

The issue of Bukhara shrines in archive documents

Asrorova Lobar

International Islamic Academy of Uzbekistan

Senior Research Fellow,

Doctor of Philosophy in History (PhD)

asrorova81@mail.ru

Резюме: В статье освещаются факты постоянной материальной поддержки мест проведения религиозных сходов и мероприятий последователей тариката накшбандия, таких как мечетей и ханака со стороны высокопоставленных лиц государства и общества, основываясь на исторические документы, хранящихся в Фонде «Кушбеги» Центрального государственного архива Республики Узбекистан.

Более того, были анализированы многие архивные документы, касающихся 40 документов, переданных в качестве вакуфа местам паломничества - мавзолеях шейхов тариката хожагон-накшбандия - Хожа Абдухолик Гиждувоний, Хожа Мухаммад Ориф Ревгарий, Хожа Махмуд Анжир Фагнавий, Хожа Али Ромитаний, Хожа Мухаммад Бобойи Самосий, Саййид Амир Кулол и Хожа Баҳоуддин Накшбандий, также касающихся ремонту зданий и сооружений мавзолеях, зарплата рабочих и сотрудников, зарплатная ведомость сотрудников религиозных читателей при дворе Эмира – в Арке.

Ключевые слова: вакуф, Хатми Хожагон, Кушбеги, саловотхон, медресе, мавзолей, библиотека, усыпальница.

Summary: Article describes how the zikr meetings of representatives of Naqshbandiya tariqa (brotherhood), together with religious reading places, such as mosques and religious hospices were financially supported and maintained by society and high-level public servants on the basis of the documents, preserved in “Qushbegi” Fund under the State Central Archive of the Republic of Uzbekistan.

Moreover, were analyzed more than forty documents, which describes waqf to the places of pilgrimage of sheikhs of hojagon-naqshbandiya tariqa, i.e. Hoja Abdukhaliq Gijduvoni, Hoja Muhammad Orif Revgari, Hoja Mahmud Anjir Fagnavi, Hoja Ali Romitani, Hoja Muhammad Boboyi Samosiy, Sayyid Amir Kulol and Hoja Bahouddin Naqshbandiy, salaries of workers and staff, list of monthly paid salaries for readers to hojakhons of Emir's Ark.

Key words: waqf, khatmi Hojagon, Qushbegi, Salavat rooms, madrasah, tomb, library, honaqqoh.

It is known that in Uzbekistan there are such Tariqah sects as Qadiriya, Kubraviya, Yassaviya, Naqshbandiya, and even to this date, certain people follow these Tariqas. The teachings of the sheikhs of this Tariqas are reflected in many works created by them. For example, one of the works of Najmiddin Kubro (d. 1221) was "Risala adob az-zokirin" ("Treatise on the etiquette of dhikr speakers"), "Wisdoms" by Yassavi (d. 1167), Abdukholik Gijduvani (d. 1179). y.) "Risolayi vasoyo" ("Treatise of wills"), "Orifnoma" by Khoja Arif Revgari (d. 1262), "Risolayi Hazrat Azizon" by Ali Romitani (d. about 1310), "Bahauddin Naqshband" (d. 1389). y.) Books such as "Avrod", "Avrodi sagir", "Voridot"¹ are widespread in the society and as their "performance" dhikr and hatm are used in various mosques, rooms performed at a visit to the mosque, mausoleum² or tomb. For example, sources say that Mahmud Anjir Fagnawi (d. 1286), the third of the seven pir³ of Khojagan-Naqshbandiyya, was engaged in educating students and

¹ It was not mentioned that Hoja Bahauddin Naqshband wrote any work. His disciples and followers recorded what he said about Tasawuf and Tariqah etiquette in various places and later reflected it in several collections.

² Khanaqah (Persian - rosary, place of dervishes) - a large building or its main room: 1) a large room in a religious-architectural structure, a community built for pilgrims; 2) an architectural space consisting of a large room for Sufis to study and rooms built around it.

