

*Türkiye Cumhuriyeti'nin 100.
Yılına İthafen*

FİLOLOJİ VE KÜLTÜR ARAŞTIRMALARI

3

Editörler

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Saidbek BOLTABAYEV**



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THE ROLE OF SHRINES AND CEMETRIES IN FORMING THE HISTORICAL TOPOGRAPHY OF BUKHARA CITY

BUHARA ŞEHRİNİN TARİHİ TOPOGRAFİSİNİN OLUŞMASINDA ZİYARET YERLERİ VE TÜRBELEİN YERİ

*Buxoro shahri tarixiy topografiyasini shakllanishida muqaddas qadamjo va mozorlarning
o'rne*

Nafisa JURAYEVA*

Annotatsiya

Buxoro tarixiy topografiyasi mavzusidagi yaratilgan tadqiqotlar yetarlicha bo'lsa-da, ammo shahar shakllanishida muqaddas qadamjo va mozorlar ishtiroki, ularning aholi turar joylariga nisbatan joylashuvi, shahar topografiyasiga ta'siri kabi masalalar tadqiq qilinmagan va hozirgacha o'rganilmagan. Bu borada muqaddas qadamjolar topografiyasini tadqiq qilish shahar tarixiy topografiyasidagi ayrim masalalarga oydinlik kiritadi.

Buxoro shahri muqaddas qadamjolarining ham o'ziga xos evolyutsion tarixi bo'lib, bu bosqichlar Buxoro shahrida amalga oshirilgan qal'a devorining qurilishi (arablardan keyingi davr), uning alohida qismlarining o'zgarishi (shayboniylar davri) va uning ayrim qismlarini ko'chirish jarayonlari (mang'it hukmdori Muhammad Raximxon) bilan bevosita bog'liq holda sodir bo'lgan.

Eski shahar chegaralarini birmuncha kengaytirgan shahar devorining qayta qurilishi Buxoro tarixida muhim bosqich bo'ldi. Bu o'zgarishlar natijasida bir qator shahar atrofidagi qishloqlar shahar tarkibiga kiritildi. XVI asrdagi shaharning yangi devor bilan belgilangan chegaralari doirasida, shahar bizning davrimizgacha mavjud.

Shu munosabat bilan shahar devori, uning alohida qismlarining o'zgarishi, ya'ni XVI asrning ikkinchi yarmidan oldingi chegaralarini aniqlashda ham mozorlar oriyentorbo'lib xizmat qiladi. Ko'pincha muqaddas qadamjo, qabriston va mozorlar Buxoro shahri devoridan tashqarida bo'lgan. Aholining ko'payishi natijasida shaharni kengaytirish zarurati yuzaga kela boshlagan.

Shaharni kengaytirish jarayonlari unda mudofaa inshootlarini qurish bilan birga olib borilgan. Bu singari hududiy o'zgartirishlarni amalga oshirish mozorlarni ko'chirish yoki mozor o'rnini butunlay tekislash yoxud mozor hududiga daxl qilmaslik kabi muammolarni keltirib chiqargan.

Shuning uchun shaharni kengaytirish maqsadida mudofaa devori qurish jarayonida muqaddas qadamjolarining o'rne inobatga olinib, iloji

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boricha ularga zarar keltirmaslik, daxl qilmaslik chora-tadbirlari amalga oshirilgan. Mavzu doirasida olib borilgan izlanishlar shuni ko'rsatadiki, muqaddas qadamjo, maqbara, mozor va qabristonlar eski shahar hududining kengayishiga, yoki aksincha, uni muayyan hududiy hajmda (qadamjo joylashgan qismi) saqlab qolishga ta'sir ko'rsatgan. Maqolada shu kabi masalalar manbalar asosida yoritib berilgan.

