

Formation of the Etymology of “Seven Pir” In the Oasis of Bukhara

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ANNOTATION

In this article, Khojagon, known as seven pirs in Bukhara - pirs of the Naqshbandi order, their services in creating a unified doctrine, traditions of mentor-discipleship of seven sheikhs, traditions related to the formation of shrines of these saints and their visits, scientific sources and site findings are scientifically analyzed.

KEYWORDS: order, shrines, sheikh, master, oasis, donation, pilgrimage, tourism.

INTRODUCTION

Today in the Muslim East, there are various beliefs associated with the numbers that are considered to be holy. For example, seven noble cities, haftiyak (one of the seven parts of the Quran), seven steps, haft barodaran (seven holy brothers), and haft salam (seven salam drink) can be cited as examples. Each of them has its own history and important characteristics associated with this number. Among them, one can list the pirs of Khojagon-Naqshbandiya sect, which became famous as seven pirs in Bukhara oasis.

The foundation of Naqshbandi doctrine, formed in the 12th-14th centuries, is based on the following great scholars: Abdukhalik Gijduvani, Khoja Arif Revhari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Babayi Samosi, Sayyid Amir Kulol, Khazrat Bahauddin Naqshband. From the time when Khojagon-Naqshbandiya order was created, many sheikhs came from this order. Also, most of them were leaders of this order or its various local branches. However, the seven leaders of the sheikhs of the order, from Gijduvani to Naqshband, were specially honored with the name “the seven pirs of the order”. Due to the services of the seven sheikhs, the ground was created for the order to develop and spread widely in later periods.

DISCUSSION

Until recently, only two of the names of the leaders of this order were known, that is, the names of Gijduvani and Naqshband. Only these two shrines were visited by the residents. After gaining independence, the history and values of the Uzbek people began to be slowly restored. In particular, in 1993, in connection with the international celebration of the 675th anniversary of the birth of Bahauddin Naqshband, new scientific research was carried out. As a result, the name of Bahauddin's mentor and the scholars who developed the tariqat was clarified. In the same year, the first treatise “Bahauddin Naqshband or seven pirs” by Sadridin Salim Bukhari was published. The graves of other pirs, which were left in the bosom of the oasis deserts and fell into disrepair, and their places have been determined and improved. Due to the efforts of the government of Uzbekistan, shrines were created by the efforts of the Uzbek people who honor their ancestors and love their saints. From this period, the etymology of “seven pirs” became widely used. The following reasons can be given for the emergence of this etymology:



First, the chain sharif, which goes back to the Prophet Muhammad, that is, the pirs whose names are mentioned in the rings of chain zahhob (golden chain) are placed in order. Abdukhalik Gijduvani begins with the tenth ring and Naqshband ends with the sixteenth ring. The gold chain reached the Prophet with the following ten chains: Muhammad Mustafa - Khazrat Abu Bakr Siddiq, Khazrat Salmani Farsi, Khazrat Qasim ibn Muhammad, Khazrat Jafari Sadiq, Khazrat Bayazid Bastami, Khazrat Abulhasan Kharakhani, Khoja Ali Formadi, Yusuf Hamadani. In chain, sheikhs are mentioned with rings, but among the local population, they are named as pirs from the first to the seventh.

Secondly, in addition to the fact that the representatives of the order go back to the Prophet from both the father's and the mother's side, the title given to the sheikhs of the order in Sufism is honored with the rank of "Khoja". The word "Khoja" is derived from the Persian language and means respectable, gentleman, master, owner. The doctrine founded by Abdukhalik Gijduvani was also named Khojagon for this reason. As a result, the history of Khojagan-Naqshbandiya was divided into two stages. The first stage: the period from pir Gijduvani to the seventh pir Naqshband, the second stage started with Bahauddin and from this phase it was called "Naqshbandiya".

Thirdly, based on the tradition of master-disciple, they developed a doctrine for two hundred years. There were other disciples in the Chain nations, but some continued the teachings. For example, Gijduvani met in the village of Royibinon between Gijduvan and Shafirkon to hand over his work to Revgari. Even now, this village is remembered as a place of friendship. The main rules of the Khojagon-Naqshbandiya order were developed by these pirs. Of the eleven rashhas (drops), four were introduced by Yusuf Hamadani, four by Abdukhalik Gijduvani and the last three by Bahauddin Naqshband.

