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on subject

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Lecture – 1

Theme: Ancient History Of Uzbekistan

Plan:

1. Ancient History Of Uzbekistan
2. the [Bactrian](#), [Soghdian](#), and [Tokharian](#) states
3. Makedonian empire
4. Achaemenid (Persian) dynasty
5. Age of Hellenism
6. Kushan Empire
7. Parthia
8. Kangju

Introductory words:

(Ancient History Of Uzbekistan, the [Bactrian](#), [Soghdian](#), and [Tokharian](#) states, Makedonian empire, Achaemenid (Persian) dynasty, Age of Hellenism, Kushan Empire, Parthia, Kangju.)



History of Uzbekistan.pptx

Ancient history of Uzbekistan

Prehistory. Uzbekistan's rich history dates back millennia. The Central Asian region has been inhabited by humans for over 1 million years. During the last half

a century, scientists have uncovered several Stone Age settlements. Particularly famous are the ancient Kulbulak and Obi Rakhmon settlements, as well as Teshiktash and Amankutan.

Productive lands, good water sources, and an abundance of heat contributed to the development of farming. Large areas of desert and steppe near farming districts served as the pastures for cattle. With their evolution the inhabitants of these regions established various relations with neighbors. Based on the trinity of geographical, economic, and social factors, ancient states like Sogdiana, Bactria, Khorezm, and others formed.

The Ancient Orient. Almost continuous wars took place between the states of the ancient Orient. Their goal was to conquer other lands for slaves and other valuable items. Rich resources of the region, and its geographical position drew the attention of numerous occupants. In the second half of the first millennium b.c., the states situated on the territory of contemporary Uzbekistan were conquered by Akhemenid kings and were included in the huge Akhemenid Empire as eastern possessions. In 329—327 b.c., Alexander of Macedonia occupied the lands. On the ruins of Macedonian power, the contours of new state unions started taking shape. Bactria and Sogdiana joined the State of Seleucids. Later they joined the Greek-Bactrian Kingdom and Kushan Empires. In the 6th century a.d. these Central Asia states included in the Turkic Kaganate that united various tribes in the region.

As a result of constant occupation, periods of economic and cultural prosperity were interchanged with eras of deep recession. However, the development process continued. And the Great Silk Road that connected Rome and China contributed to this in many ways. Historical chronicles credit the Chinese emperor with the idea of laying this unique transcontinental road, after a Chinese courier returned home in 125 b.c. to report that beyond the Great Chinese Wall, and the seemingly unlimited steppes and deserts, there were powerful states such as Khorezm, Sogdiana, and others with a highly developed and unique culture.

The first people known to have occupied [Central Asia](#) were [Iranian nomads](#) who arrived from the northern grasslands of what is now Kazakhstan sometime in the first millennium BC. These nomads, who spoke [Iranian dialects](#), settled in Central Asia and began to build an extensive irrigation system along the rivers of the region. At this time, cities such as [Bukhoro](#) (Bukhara) and [Samarqand](#) (Samarkand) began to appear as centers of government and culture. By the fifth century BC, the [Bactrian](#), [Soghdian](#), and [Tokharian](#) states dominated the region. As [China](#) began to develop its [silk](#) trade with the West, Iranian cities took advantage of this commerce by becoming centers of trade. Using an extensive network of cities and settlements in the province of Transoxiana ([Mawarannahr](#) was a name given the region after the [Arab conquest](#)) in Uzbekistan and farther east in what is today

China's [Xinjiang Uygur Autonomous Region](#), the Soghdian intermediaries became the wealthiest of these Iranian merchants. Because of this trade on what became known as the [Silk Route](#), Bukhoro and Samarqand eventually became extremely wealthy cities, and at times Transoxiana was one of the most influential and powerful [Persian](#) provinces of antiquity.

The wealth of Transoxiana was a constant magnet for invasions from the northern [steppes](#) and from China. Numerous intraregional wars were fought between Soghdian states and the other states in Transoxiana, and the Persians and the Chinese were in perpetual conflict over the region. [Alexander the Great](#) conquered the region in 328 BC, bringing it briefly under the control of his [Macedonian Empire](#).

In the same centuries, however, the region also was an important center of intellectual life and religion. Until the first centuries after Christ, the dominant religion in the region was [Zoroastrianism](#), but [Buddhism](#), [Manichaeism](#), and [Christianity](#) also attracted large numbers of followers.^[3]

<http://www.advantour.com/img/uzbekistan/history/uzbekistan-history1.jpg> Uzbekistan is located in the heart of Central Asia, between two large rivers Amu Darya and Syr Darya. History of nations, living on this territory, is more than thousand years. This land became the motherland of civilization, which is perhaps one of the most ancient in the world.

History of Uzbekistan is the history of individuals and great nations, bloody conquests and large rebellions; it is the history of origin of the most beautiful cities in Central Asia; it is the history of people, who wholeheartedly loved their homeland.

People settled on the territory of Uzbekistan centuries ago. They built beautiful cities of Samarkand, Bukhara, Khiva and others, which were ruined by neighboring tribes, but thanks to people's efforts they again rose from the ashes and became much beautiful. This land was the crossroad of the Great Silk Road, connecting Asia and Europe. Here, in numerous bazaars and workshops craftsmen created fine works of art, which by the Silk Road reached the most remote parts of Europe and Asia.

<http://www.advantour.com/img/uzbekistan/history/uzbekistan-history2.jpg> According to archeologists, Uzbekistan is one of the most ancient places of human habitation. It is known, that the area was inhabited long before our era, in the early Paleolithic period, according to the findings of ancient dwellings in Baysun Tau mountains and

primitive tools in Samarkand. In the upper Paleolithic period this land was settled by Neanderthals; their burial place, discovered in [the Teshik-Tash cave](#), dates back to the Mousterian culture. Particularly, archeologists discovered the burial of 8-9 years old boy that gives grounds to speak about the most ancient ritual of burial on the territory of Central Asia. The child's body was laid into a pit, surrounded by bones of a mountain goat. Excavations show that a man of that period hunted and gathered food from natural sources. Primitive tools were made of a stone as well as wood and bones.

With the development of humanity images of life [rock paintings \(petroglyphs\)](#) began to appear: hunting, battles and rituals. Exploring the petroglyphs of different periods of history one can "read" the history of mankind: the domestication of animals, the first religious ideas, the emergence of weapons and much more - all this is embedded by our ancestors on the rocks.

Next epoch was the Mesolithic era, 15-20 millenniums ago. Typical monuments of that period are a primitive settlement in Samarkand, upper soil layers of Machay cave of the Baysun region, rock paintings in the Shibad region and others.

Developed Neolithic era is characterized by the transition to a lower stage of barbarism, as evidenced by the settlement on the western part of Kyzyl Kum desert, near Amu Darya River, settlement in Uzgun, northern part of Karakum Desert, cave dwellings in Surkhandarya region and findings in Tashkent, Fergana, Samarkand and Surkhandarya regions. Primitive pottery, shepherd cattle-breeding and weaving were developed.

Bronze epoch in the history of Uzbekistan includes the period from the 3rd millennium to early centuries of 1st millenniums BC. It was the epoch of transformations, formation of first states on the territory of two great rivers: Ancient Bactria and Great Khorezm. It was the period of origin of first religion in Central Asia, Zoroastrianism, and first powerful empire of Achaemenids.

Achaemenid (Persian) dynasty

<http://www.advantour.com/img/uzbekistan/history/ancient-history1.jpg>In the 6th century BC Central Asia was conquered by the king Cyrus, the founder of the Achaemenid Persian state. Over two hundred years the entire southern part of Central Asia was a part of the Achaemenid Empire, in which all its territory was divided into satraps. Three of the Central Asian satrapies: Bactria, Sogdiana, Khorezm were first ancient states, which wholly or partially were located within the territory of modern

Uzbekistan. Freedom-loving people of Central Asia could not live under the oppression of the Persians. They often struggle against invaders. In the second half of the 4th century BC after long struggle, Khorezm gained its independence. Then Saks became an independent state. Numerous rebellions weakened the Persians and the arrival of the army of Alexander the Great brought an end to the Achaemenid Empire.

Age of Hellenism

<http://www.advantour.com/img/uzbekistan/history/ancient-history2.jpg>The collapse of the Persian empire occurred in the 4th century BC, when the great Greek military leader Alexander the Great defeated the Persians at the Battle of Gavgamellah. In 329 BC Alexander strengthened his power in Sogdiana.

In 323 BC, after Alexander's death, Sogd became the part of the Seleucid State, founded by the Greek commander Seleucus. In 250 BC a Seleucid satrap Diodot detached from this state a separate Greco-Bactrian kingdom with the capital in Baktry. This ancient state included Margiana and Sogdiana. After Diodot Evtidem came to the power and then Demetriy became the ruler of the state. During his reign a part of India was joined to the Greco-Bactrian State. Culture and economy reached a high level of prosperity, crafts, agriculture, trade and town planning were developed and money was coined. The ancient state was centralized and, as well as the Seleucid State, it was divided into satrapies. At that time, due to the construction of the road from Seleucid State to Bactria an international trade and relations with various countries around the world were developing. Bactria was situated on the trade road of China-India (southern branch of the Silk Road).

Kushan Empire

<http://www.advantour.com/img/uzbekistan/history/ancient-history3.jpg>Despite the rapid development, the Greco-Bactrian kingdom was torn by civil dissensions. It caused to the collapse of the state in the middle of the 2nd century BC. Sogd waited another stage of development in the new state, Kushan. It was founded by a nomadic tribe of Kushan (Yuezhi), which managed to conquer a previously separated Khorezm. The Kushan Empire became one of the greatest states of the period. It included Central Asia, a part of present-day Afghanistan and northern India. Kushan ruler, Kanishka I, adopted Buddhism. Throughout the state Buddhist temples were constructed. Cities of Central Asia became the centers of crafts and trade. It was the period of prosperity of the region, its economy, culture and art development. But the most important achievement of that period was a new land trade route, later named the

Great Silk Road. The route stretched from China to western countries through a vast territory. Central Asia, namely central part of Uzbekistan and the Fergana Valley, became an important part of this highway. Kushan Empire existed in the 1st-4th centuries AD. It was destroyed by the nomad tribes of Eptalites.

Parthia

<http://www.advantour.com/img/uzbekistan/history/ancient-history4.jpg> One of the most powerful states in Central Asia, Parthia separated from the Seleucid State in 250 BC. Parthia was located south-east from the Caspian Sea, on the territory of today Turkmenistan and a part of northern Iran. During the prosperity of the state, Parthia conquered territory, stretching from Asia Minor to India. The first ruler of Parthia, Androgen was soon replaced by Arkshak I, a founder of Arkshakid Dynasty. The Parthian State reached the highest prosperity during the reign of Mitridad in 170-138 BC, who took eastern satrapies: Persia, major part of Mesopotamia and Armenia, away from Seleucid state and conquered a part of the Greco-Bactrian state. He was first who took the title “king of kings” and declared himself the successor of Achaemenids. The capital of the Parthian State was located in Nisa. Ruins of this city are located close to Ashgabat. Nisa was divided into two parts: Old Nisa, king’s reserve, and new Nisa, ruins of the ancient Parthian city. Torn by internecine conflicts and pressure from Rome, the Parthian State collapsed in 226 AD.

Kangju

<http://www.advantour.com/img/uzbekistan/history/ancient-history5.jpg> First notes about the ancient state Kangju were found in Avesta, where it was called Kangha. Since the 3rd century Kangju existed as an independent state, and it reached the highest prosperity in the 1st-2nd centuries AD. Kangju included the Syr Darya steppes and regions along the lower and middle reaches of Syr Darya. In the south Kangju bordered with Kushan Kingdom and in the north-east with China Empire. The Silk Road laid through Kangju State that caused to the development of the economy. Strategically important location of the state provided the influence of Kangju on the political situation in the region.

Major facts about Kangju we have from Chinese sources, namely from historical records Shih Tzu by Sim Tzyan. He wrote that Kangju was the confederate state with developed economy and system of administration. Main population of Kangju consisted of nomadic tribes, but the population of southern part of the state was agricultural. The decline of the ancient state was in the 4th century AD, during the

new movement of tribes and invasion of nomadic tribes to agricultural districts of Central Asia.

Questions:

1. What information do you know about ancient history of Uzbekistan?
2. How Alexander the great conquered Uzbekistan?
3. Before, what countries were there in Uzbekistan area?
4. What were the first states' names of Uzbekistan?
5. Do you know about finding the bone of earliest man?

Lecture – 2

Theme: About medieval and new history of Uzbekistan

Plan:

1. Different states in medieval time in Uzbekistan area
2. The invasion of Genghis Khan
3. Timurids State
4. Recent history of Uzbekistan
5. Russian empire
6. Independent Uzbekistan

Introductory words:

(Ephtalite State, Turkic Khanate, The Arab conquest and early Muslim expansion, Takhirid State, Samanid State, Karakhanid State, Ghaznavid State, Khorezmshakh State, The invasion of Genghis Khan, Under the, Mongols. Chagatai Ulus, Timurids State, Shaybanid Dynasty, Khiva, Kokand, Khanates and Bukhara Emirate, Recent history of Uzbekistan, Russian Empire, Soviet Uzbekistan, Independent Uzbekistan.)

History of Uzbekistan

Ephtalite State

<http://www.advantour.com/img/uzbekistan/history/early-middleage1.jpg>In the 5th century Ephtalites conquered all the cities of Central Asia and created a vast empire that stretched from the Caspian Sea to Kashgar, and from the Aral Sea to India. They preferred not to interfere in politics of Sogdiana, which meanwhile had been divided into many kingdoms, the largest of which was Samarkand. Ephtalits promoted Buddhist traditions, they built many Buddhist temples. Ephtalites carried on active foreign trade through the Great Silk Road. They had good relations with China, India and Byzantine. They traded silk, jewelry and spices.

Turkic Khanate

<http://www.advantour.com/img/uzbekistan/history/early-middleage2.jpg>In the 6th century the Ephtalite State was destroyed by the Turks, who in 550-750 through the union of various nomadic tribes and Altai nations established a powerful state, Turkic Khanate, stretching from China to the Volga. Central Asia became its part. Turkic Khanate lived by endless wars, by which it became richer. Captives were settled in special villages and paid to Khagans by products or handicrafts. Sogdiana and Fergana cities under the reign of Turks preserved a relative autonomy and paid only a tribute to kaghans.

The Turkic Khanate took part in political and economic relations of the largest states of that period: Byzantine, Sasanid Empire, Iran and China and struggled for the control on the Silk Road. Cotton and silk production were actively developed.

In the early Middle Ages cotton and silk were the main resources of the region; local gold and silver were highly estimated too.

The Arab conquest and early Muslim expansion

<http://www.advantour.com/img/uzbekistan/history/early-middleage3.jpg>In the 7th century AD a Sogdian fertile land became a subject of keen interest of the Arabs who from 673 started to invade these lands. The Arabs called it Mawarannahr ("that which is beyond the river"). In 709-712 the Arab leader Ibn Muslim Kuteiba conquered the main centers of Mawarannahr: Samarkand, Bukhara and Khorezm. As a result, Uzbekistan and practically the whole Central Asia became a part of the Arab Caliphate under the control of the Baghdad caliphs (Omeiad Dynasty till the middle of 8th century and since 750 the Abassid dynasty). The Arab influence in the Mawarannahr became dominant. The Arabs brought Islam and forcibly converted residents of the conquered lands to this new religion. By the 10th century the entire population of Mawarannahr (the region between the Amu Darya and Syr Darya) adopted Islam. All attempts of local people to resist the invaders were not successful. But such major rebellions as the rebellion of Mukanna and Rafi ibn Leis forever remained in the chronicles of the liberation movements of Central Asian nations.

Takhirid State

<http://www.advantour.com/img/uzbekistan/history/early-middleage4.jpg>Baghdad caliphs appointed governors in the conquered regions from the Persian officials. In 821 Abdullah ibn Takhir was appointed the Governor of Khorasan. He founded the Takhirid Dynasty, influence of which spread to Chorasani and Mawarannahr. During the Arab conquest economy and culture of the region were almost destroyed. Hundreds of the most precious monuments were ruined. Arabic became a state official language. Takhirids took decisive measures to organize strong power and to order agriculture. They improved water supply and constructed new channels. By an order of Abdallah ibn Takhir, outstanding lawyers of the country worked out standards to use water for irrigations. For two centuries these works had served as the guidance to solve disputes in water consumption matters .

Samanid State

<http://www.advantour.com/img/uzbekistan/history/early-middleage5.jpg>Lest the possession of Chorasani and Mawarannahr do not increase too much the power of the Takhirid Empire, the caliphate began to strongly promote the Persian race of Samanids. The descendants of the founder of the Saman-Khudat kin were appointed the governors of Mawarannahr cities: Nuh in Samarkand, Ahmad in Fergana, Yahya in Tashkent and Ilyas in Herat. In 900, the Samanids attached Chorasani to their possessions. Samanids became the founders of the first centralized feudal state in Mawarannahr

with the capital in Bukhara. Their reign lasted till 999. Samanids created new economy based on the reasonable tax collection, organized efficient work of the state apparatus. Samanids contributed to the unprecedented rise in cultural life. Bukhara, Merv, Samarkand, Urgench were worldwide famous centers of science and culture in the early Middle Ages. Trade flourished as never before. Particularly Samarkand paper and glass as well as leather, cloth, silk and wool were in demand.

Karakhanid State

In the end of the 10th century the Turkic tribes (the remnants of once powerful Turkic Khanate) founded a new state headed by a dynasty of Karakhanids, which in 992-999 won Mawarannahr. In 999 the Karakhanid Dynasty took the place of Samanids in Samarkand and Bukhara. Karakhanids had been ruling for 200 years, almost till the Mongol invasion in the 13th century, with short break in the 11th century, when Seljuks came to the power. State borders were constantly changing at that time.

Ghaznavid State

In the period of Samanid dynasty, Makhmud of Ghazni (city of Ghazni in eastern Afghanistan) was appointed the governor of Chorasani. Taking advantage of revolts in the Samanid State, he began to interfere in the affairs of Mawarannahr and infringe on the heritage of the Samanids. But he could not break the influence of Karakhanids who had already consolidated their position in the conquered Mawarannakhr and moved to Khorezm, which was a separate state at that time. In 1017 he defeated and destroyed Khorezm. Then he decided to conquer India. Makhmud of Ghazni made 15 campaigns to India from 1002 to 1026. In the 12th century Ghaznavid Dynasty was replaced by Ghurids Dynasty.

