

Construction of Architectural Monuments of Shahrizabz During the Reign of Amir Temur and Temurids

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ABSTRACT: It is known that Shahrizabz is one of the ancient cities of Movarunnahr. This ancient city plays an important role in the socio-political life of Central Asia.

Keywords: Dor-us-Saadat, defense fortress, architecture, White Palace, Hafiz Abru, "Geography", "Qubbatul-ilm val-adab", fortress wall, Gissar, Registan, Amir Temur, Sheikh Shamsuddin Kulol, Shahrizabz, "Zafarnoma", dome, room.

The Timurid period is sometimes called the Timurid Renaissance. Indeed, the development of science, poetry, and art in Central Asia reflected a strong interest in the environment. In the works of poets, historians, authors of mysticism, the ideas of humanity were clearly reflected. The traditions of medieval workshop associations are still important, but their members have moved beyond the narrow confines of previous centuries to a wide range of spiritual values, not just material creativity.

For Timur, the grandeur of the buildings erected on his assignment was one of the tasks in the political sphere. He said on the roof of the Oqsaroy, "If you want to build our power, look at our buildings!" found a clear expression in the inscription. It should be noted here that the Timurids were the duty and gate of every city in urban planning, surrounded by strong defensive walls.

On the urban planning of Amir Temur and the Temurids Mamatmusaev T.Sh, states: - "Architecture of the Ulugbek period (first half of the XV century)" 18.00.01 The indoor structures in place are separated by chors. The Friday mosques and the city market formed the center, and the squares in front of the main madrasa represented the second center of the city. "[1] During this period, the division of cities into classes according to the occupation of handicrafts gave rise to parts of the city, such as mahallas. The main streets consisted of handicraft and trade stalls, and the narrow streets formed parking lots with squares and pools. Pugachenkova describes the cities of the Timurids as follows: Islamic cultural buildings are the triumph of Muslim ideology, market devices are the development of handicrafts and trade, and densely populated housing is the body and blood of a complex urban organism. "[2] It is the result of the continuation of Asia's centuries-old architectural traditions. The main square named after Registan is located in Samarkand, Bukhara, Tashkent, Andijan, Karshi and Shakhrisabz The schematic structure of cities and their components Mamatmusaev T.Sh. In his research, he noted that the city of Samarkand was much larger and more developed than other cities. [3] Already, Gissar is home to the city's main construction and trade and craft industries which included or formed in a completely new place, but still contains the main administrative and ideological links that are architecturally compatible. Let us consider their formation in the example of Shahrizabz, a city closely connected with Timur's activity.

Kesh, who was born and raised here, found his final form in the construction of the city of Kesh, which was the property of Otameros for his descendants. It is no coincidence that Amir Temur's homeland is called Shahrizabz: the city is really located in a green, wet, airy paradise. Formerly his name was Kesh (Kash). During the Islamic period, it was known as the center of science with the honorary title of "Qubbatul-ilm wa-l-adab", ie "Dome of Knowledge and Adab". [5] it is described as a 'big city'. Fortress the walls, the bourgeois gates were built by order of Amir Temur and under his personal leadership. The length of the wall was about 5 kilometers, and it was a rectangular fortress measuring 770 x 1730 meters: a bird tower on each side, accessible through a gated porch. The Spanish ambassadors carefully inspected the buildings associated with the creative activities of Amir Temur. The buildings of that time have come down to us partially lost and ruined, some completely destroyed. This is why the factual information of Clavijo, who built them with his own fall, is of particular value for the present history and practice of architecture (4). Among the architectural monuments of Shadrizabz, the mausoleum dedicated to Sheikh Shamsuddin Kulol has a special place. Sheikh Shamsuddin Kulol was one of the most revered saints of that time. Sheikh Taragay was very close to Bahodir's house. When his father Amir Taragay brought a newborn child to his shrine, the Sheikh saw the Qur'an and named the child Temur. Amir Temur admits that he received the advice of the saint from his youth, and the patronage and generosity of the pir spirit greatly contributed to the glorious victories achieved in the kingdom. After the proclamation of Amir Temur as the ruler of Movarounnahr, Sheikh Shamsuddin Kulol was honored with a domed mausoleum on the southern border of Shahrizabz, the tomb of the saint. he shouted. The architectural complex associated with the mosque became known as Dorut-tilovat, the place where the spirits of the dead are recited. waited. As Sharafuddin Ali Yazdi

