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### Architecture of the Emirate of Bukhara in the Middle of the XVIII-XIX Centuries

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#### Abstract

The article provides an overview of the main monumental monuments on the territory of Bukhara built in the 18th-19th centuries, a classification of the types of madrasahs of that period is carried out, and some issues of the formation of traditional housing are also disclosed.

#### ARTICLE INFO

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**Introduction.** A special architectural tradition has developed in Bukhara. Defensive and fortification structures, fortress walls, city gates, mosques, madrasahs, mausoleums, khanakas, caravanserais were created here to establish international trade relations. In the city, special attention was paid to the creation of a water supply system (ditches, canals, hauzes, wells, drains, karizs were built). Buildings arose associated with the formation of various branches of handicraft production (“Toki Zargaron”, “Toki Telpakfurushon”, “Toki Kamongaron”, “Toki Sarrofon”, etc.).

**Discussion.** Describing the folk traditional architecture of the city of Bukhara, it must be noted that it lacked the layout of residential areas. Dwellings were built randomly. But still, studying the development of quarters, one cannot fail to notice the emergence of the idea of an intra-quarter layout of housing around water basins (houses), near which mosques were usually located, which served as a place of prayer meetings for the parishioners of the quarter. V. Voronina, a well-known researcher of folk dwellings in Central Asian cities, noted that the appearance of a dwelling was determined by a whole complex of various factors - social, historical, ethnic, natural and climatic. She established “a sharp isolation of housing, its separation from the streets, which were considered exclusively as a means of communication between parts of the city and were reduced in width to the size of a cart. There were other reasons to conclude dwellings with blank walls, which in themselves followed from the conditions of the feudal-medieval system. So, for example, in some cases it made sense to hide their wealth from the encroachments of those in power; the safety of residents at night was not ensured; the poor sanitary condition of the city at high summer temperatures made it necessary to

isolate the site from the street in order to create a tolerable microclimate and ensure cleanliness, etc.”

The houses were built without windows, they were surrounded by adobe walls, the settlements usually consisted of crooked and narrow streets. All windows of both residential premises and outbuildings faced only the courtyard. In more affluent families, the premises in the house were divided into two parts: darun (internal) for children and women, in which living quarters were grouped - dakhliz, khona, kitchen, storerooms, etc., and berun, in which the owner received visitors and worked craft. Mehmonkhona, workshops, stables, a forage warehouse and other utility rooms were located here. The guest room (mekhmonkhona) was built only by rich, wealthy families. The poor strata of the population did not have this room.

The layout of the residential houses of most families, which depended on the number of its members, included an aivan (shed), a utility room and a barnyard, and a toilet in the yard. In Bukhara, two- or three-storey houses were usually built. (Figure 1)