Khorezmshakh State

<http://www.advantour.com/img/uzbekistan/history/middle-ages3.jpg>In the 11th century the Seljuk sultan appointed faithful Anushtegin Muhammad to be the ruler of Khorezm and gave him the title of Khorezmshah. Descendants of Anushtegin began their war for independence of Khorezm and soon conquered a vast area, which included Mawarannahr, Chorasani, Herat, Merv and other cities. Khorezm reached its prosperity during the reign of Tekesh. Khorezm was one of the most powerful medieval Asian states. Science and culture were developed.

The invasion of Genghis Khan

<http://www.advantour.com/img/uzbekistan/history/middle-ages4.jpg>After the conquest of China in 1215 Genghis Khan started the invasion of Mawarannahr. The State of Khorezmshakhs was not ready for the invasion of such a powerful enemy.

Khorezm Shah Muhammad beat in hastily retreat to Balkh, taking all valuables. Under the leadership of his eldest son, a talented military commander Dzhalaleddin Manguberdi, local people entered into the struggle against the Mongolian invasion. But forces were unequal, and the Mongols conquered and destroyed Khorezm oasis cities almost without difficulties. In 1220-1221 Mongols ruined Samarkand and Urgench (capital of Gurganj State) to the ground. Many monuments of ancient culture of Asia were destroyed in the Middle Ages.

Under the Mongols. Chagatai Ulus

A vast empire of Genghis Khan went to his three sons: Jochi, Ugedei and Chagatai. Possession of Chagatai Khan stretched from Chinese Xinjiang to Samarkand and Bukhara, and from the southern Altai to the Amu Darya. These lands were called the Chagatai Ulus. Mongol rulers appointed Muslim merchants the governors of Mawarannahr, who forced people to pay overtax. Again and again rebellions were stirred up (for example, under the leadership of Mahmoud Taraba in Bukhara in 1238), which were cruelly suppressed. Such instability caused to the break up of Mawarannahr into small possessions, competing with each other.

Timurids State

<http://www.advantour.com/img/uzbekistan/history/middle-ages2.jpg>In 1363 a military conqueror Amir Timur seized Samarkand, which later became the capital of his vast empire. In 1370 Timur was declared the supreme ruler of Mawarannahr. In 1388 Amir Timur destroyed Urgench city, a major point on the Silk Road, and then the capital of the Golden Horde, Sarai Berke. Now all the caravan routes passed through Mawarannahr cities: Otrar (south Kazakhstan), Balkh, Tashkent, Herat, Sultan (Iran). In the Middle Ages the capital of Amir Tmur, Samarkand, was deemed to be the most beautiful city on the Earth. The best architects created more and more new masterpieces of architecture: palaces, mosques, mausoleums, which still amaze with beauty and size. In the second half of 14th century, Timur started military campaigns against other states, subduing a huge area: from the Black Sea to the Ganges River and from the Aral Sea to the Arabian Sea.

After his death in 1405 the state became to split. Amir Timur's son, Shahrukh, managed to preserve Chorasani, Afghanistan and Mawarannahr. He made his capital in Herat, and Samarkand was ruled by his son Ulugbek. In 1447 after the death of Shahrukh, Ulugbek became the head of the ruling dynasty, but in 1449 he was insidiously killed by his son Abdulatif. Timurids Dynasty with its rulers Shahrukh, Ulugbek and Babur, was marked by the development of arts, crafts, trade and flourishing of literature and sciences.

Shaybanid Dynasty

<http://www.advantour.com/img/uzbekistan/history/middle-ages5.jpg>In 1499 the territory of Mawarannahr was invaded by new conquerors, the nomadic tribes Dasht-i-

Kipchak. The head of the tribe Muhammad Shaybani Khan won Samarkand in 1500-1501 and founded a new state, which included Mawarannahr, Chorasán and Khorezm, and later other lands. Shaybanid Dynasty had been ruling almost a century and turned Central Asia into an arena of bloody wars. In a series of civil wars for the throne all members of the Shaybanid clan were killed. In 1599 Ashtarkhanids came to the power. Under Ashtarkhanids the centralized state was divided into three separate states: Bukhara Emirate, Kokand and Khiva Khanate.

Khiva, Kokand Khanates and Bukhara Emirate

<http://www.advantour.com/img/uzbekistan/history/middle-ages1.jpg> Formation of Khorezm as an independent state is related with Ilbars Khan (1511-1525), a descendant of Jochi. In the beginning of the 16th century the state was ruled by khans from Dasht-i-Kipchak tribes. Khorezm became an independent state and was called Khiva Khanate. It flourished under Abdulgazi Khan.

From the middle of the 18th century Bukhara was under the Manghit Dynasty. Muhammad Rakhim-Biy became the ruler of the Bukhara Khanate. He was called an emir, and since that time the state was called the Emirate of Bukhara. History of the Emirate of Bukhara is the story of constant civil wars and conflicts, which influenced on the economic and cultural life of the country.

The separation of Kokand (1709) from the Bukhara Khanate was promoted by the compactness of the territory and developed economic independence of the Fergana Valley. The Kokand Khanate included North Fergana from Namangan to Pansadgazi. Shakhrukh-biy from the tribe Ming (“Thousand”) was declared the first ruler of Fergana in 1710. Three independent states, appeared in Central Asia during the Middle Ages, were closely related with each other. Political events of one khanate infringed interests of other khanates.

Central Asian khanates in the middle of the 19th century were typical feudal states. Social order had features of settled people as well as nomadic and seminomadic tribes. It was particularly typical for the Khiva Khanate.

Recent history of Uzbekistan

In 1040 the state, created by Makhmud of Ghazni, was weakened by the nomads, the Seljuk-Turks tribes. Ghaznavids were unable to hold power for long and by 1059 Seljuks had taken over Chorasán and Mawarannahr. As the result of countless conquests these tribes succeeded to create a great empire at the turn of the 11th-12th centuries. This empire included Asia Minor, Middle East and major part of the Armenian-Kurdish highlands. Following the approval of Western domination Seljuks transferred their attention to the east, namely to Mawarannahr. They conquered it in 1097. During the Seljuk reign, territory of modern Uzbekistan was decorated with many wonderful palaces and buildings. Architecture, crafts, arts and culture were flourishing. In the 12th century Mawarannahr was invaded by

new nomadic tribes, Kara-Khitan. They conquered the entire Mawarannahr, large areas from Khorezm to Kashgar. Defeating the Seljuk Empire, Kara-Khitan created all the prerequisites for the strengthening of a powerful state of Khorezmshahs in the early Middle Ages.

Russian Empire

<http://www.advantour.com/img/uzbekistan/history/new-history1.jpg>As a result of an armed invasion of Russian troops in the 60-ies of the 19th century the Kokand Khanate was abolished and the Turkestan Governor-Generalship was established on July 11, 1867. The Emirate of Bukhara and the Khiva Khanate received the status of a protectorate. Power was concentrated in the hands of the governor-general, who carried out all the military and civil administration.

The new government focused on the agricultural sector of Uzbekistan economy: it resulted in the cotton growth for the needs of Russian industry. Gin houses and cottonseed oil mills were built, mining operations began, the Trans-Caspian railway was built, which connected Central Asia with European part of Russia.

Soviet Uzbekistan

<http://www.advantour.com/img/uzbekistan/history/new-history2.jpg>In the autumn of 1917 the Soviet power was proclaimed. Turkestan was granted the status of the Soviet Republic within the RSFSR. Nationalists, disagreed with this decision, went to the mountains, from where started a fierce guerrilla war for the sovereignty of their native land. From 1917 to 1921 in Central Asia there was a struggle between guerillas and troops of the Red Army, which ended with the victory of the Soviet Union. In 1924 five new republics within the USSR were established, including the Uzbek SSR, which existed until 1991.

In the first years of the Soviet power in Uzbekistan many measures were directed to the liquidation of illiteracy and construction of schools. At the same time the traditional life style and culture were destroyed. In the 30-ies of the 20th century an active industrialization of Uzbekistan took place: large plants and fabrics of light and heavy industry were constructed, new cities were built near these plants, and old cities were reconstructed. During that period Uzbekistan suffered from Stalin's political repressions: among the victims there were leading politicians and cultural figures of Uzbekistan.

during the World War II of 1941-1945 the male population of the republics of the Soviet Union were taken to the front and the most important enterprises and people were evacuated to the republics of Central Asia, including Uzbekistan. During this period, Tashkent became a kind of evacuation center, which gave a shelter to refugees from the whole Soviet Union, and was called the City of Bread and the City of Friendship of Nations.

In 1966 a heavy earthquake in Tashkent destroyed the major part of the old city. In this connection the city was rebuilt in the Soviet style by the architects, coming from all over the USSR. In 1977 the Tashkent metro was put into operation. It was the first metro in Central Asia.

Independent Uzbekistan

In connection with the collapse of the USSR, the political independence of Uzbekistan was proclaimed at the extraordinary VI session of the Supreme Council on August 31, 1991.

The 1st of September was announced the Independence Day. The Republic of Uzbekistan was officially recognized as an independent state by 160 countries around the world. On March 2, 1992 Uzbekistan became a member of the UN. On December 8, 1992 a new Constitution of the Republic of Uzbekistan was adopted. The core of the new political system in Uzbekistan became a presidential form of government, in which the power of the President, as head of the state, and executive power were concentrated. Since gaining the independence, Uzbekistan took a course to build the democratic state with market economy. The republic obtained the opportunity to independently conduct the foreign economic activity. Today, Uzbekistan is a member of the Organization for Economic Cooperation, the European Bank for Reconstruction and Development, the International Monetary Fund, the International Labour Organization, Shanghai Cooperation Organization and other reputable organizations. Dissatisfaction with Russian rule manifested itself in anticzarist revolts, often led by religious figures, while a group of urban intellectual reformers, known as jadids, sought to improve the life of the local people through secular education. In the years leading up to the Bolshevik Revolution, the economic and political situation drastically deteriorated, and in the summer of 1916, major disturbances shook the region.

Upon seizing power, the new Bolshevik leaders promised an end to Russia's colonial treatment of Turkestan; however, they demonstrated no willingness to allow meaningful political participation by the native population. Consequently, in November 1917, indigenous leaders convened an extraordinary congress in the city of Kokand, at which they proclaimed the autonomy of southern Central Asia. But in February 1918, Bolshevik troops sent from Tashkent brutally crushed the fledgling Kokand government. Over the next few years a guerrilla opposition movement of basmachi fighters struggled against the Bolsheviks but was ultimately defeated. Meanwhile, the traditional rulers of Bukhara and Khiva were removed, and new states under strong Bolshevik influence were established there.

In 1924 [Uzbekistan](#) was created as part of a "national delimitation" that redivided Turkestan, Bukhara, and Khiva into new national republics. This effectively blocked the Central Asian and Tatar nationalists, who sought to create a state uniting Turks and other Muslim peoples of the former Russian empire, Bukhara,

and Khiva. Consequently, the common histories, languages, traditions, and populations of the area were parceled out to individual local nationalities.

Although the Bolsheviks introduced some economic and social reforms in the early 1920s, the pace of change rapidly accelerated with the launching of the First Five-Year Plan (FYP) in 1928. By 1932 about three-fourths of the republic's farm households had been gathered into collective farms. Cotton farming was greatly expanded at the expense of other crops, particularly food. During the First FYP the Bolsheviks inaugurated massive campaigns to combat Islam, "liberate" women, and raise literacy. The literacy campaign coincided with a shift of the Uzbek language from the Arabic to the Latin alphabet.

In their first decade in power the Bolsheviks were obliged to govern through an alliance with indigenous nationalist forces, many of them jadids or influenced by them. Russians and other European nationalities also occupied important posts. By the end of the 1920s, however, as part of korenizatsiia (nativization), Moscow sought to replace European cadres with Central Asians. This was especially difficult, since by the late 1920s the Bolsheviks had become less tolerant of their better-educated allies, who possessed prerevolution educations. Despite the opposition of most Europeans living in Uzbekistan, during korenizatsiia many poorly educated natives were promoted into positions of ostensible authority. The financial and social costs of this policy were extremely high, and after 1934 korenizatsiia was quietly forgotten.

The purges of the mid-1930s decimated the Communist party and state apparatus. During these purges virtually all of the republic's leaders were removed on trumped-up charges, including allegations of nationalism and efforts to secede from the USSR. Many of [Uzbekistan](#)'s leaders were executed along with a large proportion of the cultural intelligentsia.

Beginning in the middle of the 1930s, cultural and language policies stressed russification. Traditional art forms, dress, and customs were discouraged, and many Uzbek words of Arabic, Persian, and Turkic origin were replaced by Russian ones. In 1940 the Uzbek writing system shifted from the Latin alphabet to the Cyrillic.

The generation of republican leaders who rose during the purges was entirely dependent on Moscow. Although their authority within the republic was very high, in fact all major policy decisions were made in Moscow.

World War II had a profound effect on the republic by bringing women and children into the work force to replace the men who had left to fight the war. The war increased industrialization within the republic, which also experienced a large influx of refugees from the European part of the Soviet Union.

The CPUz's new first secretary, Islam Karimov, introduced major policy changes designed to enhance his party's legitimacy. This seems to have been done with the blessing of Moscow, which by this time had realized the futility of any attempt to reassert centralized Russian control. Among the changes introduced by Karimov were a more conciliatory policy toward Islam and a higher status for the Uzbek language. He also demanded from Moscow ecological and economic policies more favorable to Uzbekistan. Gradually and simultaneously with leaders in other republics, Karimov began to make demands for more regional control of the republic's own affairs.

A new policy consistent with national interests began to form when Islam Karimov took the lead in the national government.

Karimov was elected President of [Uzbekistan](#) at the 1st Session of the Supreme Council of the Uzbek Soviet Socialist Republic in March 1990.

Presidential decrees, acts, resolutions of the Supreme Council and the government, and finally, the Declaration of Independence were all designed to secure political and economic independence and the national revival of [Uzbekistan](#). In 1989 Uzbek was made the official language of the new state, and a package of measures was drafted to address the most urgent economic problems, such as the monoculture of cotton, and to assist revival of Uzbek culture

On 31 August, the 6th Extraordinary Session of the Supreme Council declared the political independence of the country, which was officially named the Republic of [Uzbekistan](#). 1 September was proclaimed Independence Day.

From September 1991 to July 1993 the Republic of [Uzbekistan](#) was officially recognised by 160 states. On 2 March 1992 the country joined the United Nations.

Since independence, an era of free development began in the history of the Uzbek people.

Questions:

1. What states do you know which they were in Uzbekistan area?
2. What do you know about Gengiz khan state and his invasion in our country?
3. Which kind of changes happened in medieval time in Uzbekistan?
4. What happened in Russian empire period?
5. Do you know any information soviet Uzbekistan?

Bibliographies:

Lecture – 3

Theme: Historical Monuments in Tashkent.

Museums in Tashkent

Plan:

1. Historic Sights of Tashkent
2. Madrassah of Tashkent
3. Mauseloums In Tashkent
4. Mosques in Tashken
5. Amir Temur museum and square, monument
6. The State Museum of History
7. Temurids Museum
8. The different Museums In Tashkent
9. Uzbekistan Famous people's museums

Introductory words:

(Kukeldash madrassah, Abulkasym Madrassah, **Barakhan madrassah**, HAZRATI IMAM mauseloum, Mausoleum of Zangiota, Sheikhtaur Mausoleum, **Namozgoh Mosque**, Tomb of Ghujdawani, Khazrati Imam Architectural Complex, Amir temur square, monument, museum.). (The State Museum of History, State Museum of History of Temurids, The Museum of Olympic Glory, Tashkent museum of railway engineering, House museum of Aybek Musa Tashmukhamedov, Memorial house museum of Tamara Khanum, House museum of Gafur Guliam)



monuments in Tashkent.pptx

Historic Sights of Tashkent

Tashkent is the city with a fascinating and rich history. You will find here many historical places to visit and admire. Browse our list of mostly visited historical places in Tashkent that are included in the itinerary of almost every tourist. View

photos, find out descriptions and read reviews of historical tourist attractions of Tashkent.

Kukeldash madrassah

Welcome to Kukeldash madrassah in Tashkent. Here you will find information, view photos and read tourist reviews of Kukeldash madrassah in Tashkent. You may also visit our full list of [Historic sites in Tashkent](#), or click the link to look at our full list of [sightseeing places in Tashkent](#).

Every city in Uzbekistan, whether it is Samarkand or Samarkand has a central ensemble – Registan. In Tashkent, the Registan ensemble consisted of a large madrasa Kukeldash with remarkable mosaics in the portal. The monument is raised on a high pedestal, emerged on the ancient cultural layers.

Despite the numerous modern complexes built in the 20th century in the Chorsu square, Kukeldash madrassah still remain the historic dominance of the area.

History of Kukeldash Madrassah

Built in 1570 by Governor Dervish Khan, known as Kukeldash, which means “milk brother” of khan, it is as originally a Muslim school. In the 18th century the madrassah was arranged as a caravanserai for merchants. In the 19th century, madrassah served as a fortress of Kokand khans. Until 1865 madrassah Kukeldash served as a place of public execution.

Madrassah have repeatedly fallen into ruins. Tumbled by an earthquake in 1866 and 1886, the portal was then restored. madrassah was renovated in 1950-1960 - 1977 years. To the north-east of the Kukeldash madrassah, there is preserved a monument of an earlier time, construction of which is connected with the name of Khoja Ahrar. It's Friday mosque.