³ The Khojagan-Naqshbandi Tariqah is distinguished by its advanced doctrine, which condemns secularism and promotes humanity, patriotism and hardworking. The seven pir of Bukhara are: Abdukhaliq Gijduvani, Khoja Muhammad Arif Revgari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Khoja Muhammad Boboyi Samosi, Sayyid Amir Kulol and Khoja Bahauddin Naqshband.

teaching dhikr in a mosque in Vobkent for several years after receiving permission from his teacher.

In recent years, historical documents have attracted the attention of historians, and they are used as an important source for the study of the history and social life of our country. This article describes on the basis of archival documents that the mausoleum of Abu Hafs Kabir Bukhari, dhikr meetings of Naqshbandi Tariqah, places of hatm, mosques and khanaqahs were regularly supported by the society and high-ranking officials. It is clear from this that scholars and mystical sheikhs have been held in high esteem in the social history of Central Asia, and their teachings have been regularly studied and practiced among the people.

As a proof of this, the Central State Archive of the Republic of Uzbekistan "Kushbegi" fund has 18 waqf documents for the mausoleum of Abu Hafs Kabir Bukhari, two for the Miri Khurd Miri Kalon shrine, and about forty for the Pir shrines, and many documents regard the repairment of shrines, salaries paid to the servants, list of monthly wages paid to khojagons and others. Here are some of these documents:

Over the centuries, many waqfs were made for the tomb of Abu Hafs Kabir and its territory expanded. In particular, Amir Temur Koragon donated a number of irrigated lands in the northern part of Bukhara, Hazrati Hovan Muhammad Alavi, Hazrati Hovan daughters Soliyabegim and Oybonubegim and various individuals donated all lands of Kumak village of Nasaf region, a total of 2506.5 tanob land, many courtyards and shops[3].

In 1277/1860, according to the document with 8 stamps of Qadhi Abdulvohid Sadr ibn Muhammad Sharof, Mullo Niyaz Boqi ibn Muhammad Boqi donated 23 tanob lands from Shuristan lands of Komot district and 221 tanob lands from Bagat lands of Komot district to the Mausoleum of miri Khurd Miri Kalon[4]. From ancient times these places were called "Miri Khurd Miri Kalon tomb"[2]. There was a khanaqah, a mosque "Savr", a prayer room, a "madrasai nav" and a school.

The madrasa also had students from other countries. According to a letter sent by Amir Muzaffar to Qazi Muhiddin in 1292/1875, Mullo Muhammadi Balkhi lived in this madrasa[2:76, 83, 126]. The madrasa also had sultani rooms and people with no place to live, helpless teachers and students were allowed to live in these rooms[2:76, 83, 126, 145, 256, 277]. Also, during two Eid festivities and various religious ceremonies, a judge's official came and supervised the order at Miri Khurd Miri Kalon Mausoleum[2:143].

Over the years, documents have been preserved that many rulers and officials constructed buildings to beautify the seven shrines, allocated funds for their repair, and endowed many lands. For example, after the return of Amir Temur (d. 1405) from the Chinese war, decided to build a madrasah and a mausoleum in honor of Abgholiq Gijduvani, but died before realizing his intention. Mirzo Ulugbek (d. 1449) fulfilled the noble intention of his grandfather and built a madrasah, a library and a stone bathhouse in 1433 named after Ulugbek in Gijduvan. Bukhara khan Abdullah (d. 1598) built a mosque, a minaret and a swimming pool in honor of Abdukholik Gijduvani.

These buildings needed to be repaired over time. Therefore, 1,200 coins were allocated from the state treasury for their repair[5]. Documents 21, 43, and 59 also state that funds were allocated for the renovation of the Khojai Jahon Mausoleum.

