

Bukhara State University

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MALAKAVIY AMALIYOT

o‘quv qo‘llanma

QUALIFICATION PRACTICE

For university students of the 1st course

**“Durdona” nashriyoti
Buxoro – 2023**

UO'K 94(575.146)

63.3

R 20

Rakhimov, Mubin Muradovich

Malakaviy amaliyot (Qualification practice) [Matn] : o'quv qo'llanma / M.M.

Rakhimov.-Buxoro : "Sadridin Salim Buxoriy" Durдона,2023.-116 b.

KBK 63.3

O'quv qolanma 5611501 - Gid hamrohligi va tarjimonlik faoliyati: ingliz tili va 60111800-Xorijiy til va adabiyoti (pedagogika oliygohlari uchun) talabalari uchun mo'jallangan.

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O'quv qo'llanma O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligining 2023-yil 29-maydagi 232-sonli buyrug'iga asosan nashr etishga ruxsat berilgan. Ro'yxatga olish raqami 232-353.

ISBN 978-9910-9776-9-5

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FOREWORD

Until now, disputes will be introduced about how old is the ancient city of Bukhara, which is considered the pearl of the East. Many scientists do not agree that in 1997 they celebrated the 2500th anniversary of Bukhara, although this was justified by some arguments.

Historians intend to prove that the city of Bukhara has existed for 4000 years on the land of Central Asia. The history of Bukhara is vividly told by Russian travelers who arrived in the city in the 19th century and by expeditions sent by Russian rulers.

Every year more and more foreign visitors visits ancient Bukhara. The younger generation, who know foreign languages, especially English meet them. Enriched with the science of language and history, young cadres meet all the standards and requirements of a global scale.

The purpose of creating this textbook is to explain the history, culture, beating and features of the sights of Bukhara (19th century) to the first-year students of Foreign Languages Faculty, based on the records and results of the work of expeditions conducted by local and Russian scientists. The manual also contains research and notes by S. Ainiy.

The manual is intended for conducting passive and active classes on qualifying practices in the 1st year of the educational stage. For independent study of materials, various tasks are offered.

The result of the study provides for the enrichment of knowledge and skills in the history and culture of the motherland, as well as linguistics (English) in the process of working with foreign tourists.

This manual was compiled according to the 1st year training program for university students of the Faculty of Foreign Languages, approved by the Ministry of Higher and Secondary Specialized Education of the Republic of Uzbekistan.

INTRODUCTION

*The more a person knows the world,
the more he recognizes himself.*

I. Goethe

Gaining independence in 1991, our state paid attention to multi-sectoral reforms, as in many cities in Bukhara, historical monuments underwent reconstruction and renovation. Since the first president of the republic, Islam Karimov, primarily adopted a number of legislative documents on the development of culture and spirituality, many mosques and madrasahs, palaces and historical monuments, ensembles and mausoleums were reconstructed according to the ancient presentation of their appearance.

Today, the new Uzbekistan is rapidly being introduced into the world economy, calling on foreign investors to cooperate in many areas, including tourism. The President of New Uzbekistan Shavkat Mirziyoyev in 2019 on August 13 adopted a resolution “On measures to further develop the tourism sector in the Republic of Uzbekistan”, which clearly expressed the approval of the “road map” to create favorable conditions for the development of the tourism potential of the Republic of Uzbekistan. And also in the Concept for the further development of tourism in the Republic of Uzbekistan 2019-2025, measures for the development and domestic tourism in the cities of Bukhara, Samarkand, Khiva and Kokand are indicated.

The laws adopted and the reforms introduced by the President of the Republic of Uzbekistan Shavkat Mirziyoyev in the direction of tourism development in our state require a number of many obligations, initially knowledge of foreign languages by the service personnel of this industry. The training of personnel who know foreign languages, especially English, and develop their skills in the history of the country is the task of the teaching staff of universities. Thus, in the classes of higher educational institutions, conducting qualifying practice in studying the history, culture, customs, literature, architecture and art of ancient Bukhara in a foreign language plays an important role in mastering language skills.

For many years the history of Bukhara has been studied by many scientists and historians. Information about the life of the Bukhara Emirate of the Uzbek clan of the dynasty of [Mangits](#) give more accurate facts and information, since the surviving many architectural monuments, artifacts and documents in the archives tell about them.

Since we study history based on these facts, we must approach them scientifically. The history of Bukhara is fraught with a lot of cultural heritage, which is still considered the dignity of this people.

Each monument, which era it did not belong to, has its own unusual architecture, style and purpose of construction. They surprise foreign tourists, leaving them with the feeling of spiritual enlightenment of the peoples of that era.

The qualifying practice of students, conducted in a passive and active form, aims at the development and assimilation of language skills, especially oral speech. This tutorial offers innovative tasks and exercises for the development of oral speech in the form of a QR code.

Attention is also drawn to the latest materials on the study of the history of Bukhara and the ways of retelling them to foreign tourists. Detailed information and facts of each topic of the training manual are clearly expressed, based on the cultural heritage of the people of Bukhara.

Glossaries of historical terms and names of a particular subject, including celebrations and events held in the 19th and early 20th centuries, are presented. Basically, the terms of the Tajik dialect has the advantage of the language of the country in the era of the emirate. Each topic has a number of terms in Bukhara dialect, which are now considered archaic.

The collected cartography and photographs of ancient Bukhara (19 and 20 centuries) provide an accurate analysis and imagination about the history of landmark buildings and usual life of the population of the emirate. With these pictures, students can easily master not only the history and culture of their ancient city, but also develop speech skills, historical terminology and the basics of ethics in presenting foreign language materials.

TOPIC 1. ARCHITECTURE, SCIENCE AND EDUCATION, LIFE IN BUKHARA EMIRATE IN THE 19TH AND EARLY 20TH CENTURIES. (4 HOURS)

Architecture of Bukhara in the 19th and earlier 20th century

Bukhara in the 19th century was considered the center of amazing and complex architecture throughout Central Asia. The masters who built these architectural structures had a very high experience and knowledge on geometry, mathematics, geology, and art. The skill has been passed down from generation to generation. Each building job had its own architect ([usto gilkor](#), [usto ganchkor](#), [usto nakkosh](#), [usto duruzgar](#), [usto korkash](#)), headed by an engineer ([muhandis](#)) and architect ([memor](#)). [Usto gilkor](#) (brick master) laid bricks to build structures. [Usto ganchkor](#) (gypsum carving master) was engaged in decorative and finishing work and a specialist in the preparation of gypsum ([ganch](#)) and alabaster. [Usto duruzgar](#) (carpenters) were considered specialists in cutting wood and decorators of the wooden parts of the structure. Since he helped both of them [usto korkash](#) (trafficker) drawing patterns ([naksh](#)) on paper, he made a tattoo on it, having received a gunpowder, he transferred the patterns to the walls, throwing a stencil with charcoal.

[Usto nakkosh](#) (molar master) and the miniaturist had a special priority among the masters, since their work required patience, knowledge of Arabic calligraphy and the skill of preparing paints, as well as the skill of lithography. The work of these craftsmen took a very long time, sometimes a couple of years were required for one medium-sized structure.

In the architecture of Central Asia of 19th century, as in other centuries, vaults played a special role. To form a full-fledged dome, the arch, developing in depth, formed a vault, the vault at one time blocked a circle, octahedron or square. Thus, the vaults were considered the talismans of the architecture of Central Asia, including Bukhara. As a result, the arch, vault and dome were interconnected in the construction of structures. The main types of domes in Bukhara are conical, sphero-conical, faceted-tented and ribbed. (*picture 1.*)

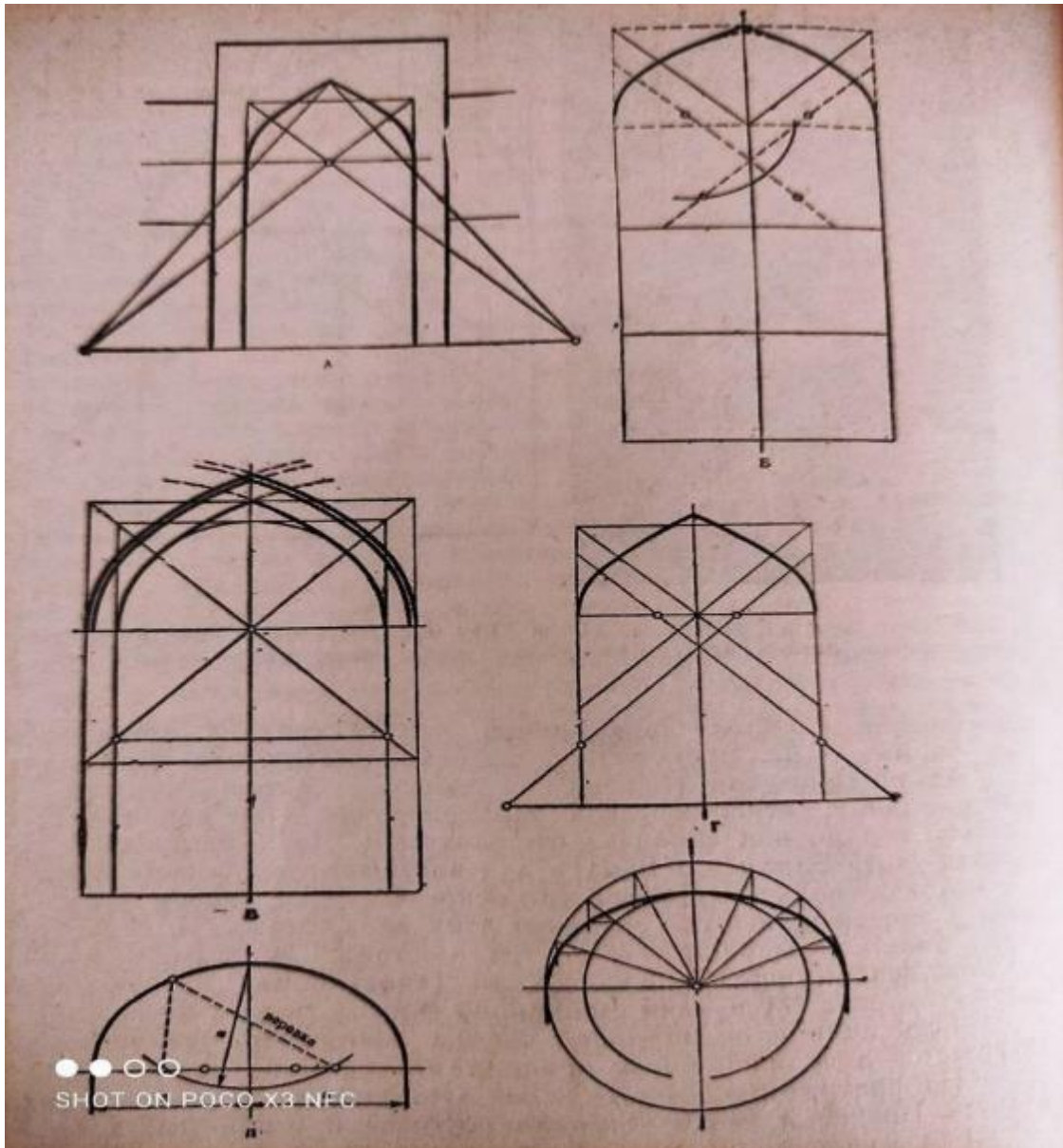
Burnt brick, limestone, gypsum ([ganch](#)), wood and partly marble, stones were special materials for the buildings. The palette of

colors was made from plant masses. Reeds played a special role in seismic resistance and corrosion of building materials. The foundations of the structures were made of limestone or marble, as they were well suited to the salty soil of Bukhara.

In the work of B. N. Zasytkin “Vaults in the architecture of Uzbekistan”, the methods used by the architects of Central Asia for laying vaults from baked bricks are described.¹

At each construction, they tried to create water reservoirs (*khavz*) and plant a local mulberry tree (*tuti balkhi*). The role of water reservoirs seemed to be in filtering drinking water and controlling the dry climate of Bukhara, as well as in case of fire in buildings to put out the fire. The root of the mulberry tree sucked in moisture and saline groundwater around the structure.

The minarets built on the territory of the mosque served mainly for conscription of (*azan*) to prayers (*namaz*). The largest and highest minaret in Bukhara is the Kalyan Minaret (1127), 47.5 m high, the circumference of the trunk at the base is 30.43 meters, corresponding to this diameter - 9.7 meters. The foundation of the minaret, 11 meters deep, has a very old well-known legend about the master who left the city about 3 years after the foundation was completed. The minaret also served as a sink for the caravans of the Great Silk Road and an observation post. Legends say that the minaret during the reign of Emir Nasrullakhan (1806-1860) was called the “Minaret of Death”, as the executed were thrown out of it. But this is unreliable information that flowed during the reign of the Soviet Union. Minaret Kalyan in 1920 was damaged by shots and reconstructed by Usto Shirin Muradov. Kalyan minaret is still considered a symbol of Bukhara. The minaret was built at the personal expense of the ruler of the Karakhanids Arslankhan. After the first construction, the minaret fell down for an unknown reason. In 1127 it was rebuilt from burnt bricks. The Kalyan Minaret is a powerful, conically thinning upward brick pillar, completed with a cylindrical lantern-rotunda on stalactite crown. The lantern has sixteen through arched openings, above which a crowning stalactite cornice-*sharafa*. The minaret is located at the southeastern corner of the Friday mosque and is connected to its roof by an arched entrance bridge. (*Pugachenko G. A., Rempel L. I. Outstanding architectural monuments of Uzbekistan. —Tash.: State publishing house of fiction of the UzSSR, 1958. - S. 67-70.*)



Vaults of buildings: A - Southern portal of the Ulugbek madrasah (XV century) «Linga tez», B - portal of the Boyankulikhan mausoleum (XIV century), C - the main portal of the Abdulazizkhan madrasah (XVII century), D) Korobovo-curve (ellipse)

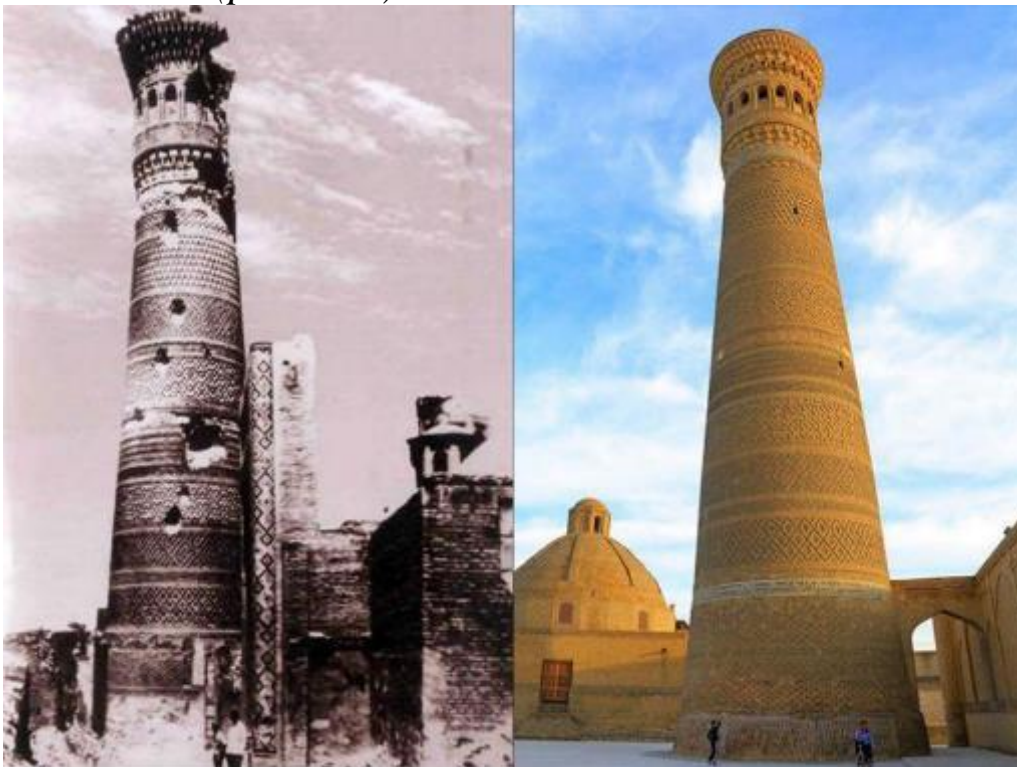
The height of the minaret shaft is 46.5 meters. The circumference of the trunk at the base is 30.43 meters, corresponding to this diameter - 9.7 meters. The base of the trunk of a larger diameter in Central Asia only have minaret of Kutlug-Timur in Kuhna Urgench. The trunk of the Bukhara minaret noticeably narrows upward, and under the lantern, at a level of about 32 meters from the base, its diameter is 6 meters.

The round shaft of the minaret rests on a 10-sided plinth, over 185 centimeters high, built, like the entire minaret, from high-strength

baked bricks (27x27x5 centimeters) on **ganch** solution; brick and mortar eventually merged into a monolithic mass, providing the building with a rare preservation for these places.

The underground part of the minaret is brick foundation of unknown depth: pit, dug to a depth of 13 meters did not reach its base. The lower parts of the foundation are built on a clay (loess) solution, - as they rise, **ganch** and vegetable ash, and the proportion of clay decreased accordingly, so that there is no loess mortar in the basement of the minaret. The immaculately correct laying of the foundation is layered with three belts of yellow limestone slabs.

The decorative decoration of the minaret consists of very good firing and without watering bricks and tiles. The walls of the minaret are decorated with various - not only geometric - patterns. In addition, the walls are inscribed with historical and religious Kufic texts. (*National Encyclopedia of Uzbekistan. Tashkent 2000-2005.*). Nowadays, the minaret serves as a symbol of Bukhara and the **Poyi Kalon** ensemble. (picture 2)



*Minaret Kalyan (after the bombing)
1920*

*Minaret Kalyan
2018*

Now in Bukhara there are more than 20 minarets of different sizes, but the style has been preserved in the architecture of the city. The most famous of them are Vabkent Minaret, Bolohavz Minaret,

Khuja Kalon Minaret, Bahauddin Nakshbandi Minaret and other minarets.

Many architectural structures have been preserved nowadays and reconstructed.

Science and education of Bukhara Emirate in the 19th and early 20th centuries.

Bukhara is famous for its scholars such as Imam al-Bukhari, Bahauddin Nakshbandi, Ibn Sina, Abdukholik Gijduvani and others. In the 19th century, Bukhara was famous for being considered a place of Islam. Only the Mir Arab and Kukaldosh madrasahs were famous for their mentors and students.

In order to receive a worthy title of an academic degree, the young man had to first study at a general religious school with **mullahs** (teachers). After learning the letters and rules of reading, he was taught to memorize the verses of “**Hafti yak**” (the original book of reading, which includes the verses of the Qur'an). After receiving the initial education, the student (**shogird**) entered the madrasah where he studied the Koran, **shariat** (Islamic law), **aljabr** (algebra), **muhandasa** (geometry), **tarkh or tarikh** (history), (reading rule), **nakhu** (grammar), **sarf** (sitnaxis), **fikkh** (rights), **akoid** (spelling), **tasawwuf** (basis of Sufism), **balagat** (the basis of phrasiologism), **mantik** (logic) and other sciences. Education in the madrasah lasted about 20 years after which **shogird** received the title of **mudarris** (teacher of the madrasah).

Students studied in the Kukaldosh and Mir Arab medresah (**talib**) not only from Bukhara and Central Asia, but also from Kazan, Orenburg, Turkey.

In addition, Bukhara was famous **Pir** (order-bearers of Sufism), who had about 6000 **murids** (followers). The most famous in the 19th century were **Ishans** (one of the highest ranks of Islam) - Khalifa Husain and Bekmaksim. They had their own big house and a mosque, where serve these 6,000 **murids**. Everyone who wanted to reach the highest degree of Islam had to study and pray in **chillakhona** (place of meditation) 40 days. And after when he came out of there marily healthy, he was awarded a degree **Ishan**.

In addition to the Koran, Bukhara scholars studied the so-called Chor Kitob (books of four holy saints). Arabic colligraphy is considered one of the most difficult scribes till current times. The

mastery of this colligraphy developed the skills to read books of Muslim culture.

Women were not allowed to get an education in the madrasah, as their rights were severely restricted.

Life in Bukhara Emirate in the 19th and early 20th centuries.

The city of Bukhara was conditionally divided into two parts: **Shakhristan** (city) and **Rabot** (outside the city). **Shahristan** was surrounded by the walls of the Ark citadel. In Sukhareva's book «Bukhara in the 19th and early 20th centuries» the composition of the population of the city of Bukhara is carefully studied. The author notes that, despite the Tajik-speaker, the townspeople called themselves Uzbeks from the beginning of the 19th century. In 1926, during the census, 41,839 people were found in the old city, of which 27,823 called themselves Uzbeks, 8,646 - Tajiks (out of 220 mahallas, 193 were Tajik-speaking, but out of 102 respondents for nationality, only 11 called themselves Tajiks, and 88 - Uzbeks) (Sukharev O. A. Bukhara in the 19th and early 20th centuries. M., 1966.). **Shahristan** was divided into streets (**kuy**, **kucha**) or prospectus (**hiyobon**); lanes (**past kucha**) and dead ends (**past kuchai pesh mahkam**). These streets were divided into villages (**guzar**). Archived lists of **kozi-kalon** (chief judge) of Bukhara at the beginning of the 20th century, there were pointed out 197 **guzars**, but in fact there were more in fact. **Guzars** formed quarters, sometimes in present days the name **guzars** and quarters are mixed due to the fact that the territory of the quarters did not coincide with the territory **guzars**. From ancient times, and still in **guzars** lived and live a generation of the same class and profession. **Aksakals** (the eldest statesmen) of **guzars** strictly monitored that, the outsiders of a different class and profession did not enter their territory. **Guzars** were named mainly according to the profession of the inhabitants and the location or indicative public building (mosques, baths, bazaars).

