

Archaeological survey of the Mir Arab madrasah and hilkhana(burial-vault) (Based on the report of S.N.Yurenev)

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Abstract

This article presents information about the results of an archaeological study conducted at the Mir Arab Madrasah in Bukhara. Archaeologist and local historian S.N. Yurenev conducted a lot of archaeological research in the city of Bukhara, below is a report on the research conducted at the Mir Arab Madrasah from 1952 to 1954. It contains valuable information about the tombs in hilkhana(burial-vault)(burial-vault) and their number.

Key words: Arab world, hilkhana(burial-vault)(burial-vault), cemetery, archeology, local historian, pit, tanab, coin, brick, Samani, mosaic, cloth, statuette.

1. INTRODUCTION

Archaeological research of the Bukhara region began at the beginning of the 20th century, and preliminary research was carried out mainly in the form of observations. Scientists such as L.A. Zimin, V.A. Shishkin, B.N. Zasytkin conducted archaeological research in Bukhara and surrounding monuments. XX century since the 50s, large-scale archaeological expeditions began in the city of Bukhara. S.N. Yurenev actively participated in these expeditions and studied a huge number of cultural monuments of Bukhara. This archaeologist, local historian devoted the end of his life to the study of Central Asia, especially Bukhara.

2. RESEARCH METHODS

Sergey Nikolaevich Yurenev was born on may 30, 1896 in Lepesko uezdi Vitebsk gubernia. He devoted 30 years of his life to researching Bukhara, participating in archaeological expeditions and preserving osori-atiqas. 1952-1963 Raboti Malik caravanserai in Karmana, Qasim Sheikh khanakoh, Yormuhammad Otalik in Bukhara, Fayzobod, Mir Arab, Kokaldosh Madrasah, Mosque Kalon, Chorbakr architectural complex, Abdulla Khan tim(trading center), Buyonqulikhan Mausoleum, Ulugbek Madrasah in Ghijduvan, Gori Amir in Samarkand, Sherdor, Muhammad, Bibikhanim and Sheikh Mukhtar of the 13th century in Khiva – conducted research work on the monuments of Vali. The local scientist handed over the report of each studied monument to the organization SNRPM (Spesialnaya nauchno-restavrasiionnaya proizvodstvennaya masterskaya - special scientific repair and Production Workshop) [6. 8.]. During this period, it registered 250 archaeological monuments. On his initiative and efforts, 26 archaeological objects located on the territory of collective farms and state farms were transferred to the disposal of the committee for the protection of monuments, protected from the danger of destruction and transformation into a cultivated area.

3. RESULTS AND DISCUSSIONS

In 1952-1954, S.N.Yurenev carried out archaeological verification work at the Arab Madrasah of Mir and its hilkhana(burial-vault)(burial-vault)[1].

In 1952, five shurfs were dug in the Mir Arab Madrasah. Four of it were excavated in the foundation part of the building and one inside the monument.

In 1953, the hilkhana(burial-vault)(burial-vault) part of madrasah was dug up, and its ancient base, the first floor part, was studied.

1954 in hilkhana(burial-vault)(burial-vault), excavations will continue and the lowest cultural layer will be studied.

A lot of information has been saved in historical sources about this monument. V.A. Shishkin, B.N.Zasipkin, G. Pugachenkova and L.Rempels wrote information about this monument in their books.

In all historical sources, the date of construction of the madrasah is recorded as in 1535-36. Sources write that madrasah was built by Ubaydullahon to the name of his mentor Piri Sheikh Abdullah in Yemen.

S.N. Yurenev in his archaeological works used in detail the sources of Mirza Salimbek "Kashkul Salimiy" and Nasriddin Tura "Tukhfat-az zoirin". Abdullah Yamani was a disciple of Khoja Ubaydulla Ahror and was known as Mir Arab in Central Asia. He was born in a place called Hazaramavt, Yemen. A prophet called Hud was buried in this place. Abdullah Yemenite's loved ones were from Yemeni rulers. After a disagreement between relatives, Mir Arab moves to Samarkand. There, Khoja meets Ahror and goes to the service of the ul breed. After the death of Ho'ja Ahror, Mir came to his service at the suggestion of the Arab Ubaydullahan. Mir Arab died in 1525-1526, and he was buried in the domed part of Madrasah on the Northwest Side [1. 7.]. It is noted in the above sources that the Madrasa was built in 1535-1536.