To this mausoleum, 20 tanob ⁴from Kantoul of Khirkon Rud district were endowed in 1110/1692, in 1157/1744, 1523 tanob lands and one mill in Khirkon Rud of Gijduvan district, 31 tanob lands in 1214 / 1799-1329 / 1911 were endowed[6]. Also, in 1319/1901, Kuzibay ibn Urinboy established a coppersmith's workshop in Gijduvan district, and in 1330/1912, a grain shop in Gijduvan market was dedicated to the tomb of Abdukholiq Gijduvani[7].

⁴ Tanob (Arabic - rope) - a unit of length used in Central Asia, especially in Uzbekistan. The reason why it was called such was that the rope used in measuring the length was named tanob. In 17th Century one tanob was equal to 39.9 m. This unit of measurement is also used in the Central Asian khanates as the unit of surface to measure the area of a crop, the sides of which are equal to the area of 60 gases. 1 tanob 60x60 sq. m.; gas = 3600 sq. m.; gas = 0.08194 ha = 900 sq. m.; m (1 ha = 12 tanob).

The shrine had jobs such as imam, qori, muazzin, maksurahon, maktabdor, cook (butcher). They were mainly given allowances and gifts from waqf money and funds allocated from the emirate. Documents №959 show that in 1903, 38.5 mann of grain was allocated to employees working in the khanaqah. According to the document, this ulufa (salary) is issued every year[8].

To the shrine of the second pir - the mausoleum of Khoja Arif Revgari, properties were given as waqf at various times. In particular, Amir Temur Kuragon donated 1030 tanobs from the lands of Chorvador in Shafirkan district, Abdullakhon donated 115 tanobs in 1073/1662 and 621.5 tanobs in 1110 / 1698-1334 / 1916[9]. Also, in 1316/1898 Mullo Abduvahid aksakal ibn Mullo Sevara donated 5 shops from Gijduvan, Mullo Hamid Khoja ibn Mahmud Khoja donated 5 shops from Shafirkan market, 1331/1911 Hikmatullah Khoja ibn Habibullah Khoja gave 1 caravanserai from Shafirkan district market, 1334/ Hoja Muradboy ibn Abdullah donated 24 shoe stores in Shafirkan district, Hoja Ulfat Hoja Kalon ibn Abdullah Hirkon donated 1 mill equipment from Rud Havzak[10].

On the instructions of the Bukhara Emirs, the mausoleum of Khoja Arif Revgari was regularly repaired. For example, according to Judge Mullah Mir Habibullah's application, the stage and roof of the khanaqah had been repaired. With the permission (permission) of the Emir, an official was sent to the khanaqah. For 10 days, the officer instructed the workers to repair the roof, courtyard, walls and rooms. The total cost reached 372 coins. Documents 29, 36, 39, 64, 129 also state the funds allocated for the repair of the tomb of Khoja Arif[11].

According to archive documents, the tomb of Khoja Arif Revgari had a cleaning position along with the maqsurahs. Document 124 states that the cleaner received a salary of 3 gold coins[12].

Many wafq lands have also been given to the tomb of Mahmud Anjir Faghnavi, the third pir. In particular, in a document certified by 5 seals of Amir Masum ibn Daniel (d. 1800), 260 tanobs of land from Komot district of Bukhara

were donated to the house of Khoja Mahmud Anjir Fagnavi in 1212/1797. Interestingly, the lands of this waqf were not dedicated to the mausoleum of Khoja Mahmud in Anjirbog⁵, but to the khanaqah in the cemetery of the village of Shirin, Vobkent district. The khanaqah is made of raw bricks and wood, and all four sides are connected to the cemetery. Now this cemetery is called "Khoja Mahmud cemetery". Only an old mosque building is preserved here.

The next part of the above document states that land consisting of 3 parts (part 1 consists of 12 tanobs, part 2 - 7 and part 3 - 2 tanobs) amounting to 21 tanob land was donated to the mausoleum of Mahmud Anjir Fagnavi in the village of Anjir Faghna. According to the terms of the document, part of the share was allocated to the descendants of Mahmud Anjir Fagnavi[13]. Another document, certified by the seal of Amir Masum ibn Daniel in 1212/1797, endowed 21 tanobs of land[14].