Kalit so'zlar: *tarixiy topografiya, ziyoratgoh, qabriston, mudofaa devori, maqbara, topografik joylashuv, aholi turar joylari.*

Abstract

Although there are enough researches on the topic of historical topography of Bukhara, issues such as the participation of shrines and cemeteries in the formation of the city, their location in relation to residential areas, and their influence on the topography of the city have not been researched and have not been studied so far. In this regard, the study of the topography of the shrines sheds light on some issues of the historical topography of the city.

The sacred sites of Bukhara city also have their own evolutionary history, and these stages were directly related to the construction of the fortress wall in Bukhara city (post-Arab period), the change of its some parts (Shaybanids period) and the processes of moving some of its parts (Mangite ruler Muhammad Rahimkhan).

In particular, the reconstruction of the city wall, which slightly expanded the old city limits, was an important stage in the history of Bukhara. As a result of these changes, a number of suburban villages were included in the city. The boundaries of the city of the 16th century, defined by the new wall, have remained unchanged until our time. In this regard, the city wall changes its individual parts, that is, the graves serve as an orientor (Orientor-direction) in determining the boundaries before the second half of the 16th century. Most of the shrines, cemeteries and graves were outside the city walls of Bukhara. As a result of the increase in population, the need to expand the city began to arise.

The processes of expansion of the city were carried out together with the construction of defense structures. Territorial changes like this caused problems such as moving cemeteries or completely leveling the grave site or not touching the grave area. In order to expand the city, in the process of building a defensive wall, the place of the holy places was taken into account, and measures were taken not to harm or touch the shrines as much as possible. The research conducted within the topic shows that the holy shrine, mausoleum, tomb and cemetery had an effect on the expansion of the old city territory, or on the contrary, on preserving it in a certain territorial size (the part located in the temple). This article has lightened by the resources on the such problems.

Key words: *historical topography, shrines, cemeteries, defensive wall, mausoleum, topographical location, residential areas.*

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.

The main part

It is known that the city of Bukhara was surrounded by a defensive wall several times over the centuries (Abu Bakr Muhammad ibn Jafar Narshakhi. 1993.-Pp.37). Among other things, it is mentioned in the sources that in 849-850, a wall of pakhsa (a wall made by cooking clay and pressing it on top of each other with a special technical method) was built, which surrounded the ark, rabad, and Shahriston in a circle (Шишкин В.А.1936.-Pp.15). This wall, built to secure the extended part of the city, was the only outer wall that included all three ancient parts of the city. In addition, the rabad also had its own inner wall.

Many historians have noted that after the construction of the city of Bukhara and the defensive wall surrounding it, the area of the city increased five times compared to the beginning of the 8th century (before the Arabs) (Беленицкий А.М., Бентович И.Б., Большаков О.Г. 1973.-Pp.239). Of course, these processes associated with the expansion of the city affected the topography of the shrines. When the new wall was built around the extended part of the city, some of the shrines outside the old wall (although the old wall was not preserved) were preserved. After the construction of the wall that surrounded all three parts of the city, the cemeteries outside the old wall were moved inside the city. If they are connected to each other, it will be possible to determine the border of the first wall of the rabad. This means that measures have been taken not to touch the graves outside the walls.

Over the years, the shrine has become a place of pilgrimage for every new visitor. Even the name of the new guzar was named after the holy shrine, shrine, mausoleum, and complex located in this guzar. In the 50s of the 19th century, it is an urgent task in topography to study which cemeteries remained inside the new wall and which graves were formed around the new walls outside the wall. In the 50s of the 19th century, historical-topographical maps showing the city boundaries and the city wall show that many graves were located outside the city walls.

It can be noted that in the 9th-10th centuries, the cemetery of jurispudent scientist Abu Hafs Kabir al-Bukhari (Hojatbarar, 9th century), the Ismail Samani mausoleum (9th-10th century) in the west, a large cemetery outside the Maidana (Камолиддинов Ш.С. 1993. - Pp.67), Boboyi Poraduz (10th century) behind the Sallahkhana gate in the south, gate and the mausoleums of Solori Haj (Karakul Gate, 14th century) were outside the city walls of Bukhara.

