

STUDYING THE HISTORY OF THE ORIGIN OF THE VILLAGE OF DODBOG'NI

Azimova Munisa Azamovna

ASIA INTERNATIONAL UNIVERSITY

Annotation: This article explores the origin, ethnic composition, and geographical characteristics of Dodbog'ni village, located in the Shofirkon district of the Bukhara region. It provides insights into the village's history, traditions, local legends, and the socio-economic and cultural development of its inhabitants.

Keywords: Dodbog'ni, Shofirkon, Sho'rabot, Arabkhona, Yuqsin, O'ba, Chig'ilbak, Kotiyon, Mahallapoyon, Bog', Shopur, Asbgardon, Bibikabo'dposh, Saidpok, Mir Kamol.

Introduction

The village of Dodbog'ni, located in the Shofirkon district of the Bukhara region, has long been recognized for its ancient heritage and industrious population. The settlement lies approximately six kilometers west of the district center. Geographically, the village is bordered by Sho'rabot to the north, Chig'ilbak and Qal'a to the south, Qumbosti, Kotiyon, and Arabkhona to the east, and O'ba to the west. Its total area covers about three square kilometers.

Currently, the village is home to 426 households, with a total population of 1,641 residents. The majority of the inhabitants are Tajik and Uzbek speakers who have lived together peacefully for generations. Written records about the early history of Dodbog'ni are scarce; therefore, the reconstruction of its historical background largely relies on oral traditions and the accounts of local elders.

Historical Background and Etymology

According to oral legends, the foundation of Dodbog'ni is linked to two brothers who once settled in this area. One of them became a gardener and cultivated his own orchard, while the other pursued animal husbandry and later established the nearby village of Yuqsin. It is said that until the middle of the last century, the people of Yuqsin buried their deceased relatives in the Dodbog'ni cemetery, suggesting a deep historical connection between the two villages.

In the central part of Dodbog'ni stands an ancient earthen mound that has been turned into a burial site. The structure rises about twenty meters above ground and occupies roughly one hectare. Archaeologists believe that such mounds, common in the Bukhara region, originated as defensive fortifications dating back to the 4th–6th centuries CE.

The famous Bukhara historian Abu Bakr Muhammad ibn Ja'far Narshakhi, in his 10th-century chronicle "The History of Bukhara" (943–944 CE), mentions that Shopur, the son of Khosrow, once came to Bukhara after a dispute with his father. It was he who ordered the construction of the Shofirkon canal and established prosperous villages along its banks. Historical evidence shows that Khosrowshah, one of the Sassanian rulers, lived in the 7th century, linking the village's irrigation and settlement patterns to ancient Persian influence.

Elderly villagers recount that the Shofirkon canal has been in use since the 14th century. The etymology of the name "Dodbog'ni" also has several interpretations. According to Professor Oxunjon Safarov, during the 19th century, inhabitants of the present-day Mahallapoyon street, who had migrated to this area, once appealed to the Emir of Bukhara, Abdullahadkhan, for

irrigation water. Their plea — “Dod bog‘ nest” (meaning “our garden is gone”) — led the Emir to allocate water from the Sultanabad canal. Over time, this phrase evolved into the name of the village, “Dodbog‘ni.”

Another local legend tells of a princess named Bonu, whose once-beautiful garden was destroyed for mysterious reasons, giving rise to the name Dodbog‘ni. Some versions depict Bonu as a cruel woman whose misdeeds brought misfortune to the area. These folk narratives, though differing in detail, collectively reflect the cultural memory and moral values of the local population.

Religious and Cultural Heritage of Dodbog‘ni Village

The village of Dodbog‘ni consists of five traditional mahallas (neighborhoods): 1) Jo‘ybolo, 2) Jo‘ypoyon, 3) Mahallapoyon, 4) Ko‘chiboyon, and 5) Mahallashaykhon. In many cases, Jo‘ybolo and Jo‘ypoyon are collectively referred to as “Katta Dodbog‘ni” (Greater Dodbog‘ni). The inhabitants of these neighborhoods are considered the oldest native residents of the village, a fact reflected in the location of their ancestral burial site—the Dodbog‘ni cemetery.

Historical accounts suggest that during the early 20th century, a small street known as Attorlar (“The Perfumers”) existed along the road leading to Chig‘ilbak. Over time, this settlement disappeared, and its land was converted into agricultural fields. By the late 19th century, Dodbog‘ni village had four functioning mosques serving its community. However, with the rise of Soviet power in the 20th century, these religious institutions were repurposed for industrial use—turned into cotton-processing centers, warehouses, workshops, and sericulture facilities. Eventually, the Mahallashaykhon and Mahallapoyon mosques were demolished under local administrative orders.