Many nationalities lived in Bukhara, but Tajiks, Uzbeks and Jews (**jugut**) dominated noticeably. The special quarter where the Arabs and Iranians lived had a good living condition.

Many officials lived in well-separated large houses in the northwestern part of the city beyond the **Registan**. In addition to all the traditional structures, they had stables and a house for livestock

([seiskhona](#)). The population of the middle class lived closely in houses with average conditions inside the fortress. Their houses were built with a second floor ([bolokhona](#)), which had an outer and inner courtyard ([durun howli](#), [berun howli](#)). Women lived in the inner courtyard, they were forbidden to go out to the outer courtyard, guests who visited the house stayed in the outer courtyard.

The poor had their own [guzar](#), houses in them are built of mud. In some lived and patients with various diseases, for example, [kuyi Peskhona](#) -where lived people suffered with psoriasis?

The population of Bukhara was engaged in the trade of karakul, cocoon, cotton, handicrafts, agriculture, cattle breeding, and various craftsmanship. The most popular crafts were the tailor of robes ([jomaduzi](#)), confectioner ([halvopaz](#)), weaving ([lattabofi](#)), jeweler ([zargar](#)), gold embroiderers ([zarduz](#)), needles ([suzani](#)).

The main type of sewing robes were “[nougai](#)” (Tashkent style) and “[hosachi](#)” made from material “[alocha](#)”. Robes [hosachi](#) mainly sewn for government officials, [mullah and kazi](#), style [nougai](#) for middle and poor people. The most aristocratic robes were considered gold-embroidered robes ([jomi zarduzi](#)), from gold threads on velveteen. The tailors of the robes were mostly men.

Weaving in Bukhara ([lattabofi](#)) was famous for the material “[Zandanicha](#)” (the name of the locality in the Peshku region where the material was made), which was considered the most expensive not only in this city, but throughout the entire Silk Road. The Museum of Belgium and England keeps pieces of this material worn by rich Arab sheikhs.

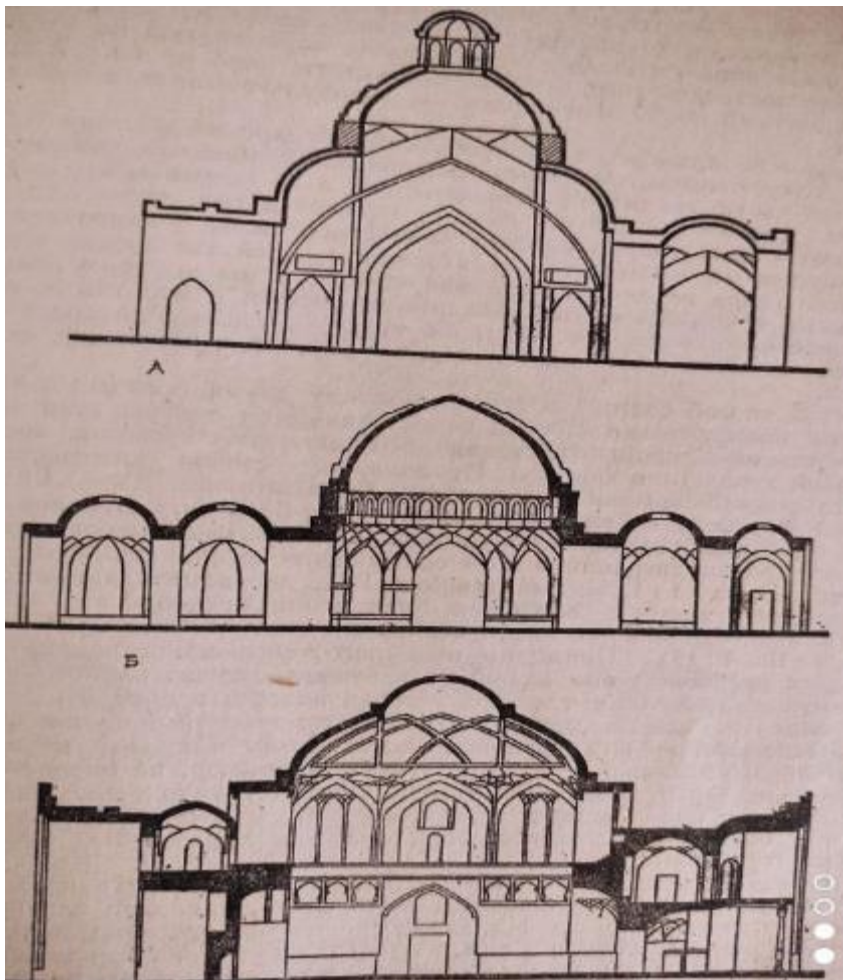
Confectioners ([halvopaz](#)) Bukhara were considered famous throughout Central Asia, as 24 varieties were made by Bukhara confectioners. For example, now preserved such varieties as, “[bodomi](#) (almond), [pashmak](#) (in the form of fibers), [sobuni](#) (mealy), [chormagzi](#) (with walnut), [donagi](#) (from apricot seeds), [halvoi tar](#) (flour fried)”.

[Shafirkan](#) region was famous for its needle sewing ([suzani douzi](#)) in the 19th century. Masters and craftswomen passed on their craft from generation to generation. Known type of [suzani](#) was “[Suzane anorgul](#)”. And nowadays, the craft of needle sewing has remained the main occupation of the [Shafirkan](#) district of Bukhara.

Task 1. Answer the questions.

1. How does the architecture of Bukhara differ from the architecture of other khanates?
2. Who was the most famous craftsman of **ganchkori** of Bukhara khanate in 20th century?
3. Did the life of the Bukharians have an advantage in Shahrستان than in Rabat?
4. Where is the place of manufacture of the known material “Zandanicha”?
5. What do you know about the **Vabkent** minaret?

Task 2. Look at the following pictures and find the name of the structures by representing them through architectural drawings.



Task 3. Scan QR codes of films about Bukhara shot in 1941 and 1970, comment on them by comparing life in Bukhara of those times and ours.



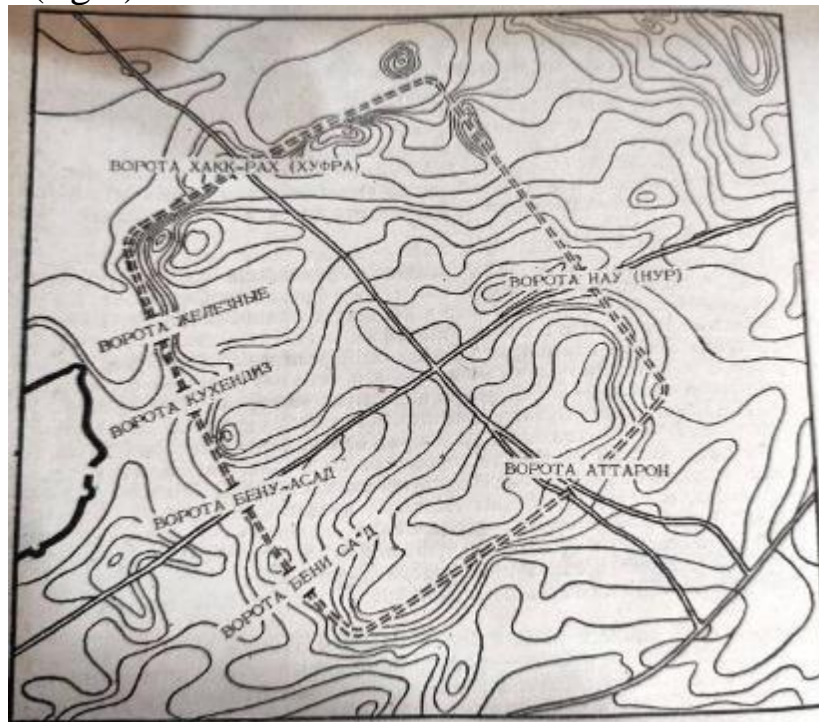
1941(*in Russian*)



1970(*in Russian*)

TOPIC 2. GATES OF BUKHARA: HISTORY, MEANING, WORK SCHEDULE.

We know that, in the 19th century Bukhara was surrounded by walls and the entrance to them through 11 gates. These gates hold many secrets. The history of the construction of the gates began before the Arab conquest, when in the 7th century Shahrستان was isolated with adobe walls and 7 gates. These gates were called: Gate Beni Sa'ad, gates Benu Assad, gates Kuhendis, Iron gates, Gates Hakk-rah (Khufra), Gates Nau (Nur), Gates Attaron. And the Bukhara fortress Ark was a separate fortification on an artificial hill. The gates Beni Sa'ad, gates Benu Assad, gates Kuhendis, Iron gates turned to the side Registan and Ark. Through the gates Attaron there was a road to Khorasan. North through the gates Hak-rah (Khufra) was on the road to Samarkand. To the east through the gates Nau (Nur) there was a road to Nasaf. The total territory of Shahrستان occupied an area of 30-35 hectares. (fig.3)



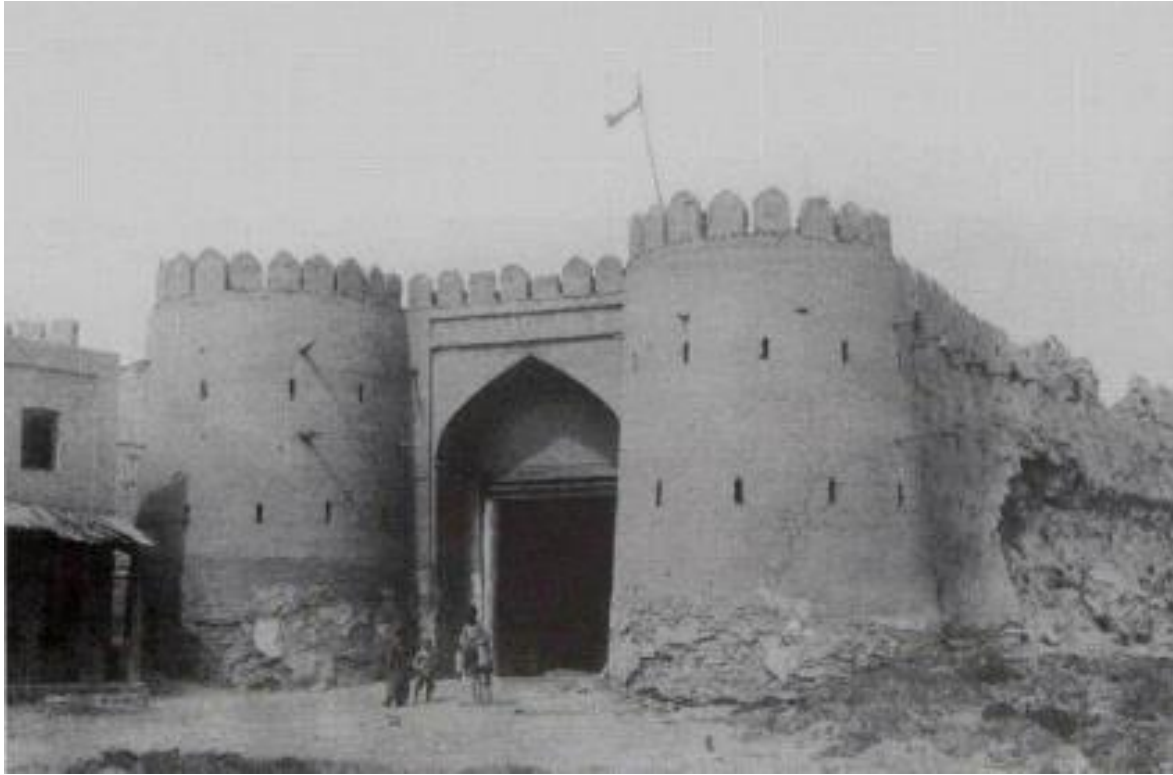
*VIII - X centuries. Topographic survey of ancient Shahrستان.
(Suggested gate placement)*

In the book of L. I. Rempel, there were stated the following facts of the construction of the walls of Ark and gates: «Outer walls of Rabat, built in the 8th century, was destroyed in the 12th century, but soon restored, firstly by Arslankhan Muhammad and then by Tamgach

VIII-XIX centuries. Scheme of the historically established boundaries of the city of Bukhara within the city walls.

The 12 km long wall had 116 half-towers, and 11 twin towers gates. The fortress walls in places had loopholes (**dagona**) and were crowned with teeth (**dandona**). The gate was guarded as far as soldiers (**sarbooses**) at the head of the foreman (**daboshi**). By one commanders (**sarkarda**) additionally guarded the gates Karshi, Imam, and Shahrstan. The walls were locked after the evening pray (**namozi shom**) at about 8 pm and the key keeper (**darvozabon**) took the keys to the police station (**mirshabkhona**), and from there they were taken to **Zindan** (prison) to **mirigazab** (Head of the prison). Only at the Karshi Gates **darvozabon** left the keys to himself under his own responsibility, since messengers and couriers were allowed through these gates. The gates were of military importance for the protection of the fortress, but on the other hand, the adobe walls could not protect them from cannon shots. Cannons (**zambarak**) were installed in every twin tower. The secondary importance of these gates served as controlling of **mirshabs** (policemen) over the population of the city. The gates were opened after the morning prayer (**bomdod**) at about 6 am.

Guards (**karaul**) replaced each other every two hours. They were controlled by a foreman (**daboshi**). The gates were wooden and thick made of elm or mulberry. They locked them from the outside and from the inside with special locks “**zulf**” and “**tamba**”. In present days, only two gates and the ruins of some parts of the walls were preserved. (*picture 5*)



The Gates of Samarkand (1929)



The gates Sheikh Jalol 16th century



The gates Mozori Sharif 1920.

Task 1. Answer the questions.

1. Remember the legend about the appearance of Bukhara associated with **Siyavush**. By the size of what item, the overlord **Afrasiyab** is ordered his son-in-law **Siyavush** to build a castle?
2. What gates of Bukhara of the 19th century have been preserved nowadays?
3. Look at the picture 3 from the context and answer the question “Why did the city walls expand to such a distance in the 19th century?”

Task 2. Scan the video of this QR code and make the discourse on the topic «The pearl gates of the of the East» and «Gates to the old days»



(in Russian)



(in English)

Task 3. Write an essay about the walls and gates of Great Britain in the 19th century, compare their architecture, meaning and timetable with Bukhara emirate.

TOPIC 3. ARK - THE ANCIENT FORTRESS OF BUKHARA

Legends say that ancient Bukhara was exalted by the Persian prince in the place of the dried sea and swamps. Based on the inscriptions of the ancient historian of Bukhara **Narshakhi** the fortress was built before the Arabs rule on this land (*Narshakhi. History of Bukhara*). Here ruled **bukharhudots** and they were headed by the ruler, referred to as the **Tugshadas** mother.

Ark appeared in the 1st century AD. Already in the 7th century, the fortifications of the citadel were reconstructed and a new palace of **bukharkhudats** was erected in it, the plan of which, as **Narshakhi** mention, repeated for magical purposes the shape of the constellation **Ursa Major**. Office buildings, a treasury, a prison and a temple were built near to the palace. This fortress had two gates (east and west). Several times the fortress was destroyed and raised. Data on the history of the fortress are contained in excerpts from the book “**Khazoin al-ulum**” by **Abul Hasan Nishapuri** that, have come down to us because of **Abu Nasr Kubawi** included them as additions to the text of written by **Narshakhi** in the 10th century, translated from Arabic into Persian, abridged and revised by him in the 12th century. It also speaks of the destruction of **Ark** in ancient times and its restoration during **bukharkhudat Bidun** (?—673), about the erection of buildings in **Ark** by member of **karakhanid Arslankhan** (1102-1130) after the second destruction, about the third destruction by the the head of **khorezmshah Ala ad-Din Atsiz** (1128-1156) in 1140 and restoration by the ruller of **karakhanid Ali-Tegin** in 1141-1142, about the fourth destruction by the **oguzes** and the construction again by the ruler of **khorezmshah Ala ad-Din Mohammed II** (1200-1220) in 1207, about the fifth destruction by the Mongols in 1220 during the siege and the destruction of the inhabitants of the city (*Andreev M. S., Chekhovich O. D. Ark (Kremlin) of Bukhara in the late 19th - early 20th century. v. 1972, article 1*).

And finally, during the reign of the dynasty **mangits** **Ark** was rebuilt to the shape that has survived to this day.

New buildings in the Arch of the 17th -19th centuries are listed in a special essay “**Takhkikat-i ark-i Bukhara**” (“Studies on the Bukhara

Ark”) in 1921 by Said Nasir, the son of the emir Muzaffar. The author of this small compilation lived for a long time in Ark and had at his disposal own estate and library, where he had the opportunity to engage in scientific research; he knew the location and purpose of many buildings that do not exist now and reported the time of their construction. Said Nasir reported on the Bukhara rulers from the dynasty Ashtarkhanids and Mangyts, during which buildings were made in the Ark and the territory adjacent to it. For example, a three-storey building above the Ark gate -nagorahana was built, according to him, during Abdulazizkhan ruling (1645-1681). Kurinishkhana (reception hall), Friday mosque, mehmonkhana (living room) by the time of the reign of Subhankulikhan (1681-1702). By the time of the reign of Muhammad Rahim (1756-1758), the source relates the construction of a mosque Childukhtaran in the north-eastern corner of the Ark next to the mausoleum Sayyid Abdalgazi (Battalgazi), from the descendants of caliph Ali. Not far from them there was a large mass grave in which the seven sons of Abulfeizkhan were buried. (1711-1747) (*Andreev, 1972, p. 14*).

The rest of the surviving buildings were made in the 19th century. As scientists have noted, Said Nasir gave the correct dating of the surviving buildings and premises on the Ark citadel, with the exception of some inaccuracies later clarified by architects during the restoration of buildings (*Sayyid Muhammad Nasir ibn Muzaffar, 2009, p. 54*).

Author of the book “History of Rakhim Khan” Mohammed Vafai Kermineghi mentions a “new tall building” built in the Ark on the orders of Muhammad Rahim. The throne was moved to this room due to the cold weather in December 1756 (*Andreev, 1972, p. 15*).

Said Nasir in his work did not mention a single building of the last third of the 18th century. Emir Shahmurad (1785-1800), according to him, destroyed many old secular buildings, and used the building material for the construction and repair of mosques outside the Ark. New buildings in the Ark, according to the author, were started by Emir Haidar (1800-1826), who built the reception hall, next to the house of Muhammad Rahim open to the west, and in another place (large honako), near which there was a well (chokh), from where they got water for watering the flower garden. A duct led to the well from khavz Lisak opened as needed. It is reported that there was a garden

([bogcha](#)) in the [Ark](#), which was called [Chahor chaman](#), the water for which was raised with the help of a water-lifting structure, the wheel «[charkhi falak](#)» from the reservoir ([khavz](#)), located at the wall of the Ark. By the time of the reign emir [Nasrullah](#) (1827-1860) in front of the house of Muhammad [Rahim](#) there was built another reception hall with a basement ([tagkhona](#)). Under Emir Muzaffar (1860-1885), a house was built in [Ark](#) for Russian ambassadors; under Emir Abdulahad Khan (1885-1910) - a stone building of the arsenal and a powder warehouse “[kurkhona](#)” (*Andreev, 1972, p. 14*).

The last destruction of the [Ark](#) was carried out by the Bolsheviki, led by Mikhail Frunze. After the bombardment from the airplanes, there were fires that lasted three days and ruins. Only the northeastern part of the fortress “[havli kushbegi](#)”, “[salamkhona](#)”, “[marosimkhona](#)” and the entrance portal of the main gate have survived to present days.

[Ark](#) - makes up a fortress with an area of 3.96 hectares, the height of the walls, which ranged from 16 to 20 m above the level of Registan Square, resembles an irregular rectangle stretching from west to east. Most of the buildings in [Ark](#) were built of conventional timber frame, filled with mud bricks and covered with clay plaster. Simpler houses were made from a homogeneous frame, richer ones from a two-row one. The baked brick buildings were as follows: ([takhtapul](#)) ramp at the entrance, ([nagorakhona](#)) construction above the entrance gate, ([dolon](#)) covered passage (leading from the bottom up from the gate to the surface of the [Ark](#)), mosque [Djami](#) and [Khonako](#), ([tagkhona](#)) cellars of the treasury, walls of the throne room, mazar [Sayyid Battolgozi](#) and a small madrasah located in the northeast corner of [Ark](#). Next to the passage at the gate hung a huge whip ([darra kamchin](#)), which mentioned the power and wrath of the emir. According to legend, this whip belonged to the legendary [Rustam Doston](#) (mentor of [Siyavush](#)). In the upper tier, a chiming clock, taken out of Kokand as a trophy was installed. The last emir of [mangits](#) [Said Olimkhan](#) ruled, whereas [Ark](#) and the citadel served him as a winter residence

Now there is the Bukhara State Museum-Reserve, which consists of the following departments situated in [Ark](#) citadel.

