

Features of the Historical Topography of the City of Bukhara

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Abstract

The article explains the place of burial places in formation of Bukhara town. In this article spotlighted the history of early burial places, the topography and their role in shaping of the town.

Keywords: *city borders, sacred places, shrine, cemeteries, housing, fortress, historical view, palace, demographic processes, historical topography, mausoleum, city.*

Introduction

In order to glorify the memory of our ancestors in the coming years, a wide range of creative works are being carried out in our country in order to beautify the holy shrines and pilgrims, to further increase their prestige in the Muslim world. In a number of lectures and speeches of the president, great attention is paid to the improvement of holy shrines and their repair in the modern way.

The ancient Bukhara was considered a city that not only gained a world name with its scientific world, but also became famous with its sacred shrines. The number of pilgrims in this city is an important factor. The sources also emphasize the abundance of temples of the city of Bukhara. P.I. Demezov, I.V. Vitkevich notes about this that "there are a lot of cemeteries throughout the whole of Turkestan and especially in Bukhara, and the fact that the sacred graves are located along the outskirts of the city, along the villages and large roads even at the address where the inhabitants live, in a word it is possible to see the cemeteries in places where all (3,36) O.A. Sukhareva also believes that in the peculiarity of Bukhara there are temples – an unprecedented number of sacred places (7,75). Arrived in the structure of the Russian mission, which visited Bukhara in 1870 year, L. Kostenko also emphasizes the abundance of tombs in the

city as a distinctive feature of the external architectural appearance of Bukhara (4, 82). Also L.F. Kostenko wrote important information about the construction of the Bukhoro temples. According to the traditions of construction, the Bukhoro tombs are distinguished by their durability. Here, the dwelling of the dead and the living is mixed and interestingly, the House of the Dead is stronger and more insidious than the living. The living people live in narrow, low-lying and dirty huts, which are made of loy guerillas, not only land shakes, but also breaks from their own weight.

And the deceased are laid in a cellar in the form of a three-edged prism, made of burnt brick on fire. From both sides of the prism, two blisters are removed, and this will be similar to an arch-shaped dome. They wrap the deceased in a shroud, put it in a deep Earth-mounted sag and attach it with a stone on both sides (4,84)

With its appearance, the temples of the city of Bukhara were radically different from each other. Some tombs consist of single tombs, which are attached inside the city buildings. Another type of tombs consists of graves protected by a light veranda, the third type consists of a group of graves that rise to a height (sufa), the fourth type consists of graves in special majestic tombs (7,78). The fact that the cemeteries have a

different composition can be explained by the fact that firstly there is a small place in the city, and secondly, the area around which the cemetery appeared later became a gorge, as a result of the agitation of the population.

The city of Bukhara is characterized by the fact that one of the peculiarities of the historical topography of the temples is the small family tombs. I.T. Poslavsky wrote that in the courtyard there were tombs consisting of graves. According to the information of the Bukharian, some residents of the city bequeathed their burial in his private house. Sources confirm that there were small family tombs inside the city of Bukhara, where they were left to bequeath their burials even in their own courtyard. The elderly tell the story that there were such cases when a person bequeathed his burials in his house. That is, "I will not leave here" (man az Inca namebrom). In this situation, in some remote part of the yard, a place for the deceased was allocated and he was buried (6,43). Sources prove that the custom of burial in his house in Bukhara has ancient roots. In the "book of Mullo-Zoda" there is information about the Holy "Seyid Abulhasan Hamad, buried in his house. In Narshakhy's book "history of Bukhara" it is also written that the son of the ruler Tugshoda, who was killed in the Varakhsha Palace, was buried in the same palace himself (6,44). This tradition has ancient roots in the city of Bukhara, derived from a small amount of Islam and zardushtiy (6,44). Sometimes, as a result of the shortage of the place in the city, such tombs appeared (4, 84). The problem of lack of space for the dead in the city from L. Kostenko also confirm: "since Bukhara is considered a city of Sharif, the soil on which it is located is also sacred. For this reason, any devout Muslim wants to be buried in this "Holy Land". But the place in the city is decreasing and the number of dead people is growing steadily. For this reason, the bodies of the bukharians are laid on the graves themselves in those tombs" (4, 84).