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points out, there were many hadith scholars in Kesh-Shahrisabz who collected and interpreted the hadiths of the Prophet. Among them was Ibn Nasr al-Keshi (d. 865), known as Hadrat Imam, who was buried on the southeastern border of Kesh. The magnificent building, built by Amir Temur, is now named after Hazrat Imam. The blessed name of this imam is inscribed in the book of carved doors, erected in 1868. The inn, two mausoleums and several rooms around the courtyard are part of the architectural complex. The front of the building consists of a high and wide roof, and only the northern part of the roof is preserved with a dome and a corner tower. According to Abru in his book Geography, the construction of the fortress wall began in 780 AH (1378 CE) and was completed in one year.

There were gates on all four sides of the rectangular wall. Hafiz Abru writes in his work; "She is called 'Shahrisabz', and most of the year her husband is blue (lawn), especially in the spring, her yard, roof and streets are green. Kesh was an ancient citizen, but it was ruined. Hazrat Amir Sahibkiran, may Allah glorify him, restored his citizenship in the year seven hundred and eighty (1378-1379) and completed it in the same year.

Three years later, when he captured the city of Herat, he demolished the city of Herat and sent iron-clad gates over it to Movarounnahr, replacing them with the gates of Kesh. Sources state that Ibn Sina was born and died between 980 and 1037. During the reign of Sahibkiran (Amir Temur) the state was very prosperous (Kesh city), where they built stone buildings. Including Dor-us-Saadat, a magnificent building; gave him prosperous lands, villages, and administrative estates. Personally, they built a high palace for the Prophet himself, and it is called the Oqsaroy, a building built of stone; its porch is visible a few farsangs (from a distance). In addition, madrassas, khanaqahs, rabats, and pools were built in the city and its environs, some of which belonged to His Holiness and some to the emirs and archons. According to another source, when Timur captured Herat, the iron-clad gates of the city were brought to Shakhrisabz and installed. The two main roads, starting from the gates, intersect in the center. The roadside shops multiplied towards the center and were the main market in the center. In the middle of the market was probably the domed Chorsu, while the still-preserved Chorsu was built much later and is located outside the center. To the south-west of Gissar, the Oqsaroy, the palace of Timur's government, was built, and in front of it were the neighborhoods of nobles and priests. The southwestern part of the city consisted of neighborhoods of artisans and townspeople. The rabods around Gissar are connected with orchards and vineyards along the canals, and this pleasing greenery shows that Kesh's second name, Shahrisabz, was not given in vain. Nizamiddin Shami's "Zafarnoma" contains the following information about the construction of the "Oqsaroy" as follows: (Hazrat On) spent a few days at the Oqsaroy in Kesh province, had weddings, and spent the day with joy and happiness. Timur's palace in Shakhrisabz On the roofs of the Oqsaroy there is a pair of images of a lion and the sun, which is a purely symbolic theme. was. At a time when he flourished with his own strength (nature), began to beautify the city of architects and lawns, built towers from rose bushes, raised the tops of lame branches and decorated them with turquoise leaves ... His Holiness Sahibkiran ... he set the throne here, determined to rest, by singing the song of joy on the pleasant and captivating ground of Kesh, from which the taste of the water flowed. He then ordered the construction of the fortress of Shakhrisabz and distributed it among the people of the army. ... They laid its foundation in a blissful hour worthy of the construction of a fortress.,

In the city, in the year of Sichen (ancient Turkish monkey), in the year seven hundred and eighty-one (March 1380), he built a fortress in the city and completed it in a hurry.