According to historians, "Bukhara was a small square city in the 8th century, with sides of about 575-600 meters" (Беленицкий А.М., Бентович И.Б., Большаков О.Г. 1973.- Pp.233). As can be seen from the city boundaries on the historical maps, the city area was mainly expanded during the Samanids period. Initially, its area was 33-35 hectares. Bukharian historian Muhammad Narshakhi noted that the gates surrounding the urban part of the city were called Bazar, Banu Sa'd, Banu Asad, Kurgan, Nur, Darwazai Hafs and Khufra. He writes that Rabad was also surrounded by an outer wall, and that it had 11 gates (Abu Bakr Muhammad ibn Jafar Narshakhi.1993.-Pp.37).

The development of socio-economic and cultural life in the city of Bukhara led to the further expansion of the city area over time. Around it, in the 16th century, outside the city walls, villages and neighborhoods such as Sumiton, Peskhona, and Dilkusho were established. This, in turn, made it necessary to surround the city with another wall. So, we noted that Khans Abdulazizkhan (1504-1549) and Abdullakhan II (1557-1598), who created a centralized state from the Shaybanid dynasty, were engaged in the reconstruction of the southwestern part of the city. In fact, during the reign of Shaybani ruler Abdulaziz Khan (1540-1549 years), a new wall of the rabot with a circumference of one farsakh (a measure of length equal to approx. 6 km) was built (Sayyid Muhammad Nasir ibn Muzaffar.2009.- Pp.25). Its wall corresponds to the boundaries of the Bukhara city wall of the last centuries, except for the changes introduced by Abdullakhan II (the western part north of Karakul gate).

In the 16th century, that is, during the reign of Shaybani Abdullakhan II (1583-1598), not only science and culture developed in Bukhara, but also urban planning, construction, crafts, trade, and military art. Also, the Shaybanid sultan managed to restrain the headless

emirs and create a centralized state in the country. During this period, successful diplomatic relations with neighboring countries were also established in foreign policy. The current architectural appearance of Bukhara was formed almost in this period. By the decree of the Khan, a madrasa, a house, a caravanserai, a bathhouse, a bridge, a cistern, trading posts, and new stalls were built in the city. Also, Abdullahkhan II demolished the western part of the wall restored by the previous khan Abdulazizkhan and built Khiyaban shah quarter on the eastern border of the Joibor sheikhs' quarter. The alley area was included in the city, with the new wall extending to the west, to the houses of the powerful Joibor sheikhs within the city. The city area remained almost unchanged until the 19th century. It should be said that the annexation of the Joibor estates, which became large landowners, to the city became important in the future spiritual, economic, and political development of the khanate.

Historian scientist Mirzo Salimbek, a well-known representative of the Shaybanid dynasty, wrote that Abdullahkhan spent fourteen years in construction and improvement in Bukhara and built 3 city gates (Mirzo Salimbek.2003. -Pp.273). During the period of Abdullahkhan, the defense potential of the country was strengthened, and the city was strengthened with new gates such as Talipoch, Shirgaron, Korakul and Sheikh Jalal (Ремпель Л.И. 1982.-Pp.106). In the schematic drawings of the city depicted on historical maps, one can see the expansion of the city territory in the 16th century. In the following centuries, cases of sharp expansion, like in the 16th century, are not observed. Only some authors find information that the city wall was repaired for the last time in 1754-1755 by the emir of mangit, Muhammad Rahimkhan (Сухарева О.А. 1966.-Pp.31).

At that time, the construction of a 12-kilometer city defense wall certainly required a lot of money. For this reason, the graves near the city's guzars, that is, the main residence of the population, were taken inside the wall, and the graves located a little further away, such as Abu Hafs Kabir Bukhari, Talli Bihishtiyan (now called Dakhmai Bihishtiyan), Khoja Ismat Bukhari (Piri marza mavzei), Boboyi Poraduz were left outside the fortress. In the 16th century, when the city was surrounded by another defensive wall, the grave of Sheikh Jalal (not preserved), Khoja Gunjori (currently on Mirdo'stim street), Chashmai Ayyub tomb (existing), Sheikh Rangrez (north of Qavola gate, not preserved), Ismail Somoni mausoleum (existing), Solori Haj (not preserved) was taken inside the city.

