



A look at the historical monuments of Andkhoy Case study: Kohneh Qaleh, Qadamgah Shah Mardan, Baba Vali School Complex and Dome of Justice

Hafizullah Rasouli¹, Gul Ahmad Burhani²

¹Associate Professor in History Department of Social Sciences Faculty, Jawzjan University, Afghanistan.

²Academic Member in History Department of Social Sciences Faculty, Jawzjan University, Afghanistan.

Corresponding Authors*

Hafizullah Rasouli

Article History

Received: 19.04.2025

Accepted: 05.05.2025

Published: 27.05.2025



Abstract: The purpose of this study is to introduce the historical monuments of Andkhoy, which can be a way for researchers and historians to know the historical monuments and history of Andkhoy. Although, indoor and outdoor researchers have studied in this area during recent years, but so far no research has been done on the historical monuments of Andkhoy. Methodology and study of this article is completely researched. The sample has been taken from the research area as a criterion. In this research, mixed library methods of field study have been used. Therefore, the purpose of our research is to clarify the historical reality and the remnants of the past in Andkhoy by using new research methods to reach the facts over a long period of time. In the distant past, the findings of this research can be written as follows: Andkhoy, with its antiquity of history and historical monuments such as Tombs of Great Men, castles, ponds, and shrines, are of special importance. Some monuments of history have been completely destroyed due to campaigns and wars, except the ruins

that have been razed to the ground are no longer visible, and many of them have been spared from the ravages of the day, which are still standing. There are documents and evidences that some of these monuments have been restored several times during the last century, including the reconstruction of the Baba Vali School Complex and the Dome of Justice (Chahar Souq), some of which are historical monuments such as the old castle (Neystan), Bala Hissar or the historical castle of Andkhoy, and the poets' barn have been deliberately destroyed several times due to the invasion of foreigners or by the tyrannical rulers under the pretext of restoration.

Keywords: Historical monuments, Aqineh, Andkhoy, Khan Chaharbagh and Qarghan.

Introduction

The current Afghanistan with its ancient identity was once a vast area that with its different ethnic groups can develop its brilliant civilization. The power can be clearly seen in the corners of cities and districts, even in its villages afford. This land in the Kushan period in the name of the Bactrians, and in the early days of Islam, The name of Khorasan and from the twentieth century to the name of Afghanistan has been mentioned. Faryab and Andkhoy are also one of the

historical regions of this country, which, according to the author of Tarikh Beyhaqi... And from Faryab to Andkhoy is near(Beyhaqi ,2004,p.107).

"According to the author's writing, the road from Sheberghan to Andkhoy is nine leagues. In recent years, based on the metric system between Andkhoy and Sheberghan, 67 kilometers and 120 kilometers to Maimaneh have been determined.

The late Professor Matin Andkhoei writes in his book "The Price of Andkhoy" and its place in history, quoting researchers.

The construction of the Andkhoy Fence was carried out in 328 BC by Alexander the Great. After that, Andkhoy gradually attracted attention, and for many years, people from far and near areas moved to live in Andkhoy and worked as livestock farmers in seven villages whose center was called "Ashtarj". In some historical sources of the fourth and sixth centuries AH, the name of this city is mentioned in different forms: Take, Take, etc. They have stipulated. In addition, the name of this city is mostly written in the form of chickpeas. According to the manuscripts of the seventh century AH and the usual dialects of the time, the written and spoken form of the name of this city has been accepted as Andkhoy, which is a Mongolian word that means all-encompassing happiness (Rezaquli & Khandmir,1891,p.320)

The historical monuments of Andkhoy such as the old castle, the king of Mardan, Bala al-Hissar, the Baba Vali school, the Aqina Covered Pond, the Dome of Justice, and the like from the periods of history indicate amazing events. The great majority of these monuments and monuments in history have been partially or completely intact until the reign of the Al-Yahya dynasty and the duty of Mohammad Gul Mohmand . If they had remained to this day, in addition to being a very valuable source for research and historical fact-finding in this geographical area of the world,they themselves would have become an important reference for tourism from all over the world in our country, but unfortunately most of them do not exist today.

Fortunately, during the past twenty years, the necessary actions have been taken by the government of the time to preserve the country's historical heritage. In addition,benevolent personalities and national businessmen of this land are also involved in construction. for the development of their land and for the reconstructionof buildings and places. They did not hesitate to provide any kind of financial and spiritual assistance. In order to attract the attention of the government and well-wishers regarding the restoration, restoration and reconstruction of the historical monuments of Andkhoy in the past decade, the necessary measures have been taken by the district of Andkhoy, which the district administration has issued a letter by means of a written letter No. (1423) 15/02/ 2012 was sent to the Ministry of Information, Culture and Tourism through Faryab Province . As a result, these 13 historical monuments of Andkhoy have been registered through the Ministry of Information, Culture and Tourism.The Andkhoy district administration has been assured that detailed information will be provided in the introduction section of each part of the historical monuments.

