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# THE TERRITORIAL CHANGES IN THE TOPOGRAPHY OF THE CEMETERIES OF BUKHARA

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## ABSTRACT

*In the following article the fact that the territorial changes in the topography of the cemeteries of Bukhara related with the issues, were the holy sites considered during the process of the construction of the defence walls, were there any attempt not to affect them, did they affect on the expansion of the territory of the city or were they conserved in certain territorial extent analyzed and clarified based on the sources.*

**KEYWORDS:** *holy site, topography, defence wall, new guzar, social life, cemetery, tombs, architectural appearance, city walls, territorial volume.*

## INTRODUCTION

There is a specific historical topographic development of the Bukhara city cemeteries, which was directly related to the construction, reconstruction of the walls of Bukhara, the change of its individual parts and the relocation of some parts of it. Because, in most cases, the cemeteries appeared outside the city walls. As a result of demographic growth, there was a need to expand the city. The process of urban expansion was accompanied by the construction of urban defenses. As a result, there have been questions as to whether or not to move the cemeteries in order to implement these territorial changes, or to completely level the cemetery site or not to touch the cemetery site.

Therefore, were sacred shrines taken into account when building a defensive wall in the extended part of the city, tried not to touch the holy shrines, holy shrines to the expansion of the urban area, or, conversely, did it affect its preservation to a certain territorial extent?

## LITERATURE REVIEW

It is known that according to Narshahi's work "History of Bukhara" the city of Bukhara was repeatedly surrounded by a defensive wall [1.P.37].

In 849-850, in order to ensure the security of the expanded part of the city, another outer wall was built in Bukhara after the first wall of the rabot, which surrounded the rabod, the arch and the shahristan in a circle [5.P.106]. It is clear from this that Bukhara was surrounded by a single outer wall covering the three ancient parts. Researchers note that within this wall, the city was 5 times larger than

at the beginning of the 8<sup>th</sup> century [4.P.239]. So, if in the 50s of the 9<sup>th</sup> century the city of Bukhara was 5 times larger than at the beginning of the 8<sup>th</sup> century, did this process affect the topography of the holy shrines? As the population grew, the old wall was demolished, and after the construction of a new wall surrounding the expanded part of the city, some of the sacred shrines outside the old wall were preserved, not demolished, as evidenced by the opinions of some authors.

## MAIN PART

Researchers note that the first wall of the rabot has not been preserved, but the boundaries of the second rabot wall and its eleven gates can be traced along the circle of old cemeteries located inside the present city and once outside the gates of the first rabot wall [5.P.106]. New guzars, streets and mahallas were formed around this sacred sites. The holy shrine became a place of pilgrimage for every new guzar. Even the name of the new guzar became known as the holy shrine, pilgrimage sites, mausoleum, complex located in this guzar.

Which tomb remained inside the new wall in the 50s of the 9<sup>th</sup> century, and which cemeteries were formed outside the wall?

In the 50s of the 9<sup>th</sup> century, the cemetery of Khoja Nurabad was located inside the walled city of Bukhara.

In the 50s of the 9<sup>th</sup> century, the tombs outside the walls of Bukhara included Solori Haj, a large mausoleum outside the Maydan Gate, the famous Ismail Somoni Mausoleum, the Islamic



scholar Abu Hafis Kabir Bukhari, and the Mausoleum of Boboyi Poradoz (outside the Sallakhona Gate).

The Bukharian Rabat, which became an important part of the city, was surrounded by a defensive wall consisting of 11 gates. In the 1950s, historical-topographic maps depicting the city boundaries and the city wall showed that many cemeteries were located outside the city walls.

Social life in Bukhara continued, and over time, the city area expanded. Around it, outside the city wall, new topographic objects were erected: streets, guzars, and mahallas established. This in turn led to the need to surround the city with another wall.

