



## **HISTORY OF HAZRAT QASIM SHEIKH AZIZAN COMPLEX BUILT BY ABDULLAH KHAN II**

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Received:	8 <sup>th</sup> December 2022	In this article, the history of the construction of Hazrat Qasim Sheikh Azizon mosque and house built in Karmana in 1558 by Abdulla Khan ibn Iskandar Khan (1534-1598), who ruled Movarounnahr in the 16th century, and the importance of this structure for its time is shown. The article also discusses the role of Hazrat Qasim Sheikh Azizon in the socio-political and spiritual life of the state ruled by Abdullah Khan.
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Hazrat Kasim Shaykh Azizon was one of the famous pirs of the Yassaviya sect in the 16th century, and in his time he worked as one of the leading religious scholars in Movarounnahr. Sources testify that Qasim Sheikh Azizon was born in the village of Marjonhotun of Karmana in the beginning of the 16th century. In some studies, it is mentioned that Hazrat Qasim Sheikh had more than 20 acres of land in the village of Marjonhotun. According to the medieval historian Sharofuddin Rakimi, Kasim Shaykh Azizon studied in the Bukhara and Samarkand madrasas and learned the secrets of the order from the sheikhs of the Yassaviya sect, Hazrat Maulana Vali Azizon Kohizori and Sheikh Khudoidad. Maulana Vali Azizon Kohizori was one of the representatives of the Yassaviya sect who lived in Samarkand in the 21st century, and the author of "Lamahot" gives the following information about it: "Hazrat Azizon Kasim was in the conversations of Mawlana Vali from Sheikhtalabalik until the end of his life, and he often went from Samarkand to Karmana region." Kasim Sheikh Azizon, who left an indelible mark on the spiritual life of the 16th century, focused on good deeds. In 1558, the ruler of Bukhara, Abdullah Khan II, built a palace in Karmana due to his loyalty to Hazrat Qasim Sheikh. Kasim Shaykh taught Sufism to the people of Karman in this room. This is confirmed by the presence of many rooms in the dormitory for students to study and sleep.

Detailed information about the history of this house can be found in the articles and brochures of A. Semyonov, E. Nekrasova, S. Inoyatov, O. Raqaitova, H. Toraev, A. Kandakharov, A. Huotamov, Sh. Khalilov, R. Kadirov - said. E. Nekrasova studies the architectural complex of Kasim Sheikh and brings to the period of construction, size, functions and architectural structure of the buildings of Abdulahad Khan and its surroundings. The mosque consists of ten adjacent rooms and a porch. Sources also say that the students

of the Karmana madrasas took lessons from their masters in the Kasim Shaykh mosque and the rooms around his grave. The house was built in about 10 years. Its three sides (north, south, and relief) are made up of a building decorated with bronze movement. The width and height of the hall is 25 m, and there are 6 rooms in total, a large prayer hall in the middle, and a mihrab on the Qibla side. At the four corners of the hall, there are ten rectangular rooms measuring approximately 6x6 m. If you walk towards the shark, you will enter a 6x4 m chill room. There are a total of 5 domes inside the building, in the middle there is a large dome with a height of 12 m from the ground and four simple domes with a height of 8 m rise from the roof. In 1910-1911, the emir of Bukhara, Olim Khan, made the grave of his father Amir Abdulahad Khan look like him next to Qosim Sheikh's tomb. Although the second palace was built 300 years later than Kasim Shaykh palace, together they formed a single, huge monument complex. Amir Abdulahad Khan's world is located on the southwest roof of Kasim Shaykh house. Amir Abdulhad Khan was the son of Amir Muzaffar, born in Karmana in 1857, and was installed as the Amir of Bukhara in 1885-1910.

According to historical sources, in the 16th century, Karmana had a large mosque called "Chorminor" (on the site of the present Navoi "Matlubotsavdo" office) and Toshhammam (near the Karmana farmer's market). The people of Karmana used to pray in "Chorminor" prayer hall before the Shura regime. The prayer hall was built as a madrasah. According to the information of some of our country's historians, along with praying in the prayer hall, students of science also studied. Children were taught by teachers, poets and writers gathered here and held concerts. Inside the building, small rooms were built on the west side of the big hall, where the mullahs rested and read. Although the exact information about who built it has not reached us, if we