The department of history - from ancient times till the beginning of the 20th century. This department is one of the

oldest scientific departments of the museum, functioning since 1923. The department includes the sector of archeology. The department's funds contain about 14,000 exhibits dating from the time of primitive culture on the territory of the Zerafshan valley to the 20th century.

The department of numismatics and epigraphy. The department opened in 1987. It has 2 researchers. The exhibits include 19,880 items. The beginning of the collection dates back to the 1920s, it is based on coins found during archaeological excavations on the territory of Bukhara. Here you can see gold, silver and copper coins of the era of the Arab Caliphate, samanids, karakhanids, mangits and paper banknotes of the emirate, the Bukhara People's Republic and the times of the Soviet Union.

The department of nature of Bukhara region. This department of the museum was founded in 1951. The department has 3 researchers. Storage includes 536 exhibits. Here you can get acquainted with the fauna and flora of the Zerafshan valley. Models of an animal and a herbarium of plants will help you plunge into the atmosphere of nature of the Bukhara steppe and deserts.

The department of modern history and ethnography. The department was established in 1975. The department employs 11 people. Storage includes about 36,000 exhibits. The department includes the sector of the documentary fund and the music library, which includes 32,456 exhibits, and the sector of the material fund, which includes 3,099 exhibits.

Task 1. Answer the questions.

1. How many times has Ark been destroyed and rebuilt, what was the worst destruction?
2. Who was the first ruler founded Ark?
3. Why is the destroyed part of the Ark not subject to reconstruction?

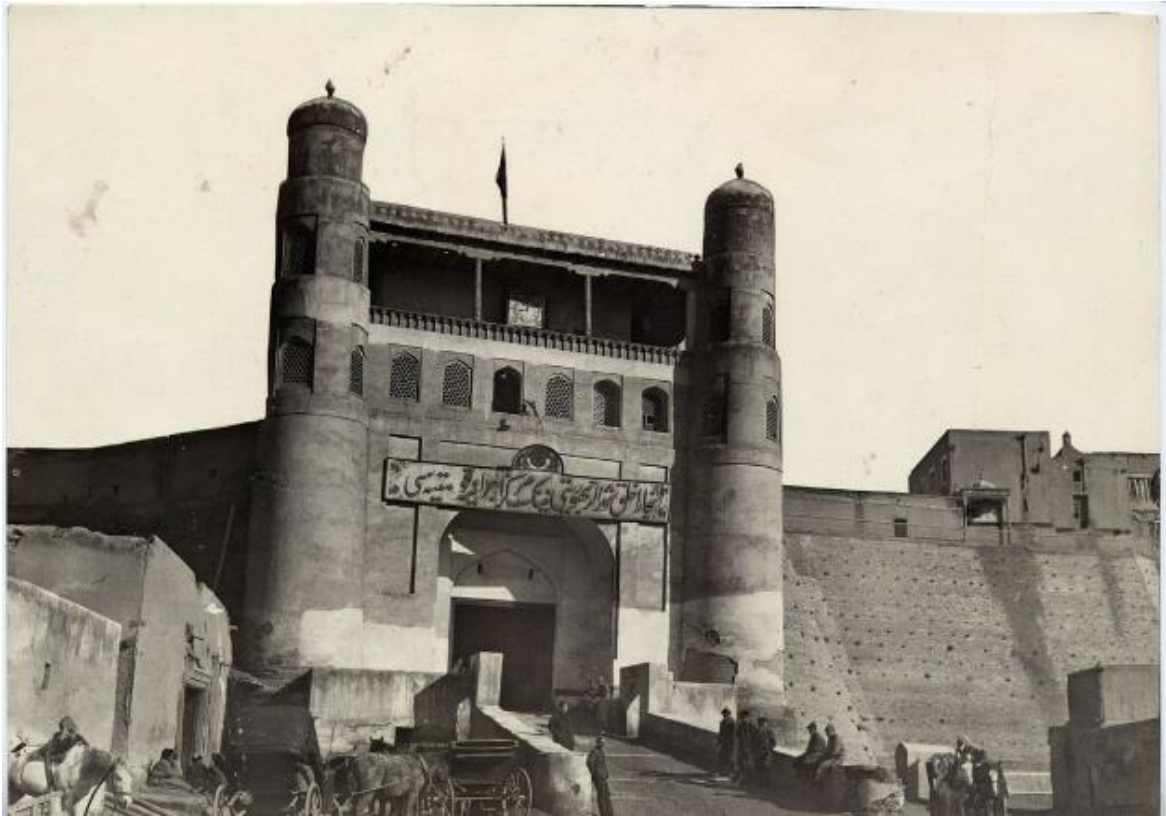
Task 2.

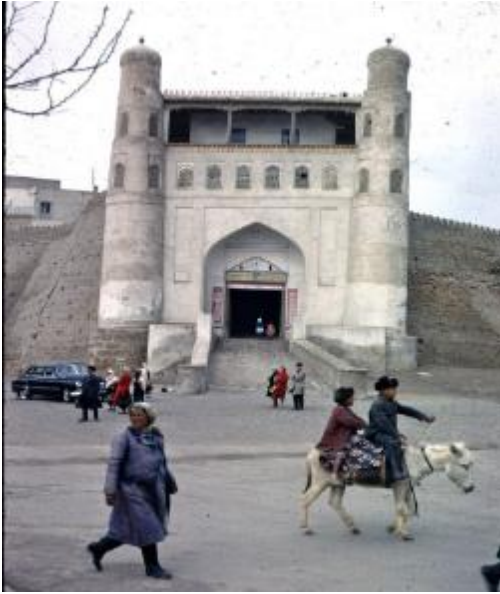
1. Introduce discourse to the question “Were there reservoirs inside the Ark and how was the water brought into the citadel?”

Task 3.

1. Look at the following photographs of the Ark from different times, and tell us the differences and the estimated times of taking them.







Task 4. Scan the audio guide of the following QR code and play Tourists and Guide role playing. The rules of the game are that students who play the role of guides must listen to the audio guide only once and retell it to the tourists.



(in English)

TOPIC 4. ANCIENT CARAVANSERAI, TRADE ROWS AND MARKETS OF BUKHARA (LATE 19TH AND EARLY 20TH CENTURIES)

The caravanserai of Bukhara in the Middle Ages served as the main accommodation for merchants and visitors who came on caravans. Usually caravanserais were built on two floors, on the lower floor there was a room for servants, a guest room (**mehmonkhona**), warehouses (**ombor**), and on the second floor there were so-called rooms (**hujra**), and visitors spent the night here.

In the second half of the 19th century, caravanserais expanded their services, since they were mainly considered the property of local officials, merchants and rich people (bays). They became the center of wholesale trade, they housed offices and branches of various foreign firms. Sometimes local healers (**tabibs**) received their patients.

The best caravanserais, built of baked bricks, stretched from **Lyabi Khavz** to ensemble **Poyi Kalon**. From the same direction to **Registan** there was only one caravanserai **Saroyi Barra**, where trade in astrakhan production was carried out. According to the internal structure, caravanserais were divided into brick, wooden, wooden-frame with sheds around the perimeter, one-story wooden.

Brick caravanserais consisted of a courtyard surrounded by vaulted **hujras** (cells). On the second floor with an indent for the passage (**ru'i shabga**) were built frame **hujras**. They had cellars (**borhona, ombor**). The passage was covered with vaults on the arches, between the pylons, passed on both sides **sufa** (yards): customers sat on them and there were located samovar makers (**samovorchi**). (*Rempel L. I. Far and near. «G. Gulam», T., 1981.*). From the outside, caravanserais had large portals with gates and a number of trading rows (**dukons**).

Wooden caravanserais consisted of a covered courtyard surrounded by small rooms (**hujras**). In the middle of the yard stood tall wooden poles, covered with beamed ceilings. This made it possible to illuminate the yard with tank light, as in a barn “**kolin**” (carpeted). These caravansaries were built with a lighter construction.

The third option was built with wooden frames, which were filled with clay and mud. Sheds were constructed along the perimeter

of the yard, above them on the second floor there were **hujras**. The middle part of the yard was partially or completely covered, leaving a hatch for lighting. An example of this is a barn “Anor” (fruit). On the second floor these caravanserais were mostly inhabited by soldiers (**sarbozes**) who rented rooms. There stayed the visitors: **dehqans** (serfs) with horses and donkeys. They were allowed with their vehicles in this type of caravanserai.

The layout of the last type of caravanserai was a one-story wooden structure with wide sheds (**aivans**). They had only two or three rooms. These sheds were intended for visiting dekhkans who stopped with carts. An example of these sheds “Saroyi Paxta” and “Saroyi Hodja Nurobod”.

Each barn was intended for the wholesale sale of a particular product or raw material. For example, Amir Said's barn and Jannat Makon (traded with Samarkand rice and small goods), shed Saifutdin (traded with tea and manufacture from Iran), shed Chiti Chatti (local heel), barn Nugay (tea and manufactory from Iran), shed Barrai kuhna (astrakhan raw materials), shed Fathullajon (dishes), shed Gulung (apricot), barn Hodja Hikmat Shugiy, barn Mir Abruy, barn Nav (leather goods) and other sheds. (*picture 6*)



Caravanserai Mushki Subkhankulikhan (1889)



Caravanserai Hindiyyon (1886)



Caravanserai Raboti Malik (Navai) 18th century.



Unknown caravanserai (1885)

In addition to the sheds, there were five domes in Bukhara “Toki Zargaron” (covered premises of jewelers), “Toki Telpakfurushon” (covered premises for weavers of hats-[telpak](#)), “Toki Sarrofon”(covered premises of money changers and usurers), “Toki Tirgaron” (covered premises of arms dealers), “Toki Ordfurushon” (covered premises selling grain and clover), two [Tims](#): [Timi Abdullakhan](#)– a huge vaulted bazaar with 6 gates and [Timi Safed](#)-consisting of small timcha. In [Timi Abdullakhan](#) introduced a large trade in silk. [Timi Safed](#) was considered a place of retail trade in turbans ([salla](#)), canvas ([suri](#)), semi-silk material ([adras](#)).

The bazaars of Bukhara, respectively, were located around these sheds, domes ([tok](#)) and [tims](#). For example, for dome [Toki Telpakfurushon](#) moved along the “[Bozori Kurpa](#)” (market of blankets). Opposite them stretched “[Bozori Kaushialiyak](#)” (shoe market). To the side of [Toki Zargaron](#) behind of [Toki Telpakfurushon](#) the next 6 niches were occupied by the knife market “[Bozori Kord](#)”. There was a paper shop next to them “[Dukoni kogazfurushi](#)”. Under the dome [Toki Telpakfurushon](#) were located book rows “[Bozori Kitob](#)” along the side entrances. Side driveways of [Toki Zargaron](#) occupied [dukons](#) (shops) selling [khurjuns](#) (bags) for donkeys and

carpets “Bozori Khurjun”. In two corner rooms there were sellers of shoes made of turned leather “Bozori muzai chanky taklama” and skin “Bozori Bulgari Surkh”. One of the most famous covered bazaars was “Bozori Kali Farhod” on Samarkandskaya street. Rows of dyers (rastai rangresi) were stationed here.

The wide square “Poyi Kalon” (in front of the minaret Kalyan) was occupied by the cotton bazaar “Bozori Guzai kuhna”, after being transferred to the sheds of this market, farmers stopped here for selling brushwood and firewood.

Beyond the western borders of the former Shahrستان there were two parallel bazaars “Bozori joma” (robe bazaar) and “Bozori kandalot”(confectionery bazaar).

In Bukhara, the needs of the townspeople forced the emergence of markets where animals and birds were traded. Around khavz (water reservoir) “Lisak” there was a bird market “Bozori murgu, kaptari bedona”. From the Boloi Khavz to the square Registan located “Bozori gusfand” (lamb market). This bazaar had such a name because sheep and rams used to be sold here. At the end of the 19th century, pumpkins, melons, watermelons were sold on this bazar and recalled “Bozori kadu”. On the outskirts of the city, at the crossroads behind the Imam Gate functioned a horse market “Bozori Asp” and outside the gates of Namazgah there was market “Bozori mol” where it was sold camels, cattle, rams.

Building materials in Bukhara had a special demand, as “Bozori chub” laid on the northern border of Shahrستان, where were sold finished beams (bolor), racks (zabarav), ceiling trims (kharvassa), runs (sinj). “Bozori Dar” adjoined this covered market, where ready-made doors, door frames, and gates were sold. In the eastern part there was a market for mats. “Bozori buiro”. There were 4 markets near the Avliyo Garib cemetery: “Bozori Nay” (reed market), “Bozori Lukh” (reed bazaar for tying melons), “Bozori Afton” (the brushwood bazaar) and finally “Bazori Khar” (donkey bazaar).

To conclude, in Bukhara in the 19th century there were hundreds of different bazaars, rows and shops that joined the domes (tok), Tims and caravanserais. This thicket proves once again that Bukhara is an ancient city that flourished on the highway of the Great Silk Road.

Task 1. Look at the photos of the following caravanserais and name them, find their locations using the mobile application.



1-figure



2-figure



3-figure



4-figure



5 - figure

Task 2. Make up 10 questions on topic 4 above and share them with your partner while accepting the answers to the questions.

Task 3. Scan the QR code of the video about the **Mehtar Anbar** caravanserai and enter a discussion on the question: “What goods were traded in this caravanserai?”.



(in Russian)

TOPIC 5. ZINDON AND THE CELLS OF PRISONERS LOCATED IN ARK (LATE 18TH AND EARLY 19TH CENTURIES).

On the northwestern side of the walls of the Ark there is a fortress - a prison castle **Zindon**. The building was built in the 18th century. Folk legend says that the place **Zindan** used to be the treasury of the legendary ruler of Bukhara **Afrasiyab**. Since it was a closed room, ancient historians did not mention them in their records, but only a historian **Narshakhi** in his book “History of Bukhara” mentioned that during the reign of the Arabs in Bukhara, one of the rulers of the city **Havs ibn Kabir** put in **Zindon**. Historians believe that in place **Zindon** earlier there was built a corner fortification of ancient Shahrستان.

Zindon was built of burnt bricks on high **mahalla Hodja Nizamiddin**. Wheelless cannons lay at the entrance gate. The building was guarded by **sarbozes** (soldiers) “**seshananbegi**” led by military commander “**choragosi**”. Chief of **Zindon** was called “**Mirigazab**” (lord of wrath), who sat in the aisle (**darvozakhona**). **Mirgazab** had four “**shogirdpesha**” (assistants). **Sarbozes** stood at the entrance of each cell, their chief **choragosi** was sitting in “**tamuk**” (a round tent built specifically for **choragosi**). The outer walls of the Ark were also guarded by two **sarbozes**. All in all, **Zindon** of Bukhara consisted of four cells and one room where lived **sarbozes** and **mirgazab**. Two large chambers **Zindon** had a punishment cell for persons objectionable to **mirshab** and **mirgazab**, except for the persons who have not paid taxes. The camera opposite the entrance contained the persons who were short of money and those who did not fast in the month of Ramadan. The cell on the right was intended for visits by prisoners with their families. Since no funds were allocated for the maintenance of prisoners, they lived, dressed at the expense of relatives who came on a date. The fifth chamber was considered the most frightening, which was called “**kanakhona**” (room where bedbugs were bred). This pit was originally 10.5 meters deep (now 6 meters), 5 meters in diameter, without any amenities, with artificially formed damp earth, mites and bugs, without light and heat. The prisoners were lawed down on a rope, and kept them without food and

water to be torn apart by bug bites and ticks. Prisoners who were considered enemies of the emir were kept here and they were not released until their death. Recently, this pit was closed at the insistence of the Russian community.

In the rest of the cells, prisoners were allowed to do their crafts, warm themselves with firewood, meet relatives and read prayers (*namaz*). They were kept in leg irons (*jal*) and cervical (*kishan*), and the hands were not tied. At night, these shackles were attached to wooden blocks (*kunda*). Lanes of *Zindon* were very narrow so that only one prisoner could walk in them separately from each other. They resembled a labyrinth that brought everyone to the same place - the yard, where set *mirgazab*. In the courtyard there is a grave of a famous prisoner-legendary *Khazrati Kuchkor ota*, who lived in the era of *bukharkhudats*. Every Friday people brought a donation to this grave. He served as the ruler's shepherd of *bukharkhudats* dynasty, several sheep disappeared during the night and for this he was put in *Zindon*.

Except *Zindona* there were several cells of prisoners in the Ark (*mahbuskhona*). These cameras were located on the left side of the covered ramp passage (*takhtapul*) the entrance part of the Ark. Here we notice three different cameras (*mahbuskhona*), which were called “*obkhona*” (water room), “*kanakhona*” (the room where bedbugs and ticks were bred), “*regkhona*” (the room where the sand was spread). Not particularly criminals were kept in these cells. But *obkhona* played the role of a scarier camera, after closing the pit under the bridge of the entrance to *Ark*. Here the prisoners were subjected to very tormenting ordeals. Waste of horses from the stable, which located on top of this cell fell on the prisoners (*picture 7*)



Zindon Bukhara. (19th century)



Prison cell of Zindon



PRISONERS OF BUCHARA

Prisoners of Zindon Bukhara (1899)



Bukhara Zindon. Photo by S. M. Prokudin-Gorsky, (1915)



Pit of Zindon. Bukhara (kanakhona)

Task 1. Answer the following questions.

1. Was **Zindon** existed before the 18th century in Bukhara?
2. Why the hands of the prisoners of **Zindon** weren't tied?
3. What does the word **Zindon** origin from?
4. Were there existed **Zindons** in other khanates of Central Asia.

Task 2. Scan the QR-code for the next virtual tour of one of the cameras of **Zindona** through the scanner of the mobile phone program and find, by thinking, which prisoners were kept in this cell.



Task 3. Download the QR-code for the documentary film of **Zindon** of Bukhara in Uzbek. Compose your tour guide about **Zindon** prison in English and arrange an oral tour of the **Zindan** prison of Bukhara.



(in Uzbek)

Task 4. Enter the discussion on the question “Why **Zindon** occupied a small area and why there were no more than 100 prisoners in it?”

TOPIC 6. WATER SUPPLY, RESERVOIRS AND BATHS OF BUKHARA IN THE 19TH AND EARLY 20TH CENTURIES.

Water in Bukhara was considered priceless, as it came along the deserts from the Zarafshan River, which translated from Tadjik (golden current). The river provided Bukhara with water, which contained a very small amount of the gold element.

Water flowed to the city through an old canal **Shokhrud**, which in translation means (Royal Canal), once it was called **Zarirud** (gold channel). Today, this channel has been preserved, but, unfortunately, the water level has dropped to incredibly low levels. **Shokhrud** supplied water to all reservoirs (**khavzes**) of the city, dividing it into 10 branches. The head of the **Shokhrud** systems started near **emir** palace **Sherbuddun** (in **Tashkupruk**). The canal system was controlled by the chief “**mirab**” of Bukhara. He monitored the level of water that flowed through the canal into the city. Channel **Shohrud** was open from **Mazorian** gate up to **Bozori Khodja**, then in the form of a canal closed with vaults (**tazar**); the latter passed beyond the southern borders of ancient Shahrستان and went out into the opening channel near the mosque **Gavkushon**; on **Bozori Nav** the channel passed through the **tazars** under the road and again went outside, passing open to the gate **Talipoch**.

In the book of L. I. Rempel outlined the exact direction of the branches of **Shohrud** canal. The first large branch that departed from **Shokhrud** and covered the northeastern part of the city was open. Bifurcated on its way, it supplied water to **khavzi** “**Faziaddin Makhsun**”, **khavzi** “**Karakamol**”, **khavzi** “**Dilkushoi Durun**”, **khavzi** “**Peskhone**”, **khavzi** “**Olimkhodja**”, **khavzi** “**Djafarkhodja**”, **khavzi** “**Kuchabog**”. The ends of the first two forks passed approaching Shahrستان into **tazars**. The right branch fed water through **tazars** to **khavzi** “**Istimur**” and **khavzi** “**Jon Kuvvat**”, and the left to **khavzi** “**Chubbaz**” and **khavzi** “**Khodja Kalon**”.

Second open branch emerging from the left side of **Shohrud** provided water to **khavzi** “**Pochcha Hodja**”, **khavzi** “**Khodja Bulgar**”, **khavzi** “**Khalifai Husayn**” and **khavzi** “**Sheikha Rangrez**”.

Third branch to the right of the canal Shohrud fed with tazar Khodja “Tabband”, the khavz “Kushuki” and the khavz “Chor Bakkalon”.

The fourth branch began near bozori Khodja and entering entirely into the long tazar fed with water the khavzi “Rashid”, the khavzi “Arabon”, the khavzi “Domullo Shir”, the khavzi “Garibiyo”, the khavzi “Novvoy mahalla” and finally the khavzi “Murdon”.

Fifth, complex according to the construction scheme, moved to the right of the canal Shahrud only after the canal passed the central elevated part of the city and then went outside. This branch has gone through tazar, which went around the southwestern corner of Shahristan, and supplied two large khavzes “Khodja Zainiddin” and “Lesak”.

The sixth branch was considered one of the largest, branched started from Shohrud to the direction of Djuibor, supplying through tazars to the khavzes “Kimsan”, “Sufiyon”, “Serakhsiyon”, “Gaziyon”, two khavzes of “Mirakon”, “Nav”, “Boboniyoz”, “Shamelik”, “Shahri Nav”, “Chordara”, “Abdulla Khodjai Djuibor”.

