

## **Historical Architectural Complex of the Chor (Pers. Four) Bakr Ensemble**

**Rajabov Oybek Iskandarovich**

Senior lecturer of the Department of Archeology and history of Bukhara State University,  
The Republic of Uzbekistan

**Received** 07/11/2022; **Accepted** 29/11/2022

### **Abstract:**

This article provides information about the construction of the Chor Bakr complex, a historical architectural monument belonging to medieval Islamic Culture located in Bukhara, as well as its current state.

**Keywords:** Architectural monument, prophet, Hazrat Abu Bakr Sa'd Yamani, Hazrat Abu Bakr Homid, Hazrat Abu Bakr Muhammad ibn Fazl, Hazrat Abu Bakr Tarkhan, Chor Bakr, mosque, khazira, dahma(grave).

### **1. INTRODUCTION**

Bukhara sharif is one of the places where the history it has been dating back thousands of years, the tower, which shines the light of Islam above Movarounnahr, is the center of science, religion, culture and enlightenment. The leaders of science were born on the land of kokhna Bukhara, which was awarded the title of gobbatul Islam. This holy place in the Middle Ages, as a place of science, was scattered around the world, mosques and madrasas were erected in the Oasis, religious lore and secular science began to be studied.

### **2. RESEARCH METHODS**

The historical memorial monument in Bukhara, built in the Middle Ages, the Chorist Bakr complex is located 6 km west of the city of Bukhara, and the ancient name of this area is called Sumitan. According to the book "Gossip-dictionary "Sumitan means" the place where cloth weavers from wool live" [1]. In the 10th century, Sumitan village was passed from Bukhara through a gate called Khodsharun. Khodsharun gate in the 15th and 16th centuries Talipoch was called "Khan Hill" [6]. The four great saints - Hazrat Abu Bakr sa'd Yamani, Hazrat Abu Bakr Homid, Hazrat Abu Bakr Muhammad ibn Fazl, Hazrat Abu Bakr Tarkhan were called this subject Chor Bakr, that is, four Bakr from the Sharafat[3,4,5,7].

According to historical legends, the genealogies of the Chorist Bakr were the Prophet Muhammad (s.a.v.) goes back to. According to the information cited by the historian Muhammad Narshakhi in his book "history of Bukhara", in 889 Ali ibn al-Husayn passed Khurasan and came to Bukhara along the Amu Darya. Amir Ismail Samani welcomes Hazrat well. Along with Ali ibn al-Husayn, the same famous Chor bakrs also visit this land and stay here for a lifetime. Chor bakrs from the generation of Ja'far and Ali will chip around the rulers of Bukhara and make a great contribution to the propaganda of science[2].

Historical sources say that the Emir Ismail Samani gave the Chorist bakrs the endowment of countless lands. And they spread the income from the lands of this endowment to people and spent it on the improvement of the land. Those who served the people in order to find the sustenance of Allah. The descendants of Chor Bakr enjoyed great influence in Bukhara, who made a huge contribution to the enlightenment of science and spiritual life of these lands. The

rulers of Bukhara relied on their help in the struggle for the peace and tranquility of the country.

### 3. RESULTS AND DISCUSSIONS

The Chor Bakr complex in sumitan consists of family khazira and dahmas (graves) adjacent to each other, the front of which is surrounded by a monolithic wall, giving roofs and cells husn. This complex, known as Chor Bakr, is considered one of the most striking examples of Central Asian architecture, in which the methods of the Bukhara School of Architecture of the XVI-XVII centuries are clearly expressed. Khazira and dahmas are much more elaborate, and the walls, surrounded by tiled walls, have a mehrubnuskha door, which leads inside everywhere, on each side of miyonsaroy (hallway) there are cells.