take into account that most of the architectural constructions of the 16th century are associated with the name of Abdullah Khan, it is known that these buildings were built during his time, directly under his instructions. In addition, it is possible that poets and writers gathered here and held meetings, which is what Muhammad Narshahi's "History of Bukhara" thought that "there were many poets and writers in Karmana" refers to the meetings here. Because this place was the oldest, main prayer hall in Karmana. During the period of Abdullah Khan II, this place was improved. These facts prove that our assumptions are reasonable. During the period of Abdulla Khan, Karmana became one of the prosperous and beautiful places. During this period, a number of irrigation facilities were built. In 986/1578, a bridge consisting of 11 arches was built near Gijduvan district on the road from Karmana to Gijduvan. These streams were divided into branches starting from several rivers, and each branch was further divided into many rivers, and the lands of the villagers drank water from these rivers. Many palaces, residences, gardens and palaces were built in Karmana and its surroundings in the 16th century during the reign of Abdullah Khan and later Mangit amirs. In Karmana, only some of the villages such as Mirzachorbog, Khonchorbog, Hayrobodchorbog, Gulchorbog, Jarchorbog, Nasirbodomchorbog and Bogi Olchin have been preserved. The historian scientist O.Hayitova dwells more extensively in her researches on these villages. A solid brick bridge will be built over the Zarafshan river on the road from Karmana to Gijduvan. In 1582, on the initiative of Abdullah Khan, a bridge and a bridge named "Puli Karmana" were built over the Zarafshan river. The water going to Bukhara through this bridge consists of 21 canals, which are distributed to the districts of Bukhara. From this water to Hazora, Toshrobot, Uzilishkent and Mehtar Kasim, several districts where the canals start from the river were given 10 rivoks, and the rest went to other districts. As a result, farming in the khanate has developed significantly. In this regard, it is worth noting that the city of Karmana has an important contribution. In 1582, a water reservoir was built by Abdulla Khan in the Beklarsoy Gorge, near Okchobsoy in the village of Josh, Nurota. According to historical sources, the dam built in the Nurota oasis in the 16th century was one of the largest and most complex water structures of that time. In 1957 and 1962, this monument belonging to the 16th century irrigation technique was investigated by the Mohondaryo archaeological expedition under the leadership of Ya.G'Gulomov. The remains of this reservoir have been preserved in the Beklarsoy gorge in the village of Eski Okchob, present-day Nurota district. It is clear from the above information that during the

Shai-Bani period, especially during the period of Abdullah Khan, the status of Karmana increased, agriculture and animal husbandry developed in its surroundings, gardens increased, and various structures were erected. This shows that the socio-cultural development inherited from the Timurids did not stop even in the 16th century and continued in its own way. In a word, the spirit of the rise of the Timurids had not died out during the Shaybanites.

Creative works were continued not only in the capital cities of Samarkand and Bukhara, but also in other regions of the country. The fields of culture, science and literature were no exception. Many sheikhs, scholars, poets, such as Sheikh Khudoidad Vali, Kasim Sheikh Azizan, Olim Sheikh Azizan, Khoja Sabir al-Karmini, Mahdumi Tahir al-Allani al-Karmini, appeared in Karmana and its surroundings, and they had a positive impact on the spiritual life of the khanate. In the 16th century, the important place of the city of Karmana in the social and political life of the Bukhara khanate is connected with the Shaybani dynasty. The attention of the representatives of the dynasty to this city served as an important factor for its rise to the level of cities with a certain political status. Although there were wars between rulers during that period, Karmana was a relatively peaceful city where many opportunities were created for the peaceful development of society. That is why Karmana gained strategic importance during the Shaybani dynasty, reconciliation agreements of the warring parties were signed in Karmana, and it was not without reason that the negotiations took place in Karmana. The important role of Hazrat Qasim Sheikh Azizon in the history of our statehood is that he played an important role in the acquisition of power by Abdullah Khan II and in the creation of a huge centralized state in Central Asia after the Timurids. In particular, Qasim Sheikh supported Abdullah Khan in taking power and provided him with both spiritual and political support. About this, the author of "Lamahot" quotes as follows: "Hazrat Azizon Qasim Shaykh said, - Tashkent Uzbeks (meaning Dashti Kipchak Uzbeks) destroyed Mionkol." We were motivated and could not find a better one for the kingdom than Abdullah Khan. "Because of this, we had trouble and made him a khan," he says.

Kasim Shaykh spent the second stage of his life in Karmana, in his house, where he was actively involved in the social and political activities of the country's ruling circles, along with the promotion of the tariqa and the education of murids. In a word, it was during that period as the only spiritual leader of his time: firstly, he raised the status of the Yassawiya order; secondly, made Karmana a center of Sufism; thirdly, he brokered mutual peace and agreements between the rulers. Some



historical sources mention information about Kasim Sheikh Azizon's death from cholera in 1578 at the age of 80. In particular, in "Abdullanoma" Qasim Sheikh prayed to God that only he and his murids would be affected by the plague in order to protect the whole country from the plague, and his wish was answered, as well as the story of Qasim Sheikh's death as follows: -people from around came to perform the funeral and buried his body in the dome he built. At the time of His Holiness' departure from the world, they were engaged in dhikr. For this reason, the lucky pen writes the history of his migration as "Zikru Allah". Also, in the work "Lamahot", according to the content of the hadith, "Certainly, the greatest calamity will first befall the prophets, then the saints, and then those like them." the plague will come to his armies. We took this plague upon us. Because there is a lot of good in the existence of Abdullah Khan," he said, and they sacrificed themselves together with their relatives. Even after the death of Abdulla Khan II Qasim Sheikh Azizon, he often came to Karmana to visit his grave. In particular, in 1582, Abdulla Khan II returned from Samarkand, visited the grave of Piri Qasim Sheikh, and ordered the construction of a shrine, hotel, rooms and other additional buildings in order to beautify this place and give food to the inhabitants of this place. With the honor of independence, on May 27, 1999, according to the Decree of the First President of the Republic of Uzbekistan, I.A. Karimov, "On the establishment of Karmana district within the Navoi city of Navoi region", the Kasim Sheikh memorial complex was renovated and became one of the prosperous places. Historical monuments and holy places of Karmana city are considered rare masterpieces of our rich past heritage, and studying the history of these places in depth is one of the important tasks of historians and local scholars.

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