



ARCHITECTURAL MONUMENTS ESTABLISHED DURING THE PERIOD OF AMIR TEMUR AND TEMURIS IN SAMARKAND, THE PEARL OF THE GREAT SILK ROAD.

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Article history:	Abstract:
Received: September 20 th 2023	This article is about the analysis of the constructions built during the era of Sahibqiron Amir Temur and his successors, the authors who witnessed their construction process and the researchers who studied the historical monuments of the Timurid period in the following periods, opinions and comments.
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INTRODUCTION. The era of Amir Temur and his descendants can be identified as the golden age of Central Asian architecture. During the period of Timur and Timurids, construction works and architecture developed at an unprecedented level. Amir Temur and his descendants are also famous for building famous buildings, mosques and mausoleums, huge gardens, and water structures.

Review of the literature on the topic. The article uses the materials of Nizamiddin Shami, Ibn Arabshakh, Klavikh, orientalists who were active in the late 19th and 20th centuries, and the materials of the National Archives of Uzbekistan.

Research methodology. Analytical, critical and narrative methods were used in the preparation of the article.

Analysis and results. In addition to building mosques, madrasas, and palaces in their reign, Timur and Timurids paid great attention to the improvement of holy places for Muslims.

Among such sacred places, the most noteworthy and the oldest is the Shahi-Zinda mausoleum and the complex of monuments built around it. The Shahi Zinda- "Living king" mausoleum complex, where dear people are buried in Samarkand, is located in the southern part of the city and is one of the holy places of pilgrimage for Muslims. [15:30]

The name of Shahi Zinda is related to the name of Qusam ibn Abbas, cousins of the Prophet Muhammad (peace be upon him). The martyrdom of Qusam ibn Abbas in Samarkand is mentioned in Abu Takhirkhoja's work "Samaria", according to which Qusam ibn Abbas came to Mavorunnahr with Sa'id ibn Usman, who was appointed as the governor of Khurasan. With the efforts of Said bin Usman, the population of Samarkand became Muslim. It is stated that Qusam died in the

battle in 56 AH and was buried near a cave in Banu Najiya cemetery [2:29].

S. Gramensky and V. Oshanin, who visited Turkestan, left similar information about the Shahizinda mausoleum. They mentioned in their memoirs that Qusam ibn Abbas is still alive and lives in the mausoleum, which is why the mausoleum built by Amir Temur was called "Shahizinda", i.e. "The Living King" based on the stories told by local residents [5:1016].

This is how history and legend blend together.

After Amir Temur came to power, there were big changes in the architecture of the Shahizinda complex. Amir Timur built a new one in place of most of the ruined structures here, repaired many of them, and installed a luxurious tombstone on the grave of Qusam ibn Abbas. Also, by order of the owner, a new mosque was built here. It should be noted that Shahizinda is a complex monument consisting of an architectural complex, mausoleums, mosques and madrasahs built by rulers and officials in different periods.

During the Temur era, Ulja's aunt, Tugluq Tekin, her sister Kutlug Turkan, and her sister Shirinbeka Agha were buried here, and mausoleums were built over their graves.

The mausoleums in the Shokhi Zinda complex are unique in Central Asia. This magnificent monument was formed during the reign of Amir Temur behind the wall of Samarkand on the slopes of Afrasiyob.

According to the results of archaeological research, the tomb of Qusam ibn Abbas was built in the 11th century. In the 11th-12th centuries, the Tamgach Khan madrasa and two other mausoleums were built near it. In the 13th century, these buildings were destroyed by the Mongols, but they were afraid to destroy the main shrine, which was divine. In 1331, the shrine was restored. In 1360, several mausoleums were built near



it. However, the main construction works of the Shokhi-Zinda complex were carried out during the reign of Amir Temur. In the 70s and 80s of the 14th century, mausoleums were built along the corridor extending from the main shrine down to the fortress walls of the ancient Afrosiyab. All of them had a one-room, gabled dome appearance [6:72].

The final stage of the design of the Shokhi-Zinda complex during the reign of Amir Temur is related to the monument built in the early 15th century for his wife Tuman Oga. A women's mausoleum was built on top of the monument, and a mosque was built next to the mausoleum. This mausoleum was intended for Temur's female relatives.

