



## Medieval Central Asian Architecture

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### ABSTRACT

Samarkand, Bukhara, Tashkent, Khiva, Shakhrisabz, Kokand, Margilan, Gijduvan, Vobkent, Termez and other historical cities, which played an important role in the development of world civilization and formed over the centuries in the territory of the Republic of Uzbekistan. More than 10,000 architectural and historical monuments and more than 700,000 mobile cultural heritage sites are available.

### KEYWORDS

Bahauddin Naqshbandi, Chor Bakr, Sheikh Mukhtor, Golden Mosque, Kyrgyz Palace, Khan Bandi, Hermet-Azira, Karga-Bobo.

### INTRODUCTION

To date, six nominal cultural heritage sites located in Central Asian countries have been included in the "World Heritage List." Five of them are located in the territory of the Republic of Uzbekistan. These include the "Ichan-kala" in Khiva in 1991, the historical center of Bukhara in 1993, the architectural monuments of Amir Temur and the Temurids

of Shakhrisabz in 2000, and the historical monuments of Samarkand in 2001. In addition, 26 rare monuments: Akostona Bobo, Arab ota, Ishratkhana, Mir Said Bahrom mausoleums, Bahauddin Naqshbandi, Chor Bakr, Sheikh Mukhtor Vali, Hakim at-Termizi, Raboti Malik complexes, Jarqurghon and Vobkent minarets, Kyrgyz palace, Khan Bandi dam and preliminary

applications for other monuments have also been submitted for inclusion in this list. It is permissible to describe below some of the architectural monuments of artistic value.

For example, the development of culture, science and art was greatly stimulated during the reign of Amir Temur (1336-1405) and the Timurids. Amir Temur thought about making Samarkand the most beautiful city in the world, representing his great empire. Scientists, artists and craftsmen from all conquered countries were sent to Samarkand. The Persian state “supplied” artists, calligraphers, madrasa-educated people, musicians, architects and builders. From Syria, Amir Temur brought cocoons, craftsmen, glassware and porcelain. Armament, bricklayers, and rope-making specialists were brought from Asia Minor. Metal and jewelry masters and bricklayers from India had visited.

### THE MAIN FINDINGS AND RESULTS

Chashmai Ayub mausoleum is a complex monument, which was rebuilt many times during the XIV-XIX centuries, and as a result, the rooms of different sizes have an elongated ridge shape, complete with domes of different shapes. The inscriptions on the walls of the mausoleum show that it was built in 1379 on the orders of Amir Temur. The mausoleum had a rectangular shape extending from west to east. Sathi - 19x26 meters. The building has six rooms, inside of which is a fountain, behind which is a large altar mosque. The mausoleum has a rectangular shape extending from west to east, with a multi-domed and a tall cylindrical dome holding it. According to legends, this dome was built by the victorious marches of Amir Temur to Urgench and the masters brought to Bukhara after the conquest of Khorezm. At the same time, Khorezmian masters built a tent-shaped mausoleum in Shahrisabz for Jahongir, the son of Amir

Temur. Consequently, the construction of the Bukhara spring may have begun long ago. It is also said that Imam Bukhari's teachers Abdullah ibn Muhammad Musnadi and Ahmad ibn Ishaq al-Surmari were also buried in the mausoleum.

The mausoleum of Hussein Bek was built in 1395-96 by order of Timur in the village of Chishmi in the Chishmi district of present-day Bashkortostan. Umar-bek's son Hussein-bek was born in Turkestan in the early 14th century. He studied at a madrasa and studied fiqh. In the 14th century, the Bashkir khan asked Turkestan to send a man to Bashkortostan who could propagate the Muslim religion. Thus, Hussein-bek came to these territories and became the first imam of the Bashkirs. Hussein Bek was one of the first Bashkir tribes to spread Islam and Muslim culture.

