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Expression of Information on Topographical Location of Pilgrimages in Special Works

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ANNOTATION

This article examines Ahmad ibn Mahmud's work "Tarihi Mullozada" and Sayyid Muhammad Nasir's work "Toohfat uz-zairin" ("Gifts to Pilgrims"), which are considered important sources for the study of the topography of Bukhara holy places. Also, the article analyzes information such as Bukhara tombs and their territory, border, location in relation to population settlements through this work.

KEYWORDS: grave, square, shrine, border, step, cemetery, gate.

Introduction. The tombs of Bukhara are the tombs of high-ranking sheikhs, scholars, scholars and secular rulers who have gained great fame in the Muslim world [1]. In fact, the topographical location of the shrines, the fact that they have remained almost unchanged for centuries, are always respected and protected, is related to the personality and the level of religious and spiritual activity of the representative of the sect and the pirs of Sufism, who are buried in this place. In studying the history and topography of such places, the work "Tarihi of Moollozoda" is of special importance.

Analysis of literature on the topic. In the conducted studies, historians and orientalists R.L.Gafurova, N. Yoldoshev, R.V. Almeyev, E.V. Rtveldze, Y.G. Nekrasova, Sadridin Salim Bukhari, H.H. Torayev, A.H. Hamroyev, T.B.Khudoykulov approached national and religious values from a new point of view and objectively covered the history of holy places. In these studies, the socio-economic and spiritual processes of the city of Bukhara are analyzed. Also, the topography and architecture of the holy places, the changes in their appearance, and the large-scale creative works carried out in these places are highlighted.

Methodology of research. Analysis and synthesis, systemic-functional approach, dialectical, synergetic, and comparative analysis methods were used to elucidate the information about the topographical location of the shrines.

Analysis and results. The work "Tarihi of Moollozoda" contains a description of the burial places of scholars, representatives of sects, political and state figures, and famous historical figures. Bukhara shrines described in the work can be divided into two parts depending on their location:

first: graves located half a farsakh apart from the city and its surroundings. second: the tombs located outside the city fortress.

In the first section of the work, 8 cemeteries are described: Tali Khoja (now Hazrat Imam Cemetery), Saffari Imams (south of Tali Khoja), Chashmai Ayyub (south-west of Saffari),

Somani sultans (south of Chashmai Ayyub), Ismaili imams (on the road to Hajiyan Gate), Sitojiya (east of the Ismaili tombs), Havzi Miqdom (Khoja Chahorshanba tomb in the city), Sabzamun (in the city) and Khoja Poradoz (outside the Sallahkhana gate) as well.

As a result of the conducted research, it was found that today in Bukhara, out of the 8 large cemeteries listed in “Kitobi Mullozada”, only the mausoleums of Tali Khoja (Hazrati Imam, Abu Hafs Street, Bukhara), Shrine of Chashmai Ayyub (cemetery not available, Pistashikanon street), Ismail Samoni mausoleum (cemetery not available), Khoja Chahorshanba shrine (cemetery not available, one saghana available, Usto Shirin street) and Khoja Poradoz (Abdulla Tokai Street) have been preserved.

However, the tombs of Saffari and Ismaili imams, Sitojiya and Sabzamun, described in this work, have not been preserved. Thus, relying on the information about the topographical location of the graves named in the book, it becomes possible to determine the location of the steps, where the buildings were demolished today and based on the results of the archeological research, they can be shown as the city limits of the period when Moollozada lived.

Information about the topography of the western border regions of Bukhara city in the 15th century can also be obtained from this work. For example, during the reign of Ahmed ibn Mahmud Bukhari, the Karakol Gate located in the western part of the city was called “Darvazai Hajiyan”. On the north side of this gate, in front of the tomb of Abu Bakr Fazl, there was a mausoleum of Ismaili imams. It is noted that the graves of representatives of this family, which is famous in Bukhara, are located in the cemetery at the beginning of the Khurasan road. So, the tomb of Ismaili imams is near the Karakol gate, and the pilgrims who went to Khorasan, Iran, and Turkey, and went on Hajj, left the city through this gate. That is why the gate was called “Hajiyon”.

