



HOLY SHRINES AS COMPOSITION OF TOPOGRAPHY OF BUKHARA CITY

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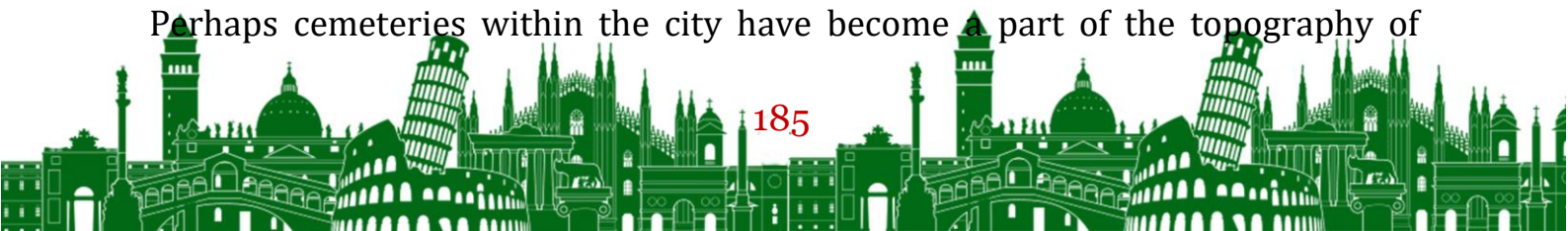
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Annotation: This article analyzes the role of cemeteries in the formation of the city and their characteristics. In addition, the topography of the city, the age of the city, and the importance of holy places in the processes of the city's formation are also covered.

Keywords: topography, cemetery, traditions, mosque, Sufis, arches

The issue of the topography of the city of Bukhara is an important topic for historical sciences. In particular, the issue of the role of cemeteries in determining the topography of the city, the age of the city, the processes of the city's formation, and the appearance of quarters is an unexplored research object. Major scientists O.A.Sukhareva, V.V.Bartold, I.I.Umnyakov, E.Nekrasova, G.A.Pugachenkova, L.I.Rempellar conducted fundamental research on this problem. But it can be noted that some issues about cemeteries remain open. For example, in what century did the formation period of Bukhara cemeteries begin? Or what role did cemeteries play in the formation of the city? Another question, can it be said that the issue of the participation of cemeteries in the topography of the city of Bukhara is not covered? In order to carry out this research, first of all, it is necessary to study the researches about the city borders, city parts (arch, shariston, rabad), gates, and their history. V. A. Shishkin conducted a study on the issue of city boundaries. Based on information on archeology and topography, he solved the problem of the boundaries of the 10th century Bukhara rabad anew.

One of the points of the northern borders of the city determined by V. A. Shishkin reaches approximately the place where the gates of the Temple (Nur) are located. The formation of cemeteries in the city began in ancient times, and this process continued in the Middle Ages. This can be said based on the fact that the city of Bukhara was built on the basis of medieval construction traditions. In this regard, V. A. Shishkin's views on the role of cemeteries in the emergence of the city turn out to be correct. However, only the cemeteries outside the city gates did not participate in the formation of the historical image of the city. Perhaps cemeteries within the city have become a part of the topography of





Bukhara, embodying the building traditions of Bukhara. The cemeteries outside the city were left inside the city due to the increase in population. As a result of the increase in population, new quarters were created, and later they were surrounded by a wall, and the walls were strengthened with gates. From the point of view of sanitary hygiene and because of lack of space in the city, cemeteries were created outside the newly built gates.

Not all cemeteries that appeared in the 10th century were located outside the city or near the city gates. Besides these, there were cemeteries inside the city. Historical sources confirm that there were small family cemeteries in the city of Bukhara and within the city, even in their courtyards. Elders say that there were cases when a person bequeathed himself to be buried in his house as follows: "I will not leave here." In this situation, a place was reserved for the corpse in some distant part of the yard and it was buried.

In Bukhara, the presence of the tradition of burial within the settlement complex has ancient roots. It is known that in 1102, the Karakhanid king Toghurulbek, who ruled in Bukhara, brought the wood of the mosque from the village of Sharg to the city of Bukhara and built a madrasa near "Jobayibaqqalon". His madrasa is called Qulortegin madrasa. This emir was buried in this madrasa.