All these buildings are organically woven into the exotic flavor of bazaar, with its bright colors, noise and bustle. Market has long attracted the attention of Russian and Western European travelers and tourists. (Madrassah (Arabic: madrasah pl. madāris) is the Arabic word for any type of educational institution, whether secular or religious (of any religion). It is variously transliterated as madrasah, madarasaa, medresa, madrassa, madraza, madarsa, medrese and etc) The wonderful masterpiece and pride of Tashkent city,

connecting past and present is - Madrassah Kukeldash. Beauty of this monument attracts both tourists and townspeople. It is the most fabulous and the most famous historical building in Tashkent. For many years it has the center of the city's life: situated nearby was the market square, caravanserai, craftsmen's quarters; the heralds proclaimed edicts of rulers, public executions were held; the residents shared news and rumors. Today Kukeldash is still the center of the so-called “Old Town” (“Eski Shahar”) : bazaar is still there, caravanserais were replaced by Chor-Su Hotel; as for the craftsmen's quarters, despite the development of industry the secrets of the masters are still passed from generation to generation. Kukeldash has seen a lot: it was used as a fortress and a hotel, it survived two earthquakes. Now there, like four centuries ago, is the madrasa and the mosque. From the towers on the corners of the building the people are summoned to prayers. The cells are inhabited by students; the building's leftside is for religious services. Once being in

Tashkent, certainly visit Kukeldash. It is not only an interesting historical monument, but a great start for a short trip to "old" city. It is located on a high hill in the area of Chorsu square. The entrance is free of charge. The Madrassah was built by a vezir of the Tashkent khans (1551-1575), called Kukeldash ("the foster-brother of the khan"). The Madrassah has a traditional composition: an extensive court yard, built on khudjras, with darskhana and a mosque in the corners. The main entrance, 19.7 m. high, which is arranged as imposing portal, leads to the courtyard that is bordered by two-storied hostels in the form of sections. Each section consists of a room and entrance niche - ayvana. Two or three students occupied each room. The towers (guldesta) at the corners serve for muezzins (azanchi), when they call believers for worship (namaz). The madrasah proportions: outward: 63 x 45 m., courtyard: 38 x 87 m. At the end of the 18th century, the madrassah was used as a caravanserai, in 1860 it served the khans of Kokand as a fortress, and also as a place of execution (from the top parapet, women convicted of infidelity were dumped in bags onto a platform covered with stones). Madrassah Kukeldash is one of the largest Madrassahs of 16th century still preserved in Central Asia, with the advanced layout and specific construction of that time. The Madrassah was constructed from baked brick. Only one facade is decorated. On the portal, the remains of carved decor, glazed bricks and majolica have been preserved: they were restored in 1950. The monument has a huge historic and architectural value. Madrassah Kukeldash, despite its critical condition, was preserved and restored.

Abulkasym Madrassah

Welcome to Abulkasym Madrassah in Tashkent. Here you will find information, view photos and read tourist reviews of Abulkasym Madrassah in Tashkent. You may also visit our full list of [Historic sites in Tashkent](#), or click the link to look at our full list of [sightseeing places in Tashkent](#).

At Beshagach, once was of the four boroughs of old Tashkent, between the grandiose Istiqlol Concert Hall and the [Parliament of Uzbekistan](#) - Oliy Majlis there is a building that is not similar to those around – Abulkasym madrassah, built in the style of Renaissance East and founded in the first half of the 19th century.

Today it is home to over 30 craftsmen, it is an astonishing place of workshops inside a former madrassah. The range and quantity of products is exciting and includes art deco, paintings and prints, jewellery, ceramics and more.

Previously, madrassahs were named after the initiator of its construction, who usually was the lord or rich person of the surrounding Mahalla (neighborhood). The personality of Abul Kasim is mentioned in history books as a highly educated and well-known person of Tashkent. During the plague riot, when Russian Royal Governor-General ordered the shelling of the old city, Abulkasym-Eshon came to the Governor-General with a petition and convinced him not to blame the common people in the revolt, thus he was able to cool the General and undo a fateful order.

History of Abulkasym Madrassah

Madrassahs are schools. The emphasis is on religious studies, canons of Islamic Sharia, logic, philosophy but other courses are also taught there. Apart from studying the sciences, there were taught various crafts – manufacture of musical

instruments, painting, printing, etc.

But the most significant and striking mention of Abulkasym is connected with the signing of a Peace Treaty that followed the capture of Tashkent by Russian General Chernyaev. City residents gathered in the Abulkasym madrassah – in socially significant place, the former center of resistance to Russian invasion – to sign the peace agreement.

The architectural style of the Abulkasym madrassah is based on the traditions of the medieval heyday of culture, science and architecture. The main facade of the building was converted to a large area with a swimming pool. The southern wall has a small cemetery. In the courtyard of the madrasa there was a well (sardoba) covered by a dome. To the left of the main entrance there were darshona (classes), to the right – khujdras (cells) and in the center – a mosque Honakoyi Muyi Muborak, on the cornice of which there is a glazed tile with Arabic script written: “In this building entrusted the holy hair of the Rasulullah (Muhammad SAW).”

In 1919, soon after the October revolution, the Abulkasym madrassah was closed along with many other analogue structures. After 10 years, the madrassah became a shelter for 70 families from the Russian province of Samara, where at that time raged hunger. And after 45 years, in 1974, the last family got an apartment and left the walls of madrassah.

Souvenirs at Abulkasym Madrassah

Then, the madrassah became a workshop of Tashkent toy factory, after which the building was gradually destroyed and eventually lose its former appearance, turning into a communal courtyard at the factory. After long reconstruction works, on August 30, 1987 the opening ceremony of the restored madrassah was celebrated in the city. After the re-opening, the madrassah has ceased to be merely a monument. Now every khudjras (cells) of the building became workshops of artists and craftsmen that serve the best shopping place of souvenirs for tourists.

Barakhan madrassah

Barakhan madrassah was built in the 16th century at the direction of Nauruz Ahmadhan. The Muslim Board of Uzbekistan functioned in the building from 1950 to 2007.

Muyi Muborak madrassah

Muyi Muborak madrassah was also built in the 16th century. It contains the hair of the Holy Prophet Muhammad (saw), for this reason the madrassah was named ‘Muyi Muborak’, that is ‘Sacred Hair’. Currently, the madrasa is a library of Muslim Board of Uzbekistan, where the Koran of Khalif Uthman, dated 7th century and rare manuscripts are kept.

Kaffal Shashi Tomb

Tomb of Kaffal Shashi was erected in honor of the Abu Bakr ibn Ali ibn Ismail al-Kaffal Al-Shashi. Primitive form of the tomb was not saved. Its current form was re-built by Ghulam Husayn in 1542. From the architectural point of view, the tomb Kaffal Shoshiy was erected in the form of khanaka (complex structures including cells, mosque, shrine, etc.).

Hazrati Imam mauseloum

During the development of the Middle Ages in the vicinity of Tashkent's happened a few settlements with cult memorial. Gradually they entered the city limits, and now the historical and architectural monuments such arrays have become landmarks in Tashkent. Many residents and visitors is a natural interest in the past these architectural ensembles and the root causes of construction in their mausoleums. The beginning of development in the future under the Hazrati Imam was laid Abubakirov Muhammad - one of the greatest imams of the Muslim world of X century. Born and raised in the city Binkent theologian, sometimes called "Madina Shash. In his younger years was a craftsman - locksmith, which subsequently has added to its name the word "Kaffal" (ie, a locksmith) and Shashi (ie, a native of Shasha). In the middle of the X century Abubakir Muhammad became a hermit and lived in the countryside north of external pa-Badan Binkent, near the ancient canal Kalkauz. Closest to him was the largest settlement in the area Chorsu, where there was a bazaar. There selling handicrafts made by him and his disciples. After the death of Abubakirov Shashi over his grave was erected the mausoleum, which became one of the most revered holy sites of the Tashkent region and called the Hazrati Imam (Holy Imam). Sanctity of the tomb has entailed the construction of mosques Namazgokh which were great holidays and countryside services. But by the middle of the XV century in connection with construction of the mausoleum of Sheikh Hovendi Tohura (Shayhantohura) the Hazrati Imam left unattended rulers Tashkent. It was only during the reign of the dynasty tomb Sheibanids Abubakirov Shashi regained function of the main cult memorial. Then, in the village of Hazrat Imam founded the cemetery, where, apart from the townspeople buried members of high society and religious ministry. At the beginning of the XVI century at some distance from kladoischa was buried governor Sheybanihana in Tashkent - the great-grandson of Amir Temur and his grandson Ulugbek - Suyundzhhan. Later it was elevated to the mausoleum of his name, and then madrassas Barakhana. During the reign of Sheibanids territory cult memorial equip with modern conveniences, planting trees, and even adds new objects. In the XVI century, tree-lined shore Kalkauza and departing from it channels become one of the favorite places of the rulers of Tashkent. In the XIX century, after nearly two and a half centuries of stagnation in the building complex of Hazrat Imam was amended in the form of new buildings - Tilla Sheikh mosque and madrassa Muymuborak. Related to these new buildings with an extremely dilapidated state while madrassas Barakhana and its member Dynasty mausoleums Temurids and Sheibanids. These works were completed the formation of an architectural ensemble of Hazrat Imam. However, the most significant changes in the complex has undergone a 20 - 80 years of the last century. The oldest and most important historical and architectural ensemble of modern Tashkent, located in the heart of old town, for many decades been used for the needs of the Spiritual Administration of Muslims of Central Asia and Kazakhstan. In the madrasa Barakhana settled administrative apparatus Spiritual Directorate and the Mosque of Tilla Sheikh mosque was a Catholic city. In addition, many religious sites were given for housing. At that time, the mausoleum of Hazrat Imam and madrassas Barakhana, partially restored, with the participation of craftsmen, were surrounded

by malovyrazitelnoy residential area and are deprived of the show numerous local and foreign tourists. But despite the improvement and landscaping of the territory by the main entrance and courtyard of the complex produced a depressing effect. In addition, the 60-ies on the site of an ancient cemetery in a few dozen meters from the mausoleum of Hazrat Imam was built cinema, what was damaged architectural monument.

Mausoleum of Zangiota

Welcome to Mausoleum of Zangiota in Tashkent. Here you will find information, view photos and read tourist reviews of Mausoleum of Zangiota in Tashkent. You may also visit our full list of [Historic sites in Tashkent](#), or click the link to look at our full list of [sightseeing places in Tashkent](#).

According to the legend, the saint Zanghi-ota spent his whole life as a shepherd grazing public stage. Moreover, it should be noted that this job was considered completely honorable at that time. He has not only successfully multiplied the major asset and the very basis of existence of their fellows – a herd of cows and sheep, but also he was the spiritual shepherd of the human community – to resolve disputes, comforted the heart, instructed in the faith, healed the sick, and even perform miracles.

Anyone familiar with the outstanding monuments of medieval architecture, preserved in Samarkand, Shakhrisabz and Turkestan, visiting the mausoleum Zangi-ota surely recognizes the style of monumental buildings of the epoch of Amir Temur and his dynasty. The high portal, decorated with bright ornaments of glazed tile, and large round dome from a distance cause the familiar association with the world famous tourist attractions of modern Uzbekistan. Indeed, the Zangi-ota mausoleum was built during the life of Amir Temur, although some of the circumstances behind its construction still enveloped in myths. The last building of the memorial complex in the village Zangi-ota – minaret was built in the 20th century.

Not far from the mausoleum in the middle of the current active Muslim cemetery, is another popular place – tomb of the wife of Sheikh Zangi-ota, holy Anbar Bibi. Generally, from a certain point of view memorial in the village Zangi-ota looks even more exotic than the tombs and madrassah in Samarkand, Khiva and Shakhrisabz. Because, though located near the modern metropolis, but in fact – in the rural hinterland, it lacks flashy gloss inherent in the popular tourist destination.

Sheikhantaur Mausoleum

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Memorial at Sheikh Hovandi Takhur is considered as one of the ancient buildings, preserved in Tashkent. It was built by order of Amir Temur over the grave of the Sheikh at the end of the 15th century. The personality of Havendi Takhur attracted his contemporaries, and descendants, who considered him as the Sheikh – the

wisest of the wise. He was born at the end of the 13th century in the family who came from Arabia, Sheikh Omar, who was considered a descendant of the Caliph Omar. It is known that Sheikh Khoja Ahrar who had a great influence on the whole history of the 15th century was a descendant of Havendi Takhur.

Mausoleum of Sheikh Havendi Takhur is humble and modest as was his life. Only small inserts of the blue majolica in the lancet compartments and a small tympanum above the entrance enliven the brickwork.

Tombs of the rulers of Tashkent and their entourage were built around the memorial. At the end of the 19th century there was a necropolis, consisting of sixteen mausoleums. However, as a result of several devastating earthquakes and ill re-planning of the area in Soviet times, now a memorial complex consists of only three buildings.

Two dozen meters separate the tomb Sheikh Havendi Takhur from a small cube-shaped building of brick, topped with tent canopy, an unusual architecture of Central Asia. Antique carved doors leading to the burial room – gurkhan, decorated with deep niches with ‘ganch’ stalactites. It is the mausoleum of the ruler of Tashkent in the mid-16th century Tolly-biy, nicknamed Kaldyrgach-biy – “swallow”.

At little distance, there is the grand mausoleum of Yunus-khan of Mongolia. This construction of 15th century with the portal and high lancet arch is impressive with its size. Domed ceiling of the main hall of the tomb is based on a system of intersecting arches and sails. The facades are decorated with Arabic script calligraphy and ornamentation. The magnificent mausoleum is worthy amazing as the person buried in it, Yunus Khan.

Yunus Khan belonged to the Chagatai Province (Central Asia) ruled by nomads of Mongolia after Chengiz Khan. In addition, he was in a close relationship with Temurids, because one of his relatives was the wife of Ulugbek and daughter of Yunus Khan Nigar Mihr was the mother of Babur, the first Emperor of the Mughal India.

Three mausoleums of the Sheikhtaur complex forever remain the pearls in a necklace of medieval architectural monuments of Uzbekistan.

Namozgoh Mosque

Built in about 1865, it was considered one of the largest mosques in Tashkent, where the main holiday prayers (Eid Ramazan and Eid al-Adha) were conducted. Since 1971, there functioned the Tashkent Islamic Institute.

Hazrat Imam Mosque

Construction of a mosque done in the shortest time (four months) in 2007 on the initiative of President Islam Karimov. The mosque itself is a unique symbol of Tashkent architectural style: at the entrance to the mosque there is a terrace with twenty-carved columns of sandalwood. The mosque also has two large blue domes, the interior of which is decorated with gold leaf as in madrassah Tillakari in Samarkand. Window openings of domes are designed so that the sun’s rays continuously penetrate inside the mosque from sunrise to sunset. At the entrance to the mosque there are erected two minarets of 53 meters in height.

Tomb of Ghujdawani

He was known as the Shaikh of Miracles, One Who Shone Like the Sun, and he was the Master of the high stations of spirituality of his time. He was a Perfect Knower in sufism and accomplished in asceticism. He is considered the Fountainhead of this Honorable Sufi Order and the Wellspring of the Masters of Central Asia. Abdul Khaliq, one of the Seven Masters of Wisdom in Naqshbandi Golden Chain, was born in Ghujdawan, a town forty kilometers northeast of Bukhara. There he lived and passed his life and was buried. Today, his tomb is a pilgrimage site.

There is also Ulughbek Madrassa nearby, built by the order of Ulugh Bek, the grand son of Amir Temur, in 1433.

Abdul Khaliq al-Ghujdawani Complex Facilities Welcome to Historical places of Tashkent!

Friday Mosque

Welcome to Friday Mosque in Tashkent. Here you will find information, view photos and read tourist reviews of Friday Mosque in Tashkent. You may also visit our full list of [Historic sites in Tashkent](#), or click the link to look at our full list of [sightseeing places in Tashkent](#).

This is the third largest Friday mosque in Uzbekistan, after two buildings of its kind – Bibi Khanum in Samarkand and Kalyan in Samarkand. This three-domed mosque which was completely rebuilt is located in the center of the Old Town, on the hill near Chorsu Bazaar. Architectural ensemble, surrounded the Friday mosque in the past, is almost completely destroyed during the earthquake, except for heavily restored building Kukeldash madrassah and domes of the mosque of Gulbazar.

After the Arab conquest in the 8th century, an ancient Zoroastrian Tashkent laid in ruins. In 819, the young Amir Yahya ibn Asad, who had just received from the Arab governor of the eastern caliphate the management of all lands present the Tashkent region, stopped his horse at the hill, which is now quite clearly visible between the three urban areas – Chorsu, Khodro, and Eski-Juva, said: “Here we’ll construct our capital, albeit on the hill will rise Madina Al-Shash – the northern outpost of the Maverannahr!” And at the highest point of the selected hill Yahya ibn al-Assad ordered to lay the foundation of the first in Tashkent Friday mosque.

Tashkent, as it is known, stands near the mountains, in the earthquake zone. Therefore, many medieval monumental buildings here often suffered from earthquakes, sometimes even completely destroyed. This also affected the Friday mosque. Serious damage to the main mosque caused massive earthquake in 1868, when most monuments of medieval architectures of Tashkent significantly affected.

Only in 1888, after two decades, it was finally restored with funds provided by the Russian emperor Alexander III, so it became known as the Royal Mosque. And although the appearance of the building during the reconstruction had to change somewhat, it is, as before, produced a very impressive experience.

Khazrati Imam Architectural Complex

Welcome to Khazrati Imam Architectural Complex in Tashkent. Here you will find information, view photos and read tourist reviews of Khazrati Imam Architectural Complex in Tashkent. You may also visit our full list of [Historic sites in Tashkent](#), or click the link to look at our full list of [sightseeing places in Tashkent](#).

The whole complex, which is now consists of 'Barakhan' madrassah, 'Tilla Shaykh' mosque, 'Muyi Muborak' madrassah, tomb of Kaffal Shashi, 'Namozgah' mosque, as well as newly built 'Hazrat Imam' mosque and the new administrative building of the Muslim Board of Uzbekistan, was named Hazrat Imam (in the modern pronunciation of Hast Imam) on behalf of the Sheikh Kaffal Shashi.

Today over 20 craftsmen sell their hand made products inside the courtyard of Barakhan Madrassah at Khazrati Imam cplaex in Tashkent. You will find here everything from ikat fabrics to jewellery, woodcarving to pottery.

Abubakr Muhammad Kaffal Shashi – one of the first imams of the Muslim world, a native of Tashkent, a preacher and a distributor of Shafiism in Tashkent, a well-known Muslim scholar, connoisseur of Holy Qur'an, Hadith, Islamic law and lexicology.

In the 16th century, during the Sheybanid's period, Tashkent became developed cultural, trade and craft center of Maverannahr. That time, the mausoleum of Kaffal Shashi was re-erected on the ruins of the old building, which was then one of the main shrines of the city. To the south has grown large, shady cemetery. In the mid-16th century, the complex consisted of the Kaffal Shashi mausoleum, and Barakhan madrassah that combines into a single complex of two mausoleums – Unnamed and Suyunij Khan. In 1579 a new mausoleum of Sheikh Babahodzhi was built in the area.

