

# The Illumination of Bukhara Khans' Building Enterprise in the Some Historical Sources

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## **Abstract**

The Bukhara khanate (emirate) is one of the largest country in Central Asia in the XVI – first half of the XX centuries (1500-1920). The study of the history of this period began centuries ago. However, searching for the sources, especially systematizing and studying them, began in the 20th century[1]. But, the theme “The creative activity of the Bukhara khans” has not been studied separately and specifically. It is well-known that the studies, literature and articles in the period of Soviet did not illuminate adequately the life and enterprise of the Bukhara khans. The article contains information according to the historical sources written in the 16th-20th centuries about contribution to the construction works of the khans and emirs of Bukhara.

**Keywords:** Bukhara, khan, emir, building, mosque, madrassah, house, construction.

## **I. INTRODUCTION**

It is known that in 1500 year the Uzbeks from Dashti Qipchak with the leading of Muhammad Shaybaniy khan conquered Movarounnahr, Khuroson and the northern part of Afganistan (at present), and Badakhshon and founded a new country – state of Shaybanids... In 1533 Ubaydulla khan (1533-1539) altered the capital from Samarkand to Bukhara. Abdulla khan II the son of Iskandar sultan won in the battle for the throne among shaybanids and from 1557 Bukhara became the capital of the khanate.

It was ruled by Shaybanids from 1500 to 1601, by janids (ashtarkhanids) from 1601 to

1756, and 1756 to 1920 by the representatives of the Mangit dynasty.

In accordance with the Decree of the President of the Republic of Uzbekistan dated February 7, 2017, №PF-4947 “On the Strategy of Action for Further Development of the Republic of Uzbekistan”, “On measures to further improve the system of preserving, researching and propagating ancient written sources” dated May 24, 2017, №2995 are the reflection of the attention paid to the research of the intellectual heritage of ancestors that reached the level of the state policy.

It is known that, thousands of historical works were created by historians during XVI-XX centuries in Bukhara khanate.

They illuminated political, social, economical and cultural spheres of Bukhara khanate in their historical, literary and biographic works.

Most of them did not give certain order information about political, social, economical and cultural life.

As it is known, Bukhara khanate was the centre of Islam culture. Without a doubt, its roots relate to history. Our great ancestors and their works such as Imam al- Bukhariy and Imam at-Termiziy in the science of hadith, Akhmad Yassaviy, Bahouddin Naqshbandiy in mysticism, Burhoniddin Marginoniy and Abu Lays as-Samarkandiy in fiqh, Imam Maturidiy in tawheed played main role to spread Islam into the nation's lifestyle.

The role of Islam in Bukhara khanate can be seen in the nation's traditional lifestyle, spirituality, customs and culture as well from their Islamic mentality.

Bukhara khanate was Islamic country and ruled according to Shariah.

Muhammad Ali ibn Muhammad Sayyid Baljuvoni who lived in Bukhara khanate in XIX century wrote that "The better site of Bukhara than Turkistan and Mavarounnahr is its developed culture and sharia. Tafsir, hadis, fiqh, kalom, usul, sarfu nahv (morphology and sintaksis ) were developed in the region, the study science of wisdom was also taught in madrassah because of necessity. This study includes logic and destiny theology, but mathematics and politic science were not wide-spread here. That's why the policy of the country did not develop well"[2]

Khans also obeyed Islamic rules. The works of this period are almost all about religous-mysticism. The Holy Quran and hadis were used in these works in arabic language or sometimes with translation.

A number of catalogs and selections, published in XX–XXI centuries [3] included manuscripts and their description about of Bukhara khanate.

From the second half of the 50s of the 20th century a number of oriental-manuscripts concerning the Bukhara khanate were researched, the text was published, and most of the sources were translated into Russian, with only a few Uzbek publications[4].

Obviously, the complicated architectural complexes were built in Bukhara khanate in XVI-XX, handicraft was developed, «big chorsu», «tim» and «toq» were built.

Toqi Sarrafon, Toqi Telpakfurushon, Toqi Zargaron, Toqi Tirgaron, the tim of Abdulla khan and others were constructed. Masjidi Kalon (1514), the madrassah Mir Arab (1520-36), the honaqoh Qosim Shaikh (1558-59), the honaqoh and mosque of Chor Bakr(1560-63), Modari khon (1566-67) and Abdulla khan (1588-90), Kukaldosh madrassah (1568-69), Magoki kurpa mosque (1637), the madrassah Abdulaziz khan (1651-52), Sherdor (1635-36), Tillakori (1660), Bolokhovuz (1712), Khalifa Khudoydod mosques (1777), the garden Amir in the Sitorai Mokhi Khosa (the end of 19century) and others were built.

