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(Methodological Guide)

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INTRODUCTION

Thanks to independence, a wide path has been opened for the study of the centuries-old rich historical, scientific, cultural and religious heritage of the Uzbek people, and its use as a common and invaluable property of the people. Spiritual wealth, values, are considered an invaluable treasure and source of development of the state, nation, individual. The science of history is of particular importance in strengthening and developing this spiritual and ideological foundation.

We have many ancient cities such as Bukhara, Samarkand, Khiva, Tashkent, Kokand. There are many cities on the territory of Uzbekistan that are at least 2000 years old.

During the years of independence, the anniversaries of our ancient cities - the 2500th anniversary of Bukhara (1997), the 2500th anniversary of Khiva (1997), the 2500th anniversary of Termez (2002), the 2700th anniversary of Shahrisabz (2002), the 2200th anniversary of Tashkent (2009), and others - were celebrated with great festivities.

Bukhara is one of the ancient and ever-young cities in our country. The city of Bukhara is also distinguished by its antiquity and the uniqueness of its architecture. The fact that the city of Bukhara is a city, its history and architecture determine the relevance of the topic.

Based on this general goal, the following tasks were set in the research:

- To study the emergence and toponymy of the city of Bukhara;
- Study the history of the most ancient architectural monuments of Bukhara and conduct a comparative analysis;
- show the changes that occurred in the architecture of Bukhara during the Samanids and Karakhanids;
- identify the architectural monuments built in Bukhara during the reign of Amir Timur and the Timurids, their specific aspects;
- show the changes that occurred in the architecture of Bukhara during the Bukhara Khanate (XVI - early XX centuries);
- study and scientifically analyze the state of the architectural monuments of Bukhara during the former Soviet Union;
- show the attention paid to the architectural monuments of Bukhara during the years of independence.

THE TERM OF BUKHARA AND THE MOST ANCIENT ARCHITECTURAL FORM OF THE CITY

Bukhara is one of the ancient and beautiful cities of our country. Bukhara was called differently in different historical periods. Chinese sources mention Bukhara under the names of An, Ansi, Ango, Nyumi, Buho, Buhu, Bute, Bukhaer, Bukhala, Fuho, Pukhala and others. Medieval historians noted that Bukhara was called Numijkat, Bumiskat, Madinat us-Sufriya, Madinat ut-Tujjar, Fakhira.

This city arose twenty-five centuries ago in the lower part of the Zarafshan valley. According to information, it initially appeared in the form of three fortresses located opposite each other on both banks of the lower branch of the river called Zerirud. One of the mounds was called Fakhira, the second Navmichkat (sometimes Bumiskat), and the third Faroviz (or Farobdiz). The surroundings of the mounds were long ago vast fields and steppes covered with ponds and swamps and flowers. The centuries-old thick forests, thickets and groves that covered the entire valley were inhabited by countless wild animals and wonderful birds. Therefore, this land and the first city that arose there were called by the ancient inhabitants by the name “Bug’-oro”, which means “God’s decoration”, “God’s shine” or “God’s beauty”.

In the book "History of Bukhara" written by Abu Bakr Muhammad ibn Narshahi in 943-944, it is noteworthy that "the Arch of Bukhara was built by Siyavush... There is a lament sung by the people of Bukhara in honor of the murder of Siyavush, which is famous throughout the regions, and singers call it "the lament of the fire-lovers."

The work “History of Bukhara” also provides valuable information about the name of Bukhara: “Abu-l-Hasan Nishapuri stated in his book “Khazain ul-ulum” that the city of Bukhara, although the Jayhun River passes through it, is considered one of the cities of Khorasan. Ahmad ibn Muhammad ibn Nasr says that Bukhara has many names and mentions the name Numijkat in his book. In another place I saw it mentioned as Bumiskat. In another place it is written in Arabic as “Madinat us-sufriya”, that is, “City of Copper”, and in another place in Arabic as “Madinat ut-tujjar”, that is, “City of Merchants”. The name Bukhara is more famous than all of those names. Of the cities of Khorasan No other city has so many names. In one hadith, the name of Bukhara was Fakhira. According to the Imam, ascetic, and preacher Salmani Farsi, the Prophet said:

Gabriel said that there is a place in the east called Khorasan, and three of its cities will be brought on the Day of Judgment adorned with rubies and corals; light will emanate from them; there will be many angels around those cities, who will chant tasbih, hamd, and takbir, and they will bring those cities to the place of judgment with honor and dignity, as if a bride is being taken to the groom's house. In each of these cities there will be seventy thousand banners, and under each banner there will be seventy thousand martyrs, and with the intercession of each martyr, seventy thousand people who speak Persian and believe in one God will be saved from punishment. On the Day of Judgment, there will be a ten-day journey on each side of those cities: right and left, in front and behind, and martyrs will stand in all of them. The Prophet, O Gabriel! Tell me the names of those cities, he asked; Gabriel replied, "One of the cities is called Qasimi in Arabic, Yashkard in Persian; the second is called Samaran in Arabic, Samarkand in Persian; the third is called Fakhira in Arabic, and Bukhara in Persian." The Prophet, O Gabriel! Why is it called Fakhira? Gabriel replied: Because on the Day of Judgment, the city of Bukhara will be proud of the large number of martyrs in it. The Prophet exclaimed: "O God! Bless Fakhira, purify the hearts of its people with piety, purify their deeds, and make them a blessing for my nation!" Because of this meaning, the sunrise and sunset testify to the kindness of the Bukhara people, their faith and purity.

V. V. Bartold expressed the opinion that the term Bukhara means "Vihara" in Sanskrit - a temple. Some sources suggest that the term Bukhara is borrowed from the Sogdian language "Bukhara" - that is, the beauty of God.

At the beginning of our century, Bukhara was one of the largest cities in Central Asia. A culture of urban planning was formed in Bukhara. Magnificent murals depicting the art of hunting were found not far from the city (about 25 km) - in the ancient Varakhsha fortress.

Also, based on the research conducted by the archaeological expedition led by Academician A. R. Muhammadjonov, relatively recent

It was found that the northern protective wall of the city arch was fortified eight times during the period (from the early Middle Ages to the 20th century).

A rampart wall about 1 meter high and 0.5 meters wide was found in the uppermost layer. Below it, a wall in the form of a shell, 12 meters

high, 2 meters thick at the base and 0.5 meters thick at the top, made of baked bricks with dimensions of 25-26 X 12-6 cm, was found.

Semicircular towers were built along the wall. After the Arab soldiers conquered the cities of Central Asia, they lived in the citadel in the center of the city and its front. As a result of the local peoples settling in the part of the city where the Arabs were not present and continuing their occupations, this part of the city developed rapidly and began to be called shahristan.

According to Arab travelers and historians, in the early Middle Ages, most Central Asian cities consisted of three parts. One of these three parts was the city arch (kohandiz) - the residence of the ruler, and the second was the shahristan, the main part of the city included trade and craft stalls and other residential buildings. The third part was called the rabot and was considered a trade and craft area outside the city. However, the results of the study of cities of the 7th-8th centuries show that most of them consisted of only two parts - the arch (or fortress) and the shahristan.

It is also known that Bukhara was a large city in the early Middle Ages. According to L. I. Rempel, the shahristan, located near the Bukhara arch, was crossed by two streets facing the sky in all four directions. The Arch had two gates (Registan and Guryan) and the Shahristan had six gates: Attoran (Benu Saad), Mihra (Benu Asad), Ark, Khoki Roh, Nur, Shahristan. The city was crossed by the Rudi-zar (Shakhrud) aqueduct. According to Narshahi, there was a market for idol sellers (idol sellers) and their large temple near this aqueduct.

The Arch was built in the shape of the seven pirate constellations. Is this just a similarity or is there a secret in this? It is not surprising that the blessed light spreading from Bukhara Sharif to the universe is also related to this secret.

In his work "History of Bukhara" by Muhammad Narshahi, there is a story about the construction of the Bukhara Arch: "The kings of Bukhara made every effort to strengthen the Arch

Its walls were always collapsing. Bidun Bukharkhudad sought advice from scholars to find out the reason for this. Then the Bukhara scholars advised that the Ark should be built on seven stones, corresponding to the positions of the seven pirate stars in the sky. After that, the walls of the Ark did not collapse. According to modern astronomers, each star of the

constellation of the seven pirates coincides with each corner of the Ark at an angle of 90 °.

Another amazing feature of the Ark is that since the construction of this palace, none of those who lived and reigned in it have been defeated and have always been victorious. None of those who ruled in Bukhara have died inside the Ark; when the king was about to die, for some reason he left the palace and died there. Is this a coincidence or a divine miracle? Studying the essence of these secrets requires patience and research from our scientists. But historical truth has confirmed this for 4,000 years.

The Ark is the oldest building in the city, which served as the residence and residence of the rulers of Bukhara for centuries. The area of the Ark is about 4 hectares, and its height is 20 meters. It is located on an artificial hill. The walls of the fortress were a layer of mud that was laid over the centuries and later covered with fine bricks.

The Ark has existed since the middle of the first millennium BC. In the 9th-10th centuries, the Ark was rebuilt and surrounded by a fortress wall. In the 13th century, as a result of the invasion of Genghis Khan, the Ark was reduced to ruins. The current appearance of the Ark has been preserved since the 16th century.

The walls of the Ark were high and thick. They were made of pakhsa and large raw bricks. High supporting towers (mula) were built here and there on them. During the siege, several rows of target holes - loopholes were made along the walls and towers in order to fire at the enemy. There were several gates to the city, and each part was entered through separate gates via the central street. Special guards - gatekeepers were on duty at the gatehouses. With the onset of night, the gates It was closed and opened early in the morning.

During the siege, they were beaten day and night. The fortified citadel built on the highest part of the city, surrounded by a special wall, was called the ark. The tsar and emirs lived in it. In addition to the tsar's palace and palaces, the ark housed the cabinet (cabinet of ministers), the treasury, the mint where coins were minted, a prison, and barracks for sailors. In the remaining two main parts of the city, city officials, artisans, and merchants lived, with their enterprises and shops, as well as a temple and a market. Since ancient times, Bukhara has been located on the Great Silk Road, through which Bukhara merchants transported various trade goods to China, India, Iran, and Byzantium in camel caravans. As the population

grew, the city also expanded. In order to ensure the security of the expanded part of the city, in the 9th century Bukhara was surrounded by a single outer ring of walls, which included all three ancient parts. Over the centuries, the city area expanded even more. Around it, outside the city wall, new streets, guzars and neighborhoods were built. In the 15th-16th centuries, another outer ring of walls was built, enclosing new areas. During this period, the city was entered through 11 gates. There were 12 neighborhoods, more than 200 guzars and mosques in the city. Each neighborhood had a kathudo, a guzar elder, an imam and a poykori - the leader of fifty. Just as each neighborhood had a tomb, each guzar had a separate mosque. The city was supplied with drinking water through more than 100 ponds. The pools were filled with water once or twice a month through the city's Shahrud canal and its branches, as well as numerous underground water structures - tazars and gulbas. Special watermen - meshkobs carried water in leather bags for the needs of households, especially the nobles in the ark. About twenty baths and several domed baths, taq-u-tims worked in the city in winter and summer.

The Ark fortress was adorned with a high, strong roof. The solidity of the Registan square indicated the greatness of the government, and was a sign that it could not be conquered. Around its walls was the shahristan. The Ark fortress was built on a large elevation above the ground, on a hill about 20 meters high. The ark has the shape of a rectangle extending from west to east. The southeast corner is slightly truncated. It is located in the west of the ancient and ever-young city of Bukhara. The length of the fortress wall is 789.6 meters, its height is 16-20 meters, and its area is 3.96 hectares.