Amir Temur Square.

Amir Temur Square is located in the heart of the Tashkent city, and it has its own history. It was called as Kaufman Square. Then it was renamed and was known as Karl Marks Square, but after the Independence in 1991 Amir Temur Square was renamed after Amir Temur the Great Uzbek Soldier, Warrior, Leader, and Ruler. There is the majestic Statute of Amir Temur on the horse in the center of the square. The Statute faces the Independence Square and between the two squares is located Broadway. Amir Temur Museum, Hotel Uzbekistan, Broadway Tashkent, Khokimiyat Tashkent and Clock Tower of Tashkent are located next to Amir Temur Square.

Amir Temur Monument.

In the center of the square there is a beautiful and attractive monument of Amir Temur (Tamerlan) who was the main political figure and military leader of the Middle Ages. He created a huge united empire which had been stretching from Caucasus till China and from Siberia till India. This empire had a long existence for 200 years (XIV-XVcc.). The horseman mighty attitude and his outstretched hand symbolize protection, promise of peace and prosperity. Amir Temur monument and square were created in 1993 based on the project and initiated by

the first President of the Republic of Uzbekistan Islam Karimov. The inscription on the monument says: “The strength is in justice”.

Amir Timur Museum State Museum of History of Timurids opened in Tashkent on 18 October, 1996. The museum was placed in the center of Tashkent for the 660-year anniversary of Amir Timur, and has an unusual shape, in the shape of a dome. The museum is well known for its distinctive blue dome and great historical exhibits, such as jewelery, weaponry, military attire and regalia, musical instruments, manuscripts, personal effects of Amir Timur, Babur, astronomical instruments of Ulugbek and many other cultural treasures of the Timurids era. It has a circular form with ribbed dome decorated with blue majolica, parapets on the roof, open aywan and orderly pillars. White marbles were used in the decoration of pillars, floor and front stairs. The building has three floors. The ground floor is designed for office facilities. The first and second floors represent the exhibitions of the museum.

We went to this wonderful museum with our group, and we were impressed with it very much! We walked around and took some photos. Let's open the gates, and look at some of them!

Many grooms and wives come to the Amir Timur museum to take photos. Nowadays this tradition becomes more popular.

Theme: Museums of Tashkent

The State Museum of History The State Museum of History of the Academy of Sciences of the Republic of Uzbekistan is one of Central Asia's largest and oldest research and educational institutions, dating back more than 120 years. The museum contains a unique collection of over 250,000 archeological, numismatic and ethnographic exhibits and archival materials. After the Republic of Uzbekistan became independent, the collection was rearranged to reflect the results of the latest research into history from the Stone Age to the present. The exhibits demonstrate that Uzbekistan is one of the most ancient centers of Eastern civilization. The museum also has rare archive materials representing the major phases of the history of the Uzbek people. Unique examples of sculpture, painting, ceramics, bronze and glass artifacts, and ritual burial artifacts illustrate the history of the world view and the religious and aesthetic ideas of various epochs. The exhibits dating from the Timurid period are of special interest. They illustrate the extraordinary flourishing of a medieval civilization of science, poetry, architecture, crafts and miniature painting. Uzbekistan's entire history reflects the struggle of the people for their independence, which can be seen most clearly in the Museum's exhibits dating from the period of Independence. Exhibits demonstrating crafts, money circulation and literacy graphically illustrate how statehood was established and formed in ancient times. Uzbekistan's material and artistic culture is represented in the museum by masterpieces of craftsmanship and applied art: ceramics, bronze artifacts, jewelry, and religious artifacts (such as ossuaries and a copy of the Avesta) and ethnographic exhibits. To judge from the masterpieces which have been handed down to us, ancient and medieval craftsmen had reached a very high level of technology. Modern day craftsmen in Uzbekistan are reviving the greatest traditions and preserving these ancient techniques.

The State Museum of Arts of Uzbekistan is one of the largest museums in the Central Asia, which was founded in 1918 on the base of a small collection from 500 exhibits. These were the works of the Russian and the West-European art such as painting, sculpture, decorative furniture, porcelain and bronze. The most valuable exhibits of the antique and the early-medieval art of Uzbekistan are presented in the exposition of the museum; they are architectural decor, embroideries, rugs, fabrics, copper-stamping manufactures, golden needlework, jewelry art and others. The Exposition of the graphic art of Uzbekistan shows the complex and unique way of the formation and development of the national painting of graphs during more than the century history. Here we can see the works of I. Kazakov, I. Karazin, R. Zommer, S. Yudin, L. Bure, A. Nikolaev, A. Volkov, N. Karahan, U. Tansykbaev, A. Abdullaev, R. Akhmedov, Ch. Akhmarov, R. Charyev, D. Umarbekov, B. Dzalalov and the others. The Art of the Foreign Orient is presented by the works of art of China, India, Japan, South Korea and Iran. The collection of bronze, porcelain, ivory, carved tree, music instruments, rugs, wares from celadon, sculptural composition from stone and a great deal of others are

exhibited here. The Museum possesses a rich collection of works of the Russian art of the 15-20th centuries: collections of the icons, painting of the 18th century (I.Nikitin, F. Roar, D.Levickiy, V.Borovikovskiy and others). The Art of the 19th century presents the linens of A.Orlovskiy, O.Kiprenskiy, L.Plakhov, V.Perov, G.Myasoedov, N.Kramskoy, N.Ge, A.Kuindzhi, I.Shishikin, I.Levitan, A.Savrasov, I. Ayzavovskiy, I.Repin and others. The Museum includes the collection of works of the Russian artists of the end of the 19th - the beginning of the 20th century - "The Russian vanguard": A.Benua, B. Kustodiev, V.Serov, K.Korovin, A.Lentulov, R.Falik, V.Kandinskiy and K.Malevich. The art of the West Europe is presented in the museum by decorative and art of Italy, Spain, Germany, Netherlands, Flanders, Holland, France and England.

Temurids Museum http://www.orexca.com/monument_panorama/muz_web.html

State Museum of History of Temurids opened in Tashkent on 18 October, 1996. The museum was placed in the centre of Tashkent for the 660-year anniversary of Amir Temur, and has an unusual shape, in the shape of a dome, in accordance with the style of famous local landmarks. From the early days of its existence, the museum has become a centre of scientific thought and education; its exhibits are of great historical value. These include jewellery, weaponry, military attire and regalia, musical instruments, manuscripts, personal effects of Amir Temur, Babur, astronomical instruments of Ulugbek and many other cultural treasures dating back to the Temurids era. The museum building represents the synthesis of medieval, or more exactly, the Temurids epoch and modern architectural styles. It has a circular form with ribbed dome decorated with blue majolica, parapets on the roof, open aywan and orderly pillars. White marbles were used in the decoration of pillars, floor and front stairs. The inner side of the dome is designed in accordance with the best traditions of the eastern architecture. Decorated with refined ganch-carving it is covered with thin layer of gold leaf. The building has three floors. The ground floor is allotted for office facilities. The first and second floors are at the disposal of the museum's exposition. The copy of the remarkable holy book of Muslims Osman's Koran is placed in the center of the main exhibition hall. A big picture in miniature style entitled as Great Temur – Outstanding Creator made by the group of Uzbek artists in 1996 is impressive as well. The picture reflects the life of Amir Temur from his birth till death. The falling star is depicted in there symbolizing the translation of his name Sohibqiron - "born under a lucky star". Besides, this part of the picture has such symbols as the sacred bird Humo embodying happiness and freedom, the falcon embodying the birth of a child and his high rises. The second part of the picture represents the creative activity of the great ruler, sublime constructions: Ak-Saray palace in Shakhrisabz and Bibi-Khanym Mosque in Samarqand. The third picture depicts the last days of Amir

Temur's life, his burial vault – Gur Emir Mausoleum. In general, the picture is tracked by the river that unites all three part of the canvas. The running river embodies the tempo of life of great Sohirqiron. The depository of the museum keeps over 3 thousand exhibits reflecting the history and culture of Uzbekistan, including the epoch of Amir Temur and Temurids that is subdivided into collections on archeology, architectural de'cor, archeological metal, stone, glass, ethnography, arming tools, manuscripts and miniature. For instance, the set of arming tools includes chain armor, helmets, maces, pole axes, various arrowheads, and many other things. The most distinguished item of the exhibition of archeological metal is the bronze jar with epigraphy of the period of Amir Temur. Golden, silver and bronze wares, dishes, jewelry, ceramic items could serve as the other evidence tha Amir Temur was not only a great statesman but a patron of the science, workmanship, spiriluality and enlightenment. Silver and copper coins depicting head of Amir Temur as well as names of representatives of the Temurids dynasty are of a great value as well. The auxiliary fund consists of 2010 items. These are books, manuals, various gifts, catalogs, souvenirs, items from Gur Emir Mausoleum, models of such architectural monuments as Bibi-Khanym Mosque, [Ak-Saray palace](#), Gur Emir Mausoleum, Ulughbek madrasah, and others. Items related to the development of science, culture and establishment of diplomatic ties occupy a special place in the exposition. These are medieval manuscripts, photocopies of letters, scientific treatises, publications on Amir Temur and his epoch, as well as the model of the celestial globe of Ulughbek. For fourteen years of operation the museum has become one of the most popular and attractive places for people's visit. Over 1, 5 million people have visited the museum for the last years. With each year the exposition of the museum replenishes with new interesting exhibits indicating the diverse personality of Amir Temur and rich heritage of Temurids that represent genuine interest for the scientists across the globe.

The Museum of Olympic Glory

The Museum of Olympic glory was created by the Resolution of the Prime Minister of the Republic of Uzbekistan. In the ceremony opening of the museum took part the President of the republic of Uzbekistan I.A. Karimov and the president of the International Olympic Committee Xuan Antonio Samaranch. Common square of the museum is 2121 sq. meters, and square of the expositions hall is 1073. Number of principal exhibits - 2088, 1005 constant exhibits. The main exhibits of the museum are Rawards of the President of Uzbekistan. I.A. Karimov: Gold order from Olympic Council of Asia, gold order from the International Olympic Committee gold order from Association of national Olympic Committees, from General Secretary of the International Federation of wrestling. They also have lots of memorable cups of the first champions, silver, gold and bronze medals, cups of championships

Tashkent museum of railway engineering

Tashkent museum of railway engineering was opened on August 4, 1989 in honor of Uzbek main railway line's centenary. Museum is owned by SJSRC "O'zbekiston Temir Yo'llari" and as an object of social-technical culture it is a component of Central railwaymen's palace of culture. A large scale of restoration-reconstruction works have been recently performed in Museum, as a result of that entrance complex was completely renovated, all exhibits were repaired and restored. Tashkent museum of railway engineering is a member of the World Association of technical museums on the part of railway engineering and it is one of the most interesting museums of this type around of globe. At present time 13 steam-engines, 18 diesel and 3 electric locomotives of historical series, produced in the last millennium, different kinds of cars and carriages, the most interesting samples of last century's repair-construction equipment are exhibited in Museum. Museum has a special car-museum exhibiting a history of building Uzbek main railway line, communication equipment, decorations and medals, railwayman's uniforms of the past.

Special excursion train goes around the territory of Museum, what creates a great opportunity to conduct interesting tours for visitors. Exhibition of steam-engines, diesel locomotives and carriages which were actively used in the process of Uzbek main railway line's construction and created a foundation of high industrial potential of the Republic of Uzbekistan and Central Asia region. Collection of steam-engine locomotives, including engines from historical steam-engine OB up to powerful passenger steam-engine P-36, opens the exhibition of the Museum. Tashkent museum of railway engineering is spiritual temple and guardian of the technical culture history. Museum has a lot of friends and fans of railway around the world. During its existence Museum helped to many young people to choose their calling of life and to devote themselves to railways. Veterans, parents together with their children are very fond of visiting our Museum. Administration of Museum is always ready to make Your time more interesting and cognitive and welcomes any business proposals and desires. Welcome to Tashkent museum of railway engineering!

House museum of Aybek Musa Tashmukhamedov

The house museum of Aybek Musa Tashmukhamedov (1905-1968) is in one of old areas of Tashkent. Here, in the silent street of Tazetdinova (earlier Kislovodsk), in 1940 Aybek lived with his family.

In the scientific library of the museum there are books, magazines, newspaper cuttings, the first publications of editions in various languages, literature on the life and creativity of the writer, and copies of the classics of Eastern literature: Navoi, Fuzli, Hafiza, Sufi Allayara, Yassavi, etc.

The literary exposition, devoted to the life and creativity of the writer, is distributed across five halls of the one story house, constructed in the 40^s. The

memorial portion is located in 6 rooms of a 2 story building, constructed as a project of the spouse of writer Z. N. Saidnasyrovoj in 1958.

The property of the museum is of great interest for Orientalists, philologists, and historians. Here manuscripts, autographed works of art, many first editions, scientific publications, diaries, letters, notebooks, and photos are stored.

The halls of the museum is decorated with the tributes to the creations of Aybek of U. Tansykbaeva, A. Abdullaev, L. Bure, A. Tsiglintseva, and J. Strelnikov. Though nothing remains but ashes of those who lived and created for a thousand years before us - scientific writers and poets, - the treasures of their reason are preserved in books".

Aybek (Musa Tashmukhamedov 1905-1968) - a classicist of Uzbek literature, master of great prose, poet, scientist, translator, publicist, winner of state premiums of the USSR and UzSSR, academician of the Academy of sciences of the UzSSR. "The wind of the Gold valley", "the Great way" is known under the well-known novels "Sacred blood" and "Navoi". Ajbeka drew to himself many artists; to the house visited many representatives of the intelligentsia of that epoch.

Memorial house museum of Tamara Khanum

The house museum of Tamara Khanum was created in 1994, based on the ongoing exhibition of her costumes. In the museum of Tamara Khanum you can see the original interiors where she lived the last years of her life, many of her costumes, photographs from the 1920-80^s, manuscripts, and her unpublished memoirs, as well as listen to her songs. There are paintings, clothes, household items, etc.

The exhibition hall displays costumes that Tamara Khamum wore, as well as other traditional costumes of Uzbekistan. From the 1920-30^s, Tamara Khanum took an active part in the creation of the new musical-theatrical art of Uzbekistan, along with Mukhitdin Kari-Yakubov, Usta Alim Kamilov and others. She followed the creative path from amateur ensembles to major productions at state musical drama theaters.

Her considerable repertoire included folk songs of Uzbekistan, the USSR and many countries of the world. The original genre of folk songs and dances which she championed won the recognition of millions of viewers around the world, due to her broad concert activity. Tamara Khanum followed native traditions closely, giving them a brilliant modern interpretation.

The creative work of Tamara Khanum (1906-1991), People's Artist of the USSR, one of the foundations of modern dance art in Uzbekistan and abroad from the 1920-80^s. She was Armenian by nationality (Tamara Petrosyan) and grew up in the Fergana Valley. Even as a child, she was an excellent performer of Uzbek national songs and dances.

House museum of Gafur Guliam

The museum is located in the house where Gafur Guliam lived and worked from 1944-66. In the literary part you can see photographs, original documents and personal items of the poet, as well as first and later editions of his works. In the memorial part you can see his working study, living room and recreation room. There are books from his personal library, his desk and household items.

The popular poet and academic Gafur Guliam lived from 1903-1966. His name is connected with the establishment and development of new Uzbek Soviet literature. His creative style was formed in the literary-historical epoch when the old forms of writing, traditional Eastern poetry and the system of verse composition, were superseded by the principles of realism, social significance in art, and new artistic means and forms.

Questions:

Questions:

1. What do you think the historical sights of Tashkent?
2. What can you say the historical monuments of Tashkent? (Monuments, mosques, museums)
3. When was the Amir Temur Square built?
4. Why the pilgrimage sites of Tashkent are concerned by everyone?
5. Can you give an answer about State Museum of Tashkent which you are given?
6. What do you say about Timurids museums?
7. What do you think? which kind of things are saved in these museums? Your impression.
8. Why are the famous people museums organized in Tashkent?
9. Your imagination which about museums of Tashkent

Lecture – 4

Theme: **Afrosiab Settlement.**

Plan:

1. Afrasiab Settlement - legend and description;
2. History of the archeological site of Afrosiab;
3. Afrosiab Museum.

Key words: Afrasiab, high hills, king Turan, pre-Mongol period, inner city, outskirts, the Achaemenids period, Marakanda, the ancient Sogdian capital of Marakanda., Alexander the Great, the Seleucids, the Greco-Bactrian Empire, the confederation of Kanguy principedoms, caravan trade, the Great Silk Road, the Hephthalites, the Turkic khanate, the Chinese Tang dynasty, the "Ishkhid" (Governor) of Samarkand, temples, Quteiba, the Samanids, Qarakhanid state, tomb, Manufacturing of Chinese paper, the citadel, the state of Khorezmshahs;

1.1 Afrasiab Settlement - legend and description

At the entrance to Samarkand from the north side there is the ancient settlement of Afrasiab (VII-II centuries BC), which is located on high hills. What is amazing that there were no any sign of the city and local population called this site as the city of Afrasiab, believing in the legend of existence of the huge city, founded by the mythic king Turan. Actually it is the settlement of ancient Samarkand of pre-Mongol period. It was the site of urban life from VI century BC till the destruction by Mongol troops in 1220. In the course of excavations it was determined that the city of Afrasiab consisted of fortress, inner city and outskirts. In the inner city researchers found residential and handicraft quarters, the mosque, remains of the palace of Samarkand ruler (VII-VIII centuries), where they found wonderful fresco, devoted to the events of the city life.

<http://orexca.com/img/monuments/samarkand/afraziab1-1.jpg> The ancient core of Samarkand is located on the Afrasiab (Afrosiab) hill, named after the legendary Turanian king. The settlement arose in the 8th - early 7th centuries B.C. and occupied more than 200 hectares. River bluffs on the north and east and deep ravines in the south and west protected it. During the Achaemenids period, the city was encircled with a massive wall having an internal corridor and towers. Scholars identify Afrasiab with the ancient Sogdian capital of Marakanda. <http://orexca.com/img/monuments/samarkand/afraziab2-2.jpg> In the middle of the 6th century BC Sogdiana was part of the Achaemenid (Persian) empire, which existed until the 4th century BC, when it was destroyed by the armies of Alexander the Great. After putting down the Sogdian revolts which slowed down his campaign for some years, Alexander destroyed Marakanda. Sogdiana was restored to life in the time of the Seleucids.