Amir Temur's family members, court officials, were honored to be buried near the mausoleum of Hazrat Qusam ibn Abbas, and they built beautiful, unique monuments and mausoleums for themselves. These monuments are built and repaired with the cooperation of foreign craftsmen from Iran, India, and Syria, as well as local architects. After Amir Temur, his grandson Ulugbek Mirza continued his work [9:35-36].

The Shokhi Zinda complex was so popular and divine among the people. In July 1901, despite the conclusion of the Russian Imperial Archaeological Commission that the tiles of this complex should be removed, fearing the anger of the local people, the military governor of Samarkand sent a letter asking the emperor not to do this. [20:1-6].

The famous Rukhabad mausoleum and the Gori Amir mausoleum belonging to the Timurid dynasty were built during Timur's reign.

These mausoleums, located at a close distance from each other, are located on the same axis, and their domes are visible over the green trees of Samarkand.

This compositional connection emphasizes the ideological connection of Amir Temur and the Timurid mausoleum with highly respected sheikhs.

This simple but magnificent monument was built by Amir Temur in the 80s of the 14th century. This mausoleum has a square base, on top of which another octagonal floor was built, and a dome was built on top of it. The reason why this monument is called Ruhabab is that, according to the legends, when the dome of the mausoleum was being built, a few strands of the blessed hair of our Prophet Muhammad (peace be upon him) were placed in a copper bowl. For this reason, this monument was called "Rukhabad". According to sources, the mosque near this mausoleum was called "Muyi Mubarak" among the people in ancient times [15:106]. Sheikh Burkhaniddin Sogharji, one of the great people who lived in Samarkand, a prominent figure of Sufism, his sons and descendants are buried

in the Rukhabad mausoleum. Burkhaniddin Sogarji, a follower of Sheikh Nuriddin Basir, died in the 80s. Timur ordered to build a mausoleum over the grave of Sheikh. Rukhabad is a brick-built, cubic, spherical one-domed building with a centralized structure. The main arched facade is covered with carved, glazed terracotta tiles [3:48].

As a result of the earthquake in October 1907, the existing cracks in the mausoleum increased, and the plaster fell out [21:51].

The Gori Amir mausoleum is world famous and recognized as a unique work of Central Asian architecture.

The construction of the mausoleum started in 1403, it was completed during the reign of Mirzo Ulugbek and it was turned into a shrine of Amir Temur and Timurids.

This historical monument, which is known to the world under the name of "Gori Amir" mausoleum, has been called "Gori Mir" by the townspeople for several centuries, referring to Mir Syed Baraka. According to the researcher Komilkhan Kattayev, the name of the mausoleum is not correct. "Why, first of all, Amir, Temur was buried in this place earlier, and the body of his teacher was moved a little later; secondly, the mausoleum was built primarily as a tomb of Timur and his successors; thirdly, the famous murshid - Mir Syed Umar, who was the first buried in the mavza, was also present, and when the title "Mir" was given, his name was given first, or it was called "Guri Miron" (Tomb of the Mirs) after giving the title to both Sayyids; fourthly, given that Amir Temur and several of his sons and grandsons are buried in this mausoleum, it is absolutely impossible to give the name of the mausoleum to another person. Because Temur and his generation were relatively higher in popularity. Therefore, it is clear that the mausoleum was not named after the world-famous Shahrukh, Ulug'bek, or Muhammad Sultan, or even after the famous murshid Mir Syed Baraka, but rather after the noble Amir Temur" [10:27-28].

When Mirzo Ulugbek came to the throne of Samarkand, he developed culture and construction works in the country. In honor of his great grandfather, Mirzo Ulug'bek turns the existing eight-sided mausoleum into a mausoleum where descendants of Timurids are buried. After the completion of the mausoleum, the body of Amir Temur's spiritual teacher Mir Syed Baraka will be moved to this mausoleum and buried at the head of Sahibqiran. Mironshah Mirza, Shahrukh Mirza, Sheikh Sayyid Umar, Mirza Ulug'bek and Ulug'bek's two children, Abdullah and Abdurrahman, who died in infancy, were also buried in the mausoleum. The interior of the building was newly decorated by Ulugbek, the mausoleum was surrounded



by a fence made of elegant marble stone. The mausoleum is entered from 1424 through a multi-domed gallery built on its eastern side. It is assumed that the reconstruction of the huge buildings, which were built adjacent to the western and southern sides of the mausoleum, but were not finished, coincided with the last years of Mirzo Ulug'bek's rule [15:26].