The building this places depend with different historical persons. There are some complexes among them that was built by the ruler of Bukhara khanate. But there is no any special research about this.

## II. METHOLOGY

In this article problem-chronological, retrospective, historical, comparative methods, logical approaches, narrativity were used.

## III. MAIN PART

It should be noted that, for many years the scientific and literary language in the

Bukhara khanate was Persian, and the state affairs were also conducted in that language. Historiographical traditions, which formed here for centuries, persisted in the early 20th century [5].

Their historical, literary and biographical works also contain information about the building enterprise of Bukhara rulers.

One of such works is the work of Hafiz Tanish bin Mir Muhammad Bukhari (lived in 1549-1589), "Sharaf-nama-i-shakhi" or "Abdulla name". We know very little about the author of the work. He was a poet and scholar of his time. He worked as Abdulla khan's (reign 1583-1598) personal event writer, historian till the end of his life. The work was written between 1584 and 1590. In the work, the author wrote, Abdullah khan II built a tomb, a mosque, a madrassah in 1558, 1559, 1566 and 1567 to the tomb of Imam Abubakr Sa'd. one of Joybariy khojas of that time.

The words of the author help to visualize the landscape of that time: the khan's attention to the great buildings has been built for nearly a decade, with high decoration, wide openings, decorated with gold and halo ornaments, fruity and decorative trees, also built a pool in the middle of the area. [6].

In the introduction of the translation of the work of «Abdullanama», the scientist B.Ahmedov left notes according to Mushfiqiy that many buildings were built during the reign of the representative of the Shayboni dynasty Abdulla khan. For example, the Chorsu and its tims in Bukhara were built in 1569-70, the famous blacksmith chorsu in 1582, the Kulbaba Kukaldosh madrasah in 1574-75, and the bridge on the Zaravshan River in Karmina in 1582.

According to the well-known scientist Y.Bregel, two historical works and poems «Jakhan name» and «Tarixi Abdulla khan»

were written by Abdul Rahman Mushfiqi Bukhari about Abdullah khan were lost [7].

An archaeological excavation led by Y.G.Gulomov, in Nurata district, the construction of the Abdulla khan dam - the ruins of the "Abdulla khan Band" was discovered in 1957.

Another important historical source for us is the work by Muhammad Yusuf Munshiy "Tarixi Muqimxoniy" (written in 1697-1704). It was devoted to the khan of Balkh Muhammad Muqim khan who reigned during 1697-1707. In fact, Muhammad Yusuf was from Balkh and worked as a munshi (secretary) for Subxonquli khan (the khan of Balkh in 1651-1680, and Bukhara 1680-1701) and Muqim khan (the khan of Balkh in 1697-1707).

As it is written in " Tarixi Muqimkhoniy" by Muhammad Yusuf Munshiy showed Abdulla khan II his great ardour in building higher education campuses (madrassahs) , mosque , lodges, the breaches of rivers, caravanserai in trade roads, gates, and other buildings. It is said that, architects and handcraftsman were asked(according to his command)how many buildings were built during his reign . After countings they informed that it was over one thousand gates and sardobas. Afterwards he was on the throne for another fourteen years, hence he might have other buildings built [8].

In this book we can find information about Abdulummin khan also. He spent his strength to complete those works, and rebuilt the destructed Balkh fortress up to its foundation in six months. Most of the constructs of the city, such as Xoja Abu Nasr Parsa cemetery was decorated with cupola and cushions.

Muhammad Yusuf Munshiy writes with proud that "the travellers who travelled

around the world admit that they have never seen the building with such a beautiful foundation. The cushion of the gate in Balkh fortress (arc), the construction of Xuja Akashe cemetery, Chorsu, the construction of Baba Djanbaz cemetery and others are the samples of Abdilmumin's zeal [9].

In the book, the inner side of one madrassah which is situated in front of Ulugbek madrassah is decorated with tin and its cupola show its perfection like sky's chrysolite (golden green coloured valuable stone), its writings on outer and inner side are Mualana Muhammad Amin's handwrite, although his eyesight was quite poor, he became pillar of support to the pupils of calligraphy and the calligraphers of his time relied on his help according to the book [10].

It is written in the book "Tarixi Muqimkhoni" that, one of the madrassah that has been constructed according to the command of Abdul Mumin in Balkh is situated at the opposite of Xuja Abu Nasr Pars tomb. That was very big and high madrassah and it was decorated with tins from its external side. The upper side of arc (Balkh) was decorated with gold and lazur (valuable blue stone), now these buildings are compared to ancient buildings in terms of perfection and glory.

Additionally, at the lower part of the arc the verandah and the dome was built. At the east part of the big arc there was a large garden named Aminabad, at the centre of it deep pool and high building (inside) were built; at another side there were different flower paths and planted fruit trees. This place was called "Bogi Zogon".

