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BUKHARA THE CITY OF LEGEND

Bukhara is an ancient city. The city existed in the same place as modern Bukhara for at least 2500 years, during the Roman Empire and the Han Empire.

Thousands, tens of thousands of people from all over the world rush to this ancient city and now in order to feel the breath of history, to feel the past as a part of the being of the human race and its own existence. Bukhara is a city of striking contrasts, where historical monuments and the fruits of modern architecture live side by side.

Bukhara is the administrative center of the Bukhara region of Uzbekistan; a true architectural and historical-cultural reserve, preserving the unique architectural monuments of all historical eras, starting from the 9th century. In the developed Middle Ages, it was the focus of culture, science and Muslim theology of the whole Middle and Near East.

Bukhara is the only city in Central Asia, whose pre- and early Islamic history was described in detail in the famous work of Narshakhi, a historian who lived in the X century.

For many centuries, Bukhara played the role of a major administrative, trade, craft and cultural center of Central Asia. One of the routes of the Great Silk Road that connected the Mediterranean countries with the Far East passed through the city.

Bukhara, as over the centuries, remained a kind of Mecca for Central Asian Muslims. Numerous mazars (graveyards) - holy places attracted a huge number of pilgrims. Famous scholars - theologians,

strengthening its fame as the center of Muslim theology, inhabited the city¹.

Bukhara is one of the most famous ancient cities of the East. According to archaeological data, Bukhara was founded in the middle of the 1st millennium BC. The city of Bukhara is located downstream of the Zarafshan River and its environs. In Bukhara, flora and fauna are unique, as evidenced by the information of the historian Narshakhi "History of Bukhara"².

What was the name of the city of Bukhara in ancient times is unknown. Perhaps only the name was finally transferred to the city³.

In written sources, the word "Bukhoro" was first noted by a Chinese scientist and translator Xuanzan (602-664).

There are various versions of the origin of the name of the city. According to a number of scholars based on the information of Juvaini, this name dates back to the Sanskrit vihara ("Buddhist monastery"). This word is very close to the word in the language of the Uyghur and Chinese Buddhists, who named their places of worship in the same way. However, no artifacts related to Buddhism and Manichaeism have yet been found in the city and oasis.

Many ancient authors wrote about Bukhara of the early Middle Ages. The heyday of this city in

¹ Архитектурная эпиграфика Узбекистана. Бухара, 2016, 24 с.

² Альмеев Р.В. «Бухарский государственный архитектурно-художественный музей — заповедник. Ташкент, 2004, 96 с.

³ Архитектурная эпиграфика Узбекистана. Бухара, 2016, 28с..

the X-XII centuries is particularly detailed by Arab sources. All peoples who lived along the ancient Silk Road from Rome to China and from medieval Iran to the ancient Turkic lands did not cease to be interested in Bukhara. This interest is reflected in the huge literature created by scientists from many countries.

In the Middle Ages, during its heyday, in Bukhara, there were more than three hundred mosques and eighty madrassas. The city began to acquire features that we can see today, only in the XVI-XVII centuries, with the beginning of the Sheibanids dynasty. It was at this time that fortress walls, gates, caravanserais, mausoleums, and of course, madrassas and mosques were built. The city combines both the past and the present. When you are in Bukhara, you will definitely feel it. Moreover, one does not interfere with the other, but harmoniously continues. Bukhara is one of those places that should definitely be seen. Such a number of ancient monuments in one place, a leisurely flow of time, and a warm welcome of guests - such a combination is not often found.

One of the directions of historiography of Bukhara is the records of travelers who have previously visited Bukhara and left their testimonies.

The earliest source of research for the study of Bukhara can be considered the notes of F.S.Efremov (1750-1811), captured and sold to Bukhara. The second such source is the notes of the ambassador of Mendiark Bekchurin, sent from Orenburg to Bukhara. It gives a description of the city, its gates, walls, streets, Registan Square, markets and the large minaret.

The diplomatic mission of A.F.Negri of 1820, which included Colonel Meyendorf, a general staff officer, topographer, translator, and priest, provided the most valuable information about Bukhara.

In 1841-1842, an expedition to Bukhara was led by mining engineer K. F. Butenev. The participants of this expedition were N.F. Khanykov, A.A. Leman. Following the results of this expedition, N. V. Khanykov wrote an excellent book, *Description of the Bukhara Khanate*, which was published in 1843.

After the establishment of the protectorate of Russia over the emirate, trips to Bukhara became more frequent. As a result, the books of N. Maev "Essays on the Bukhara Khanate" published in 1879, I. L. Yavorsky "The Travel of the Russian

Embassy in Afghanistan and the Bukhara Khanate" in 1882, and others were published.

A significant contribution to the study of the history of Bukhara was made by Russian scientists, researchers, whose work to this day is important in the research activities of young scientists.

In the years 1922-1923, a number of scientific expeditions were carried out. In the years 1923-1924, a trip was made by Professor D.A.Morozov to Bukhara, as a result of which a plan of the city of Bukhara was drawn up.

The first art history expedition to Bukhara was carried out by professor of Moscow State University Boris Petrovich Denike. This was the first Soviet researcher of architecture, painting and applied arts of the Tatars, Crimea, Azerbaijan and Central Asia, whose works have not lost their significance to this day.