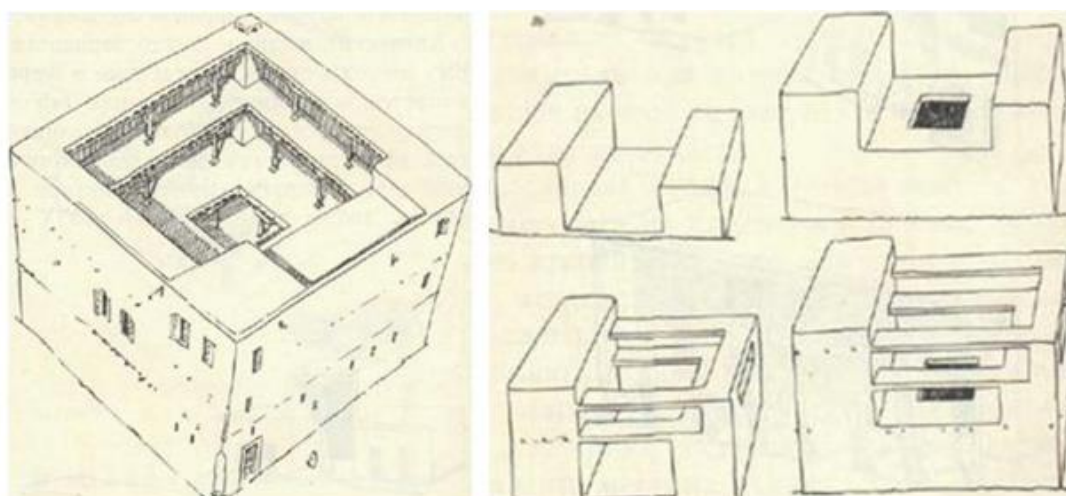


Fig 1. Residential building in Bukhara Spatial compositions on three floors

In Bukhara, there were up to 300 mosques, despite the apparent uniformity of the types of mosques, there is a huge variety of planning and space-spatial solutions of this kind of structures. Particularly interesting are the parish (guzar) mosques, which were built everywhere by folk craftsmen who showed great ingenuity and taste. These mosques are very close in their forms to folk architecture, devoid of false pathos and ostentatious splendor. Guzar mosques fit well with the architecture of residential areas, their solution is free and open, so that, together with their usual hauz and greenery, they formed a bright spot against the background of the monotony of Bukhara streets with their blank facades and closed residential buildings.

At the beginning of the 18th century, the Bolo-Khauz mosque (1712) was built in Bukhara on the western side of the Bukhara Registan, opposite the entrance to the Ark (the citadel and the seat of the khan) (Fig. 2). In Bukhara, in addition to the named Bolo-Khauz mosque, the large madrasah of Domulla Tursunjan (1796-1797), the complex of buildings of Caliph Khudoydod (begun in 1777) and two simultaneously built madrasahs: Rahman-kula and Irnazar-ilchi also belong to the 18th century. (1794-1795). In the XVIII century, at a distance of 30 km from Bukhara, the architectural ensemble Kyz-bibi was built - a female Sufi khanaka. (Fig. 3) The building is an architectural complex, the entrance darvazakhana is oriented to the south. It consists of three courtyards, in which the Kyz-bibi mazar with an aivan and a marble tombstone, a mosque-khanaka, a chilla-khana, a kitchen, a bathhouse combined with a taharatkhana, khujras for pilgrims, rooms for the mentally ill are located.

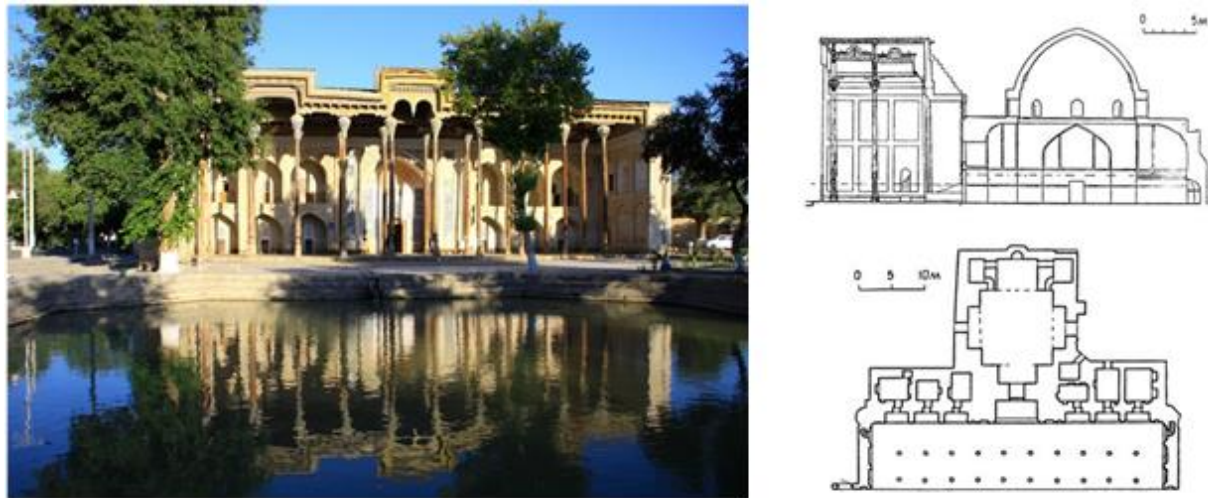


FIG 2. Bolo-Khauz Mosque, 1712. General view, section, plan of the 1st floor



FIG 3. Mosque-khanaka Kiz - bibi. General view, plan

In 1807, the madrasah of Caliph Niyazkul was built in Bukhara - an unusual one, built at the expense of the wealthy Turkmen Caliph Niyazkul, located at the Mazar Gates of the city. This madrasah is also known as Chor-Minor (Four minarets). The madrasah includes a courtyard lined with one-story hujras on both sides, a columned aivan, a summer mosque, and a pool lined with stone blocks. The special appearance of the madrasah is associated with the original entrance - a four-arched domed building, over the corners of which four towers with blue domes rise, and the decor of each is individual. Three towers were used as utility rooms. The fourth one has a staircase leading to the second floor, to the domed hall where the library was located. It is noteworthy that each of the four minarets of the Chor-Minor Madrasah has a special shape and different decor.

