

**Nematullo Mukhamedov,**  
**Doctoral student of International Islamic**  
**Academy of Uzbekistan,**  
**Ph.D. in History, Associate Professor**  
**+998977431658**

## **THE ROLE OF THE SHEIKH ZAYNIDDIN COMPLEX IN THE SPIRITUAL LIFE OF TASHKENT**

**Annotation:** This article examines the activities of Shaikh Zainiddin Kuyi Orifon (1164-1259), the son of the founder of the Suhravardiy tariqa Shaykh Suhravardiya (1145-1234), on the basis of medieval sources. It outlines the history of the mausoleum built by Amir Temur, as well as the role of the complex in the history of the spiritual life of Tashkent. The peacefulness of Shaykh Zainiddin, his role in spreading feelings of loyalty, generosity, mercy and kindness among people are analyzed.

**Keywords:** Tashkent, kukcha district, tasavvuf (Sufism), tariqa, Amir Temur, Shaikh Suravardiy, Shaikh Zainiddin Kuyi Orifon, Sufi, mullah, Muslim, perfect personality, kindness.

Tashkent has played an important role in the socio-economic and political life of Central Asia and its ancient and medieval ages history has been studying carefully with archaeological findings and written sources. Especially, Numerous studies have been conducted by V.V.Bartold [2,499-502; 2,163-175], N.Maev [6], N.G.Mallitsky [8,1-2], D.Evarnitsky [18], A.Dobrosmyslov [4], M.E.Masson [9,105-132], B.Lunin [6,51-63] and others. They studied the history of Tashkent up to the twentieth century (up to the revolution of the 1917 year).

Historical and typographic positions of Tashkent namely, the defensive walls, gates, streets and neighborhoods, accommodations, the location of administrative and public buildings of city were clearly described in several sources. The four distinct points of city walls were written by Muhammad Salihkhoja as following: in the east - the gate of China at Sheikh Shibli aryk (small river), in the west - the Kukcha Gate, in the north - the gate of Chighatoy, in the south - the gate of Qangh [11,54].

Kokcha, Sebzor, Beshyoghoch and Shayhantakhur were main districts of city until XIX century. The names of those four districts were originated from

their historical, religious and cultural aspects. Every district consists of several neighborhoods. For example, their numbers were 150 in the XVIII century, they reached 200 in XIX century and 250 in the early 20th century [19].

The Kukcha is located in the western part of city, mainly in the present-day Shaykhantakhur district. The area is covered by deep ravines. Its borders are crossed the east of Saba Street in the east, along the south-west to Lower Bozsuv (between the Streets of Mannon Uighur and Samarkand Gate). In the western part of these lands, there were gardens and vegetable of local people. Basically, Kaykovus and its directions are located on the banks of the Nazarbek, Kuksaroy and Keles rivers.

In the middle of the XIX century, there were three gates in Kukcha - Saghbon, Chigatoy and Kukcha. The history of Kukcha neighborhood (mahalla) is directly related to Sheikh Zayniddin (grandfather) [22].

In the second half of the XVIII century, Tashkent city was divided into four parts. According to the sources, the districts were known with following names: the northern area-Kaffal Shashi, southern-Zangiota, eastern-Sheikh Hovand Tahur and western-Sheikh. Zayniddin Baba (grandfather). But among the inhabitants of city, they were called Sebzor, Beshyoghoch, Shaykhantakhur and Kukcha.

According to the researchers, the name of Kukcha derived from “Koxcha” and it means “fortress”. This term is dated to the Archaeological monument of 6<sup>th</sup> - 11<sup>th</sup> centuries. People lived there until 10<sup>th</sup>-11<sup>th</sup> centuries. Oktepa was flattened in the 80s of the 19th century. There were also three gates (Saghbon, Chigatoy and Kukcha), 57 mahallas, 47 mausoleums, 60 mosques and two madrasahs. The gardens of district were located on the banks of the Nazarbek, Kuksaroy and Keles rivers. One of the most remarkable places in the district is the mausoleum of Sheikh Zayniddin Baba (grandfather) in the village of Orifon (Scientists) outside the Kukcha Gate. Historical sources show that the name of the district is also called Sheikh Zayniddin.

