



HAZRATI BESHIR MAUSELUM AND ABU AL-MU'IN AL-NASAFI
MEMORIAL COMPLEX ARE THE PLACE OF CULTURE AND EDUCATION

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Abstract. In the recent years, there are a lot of cultural and religion places were found in the Kashkadarya Region. Hazrati Bashir monument is the place which provides spiritual and cultural enrichment for people in that region. Hazrati Bashir is the place of education where people frequently visit and study the culture and religion being in the ancient times. Besides, Abu al-Mu'in al-Nasafi was also great scholar who made a great contribution to education, culture, and religion. This paper highlights the peculiarities of Hazrati Bashir and Abu al-Mu'in al-Nasafi and their contributions to culture, religion and society.

Keywords: Hazrati Bashir, Abu al-Mu'in al-Nasafi, culture, spirit, religion, Kashkadaryo region.

Annotatsiya: So‘nggi yillarda Qashqadaryo viloyatida ko‘plab madaniy-ma‘rifiy maskanlar, yodgorliklar topildi. Hazrati Bashir yodgorligi o‘sha hudud aholisining ma‘naviy va madaniy boyligini ta‘minlovchi maskandir. Hazrati Beshir maqbarasi odamlar tez-tez tashrif buyuradigan, qadimgi davrlarda mavjud bo‘lgan madaniyat va diniy o‘rganadigan ta‘lim maskanidir. Undan tashqari, Abu al-Mu'in al-Nasafi ilm-ma‘rifatga, dinga o‘zining salmoqli hissasini qo‘shgan olim. Ushbu maqola Hazrati Beshirning o‘ziga xos xususiyatlari va uning jamiyatga madaniy, ma‘naviy, diniy hissalarini yoritib beradi.

Kalit so'zlar: Hazrati Beshir, Abu al-Mu'in al-Nasafi, madaniyat, ruhiy, diniy, Qashqadaryo viloyati.

Аннотация: В последние годы в Кашкадарьинском регионе появилось множество культурных и религиозных мест. Памятник Хазрати-Бешир является местом, обогащающим духовную и культурную жизнь жителей этого региона. Хазрати-Бешир – это учебное заведение, которое люди часто посещают, изучая культуру и религию с древних времен. Кроме того, Абу Ал-Муьин Ал-Насафи был также выдающимся

ученым, внесшим огромный вклад в образование, культуру и религию В данной статье освещаются особенности Хазрати-Бешира и Абу Ал-Муъин Ал-Насафи и их вклад в культуру, духовность и религию общества.

Ключевые слова: Хазрати-Бешир, Абу Ал-Муъин Ал-Насафи, культура, духовный знания, религия, Кашкадарьинский регион.

Introduction. According to the chronicles of history, Hazreti Bashir was kind person, devoted his life to religion and life of others in the society. His built mausoleum was in the mountains in the regions of Kitab, Kashkadaryo region. In the recent years, the cultural and religion monuments were conducted by a lot of scholars such as S.K. Kabanov, G.A. Pugachenkova, L.I. Rempel, N.S. Sodiqova, Y.F. Buryakov, L.Y. Mankovskaya, X.T. Sultonov. Besides, after independence of Uzbekistan, a lot of investigations on historical sites such as architectural, mosques, madrassah, mausoleums were studied by M.A. Mirzayev, X.S. Islomxo‘jayev and Allayev M.Ch. In our study, we investigated more broadly than other historians, conducted a research on the issues of historical and cultural sightseeing and monuments in the Kashkadaryo region, especially, Kitab, Hazreti Bashir and his contribution to science.

The History of Hazrati Bashir. Hazrat Sultan Said Ahmad Bashir had lived in the years (1368—1464) and according to legends, his father Khwaja Hasan was 90 years old, his mother Bibi Malokhat was 80 years old as he came to live. After their son’s birth, his parents could not provide with mothers milk, so Said Ahmad could not drink his mother's milk. Besides, the name of the saint—Bashir—means “bringer of glad tidings” or “one who brings joy” in Arabic. Folk tradition sometimes interprets it in a Tajik-Persian manner—as “beshir” or “the one without milk.” According to legend, Bashir’s parents were unable to conceive an heir until late in life, when they were blessed by the famous Sufi master Shamsaddin Kullal. Furthermore, Said Ahmad Bashir became famous by the nickname “Mir of Truth”. He was interested in the contributions of Khwaja Ahmad Yassaviy at the same time the [Naqshbandiyya](#)’s religion literatures were widely spread in All Asia. What’s more, lots of Muslims from different countries came to Hazrat Bashir’s teaching school and got education from him frequently, and they became his disciples. He died around 1464 and was buried in Niyoztepa in Bashir village. According to the legend, he threw a stick to the land around his mausoleum and that stick got grew and a spring of water came under that grown tree named “buloq” which has been providing with water whole the village around. That spring is considered as a religion water well which has given as a gift to humans by God.

