

Topography of Shrines of Bukhara in the Work of “Toohfat Uz-Zoirin”

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Abstract: In the following article the role of the topography of cemeteries in the formation of the architectural appearance of the Bukhara city as it appears in the treatise of the “Toohfat uz-zoirin” and the issue of importance of the contemporary topographical significance of these cemeteries mentioned in the treatise.

Keywords: shrine, pilgrimage site, cemetery, fiqh, topography of cemeteries, urban culture, sufism, ziyarah, representative of sufism.



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INTRODUCTION

At a new stage of development of Uzbekistan, the beautification of sacred places and shrines in the country is a symbol of honoring the memory of ancestors, the restoration and development of national traditions and values. In particular, the adoption of a number of normative legal acts in country in this regard is a clear proof of our opinion.

It is worth noting that the glorification of the memory of ancestors in Uzbekistan will not only end the work on the improvement of the shrines and pilgrims, but also the study, research and promotion of rare manuscripts about the holy shrines and pilgrims will be of great importance in this regard.

DISCUSSION

Today, the book “Toohfat az-zairin” (“Gift to pilgrims”) has a special place among the sources studying the tombs of Bukhara. This work was written by Nosiriddin al-Hanafi al-Hasani al-Bukhari from Bukhara and is in fact a work in Persian. “Toohfat uz-zairin” was firstly published in Bukhara in lithography. The remarkable aspect of this work is that, firstly, the work has been widely used by researchers for scientific work, and secondly, a dissertation work has been done on the work [1].

A part of “Toohfat uz-zairin” has also been translated into Russian and published [2]. In particular, the fact that some socio-political, military, cultural, educational-educational system, master-student traditions, scientific heritage, Sufism sects, Pir-Murshid shajara relations, some toponyms skillfully describe the information about the important objects of urban topography, related to the history of the emirate of Bukhara, which he cited in the “Tuhfat uz-zoirin”, indicates that the author had a strong talent.

It should be noted that Nasiruddin Tura’s works “Hadi uz-zairin”, “Toohfat uz-zairin”, “Tahqiqoti arki Bukhara”, “Osori salatini” (Bukhara), “Kanuz al-itqiyya” and others his works on Islam, theology, kalam, fiqh, sufism show that he knew the field of sciences very perfectly and deeply [1,12].

In the author's work "Toohfat uz-zairin" the years of activity of the great scholars and representatives of Sufism buried in and around Bukhara, their masters, students, scientific heritage are described in general, short, concise and clear. The purpose of the author was to write the work "Toohfat uz-zairin" in the form of a "reference". In the Introduction to the Work, the author dwells on the writing of the book, emphasizing that he had read many sources before writing this work. In particular, he wrote that he was interested in Sufism: he intended to study the life and genealogy of sheikhs, imams, sadrs, saints, guardians, pir and murshids (sect sets), as well as in the series and lineage of representatives of the Khodjagons sect headed by Khoja Abdulkhaliq Gijduvani, and Mu'inul-Fuqara's work "History Mullozoda". As a result, the author himself began to prepare a book about the names and tombs of these great scientists and finished writing this work in Hijri 1324 / 1906.

In addition, the author to write "Toohfat uz-zairin", he used the works such as: "Nafahatul-uns", "Rashahot", "Manoqibi Hazrati Amir Kulol", "Mazharul-ajib", "Favayidi muntahaba", "Samaratul-mashayikh", "Toohfatul-ahbabi Shahi", "Toohfatul-ahbob", "Manaqibi Hazrati Haji Habibullah", "Toohfatul-ansab", as well as the works of Tahir Eshan.

The author noted that the information in the work is concise, compendious and popular. It is obvious that the work is important in the study of the history of Bukhara, its scholars, statesmen and Sufis. From this we can deduce many historical facts in the work. In particular, it is reported that after the construction of the Gawkushan Madrasah, Muhammad Tahir Hirawi al-Habushani became a master at the madrasah, and about five thousand students came to him every day to study Shari'a [2,29]. From this information, it is clear that the prestige of the madrasah was determined and valued by the high knowledge of the masters who taught there, while the prestige of the Emirate of Bukhara as a center of knowledge and enlightenment was still maintained at that time. Also, the fact that so many students come to Gawkushon Madrasa in one day in search of knowledge makes the issue much clearer. From this information, it can be understood that the prestige of Gawkushon Madrasah was also much higher.

