

## History of Dobusia Castle

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**Abstract:** This article describes the history of the establishment of the Dobusia fortress (city), development of its social, economic, and cultural spheres, as well as its destruction by the Bolsheviks.

**Key words:** Samarkand, Pakhtachi, Dobus castle, Ziyaviddin, Great Silk Road, "Vedari", Abu Zayd ad - Dobusi, jurisprudence, Zarafshan Valley.

Dobus Castle, which is considered the ruins of the ancient city of Dobusia, is located in the western part of Samarkand region, in the area of Pakhtachi district of Samarkand region from the point of view of the current administrative division, 12 km north-east of the district center Ziyaviddin town, 4 km from the Samarkand-Bukhara highway, in the north-eastern part of Dobus castle village.

According to Ismat Sanaev's "History of Ziyovuddin" it is written that "Dobusia dabus - Farsi Tajik means Gurziyi ahani, i.e. iron hammer" [1]. The city was named so because it was built as strong as iron. The geographer and historian al-Ya'qubi, who lived in the 9th century, described the city (fortress) of Dobusi as a strong and famous city that could not be penetrated by the enemy.

Historical sources contain important information about the city of Dobusia, which was built on the "royal road" section of the Great Silk Road connecting Samarkand and Bukhara. Historian Abubakr Muhammad ibn Ja'far ibn Zakariya ibn Khattot ibn Sharik, who lived in the 10th century, wrote in his book "History of Bukhara" that the city of Bukhara had not yet been created, but some of its villages had appeared. Nur, Kharkonurd, Vardona, Tarovcha, Safna and Isvan are among those villages. The big village where the king lived was Boykand (Poykand). The city is - Dobusi's castle, and that's what they called the city [2].

The city (castle) of Dobusia is located on the edge of the Great Silk Road, and like many cities in Central Asia, it consists of three parts: the Ark, the City, and the Rabat. The main center of the city is its arch.

**The arch** is located in the northwest corner of the monument. The Zarafshan River flows through the northern part of the arch, and the western part is surrounded by a high defensive wall. The southern and eastern parts of the arch are separated from the city by deep ditches. The arch and the city are connected only from the eastern side. A triangulation plug is installed at its highest point. The northern part of the arch is currently being washed by the Zarafshan river, and on the side washed by the river, a 5-6 meter cultural layer and the ruins in it are clearly visible.

**Shahristan.** The city part of the monument is located between the arch and the rabot, almost all of it is covered with an ancient cemetery. Shahristan completely surrounds the arch from the north, east and south sides, and it itself has a history close to the shape of a square. The total area of Shahristan is 23 ha and it is protected by majestic defensive walls. In the research conducted in the defensive walls, it was found that there are wide intra-wall corridors inside it. The Zarafshan river flows through the northern part of the city, and this river has washed away a large part of it now, and this situation is still ongoing.

**Rabat.** Rabat, the third part of the city, extends from the city to the south. Whether it is surrounded by defensive walls or not, it is not yet known. The total area of Rabat is 50 hectares. We can assume that the structure of the monument was on three separate mounds. The central, southern, western and northern sides of Rabat are completely covered by the cemetery, and the cemetery is expanding to the east. The meeting of tombstones in the upper part of Rabat testifies to the existence of a cemetery here since ancient times, that is, since the late Middle Ages.

As a result of the study of historical sources, trade, crafts, art and culture, and science developed in the city of Dobusia (fortress). The analysis of historical and archeological sources shows that ceramics, textiles, and architecture are particularly well developed in Dobusi.

"In the 10th century, the Arab traveler Ibn Khawkal, who traveled to Mowarounnahr, stayed in Dobusia and wrote down valuable information about the crafts of this city. According to him, "Vedari" gas was produced in Dobusia. Made of cotton, this soft, yellow fabric is very durable and does not fade after washing. This fabric is very popular in Khurasan, and it is also called "Khurasan piece". Amirs, ministers and nobles made clothes from it. Dishes made by Dobusia potters were very famous for their quality" [3].

The praiseworthy aspect of ancient Dobusia is that science has developed and famous scholars came out and created information in various fields of religious and secular science.

Among the scholars born in Dobusia, the most famous jurist, judge Abu Zayd Ubaydullah ibn Umar ibn Isa ad-Dobusi. He was one of the seven famous judges (kuzoti saba) of Bukhara, a major representative and chairman of the Hanafi sect. Abu Zayd ad Dobusi was born in Dobusi in 978 and studied here, grew up and learned from famous scholars and became a scholar of fiqh. In addition, ad-Dobusi rose to the level of a talented scholar in the sciences of khilaf, jadal and Sufism.