Aristanbaba was a teacher and spiritual teacher of Khoja Ahmad Yassavi and a religious mystic and preacher. He died in the twelfth century. A mausoleum was built over his grave, which is an architectural monument located near the village of Otrar and the village of Shaulder, 150 km from the city of Shymkent in the Republic of Kazakhstan. It is also the main place of worship for Muslims. According to historical facts, the mausoleum was built in the XII century and was destroyed by Joji Khan as a result of a seven-month battle. In the 14th century, a new structure was built on top of the old mausoleum by order of Amir Temur. It was rebuilt in the XIV-XV centuries, but has not survived to our time, only the carved pillars of the porch have survived. In the 18th century, a building with two domes and a porch was built over the tomb destroyed by the earthquake. It is also inscribed on the cartridge of the friezes, which was rebuilt in 1909. The mausoleum of Aristan Baba has been included in the state protection list since 1982. Its current size is 35 × 12 m and consists of a two-room burial mound

and a remembrance room built of baked brick. In the first of the tombs Aristan Baba was buried, in the second his followers Hermet-Azira, Karga-Bobo, Lashin-Bobokomilgan. The various elements of the structure were gradually built by adding them next to the previous buildings at different times.

Although the construction work during the reign of Ulugbek did not reach as large a scale as during the reign of A.Temur, two madrassas stand out among the Ulugbek buildings: the madrasah in Samarkand market square, later called Registan, and the madrasah in Bukhara. Ulugbek Madrasah in Bukhara is the oldest of the three madrasas in Gijduvan and Samarkand. Up to eighty students studied Arabic, geometry, astronomy and religion from morning to evening at these madrassas. The period of study lasted from 15 to 20 years, and the graduates were constantly replenishing the ranks of Eastern scholars and poets.

Mirzo Ulugbek, the grandson of Amir Temur, who ruled Transoxiana from 1409 to 1449, went down in history as a scientist and patron of science. An example of this is the Ulugbek madrasah, which he built in 1417 in various cities, in particular in Bukhara. Ulugbek's grandfather donated half of the books he brought from Sheraz to this madrasah.

Here the courtyard is surrounded by two porches along the main axis and on both floors the porch overlooks the courtyard. In the center of the front there are flower-towers on the roof and in the corners, and in the middle of them there are porches. When entering from the corridor, there is a large mosque on one side and a classroom on the other. Both of these rooms are finished with domes. The patterns of the madrasah are simple, consisting mainly of geometric and epigraphic tiles of glazed bricks. The name of Ismail bin Tahir bin Isfahani al-Bannai, a descendant of

the master brought from Iran during the reign of the madrasah builder Temur, has been preserved. The gate, decorated with delicate carpentry patterns, is an amazing architectural part of the madrasah. On the top board of the gate is engraved the phrase: "The pursuit of knowledge is the duty of every Muslim and every Muslim." The bronze ribbon on the door reads: "The doors of Allah's blessing are always open to anyone who enjoys the wisdom of the Book."

Simultaneously with its current appearance, the madrasah represents two necessary periods of medieval Bukhara life, namely, the madrasa was first completely restored by Ulugbek (1417) and completely by Khoja Sa'id Joybori (1586) during the reign of Abdullo Khan II.

Today, the museum houses a museum of the history of the restoration of Bukhara monuments [2].

If we turn to history, the great mystic scholar, Sheikh Abdukhaliq Gijduvani was the fourth murid of Khoja Yusuf Hamadoni and was born in 1103 in the city of Gijduvan. He wrote many works dedicated to the culture of Sufism and Sufism: "Risolai Sahibiya", "Maqomati Sheikh ul-Shuyukh Yusuf Hamadoni", "Nasihatnoma", "Wasiyatnoma", "Ruboiyyot" and others. His first teacher was Imam Sadriddin, the sultan of the science of tafsir, and at the age of twenty-two he met Yusuf Hamadoni and became his murid. When Hodja Yusuf Hamadani learned that Abdukhaliq Gijduvani had infinite love for Allah in his heart, he led him into the Sufi community. Khoja Abdukholik Gijduvani enriches the teachings of his teacher in every way and brings dhikr into practice. He formed the eight rules of the Khojagon sect.

