



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2020; 6(5): 368-371
www.allresearchjournal.com
Received: 14-03-2020
Accepted: 16-04-2020

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The topography of the cemeteries of Pre- Islamic city of Bukhara

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Abstract

Annotation: In the following article the peculiarities of the historical topography of the cemeteries formed in the pre-Islamic city of Bukhara is revealed. Also, the significance of the cemeteries of the city of Bukhara in this period in the later development of historical topography is revealed.

Keywords: Islam, cemetery, city, tombs, topography, topographical appearance, hills

Introduction

Most of the authors articulate that the city of Bukhara has not changed its historical location during the course of several centuries, the city was rebuilt again and again in the same contemporary pre-Islamic place (6,148). It's the immense opportunity to study the city of Bukhara which stretches beyond centuries.

Sources note that before the city of Bukhara was formed, some villages such as Nur, Kharqanrud, Vardona, Tarovcha, Safna and Isvona were formed [1, 16]. This means that before the city of Bukhara was formed, initially villages were formed around it. Therefore, it can be said that the earliest and oldest of the mazzars of the city of Bukhara were in the rural areas formed around the city of Bukhara. The largest of these villages is called Baykend (Poykand), and even it was given the status of a city with the name "Qalayi Dabusiya" (Dabusiya fortress).

Sources use the term city in relation to Poykend. By archaeologists the location of ancient villages such as Nur, Kharqonrud, Vardona, Tarovcha were determined.

According to them, the ancient village of Nur is a huge hill in the Samarkand region of Nurota, the village of Kharkana near Kharkanrud - Karmina, the Vardona - Shofirkon district. The location of the villages of Safna and Isvona has not yet been determined.

Literature review

Academic V.V. Bartold emphasizes that some of these villages have preserved their historical names so far [2, 472]. The Arab historian Maqdisi mentions Romitan as one of these villages and calls it "ancient Bukhara". According to the sources, Romitan is also found under the names Ramisan, Riyamisan, Aryamisan, Wednesday Ramitan. Also in the sources about this village it is written: "The Romitan is a strong fortified village which has a big citadel, being older than the Bukhara, in some books it is written that this village was called Bukhara, in this village there was a settlement of Kings from ancient times, and later, when the city of Bukhara was built, the Kings stood in this village in the winter seasons" [1, 23].

Main part

Today, the study of the historical topography of the above-named city of Bukhara and the surrounding villages and the restoration of its topographic image allows to create a historical map of the topography of the tombs of the pre-Islamic city of Bukhara. The study and identification of the historical topography of pre-Islamic Bukhara tombs will further clarify information about the history, demography, religious beliefs, architectural construction, economic and urban traditions of the Bukhara guzars, and will create conditions for understanding the factors influencing historical topography.

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According to historical sources, the first pre-Islamic tomb (mazar) was the tomb of Siyavush at the entrance to the eastern gate of the Ark, called the "Darvozayi Ghuriyon" and Narshakhi noted that every male of the fire worshippers in Bukhara slaughtered and sacrifice a cock on the same grave before sunrise on the day of Navruz. This phenomenon surprises many authors because, in Zoroastrianism the rooster was considered a sacred bird [2, 474]. This means that the people of Bukhara sanctified and worshiped Siyavush. It was therefore believed that a sacred bird could be sacrificed to this holy man (Author N.J). It must have been a symbolic sign that only sanctified people were worthy of sacred things.

Some authors believe that the custom of worshiping people who have been consecrated to Islam has entered Islam from a pre-Islamic local faith [3, 139]. According to W.W Barthold, the worship of the Saints developed under the influence of the growing contradictions between faith and truth. According to VN Basilov, the study of the remnants of pre-Islamic beliefs provides an opportunity not only to learn about pre-Islamic beliefs, but also to learn about local religious beliefs that influenced Islam. According to V.N Basilov, the study of the remains of pre-Islamic beliefs provides an opportunity not only to learn about pre-Islamic beliefs, but also to learn about local religious beliefs that influenced Islam [3, 3].

Indeed, this information shows that there were different religious beliefs in Central Asia before Islam, and that some traditions of this faith did not disappear even after the introduction of Islam, but rather were immersed into the culture and traditions of everyday life. This can be seen in the symbolic expressions in the buildings erected around the tombs.