The purpose of this research is to introduce and acquire information about the historical monuments of a part of my country in which it has been presented and exposed, revealing its historical antiquity and showing the distant history of this land where civilized and cultured people lived . It is necessary to pay attention to what is the answer to questions such as Andkhoy in the periods of history. It has a place and the existence of historical monuments represents which historical developments, the identification and number of historical monuments of Andkhoy district, etc, are also among the goals of this research.

Finally, the organization of this research includes the introduction of Andkhoy, the social and cultural situation of Andkhoy, the historical monuments of Andkhoy, the old city of Andkhoy, the old castle (Nistan), Qadamgah Shah Mardan, the Baba Wali school complex, Chahar Souk (Dome of Justice), the Aqina Indoor Pool, Bala Hissar, and finally the conclusion.

Andkhoy and It's History

The center of the city of Andkhoy is 30 kilometers away from the Amu Darya, this city was located in the northwest of Balkh on the banks of the Sanlar River (there is no such river at the moment), which flowed through the Turkestan Beam and passed through Andkhoy and escaped on the way . Alexander the Great had built a strong fortress there during his campaign, but now there is no ruin left.

Geographers have also written Andkhoy under different names such as Andeh, Adakhod, and Chickpea. Ibn Hawqal and small city in the desert and seven villages. And Istakhri has conquered every major Andkhoy (no city with this name has been seen today). It is called). V.V. Barthold, a Russian Orientalist in the 13th century, the capital of the small countries of Uzbekistan and all the cities around it have been damaged by Afghans. This city became famous in the third century AH and until the end of the twelfth century AH in theThe face of the chickpea is recorded, but then it is written in the form of an end (Wakilzada,2024,p.10).

In 1863, Erminius Vambry wrote about Andkhoy: "Andkhoy has two thousand houses and eight thousand tents, some scattered in the nearby suburbs and others in the desert oases, estimating the population of the city at fifteen thousand." According to the writings of Professor Hossein Yamin, this term consisted of two words (And) meaning (little) and Khoy meaning (earth), i.e. Andkhoy meaning small land. In other words, Andkhoy means all-encompassing happiness, which of course in the Mongolian language. This city was 1500 meters higher than the sea, which had an area of 4373 square kilometers, and its area is mentioned in the book of Maimaneh (2021) square miles, which according to the words of Arminius Vamber on page 31 of his work, "The Journey of a False Dervish to the Khanate of Central Asia(Wambary,1995,p314;Yamin,2001,p.189

In the 18th century, most of the Uzbeks and Turkmens of the Ali family were the "Al-Ili" who were mixed with each other and lived together. The number of Tajiks is very small, and in ancient times, Andkhoy was considered like big cities such as Khanate Khazram, Kunduz, and Balkh, and its location was on the Herat highway(Amini,2008,p.26).

Social and Cultural Situation in Andkhoy

This district includes three major ethnic groups such as Uzbeks, Turkmen, Arabs and other ethnic minorities such as Aimaq, Sadat, Hazaras, Pashtuns, Kargars, etc., who have been living together as brothers since the past years (Ghubar,2011,p.44).

Andkhoy has 21 public schools, of which 7 are high schools, one is Dar al-Hafiz, 2 are a private school, and 13 are private school , of which 13 schools have residential buildings and the rest do not have residential buildings. In 2021, there were 23,000 students and 650 students. The estimated population of the district is 77,667, including 37,223 males and 40,444 females.

This district has (104) villages, of which (40) villages are official and (64) are unofficial. In this district, there are (41) Mihrabs of the Jameh Mosque and (80) Mihrabs of the Minor Mosque.

The old castle, which was built in 328 AH. The shrine of Shahmardan dates back to 390 AH. A.H., the tomb of Baba Wali according to 1183 A.H. A.H., Yangi Contemporary Mosque in the 13th century A.H., Aqina Pond, 995 A.H. Shahbaz Khan School, 1083 A.H. In 1292 A.H., and

the contemporary Bala Hissar of the Timurid period, on which concrete buildings have been built by the border forces in recent years (Wakil Zadah,2024,p.419).

At the beginning of the 19th century, in Maimana, Andkhoy and Sheberghan, the local chiefs of the nomadic tribes of the Uzbeks succeeded in establishing the authority of the local chiefs of the nomadic tribes, so that during the half century (after the rule of Ahmad Shah Abdali), the authority in these areas was in the hands of the heads of the Uzbek tribes, and it was only during the reign of Amir Dost Mohammad Khan (1849-1885 AD) that this land became definitely part of the government of Afghanistan (Ahmadve,2013,p.306).