The history of Kukcha mahalla (neighborhood) is directly related to Sheikh Zayniddin Baba. The father of this man was Sheikh Shahabiddin Suhravardiy (1145-1235), one of the leaders of Baghdad's famous Sufi leaders and a founder of Suhravardiya tariqah.

The full name of scholar was Abu Hafs Umar bin Mohammad bin Abdullah ibn Shahabuddin Suhravardiy, who was born in Suhravard, Jabal, in northeastern Iran. However, some sources state that this region is located in the present-day Zanzan region of Azerbaijan. In particular, the well-known historian, Shamsuddin al-Dhahabi, commented on this in his book "Kitab al-mushtabah fi asmaur rijal", "Zinjān is a province of Azerbaijan [17,230]". In that time, Suhravard was one of the largest cities in the world of science and culture [2,3].

Shahabuddin Omar Suhravardiy's biography shows that the mystic was born in Suhravard of Iran in the year 539 AH (1144 AD) and died in Baghdad in the year 632 AH (1234).

However, the author of book "Shahabuddin Omar Suhravardiy", E.Daminov commented on this: "It should be noted that there are some disagreements about the place where the scientist died. Some sources mention that Sheikh died in Baghdad and was buried in the "Vardiya" cemetery, while the great scientist Fasih Hofofiy, one of the most famous founder of the great figurine during the time of Amir Temur and Russian orientalist B.Bartold wrote that his grave was buried in Ghusar district of Kashkadarya in the cemetery called "Miri Janda" [2,4].

According to the philosopher - Omonulla Fayzullaev, "Shahabiddin Abu Hafs Umar As-Suhravardiy (1145-1234/35) lived in Khorezm until he was 25 years old, and then enriched his knowledge in faraway places. When he was 35 years old and known as a Sheikh of Sheikhs in Baghdad.

At that time, the Caliph of Baghdad was an-Nasser (1180-1225). Relations of Baghdad with foreign countries used to sometimes get challenging. At that time, the Caliph an-Naseer used to address to Shaykh Omar Suhravardiy and send him to other countries as an ambassador. For example, when the Caliph an-Naseer had

conflict with Malik Odil I who was the Egyptian ruler, Suhra Wardy became an ambassador and helped to make a peace in between two countries [13; 14,5].

Philosopher O.Faizullaev commented on Suhra Wardy's embassy activities as following: "The war broke out between Iraq, Iran, West Saljuqs and Khorezm, and a war began (in one source, it was said that the ruler of Iraq had begun the war against Rukniddin Thughrul II of Khorezm. In "History of people of Uzbekistan" (1992) : it states that Khorezmshah attacked the Sultans of Seljuk Tugrul II. In the war, Tolghul died. Khorezmshah Takish won. Khorezmshah started ruling some parts of Baghdad and Iran.

Baghdad Caliph an-Nasser addressed Khorezmshah Takish to return his lands. an-Nasser sent his prime minister to present Takish the peacekeeping clothes. Khorezmshah knew that he was coming with ten thousand soldiers, and he fought with them and destroyed them. So, the relations between two countries ruined again.

Now, one way was to send Sheikh Omar Suhra Wardiy to Khorezmshah as an ambassador from Baghdad. And it happened. Iraq, Baghdad, Seljuk, Khorezm and Bukhara established friendly relations. After the death of Sultan Takish (1200), Sheikh Suhra Wardiy continued his longevity in the reign of Khorezmshah Alouddin Muhammad (1200-1220) [14,5-6].