O.A.Sukhareva listed several graves as objects that crossed the northern borders of the city of Bukhara until the 16th century. According to the historian scholar, until the 16th century, the northern border of the city passed through the cemetery of Khoja Nurabad, the tomb of Avliyoyi Kalon (Avliyoyi Kabir), Burji Ayyor tower and the tomb of Khoja Sofiyoni Sauri, which is still preserved in Topkhana Guzar, located in the north of the city (Сухарева

O. A. 1958.-Pp.51). The above-mentioned cemeteries were considered the northern points of the city until the second half of the 16th century. So, after the city was surrounded by another defensive wall in the 16th century, the cemeteries mentioned by O.A.Sukhareva were located inside the city walls.

In this regard, archaeologist V.A.Shishkin points out that old cemeteries such as Chashmai Ayyub, Khoja Chorshanba, Turki Jandi, Khoja Bulgor, Khoja Nurabad and Khoja Sesaron were located outside the city walls, before the reconstruction of the wall in the 16th century (Шишкин В.А. 1936. -Pp.18-19). So, in the conducted archaeological research, it was scientifically confirmed that in the 16th century there were indeed processes related to the expansion of the city in the old city. The above-mentioned cemeteries were taken inside the city after the removal of the wall in the 16th century.

Results and discussion

In the 16th century maps, the tomb of Khoja Gunjari is located in the southeast of the Zinda Fil Ahmadi Jami mausoleum, near the Shergiron Gate, and the shrine is named after this person, and it can be seen that it is surrounded by a cemetery. Historical sources record information that Khoja Gunjari was a highly talented hadith scholar (Муин ул-Фуқаро Аҳмад ибн Маҳмуд Бухорий. 2019.-Pp.83). Today, only one mausoleum has been preserved from the Khoja Gunjari cemetery and it is located on Mirdustim Street in Bukhara. Sheikh Rangrez shrine occupies the area adjacent to the city wall between Kavola and Sallahkhana gates in the southeastern part of the city. This area became part of the city after the reconstruction of the city wall in the 16th century (Сухарева О.А. 1976.-Pp.67). In the work “History of Mullozoda” (Tarikhi Mullozoda) it is mentioned that the tomb named Sheikh Rangrez was outside the city (Ahmad ibn Mahmud Bukhari “Muin al-Fuqarah”.2009.- Pp.47). The quarter of Sheikh Rangrez together with the tomb was outside the city until the 16th century. After the removal of the city wall in the 16th century, the shrine and the quarter were taken inside the city. During the time of the former Union, a mosque, a house, a mausoleum and a cemetery were lost (Sadriiddin S.B. 2012.-Pp.112).

In some sources Darvozai Kavola (Karshi) is called Rangrez. Today, on the site of Sheikh Rangrez's house, mausoleum and cemetery, Bukhara “Rangrez” hotel is located, next to it is the head office of “Beeline” communication company, followed by “Ralmira” Hotel, “Paradise Plaza” hotel, “Renzo Pinaldo Daniel’s” boutique, “Andara” restaurant and behind this restaurant, Mohichehra Family hotel. The Solori Haj cemetery is mentioned in the scientific literature as the third tomb of Khanaqo Guzari. The cemetery became part of the city after the city wall was rebuilt at the end of the 16th century (Сухарева О.А. 1976.-

Рр.108). Until this time, Solori Haj cemetery was located outside the city wall (Беленицкий А.М., Бентович И.Б., Большаков О.Г. 1973.-Рр.243). Therefore, the Solori Haj tomb was originally outside the city wall, and when the city wall was moved in the 16th century, it was moved inside.

