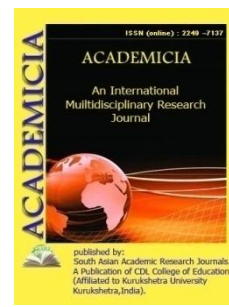
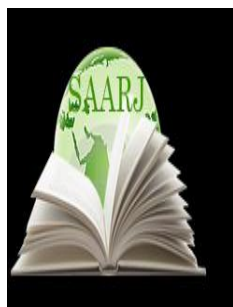


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**THE ISSUE OF THE ETHICS OF ZIYARAH IN THE BOOK OF “TARIKHI MULLAZADA” OF AHMAD IBN MAKHMOOD**

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## ABSTRACT

*In the following article the issues of the ethics of pilgrimage in the book Tarikhi Mullozada of Ahmad ibn Makhmood are analyzed. Based on the religious, philosophical reconsideration, discussion and facts the pilgrimage of cemeteries by the men and women being linked to the issue of the responsibility of the human is revealed.*

**KEYWORDS:** Shrine, Holy Site, Pilgrimage Site, Ethics Of Pilgrimage, World Of Tasawwuf, Cemetery, Graveyard, Site Of Pilgrimage

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## INTRODUCTION

In the study of shrines, written sources, manuscripts, rare works, along with improving the field and raising the culture of pilgrimage, serve to introduce the value and identity of the object of pilgrimage, to clarify the historical service of the saints and Sufis buried in this step.

“Kitobi Mullazada” is one of the unique sources that reveals the unknown historical facts about such shrines. This work is known by various names. In particular, “History of Mullazada”, “Risola dar fazoili Bukhara”, “Risolai Mullozoda”, “Kitabi manoqibi mozoroti Bukharayi sharof”, “Kitobi Mullozoda Bukhari”, “Tazkirai shuyukhi Bukhara”, “Tarikhi buzurgoni Bukhara”, “Zikri toifai ahli Bukhara and navohiha”, “Tarikhi mozorot”, “Mullazoda khoshki bar tajavvali nahv”[1,7].

The significance of the work “Kitabi Mullazada” is that it is distinguished by the presence in this work of information about certain historical figures that are not found in historical or historical-geographical works. In this book, the names of the great scholars and Sufis buried in and around Bukhara, the years of birth and death, their teachers, students, and their works are briefly and succinctly described. It can be said that the work was written in the spirit of “reference”.

## LITERATURE REVIEW

If there are many sacred sites in Bukhara and most of them date back to the Middle Ages, the worship of shrines (tombs) is very developed, and we can conclude that most of them are associated with the burial place of dignitaries. As Academician W. W. Barthold wrote, the worship of saints developed “under the influence of the growing conflict between faith and truth”[2,389]. Clergymen, on the other hand, at that time sought to control all aspects of spiritual life, including folk customs (holidays, pilgrimages, etc.). We can say that “Kitobi Mullozoda” is the work that put an end to the contradictions that arose during this period. It is in this work that the analysis of the culture of pilgrimage from the point of view of historical-religious, Islamic jurisprudence, as well as the famous works of history and the Islamic world Abul Qasim Mahmud ibn Umar az-Zamahshari’s “Rabi’ul-abror”, Ata Malik ibn Hajja Baha ad-din Muhammad al-Juwayni “History of Jahangushoi”, “Book of Bukhara by Abu Bakr Muhammad ibn Ja’far Narshakhi”, Abu Bakr Muhammad ibn Ja’far Narshakhi’s “Book of Bukhara News”, Abu Abdullah Muhammad ibn Ahmad ibn Muhammad ibn Sulayman Kamil al-Bukhari al-Warraq’s

“History of Bukhara”, Imam Muhyi ad-din Nawawi’s “Tahzeeb al-asme wa-l-lugat”, Burayda’s “Jami ‘al-usul, the comprehensive justification of the hadith scholars Muslim, Abu Dawud, and al-Nisa’i on the basis of many works, such as the Kitab al-Sunan, eliminates the contradictory ideas about performing certain actions in the culture of pilgrimage, striking some conservative views, which led to the spread of worldview and spirituality.