It is noted that at that time the Uzbek khans Abdulazizkhan (1504-1549), then Abdullokhan (1557-1598) were engaged in the reconstruction of the city. During the reign of Abdulazizkhan, new walls of rabat were built. Its walls correspond to the boundaries of the city wall of the last centuries, with the exception of the western part, which runs north from the gate of Khoja (Khojiyon). According to sources, the city of Bukhara was expanded during the reign of Shaybani Abdullokhan in the 16<sup>th</sup> century, it is noted that by the decree of the Khan the city wall and military fortifications were reconstructed, as well as madrasahs, caravanserais and New Rastas were restored in the city, Tim (Tim of Abdullakhan) on trade routes between cities, domes, hammams on street quarters, sardines, caravanserais, bridges on caravan roads were built. The western part of the Abdulazizkhan wall was demolished by Abdullakhan and replaced by Khiyaban street. In the 16<sup>th</sup> century, when the city boundaries were widened, Khiyaban street was formed in place of the old city wall that had been destroyed on the eastern border of Joybor. The new wall was pushed to the west, to the last wall boundaries (19<sup>th</sup> century), including the homes of the powerful Joybor sheikhs within the city.

Sheikh Jalal, Karakul, Shirgaran and Talipach gates were also built. Sheikh Jalal, Karakul, Shirgaran and Talipach gates were also built [5.P.106]. The Sheikh Jalal Gate has been preserved with 16<sup>th</sup> century mosaic ornaments, the remaining gates have been repeatedly renovated. In the 16<sup>th</sup> century, after the city was surrounded by another defensive wall, the tombs of Khoja Ghunjari, Sheikh Jalal, Sheikh Rangrez, Chashmayi Ayyub, Solori Haj were located along the inside wall.

Khoja Ghunjari Mausoleum - According to "Toohfat az-Zairin", the tombs of Hazrat Khoja Ghunjari are found when looking to the south of the tomb of Ismail Somoni. These days, the tomb of Hazrat Khoja Ghunjari is located on Mir Dustum Street in Bukhara.

The shrine of Sheikh Rangrez occupied the area adjacent to the city wall between the Qavola and Sallakhona gates in the southeastern part of the city.

The area became part of the city after the city wall was rebuilt in the 16<sup>th</sup> century [7.P.67].

In the Book of Mullahs (16<sup>th</sup> century), a tomb named Sheikh Rangrez is mentioned outside the city wall. Before the wall was rebuilt in the 16<sup>th</sup> century, the area of Sheikh Rangrez quarter was outside the city.

Solori Haj Mausoleum is the third mausoleum of Honaqo Guzar, known as Solori Haj. The cemetery was inside the city after the city wall was rebuilt in the late 16<sup>th</sup> century [7.P.108]. On the city map of Bukhara in the 9<sup>th</sup>-10<sup>th</sup> centuries, given in the work of historians A.M.Belenitsky, I.B.Bentovich, O.G.Bolshakov "Medieval city of Central Asia", the cemetery of Solori Haj is located outside the city walls [4.P.243]. So, this information confirms that the Solori Haj cemetery existed outside the city wall before the city wall was rebuilt in the 16<sup>th</sup> century. Mawlana Jalal ad-din al- the famous Solori Haj, the leader of the caravan of pilgrims, died in 771/1369-70 [2.P.92]. This date indicates that the cemetery existed before the 16<sup>th</sup> century. The cemetery of Solori Haj is located on the north side of the Karakul Gate Road on the qibla side of the cemetery of Abu Bakr Fazl. According to the data, this great man went on pilgrimage thirty-five times [2.P.47]. In the northern part of the city wall 16<sup>th</sup> century Talipoch gate was built. The cemetery of Chashmai Ayyub was outside the wall of the northwestern part of the city until the 16<sup>th</sup> century. When the Talipach Gate was built in the northern part of the 16<sup>th</sup> century city wall, the tomb was located along the inside of the city wall. The cemetery was not included when the wall was built. According to the plan in the Lerkh archives, the tomb is located along the wall between the gates of Shergiron and Og'lan. This part of the city had retained its appearance.