Until the first half of the 2nd century BC Sogdiana was part of the Greco-Bactrian Empire. Later it entered the confederation of Kanguy principedoms. In the

first millennium AD Samarkand became one of the strongest principedoms of Sogd, glorified by the achievements of the Sogdians, who organized the caravan trade on the Great Silk Road from the 4th to 8th centuries.<http://www.orexca.com/photogalleryfull/2024>

From the 5th to 6th centuries Sogd officially recognized the authority of the Hephthalites, from the 6-7th centuries that of the Turkic khanate and, in the 30s of the 7th century, of the Chinese Tang dynasty.

From the middle of the 7th century the confederation of Sogdian principedoms as headed by the "Ishkhid" (Governor) of Samarkand.

Four lines of new walls were built around Samarkand during that period. Zoroastrian, Buddhist and Christian temples were constructed. Murals in the royal palace survive to this day. In the 8th century, Arabs headed by Quteiba conquered Samarkand.

Since the 9th-10th centuries, Samarkand became a cultural centre of the Islamic East and the first capital of the Samanids. In the 9th-10th centuries the inner city occupied 220 hectares. The suburb with markets, mosques, baths and caravansaries adjoined it in the south. The city had lead water supply system. Manufacturing of Chinese paper was developing. Numerous workshops using water mills aroused on the banks of the Siab.

<http://orexca.com/img/monuments/samarkand/afrosiab3-3.jpg> From the 9th-10th centuries, Samarkand became a cultural center of the Islamic East and the first capital of the Samanids. Ruins of the Samanid palace with carved panels were found in the western sector of Afrasiab.

At the 11th-13th centuries Samarkand became a capital of the western Qarakhanid state. It was newly walled. A palace of the Qarakhanids was built in the citadel. The tomb of Kusam ibn Abbas became a cultic place where mausoleum was built. At the beginning of the 13th century Khorezmshah ad took Samarkand and built a new palace instead of the Qarakhanids'. However, the state of Khorezmshahs was soon conquered by the Mongols. Chinggis-khan took Samarkand after short siege. The city suffered much due to Chinggisid internal wars in the second half of the 13th century. Afrasiab has been finally deserted.

<http://www.orexca.com/photogalleryfull/2025> In the 11th-13th centuries, Samarkand became the capital of the western Qarakhanid state. It was newly walled. The palace of the Qarakhanids was built in the citadel. The tomb of Kusam ibn Abbas became a holy place where a mausoleum was built. At the beginning of the 13th century, Khorezmshah took Samarkand and built a new palace in place of the Qarakhanids'.

Suffering from invasions of many conquerors, Samarkand could not withstand the invasion of Genghis Khan. The great Mongol ruler ordered to ruin the city to the ground. People were so shaken with the deed of Genghis Khan that wouldn't dare to settle that land again. Coming back to the ruins of Samarkand they settled at the foot of that hill. Now Samarkand skirts the huge wasteland - the ancient city of Afrasiab. However, the state of the Khorezmshahs was soon conquered by the Mongols. Chinggis Khan took Samarkand after a short siege. The city suffered much due to Chinggisid internal wars in the second half of the 13th century. Afrasiab

was finally deserted.

1.2 History of the archeological site of Afrosiab

To the south, beyond the **Siab River**, are the gloomy yellow-grey hillocks of Afrosiab, full of mysteries. **Afrosiab** is the name of the mythological king of Turan, who is a heroic character in the poem "Shakh-name" by the great poet Firdousiy. Today, Afrosiab consists of a great number of lifeless hillocks adjoining Samarkand to the north. However long time ago Afrosiab was the place where the life of the ancient Samarkand people was in full swing.

Archeological excavations of Afrosiab began at the end of the 19th century, after Central Asia had been annexed to Russia. The first excavations were conducted by **Major Borzenkov** in 1874 and **Lieutenant Colonel Krestovskiy** in 1883.

Subsequent excavations, conducted under the guidance of the competent historians and archeologists N. I. Veselovskiy, V. V. Bartold, V. L. Vyatkin, M. E. Masson, A. I. Terenozhkina, and the latest excavations by Professor V. A. Shishkin and Academician Y. Gulyamov, have proved what was claimed in old historical works; that long before the Christian Era, Samarkand had been one of the biggest trade and cultural centers of Central Asia.

It has now been proven that the first Afrosiab settlement, in the form of a town, existed more than 2000 years ago. The town was encircled by strong defensive walls, and had a citadel, a mosque, houses and workshops for artisans. The area was crossed by many straight streets and divided into blocks, or "**guzars**". A ramified system of channels and reservoirs supplied the population with water.

A barrow opened in 1965 in the center of Afrosiab turned out to be amazingly rich in archeological finds. The finds were beyond scientists' expectations. The excavated buildings made of adobe, murals in many colours and inscriptions in Sogdian.

The buildings found were dated the 6th-7th centuries AD. The walls of the buildings were decorated with paintings made with glue paint on a clay surface. The unique finds prove the high level of original art developed in ancient Samarkand. The Samarkand artists of the first centuries possessed consummate skills, and the viewer is delighted with the combination of colours which have remained bright and rich, with delicate, thoroughly realized details, and expressively depicted faces and figures. The newly found works of art by the ancient Samarkand masters have taken their honourable place in the history of art of Oriental peoples.

1.3 Afrosiab Museum

The Museum of Afrasiab is located at the same site and displays the collection of archeological findings, round central bazaar, near the hills of the ancient carried out on the site of this ancient settlement of Afrosiab.

The <http://www.advantour.com/img/uzbekistan/samarkand/museums/afrosiab-museum/afrosiab-museum.jpg> museum in Samarkand dedicated to the history of the city. It is located in the northern part of Samarkand.

Afrosiab, once located in the heart of ancient Samarkand, was destroyed by

the Mongols in the early 13th century. The museum's exhibits illustrate the history of Samarkand's development from the time of Alexander the Great conquest.

<http://www.advantour.com/img/uzbekistan/samarkand/museums/afrosiab-museum/afrosiab-museum2.jpg> The findings discovered during archaeological excavations at Afrosiab, each of which belongs to a different period of the settlement history are one of the most valuable artifacts of the museum. These include ossuaries, fragments of ancient swords, knives, arrows, coins, pottery and frescoes of Samarkand palace belonging to the Ikhshidid dynasty (7-8th centuries).

Archeological excavations and the study of the ancient city began in the late 19th century and are underway to the present day. The most valuable exhibits of Afrosiab museum also include unique pieces of wall paintings dating back to the 7-8th centuries, depicting hunting scenes and holiday celebrations. The museum building designed by the Armenian architect Bagdasar Arzumanyan in 1970 is more than 40 years old.

Questions for control:

1. How many parts have Afrosiab settlement?
2. How many hectares occupied the old city?
3. In which century the Sogdiana was part of the Greco-Bactrian Empire?
4. What can you say about the archeological period of Afrosiab settlement?
5. Whom are you know from the archaeologists of that period?
6. What kind of exhibits shown in Afrosiab museum?

Lecture – 5

Theme: **Religious and sacred monuments.**

Plan:

1. Tomb of Saint Daniel: the history of life and legend;
2. *Imam al-Bukhari*;
3. *Hazrat Hyzr - Muslim sacred place*;
4. *Mausoleum of Imam al-Moturidi*;
5. Mausoleum of Khoja Abdi Darunee: history, description;
6. Khodja Akhror Vali Ensemble: the grave of Naqshbandiyah Sufi order's leader.

Key words: Khoja Daniyar, early Christians, Amir Timur, differences, pilgrims, Imam Al-Bukhari, hadith, “small Hajj”, aivan and khanaka, dervishes, darvazahana with guldasta and beautiful carved gates, Imam al-Moturidi, purity of Islam, anniversary, Sheikh Abdi-Darunee, ziarathana, "Darunee" means, Sufi order Naqshbandiya, poet Djami, Nodir Divan Begi, reconstructed madrassah;

Tomb of Saint Daniel: the history of life and legend

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/daniil.jpg There is hardly any place in the world is a where Muslim, Christian and Jew come to pray. But this mausoleum of Khoja Daniyar, also known as Daniel, or Daniel.

It is situated on the outskirts of the settlement Afrasiab that is in the north-east of Samarkand. On a high bluff of the hill there stretched a long 5-domed building of the mausoleum, and at the foot of the hill there is the river Siab. The sprawl of the building is directly connected with the tomb, whose length is equal to 18 meters.

Many legends and hypotheses are connected with this grave. Some argue that the remains were brought here by early Christians; others are inclined to think that they had been ordered to deliver to Samarkand by famous medieval ruler Amir Timur (Tamerlane).

There are also differences between what it is in the tomb: some sources say that the burial of St. Daniel's arm, the other counter, and say that here they brought only a handful of earth from the grave of the saint. The third contradiction is associated with belonging of the remains, where featured two faces: the first - the prophet Daniel, the second Hodja Doniyar - associate of Kusam ibn 'Abbas (Shahi-Zinda).

There are also legends about the size of the grave. According to one interpretation, the holy relics increase from year to year. Others argue that the tomb is made large, so no one can accurately find the location of the remains and steal them.

Be that as it may, this mausoleum, being away from other attractions in Samarkand, is attracting a huge number of pilgrims of many nationalities and

religions. And you should not be a believer to feel calm and peacefulness of the place.

Imam al-Bukhari

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/al-Bukhari.jpg Imam Al-Bukhari was the great theologian of the East. He collected and recorded about 600 thousand hadith, *i.e.* legend based on cases of life or some sayings of the Prophet. Imam was born in Bukhara in 810 year and ended his life in Samarkand. He was buried in a small village Hartang, 30 km from Samarkand.

The mausoleum of Imam al-Bukhari presents in all of its magnificence. In the complex that occupies a vast territory, there are mausoleums, mosques, hotel for tourists and pilgrims, souvenir shops and religious literature.

The mausoleum of Imam al-Bukhari is one of the main pilgrimage sites in Uzbekistan. The visiting of three shrines in Samarkand – the mausoleums of Al-Bukhari, Shahi Zinda and Rukhabad – within one day, is called “small Hajj”.

Hazrat Hyzr - Muslim sacred place

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/khazrat-hyzz.jpg The Mosque Hazrat Hyzr is located on the south of Afrasiab fort. The area of the Mosque is 30 x 16 m. It stands on a natural elevation where a steep stairs leads. The mosque consists of aivan and khanaka. The mosque's aivan (an indoor canopy standing on the columns) is richly decorated with ornaments. There is an entrance from aivan to khanaka (a monastery for dervishes). Khanaka is square, with mihrabi niche with the direction to Mecca in the middle and two hujrah (monks' cells) on the sides. The minaret is located separately. It consists of a trunk with a spiral staircase and a crowning lantern with ribbed dome.

The facade of the mosque consists of a high base with arched niches, quince, over which the west is closed by guldasta (corner semi-tower) with the brick facing. The aivan's top includes a number of bricks. To the east, the system includes a mosque organically portal darvazahana with guldasta and beautiful carved gates. This series closes eastern minaret. Subtle feeling manifested in the performance of the master carved door. Here division and ornamentation are made with a shallow profile, which in this case well, because the contrast shadow quite clearly reveals the shape of the ornament, while preserving the integrity basis. The building is replete with dates, indicating the time of its restoration - mainly, it XIX-XX centuries.

Mausoleum of Imam al-Moturidi

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/al-moturidi.jpg The tomb of Imam al-Moturidi is another sacred place in Samarkand. The grand Imam and famous philosopher and theologian fought for the purity of Islam. He was buried there in 944, in the cemetery Chokardiza where many other famous scientists of Islam world were buried as well. Once upon a time a military fortress was here; therefore the cemetery has such a name: "Chokar" means "army" "Disa" means a fortress.

In 1947 the cemetery was leveled to the ground. Ten years ago the grave was found again it for visiting it was opened only on the 17th of November 2000. In

2000 1130-year anniversary of Imam al-Moturidi was widely celebrated. The mausoleum was restored in Chokardiza, and the entire territory was landscaped.

Mausoleum of Khoja Abdi Darunee: history, description

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/abdi.jpgThe memorial ensemble “Khoja Abdi Darunee” appeared in the XII century near the mausoleum of Khoja Abdi, or Abd-al Mazedgina. According to legend, Sheikh Abdi-Darunee arrived in Samarkand from the Arabian Peninsula in the IX century, and as an expert on the Koran and Shariat, started performing judge functions here. The Supplement "Darunee" means "internal" – his tomb is located inside the city walls of Samarkand.

The mausoleum Abdi-Darunee was constructed in the XII century and in the XV century it was reconstructed. The restoration of the mausoleum had changed the building entirely in comparison with how it looked in the past. Now it is a small square building with a pyramidal dome. The interior of the mausoleum is modest, no paintings in gold and ceramics inside. Almost the whole area is occupied by a large gravestone. In the XV century there was ziarathana (a space for the rite of worship - ziarat) near the mausoleum. At the mausoleum, there is a big pond ("khauz") around which the ancient plane trees grow. As before, pilgrims come to the sheikh's tomb. People come here to pray, talk about their problems and ask for assistance in their solution.

Khodja Akhror Vali Ensemble: the grave of Naqshbandiyah Sufi order's leader

The name of Khodja Akhror is inseparably linked with the Uzbekistan history. This famous person, being the leader of the Sufi order Naqshbandiya, had an influence on the development of the political life in the region. He was honored not only by common people but also was considered as the spiritual leader of many rulers of that time. He achieved the abolition of severe taxes in Mawaraunnahr. And once he averted the bloody battle among rulers of Samarkand, Fergana and Tashkent.

The famous poet Djami wrote about him: “He is the Khodja of Khodjas, the person who knows the point of the matter. People prostrated before his holiness, appearance and strength of mind”. Many contemporaries also gave a high praise to him. His motto says that one should use the political power to fulfill his spiritual mission. Later, thanks to Khodja Akhror the Naqshbandia Order developed into three branches: Central-Asian, Western-Turkish and Indian one.

He died in 1490 at the age of 86 and was buried near Samarkand. White grave stone with plenty of epitaphs was set on the grave of the Great Sheikh. Practically at once this place became the sacred cemetery and pilgrimage place of numerous believers.

In 1630 the Samarkand ruler Nodir Divan Begi ordered to build near the grave of Khodja Akhror the mosque and madrassah. The construction of the madrassah continued for two years and quickly got the epithet of “the mirror of

Sher-Dor”, because its outside decoration resembled the Sher-dor Madrassah on the Registan Square: the portal had images of two lions and two deer. But a century later the madrassah of Nodir Divan Begi was heavily ruined: the portal leaned forward, the major part of decoration fell down and the entire building was cracked.

In the beginning of XX century the scaled reconstruction of this architectural monument was organized. In the course of the work the decorative facade was recovered, the portal was fixed. At the same time the small minaret and ayvan with columns widened the ensemble.

Today the ensemble near the grave of Khodja Akhror includes the reconstructed madrassah, winter and summer mosques, ayvan and minaret. As well as many years ago, pilgrims and common people come here to find a mental peace and to stay alone in this sacred place.

Questions for control:

1. What legends do you know about the Khoja Daniar?
2. Who was Imam al Bukhari? Where his tomb located?
3. How many parts and what kind of decoration do you know in Hazrat Hizr Mosque?
4. Who was Imam al Motrudi?
5. When was celebrated his anniversary?
6. Where Sheikh Abdi-Darunee arrived in Samarkand from?
7. When the mausoleum Abdi-Darunee was constructed?
8. What can you say about the parts of Abdi-Darunee Mosque?
9. What said the famous poet Djami about Khoja Ahror Vali?
10. Who was Khoja Ahror in Naqshbandiyah Sufi order?
11. In which century the scaled reconstruction of this architectural monument was organized?

Lecture – 6

Theme: The Ismail Al- Bukhariy mosque

Plan:

1. Situation of Al- Bukhariy mosque
2. **Abu Abdullah Muhammad ibn Ismail al-Bukhari's** life
3. Mosque In the Soviet period
4. Restoration of Al- Bukhariy mosque
5. The present of the king of Saudia Arabia

Introductory words:

(Situation of Al- Bukhariy mosque, Abu Abdullah Muhammad ibn Ismail al-Bukhari's life, Mosque In the Soviet period, nRestoration of Al- Bukhariy mosque, The present of the king of Saudia Arabia. Madiba Keith, Spiritual Administration of Muslims of Central Asia and Kazakhstan, Kaaba in Mecca, King of Saudi Arabia, Indonesian President Sukarno)

The memorial complex of Imam al-Bukhari

In the **village Hartang** (Payaryk district, 25 km from Samarkand) is located one of the most revered **pilgrimage sites in Islam - the mausoleum of Imam al-Bukhari.**

Abu Abdullah Muhammad ibn Ismail al-Bukhari - the famous theologian, the hadith collector (Hadith - the science of Hadith, reports about the sayings and deeds of Prophet Muhammad) and the author of the second most important book of the Muslims after the Koran "**Al-Jomiy al-Saheeh**" ("Secure book").

Imam Al-Bukhari was born in 810 in **Bukhara**. It is known that his great-grandfather was one of the first who converted to Islam. His father was one of the narrators of sacred traditions. When al-Bukhari was a child, his father died. Al-Bukhari remained in the care of his mother, who raised him. She was an educated woman who organized the training of boys different sciences. Muhammad was a shrewd, smart, possessed an extraordinary memory for his age. At the age of 7 he learned the whole **Qur'an** at the age of 10 years, he knew by heart a few thousand hadith. In the year 825 when he was 16 years old, al-Bukhari with his mother and older brother Ahmed went on **pilgrimage to Mecca and Medina**. After a pilgrimage to his mother's brother returned to Bukhara, and he traveled for many years in various Muslim countries, where he studied under famous theologians of the time.

