>[1.5-20]</sup>.

As the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev noted, "The beautiful and unique cities of Movarounnahr, Samarkand, Bukhara, Tashkent, Khiva have gained fame for many centuries as the Centers of Islamic science, culture and the entire Muslim civilization.

From this generous land grew up many great scholars and saints, such as Imam Bukhari, Imam Termizi, Imam Moturidi, Abu Muin Nasafi, Burkhanuddin Marginani, Bahauddin Naqshband have reached out. The Muslim Renaissance, a unique phenomenon in the history of mankind, was permeated with the noble ideas of our great ancestors about religious tolerance and humanism. In our time, these ideas have gained a special, more profound meaning in the years of independence of Uzbekistan" <sup>[6.3]</sup>.

The Hazrat Qizbibi architectural complex as a historical monument has not yet been fully explored. The first information about the architectural complex of this sacred place was given by the Russian scholar Vasily Afanasevich Shishkin, who conducted extensive archeological research in the Bukhara oasis in 1938-1939 and 1947 <sup>[7]</sup>. Researchers of the Institute of History and Archeology of the Academy of Sciences of Uzbekistan Ya.Gulamov, K.V.Trever, S.P Tolstov also took part in this research. As a result of his archeological research, V.A. Shishkin published his book "Varakhsha" in Moscow in 1963. This book provides detailed and extensive scientific information about the city of Varakhsha and the surrounding hills. At the same time, this historical scientific source also contains information about the historical sites of the city of Varakhsha and its historical settlements around environs, Hazrat Khoja Ubbon from saints and Hazrat Oghoi Buzurg. The site itself was discovered and unearthed in the 1970s.

It was noted that this archaeologist scientist, who studied not only the divine and spiritual aspects of these saints, but also the historical monument of the structures restored in the territory due to them, as well as information about the status and history of the archaeological complex.

In particular, "Hazrati Qizbibi" Mausoleum is located three kilometers north of Qalai Mallabek. The construction of this building is similar to the tomb of Hazrat Khoja Ubbon, both buildings are a complex of beautiful and interesting architectural monuments. The wide court of this complex built in 16-18<sup>th</sup> centuries, was walled from the west and east with cells-rooms constructed from bricks, the cells having domes, the doors opening to the out, the arcaded cupolas.

The spacious courtyard of this complex, built in the 16-18<sup>th</sup> centuries, is surrounded on the South, West and north sides by kennels, the walls of which were built of baked brick, the cells consist of domes, doors opening outside and the arched roofs.

The front of the complex is decorated with two towers in the shape of a "bouquet". The mosque building is covered with a beautiful bow-shaped dome. In the south of the mosque there is a veranda made of wood. Opposite the mosque is a closed cemetery on all sides, which has a distinctive appearance and is a brick mosque. In the opposite direction of the mosque is a closed churchyard on all sides, this building has its own unique appearance and is adjacent to the top of the brick mosque.

The porch ceiling consists of prefabricated pieces carved with wood carving, the prefabricated pieces are decorated with glass. In it there is also a marble stone, and there is an

inscription on the stone with the inscription "Ayat ul-kursi" and "Ikhlas" verses. This is the tomb of the Holy Oghoi Buzurg 1231(1815-16). V Shishkin in his book "Varakhsha mentions that it was written by Niyaz Muhammad, the servant of Allah, the secretary" says".

Today, this architectural complex, located 30 kilometers southwest in the Jondor district of Bukhara region, west of the city of Bukhara, is valued by the people as a great shrine. The area of the complex is more than 0.5 hectares, and the overall history of the complex is close to rectangular. The complex consists of a gate, cells, a mosque with a porch, a mausoleum, a well, a bathroom, and buildings in the north: the courtyard is covered with baked bricks. The complex is entered through a roof-domed gate (scheme 4.3x3.1 m), auxiliary rooms (2.1x1.8 m) were built on both sides of the gate; the gatehouse is connected with the rooms on the west side by a corridor (0.8x3.1 m.), one of which served as a mausoleum and the other as a chillaxona; from the gate to the wide courtyard (19x17 m). from the gate go to the wide courtyard (19x17 m). On the left side of the gate there are cells (7) and on the north side there are small cells (21). In front of the rooms on the west is a wide platform, to the north of it, behind the mosque, is a bath and a draw-well. In the courtyard, the majestic building of the complex is a mosque-khanaqah (8.2x8.2 m) With a domed roof, the main roof of which faces the mausoleum of Qizbibi on the east side of the courtyard. On the outside, the corners of the mosque are decorated with bouquets. To the south of the mosque there is a 9-column terrace (10.7x11.6 m). The level of the courtyard (33x9 m) To the north of the complex is equal to the level of the mosque. The courtyard between the mosque and the mausoleum (23x9 m) Is 60 centimeters lower than the northern courtyard.

## Results

The mausoleum of Qizbibi, built on the east side of the courtyard in front of the mosque, consists of two rooms: the northern room is decorated with Balkhi dome (4x2,8 m), the room with the cenotaph (4,8x4,9 m) is covered with the simple dome, has no ornaments. There is a terrace on the north side of the mausoleum. From the buildings of the complex, the terrace of the mosque is decorated with wood carvings, glass nailed between the prefabricated pieces, and the entrance patterns on the flat ceiling. To the northeast of the complex, between the gatehouse and the mausoleum, were later built kitchens, stables, and other ancillary buildings, but these buildings have not been preserved to our time. Outside the complex, before going to the gate, there were buildings, which served as a chillakhona, where the mentally ill were cured. Mostly women came to the Qizbibi shrine to seek treatment for their ailments <sup>[8.122]</sup>. In essence, only women (especially chillakhona) could enter the shrine. The holy shrine of Hazrat Qizbibi was under the control of the State Inspectorate for the Protection and use of Cultural Heritage from the 1920s to 1997 Since 1997, the Ministry of Justice of the Republic of Uzbekistan has registered the shrine and handed it over to the population for use. The services of Usto Obid Juraev, Masharif Husenov, Mullo Ergash JuraYev, Hamro Bobo Turdiev, Tolib Juraev, Istam Sharipov, Fuzayl Afzalov, who contributed to the development of this sacred place in the 50-70s of the 20<sup>th</sup> century, are enormous. Today, people of faith Toshpolat Ergashev and Ikrom Norov are serving for the prosperity of this sacred place <sup>[9]</sup>.

Starting from 1998 Haji Sobir Rakhimov, from 2010 Haji Asqad Rakhmonov, and from 2018 up to nowadays Haji Sobir Rakhimov have served as the imam of the shrine of Hazrat Qizbibi. Both imams have done many good deeds for the prosperity of the holy shrine during their reign<sup>[10]</sup>. These were made by the great efforts made by the Republic of Uzbekistan, where the funds from the state and waqf charity were used.

### Conclusion

The modern status of the shrine of Hazrat Qizbibi, the renovation of it, the renewals in it, its openness to the general public, the preparation of all conveniences for the all visitors, the continuous offering of prayer services here, the possibility of Friday prayers, the conduct of the holiday prayers in the great days are the product of the independence presented to the population. This in its turn should lead to the happiness and joy among the entire populations of the Republic of Uzbekistan.

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