And the seventh branch, looping through tazars, supplied with water to the following khavzes: khavz “Dasturkhonchi”, khavz “Khodja Aspi gardon”, khavz “Abdullo Kushbegi”.

Near Khavzi Mavloni Asiri flowed the eighth and ninth branches simultaneously in the form of tazars. The right branch went to the side of Registan and supplied water to the khavzes “Kalon” (Big), “Shir Muhammad Djuvoz”, “Mirzo Gafur”, “Mir Hoshim” (Nazarcha), “Nav”, a separate branch in the form of tazar came from Registan along the south wall to khavzi “Kozy Kalon”. Left branch, through tazars provided water to khavzes “Kaplan”, “Akhtachi”, “Masjidi Baland”, “Baland”, “Baratbek”, and “Djilavkhona”.

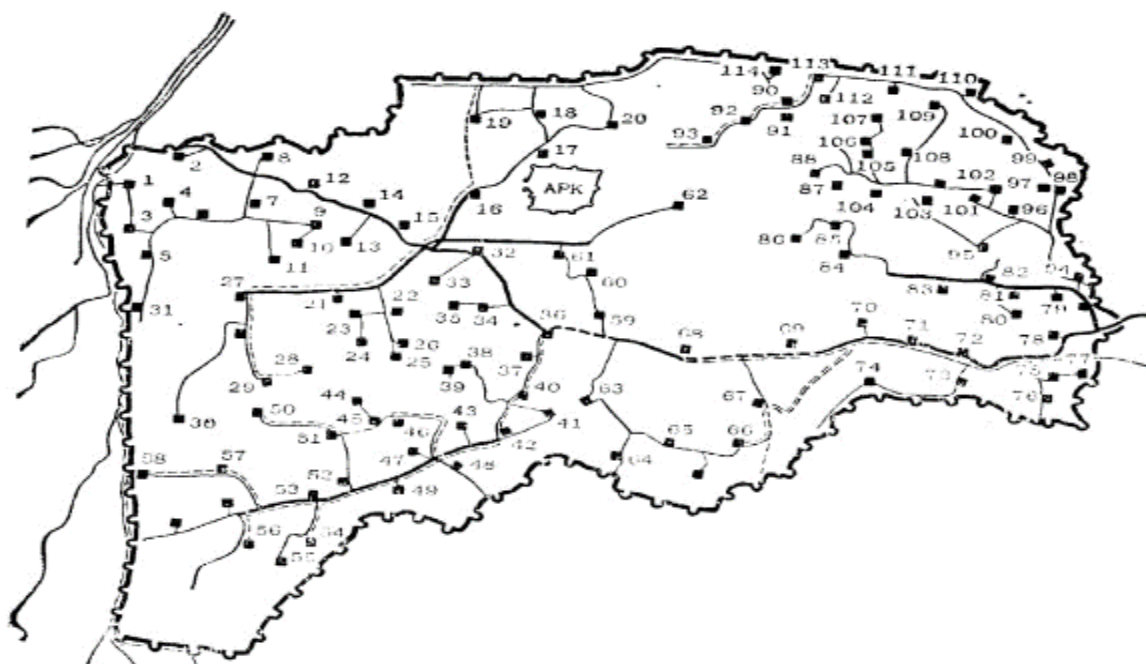
The most recent tenth branch passed from the canal Shahrud, turning left in the open form supplied water to the khavzes “Zinda Fil Ahmad”, “Djaakul Mahmudkhodja”, “Polvonbobo” and “Karbaloj”. (*Rempel L.I. Far and near. «G. Gulyam». T., 1981*)

Only Shahristan was separated from this system, due to the high level of the area it was not possible to bring water. Shahristan used groundwater from wells, with the exception of Khavzi Kozi Kalon in the northern part. To supply this khavz, it was necessary to lay an

underground channel and bring the depth *khavz* 8-10 meters below street level.

Some *khavzes* were covered with large domed vaults, they were called “*sardoba*”. These water reservoirs were fed by groundwater, and water was drained into them during the rainy season. Many such structures were built along the caravan routes of the desert.

A number of spring sources “*chashma*” were at mazars and used among the people as healing springs. For example, “*Khojai Nurobod*” and “*Chashmai Ayub*”. Until now, the people of Central Asia use such sources, and in *Chashmai Ayub* now the museum “History of water supply of Bukhara” functions. (*picture 7*)



Магистральные арыки и хаузы в начале XX в. (По данным Узбекского института тропической медицины). Карта-схема (орфография данных института сохранена)

1. Зинда-Филь; 2. Ахмет-Дарго; 3. Кульма-Ходжа; 4. Ак-Мечеть; 5. Нар-в-Курча; 6. Кальмок; 7. Почо Измаил; 8. Такия; 9. Дурман; 10. Бодон; 11. Шиша-хона; 12. Хазрет-Люб; 13. Урусун; 14. Козы Файзи; 15. Табибон; 16. Болохауз; 17. Мирза Гафур; 18. Назарча; 19. Шир-Мухаммед-Вейгенд; 20. Шукр-Бай-Нау; 21. Мир-Дурсун; 22. Каплан; 24. Ходжа Тайгун; 25. Балянд-мечеть; 26. Ахтаци; 27. Балянд; 28. Джилчо-хана; 29. Боки хан-и-Накиб; 30. Чарсу-Гаран-Курбака; 32. Джилчо-хана; 33. Абдулла Кушбеги; 34. Дастарханчи; 35. Аспи-Гардон; 36. Аробоб; 37. Кимсон; 38. Фарманкул-Бек; 39. Мирза-Кельды; 40. Суфион; 41. Сараксион; 42. Коса-Гаран; 43. Моркуш; 44. Пайканд; Киргиз-Алим; Урда; 47. Миракон-медресе; 48. Миракон; 49. Шо-Араб; 50. Ишан-Имло; 51. Козы-Хиебон; 52. Шейх-Джелаль; 53. Хаузи-Нау; 54. Шо-Малик; 55. Толиб-Ходжа; 56. Чордара; 57. Бобо Нияз; 58. Шахри Нау; 59. Агалык; 60. Ходжа-Зайнетдин; 61. Лисак; 62. Козы-Калык; 63. Газион; 64. Гарибия; 65. Кутлюк; 66. Шейх-Шо; 67. Ой-Бинок; 68. Гаукушан; 69. Надир-Диван-Беги; Ой-Бинок; 71. Мулло-Хан; 72. Мулла Ашур, Почо-Ходжа; 74. Хузча; 75. Хальфа Гуссейн; 76. Самат; 77. Шейх-Ренгиз; 79. Кара-Комол; 80. Шариф-Бан-Бини; 82. Джафар-Ходжа; 83. Ходжа Табат; 84. Кор-хона; 85. Чубас; 86. Ходжа Калык; 94. Дарваза-Мазар; 95. Куча-Баг; 96. Дилькуша Дарун; 103. Дилькуша. Номера хаузов, не имевших названий опущены.

Scheme of the *khavzes* (ponds) 19th century

At the beginning of the 20th century in Bukhara the water level of the canal **Shohrud** gradually, released below, and persistent waters of **khavzes** caused the spread of the disease malaria (guinea worm). In 1920, it began the construction of a water supply system in Bukhara. In connection with this, according to the design of the well-known design engineer V. G. Shukhov, a water tower was built in the city. This tower was built in 1927-1929 in the form of a hyperboloid, taking the name “Shukhov's Lacy Autograph”. Already in 1930, this tower provided Bukhara with water from the water supply system. And in 1975 the tower was under fire. The wooden paneling was the wooden panel of the tower caught fire, and the water tower was damaged. After that, it ceased to function as a water tower. Now the tower has been restored and functions as a tourist attraction. (picture 7a)



*V. Shukhov`s Tower in Bukhara
(1960s)*



*V. Shukhov`s Tower in Bukhara
(2018)*



*V. Shukhov's Tower in Bukhara
(1930s)*

*V. Shukhov's Tower in Bukhara
(1980)*

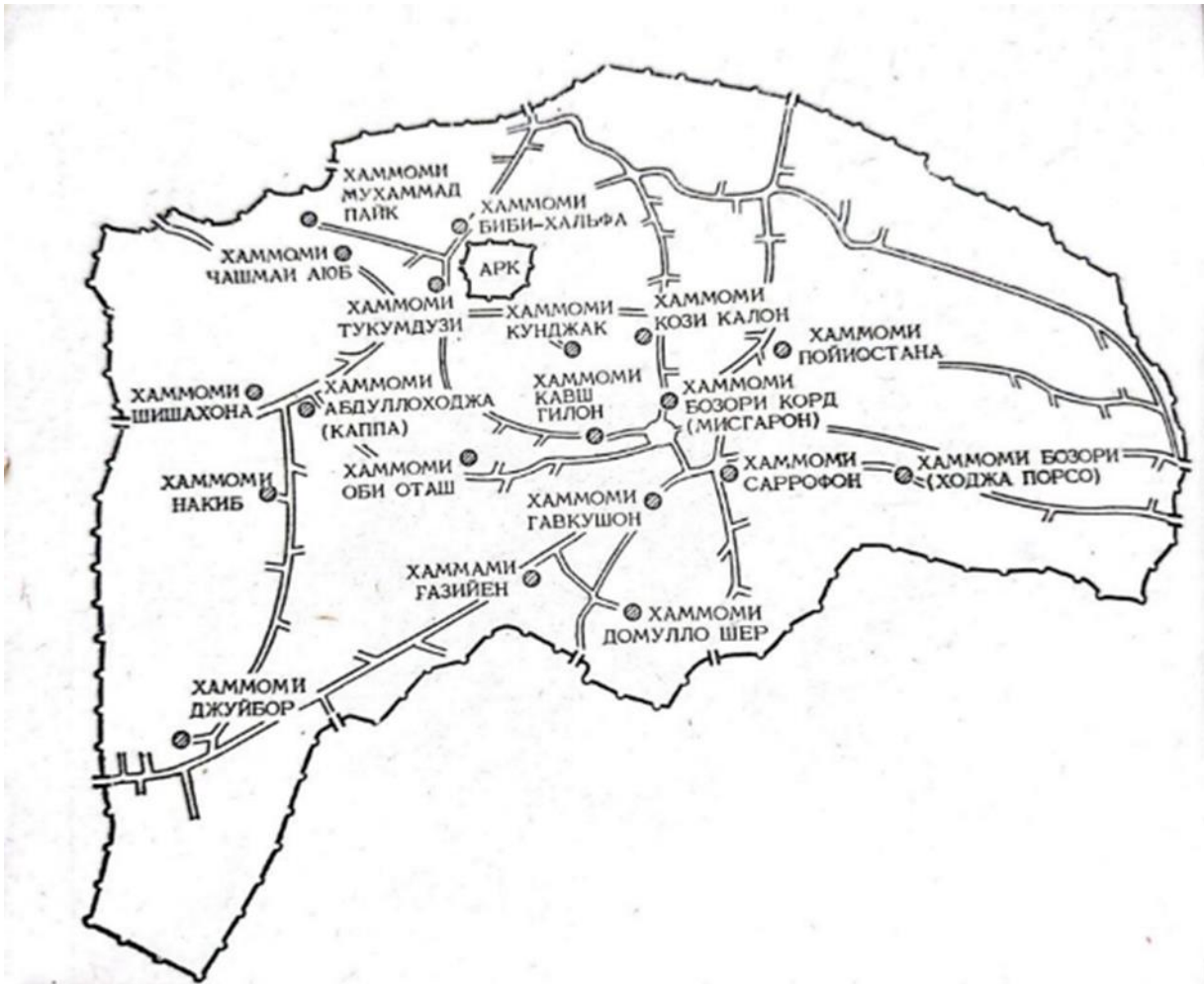
Baths in Bukhara enjoyed a special priority, as they were one of the sights of the city. Many baths had their own reservoirs and were supplied with water from wells. Some baths existed for many centuries and still exist in the old part of the city of Bukhara.

The construction of these baths were of the same type in terms of arrangement: the front hall (dressing room and resting place), behind them there was a small passages “[poishuikhona](#)”, where they washed their feet, then “[miyonsaroy](#)” (middle domed hall) along which the rooms diverged “[garmkhona](#)” rooms with hot water, “[khunukhona](#)” room with cold water, “[mekhrobkhona](#)” room where they prayed, massage procedures were carried out in the same room, and after that followed “[vajibkhona](#)” where body hair was removed with a razor or powder. Behind the hot and cold room were the pools ([hamba](#)). The pools at the back of the hot room were heated by a special stove fueled with straw and rubbish. Some baths had a very complex system, which were heated with a single wax candle. Drainage [tazars](#) (sewerage) also had a complex system that diverted wastewater into absorbing pits, or connected to other sewer [tazars](#), diverting water into porridge (reservoirs of waste and groundwater).

Bathhouses were served by owners or tenants, in their subordination served a stoker (*gullah*), ten workers who collected garbage, massage therapists (*khodimchi*) bath attendants (*haltachi*). The main baths were located near the bazaars, caravanserais and in *guzars*. For example, in *Toki Sarrofon* – *hammom* (bath) “*Sarrafon*”, at the Khodja Bazaar -*hammom bozori Khodja* (*Khodja porso*), near the bazaars not far from the madrasah *Gavkushon* was *hammom* “*Gavkushon*”, near the dome *Furushon*- one of the oldest baths - *hammom* “*Bozori Kord*” etc. Baths that were named after their location: around the western corner of the mosque *Kalyan hammom* “*Kunjak*”, *hammom* “*Juybor*”, *hammom* “*Poyi Ostona*”, *hammom* “*Shishakhona*”, *hammom* “*Chashmai Ayub*”, *hammom* “*Bibi-Khalifa*”, *hammom* “*Dommulo-Sher*”, *hammom* “*Abdullah Khodja*” (or *Kappa*).

Women were allowed only at certain morning hours and days in the baths *hammom* “*Kunjak*”, “*Shishahon*” And “*Bibi Halfa*”. And the Jews were allowed in the hours allotted for them in *hammom* “*Gazilon*”, “*Bibi Halfa*” and “*Poyi Ostona*”.

Currently there are only two functioned baths: *Hamommi* “*Kunjak*”, *hammom* “*Kord*”. And *hammom* “*Sarafon*” was transformed into a salon for medical procedures. (*picture 7b*)



Baths in Bukhara, 19th and 20th centuries

Some strict etiquette for the use of baths in Bukhara was observed. They consisted in the fact that each visitor went to **miyonkhona** wearing a gaiter (**lungi**), do not use a lot of water during washing, cleanliness in **vajib-khona**, do not talk to other visitors inside the bath. (picture 8)



Hammomi Kunjak 2008

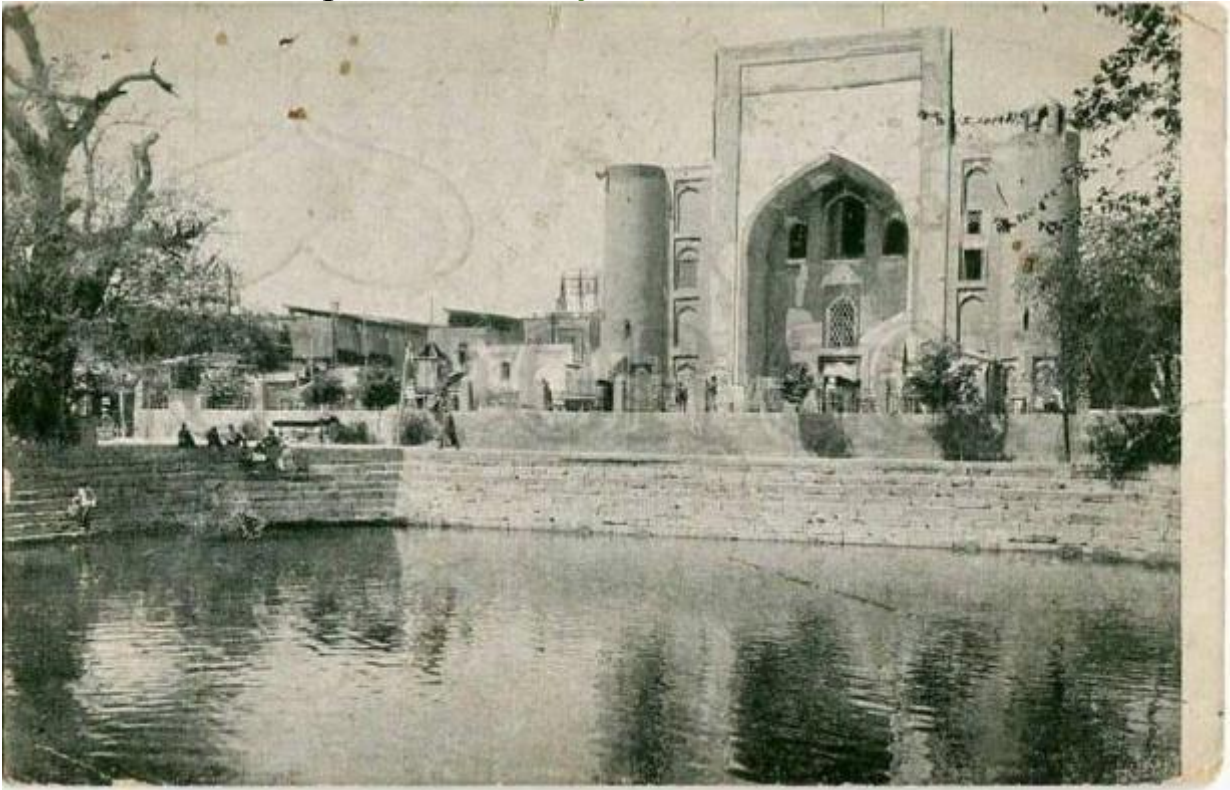


Hammomi Kord 2010

Task 1. Answer the questions.

1. Why did V. Shukhov's tower lose its first purpose?
2. What does the word “*sarjina*” from Tadjik mean?
3. Do you know the legend about the building *Chashmai Ayub*.
4. How was the water brought into *Ark* citadel?

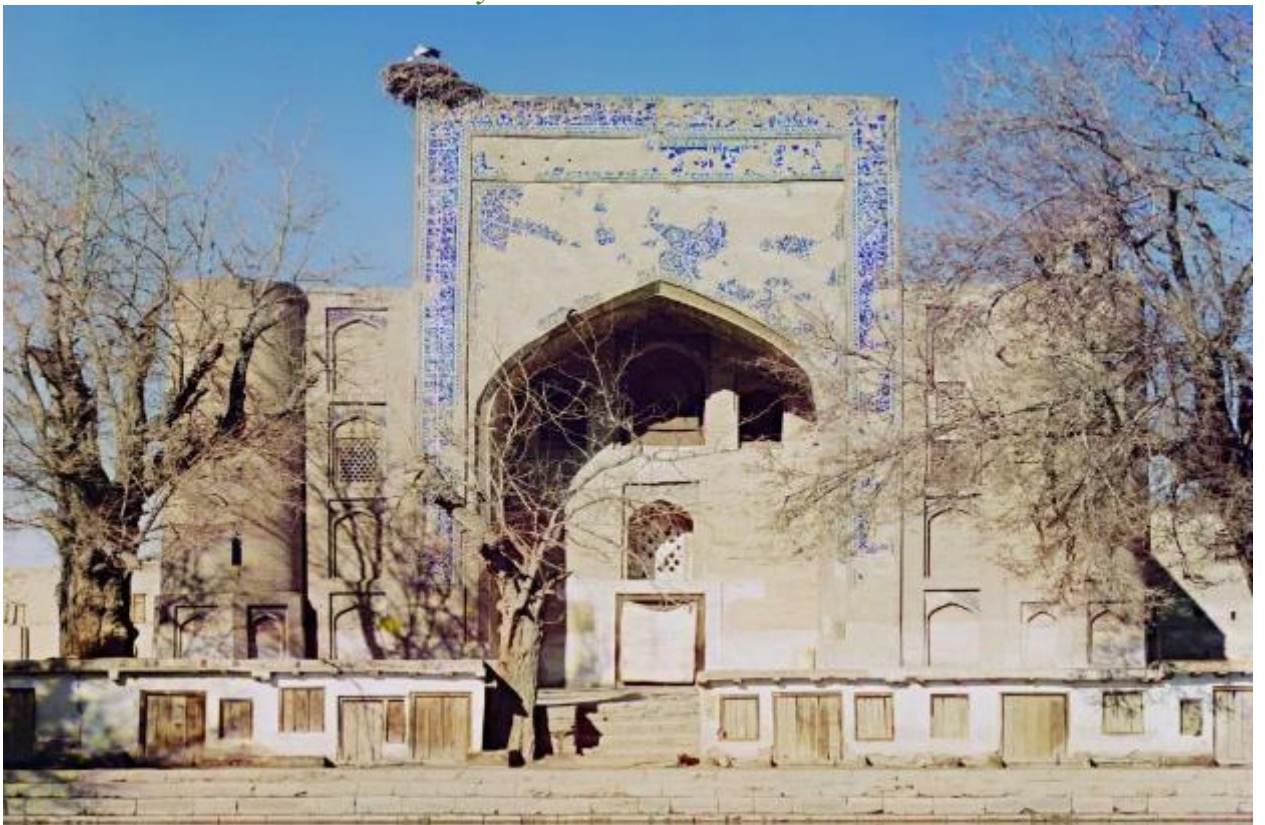
Task 2. Compare old photos with a modern look and introduce a discourse on the topic “Ancient *Lyabi khavz*”



Lyabi Khavz 1897



Lyabi Khavz 1900



Lyabi Khavz 1931



Lyabi Khavz 2020

Task 3. Scan the QR-code of the video clip about Shukhov's water tower in Bukhara in English and create your own tour guide to retell its history.



