

# An Important Study of the Ethics of Pilgrimage

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**Annotation:** This article analyzes the data on the historical topography of the tombs of Bukhara, cited in the work of Ahmad ibn Mahmud “History of Mullozoda”. It is also argued that the work is useful for clarifying the pilgrimage issues that are important to the pilgrim, the possibility of visiting the cemetery by men and women, the etiquette of visiting the grave, the recommendations on the etiquette of pilgrimage still serve as a guide for today.

**Keywords:** culture of pilgrimage, pilgrimage etiquette, holy shrine, pilgrimage issues, pilgrimage procedures, folk customs, shrines, pilgrimage etiquette, topography of graves

**Introduction.** According to historical sources, Ahmad ibn Mahmud Bukhari was known by several names, including Mu'in al-Azamat (helper of citizens), Ahmad ibn Muhammad, and Mullozodai Bukhara. Ahmad ibn Mahmud Bukhari's most famous work is “History of Mullozoda”. The fact that the author is referred to by several names shows that he was a very literate and intelligent man and was very popular among the people. Because in the Middle Ages, the term “mullah” was not used for everyone. This means that the word “mullah” is one of the titles in the Shari'ah and is used to refer to educated people. This work brought the author a lot of fame. The reason why the work was in demand at all times can be explained by the fact that there were many copies of the work. Most of these copies are now kept in the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. The work was translated into Russian by R.L.Gafurova [3]. Many copies of the work date back to the 19<sup>th</sup> century [1,11].

**Discussion.** The first three copies of “History of Mullozoda” came to the Asian Museum in 1876. This was mentioned by academician B. Dorn in his article [3,11-12]. It can be seen that the work was later included in the catalogs as well. We can also see that copies of the work are included in the catalog compiled by K.G. Zaleman and V.R.Rozen [1,11]. Among the many works, the work “History of Mullozoda” is said to have been copied by calligraphers. The presence of the Bukhara ratio in most of the calligraphers who copied the work indicates that the work was copied several times by Bukhara calligraphers. Undoubtedly, the work will serve as an important guide not only for its time but also for visitors today.

Some copies of the book contain the names of the cities where these works were carried out, in addition to Bukhara, the cities of Nasaf and Kazan are mentioned as the names of the places where the manuscripts were copied. In addition to Central Asia, copies of the work were also manually rewritten in Volga and Khorasan [1,13]. So, the above data show that the work gained great fame and popularity for its time. In addition, other foreign countries have also shown great interest in the Bukhara pilgrimage places and tombs that are listed in the book. From the point of view of history and succession, it can be concluded that the universal prestige of today's Bukhara shrines did not appear in the present day. It can be said that this work also contributed to the prestige of Bukhara in the Islamic world. In particular, the book identifies, substantiates, explains and interprets the procedures of the visit, which serves as an important source to further clarify some aspects of the issue of pilgrimage.

Based on the work, it is worth noting that the holy shrines of Bukhara and many of them date back to the Middle Ages. This means that the worship of shrines (tombs) developed during this period, and it can be said that most of them are associated with the burial place of famous scientists and statesmen.

As academician V.V.Barthold wrote, the worship of saints developed “under the influence of the growing conflict between faith and truth” [2,389]. Priests, on the other hand, sought to control all aspects of spiritual life, including folk customs (holidays, pilgrimages, etc.). It can be said that “Kitobi Mullozoda” was the work that put an end to the contradictions that arose during this period.

It is in the play that the culture of pilgrimage is analyzed from the point of view of historical-religious, Islamic jurisprudence. Also, the fact that the famous works of history and the Islamic world are based on many works such as Abul Qasim Mahmud ibn 'Umar al-Zamahshari's "Rabi' al-Abrar", Ata Malik ibn Khoja Baha ad-din Muhammad al-Juwayni's "History of Jahongushoy", Abu Bakr Muhammad ibn Ja'far Narshahi "The Book of akhbori Bukhara", Abu Abdullah Muhammad ibn Ahmad ibn Muhammad ibn Sulayman Kamil al-Bukhari al-Warraq's "History of Bukhara", Imam Muhyi ad-din Nawawi's "Tahzib al-asmo wa-l-lug'at", Burayda's "Jami 'al-Usul", the works of hadith scholars Muslim, Abu Dawud, and al-Nisa'i, "Kitab al-Sunan" had struck a chord.