In the 18th century, after the victory over the Khans of Bukhara and Khiva, the horn of Iran, Nadir Shah, aimed to take away the jade tombstone from the Gori Amir mausoleum and the cast gates from the Bibi Khanim Mosque. When removing the tombstone from the mausoleum, it is divided into four parts. But without taking these things away, he prayed for Temur and ordered to return them to their place [13:29].

Valuable information about the mausoleum can also be found in the article "Srednayaya Zeravshanskaya dolina" by V. Radlov in 1880 [4:80].

By the beginning of the 20th century, the condition of the mausoleum has deteriorated. For example, in the newspaper "Askhabat" published on June 14, 1903, the news about the collapse of the tower of the mausoleum was published [18]. A working group will be formed by the military governor of Samarkand to determine this message and eliminate the losses [21:13-14].

For the restoration and repair of the mausoleum, a large amount of money was allocated by the independent government of Uzbekistan, and large-scale works were carried out in 1994-1996.

Near Samarkand, near Kokhak mountain, there is a small mausoleum of Father Chupon. Among the people, it is known and respected as the tomb of Father Chupon, the patron saint of shepherds. According to archaeological data, the mausoleum was built in the 30s-40s of the 15th century, that is, during the reign of Ulugbek. This structure may have been originally built as a lighthouse, observation post, or a place to relax and enjoy the city view. The buildings are distinguished by their delicate proportions, the elegance of the general form, delicate decoration and harmony with nature [13:49].

Among the monuments of Samarkand, the Bibikhanim Mosque is a monument that has attracted many historians and archaeologists, the construction of which has caused many legends.

Historians of that time left a lot of information about the construction of the Bibikhanim mosque. In "Zafarnama" by Nizamuddin Shami, Amir Temur was described as a defender of Islam and said that "the places where Allah is worshiped should be built by those who believe in Allah and the Hereafter, and our Prophet Muhammad (pbuh) said that whoever builds a mosque for the sake of Allah, Allah will build a house for him in

Paradise." based on his words, "When Amir Sahibqiran was freed from the destruction of the infidels and the jihad against the corrupters, and Humayun's followers moved from those lands to Samarkand, Darulmulk built a mosque in Samarkand, and with this good deed, determined to reach closeness to the owner" [12:276].

In this work, it is stated that the construction of the Bibi Khanim Mosque began on the fourth of the holy month of Ramadan, i.e. on May 10, 1399 AD [12:276]. For the construction of the building, skilled craftsmen and engineers first make its design, the foundation is made of stone. Amir Temur often personally visited the construction site due to the height of his enthusiasm for the construction of the mosque and the faster completion of the building.

Ibn Arabshakh, a contemporary of Nizamuddin Shami, also gave information about the construction of the Bibikhanim mosque in his work, and noted that Amir Temur saw a very beautiful mosque made of white marble during his campaign in India, and he liked this mosque, so he intended to build such a mosque in Samarkand. [8:314]

Rui González de Clavijo, the ambassador of Castile and León, who came to Temurbek in 1403, said that the mosque built in honor of Kan'o Bibikhanim's mother should be the most important building in the city. recorded in his memories that he personally supervised a part of the construction to speed it up [14:194].

Abu Takhirkhoja's work "Samaria" also contains information about this community. In particular, it is stated that this mosque is located on the north side of the city near the Dari Ohanin gate, that Amir Temur loaded the booty from India on ninety one elephants, and that the construction of the mosque began in 801 AH [1:24].

After Central Asia was conquered by the Russians, not only the material wealth of this region, but also its cultural and spiritual wealth aroused interest in the empire. We can cite several sources below.

In 1895, Shcherbin Kramarenko began to study the Bibikhanim Mosque in Samarkand and conducted archaeological excavations in its courtyard. As a result of archaeological research, he found the foundations of sandstone columns decorated with elegant inscriptions [11:37].

I. Geyer's book "Turkestan", published in 1909, provides information about the historical monuments of Samarkand and also mentions the Bibikhanim mosque. Geyer, writing about the Bibikhanim Mosque, once mentioned that this structure was surrounded by a huge courtyard, 44 meters long and 35 meters wide, completely covered with marble. While covering the construction of the mosque, Geyer refers to the works



of Eastern authors Sharafuddin Ali Yazdi and Abu Tahirkhoja. According to Ali Yazdi and Tahirkhoja, 200 craftsmen brought from India, Persia and Azerbaijan worked on the construction of the mosque, 500 workers dug stones from the mountains, cut them, made patterns, and brought them to the construction site with the help of elephants. The supervision of the construction is entrusted to the princes, Timur himself personally went to the construction site whenever there was a favorable opportunity, his visits accelerated the construction process [7:247].