In 1298 A.H. With the attainment of the independence of the country, at the same time as the people of this land, the administrative and cultural affairs of this country were carried out according to the government decrees of the Amanieh government, in 1301 A.H., the first elementary school was established and in 1308 A.H. Coinciding with the period of Habibullah Kalakani and Nadir Khan, with a short delay, the re-establishment of cultural authorities and fruitful actions of the society of practice was covered by the same series on May 12, 1311 A.H. The Andkhoy Elementary School (now Abu Muslim High School) in Bala Hissar was revived there, but it was not repaired. Next in the year 1960 to The high school was upgraded and named after Abu Muslim Andkhoy and was promoted to high school in 1968(Matin.2012,p.76).

The old city of Andkhoy:

The old city of Andkhoy is located one kilometer west of the central square of the new city of Andkhoy, which the English historian Jonathan Lee wrote about the city of Andkhoy. It says that Andkhoy is one of the old towns may it be that during the he was the companion of provinces such as Maimana, Sar-e-Pul and Sheberghan, which was established by the KhanLocal to the independent shape is the height of the limbs (Lee,1990,p.1).

The Old Town in the the eastern, northeastern, and southern sides of Andkhoy Castle have been doing business here since ancient times. The historical monuments of Andkhoy were also located in the old city of Andkhoy. With the implementation of urban master plans in different parts of the country by the officials of the municipality of Andkhoy at the time, it was decided to implement and build the new urban plan of Andkhoy in another suitable place. According to the late Haji Mardanqul, the elected lawyer of the people of Andkhoy and Qibla Gah, the author of the book History of Andkhoy, who was the head of the mines of Andkhoy municipality for a while, at first some people agreed that the new city should be built around the top of Andkhoy and instead of the old city, but the decision was changed for reasons and the new plan of Andkhoy city was implemented in the eastern part of the old city. In 1336 AH, the first foundation stone of the new city of Andkhoy was laid. The map has been arranged and adapted to the roads and roads of Farah. In fact, it is considered one of the most standard maps. With the beginning of the construction of the new city of Andkhoy, shops, houses, chogs, cinemas, etc. were also built. Wakil Zadah,2024,p.423).

Now, 68 years after the construction of the new city of Andkhoy, profound changes have been made in the demolition of the previous shops and the construction of modern squares, new shops, high-rise apartments, markets, etc.

Kohneh Qaleh (Neystan)

According to reliable historical sources, this fence was built by Alexander the Great around 328 BC. This historical castle, which is currently nothing more than a ruin, is located three kilometers(Wakil Zadah,2024,p.423).Northeast of the new city of Andkhoy in the Musafat Khancharbagh Deaths Far away as the center of the city, Later on, withoutThe unhealthy habits

of time have been destroyed. From Mazahar sad It It is possible to PWin or Too Gazebeh Written Historians, a time around it Buildings Residences, mosques, and holy places were built. The castle is known toThe reason for its antiquity among the people is the old castle and Piers To the name of Neyestan Castle is also mentioned. In Armaghan Maimana, it is mentioned about the old castle as follows: "... It is one of the very historical castles of Andkhoy, which is located in the part of Khan Chahar Bagh.And people have strange things about it.Notes Are. The castle has been destroyed for the time being, and the historical grandeur of the castle has been destroyed by the vessels and objects that have been excavated as a result of the excavation.Surface to hand it has

shown that it adds to the authenticity of the words of the indigenous people(Matın,1949,p.23).



Figure.1. Interior & exterior picture of the old castle

In the genealogy attributed to Baba Vali Andkhoei (d. 787 AH), the name of the castle is mentioned in the form of Neystan, according to the text of the genealogy of this person in the sixth century, he was one of the Islamic missionaries in Andkhoy who lived in the old castle.

Also, around the sixth century AH, warriors such as Sultan Mu'izz al-Din Muhammad Shahab al-Din Ghorī entered a battle with the military forces of Khoraz Shah near Balkh, which led to a line up in favor of the opposing army, and Mu'izz al-Din inevitably took refuge in the castle of Andkhoy (the old castle), which shows the greatness of this castle (Matın,2012,p.2).

According to the narration of the local people due to the rains the season of winter and the crop is dust and Gills Hai. The upper layer of that area has been cleansed Rocks And Pottery Big Bites Exposed they are looking after which dispersion of clouds, and with the success of the rain and the shine of the sunlight in some parts of the castle, delicate objects of the turquoise type. Like It shines and attracts people's attention . Now this village is called Kohneh Qaleh Residents. Those Uzbeks and Turkmens are;Mohammad Ya'qub Ahadi writes in his article titled "Fragments from the Book of Bahr al-Asrar" about the old castle as follows: "... It has a small castle and outside the castle are neighborhoods, bazaars, mosques, khanaq and schools (Ahady,1974,p.114).