The reason why the Chor Bakr and furthest khajas are called furthest muliyon is that Narshahi's "History of Bukhara" wrote that in 680, when the King of Bukhara by Muslim ibn Ziyad, Bidun Bukharkhudot, was killed, a young boy would remain from him. His name was Native. Togshoda's mother, Khotun, has been in charge of Bukhara for 680-695 years. After the death of khotun, he sits on the throne in Tughsho. After the Arab conquest, after 709 Qutaiba ibn Muslim conquered Bukhara, he converted to Islam in Tughshah and the control of power was transferred to him. The lands of the furthest muliyon were fertile lands. Ishmael Samani (892-907) buys these lands from Hassan ibn Muhammad ibn Tolut, the Warlord of Abbasid khalifa Musta'in ibn Mu'tasim, for keeping his father's mawlah Simo ul-Kabir "the great figure" as a friend and loving him, and gives them to the mawlavis (freed slaves). Finally, it is called lands furthest mavoliyan. And among the People, The Furrow became known as muliyon. Since the Chorist bakrs, who operated during the reign of the samanids, settled around the furthest muliyon and lived here, the Bukhara people called them the Zhurboriy Khojas (Khojayi Dzhurboriyon) [2]. Furrow-Tajik means "big flowing ditch".

Abu Bakr Sa'd was the great Sheikh, scientist, obid. This is the Prophet (s.a.v.) was a descendant and lived during the Samanid rule, having the rank of "Sheikh Islam" in Bukhara. It is reported that Hazrat Abu Bakr Khizr (a.s.) will come across. Khizr (q.s.) they will teach forty years in the desert, feeling the enthusiasm of that person in the path of knowledge. Abu Bakr Sa'd became the Guardian because of an honest Bite, a taste service, piety, and the blessing of his parents. Hazrat died in 970.

Abu Bakr Fazl (q.s.) the great faqih (learner of Islamic rules), a pious scientist, was muhaddis, since Bukhara was cleared of various sects that were alien to Islam. Ul zod wrote the book "Musnadi Fazl". Unfortunately, the book was burned during the invasion of Genghis Khan. Tabarruk breed died in 991.

Abu Bakr Hamid (q.s.) the great Sheikh, the muhaddis scientist, the great educator of his time, who led thousands of people on the right path. Among the scholars of that time there was one who had no equal in the interpretation of the Qur'an. The reason for the height of his prestige is that he was given the title of "Sheikh universe". Jahfarizadeh Abu Bakr Homid died in 937, the graves of Mazari in Behishtiya.

Abu Bakr Tarkhan (q.s.) muhaddis, faqih, great saint, great educator, are the author of the book "Jome' ul-Musnad". According to "Tuhfat az-zoirin", Hazrat did great services on the way to Islamic religious and died in 945. The Saints known by the name of the Lords of the Furrow will be a descendant of Abu Bakr sa'd. The Prophet Muhammad (peace and blessings of Allah be upon him) said:s.) Was born in Bukhara in 1493. The great saint, piri murshidi Khoja of naqshbandiya sect Muhammad Islamic Highness takes the first lesson from his grandfather. The sect's lesson was taken by Hazrat Khoja Ahmad Mahdumi Azam Dahbedi

(1461-1542). Haja Islamni Hazrat Ali (r.a.the spirits of the Prophet (PBUH) have also been worshipped, this man is considered a “uvaysi”. Of the shaybanites, Iskandar Khan (1561-1583) and his son Abdullah Khan (1583-1598) saw Khoja Islam as his piri murshids. One of the emirs of Ul zat Hussein Boykaro, Muhammad, marries the daughter of the District mangit. The first children will be boys. Khoja Islam goes to Miyongol to Iskandar Khan, and when Khan heard his son Abdullah Khan suffering, they said: “If the life of that person is in danger, we sacrificed our child to that person.” As a result, Hazrat's children die and Abdullah Khan is healed. A year later, God gives His Highness another son. His horse is called Khoja sa'd (Kalonhoja). Hoja Islam brings Abdullah Khan to his upbringing and takes care of him like his child until the end of his life. Abdullah Khan's respect for Khoja Islam was so high that hazrat forbade what he forbade for himself, of course, for Abdullah Khan. Bukhara was also Khoja Islam, who brought up King Abdullah Khan, worthy of his bright future, and made him the owner of Fame, the “Holy step Khan” in history. Hazrat Kharbun (Jondor) bought a large piece of land in the area called Samanchuk and Tali mahsi, dug a ditch and ended the water shortage, which divided the lands into peasants. Khoja Islam lived a blessed life of 68 years. 12 days before his death, it became clear to the man. Their sons wrote a funeral to Kalonhoja and bequeathed to be buried near the graves of their great-grandfathers Abu Bakr sa'd. They passed away on Friday morning, October 25, 1563. In Hazrat's death, King Abdullah Khan II wore a mourning dress for three days and encouraged others to do the same. The author of “Abdullanoma” Hafiz familiar Bukhari attended the funeral and read To His Majesty Atab Marcia. Instead of Khoja Islam, Khoja Kalonhoja is declared “Qayim Maqam” [12].