Maulana Jalal ad-din al-mashhur ba Solori Haj, i.e. the head of the caravan of pilgrims, passed away in 771/1369-70 (Ahmad ibn Mahmud Bukhari “Muin al-Fuqarah”.2009.-Рр.92). This date indicates that the tomb was in existence before the 16th century. Solori Haj cemetery is located on the north side of the Karakol gate road, on the west side of the Abu Bakr Fazl cemetery.

Talipoch Gate was built in the northern part of the 16th century city wall. It was noted above that Shaybani Abdullakhan built a lot of buildings in the southwest of the city. The Talipoch gate was built in the first half of the 16th century by the order of Abdullakhan II, one of the Shaybanid khans. It was renovated by Soli Karimov in 2005. Currently, the Bukhara Central Market is standing near Talipoch gate.

The tomb of Chashmai Ayub, located in the northwestern part of the city due to the removal of the city wall in the 16th century, is located inside the city wall. In the process of moving the city defense wall, the grave was not touched. The mausoleum and the surrounding cemetery are located along the wall between Talipoch and Shergiron gates. This part of the city has somewhat preserved its historical appearance.

Ughlan gate is one of the gates of Bukhara, and it is named after the saint of the same name. Ughlan Ato was one of the great saints. The topographical location of the Ughlan gate is located on the main road from the current Bukhara Central Market to Gazli. The historical place of the shrine was located at the beginning of the main road leading to the ancient Romitan fortress.

To the north of the shrine was the neighborhood of Ughlan Ato and to the south of it was the neighborhood of Nogarachilar. There was a mosque, a madrasah and a cemetery named after Darvozai Ughlan (Сухарева О.А. 1976. -Рр.138). The gate and the adjacent Ughlan Ato madrasa and mosque were demolished in 1948-1950 (Turaev H.H. 2020. - Рр.143). A religious ceremony was held here dedicated to the memory of Khatmi Piridastgir, i.e. Abdul Kadir Gilani.

The street next to the Ughlon gate was known as “Darvozai Ughlon” Street at that time. It is found wakf documents of 1855, 1863, 1892, 1911, 1915 (National Archives of Uzbekistan.-Рр.339). Judging by the occurrence of the name of the Ughlon Ata gate in the wakf documents of the beginning of the 19th century, the Ughlon Ata shrine influenced the topographical formation and development of the street.

Therefore, “Darvozai Ughlan” street was also called by this name at the beginning of the 20th century. Darvozai O'glan was built in the state of joining a mosque-madrassa, and the graves of Saint Ughlan Ato were also located here. Ughlan ata mosque is located on the street of the same name (National Archives of Uzbekistan.-Pp.339). However, these cultural monuments have not been preserved until now.

Another of Bukhara's graves is the Nurabad cemetery, located in the north-eastern border of the city (historic Korkhana Guzar), north of Imam Kazikhan's mausoleum. This cemetery was located outside the city wall of Bukhara in the 50s of the 9th century. In the 16th century, the city was expanded with the construction of the wall, and during the annexation of the Peskhona guzar outside the city, the territory of the Nurabad cemetery was not included. After all, Peskhona guzar bordered Nurabad cemetery in the west. Many great people were buried in the Nurabad cemetery, and the historian scientist O.A. Sukhareva reported that the largest burial chambers (Komilboy and Ochildiboy) are located here (Сухарева О.А. 1976. - Pp.245).

Thus, until the 16th century, Peskhona Guzari, which was outside the city, was included in its territory by the 16th century, that is, during the period of moving the city wall (Сухарева О.А. 1976.-Pp.254). The district of Dilkusho, located in the south-west of this guzar, north of the Mazar gate, was also included in the city territory during this period.

Conclusion

In short, during the period when the city wall of Bukhara was moved due to the increase in population, measures were taken not to touch the holy shrines. Around this holy place, which was included in the city, new guzars, neighborhoods and districts were formed. Therefore, the holy shrines had an effect on the expansion or narrowing of the city territory, as well as on the preservation of a certain area of the city.

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