As a result, the work probably served as a guide for visitors. The author provides detailed information about each shrine, including the location of the shrine (quarter), topographic objects around the shrine, location, for example, the city gates, proximity to water bodies, building, route and related historical events and happenings, the fact that he served to accomplish the task undoubtedly further increased the value of this work.

### MAIN PART

This work consists of an introduction and four chapters: Chapter 1 - On the Permission of Men and Women to Visit, Chapter 2 - On the Rules of Pilgrimage, Chapter 3 - Mausoleums and Description of Mausoleums, Chapter 4 - Description of Mausoleums and Tombs in and around Bukhara dedicated to [3,390]. As can be seen from the title of the chapters, the work is devoted to the description of the culture of pilgrimage, procedures, directions and routes of pilgrimage, the geography of pilgrimage.

Researchers also point out that the author relied on many sources in writing this work. These works include:

1. The work of Abdullah ibn Muhammad al-Harith al-Kalabadi Safidmuni (d. 340/951) “Kitabi kashf”;
2. The work of Muhammad ibn Ja’far an-Narshakhi (d. 348/959) “History of Bukhara”;
3. The work of Abu Abdullah Muhammad ibn Ahmad al-Bukhari al-Gunjar al-Warraq (d. 412/1021) “History of Bukhara”;
4. The work of Abu Hamid Muhammad ibn Muhammad al-Ghazali (d. 505/1111) “Ehyo al-ulum ad-din”;
5. The work of Abul-Qasim az-Zamahshari (d. 1144) “Rabi’ ul abrar”;
6. The work of Abu Sa’d Abu al-Karim ibn Muhammad ibn Mansur as-Sam’ani (d. 562/1161) “Kitab ul-ansab”;
7. Muhammad ibn Abu Bakr al-Bukhari-Imamzadeh (d. 573/1177), “Shariat ul-Islam ila dor i-salam”;
8. The work of Aloud-din Ata Malik Juwayni (d. 681/1283) “Tarihi jahongushai”;
9. Muhyi ad-din Yahya ibn Sharif an-Nawawi’s (d. 696/1277) book “Tahzeeb al-asma wa-l-lug’at” [1,16].

The sources used by the author of the work “History of Mullozoda” can be divided into three main groups depending on the meaning and theme. The first group includes historical, historical-topographic, historical-geographical, the second group includes historical-biographical, historical-genesological, philological sources, and the third group includes mystical, religious-philosophical, Sharia literature. As the author himself points out, the information is succinct, concise, and

popular. This work is also important in the study of the history of Bukhara and its environs, where scholars, statesmen, Sufis - mullahs, sheikhs, saints, pir, murshids lived. There are also reports that this work influenced the writing of some works. In particular, the author of the book "Tuhfat uz-zoirin" ("Gift to pilgrims") Nosiriddin al-Hanafi al-Hasani al-Bukhari from Bukhara, in his work, wrote that he was influenced by Mu'in ul-Fuqara's "History of Mullozoda".

Some historical figures, as well as historical events related to their lives, also attracted the attention of academician W.W. Barthold, who used the book of Ahmad ibn Mahmud in his scientific works. In particular, as noted above, the well-known scholar W.W. Bartold, who drew attention to the activities of Mullozoda as a serious source in the history of Central Asia and one of its largest cities, Bukhara, was able to identify in this work information not mentioned by other scholars. It is said that he used some parts of his work "History of Mullozoda" in his work "Turkistan during the Mongol invasion". In the section on the history of the Qarakhanid dynasty, we can see that W.W. Bartold relied on the data of this work to describe the activities of the representatives of this dynasty, in particular Shams al-Mulk Nasr ibn Ibrahim (460/1068 - 472/1080) on urban beautification.

The construction of Raboti Malik, built by Shams ul-Muluk Nasr in the Zarafshan oasis, as well as a similar architectural monument in Samarkand and Khojand on his initiative, information about the existing tomb on the side of the Namazgah of Bukhara, the famous tomb in Ak Kotal, as well as the place of birth and activity of Arslankhan, his construction of the Kalan Minaret in 1127 are taken from the above work.