Historical sources also provide information about the patronage of the Bukhara emirs. According to "Toohfat az-Zoirin" the Emir of Bukhara, Nasrullakhan, asked Hazrat Muhammad al-Husayn al-Alawi to live permanently in Bukhara, and Hazrat accepted the offer. In response, Amir Nasrullah appointed Hazrat Muhammad al-Husayn al-Alawi a salary and provided him with a room in the south of Hazrat Sheikh Habibullah's room [2,78]. Thus, we can see that it became clearer through this source that the Bukhara emirs increased their power by sponsoring the sects.

It is known from historical sources that the Emir of Bukhara Nasrullakhan made many marches to get the principality of Shahrisabz. In "Toohfat uz-zairin" the author gives some concrete facts about this military campaign, which can be seen from the fact that during these military campaigns khans and emirs tried to use the influence of Sufis in political games and power struggles. According to "Toohfat az-zairin", the Emir of Bukhara, Nasrullah Khan, asked Hazrat Muhammad al-Husayn al-Alawi for help in capturing the bekdom Shahrisabz [2,78].

In addition, the work "Tuhfat az-zairin" is an important topographic indicator in determining the topography of the tombs in Bukhara. By studying this work, it is possible to create a topographic map of the medieval tombs of Bukhara. Therefore, during the study of this work, it is possible to determine the topography of the following tombs. In particular, information about the topographic sites in Fathabad, the location of the graves, the genealogy of the tomb of Sayfiddin Bokharzi, Sharia scholars, masters, Sharia educators, scholars who have always been interested in the cultural life of Bukhara and constantly seek knowledge in Bukhara. The author also writes that Qazi al-Quzzat Khoja Muhammad Tahir Habushani came to Bukhara in search of knowledge, studied internal and external sciences, and that his tomb was near the Ghaziyan pool in Bukhara, and recorded the topographic location of the tomb [2,29]. Unfortunately, this pool has not been preserved in Bukhara so far.

In the south-west of Bukhara there is a street called Ghaziyan, where the Ghaziyan madrasah and 100 meters away, the tomb of Solehi Takiyadar are still preserved. According to historical data, the

Ghaziyan basin of the city of Bukhara was in the direction of the Shohrud stream in the direction of Juybor [3,147]. It is clear from this that the tomb of “Qazi al-quzzot” Hodja Muhammad Tahir Habushoni has not been preserved to this day.

Additionally, “Toohfat az-zairin” contains important information about the topography of the tombs of many scholars and mystics living in Bukhara. The author writes about Hoja Abdullah Barqi, emphasizing that he was the first deputy of Khoja Yusuf Hamadani, a scholar and sage, and that his tomb was located near the tomb of Sheikh Abu Bakr Ishaq Kalabadi in Saripul Shuristan in Bukhara.

Today, the tomb of Sheikh Abu Bakr Ishaq Kalabadi in Bukhara has been turned into a prosperous place, and the mausoleum of Behishtiyan (Mazar-i-Sharif) has been built here.

RESULTS

According to reports, there was a tomb of the Seven Judges near the Mausoleum of Behishtiyan. Based on the information in the work “History of Mullozoda”, it should be noted that the Law College in Bukhara, 4 specialized public schools, multi-storey residential complexes built after school, west of the ancient Kalabad Gate, behind the regional gas supply office Mehtar Ambar Street was a large cemetery before. In the above-mentioned areas, the tomb of Khojai Namadposh and the tomb of Imam Qazikhan (Al-Hasan ibn Mansur ibn Mahmud ibn Abd ul-Aziz al-Marghinani) have been rehabilitated to the west of the tombs of the seven judges. So, you can find out that these shrines are located on Mehtar Ambar Street in Bukhara. There is also the tomb of the great saint Sheikh Abu Bakr ibn Abu Ishaq Kalabadi in Dahmai Behishtiyan.

CONCLUSION

As a conclusion we can mention that the study of the “Toohfat uz-zairin” sheds light not only to numerous issues related with the topography of the city of Bukhara but also to the cultural development and the socio-economical relations of the city of Bukhara in Middle Ages, the architectural emergence and social processes, other valuable data related with the life of the representatives of the Sufism which do not appear in other sources. It further increases the historical significance of the treatise.

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