Qadamgah Shah Mardan

The Qadamgah of Shah Mardan is located in the village of Chakman (Qavi Chakman) on the highway of Andkhoy Sheberghan. This Qadamgah is known among the people of Andkhoy as the pilgrimage of Shah Mardan Jan. According to the narration of the people, which has been passed down orally from generation to generation, it is stated that Ashtar, the agent of the coffin

of Imam Ali (RA), knelt down here on the way and stopped for a while. A shrine was built there, which has been known for many years as the Qadamgah of Shah Mardan.



Figure.2. Exterior view of Qadamgah Shah Mardan, Chakman, Khan chaharbagh, Faryab Province.

In the spring, with the beginning of the first of the year for forty days, pilgrims, both male and female, come to the pilgrimage from different parts of Andkhoy, and after the pilgrimage ceremony, they go to the surrounding hills to celebrate the New Year by holding local celebrations. In recent years, this ceremony has faded due to the political situation and security conditions.

In 2007, an inscription stone was prepared for the financial expense of Abdul Ghafoor Watan, the then head of Andkhoy Customs, and installed in the southwestern part of Qadamgah and the area around the shrine was bounded by four baked and half-baked walls and a relatively average gate was installed on the southern side of the site. Inside the compound in addition to the shrine is a mosque Mihrab and on the western side of the shrine there is a separate dome may the tomb be the servant of this court. and there is a separate grave belonging to the late Sayyid Muzaffarud-Din bin Sayyid Mirjan Agha bin Mir Sayyid Ghiyasuddin Agha and two graves on the western side with a distance of about 20 meters away, one of which belongs to one of the Jaid scholars of the village of Chakman Damla Qalandar. It is available and there is another grave next to the tomb of Damla, which is related to Mohammad Safa Khan, the son of the late Sardar Bakhsh Khan, the commander of Amina, and then to Andkhoy District Secretary Appointed (Wakil Zadah, 2024, p.480).

Since the shrine of Shahmardan has long been a reference for devotees and has been accepted as a place of special and public gathering where the need to build a mosque in the south of it was felt, therefore, the pious and benevolent people of the villages of upper and lower Chakman and the neighboring villages built a mosque. The time of construction of this mosque was in the twelfth century AH and the year of its construction is extracted from the lower stanza which has been obtained from private notes as follows: "Rub your head in sincerity here, 1141 AH. This inscription was prepared and installed by Mohammad Akbar Andkhoei, son of the late Haji ullah Qol Bazzaz, on May 30, 2003. The text of the inscription was written by Professor Matin Andkhoei (Matin, 2012, p.9).

On April 10, 2025, the writers and our colleagues had a spectacular visit to the historical monuments of Andkhoy, and we also visited the shrine of Shahmardan, during which we noticed

that in the picture above, you can also see that the southern side of the shrine outside the shrine, two ablution houses were built in 1402 with the help of the local people, not to mention inside and to the north of the shrine of the school. It was previously built and was being destroyed, which has been restored with the financial help of local merchants and local people, and in this restoration, the walls of its history have been destroyed from the upper part, which has been rebuilt one to one and a half meters. In general, if the inside and outside of the dome of the shrine that we have seen up close are being destroyed and its walls are partially destroyed, which you can clearly see in the picture of its end, it needs to be repaired again.



Figure.3. Interior view of the Shah Mardan

Baba Vali School Complex

The first foundation stone of this school was laid by Prince Nasrullah, a descendant of Shahrukh Mirza bin Amir Timur Sahib Qur'an, the knowledge-loving king of the Timurids of Herat.

There are two schools in this complex, the school on the northern side of the pilgrimage is called Qari Khaneh and the school in the southern part is called the School of Science. Also, a school in the east of it was built in 2024 and has been exposed to use, the view of which can be seen in the following picture that represents its characteristics, you can see the following picture that represents its characteristics.



Figure.4. Interior of Baba Wali School and rightward the stone manuscript of it, which shows its historical period

In the middle of the school courtyard is the tomb of Baba Wali, which is the object of sincerity and devotion of the people. Its name is mentioned in a history sheet in various forms as Baba Sangu, Baba Shukrallah, but in the genealogy of the relevant custodians, his name is recorded as Sayyid Muhammad, a line-breaker, a descendant of Imam Zayn al-Abidin.

Mohammad Yaqub Ahadi writes in a book called "Fragments from the Book of Bahr al-Asrar" about Baba Wali: "From the holy shrines of Torbat Ata Sangojan Baba, there on the south of the castle of Amir Sahib of the Qur'an, Amir Timur Kurganra, from the clergy of that gentleman, had many conquests(Ahady,1974,p.114)



Figure. 5. The dome of the shrine of Baba Wali and it's yard

In the courtyard of the pilgrimage of Baba Wali, there is a large pond of baked clay which is one of the charitable buildings of Amir al-Kalam Ali Shir Navaei. This has been confirmed by Mir, the historian of the Timurid period, in his book Makarem al-Akhlaq(Khawnd Mir,2008,p.95).