### **Khoja Ahrori Wali Mosque**

Khoja Ahror Mosque. It is known that Khoja Ahror (1404-1490), a descendant of Sheikh Khovand Tahur, spent his youth in Tashkent. He later returned to Tashkent after graduating from a madrasah in Samarkand, where he also engaged in agriculture and trade. Although Khoja Ahror was again invited to Samarkand during the reign of the Timurid Sultan Abu Sa'id (1451-1469) and spent most of his life in this city, he also left a deep mark on the cultural and spiritual life of Tashkent. For this reason, the name of Khoja Ahror played an important role in the spiritual environment of Tashkent in the following centuries. More information about many mosques in Tashkent associated with the name of Khoja Ahror is given in the work "Historical Jadid of Tashkent", which tells us about the appearance of these mosques in the XIX century. The Khoja Ahror Mosque stands out among the mosques of Tashkent and is one of the largest and most ancient architectural structures in the city. This mosque was built in 1451. Shortly afterwards, in 1454, the Khoja Ahror Madrasah was built near it. At one time, this mosque and madrasah were endowed by Khoja Ahror with property in about twenty villages in Tashkent region, such as Kuzak, Naiman, Qarasuf eri, Qorasufi kalon, Bulugsuf, Akkurgan, Khatnaylik, Haji doruga, Kungrak, Qorahitoy. According to Muhammad Salihhoja, the Khoja Ahror mosque is located at the beginning of the Chorsu bazaar, west of the tomb of Boboi Obrez, and it was adjacent to the Kokaldosh and Khoja Ahror madrasahs and market shops. Next to it flows one of the three canals that run through the city - the Shaykhantahur canal. According to the "Historical Jadidayi Tashkent", there are 22 arches and 22 domes on the north and south sides of the Khoja Ahror mosque building, and 14 arches and 14 domes on the south-east side. The tower was decorated with an altar, and on the south and south-east sides there were gates [6]. The Khoja Ahror Mosque in Tashkent

(91.0x35.6 m, height 20.0 m) is the third largest mosque in Uzbekistan, after Bibikhanim in Samarkand (167/109 m) and Kalon Mosque in Bukhara (126.5 x 81.4 m). This mosque, which was damaged by natural disasters at different times, especially earthquakes, has been repaired several times. In particular, during the reign of Kokand khan Sheralikhan (1842-1845) repair work was carried out at the expense of personal funds of Salihbek Dodkhoh and funds from the lands of the foundation of Khoja Ahror. The dome of the mosque collapsed and was rebuilt during the 1866 earthquake in Tashkent. According to Muhammad Salihhoja, the buildings and markets on Katta Street, which runs along Shaykhantahur Street, the shops on the nearby street, and the lands east of Sheikh Shibli Arig are the foundations of the Khoja Ahror Mosque and Madrasa, which were run by Musakhantora Sayidhantora, a descendant of Khoja Ahror. In 1884, the foundation operated at a cost of 120 soums per year from 102 shops around the mosque and in the bazaar, and 120 soums per year from a palace belonging to the Salihbek dodkhoh dynasty near the mosque, for a total of 240 soums. By this time, the management of the foundation's property was in the hands of another son of Sayidhantora, Muminkhantora. The Khoja Ahror mosque was repaired in 1885-1888 by the regional administration at a cost of 13,208 rubles. At the opening ceremony of the mosque on Friday, July 29, 1888. Governor-General of Turkestan NO Rosenbach (1884-1888), judges of the city - Judge Muhiddinkhoja, Judge Azizlarkhodja, Judge Sharifkhodja, Khudoyorkhan's sons living in Tashkent Sayyid Aminbek, Sayyid Umarbek, Shahrisabz and other book princes Jorabek and Bobobik. At the opening ceremony of the mosque, Sebzor district judge Muhiddinkhoja Hakimkhoja qazikalon oglu congratulated the townspeople with a solemn speech. The Khoja Ahror Mosque remained in the pages of history