And I was shocked to learn that the Gardun Engineer had traveled the world at such a young age and had never seen a city or a mansion anywhere in the world. "[9] The building was so tall and so attractive ... , had never seen such a beautiful painting before. The name of the palace that rose from the earth to the sky (this palace) was called "Oqsaroy".

The construction of the magnificent Oqsaroy complex, which is considered an architectural miracle, began in 1380, and in the autumn of 1404, the decoration of this legendary and unique palace continued. The Oqsaroy, whose description is epic in language, has been destroyed over time. Therefore, the impressions carefully recorded by the Spanish ambassador Rui Gonzalez de Clavijo are significant for the history of architecture. on the same place, on the right and left sides of the entrance, there are brick arches decorated with tiles.

Inside these arches there are small rooms without doors, sofas with tiled scenery. The width of the courtyard was about three hundred cubits. "[10] In the large rooms with domes, meetings of the staff of the auditorium and the office were held. Among the porches there was a small row of rooms. On the top of the magnificent, majestic roof, Amir Temur's three-ringed tussock is depicted in the form of a lion and a statue of the Sun. The ambassador writes in astonishment about the ornate decorations inside the palace: "Through this door we enter the chorsi view: the walls are decorated with gold and lavender tiles, and the ceiling is completely gilded. From here the ambassadors were taken upstairs. It is enough to tell in detail about one of them, because all the sides of the khanaqah are made of gold." The 22-meter-wide roof arch attracts attention with its towering towers and dacha on both sides. The top of the roof has not been preserved. It was here that the trinity ornaments with the image of the Sun and the Lion were of immense importance. Zahiriddin Babur, who was fascinated by the majesty of the roof, said: It is said that this is greater than Kiso's taqid. "[11] Indeed, there has never been such a great building in Central Asian architecture. The Oqsaroy will remain an example of

unparalleled talent and architectural research in Central Asian architecture as the pinnacle of the creativity of folk architects. Images of residential architecture show that the rich apartment house is divided into men's and women's sections. The image of the palaces is distinguished by the splendor of the building and the splendor of the decorations. The palaces were not only the residence of the members of the ruling family or nobles, but also the venues of glorious receptions, reflecting the position of the ruler with their luxury and splendor. All this gave the architects a completely different task, even for rich families, than to build a simple house.

The palaces were also of two kinds. The first is mainly built to perform administrative and political functions and is built inside a castle or fortress. The second was the out-of-town camps, surrounded by gardens. Here, too, the reception was held with a feast, but often ordinary feasts were held, and the ruler took a break from the affairs of the state in his spare time, and enjoyed the joys of life.

Temur built the first palace in Shahrisabz, which became famous as the Oqsaroy. built a small roof, leaving smaller shelves on one side of the building for applicants. Legends about the history of the construction of the Oqsaroy were created among the people. One of them tells the story of an architect who built a roof dome. Despite Timur's haste, the master disappeared one day as he hung a long chain on the roof. Timur was furious, but could not find the master he was looking for, and the other masters did not dare to take on this difficult task. Two years passed in this language, and suddenly the master himself appeared before Timur in a rage and said: "Look, olampanox: when I left, the end of the chain was touching my head, and now it was down below my shoulder. So the foundation of the roof was sunk and now I can rebuild the dome, otherwise it would have cracked and then broken." Timur exchanged his anger for a blessing, and when the construction was completed, the master was rewarded. It should be noted that this is a myth and there is no historical basis for it, that is, no play of that period contains any information about this event. Over time, other parts of the roof of the palace were destroyed. In some works there are facts that in the XVI century the ruler of Bukhara ordered to demolish the palace in order to erase the works of Abdullah II Timur from the memory of the people. he must have done it because he didn't want anyone else to fall. Because the Oqsaroy was so beautiful, Abdullah was captured by his enemies (this happened in 1574). However, the fact that the two parts of the White Palace were destroyed was destroyed. a section with an octagonal tiny pool for sought-after and goldfish was opened.

In conclusion, the city of Shakhrisabz (Kesh) is an ancient and modern city that occupies a special place not only in Central Asia, but also in human civilization. Converted

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