This historical pond has a length of 22 meters, a width of 7 meters, a depth of 7 meters, and 17 stairs, which is written in the specifications of the building and the reconstruction of the

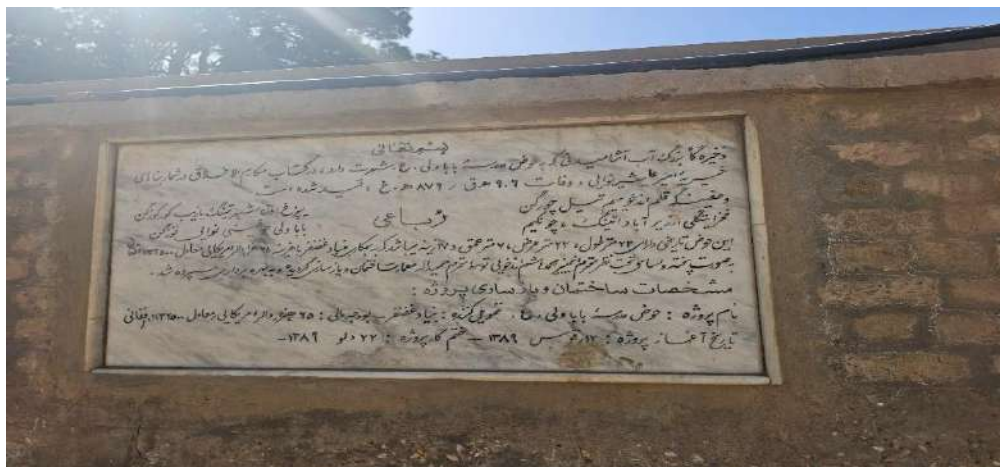


Figure.6. Stone inscription installed on the wall of the Babawali Pond was written in 2011 project, which you can see in the picture () of its specifications.

On the northeast side of the school, there is a mosque called Yangi Masjid, which was built by one of the religious and knowledge-loving ladies of Shahrokhi, the wife of Mir Ghazanfar

Khan, the ruler of the thirteenth century AH. After the completion of the mosque, the mosque was named Yangi Masjid by the consensus of scholars, scholars and religious people of Andkhoy.

In the courtyard of the school in the west of the tomb of Baba Wali, a mosque called Jami' al-Shaybani has been built, which was built under the guidance of Abu al-Ghazi Abdul Aziz Khan al-Shaybani (d. 957 AH), the date of its construction is derived from the word "silent" which is in the account of Jamal 947 AH. can be found.

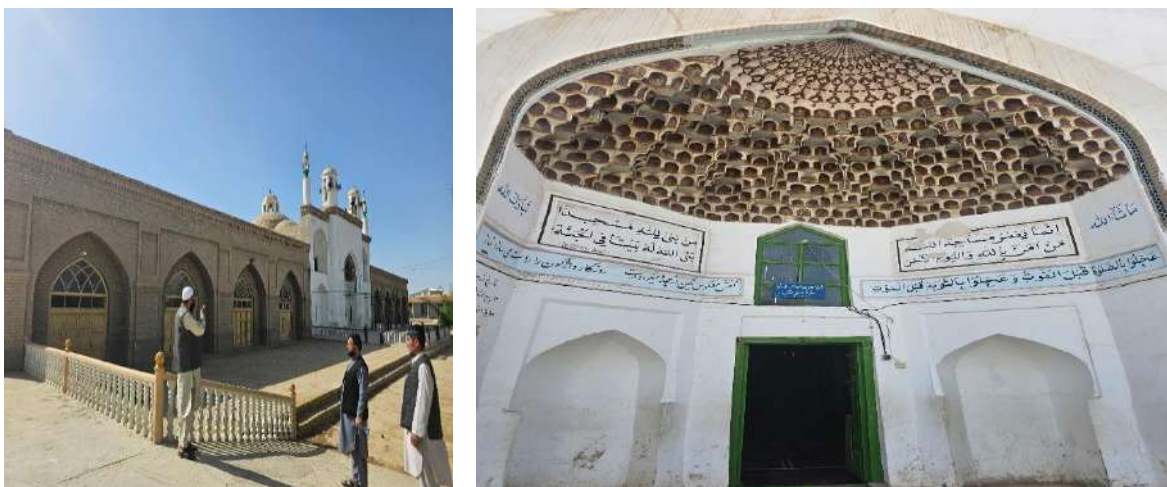


Figure.7. the exterior of the mosque and inverted façade of the entrance gate of the Yaya Webasza Mosque

In the southeast of this school, there is a mausoleum called Haji Ishan Tomb, which belongs to Al-Haj Nadir Niaz, nicknamed Qaderi. He is one of the orators of the thirteenth century AHBE (Wakil Zadah,2024,pp.445-437).