Materials and Methods

The study of the topography of the temples, which gained a name as sacred pilgrims, significantly clarifies some aspects of the issues of the historical topography of the city of Bukhara. The process of changing the city and the borders is associated with demographic processes. Information about how the demographic processes

took place can be based on the fact that they are closely related to the history of the temples.

It is known that the first states appeared in a relatively small area, which was limited by individual spaces or first cities, as well as the area of cultivated lands and irrigation systems, that is, in densely mastered, ancient irrigation-farming oases, which are widely used for economic and production purposes. For the inhabitants of such an oasis, it was an important and vital necessity to address issues such as protection from external military invasions, the defense of the territory of spaces and settlements, the organization of irrigation and peasant affairs, the management of internal and external relations of the community. Dedication to solving these important issues led to the separation of people with special respect and attention. They carried out only control and guidance over social and economic life, without constant employment in social production. The separation of such people in society is caused by their moral qualities and prestige, which is the main reason for this. This means that these people, who were awarded the highest honor among the people, were honored and buried in the lead restored by him. Later, such authoritative persons went to the burial places and, in terms of necessity, the settlements of the population were located along the outskirts of shular. In this way, the foundation was laid for the formation of the city, in this process the tombs were also involved and the city was part of the historical topography and architectural appearance.

If we look at the distant past, we can see that the side of the tombs and tombs of famous people is constantly filled with new tombs, and as a result, large cemeteries are formed. The essence of being such a process is that there are prominent people of a certain society-Sufi shrines, sheikhs, just rulers. Those who were the leaders in the development of the Islamic religion and their activities worthy of being an example were considered the most acceptable in the sight of Muslims as a God, and after their death these places were raised to an absolute level. Before each pious believer left the mortal world, he bequeathed the burials of the holy ones near the tomb full of divine light, and with this the main goal is to achieve relative relief when they descend into Paradise (2,5) in the city there are

many tombs associated with the name and activities of a certain saint or sheikhs. They are considered sacred among the population and are preserved avidly. Havzi Miqdom, Sabzamun, Khoja Poradoz Tomb, Fathabad, Tali Sudur Tomb, Ali Burkhan tombs, Nuriddin Khilvat, Nurmukhammad, Khoja Nurabad Akhund Khavand, Sadri Badri square, Sayid Bandkusho, Sayid Tajiddin are among such tombs.

It is quoted in the Narshakhi information about the appearance of the first pilgrims in Bukhara. According to Abu Jafar Narshakhi's book "history of Bukhara" written in 944 year, Siyavush, who built the Bukhara fortress, was buried inside the gate offurnfurushlar, which was called "Gate guriyon" at the entrance from the east gate of the Bukhara fortress. For this reason, the fire worshippers of Bukhara cherish that place, and every man who assigns to it annually slaughter one cock in that place before the sunrise on the day of Navruz. It is the marches that the residents of Bukhara have said about the murder of Siyovush, which is popular in all regions. Hence, the Tomb of Siyovush was revered by the inhabitants as the first pilgrimage. Also, the study of the topography of the temples in Bukhara is closely connected with the process of the formation of the city and the construction of the city's arc, Shahrستان, parts of the rabad, as well as the walls and Gates in them.

According to the fakts cited in the sources, until the Arabs arrived, the city of Bukhara was surrounded by a wall, outside the Central ancient fortification there were villages and cultivated on it.

"...His custom was that he would ride a horse every day outside the gates of Bukhara fortress and come to the gate of Registan, which was called "Alaffurush's gate", and in front of it were ghuloms, Khoja sarosas, that is, heaped slaves and magnates. He established such a rule for the inhabitants of the village that every day two hundred young men from the peasants and princesses tied an gilded belt, hung their swords and stood now in service, and when the wife went out, they all applauded her and lined up for two; and the wife was engaged in the affairs of the kingdom, calling for good and repelling evil, dressing sarpo to whoever she wanted, and giving punishment to whoever she wanted. In this way, he would sit from morning till afternoon, and then