Subxonquli khan set up the alley situated on the two sides of way to tomb, which became alley from the reign of Muhammadkhon but later destroyed, he planted there flowers, fruit and decorative trees.

Subxonquli khan continued his building enterprise after he came to the throne. He ordered to build the pool reminding Zamzam in the area of Registan in Bukhara. He had the building constructed also specialised for the experienced physicians and provided sick people with herbs and food.

"Tarixi sayyid roqim" or "Tarixi kasira" is a historical-chronological work by Mulla Sharafiddin Alam which is devoted to the period from the birth of Amir Temur (from 1336) up to the middle of XVII century and it includes information about Mukhammad Shayboni, Ubaydulla khan, and big constructions, madrassah, mosque, khonakoh, tim, huge water structures and other dates that related to the life of famous people.

For instance, Alayka kukaldosh's the marble platform that had been built with the command of Kuchkinchi khan in the jome mosque in Samarkand was completed in 1528. The garden (Chorbog) which is situated at Chorsu bazar in Bukhara by Abdulla khan is finished to be built in 1584. The construction of Mir Arab madrassah happened in 1536 by Ubaydulla khan in Bukhara.

"Tazkirat at tavorih" by Abdulla Kobuliy included much information about different people, buildings, fortresses, gates, libraries, madrassahs, baths and etc. This book consists of 6 parts. 1. The dates of prophets. 2. Sacred and the greatest Sheikhs of mysticism. 3. Famous scientists and poets. 4. The most famous governors and amirs. 5. The dates dealt with great Akbar. 6. The dates of different buildings completion. This book is valuable work like "Sayid Roqim" that fills the selections of Central Asia.

The building enterprise of Bukhara rulers are also mentioned in the works of Abu Tohirhoja "Samaria", which provides information about the monuments of

Samarkand from the time of its construction until the third quarter of the 19th century

The work of Samaria was written between 1260-1265 (1844-1848).

The author of the work, Abu Tahirhoja, was a mufti in the 1940s and later presided over in Karmana, he died in 1874.

"Samaria" was first translated into Russian by the renowned orientalist V.L. Vyatkin, published in Samarkand in 1898, N.I. Veselovsky published a Tajik-Persian text of the work in St. Petersburg, with appendices and pictures.

In 1921 it was translated by Abdulmumin Sattori into Uzbek, one part was published in the magazine «Inqilob», and Sadriiddin Ayni wrote preface. According to Sadriiddin Ayni, when Rakhim Khan, the first amir from Mangit, came in order to occupy Muzofot (at the beginning A.H. 1166/ 1752) there was not the owner of soul, even the dam Raboti Khujabandi was destroyed and the Samarkand was run out of water, Rakhim Khan reconstructed the dam Raboti Khujabandi and brought water to Samarkand, but it was not flourished as there were not people.

The prosperity of Samarkand begun from the reign of Shokhmurod-biy in A.H. 1195 (A.D. 1780), and it was done city at the end of the reign Shokhmurod 1215 (1809). In these years Shokhmurod built 24 guzars (mahalla), and placed the people who were migrated from Uratapa, Khovas, Zomin and etc to these places. It is written that, the toq in the Chorsu of Samarkand, Poyqovoq, Shokhi zinda, Kalandar khona and Suzangaron gates were built in this period [11].

In this work we are informed that, according to the Shokhurod's decree the madrassah of Mukhammad Shayboniy was repaired, waqf fund was founded, with the

decree of amir Khaydar small madrassah was built in north part of the Sayid Akhmad Khoja's tomb.

Another source that informs about the building enterprise of Bukhara governors is "Matali al-foxira and matalab al-zohira" (The Fortune of the Honorable Bukhara and the outer Problems) by Abdurakhman Tamkini Bukhari. The author of the work Mullah Abdurahman Tamkiini Bukhari (born about in 1851 1852 and died about about AH 1336/ in 1917-1918). He was the poet and the teacher of the Dor ash-Shifa madrasah in Bukhara. Abdurahman Tamkin lived and worked at the time of the Emirs of Bukhara Abdulahad (1885-1910) and Said Olimkhan (1910-1920).

His historical and geographical poem that was mentioned above contains information from legendary Idris Prophet up to the last Emir of Bukhara amir Olimkhan. It also contains information about the districts, gates, squares, caravanserai, etc. Also, in the work of Abdurahman Tamkin, each district was shown with its own geographical structure and location, borders, distance, area, population and composition, lifestyle, profession, agriculture, industry and trade, livestock, historical shrines, mosques and madrasas in detail.

This work is saved in the Treasury of the Institute of Oriental Institute of the Academy of Science of Uzbekistan under the number 8245.