Sources also inform that a mourning ceremony was held for Siyavush, and a song was sung at the ceremony dedicated to Siyavush's death [4, 28]. However, it can be seen that by the Middle Ages the tradition of glorifying Siyavush had disappeared. Sources state that in the Middle Ages Siyavush was regarded as a simple king, not a divine one. The researcher O.A Sukhareva also argues that in the Middle Ages the personality of Siyavush was not sanctified, but he was considered to be the son of a king killed by another king [4, 28].

Pre-Islamic tombs mentioned in the historical literature may also include the tomb of the legendary king Afrasiab. According to legend, the cemetery of the legendary king Afrasiab is located on a large hill adjacent to the hill of Hoja Imam Abu Hafs Kabir, at the exit of the current Gate of Light ("Ma'bad darvozasi") in the northern part of the city of Shahrستان of Bukhara. However, the hill was demolished by Soviet leaders in the 1950s and replaced by a road [6, 12].

Hence, in determining the topography of pre-Islamic tombs, the first tomb (mazar) was called the "Darvozayi Ghuriyon" at the entrance to the eastern gate of the Ark, the entrance to the "Somonfurushlar" gate (Siyavush tomb) and the Nur gate ("Ma'bad darvozasi") in the northern part of Shahrستان of Bukhara. A large hill (the legendary King Afrasiab Cemetery) adjoining the hill of Imam Abu Hafs Kabir can be seen. The location of these tombs was determined through written sources. But the fact that these individuals are historical personalities is still a controversial issue. Therefore, as this issue is not based on real facts, these tombs can be included in the category of the first cemeteries in Bukhara.

However, even before the advent of Islam, the social life in the city and oasis of Bukhara was in turmoil. Like various non-Islamic traditions, local funerals and tombs were also present. Where were such tombs located? From the above discussions, it is clear that the tombs of Siyavush and Afrasiab were not the first cemeteries in Bukhara. Since the question of whether Siyavush and Afrasiab are historical figures is still controversial in history, it is natural to ask whether pre-Islamic monuments can be found in Bukhara of course, these may be monuments associated with pre-Islamic local beliefs and cults. Because, as we mentioned in the above sources, the local population of Bukhara had different beliefs and views before the advent of Islam. By analyzing these forms of belief, it can be argued that primitive forms of belief were among them. The reason for this conclusion is that the tombs associated with primitive beliefs exist not only in Bukhara, but in the whole territory of Uzbekistan. Such shrines can be called symbolic shrines associated with archaic cults.

After all, their name itself indicates the presence of archaic characters. These include the shrines in Bukhara called Abbas John Mardi Qassob, Khoja Rooshnoi, Kochkor ota, Khoja Ghaib, Khoja Aspgardon, and shrines of the same name can be found all over Uzbekistan. The analysis and substantiation of the role of these monuments in the formation of the historical image of the city of Bukhara serves to determine the role of historical tombs in the topography of the city of Bukhara today. One of such tombs is the tomb of Khoja Rooshnoi.

The shrine of Khoja Rooshnoi (alias Khoja Chirogbardor) is located in the city of Bukhara, this site consists of kenotaph which is not a large compound and the mausoleum having made of bricks. What is the reason for being called Khoja Rooshnoi? Is he a historical figure?

The shrine of Khoja Rooshnoi (alias Khoja Chirogbardor) is also present in Bukhara, which consists of a small tomb and a brick Sagan.

Theoretical background

There is no information in historical sources about the existence of a historical figure named Khoja Rooshnoi. This means that there has never been a person named Khoja Rooshnoi in history. Therefore, this tomb can be added to the group of symbolic monuments. The word of Rooshnoi in Persian means "light", "clarity". If we take into account that the light comes as a symbol of the sacred fire in Zoroastrianism, it shows that there is a religious belief associated with Zoroastrianism in Bukhara, and this shrine appeared long before Islam entered Central Asia.