The Place of Hazreti Beshir. It is situated not far from Samarkand and Shahrisabz, Karshi, south of the Takhte-Karacha mountain pass, lies one of the most revered shrines in Uzbekistan. The austere beauty of these places is heightened by their mystical fame. For many centuries, legends have drawn thousands of pilgrims to the sources of the Kashkadarya River, where the legendary hermit was born, lived his entire life, and, according to tradition,

performed miracles which were said in the spoken contexts in that society. Furthermore, the surrounding sides of the mausoleum of Hazrat Bashir still keep thoughts of peace, drawing people toward solitude and contemplation. The slopes of the Turkestan Range south of the Takhte-Karacha pass are composed of whimsical outcrops of colorful rocks. Over millennia, water, wind, and temperature fluctuations have shaped these rocks into the most unusual forms—they resemble fantastic stone sculptures. Any can also find dozens of deep caves and numerous clear mineral springs which is very healthy for organisms. In a shady, forested gorge near the saint’s mausoleum, the healing spring Karabulak emerges from the ground—one of the sources of the Kashkadarya River. Wild walnuts and hawthorns coexist with the towering trunks of eastern plane trees, known as “chinar” in Uzbekistan. They are especially revered for their longevity. Chinars, several hundred years old, once adorned many ancient oases of Central Asia. Hence, few remain today. The upper reaches of the Kashkadarya River are one of those places where relic groves of wild chinar can still be seen, standing along the banks of mountain streams, their mighty roots, exposed by spring floods, prominently jutting from the earth. The mountain village where the mausoleum of the saint stands atop a hill is sparsely populated, immersed in silence and the unhurried rural way of life. Here, grass grows directly on the roofs of adobe houses, hearths are heated with dried cow dung, and pomegranate trees bear fruit in the expansive gardens.

DISCUSSION. The Hazrati Bashir Mausoleum ([Uzbek](#): Hazrati Bashir maqbarasi) is a cultural heritage object located in [Uzbekistan](#). The object was built in the 18th century. Hazrati Bashir mausoleum is located in the Bashir village of [Kitob district, Qashqadaryo region](#). According to the rights of immovable property, it is considered state property on the basis of the operational management right of the Qashqadaryo region cultural heritage administration. It is entrusted to the “Vaqf” charity community fund on the basis of a free use agreement. By the decree of the Cabinet of Ministers of the Republic of Uzbekistan, it was included in the national register of intangible property objects of material cultural heritage on October 4, 2019 — taken under state protection. The mausoleum is named after a person whose original name was Sayyid Ahmad. This person was popular among the people by the names of Bashir or Beshir ota. Bashir (or beshir) means a person who has not drunk milk. During archaeological research conducted at the shrine, ancient pottery, bones, and other anthropological materials were found. These findings are important for science, proving that there were ancient settlements and religious activities there. The Hazrati Bashir shrine is not only a religious site, but also a valuable source for historical, archaeological, and scientific research. In addition, this shrine is still valued by our people today as a spiritual and educational center for the education of youth, among the shrines of great importance (Sobirov F.A. 2025:292).

The Restoration historical sites of Kashkadaryo region. According to the historian Allayev M.Ch (2024) the classification of historical monuments of the Kashkadarya region during the years of independence, their complete geographical location, conservation and

restoration mechanisms for monuments in need of repair, as well as the organization of the restoration work of historical and cultural monuments in the Kashkadarya oasis, the measures taken in this regard, are shown on the example of the Kokgumbaz mosque in the city of Karshi, the Odina mosque, the bridge over the Kashkadarya, the Malik Ajdar mosque in the city of Shahrisabz, Chorsu, the restoration of the Kokgumbaz mosques built by Mirzo Ulugbek, and the conservation of the Oqsaroy monument.

