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(Türk Dünyasında Millî Kimlik ve Kültürel Miras)

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BUHARA ŞEHİRİ ZİYARET YERLERİNİN TOPOGRAFIK ÖZELLİKLERİ Topographic Features of Bukhara City Shrines

Nafisa O. JURAEVA*

Öz

Son yıllarda birçok ülkede tarihi topoğrafik araştırmalar yapılmaktadır. Bu tür araştırmaların yardımıyla ortadan kaybolabilecek benzersiz tarihi nesneler (büyük evrensel değere sahip) belirleniyor ve bunların korunmasına ve muhafaza edilmesine yönelik önlemler geliştiriliyor. Bu amaçla her yıl UNESCO tarafından yeni kültürel miras nesneleri belirlenerek uluslararası ölçekte koruma altına alınmaktadır. Bu bağlamda kutsal mekanların ortaçağ kentlerinin tarihi topografyasının önemli bir bileşeni olduğu konusu, birincil kaynaklar, haritalar, çizimler, hagiografik edebiyat örnekleri, farklı dönemlerde oluşturulan anketler, unutulmuş kutsal yerlerin bulunması ve dönüşümde bunların turizm objesine dönüştürülmesi önemlidir. Kanaatimizce topoğrafik objelerin gözlemlenmesi ve tarihsel konumlarının belirlenmesiyle soruna çözüm bulmak mümkündür. Ayrıca, kutsal mekanların topografyasını incelemek ve böylece ortaçağ şehirlerinin tarihi imajını restore etmek - asırlardır süren ulusal ve dini değerlerimizi korumak, gençleri buna dayanarak mükemmel insanlar olarak yetiştirmek, istikrarlı bir sosyo-manevi ortam yaratmak toplumda sağlanmasının gerekli koşullarından biridir. Bu makalede, tarihsellik, sistematiklik, sosyolojik gözlem ve konuşma, karşılaştırmalı analiz ve sözlü tarih (röportaj) yöntemleri kullanılarak kutsal mekanların topoğrafik özelliklerinin ve gerçek topoğrafik konumlarının belirlenmesi sorunu vurgulanmaktadır. Tarihi ve etnografik kaynaklara dayalı olarak yapılan çalışmada, Buhara şehrinin kutsal türbelerinin 8.-20. yüzyıllara (İslam öncesi dönemden günümüze) tarihi topoğrafik özellikleri analiz edilmiş, sembolik türbelerin yerleri belirlenmiş, tarihi şahsiyetlerin gömüldüğü türbelerin yanı sıra Buhara şehrinin kutsal türbelerinin topografyası arşiv fonlarında saklanan ve daha önce yayınlanmamış yeni materyaller bilimsel dolaşıma sunuldu.

Anahtar Kelimeler: Topoğrafik özellik, kutsal mekan, türbe, harita, etnografik kaynak.

Abstract

In recent years, there has been a surge in historical topographical research conducted across numerous countries worldwide. In recent years, there has been a notable increase in historical topographical research conducted across numerous countries worldwide. These studies play a crucial role in identifying unique historical artifacts of “great universal value” that may be at risk of disappearance, and in formulating strategies for their preservation. For this purpose, UNESCO designates new cultural heritage sites annually, ensuring their protection on a global scale. In this context, the investigation into the significance of sacred sites as integral components of medieval urban historical topography relies on primary sources, maps, drawings, samples of hagiographic literature, historical questionnaires, the rediscovery of forgotten holy places, and their transformation into tourist attractions. In our view, solving the problem involves examining topographical artifacts to pinpoint their historical locations. Additionally, studying the topography of sacred places to reconstruct the historical portrayal of medieval cities is essential. This effort aims to preserve our centuries-old national and religious values, educate youth to become exemplary individuals, and foster a stable socio-spiritual environment in society, making it a crucial requirement. This article addresses the challenge of identifying the topographical characteristics and precise locations of sacred sites through historical methods, systematic analysis, sociological observation and interviews, comparative analysis, and oral history (interview). Drawing on historical and ethnographic sources, the study examined the historical topography of Bukhara’s sacred shrines from the 8th to the 20th centuries, spanning from the pre-Islamic era to the present day. It identified the locations of symbolic shrines and sites where historical figures were interred. Additionally, previously unpublished archival materials concerning the topography of Bukhara’s sacred sites were introduced into scholarly discourse.

Keywords: topographic feature, holy place, shrine, map, ethnographic source.

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Introduction

The issue of the historical topography of Bukhara is one of the topics that has been drawing the attention of researchers for centuries. In particular, in the monographs on the history of the city of Bukhara written by historians I. I. Umnyakov, M. Saidjonov, V. A. Shishkin, O. A. Sukhareva, V. V. Bartold, A. R. Muhammadjonov, L. I. Rempel, G. A. Djuraeva, E. G. Nekrasova some information about the history of holy places was given in the process of analyzing the scientific problems of the city of Bukhara in the middle ages, such as the city of the shahristan and the rabot area, the issue of the size of the urban area in the period before the Arab conquest, formation of guzars, topography of historical buildings such as squares and shopping complexes, the place of the gates, the location of the city walls.