The Ark Castle has been repaired and rebuilt several times. The entrance is through a ramp (ramp) on the western side of the arch through a huge wooden gate (16th century). The length of the ramp is 20 meters. It is surrounded by a massive stone pyramid on both sides.

The towers at the corners of the Ark Castle's roof – the “bouquets” construction and the three-story building between them are well preserved. The long corridor leading inside the arch – the corridor has 12 shelves on the left wall and about 13 on the right wall. Some of the shelves on the left have doors leading to the dungeon.

Under the “bouquets” there was a prison where dangerous criminals were kept and a dark basement – the dungeons. On the middle shelf on

the right side of the corridor, a lamp was lit for the ghost of the legendary hero Siyovush during the Navruz holidays. The Amir's stables (stables) were also entered from the same stairs (the stables were above the rooms where the prisoners were kept).

At the exit from the corridor there was the court of the gunner, and in the basement under the porch there was a torture chamber. A little further away (in the western corner) was the Juma Mosque with a pediment built in the 18th century. Quranic verses are inscribed between the patterns on the inner side of the walls of the mosque. The ceiling of the pediment is decorated with intricate carvings.

In the northwest corner of the Ark Castle is the house of the gunner. To the east of the mosque is the kitchen, and to the back is the mint (where gold, silver, and chaka coins are minted). To the northeast of the mint was the jeweler's shop, to the south were the court of the devanbeg and buildings belonging to the kushbeg (some buildings still exist). The narrow corridor starting from the Juma Mosque connected to the chorsu through the kushbeg's courtyard.

On the left side of the chorsu is a large courtyard with a stone pavement. Ambassadors were received there and the ceremonies of the enthronement of emirs were held. The ornamented porch at the entrance to the courtyard was built in 1605. The three sunny sides of the courtyard are surrounded by a porch. The front porch has two rows of ornamented columns, the edges of which are decorated with a muqarnas that tapers from bottom to top. The throne made of Nurota marble stood under the throne in this porch.

On the south side of the courtyard, the Rahimkhani Hotel and the reserve were built (18th century). Under these buildings were cellars where the treasury was kept. In the courtyard to the west of the arch, there were rooms for mirzas and Two-story buildings were built for servants. A salamkhana was located further away, and to the east of it were hotels and other buildings for officials (miyan courtyard). A bathhouse was built to the south, and a small mosque was built to the east of it, which have been preserved to this day. In the center of the arch were the orda (houses where the emir's wives lived), and to the north were the houses where the wives of the kushbegi lived. To the east of the bathhouse was the dukhtarkhana - the houses of the girls in the emir's harem. In the northeast corner were the Chil dukhtaron mosque and the tomb of Battal gazi. Along the eastern

wall of the arch were the rooms of the ghulam bachchas (guards), and in the southeast corner were the pharmacy (ammunition rooms). Currently, about 20% of these buildings have been preserved.

The adoption of Islam by the population of Central Asia, its formation as a state religion during the Samanid era, and its transformation into a faith for the local people were reflected in both architecture and construction.

Many monumental buildings, religious structures, caravanserais, and public buildings began to be built. The construction of mosques and madrasas in cities and settlements developed. Minarets were erected in front of mosques to call to prayer. The construction of residential buildings also developed to a certain extent. In the construction of these buildings, elaborate structures were used. Wooden elements of buildings and structures (columns, doors, ceilings) were decorated with carvings and glazing.

At first, raw bricks were used in the construction of monumental structures, and later baked bricks. Constructions with domes, porches, and roofs began to be used in the architecture of buildings. These structures were mainly made of baked bricks based on mortar. The use of domed roof structures was very developed.

It is known from history that ancient Bukhara Sharif was a large trading center. The Arabs called the city “Medina at Tujjar”, that is, the city of merchants. The city's architecture was very unique, with many different types of stalls and markets, and different types of produce depending on the season.

CHANGES IN THE ARCHITECTURAL APPEARANCE OF BUKHARA CITY DURING THE PERIOD OF THE SOMONIDS, KARAKHANIDS AND TEMURIDS

In the 9th-10th centuries, the formation of large centralized states in the country and their development, the strengthening of statehood, and spiritual life became the basis not only for the development of science, but also for the development of material culture.

In the architecture of Central Asia of this period, based on its social conditions, the use of pakhsa, raw brick and baked brick as building materials, and mortar as binding elements, was widely established. At this time, wood also played an important role in the construction of carefully built houses and public buildings, palaces, mosques, and madrasas.

From the beginning of the 9th century to the beginning of the 13th century, that is, until the Mongol invasion, the picture of the rise of science and culture in Transoxiana grew and had a positive impact on the development of world science to a certain extent. Taking this into account, the German scientist Adam Metz called this period the Renaissance of Central Asia. It was from this period that fundamental changes began to occur in the architecture of Central Asia. New types of buildings appeared, and centers consisting of a trade center, an administrative square, Friday mosques, and madrasahs were formed within the city.

The Ismail Samanid Mausoleum is a magnificent example of world architecture. The mausoleum was built by Ismail Samanid, the founder of the Samanid state and a major political figure. Ismail Samanid was born in 848 in Bukhara. In 874, he became the governor of Bukhara, and from 888, he became the governor of all Transoxiana. Ismail Somoni pursued a policy of strengthening central power and gathered scholars, writers, craftsmen and artisans from different places to Bukhara. He made a great contribution to the development of culture. Taking a lesson from the Baghdad caliphs, he built a huge mausoleum for himself. The mausoleum was built as a family dagma for the ruling Somoni, a local dynasty that founded an independent state in 902-907.

Ismail Somoni built the mausoleum on the site where his father was buried, and he himself was later buried in this mausoleum. As a result of archaeological excavations in 1927, in which Bukhara professor Muso Saidjonov participated, it was discovered that two wooden coffins were located in the mausoleum, which The coffins may belong to the father and

son of the Samanids. The shape of the mausoleum is a dome-covered box. The building is open on all four sides, which is why its appearance is also amazing. The skilled craftsman made full use of the constructive and artistic possibilities of baked bricks. The inner and outer walls of the mausoleum are laid out in a neat pattern of rectangular bricks. Brick rings arranged in a chain can be seen on the walls of the mausoleum. There is a separate door to the mausoleum on each side of the building. The door on the eastern side of the mausoleum is considered the main one, since the inscription on this door has been preserved. The mausoleum of Ismail Samanid is considered a great monument of Central Asia in terms of both artistic qualities and historical architectural significance.

The mausoleum of Ismail Samanid is cubic in size, and the external length of its sides is about 10 meters. Compositionally, the Samanid Mausoleum is a “chortoq” composition type known from ancient Iranian and Central Asian architecture and resembles the fire-worshipping temple - olukhona, which was widespread in the 5th-8th centuries.

The mausoleum wall is 1.8 meters thick and has a square shape. The outer and inner walls of the mausoleum are laid out with a smooth surface. According to legends, the bricks were baked with the addition of camel milk. The masters of that time laid out the rectangular bricks in such a beautiful way, giving them artistic decoration. These unique patterns decorated the walls of the mausoleum so elegantly that as the sun sets, the bricks of the wall glow in seven colors of the rainbow from morning to evening. Observations show that in the morning, the mausoleum glows blue, then blue, then green, then pink, then red, yellow, and during the prayer, dark brown. In the moonlight, the mausoleum acquires a special beauty. World architecture has not met any other historical monument decorated in this way. These wonders are the main reason why the mausoleum was included in the UNESCO list. There was even an offer to buy the mausoleum and move it to London for a gold coin.

It is no coincidence that Professor M. Butalov wrote his doctoral dissertation based on the study of the rules and laws of the architecture used in its construction. This historical monument, built at a high professional level, was the most experienced of that time. It is no secret that the builders, the most talented architects, were equipped with design and construction methods, and how much their knowledge and skills increased.

The Ismail Somoni Mausoleum is a centralized structure, the main volume of which is formed by a cube and a spatial dome, which are slightly inclined as the four walls rise. The structure connecting the wall squares with the dome is one of the unique features of the structure. All facades of the mausoleum are made in the same way. The walls are decorated from the inside and outside with high-quality baked bricks, and carving methods were also used in the construction.

Decorative brickwork gave the structure an expression of lightness. The entrance door frames were made in the form of arrow-shaped arches. These solutions, especially arrow-shaped arches and domed roof structures, were widely used not only in Bukhara architecture, but also in the architecture of all of Central Asia in later periods.

There are many positive aspects of using domed roofs. One of them is that at that time there were almost no products and structures similar to reinforced concrete that would work well even in the bearing parts of long-lasting structures. For this reason, the roof covering was made in such a way that any structure built according to this form worked mainly in compression.

As a result, the frames of the structure were made of brick in the form of pointed arches.

On the other hand, in dry and hot climates, where a lot of solar radiation falls on the ground, the domed solution is effective. Sunlight falls directly on a certain part of the domed roof, heating that part more; at the same time, radiation does not fall directly on the remaining parts of the domed roof and the roof does not heat up much. The third aspect of the domed roof is that heat is quickly lost from such a surface, and the roof cools down quickly. And when the wind blows, this process intensifies even more.

The architectural monument of Ismail Somoni has been well preserved for more than 11 centuries. It is a masterpiece of world architecture, called the "Architecture of the East". Although the monument was built in the pre-Arab tradition, it is unique not only in Bukhara, but also in Central Asian architecture.

also determined the further development of the creation of a new style, new form and new solutions.

Since the structure served as a tomb, its interior was a square shape with three tiers (four - four walls, eight - the transition from wall to roof and in the form of a dome-roof). In the middle of the dome of the building, a drum structure was installed, covered with a dome, to let in light and let out hot air, and arched frames were placed on its sides. The outer corners of the walls of the structure were skillfully made of patterned columns, and the arches of the walls and entrance doors were skillfully made of decorative, polished bricks. A deeper acquaintance with the interior of the domed building makes it clear that the art of creating it began in ancient times and became a tradition. The architectural analysis of the monument testifies to its genetic connection with the architecture of Iran and Mesopotamia.

It cannot be denied that several solutions were developed in this structure as a whole, in integrity. The confident use of the foundations of residential and cultural architecture in this structure shows the high level of development of the Bukhara architectural school at that time.

The volume-sky and constructive structure of the Ismail Somoni mausoleum determined the development of domed buildings built after it. Architectural patterns, beautiful, quiet decorative elements, extremely beautiful and elegant artistic expressions indicate the flourishing of the art of bricklaying at that time. The high artistic taste of the bricks in the mausoleum laid the foundation for its inclusion in the series of magnificent masterpieces of world architecture.

Ismail Somoni also repaired the walls of Bukhara built by Abu al-Abbas Tusi in 830, dug 11 ditches, and built a number of palaces. Among them, the Registan and Mulyan are considered famous. According to information, the number of madrasahs in Bukhara at that time was more than in all the eastern countries combined. Among the buildings that have survived to our time, we can mention the Samanid Mausoleum in Bukhara, the ruins of the Samanid palace in Afrosiab, Samarkand, and the Arab Ota Mausoleum in Tim, which, according to P.Sh. Zohidov, is believed to have been built by order of the Samanids.

As the administrative importance of the cities grew, they became centers of intense trade and crafts. The population of the cities also grew. Their structural basis, as before, was formed by two streets that ran in all four directions and intersected in the city center. However, the city arch was not located outside the city walls as before, but inside the city walls. Bukhara had eleven gates, which made up more than half of the current old city.