In addition, in "Turkistan during the Mongol invasion" we can see that the information about the Bukhara sadrs, their origin, the history of the struggle with the Karahitays and Samarkand khans in the 12<sup>th</sup> century, the founder of the Kubravian mysticism Sheikh Najmiddin Kubro is based on "Tarikhi Mullazada". From this work scientists such as I.I. Umnyakov, V.L. Vyatkin, V.A. Shishkin also used it. We know that I.I. Umnyakov used the work "History of Mullazada" in "Raboti Malik" to clarify the date of construction of "Rabati Malik" [4,17].

V.L. Vyatkin used some information in "History of Mullazada". V.A. Shishkin used information from the book about the construction of a mosque in Bukhara [4,18].

The author substantiates the fact that Bukhara is a holy city with the hadiths and narrations given in the sources of “Rabi’ul-Abrar”, “Tarikh-i jahangushai”, “Kitab-i akhbar-i Bukhara”, “Tarikh-i Bukhara”, “Tahzeeb al-asma wa-l-lug’at”. He also explains the meaning of the names of Bukhara mentioned in the Hadith and the sacred ground with the descriptions given to Bukhara in “Rabi’ul-Abror” and “Tarikh-i Jahangushai”. Mu’in al-Fuqara narrates from Abu Bakr Muhammad ibn Ja’far Narshakhi, the author of “Kitabi akhbari Bukhara”, that Hasan al-Basri narrated that the Prophet Ayyub(Job) came to Bukhara and was well received by the people of Bukhara as a guest. The author also cites a similar narration from Abu Abdullah Wahb ibn Munnabih al-Yamani as-Sanani, a narration of the arrival of the Prophet Ayyub in Bukhara. Imam muhaddith Abu Abdullah Muhammad ibn Ahmad ibn Muhammad ibn Sulayman Kamil al-Bukhari quoted al-Waraq as saying that the blessed tomb of the Prophet Ayyub was in Bukhara. The author then summarizes the views of all the authors and concludes that the tombs of the Prophet Job are not in Bukhara. Based on the author’s final opinion, Imam Muhyi ad-din Nawawi’s book “Tahzeeb al-asma wa-l-lug’at”: The fact that Ayyub (as) lived in the province of Khawran and that his tomb is famous near the village of Nava there is based on the fact that there is a mausoleum and a mosque there, that the village was founded for his benefit, and that there is a clear spring there [1,21].

In general, the shrines of the Prophet Ayyub (Job) are also found in various regions of Uzbekistan, and these shrines are symbolic shrines. The Chashmayi Ayyub shrine near the central market of Bukhara is also a sacred place. Because, according to historical sources, Prophet Job never visited Bukhara.

At the same time, this book describes the burial places of theologians (scholars) and jurists (faqih), political figures, including the Samanid dynasty and the rulers of the local dynasty - the chairman of Bukhara Ali Burkhan and other famous historical figures.

## **THEORETICAL BACKGROUND**

The work “History of Mullazada” can be said to be important in that it clarifies the issues of pilgrimage, which are important for the pilgrim. The book also includes sections on the possibility of visiting the cemetery by men and women, the etiquette of visiting the grave, the etiquette of pilgrimage.

When it is mentioned in the play that men and women can visit the cemetery, the Companions of the Prophet from “Jami ‘al-Usul” say on behalf of Buraydah that the children can visit the graves of their mothers: “I asked the Lord for forgiveness for my mother (to forgive her sins) and she did not allow me to do so, and I asked her permission to visit her grave, and it gave me permission”. He also cites as evidence that a similar narration was narrated in Abu Dawud and al-Nisa’i, and Abu Abdullah Muhammad ibn Abdullah al-Khatib al-Shafi’i, better known as Hazib al-Fakhriya, from “Mishkat al-Masabih”, discusses the benefits of visiting the graves of parents every Friday.