Khoja Sa'diddin is the eldest son of Kalonhoja Khoja Islam, born in 1531. After the death of his father, he served as Sheikh ul-Islam in the Abdullah Palace. He is also called Nasiriddin Khoja sa'd. Three sons-Tajiddin, Hassan, Abdurahim Khoja (oyposhshaoyim are the Daughters of this man), Abdu Khoja also served in Khan dargori. Father Khoja Islam father-in-law Muhammad District remains a legacy of great land, property from the Khorasan lands of mangit. This hereditary document was confirmed by the seals of Hussein Boykaro, Badiuzzamon, Muzaffar Hussein and Alisher Navoi. In 1588, Hoja sa'd shows this document to King Abdullah Khan. The king issues a decree to reaffirm the document. From the income of the hereditary property, Hoja sa'd carries out very great good deeds. They build several cisterns on caravan routes, dig ditches and release water. Khoja sa'd die in 1589, with graves in Chor Bakr. After that person, their sons, Tajiddin Hassan, will become” strong status”.

Khoja Tajiddin Hasan ibn Khoja sa'diddin was born in 1574. Continues his father's Affairs. The youngest sons Abul Abbas Muhammad Talib in his book” Matlab ut-talibin ” give a lot of information about his father. It says that Tajiddin Hassan was also engaged in the science of medicine, architecture. Through the efforts of Hazrati Eshon (Tajiddin Hasan), more than 70 mosques, madrasas, baths were built, including in Bukhara County, Madrasah mosque on the north side of mosque, Enterprise mosque, goyi sari Avenue mosque, Khanaqah in the neighborhood of Joybor, Kalabad mosque (which was actually a Gulabad), Joyi zar mosque, Dehnav, Isqara, Shojamin, Zandana, mosque in Karakul District, 12 baths and cisterns were built. Having built a large pharmacy “Dorush-Healing” (House of healing) in Bukhara city, they themselves prepare medicines and distribute them free of charge to those in need. Tajiddin Hassan died in 1646. Their graves are located in Chor Bakr, on the qibla side of the tombs of their ancestors, Khoja Abu Bakr sa'd and Khoja Islam, in the back of the Peaty Mehrab. The man had sons Yusuf Khoja, Muhammad Khoja, Toyiyb Khoja and Abul Abbas Muhammad Tolib[9].

The Nurafshan monuments in Chor Bakr were built by the efforts of Hazrat Khoja Fakhriddin Muhammad Islam - Hazrat Khoja Islam Jobori. The architectural ensemble of Chor Bakr is considered the most magnificent building located on the verge of Khurasan road, and the idea of building it appears in Khuja Islam, a major representative of the Khuzhar khuzhas. Part of the funds spent on the construction of the monument falls on the contribution of the apartment of the Jakhboriy khajas. When Abdullah II ascends the throne of Bukhara, he begins to build the buildings planned by his piri Khoja Islam in Sumitan Majlis(meeting). The chief architect of the construction was the Caliph Neumatullah. As a result, during the period 1559-1570, an architectural monument consisting of a mosque, Madrasah and Khanaqah will be formed. Nasriddin Khoja sa'd (Khojayi Kalon), Khoja Tajiddin Hasan, Hazrat Abdurahim Khoja, Hazrat Muhammad Khoja and Yusuf Khoja went in the footsteps of their ancestors and continued their creative work. The lands in the Araf of Chor Bakr have been improved and they have been turned into foundations. At the expense of the funds received from the foundation, the mosque, Madrasah, Khanaqah, dahma and khaziras in the complex were repaired. Students who receive Science in Madrasah are also provided with endowment receipts. The shrine of Chor Bakr was the address of charity, receiving knowledge of Muslims, fulfilling their prayers [7,8,12].