Ya. P. Sankulsky describes the monument as follows in his pamphlet "Putivoditel po Samarkandu s opisaniyem drevnih pamyatnikov". -"Bibikhanim Mosque was built by Temur for his beloved wife, the daughter of Kazan-Sultan Khan, the sister of Emir Musa, Saray Mulk Khanim, popularly nicknamed "Mehribon" in 801 (1399)... Although in a dilapidated state, the mosque building is the best example of ancient architecture in Samarkand. The building is surrounded by a wooden fence, at the south end of the fence is the main building of the mosque; on the north side, opposite the mosque is the main gate" [16:35].

The walls of the building are made of solid bricks with special cement. The lower part of the wall, about 2 arsh, is covered with gray marble. At the top of the mosque stands a magnificent dome covered with blue glazed tiles. The interior of the mosque is plastered with plaster, and the plaster is decorated with beautiful and intricate carvings.

In the courtyard of the mosque, there is a huge gray marble plaque, 31 arshshins long, decorated with convex patterns and Arabic inscriptions.

A half-open book-shaped tablet used for reading the Qur'an was brought from Baghdad by Amir Timur after his victory over Sultan Bayazit. The plaque was originally inside the mosque, but in 1875 it was moved to the courtyard due to the dangerous condition of the ruined mosque. Local residents believe that the stone has healing properties, that touching the stone with a painful part of the body relieves pain, and that the stone helps childless women to have children [16:35].

Eugene Skyler, an American scientist, diplomat and tourist who traveled to Turkestan in 1873, reported that inside the Bibikhanim Mosque, there is a large marble slab designed to hold a large book, which is supported by nine thick low pillars, and a large Koran has been placed on it since ancient times. while giving information, he also emphasizes that Muslims believe that spine disease can be cured if they follow all the instructions under this device [17:190-191].

In his letter to N.P. Ostromov, S. Lidsky, a member of the Turkestan amateur archeologists' circle, as a

report of his trip to Samarkand in January 1898, he reports that the Bibikhanim mosque was seriously damaged after the September 5 earthquake, and that the courtyard of the building turned into a garbage dump. [22:43-44].

During his visit to Samarkand in 1882, Lidsky compared the state of the Bibikhanim Mosque with the state of 1898, and said that the mosque was neglected, its beauty was not the same as before, and the people around the mosque suggested that the pilgrims who came to the mosque should take the mosque's tiles as souvenirs [22:43-44].

As a result of the earthquake that took place on September 5, 1897, the Bibikhanim mosque suffered a lot of damage. On November 27, 1897, the General Governor's Office ordered to prevent the looting of the collapsed parts of the Bibikhanim Mosque in letter No. 8859 addressed to N.P. Ostromov, according to the order of the Russian Imperial Archaeological Commission [23:129].

In the report No. 1848 of the military governor of Samarkand to the Governor General of Turkestan on February 16, 1898, it is said that 103 rubles 92 kopecks were spent to preserve the remains of the collapsed Bibikhanim mosque [23:129-a].

In conclusion, we can say that after coming to power, Amir Temur paid great attention to the improvement of Samarkand and its surrounding areas. He attracts the best craftsmen, architects and builders from the lands he conquered to build famous monuments in Samarkand. Many structures were built by Amir Temur and the Timurids in regions other than Samarkand, such as Ahmad Yassavi in Turkestan, Zangi ota in Tashkent, Shamsiddin Kulol in Shahrizabz and other structures.

Over time, these monuments were destroyed by natural disasters and various individuals. In the sources, it is said that the rulers who came after the Timurids and the Russian Empire took various measures to preserve and restore these monuments.

After the independence of Uzbekistan, this situation will change in a positive direction. According to the decision of the Cabinet of Ministers of the Republic of Uzbekistan in 1994 on "Celebration of the 660th anniversary of the birth of Amir Temur", these architectural monuments were repaired [19].

Although the centuries have passed, the monuments built by Amir Temur and his descendants are among the original masterpieces of world architecture with their majesty and beauty.



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