Mohammad Amin Matin Andkhoei writes in his book "A Review of the Writings on the Wall" about the installation of the letter of Baba Vali (RA) as follows:

«... He was appointed to the Sadat dynasty and his father's name was recorded as Abu al-Qasim and his mother's name was Khadija bint Khaliyya. Also, the confrontation with the infidels and the war with them in the side of his name is added to it the adjective (line-breaker), the content of the genealogy mentions that Seyyed Mohammad the line-breaker with the description of the preoccupations of the military fronts meets a man named Four Hundred Cedars in a place far from the public called Cheshmeh Dakhian, Seyyed Mohammad in the course of a series of conversations with this nocturnal worshipper who has found a desirable element to his service kneel. He stumbles and returns to the principles of Sufism from the spring of Dukhyan in order to call people to know God, and Baba confirms his four hundred cedars. Also, having the title of Qalandari, which is characteristic of the poor dervishes, calls him "Baba Sango" and gives him permission. Then Baba Sango travels a long distance to the north of Andkhoy. In the vicinity of the castle of Neystan or the old castle of today, it continues the Sufi life(Matn,2012,p.11).

People sincerely devote themselves to him by getting acquainted with his clergy, especially poets and mystics have written rhythmic poems in praise of Baba Sango. Amir Nizamuddin Ali Shir Nava'i in his book (Nasayim al-Muhabbah min Shama'im al-Futuh) Zaman Majzoob Laridin Irmish, Andkhod Qasbah Sayyida Bolur Irmish, Timurbek Khorasan Maleki Azimati Gheh Yorogand, Andkhodqa Yatkan Da Famous Door Ke Baba Khedmati Gheh Barghan Round

Timur Beik Ultimate Reason and Zakasidin Dib Far Away: "Khorasani Dib Bou Basharat Bileh Yorub, Khorasan Maleki Ni Alib Dor and Baba Sango Qabri Ham Andkhod Kasbah Saida, Yazar and Tetberg Beh and Baba Jan Aning, Khalifa Si Irmish, Baba Ibrahim Baba Baning Muridi and Khalifa Si, Ikalasi Ning Grave Lari Hum Baba Sango Javarideh Door, and now Darvish Lar Takiyeh Ni Mamurar Asrar Lar.

The author of Rawdat al-Safa has also mentioned that it is as compact as it can be seen from the above writings, other than Baba but two other spiritual personalities are also mentioned here.

«... And when he reached the palace of Andakhod after the conquest of the houses, he went to see Baba Shukrallah, who was undoubtedly one of the Abdals and Awtads of his time, and he threw meat to the author of the Qur'an out of a chest of attraction. Shahriar Kamgar is a good omen for the blessing that the King of the Kings of Khorasan, who is the heart of the earth, gave us (Nawayee,2012,p.66).

In the Masnavi of "Timurnameh" of Abdullah Hatefi Heravi (d. 972 AH), the essence of this meeting is depicted in this way.

The first of the goddess's stones came with the key of his Khorasan

He sent him a sheep's chest as a gift.

Baba Sango passed away in the eighth century AH after spending a period of life as a reason. His body was buried near the south of Bala Hissar Andkhoy, which is known today as the tomb of Baba Vali Jan.

In 1186 A.H., Rahmatullah Khan, the governor of Andkhoy, built a dome over the grave of Baba Sango and added to its splendor. This building has its artistic characteristics in terms of architectural techniques of the twelfth century AH. In the iron window that is installed in the shape of a square in the northern part of the dome of the mausoleum, a short article has been engraved in the form of poetry and prose. In this inscription, the names of three architects of each of the Avesta, Khojim, Berdi, Avesta, Baqi, and Avesta, Mohammad Shafi, who were involved in its construction, are named.(Wakil Zadah,2024,p.428).

After more than a century, Dawlat Khan, the last ruler of Andkhoy, during the reign of the local emirs of Turkestan, Amir Habibullah Khan, following the blessed Islamic tradition, has prepared and installed an acceptable shrine on the grounds of Baba Sangu shrine .

In the corner of the aforementioned shrine, an interesting thing has been engraved as follows:

"By the order of His Majesty the Exalted Place, Amin al-Dawla Mir Dawlat Khan became common, the practice of the Avesta Qara, the act of the Avesta Khuda Nazar 1298 A.H."

The painting on the walls inside the dome was painted in 1951 by Haji Obaidullah Andkhoei (d. 1959) by Avesta Mulla Joureh Andkhoei, an experienced architect and painter at the time of his death (1967).

per year 1990 The scratched paintings were once again engraved by Mullah Mohammad Nabi Akhundzadeh by the efforts of the late Kinjeh Kargar Oluswali of the time. In 2000, it was renovated again by Mohammad Omar, son of Avesta Niaz Andkhoei, under the supervision of Haji Nizamuddin, son of Haji Sadr al-Din Attar, with the installation of more than 24 square meters of tiles of turquoise color. The total cost of the restoration of the dome and its tiling has been paid by Haji Mohammad Rafiq, the son of the late Haji Gadai Bai, the main residence of the Sheikh of Andkhoy neighborhood and residing in Germany(Wakil Zadah,2024,p.432).