The grave of Ayyub alaihissalom is not in Bukhara, as it is written in the work "Toohfat az-zoirin". Chashmayi Ayyub is the shrine of alaihissalom Ayyub. Hazrat Said Poband Shrine - Said Abulhasan (Hazrat Said Poband) was buried in the cemetery near the Samarkand Gate. But twenty years later, his body was removed from the cemetery and reburied in the courtyard of Said Pobandkusho guzar in Bukhara. This is because one of the disciples had a dream in which he said, "Bury me in the courtyard of the city". In fact, this is also a prophecy. Because the tomb near the Samarkand Gate was destroyed during the former Soviet era. Since the courtyard was inside, the graves of Hazrat said Poband did not suffer from destruction [6.P.59].

The Nurabad cemetery is located on the northeastern border of the city, and with the construction of a wall in the 16<sup>th</sup> century, the city was expanded, and the Peskhona guzar outside the city was added to the city and not included in the cemetery area. Because Peskhona guzar was bordered



on the west by Nurabad cemetery. Undoubtedly, the Peskhona guzar was formed outside the city and was part of its territory during the construction of the city walls in the 16<sup>th</sup> century [7.P.254].

**Theoretical background.** Sheikh Jalal's Gate - Sheikh Jalal's cemetery is not well preserved, but what was the role of this tomb in the formation of Sahibzoda and Mirakon guzars near Sheikh Jalal's gate?

The cemetery of Sheikh Jalal - the name of one of the 11 gates of the ancient fortress in Bukhara is also named after Sheikh Jalal. Because Hazrat Sheikh Jalal was buried near this gate. There was also a guzar, a madrasa and a mosque named after Sheikh Jalal [6.P.217]. Later, Sahibzoda and Mirakan guzars were formed near the Sheikh Jalal Gate.

By the 16<sup>th</sup> century, the places outside the walls of Bukhara in the 9<sup>th</sup> century: the shrines of Khoja Solor, a large cemetery outside the Maydan Gate, the mausoleum of the famous Ismail Somoni, and the Islamic scholar Abu Hafsa Kabir Bukhari were now located within the city walls. During the reconstruction of the city wall in the 16<sup>th</sup> century, part of the Turki Djandi guzar was almost unexpanded.

Thus, the architectural image of Bukhara in the 19<sup>th</sup> century was formed mainly in the 16<sup>th</sup> century. Also, each of these walls, like the city wall, had 11 gates, unfortunately the distances between the inner and outer walls were not given, otherwise we would have been able to determine how much the city's transformation had contributed to its development [3.P.382]. Indeed, when the distances between the gates of the inner and outer walls were given, the question of the participation of the cemeteries in the territorial change and reconstruction of the city also became much clearer. Because each time when the wall was built, the cemeteries served as orientation points, coordinating the city's territorial changes. For example, the walls were built in a circle along the cemeteries located outside along the city walls. According to military engineer I.T. Poslavsky, the location of the city walls did not come from a topographical point of view and was not based on any military trend, but was historically formed as a result of reconstruction, change of its individual parts and relocation of some parts of it [5.P.108]. So we can say that the encirclement of the city walls along the location of the cemeteries was also historically the result of reconstruction. Some authors note that the cemeteries, undoubtedly, clearly defined the boundaries of the city at some stage of its development, but this did not even mean the boundaries of its external rabot. [4.P.244].

## RESULTS

By the beginning of the 20<sup>th</sup> century, Bukhara had a total of 17 cemeteries within the city walls, in the market and residential areas, and seven more cemeteries outside the city sprawl. According to

scientific sources, in the Turki-Jandi cemetery in the center of the city, the graves were stacked on top of each other, and the graves, which were made "sagana" because they had several floors, remained only in the air [5.P.47].

## CONCLUSION

In summary, every time a new defensive wall was built in the expanded part of the city of Bukhara, new streets, guzars and mahallas were erected around the holy shrines. This is confirmed by L.I. Rempel's statement that "Thousands of graves are connected with human settlements, cemeteries can be found at every step in the city, and cemeteries outside the city walls are surrounded by all the major approaches to it" [5.P.47]. Thus, the holy shrines became an important topographic structure of the city, participating in the expansion of the city territory and the formation of a new territory of the city.

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