

Architectural Monuments of the Amir Temur and Timurids ERA

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Abstract:

During the period of Amir Temur and the Timurids, many objects of material cultural heritage were created, and their comprehensive study is considered one of the urgent issues. This article analyzes the architectural monuments of Amir Temur and the Timurid period in Central Asia. The main focus is on the types, dates, decorations, differences and history of the buildings.

Keywords: Central Asia, Amir Timur, Timurid era, architectural monument, mosque, madrasa, monument, material cultural heritage, art.

It is known that the development of culture, science and art was greatly encouraged during the period of Amir Temur (1336-1405) and the Timurids. Amir Temur always thought about turning Samarkand into the most beautiful city in the world, representing his great empire. Scientists, artists, craftsmen were sent to Samarkand from all the conquered countries. The Persian state "supplied" artists, calligraphers, literate people for the madrasa, musicians, architects and builders. From Syria, Amir Temur brought blacksmiths, gunsmiths, specialists in the production of glassware and porcelain. Weaponsmiths, silversmiths, bricklayers, and rope makers were brought from Asia Minor. Metal and jewelry masters and bricklayers visited from India.

Amir Temur and the Timurids are notable for the creation of many material cultural heritage objects. The peculiarities of these monuments are that, as mentioned above, skilled craftsmen from different countries took part in their creation. Monuments of this period are analyzed below.

The mausoleum of Chashmai Ayub in Bukhara has survived to our time. Chashmai Ayub is sometimes called a mausoleum, but it is a stepping stone, that is, it is considered to be the place where Prophet Ayub stepped [4].

It is a complex monument that was rebuilt many times during the 14th-19th centuries, eventually becoming an oblong, pointed shape, complete with domes of various shapes over rooms of different sizes. The inscriptions on the walls of the mausoleum show that it was built in 1379 on the instructions of Amir Temur. The mausoleum had a rectangular shape extending from west to east. Level - 19x26 meters. The building has six rooms, inside of which there is a spring, behind which there is a large mehrab mosque. The mausoleum has a rectangular shape stretching from west to east, with many domes and a tall cylindrical dome that holds it. According to legends, this dome was built by masters who were brought to Bukhara after the victorious campaigns of Amir Temur to Urganch and the conquest of Khorezm. In the same period, the craftsmen from Khorezm built a mausoleum with a tent-like dome for Amir Temur's son Jahangir in Shahrisabz. Therefore, the construction on the spring of Bukhara may have started much earlier. It is also worth mentioning that Imam Bukhari's teachers Abdullah ibn Muhammad Musnadi and Ahmad ibn Ishaq al-Surmari are also buried here.

Husayn Bek's mausoleum was built in 1395-96 in Chishmi settlement of Chishmi region of Bashkortostan by order of Temur. Husayn-bek, the son of Umar-bek, was born in Turkestan at the beginning of the 14th century. He studied in a madrasa and studied jurisprudence. In the 14th century, a Bashkir khan asked Turkestan to send someone who could propagate the Muslim

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religion to Bashkirstan. Thus, Husain-bek came to these regions and became the first imam of the Bashkirs. Husayn Bek is considered to be one of the first people to spread Islam and Muslim culture among the Bashkir tribes.

In 1393-94, Amir Temur came to the Bashkir lands following the footsteps of Khan Tokhtamish Khan of the Golden Horde. Then he comes across the tomb of Khoja Husain-bek. They decided to build a beautiful mausoleum for him and brought his tombstone from Turkestan on 12 oxen (today this tombstone is kept in the Ufa Local History Museum). Soon, this square mausoleum will rise to a height of 160 meters. It completely disappeared by the 18th century. In 1911, the mufti of Ufa restores the mausoleum.

The fact that Amir Temur wintered here is confirmed by the graves of six of Temur's military commanders who died for unknown reasons, buried around the mausoleum. Their graves led to the creation of Akzirat, which is considered an ancient Muslim cemetery [1].