Baghdad Caliph firstly respected Sheikh Omar Suhra Wardy as a great scientist. Sheikh Umar Suhra Wardiy was reported to have been an adviser for Caliph Naseer in fiqh. According to the Western scientist Henry Carben, the Caliph supported the idea of futuvvah [3, 11].

One thing to note is that during the reign of Caliph Nasir, futuvvah occupied a prominent place in the social life of officials and craftsmen.

Despite being one of the great sheikhs of Sufism, Shahabuddin Omar Suhra Wardiy studied religious and secular sciences. At that time, prominent scholars were involved in political and cultural activities of rulers. Suhra Wardi did not overlook this, but unlike other scientists, he began to influence the political

atmosphere of the palace. Suhravardy was widely known as a great diplomat and lawyer. Due to the high scientific potential, the amir sent a range of letter to him. Indeed, the Caliph appointed him as the leader of Baghdad Sheikhs. Later Suhravardi was promoted to the rank of adviser at the palace of Caliph Naseer (1180-1225), and was also involved in the most important, responsible foreign missions [3,7].

In the medieval sources, Suhravardy was not only recognized as a founder of the sect, politician, diplomat, and also preacher. Suhravardiy wrote more than 20 works, but only one of them - "Avorif ul-maorif" has reached us. This work is well-known to both the experts and the sheikh-sufis.

The work is made up of 63 chapters, mainly dedicated to the practice of sufism gnoseology, morals, ethics, and spiritual enlightenment. The author of this book extracts from Al-Makkî, al-Qushairi and other wise men who passed on before him and explained his new thoughts. Suhravardiy became a new doctrine of Sufism. It was recognized as a tariqah in the Eastern countries [13; 14,6-7].

According to the historian, Sh. O'ljayeva, "Mujmali Fasihiy" by Fasih Ahmad ibn Jaloliddin Muhammad Havofiy excerpted from excuses, praises and personal feelings and it plays a great role in determining the historical events of Amir Temur's period [16].

In 1357, the great emperor Amir Temur received the phrase "Rosti rusti" – "Power is in justice" from Shaykh Zayniddin who was the youngest son of Shahabuddin Umar Suhravardiy [15,103], as well as Sheikh Shamsiddin Kulol who was the teacher of Amir Temur deeply respected suhawardiya tariqah.

Historian Sharafiddin Ali Yazdi writes these words in his "Zafarnoma": "Amir Taragai paid his whole attention to strengthen and improve Islam. He gathered all scientists and scholars in his palace to make better the life of people. He really respected Sheikh Shamsiddin Kulol who was a student of Shaikhulislam Shahabuddin Suhravardiy. He often went to his blessed grave" [5,164; 3,5].

In addition, the term of "Rosti rusti" was originally adopted as a slogan against the Mongol Empire. For this reason, Umar Suhravardiy mobilized his disciples and his sons to various parts of the Muslim world. Taking this into consideration, Shaykh Shahabuddin Suhravardiy's grave is located in the "Miri Janda" cemetery in Khuzor (present-day Ghuzar) [3,5].

It is known from history that Shaikh Shahabiddin came to Muhammad Khorezmshah in 1215 as the ambassador of Baghdad Caliph Nosir (1180-1225) and stayed as a longtime ambassador in the palace of the Khorezm Palace.

At that time, a dark cloud from the east was approaching the country. Mongols led by Genghis Khan were destroying everything that was found in their ways. In order to fight against them, Suhravardiy's faithful followers and disciples sent to throughout the Muslim regions in that time.

It is well-known from the written sources that Suhravardiy's younger son, Sheikh Zayniddin (1164-1259), a religious and public figure, arrived in Tashkent. He did a lot of good things for the prosperity of Tashkent.

Sheikh Zayniddin widely promoted his father's tariqah in Tashkent. After his death, his tomb turned into a holy place and became a village called Orifon.

