

DABUSIYA CASTLE ON THE GREAT SILK ROAD

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Abstract. The ancient Dabusia city ruin, as we know, is located at the crossroads of the Great Silk Road. It is formed from three parts, like the construction of traditional cities of Central Asia: Ark(citadel), Shahrستان and Rabat part. This article discusses some aspects of Dabusiya Castle on the Great Silk Road.

Keywords: Dabusia, Ark, city, great silk road, construction, history.

INTRODUCTION

When we talk about the Dabusia arch, it is located in the north – western part of the ruin. The Zarafshan river flows through the northern part of the arch and has washed away much of it, a process that continues. The western part is surrounded by a high defensive wall. The remaining east and south of the arch are inextricably linked with the Shahrستان part of the city. Deep ditches keep them apart. Parts of Ark and Shahrستان border each other only on the east side. The section where the Arch is currently located, at its highest point, is fitted with a train-gulation wishbone. On the north side of the Zarafshan River, cultural layers have been exposed, such as five to six badrabs visible from the schooner. From the large number of badrabs and the fact that they are very close to each other, we can conclude that the population here lived very densely.

MATERIALS AND METHODS

Shahrستان means - in fact, a fortified city center -. To the East is the main part of the city, the center of which was surrounded by defensive walls in the Middle Ages. Important administrative buildings, as well as ordinary settlements, can be thought of as craft centers, mosque, Tim (top closed market), a place where close people or relatives of the ruler live.

Noble townspeople lived in Shahrستان.

RESULTS AND DISCUSSION

It is believed that Abu Hurayra roziollohuanhu was buried in the mausoleum, which remains the only monument here in common vernacular. But this is far from the truth, history has proven that the man was not in our lands. In fact, it is said that Imam Bahra ota was buried here. In order to clarify this, a scientific excursion will be organized at the invitation of the scientist of the Institute of Archeology of Uzbekistan Komil Rahimov in 2013. In the process of scientific research: in the process of landscaping the pilgrimage site, some sheets of stoned books written in an Arabic letter were found. As long as it concerns

books on literature, Islamic jurisprudence and poetry in Turkic and Persian languages, written between 1850 and 1880. On the sheets are written wisdom, narration, ghazals. The fragments were torn apart and some areas rotted, even as some of them became entangled in the soil and stuck together, making it impossible to read them in their entirety. To the supplement, the work was also complicated by the fact that the pages were not numbered. Some of the sheets are embossed, and some are not.

Local legend has it that Imam Bahra the son of the father took the initiative together with begi of the same land in the construction of his father's mausoleum. The building had assumed the sum of the expenses it had left for its construction. Of course, even out of doing this, however, something causes them to go to the martyr in themselves and cause their will, the victim is buried towards the tip of the father's feet of the son. The body of Emir Sultan Ahmad biy and his son Mir a'zam, who went martyred for dabusia and for the same land, was also placed on the spot and then a monument was erected to them by the elders of the land as well. According to the will of the deceased, although the marble in the installed mausoleum is in many ways similar to that of Imam Bahra, but there is no feretory installed over them.

At the moment when the Arabs draw an army into our land, the queue is much more difficult when it arrives in Dabusia. Losses on both sides would be heavy in the fierce battle between the Turks and the Arabs. The Arabs, who had a powerful army when viewed with the Times of the time, would occupy the fortress only by defusing resistance from the local population, suppressing the rebels by force. In an attempt to capture dabusshah, the four sides of the fort are heavily guarded, placing their soldiers at the gates.

According to the order of the Arab warlord, no one should be taken out of the fortress. In search of dabusshah, the city center is surrounded, while from the ark where he resides, the king is not found. They realize that the Ark owner has secretly left the castle. Angered by this, the Army begins to execute the locals. And swears that "I will pass his people through the sword and drain their blood like a river until I find Dabusshah". Dabusshah's daughter, who sucks in the blood of innocent people, promises to find her father and asks him not to pass people through the sword in return. Agrees to accept Islam and become the wife of the army leader. The next day, he shows his army leader among reeds in Lake Nogora near the city, his father breathing a wedge made of reeds in the water. He begs his father to surrender, to convert to Islam, but, the king, known for his stubbornness, remains in the religion of majusius. When asked what city he left, he is kept secret, despite which he is executed. Meticulous men testify that a lame dog was leaving the West Gate a few days ago. It turns out that the king, in four, shakes the dog's

skin, sutures it to him, sags and, in the guise of a dog overrun with disease, limps and leaves at midnight. Abu Bohir, who is leading the guards at the West Gate, confirms that at night the man is not really the dog has left. The warlord, who has understood all this, breaks the warlord's head off his skull. The bald body of Abu Bohir, whose word is stuck in his mouth, falls to the ground. The elongated head is rounded to a considerable extent. The settlement would later become a place of pilgrimage. This is due to the fact that Abu Bohir Islam was very familiar with the laws, was brave, brave.

Because of His Highness, this pious young man, always from the right of his work, was called Abu Bohir in his home country of Arabia. Abu Bohir was the imam when the Arabs first prayed after withdrawing an army and taking the fort of Dabusia. He thus took the name Imam Abu Bohir – Imam Bahra ota. Later locals used to refer to Waliullah as the father of Imam Abu Bahra. It is said that it turned out that the mausoleum was restored to the place where he was executed.

The construction of the mausoleum of Imam Bahra ota is dated to the 16th century, it was built in an oriental rare style. Kasim Shaikh in karminia, White machit in Tim village, Astana ota near the Zirabulak mountains and the alluding Fortress also have a dome, pedestal, construction of sails to their historical monuments, in general, similar sides of the buildings from the inner and outer aspects. It was built during the reign of Abdullah II, khanakah of Dabusia, and is typical of the last quarter of the 16th century. The overall scale of the building, the originality of its historical appearance, with its architectural, artistic solutions, acquires splendor. From the once bustling city, ruins and the only monument – Imam Bahra ota khanaqohi-are all that remains. (Ismad Sanayev. "It's a coven world". T...)

The Arab March to Dabusi is also found in historical sources. In a 728 reference, the arab sarcard raises a stir against the Sogdians Ashras during Ashras ' March to Sogdian. Only Samarkand and Dabisi remain in Arab hands. The Turkish Khagan begins his march through the Nurata mountains to Sogd with an army made up of Sogd, Fergana and SHash people, and remain standing for a long time while practicing Kamarjo Castle. Having received security guarantees, the Arabs surrender the fortress and return to Dabusia. At that time, a strong force of 10,000 men stood in the Fort. At that time Dabusiani was ruled by Aqil ibn Varrad as –Sogd. In addition, there are records of an army standing in Dabui during the Ummawi period.

CONCLUSION

The word Rabat is an Arabic word, a fortified Arab settlement in the Middle Ages. Tarxi is rectangular, with towers on the walls. Initially-a special building built for fighters at the time when Islam began to spread.

Later rabot was understood not only in the sense of a fortress, a fortification, but also in the content of a hotel, a caravanserai. The current meaning here is the meaning of a place outside the city. For example, rabod, the third part of Dabusia, extended south from Shahristan. Rabot has a total area of about.

Whether it was surrounded by defensive walls is currently unknown. We can assume that the raboti of the monument consisted of three separate standing Hills. The central, southern, western, and northern sides of Rabot remain completely under the cemetery, with the cemetery expanding again on the eastern side. The occurrence of graves in the upper name of Rabot indicates that a cemetery existed here since ancient times, that is, from the last middle ages.

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