Eight centuries ago, Abu Zayd ad-Dobusi founded a new science called khilaf science, which began to be called "comparative jurisprudence" by the 20th century. Sources say that there

were 10 works of Abu Zayd ad-Dobusi. Four of them, i.e. "Justification of Views", "Evaluation of Evidence", "Book on the Secrets of the Foundations and Branches of Jurisprudence", and "The Farthest Goal" have survived to this day. It is known that the books of this noble person served as a program for many scholars who lived after him. Abu Zayd ad-Dobusi died in Bukhara in 1039 at the age of 63.

Zulaym ibn Hatit al-Jahzami ad-Dobusi, another scholar who was born in Dobusi, was a virtuous, wise and good person, and he was one of the reliable hadith narrators. His nickname (nickname) was Abdul Gushayim, and he was from the Dobusi people. He went to Iraq and recorded hadiths from many scholars there. Famous muhaddiths such as Muhammad ibn Ismail al-Bukhari (Imam-Bukhari) who learned from a number of scholars such as Muslim ibn Ibrahim al-Farohidi, al-Minhal ibn Bahr al-Kushari and Abdullah ibn Rija al-Ghadani, have hadiths from him. those who narrated. Abulgushaym ad-Dobusi died in Dousia in January or February 866.

According to the sources, Abulgushaym ad-Dobusi was a teacher and close friend of our compatriot, Imam Bukhari, who is known as the "Sultan of Hadith Science".

Another scholar who spread Dobusia's book is Abulfath Maymun ibn Muhammad ibn Abdullah ibn Bakr ibn Majja ad-Dobusi. About scholar, Abu Sa'id Samani in his work "at-Tahbir fiy al-mujami-l-kabir" (Scholars in the Big Dictionary) says: "Abdul Fakh Dabusi was a righteous jurist, gentle, and good-natured person, who lived in Bukhara for a while, then Marw until the end of his life. lived in the city. In Marw, he studied under Imam Abdulmuzfir Jaddi and Abdul Kasim Ismail ibn Muhammad ibn Mahsin al-Husaini and his teacher Abu Said Ahmad ibn Muhammad ibn Ibrahim al-Tabari and a number of scholars. He died in Marw, where he lived in 1067-1139" [4].

Another scholar from Dobusi is Abulkasim Ali ibn Abu Yala al-Muzaffar ibn Hamza ibn Zayd al-Awali al-Husaini al-Shafi ad- Dobusi. He was also a jurist, an eloquent writer, able to provide evidence for his words, and he had the upper hand in debates, had a good manners, had an open hand, and was a generous person. Muhammad ibn Abdulaziz al-Kantari, Abu Sahl Ahmad ibn al-Abivardi, Abu Masud al-Bajali, and other scholars learned from him. In 1086, he went to Baghdad and taught at the "Nizomiya" madrasa, and at the same time, he wrote many hadiths in the discussion of scholars.

Abulqasim Ali ibn Abu Ya'la ad-Dabusi, scholars such as Hibatullah ibn al-Saqati Abulaziza al-Kalanisi, Abdul-Wahhab al-Anmati, Abdurrahman ibn al-Hasan al-Sharaffi narrated hadiths.

Al-Sakati says about his teacher: "One of the mature imams of the Shafi'i sect, who perfectly mastered the Koran, jurisprudence, hadith, dictionary, and the Arabic language. He was a person who came with a high hand and followed the fatwas." In another place, it is mentioned: "The madhhab, khilaf was famous for knowledge of foreign hadiths and the science of puberty, and he was one of the mature scholars of the Shafi'i madhhab." Abulqasim Ali ibn Abu Ya'la ad-Dabusi died on August 29, 1089.

Another Dobusian scholar is Yunus ibn Ibrahim ibn Abdulqawi ibn Kasim ibn Dawud al-Kanani al-Askalani, also known as Abu Nun al-Dobusi Makir. Abu Nun al-Dabusi was born in 1237 and died in March 1329 at the age of 92. The first half of Abu Bakr Abdullah ibn Muhammad ibn Abdullah ibn Abu Dunya al-Karshi's book "Satisfaction" contains hadiths narrated by him.

According to the historical sources, there were several villages around Dobusia, and scholars lived in these villages. The names of Roghin, Kandukin and Iskaran villages are known near Dobusia.

Roghin is one of the villages belonging to Dobusia, from which scholars such as Muhaddith Abu Muhammad Ahmad ibn Muhammad ibn ad - Dobusi ar- Roghini came out. He wrote the hadith. "Maghazi - he - narrated the work of Vakidi (Walks of Vakidi). Muhaddith Abu Muhammad Ahmad ad-Dabusi Abu Bakr Muhammad Ahmad ibn Musa ibn Rija ibn Hansh al-Khorizani, Abu Nasr Mansur ibn Muhammad al-Harlası, Abu Bakr Muhammad ibn al-Fazal al-Imam and a number of such scholars. recorded many hadiths and narrated them. Scholars such as Hafız an-Nakhbii listened to hadith from Abu Muhammad Ahmad ad-Dabusi. Hafız Abu Muhammad Abdulaziz said: "We stayed in Dobusia with Abu Muhammad Ahmad ad-Dobusi for fifty days, and we listened to the book "Maghaziyu-l-Wakidi" from him. Abu Muhammad Ahmad ad-Dabusi kept a part of that book written down, and we also copied it from what he wrote and wrote down."