The inhabitants of Kukcha were mainly engaged in carnation. According to the archive, in 1871, there were 341 coats in the 695 workshops and 218 in the clerical workshop. There were 7 mosques, 22 mills, 22 objuozs, 34 schools, 4 madrassahs (Eshon Borikhoja Saqichmani, Shukurhon, Hafiz Kuhakiy, Sharafiboy), 60 mosques, 14 tombs (Langar ota, Yalchok ota, Vakkos ota, Koychi cemetery, etc.) but the most famous one was Sheikh Zayniddin Baba Cemetery [21].

The history of Sheikh Zayniddin Mosque and Sheikh Zayniddin-Ata cemetery are almost 700 years. His full name was Shaykh Zayniddin Koyi Orifoni, Tashkandi ibn Shaykh Shahabiddin Abu Hafs Omar Suhravardiy, who was born in 1164 and died at age 95 in 1259. His father Sheikh Shahabiddin Abu Hafs Omar

Suhravardiy served as the ambassador of Iraq in Khorezmshah palace and worked for 25 years. Sheikh Zayniddin Baba came to Tashkent from Khorezm.

According to popular narratives, when Sheikh Zayniddin Baba approached Tashkent, the camel stopped several miles away from the city's Kukcha gate. This place, where Sheikh Zayniddin Ata's dwelling was located, was later transformed into Kukcha village and the village of Orifon. Then in that place, Sheikh Zayniddin Baba was buried and the place became a cemetery of "Sheikh Zayniddin Baba".

Muhammad Solihkhoja wrote in his "Tarikhi Jadidayi Toshkant" about the activities of Shaykh Zayniddin Kuyi Orifoniy and his complex. According to researcher O'.Sultonov, "... the important data can be found in that book about Kaffol Shoshi, Sheikh Muhammad parranda, Hoja Dovud, Sheikh Hovandi Tahir, Boboi Obrez, Hazrat Ukkosha, Khoja Yakka, Zangiota, Sheikh Zayniddin Koyi Orifon, Khoja Chiroghbardor, Sayid Rabotakhoja, Khoja Alamarbardor and about the locations of cemeteries, a number of people's graves in the city, their surroundings and the distance between them can be found out in "Tarikhi Jadidayi Toshkant" [11,168].

The manuscript of "Tazkirai Nakshbandiya" by Tohir Eshon Khivaqi (which is kept in Manuscripts Foundation of the Institute of Oriental Studies of Academy of Sciences of Uzbekistan) gives full information about Hazrati Zayniddin Kuyi Orifoni Toshkandi (May Allah have mercy on him) and notes: He was the Sheikh of his period, he was a global scholar, he was a scholar on intellectual and natural sciences, he was a Shari'ah-maker, he was the adornment of Islam and Muslims, he was a leader of the Muslim students until the Day of Judgment, he was Sheikh Zayniddin nuvvira marqaduhu. He was also one of the Companions of Yusuf Hamadani. He was a son of Sheikh Shihobiddin Suhravardy.

A peace of poem:

*Ba'di Yusuf nishast Zayniddin,*

*Toji sar omada ba ahliddin.*

(Translation: After Yusuf Hamadani, Zayniddin Koyi was a leader of Muslims and he was the crown of Muslims).

Qubbas were hidden and secret. Their grave is blessed and beautiful. For instance, Hazrat Khoja Ahror used to visit Zayniddin Baba's grave day and night. This is well-known in the books of Nakshbandi writers. Mahdumi Agham Dahbediy also found the blessings of this sacred grave in that time. May God bless them all. The grave of Sheikh Zayniddin Baba is in Tashkand. Everybody should visit and they should feel the blessings. O Allah, provide for us from your blessings !” [12, 60<sup>a</sup>].