during the political events that took place in the city in 1917-1924. In particular, after the declaration of autonomy in Kokand on November 27, 1917, on December 6, 1917 in the mosque Khoja Ahror thousands of Tashkent residents took part in a rally in support of autonomy. According to eyewitnesses, the rally, chaired by Saidgani Mahmud and attended by local politicians Munavvar Qori Abdurashidkhonov, Mullah Odil and Sherali Lapin, was attended by 60,000 people, and the mosque's interior and roof were filled with people. The Khoja Ahror mosque, located 40 meters northeast of the Kokaldosh madrasa, was demolished in 1954 because it had fallen into disrepair. The mosque was reconstructed by the order of the Cabinet of Ministers of the Republic of Uzbekistan dated January 26, 1996 and registered on July 16, 1998. The image of the mosque in the early twentieth century can be seen only in photographs taken by photographers of that period. In this regard, it is expedient for Khoja Ahror to give more information about other mosques in the city. When it comes to 19th century Tashkent mosques, it is impossible not to mention the mosques in the city associated with the name of Khoja Ahror. In general, in addition to the mosque in Tashkent, Khoja Ahror also built a mahalla mosque, which was mentioned in his foundation letter before his death in 1490. Unfortunately, the foundation does not specify the boundaries of the mosque and the mahalla mosque due to their popularity among Tashkent residents. Therefore, it is difficult to say exactly in which part of the city the mahalla mosque, built by Khoja Ahror at the end of the 15th century, was located. Of course, the construction of some of these mosques may have been perceived by the population as associated with the name of Khoja Ahror and his followers, or an attempt may have been made to associate it with the name of Khoja Ahror in order to ensure the inviolability of the

foundation's property. Some may have been built at the expense of income from the lands of Khoja Ahror. But it is true that Khoja Ahror built dozens of mosques in Tashkent. In particular, only in the work "Historical Jadid Tashkent" more than a dozen mosques in the city are attributed to Khoja Ahror. 5 of them were in Shaykhantahur, 4 in Beshyogoch and 3 in Kokcha. Muhammad Salihhoja writes about this: The two of them are connected to each other in the Havzbog neighborhood, with brick walls and wooden ceilings. Each of them has a separate khanaqah and awnings. Marble stones are placed under the pillars. Another is near the Burki Sarimast Wali [tomb], named after Hishtmasjid. It also had a room and a porch, built of baked brick. Another mosque is in Shurtepa guzar, which is also made of baked bricks and consists of a khanaqah and a porch. By the fifth of the Khoja Ahror mosques in this district, Muhammad Salihhoja was referring to the aforementioned Golden Mosque, originally built by Sheikh Khovand Tahur. In the work "Historical Jadid of Tashkent" the mosques of Langar, Charmgaron and Mahkama in Kokcha district are also mentioned as Khoja Ahror mosque (we will focus on Mahkama mosque below). In particular, Khoja Ahror appointed one of his caliphs to the Langar Mosque and had his grave in the courtyard of the mosque. The Charmgaron mosque is made of baked brick has a gate and a minaret made of stone. Students lived in his rooms. Two of the Khoja Ahror mosques in the Beshyogoch district are located on Samarkand Darvoza Street, close to each other. Another mosque is called the Blue Mosque, and the base of its columns is made of marble. The reason why the porch pillars of this mosque are blue is that it later became known as the Blue Mosque. Today, the mosque has a khanaqah, a porch and a gate, which was rebuilt at the end of the XIX century at the expense of the Tashkent brothers Nodirmat and Hojimatboy. The mosque was renovated in



1995-1999 and beautified. The construction of the Gulbozor mosque near Chorsu Bazaar is also connected with the name of Khoja Ahror in the work “Historical Jadid of Tashkent” and archival documents. Archaeological excavations have revealed that the Gulbozor mosque, built in the shape of “G”, dates back to the 16th century. According to A.F. Muhitdinov, who studied the mosque, in the late 19th and early 20th centuries, the mosque also served as a school. In 1907, Sh. Muzaffarov, who studied at the mosque school, heard from his uncle, who was the imam of the mosque that its construction was connected with the name of Sheikh Mukhtor Wali, who lived in the XV century, and it was built before the Khoja Ahror mosque. According to the construction of the mosque, it is simple but covered with a large dome and consists of a khanaqah and a porch. In the 50s and 80s of the twentieth century, this mosque was one of the oldest mosques in Tashkent and was protected by the state as an architectural monument. The mosque is currently located at the back of the Chorsu market and needs to be repaired and beautified. In addition to the above-mentioned mosques, the construction of mosques in Balandmasjid, Mahsidozlik, Parchabof, Pularig, Konchilik, Khishtmasjid, Temirchilik mahallas in Tashkent in the archives of 1868 and 1884 is also connected with the activities of Khoja Ahror.

## CONCLUSION

In short, many historical monuments belonging to the culture of the Islamic period in Central Asia have survived to our time. They are a rare asset and pride of any state. Also, each of them is a source of information about the art, history of architecture, social life of a particular period. It also plays an important role in the development of tourism.

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