G.A. Pugachenkova calls the Chor-Minor madrasah a complex structure, which includes “a cubic array of a mosque with a two-sided iwan on wooden carved columns and a vast courtyard, lined with bricks, stretched over the site, outlined by a chain of one-story cells of the madrasah with a portico closing the entrance. In the courtyard, picturesquely located in a thicket of trees, away from the main axis of the entrance, there is a large reservoir - a deep stepped hauz lined with stone. (Figure 4)



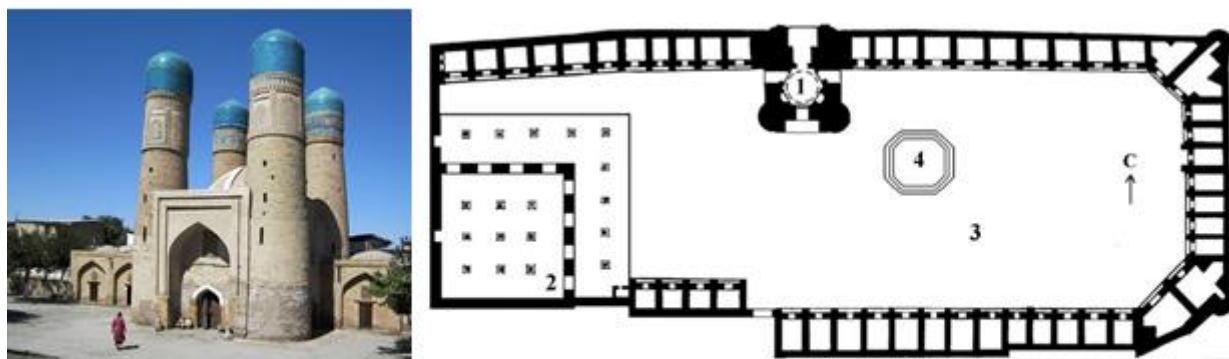


FIG 4. Madrasah Caliph Niyazkul (Chor-Minor), 1807 General view, plan

The most famous architectural structure of Bukhara is the citadel (Ark) - a large earthen fortification. The citadel housed: the palace of rulers, the palace services of the bureaucratic nobility and military leaders, craft workshops, the treasury, the arsenal, the dwellings of relatives and dignitaries of the court, warehouses of clothes, carpets, weapons, palace treasures. The Arch of Bukhara, towering over the Registan Square, was a symbol of greatness, power and impregnability.

The Bukhara Ark was a free-standing fortification on a high artificial elevation with the correct plan configuration, with an area of approximately 4.2 hectares. It had two gates: one led to shahristan, the other to rabad..

Most of the Ark buildings were built during the reign of the Mangyts. The main entrance to the citadel is architecturally framed by two towers. In the upper part of the tower are connected by a gallery with a well-preserved room and terraces for the city guard. The rise to the main gate is a ramp that leads through a covered long corridor to the Jome Cathedral Mosque. Along the corridor are rooms for water (obkhana), sand (regkhana) and cells (kanahana) for prisoners.

In the western part there are: the throne room - "kurinishkhona" (built in the 17th century), the cathedral mosque of Jome (XVIII century), the courtyard of the prime minister of the emir "kushbegibolo" (XIX - XX centuries), the courtyard of greetings "salom khona" (XIX - XX century) and the stable yard "sais-khona" (XIX - XX century). In the southern part, the Honako mosque (XIX century) and the remains of the emir's bath (XIX century) have been preserved.

