

BUKHARA IN THE EARLY MIDDLE AGES

Student

Rakhimova Sevara Najmiddin Qizi

3rd grade student of Bukhara Pedagogical Institute

Foreign languages faculty

+998904141801

sevararakhimova18012004@gmail.com

Research advisor

Botirova Nilufar Furkatovna

Assistant Professor of Bukhara Pedagogical Institute

+998974881197

nilufarbotirova777@gmail.com

Abstract: *Bukhara is one of the ancient cultural centers of Uzbekistan. Its history and culture are a part of the past of all peoples living in Uzbekistan. A special study of the past of a separate ancient region within the framework of the history of Uzbekistan began after Uzbekistan gained independence. This article gives detailed information about the past of this ancient city.*

Key words :*Samanid dynasty, antiques, Zoastrian Mughals, sufi sect, shopping dome, indoor bazaar, southern portal, scholarship powerhouse.*

Due to the regional significance of the Bukhara history course, it was included in the selection of subjects and was briefly taught in the history education department of the Bukhara State University from the 2005-2006 academic year. The main focus was not on the general history of Bukhara, but rather on the history of the city, the results of archaeological research, and the history of architectural monuments. The lack of special literature, the limited access to the existing ones, the lack of study guides and textbooks made it difficult for students to master this course. The fact that information about the history of Bukhara was scattered in various academic publications and scientific literature made the problem worse. The existence of ancient cities, old towns, and historic villages in the Turan region, whose history goes back thousands of years, is evidence of the great state history and culture of the Turkic peoples. The city of Bukhara, founded in our country by the ancestors of the Uzbek people 3000 years ago, is considered one of the oldest and most ancient cities not only in Uzbekistan or the Central Asian region, but also in the history of the world. In the Middle Ages, the city of Bukhara was honored as Bukharai sharif - Glorious Bukhara. And in the historical Bukhara region (Bukhara region) there are many cities, towns and districts that share the old and modern Bukhara. Abdurauf Fitrat (1886 - 1938), a famous scholar and statesman from Bukhara, wrote about his hometown 100 years ago: "Bukhara is our holy homeland. Bukhara is our loving mother. Bukhara is our place of worship, Bukhara is our place of worship. Bukhara is our dear is our lover. Bukhara is our beloved as much as our soul, Bukhara is from us, we are from Bukhara. That's why we are so careless and lazy,

ignorant and ignorant..."On December 14, 1996, the President of the Republic of Uzbekistan, Islam Karimov, in his speech at the session of People's Deputies of Bukhara region, expressed the following thoughts about Bukhara and the Bukhara people: It is not wrong to say that there is no enlightened person who does not dream.