Aristan baba was the teacher and spiritual mentor of Khoja Ahmad Yassavi, as well as a religious mystic and khatib. He died in the 12th century. A mausoleum was built over his grave, and it is considered an architectural monument located near Otrar city and Shoulderer village, 150 km from Shymkent in the Republic of Kazakhstan. It is also the main place of pilgrimage for Muslims. According to historical facts, the mausoleum was built in the 12th century and was destroyed by Joji Khan as a result of a seven-month battle. In the 14th century, on the order of Amir Temur, a new structure was built over the old mausoleum. It was rebuilt in the 14th and 15th centuries, but it has not survived to our time, only the carved columns of the porch have survived. In the 18th century, a building with two domes and a towering porch was erected on the grave destroyed by an earthquake. It is also recorded in the frieze cartouche that it was rebuilt in 1909. Aristan baba mausoleum has been included in the state preservation list since 1982. Its size today is 35×12 m, and it consists of a two-room cave and a memorial room built of adobe bricks. In the first of the caves, Aristan baba was buried, and in the second, his followers Hermet-Azira, Karga-Baba, and Lashin-Baba were buried. Various elements of the structure were gradually added to the previous buildings in different periods.

The next researched monument is the Ulughbek madrasa in Bukhara. Although the construction works during Ulughbek's time did not reach the same level of scale as during the time of Amir Temur, two madrasahs stand out among the buildings of Ulughbek: the madrasah in the market square of Samarkand, later named Registan, and the madrasah in Bukhara, which is artistically no less than the buildings of Amir Temurdavr [4]. The Ulughbek madrasa in Bukhara is considered the oldest among the three madrasahs in Gijduvan and Samarkand. In these madrasahs, up to eighty students studied Arabic language, geometry, astronomy and religious subjects from morning to night. The term of study lasted from 15 to 20 years, and the graduates constantly filled the ranks of scholars and poets of the East.

In the 15th century, there were drastic changes in the development of architecture and architectural decoration in large cities such as Samarkand, Bukhara, Khivot. In the decoration of monuments, carving patterns on marble, gluing majolica tiles with a dark blue pattern on a white background to building walls, and using blue and gold paints in tile decorations are widely used [2].

Mirza Ulughbek, the grandson of Amir Temur, who was the ruler of Movarounnahr in 1409-1449, entered history as a scientist and patron of science. In 1417, he built the Ulughbek madrasa in different cities, especially in Bukhara. Here, the courtyard is surrounded by two porches along the main axis and rooms facing the courtyard on both floors. In the center of the front side there is a pediment and in the corners there are flower-towers and porches between them. When you enter the hall, there is a large mosque on one side and a classroom on the other. Both these rooms are

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finished with domes. The madrasa designs are simple, mostly glazed bricks with geometric and epigraphic inlays. The name of Ismail bin Tahir bin Isfahani al-Bannai, a descendant of the master brought from Iran during the time of Temur, the builder of the madrasa, has been preserved. The gate, decorated with fine carpentry patterns, is a unique architectural part of the madrasa. On the upper board of the gate is engraved the phrase: "The pursuit of knowledge is the duty of every Muslim." On the bronze band installed to knock on the door, the following inscription is written: "The doors of God's mercy are always open to everyone who enjoys biblical wisdom."

The madrasa, in its true form today, simultaneously represents two essential periods of medieval Bukhara life, namely, the madrasa was first built by Ulughbek (1417) and completely restored by Khoja Sa'd Joybori (1586) during the reign of Abdullah Khan II.

Today, the museum of the history of restoration of Bukhara monuments is located in this madrasa building [3].

Also, according to the instructions of Mirzo Ulugbek, madrasahs were built in Bukhara and Gijduvan. According to everyone, the madrasa in Samarkand is architecturally the most perfect among them.

In the center of Gijduvan district, there are the Ulugbek madrasa and Abdukholiq Gijduvani tomb dating back to the 15th-16th centuries, and only the ruins of architectural monuments have been preserved. Abdukholiq Ghijduvani Khojagan is the founder of the dervish order. Sheikh was born in this village and was buried here in 1179-80. A madrasa was built by Ulugbek in 1433 in honor of Abdukholiq G'ijduvani. Together with the madrasa, the Sultan ordered to build a structure (dahma) on top of Abdukholiq Gijduvani's mausoleum. Outside the madrasa, next to Hazrat's mausoleum, a well, a drinking fountain and a minaret were built. Two centuries later, this dahma was repaired by the order of Abdulaziz ibn Ubaidullah Khan.

In short, during the period of Amir Temur and the Timurids, great attention was paid to art and culture, especially architecture, and many architectural monuments were created, such as the buildings described above. They were distinguished by their elegance, beauty and unique decoration. Through the historical and cultural heritage of the regions of Central Asia analyzed above, we can witness the high level of skills of our past generations. They are not only beautiful, but also very solidly built. So, the architects and builders of that time knew well which building materials were durable. Therefore, most of them have reached our time.

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