If we look into the distant past, we can see that the surroundings of the mausoleums and graves of famous people were constantly filled with new graves, and as a result, large cemeteries were created. The essence of such a process is that prominent people of a certain society - pirs of Sufism, sheikhs, righteous rulers, people who took the lead in the development of Islam, and their exemplary activities were considered the most acceptable in the eyes of Muslims in the way of God. And after their death, these places were raised to the level of sanctity. Every pious believer, before leaving the mortal world, bequeathed to bury holy people near his grave full of divine light. And with this, he wanted to achieve the main goal - relatively lightness in his descent to heaven. Based on the information of Ahmad ibn Mahmud Bukhari, the author of "History of Mullozada", it can be said that most of the cemeteries in the city belong to the 10th century. These last cemeteries date back to the middle of the 19th century. Among the cemeteries created in the Middle Ages are the tombs of the Sufis, Alim Khoja and Halfa Husayn. The most recent cemetery in terms of period is Chumoki Eshan grave. Cemeteries in Bukhara can be grouped as follows:





1. There are many cemeteries associated with the name of a certain saint or sheikh in the city. They are considered sacred among the population and are carefully preserved. Cemeteries such as Havzi Miqdom, Sabzamun, Khoja Poradoz mausoleum, Fathabad, Tali Sudur mausoleum, Oli Burkhan cemeteries, Nuriddin Khilvat, Nurmuhammad, Khoja Nurabad Okhund Khovand, Sadri Badri Square, Said Bandkusho, and Said Tajiddin are among them.

2. Some cemeteries are sanctuaries of saints and Sufis who have risen to the level of artisanal pirs. Cemeteries such as Khoja Sabatbof, Khoja Kosagar, Sher Muhammad Juvokash, Sheikh Rangrez, Gulrez Shakshaki Balkhi, Eshoni Imla, Mirzo Kassab, Khoja Aspgardon, Khoja Lofboz, Akhli Namatposh are included in this category.

3. In addition, there were also cemeteries in the city of Bukhara, which were considered by the population to have healing properties. These include the cemeteries of Khauzi Lesak, Khoja Tabband, Chashmai Ayyub alayhi-s-salam, and Imam Muhammed Ghazalli. These cemeteries, known for their healing properties, can be called archaic cemeteries. "Sangi lesak" stone was used to cure stutterers in Hauzi Lesak quarter. There are cemeteries that treat whooping cough in the Nurabad quarter, malaria in the Khoja Tabband quarter, Imam Muhammad Ghazoli cemetery for headaches.

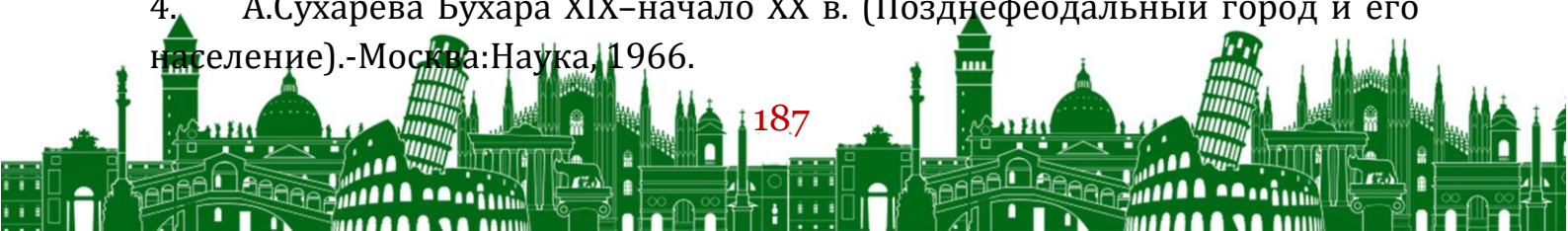
4. According to I.T. Poslavsky, there were mausoleums with graves in the courtyards.

5. There are also cemeteries with symbolic graves: Imam Muhammad Ghazoli, Chashmai Ayyub alayhi-s-salam, Makhdumi Azam, Khoja Bulgor.

In conclusion, the study of cemeteries is important in the study of the topography of the city of Bukhara. The reason is that in processes such as the formation of the city of Bukhara, the increase of the population in the city and the expansion of the city, cemeteries acted as a chain. At first, cemeteries, located on the way to the city gates, played the role of a strong ring in the cities with the construction of city arches, city walls and ramparts.

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