In the XIV century, architectural monument - a mausoleum was built on the grave of Sheikh Zayniddin (he was born in 1164 year) in the cemetery of Kukcha mahalla (neighborhood) in Tashkent. Historical records shows that Sheikh Zayniddin came from Baghdad and he stayed permanently in “Koyi Orifon” which is located in Tashkent. Near the tomb, there is a small chimney called "Chillakhona", which is slightly incompatible with the mausoleum. Archeologist V.A.Levina-Bulatova's research shows that this monument belongs to the 11th century and “Chillakhana” was built on the cultural layer of irrigation system. When the foundations of the mausoleum were examined, it was discovered that the foundations of the building were found underneath it. Building materials, shape of rooms, and mihrab were opened towards Mecca, it means that “Chillakhona” was built in the period when Islam entered Central Asia. There in the 14th century a cemetery appeared around the grave of Sheikh Zayniddin [1,250].

The “Chillakhona” complex was ancient and holy, and even Mongols couldn't destroy it. One thing to note here is that Sheikh Zayniddin Baba settled in that “Chillakhona”.

The visit of Sheikh Zayniddin to Tashkent dates back to several decades after the Mongol invasion, approximately 30 years of the XIII century. That was a terrible time for our ancestors. All the cities were destroyed, hundreds of thousands of people were slaughtered, and the chaos of society was dominant. In addition,

mass famine, various diseases stressed the people a lot, and people were in need of psychological support. It was necessary to calm people and to strengthen their faith. At that time, the power of Sheikh Zayniddin worked.

Sheikh Zayniddin settled in a two-storey cellar, where he spent most of his time worshiping and thinking. He lived for 95 years. For this reason, he won the title of "Honorable Grandfather" and gave to people a positive memory. There are various stories about Sheikh Zayniddin and his complex. One of these narrations is that the scholar of the 17th century Sheikh as-Siddiqi (d. 1087/1676) states in his book "Lamahat min nahafot al-quds: "Sheikh Zayniddin Qoyi Orifon Tarkandi said that if those who demand a child, they ought to visit our cemetery and wish to have a child from the god with good intentions. Surely their dreams come true".

Accordingly, Sheikh Umar Boghistoni and his spouse visited Sheikh Zayniddin's grave and asked for a son from Allah around his tomb. By the grace of Allah they had a child. Sheikh Umar took him to Sheikh Zayniddin's grave. There the pigeons look at the baby and started singing the words: "at-tahur", "at-tahur". Sheikh Umar considered it as a prophecy to his son and named the baby with "Tahur".

After this, the pilgrimage became a sacred place and the number of its pilgrims increased.

After the death of Sheikh Zayniddin, his grave was converted into a holy place. It was reported that Amir Temur visited the tomb of Sheikh Zayniddin Baba in the years 1391-92 and 1402.

According to Amir Temur's decree, the magnificent mausoleum was built on the old place. Since then, this mausoleum has been restored several times.

The historian Salohiddin Tashkanidi wrote following sentences in his "Temurnoma" (*Salohiddin Tashkandiy's full name is Mullo Salohiddin ibn Mullo Aloudin khoja eshon. He wrote the book which is called "Temurnoma" (The wars of Amir Temur Korogan). It was published in 1908 in Tashkent.*): "Amir Temur Sahibqiran... He conquered many places. After that he visited again the tomb of

Hazrat Sheikh Zayniddin Kuyi Orifon and built a big building on his grave...” [10,326].

In conclusion, Sheikh Zayniddin's complex has been a great religious and spiritual destination for centuries that cleans people's hearts and inspires them to goodness.

Until now, Sheikh Zayniddin Baba is considered as one of the four main sponsors of Tashkent. There are many narratives about him, and there are also interesting facts about his earthly Chillakhana and his tomb.

In historical sources, Sheikh Zayniddin is described as "the greatest of the sayyids, the noble and the brilliant of the nobility", "the pole and trustworthy leader of scholars.

Studying the life and activities of Sheikh Zayniddin Koyi Orifon Tashkandi is one of the most important tasks. Because it gives us a chance to enrich the spirituality of people, teach younger generation how to respect for the past cultural heritage, to be loyal to the Homeland, to have the national pride and religious tolerance. Therefore, the following factors should be prioritized in scientific research:

- the historic-geographical location of the sacred place of Tashkent and the region and historical monuments should be determined;
- sacred places have to be studied as a heritage of material culture;
- the social status of people - the sheikh, the saint, the scholar – ought to be identified.

