

**BUKHARA KHAN THE CREATIVE ACTIVITY OF ABDULLAKHAN II***Babayarova Shahnoza Shuhratovna**Researcher at Navoi State University**Student of Tashkent Medical academy Tokhtasheva Zuhra Alisherovna*

**Abstract:** This in the article Bukhara Khan Abdullakhan II 's creativity activity scientific sources based on comparative analysis This is especially true in the period height raised madrasas , mosques , khanaqohs , rabots , caravanserais , irrigation facilities about information cited.XVI in the century Bukhara khanate socio-economic and spiritual in development important role to play historical evidence with proven .

**Key words:** Abdullakhkhan II, science , culture , Abdullakhan Madrasa , Govkushan madrasa, mosque Tall , roomy.

Full name - Abdullah ibn Iskandarkhan ibn Jonibek Sultan ibn Khoja Muhammad ibn Abdulkhairkhan) (1534, Miyonqol, village of Ofarinkent - 1598, buried in the Bahauddin complex near Samarkand, Bukhara) was the greatest ruler of the Bukhara Khanate from the Shaybanid dynasty in the Uzbek state system (1583-1598), a statesman, commander, patron of science, enlightenment, and culture. His grandfather, Jonibek Sultan, was the governor of Karmana and Miyonqol. His father, Iskandar Sultan, ruled Ofarinkent and later Karmana at the time of his son's birth[1]. Abdullakhkhan II fought hard from his youth to reunite the territory of the country, which had been divided after the death of Shaybanikhon, and to strengthen the central state power. During his reign, science, art, urban planning, literature, and similar fields flourished in Bukhara.

The entire reign of Abdulla Khan was spent in constant wars. In 1574, he conquered Balkh, in 1578, Samarkand, in 1583, Tashkent and Fergana, in 1584, Badakhshan, and in 1595, Khorezm, which he incorporated into his state. During the reign of Abdulla Khan, the territory of the country consisted of lands from Kashgar to the shores of the Aral and Caspian Seas, from Turkestan and Sairam to the eastern part of Khorasan. Centralized state organization in the country science and culture The construction and irrigation works carried out in the country during the reign of Abdullah Khan II from 1557 to 1598 are described in Badriddin Kashmiri's "Ravzatur Rizvan va Hadiqatul Ghilam" as follows : "In every city, mosques and high madrasas were built, and their arcades were decorated with seven-colored tiles, gold and lapis lazuli. In every place, cisterns and cisterns were built, and stone bridges were built over rivers. Canals were dug, and water was brought to the steppes. Peace, prosperity and joy arose among the people"[2].

During the 40-year reign of Abdullah Khan, more than 1,000 structures of more than 20 types were built in Central Asia (madrasahs, mosques, caravanserais, khanaqohs, minarets, mausoleums, libraries, baths, hospitals, ponds, bridges, dams, cisterns, chorbaghs, tims, toqis, and khoks)[3]. It is noteworthy that no ruler who ruled in Transoxiana before or after Abdullah Khan built so many structures.

**The Abdullakhan Madrasah** was built as the largest center of enlightenment in the khanate. Its construction dates back to the late Middle Ages, that is, to 1588-1590. Raw and baked bricks, clay, wood, a special "kır" alloy, and similar products were used in the construction of the

architectural monument. If we talk about the general appearance of the architectural monument, the courtyard is surrounded by two-story rooms. There is a high roof on both sides. Through the roofs, one enters the inner rooms and the khanaqoh. The large roof of the madrasah faces south. The roof wings and flowerpots are decorated with enamel ornaments. After passing through the gate, one enters the large rooms on both sides - the classroom and the mosque.[4]