Of course, we are far from the claim that we have determined the names of all scholars born in Dobusia, many studies still need to be done in this regard.

Nowadays, in the city (castle) of Dobusia, there are no buildings left from the mausoleum of Imam Bahra, and the surrounding area consists of a hill and a cemetery. Why did this ancient city, which once developed trade, crafts, science, and culture, become like this?

We tried to find an answer to this question, according to Mirzo Ulugbek's "Tarihi Arba ulus" (History of Four Nations) century, "Genghis Khan gave an order to his countless soldiers like locusts to conquer Mowarunnahr country. Genghis Khan marched towards Samarkand and gathered a large army from the inhabitants of Bukhara and its surroundings. On the way, he left a group of them to besiege the fortress of Dahbus and Saripul. He set off with great speed" [5].

When studying the historical sources, Genghis Khan ordered to burn the city of Bukhara on February 16, 1220, and the ancient city of Bukhara was destroyed by fire for seven days. According to the information given by many historians, as a result of the Mongol invasion, the cities and villages of Mowarounnahr fell into decline. The Arab historian Ibn al-Asir (1160-1233) writes about the activities of the Mongol invaders in Central Asia: "They did not spare anyone, they killed women, the elderly, children... They razed to the ground without leaving a single city behind" [6].

The city (castle) of Dobusia was also destroyed by Mongol soldiers.

When asked when Dobusia, which was destroyed at the beginning of the 13th century, was restored, historian Hafizi Abru Shahabeddin Abdullah ibn Lutfullah ibn Abdurashid al-Khawafi (1362-1431) says about Dobusia: "Dobusia is a small town. Between Bukhara and Samarkand, now there is a fortress belonging to Samarkand, it is said that it was built by Sultan Jalaluddin. 5 farsangs from Dabusi to Kushon" [7]. Hafiz Abru's opinion that Dabusia Castle was built by Sultan Jalaluddin is far from the truth. Academician Bartold denies Hafiz Abru's information that the city (fortress) of Dobusia was built by Sultan Jalaluddin.

It can be noticed from historical sources that the city (fortress) of Dobusia flourished during the period of Timurids, Shaybani Khans, Ashtarkhanis, and Bukhara Emirate, but it did not return to its state in the 9th-12th centuries.

In the second half of the 19th century, the occupation of Central Asia by Tsarist Russia, the Emirate of Bukhara and the Khanate of Khiva were turned into semi-colonies. After the coup d'état led by Lenin in 1917, the transfer of power to the Bolsheviks led to the complete destruction of the city (fortress) of Dobusia. Uljonmomo, who was born in 1910 and lived in a village near Dabusia city (castle), said this in 1995 when he was interviewed, the invaders led by the bloodthirsty Furunze destroyed the Dabusia fortress in 1920 and even demolished the existing buildings by dropping bombs with military planes. Uljonmomo (died 1996).

In 1934, the famous historian A.Yakubovsky led an archeological expedition to Zarafshan valley and presented his conclusions after seeing many ancient monuments in the valley. According to Yakubovsky, the last residents who lived in Dobusia for several years left the city. But the lack of population did not end the once popular market. Residents from neighboring villages would gather one day a week in the dead town square for a market, and there would be a great sale. He left information that he did not see so many people gathered in the ruins of Dobusi either in Karmana or in other places.

In the 90s of the 20th century, archaeological research was conducted under the leadership of Amiriddin Berdimuradov. From 2007 to 2011, the archaeological study of Dobusia was continued in cooperation with the Institute of Archeology of the Russian Academy of Sciences and the International Scientific Center for the Study of Japanese Culture in Kyoto, Japan. Researches were conducted in the arch, city and raboti areas of the monument.

As a result of researching the materials of archaeological excavations (pottery, remains of residential buildings related to handicraft production, metal objects) conducted in the regions of Shahristan, Rabat and Ark of the Dobusia monument, life flourished there from the 6th-5th centuries BC to the 13th centuries. as mentioned in historical sources, it was found that Dobusia as a city appeared before the city of Bukhara.

According to archeological scientists A. Berdimurodov, Komil Rahimov, the scientific analysis of the archaeological findings obtained during the study of the ruins of the city (fortress) of Dobusia shows that the age of the city of Dobusia is not less than 2600 years. We think that the consistent continuation of research in this area will reveal new aspects of the city's history, of course.

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