The measures taken to restore pilgrimage sites in the Kashkadarya region are illustrated by the example of the Abu Ubayda ibn Jarrah, Abul Mu'in Nasafi, Kusam ota, and Sultan Mir Haydar ota complexes and shrines. It is proven that master architect engineers came from different regions of the republic were involved in the restoration work at these shrines and local and foreign experience were put restoration, also historical and modern construction styles were coordinated in these complexes.

The Data chronicles of Abu al-Mu'in al-Nasafi memorial complex.

The mausoleum, located in the village of Kovchin in Karshi district, is one of the ancient pilgrimage places. Our President Shavkat Miromonovich Mirziyoyev during his visit to Kashkadarya region on February 24-25, 2017, gave recommendations on improvement and prosperity of Abul-Muin an-Nasafi mausoleum and creation of necessary conditions for visitors, organization of a library, translation of the scientist's works. Our President Shavkat Miromonovich Mirziyoyev in a conversation with religious figures noted that works of our great ancestor are of great importance today. It is necessary to publish these works and bring their essence and meaning to the younger generation. According to the data, the copy of handwritten Quran was kept in the library which is great treasure for Uzbek people to be pride of.

According to the chronicles, Kashkadaryo was a center of culture, education and religion. Nasaf city was built in the time of Abu al-Mu'in al-Nasafi, who was a great statesman, has made a great contribution to religion science. Furthermore, Abu al-Mu'in al-Nasafi (418-508/1027-1115) was one of the most important scholars of the Maturidi school of Sunni Islam in Central Asia after Imam Maturidi. The full name of the scientist is Maymun ibn Muhammad ibn Muhammad ibn Ma'bad ibn Makhul Abul Muiyn an-Nasafiy al-Hanafiy³⁴. Abu al-Mu'in al-Nasafi got initial education in Nasaf (present time Karshi) and then studied at the educational center in Samarkand. According to the chronicles, He had written 15 works in the area of Islam religion: "Bahr al-kalom fi i'lm al-kalom" ("Kalom ilmida so'zlar dengizi"), "Tabsirat al-adillati fi ilm al-kalom" ("Kalom ilmida dalillar keltirish"), "at-Tamhid li-qavoi'd at-tavhid fi i'lm al-kalom" ("Kalom ilmidagi dastlabki qoidalar"), "Mu'taqidot". Besides, Nasaf is the native city where Nasaf was born and raised, was at that time one of the major scientific centers of Transoxiana. The great scholar of hadith, Imam Bukhari, visited Nasaf during one of his scientific trips. Nasaf received his early

education in this city and was known from a young age for his love to science, was respected by a lot of teachers. Nasaf traveled to other countries in search of knowledge and followed by education of many scholars. Moreover, there is Abu al-Mu'in al-Nasafi memorial complex situated in Kashqadaryo region, where lots of people visit to study Islam and culture and get educated.

The Role of Hazrati Bashir in the society in present time

At present time, the population of Kashkadaryo region often visit the Hazrati Bashir mausoleum to pray and get spiritual inspiration. Besides, the locals frequently drink the water from the legendary spring which is really organically clear for health. The pure water is mineral which can reduce the cholesterol from our organisms accumulated in the years. The legendary mineral spring is also being historical chapter for us to learn. According to the sayings of locals, the spring was come to live during the time of Hazrati Bashir living in that area, and Hazrati Bashir drank that water instead of milk of mother. The mausoleum was surrounded by lots of high trees such as Chinar, tree of nut, walnut. The place also is attractive and welcoming with its historical basis. Some says that Angels enrich the place with spirit and wisdom.

CONCLUSION. The shrine of Hazrati Bashir is a symbol of the religious and spiritual values of our people, and its historical, cultural and scientific significance is extremely high and valuable. The heritage site preservation, development and transmission of the shrine to the younger generation is an important step towards preserving our historical memory. The shrine of Hazrati Bashir plays an important role in promoting religious tourism, spiritual education and historical heritage. That splendid historical mausoleum is the world where people may enjoy from nature and education. Besides, Abu al-Mu'in al-Nasafi was also made a lot of great contributions to culture, religion and society in Kashkadaryo region.

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