However, the name of Khoja has not relations with Zoroastrianism. The title of Khoja was applied by the locals to the saints, to the leaders of the sect. It is therefore possible that the word Khoja was added by the locals out of respect for the Rooshnoi ratio in the symbolic tomb here. However, we believe that the term "Khoja" in the word Khoja Rooshnoi has nothing to do with the Islamic religious title. There is no information about a saint named Khoja Rooshnoi in the historical literature related to Islam. This shrine is a small shrine in Bukhara. The area around Shrine has been merged with local homes. It is located in the middle of a densely populated city. Considering the fact that the shrine is constantly visited by the local people and attention is paid to the fact that the burning candle there never goes out, it can be said that Shrine is one of the

important places in the spiritual life of the local people of the city. For this reason, the locals respect the name of Khoja Rooshnoi and call it Khoja Chiroghbardor. The tomb of Khuja Rooshnoi is located in the outer south-western corner of the Abdullajon caravanserai, built in the 19th century in the guzar of Sesuki, which is connected with the Arab guzar in Bukhara. The ethnographer O.A. Sukhareva makes inaccuracies while calculating that the cemetery of Khoja Rooshnoyi as locating in the guzar of Labi Khovuzi arbob. The tomb had existed even before the construction of the caravanserai mentioned above. During the construction of the caravanserai, its being shrine was taken into account and left in place, and the city will become part of the historical topography. The tomb is connected on one side to the edge of the street where the population always travels.

The shrines associated with the name of Khoja Rooshnoyi are widespread in Central Asia. For example, the 11th century architectural monument in Termez is the mausoleum of Khoja Rooshnoi, and in Tashkent there is the mausoleum of Khoja Rooshnoiota in Khoja Rooshnoyi mahalla.

Kochkor ota shrine - this tomb is located in the territory of the Dungeon. Why is the dungeon located in this cemetery area? Which topographic object was built before? Is the Kochkor ota a historical figure? There is no information in the sources that there was a historical figure named Kochkor ota.

It is known that in the Turkic peoples the Ram was considered a sacred creature and was considered a symbol of prosperity and power. Among the animals mentioned in the holy book of Islam, the Qur'an, and some of the hadiths mentioned in the hadiths, a ram sacrificed in place of Ishmael is mentioned.

However, this shrine has nothing to do with Islam. Because there is no worship of animals in Islam. It is a remnant of a pre-Islamic local faith that is a symbol of totemism So, this shrine can also be added to the group of pre-Islamic steps.

Results

It is known that the topographic object of the Bukhara Emirate dungeon, built in the second half of the 18th century during the reign of the Manghit emirs, is located in the northwestern corner of the ancient city of Shahristan, in the medieval Khoja Nizamiddin bolo guzar. So, if we take into account that the prison was built after the shrine of Kochkor ota, the question of why the Dungeon was built in this area of the tomb becomes clear. If the shrine was not in this area, where would the prison of the Bukhara emirs be built? The topographic object of the Bukhara Emirate, where prisoners are kept, can be considered as a unique example of the influence of the holy shrines on the historical image and topographic location of the city of Bukhara, which was built on the territory of the Kochkor ota tomb.

The famous scholar O.A. Sukhareva also said about this tomb, was apparently located in the territory of the prison as an echo of very ancient temples to our time, the shrine was highly regarded by the locals, a symbol of "strength", so that no one dared to climb the hill where the dungeon was located, and even a skilled rider always led the horse through the territory of the dungeon, not riding a horse^[5, 226]. So, from the opinion of a well-known scholar, it is possible to know that the Kochkor ota shrine is the result of an ancient cult, and although the shrine has ancient roots, the dungeon was built before the topographic object. Thus,

it can be concluded that the Kochkor ota shrine has become a convenient topographic area for the construction of the dungeon.

Conclusion

In short, before the city of Bukhara was formed, villages were first formed around it. Therefore, it can be said that the first and most ancient tombs of Bukhara were in the rural areas formed around the city of Bukhara. These were monuments associated with pre-Islamic local beliefs and cults. This process then influenced the traditions of the construction of the tombs, the topographic location and the adjacent buildings to it, which arose in Bukhara. It should be noted that in the pre-Islamic period, the city and oasis of Bukhara was full of social life, as well as various non-Islamic traditions, including local funerals and mazars. These various non-Islamic traditions can be seen in the symbolic symbols and expressions reflected in the composition, construction traditions and topography of the tombs. It should be noted that due to the local belief in the first mazars, a number of buildings were erected around the tomb and the tombs became an integral part of the historical topography of the city and influenced the formation of the historical image of the city of Bukhara.

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