It also eliminates conflicting ideas about performing certain actions in the culture of pilgrimage. It has also led to the spread of worldview and spirituality in the observation of pilgrimage etiquette described in the book. As a result, the work served as a guide for visitors.

The book consists of an introduction and four chapters in terms of structure: Chapter 1 - On the Permission of Men and Women to Visit, Chapter 2 - On the rules of pilgrimage, Chapter 3- Description of mausoleums and mausoleums, Chapter 4 - Describes the mausoleums and tombs in and around Bukhara [4]. As can be seen from the title of the chapters of the work, the work is devoted to the description of the culture of pilgrimage, procedures, directions and routes of pilgrimage, the geography of pilgrimage.

Researchers also point out that the author relied on many sources in writing the work. The work has a unique historical value. There is also information that academician V.V. Bartold used the information in this work in writing "Turkistan-Mongol invasion".

Some historical figures, as well as historical events related to their lives, also attracted the attention of academician V.V. Bartold. He used the book of Ahmad ibn Mahmud in his scientific works. In particular, as already mentioned above, the well-known scientist V.V. Bartold, who paid attention to the activities of the Mullozoda as a serious resource to the history of Central Asia and one of its major cities, Bukhara he was able to identify information that others did not mention in this book. It is said that he used some parts of his work "History of Mullozoda" in his work "Turkistan during the Mongol invasion". In the section devoted to the history of the Karakhanid dynasty, V.V. Bartold relied on the data of this work to describe the activities of one of the representatives of this dynasty, in particular, Shams al-Mulk Nasr ibn Ibrahim (460/1068 - 472/1080) in the field of urban beautification.

According to sources, the Rabati Malik, built by Shams ul-Muluk Nasr in the Zarafshan oasis, and a similar architectural monument were built on his initiative in Samarkand and Khojand. Information about the existing tomb on the side of the Bukhara Prayer, the famous tomb in Oq Kotal, as well as the place of birth and activity of Arslankhan, his construction of the Kalon Minaret in 1127 are taken from the above work. In addition, in "Turkestan during the Mongol invasion" we can see that the information about the Bukhara sadrs, their origin, the history of the struggle with the Karahitays and Samarkand khans in the 12<sup>th</sup> century, the founder of the Kubravian mysticism Sheikh Najmiddin Kubro is based on "History of Mullozoda". From this book scientists like I.I. Umnyakov, V. L. Vyatkin, V. A. Shishkin have also used it. I.I. Umnyakov used "History of Mullozoda" in "Raboti Malik" to clarify the date of construction of "Raboti Malik" [3,17].

Well-known historian V.L. Vyatkin also used some information in the "History of Mullozoda". In addition, V.A. Shishkin used this book to cover the construction of the mosque in Bukhara [3,18]. The work was used by many researchers, including the well-known historian O.A. Suhareva. He uses the work "History of Mullozoda" in his research on the history of the cities of the Bukhara Khanate.

In addition, the work "History of Mullozoda" is useful in that it clarifies the issues of pilgrimage, the procedures that are important for the pilgrim. In the play you can find sections on the possibility of visiting the cemetery by men and women, the etiquette of visiting the grave, the etiquette of pilgrimage.

When it comes to the possibility of men and women visiting the cemetery in the play, the following thoughts of the Prophet on behalf of the Companions of the Prophet (peace and blessings of Allaah be upon him) from Burayda in "Jami al-Usul" are noteworthy: "I begged forgiveness from the Lord for my mother (to forgive her sins), and he did not give me permission to do so, and I begged permission from her to visit her grave, and she gave me permission". So in doing so, he says, children can visit their mothers' graves.