(in English)

Task 4. Go to the following site of the Bukhara State Museum-Reserve and watch the 3D virtual tour video of the museum **Chashmai Ayub**.

<https://bukharamuseums.uz/>

TOPIC 7. MADRASAHS AND MOSQUES OF BUKHARA, LATE 19TH AND EARLY 20TH CENTURIES.

Mosques and madrasahs in the city of Bukhara were considered the main integral part of the culture and life of the population.

In the 19th century, about 60 new madrasahs were built in Bukhara. Bukhara in those days was considered the center of the religion of Islam ([Kubbatul Islom](#)).

Based on various archival sources and travelers' notes, different numbers were given about the existing madrasahs in Bukhara at the end of the 19th and beginning of the 20th century. They were counted from 130 to 400 schools and madrasahs. Based on them, we can say that, at the beginning of the 20th century, about 400 schools, large and small madrasahs were named in the city of Bukhara. They were categorized as “[a`lo](#)” (higher), “[avsat](#)” (average), “[edini](#)” (lower). The revenues of the madrasah stood out from the waqf. According to the magazine “[Shuro](#)” published in Orenburg at the beginning of the imperialist war, these incomes of the madrasah amounted to four million seven hundred and forty-two thousand [tangas](#). The highest income in Bukhara had got the following madrasah: the first “[Jafar Khuzha](#)” (250 thousand [tanga](#) per year), then alternated madrasahs “[Gavkushon](#)”, “[Kukldosh](#)”, “[Djuibor](#)”, “[Mir Arab](#)”, “[Tursunjon](#)” and other which incomes amounted to 140 thousand tenge per year.

The constructions of the madrasah consisted of an entrance corridor ([dolon](#)), yard ([sufa](#)), one-story or two-story keels ([hujra](#)) - consisting of bunk rooms, a training hall ([darskhona](#)), and mosques. Outside, the state of the madrasah included a huge entrance portal ([peshtok](#)), balcony cells ([hujra](#)) looking at the streets, two half-minarets ([guldasta](#)). Some madrasahs had other closed walls with decorative arches from the outside, and took place only from the entrance portal ([peshtok](#)), for example, a madrasah [Gavkushon](#) (1562-1565).

According to the rules of Islam, it was not allowed to draw drawings of living or mythical creatures on the walls of a madrasah or mosque. But in Bukhara, the [Nadir Divanbegi](#) madrasah was built XVII century, the author of which is considered to be [Mohammed Nadir Mirza Tagay ibn Sultan Nadir Divanbegi](#), a dignitary of the

Grand **Vizier Imam Kulikhan**. On the entrance portal of this building, a picture of mythical birds “**Simurgh**” (sphinxes) wild boars and the mythical form of the sun were painted from mosaics, since Divan Begi originally planned to build a caravanserai. But at the opening of this structure, the **vizier Imam Kulikhan** wanted to teach the science of Islam here, and called the building a madrasah.

In one of the mosques of Bukhara, there is a figure of a man, drawn by means of a geometric configuration. In the mosque of **Abdulazizkhan** (1651-1652), which locates inside of the madrasah, on the altar there is a very high skill of carving on **ganch**, where the appearance of the Khan of Bukhara **Abdulazizkhan** himself is described. Madrasah of **Abdulazizkhan** was built opposite **Ulugbek's** madrasah 235 years later. Together they form the “**Kosh Madrasah**” and the ensemble. In terms of architecture, the madrasah is distinguished by an incomparable style of decoration of the portal and interior. The portal (**peshtak**) of the building is decorated very richly with stalactites. The area of the building is 60x48 m - a two-story building with a courtyard, cells (**hujra**), a winter mosque, a study room (**darskhona**) and two semi-minarets (**guldasta**). The decoration of the building can be distinguished by relief majolica, marble carvings, carved wood, tiled and brick mosaics, painting with glue paints on plaster, both painting on **ganch**, and even **kundal** (gilding). The winter mosque is especially different, each wall is decorated differently and with different patterns, paint on a white background. The right part of the madrasah was not completed due to the coup in the state. (*picture 9*)



Madrasah Abdulazizkhan 2019



Madrasah of Abdulazizkhan 1918

At the end of the 19th and early 20th centuries, the city Bukhara was distinguished by its two adjacent madrasahs (**kosh madrasahs**) built opposite each other. Vivid examples of this madrasah **Abdulazizkhan** and **Ulugbek** Madrasah (1417), Madrasah **Nadir Divanbegi** and madrasah **Kukeldash** (16th century), madrasah

Abdullakhan (1588-1590) and her mother's madrasah **Modarikhon** (1566-1567).

Many travelers have mentioned that there were so many scholars of Islamic science in Bukhara at the end of the 19th century, which is why it was called “the spring of scholars of the Muslim world”. After all, not only local students (**mullovachchaho**) studied in these educational institutions, but also youngsters from other Muslim countries, except Iran.

Education in the madrasah was considered the highest, as students (**mullovachchaho**) studied there for about 20 years. Teachers (**mudarris**) and legal consultant (**a’lam**), an employee calling to prayer (**muazzin/sufi**), sweeper (**farrosh**), messenger (**poikor**) were the working staff of the madrasah.

The most famous of the madrasahs in Bukhara at the beginning of the 19th century became the madrasahs **Mir Arab** and **Kukeldash**. The exact dates of the construction of the **Mir Arab** madrasah are not known, but there are some references that the building began to be built in 1512 to commemorate the victory of the **Sheibanid** army over the troops of **Safavid** shah **Ismail I** at the battle in **Gijduvan**. The founder of this madrasah was **Sayyid Abdullah al-Yamani Hadhramauti**, spiritual mentor of the Uzbek ruler of Bukhara **Ubaydullakhan**. He built this building at his own expense, but there are versions that the final construction work was carried out with money of **Ubaydullakhan**, received by him from the sale of 3,000 captive Iranians into slavery. After the death of Sheikh **Sayyid Abdullah al-Yamaniy**, he was buried on the left side of the entrance of madrasah. The madrasah functioned until 1920, after the overthrow of the emirate by the Russian Bolsheviks, the building was abandoned. And only in 1945, after long negotiations, the mufti of the Central Asian Spiritual Administration of Muslims (SADUM) **Ishan Babakhan** achieved the opening of this madrasah, as it was the only Islamic institution in the post-Soviet Union. In 1995, by the order of the first President of Uzbekistan Islam Karimov a large-scale renovation was introduced in the **Mir Arab Madrasah**. Now it is a functioning Islamic secondary special institution, where only young men study. (*picture 10*)



Madrasah Mir Arab Bukhara 2019



Madrasah Mir Arab Bukhara 1940-50



Madrasah Mir Arab Bukhara early 20th century

Madrasah **Kukaldosh** was built from 1568 to 1569 in the central part of the old city. The history of this building goes back to the reign of **Abdullakhan** second. His brother **Kulbaba** was a famous scientist who bore the title **Kukeldash**, since the building was called by the name of the assigned title. The madrasah is the largest building of the 19th century in Central Asia, which had 160 **hujra** (cell). The territory of the madrasah occupied an area of 86 x 69 meters. This is one of the buildings that differed in architecture, which has loggias on the side facades (a balcony decorated with mosaic decorations from the outside). The front gate deserves special attention. Their sashes are assembled from wooden inserts, reinforced with spikes without nails and glue. The inserts are covered with small carved heraldic ornaments. (*Ashurov Ya. S. Bukhara. Brief reference book / Gelakh T. F. and Kamalov U. Kh. -T.: Uzbekistan, 1968. -st 104*). Particular attention is occupied by the training room (**darskhona**) and a mosque, the architecture of which was built in a monochrome style that arose in the second half of the 16th century. This style presents a white room with a geometric logic of volumes and a strict line inscribed to distinguish the figures. Income from the waqf in this madrasah was about 120,000 gold **tanga**.

Well-known figures not only from Central Asia, but also from other countries such as Iran, India, Russia (Orenburg), and the Caucasus were educated in this madrasah. An example of these scientists are **Boborahim Mashrab**, **Makhtumkuly**, **Emir Shahmurod**, **Merjaniy Shegabuddin**, **Sadriddin Ayniy**, **Jalol Ikramy**.

In the 18th century, the madrasah was transformed into a caravanserai. The madrasah functioned until 1920. After the conquest of Bukhara by the Bolsheviks under Soviet rule, the madrasah served as the office of Mikhail Frunze (study hall -*darshona*). Later functioned as *Bukhkomstaris*, Bukhara Museum and Regional Archives. In 1929 a European-style building was built in the courtyard of the madrasah, but later this building was demolished. (*picture 11*)



On June 22, 1927, on the recommendation of B.P. Dennike, the Bukhara Museum was opened in the madrasah. In 1993 the madrasah *Kukaldosh* was included in the list of UNESCO World Heritage Sites. Now there is a memorial museum of *Sadriddin Ainy* and *Jalol Ikrami* in the northern part of the madrasah. (*picture 12*)



Madrasah Kukeldash 2020



Madrasah Kukeldash 1918

Madrasah **Djuibori Kalon** (1670-1671) was built on the initiative **Oyposhshobibi** granddaughter **djuiborian** Sheikh **Khodja Sad** (**Khodja Kalon**). She was the wife of Nadir Muhammad, the fourth khan of the Bukhara Khanate (1594-1651). This is a one-story building with a huge entrance portal, flanked at the corners of two **gultasta** (half minarets), built of burnt bricks. Madrasah has 29 **hujra** (cell), where young men were educated. A mosque **Abdullakhan** (which is now called the mosque **Volidai Abdulazizkhan**) was constructed opposite this building. There is a reservoir in front of the madrasah called **khavzi Nav** (according to the legend **khavzi bongzan**). People believed that this **khavz** stretched out to him the victim and there sank many of them. The madrasah functioned as an educational institution until 1920. In the post-Soviet period **hujras** of the madrasah was given over to housing, after a while the building served as a glass container point. In 1992, the madrasah began to function as a women's Islamic secondary educational institution. (*picture 13*)



Djuibari Kalon Madrasah 1999



Madrasah Djuibari Kalon 1920

The first Muslim mosque in Bukhara was built by the Arab caliph **Kutayba ibn Muslim** inside **hisor** (Ark) in 712-713. Friday prayers were held here. But the first five temporarily functioning cathedral mosque was built a little later in 770-771 between **Ark** and **Shahristan** on the initiative of the caliph **Fazl ibn Yahya ibn Khalid Barmakia**. People started calling it **Masjidi Kalon** (large mosque), according to some sources, about 100 thousand Muslims accommodated there.

The mosques of Bukhara were read in many records of the reigns of **Kozi kalon** and other officials. Already in the 20th century in 197 **guzars** of Bukhara were attached 213 mosques, but in fact there were more. Mosques were built of baked bricks, with an altar, **goombases** (dome), next to the minarets. Near many mosques were excavated **khavzes** or planted mulberry trees. These trees formed a shade on hot summer days, in late spring they fed all citizens with their unusual fruits rich in calories, the roots sucked salt underground water and moisture. Mosques were built one-story with domes; the gates were made of wood. The gates of the mosque were open around the clock. The servants of the mosque staff were the imam, **noibi imom** (assistant to the Imam), **mukhossid** (accountant), **mutawalli** (caretaker), **sufi** (proclaimer of **azan**). The main income of the mosque was **waqf** states or charitable donations.

One of the oldest mosques that have survived till our times is **Magoki Attari** (10th -15th centuries). “Deep Mosque” **Magoki Attari** appeared in the X century on the site of a former unknown pagan building. The mosque is located at a depth of 4.5 meters, so the locals called it “underground” (**magok**- located in the pit). Many centuries ago, trade in spices and healing tinctures was introduced near this mosque. And some temple of the “Moon” flourished here (**Mokh**), where idolaters traded various idols. The mosque was burned several times and completed in the 12th and 14th centuries. The architecture of this mosque is unusual, as here you can see the cultural heritage of several centuries. For example, at the southern entrance you can find half a column dating back to the 6th century. According to some reports, Jews also came to the mosque to pray. It has survived **otashdon** (temple of fire) deep underground to hitherto. The southern veranda of the mosque was excavated in 1934 and renovated until 1940. The mosque was completely excavated in 1940 by archaeologists V. A. Shishkin. A group of Bukhara researchers in 1970 introduced excavations and discovered 3 layers of buildings built on top of each other. As writes **Narshakhi** mentioned the fire, that started from the North Gate in 937 engulfed the entire building, and it flared to the ground. In the 12th century, according to the same project, another building of the mosque was built. In 1993, this museum was included in the UNESCO list of international heritage sites. Today, the mosque has a museum of carpets and rugs. Here are ancient examples

of Uzbek, Turkmen, Persian, Armenian carpets from the 18th - 20th centuries. (picture 14)



Mosque Magoki Attar. 2018



Mosque Magoki Attar. 1977

The largest cathedral mosque “**Masjidi Kalyan**” in Bukhara was built in the 14th century during the reign of the dynasty **Timurid**, namely, **Ulugbek**. According to archaeological research, it was revealed that, on the site of this structure, there were two of the same mosques. The first is a building of **Arslankhan** (1102-1130). It was the largest mosque of **Maverannahr** before the construction of the mosque

Bibi Khanum in Samarkand was built in 1399-1404. The second mosque, the first quarter - the middle of the XIV century, was of the same type, but entirely of brick.

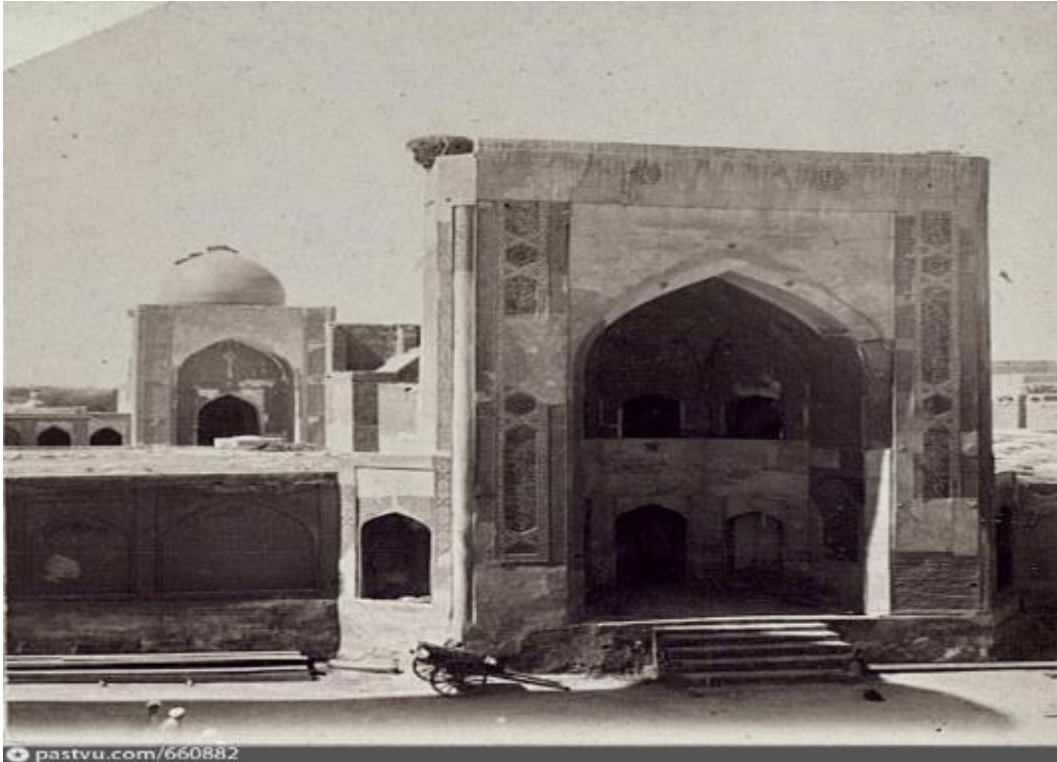
In 1514, during the reign of a representative of the Uzbek dynasty of **Sheibanids Ubaydullakhan** the repair of the cathedral mosque was introduced: the facade part of the mosque was thoroughly rebuilt and decorated with majolica and tiles; in the premises of **Maksura** constructed a new **mihrab** poverty. Mosaic **mihrab** (altar) signed by the master - a famous calligrapher **Bayazid al Purani**, who wrote beautifully in handwriting **nastaliq**. In 1542, a marble plaque with the text of the decree on behalf of **Abdulazizkhan** the son of **Ubaidullakhan** was mounted in the niche of the entrance portal in (1540-1550) about the exemption of the inhabitants of Bukhara from certain taxes, made by a skilled calligrapher **Mirsheikh al-Purani**. The mosque has 288 domes, bypassing the courtyard of the mosque **Kalyan** and 208 columns. The longitudinal axis of the courtyard ends with a portal-domed building of the mosque with a cruciform hall, above which a blue massive dome rises on a mosaic drum. At the inner portal of the mosque, above the burial place of the first imam of the mosque **Usto Shirin Muradov** built an octagonal pavilion that served as a pulpit. In 1996, opposite this plaque, a marble plaque of the same size was mounted with the decree of the first President of Uzbekistan Islam Karimov on the transfer of the mosque to the jurisdiction of the Muslim Board of Uzbekistan. And in 1997, in connection with the 2500th anniversary of Bukhara, with the decree of the first President Islam Karimov, the Kalyan Mosque was renovated. The mosque accommodates 12,000 visitors, it was the second largest after the mosque **Bibi Khanum**. (*picture 15*)



Mosque Kalyan. Courtyard. 2017



Mosque Kalyan. Courtyard. 1970



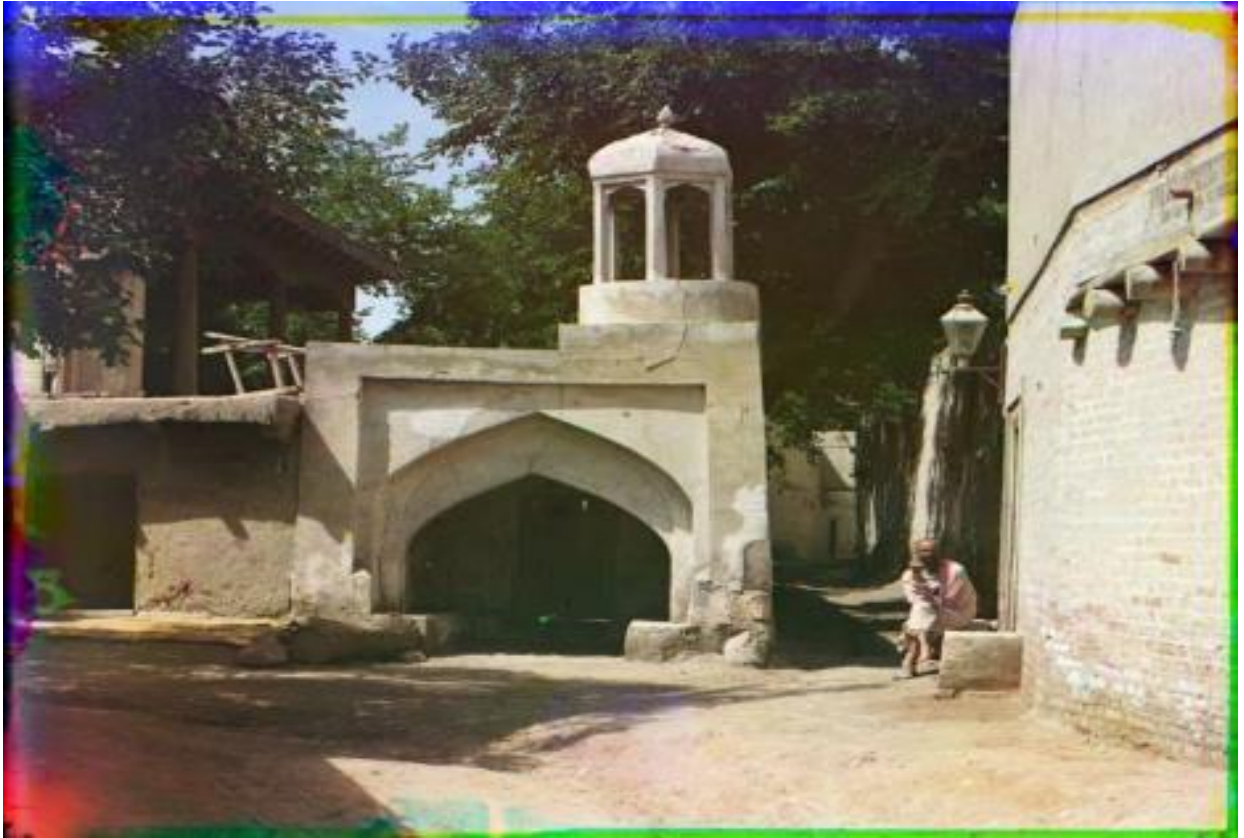
Mosque Kalyan, entrance portal. 1925

In the era of the Soviet Union, three mosques operated in the city of Bukhara: Mosque **Khodja Tabband**, mosques **Khodja Zeinutdin**, mosques **Tagband Bofon**.

