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**ANNOTATION**

This article is about the madrasa built in honor of Hazrat Khwaja Alauddin Attar, one of the exponents of the Naqshbandi doctrine who lived in the 15th century, who was considered to be the disciple of Bahauddin Naqshband, and the history of its construction, its activities and its current status are discussed.

**Keywords:** Bahauddin Naqshband, Surkhan, Denov, Khanaqoh.

**The main part**

Said Ataliq Madrasah is the largest of the cultural monuments in the Surkhan oasis and was built in the city of Denov. Later, during the rule of the Shaibanis, Denov developed rapidly and became the center of the region. Two structures (madrasa and dormitory) were built in the city center, known as "Double Madrasa". The first preserved madrasa building was completed by Ahmad Muhammad Bukhari.

The second apartment building was demolished in 1929-1934. Khanaqoh bricks were used for the construction of public education department, prosecutor's office, hotel, police building, raykom (district committee) and railway polyclinic, school building. [3] A certain part of the bricks was cut as a sidewalk in the distance from the market to the railway. The reason is that Denov is considered to be a swampy and fertile land. The preserved madrasa is called Said Ataliq. Although there is no clear and precise information about when the madrasa and the dormitory building were built, some sources estimate that it was built in the 16th and 17th centuries. The conclusion that it was renovated in the middle of the 19th century was included in the research. Sheikh Attar's name was Khwaja Alauddin. He was born in a noble family in Bukhara. He was one of the sons of a businessman from Khorezm. His fathers were also traders.

After his father's death, Alauddin Attar, the youngest son, renounced his inheritance, leaving it to his brothers Shahabuddin and Mubarak, and went to one of the Bukhara madrasas and led a hermit life. Khwaja Bahauddin Naqshband, the founder of the Naqshbandi order, took him under his care in the Madrasah of Bukhara, and he gave him education and training. After the death of Bahauddin Naqshband, the founder of the Naqshbandi sect, he moved the teaching center to Dehnav (Denov). In 1389-1400, Naqshbandi was ruled from this city and provided unity to thousands of students. Contemporary scientists and people nicknamed him Sheikh Attar because he was engaged in trade only for a living, and he occasionally gave gifts and gifts to those seeking knowledge. Attar is an Arabic word meaning "seller".

It proves that two cultural centers developed as a socio-economic and cultural center between Samarkand and Herat during the Timurid period. During this period, water was released from the Topalang river to Dehinav. [2] Craft and trade developed. The influence of Islamic-gnostic science on economic development was strong. Naqshbandi includes all social strata of the population and created a basis for the moral and spiritual growth of the population based on moderation. Said Ataliq madrasa and Khanaqahlar were full of scholars and connected the cities of Samarkand, Karshi, Balkh and Herat economically and spiritually. Sheikh Allauddin Attar played an important role in the development of Ya'qub Charkhi, Muhammad Khomush, Saddidin Kashgari, Khoja Ahror Vali in Denov. According to reports, Sheikh Allauddin Attar had two sons.

They are Khwaja Hasan and Khwaja Husan. His son Khoja Husan was killed in the war. Said Otaliq madrasa in Denov was built by his son Khoja Hasan and grandson Khoja Yusuf for 26 years. The author N. Ismailov writes in the book "Denov Tarona" that it is a monument dedicated to Sheikh Alluuddin Attar. If we take into account that the period when Alauddin Attar's children Khwaja Hasan and Khwaja Yusuf lived in the middle of the 15th century, it can be concluded that the madrasa was built in the 15th century. But if we take into account that the madrasa was built on the basis of the Mir Arab madrasa in Bukhara (completed in 1536), it suggests that the madrasa was built in the 16th century.

In July 1988, architect T.F. Zhukova published the following in the magazine "Architecture and Construction of Uzbekistan". "The madrasa building in Denov is a historical monument of the 17th century. The construction of this madrasa is connected with Bukhara field farms. Khans of Bukhara have always shown great favors to the Khojabori Khojas. They gave land, money, and valuable gifts to the sheikhs of Khojabori and tried to establish kinship ties with them." One of these khans, Imam Quli Khan from the Ashtarkhani dynasty (1611-1642), after ascending to the throne of Bukhara, married his sister to Tajiddin Khoja Hasan Joybori and gave her the land of Pirmast in Bukhara and Denov in Hisar as a gift. They will also give 20,000 coins and a number of camels and horses. The lands awarded by the ruler were managed independently by the Joybori people, and the owners of these lands were given the status of "Otaliq". Tajiddin Khoja Hasan Joybori built 2 madrasas in Denov with his own funds. Because Tajiddin belonged to the Prophet's generation, he had the title of Sayyid among the people.

For this reason, the madrasa was called Said Otaliq after him and it was completed in 1612-1628. It is not by chance that the center of Denov was chosen for the construction of the madrasa. This place, with its weather and water, was in every way favorable compared to other places. The bricks of the madrasah were taken from the soil of the village of Zakhartepa and baked in large brick kilns available there. [4] The depth of the foundation of the madrasah is 5.5 meters, and several rows of reeds are laid on it, and it is made of baked bricks in a special style. As we mentioned above, the madrasa building was built by master Ahmed Muhammad Bukhari. The reason why the building has 114 rooms is significant because it is compared to the number of suras of our holy book, the Holy Qur'an.

The madrasah has a rectangular layout (46x64 m) stretching from north to south, and the corners are decorated with flowers. There is a 2-story 3-arched porch on 2 sides of the pediment. At the entrance through the peshtok, there is a miyansaray (consisting of several sections), a mosque with a chortok roof and a classroom next to it. The dome of Mionsaray rested on shield-shaped arches, and the domes of the mosque and classroom rested on arches. Around the yard (40x29.5 m) there are 2-story rooms with a deep arch. [1]

The size of the rooms on the lower floor is 4.75x2.75 m and the size of the rooms on the upper floor is 2.75x2.25 m, the roof is vaulted. The windows of the room are made of ganch bars. This type of madrasa is the only one in Surkhandarya region. In the 1920s, about 400 students studied at the madrasa, and 33 mudarris taught them. [6]

### Conclusion

In conclusion, as a result of the reforms being carried out in our country, a number of practical works are being carried out to pay attention to historical monuments and to pass them on to the future generations. The madrasa was included in the national list of "Real Estate Objects of Tangible Cultural Heritage" approved in 2019, and a craft center is planned to be built there. [5] In 2020, measures were developed to preserve the building and improve its infrastructure. Since

this topic has not yet been fully studied, we have set ourselves the goal of conducting research in the future with a thorough analysis of sources and literature.

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