According to legend, he has collected hundreds of thousands of hadiths, of which 300 000 knew by heart. In these studies, he spent his life in '42. By writing his book, he started back in Basra and continued to write it for many years, which included, according to him, Hadith 1080 experts. In his 7275

book includes authentic hadith. An indicator of the reliability of the hadith is the reliability of the transmission channel and for each level, meaning moral character of the transmitter, allowing him to rely. Al-Bukhari gave a special importance of the establishment parties, which served as the primary source of transmission. In the "authentic" he included only those hadiths that are told by people who are direct witnesses to the act of the prophet. Imam al-Bukhari was working on his book for sixteen years.

By source of knowledge that he has written many books, including "**Ta'rihi Kabir**" ("The Great Story"). After writing "**As-Sahih**" he returned to Bukhara, and begins to teach anyone who wanted to learn, because we believe that the collective teaching people to read and write will be of great benefit to society. His prestige was so high that a hadith unknown to him, was popularly regarded as unreliable.

In addition to his will, he came into conflict with the **Takhirid's ruler of Bukhara, Ahmad ibn Halid** and was forced to move into the village Hartang near Samarkand, where he died in 870. Cemetery in the village Hartang (Payaryk district Samarkand region) has become the most revered and sacred place for pilgrimage. In the sixteenth century, next to the mausoleum of Imam al-Bukhari was built a small mosque and a planted plane trees.

In the **Soviet period** this holy place for Muslims was forgotten, and the service is not implemented. Gradually, dilapidated mosque, but in 1954 she was destined to come back to life thanks to the visit of **Indonesian President Sukarno**. After a visit to Moscow, President Sukarno arrives in Tashkent and asked that he be allowed to worship the remains of the saint Imam al-Bukhari. The republican authorities, on hearing this, at first taken aback, because I had already forgotten who the Imam al-Bukhari and where his grave. In a hurry command was given: to immediately send a commission to Samarkand. The authorities could not deny the president Sukarno, because at the time of Khrushchev's initiative to establish the Soviet Union became the international relations with many countries, including the countries of the Islamic East, and therefore failure threatened international scandal. But when officers arrived at the place, they saw a very ugly picture of the mosque deserted, and at the grave of al-Bukhari is not even a headstone. And for a team of high officials, during the day, the mosque and the surrounding area, as they could, put in order, to the mosque in a hurry, even laid an asphalt track. In short, the mosque al-Bukhari took President Sukarno. And he bowed to the grave of the great scientist and honoring his memory was gone. Following President Sukarno in the Soviet Union came to the president of Somalia **Madiba Keith**, who also visited Tashkent, requested to give him the opportunity to visit the tomb of the saint Ismail al-Bukhari. After that, apparently on orders from the center, a mosque, Ismail al-Bukhari handed over to the **Spiritual Administration of Muslims of Central Asia and Kazakhstan**. And since then, once again began to visit the mosque praying.

After Uzbekistan gained independence the memory of Imam Muhammad ibn Ismail al-Bukhari was restored. In 1998 in the village Hartang by initiative the **President of Uzbekistan Islam Karimov** was built the magnificent memorial complex, which includes a mausoleum, a mosque, library and madrassas. It involved the construction of the best builders and craftsmen of Samarkand, Tashkent, Bukhara, Khiva, Shakhrisabz, Andijan, Namangan and Kokand. In the same October 23 1998 in Samarkand hosted celebrations dedicated to the 1225th anniversary of the famous scientist.

Entrance to the complex through the entrance portal, equipped with a carved gates. On both sides of the main entrance to a memorial plate with Arabic and Latin script to build the complex.

On the central axis of the complex stands the **mausoleum of Ismail al-Bukhari** in the form of a rectangular prism, square at the base area of 9x9 meters high 17 meters. The dome of the mausoleum double ribbed, decorated with blue tiles. The walls are decorated with mosaics, majolica, alabaster, onyx and granite, with floral and geometric patterns. In the center of the tomb of a light green onyx.

On the left side of the courtyard is located a mosque, "honaka" and gallery area of 786 sq.m. where can simultaneously to pray 1500 faithful. On the right side has a library and a museum with rare instances of handwritten and lithographed books on Islamic theology, gifts, government officials of various states, including part of the "kisva" - covered with the **Kaaba in Mecca**, which presented a memorial to the **King of Saudi Arabia**.

In the yard is a training center for the study of hadith. In the center of the courtyard is the pond - "Hauz" with ancient plane trees, next to which beats the source of healthy water.

In order to study the deep and wide dissemination of the spiritual heritage of Imam al-Bukhari was created by an international fund, which in 2000 published his spiritual and educational magazine. Book of al-Bukhari used in madrasas and Islamic universities as a primary textbook for the study of the **Sunnah** (the traditions of the sacred) of the **Prophet Muhammad**.

Questions:

1. Where is the mosque of Al- Bukhari situated? Give full information
2. Who was Al-Bukhari?
3. What has happened in soviet period to Al- Bukhari mosque?
4. When was it restored?

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Lecture – 7

Theme: Historical Monuments of Samarkand

Plan:

1. Registan Ensemble (Ulugh beg, Sher Dor, Tillya Kari madrassah)

2. Bibi khanim Madrassah
3. Guri Emir mauseloum
4. Shakhi Zinda ensemble

Introductory words:

(Ulugh beg, Sher Dor, Tillya Kari madrassah, Bibi khanim Madrassah, Guri Emir mauseloum, Shakhi Zinda ensemble.)



Historical monuments of Samarkand.pptx

Registan Ensemble

Welcome to Registan Square in Samarkand. Here you will find information, view photos and read tourist reviews of Registan Square in Samarkand.

The **Samarkand** of 1405 was the pride of the Muslim world. Its major monuments remain, even today striking testament to the skills of the imported artisans from throughout the Muslim world and to the drive of **Temur** and his successors to construct edifices of symbolic power and beauty. Within its five-mile-long walls, the core of the city was the **Registan**, a huge public square surrounded on three sides by religious complexes of mosques, khans, and madrasas. Built at different times by members of the **Timurid** dynasty between 1370 and 1500, these beautiful buildings ‘held up the sky’ □ with their huge portals, twin minarets, thousands of blue tiles, and carved marble. The Arab proverb is emblazoned on one building , ‘If you want to understand us, examine our monuments’. In 1888 *‘the noblest public square in the world ... no European spectacle in deed can adequately be compared to it’*. **Registan**, in local language means ‘**sandy place**’. It is a plaza, bound on three sides with two large madrassah and a mosque with a noticeably crooked minaret. The madrassah are large square buildings bordered by rows of student rooms with arches opening into central courtyard. Classic blue domes crown the buildings, and mosaic covers every available inch of wall space. Sat for hours before the **Registan**, with its three **Registan luminous madrassah**, in the morning light the it seemed to me one of the most alluring places created by humankind. The first madrassah on the left, its imposing arched entranceway decorated with star motifs, was named after **Ulugbek**, **Temur**’s grandson and astronomer. He believed in teaching more than theology in the

madrassah, and the star motifs are a statement of his determination - amidst opposition that the science and astronomy be taught here. In the rooms lining in the madrassah now stand souvenir shops stacked with rugs, jewelry and other tourist attractions. The high facades of the madrassah on the right are a mishmash of high Islam, Sufi symbolism, astrology, and Persia's Zoroastrian hangover. Despite the ban on human or animal likenesses, lions striped like tigers prowl the **Shir Dar's** high arch, with Mongol faced sunbursts peeping over their backs. Dullwitted deer await the big cats jaws. The standard geometric patterns and flowers are there, too, but elevated to a level of uncommon beauty. The calligraphy above the madrasah's inner arch is a dignified signpost along a divine path. With its minarets and turquoise dome, the **Shir Dar** seems a fairytale castle of faith, as do its two brethren bordering the square. But words don't do. The Registan must be seen. And felt.

<http://www.advantour.com/img/uzbekistan/samarkand/registan.jpg> During centuries Registan Square was the center of Samarkand. The word Registan means "sand place". There was a river running there many ages ago, before building the first Madrassah on the square. Years passed, the river dried out and left lots of sand there, that was the first place where the first Madrassah was built in the beginning of the 15th century and named Registan square. As the Madrassah was first built, all the holidays, parades, festivals and Sunday bazaars took place. The ensemble consists of three Madrassah: Ulugbek Madrassah (15th century), Sher – Dor Madrassah (17th century) and Tilla-Kari Madrassah (gold covered)(17th century). Madrassah – is the Muslim high educational institution. Only the boys from rich families studied there. The training lasted for 10, 12, 20 years. It was up to the discipline the student selected. The main discipline for all of them was Learning Koran. The rest of the subjects were not obligatory and could be selected by students.

The Ulugbek Madrassah was built by the Ulugbek's order and guidance. It lasted only three years from 1417 to 1420. When the medresse was constructed, Ulugbek gave lectures on mathematics and astronomy till his death.

Two years later, the ruler of Samarkand Yalangtush Bahadur ordered to build the copy of the Madrassah, and the second Sher-Dor Madrassah was built opposite it. The only difference was that it had two more winter teaching halls, but the main structure was the same as in Ulugbek Madrassah.

<http://www.advantour.com/img/uzbekistan/samarkand/sher-dor-madrassa2.jpg> Several years later, the same ruler of Samarkand ordered the third Tilla-Kari Madrassah. It's outward is the same as those two other medresses, but coming in you'll see a one story building. To make the architectural ensemble, the architecture made two floors on the outside but only one inside. Madrassah was always built by one project – four-cornered yard with four terraces and cells along the whole perimeter. The main entrance was always locked with lattice and two other entrances were used by

purpose. The doors in cell were always low because “Islam” means “obedience”, that is why everyone who entered or went out of cell always had to bow, it was like greeting and wishing health to everyone. Only Tilla-Kari Madrassah was built like medresse, but was used mostly as mosque; just looking at minarets can see this, Tilla-Kari has low minarets to call people to pray.

In 17th century Tilla-Kari mosque and Madrassah was the biggest mosque in Samarkand. Right up to 19th century Madrassah and Madrassah-mosque was used by purpose, and only from the beginning of 20th century till now they serve as monuments.

“Eden of Ancient East”, “Precious Pearl of Islam World”, “Rome of East”, “Rui Zamin” - “Face of Earth” - with such magnificent names poets, historians, medieval geographers of Iran, India, China, Byzantium, Egypt called Samarkand. Even though of such magnificent description Samarkand saw many sites of fire and destructions, which left their sign in history.

During centuries Samarkand was gained by different nomadic and half nomadic generations, which always were destroying, sacking, and leaving ruins after them. Samarkand saw three the largest tragedies:

- The first one is related to the time of Aleksandr Macedonian’s gains in 329 year BC; the city was fully destroyed, citizens were exterminated. After reconstruction of the city there was a development of different crafts, the east and Greek cultures mixed together, and this left its sign in the history of Samarkand.
- The second tragedy is related to 8th century, when Arabs were gaining the Central Asia. Starting from 8th century Islam became main religion in Central Asia. Before that time there were different religions in Central Asia but the main was zoroastrism. And only Arabs with sword and fire, destroying people brought new religion Islam to Central Asia. And till now it is still main religion here.
- Third tragedy is related to 13th century, when Chigiz han was gaining the central asia. When the city was destroyed, Samarkand came to the new decline. And only in 14th century when Timur came to the power Samarkand was reconstructed. 14-15th centuries are called the Renaissance because Timur brought scientists from each aggressive crusade. In particular he was assisted in development of different sciences in Central Asia.

Samarkand reached the highest level of development only during Timur’s government, though he is described as cruel conqueror in history. All this was happened because during 35 year he brought with him mathematicians, astronomers, architectures, and musicians from his aggressive campaigns to his country.

Architectures from many countries participated in the construction of many monuments. Various décor, and picture of rising sun with lions chasing after fallow-deers is the illustration of it. It is not allowed illustrating animals and people in Islam. But Sher-Dor medresse is decorated exactly with pictures of animals.

What is concerned about decoration of the whole ensemble, here it is possible to see the difference in designing of tympanums of every medresse. If in Ulugbek medresse cable is often repeating, but in 17th century medresse no picture is repeated because it was prohibited in that time to repeat the pictures in architectures work. Geometric, letter design, and crockets were used in designing.

The Registan was a [public square](#), where people gathered to hear royal proclamations, heralded by blasts on enormous copper pipes called *dzharchis* - and a place of public executions. It is framed by three [madrasahs](#) (Islamic schools) of distinctive [Islamic architecture](#).

15th Century

Ulugh Beg Madrasah (1417–1420)

The [Ulugh Beg](#) Madrasah, built during the [Timurid Empire](#) era of [Timur—Tamerlane](#), has an imposing [iwan](#) with a lancet-arch [pishtaq](#) or portal facing the square. The corners are flanked by high [minarets](#). The mosaic panel over the iwan's entrance arch is decorated by geometrical stylized ornaments. The square [courtyard](#) includes a mosque and lecture rooms, and is fringed by the dormitory cells in which students lived. There are deep galleries along the axes. Originally the Ulugh Beg Madrasah was a two-storied building with four domed *darskhonas* (lecture rooms) at the corners.

The Ulugh Beg Madrasah ([Persian](#): بیگ غلا سردم) was one of the best clergy universities of the Muslim Orient in the 15th Century CE. [Abdul-Rahman Jami](#), the great Persian poet, scholar, mystic, scientist and philosopher studied at the madrasah.^[1] Ulugh Beg himself gave lectures there. During Ulugh Beg's government the madrasah was a centre of secular science.

17th century

Sher-Dor

Madrasah

(1619–1636)[[edit](#)]

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/sher-Dor.jpg Sher-Dor Madrassah was built on the Registan Square, Samarkand in 1619-1636. The name is translated as “Madrassah with Lions”. It is the distorted and exaggerated reflection of the Ulugbek Madrassah, which is located just opposite, on the western side of the Registan Square. The difference in age between them is 200 years. Sher-Dor has larger area and sizes, but it yields to its “elder brother” by the quality of finishing works.

On the outside and inside this Madrassah is decorated with bright ornaments of glazed brick, walls and towers are covered with majolica of various patterns of climber flowers and quotations from Koran on Arabic. But some part of finishing

is irretrievably lost, though scientists, historians and restorers try to recover the initial appearance of Sher-Dor Madrassah.

By architecture the Sher-Dor Madrassah almost repeats the Ulugbek Madrassah, i.e. it is the square building with inner yard, khudjras (cells) for students and two rooms for classes. The Madrassah was considered as the modern building of that time, because the latest architectural innovations were used at the construction. Moreover such grand building has a set of constructive peculiarities, which make it one of the best architectural monuments in Samarkand.

<http://www.advantour.com/img/uzbekistan/samarkand/sherdor-madrasah.jpg>In addition the Madrassah of Sher-Dor has some features. In the center of the arch above the entrance there is the image of swastika, which from ancient times was the symbol of abundance and fertility. Also there are images of tigers with the sun on their backs on each side of the arch. For the whole period of existence the Madrassah of Sher-Dor has been restored many times. The largest works were conducted in the beginning of XX century by Soviet architect, out of them the most famous was V.G. Shukhov. Today this monument of Samarkand architecture is one of the main sights of the city. In 2001 the Madrassah of Sher-Dor entered the UNESCO World Heritage List. In the 17th century the ruler of Samarkand, Yalangtush Bakhodur, ordered the construction of the Sher-Dor ([Persian](#): شیردار) and Tillya-Kori ([Persian](#): طلاکاری) madrasahs.

Tilya-Kori Madrasah (1646–1660)

Ten years later the Tilya-Kori ([Persian](#): طلاکاری, meaning "Gilded") Madrasah was built. It was not only a residential college for students, but also played the role of grand *masjid* (mosque). It has a two-storied main facade and a vast courtyard fringed by dormitory cells, with four galleries along the axes. The mosque building (see picture) is situated in the western section of the courtyard. The main hall of the mosque is abundantly gilded.

Tilla-Kori Madrassah: architectural peculiarities and history of construction. The construction of the Tilla-Kori Madrassah was commenced in 1646 by the order of the Samarkand ruler Yalangtush Bakhadur and was finished only in 1660. It is the final building in the Registan architectural Ensemble. It was built on the site of caravan-saray, which had existed for over two centuries. The name of the Madrassah is derived from the rich golden decoration on the façade. "Tilla-Kori" is translated as "decorated with gold". Square-shaped building of the Madrassah fills the whole area between the Ulugbek Madrassah and the Sher-Dor Madrassah. The façade, faced to the square is symmetrical and consists of the high portal and two floors of arched niches, flanked with towers. Khudjras (cells), intended for students, look on the large inner yard. The entire building is lavishly decorated with various herbal ornaments and linear patterns. The major part of decoration was lost, but due to efforts of restorers it was recovered in the second half of XX century. In 2001 this beautiful monument of the Central-Asian architecture was included in the UNESCO World Heritage List. In the western part of the Madrassah

there is the mosque, crowned with the big glazed dome. Its inner decoration amazes by the quality of the gold, applied by the method of "kyndal". For a long time this mosque was the main mosque in Samarkand

Near Sher Dor was built Tilla Kori madrasah (1646 - 1660 gg.) on the north side of the Registan Square. Tilla Kori Construction began ten years after Sher-Dor, but Yalangtush, the ruler of Samarkand in that time, died without seeing its completion. This monument is part of a unique ensemble of Registan Square. In the XIV-XVII centuries Registan was trade, crafts and cultural center of the city. It was here in 1417-420 gg. Ulugbek erected his madrasa where he taught astronomy. Two centuries later, after the collapse of the Timurid state and the capital was moved to Bukhara. And Samarkand emir Bahadur Yalangtush decided to put two more madrasas in Registan Square. Some researchers have found an affinity with ancient motifs painted due to Zoroastrian canons. For example, it explains the appearance of swastikas in an ornament, in addition, according to one hypothesis tiger lion in the ornament is an allegory about life after death as in Avesta religious hymns. Majolica tiles still retain the quality and color of the glaze. On the walls everywhere sealed quotations from the Koran. However, Samarkand ruler did not fail to glorify himself. Among the sacred texts inscribed the laudatory dedication in his honor and not in Arabic the language of the sages and Farsi spoken by subjects. Disproportionately large size of the dome led to the fact that within a few decades the building was to fail. From time to time it was restored and updated, but as the decline of Samarkand the restoration became rare action. By the end of the XIX century madrasahs stood almost deserted, and in the 20-ies of XX century it was inhabited by stray dogs. But in the late 40's - early 50 -ies restoration began and walls and mosaics were made by the ancient technology. Particular attention was paid to the mosaics of the main portal. Figure almost completely erased, and the bottom was impossible to discern any shapes. Restorers saved this incredibly beautiful mosaic from further destruction. Whole year research work conducted on the scaffolding, and archived at the drawing board. Restored fragments of an area reached about 100 square meters. Finally, the fall of 1962 restoration was finished. Madrasah presented itself to its former splendor of its multicolor majolica. This magnificent ensemble of three madrasah is a unique example of the art of town planning

The Bibi Khanum Madrasah

The Bibi Khanum Mosque, built in Samarkand between 1399 and 1404, commemorates Timur's wife. She was buried in a tomb located in a madrasa complex just across the main road which leads from the old city of Afrasiab to the center of the Timurid city at the Registan. (The tomb is currently being restored.) A contemporary chronicler relates that Timur brought in architects from Iran and India for the project (he had sacked Delhi in 1398) and used ninety-five elephants to haul construction material. One of the models for the building likely was the great mosque erected in Sultaniyya by the Ilkhanid (Mongol) ruler Uljaytu. As Blair and Bloom suggest, "Timur's mosque was

designed not only to continue Iranian imperial tradition, but also to symbolize his conquest of the world."