Also, in 2004, a stone tablet was prepared with the financial help of Abdul Ghafoor Vatan, the head of Andkhoy customs at the time, with a length of one meter and twenty centimeters and a width of fifty centimeters, and it was installed on the outer part of the wall of the mausoleum

Chaharsouq (Dome of Justice)

This historical building was built in the middle of the thirteenth century AH. Chahar Souk or Dome of Justice is located between the Baba Vali School and the Yangi Mosque in the old city of Andkhoy. The locals consider it one of the relics of the emirs of the Shaybanid period, which can be seen in the pictures of the number () and its information can be seen in the inscription.

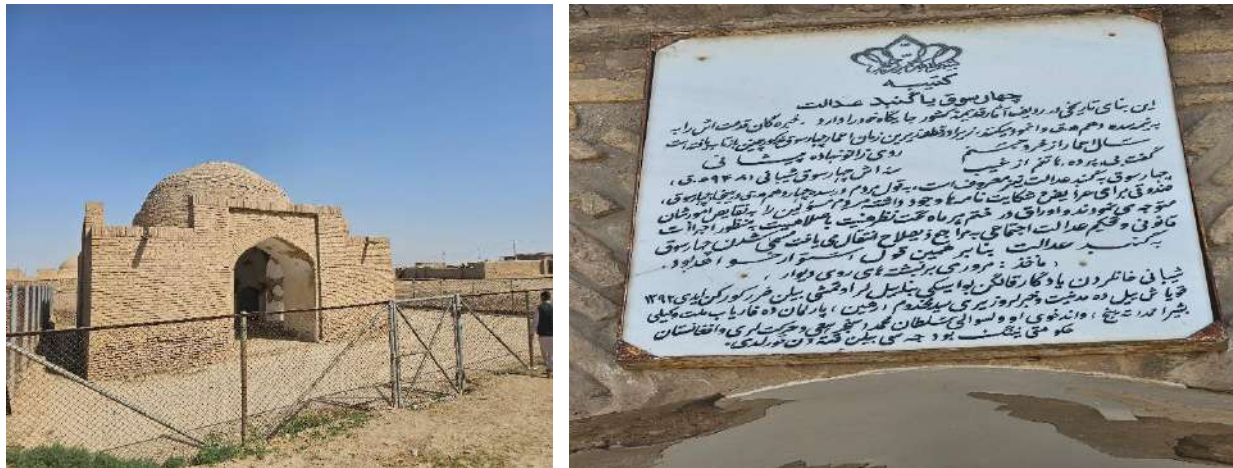


Figure.8. Dome of the Justice and stone its manuscript

According to Mohammad Amin Matin Andkhoei, although the exact name of its founder is not available in historical sources, but the references of some experts indicate that about a century and a half ago, a number of bricks baked in (30-40) cm from the surface of the collapsed dome attracted the attention of passers-by. People Its fabrics are put together with Pahlavi interest and their content is studied, which explains the time of the construction of the dome. It promises to the culture lovers that the written piece includes the following four lines.

The year of construction I jumped myself on my knees with my forehead on my forehead
 He said, "I have heard from the unseen of his age, Char Souk al-Shaybani (947 AH).

From the sum of the letters of the fourth stanza, which is placed between the two halalins, the number 1159 is obtained based on the calculation of the sentence. Be. The word (curtain) which includes the number (211) should be subtracted from the number 1159. Numbers 948 inHandCome. The latter figures areThe assumption will often be that it will be four souqs. If we accept the figure of 948 AH as the year of the construction of Chahar Souq, the construction of this historical building is considered to be during the reign of Abu Ghazi Abdul Aziz Shaybani.Be. Because the Baba Baboli school was built in 947 during the time of this person. During the last century, Chahar Souk has also become known as the Dome of Justice. According to the statements of the local elders, about a hundred years ago, there was a fund here, and people put their petitions and complaints in that box, and the responsible authorities were made aware of the defects in the work.The bonds collected at the end of each month under the supervision of the competent board are reviewed toThe purpose of legal enforcement and consolidation of justice is transferred to the competent authoritiesFound. Therefore, the naming of Chahar Souk as the Dome of Justice will be based on this promise(Matın,2012,pp.81-84)

It is worth mentioning that there was a local dome in Chahar Souk corner to small shops. According to the elders of Andkhoy, people used to buy and sell goods in the four domes. In Tashkent, the capital of Uzbekistan, four large souqs have been built, which are very famous. Under these four souqs, various goods, especially old silk pieces such as Atlas, Qassam, Qassam, etc., are sold.