The architectural monument is built in a domed style, incorporating Eastern traditions, with the use of ornaments. The gate of the madrasa is a unique example of the Khotamkori style - made of small pieces of wood in the form of a girikh. One of the unique aspects of the architectural monument is that its structure is quite different from typical madrasas. The madrasa is built slightly tilted towards the Modarikhon madrasa opposite it. Considering that the Modarikhon madrasa was built in honor of the mother of Abdullakhan, it is a unique symbol of respect for the mother. This madrasa, which is a mature example of the architecture of the Abdullakhan era, demonstrates all the creative achievements of Bukhara architecture in the 16th century. Its appearance together with the Modarikhon madrasa is considered an example of the "double" style, and therefore it is called **the Double Madrasa**. This architectural ensemble of the Double Madrasah, which is one of the unique examples of Bukhara architecture, has a complex architectural solution. If we talk about the current state of the architectural monument, in 1997, on the occasion of the 2500th anniversary of the city of Bukhara, the Abdullakhan Madrasah, along with all the architectural structures in Bukhara, was renovated. Currently, it has become a tourist attraction for tourists visiting Bukhara from different parts of Uzbekistan and foreign tourists. The architectural monument was included in the UNESCO World Heritage List. It is still the center of attention of foreign tourists. [5]

One of the educational institutions of the reign of Abdulla Khan (1557 - 1598), **the Kukaldash Madrasah**, was built in 1568 - 1569 by the khan's minister, Kulbabo Kukaldash. During the reign of Abdulla Khan, Kulbabo Kukaldash's services in the development and improvement of the country were invaluable. In the negotiations between Abdulla Khan and Akbar Shah, the ruler of the Baburs, in resolving disputes between the khan and his sons, and in the inspections carried out in the country, the services of the emir Kulbabo Kukaldash were great. Writing about the intellectual acuity, initiative, and loyalty of Kulbaba Kukaldash, the historian of the time, Hafiz Tanish Al-Bukhari, describes his attitude towards his brother-in-law as follows: "If there were another person who could discipline things like Kulbaba, he would always take the world into the hands of a great and powerful state with the power of a great state." The Kukaldash madrasah is one of the largest (86x89 meters, with about 130 rooms) madrasahs in Bukhara.[6]

Another of the madrasas of the Abdullakhan era, **the Govkushan Madrasa**, was built in the middle of the 16th century, by the Bukhara sheikhs Muhammad Islam (1493-1563) and Khoja Sa'd (1531\32-1589), in 1562-1566. The reason why the madrasa was called Govkushan is due to the fact that until the 16th century there was a slaughterhouse (birdhouse) here. Some time later, after the construction of the madrasa, the second Juma mosque of Bukhara, known as the "Khoja Mosque", was built around it, imitating the Great Tower, with a pond and a low minaret. Later, caravanserais were built nearby. In the Govkushan madrasahs, the entire building was one-story, but the front was built in two stories to give it grandeur. The eastern side of the madrasa is two-story, and on the sides and back there are one-story rooms and a mezzanine. The lintel above the porch to the west of the porch is decorated with plant-like sirkori patterns, and the bookcase part is decorated with suls script. At the entrance, on the right is a khanaqoh-mosque (classroom). The central courtyard (25x35 m) is surrounded by rooms on four sides. The Khoja mosque consists of an entrance porch, brick arcaded porches around the courtyard, a khanaqoh and a minaret. The minaret (19.5 m) is accessed through an arcaded bridge on the roof of the mosque. The minaret is made of bricks of various shapes. The patterns become thinner towards the top, and together with the arcaded windows of the lantern, they give the minaret elegance. The educational system of the madrasahs built in Bukhara was designed for religious, secular and

national traditions. In 1997, on the occasion of the 2500th anniversary of Bukhara, the parts that needed repair were restored, like other architectural monuments. This madrasa is included in the UNESCO World Heritage List.