In the book, it is written that outside the above-mentioned gate, on the north side of it, there is a district of Joybor and a stream. Today, there is no tomb of Ismaili imams, but the information about Joybor district confirms that he was outside the city during the time he lived in Moollazo. It also indicates that there was a cemetery near the city gate. So, this information clarifies the fact that Ahmad ibn Mahmud lived before the territorial changes made by Shayban rulers in 1540-1583.

It follows that the work is an important source for determining the boundaries of Bukhara city before the 16th century. Comparing it with the topographical notes in the written sources written during the Shaybanids era ends the issues of territorial changes that occurred in the city in the following centuries. These boundaries can be determined by analyzing the information on the topography of the graves given in the work.

The second part of the work also contains descriptions of 8 cemeteries: Fathabad Tombs (outside the city, in the east of the city, north of the Karshi Gate), Tali Sudur mausoleum (Sadrlar hill, outside cemetery gate), Oli Burhan (outside cemetery gate), Tombs of Tali Bugrobek (called Tali Miyona in the work, Tali Khoja Abu Bakr Tarkhan and Tali Maulana Hafiz ud-din), Quzati Sab’a tomb (Yeti Qazi tomb, east of Tali Bugrobek), Akili Imam tomb (called Aimai Uqayli in the work, west of Tali Bugrobek), Tombs of Aimai Shoristani (to the west of the tomb of Abu Bakr). The information about the group of cemeteries, which appeared outside the cemetery gate above, supports the expansion of the city to the east in the 16th century.

Today, the mausoleums of Sayfiddin Boharziy and Bayonkulikhon are preserved from the Fathabad tombs (on Sheikh-ul-Alam street, under the state protection by the decision of the governor of Bukhara region No. 204 of October 30, 2008). To the north-west of these mausoleums, a symbolic complex called “Dahmai Behishtiyan” was built in the place of the mausoleums of Tali Sudur, Oli Burhan, Tali Bugrobek, Kuzati Saba, Akili imams, Aimai Shoristani’s graves.

Dahmai Behishtiyan is a complex consisting of a gatehouse, a porch, and a mausoleum. It is historically located in this area in the list on the shrine’s porch. The names of great people buried on hills such as Pushtai Bugrobek, Mozori Darvozai Qavola (Mazure of the Gate of Qavola), Quzzotus sab’a (Seven Judges), Mozori Behishtiyan (Mazori Behishtiyan) [2].

The author of the work, whose full name is Nasiruddin al-Hanafi al-Hasani al-Bukhari, the son of Emir Muzaffar, who belongs to the ruling family of Bukhara, devotes his life to knowledge after being deprived of the right to inherit. Nasir ibn Muzaffar lived in the ark during the Emirate period, where he had his courtyard and his personal library [3]. He spends most of his time reading books.

The work “Toohfat uz-zairin” is also important in determining the topography of the tombs in Bukhara. The study of this work provides an opportunity to determine the topography of many lost tombs within the city of Bukhara during the Middle Ages.

This work provides concise and accurate information about the biographies of great scientists and figures of Sufism, their teachers, students, and scientific heritage, who were buried behind the cemetery gate on the eastern side of the city. This work begins with information about the activity of Mudarris Muhammad Takhir Khiravi al-Khabushani, who is buried in the mausoleum of Saifiddin Boharzi in the village of Fathabad, located outside the fortress in the southeastern part of Bukhara. In the work, the author describes the role of representatives of knowledge and enlightenment in the history of Sufism, as well as the history of objects related to the activity of this person, such as a shrine, a building, a pool, a minaret, a madrasah, and a tomb. This information increased the practical significance of the work.

Conclusions and suggestions. In short, Ahmad ibn Mahmud’s “Kitabi Moollozada” gave information about the construction of the city in the 16th century, its boundaries, the territory of streets and guzars, the roads leading to them, and the objects located around the tomb. In particular, information important in restoring the architectural image of the medieval city, such as a pool, wall, gate, trench, building, mosque, madrasa, guzar, minaret, mausoleum, hill, ditch, village, etc. Thus, this work is an important historical source for restoring the historical image of the medieval city of Bukhara and creating a topographical portrait of the city. Also, the work “Toohfat az-zairin” is an important topographic index in determining the topography of the tombs in the city of Bukhara. During the study of this work, it is possible to draw up a topographical map of the medieval tombs of Bukhara city and to determine the topography of many tombs that have disappeared inside and outside the city.

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