Chahar Souk, like other historical buildings, has been registered with the Ministry of Culture and Culture. The then district official of Andkhoy, in a letter (365) dated 15/3/1390 in order to prevent the extinction and destruction of the historical monuments of Andkhoy, while preparing and presenting a list of several historical monuments, requested that the Ministry of Information and Culture restore and reconstruct them. The attention of the Ministry of Information and Culture at the time and the letter No. (7) dated 28/02/1392 started under the supervision of Engineer Ahmadullah Niazi. The restoration and reconstruction of this historical monument of Andkhoy was contracted with the private company "Afghan Computer".

In the restoration work of this historical watershed, it is made of clay (27-27), which was previously used in buildings, and it is still made of a mixture of killed lime that was killed in water for about 20 days after 40 days of work, and in the same way, sand, baked clay powder, and clay are also included (Wakil Zadah, 2024, pp.450-452).

It is worth mentioning that in addition to the historical monuments that have been written about them, there are other historical monuments in the corners of the four districts of Andkhoy, including historical monuments such as the covered pond, Bala Hissar, Kok Tipeh, Sulduz Tipeh, Qabchak Tipeh, Qirghan Tipeh, Yangi Mosque and Shahbaz Khan School, which requires several other articles to be written about them.

Conclusion

This research has been done in order to introduce the historical monuments of Andkhoy, each of which has been studied separately and later included in this article.

Afghanistan is a country that has a history of several thousand years, including Andkhoy, one of the important cities of Afghanistan that has a history of 2500 years, the name of this city is written in historical documents, especially in the fourth and sixth centuries AH, as Ankhed, Enkhod, and Ankhod, which is currently called Andkhoy.

With castles, old fences, and schools, it is proven that the history is 2500 years old, including the ancient castle, one of the historical fences built by Alexander the Great around 328 BC.

The construction of this old fence dates back to before Islam. But after the arrival of Islam in this region, Andkhoy was one of the important points of Islamic civilization. Among them, schools and mosques show that Andkhoy was one of the cradles of science and art. Baba Wali School is one of the great schools of Andkhoy where experienced professors from neighboring countries taught.

The residents of this region expect the central government to restore the historical monuments of this city in the train of other historical and ancient buildings of the country and to restore them.

The discussions and analyses of this research have led us to the conclusion that Andkhoy is an ancient and civilized city whose important areas such as the Aqina Covered Pond, the school and tomb of Baba Wali Bala Hissar Andkhoy, the Dome of Justice, the Qadamgah of Shah Mardan, the old castle, etc., are located in the heart of Andkhoy.

References

1. Ahadi, M. Y. (1974). *Fabrics from the Sea of Secrets* (Dr. Vahedi, Ed.). Ariana Magazine, 32(3), 310.
2. Ahmedov, A. (2013). *History of Balkh* (S. A. Qaisari, Trans.). Kabul: Maiwand.
3. Amini, M. K. (2008). *General Geography of Faryab*. Kabul: Afghan Professional Printing Press.
4. Bayhaqi, A. M. I. H. (2004). *Tarikh Bayhaqi* (Vol. 816) (D. Fayyaz, Ed.). Mashhad: Ferdowsi University of Mashhad Press.
5. Ghobar, M. G. M. (2011). *Historical Geography of Afghanistan*. Kabul: Maiwand.
6. Habibi, A. (1962). *Afghanistan in the Kurganian Era*. Kabul: Maiwand.
7. Khwandamir, G. al-D. (2008). *Makarem al-Akhlaq* (M. A. Ashiq, Ed.). Tehran: Tehran.
8. Khwandshah, M., Rezagholi, H., & Khwandamir, G. al-D. (1270/1233). *Al-Safa Shrine*. Tehran: Khasa Jadida Printing House.
9. Lee, J. L. (1990). *History of Maimaneh* (M. Fanaei, Trans.). Kabul: Center for Social Sciences.
10. Matin, M. A. (1949). *Armaghan Meymaneh*. Kabul: Sayyid.
11. Matin, M. A. (2012). *A Review of the Manuscripts of the Wall*. Mazar-e-Sharif: Friends.
12. Navaei, M. N. S. (2012). *Nasayem al-Mohabba min Shama'im al-Qatwah*. Mazar-e-Sharif: Mesgar.
13. Vakilzadeh, G. S. *History of Andkhoy*. Kabul: Saeed.
14. Vambry, A. (1995). *The False Dervish in the Khanate of Central Asia* (F. Nourian, Trans.). Tehran: Scientific and Cultural Publishing Company.
15. Yamin, M. H. (2001). *Historical Afghanistan*. Kabul: Saeed.
16. Yuldash, A. (2019). *Collected Articles by Al-Hajj Ustad Abdurrahim*. Mazar-e-Sharif: Qayoumi Printing Press.