He also cites as evidence that a similar narration was narrated in Abu Dawud and al-Nisa'i. In particular, Abu Abdullah Muhammad ibn Abdullah al-Khatib al-Shafi'i, better known as Hazib al-Fakhriya, discusses the benefits of visiting the graves of parents every Friday from the book "Mishkat al-Masabih". Imam rabbi Rukn

al-Islam Muhammad ibn Abi Bakr Hanafi, famous by the name of imamzadeh, was quoted from the Prophet's side from Buhari's work "Sharia ul-Islam": I forbid you to visit graves, but you should visit them, but there are hadiths that say, "Do not say bad words." It is noteworthy that al-Zahidi's Sharh al-Quduri quoted Abu Hanifa as saying that there is no reward for visiting the Prophet to pray for the dead and to remember the Hereafter. It is narrated from this hadith that women are allowed to visit graves like men. At this point, another hadith is narrated that contradicts this hadith narrated by Abu Hurayra on behalf of the Prophet.

The fact that the Prophet (peace and blessings of Allaah be upon him) allowed graves to be marked with stones is explained by a hadith in the Jami al-Usul. In particular, al-Zahidi's "Sharh al-Quduri" states that it is forbidden to step on a grave, sit, sleep, perform any urination, or pray on and in front of a grave.

The source also provided information on the etiquette of visiting the grave, the prayers recited during the visit to the cemetery, the impossibility of stepping on the grave in shoes, the visit to the grave is sunnah, and the expediency of visiting on Fridays, Saturdays, Mondays, and Thursdays before sunrise. Gives. In addition, visiting parents gives the reward of Hajj, as well as information on what intentions to go with when visiting the past.

The Pilgrimage Etiquette section of the work discusses whether it is permissible to stand back facing the grave during a grave visit, and whether it is permissible to touch and kiss the grave. The author bases his opinion on this question through the answer of Abu Hamid Muhammad ibn Muhammad al-Ghazali in his book "Ehya al-Ulum". There is also a sequence of prayers to be recited at the entrance to the mausoleum and then which Qur'anic verses to recite.

**Results.** The relevance and importance of Ahmad ibn Mahmud's views on the tombs of Bukhara and the etiquette of pilgrimage in his work "History of Mullozoda" is reflected in the following:

**First,** he was an author who made an introduction to the problem of the lack of social distinction in visiting graves and was able to regulate the norms set for women to visit.

**Second,** the issue of pilgrimage etiquette raises not only the rules from the point of view of Muslim etiquette, but also the morality of the culture of pilgrimage in terms of human and moral factors, remembrance, understanding, remembrance of the hereafter, the lack of reward for pilgrimage.

**Third,** the author was able to clearly show the pilgrim the route of the pilgrimage by classifying and categorizing the shrines.

**Fourth,** the author provides historical-geographical information of scientific value by drawing topographic lines of the city border by describing the shrines.

**Fifth,** it can be said that the work is programmed according to the prayers that must be recited during the pilgrimage, the work is written specifically for the pilgrims.

**Sixth,** by describing the objects of pilgrimage in this work, the author envisions the expansion of the pilgrimage area by showing Bukhara and its surrounding villages, which will be a source for historical and topographic research on the geography of medieval pilgrimage.

**Seventh,** the author was able to systematize the rules and procedures of pilgrimage as early as the Middle Ages.

**Eighth,** he is the author who created the presentation of the "Bukhara visiting paper" on Bukhara tourism.

**Ninth,** it provides the final conclusions and recommendations based on the sources and sources of religion and jurisprudence, the methods and means of comparative comparison of the actions prohibited during the pilgrimage.

**Tenth,** the features of consistency, coherence, consistency in the coverage of the issue of pilgrimage etiquette, as well as the approach to the methods of clarity, argumentation, substantiation in the description of processes have increased the practical-popular, specific importance of the work.

**Conclusion.** Thus, the prohibitions on visiting include stepping on the grave in shoes, sitting, sleeping, urinating, praying over and facing it, not sitting on the grave, not rubbing it with one's hands, not kissing it, not pointing with a stick, and not saying bad words. As permissible conditions, it is permissible to visit the graves of parents, to pray for the dead, women are also allowed to visit graves, there is no harm in appointing them to find graves, and it is permissible to give alms when visiting.

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