In Central Asia, Islam not only strengthened, but also began to develop scientifically. New types of buildings appeared. In particular, new types of buildings such as mosques, minarets, mausoleums, madrasas, caravanserais, cisterns, khanaqohs, doru-shifo (hospitals), residential buildings, baths, and other similar buildings were built in cities and villages and between other settlements.

At the beginning of the 9th century, raw brick and mud bricks were still used, but later baked brick became the main material for the construction of administrative and community buildings. In the construction of residential buildings, a detailed construction became widespread. In addition to straw clay plaster, various types of ganj were used in decorative works. Later, unglazed tiles and ceramic tiles were used, and by the 12th century, partially glazed tiles and glazed whole-carved pieces of baked clay - parchin (majolica) were discovered.

In the 9th-12th centuries, a number of new types of buildings were built, the significance of which was enormous in the development of architecture of the subsequent period. In particular, the construction of mosques is of particular importance, because just as the main building of any religion is a temple, the main building of Islam is a mosque.

It is believed that the Prophet Muhammad initially used his mother's house as a place of worship. That is why the main mosques in Islam have the form of a porch surrounding the courtyard, like in residential buildings. However, during the period when Islam spread to Iran and Central Asia, mosques in the form of a small “chortoq” composition, characteristic of local hearths, were used. Due to the fact that this style was also used in the construction of palaces, English researchers called it a “kiosk”, and this term is now used in a very broad sense.

Historians Istahriy and Narshakhy reported that the first mosques in Central Asia were built in Merv and Bukhara at the beginning of the 8th century. One of the first courtyard mosques is known from the

excavations at Afrosiab. Built during the Samanid period from pakhsa and raw clay measuring 52X26 F12 cm, this mosque was originally a square with external dimensions of 84.6X84.6 meters. It is known that the Kalon Mosque in Bukhara was also built of wood (probably of stone) during this period and was burned by Genghis Khan. According to the historian Muhammad Narshahi, the first mosque in Bukhara (including Movarunahr) was built in 713 on the site of a temple of idols in the city arch. Narshahi also provides information about the Mokh Mosque, which appeared as a result of the reconstruction of a temple on the banks of the Shokhrud River, which passes through the center of Bukhara, near the idol and idol market. V.V. Bartold and subsequent scholars assume that this mosque was located on the site of the current Magoki Attori (the current facade was built in the 12th century, the basic parts are from the 10th century).

During the 11th-13th centuries, many architectural monuments were built in Bukhara. One of them is the Great Tower.

The Great Tower was built in Bukhara in 1127 by order of the Karakhanid Arslan Khan. Its height is 45 meters 60 cm, the diameter of the base on a 10-angled foundation is about 9 meters. It is believed that the name of the master architect Baka, who built it, is secretly written between the tiles in the lower part of this very elegant structure.

The minaret has a unique shape, with a pointed base, a conical body, narrowing upwards; it ends with a muqarnas cage. It is 50 meters high (some sources state 46 meters, some say 47 meters), its walls are 0.8-0.9 meters thick, and the foundation is up to 10 meters deep. The diameter of the structure in the lower part of the tower is 9 meters. It is reached by a circular staircase - a rotunda - consisting of 105 steps inside the tower. At the top of the tower, 16 arched windows are installed to illuminate the staircase inside, through which you can observe the surroundings. A gradually protruding cornice is made above it. Both the core and decoration of the tower are made of chorus bricks (27X27X4-5 cm). The decorative bricks are oriented in various shapes, and the surface is smooth. The beautiful rings of geometric shapes arranged one above the other are framed by intricately carved arches. Among the decorations are historical and religious Kufic inscriptions on the subject are found. The blue color under the muqarnas was later poured into the circle of the Great Tower.

The Great Tower occupies a central place in the architectural monument ensemble of Bukhara.

The Great Tower occupies a special place among the ancient towers. The similarity of the forms, proportionality, geometric harmony, amazing beauty and grandeur of this unique structure give it true beauty. The bricks are carefully polished and firmly laid. This tower, beautifully and comprehensively crafted in full compliance with geometric rules, is one of the unique works of the Bukhara architectural school.

Despite its height, the Great Tower has withstood many earthquakes that occurred during the past 9th century. It was first repaired in 1924 (its body and muqarnas). The part that remained underground was repaired in the 1960s. The secret of the superiority lies in the correct choice of the structure, the quality of the foundation construction and the selection of bricks, and the adoption of an earthquake-resistant solution.

The Vobkent Tower, which is popularly believed to have been built by a student of the master who built the Minaret of Kalon, is also noteworthy. This tower, built on a 12-sided foundation with a height of 38.7 meters, was built in 1196-1197, and its base diameter is 6.2 meters. This tower is also decorated with baked bricks and, like Minaret of Kalon, has a mysterious tiled ring pattern under the mezzanine.

Since the name of the Bukhara Sadr Burkhaniddin Abdulaziz II is inscribed on the Vobkent Tower, it is known that he built the tower. The inscription on the top of the tower reads, "The tower was completed in 595 AH." "Whoever builds a mosque, he builds a place for himself in Paradise," is also recorded in the hadith. At that time, there was a mosque and a Madrasa Sadriya adjacent to the minaret, which was the largest center of learning in Transoxiana.

The Magoki Attori Mosque was built in the 12th century on the site of a pagan temple. It was rebuilt in the 14th century. The temple is located somewhat lower than the surrounding area. The Persian name "Magoki" (deep) is also derived from this. Over time, the mosque was buried. According to the inscriptions on the eastern facade of the mosque, in 1547, Abdulaziz ibn Abdullah wanted to demolish the mosque and build a new mosque in its place. However, the Naqshbandi order The leader of the time and the khan's mentor, Makhdumi A'zam, would not allow this. It is also noted that such pirs as Abdukhalik G'ijduvani and Bahauddin Naqshband delivered sermons on the pulpit of this mosque. Obeying the

words of the mentor, Abdulaziz Khan built a new mosque adjacent to the western side of the mosque.

The Mag'oki Attori mosque is a small building within a quarter. The building was rebuilt according to the asymmetric rule. The shape of the entrance arch and the dome of the portal is also unique.

In its original state, only the main facade with its architectural elements has been preserved. The walls are decorated with cut and uncut, carved and uncarved bricks, and their combinations. A relief solution filled with cut terracotta tiles was used in the construction of the structure. The reinforced structure of the arch is highlighted in blue, and inscriptions are also inscribed on the structure. The interior of the six-column polygonal mosque is not decorated.

Archaeological excavations have found remains of ganch carvings under it. This finding led to the conclusion that the ganch technique was used in the decoration work.

The Namazgoh Mosque The mosque was built in 1119 in the south of Bukhara and was intended for large crowds to pray outside the city on two major Eids. In the 15th century, by order of Amir Temur, the walls and inscriptions around the entire mihrab were repaired. In the 16th century, serious repair work was also carried out by Abdullakhan ibn Iskandar (1551 - 1598). Famous scholars of the time delivered sermons from the pulpit of the mosque. It is known from history that such scholars as Khoja Muhammad Porso, Makhdumi A'zam, and Khoja Islam Jo'ybari, the leaders of the Naqshbandi order, gave lectures. The Namazgoh Mosque also served as a place of peace in many conflicts during its time.

During this period, in addition to mausoleums, mosques, minarets, baths, palaces and residential buildings, it is known that many commercial buildings, dorush-shifo (medical houses) and many other types of buildings were built. There is also information that there were many madrasas.

Caravanserais located between settlements were called "rabots", and among the caravanserais that have survived to us in ruins, the structures of Doya Khotin, located about 170 km north of Charjoi, and Raboti Malik, located on the Bukhara road, about 25 km south of Karman, are of great importance. Both of these rabots had a strong defense system. It was

possible to make a living there for a caravan from a few hours to several days.

The Rabati Malik caravanserai is believed to have been built by Qarakhanid Shams ul-Mulk in 1078-1079. According to a number of scholars, the customer of this building is unknown. This building was built of raw brick (28×28×6.5 cm) and finished with baked brick measuring 24×24×4 cm. Currently, only the roof has been preserved. The layout of this building was in the form of a square measuring 86×86 meters. The height of its walls is 12 meters, which indicates that it was a two-story building. The building consisted of two parts. After entering the roof, it was revealed that it was surrounded by rooms on all four sides.

In the center of the second part of the courtyard is a large domed palace and rooms with solid roofs around it. Two towers adorn the two corners of the front view. Between the walls from the towers to the roof, there are golden half-columns, connected by arcades. Once this rabota consisted of a large complex, and now a cistern has been preserved opposite it.

The construction of cisterns must have been typical for caravanserais - rabotas located between cities in the period we are considering. Because often the cistern served as the only source of water in this place. These structures were built in the form of domed water collectors - circular pools. They served to store snow and rainwater, sometimes water from wells, for travelers for a long time through a special structure. To prevent water from leaking out, the bricks were selected and finished with a special mixture - kir.

By the 10th century, the construction method in architecture also began to change. In the grandiose construction, the roof was covered with a dome. Cubic-shaped buildings began to gain importance. According to Narshahi, Amir Nasr ibn Ahmad built a large palace for himself in the Bukhara Registan and spent a lot of money on its construction. This palace was very beautiful, and in front of the palace, buildings for divans were built.

The Karakhanid ruler Shams ul Mulk built a palace near Bukhara and, in addition, built the Dingaron mosque near the village of Khazara and a caravanserai known as Barat-i-Malik next to it. In 1127, the famous building Minaret Kalan was built by Karakhanid Arslan Khan in Bukhara.

In Vobkent, it is worth highlighting the Bukhara Namazgah and the Attori Mosque, built by the Bukhara Sadr Abdulaziz II at the end of the 12th century.

As a result of the invasion of Central Asia by the Mongol invaders led by Genghis Khan (1219-1221), many architectural monuments were destroyed in Bukhara, as in other regions, the city of Bukhara was burned down, and the development of architecture and urban planning almost stopped.

During the reign of the Chigatai ulus, which ruled the country as the successor to the state created by Genghis Khan until the 14th century, the situation in the country worsened, internal and external wars intensified. The development of cultural life stopped.

Later, during the reign of Amir Temur (1336-1405), who put an end to the Mongol rule in the country, the situation changed dramatically.

Amir Temur creates a great state. The city of Samarkand is transformed into the capital of the state of Amir Temur. Since 1370, Bukhara has been part of the state of Amir Temur and has become a major center of Transoxiana.

According to expert scholars, it was no coincidence that the famous Sheikh Bahauddin Naqshbandi's order formed the basis of the ideology of the era of Amir Temur and was highly regarded. The great wisdom that "Let your heart be in God, and your hands in labor" was in line with Amir Temur's worldview.

Amir Temur showed great initiative and dedication in restoring the national economy, which had been destroyed as a result of many years of feudal disintegration and wars, rebuilding cities, and developing the country. For example, the cities of Samarkand and Banokat were completely destroyed by the Mongols in 1218-1219. Bukhara, Nasaf (Karshi) and other cities were also in a desperate situation.

As soon as Amir Temur came to power, he began to work diligently on the restoration and improvement of cities. In particular, in 1371-1372, he rebuilt the ruined fortress (citadel) of the capital Samarkand and its wall, which was about 70 kilometers long. At that time, Shahristan (outer city) and its 6 gates (Shaikhzoda, Ohanin, Feruza, So'zangaron, Korizgoh, Chorsu), two huge 4-story palaces - Ko'ksaroy and Bo'stonsaroy - were built, and the streets and markets of the city were improved.