Sayyid Muhammad Nasir's book "Tahqiqoti arci Bukhara salotin va amiroi u" informs about the constuctions at the Bukhara Ark by sultans and amirs of Bukhara.

Sayyid Muhammad Nasir is the son of Amir Muzaffar (the reign 1860-1885), whose name is sometimes found in the form of Nasiruddin al-Hanafi al-Husayn al-Bukhari or Muhammad Nasir. Little is known about his life. He was a candidate for the throne and lived in the Bukhara ark. The Ark had its fortress and its

own library. After the end of the Bukhara emirate in 1920, he became a member of the Society " Anjumani tarikh" . He is the author of several works.

Sayid Muhammad Nasir's "Tahkikoti arc Bukhara salotin va amiroi u" (Research on the Ark of Sultans and amirs of Bukhara) [12] was written by the traditional compiler method in the year 1340 AH / 1921-22. The book contains introduction, legendary stories about Afrosiab and others, historical information about Bukhara and its Ark. Although the work does not contain information about the Shaybanids rulers, it does provide some information about the constructions on Ark during the reign of the Ashtarkhanids and Mangites.

According to the book, during the reign of Abdulaziz khan bin Sayyid Muhammad Nadr Khan a naqqorxona and a fence over the gate of Bukhara Arc were built.

In the time of Subhan Khan Sayyid Nadr Muhammad khan, a palace (kurinishxona), a hotel and a mosque, living room, a terrace, a pool opposite the arc, and a madrassah "Dor ash-Shifo" were built.

The monument from the time of Muhammad Rahim khan is the Childukhtaran Mosque.

During the reign of Amir Haidar, one of the Mangit Amirs, a large dam, a well, and the Chahor Chaman Garden were built.

The author writes that during the time of Shakhmurod, the Amir had left enough buildings of past and demolished the rest and used it for mosques at the inside and outside of the city, as well as he built a hotel which was near to Rahim khan's palace.

And Amir Nasrallah built a hotel with stone basement in front of Rahim khan's palace.

In Amir Muzaffar khan's many buildings with small windows were built. Several special buildings were built during amir Abdulahad's time.

The manuscript is valuable because the information at the end is based on personal observation of the author.

This work was used by M. S. Andreev and O. D. Chekhovs to write "The Bukhara Ark in the late 19th and early 20th centuries" [13].

In 2009, a facsimile copy of the manuscript was published together with Uzbek and Russian translations [14].

#### **IV. RESULT:**

According to the results of the research, it can be said that almost all Bukhara rulers in their time paid special attention to the construction and improvement works. In the Bukhara khanate the Shari'ah norms were applied. In the sources Bukhara-i Sharif was described as kubbati Islam. Many rulers have tried to develop and strengthen the Shari'a. Particular attention was paid to the improvement of graves, the construction and renovation of mosques, madrassahs, houses for education and upbringing. The data about these works are contained in historical manuscripts. All we have to do is to select information from the works.

#### **V. DISCUSSION**

According to the source scholar Sh.H. Vohidov Under Soviet rule, historical and literary manuscripts were used mainly to confirm official ideas. Constantly, systematically studying and publishing them is far behind, and publishing was done through the selection of figures [15]. These points also apply to Bukhara source studies, which is confirmed by the followings.

In 1957, AA Semenov wrote in the introduction of the translation of "Ubaydullanoma": "In his work Mir Muhammad Amin-i Bukhari presents a vivid picture of despair, general disorder, feudal disobedience, local authority, and troubled "right and left" uzbek tribes.

The disastrous effects of palace festivities and the khan's favorites on the affairs of the state and the various conspiracies, causes and consequences of them and useless fight, general rebellions , and so on are vividly represented [16].

Anke fon Kuegelgen writes that the "downturn" and "religious fanaticism" still stick to the "mangit" dynasty, which may be the reason for the lack of enthusiasm and interest in studying this period in Uzbekistan. This negative association did not occur by chance. European travelers, in the first quarter of XX century regarded Bukhara reformers and most of the authors of the Soviet period, with some exceptions, hypocritical rulers and the Bukhara Emirate was as a hopeless and had only backward state system [17].

## VI. CONCLUSION

Today, the world source study has the task of explaining historical truth using new methods. It is well known that new approaches to history and theoretical and conceptual approaches determine the future of the topic. Therefore, comparisons of historical sources, literature, documents, and source analysis help to objectively illuminate historical facts.

At the end of the XVI and early XX centuries, a series of beautiful Persian-language works were created in the Bukhara khanate, which are important in illuminating the building enterprise of Bukhara rulers.

Today, in the time of development in terms of pilgrimage and tourism the study of the

architectural monuments preserved in Bukhara and their history would be useful for both tourists and future generations.

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