Mosques of Khoja **Tabband** (which in translation means curing fever) of the 18th century was built of burnt bricks with double-sided **aivans** on the east and north sides, based on five wooden shear columns with marble bases. The entrance to the mosque was carried out from the east side through **darvozakhona** and **muazzinkhona**. Unfortunately, they have not survived to nowadays. To the north of the mosque was located **khavzi Khodja Tabband** (reservoir). This **khavz** was buried in 1930 due to the fight against the disease guinea worm (malaria).

In the late 90s, on the initiative of the current imam **Azizkhoja Inoyatov** the mosque was repaired, additional buildings and sheds were built, at the same time **tahorathona** (ablution room) was constructed.

Now along with the old building you can also meet mulberry trees that are more than 200 years old. (*picture 16*)



Mosque Khoja Tabband. 1930



Mosque Khoja Tabband. 2017

Mosque **Tagband bofon** (which means “belt weavers”) of the 19th century was erected in **guzar** weavers’ artisans. At the end of the 19th century, up to 30 craftsmen worked in Bukhara.

The mosque has the characteristic architecture of that period with **aivans** on the east and north sides. **Aivan** on the eastern part has not been preserved to this day, but aivan on the north side was rebuilt as an additional prayer hall. A tower-shaped building was built in the northeast corner **muazzinkhona** (place of pronouncing of **azan**).

In 2016-2018, the mosque was renovated, and now the building of the old mosque with a decorative altar has been preserved. (picture 17)



Mosque Tagband bofon. 2017

Mosque-**khonako Khoja Zainitdin** of 16th century consists of a hall for prayers (**namozkhona**), tomb of masters (**honako**) cell (**hujra**) and a reservoir (**khavz**). The mosque is raised on a brick platform. The southern facade has a decorated mosaic portal. The interior walls are fully decorated with different patterns of durable paints. The north and south facades are circled with **aivans** resting on wooden columns with stalactite bases. In the western facade there is a deep vaulted niche where the **mazar** of **Khodja Zainitdin** is located. In the courtyard of the mosque there are 6 **hujras** (cell) of **Khodja Rakhmatullo**. The mosque was renovated in 2017-2018. Now this operating Friday and five-day mosque. (picture 18)



Mosque Khodja Zainitdin. 2018



Mosque Khodja Zainitdin. 1919

Task 1. Answer the questions.

1. Why a cathedral mosque **Kalyan** was not included in the list of functioning mosques in the era of the Soviet Union?

2. What do you know about the madrasah **Niyozkul** of Bukhara city?
3. Which mosques of Bukhara do not have a place of altar and why?

Task 2. Go to the following site of the Bukhara State Museum-Reserve and see the 3D virtual tour of the museum **Magoki Attor**
<https://bukharamuseums.uz/>

Task 3. Scan the QR code of the video clip about mosque **Masjidi Kalyan** in English and create your own tour guide.



(in English)

TOPIC 8. LARGE ENSEMBLES OF BUKHARA IN THE LATE 19TH AND EARLY 20TH CENTURIES (LYABI KHAVZ).

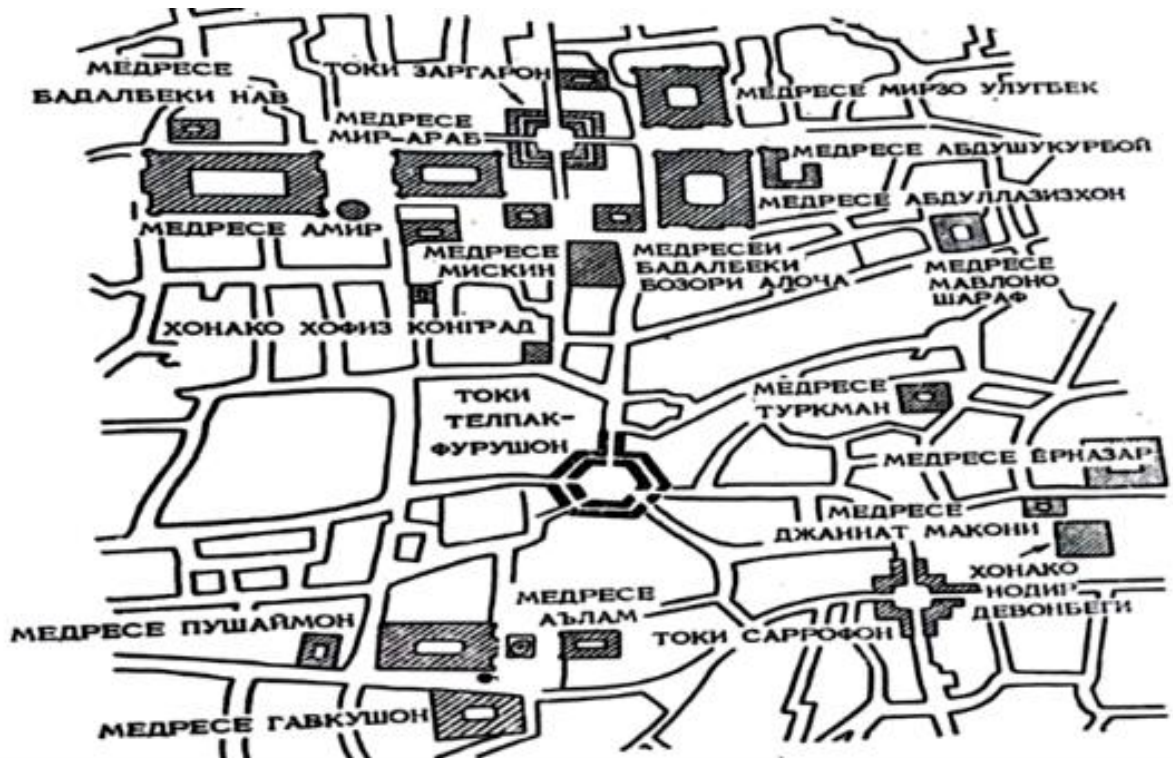
In at the end of 19th and 20th centuries in Bukhara there were a number of ensembles that have survived to this day.

The liveliest district of Bukhara began from “Toki Sarafon” to “Toki Zargaron” stretched up to Registan forming several ensembles. The architectural appearance of the area Labi Khavz developed during the 16th and 17th centuries. It has survived unchanged to the present day. This ensemble included the largest madrasah Kukaldosh (1568-1569) in the city, just below it, on both sides, there are the Nadir Divanbegi madrasah (1621-1622) and khonakoh Nadira Divanbegi (1629), between them lies the largest khavz (reservoir) of Nodira Divanbegi. The ensemble was occupied by shopping arcades, which formed a crowd of residents and other foreign visitors in the area. Khavz (reservoir) also stretched out many residents of the city behind its cool climate created on hot summer days. Khanaka Nadira Divanbegi is a large multi-chamber building designed for temporarily nailed visitors to Bukhara and dervishes. Hujras inscribed in the corners and side walls of the building, where dervishes lived and visitors spent the night. The main portal of the building has an unconventional elongated shape. In addition to the main one, there are two side portals. The madrasah has a prayer hall (zirkhona) with good acoustic properties. Along the edges of the madrasah building ends with slender towers (guldasta), cut off at the height of the walls. Now on khonako Nodira Divanbegi there is a museum of ceramic products (*picture 19*).



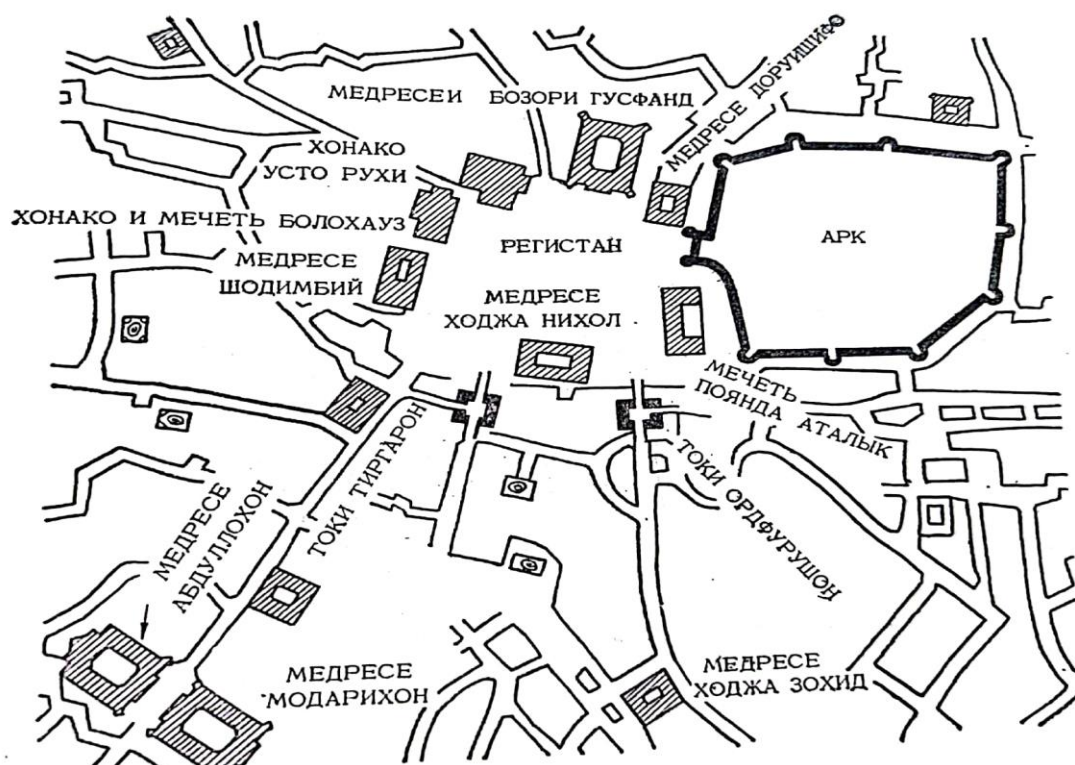
*Scheme of the **Lyabi Khavz** ensemble at the end of the 19th and early 20th century.*

The second most majestic ensemble of Bukhara (**Poyi Minor**) was formed in the 12th-16th centuries. This ensemble consists of Kalyan Minaret (1127-1129), Madrasah **Mir Arab** (1535-1536), Mosque **Kalyan** (1514). Two majestic portals of a mosque and a madrasah are located opposite each other and an elevated minaret 45 meters high. Mosques **Kalyan** combining 12,000 pilgrims and world-famous Mir Arab Madrassah attracted not only local citizens, but also foreign visitors. Like other ensembles, there were shopping arcades and shops. After all, it is the Minaret **Kalyan** served as a beacon for trade caravans, which could find their way at night by a fire signal burned in the minaret. (picture 20).



Ensemble scheme of Poyi Kalon at the end of the 19th and early 20th century

Make way with Registan on Khiyobon occupies, as now, the third ensemble Kosh madrasah formed in the 16th century. The ensemble includes madrasahs Abdullakhan (1589) and madrasah Modarikhana (1566) located opposite each other. At the junction of khiyobon with the main road Djuibar located madrasahs Djuybori Kalon (1671) and squat Jumahonia Volidi (17th century). Between them was a large and deep khavz (reservoir) havzi Nav. (picture 21).



*Ensemble scheme of **Registan** at the end of the 19th and early 20th century*

Task 1. Answer the questions.

1. Why did the **Poyi Kalon** ensemble gradually lose its dignity?
2. Which ensemble has retained its importance now, as it did in the 19th century?
3. Why were the ensembles located exactly inside the city walls?

Task 2. Log in to the site using this address. Listen to the video in Russian and compose your tour guide in English.

https://uzbekistan.travel/storage/app/uploads/poi_kalan.mp4

Task 3. Enter the 3D tour through this address and travel to the ensembles of Bukhara.

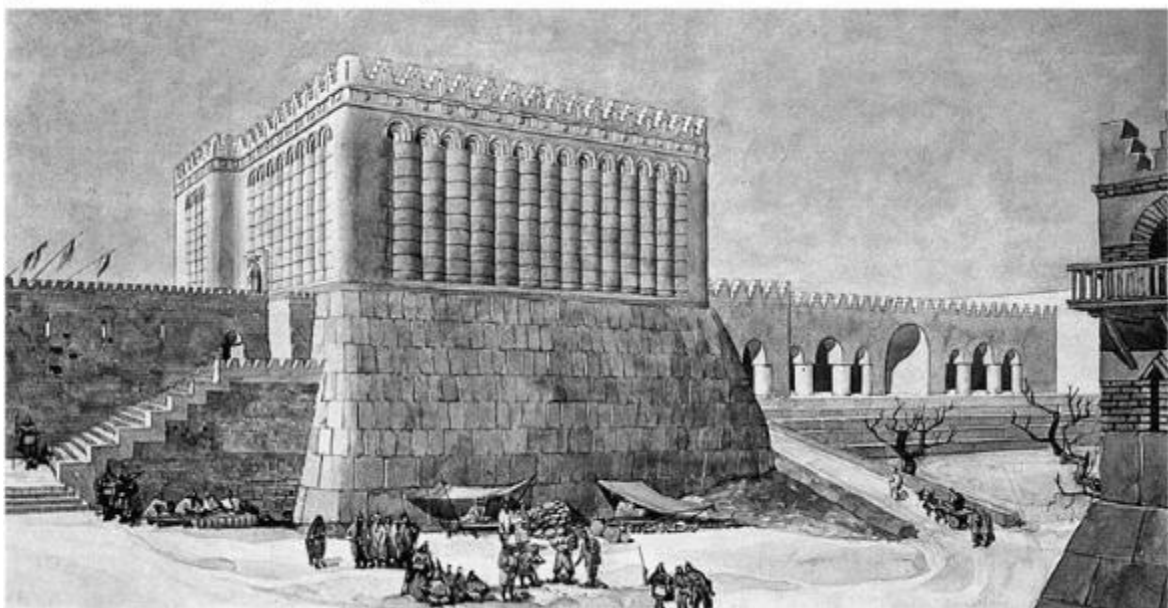
<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwjaiP7PgD7AhWzSvEDHTlnBZEQFnoECCsQAQ&url=https%3A%2F%2Fme-qr.com%2F&usg=AOvVaw3sqjeeTbpz1JmVeQdF8daj>

TOPIC 9. COUNTRY AND FOREIGN PALACES OF THE BUKHARA EMIRATE

The first palace built on the territory of Bukhara is the **Varakhsha** palace dating back to the 5th century AD. This palace of the great **Buhorkhudot** dynasty existed until the 11th century. The territory of this palace approached about 100 hectares. The city was abandoned due to the drought of the irrigation systems. In the 1930s, the ruins of the city were found by a group of archaeologists V.I. Shishkin. (picture 22)



Ruins of Varakhsha Palace. 2019.



Restored painting of the Varakhsha Palace by architect V. Nielsen

At the end of 18th and at the beginning of 19th there were 5 main country palaces in Bukhara: **Chorbogkhosa** (behind **Uglan** gate), palace **Gulchorbog** (in **Tashkupruk**), castle **Shirbuddin** (4 km from the city of Bukhara), palace **Karmana** (104 km from Bukhara in the village of **Karmana**), palace **Sitorai Mokhi Khosa** (4 km north to the city). Some served as seasonal residences, and some as permanent residences for the emirs of Bukhara.

Emirs of Bukhara and officials often went out of town with all their court servants. During the departure of the emirs, the city was ruled by kushbegi.

One of the oldest country palaces was considered a palace of **Nasrullakhan** in **Chorbogkhosa** (1840-1860) which was located behind the **Uglan** gates. This palace was along the northwestern suburbs, which were watered by ditches from all sides. The emir **Nasrullahan** (1827-1860) often came here in the summer. Unfortunately, this palace has not been preserved nowadays.

Another palace **Shirbudun** was erected 4 km east during the reign of the emir **Muzaffarkhan** (1860-1885). Etymology of the term “**shirbudun**” was studied by several scientists, including **bukharians**. There is a version that 40 maids who had snow-white bodies from bathing in milk were called “**shir badan**” (white body). Another version says that the Emir of Bukhara had four daughters. One of them was very beautiful, her body was dazzling white as milk. So, among the people, thanks to her, the village and the area started to be called “**Shirbadan**”, the third version that in **Tinnis** and **Daemette** (settlements at the mouth of the Nile River of the 10th century) produced a white canvas of “**badana**”. Many claim the version bound with ruler of **bukharkhudats Bidun**, A “**shir** or **she`r** means (lion) – (**Bidun**-a lion)”. (*R. Almeev: Sherbudun country palace of Bukhara emirs. To the study of the toponym. 10:44 24.04.2011*). In 1870s the masters of Bukhara **usto gilkor Rakhim Khayatov** and **druzgar Abdurasul** erected a new building in the palace **Shirbudun**. The last buildings were erected during the reign of the emir **Akhadhan** and called the “**narzillaboy**” corps, although at that time the old buildings of **Sitorai Mokhi Khosa** were considered the summer residence of the emirs. The palace was built in the style of a 19th-century Persian palace. But in 1950, this palace was completely destroyed, since no one can even find a drawing plan of this structure. Only photographs

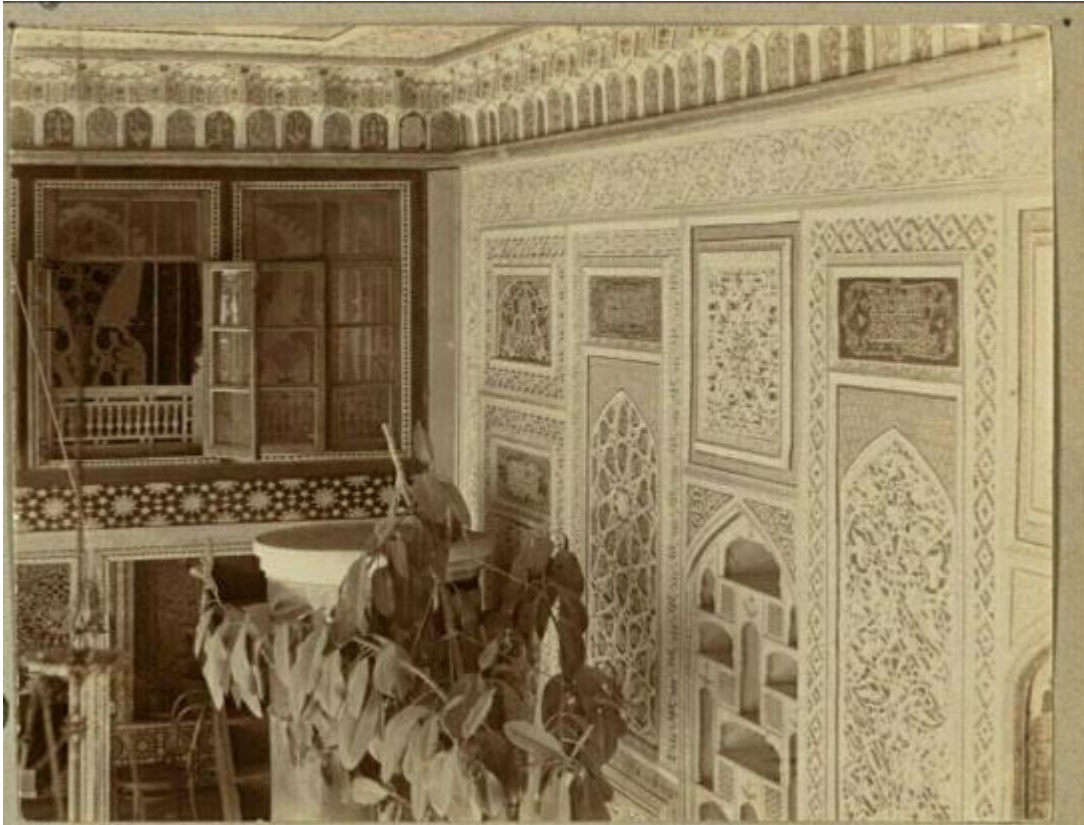
of Prokudin-Gorsky taken in 1904 and a photo of Henri Moser taken in 1883 have survived. (*picture 23*)



Shirbudun (Prokudin-Gorsky).1904



Shirbudun (Henri Mouser) 1883



Shirbudun, interior. (Prokudin-Gorsky) 1904

After the quarrel with the Bukhara spiritual representatives, **Said Abdullahadkhan** in 1894 left the city and went to **Karmana** (now located in Navai region), where he had previously been at the post of bek. In 1900-1905 the palace **Mirzachorbog** (flying residence) was erected in **Karmana**. Thus, Emir Said **Abdulahadkhan** ruled the emirate from his palace in **Karmana** for the rest of his life. It was impossible to find him in **Ark**. He always stayed in country palaces.

The architecture of this palace consists of wood-brick constructions, with a huge garden. Chief architect of palaces was **usto Abdurahim Turdimurod ugli Gazgoni**, and the chief carving master on **ganch** was **usto Shirin Murodov**. According to the architectural scheme, the palace is divided into two parts. The first part consists of an eleven-meter guest room with two walk-through rooms. At the top of these rooms is a balcony. The walls of the guest room are decorated with different patterns. On the upper part of the walls, vaults decorated with carvings erected on **ganch**. Eight windows of the palace were built in European style.

The second part consists of a low building that includes 10 rooms. These rooms are simple in architecture. The initial 15 brick rows of the building were built from baked bricks.