In Shahi Zinda, the mausoleums of Oljoy Turkon Aga, Tughluq Tegin, Kutlug Turkon Aga, Shirinbeka, a khanaqoh and Chartok were built. With the encouragement of Timur, the main street that crossed the city from one end to the other, and the mausoleums of Ruhabad were also built in Samarkand Chorsus.

During his life, the great Amir Temur built many cities, mosques-madrasas, mausoleums, khanaqohs, fortresses-castles, gardens-gardens, irrigation structures, smooth roads, bridges. He invited some of them to be named after his sons, grandchildren, palace princesses, and Islamic leaders. However, none of the constructed structures was named after Amir Temur. He himself did not want this.

During the reign of Amir Temur, Samarkand was rebuilt in a new way. During the reign of the Mongols, that is, for the next 140 years, no large buildings were built.

Amir Temur is a great person who made an incomparable contribution to world culture and spirituality. The Bibikhanim Mosque (1404), the Oqsaroy Palace (1380 - 1404), and the Dorus-Saodat Mausoleum (1380) built by Amir Temur are magnificent buildings.

During the reign of Amir Temur, garden creation developed incomparably. Gardens were created based on the traditions of the people and existing conditions. Sahibkiran built 12 garden palaces around Samarkand. These are the Naqsh-e Jahan Park, Behisht Park, Shahrukh Park, Dilkusho Park, Shamol Park, Davlatabad Park, Boldi Park, Maidan Park, Baland Park, Chinar Park, Jahormamo Park, and Nav Park. In addition, many parks were created in other parts of the country.

The fact that the cities of Bukhara, Herat, Merv, and Shahrisabz were rectangular in shape during the Timurid era indicates the continuation of the centuries-old architectural traditions of Central Asia.

It is known that great attention was paid to the construction of markets and trade facilities during the Timurid era. For example, Klaviho, in his account of Amir Temur's construction of high-rise buildings in Samarkand, writes about a covered, semi-covered trading platform with a hole on the street connecting the Ohanin Gate and the Registan. In addition, historical sources also mention the Kulohfurushan Bazaar near the Registan, the Muhammad Sultan Bazaar near the Guri Amir Mausoleum, and the markets of Herat, Bukhara, and other cities. For

example, it is written that the madrasah built by Ulugbek in Bukhara was built near Vasiviy Chorsu. This means that the trading facilities of that period were open markets.

along with rasta, chorsu, tim and other structures with closed or special devices.

During the reign of Amir Temur, the traditions of Central Asian urban planning and architecture were well continued. The Khojai Ahrar and Khojai Abdi Darun khanaqohs, the White Palace and Ishratkhana mausoleums, the Observatory built by Ulugbek, and the madrasahs in Samarkand, Bukhara and Gijduvan, which have survived to this day, are evidence of our opinion.

During the reign of Amir Temur, tiling began to be used in the architecture of Movaraunnahr. The construction of tiled mausoleums developed. Tiling made buildings and structures more beautiful, harmonious with the environment, and resistant to moisture.

One of the structures built in Bukhara during the reign of Amir Temur is the Chasma Ayub mausoleum. The Chasma Ayub mausoleum was built in 1379 by order of Amir Temur. It is located in the area of the current Samanid Park, on the northern side of the garden.

The oldest part of the mausoleum is a square-shaped tomb (4.5×4.5 meters), which once had two doors for pilgrims on both sides. A gabled building (45×45 meters) is attached to the front, which served as a roof for the mausoleum. The tomb is covered with a double dome, a roof and a small dome, under which there is a holy well named Chashma Ayub, which is where the name of the building comes from.

Later, a domed hall was built next to the mausoleum, and a corridor with minarets was built at the corners. Thus, the mausoleum stretched from west to east, taking the shape of a regular rectangle (19×26 meters), and the oldest part of the building remained inside. Each building of the mausoleum, consisting of four buildings, is covered with a dome, and they are not similar to each other.

The structure was surrounded by walls and consisted of several rooms covered with a conical dome, a tradition of Khorezm architecture. It was made in the shape of a regular rectangle.

The memorial monuments in Bukhara belonging to the Timurid era include the mausoleums of Sayfiddin Bokharzi and Buyan Qulikhan.

Sayfiddin Bokharzi is one of the people who made a great contribution to the preservation of the beloved mosques and madrasas of the people, which were destroyed by the armies of Genghis Khan. After the death of Sayfiddin Bokharzi in 1261, the religious authorities declared his name sacred. After that, a khanaqoh was built over his grave in the village of Fatkhabad. XIII – In the 14th century, a mausoleum was built over the grave of Sayfiddin Bokharzi - the “world sheikh”. Its huge roof was restored later.

The monument of Sayfiddin Bokharzi is remarkable for its grandeur of form and the size of its structures. This structure allows us to compare it with the Samanid mausoleum built in the 10th century and determined the evolution of Bukhara architecture.

Like the Samanid mausoleum, it consists not only of a mausoleum, but also of a dakhmahona and shrines. Therefore, the plan of this mausoleum is somewhat complicated. The creation of two domes above the rooms determined the shape and section of the mausoleum building. Another distinctive feature of this structure is the absence of decorations and patterns on the inner and outer sides of the walls. Despite this, this structure is remarkably well-made. The constructive - stalactite sail construction made it possible to skillfully transition to six- and eight-sided solutions in a square plan. Time has taken its toll on the Sayfiddin Bokharzi mausoleum, the load-bearing walls have gradually begun to erode. The 1976 earthquake affected the stronger domes, which were significantly damaged. However, the restorers from Bukhara managed to preserve this structure.

Near this mausoleum is the mausoleum of the Mongol khan - Buyan Qulikhan. The mausoleum consists of a tomb and a shrine connected to it by a narrow corridor. A roof stands out on the main facade. Terracotta was used more in interior decoration. The mausoleum consists of four quadrangular buildings located side by side from west to east. The oldest of the buildings is covered with a conical dome.

Speaking about the development of science and culture, it is necessary to mention the madrasahs, the highest educational institutions of that time. It is known that many madrasahs were built in the steppes of Central Asia throughout the Middle Ages.

During the Timurid period, Mirzo Ulugbek built madrasahs in Bukhara (1417) and Gijduvan (1433) in addition to Samarkand. Thus, during the

Timurid period, not only religion but also education developed in Bukhara.

The madrasa in Bukhara is the oldest of the three madrasas built by Mirzo Ulugbek. The Ulugbek madrasa, built in Bukhara in 1417, is not only smaller than the Samarkand madrasas (45×40m), but also more unusual in terms of composition. Here, too, the rooms are built in two floors, but one. There is a winter and two classrooms, and the madrasa mosque is also smaller. It is noteworthy that the rooms on the main facade are oriented towards the street. This later became widespread in the construction of Bukhara madrasas, sometimes in Samarkand, in Tashkent, and in the Kukaldash and Khiva madrasas. While four minarets towered at the four outer corners of the building erected in Samarkand, the four corners of the Bukhara madrasa are reinforced by flowerbeds. This method also became widespread later. The name of its chief architect, Ismail ibn Mahmud Isfahani, is preserved in the madrasa.

This madrasa is rectangular in shape, with a magnificent facade. On one side of the entrance is a classroom, and on the other side is a mosque. A library operated on the second floor of the madrasa. There are two more roofs in the courtyard of the madrasa, with minarets built on both sides. The roofs are decorated with beautiful brickwork and floral tile patterns from bottom to top. The facade of the madrasa is surprisingly harmonious, its shape is long and steep, its proportions are striking, and its construction and decoration are appropriate.

The tile decorations belong to three periods: white and light-colored decorations on a brown-blue and gold background date back to the time of Ulugbek. Some places are semi-white and blue, some places are clear, bright decorations date back to the 16th century, and the light-colored floral mosaic on a black background dates back to the 17th century. The interior and exterior decorations of the madrasa have not lost their color. It has been frequently renovated, and its patterns often depict star-shaped shapes. The pillars of the porch are gilded and resemble the pillars of the Kalon Mosque. The words “Learning is the duty of every Muslim and Muslimah” are inscribed on the doors of the madrasa.

According to the information provided, the madrasa had 80 rooms, the period of study in it lasted from 15 to 20 years, and 3.5 gold coins were paid per year for study.

The madrasa built in Gijduvan is relatively small and simpler, the madrasa is one-story, square in plan, and consists of a courtyard, a mosque, classrooms, and dormitories. There is a porch on the front of the building, and minarets are built on its sides. A porch is made on the western wall opposite the door, its interior is decorated with tiles. This madrasa, which has five rooms on both sides of the courtyard, was last renovated in 2003.

In the architecture of the Timurid era, it was customary to install minarets on both sides of the roofs, later this solution was abandoned and the roofs were made according to the rule of proportion.

Ulugbek's third madrasa was built in Gijduvan in 1433 and consists of one floor. This madrasa is built in the "double" style, according to the reign of Khoja Abdulkholiq Gijduvani, which began to appear in the 12th century. The roof of the building is made in a unique shape, solid. The roof leads to an attic covered with a dome. If you go straight from the attic, you will enter the courtyard, if you go to the right, you will enter the mosque, if you go to the left, you will enter the school-classroom. The fact that the mosque's domes are placed on four sides, as well as the solid construction, helped to achieve a beautiful interior. There is a summer classroom in the courtyard, and 8 rooms on both sides. The outer corners are finished with flowerpots. A lot of plain tiles were used. When we consider the construction of madrasas, we see that in most cases, khanaqohs were built adjacent to them. Khanaqohs were mainly intended for the worship of dervishes. Therefore, they were sometimes built in the shrines or camps of the pirs of dervishes and followers of other religious sects. Several rooms and rooms were built with different views of the main view of the khanaqohs and the domed state. For example, the Abdi Darun khanaqoh. It was built on the southern side of the reservoir. Behind the large porch is a domed room. The porch is tiled, and the facade of the building is decorated with mysterious bricks. The khanaqoh composition, which consists of a domed room and a porch, is different in shape. In particular, there are also those with verandas or chambers on all four sides.

If we talk about the types of mosques, it is worth noting that as the main building of Islam, there are many types of them. These include prayer halls or mussalos, usually built outside the city, where prayers are offered on Islamic holidays, i.e. Eid days, Friday or Jame mosques, where people gather in cities on Fridays, neighborhood and village mosques, as

well as mosques near buildings and shrines such as arks, caravanserais, rabots, madrasas, and shrines.

It can be seen that prayer halls or mussalos are intended for the entire city, its inhabitants - several tens of thousands of people - to pray at the same time.

The Bukhara prayer hall, built in 1119, was covered with tiles in the 14th century. The first prayer halls were specially designated areas (sometimes (surrounded by a courtyard) with a mihrab placed on the qibla side. By the 14th-15th centuries, a porch or a courtyard was built in front of the mihrab and on the sides. A minbar and sometimes mezzanines were built inside it. Speaking of mosques, it should be noted that in medieval urban architecture, special attention was paid to the construction of mosques or Friday mosques. By this time, there were very elaborate and magnificent Friday mosques in Samarkand, Bukhara, Shakhrisabz, Tashkent, Herat, Mashhad and other cities.

The mausoleums built during the Timurid period are divided into two types in terms of their composition:

1. Single-room.
2. Multi-room buildings.

There are two types of single-room mausoleums. As an example of the first, it is worth mentioning the buildings in the form of a attic, which have long been a standard for individual structures in the architecture of Central Asia and Iran.

This method was widely used in the construction of the pyramids of the fire-worshippers - atashkades until the spread of Islam. We can also see that such a composition was used in the construction of the Samanid mausoleum in the 9th-10th centuries. During the Timurid era, it was no longer used as an obvious attic, but was used in the construction of mausoleums, preserving its main compositional features.