Fourthly, all seven pirs are on the same land, that is, in the oasis of Bukhara, and their shrines are in the five districts of the oasis is located in Gijduvan (Abdukhalik Gijduvani), Shafirkon (Arif Revgari), Vobkent (Anjir Fagnavi), Romitan (Khoja Ali Romitani and Boboyi Samosi), Kogon district (Amir Kulol and Bahauddin Naqshband).

Fifth, according to the main idea of the Naqshbandiyya order, all the pirs were engaged in a certain craft, profession. They made a living by honest work and the income earned by their actions. Gijduvani made a living by weaving, Revgari by farming, Fagnavi by pottery, Romitani by weaving, Samosi by gardening, Amir Kulol by pottery, and Naqshband by embroidering velvet. "Dilba yoru dastba kor", that is, the slogan "Let your heart be in God,

and your hands in work” became the real goal of this teaching. The people were encouraged to be skilled and live honestly.

Sixth, each of the seven pirs had certain blessings. It is known that the prophets performed miracles, and the saints performed predictions. According to some religious literature, historical works and folk tales, Gijduvani seeing the Kaaba from Bukhara, Revgari yarns are woven by themselves to form a carpet, Fagnavi was able to produce figs in winter, being present in 14 places at the same time in the place of breaking the fast of Romitany, Samosi predict were the future, Mir Kulol came into dreams and saved those who were in a difficult situation, Naqshband had the honor of praying five times in Mecca. Various legends and stories related to the above foreseeing have been kept among the population until today.

RESULTS

In history, not only residents, but even rulers often visited these pirs. Many endowments and donations were made for them, and a number of buildings were built. Also, conditions had been created for pilgrims. But in those times, they were not called “seven pirs”, they were only visited as Khojagan sheikhs and Naqshbandi pirs. As soon as the emirs of Bukhara ascended the throne, they considered it their duty to visit the grave of Khazrat. For example, before his death, Muhammad Rahimkhan visited the grave of Abdukhalik Gijuvani. Among the Bukhara emirs, Shakhmurad and Haydar are known as active patrons and promoters of the Naqshbandiya order.

Today, pilgrimage of “Seven Pir” has become a popular pilgrimage destination. This one-day pilgrimage program covers the seven pir shrines of the oasis within a distance of 150 km. First, the 1st pir in the village of Uzildi, Gijduvan district, and the 2nd pir in the village of Revgar, Shofirkon district, 3rd pir in the village of Anjir Fagnavi (now Anjirbog) of Vobkent district, 4th in the village of Kurgan, Romitan district, 5th pir in Samos village of this district, 6th pir in Sukhor village of Kogon district and the last 7th pir in the village of Qasri Orifon of the same district are visited alternately.

According to pilgrimage etiquette, it is customary to visit the seven pirs in the order of master-disciple. Especially Bahauddin Naqshband’s admonitions, “before coming to my grave, visit my masters first”, are widespread among the population. Local residents strictly follow this rule, and this order can even be considered as a disciple’s respect for the master. Although Naqshband did not meet Gijduvani, who lived two centuries before him, he considered him to be his spiritual master. In particular, there is information in the sources that he received spiritual training from Gijduvani in his dreams.

Visiting the seven pirs one after the other allows one to gradually understand the nature of the Naqshbandiyya order, to know the way of its evolution, to understand its true nature, and to deeply understand the contribution of each pir to the development of the doctrine. Pilgrims take a step-by-step journey through two centuries of doctrinal history through the orderly pilgrimage. Some pilgrims compare the pilgrimage of seven pirs to a small pilgrimage. This view is explained by the fact that the pirs went to the pilgrimage several times on foot, and the wells of each shrine were filled with zamzam water brought from Mecca.

CONCLUSION

In conclusion, today the term seven pirs has risen to the level of a brand in modern pilgrimage tourism, and serves as an important tool and business card for showing the

national tourism and pilgrimage image of the country. Therefore, the seven pirs are being promoted as an international pilgrimage destination in order to attract pilgrims from muslim countries.

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