

**INFORMATION ABOUT BUKHARAI SHARIF IN ALEXANDER
BURNES'S "TRAVELS INTO BOKHARA"**

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Annatation: *This article analyzes Alexander Burnes's visit to the Emirate of Bukhara in 1832 and the information he provided about the social and political life of the Emirate, as well as his work "Travels into Bokhara".*

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Alexander Burnes (1805-1841) was an English traveler and spy. He was fluent in Persian, Arabic, and Hindi. He wrote *Travels into Bokhara*. In his book, he described the difficulties he encountered on the way, as well as the social, political, religious, and ethnic events affecting various peoples. This book brought Alexander Burnes great fame in Great Britain. It also contained valuable information about the Emirate of Bukhara. He arrived in Bukhara with his companions on June 27, 1832. Before entering the territory of Bukhara, he wrote a flattering letter to the Kushbegi of Bukhara. In the letter, he expressed his desire to witness the beauty of the famous city of Bukhara, and praised Kushbegi as the "pillar of Islam" and the "jewel of religion." ...[2:146].

The letter, full of flattery, pleased the Governor of Bukhara, and he sent a messenger to invite them to the city. That same day, they were invited to the Arch of Bukhara. Since his companions were ill, Alexander Burnes was forced to go to the Arch himself. The conversation between the Governor and the Governor lasted about two hours. When the Governor asked him about the reason for his arrival in Bukhara and what he had brought, he replied with a false story that he was leaving India for his native Great Britain and that the popularity of Bukhara among the peoples of the East had prompted him to visit. He also showed the Governor a letter he had received from the Governor-General of India. Two days after the conversation, the Minister called him back, because he had not completely got rid of his suspicions. The Minister jokingly said to him, "I think you wrote about Bukhara." He says that he came to see the wonders of Bukhara, that with the permission of the minister he had seen the city and the gardens outside the city walls. The minister was pleased with his sincerity. Alexander Burnes also provided valuable information about the inhabitants of the Bukhara emirate and the peoples bordering it. In

particular, in his work "Travels into Bokhara" he mentioned the following about the different nationalities and peoples in Bukhara: "The Khivas have a peculiar character of harshness and are distinguished from other peoples by their one-foot high turbans. Russian slaves are distinguished by their red beards, gray eyes and white skin. The Indians are distinguished from the Muslims by a small square cap and a rope worn instead of a belt. The Jews wear a slightly different shirt and a conical cap. However, the best sign that distinguishes the Jews is their beauty. Wandering Armenians in various clothes are a very small minority in Bukhara. In addition, in the bazaars, beautiful and well-dressed Turkestan Muslims are the majority. A large white turban and a dark-colored chogha and a three- or four-piece suit of similar description are the common clothes. It is said that three-quarters of the population of Bukhara are slaves. Because a very small number of captives brought from Iran were allowed to return. In general, there were many who did not want to return....[3:173,174].

Alexander Burns describes the Bukhara markets as follows: "In the middle of the square, seasonal fruits are sold under a rectangular cloth shade mounted on a single pole (Here we mean a large umbrella with a single pole that protects the merchants' products from the sun – B.T.). You will be surprised by the number of buyers for the fruits of the farmers, such as grapes, melons, apricots, apples, peaches and plums. It is difficult to cross the street, because when you walk among the crowds of people, you risk being bumped into by a person on a horse or donkey. Donkeys are very hardy, they move quickly with their loads on them. Light carts ply the streets. Because the streets are convenient for wheeled carts. Hot tea is boiled in an iron samovar made in the European style in every corner of the market. A hole in the inside of the samovar keeps the tea hot. Bukhara people love to drink tea, they drink it with or without sugar, It is eaten with or without milk, with butter and salt. Tea vendors sell "rahuti jon" or the flavor of life - grape jam or syrup mixed with crushed ice. Such an abundance of ice is one of the greatest blessings of Bukhara, and it can be found until winter. Ice freezes in winter and is sold at a price that even the poorest people can afford. No one in Bukhara would dream of drinking water without freezing it. Even beggars can be seen buying ice. Almost everything can be bought in the Registan - European jewelry and dishes, low-quality Chinese tea, Indian sugar, Manila spices. As evening falls, this bustling city closes, the tsar's drum beats. This action is repeated by others in every corner of the city, and at exactly one hour no one is allowed to go out into the street without a lamp. Large bundles of cloth are left in the shops at each stall. These procedures are enforced by the city guards "...[3:175,176] He described the Uzbeks, saying, "The Uzbeks are a simple people, even though they may speak in a tone of hostility or anger. They are easy to get along with. When they met us, they would use other expressions rather than the usual