If we look at the formation process of multi-chamber mausoleums, which make up the second type, they are often restored not as groups, but as separate buildings. Examples include the White Palace in Samarkand, the Olja Enaga in the Shokhy Zinda complex, Ishratkhona, Gori Amir, Yunus Khan in Tashkent, Chashmai Ayub in Bukhara, and others.

The architecture of Central Asia of the 9th-12th centuries is clearly distinguished by the emergence of new types of buildings, new building materials and structures, the originality of decorative ornamentation, and other aspects of urban planning, and is of great importance in the study of this period.

The culture of the era of Timur and the Timurids served as a great pioneer in the cultural development of the Middle Ages throughout the world. A set of certain laws and knowledge in urban planning, in architecture endless new solutions and practical decorative patterns, forms of devices, methods of geometric harmony emerged and reached a high level.

ARCHITECTURAL APPEARANCE OF THE CITY OF BUKHARA IN THE 16TH – EARLY 20TH CENTURIES

In the 16th century, the types of architectural structures were further improved, many public buildings and structures (caravanserai, bridge, cistern, bathhouses in cities, tim and other trading stalls) began to be built, changes were made to the layout and appearance of monumental buildings. The city of Bukhara was surrounded by a thick and high (up to 10 meters) wall, in which city gates were installed. The traditions of folk architecture were used in large buildings, monumental buildings began to be built outside the city.

In the architecture of the 16th – 17th centuries, the construction of buildings was further improved. Mosques were built in a palace-like style, and guzar-mahalla mosques were built with large winter and summer verandas. One of the monuments built in Bukhara during this period is the Poyi Minor ensemble. It consists of the Kalon Mosque, built in 1514, and the Miri Arab Madrasa, built in 1530-1536.

The ensemble, known as the Double Madrasa, consists of the Modari Khan and Abdulaziz Khan madrasas. These two madrasas, built in 1566-1567 and 1588-1590, are located opposite each other. The Modari Khan madrasa is simple, while the Abdulla Khan madrasa has an extremely complex appearance.

The front of the Modari Khan madrasa has arcades typical of the Bukhara madrasa tradition. Behind the main roof and in the courtyard opposite it, there are two terraces with roofs. The structure of the building is in the form of a terrace, on both sides of which there is a winter classroom and a mosque. The Abdullakhan Madrasah, with its flowerbeds at the corners, and the use of partially linear and intricate mosaics in the external facades and sharafas, indicates that the architecture of this period was raised to a new level with its history, the solution of the rooms, and other aspects. If attention is paid to the history of this building, its unconventionality becomes apparent.

In particular, four ayvans were brought out into the courtyard, and the rooms in the madrasah's courtyard surround a closed courtyard covered with a dome. The main facade of the madrasah is also bordered by two flowerbeds. Between them are the rooms facing the street. The front of the building is smoothed with bricks and tiles, and the facade and porch railings and the classroom are decorated with rivets. Madrasah The

carving on the gate is exactly the same as the gate of the Kukaldash Madrasah in Bukhara. The Havzi Nav ensemble, built by Abdulaziz Khan in the expanded part in the 18th century, or the relatively well-preserved Volidai Abdulaziz Mosque and the Joybori Kalon madrasahs opposite it, were built in a unique architectural style.

The Khalifa Khudoydod complex near this ensemble, the Khalifa Niyoz Madrasah known as the Chor Minor, the Khoja Zayniddin and Bola Havuz mosques also have a number of unique and irreplaceable architectural solutions.

During the period under study, a special school was created in the Bukhara Khanate in the construction of residential buildings. Here, houses were two-three-story, depending on the conditions of the city. The part of the houses called "birun" and the inner part called "darun" consisted of auxiliary buildings. Summer rooms facing north were called "tobiston", winter rooms facing south or west were called "zimistan". Each set of rooms was connected to the central room by doors. The summer room with a high ceiling was intended for guests and was called "madon". The "shohnishin", decorated with tiles, was intended for dignitaries. A high porch with many columns was built next to the living quarters. There were porches on the roof of the first floor, which were comfortable for sleeping in the summer months.

The interior of the halls consisted of two-story walls and a roof covered with beams. High and low shelves were installed on both sides of the wall, as well as doors and windows with carved patterns and decorative grilles. The upper part of the wall was plastered with ganch and decorated with a "sharafa" cornice. Cast-off shelves made of ganch were installed on single-story walls without shelves. The shelves are painted with bright colors such as red, blue, dark red, and green. The main part of the wall decorations is made up of bouquets in vases, flowering tree branches, and willow branches.

The decorations on the ceiling make the interior of the room even more beautiful. The ceiling surface is divided into pools. The surface of the rectangular beams in the middle is decorated with rope-like carvings and floral ornaments. Beautifully shaped wattles are woven on the beams. The ceiling and wall decorations of Bukhara dwellings are distinguished by their uniqueness.

During this period, the Mir Arab, Abdullokhan, Modarikhan, Govkushan, Joibor, Muhammadkhodja, Khoja Zayniddin, Char Bakr mosques, Zargarlar, Sarraflar, Telpakfurushlar, Oqchilar, Unfurushlar taqli, Abdullakhan team and others were also built in Bukhara. According to information, during the reign of Abdullokhan II alone, 1001 rabots and cisterns were built in the region. In the 16th-17th centuries, Bukhara architecture and construction flourished. The general plan of the city changed. The city was rebuilt.

One of the unique architectural monuments of this developed period is the Kalon Mosque.

The Juma Mosque was originally built on the site of the Kalon Mosque in 1121. Over time, that structure fell into ruin. By 1514, this structure was rebuilt as the Kalon Mosque.

Although the size and architectural decoration of the Kalon Mosque are not as large, in terms of its planned scale it is not inferior to the mosques in Samarkand and Herat. This structure is second only to the Bibi Khanum Mosque in Samarkand in terms of antiquity and size.

The main facade of the obida faces east. The large and mosaic-decorated mosque roof is located slightly higher. The mosque courtyard is entered by a staircase consisting of several steps. There are two blue domes on both sides of the courtyard. This courtyard, which has a rectangular shape, is surrounded by a gallery of 228 domes. The interior of the building is solemn and mysterious. It has preserved many architectural finds.

The Mir Arab Madrasah is world-famous and is considered one of the largest religious higher schools of the Muslim world. The Mir Arab Madrasah was built in 1520 - 1536 under the leadership of Abdullah Yamani, known as Mir Arab.

This is a magnificent architectural monument, the product of the intellectual thought of man. The facade of the Mir Arab Madrasah is located on the same axis as the portal of the Great Mosque. However, the madrasah was built a little higher. According to the information given in the sources, the place was slightly lower, so the foundation of the building was raised with earth.

The design of the mosque differs from the classical solutions in some solutions. At the entrance, a classroom is located on the right, and a crypt on the left.

Another difference from the construction of other madrasahs is that the layout of the living rooms in this madrasah is somewhat improved.

The chambers consisted of domed hallways and rooms. Shelves were made in the living room. At the same time, the rooms were a little darker and narrower.

In architecture and urban planning, the Mir Arab Madrasah cannot be imagined separately from the Kalon Mosque and the Kalon Tower. Together, these three structures formed a central monumental composition.

At the beginning of the 20th century, the Amir Olimkhan Madrasah was built next to the Mir Arab Madrasah, as part of the Poyi Kalon ensemble. It is entered through its porch gate. The madrasah is surrounded by two-story, rectangular chambers. The large room is covered with a domed roof.

Another unique and large architectural ensemble in Bukhara, completed in the 17th century, is the Labi Pond. The Kokaldosh Madrasah, which is part of the ensemble, was built in 1568-1569, and the Devonbegi Khanaqo in 1622. The central element of the architectural ensemble is the Labi pond.

The width of the pond is 36 meters, the height is 45.5 meters, the depth is 5 meters. The walls of the pond are reinforced with stones, filled with gravel and soil and covered with slate. The slopes are made of marble.

As mentioned above, the Kokaldosh Madrasah was built in the northeast of the ensemble. It was built by the minister of the Bukhara emir, Kulbabo Kokaldosh. This madrasah is the largest building in the Labi pond ensemble and the largest madrasah in Bukhara.

The Kokaldosh Madrasah was built in an open area, in the shape of a regular rectangle. The architects built a series of porches two stories high, taking into account the fact that the madrasah would be visible from afar. In general, the Kokaldosh Madrasah is a historical structure that well reflects the ancient traditions of Uzbek classical architecture.

After the construction of the large pool and the khanaqoh, the Labi pool complex began to take shape. The corners of the pool were cut, it was built from large stone blocks. The pool is a stepped structure that deepens and narrows downwards. After the construction of the pool, the Nadir Devanbegi madrasah was built.

The Khoja Zayniddin mosque was built by 1555. In its architecture, one can see the first combination of monumentality and expediency. It centralization - two sides of the domed mosque face a narrow street, and the other two sides face residential areas. The sides are connected by a shady porch and a stone pond built to provide the neighborhood with water. The expensive construction of the mosque, its grandeur, and the appearance of the simple houses around it clearly show the sharp difference between the feudal lords and the poor people.

In 1555, the Baland Mosque was built in the western part of Bukhara. This mosque is an example of a new type of neighborhood architecture in Bukhara. Here, large wall surfaces are divided into parts according to the traditional proportional rule: panels, large and small panels repeated on them, and then a frieze is made.

Mosques of this period were built at the intersections of major highways. Their construction was not simple. The domes are currently also called the first ("Toqi Sarrafon"), second ("Toqi Telpakfuro'shon") and third ("Toqi Zargaron") domes.

The arched main dome of Toqi Zargaron is erected on a figure-eight structure on a square base. It not only regulated traffic at the intersection, but also housed workshops and gold shops with 36 simple production inventories in depth inside. This is a unique and rare architectural solution.

"Toqi Zargaron" corresponds to the approximate main intersection of the shahrستان market. It has retained its name to this day. This structure was built on a road, was in the center of the ancient shahrستان.

When going south from "Toqi Zargaron", on the left hand is Abdullokhan Timi, then opposite it is "Toqi Telpakfuro'shon". Abdullokhan Timi was built in 1577.

In the past, silk and woolen fabrics were traded in this market. The building operated only during daylight hours. In order to improve the lighting of the rooms during the day, arched lanterns and lanterns were installed in the form of drums above the dome and a row of domes. The

main dome was built on a figure-of-eight structure. The area under the main dome was connected to the galleries covered with small domes, forming a single closed market. The inside of the closed market was always cool and relatively dark.

The architectural monument “Toqi Telpak furo'shon” (market for trading in hats) is located on a short street. It is a unique structure with its domes and arched main dome on the serra (the intersection of three roads).

After leaving “Toqi Telpakfuro'shon”, if you walk south, you will see the Mag'oki Attori mosque built in the 12th century on the left, and if you walk a little further and turn right, you will come across the Govkushon architectural ensemble. To the south of the Mag'oki Attori mosque is located “Toqi Sarrafon”.

The Shahrud canal, which has become an integral part of Bukhara architecture, is an engineering structure that runs along the southern part of the city. In the Middle Ages, the canal ran along the main road connecting the city with the Registan. Now it is concreted and made of stone.

If you walk east from “Toqi Sarrafon”, you will see an ancient bathhouse on the right, and if you walk straight, you will see the Labi pond. To the east of the Labi Pool ensemble, further away, is another rare architectural monument - the Chor Minor Madrasah.

The double madrasah ensemble is located in the southwest of Registan Square. The method of creating two structures facing each other along one axis is typical for Bukhara architecture. One of them - the Modarikhon Madrasah - was built in 1566-1567, and the second - the Abdullakhan Madrasah - in 1588-1590.