come back to the fort, and take out the tablecloths and give food to all his servants." So it turns out that outside the ark were large populated villages. The wife King is standing out for management issues. In the material supply of the ark, the same villages were of great importance. The city outside the Ark is not surrounded by walls. According to narshahi, up to 850 years in Bukhara, only the "fortress is surrounded by an ancient" wall. The part of the city of Shahrستان erupted with walls ralmagan. Ma lumki, during the Arab Caliphate, the management of Movarounnahr was given to the Khorasan emirs. During the reign of Abul Abbas al Fazl ibn Sulayman Tusi, the Amir of Khorasan (who was in the emirate in 783-787 years), the prominent captains of Bukhara go to the Marv to greet the Amir of Khorasan. During the conversation, the Emir of Khorasan Abul Abbas Al-Fazl ibn Sulayman asked Tusi if a wall like a wall in Samarkand (along with all the villages) would be needed to cover all parts of Bukhara, because Bukhara suffers from the attack of nomadic Turks. The Emir of Khorasan the Emir of Khorasan the Emir of Bukhara Muhtadi ibn Hammad ibn Amir AZ-Zuhli commands to build a wall that will surround all the villages of Bukhara. In this way, the so-called "Canpirak wall" of Bukhara will be built in February 831 year. According to narshahi, in 849-850 years after the rise of the new protective wall (1,37) covering the Ark and shahrستان, the tombs remained outside the walls of the Ark and shahrستان. Subjects outside the city were added to the city as a result of the increase in population in the city. As a result of the increase in the population, new Guzars appeared, and later their surroundings were surrounded by walls, the walls were fortified with Gates. From the point of view of sanitation-hygiene, it can be assumed that the city's Arch, for the convenience of the inhabitants of the city, as well as for the lack of space in the city, the tombs were erected outside the newly built gates.

According to Narshakhi's book "history of Bukhara", in 1099-1102, the king of Karakhany, who ruled Bukhara in 1099-1102, came to Bukhara, built a madrasah near the city of Bukhara, "Jubayi bakkolon" ("bakkallik Bazar"), he used the wood in this Madrasah and spent untold money, he called the madrasah as a madrasah Kulortegin Madrasah, and then the Amir himself entered the same Madrasah

information about the burial is quoted (1, 22). The Shark was one of the best villages in Bukhara (1,11), which was added to the Bukhara fortress.

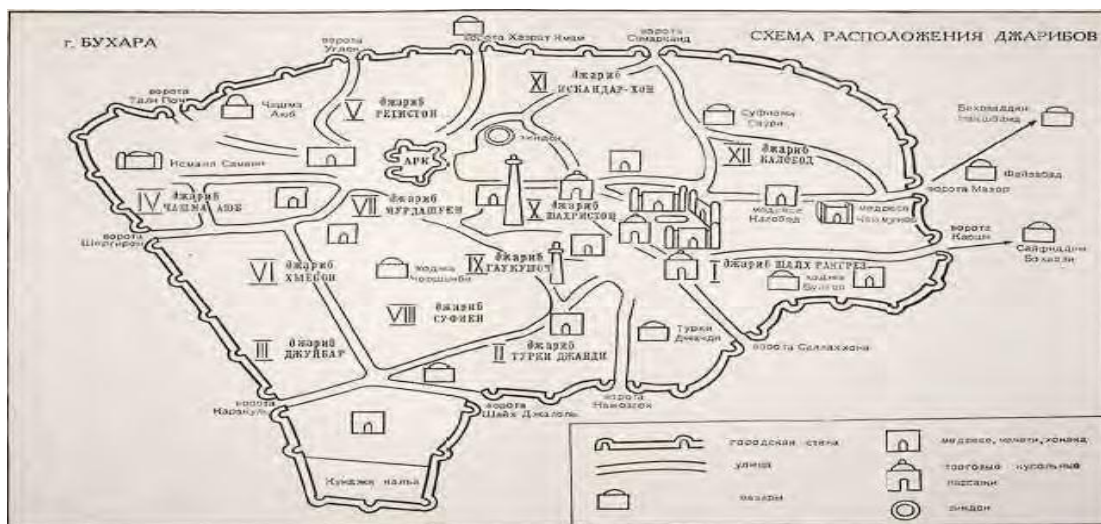
Every time the city was surrounded by walls, the tombs outside the city walls remained inside the city. We can also say that the place of the Shahrستان 6th gate is connected with the Tomb of Abu Hafz Kabir. (6, 25). Behind each of these gates is a cemetery. The largest is located outside the churchyard Gate (3, 32).