Sheikh Zayniddin's complex is one of the cultural monuments of Islamic culture in ancient Tashkent. At the moment, the mosque and mausoleum, which is named after Sheikh Zayniddin Baba in Tashkent's Kukcha district, is a great example of respect for him.

#### **References:**

1. Azizov S. The use of chillakhana in the Sheikh Zayniddin complex in Tashkent // The capital of Uzbekistan Tashkent is 2200 years old. Materials of the International Scientific Conference dedicated to the 2200th anniversary of Tashkent city. -T .: Fan, 2009.
2. Bartold V.V. Tashkent // Works. In 9 t. T. Moscow, 1965. V. 3. -C.499-502; Bartold V.V.

- The history of cultural life of Turkestan. -Leningrad, 1927. (Tashkent, -P. 163-175).
3. Daminov E. Shahabuddin Umar Suhravardiy (Miri Zhanda ota). -T .: Movarounnaur, 2010.
  4. Dobrosmyslov A.I. Tashkent in the past and present (historical essay). -T., 1912.
  5. "Zafarnoma" // Magazine "Sharq Yulduzi". 4th, 1992. -T. -B.164.
  6. Lunin B. History of studying the past and present of Tashkent. Prerevolutionary period // ONU. 1981. Number 12.
  7. Maev N.A. Asian Tashkent. The collection of materials for statistics of the Turkestan region, IV, -SPb., 1876.
  8. Mallitsky N.G. Tashkent (historical sketch). "Proceedings of the Tashkent City Duma", 1915, No. 1, 2; Mallitsky N.G. Several pages from the history of Tashkent over the last century. Minutes of meetings and reports of members of the Turkestan circle of archeology lovers. Year 3rd., 1897-1898.
  9. Masson M.E. Tashkent's Past: Archeological, Topographical, Historical and Architectural Essay. Proceedings of the Academy of Sciences of the Uzbek SSR, 1954. No. 2, -C. 105-132.
  10. Salohiddin Tashkandi. Temurnoma. -T .: Cholpon, 1990.
  11. Sulstonov O'. The story of Muhammad Salihkhoja and his story on the history of Tashkand. - T .: Uzbekistan, 2007.
  12. Tahir Eshon Khivaki. Tazkirai nakshbandiya. Manuscripts Foundation of Institute of Oriental Studies of Academy of Sciences of Uzbekistan. The manuscript No. 855. 60a -varaq.
  13. Fayzullaev O. Suhrahardiya Tariqati. -T., "Mulokot" magazines. 1998 yil No. 6.
  14. Fayzullaev O. Shaikh Zayniddin Kuyi Orifon Toshkandiy / Mas'ul muharrir - Nozim Habibullayev. -T .: "MERIUS" publication, 2014.
  15. Fasih Havofiy. Mujmali Fasihiy. -B.103.
  16. O'ljaeva Sh. "The development of national statehood in the kingdom of Amir Temur". Thesis dissertation for the Doctor of Historical Sciences degree. -T. 2008.
  17. Shamsuddin az-Zahabi. Kitabul mushtabah fi asmaur rijal. Leiden, 1863.
  18. Evarnitsky D.I. Brief history of the city of Tashkent. A guide to Central Asia from Baku to Tashkent in the archaeological and historical relations. -T., 1893.
  19. [http://toshkent.uz/www\\_data/articles/administrator/file](http://toshkent.uz/www_data/articles/administrator/file)
  20. <http://muxlis.uz/uz/article/shayh-zayniddin-bobo-toshkandiy-1164-1259>
  21. [www.e-tarix.uz/vatan-tarixi/378-kokcha.html](http://www.e-tarix.uz/vatan-tarixi/378-kokcha.html)