The Modarikhon Madrasah is located facing west and was built in honor of the mother of Abdullakhan. The layout of the madrasah is trapezoidal. The main facade is decorated with a large roof, a two-story aiwan and turrets. The roof and corner turrets are decorated with glazed bricks. The arches between the arches are decorated with geometric shapes with tiles. The rest of the madrasah is undecorated.

In the middle of the madrasa there is a rectangular courtyard, around which there are rooms with porches. Classrooms are located in the corners of the building. The construction of the building is typical of the Bukhara

architecture of that century, that is, the two edges of the wall are made of baked bricks, and the middle is filled with construction waste. According to some opinions, this solution negatively affects the permanence of the building.

Architectural structures of the 16th century are distinguished by a short construction period, low cost of construction work, and less solidity compared to structures of previous periods. The structure of the Abdullakhan Madrasah is quite different from the usual ones. The courtyard is surrounded by two-story rooms. On both sides there is a high roof. Through the roofs, one enters the inner rooms and the khanaqoh. The roof wings and flowerbeds are decorated with glazed tiles. After passing through the gate, one enters the large rooms on both sides - the classroom and the mosque. Intricate domes and decorations were used in the construction of the madrasah.

The doors of the madrasah are made with great skill. The gate is made of thinly cut wooden planks, without nails, with a pattern.

In architecture, the Qosh Madrasah is interpreted as the fruit of the research of Bukhara architects on creating economical, thorough and beautiful structures.

Although more than five centuries have passed since its construction, this ensemble still amazes with the elegance, precision of its lines, the incredible beauty of its decorations, and the use of bright, indelible colors.

When the construction of the Namazgoh Mosque was completed in the 16th century, it took on the general appearance described.

The Namazgoh Mosque was built in the form of a long brick wall with a central mihrab. The center of the mihrab was decorated with bricks and finely carved terracotta tiles. The surface of the decorated wall in the 14th century was made of colored terracotta. In the 16th century, an arched-domed aviary with a high roof and an attached minbar were built in front of the wall.

In 1562-1566, the second dome of Bukhara - the Govkushon Madrasah was built near the "Toqi Telpakfuro'shon" bazaar. The madrasa is designed in a pentagonal plan with irregular geometric shapes.

In 1573-1579, the Khoja Kalon Mosque was built. A small minaret was also restored in its outer corner, repeating the artistic composition of the Kalon Minaret.

In the 16th century, the Fayzabad Mosque was built in the north-eastern part of the city. The building has unique architectural features. In the central part of the mosque there is a large roof, and the sides of the structure are lowered and harmoniously built in the form of steps.

In the north-west of Bukhara, 10 km from the city, the Bahauddin Naqshbandi cultural heritage site was built. The foundation of the Bahouddin Naqshbandi cultural heritage site was laid by Abdulazizkhan ibn Ubaydullahkhan in 1544. By order of Abdulazizkhan, the tomb was arranged and brought into an ensemble, and in 1544-1545, the largest building of the complex - the khanaqoh was built. The main part of the complex includes dakhmas, a mausoleum, two mosques, a pond, a well, a minaret, a madrasah and the khanaqoh of Abdullakhan.

The complex begins with a small domed attic gatehouse. It is known that after the gatehouse, there was a small mosque on the right, and on the left there were various buildings for pilgrims. Along the way, on the left is the tomb of the khans - Dakhmai Shahon.

After Dakhmai Shahon, the corridor leads to an elegantly decorated porch. After passing the door of the porch, there is a domed mausoleum on the right (it is not known who was buried in it). On the left – at the entrance is the Muzaffar Khan Mosque, a simple structure with six columns and a porch in front. Next to the mosque is the two-column Hakim Kushbegi Mosque. To the south of it are decorated porches, and to the north are plain porches.

The Bahauddin Dakhma is a large square platform covered with marble, surrounded by a beautiful marble fence. A little further from it, to the north, is a circular stepped marble pool with sides of 9.5 m. There is a well between the Dakhma and the pool, and a beautiful shed - a sakhona was created next to it, where pilgrims were given "holy" water.

To the north of the Hakim Kushbegi Mosque is a minaret, and beyond it is another pool three times larger than the pool in the inner courtyard. Outside the courtyard (in the northwest) is a khanaqoh 37 meters wide and 40 meters long, built on a rectangular platform.

The complex also includes the Qasri Orifon Mosque, located 500 meters northeast of it. It is the shrine of Bahauddin's mothers. There is a low minaret next to the mosque. The mosque is surrounded by a veranda on three sides, and the ceiling is decorated with a patterned pond.

In the village of Sumitan, 5 km west of Bukhara, the suburban necropolis of the Joybori sheikhs - Chor Bakr was built. The main complex of the shrine was built in 1560-1569.

The complex was formed over a long period of time. Dakhmas, a gate, a courtyard, a corridor, and numerous structures above the tombs were built. Chor Bakr was last restored during the Independence period. From the time of the Ashtar Khans' rule, the foundations of statehood began to weaken. Regardless of the political situation, construction work continued during this period. The Abdulaziz Khan and Ubaydullah Khan madrasahs in Bukhara, the Boqimuhammad Khan and Ubaydullah Khan mosques, the pool built by Subhanquli Khan in the registan and the hospital in Bukhara, the Nazr Muhammad Khan and Subhanquli Khan madrasahs in Balkh, and a number of courtyards and palaces around Balkh are among them.

In the second half of the 17th century and the 18th century, Bukhara experienced economic and political decline. Although construction continued during these periods, the quality of the created structures decreased in terms of art and technology compared to the previous ones.

One of the structures built during the Ashtar Khans' rule is the Nadir Devonbeg Khanate. The Nadir Devonbeg Khanate was originally built as a caravanserai. After the construction was completed, it was converted into a mosque by the decree of the ruler of Bukhara, Imamquli Khan (1711–1742). The khanaqoh was renovated by the last emir of Bukhara, Sayyid Alim Khan, in 1914–1916.

Abdulaziz Khan Madrasah was built in 1652. It is the last and largest madrasah to be built opposite the Ulugbek Madrasah in Bukhara. Built in the traditional style, the layout of the khanaqoh, dome, chambers, and corridors in the Abdulaziz Khan Madrasah was simple and convenient, like the Ulugbek Madrasah. However, the combination of Iraqi, as well as oriental and Indian styles in the decoration of the building with stucco and gilding makes it colorful and unique for its time. The previously used style - ornamentation was used in its creation. The facade of the building consists of a traditional high roof, octagonal domes, and porches. Around the spacious four-aisled madrasah courtyard, two-story rooms with porches were built. At the entrance to the building, there was a miyonkhana, two classrooms, a mosque deep inside, and rooms in the remaining areas.

By the 18th century, the Bukhara Khanate began to lose its economic and cultural position. During this period, construction work almost stopped, and architecture did not develop significantly. However, soon the Bukhara, Khiva, and Kokand khanates were formed in Central Asia. From this period, the construction of monumental and public buildings began to develop again.

New types of buildings were built in Bukhara, including the Chor-Minor. It stands out from other monuments with its four magnificent domes.

The Chor Minor madrasah was built by the Turkmen Caliph Niyozkul in 1807. One-story rooms with colonnades were arranged around a rectangular courtyard. In the southwest corner, a neat mosque was built in a storey, the lower floor of which served as a corridor for entering the madrasah, and the upper floor was a library.

The Chor Minor, with its simple architecture and magnificent composition, has an original appearance in 19th-century architecture.

The Bolokhovuz mosque was built in the 18th-20th centuries. In the 18th century, a domed mosque with sides measuring 11.5 m was built in front of the pond. Opposite it, in the 20th century, the Bukhara master Kurban Yuldoshev built a high awn, and the master Shirin Murodov restored the minaret. The exquisite patterns ensured the careful preservation of the ayvan ceiling. The ensemble has become an integral part of the Registan Square with its artistic sophistication.

In the northern part of Bukhara, the Sitorai Mohi Khosa cultural heritage site is located - the summer residence of the emir, the palace of the Sitorai Mohi Khosa Mangid dynasty. Its first buildings were built during the reign of Emir Nasrullah (1826 - 1860). However, the construction of the palace and the landscape garden here began during the reign of Emir Abdullahadkhan (1885 - 1940). During the reign of Amir Alimkhan (1910 - 1920), the new palace was restored, and from that time the palace complex was divided into a new and an old palace.

The old palace is an ensemble consisting of three courtyards and many rooms. The oldest room here, the Amir Muzaffar Khan Hotel, is distinguished by its wide and high hall, balconies with balconies on both sides, and European doors and windows. The motifs are harmonized in the murals and colors of the hotel.

The Abdulahad Khan Hall, which is a square room divided into three parts, is designed differently. The two halls, located opposite each other and decorated in the same way, are connected by a high platform in the middle. A throne is installed on the west side of the platform. There are also many similarities in the artistic decorations of the Abdulahad Khan and Muzaffar Khan halls.

The headquarters built during the reign of Amir Alim Khan on the east side of the old Sitorai Mohi Khosa is of particular architectural importance. It is decorated with tiles and colored glass. The entrance is through a grandiose arched gate. Before the restoration of this complex, the best masters of Bukhara were sent to Russia to study the experience of Russian architects. After that, the Bukhara masters, led by Khoja Hafiz, began to restore the first building of the ensemble on the southern side of the courtyard. The construction was supervised by Russian engineers.

Cultural heritage sites and their architectural monuments have always been in the public interest. Bukhara craftsmen have been expressing architectural monuments in their works of art.

By the 17th century, Bukhara had largely taken shape as a historical city. During the reign of the Shaybani dynasty, the Bukhara city was expanded, and the arch remained in it. Abdullakhan rebuilt the city walls, gates, and courtyards. In the 16th century, the southwestern part of the city, which belonged to the sheikhs of Joybor, was also surrounded by a fortified wall and incorporated into the city. This gave the city its final, most expanded appearance. During this period, the city had eleven gates, one of which, the Sheikh Jalal Gate, is relatively well preserved. Its previous system left its mark on the history of the city. The historical appearance of Bukhara is largely determined by a number of complexes inside and outside the city. The center of Bukhara has the appearance of a single, huge complex. It mainly occupied the western and southern streets of the early medieval shahristan. The center began from the Poyi Kalon complex in the west. The Toqi Zargaron Chorsusi represents the center of the shahristan. To the east of it, on both sides of the street, are the Ulugbek and Abdulazizkhan madrasas. To the south of the Zargarlar Chorsusi is the Abdullakhan Timi. At the beginning of the 20th century, caravanserais and shops were densely located here. They have not survived to this day. The city is strengthened by the early medieval gate, and later by the Toqi Telpakfurushal, a knot of luminous streets that formed in its place.

While the Zhargarlar Chorsusi solved the problem of strengthening the intersection in terms of urban planning, a much more complex problem was erected in the Telpakfurushlar Toqi - a building that distributes six streets. To the north of the Telpakfurushlar Toqi is the Sarrofon Bathhouse. Its history reflects a complex urban planning situation.

In addition to the complexes in the city center, the Labi Pool and Qosh Madrasah complexes were also built in Bukhara in the Middle Ages formed. Around the octagonal pool in the Labi pool complex are the Kukaldash Madrasah and a double system of khanaqoh and madrasahs.