Clavijo wrote in some detail about the final stages of what apparently was the construction of the Bibi Khanum (even though he identifies the dedicatee differently). Here we have one of several tales about Timur's personal involvement in his projects and his apparent impatience with architects who seem to have lacked his grandiose aspirations regarding his buildings' chief facades.

The Mosque which Timur had caused to be built in memory of the mother of his wife the Great Khanum seemed to us the noblest of all those we visited in the city of Samarqand, but no sooner had it been completed than he began to find fault with its entrance gateway, which he now said was much too low and must forthwith be pulled down. Then the workmen began to dig pits to lay the new foundations, when in order that the piers might be rapidly rebuilt his Highness gave out that he himself would take charge to direct the labor for the one pier of the new gateway while he laid it on two of the lords of his court, his special favorites, to see to the foundations on the other part. Thus all should see whether it was he or those other two lords who first might bring this business to its proper conclusion. Now at this season Timur was already weak in health, he could no longer stand for long on his feet, or mount his horse, having always to be carried in a litter. It was therefore in his litter that every morning he had himself brought to the place, and he would stay there the best part of the day urging on the work. He would arrange for much meat to be cooked and brought, and then he would order them to throw portions of the same down to the workmen in the foundations, as though, one should cast bones to dogs in a pit, and a wonder to all he even with his own hands did this. thus he urged on their labour: and at times would have coins thrown down to the masons when especially they worked to his satisfaction. Thus the building went on day and night until at last a time came when it had perforce to stop--as was also the case in the matter of making the street [for the new bazaar]--on account of the winter snows which began to fall.

The **Gur-e Amir** (also **Gur Emir**) is the [mausoleum](#) of the Asian conqueror [Tamerlane](#) (also known as Timur) in [Samarkand](#) (now in [Uzbekistan](#)). It occupies an important place in the history of [Islamic Architecture](#) as the precursor and model for the great [Mughal](#) tombs of [Humayun](#) in [Delhi](#) and the [Taj Mahal](#) in Agra, built by Timur's descendants, the ruling dynasty of North [India](#).

Gur-e Amir (Gur Emir) is Tajik for "Tomb of the King". This architectural complex with its azure dome contains the tombs of Tamerlane, his sons [Shah Rukh](#) and [Miran Shah](#) and grandson [Ulugh Beg](#) and Muhammad Sultan. Also honoured with places in the tomb are Timur's teacher Mir Said Baraka.

The earliest part of the complex was built at the end of the 14th century by the

orders of Muhammad Sultan. Now only the foundations of the [madrasah](#) and khanaka, the entrance portal and a part of one of four [minarets](#) remains.

The construction of mausoleum itself began in 1403 after the sudden death of Muhammad Sultan, Tamerlane's heir apparent and his beloved grandson. But actually Ulugh Beg, another grandson of Tamerlane, completed the work. During his reign the mausoleum became the family crypt of the [Timurid Dynasty](#).

The entrance portal to the Muhammad Sultan ensemble ([see picture](#)) is richly decorated with carved bricks and various mosaics. The decoration of the portal was accomplished by the skilled craftsman (ustad) Muhammad bin Mahmud Isfahani.

Outwardly the Gur-e Amir (Gur Emir) Mausoleum is a one-cupola building. It is famous for its simplicity of construction and for its solemn monumentality of the appearance. It is an octahedral building crowned by an azure fluted dome ([see picture](#)). The exterior decoration of the walls consists of the blue, light-blue and white tiles organized into geometrical and epigraphic ornaments against a background of terracotta bricks. The dome (diameter - 15 m (49.21 ft), height - 12.5 m (41.01 ft)) is of a bright blue color with deep rosettes and white spots. Heavy ribbed fluting gives an amazing expressiveness to the cupola.

During the reign of Ulugh Beg a doorway ([see picture](#)) was made to provide an entrance into the mausoleum.

Inwardly mausoleum appears as a high and large chamber with deep niches at the sides and diverse decoration. The lower part of the walls covered by onyx slabs composed as one panel. Each of these slabs is decorated with refined paintings. Above the panel there is a marble stalactite cornice. Large expanses of the walls are decorated with painted plaster; the arches and the internal dome are ornamented by high-relief papier-mache cartouches, gilded and painted ([see picture](#)). The ornate carved headstones in the inner room of mausoleum merely indicate the location of the actual tombs in a crypt directly underneath the main chamber.

Timur also built a tomb in [Shahrisabz](#) for himself. However, when Timur died in 1405 on campaign on his way to conquer [China](#), the passes to Shahrisabz were snowed in, so he was buried here instead. Under Ulugh Beg's government a solid block of dark green [jade](#) was placed over the grave of Tamerlane ([see picture](#)). Formerly this stone had been used at a place of worship in Chinese emperor's palace, then as the throne of Kabek Khan (a descendant of Genghis Khan) in Karshi.

In [1740](#), the [Persian](#) warlord [Nadir Shah](#) stole the stone, but it broke in two and he started to have a run of extremely bad luck. His advisors urged that he return the stone to its rightful place immediately. The second time the stone was disturbed was in [1941](#) when [Soviet](#) archaeologists opened the crypt. The sculptor I. Gerasimov was able to reconstruct Tamerlane's facial features from his skull, and it

was also confirmed that he was a giant for his day, well over six feet tall, and would have walked with a pronounced limp. Further historical information about the assassination of Ulugh Beg and the authenticity of the other graves was also confirmed. However, the Soviet archaeologist involved also invoked the curse, as a short time later, the Nazis invaded Russia. The tomb inscription reads: "Anyone who violates my stillness in this life or in the next one, will be subjected to inevitable punishment and misery".

Next to Tamerlane's grave lie the marble tombstones of his sons Miran Shah and Shah Rukh and also of grandsons - Muhammad Sultan and Ulugh Beg. Tamerlane's spiritual teacher Mir Said Baraka, also rests here. Some consider the Gur-e Amir (Gur Emir), Ruhabad mausoleum and Aksaray mausoleum as a combined ensemble because of their closeness.

Shahi-Zinda

Historical and architectural monuments of Samarkand

<http://www.orexca.com/photogalleryfull/144>The genesis of the Shahi-Zinda necropolis on the slope of Afrasiab hill is connected with Kusam ibn Abbas, the cousin of the Prophet Muhammad. We know that he took part in the first Arab campaigns to Maverannahr. According to legend, Kusam was mortally wounded on the walls of Samarkand and escaped underground, where he continues to live, hence the name of the necropolis, Shahi-Zinda - "living king". The martyr Kusam ibn Abbas had obtained the status of Islamic saint and patron of Samarkand by the 10th-11th century. During the 12th-15th centuries, a complex of mausoleums and mosques grew along the path leading to Kusam's mausoleum, which exudes exquisite beauty as if denying death itself.

<http://www.orexca.com/photogalleryfull/3596>Structures from the 11th century form the core of Kusam ibn Abbas Mausoleum. First of all is a small domed tomb. The ceramic stepped gravestone, which was installed by Amir Temur in the 1380^s, occupies almost half of its area. The third step bears a citation from the Koran, establishing the name of the necropolis: "Never consider the dead those who were killed on the way to Allah. No, they live!" Near the tomb is a big memorial room with a mihrab in the western wall. A room for forty-day solo prayers is located under its floor. A small minaret of the 11th century is located by the entrance.

Chronologically, Shahi-Zinda developed from north to south. In the 1340^s, Khodja-Ahmad Mausoleum was built on the northern edge. The inscription on the mausoleum reads: "...so let Allah prolong their eternity to make the tomb a garden of happiness for Khodja Ahmad..." In 1361 the mausoleum of a married noblewoman was built near Khodja-Ahmad Mausoleum. These first mausoleums are decorated with carved enameled terracotta of turquoise green and dark blue

colors. At the beginning of the 15th century, to the group was added a new mausoleum and mosque built on behalf of Tuman-aka, the youngest wife of Temur.

<http://www.orexca.com/photogalleryfull/3591>New mausoleums were constructed on the spot of pre-Mongolian structures in the 1380^s-1390^s. Two nameless mausoleums, the Amir Burunduk Mausoleum, a structure built by master Alim Nesefi and an Octahedral Mausoleum still survive. The Amir Burunduk Mausoleum has kept only its internal dome. Its cruciform crypt contains nine burials. Burunduk Mausoleum and one of the nameless mausoleums were built from brick and decorative elements from the Qarakhanid madrassah of the 11th century. The facade of the madrassah was used in the nameless mausoleum.

The mausoleum by master Nesefi displays a decor of painted majolica, which displaced carved terracotta. Its semi-submerged crypt has a dome of "balkhi". Expressive eight-pointed stars form a characteristic feature of its portal. The middle star shows the names of twelve Shiite imams. The lower one contains the Koranic text of "Throne". The octahedral mausoleum was constructed in the 1430-40s. Today, it is represented by only a pavilion with side arches. The basement has a crypt with four female burials.

<http://www.orexca.com/photogalleryfull/1976>A female necropolis was added to Shahi-Zinda by Amir Temur. In 1372, Uldjai Shadi-Mulk (a daughter of Temur's elder sister Kutlug-Turkan-aga) died. Her mausoleum was built beside the old wall. The mausoleum had a ribbed dome and portal with carved majolica. Kutlug-Turkan-aga died in 1383 and was buried in the same mausoleum. The younger sister of Temur, Shi-rin-bek-aga died in 1386. Her mausoleum became the most exquisite in Shahi-Zinda. Writings of Socrates on its portal represent a unique feature of the mausoleum. The decor was made in a new technology - composite mosaics of a sapphire-blue color.

<http://www.orexca.com/photogalleryfull/182>One of Temur's servitors, Amir Hussein, constructed a mausoleum for his mother, Tuglu-Tekin, beside the female Temurid necropolis. A conical dome crowns its square foundation. Carved enameled terracotta and painted majolica decorate the portal. The mausoleum of Amir-Zadeh is located beside it, at the edge of the ancient wall. It is a cubic building with a high portal and ribbed dome. Carved enameled terracotta is rare here; majolica prevails in its decor. Three lancet niches adorn the sides of the mausoleum. The octahedron underside of the dome has an additional arch system.

Shahi-Zinda was developing downwards from the old wall at Ulugbeg. A two-dome mausoleum was built in that period. According to sources, it belonged to Uldja-Inaga, the nurse of Amir Temur. A legendary staircase runs beside. The number of its steps can be correctly counted only by an actual believer. In the 1430^s, Ulugbeg built a front entrance with a dome chortak on behalf of his son,

Abdal-Aziz. The mosque and auxiliary premises on the sides were built later. In the 19th century, Samarkand khakim Davlet Kushbeghi constructed a small madrassah by the entrance and a summer mosque opposite.

The Shah-i-Zinda Ensemble includes **mausoleums** and other ritual buildings of 9-14th and 19th centuries. The name Shah-i-Zinda (meaning "The living king") is connected with the legend that Kusam ibn Abbas, the cousin of the prophet **Muhammad** was buried there. As if he came to Samarkand with the **Arab** invasion in the 7th century to preach **Islam**. Popular legends speak that he was beheaded for his faith. But he took his head and went into the deep well (Garden of Paradise), where he's still living now.

The Shah-i-Zinda complex was formed over nine (from 11th till 19th) centuries and now includes more than twenty buildings.

Moausoleum

The ensemble comprises three groups of structures: lower, middle and upper connected by four-arched domed passages locally called chartak. The earliest buildings date back to the 11-12th centuries. Mainly their bases and headstones have remained now. The most part dates back to the 14-15th centuries. Reconstructions of the 16-19th centuries were of no significance and did not change the general composition and appearance.^[1]

The initial main body - Kusam-ibn-Abbas complex - is situated in the northeastern part of the ensemble. It consists of several buildings. The most ancient of them, the Kusam-ibn-Abbas mausoleum and **mosque** (16th century), are among them.^[2]

The upper group of buildings consists of three mausoleums facing each other. The earliest one is Khodja-Akhmad Mausoleum (1340s), which completes the passage from the north. The Mausoleum of 1361, on the right, restricts the same passage from the east.

The middle group consists of the mausoleums of the last quarter of the 14th century - first half of the 15th century and is concerned with the names of **Timur's** relatives, military and clergy aristocracy. On the western side the Mausoleum of Shadi Mulk Aga, the niece of Timur, stands out. This portal-domed one-premise crypt was built in 1372. Opposite is the Mausoleum of Shirin Bika Aga, Timur's sister.

Next to Shirin-Bika-Aga Mausoleum is the so-called Octahedron, an unusual crypt of the first half of the 15th century

Near the multi-step staircase the most well proportioned buildings of the lower group is situated. It is a double-cupola mausoleum of the beginning of the 15th century. This mausoleum is devoted to Kazi Zade Rumi, who was the scientist and astronomer. Therefore the double-cupola mausoleum which was built by Ulugbek above his tomb in 1434-1435th has the height comparable with cupolas of the royal family's mausoleums.

The main entrance gate to the ensemble (Darvazakhana or the first chartak) turned southward was built in 1434-1435 under Ulugbek

Questions:

1. What can you say about the called names of Samarkand monuments? Why are they called like these?
2. What is the difference between madrassah and mauseloum?
3. Why had people to bow when they wanted to come in and to went out of the cell?
4. According to whom order the shakhi zinda ensemble was built?
5. Which kind of activities does Ulugh beg do in madrassah?

Lecture – 8

Theme: Timurid's Dynasty historical monuments.

Other monuments of Timurid's epoch and nearby monuments.

Plan:

1. Amir Temur Mausoleum;
2. Gur-Emir- Tomb of Tamerlan;
3. Timurids Dynasty in history of Uzbekistan;
4. Subsequent history.
5. Bibi-Khanym Mosque;
6. Ishratkhana - Legend of the Mausoleum;
7. *Rukhabad Mausoleum*;
8. *The Aksaray mausoleum*.

Key words: conqueror, "Tomb of the King", Muhammad Sultan, remains, Shahrisabz, Timurid's Dynasty, Nadir Shah, Gerasimov, one-cupola building, Mir Said Baraka, Muhhamed Sultan, Otrar, Dashti-Kipchak, hanaka, Bobur; Bibi Khanym, campaign, Milky Way, grandiose complex, A large madrassah, tremendous, Garden of Eden, Ishrathana, repaired again, horoscope, a hair of Prophet Muhammad, Rukhabad, Abu Said, Burhaneddin, closeness, Ak-Sarai, Abu Sa'id, necropolis, Herat, Azerbaijan, Turkmen, octahedral crypt, a special niche.

Amir Timur Mausoleum

The Gur Amir is a mausoleum of the Asian conqueror Timur in Samarkand and Uzbekistan. It occupies an important place in the history of Persian Architecture.

Gur-Amir is Persian for "Tomb of the King". This architectural complex with its azure dome contains the tombs of Tamerlane, his sons Shah Rukh and Miran Shah and grandsons Ulugh Beg and Muhammad Sultan. Also there is a tomb of Timur's teacher Sayyid Baraka. The earliest part of the complex was built at the end of the 14th century by the order of Muhammad Sultan. Now only the foundations of the madrasah and khanaka, the entrance portal and a part of one of four minarets remains.

The construction of the mausoleum began in 1403 after the sudden death of Muhammad Sultan, Tamerlane's heir and his beloved grandson, for whom it was intended. Timur had built himself a smaller tomb in Shahrisabz near his Ak-Saray palace. However, when Timur died in 1405 on campaign on his military expedition to China, the passes to Shahrisabz were snowed in, so he was buried there. Ulugh Beg, another grandson of Tamerlane, completed the work. During his reign the mausoleum became the family crypt of the Timurid's Dynasty.

The entrance portal to the Muhammad Sultan ensemble is richly decorated with carved bricks and various mosaics. The decoration of the portal was accomplished by the skilled craftsman (ustad) Mahmud Isfahani. Inside the mausoleum — deep niches and diverse muqarnas decoration.

The Gur-e Amir Mausoleum is a one-cupola building. It is famous for its simplicity of construction. It is an octahedral building crowned by an azure fluted dome. The exterior decoration of the walls consists of the blue, light-blue and white tiles organized into geometrical and epigraphic ornaments against a background of terracotta bricks. The dome (diameter - 15 m (49.21 ft), height - 12.5 m (41.01 ft)) is of a bright blue color and white spots. Heavy ribbed cupola gives an amazing expressiveness to the mausoleum itself.

During the reign of Ulugh Beg a doorway was made to provide an entrance into the mausoleum. Inwardly the mausoleum appears as a large, high chamber with deep niches at the sides and diverse decoration. The lower part of the walls covered are by onyx slabs composed as one panel. Each of these slabs is decorated with refined paintings. Above the panel there is a marble stalactite cornice. Large expanses of the walls are decorated with painted plaster; the arches and the internal dome are ornamented by high-relief papier-mâché cartouches, gilded and painted.

The ornate carved headstones in the inner room of the mausoleum merely indicate the location of the actual tombs in a crypt directly underneath the main chamber. Under Ulugh Beg's government a solid block of dark green jade was placed over the grave of Tamerlane. Formerly this stone had been used at a place of worship in the Chinese emperor's palace, then as the throne of Duwa (a descendant of Genghis Khan) in Chagatay Khanate. Next to Tamerlane's grave lie the marble tombstones of his sons Miran Shah and Shah Rukh and also of

grandsons - Muhammad Sultan and Ulugh Beg. Tamerlane's spiritual teacher Mir Said Baraka, also rests here.