According to the document stamped with the seal of Amir Daniel (d. 1785), Abdullo Khoja ibn Poshsho Khoja donated 30 tanobs of land from Farovez district, Khanum Bibi bint Khojanjon donated 60 tanobs of land from Hojikurgan of Hirkan Rud district to the mausoleum of the fourth pir Khoja Azizon in 1091/1680. The second document was approved in 1216/1801 by 3 seals of Amir Haydar (d. 1826)⁶.

According to a letter from Qazi Mullo Muhammad Amin to the Emir of Bukhara, the descendants of Khoja Ali Romitani were trustees of the waqf property. This document contains information about a trustee named Burhan Khoja of Azizon generation[12].

There is a document about the waqf given to the tomb of the fifth pir - Bobo Samosi. The document is a letter from Qozi Mullo Mirza Hikmatullah to the Emir, which reflects the fulfillment of the condition of the waqf given to the tomb of Baba Samosi. According to the agreement, Mirak Hoja Bobo, a descendant of

⁵ Nowadays it is called Anjir Faghna - "Fig garden".

⁶ The original document was lost. a copy of it was made in 1801 in the presence of witnesses. The Republic of Uzbekistan, The Central State Archive. Fund 323, List 1, Works 1300/34 and 129/3.

Samosi, was appointed as a trustee of the waqf fund endowed to Samosi's tomb. Due to his death, the descendants of Baba Samosi - Haji Abdurahim Khoja, Abdurasul Khoja, Polat Khoja, Ruhullah Khoja and others were asked to appoint Mirak Khoja as their successor, Ahmad Khoja as Mutawalli, Abdurasul Khoja as Imam and Pocho Khoja as muezzin[12].

The mausoleum of Amir Kulol (d. 1370), the sixth pir, has also been regularly renovated. The employees who worked there were given presents by the khans and emirs. Hatmi Qur'an (complete Quran recitation) and various donations has been done for this tomb. For example, a document kept in the Central State Archive fund of the Republic of Uzbekistan states that 241 coins were allocated for the gift of hatm and donation feeding to the tomb of Amir Kulol. Also, in the last quarter of Ramadan, hatmanas were performed in 41 cemetery mosques in Bukhara. Funds have also been allocated for these hatmanas[15:139, 177].

The burial place of the seventh pir Bahauddin Naqshband has also expanded over the years. Abdulazizkhan (1614-1683), the fifth khan of the Ashtarkhanids, built a khanaqah and a mausoleum there. The emirs of Bukhara also visited the tomb of Bahauddin Naqshband before ascending the throne[1:9].

As with all shrines, there were many waqf lands. For example, Said Imamqulikhan Bahodir Sultan (d. 1644) dedicated a two-storey palace called "Mushk" (later the palace was repaired by Amir Alimkhan) to the mausoleum of Bahauddin Naqshband[11].

In 1008/1599, Amir Nizamiddin Baqibi ibn Amir Shijouddin Turdi Muhammadbi Qasr donated all the lands in Orifon, Komi Abu Muslim allocated a mill with all equipment in Faizabad to Bahauddin Naqshband khanaqah[16].

Abulfayz Muhammad Bahodirkhan ibn Subhanqulikhan (d. 1747) also donated a total of 600 tanobs from Chokari village of Khutfar district, 456 tanobs from Shirin, Komot district, 80 tanobs from Raboti Balad Sher Tiron and other

lands. The document, dated 1138/1725, is the original, certified by one seal of Abulfayzkhan and 69 other seals[17].

Akramkhan Tora ibn Amir Muzaffar donated a two-storey palace with 50 rooms, 38 shops in Bazar of Guzar district in 1333/1914, and also, 11 tanobs of land from South Rud in 1319/1901⁷.