The state of Bukhara, which was formed in the 16th century, was preserved in the 18th-19th centuries. The change here was mainly due to the density of facilities. The area within the city's fortified wall remained the same as it had been in the 16th century. The center of Bukhara occupied a large part of the city. It consisted of ancient monumental and later madrasahs, mosques, commercial buildings, caravansary, shops and other public buildings, streets and squares, adjacent to each other. The size, shape and orientation of the buildings corresponded to each other, creating a harmonious compositional integrity. In the current state, many buildings in the center, especially shops and caravansary buildings, have lost their former integrity as a result of the destruction of buildings. The intersections of the main streets in the center are separated by domed timpani. Only three of the four tims in the city - Sarrafon, Zargaron, Telpakfurushan - have been preserved. The direction of the streets was formed over a long period of time. The Sarrafon bathhouse in the center is a good example of this. In general, the city is characterized by a shortage of land. For this reason, there were few trees in the city. When a cart began to pass through ordinary streets, the carter stood at the beginning of the street and gave a signal with his voice so that no other carts could enter from the opposite direction.

In late August 1920, the Soviet army, which attacked the capital Bukhara in order to destroy the Bukhara Emirate, seriously damaged the architectural monuments of the city. On the third day of the siege of the city, a fire broke out in the city due to artillery fire, the stalls of the trading tims around Ark and Machiti Kalon burned down, the population was in panic, and the streets were filled with the dead. As if this were not enough, 11 planes bombed the city from the sky. The airplanes flying over Bukhara from the airfield near Kagan terrified the population. These were

mainly old airplanes called "Neuter", "Pharsal", "Voiseaux", developed in England, France, and Italy before the First World War. For the Bukhara people, who had not seen the power of 20th century technology and still lived in medieval traditions, such aerial bombing was a disaster. One of the pilots who bombed Bukhara on the orders of Frunze, Foukes, tells the following story: "....We bombed Bukhara We bombed. In particular, the bomb that fell on the famous "tower of death", although it was absolutely useless for us to target a single tower, gave us special pleasure. As a result of the storming of Bukhara, 34 guzars, more than 3 thousand shops, 20 palaces, 29 mosques were burned to ashes. 300 buildings in Arki Oliy were destroyed by cannons and bombs, and more than 2 thousand Bukhara soldiers were killed.

BUKHARA CITY IN THE YEARS OF INDEPENDENCE

After Uzbekistan gained independence, attention was increased to the cultural and historical heritage left by our ancestors, and historical monuments were taken under state control.

The adoption of the Law of the Republic of Uzbekistan “On the Protection and Use of Cultural Heritage Sites” on August 30, 2001, created a legal framework in accordance with world standards in the field of protection and use of architectural monuments.

On the occasion of the 2500th anniversary of our ancient cities - Bukhara (1997), Khiva (1997), Termez (2500th anniversary), Shahrisabz (2700th anniversary), dozens of architectural monuments - madrasas, mosques, ancient trading posts, palaces, architectural complexes were renovated.

The declaration of Tashkent as the “Capital of Islamic Culture” by the Islamic Organization for Education, Science and Culture ISESCO in 2007 was met with great joy in our country. In this regard, the interview of President Islam Karimov to the correspondent of the non-governmental news agency “Turkiston-Press” is of great importance. “...Since the first years of independence, we have been working in Samarkand, Bukhara, Khiva, Shahrisabz and We are paying great attention to the preservation, restoration, and repair of historical monuments that are masterpieces of oriental architecture in our other ancient cities. Restoration of historical monuments is a field that requires, first of all, a scientific approach, delicate taste and skill, deep knowledge, experience and high potential, and, if necessary, spiritual purity.

It is known from history that Bukhara Sharif, located on the Great Silk Road, was one of the most developed cities in ancient times. Thanks to the anniversary, dozens of monuments were renovated, including the Magoki Attori Mosque, the Kalon Mosque, one of the most popular monuments for tourists, the 50-meter-high Kalon Tower, the Mir Arab Madrasah, the Qoshmadrasah: Modariykhon, Abdullakhan, Labi Pool, the Nodir Devonbegi Mosque and Madrasah. It is of great importance that the rarest and oldest monument under threat of sinking, the Mausoleum of Ismail Somoni (IX-X centuries), was renovated and was included in the UNESCO “World Cultural Heritage” list among the first historical monuments in the territory of the Republic of Uzbekistan.

Today, more than seven thousand including monuments, two thousand five hundred architectural monuments, two thousand seven hundred More than 100 monumental works of art have been taken under state protection. Since 1991, the monuments in the Ichan Castle Reserve in Khiva, since 1993 in the center of Bukhara, and since 2000 in the center of Shakhrisabz have been included in the UNESCO “Cultural Heritage” list.

“Historical memory plays a very important role in restoring the objective and true history of the people, our beloved land, the territory of our state, in the process of restoring and cultivating national pride, if we may say so, in the awareness of national identity,” so historical architectural monuments should also be studied, restored, and repaired as a mirror of history.

Bukhara has become especially beautiful in our time. First of all, the city’s water supply has been radically improved. It has been fully electrified and gasified. A huge multi-storey residential area has been built near the old city.

The Bukhara Hotel (1996) is located in the central part of Bukhara, near the Intourist Hotel and the House of Knowledge, near the administrative center of Bukhara.

Structurally, the entire building is 11-story, covered with a glass roof, and built around an internal atrium. A suspension bridge hangs over the 8th floor in the atrium. Rooms with verandas are arranged around the atrium. The room collection consists of single and double rooms and deluxe rooms. The hotel can accommodate 430 guests in total.

The hotel includes two restaurants, two banquet halls, a night bar, a teahouse, and a health club. There is a spacious hall in the atrium, an outdoor swimming pool. The hotel is connected to the inner courtyard. The hotel is equipped with all modern engineering systems that create comfortable living conditions.

Large industrial enterprises, including the Karakul Leather Factory, the Zardoqlik Factory, the Oil Refinery, the Yarn and Textile Mill and many other joint ventures, produce various regional products. Bukhara has become even more prosperous and beautiful during the years of independence. Many modern architectural buildings, such as the building of the regional administration, the Memorial Square complex, the Palace

of Culture, the Bukharacha Varakhsha hotels, the complex of buildings of the Bukhara State University named after Fayzulla Khojayeov and the Institute of Chemical Technology, currently adorn the city. The city has three higher educational institutions and dozens of lyceums, colleges and specialized special educational institutions, thousands of representatives of the younger generation are acquiring knowledge and skills. In Bukhara, a central library, a children's library, museums of history and local lore, a drama theater, many cinemas, sports grounds, and camps have been built.

Bukhara is very rich in historical monuments. During the years of independence, all ancient architectural monuments were renovated and acquired their original appearance. Currently, Bukhara has become one of the attractive destinations for tourism, which is increasingly expanding in our country. Travelers who go to Bukhara enjoy seeing the unique architectural monuments that have spread the city's glory to the world, such as the Ismail Somoni Mausoleum (IX-X centuries), the Kalon Tower (XII century), the Magoki Attori Mosque (XII century), Chashmai Ayub (XII-XIV centuries), Toqi Zargaron, Toqi Telpakfurushan, Toqi Sarrofon ensembles (XVI century), Ark (IV-III centuries BC - early XX century), Ulugbek Madrasah (1417), the Kalon Mosque (XVI century), especially the complex of architectural monuments on the Labi Khovuz Square (XVI-XVII centuries). That is why these monuments now attract the attention of thousands of tourists. In 1997, in accordance with the decision of UNESCO, the 2500th anniversary of Bukhara, one of the oldest cities in the world, was widely celebrated with the participation of representatives of the world community.

In our country, large-scale work is being carried out to establish and develop national values, preserve the rich cultural and spiritual heritage left by our ancestors, historical architectural monuments, and pass them on to future generations.

The Jame Kalon Mosque, which was destroyed on four sides and turned into a warehouse, has been restored. The Kalon Minaret, which is 50 meters high, is still standing. It is an example of a perfect engineering structure and magnificent decorative art.

The Registan and its surroundings have been improved. The Ulugbek Madrasah is one of the oldest madrasahs in Central Asia, it has only been partially restored and now amazes people. The first President of the Republic of Uzbekistan, I. A. Karimov, participated in the celebrations

dedicated to the 2500th anniversary of Bukhara and in his congratulatory speech noted the following: "There is a lot of meaning behind the inscription on the facade of the madrasa built by Mirzo Ulugbek in Bukhara in 1417: "The pursuit of knowledge is a duty for every Muslim man and woman." Mirzo Ulugbek founded the madrasa in Gijduvan in 1433. Another madrasa built has served many generations of our people. Even today, architectural monuments that have not lost their grandeur - minarets, mosques and madrasas, market stalls and hospitals, pools and squares - testify to the great history of Bukhara.

Bukhara, one of the oldest cities in the world, has been making a significant contribution to the development of the spiritual and material culture of mankind for centuries. It is not for nothing that Bukhara is called a museum city. More than four hundred archaeological monuments and architectural monuments dating back to the 5th century BC to the beginning of the 20th century have been preserved in the territory of this city, which is considered one of the international tourist centers. Of these, eleven architectural palace complexes, eight mausoleums, forty-seven mosques, fourteen caravanserais, thirty-nine madrasas, eight archaeological sites, two hundred and sixty-four residential buildings and thirty-two monumental works of art are under state protection.

The expositions of the Bukhara State Architectural and Art Museum-Reserve, one of the oldest museums in Uzbekistan, are located in all major architectural monuments of the city and its surroundings.

The main building and fund of the museum are located in Ark, the headquarters of the Bukhara Emirate and a complex of the city's oldest (IV - XX centuries BC) archaeological sites.

At the initiative of the first President of the Republic of Uzbekistan I. A. Karimov, during the period of operation of the Bukhara State Architectural and Art Museum-Reserve, for the first time under the auspices of such large organizations as the State Concern "Kizilqumnodirmetalolitin", the National Company "Uzbektourism", and the airline "Ozbekistan Airways", reconstruction and repair work were carried out on the basis of a special program for 1998-2005.

The first President of the Republic of Uzbekistan I. A. Karimov, considering the entire content and essence of the cultural heritage inherited from us, made the following statements at the first session of the Oliy Majlis: "The preservation and repair of unique historical monuments

created by the Uzbek people and which are our national wealth constitute an important part of our spiritual program. This national wealth inherited from our ancestors. Therefore, we must preserve it as the apple of our eye and pass it on to future generations.”

After the republic gained independence, the protection of cultural monuments was raised to the level of state policy. The law “On the Protection and Use of Cultural Heritage Objects” is in force in Uzbekistan. Within the framework of this law, all issues related to the preservation, restoration, conservation and use of monuments are regulated.

More than seven thousand monuments in our country, including two thousand five hundred architectural monuments, more than two thousand seven hundred archaeological and more than a thousand monumental art monuments, are under state protection. The historically formed city centers of Bukhara and Samarkand were declared historical architectural reserves. For example, the Bukhara Reserve, which houses one hundred and twenty-three architectural monuments, occupies an area of two hundred hectares.

A developed system of preservation of monuments is operating in the country. In November 1985 The fact that the restoration of a historical part of Bukhara was awarded the prestigious international Aga Khan Award for the design and implementation of the restoration of a historical part of the city testifies to the high qualification of restorers and specialists.

On the basis of comprehensive scientific research, the transition was made from the conversion and restoration of individual monuments to the restoration of entire architectural complexes and historically formed ancient city centers.

In the Bukhara region, in 2003, on the occasion of the nine hundredth anniversary of the great scholar Abdulkhaliq Gijduvani, the center of the city of Gijduvani and the architectural complex of the scholar, as well as the shrines of Bahauddin Naqshbandi and his mother, Orifa, were renovated and the surrounding areas were landscaped.