Dodbog‘ni is also known for its sacred shrines (qadamjolar), believed to be the resting places of seven saints, collectively referred to by locals as the Haftdodaron (“Seven Brothers”). Five of these sites have survived to the present day:

Saidpok

Mir Kamol

Childuxtaron

Bibikabo‘dposh

Asbgardon

Three of these shrines are distinguished by majestic mulberry trees, while the remaining two are marked by elevated mounds. Unfortunately, no traces of the other two shrines have remained, and even their names have been forgotten by the villagers.

Field observations revealed that there are no surviving written sources about the lives or miracles of these saints. However, the presence of ancient mulberry trees—some estimated to be several centuries old—suggests that these locations have been revered for generations. For instance, the massive mulberry tree near the shrine of Saidpok is believed to be around 500 years old, with a circumference exceeding six meters and a diameter of nearly two meters.

Local oral traditions attribute miraculous properties to several of these sacred sites. The Asbgardon shrine, for example, is believed to cure children suffering from whooping cough and

livestock afflicted by disease. The very name Asbgardon (“Protector of Horses”) reflects this healing symbolism and the community’s enduring faith in the site’s spiritual power.

Economic and Social Development of Dodbog‘ni Village

During the Soviet period, the agricultural lands surrounding Dodbog‘ni were managed collectively under a state-owned enterprise. Following independence, these lands were reorganized into private dehkan (smallholder) and fermer (farmer) enterprises, which continue to serve as the foundation of the local economy.

Currently, one of the leading agricultural enterprises in the region is the “Doston” Farmer Enterprise, headed by Nurullo Narziyev. This enterprise cultivates approximately 86 hectares of land and provides permanent employment to 33 workers. The fields of this farm are irrigated through the Qal‘a and Labaki canals, ensuring efficient water distribution and stable crop yields.

Another major farming unit is the “Jo‘raboy Latif” Farmer Enterprise, led by To‘raboy Latipov. Including pastures, the farm manages a total of 196 hectares of land and employs around 20 workers. Similarly, the “Sharifbobo–2020” Dehkan Enterprise, managed by Umid Yusupov, operates on 56 hectares of farmland and provides jobs for 19 local residents.

These enterprises specialize in cotton, grain, and silkworm production, consistently exceeding their annual production targets and contributing significantly to the economic well-being of the district.

In addition to farming, more than 30 residents of the village are engaged in small-scale entrepreneurship, craftsmanship, home-based industries, and trade. Such diversification of income sources has helped ensure the economic independence of many local families.

At present, the village hosts nine retail outlets, as well as a butcher’s shop, a barbershop, a shoe repair workshop, a bakery, and a public library, all of which provide essential services to the population.

A two-storey modern kindergarten accommodates 60 children, ensuring early childhood education for local families. Healthcare services are provided at a newly built rural medical center, equipped with modern diagnostic facilities. The center is managed by a qualified physician, Dr. Ruxsat Sharipova, and a team of 14 medical staff who provide continuous healthcare support to villagers.

The children of Dodbog‘ni attend nearby schools in the neighboring villages of Arabkhona and Hovlipoyon. Specifically, 206 students are enrolled at General Secondary School No. 15, 59 students at School No. 10, and 16 students attend specialized schools. Additionally, 102 young men and women from the village are currently studying in vocational colleges and academic lyceums, while 32 students pursue higher education in various universities across the Republic of Uzbekistan.

The village’s transport infrastructure includes approximately 8 kilometers of roads, with 5 kilometers already asphalted and the remainder currently under reconstruction. These developments have improved access to nearby settlements and markets, facilitating both trade and education.

Traditionally, the people of Dodbog‘ni have been known as skilled and diligent farmers, whose strong work ethic and community spirit continue to define the social and cultural fabric of the village today.

The village of Dodbog‘ni, located in the Shofirkon district of the Bukhara region, represents a unique example of historical continuity and cultural resilience in rural Uzbekistan. Its origins, deeply rooted in oral traditions and legends, reveal the intertwined relationship between human settlement, natural resources, and spiritual beliefs.

The preservation of sacred shrines, ancient burial mounds, and irrigation networks demonstrates the community’s respect for its historical heritage. Meanwhile, the transformation of Dodbog‘ni into a modern rural settlement—with well-organized farming enterprises, social infrastructure, and educational institutions—illustrates the successful adaptation of traditional livelihoods to contemporary socio-economic conditions.

The village’s steady development is sustained by the hard work of its people, who have maintained a balance between historical memory and modern progress. Hence, Dodbog‘ni serves as a living model of cultural continuity, rural entrepreneurship, and community-based development in the Bukhara region.

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