

**"GARDEN CEMETERY"  
(Sayyid Mir Halilullah Father Shrine)**

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**Abstract:**

Jizzakh region, along with many regions of Uzbekistan, has been home to many scholars and historical sites. These monuments serve to reach us very important information from the distant past. At the moment, it is our priority to bring this place to the next generation by drawing public attention to it.

**Keywords:** Jizzakh scholars, distant history, Timurid era, historical documents, historical writings, Sufism, architectural culture, Mongolian village.

When we look at the written sources of the history of our country, we certainly come across a lot of information about the shrines associated with the names of saints. One of such shrines is "Boghi Mazar" ("shrine of Sayyid Mir Halilullah father"). There is such a place of pilgrimage near the village of Mughal, Bakhmal district, and information about this place is also given in Hafiz Tanish Bukhari's work "Abdullanoma" under the name of "Ganji Alisher".

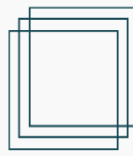
Academic scientist Yahya Gulomov writes: "The village of Bogi Mazar (also known as Mughal) located on the eastern side of the route, 4 kilometers from it, was probably called "Ganji Alisher" in the 15th-16th centuries. There are remains of a large house in Bogi Mazar. Compared to this, this village has been one of the places of pilgrimage since ancient times.

Sayyid Azim's book "Bakhmalnama" contains the following story: "At the dawn of 1369, Amir Temur's army was preparing for a battle against the jetes (those who live along the Jettisuv-Yettisuv banks). It is said that Sayyid Mir Baraka was the brother of Temurbek on one of these days.

All treatment measures are in vain, and Temurbek, who is helpless, orders his servant to take the patient to the greenest place in the mountain gorges. Such a place was the shadows of Koshchinor. Here Sayyid Mir Khalilullah, who is helpless and helpless, says that he intends to drink water from the hand of the great emir. The patient, who quenched his thirst with water from the Rahmat spring, died asking for the consent of those around him.

Many years later, Amir Temur, who became the powerful ruler of the entire Movarounnahr, called that official and asked: Do you remember the sign we left in Koshchinor? I want to build a small house there, you will build it yourself.

I will give you all the necessary equipment and power. In this way, a domed house is erected, a symbol of the incomparable respect shown to the soul of the Sayyids' generation, and the symbol of boundless loyalty.



On the way to Honaqah, the blue stone covered with various carvings, reliefs and Arabic inscriptions still attracts the attention of the pilgrims who pass by until it sinks to the ground.

There is a legend about this stone in the mouth of the people: Sohibgiron ordered the masons of Ghazgon to prepare a tombstone in order to honor his safdash hoki forever. But the stone will be ready in time for his next heroic journey. Unable to do anything, the emir ordered an old dervish, one of Sayyid Mir Baraka's mature students, to carry the stone to the head of the grave. The old dervish followed the young companion to the stone that had been prepared and appointed him as follows:

Take it to Bogimozor's apartment in your arms! Don't look back on the road, your anxiety will increase if you look back.

The young dervish put the name of Allah in his heart, took the stone in his arms and went smoothly to the appointed destination. The dervish, believing that he had passed through Koshchinor and now arrived, involuntarily looked back... At that moment, the stone in his armpit fell to the ground and was half buried in the mud.

It seems that he was not able to raise this and that inscription stone again, so he returned to Samarkand. There are reports that the younger brother of Mir Sayyid Baraka, the elder of Amir Temur, named Mir Sayyid Halilullah, may have been written in history books.

In conclusion, a lot of valuable information has reached us from the distant past to the present in the historical heritage and historical sites of the Allamas who lived in the Jizzakh region. It is probably for this reason that even today this city draws the attention of many tourists to its shrines like "Bogi Mazar" and forces them to visit this area again and again.

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