greeting. The most common of these were "May your wealth increase" or "May your life be long." Nevertheless, before sitting with us, they would stretch out their hands, stroke their beards, and recite "Fathā" from the Quran." ...[3:177]. He said this, describing the slave market. "I went to the slave market every Saturday morning. The work of the Uzbeks is mainly done by slaves. These slaves are mainly brought from Iran by the Turkmen and sold in Bukhara. The slaves are sold here in 30 or 40 stalls. The day I went to the market, I saw 6 slaves being sold. First, they are asked about their origin and how they were captured, and then they are checked to see if they are Sunni or Shia. The Uzbeks do not consider Shia Muslims to be true believers. They find Shias more disgusting than representatives of other religions. Once the buyer is sure that the slave is an infidel, he checks whether he has leprosy. After that, they bargain for the price of the slave. Three Persian young men were sold for thirty gold pieces. I heard one of them tell how he was captured while tending his sheep south of Mashhad. But I have heard that slaves are treated kindly in every part of the country. I believed. The fact that many of them remained in this country after their liberation confirms this. The Uzbeks believe that by buying Persians, they are doing a good deed by causing them to abandon their sect. The Bukhara markets are mainly supplied by Urgench. Russian and Chinese goods are rarely sold" ...[3:177,178].

He will also provide information about those who have committed crimes against religion. "That morning I went from the slave market to the big market, and my attention was drawn to those who had committed crimes against religion. Four of them had fallen asleep during the previous Friday prayer, and another teenager had smoked in a public place. They were all tied together. The young man accused of smoking was walking in front, holding a pipe in his hand. The guards, holding thick whips in their hands, were shouting after them: "O Muslims, this is the punishment for those who break the law." Here in Bukhara, the contradiction between religious theoretical and practical laws is visible. Here you can buy tobacco products openly, but if you smoke in a public place, you will be immediately punished or, as an example to others, you will be put on a donkey and publicly punished. If a person catches a pigeon flying on Friday, he will be punished by having a dead bird hung around his neck and being put on a camel. If someone walks on the street during prayer, he will be fined or imprisoned appointed...[3:178].

He has a long conversation with Prime Minister Alexander Burnes about trade issues between Bukhara and Britain. He expresses the need to strengthen ties between the countries. The Minister asks Alexander Burnes to return to Bukhara as a trade ambassador and asks him to bring a good pair of glasses with him on his return.



Alexander Burnes also discusses the water supply of Bukhara, saying: “About twenty caravanserais are home to merchants of various nations, and about a hundred ponds and fountains built of square stones provide water for its numerous inhabitants. Water is brought to the city from the Samarkand (now Zarafshan - B.T) river. Bukhara's water supply is not good. The river is 6 miles (1 mile is 1.609 km) from the city, and the canal is opened once every 15 days. Sometimes in the summer there is no water for months. When we were in Bukhara, there was no water in the canals for sixty days. The locals say that the stagnant water is the cause of the disease of guinea worms. They add that these worms are the same as those in the body of the prophet Ayyub”...[3:187,188]. Another English traveler, W. Murkfort, who came to the Emirate of Bukhara as a horse trader in 1825, also reported on this intestinal worm. “Intestinal worm disease has existed in Bukhara for a long time. In his opinion, the main cause of this disease was the reservoirs and canals. The contrast between the cleanliness of the city streets, the smell of the stables and the stagnant water amazed him. If Kushbegi had listened to Murkfort’s hygienic recommendations, he would have gotten rid of intestinal worm disease, which had been tormenting the inhabitants of Bukhara for more than a century. Being a veterinarian, W. Murkfort could not remain indifferent to this situation. He observed the treatment work of Mirzo Umar, a barber-surgeon known in Bukhara as the “worm killer”, and gave him his advice. He also studied worms up to 1 meter long that came out of patients”...[1:351]. In addition, Mohan Lal, who traveled to Bukhara with Alexander Burnes in 1832, also reported on this situation in his work: “The people of Bukhara are greatly troubled by worms. They look like threads, sometimes they spread to all parts of the body. The patient has to undergo treatment for up to 4 or 5 months. People infected with worms experience terrible pain. Birds, cats, dogs and other animals suffer from this disease”...[4:131].

On July 21, 1832, as they were saying goodbye to the Bukhara minister, the minister asked them to become “trade ambassadors” and return to Bukhara, establishing wider trade relations with Bukhara. The prime minister entrusted the safety of the European tourists to the caravan leader and the chief of the Turkmen who protected the caravan. The minister handed the tourists the royal decree and presented them with a shirt, telling them not to leave empty-handed. Then the minister opened his hands and blessed them. The travelers thanked the minister and continued on their way.

In conclusion, it can be said that Alexander Burnes's trip to Bukhara was successful. Their safety was ensured under the protection of Kushbegi. They were able to collect the information they needed. This trip brought Alexander Burns fame in his homeland. In addition, Alexander Burnes specifically touched on the hospitality of the Uzbeks in the work: “The Uzbeks have a very unusual custom. When a guest comes, the

host turns into a servant and brings each dish personally. He also does not raise his hand to the table until each guest has finished eating. They are kind people, and if fanaticism is their main drawback, it is the fault of education”... [3:198]. Alexander Burnes's work “Travels into Bokhara” is a valuable source for the history of our Motherland. This work provides valuable information about the political, social, and cultural life of Bukhara.

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