In the northern part - khonako Battol-Gozi (XVIII century) and the mosque "Childukhtaron" (40 girls), built in (XVIII century) in memory of forty girls who died on the orders of Emir Nasrullah. According to Sayyid Muhammad Nasir b. Muzaffar, the author of the work "Takhkikat-i Ark-i Bukhara", Emir Haydar built a large khanqah, "in the hujras of which Mr. prayers." The courtyard of the khanakah looked like this: "There is a well next to the mentioned khanakah, where they kept water, scooping it up and using it to water the flower garden located around that place. In order not to feel the need for water in the event of war and siege, there is a passage from the Lisak hauz to it, which was opened when necessary. In addition to this flower garden, there was a garden called "Chaharchaman", where His Majesty Amir-i Said often walked and had fun with the inhabitants of the harem. Water for it was raised with the help of a water wheel from the hauz, located opposite, near the walls of the arch, where the water was stored.

In the architectural appearance of Bukhara, an important place was occupied by Muslim madrasas of secondary and higher schools, which trained clergymen, teachers of primary Muslim schools - maktabas, as well as employees of the state apparatus.

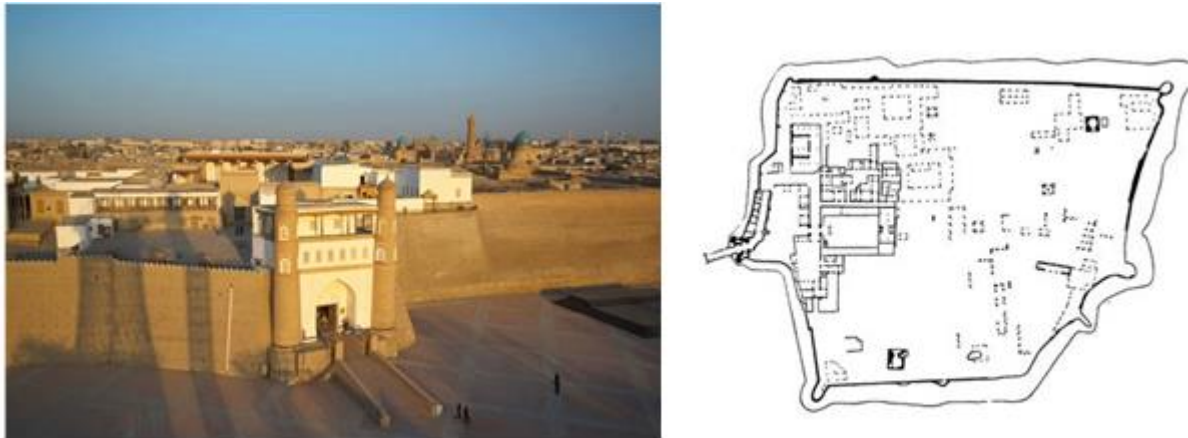


FIG 5. Ark of Bukhara. General view, plan

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FIG 6. Madrasah of Bukhara.

Architecturally, there are three types of Bukhara madrasahs: one-storeyed, where a number of cells form a closed courtyard with beveled corners, an auditorium (darskhona) located to the right or left of the entrance, and a library (kitobkhona) above the entrance (for example, the Djuybori Kalon madrasah, 1670-1 ); two-story, with a more developed plan structure. Behind the entrance to it lay a miensaray, to the right and left of which there were large, most often cruciform in terms of domed halls, one of which served as a mosque, the other as an audience, above the miensaray - a kitobkhona. On each side of the yard rose inward-facing high semi-vaults of huge aivans framed by portals, between them two floors of hujras, in front of which there was a gallery with lancet arches open to the courtyard (Ulugbek madrasah, 1417, Miri Arab, 1535/6, Modarikhan, 1566, Abdulazizkhan , 1652, etc.); the third type of madrasah with upper galleries, open in the side facades towards the streets (Kukaldosh madrasah 1578, Khiebon madrasah, 1655, Bozori Gusfand madrasah, 1670). (Figure 6)

This tendency received its most striking embodiment in the Chor-Bakr complex near Bukhara, where we have the only architectural ensemble of the 16th century, opened onto the square. Such a decision was not repeated anywhere else in the architecture of Bukhara, and it remained alien to the architecture of the feudal Central Asian city. (Fig. 7)



FIG 7. Memorial complex Chor-Bakr

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