Results and discussion

It is noted that there is a tomb of Nuriddin khilvati near the gate "Ohangaron" in the "book of

Mullo-Zoda". From the Tomb of Nuriddin khilvati to the South, next to the blacksmith's gate, there was the Tomb of Nuriddin Seyrani. In V.A. Shishkin studies it is noted that these gates can be the name of the gates of Shahrستان (6, 21).

At the beginning of the XV-XVI century, the northern border of the city Kamargaron gate passed by the churchyard of Sauri (6,25), the present-day Khoja Sufi. So it can be concluded that the city of Bukhara temples are located outside the gate and near the city walls and serve as a ring in determining the topography of the city.



As a result, it can be said that the cemeteries, built close to the population punk, formed the historical topography of the city. Therefore V.A. Shishkin, V.V. Bartold, A. Yakubovsky, I.I. Umnyakov shows the tombs as an orientation in the study of the issue of urban topography. In the study of the issue of the city limits, the Russian scientist V.A. Shishkin on information on archeology and topography by Shishkin, it can be noted that the X century solved the issue of the boundaries of Bukhara rabadi on the basis of a new approach.

According to his assumption, the boundaries of the city of IX-X centuries pass along the famous tombs: Chashma-Ayub, Khoja Chorshanba, Turki Jandi, Khoja Bulgor, Khoja Nurabad and Khoja Sesaron, each of which is located behind one of the city gates. Thus, the boundaries of the city are determined by a broken line from the eastern corner of the Chashma-Ayub

churchyard to the temples of Hodja Gunjor and Hodja Chorshanba. The southern border is from the north-eastern corner of the Khoja Chorshanba churchyard, from the northern edge of the Turki – Jandi churchyard, from here to the Khoja fountain churchyard and the place of Kalabad, which signified the southern and eastern border. Then it is possible to pass the swampy low, which is located to the north near the Tomb of Khoja Nurabad from Calabad to the grave of St. Kabir (the place of the ancient tower of Ayyar), from here to the southern edge of the Chashma-Ayub cemetery. One of the points of the northern borders of the city, marked so by V.A. Shishkin, approximately reaches the location of the gates of the Temple (light), as already mentioned above. This is considered from a theoretical perspective based on the study of urban topography in reality (6,41). However, in the study of V.A. Shishkin, the issue of the period of the appearance of the Temples remains open. Sources can be said that

the formation of Holy pilgrims in the city began from ancient times and this process continued even in the Middle Ages. Chashmai Ayyub alayhi-s-Salam cemetery is among the tombs that have been formed since ancient times. Based on the information of the author of the work "history in the mullozoda" Ahmad ibn Mahmoud Bukhari, it can be said that most of the tombs in the city belong to the X century, and the period of the most recent tombs dates back to the middle of the XIX century. The tombs, which appeared in the Middle Ages, include the tombs of the Sufi scholars Khoja and Khalfa Khusayn. The most recent churchyard in terms of period accounts for this Chumoki eshon Tomb (7,82).

With the construction of new walls in the XVI century, the temples reached the side of the city walls. L.I.Rempel wrote that the city had tombs on the way to the gates of Sheikh Jalal, Talipoch, Son, Prayer, Shirgiron, Karakul, Cemetery, Sallakhana, Samarkand, Karshi, Imam (5,106-107).

In the middle of the XIX century, the city of Bukhara and its environs were surrounded by cemeteries. In the sources it is noted that there are 13 cemeteries in the city of Bukhara. These are: Imam Qazikhan, Khoja Pabband, Khoja Nurabad, Khoja Bulgor, Khoja Turki Janda, Mirakan, Khoja Khodaydad, Ghuristan Jubar, Khazrati eshoni imla, Khazani Habibullo, Khoja Ra'shnoi, Khoja Gardan, Kimsangiran (8, 81).

And at the beginning of the XX century began to appear near the addresses of the 17 churchyard residence and gavjum. Sources say that outside the city there are 7 more temples (5,47).

Conclusion

In conclusion, the pilgrims are an important topographic resource involved in the formation of the historical image of the city of Bukhara, their research plays an important role in the coordination of some issues of the historical topography of the city of Bukhara.

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