Another of the madrasas, **the Fathulla Qushbegi Madrasa**, was built in the last quarter of the 16th century, in 1585-1586. In the old part of Bukhara, in the Khoji Hasan guzar, a madrasa with 65 rooms was built at the expense of the state treasury by order of Abdullakhan II. Since Fathulla Qushbegi actively participated in the construction of the madrasa, the madrasa was popularly called by his name. There is also a waqf document about this. It says that Hazrat Amir Fathulla Qushbegi ibn Amir Asadullah built a madrasa in the Masudbek guzar for the sake of knowledge. It had an upper and outer courtyard, ablution facilities and domes. The madrasa was surrounded by waqf shops to the west, land - properties to the north and east, and a street to the south. Fathulla Qushbegi served as a qushbegi during the reign of the Shaybanid dynasty rulers Iskandar Khan and Abdullah Khan. Hafiz Tanish Bukhari, who lived at that time, mentioned him in his information as follows: "The noble and generous emir Fathullah, who had long held the position of qushbegi, was present at the khan's request . " The madrasa consists of a winter and summer mosque, a classroom, a library, and rooms. The front of the building is 2-story, and the other sides are 1-story. The courtyard is surrounded by 44 one-story rooms. The corners of the building are decorated with turrets, and the exterior is decorated with enameled rivets. Its general structure is slightly different from other madrasas in Bukhara. The 9 rooms around the classroom are covered with domes. The street side of the outer ayvan is fenced off with a low wall.

Interestingly, some madrasahs of this period were built under the patronage of women. In particular, among them are women of the upper class, such as Ubaydullah Khan's wife, Abdulaziz Khan's mother (Hazrati) Qazaq Khan (16th century), Modari Khan (Qosh Madrasah) (1566–1567), Begim Khan (1557). The architectural construction work carried out in the Bukhara Khanate during these periods is also preserved in the travelogue of the English traveler Anthony Jenkinson. The author emphasizes that construction was booming in the city and that more than 200 students were studying in the newly built Mir Arab Madrasah.[7] The tourist also draws attention to the fact that the construction of the Kokaldash Madrasah is in full swing near the Labi Pond, one of the nine ponds that provide the city's residents with drinking water. " The tourists were surprised that the center of the architectural complex was the pond, because in Europe this function was usually performed by a square or street.

During the reign of the Shaybanids, special attention was paid to the construction of **religious and household institutions in Movarunnahr** . In the construction of mosques and khanokakhs, we can see that architectural ensembles were formed over centuries, millennia, and they were connected by a single plan and volumetric-spatial composition. In Bukhara alone, there were more than a hundred neighborhood mosques in the 16th century. Mosques were traditionally built in a neat way, with a guvala or raw brick laid between the neat. Traditionally, the construction of a mosque with a dome or a column was widely used in the 16th century. The combination of a mosque and khanokakh in architecture was actually a symbol of the union of classical Islam and Sufism, which made a great contribution to the development of architecture, and this became very clearly evident in the second half of the 16th century.

**The Baland Mosque** was built in the same year of the 16th century, in 1555, in the western part of Bukhara. It is considered the first example of a new type of building in the guzar, or neighborhood, type in Bukhara architecture. A unique and elegant architectural style was widely used in the construction of the mosque. This mosque was built in the 16th century by the Bukhara vizier, known as Kulbabo Ko'kaldash. Kulbabo Ko'kaldash went on a pilgrimage and after completing all the rituals, his love for the Kaaba increased and he brought several bags of soil from its surroundings. In order to use the soil he brought for a good cause, he built a mosque not far from the Ark fortress and used the soil he brought for this mosque. He called this mosque

"Masjidi Baland" . The reason for this name is that the mosque was located at a considerable height above the ground. Another unique aspect of the mosque is that it was built on the scale of the 16th-century Kaaba . According to the mosque , it is 11 meters wide and 13 meters long . and 15 meters high organization This is with together , this of the mosque strangeness that is inside the mosque any column It is empty .[ 8] Its roof is to the chain weighed mold , wood from the pillars unused . Such strange the mosque that one of the era the most famous master My friend named person built . Construction material supply Grandfather Kokaldash by done increased .

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