S.N.Yurenev compared these dates and tried to identify imbalances. Sources do not mention when Mir Arab came to Central Asia and Bukhara. In "Tukhfat-az Zoirin", Mir was written that when the Arab came to Samarkand, Khoja lived with Ahror for a while. P.P.Ivanov's book [2] records the years of Khoja Ahror's death as 1490. Hence Mir Arab came to Central Asia before 1490. After living in Samarkand for a while, he moved to Bukhara.

S.N.Yurenev expresses such thoughts in his report, quoting information from the book "Tukhfat-az-zoirin". After Abdullah Yamani arrived in Bukhara, he entered the service of Ubaydullahan. Ubaidullahan ruled in 1533-1539. So Mir entered the service of Ubaydullah Sultan, a representative of the Arab Sheibanid dynasty, even before he ascended the throne. Mir Arab also took part in the Battle of Ghijduvan in 1512. After the victory in Ghijduvan, Mir Arab receives the second star title "Najmi Sony". Mir Arab has been living in Bukhara for a long time. Mir was a very Murid and a disciple of an Arab, and the sheikh gave them education and upbringing in the Islamic religion [1. 9.].

P.P. In one document on the purchase and sale in Ivanov's book, it is noted that there is such information: Muhammad Bako was the son of the late Mir Arab, and in 976 AD he sold the land inherited from his father, Khoja Saad, the son of Khoja Furbor, for 350 silver coins. If at that time the land plot was 2 coins, then it can be concluded that Mir Arab was the owner of a very large land estate [1].

The researcher notes that there are many legends about Mir Arab among the local population. Mir Arab said before his death: "If there is no funding for the construction of the madrasah, you will find this money in my grave until the construction of the building is

completed." The creation of the madrasah begins during the life of Mir Arab and lasts for several years.

In 1530-1531, the western and northern sides of the madrasah were built, the date of completion of the madrasah is recorded in "Kashkuli Salimiy" as 1535-1536[3]. According to the information provided by Sadriddin Aini: "Although it is unknown when and in what year this madrasah was introduced, it is known that Abdullah Yamani died in 932 AH from the nose to the end of the imam. After the death of Mir Arab, according to his will, his son-in-law, Sheikh Zikriyo, continued the imaret and finished in 942 AH" [4]. 5.] it left writing.

According to the results of archaeological research, before the construction of the Mir Arab Madrasah, residential buildings were located in its place. A lot of pottery fragments found indicate that there were artisans' houses here. When the scenic side of the mausoleum is fried, thin bricks are extracted from there, which are obtained in a fairly large amount well baked with a thickness of 3 cm. Experienced craftsmen called these bricks "straw", that is, "straw". The bricks mainly belong to the IX-XII centuries, in addition to which a large number of ceramic fragments have also been found. Yurenev believes that in the IX-XII centuries the houses of rich nobles were located here. Later these houses were demolished and replaced again with residential buildings in the 14th and 15th centuries. The found objects and ceramics provide information about two periods, namely the IX-XII centuries and the XIV-XV centuries. There were mostly private houses and houses of artisan families. No ceramics dating back to the 13th century were found in the madrasah, the location notes that this circumstance is connected with the Mongol invasion of S.N.Yurenev[1].

Since the first quarter of the 16th century, private houses have been bought, and instead of being demolished, the territory for the madrasah is leveled, and the foundation of the building, the foundations, is dug out.

S.N. Yurenev believes that at one time, together with the madrasah, the mosque was rebuilt in the eastern part of Kalon. The Kalon Mosque was built in the 15th century, and the reason for this conclusion of the researcher is the architectural decoration of the Kalon Mosque, in which the colors used are close and similar to the patterns and decoration of the madrasah. In his opinion, both of these structures were built by the same master [1].