A. A. Semenov contributed much to the study of the history of the Bukhara Territory and especially to the questions of the social structure of the khanate. His participation in the protection of historical and cultural monuments gave direction to the entire historical study of the feudal system in medieval Central Asia.

O.A. Sukhareva made a significant contribution to the study of ethnography of the city of Bukhara. Her books provide an exhaustive analysis of all aspects of the life of late Bukhara.

When we talk about Bukhara, we always remember about Ark. Ark - is the most ancient monument of Bukhara. The citadel and the residence of the Bukhara rulers - Ark according to archaeological data refers to the III century BC. Ark is a former government center in front of which there is a bulk square - Registan. An ancient and majestic fortress, for many years attracts the attention of every guest who has arrived in the city.

Tradition leads us to an even more distant time, linking the foundation of the fortress with the names of mythical characters of the most ancient epos of the peoples of the East - "Shah - name", which was passed down from generation to generation. In the annals of the XVI century it is said that the creator of the citadel of Bukhara is Siyavush ibn Keykavus. Siyavush is a hero of Central Asian legends, a charming young man who was slandered by his stepmother.

Having escaped from his father, crossed the Jaihun (Amu Darya), hiding from the claims of

his stepmother, reached a rich country, which was stretched in an oasis of desert.

The daughter of the king of this country Afrosiab captivated the young man with his beauty, but the king set him a cunning condition. He threw a bull skin and ordered to build a palace that could be located on this skin. Siyavush turned out to be even more cunning, cutting the skin into thin strips, which he tied together and made a big circle. Inside this circle, he built a large palace, according to the legend of which the Bukhara Ark arose. Afrosiab caressed Siyavush, gave him his beautiful daughter for him and gave him all his property. Siyavush wanted to leave a mark in these countries, for he knew that life was fleeting and would not show him loyalty. Siyavush decorated the city with a high palace, orchards and precious flower gardens.

Enemies sowed enmity between Siyavush and Afrasiab and he killed Siyavush. He was buried in the same citadel, inside the fortress, at the entrance to the eastern gate. These gates are called Kahfurushon, which means a seller of straw, and are also called "Guriyan Gate".

Honoring this area, every year on Navruz holiday for donation, people bring one rooster there before sunrise. They also say that during the construction of the citadel, it collapsed and remained so for many years. The chronicle tells of numerous cycles of revival and destruction of the fortress, assaults and sieges.

Over the centuries of construction and destruction, an artificial hill 18 meters high has formed in the place of the Ark. The walls of the fortress growing on each other turned into a mottled adobe facing of the hill.

Today, Ark is a large earthen elevation, which in its shape is close to an irregular rectangle. The building is somewhat elongated from west to east, and its southeastern corner is slightly cut off. The arch is located in the middle of the western part of the modern city. The length of its walls is 789.6 meters, an area of 3.96 hectares, and the height from the level of the Registan Square ranges from 16 to 20 meters.

In 1991, Bukhara was inscribed on the UNESCO World Heritage List⁴. In 1997, under the leadership of UNESCO, the 2500th anniversary of the city was widely celebrated on an international

scale. In Bukhara, the most ancient architectural monuments have been preserved to this day. On its territory are monuments of all historical eras, starting from II to XIX-XX centuries.

Research of the history of the city of Bukhara a priority area of current scientists. According to the Decree of the Cabinet of Ministers of the Republic of Uzbekistan of September 23, 2019, events dedicated to declaring Bukhara the capital of Islamic culture in accordance with paragraph 23 of the Program for the preparation of mass religious-educational publications and the publication of special periodicals. Articles for a special issue of the «Ислом тафаккури» (Thought of Islam) journal, which will be published by the International Islamic Academy of Uzbekistan in March. As we know, this will stimulate young scientists.

Uzbek officials are trying to turn Bukhara into a tourist center of the country. Officials are considering ideas such as creating a duty free zone for tourism-oriented businesses, as well as the country's first tourist police.

Another priority is the development of transport infrastructure, contributing to an increase in the number of tourists. Given the many attractions in Bukhara, the government gives priority to the development of the city and region⁵.

Tourism development can bring positive or negative results for a country, depending on its tourism policy and planning. Therefore, caution should be exercised. In some places, tourism has led to the destruction of historical areas and the traditional way of life, benefiting only wealthy people (investors) who live in completely different places. They do not care what impact tourism will have on the local economy, society, culture or the environment. They are only interested in profit, despite the negative economic, socio-cultural and environmental impact on local conditions. Tourism development in Bukhara should aim at improving living conditions for the local population. Its main goal should not be the further enrichment of investors in Tashkent, Moscow or Frankfurt. The golden rule of tourism should be remembered: «The only basis for the development of tourism anywhere should be for the benefit of local residents».

⁴ Ўзбекистон Миллий энциклопедияси 2-том (бешик-гидрофизика). Тошкент. 2004

⁵ Постановление Президента Республики Узбекистан «О мерах по ускоренному развитию туристского потенциала города Бухары и Бухарской области на 2017—2019 годы» от 19 мая 2017 года № ПП-2980.