In the courtyard of the palace there was a 9 meter well, which was then filled up.

After the emir [Abdulahadkhan](#) this palace was almost empty. In 1942-1943 the palace served as a barracks for Polish soldiers. Palace [Mirzachorbog](#) after the war was the office of the collective farm, in 1960-1975 served as a cocoon reception point.

Now the palace is in a deplorable state. Based on rumors about the discovery of gold on the territory of this palace, the local population, in search of a treasure, destroyed the walls, broke the decorative carvings of the [ganch](#), and stole expensive cedar wood window frames. The well was filled up, the gardens were lost. (*picture 24*)





*Ruins of the Palace of the Emir of Bukhara **Mirzachorbog** in **Karmana** (Navoi). 2019*

The history of the palace of the Emir of Bukhara in Kagan (New Bukhara) is connected with the construction of the railway in the late 1880s and the travels of the emir **Abdulahadkhan** across the Russian Empire. He often rested with the palace servants and his family in the resort territories of the empire. In 1883-1884, he gave instructions on the construction of a palace to receive highly honored guests from the Russian Empire. Especially, one of the reasons for the construction of this palace was the planned visit of the Russian Emperor Nicholas II to Bukhara, which never took place. At first, they wanted to build a palace inside the city, but the officials of the spiritual community opposed this, because they did not want the entrance of the representatives of another religion to the city. The emir commissioned the well-known designer Leonty Nikolaevich Benua to draw up a plan for this palace. After 2 years, Benua presented the plan of the palace to the emir, which was drawn up considering all the conditions for

recreation: **aivans** (terrace) on the second floor, guest and reception rooms, banquet halls and even a bathroom.

The construction of the palace began in 1895 in the new Bukhara (Kagan), which was headed by the famous engineer designer Dubrovin, and ended in 1898. The adjustment scheme consists of several identical buildings with a complex structure. It has several domes, verandas and terraces, miniature towers, huge columns that incorporate Baroque, Empire and Arabic Moorish style. The construction and decoration were carried out by well-known **bukharaian**, as well as Russian masters. Interior decor takes carving on **ganch** and pattern drawings. In the quadrangular shape of the building there located a several halls in which you can go from one to another. In the center of the building there is the largest hall, enriched with decorations from **ganch**. Seven Dutch stoves create a rich decoration for the interior of this hall.

A compact spiral staircase leads to the second floor of the building, and small arched verandas will enter the rooms. The veranda is carved from **ganch** by ayahs (sermons) from the holy Quran. The third floor was used only in emergencies for safety.

The cooling and heating system were well established that, from the Dutch ovens, which were built between two rooms, warm air spread through the intra-wall cracks. And from the 3-meter basement of the palace, cold air spread through the same cracks in summer.

The entrance to the palace was carried out from 3 sides. The visitor, who entered from one side, having examined the whole palace, exited through the other side. Through the eastern entrance you can go to a special room, richly decorated corrugated ornaments. This room served as the reception room of the emirs.

Later the last ruler of Bukhara of **mangyt** dynasty **Said Amir Olimkhan** used this palace to receive foreign guests. In 1920, the building served as a new girls' school for “**Young Bukharains**”. And in 1947, by the order of the ministry, the palace was given to the state railway company of Bukhara department, after which a railroad shed was organized here, which functions to this day. (*A.Gafurov. “From the history of the founding and development of the city of Kagan and its role in Russian-Bukhara relations (1888-1917).”*) (picture 25)



Exterior facade of the emir's palace in Kagan. 1999



The interior of the hall of the emir's palace in Kagan. 1999



Aivan (veranda) of the emir's palace in Kagan. 2018

There is the legend about the definition of the location of the palace **Sitorai Mokhi Khosa** that, by order of the emir, pieces of carcass of lamb were hung in different places of the city. After a day, they determined the degree of depravity of the carcasses and the location of the palace was chosen in the place where the meat was rotten last.

The old palace **Sitorai Mohi Khosa** built by famous masters of Bukhara **usto Khodja Hafiz**, **usto Nasrullohai**, **usto Astankul** and engineering work was headed by a Russian engineer **Sakovich**. After the emir **Muzaffarkhan** his son **Abdulahadkhan** hardly used the palace.

The new palace was erected by order of the last emir of Bukhara **Said Alimkhan**. From 1911 to 1914 three buildings were erected in the place of the old palace **Sitorai Mokhi Khosa**, including a reception yard, a personal building and a harem. Engineering was introduced by Russian engineers **Margulis** and **Sakovich**, led the construction of the old palace **Sarkor Mirzo Ustometdin**, but architectural forms and decorations were introduced by the famous masters **Abdurahim Khayatov**, and **usto Shirin Muradov**. Wood carvings performed by **usto Kori Chubin** and **Abdu Gafur**, wall ornamental paintings created by **usto nakkosh Hasanjon**. The construction of the palace was introduced from 1911 to 1918 – in 1911-1914 was built **aivan** (veranda) and the White Hall, and in 1917-1918 was constructed the building near the **khavz**. The territory of the palace, including gardens was 6.5 hectares.

The architecture of the palace combines European and Oriental styles, which creates an unusual shape and beauty. Inner courtyard with a high aivan decorated with carvings on **ganch** and the tree, that occupies the special attention of visitors to the palace. Also, a fountain was built in the courtyard, which was powered by electricity produced by an imported engine from Germany.

The most beautiful and luxurious “White Hall” for receptions includes carvings on **ganch** on a mirror background. **Usto Shirin Muradov** came up with this design himself. In this room, you can see Italian furniture sheathed in white light material to match the color of the room. The waiting room and the game room also have imported furniture from Russia and Italy. Dutch ovens sheathed with Russian tiles give a special luxury to these halls. The waiting room is decorated in such a way that not a single pattern is repeated twice. The layout of the banquet hall differs from others in that it has movable walls and multi-colored Venetian glass windows. The walls of the hall changed depending on the seasons, but unfortunately, only the autumn decoration has been preserved. The tea room of the palace is designed and decorated with Venetian glass. Here you can see vases and various porcelains of the 19th century, brought from China and Japan.

The halls of the palace contain exhibits of the 19th century, both local and imported from different countries, namely souvenirs and household items.

In the center of the garden is an octagonal pavilion. It is intended as a guest for visitors to the palace from other states. The pavilion is very richly decorated, 4 kg of gold was spent for gilding the walls of this building. Now, as part of the museum, there is a pavilion of gold-embroidered palace clothes and belts.

In the southern part of the garden is located the third building of the palace, which is a two-story brick mansion with a glazed greenhouse, a gazebo and a pond opposite, lined with gray **Gazgan** marble. This building functioned as the emir's harem, where wives and concubines lived. Mother of emir ruled over the wives and concubines, who settled on the third floor of this building. Nowadays, here you can admire the expositions of the national embroidery of Bukhara “syuzane” of the 19th and 20th centuries.

The palace, after being conquered by the Bolsheviks, began to function only in 1927. The first Uzbek museologist **Musajan Saidzhanov** actively participated in its opening. This museum consisted of three sections: “The Life of the Last Emirs”, “Urban Handicraft”, “History of the Bukhara Revolution”.

In 1933 **Sitorai Mohi Khosa** became a branch of the Bukhara Museum and was given the status of an inter-district museum of local lore. The exhibition has been refurbished and expanded. The demonstration of the exhibition continued until 1947.

Since 1948, the exposition began to be called “Folk Art and Art of Bukhara” and it included the following sections: “Monumental Art of Bukhara”, “Applied Art”, “Folk Musical Art”, “Art of Calligraphy and Miniatures” and “Cultural Relations of Bukhara with neighboring fraternal states”.

In 1954 it was opened a departmental rest house of the All-Union Central Council of Trade Unions in this palace and the museum was reduced to 9 main halls from the entire palace complex. The exhibition was named “Museum of Folk Art”.

Nowadays, there locates a decorative museum of visual and applied art. (*picture 26*)



Palace Sitorai Mohi Khosa. 2018



Banquet hall of the palace Sitorai Mohi Khosa. 2018



White Hall of the Palace Sitorai Mohi Khosa. Present days



palace harem Sitorai Mohi Khosa. 1940

In addition to the country palaces of the emir, there were palaces located in the Crimea, **Jelesnovodsk** and St. Petersburg

During the reign of Bukhara by Emir **Said Abdulahadkhan** introduced very close relations with the Russian Empire. In 1893 the Emir of Bukhara **Abdulahadkhan** was invited to the court of Emperor Romanov and became a friend of this family, and in 1897 he first time arrived in the Crimea visiting Prince Yusupov. After this event, the emir falls in love with these places and in 1899 he bought land in Yalta and the construction of the first two buildings begins: for staff and an observatory. By order of the emir, a park was also laid here, where exotic trees and plants were planted, so this is considered the best in the Crimea. Due to the fact that the Emir of Bukhara **Abdulahadkhan** began to visit the Crimea every year, he started to build a palace in these places.

In 1907, he began the construction of the palace by the head of Tarasov the most famous architect in the Crimea at that period. In 1911, the Palace of the Emir of Bukhara was completed and named “**Dilkusho**” (in Turkic “Charming”). But unfortunately, this year the emir **Abdulahadkhan** was died and **Said Alimkhan** took the throne. The architecture of the palace is incomparable as it includes Moorish and Turkic styles. The construction is built of baked bricks in a two-story form, on the main staircase to the palace, guests are greeted by Lion statues, and a wonderful view of the palace opens from here. Columns reaching up to the second floor, Moorish-style horseshoe-shaped windows, Turkish-style domes on the roofs, lots of stucco and decorations. After the death of **Abdulahadkhan** the palace passes into the hands of the emir **Said Alimkhan** and functions as a palace until 1917, after which it is nationalized, passing from hand to hand; originally a tuberculosis dispensary, then an all-Union health resort. In 1970, ongoing repairs caused enormous damage to the architecture of the building. After the repair, the palace was given to the Yalta sanatorium, functioning as a library and reading room. The building was closed to tourists until the early 90s of the last centuries, and now functions as one of the city's attractions. (*picture 27*)



Palace of the Emir of Bukhara in Yalta 2008



Palace of the Emir of Bukhara in Yalta. Interior. 2023



Emir's Palace in Yalta 1920



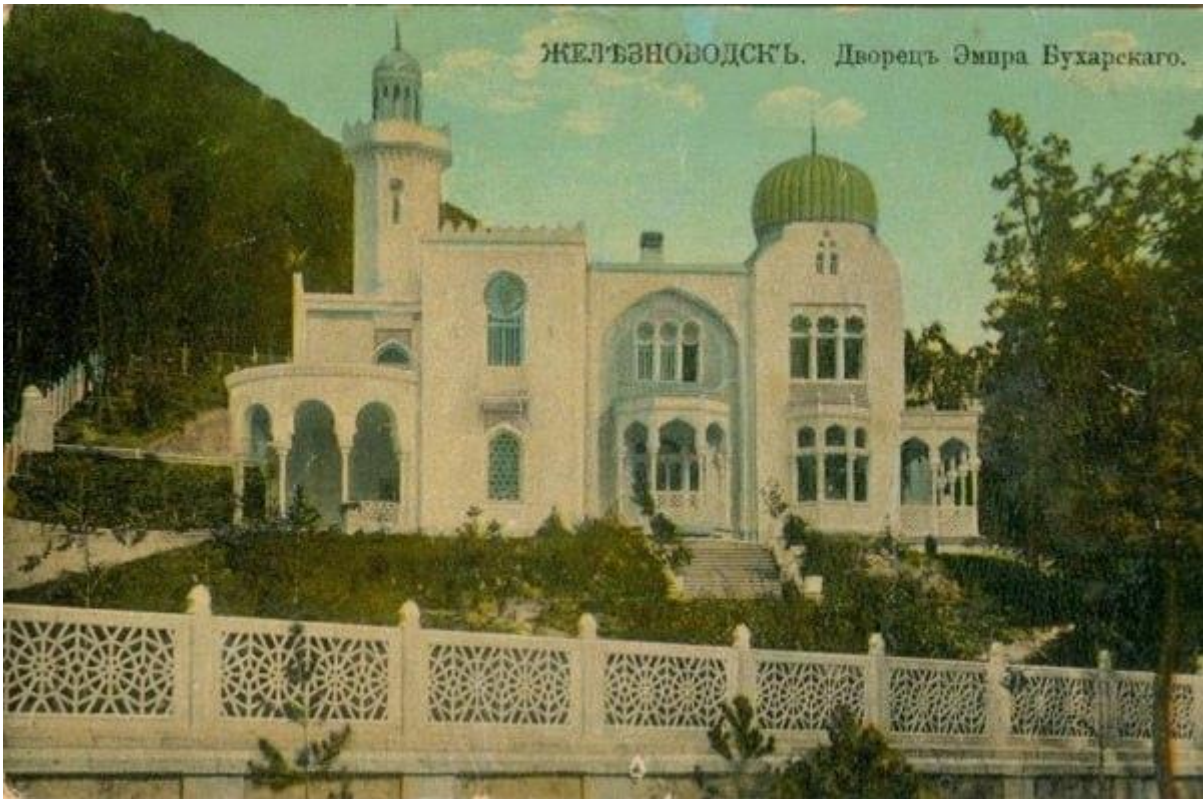
Emir's Palace in Yalta 1989

Emir of Bukhara **Said Ahad Bagoturkhon (Abdulahadkhan)** often traveled to the Caucasian Mineral Springs and in 1905 acquired land of 1.7 sq. **sazhen** (0.77 hectare). In 1907, the construction of the palace began, headed by Russian engineers Vladimir Nikolaevich Semyonov, architect Ivan Ivanovich Baykova, W.F. Zimerman. In

1912, the construction of the palace was completed. Considering the death of workers during construction as a bad omen, the Emir of Bukhara **Said Alimkhan** handed over the building of Maria Feodorovna to the family of the emperor. After the mansion was transferred to a charitable sanatorium for women teachers. In 1912, according to the project of the architect A.I. Kuznetsov, were built the Upper Baths for 30 cabins (60 baths). In 1914, during the First World War, the palace functioned as an infirmary. After the revolution of 1917 the building again functioned as a sanatorium. In 1920, the palace housed a sanatorium of Tsusstrakh. In 1930-1950, the building was reorganized into sanatorium No. 41, in the early 1960s the name of the sanatorium was called “**Udarnik**-(Drummer)”. During the World War II the building was damaged. In 1970, the building became part of the sanatorium named after E. Telman. In 1981, the palace was proclaimed as a monument of history of federal significance. In 2017, the building was leased for 49 years to one of the Russian companies. (*picture 28*)



Emir's Palace in Jeleznovodsk. 2017



Emir's Palace in Jelesnovodsk. 1930



Emir's Palace in Jelesnovodsk, fireplace stove. 2009

The house of the Emir of Bukhara - as it is now called in St. Petersburg, began to be built by order of the Emir **Adbulakhadhan** in 1913 for his son **Said Alimkhan**. In 1910 the land for construction was purchased at **Kamennoostrovsky** Prospect 44b. The construction was headed by the Russian architect Stepan Krechinsky, who had previously participated in the construction of the Cathedral Mosque.

After the death of his father in 1910, Emir **Alimkhan** led the construction of an apartment building.

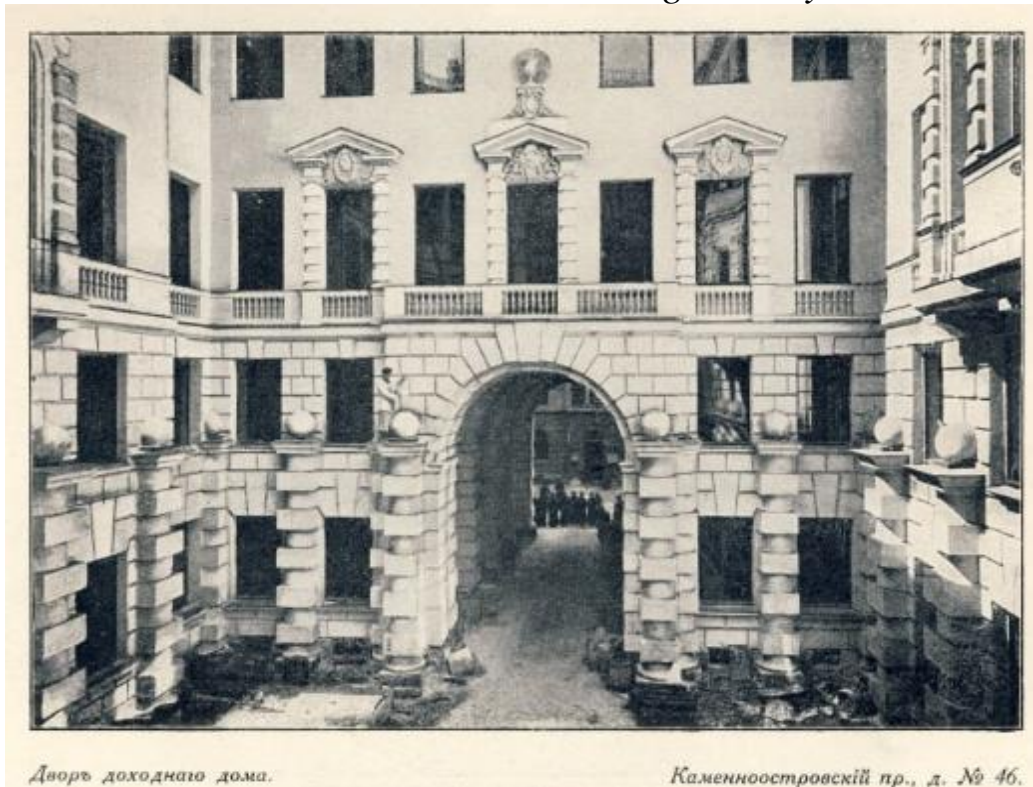
The architecture of the house is sharply distinguished by its style, the appearance of the building resembles Florentine palazzos, the facade is decorated in the style of the Italian Renaissance. The building is three-story with an attic, the front facade is visually divided into two parts - a basement with large-scale rustication and massive semi-columns, and “lighter” upper floors. The upper part of the arcade is formed by three arches of a composite order. The cladding of the facades is made of dolomite marble from the Shishimskoye deposit in the Middle Urals. Emir **Said Alimkhan** did not live long in this house. Shortly after the revolution in Russia, the emir, leaving this house, fled to Afghanistan. In 1917, the building housed the first machine-gun reserve regiment of the Petrograd garrison. Since in 1920 the house was given over to communal apartments, the interior and front entrances were badly damaged. Already in the 1990s, marble balusters were knocked down, wall paintings were covered with graffiti, stucco molding and wooden decor elements (pedestals, railings, doors) were significantly damaged. Nowadays, the apartments on the left side remain communal, while the right side of the house is divided into private apartments. (*picture 29*)



Emir's house in St. Petersburg. 2020



Emir's house in St. Petersburg. Courtyard



Дворъ доходнаго дома.

Каменноостровскій пр., д. № 46.

Emir's house in St. Petersburg. 1917

Task 1. Check out the following link for a 3D tour of Sitorai Mohi Khosa and write a written tour guide.

<https://uzbekistan360.uz/ru/location/dvoretz-sitorai-mokhi-khosa82e>

Task 2. Scan the QR-code by viewing pictures about the palaces of the Emir of Bukhara in Crimea, enter a discourse about the architecture of this palace.



Task 3. Scan the following QR-code, watch a video in Russian about the emir's tenement house in St. Petersburg, translate into English and create an online tour guide.



(in Russian)

TOPIC 10. CEMETERIES AND MAUSOLEUMS OF BUKHARA IN THE 20TH CENTURY.

Cemeteries in Bukhara in the 20th century started with 17 units located within the walls of the city. At the cemetery **Turkidjandi** in the center of the city, the grave crypts were filled every day, since they had to arrange burials without soil in “**sagona**”. Some grave crypts approached dwellings. The rest of the cemeteries located outside the walls of the city placing near the approaches to the gates of the city.