According to historical sources, the city of Boykand in the oasis of Bukhara was the capital of the Hephtalian state. This is confirmed by Narshahi's information about Boykand and its socio-political status, as well as archaeological researches carried out by archaeologists for many years. Boykand, the capital of the Ephthalites, was one of the most beautiful and prosperous cities of its time. Crafts, trade, and construction are highly developed here. The location of the city on the Great Silk Road has opened wide opportunities for the development of local and international trade. The remains of a caravanserai, a market and a stall found as a result of archaeological research confirm this opinion. Another important economic, political and educational city of the oasis was the city of Bukhara. Bukhara was one of the most important cities during the Turkish khanate. Among the people's movements directed against Khakhanidism, the uprising led by Abruy in the Bukhara oasis in the 80s of the 6th century stands out. This movement was a rebellion against the large landowners of the Kadivars who lived on the collective lands of the Bukhara oasis, attacking their yards, seizing their lands, and killing themselves. Abruy, a member of the family of the Turkish Khaganate, masterfully tried to take advantage of the popular uprising that took place in the Bukhara oasis. Abruy Turk is the son of Khan Mohan, and after his father's death, he claims his father's throne along with other princes. But after failing in the struggle for the throne, he fled from the center of the khanate with his loyal people and ended up in the oasis of Bukhara. The people of Bukhara revolted against Abrui. In his book "History of Bukhara", Narshakhi writes the following about this incident: "Then the people who remained in Bukhara sent people to their (run away) generals and asked them to save them from the oppression of Abruy. Then the generals and farmers went to the king of the Turks they went, the king's name was Karajurin Turk, and because of his greatness, they nicknamed him Biyogu, and they asked Biyogu to hear their complaints. Biyogu raised his son Sheri Kishwar. When Sheri Kishwar arrived in Bukhara, he arrested and detained Abrui in Baikand. By his order, they filled a large bag with pumpkin bees and put Abrui in this bag, and he died in the bag. Sheri Kishwar was burned by this region and sent a letter to his father. and asked him to demand this region and beg him to allow him to stay in Bukhara. When Biyog replied that "I have dedicated that region to you", Sheri Kishwar sent a man to Hamuket and brought the people who had fled from Bukhara with their wives and children to Bukhara and At that time, there was an order again: "Every person who comes from that place will be among the close people (of the emir)." and the poor people stayed in Bukhara. When the fugitives returned, the destitute (in Bukhara) became their servants. Among the group that returned to Bukhara, there was a big farmer, he was an ancient farmer and because he owned more profitable lands, he was called "Bukhorkhudot". and many (of those who stayed in Bukhara) were his servants and servants. Sheri Kishwar built the city of Bukhara and Mamostin, Saqmatin. He built the villages of Samtin and Farab. He was king for twenty years. Another king after him was Iskajkat, Sharg'. He built the villages of Romtin, and then

he founded the village of Farakhshiy"! The Arabs called the rulers who ruled Bukhara as "Bukhorkhudotlar" or "Bukhor-khudo" (governor of Bukhara) according to their language. The territory of the Bukhara provinces consisted of the lands of the Bukhara, Vobkent, Kogon, Romitan, Jondor and Karakol districts of the Bukhara region. In the first years after the conquest of Bukhara by the Arabs, they ruled together with the Bukhara lords. In 715, after Qutayba ibn Muslim, the viceroy of Khurasan, was killed, the Bukhara rulers ruled Bukhara for a year.

In 782, the last Bukhara ruler, Bunyod, was executed by the Arabs for supporting the Muqanna rebellion. Kono, the ruler of Bukhara, was the first to issue silver coins (dirhams) with his image and the inscription "Governor of Bukhara". Many such coins were found during archaeological excavations. In the book of the historian G'Gaibov entitled "The first marches of the Arabs to Central Asia", the representatives of the Bukhara gods are listed in the following order: Bidun (?-673), Khotak Khotun (673-692), Tughshoda I (692-724). , Tughshoda II (724-738), Qutayba ibn Tughshoda (738-753), unknown Bukhorkhudat (Tughshoda III) (753-768), Sukon (768-775), Bunyod (775-782) .The occupation of Bukhara by the Arabs is carried out in the following order. Ubaydullah ibn Ziyad, sent by Caliph Muawiya, besieged Poikand in 674 and captured the city. Ubaydullah ibn Ziyad will have a large booty in Bukhara and Poykand consisting of weapons, clothes, gold, silver and many captives. This was the first military action by the Arabs aimed at occupying the territory. The next attack was carried out by Said ibn Uthman in 676, during which fierce battles took place between Said ibn Uthman and Khatun. Despite the fact that the troops of the Governors of Sughd, Kesh and Nasaf came to help Khatun, the battle ended with the victory of the Arabs. As a result, Khatun pays a large tax and is forced to make peace by giving 70 people as hostages. Vardonkhudot was the most powerful ruler in the Zarafshan Valley. A minister came from Turkestan, and this minister named Vardonkhudot owned all the lands of Vardona, writes Narshahi. According to another historian, namely Tabari, after the Arab troops were relieved from Vardonkhudot in the battle of 708-709 years, Qutayba came to the aid of Vardonkhudot by making a truce with the governor of Sogd, Tarhun, and making the united forces weak. won with Narshahi explained it as follows. Hayyoni Nabati, one of Qutayba's relatives, came to Tarhun, the governor of Sughd, and the weather is getting colder, we will be here during the hot season, and we will leave as soon as it gets cold, and the Turks will take over your lands as soon as we leave. make peace He says that you will explain to the Turks that many troops are coming to help the Arabs from Khajjoj, the viceroy of Khorasan, by way of Kesh and Nakhab. The governor of Sogd, Tarhun, also believed in this statement and immediately went to make peace with Qutayba and sent two thousand dirhams. Every military move by Ubaidullah ibn Ziyad and Sa'id ibn Usman aimed at capturing Bukhara met with strong resistance from the population. The reason for the defeat of the inhabitants of Poykent was the absence of local merchants trading in China and other countries and the lack of defense forces. When they returned, they took back their wives from the Arabs in exchange for compensation. Qutayba ibn Muslim, after occupying Poykent, signed a peace treaty with the inhabitants and entrusted the management of the city to Wargo ibn Nasr Bohili. Qutayba ibn Muslim marched four times to Bukhara. came After capturing the city, the