In addition to the foundation's property, the emirs sent many gifts to the Naqshband mausoleum. For example, on Saturday, 11th of Zulqadah month in 1314/1897, Mullah Mir Badriddin gave from the treasury of Qazi Kalon Amir a total of 8,000 coins - 7,000 coins to the descendants of Bahauddin Naqshband, 200 coins for Naqshband tomb, 600 coins to the old men working there, 200 coins to the poor[18].

As mentioned above, the seven shrines were occupied by workers in several positions, such as imam, muazzin, qori, maksurakhan, salawatkhan, mutawalli, and cleaners. According to them, a monthly salary was paid from the property of the foundation (sometimes money and gifts were also allocated from the emirate's treasury). Bahauddin Naqshband Mausoleum also had two muezzins each earning 40 gold coins.

Through the course of this research, it was found that the salaries of 20 hatmi khojakhans in the Emir's palace were equal to 170 coins⁸, and the employees of the palace were paid 1.5 to 3.5 coins[19]. The salaries of the cleaner in the tomb of Khoja Arif Revhari and the two muezzins in the Mausoleum of Bahauddin Naqshband were much higher than theirs. This can be explained by the large number of waqf properties allocated to these shrines and the large income received from these properties.

⁷ The Republic of Uzbekistan, The Central State Archive. Fund 323, List 1, Works 804-652. The document is the original, and when the waqf land had to be taken for the construction of the railway, the Emir allowed 11 tanob land to be kept. Under the terms of these waqf foundations, a portion of the proceeds was to be given to the maksurahans and qori of the mausoleum.

⁸ 1 coin constituted 15 tiyins in the Emirate of Bukhara and 20 tiyins in the Kokand Khanate.

To conclude, over the years, the seven shrines have been regularly expanded and their buildings have been renovated. Khans and emirs made various gifts and waqfs as a symbol of respect for the sheikhs of Tariqah. It can be seen that this tradition has been continuing during the years of independence. The shrines of the seven pirs have been renovated several times. Currently, favorable conditions for the activities of the tourism industry are being created in our country, visa and registration procedures, customs control have been simplified for foreigners. There is a growing focus on the development of new potential types of industry, in particular, pilgrimage tourism. As a result, in addition to our compatriots, pilgrims from India, Pakistan, Malaysia, Indonesia, Turkey, Saudi Arabia, Iran and Central Asia are visiting the sacred places in Bukhara.

Sources and references:

1. Archive of the Department of Cultural Heritage. №4687. Project of Restoration in Bahauddin Mausoleum near the city of Bukhara. Book-1. – T.: 1981. – p. 9.
2. Muboraknomahoyi Amir Muzaffar be qazi Muhiddin. The Republic of Uzbekistan Academy of Sciences, the Institute for Oriental Studies. Main. Manuscript №407. Documents: 27, 31, 76, 83, 86, 126, 143, 145, 230, 232, 239, 256, 277, 290, 303, 307.
3. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, 1096, 129/13, 506, 585, 856, 856/1, 856/2, 856/3, 856/4, 856/5, 856/6, 925, 930, 940, Cases 968, 994, 1048, 1172.
4. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, 842, 1215 Case.
5. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Case 824, Document 115.
6. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Cases 1243, 1175, 1295/44, 594, 1221.

7. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Cases 790, 800, 831, 1018.
8. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Case 959.
9. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Works 858, 858/7, 1290/12, 858/1, 858/3, 858/4.
10. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Works 858/6, 858/8, 858/9, 858/2, 858/5, 858/10, 858/11.
11. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Case 824.
12. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Case 964.
13. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Work 1300/3.
14. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Work 1300/4.
15. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Case 886, Pages 139, 177.
16. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Case 1023.
17. The Central State Archive of the Republic of Uzbekistan. Fund 323, List 1, Case 1087.
18. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Case 888.
19. The Central State Archive of the Republic of Uzbekistan. Fund 126, List 1, Cases 886, 888, 889.