After the independence of Uzbekistan, the study of the topography of the city of Bukhara has become more important for the history sciences. During this period, historians A.R. Mukhammadjonov, E.V. Rtveladze, R.L. Gafurova, E.G. Nekrasova, H.H. Turaev, G. Djuraeva, N. Yuldoshev, S.A. Zakhidova, R.V. Almeev, Sadridin Salim Bukhari approached national and religious values from a new point of view and conducted scientific research on the historical topography of shrines.

Results and Discussion

Indeed, Bukhara is a known and famous land with sacred shrines and shrines that embody medieval building traditions. The holy shrines in the city are not only a unique architectural landmark, but also a source of information about the architecture of Bukhara, construction traditions, urbanization processes, as well as the historical topography of the city.

In particular, the distinctive features of the Holy shrines in Bukhara are distinguished by the fact that they have aspects that are rare in other cities of the East. The study, research of these aspects shed light on the many issues of socio-spiritual life.

The holy shrines of Bukhara are of particular importance in the historical topography of the city as an integral part of medieval urban planning. The number of holy shrines and cemeteries in this city is a long one. Sources highlight the abundance of tombs of the city of Bukhara. The Russian tourists who visited the Khanate of Bukhara in the 30s of the 19th century P. I. Demezov and I. V. Vitkevich claim that there are a lot of cemeteries in Bukhara and that they can be found everywhere (Демезова-Виткевич, 1983: 36).

Orientalist scholar O. A. Sukhareva in her researchs also considers the extremely large number of sacred places in the city to be a characteristic feature of Bukhara topography (Сухарева, 1966: 75). This aspect has had a positive effect on the formation of urban relief, the location of buildings, the formation of Guzars specializing in a particular profession, which, most importantly, gave rise to urban architectural ensembles, formed over the centuries.

It was also reflected in the urban plans of the time. In particular, the Fenin plan lists the number of cemeteries in the city as 30 (Eshoni Imlo, Imom Qozixon, Mavlono Sharif, Xo'ja Chorshanba, Xo'ja Nurobod, Zindafil Ahmadi Jomiy, Hazrat Ayyub, Shermuhammad juvozkash, Xo'ja Avliyoyi Kabir, Xo'ja Sesaron, Xo'ja G'oib, Shoh Aysi, Xo'ja Avliyoyi G'arib, Xo'ja Amonboy, Xo'ja Ro'shnoyi, Eshoni ustoz, Mirakon, Oq Mozor, Xo'ja Bulg'or, Xo'ja Kalon, Xo'ja Ali Atlaspo'sh, Xalfa Husayn, Turki Jandi, Shayx Rangrez, Ishoni Imlo, Xo'ja Girebon Chok, Xo'ja G'unjori, Ismoil Somoniy maqbarasi, Yozda Birodaron, Shayx Jalol.). According to the plan of the N. Khanikov plan, they numbered 13 (Hazrati Eshoni Imlo, Go'risoni Jo'ybor, Hazrati eshoni Habibulloh, Imom Qozixon, Xo'ja Ro'shnoi, Xo'ja Gardon, Kimsangiron, Xo'ja Pobband, Xo'ja Nurobod, Xo'ja Bulg'or, Xo'ja Turki Jandi, Mirakon, Eshoni Xo'ja Xudoydod).

The drawing (maps) of the city of Bukhara, reflecting the 30s of the 19th century, can record as the largest cemeteries Khoja Nurobod north of the Madrasa of Abu Ishaq Kalabadi, Khoja Sesaron north-west of it, Chashmai Ayyub west of the city, Ismail Samani, Khalifa Khudoydod in the south-west of Shahristan, Khoja Chorshanba, Shams-al-Mulk on the way to the Namazgah gate south of the city.

In particular, in the early 20th century, this can be seen in the case of the saghanas in the form of a hill that arose around the mausoleum of Ismail Samani, Turki Jandi, Khoja Bulghar and Chashmayi Ayyub. In 1910, there were more than 70 necropoles in Bukhara, which made up 12% of the city's area (Некрасова, 2008: 38).

Also, researcher L. F. Kostenko recorded important information on the construction of Bukhara tombs. The city's holy shrines, mausoleum, cemetery, and tombs were built in a mixed manner with residential areas (Костенко, 1871: 84). The houses inhabited by the local population were of an extremely simple appearance compared to the holy shrines, tombs, dahmas, saghanas-tombstones and mausoleums built in cemeteries. According to its appearance and construction traditions, Bukhara cemeteries were large, solid and radically different from each other in height (Костенко, 1871: 83).

