

THE INFLUENCE OF ARAB CALIPHATE ON FORMATION OF BUKHARA URBAN CULTURE

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Abstract

The article deals with the formation and development of Bukhara city culture, in particular, the changes in city life during the Arab Caliphate. In the VI-VII centuries the city of Bukhara and its environs were ruled by "Bukhara gods". The city consisted of arches, inner and outer city parts. At the beginning of the VIII century Bukhara was conquered by the Arab caliphate. During the Arab period, the structure of the city, the location of the population, housing, the construction of defensive walls underwent changes. During this period, the first mosques were built.

Keywords: Bukhara, urban culture, urban planning, Arab caliphate, arch, shahristan, rabod, Bukhara, Kampirak wall, Narshakhi, architecture.

Introduction

Bukhara is one of the largest political and economic centers in Central Asia and has been recognized as a major center of science and Islamic culture in the Eastern world since the Middle Ages. In the modern world, there are few cities with such an ancient and famous history as Bukhara. For this reason, the history of Bukhara is of great interest to the world community.

On December 21, 1993, the historical part of Bukhara, with an area of 216 hectares and a protected area of 339 hectares, was included in the UNESCO World Heritage List as a "historical center of Bukhara" and recognized as the most complete example of medieval urban planning in Central Asia. The historical invaluableness of this city was a direct proof of its cultural and civilizational significance for the whole world.

For this reason, it is necessary to study the history of the formation of urban culture and the state of many issues of development in different periods.

Material and Method

In recent years, as a result of serious attention to the issues of urban planning, the history of urban culture in Uzbekistan, the formation and development of ancient cities such as Samarkand and Tashkent have been studied in detail. In the process of studying the history of the formation and development of cities in Uzbekistan or the culture of a particular city, researchers have partially looked at the urban planning of Bukhara. In writing this research, Muhammad Narshahi's "History of Bukhara", D.Kh. Ziyaeva, "Cities of Uzbekistan in the second half of the XIX century - early XX century", "Modern



urban culture in Uzbekistan", Q. Rajabov and S. Inoyatov's works "History of Bukhara" became an important source.

Objectivity, historicity, and comparative analysis methods were used in this study.

Results and Discussion

The Arab Caliphate started invading the Bukhara oasis since 60s of the VII century. This was due to the wealth and prosperity of the Sogdiana region. These marches were led by commanders such as Rabi 'ibn Ziyad al-Harithi, Ubaydullah ibn Ziyad, Sa'id ibn 'Uthman, and Umayya ibn Abdullah. In particular, as a result of the march of the Arab commander Ubaydullah ibn Ziyad in 673, the queen of Bukhara Khotakkhotun (673-692), under the command of whom served eighteen thousand officers, was defeated in battle. Ubaydullah ibn Ziyad offered to renounced the false religion and became a Muslim. If she did not agree to it, she would have to pay a special tax (jizyah) under the hands of the Muslims. Although Khotakkhotun initially seemed to have succumbed to the demands of the conqueror, she was in fact using tricks to gain time, seek help from the Turks, and drive the Arabs out of the city. By the order of the Arab commander Ubaydullah ordered to cut down the trees on the roads and destroyed the villages. Then Khotakkhotun sent for him and asked him to stop it. A truce was made for one million dirhams. The queen sent her promised wealth to Ubaydullah. Ubaydullah ibn Ziyad returned the goods and took these four thousand captives from Bukhara with him.

A year later, the queen was forced to make a treaty with Sa'id ibn 'Uthman (675-677), the new viceroy of Khurasan, but reminded him of a previous treaty with Ubaydullah ibn Ziyad. However, Sa'id ibn 'Uthman put forward the new terms and denied the terms of the previous agreement. Fifty teenagers from Bukhara (80 according to Narshakhi) will be taken hostage and 300,000 dirhams will be paid in the new truce. According to sources, the Arabs were only interested in the looting of Bukhara. X. According to Vamberi, the desert Arabs were amazed by the beautiful oasis and the riches here.

The complete conquest of the oasis was carried out by Qutayba ibn Muslim in the early eighth century. After the conquest of the Bukhara oasis in 707-709, the construction of mosques and the conversion of existing pagan temples into mosques began in order to convert the population to Islam. The pagan temple in the arch was converted into the first mosque. The first Eid mosque, the Namazgoh, was built on the northern side of the Registan. Outside of Shahrstan, the Moh Temple, located in the Moh Bazaar and highly regarded by the locals, has been transformed into the Magoki Attor Mosque. Mosques were built on all four sides of the city. But the majority of the population converted to Islam superficially and continued to worship their gods in their homes and basements. For this reason, Qutayba ibn Muslim ordered every Bukhara resident to vacate half of his yard to the Arabs. As a result, half of the house was occupied by an Arab who taught Islamic law to the homeowners and monitored their adherence to Islamic etiquette.