Imam Wazir Rukn al-Islam Muhammad ibn Abi Bakr Hanafi Bukhari, known as Imamzadeh, narrated from the “Shariat ul-Islam” that the Prophet (peace and blessings of Allaah be upon him) said: I have forbidden you to visit graves, but you should visit them, but there are examples from the hadiths that say, do not say bad words. The words by the Al-Zahidi from his “Sharh al-Quduri” on Imam Abu Hanifa presenting the reminiscences of our Prophet that there is no benediction for those who are praying for the dead people and remembering for the Doomsday are given.

So, it is clear from this hadith that women are allowed to visit graves like men. At this point, another hadith is narrated that contradicts this hadith narrated by Abu Hurayra on behalf of the Prophet.

It is also narrated in the “Jami ‘al-Usul” that the Prophet (May peace and blessings of Allah be upon him) was allowed to mark graves with stones, Al-Zahidi’s “Sharh al-Quduri” states that it is forbidden to step on a grave, sit, sleep, perform any urination, or pray on and over the grave.

The book also tells about the etiquette of visiting the grave, the prayers recited when visiting the graveyard, that it is not permissible to step on the grave in shoes, that visiting graves is sunnah, that it is expedient to visit at the end of Friday, Saturday, Monday, Thursday before sunrise, and giving information about visiting one’s parents gives the reward of Hajj, and with what intentions one should go when visiting the past.

The Etiquette section of the work also discusses whether it is permissible to stand facing the grave during a visit to the grave, and whether it is permissible to touch and kiss the grave. Thus, the author bases his opinion on this question through the answer of Abu Hamid Muhammad ibn Muhammad al-Ghazali in his book “Ihya al-Ulum”. There is also information about the prayers to be recited at the entrance to the mausoleum and the sequence of recitation of which verses of the Qur’an.

## RESULTS

In this book, Bukhara shrines are described in two parts:

The first part is about the remembrance of the tombs of the saints buried in and around the city, half a mile from each other (in the graves);

In the second part, the tombs of the saints located on the outskirts of the city and on the outskirts of the districts are mentioned, and in the first part, the dhikr of those located outside the territory of the places mentioned.

The first part describes the tombs of Tali Khoja, Saffari imams, Chashmai Ayyub, Salatini Samaniya, Sitajiya, Havzi Miqdam, Sabzamun tombs and Khoja Poradoz mausoleum.

In the second part, he gives descriptions, descriptions and information about the tombs of Fathabad, Tali Sudur Mausoleum, Oli Burhan Nasab series, Tali Bughrobek Mausoleum, Quzoti Saba Mausoleum, Mausoleum of Aqili Imams, Aimai Shahrstani tombs.

Based on the above comments, O.A. Sukhareva also notes that the author of “History of Mullazada” describes the tombs in and around the city, but in the book the author did not divide it into appropriate sections and did not follow the order. [5,48].

Indeed, the author states that he describes the tombs in two parts, but we can see in the book that he did not follow a certain order in showing the tombs within the city and half a mile away. For example, instead of including tombs in the first part of the book inside the city, ie inside the castle, we can note that the author made a mistake by including tombs such as Khoja Poradoz Mausoleum and Mausoleum of Samanid Sultans in this category.

The researcher of “History of Mullazada” R.L.Gafurova notes that the author did not make a mistake in this regard, but rather divided the graves into appropriate parts, and according to him,

the author first describes the tombs located in and around the city, and then the more remote parts of the districts attached to the city near the city wall [4,16].

## CONCLUSION

In addition, R.L.Gafurova noted that the sequence of descriptions of the tombs deviated from the plan, first the footsteps outside the city wall (first part), and then the holy places in the Central or main part of the city during the years of Mullazada [4,16]. We know that this work has been copied several times by several calligraphers. In our opinion, the sequence and order may have been violated when the work was copied.

In conclusion the book reveals the pilgrimage of the cemetery by men and women, the ethics of paying homage to grave, the necessity of ethics of respect to the grave of such people like scholars, shaykhs, hazrats and its being requirement is substantiated based on the religious, philosophical, historical reconsideration, discussion and facts being linked to the issue of human responsibility.

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