The Chor Bakr complex of the city of Bukhara during the rule of the former Shura was almost destroyed. Mosques, madrasahs, khanaqah and cells were destroyed. Pools and fountains were buried, and it was completely forbidden to visit this sacred place. Prayer at the mosque was forbidden. After the independence of our country, our national culture and religious values were restored. Just as from the first days of our independence, through the efforts of our respected leader, all historical memorials in our country began to be restored, improvement works were started at the Chor Bakr shrine. According to the requirements of hundreds of local prayer workers, led by Haji Rajab Tokhtaev (1945-2010yy), in the mosque "Chahor Bakr" within the complex, Muslims again began to perform their prayers. Haji Rajab Tokhtaev from the first years of independence until 1998, the chahor Bakr Mosque served as imam Khatibi. The historical complex was founded in 1999-2000 by the governor of the region. Under the leadership of S.Q.Husenov, the governor of Bukhara district N.I.Pulatov and other leaders, as well as entrepreneurs, generous people, were repaired by hand flower Masters[9.15].

In 2001, according to the decision of the regional and district authorities, the Directorate of the historical architectural complex of Chor Bakr was established (Rajab Tokhtaev was appointed director). Jome mosque "Chor Bakr" was re-registered on 10 August 1998, where domla Haji Zeyniddin Shodiev served as imam Hatib for 1998-2015. Currently, the domla Azizkhoja Haji Inoyatov "Chahor Bakr" jome mosque is operating as imam Khatibi and repair and improvement of the memorial monument is being carried out. On December 31, 2017, on the right side of the entrance gate of the complex, modern objects based on the method of the Bukhara architectural School of the 16th century were commissioned.

#### **4. CONCLUSION**

In conclusion, the comprehensive scientific study of the heritage of the great muhaddis, faqix, Sufism and mufassir scholars who have grown up in our people, our country to realize our identity, restore our national values, our spiritually rich heritage and study them deeply, apply its essence and significance in the processes of religious education, spiritual and moral education, form a sense of

## 5. REFERENCES

- [1]. X asrdan boshlab turli manbalarda Saqmatin (نىتمقس), Samtin (نىتمس), Samitan (نىتمس), Sumitan (نىتمس) deb atalgan.
- [2]. Абу Бакр Мухаммад ибн Жаъфар Наршахий. Бухоро тарихи. Т., 1993.
- [3]. Садриддин Салим Бухорий. Бухоронинг табаррук зиёратгоҳлари. Т., 2015.
- [4]. Н.Йўлдошева, Ҳ.Қурбонов Бухоро шаҳри ва унинг атрофидаги зиёратгоҳлар тарихи. Бухоро 2001.
- [5]. Нарзулло Йўлдошев. Бухоро авлиёларининг тарихи. Бухоро 1997.
- [6]. Тарихи Муллозода дар зикри мазорати Бухоро (Бухоро мазорлари ҳақида муллозоданинг тарих китоби) форс тилидан таржима, муқаддима, тадқиқ, изоҳлар, иловалар муаллифи Комилжон Рахимов. Т., 2019.
- [7]. Е.Г. Некрасова. Архитектурный ансамбль Чор-Бакр некрополь шейхов джуйбари. Т., 2011.
- [8]. М. Дж. Джуракулов, Е.Г. Некрасова, Т.К. Ходжайов. Позднефеодальные некрополи Бухары как исторический источник. Самарканд 1991.
- [9]. С. Хусенов, И. Ражабова. Чор Бакр. Т., 2001.
- [10]. Ўзбекистон Энциклопедияси. Т., 2006.
- [11]. Халқ турадиган жойларнинг рўйхати. Самарқанд Ўзбекистон марказий районлаштириш комиссиясининг нашри, 1926 йил. Кириш сўзи, араб алифбосидан таъдил ва айрим изоҳлар муаллифи А. Ахмедов. Бухоро., 2017.
- [12]. Ҳофиз Таниш Ал-Бухорий. Абдулланом “Шарафномаи шоҳий”. Т., 1999.
- [13]. O.I.Rajabov. Medieval Islamik Scientists of Bukhara (Example of Zhondor Distriet). INTERNATIONAL JOURNAL OF DEVELOPMENT AND PUBLIC POLICI. ISPANIYA. 2021.
- [14]. O.I.Rajabov. Bukhara Islamik Scolars VIII-XII centuries. INTERNATIONAL JOURNAL OF PHILOSOPHICAL STUDIES AND SOCIAL SCIENCEC. Samakand 2021.
- [15]. А.Ҳ. Болтаев. Бухоро музейи–тарихий ўлкашунослик маркази сифатида. – Тошкент: Наврўз, 2019. – 70 б.