The city of Bukhara was under the rule of the Bukharkhudats until it became part of the caliphate. In their time, Bukhara was a prosperous and developed city. The three-part division typical of the first medieval cities was also observed in Bukhara town-planning. The city covers an area of about 30-35 hectares. It is crossed by Rodi Zar (Shohrud) stream. The formation and development of the city took place mainly around one district. That is why the structure of the present city, in which the remains of the past city can be found.

There was two-gate (Registan and Goriyon) Ark in the center of the city. The Ark is the largest historical structure in the city and the culture of the city was formed on its basis. Ark was built in the middle of the first millennium BC. The area was about 4.2 hectares. It has since been surrounded by a defensive wall made of straw. Bukharkhudot Bidun repaired the city fortress and its castle (hisor) in the form of a palace "structurally resembling the constellation of the Big Bear", inscribed his name on the iron and placed it on the gate of the castle. The palace was inhabited by the ruler, his relatives and officials. The castle also houses a pagan temple (called Zoroastrianism by Muslims), a treasure, and a prison. Archaeological excavations also confirm this information.

Shahristan (inner city) is located on the east side of the Ark. This part is rectangular in shape and covers an area of 28-30 hectares. Shahristan is surrounded by a seven-gate defensive wall called Darvozai Bazar (Darvozai Attaron), Darvozai Alo, Bani Sad, Bani Asad (Muhra), Darvozai Nav, Dari Haqraq, Nun. The wall is rectangular in shape and is made of straw and raw brick. In the center of Shahristan there were trade and handicraft streets, with shops and workshops on both side of the street, behind which were dwellings. The streets were located in the ancient tradition of urban planning - chess. The main direction of the city streets was the direction of the road leading to the ancient gates. The walls of the castle were reinforced with stone, and the walls around the city were constantly fortified with raw bricks and cotton.

With the growth of the city's population, the development of handicrafts and trade, the suburbs were mastered, and new craft mahallas - rabad (outer city) appeared near the outer walls of the cities. The rabads were located outside the walls of the shahristan and were considered the outer part of the city. This part of the city was a center of trade and crafts, and the major markets were usually located there. According to sources, in the VII century the city of Bukhara consisted of five parts, surrounded by five rows of wall rings. The river that flowed through the city served as a ditch.

During the Arab rule, the structure of the city changed. The Shahristan and Rabod - parts of the city, began to be clearly separated from each other by walls. Arab soldiers began to live in the castle in the center of the city and in the Shahristan in front of it. The locals, who had been living there before, settled in the part of the city where the Arabs did not live, and soon the trade and handicrafts of these places developed and became shahristan and rabot. The walls between the city's neighborhoods were removed, and later residences were erected in their place.



During the Arab Caliphate, the rule remained in the hands of the Bukharkhudots (Tugshada), but in practice the power was in the hands of a representative appointed by the Caliph - the Emir. For more than a century and a half, during which Bukhara was dependent on the Arab Caliphate, Islam entered the life of the region and the Bukhara School of Islamic Law was established. Due to the fact that Bukhara has become one of the strongest centers of Islam, Muslim morality, culture and law in the East, it was given the title of "Qubbat ul-Islam" - "Home of Islam" in the early ninth century.

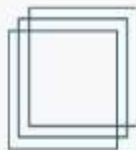
In the middle of the ninth century, during the reign of Abul-Abbas Tusi, the viceroy of Khorasan, a defensive wall of several hundred fars was built around the oasis, which occupied more than 700 hectares, to protect Bukhara from external attacks. The wall was built between 782 and 831 by the judge of Bukhara Sa'd ibn Khalaf al-Bukhari. The wall was known as "Kampirak" (some sources refer to it as "Kanpirak"). In 1896, a member of the Turkestan Circle of Amateur Archaeologists, N.F. Sitnyakovsky began to study the remains of the wall.

Conclusion

The conquest of Bukhara and its environs by the Arab Caliphate in the early eighth century brought about significant changes in urban culture. Temples and religious sources that had existed for hundreds of years were destroyed. During the raid, historic buildings were destroyed and the environment damaged. But during the subsequent caliphs, science, construction and beautification work were carried out, and the city continued to develop again. As a result, the city of Bukhara was awarded the honorary title of "Qubbat ul-Islam" - "Dome of Islam" in the IX century.

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