The saghanas above the tombs are made of baked brick, shaped like a three-sided prism, released from two sides of the prism towards two convex sides, and this was similar to an arch Dome. New and rectangular saghanas are also found in the cemetery of Abu Hafs Kabir Bukhari, which is considered noble in age. Also seen here are the saghanas over which another floor is covered with a layer of marble protection over the brick. The Holy steps of the city of Bukhara were diverse in terms of their construction technique, appearance, shape, decor. In this regard, it can be noted separately that the sacred staircase, the mausoleum and the saghanas in the tombs have different compositions.

Some of them are surrounded by several graves surrounded by fences or walls (Hazira, Khoja Habibullo, Khoja Safar Hazira), some are protected by awnings (Khoja Sufiyani Sauri), large necropoles with a few cadavres (Ismail Samani and Turki Jandi cemetery, Tali Khoja cemetery). Today, in the cemetery of Abu Hafs Kabir Bukhari, there are large cenotaphs with several corpses, that is, family tombs. These dahms are different from regular saghanas in their length. They are 3 meters long. Inside such cenotaphs are "chests" in which the bones of the previous corpse are collected. "Chests" occupy 0.5 meters of space, necropoles inside the courtyard (Bozorgul Street 46), unusual (symbolic) small necropoles (Khoja above) are the graves (Pushtai Gharibon, Tayi Pushta, Pushtayi Zogan, magnificent mausoleums (tomb of Ubaydullakhan in Miri Arab madrasa) were a type formed from tremendous mausoleums. The necropoles in the Holy shrines, cemeteries and tombs have had different compositions due to the lack of space in the city and their appearance at different times, in our eyes.

There are also holy shrines within the shrines. In Bukhara, one can attribute the following to the Holy-listed stepsons (without a body inside): Chashmai Ayyub (XII-XIV, Pistashikanon Street, Bukhara city), Yusuf Hamadani (XII, Guzar Korkhona), the Ghoiyb ota (Guzar of Shakurbi), Khoja Bahauddin Naqshband (XIV, Poyi Ostana), Ahmadi Parran (Taqi Telpakfurushan), Imam Ghazalli (XVIII century, Muhammad Wali Street), Khoja Rooshnoi (Khoja Rooshnoyi street), Khoja Karim (back side of the khanaqa of Nadir divanbegi), Quchqor ota (Dungeon), Haft Barodaron (Pustindoozon quarter) shrines are among them.

The presence of small, family tombs in the city of Bukhara can be noted as another of the peculiarities of its historical topography. In the diaries of tourists visiting the country, saghanas appear inside the house in Bukhara. In the Degrezi (metal foundry) quarter of the city at the beginning of the 20th century, there were family tombs of Eshon Saidkhan, Eshon Khairullah, Eshoni Cho'qmoqi (Сыхаева, 1976: 70, 86, 210, 258).

Nowadays, some of the family tombs are preserved in Bukhara (Today, family graves are preserved at 46 Bozorgul Street, 8 Arabon Street, 10 Islam Street).

The family tombs were called the gourkhona. Scientific literature of the early 20th century records the existence of family courthouses belonging to the House of mangit Amirs such as "Gourkhonayi Said-zoda", "Gourkhonayi Chuchuk oyim", "Gourkhonayi Amir Nasrullo", "Gourkhonayi Oliyi sangin", "Gourkhonayi Oliyi chubin", "Gourkhonayi Sharofat bonu", "Gourkhonayi Chuchuk oyim", "Gourkhonayi Oyim", "Gourkhonayi Mangit oyim" (Сыхаева, 1966: 85). Not a single one of the family stables, whose names are attributed to the Manghite houses described above, have survived.

The determination of their historical place complements the information about the topographic changes made in the Holy shrines of Bukhara.

The presence of tombstones consisting of single tombs in Bukhara courtyards is also among its important features. The notes done by the military engineer I. T. Poslavsky's also confirm. There are records of some people being buried in their homes in Bukhara. Such a social tradition was the reason for the emergence of family tombs inside the city, in the courtyards.

Conclusion

To sum up, the tombs were built mixed with settlements as the unique features of the historical topography of Bukhara city. It should be noted that the custom of burial in one's own house has ancient roots (some of them remain today), there are graves outside the city gates, large cemeteries were created around the mausoleums of famous people, and guzars related to this type of craft were formed in the area where there are shrines related to handicrafts, there are shrines with fake graves inside of cemeteries (place of holy shrines), and some graves are single graves integrated into the city buildings.

And the formation of shrines related to handicraft piers caused the appearance of guzars related to this type of craft. The existence of the unique aspects of Bukhara shrines is related to factors such as socio-economic life, urban relief, respect for religious elders, Bukhara being one of the centers of Islam, which had a positive effect on the development of urbanization in this area.

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