

HISTORY OF BUKHARA ARCHITECTURE DEVELOPMENT IN 16-17 CENTURIES**Musirmonov Tursunmurod**

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Annotation:In this article, the history of the development of Bukhara architecture in the 16-17th centuries, the architecture of Bukhara holy places, Bukhara towers and their architecture, and the history of Bukhara architectural monuments are discussed.

Key words:Architecture, holy places, architectural monuments, architectural monuments, monumental structures.

Introduction:Bukhara is located on the Great Silk Road in Central Asia and is one of the oldest cities in the world culture and history with its unique appearance, cultural heritage objects, and architectural monuments. The city of Bukhara is a huge museum under the sky, a living book. The city of Bukhara, built by many generations of our long and great ancestors with unique architectural styles, is the pride of our nation. Integrated architectural ensembles created over two and a half thousand years are the fruit of the Bukhara school of architecture.

Literature analysis and methodology:The architectural history of the city of Bukhara continues from the west to the east. The history of the city's monuments begins in the west with the Ark cultural heritage object and Ismail Somoni's mausoleum, then passes through the Poyi Kalon architectural ensemble, shopping stalls - "toq" and "tim", the architectural ensemble of Labi Pool and others, and ends with the Chor Minor madrasa. Bukhara school of architecture further developed the traditions of the most advanced construction culture of the past period by the 15th - 17th centuries. Creative architects, knowledgeable builders and engineers, skilled florists carried out large-scale urban planning works. As the only leading force in Central Asia, the Bukhara school of architecture at that time also greatly contributed to the development of schools of architecture and construction in other regions.

The school of architecture and construction of the later period of Bukhara was further developed by the great architects of the 20th century, such as master Shirin Murodov. In the 16th - 18th centuries, Bukhara's architecture and urbanism flourished. In the first half of the 16th century, unique architectural structures that embody the best traditions of the past were built. Juma Mosque - Masjid Kalon was built on the place of the mosque left by the Karakhanids, and the Mir Arab madrasa was built opposite it.

Results:The city wall was restored in the 40s of the 16th century. In the second half of the 16th century, a new district - Dzhoybor - was added to the city. A rasta, a dome, and tims appeared in Chorsu. Madrasas like Modarikhon and Abdullakhan, Kokaldosh and Govkushon and their ensembles were built. Chor Bakr in Sumitan village near Bukhara and Bahauddin Naqshbandi architectural ensembles in Hinduvan village.

During the Timurid era, Mirzo Ulugbek built madrasas in Bukhara and Gijduvan in addition to Samarkand. So, not only religion, but also education developed in Bukhara during the Timurid period. The madrasa in Bukhara is the oldest of the three madrasas founded by Mirzo Ulugbek. This madrasah is rectangular in shape, the front door is decorated with an elegant gable. There is a classroom on one side of the entrance and a mosque on the other. A library functioned on the second floor of the synagogue. In the courtyard of the madrasa there are two more porches with

minarets built on both sides. The pediments are decorated from the bottom to the top with fine bricks and floral tiles. The facade of the madrasa is astonishingly harmonious, its shape is restrained and upright, its proportions are striking, its construction and decoration are appropriate.

Koshin decorations belong to three periods: white and light colored decorations on a brown-blue and golden background date back to the Ulugbek period; in some places it is semi-white and blue, in some places clear, bright decorations belong to the 16th century, and the airy floral mosaic on a black background belongs to the 17th century. The interior and exterior decorations of the madrasa have not lost their color. It has been frequently renovated, and its patterns are often star-shaped. The pillars of the porch are gilded and resemble the pillars of Masjid Kalon. The words "Education is the duty of every Muslim" are written on the doors of the madrasa.

Discussion:At the beginning of the 16th century, a new dynasty consisting of settled and nomadic tribes - the Shaibani Khans - occupied Bukhara. In the second half of the 16th century, the capital remained Samarkand, but Bukhara became the political center of the Karakhanid state. By this time, it was necessary to rebuild the city wall again. Crafts and trade developed in the city. Bukhara has established trade and diplomatic relations with many countries. In 1557, representatives of Bukhara were sent to Russia to request permission for free trade.

Bukhara architecture and construction flourished in the 16th and 17th centuries. The general plan of the city has changed. The city was rebuilt. Objects and structures of cultural heritage preserved until today have been restored. The construction of unique architectural monuments testifies to the existence of a unique school of architecture in Bukhara and how developed this school was at that time. Juma Mosque was first built in 1121 on the site of Kalon Mosque. Over time, the building fell into disrepair. By 1514, this structure was rebuilt as Masjid Kalon. In 1997, on the occasion of the 2500th anniversary of Bukhara, Kalon Mosque was completely restored.

Conclusion:In conclusion, it should be said that for many centuries in Bukhara, people who study Islam have been educated. Many monumental structures were built in Bukhara during feudalism. Only in the 16th century, more than ten madrasahs were established. Some of them have survived to us. During this period, the role of Islam in the political and spiritual life of Bukhara and the whole of Central Asia increased. Most of the religious servants came from large feudal lords. They show themselves. they built mosques and madrasahs in order to express their existence, show their names and glorify them.

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