On April 24-31, 2004, the National Commission for UNESCO Affairs and the UNESCO Office in Uzbekistan organized a conference on "Problems of Conservation of Mud-Brick Architectural Monuments"

Symposiums were held. It is known that although baked brick was known in Central Asian architecture from ancient times, it was not widely used until the 9th century AD. Its main flourishing is the Samanid Mausoleum in Bukhara (9th century). then began. The thickness of the mausoleum wall is 1.8 meters and has a square shape. The mausoleum has no front sides, all four sides are the same, and it has four doors with arches. The outer and inner walls of the mausoleum were built with baked bricks in a neat manner. According to legends, the baked bricks were baked with the addition of camel milk. The masters of that time decorated the rectangular bricks in such a beautiful way. These unique patterns decorated the flat wall of the mausoleum so elegantly that as the sun sets, the bricks of the wall glow in seven colors of the rainbow from morning to evening. World architecture has not met any other historical monument decorated in this way. These wonders have included the mausoleum in the UNESCO list. The fact that there was an offer to buy the mausoleum and move it to London for an equal amount of gold is an indication of its high value.

During the preparation for the anniversary, Bukhara was born a second time. All ancient architectural monuments were renovated. Among them, a wonderful monument that has survived intact to this day is the Samanid Mausoleum. Unfortunately, it turned out that this monument is gradually sinking. The necessary measures were immediately taken, and now the monument amazes with the perfection of its scale and form. A modern park was created using traditional garden art methods, which was landscaped on the territory of the monument.

Independence brought a new breath to the life of old Bukhara. Today, modern industry, agriculture, science, culture and art have entered a new path of growth in the Bukhara region and city. The image of the Bukhara land is changing from year to year, gaining new glory.

The commissioning of the Bukhara Oil Refining Plant was recognized by the world community as an important event. A huge amount of construction and improvement work is being carried out in the city and region.

All ancient monuments, which are unique examples of oriental architectural art, are returning to their original form thanks to independence.

In connection with the rapid growth of modern urbanization, there was a need to develop detailed projects of the most ancient cities of

Uzbekistan. Such projects were developed for the cities of Bukhara, Khiva, Samarkand, Shakhrisabz, Tashkent, in which the protected zone and the zone of regulated construction were clearly defined. Uzbekistan has a developed system of preservation of monuments. It is also reflected in our legislation: In particular, "Citizens are obliged to carefully preserve the historical, spiritual and cultural heritage of the people of Uzbekistan, cultural monuments are under state protection" and so on.

In 2003, the Japanese government allocated a grant in the amount of one million US dollars in the form of mechanisms for conducting research, conservation and restoration work on the architectural monuments of Uzbekistan: special vehicles and equipment. Its official handing over ceremony was held on May 11, 2004.

With a history of more than twenty-five centuries, Bukhara is one of our ancient and young cities that has made an incomparable contribution to world civilization. Since ancient times, this place of knowledge, enlightenment and culture has been known to all corners of the world.

During the years of independence, great changes have also taken place in the Bukhara region. As a result of socio-economic reforms aimed at prioritizing human interests, the industrial potential of the region has increased, the living conditions of the population have improved, and cities and villages are becoming more and more beautiful.

The recently built "Bukhara Cultural Center" complex occupies a special place in the creative work being carried out here. This complex, which covers an area of 107 hectares, houses large structures - the Regional Musical Drama Theater with 700 seats, an amphitheater for two thousand spectators, and the "Old and Eternal Bukhara" monument. These objects were built in harmony with the unique architectural traditions of Bukhara and modern architectural styles. This 18-meter monument "Old and Eternal Bukhara", built on the initiative and idea of our President, was created by the famous sculptor, artist of Uzbekistan, academician of arts of Uzbekistan Ilhom Jabborov.

Great thinkers such as Abu Ali ibn Sino, Narshahi, Imam Bukhari, Abdulkhaliq Gijduvani, Bahauddin Naqshband, Khoja Orif Revhari, and many other literary and artistic figures grew up on the land of the memorial Bukhara. Their names are engraved in golden letters on the monument. Here, it is mentioned in Uzbek, Arabic, and English that "Learning knowledge is a duty for every Muslim man and woman" and

that "The heart should be in Allah, and the hands should be in labor." The center of the monument depicts three generations - a happy young family - parents and child, a grandfather and grandson planting seedlings, and a father and son building a house. There is a deep philosophy in this: life eternal, life is fleeting, a person's good deeds will remain forever, in this world a person must do good deeds, think about the future of his children, the future of the country.

A huge rotating globe, 5 meters high and weighing 32 tons, installed on top of the monument, is visible from afar. It depicts a map of Uzbekistan.

The deep meaning that after gaining independence, our country faced the world and took its place in the world community is expressed.

CONCLUSION

As a result of the analysis of the research conducted, the following conclusions were drawn:

– We have many ancient cities such as Bukhara, Samarkand, Khiva, Tashkent, Kokand. There are many cities in Uzbekistan that are at least 2000 years old. During the years of independence, the anniversaries of our ancient cities - the 2500th anniversary of Bukhara (1997), the 2500th anniversary of Khiva (1997), the 2500th anniversary of Termez (2002), the 2700th anniversary of Shahrisabz (2002), the 2200th anniversary of Tashkent (2009), and others - were celebrated with great festivities;

- Bukhara is one of the ancient and beautiful cities of our country. Bukhara has been called differently in different historical periods. Chinese sources mention Bukhara as An, Ansi, Ango, Nyumi, Buho, Buhu, Bute, Bukhaer, Bukhala, Fuho, Pukhala, and other names. Medieval historians noted that Bukhara was called Numijkat, Bumiskat, Madinat us-Sufriya, Madinat ut-Tujjar, and Fakhira;

– The Bukhara Arch has existed since the middle of the first millennium BC. In the 9th-10th centuries, the Arch was rebuilt and surrounded by a fortress wall. In the 13th century, as a result of the invasion of Genghis Khan, the Arch was reduced to ruins. The current appearance of the Arch has been preserved since the 16th century;

– In the 9th-10th centuries, the formation of large centralized states in the country and their development, the strengthening of statehood, spiritual life became the basis not only for the development of science, but also for the development of material culture. In the architecture of Central Asia of this period, based on its social conditions, the use of pakhsa, raw brick and baked brick as building materials, and mortar as binding elements was widely established. At this time, wood also played an important role in the construction of carefully built houses and public buildings, palaces, mosques, madrasas;

– The Ismail Somoni Mausoleum is an excellent example of world architecture. The mausoleum was built by Ismail Samani, a prominent political figure and the founder of the Samanid state. The mausoleum was built as a family dacha for the ruling Samanids, a local dynasty that founded an independent state in 902-907. The mausoleum's walls are 1.8 meters thick and square in shape. The outer and inner walls of the

mausoleum are made of solid bricks. According to legends, It is noted that the baked bricks were baked with camel milk. The masters of that time decorated the rectangular bricks in such a beautiful way. These unique patterns decorated the walls of the mausoleum so elegantly that as the sun sets, the bricks of the wall glow in seven colors of the rainbow from morning to evening. Observations show that in the morning, the mausoleum glows in blue, then blue, then green, then pink, then red, yellow, and during prayer, dark brown. In the moonlight, the mausoleum acquires a special beauty. World architecture has not met any other historical monument decorated in this way. These wonders are the main reason why the mausoleum was included in the UNESCO list;

- During the 11th-13th centuries, many architectural monuments were built in the city of Bukhara. One of them is the Great Tower. The Kalon Tower was built in Bukhara in 1127 by order of the Karakhanid Arslan Khan. Its height is 45 meters 60 cm, the diameter of the base on a 10-angled foundation is about 9 meters. In the lower part of this very elegantly crafted structure, the name of the master architect Baka, who built it, is secretly written between the tiles;

- One of the structures built in Bukhara during the reign of Amir Temur is the Chasma Ayub mausoleum. The Chasma Ayub mausoleum was built in 1379 by order of Amir Temur. It is located in the territory of the current Samanid Park, on the northern side of the garden. The oldest part of the mausoleum is a square tomb (4.5×4.5 meters), which once had two doors on both sides for pilgrims. A stone building (45×45 meters) is attached to the front, which served as a roof for the mausoleum. The crypt is covered with a double dome, a roof and a small dome, under which there is a holy well named Chashma Ayub, named after the prophet, hence the name of the building;

- The madrasa in Bukhara is the oldest of the three madrasas built by Mirzo Ulugbek. The Ulugbek madrasa, built in Bukhara in 1417, is not only smaller than the Samarkand madrasas (45×40m), but also more unusual in composition. Here, too, the rooms are built in two floors, but there is one winter and two classrooms, and the madrasa mosque is also smaller. It is noteworthy that the rooms on the main roof side are oriented towards the street. This later became widespread in the construction of Bukhara madrasas, sometimes in Samarkand, Kokaldosh in Tashkent, and Khiva madrasas. The building in Samarkand had four minarets at its four outer corners, while the madrasa in Bukhara had four minarets.

The four corners are reinforced with flowerpots. This method also became widespread later. The name of its chief architect, Ismail ibn Mahmud Isfahani, is preserved in the madrasa;

– In the 16th – 17th centuries, the Mir Arab, Abdullokhan, Modarikhan, Govkushan, Joibor, Muhammadhoja, Khoja Zayniddin, Char Bakr mosques, Zargarlar, Sarraflar, Telpakfurushlar, Oqchilar, Unfurushlar taqli, Abdullakhan team and others were also built in Bukhara. According to information, during the reign of Abdullokhan II alone, 1001 rabat and cistern were built in the region;

– In the late 19th – early 20th centuries, Sitorai Mohi Khosa was built in the northern part of Bukhara as a summer residence and palace of the emir. Sitorai Mohi Khosa is the palace of the Mangid dynasty. Its first buildings were built during the reign of Emir Nasrullah (1826 – 1860). However, the construction of a palace and a beautiful garden here began during the reign of Emir Abdulahadkhan (1885 - 1940). During the reign of Amir Olimkhan (1910 - 1920), a new palace was restored, and from that time the palace complex was divided into a new and old palace;

– Bukhara is very rich in historical monuments. During the years of independence, all ancient architectural monuments were restored and acquired their original appearance. Currently, Bukhara has become one of the attractive destinations of tourism, which is increasingly expanding in our country. Travelers who go to Bukhara enjoy visiting the unique architectural monuments that have spread the city's glory to the world, such as the Ismail Somoni Mausoleum (IX-X centuries), the Kalon Tower (XII century), the Magoki Attori Mosque (XII century), the Ayub Fountain (XII-XIV centuries), the Toqi Zargaron, Toqi Telpakfurushan, Toqi Sarrofan ensembles (XVI century), the Ark (IV-III centuries BC - early XX century), the Ulugbek Madrasah (1417), the Kalon Mosque (XVI century), and especially the complex of architectural monuments on the Labi Khovuz Square (XVI-XVII centuries). That is why these monuments attract the attention of thousands of tourists today. In 1997, in accordance with the decision of UNESCO, the 2500th anniversary of Bukhara, one of the oldest cities in the world, was widely celebrated with the participation of representatives of the international community.

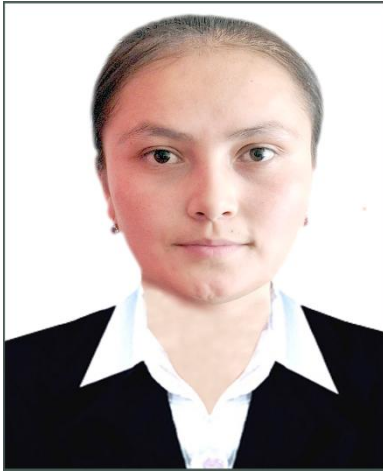
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