main activity he implemented was to spread Islam among the population and to introduce observance of Islamic pillars. Despite this, the population accepted Islam superficially. Some hesitant converts still worshiped the old Buddhas in secret places and cellars. After that, Qutayba said that if the Arabs live with the Bukharans and are aware of their behavior, they will necessarily become Muslims. He ordered the residents of Bukhara to give half of their houses to the Arabs. Narshahi mentions in his book that after Qutayba bin Muslim took Bukhara, he ordered the inhabitants of the city to give half of their houses and lands to the Arabs. He also mentions the following about the Kashkashan people living in Bukhara: "There was a people in Bukhara who were called Kashkashan; they were respectable, valuable and considerate people, and they had a great reputation among the people of Bukhara. , they were not peasants, they were people who came from abroad, they were nobles, merchants and rich people. They left seven hundred boxes outside. At that time, the size of the city (now) was like a rice field. Each of them built houses around his house for his servants and dependents, and each of them built a garden and a plain in front of his house, and they moved into these houses. they came"! .Herman Vambery also provides information on the settlement of Arabs in Bukhara and the conversion of the local population to Islam. For example, "...in the end, Bukhara, which is an Islamic country, was as hard as the political measures used in other regions. But some mysterious methods of spreading Islam were also deeply understood by the proud Bukharas. It was known to the Arabs that some hesitant converts to Islam still worshiped their old goddesses in secret places and cellars. For this reason, every Bukhara resident was ordered to give half of his yard to the Arabs. He taught the Arab landlords Islamic Shari'a and observed their observance of Islamic manners. If they rebelled, he would call the Arab authorities. Money was given as a reward for converts to the new religion. Those who came to pray at Qutayba congregation on Fridays received a reward of two dirhams. In this mosque, which was built in Registon, prostration, bowing, and prostrations were performed leaning on the arch of worship, that is, the imam. prayers of prayer, от, taku, invented. Quranic verses were read in Arabic and even Persian. The adherents of the old religion resisted the religion proposed to them for some time. According to the flawed information of that time, Muslims of Bukhara carried weapons with them when they went to the mosque for decades. Land peoples, although they accepted Islam, were not allowed to wear weapons. There were frequent disagreements between the two."

REFERENCES:

1. Mekhriniso Musinovna Rakhmatova, & Nilufar Furkatovna Botirova. (2022). NEW APPROACHES IN LATINO AMERICAN POETRY: CHICANO POETRY. Open Access Repository, 8(04), 92–94.
2. Uzbekistan.travel
- 3.E-library.namdu.uz
- 4.Bsmi.uz
- 5.Ildiz kitoblari
- 6.Arboblar uz

7.Arxiv.uz

8.Sever.uz

9.Kompy.info