Cemetery **Turkidjandi** strictly associated with the name of Saint **Abu Nasr Ahmad ibn Al -Fadl ibn Musa al-Muzakkir al-Djandi**. The first mention of this saint was presented in the book of **Ali Busairy** “Biographical Dictionary of **nisba**” (the book did not reach us), (*Abu Kamil Ahmad ibn Muhammad al-Busayri al Anbarduvani al Bukhari* (d. 449/1057) - *hadith scholar, jurist, historian, philologist from the village of Anbarduvan Bukhari; the author of the nisba- biographical dictionary “Corrections and additions to the names of nisba” that did not come down to us, which was used by al-Samani*). The tomb of the famous imam **Turkijandi** (late 10th - early 11th century) in the 14th -15th centuries becomes the mazar of Bukhara, which is visited by pilgrims who came to **ziyora** (evocatrion) to this city. This is explained by the fact that after the invasion of the Mongols (13th century), the holy places in Central Asia become the main element of religious life. Thanks to Sufism, the veneration of famous **sufi** teachers and associates began to be called saints (**Valiy**, pl. -**avliya**). The tombs and the territories adjacent to them were considered sacred and inviolable. The holy people acted as examples of true Muslim morality, based on sincerity, purity of thoughts, selflessness, humility, patience, perseverance, the ability to be grateful, self-control, chastity, courage and the ability to forgive. The grave, not only of the Sufis, but also of the authoritative **ulama**, theologians, became holy places in the city of Bukhara and its environs. For example, **kools** of **Abu Hafsa Kabir** (767–832) survived until the 16th century. From the 16th century instead of **ulama**, the Sufi **Bahauddin Naqshband** becomes a saint, patron and protector of Muslims in the city of Bukhara. Thus, officially from the 14th to early of the 15th century, and possibly from the 13th century, the cemetery where the imam was buried turns into a

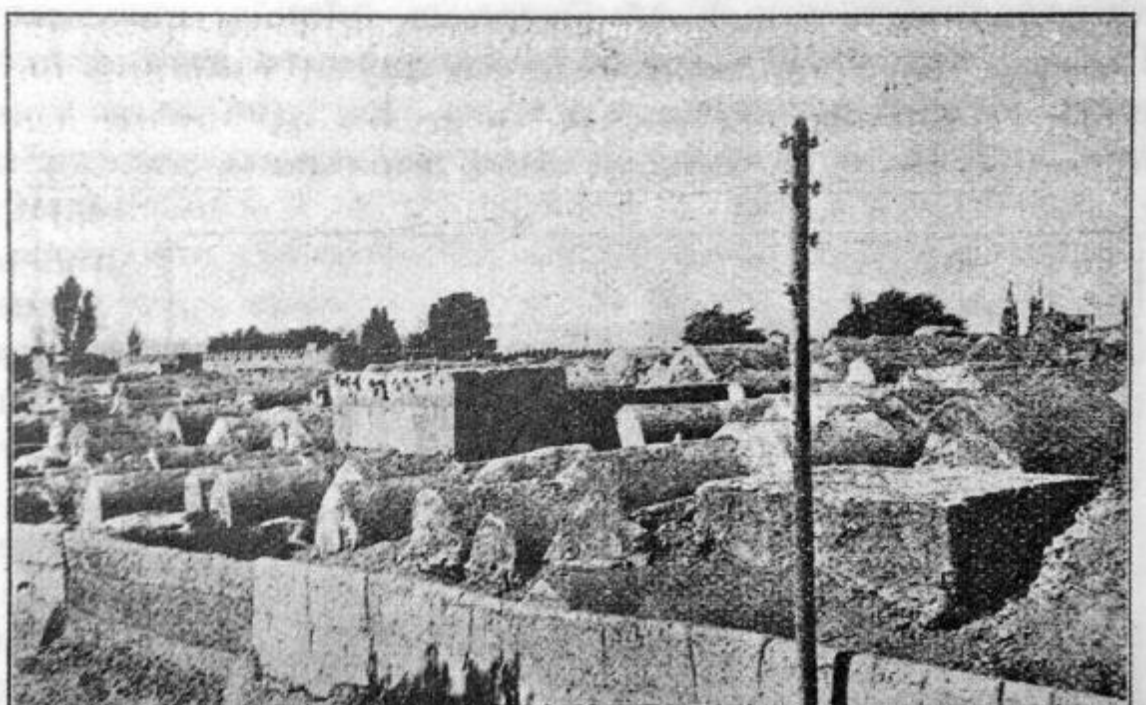
mazar. From the first quarter of the 19th century according to the **waqf** documents, it began to bear the name **Mazari Turkidjandi**, after that they began to call the whole complex - a mosque, **mahalla**, mausoleum, street. According to official documents, in the XIX century the name **Turkidjandi** firmly entrenched behind the mazar. We meet reports about this in written sources from 1816 by N. V. Khanykov (1843), Muhammad Ali Baljuvoni (1927), V.A. Shishkin (1936), in the plan of Bukhara Parfenov-Fenin (1910), O.A. Sukhareva (1976), Sayyora Rakhmatova, Khaidar Kurbonov (1995) and subsequent authors - B.A. Kazakova, N. Yuldosheva, H. Kurbonova and etc. (*Nematov A. The second birth of the Turki-Djandi // Bukhara Bulletin. 2010. July 10; <http://www.islamsng.com/uzb/culture/5345>*). (picture 30)



Cemetery Turkidjandi late 19th early 20th century

One of the oldest cemeteries in Bukhara “**Dahmai Behshtiyon**” (which is translated from Tadjik “Tomb of the inhabitants of paradise”) existed already in the 8th century. It functioned until the

middle of the 20th century. Famous scientists and shrines of Bukhara rested here. Abdurahim Kurro Tarabi, Khalfa Muhammad Husain, Mavlono Fakhridin Muhammad ash-Sharistoni, Mavlono Rukniddin Abdurahim ash-Sharistoni, Sheikh Abdu Isok Gulobodiy, Hazrat Abu Zaid Dabusiy, Hazrat Nuritdin Sobuniy, Mavlono Burkhonutdin Anzhir Fagnaviy, Ahmad Donish and others. During the reconstruction of this dakhma (tomb) in 2005, at the head of the current **hakim** (governor) Bukhara **Samoyiddin Khusenov** and director of the Bukhara law and consumer services college **Nuriddin Bozorov** a mausoleum was erected at the entrance of the old cemetery. (picture 31)



Cemetery (Mazar Behishtiyon) at Karshi gate. 1940s



Cemetery “Dahmai Behishtiyon”. 2019

Another of the oldest cemeteries in Bukhara “**Khazrat Imam**” was erected during the reign of the Arabs. The cemetery is named after the great imam of **Hanafi**, theologian **Abul Hafs Kabir – Bukhari** (Hazrat Imam, Imam **Hojat baror**). In the 9th century **Namazgah** was surrounded by walls and the cemetery turned out to be outside the city - rabat. The cemetery was moved to the village **Sumitan** in 970-971. In the 10th century the great **Karakhanid** ruler **Arslankhan Muhammad bin Suleiman** reconstructed **khazirs** of **Abu Hafsi Kabir** and his son **Abu Hafsi Sagir**. **Honakoh** in the cemetery was built by order of **Amir Timur Kuragon**. In the first half of the 16th century **Abdulazizkhon Shaibanid** reconstructed the walls of the city and the cemetery turned out to be outside of Bukhara city. The **mazar** was moved to the top of the old city wall and built **khazira**, in its western wall is the aivan of the memorial mosque, in the center -**dakhma**, the preserved tombstones were transferred to it (*rusrav.uz*). At the beginning of the 20th century, the Hazrat Imam necropolis was enriched with a minaret, several **khazirs** and house. In 2009-2011, the cemetery was reconstructed again and on the site of the **khazira** there were built a large mausoleum with three **aivans**, which is covered by a small dome. In the middle of the mausoleum there are four tombstones of gray marble. All other buildings of the necropolis have also been restored.

This cemetery functions to this day and is considered the main place of burial. (picture 32)



Cemetery of Hazrat Imam. 1920-1940

Mausoleums and necropolises in Bukhara were of great importance. People often visited these mausoleums and necropolises. The most famous the mausoleum of Ismail Samani founded in the 10th century. There was a large cemetery here. The mausoleum was covered with sand from the conquest Geznavids at the end of 11th century. Until the 17th century, the mausoleum was located on the territory of the necropolis Chohor Gumbaz. At the beginning of the 20th century, only a cemetery and a mausoleum remained here. The architecture of the mausoleum differs sharply from other structures by the features that, the main materials are burning bricks and ganch determine not only the technical basis, but also the decoration of the building. The mausoleum was built according to a strictly geometric rule, since all sides are symmetrical and the same in size and decoration. The size of the building is 10.8 x 10.8, the total height is 15 meters, the wall thickness is 1.8 meters. Tier under the dome consists of a belt of through arches. All facades of the building are oriented to the cardinal points and this creates changes in the color of the walls of the building from sunrise to sunset.

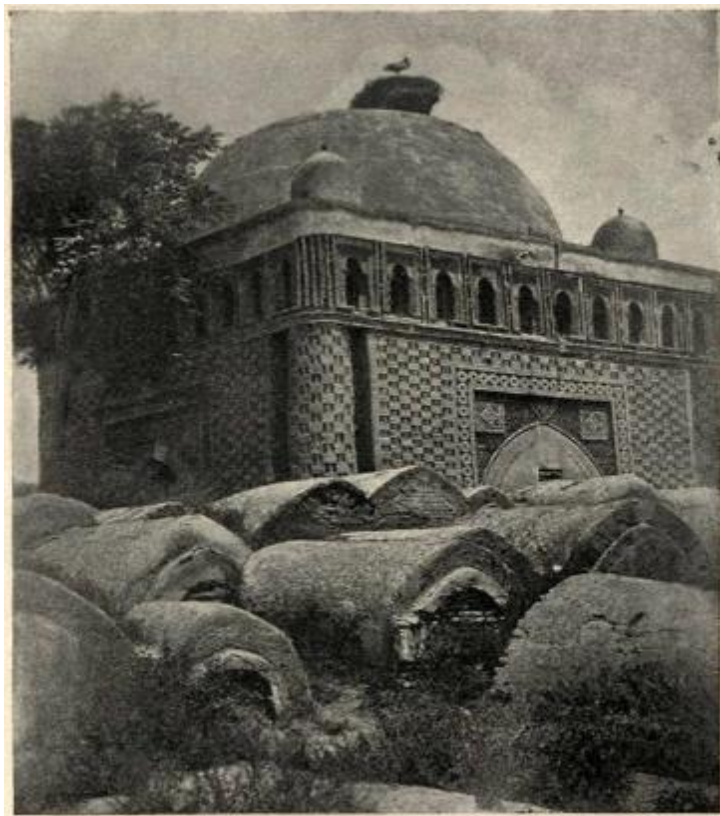
The mausoleum was first examined in 1924 by an expedition M. Ya. Ginzburg. At the same time, the plan of the building was taken. In 1925, scientific secretary of the commission of Bukhkomstaris M.Yu.Saidjanov was organized the reconstruction of the facing of the dome of building. In 1926-1928 during further archaeological research – excavations of L. V. Vyatkin there were conducted that a several burials were preserved inside the necropolis, including Ismail Samani himself. At the same time, it was established that the building of the necropolis stands on the ruins of an even more ancient one, possibly somehow connected with solar cult. In 1928-1930, the partial restoration of the mausoleum was carried out by P. S. Kasatkin and N. M. Bachinsky. (https://ru.wikipedia.org/wiki/Mausoleum_Samanids)

In 1937-1939, the mausoleum was carefully examined and restored under the guidance of B. N. Zasyrkina, while the cemetery was destroyed, the graves of which in the form of brick vaults, covered the building by almost one third of its height. Later additions were removed, with the exception of the outer brick lining of the dome and a small brick cladding that appeared in 1925, lantern above the round opening at the zenith of the dome. (https://ru.wikipedia.org/wiki/Mausoleum_Samanids)

In 1993, the mausoleum was included in the UNESCO World Heritage List. (picture 33)



Samanid Mausoleum 2017



Mausoleum of the Samanids. 1920

There is a necropolis **Chor Bakr** 5 kilometers west of the city, it was often called the city of mortals. The first burials appeared in the

necropolis in the 10th century. In the 16th century, a huge ensemble was built here.

During the reign of **Samanids** in Bukhara there was a clan of Djuybar seyids (descendants of the prophet Muhammad), they occupied a very respectable place in the government of the state.

In 1560 the ruler of the dynasty **sheibanids Abdullakhan II** decided to build a mosque, a madrasah and **khonako** to perpetuate the memory of the **Djuybar Seids**. In 1563 Khoja Muhammad Islam died and was buried in this necropolis. In 1593 his son, **Khodja Bakr Sa'd** died, and buried next to his father. And later other representatives of this family – **Abu Bakr Fazl** and **Tojiddin Hasan** were buried here. The word “**bakr**” is a kind of religious title, translated from Arabic as “brother”. In the middle of the 16th century, an orchard was laid out on the territory of the ensemble, and at the beginning of the 20th century a minaret was built.

Khazirs (tombs) of four **Bakrs** located in the northwestern part. These tombs bear the generic name of the necropolis “**Chor Bakr**”.(figure 34)



*Necropolis **Chor Bakr**. 2015*



Khazirs in Chor Bakr. 2016

Task 1. Make up 10 questions on topic 10 and enter the partner`s interview.

Task 2. Scan the QR code of the next video about the necropolis **Chor Bakr** and compose your tour guide in writing form.



Task 3. Visit the following site of the State Museum of the Reserve, open the 3D tour of the mausoleum of **Samanids** and lead a discourse on the topic “Architecture of the mausoleum of **Samanids**”.

https://www.google.com/url?sa=t&source=web&rct=j&url=https://uzbekistan360.uz/ru/location/bukharanzy&ved=2ahUKEwja56LX3MT7AhVt-ioKHbYLD_Q4ChAWegQIBxAB&usg=AOvVaw0mcMIBPtF8Js3s_vXbD8pZ

TOPIC 11. HOUSE-MUSEUM OF FAIZULLO KHODJAEV (HOUSE OF THE MERCHANT OF BUKHARA)

The house of the wealthy merchant **Faizullo Khodjaev** belonged to the father of **Ubaidullo Khodja Kasym Khodjaev**. **Ubaidullo Khodja Kasym Khodjaev** was a well-known merchant, millionaire, trader of astrakhan and cotton in other countries.

The house was built in the 19th century with own money of **Ubaidullo Khodjaev**. The architecture of this building includes the style characteristic of Bukhara, the area of which consists of 3 hectares. The house is divided into three parts: male, female and economic part. The house complex includes **aivans**, living rooms, living quarters decorated with magnificent carvings and paintings on wood and **ganch**. To date, the male part of the house has not been preserved. In the women's part there are large guest rooms, winter and summer rooms, a high wooden carved gallery “**avian**” located above the front rooms of the courtyard. In the economic part, you can get acquainted with household items, ceramic dishes and other household items of the late 19th - early 20th centuries.

After the death of his father, the house was inherited by his son **Faizullo Khodjaev**. **Faizullo Khodjaev** was already attracted to **Jadidism** at the age of 17. **Faizulla Khodjaev** imported the revolution in Bukhara in 1920. He took possession of his father's property, moreover, he sponsored the studies of young bukharians in Germany and Turkey.

In July 1937, he was arrested and with a group of prominent revolutionaries and party workers (N.I. Bukharin, A. Ikramov, N.N. Krestinsky, A.I. Rykov and others), appeared at the trial in Moscow on the so-called right-wing Trotskyist bloc. In March 1938 he was shot.

In the early 19th century, this house was converted into a hospital. After the house was used as the building of a medical college.

Currently, the house-museum houses several expositions:

- Ethnographic exposition “The Life of a Rich Merchant of the 19th - 20th centuries”;

- An exposition dedicated to the life and work of the outstanding political figure of the Uzbek state - **Faizulla Khodjaev**;
- Exposition “Kitchen of a rich merchant's house”;
- “Foreign and internal trade of Bukhara 19th – 20th centuries”. (*picture 35*)



Faizullo Khodjaev House Museum. 2018



Faizullo Khodjaev's house museum, interior. 2018

Task 1. Scan the QR-code of the next video about **Fayzullo Khodjaev's** house museum and create your own tour guide.



Task 2. Write an essay about the life and activity of **Fayzullo Khodjaev**

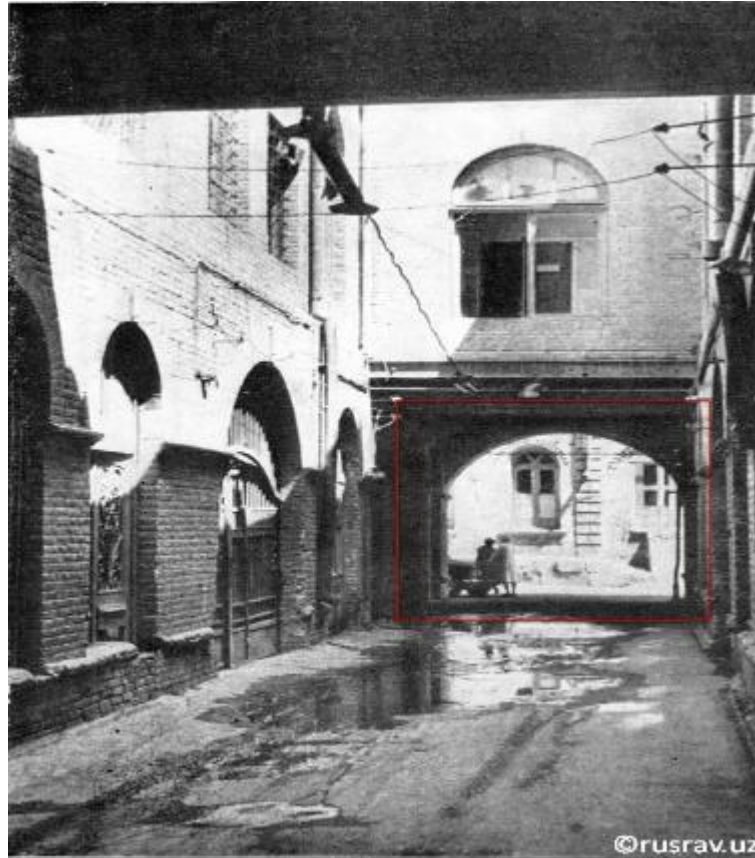
TOPIC 11. EUROPEAN-STYLE BUILDINGS BUILT AFTER THE CONQUEST OF THE BUKHARA EMIRATE BY THE RUSSIAN EMPIRE

After the conquest of the Russian Empire in 1908 the Bukhara Emirate became a vassal of the empire. A distinctive feature is the fact that the trade in cotton, astrakhan fur and other goods began to develop. Branches of Russian banks and trading houses appeared in the Bukhara Emirate.

One of the largest and richest merchants, textile magnates of the Russian Empire Savva Morozov in 1912 built a trading house on the site of an old caravanserai [Kushbegi Khurd](#). He met with the Emir of Bukhara [Abdulahadkhan](#). The building was built by famous masters [usto Khodja Abdurahim Khayatov](#) and [Abdugafur Karaulbegi](#) headed by engineers Sakovich and Margulis. The building was built in a two-story structure, on the first floor there were shops and trading houses of Savva Morozov, and on the second floor there were the Azov-Don Bank and the Bank for Foreign Trade. Both banks had a fortune of 60 million rubles each, as they had many branches throughout the country. After the revolution of 1917 the banks were nationalized into the State Bank of the Russian Republic. From 1920 to 1982 the building of the State Bank and other organizations functioned here. In 1982 the building of a museum of fine arts housed there. At present, there located the museum paintings, drawings, sculptures by famous Uzbek and Russian artists. (*picture 36*)



Savva Morozov Trading House. 2019



Trading house of Savva Morozov. Courtyard. 1920

One of the bank buildings built in Bukhara—a branch of the Siberian Trade Bank was erected in the old part of Bukhara near **Khonakoh Nadira Divanbegi**. Date of construction 1989 by the master **Usto Khoji Abdurahim Khayatov** and **Abdugafur Karaulbegi** under the supervision of engineers Margulis and Sakovich. The building is a two-story brick building. On the first floor there was a pharmacy, and on the second floor there was a branch of the Siberian Trade Bank. The bank functioned until 1917 and introduced trade in astrakhan and bread products. In December 1917, the bank was liquidated and merged into the State Bank of the Russian Republic. Until now, a pharmacy operates on the first floor, and the “**Saray**” restaurant is located on the second floor. On the upper side of the building are mounted the clock chimes. (picture 37)



Branch of the Siberian Trade Bank. 2019



Branch of the Siberian Trade Bank. 1970

After the conquest of Central Asia by the Russian Empire, it was necessary to restore connection and communication between vassal. The first post office building was erected on the site of the old Hindu caravanserai at the end of 1873. Later the first telegraph line was built in 1884. Along with the rest of the government buildings, a post and telegraph office was built in the southwestern part of the old city from 1911 to 1915. The architecture of the building is strictly different from all other government buildings with its combining baroque and neo-

Moorish styles. Construction was led by the master [Usto Khodji Abdurahim Khayatov](#) and [Abdugafur Karaulbegi](#) under the supervision of engineers Margulis and Sakovich. The building is a two-story building made of burnt bricks, the decoration of the facade was also made of bricks. Since 1970, the building has become part of the regional hospital. Nowadays, the administration of the Bukhara Regional Multidisciplinary Hospital is located here. (*picture 38*)



The building of the open telegraph office. 2018

The building of the Russian-Chinese Bank in Bukhara was constructed at the end of the 19th century. The building was built by Russian contractors with the help of soldiers ([sarbozes](#)) headed by engineers Sakovich and Margulis. The one-story building was built of burnt bricks. The building is located near the bath [Sarrafon](#). In connection with the opening of the Russian-Chinese railway, the Russian Empire established a connection between China, on this occasion, the Russian-Chinese Bank was established in 1895, and a branch of the bank was built in the Bukhara Emirate to develop the trade with Asian countries. The building functioned as a bank until 1922

In 1922, on November 7, the building houses the State Museum. The building is currently not in use. (*picture 39*)



The building of the Russian-Chinese bank. 1999

Task 1. Make up 10 questions about the state buildings of Russian style in Bukhara Emirate.

Task 2. Make your tour guide to the government buildings of Bukhara

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Nashriyot litsenziyasi AI № 178. 08.12.2010. Original-maketdan bosishga ruxsat etildi: 27.07.2023. Bichimi 60x84. Kegli 16 shponli. «Times New Roman» garn. Ofset bosma usulida bosildi. Ofset bosma qog‘ozi. Bosma tobog‘i 7,2. Adadi 100. Buyurtma №406.

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