932 A.D. (1525-1526) a hilkhana(burial-vault) was built in the northwestern part of the madrasah, and Mutawalli Abdullah Yamani madrasah was buried there. After entering through the main door in the madrasah there is a mosque, classrooms. No one was buried in the cemetery until the construction of the madrasah was completed. After the construction of the madrasah was completed in 942 AD, burials in the cemetery begin.

The Hilkhana(burial-vault) in the madrasah surprised researchers in two aspects;

The first is how the highest level of binomial art was achieved in Central Asia at the beginning of the 16th century;

Secondly - the fact that the cemetery, erected in the 16th century, until the beginning of the 20th century retained its glory without damage, without destruction.

S.N. According to Yurenev, the cemetery building is well preserved and in its original form has come down to us, and no repairs were carried out. it has been implemented. Domed thresholds, masaic have reached their original state. Only parts of the sidewalk are thinly plastered [1].

S.N. Yurenev notes in his report that there are two shortcomings in the mausoleum from the point of view of architecture.

- the floor of the building, the fact that the area is not in the same plane, the basement in the center is 50 cm above the floor, and the lower floor of the eastern part leads to a violation of the proportionality of the building.

- the placement of a large number of windows in the building led to the fact that the building was illuminated and the rules of air exchange were violated, such a feature is present in all Ancient monuments of Bukhara, causing a violation of the lighting technique of the building and changing the appearance of the facade of the building.

Archaeological work on the cemetery site will be continued in 1953. Excavations continue to the first, main floor, and an attempt is being made to determine the date of formation of the cultural layer. The main floor of the cemetery is located 180 cm below, where many small pieces of brick, the remains of a farm container, fabric, paper and bones of pets were found. The oldest of the objects found in the cultural layer dates back to the end of the XV- beginning of the XVI century, the rest of the objects belong to the XVII-XVIII and the end of the XIX centuries.

Among the collected items, pieces of fabric and a pendant sewn on a sewing machine were found, expert A.N. Tarasova believes that this refers to the end of the XIX century. The found scraps of paper clearly indicate that the material belongs to the second half of the 19th century.

S.N. Yurenev makes such a proposal to the Department for the Protection of Historical Monuments before the start of archaeological work at the cemetery in 1953. In order to clarify the discrepancy in the cemetery floor, it was necessary to completely open the ancient, first floor of 1535-1536 and clarify whether a mistake had already been made from the point of view of architecture or not. He even carried out observation work in 1890, B.N. Zasiipkin sent S.N. Yurenev a reasoned letter. B.N. Zasiipkin made a proposal to open the ancient floor if possible, while preserving all the tombs in the mausoleum in his own way. This idea was expressed by, who came to Bukhara in 1953, V.A. Shishkin also approved. But the Department for the Protection of Historical Monuments did not agree with this proposal and appointed the archaeologist Rabidjon Kurbanov as the head of the expedition in 1954. Archaeological work has been carried out for two months, and S.N. Yurenev does not participate in these works.

In the 1953 verification work, S.N. Yurenev examines each grave and divides it into five rows, depending on the location. The graves in the hilkhana are numbered, starting with the tombs in the northern part of the room. The researcher notes in his report that there are 24 graves in the Tomb. Grave grave of a small child is two of the 24 graves, and the identities of two of them have not been established. It is noted that by the middle of the XIX century, no other funeral work was carried out due to the fact that there was no space left inside the mausoleum [1].

Master of madrasah of Andijan Karikhoja Shahabiddin Muminov S.N. Yurenev was given a chance to find the Tomb of Mir Arab. The Bukhara epoch clarifies this question by talking with the great ones. According to the information provided by Mudarris Muminov, the tomb of Mir Arab is located in the first tomb in Hilkhana[10].

4. CONCLUSION

In conclusion, S.N. Yurenev spent all his knowledge and experience on work on archaeological expertise. The world tried to determine the age of the Arab madrasah based on historical sources. The construction of the madrasah building and each grave in khilkhana have left us valuable information. This creates the need for a deeper study of the work of an archaeologist.

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