Gur-Emir- Tomb of Tamerlan

<http://www.advantour.com/img/uzbekistan/samarkand/guri-emir2.jpg> Gur-Emir means “grave of Emir”. Gur-Emir Mausoleum was built in 1404 for Timur’s grandson Muhhamed Sultan. He had to become heir apparent of throne after Timur, but in 1404 he died and Timur ordered to build big mausoleum for his loved grandson. In 1405 Timur died in Otrar city and his sons decided to move his body and bury him near his favorite grandson. From that time on this mausoleum was called “burial-vault of timurids”. Two sons of Timur were buried here-Shahruh and Miranshah, also second grandson Ulugbek, spiritual director of Timur Muslim sheikh from Medin-Mir Seid Bereke and some Shah-Hodja.

Gur-Emir Mausoleum consists of several parts: yard of Muhammed Sultan ensemble, to the right of mausoleum **hanaka** (the place where Muslims can pray), to the left is medresse and in the center the mausoleum itself decorated from each side with minarets. Unfortunately neither the medresse nor hanaka were saved. In 1996 it was big reconstruction here when Samarkand celebrated 660 years from Amir Temur’s birthday. Original design is saved inside. Decorators only drew on original thin layer of paint.

<http://www.advantour.com/img/uzbekistan/samarkand/guri-emir.jpg> Every headstone is made from marble, only Timur’s headstone is from nephritis, it was brought by order of Ulugbek and put on grave of Timur. All headstones in upper mausoleum are saved very well, but in lower because of floods almost all of them were destroyed. Lattice that set off all headstones was made in 15th century from marble by Ulugbek order.

All headstones were opened in June 1941. There is a legend that related to this event. Before opening, three old men told scientists not to disturb ashes of dead, especially Timur’s ashes, because by opening his grave they could restore the spirit of war. But scientists had goal to know whether Ulugbek was beheaded, and Timur was lame, because in history Timur is mentioned as Tamerlan-“iron lame man”. After opening sarcophagus, scientists saw grave where skeleton of Timur was. By analysis of skull bone anthropologist Gerasimov made first portrait of Timur and his entire dynasty. Scientists concluded that he was really lame because his one leg was shorter than another. They also established that Ulugbek was beheaded. His skull was near skeleton.

<http://www.orexca.com/photogalleryfull/1576> In the 14th century, Samarkand was revived in an area to the south. Amir Temur (1336-1405), the governor of the Western Chagatai Ulus, made it his capital. Amir Temur formed a huge empire, from India up to the Mediterranean, which lasted a few decades. Samarkand became a symbol of his new empire. Temur initiated huge construction projects. New architecture with huge portals, high blue domes and refined majolica surely was comparable to.

European capitals and meant the birth of the Central Asian imperial style. <http://www.orexca.com/photogalleryfull/165> Amir Temur died during a great Chinese campaign and was buried in Gur-Emir Mausoleum. The mausoleum was built for Temur's grandson, Muhammad-Sultan (1376-1403) who expected to be his successor, but

died too early. The remains of Seyid Bereke, a spiritual teacher of Amir Temur, were also reinterred there. The mausoleum was finished by Mirzo Ulugbeg, another grandson of Temur, after the eastern gallery and southern funeral structures had already been built. In the 15th century, one more significant cleric was buried in Gur-Emir. He is deemed to be Seyid Umar, the son of Bukhara sheikh Amir Kulal.

http://www.orexca.com/img/monuments/samarkand/gur_emir4-4.jpg There are tombs of three other Temurid governors in Gur-Emir. They were sons of Temur-Miranshah (1366-1408), Shahruh (1377-1447) and his grandson Mirzo Ulugbeg (1396-1449). Miranshah was the third son of Temur. At the age of 20, Miranshah defeated the troops of Tokhtamish-Khan in the Caucasus. In the 1390s he became governor of the western regions. In 1408, Miranshah was killed in a battle against the Turkmen. Later, his remains were transferred to Maverannahr and reburied in Gur-Emir.

The youngest son of Amir Temur, Shahruh was enthroned in Khurasan at age 20. He became supreme governor after his father's death. He gave Maverannahr to his son, Mirzo Ulugbeg, who reigned for forty years. Shahruh died during a military campaign and was buried in Herat. Ulugbeg twice came to Khurasan and finally took the Herat throne. Then the remains of Shahruh were reburied in Samarkand. In 1449 Ulugbeg was dethroned and murdered by his son Abdullatif and were buried in Gur-Emir.

Timurid's Dynasty in history of Uzbekistan

During five years after Amir Temur's death the long dynastic war took place in Maverannahr. In 1409 Temur's son Shahrukh (1376-1447) gained an upper hand over his brother Miranshah's son Halil-Sultan and became the head of united state of the Temur Dynasty. But, in fact, it had already consisted of two states. Shahrukh ruled in Horasan with its center in Herat, and Shahrukh's son Mirzo Ulugbek (1394-1449) governed Maverannahr.

Both states consisted of small fiefdoms governed by Temur descendants. Many of them aspired "for the larger portion of the cake" pretended on the larger part. Shahrukh's grandson, Sultan-Muhammad, who was appointed to rule Iran, began to demonstrate such level of independence that Shahrukh had to establish the order with the help of his army. Ulugbek was conducting an independent external policy. He was alertly following the situation in the Lower Syrdarya, from where the Uzbeks of Dashti-Kipchak were raging attacks at Khorezm.

In 1419 he supported Barak and helped him to become the Khan of the nomadic Uzbeks. In Mongolia after long discords Shirmuhammad secured victory, but he made it with the help of Mirzo Ulugbek. But soon Ulugbek had to struggle with his proteges (those who were appointed by him). In 1425 Ulugbek crashed the Moguls. In 1427 after the relations with Barak had been spoiled, Ulugbek went to Lower Syrdarya and was defeated. After Shakhrukh's death in 1447 Ulugbek made an attempt to conquer Herat and Horasan, but failed. In 1448 Ulugbek with his son Abdullatif tried again to conquer Herat, and this time being the successful.

However, he couldn't conquer Horasan because of the riot of rulers of Horasan and incursions of nomadic Uzbeks led by Abulhairkhan to Maverannahr. In 1449 Abdullatif got to intrigue against his father, which has

ended with Ulugbek's death. Abdullatif became the ruler, but he was killed in May 1450. Abdulla, who did try to revive Ulugbek's policy, took the power.

In counterweight to Abdulla, who was supported by Turks, the Emirs of Bukhara, supported by Nakshbandiya movement by Hoja Akhror, promoted their own claimant to the throne. It was Abu-Sayid (1451-1468), Miranshakh's grandchild, who was the son of Amir Temur. Abu-Sayid attracted at his side the khan of nomadic Uzbeks - Abulhair. In the summer of 1451 not far from Samarkand the great battle occurred. The nomadic Uzbeks won, Abdulla was killed. Abu-Sayid seized power over Samarkand and Maverannakhr.

Hoja Akhror became his closest counselor. Abu-Sayid failed in securing Horasan, because Abul-Kasim Bobur had possessed the throne of Herat since 1452 till 1457. Relations between two governors were hostile. In 1457 Abu-Sayid seized the throne of Herat, temporarily uniting two states. But another Temur descendant - Sultan Husein Boikaro, Omar-sheikh's great-grandson, who was the son of Amir Temur - tried to gain power in Herat. In 1468 Abu-Sayid went to conquer Iran and didn't come back. Sultan Husein (1469-1506) used the situation and seized the power. Abu-Sayid's sons declined from struggle for the throne and went to Maverannakhr. In the second half of the 15th century there was the period of political split in Maverannakhr.

From 1469 to 1494 Sultan Ahmed, Abu-Sayid's son, ruled in Samarkand (the power in fact was in the hands of Hoja Akhror and Nakshbandiya religious teaching), Sultan Ali-mirza - in Bukhara, Zakhiriddin Muhammad Bobur - in Ferghana. It was Bobur who made the fierce resistance against the invasion of nomadic Uzbeks led by Sheibany-khan. In 1497 the Andijan army headed by Bobur took over Samarkand. In spring 1501 Bobur failed in battle with Sheibany-khan on the Kuhak River. Bobur had to go to Kabul. From 1501 till 1506 Sheibany-khan conquered Samarkand, Tashkent, Kyat and Buldumsaz, Urgench, and Balh.

Meanwhile, weak Sultan-Husein couldn't make a serious resistance against Sheibany-khan. Only after Sheibany-khan had seized Horezm, Sultan-Husein decided to set out, but soon he died. In Herat his sons Badi az-Zamin and Muzaffar Husein - were appointed as successors. The discord between them only accelerated the fall of Herat. In 1507 Sheibany-khan conquered Herat.

Subsequent history

In 1740, Nadir Shah tried to carry off Tamerlanes sarcophagus, Nader idolized Timur, the most successful conqueror from Central Asia. He imitated his military prowess and especially later in his reign cruelty, but it broke in two. This was interpreted as a bad omen. His advisers urged him to leave the stone to its rightful place.

The second time the stone was disturbed was on June 19, 1941 when Soviet archaeologists opened the crypt. The anthropologist Mikhail Mikhaylovich Gerasimov was able to reconstruct Tamerlane's facial features from his skull, and it was also confirmed that he was 172 cm in height, a giant for his day, and would have walked with a pronounced limp. Further historical information about the assassination of Ulugh Beg and the authenticity of the other graves was also

confirmed. Timur's skeleton and that of Ulugh Beg, his grandson, were re-interred with full Islamic burial rites in November 1942, at the beginning of the Battle of Stalingrad.

Questions for control:

1. Who was Tamerlan? Where he was born?
2. Whom are you know from Timurid's dynasty else?
3. Who lie next to Timur's grave else?
4. What does "Gur_Emir" means?
5. What can you say about "Gur-Emir" mausoleum?
6. Tell about history of Timurid's in Uzbekistan. What happened in 1740? 1941?

Bibi-Khanym Mosque

As well as all Samarkand monuments the Bibi Khanym Mosque also has the beautiful legend. According to it, the terrible ruler built the mosque in honor of his favorite wife Bibi Khanym. After successful campaign to India Temur decided to build the biggest building of the East – the mosque – which should have exceeded all mosques of the world by its size. Sparkling walls, high minarets, wide portal of the mosque, decorated with carved marble, must have praised for centuries the name of Temur and his favorite wife.

Hundreds of architects, painters and builders were taken to Samarkand. The construction lasted for 5 years (1399-1404) and when Temur came back from another campaign it was ready-built. The yard of the mosque was surrounded by luxurious galleries, the arches of which lied on more than three hundred marble columns, minarets towered on each side of it.

<http://www.orexca.com/photogalleryfull/183> Bibi-Khanym Mosque was constructed to mimic the design of the Amir Temur's cathedral mosque of Samarkand. It was intended to out-rival everything he had ever seen. Architects, artists and craftsmen from conquered countries were involved in the construction of this grandiose complex. Elephants were used for lifting and transporting heavy loads. The mosque was constructed over five years. When Temur returned after his western campaign, he was very disappointed by the construction and ordered the reconstruction of the portal, which he deemed not high enough. The majestic blue domes of the Bibi-Khanym Mosque are the unusual sight. It takes one's breath even from understanding the scale of construction of this monument, impressing with its size and beauty. In antiquity the dome of this mosque was compared with the dome of heaven and the arch of portal – with the Milky Way.

<http://www.orexca.com/photogalleryfull/1965> In the end, the cathedral mosque was given one of the greatest portals of that era. Its arch was flanked with powerful pylons, with minarets up to 50m in height. The front entrance had bronze doors with the inscription: "The sound of these huge doors, made from the alloys of seven metals, calls the prayers of seven climates into the house of Islam". The gates were taken away from Samarkand by Iranian Shah Nadir in 1740. Above the portal there was

an inscription: "The dwelling of creatures is all hypocrisy, falsehood and passions. Everything is concentrated at the threshold of the Lord's hall - and only there..."

Unfortunately soon after the completion of the construction, when the mosque became the place of ceremonial acts of worships, the building began collapsing. The idea of the creator to build such magnificent building was too bold for that period. The majestic arch of the portal, which according to Tamerlane's plan should have repeated the Milky Way, could not withstand the test of time and had collapsed in the very first years after the construction.

<http://www.orexca.com/photogalleryfull/3586> Today, the marble lectern for the tremendous Koran made at Ulugbeg stands in the center of the courtyard. The cathedral mosque of Samarkand was named after the oldest wife of Amir Temur, Bibi-Khanym. She was Sarai Mulk-Khanym, a daughter of Kazan-khan (1343-1346). In the 1340s, Kazan-khan and his brother, Halil-sultan, subordinated Maverannah and southeastern Khurasan.

However, soon they suffered defeat at the hands of Chagataid amir Kazagan (1346-1358). Sarai Mulk-Khanym became the wife of Emir Hussein, the grandson of amir Kazagan, who was a supreme Chagataid governor in 1364-1370. Amir Temur made Sarai Mulk-Khanym his wife when he dethroned Hussein. That gave him the honoured title of Guragan - "Khan's son-in-law".

<http://www.orexca.com/photogalleryfull/1963> A large madrassah had been located opposite to the cathedral mosque until the middle of the 18th century. It had carried the name of Bibi-Khanym too. Originally, the madrassah's portal was so large that it competed with the cathedral mosque. It made Amir Temur angry and he ordered its reconstruction. The madrassah was destroyed during the invasion of Nadir-Shah.

There is a mausoleum on the central axis of the madrassah. It is a tomb of Sarai Mulk-Khanym's mother and two other women from her family. This is a high octahedral structure with a cylindrical drum, bearing a Kufi inscription. The interior is decorated with mosaics and floral ornamentation, including landscapes of the Garden of Eden.

Ishratkhana - Legend of the Mausoleum

http://www.advantour.com/img/uzbekistan/samarkand/sharq_taronalari/ishratkhan.jpg In the south-eastern part of Samarkand there is one of the most mysterious monuments of Islamic architecture, the mausoleum Ishrathana. No consensus regarding the purpose of the building exists. Some guess that it was a burial place for of women of aristocratic origin. The building never renovated, but even its ruins impress with their harmony.

A legend explains why the mausoleum was abandoned: Tamerlan's grandson Ulugbek defined that in accordance with horoscope, his grandfather Amir Temur would have a risk during the feast in Ishratkhana. He rushed into the hall with a sword and forces the participants of the feast to run away. When the last emir left the room, there be heard underground buzz, and the devastating earthquake brought down the arches Ishrathana directly to the place where Tamerlan and his suite were lying a moment ago. The building never repaired again.

Rukhabad Mausoleum

To the north of Gur-Emir, there is the mausoleum Rukhabad that was built over the grave of Islamic mystic, Sheikh Burhaneddin Sagaradzhi who was highly respected by Tamerlan's contemporaries.

Ruhabad (14th c.) is a small mausoleum and is said to contain a hair of Prophet Muhammad. The one-story madrasah now accommodates craftsmen's shops. There is a functioning mosque next door to the madrasah. All three combine into one good-looking ensemble).

The Sheikh died in the XIV century and the name of the saint Sheikh gave rise to mausoleum's name: "Rukhabad" means an "abode of spirit". Burhaneddin Sagardzhi died in China, but bequeathed to his son Abu Said to bury him in Samarkand.

The exact time of this building's construction has not been found, but the relief tile ornaments say it dates back to the middle of the XIV century. However, other researches guess it had been built by Amir Temur who, as it is known, admired the Saint. The tombs of Burhaneddin, his wife and their children are inside the mausoleum.

Some consider the Gur-Amir, Ruhabad mausoleum and Aksaray mausoleum to be a combined ensemble because of their closeness.

The Aksaray mausoleum

The Aksaray mausoleum (15th c.), unrestored, is located on a quiet street behind Gur-Amir [.http://orexca.com/img/monuments/samarkand/ak-saray1-1.jpg](http://orexca.com/img/monuments/samarkand/ak-saray1-1.jpg) The Ak-Sarai Mausoleum of the 1470's is located to the southeast of Gur-Emir. It is deemed a male necropolis of the last Samarkand Timurids. The mausoleum was built under the order of the Temurid governor Abu Sa'id (1451-1468/9). <http://orexca.com/img/monuments/samarkand/ak-saray2-2.jpg> In 1457 Abu Sa'id conquered Khurasan and moved the capital to Herat. In 1468/9 he was killed in Azerbaijan fighting against the Turkmen. The mausoleum has an underground octahedral crypt. Some headless person is buried in a special niche by the eastern wall. It might be a tomb of Ulugbeg's son Abdullatif (1449-1450) who was executed for murdering his father.

Questions for control:

1. Who was Bibi Khanim?
2. How many years the construction of Mosque lasted?
3. Why Amir Temur decided to construct the Bibi Khanim mosque?
4. What does stand in the centre of the courtyard?
5. What you can say about madrassa?
6. Where the Ishrathana located? What happened with it?
7. Who was Sheikh Burhaneddin Sagaradzhi?
8. What does the "Rukhabad" mausoleum contain?
9. What does "Rukhabad" means?
10. What Amir Temur made for this mausoleum?
11. What do you know about the Aksaray mausoleum?
12. Who was Abu Sa'id?

Lecture – 9

Theme: Historical Monuments of Bukhara

Plan:

1. General information about Bukhara
2. Madrassah of Bukhara
3. Mosques In Bukhara
4. Mauseloums in Bukhara

Introductory words:

(*Ark citadel*, Ulugbek Madrassah , Madrassah of Abdulaziz-khan (1652), Khanaka and madrassah of Nadir Divan-Beghi (1620), Kukeldash Madrassah (Kulba-Kukeldash) (1568-69), Bolo-Hauz mosque, *Magoki-Attori Mosque*, *Chashma Ayub Mausoleum*, the Lyabi-khauz (16th century).*Chor minor*, *Ismoil Samoniy mausoleum*, Sitorai-Mohi-Hosa Palace (late 19th c. - early 20th cc.), Mausoleum of Saifetdin Boharziy (late 13th-14th cc.), Mausoleum of Buyan Kuli khan (late 14th c., 15th or 16th c.), Hanaka Faizabad (1598-99), Amir Kulal Mausoleum (beginning of the 21st c.), Memorial complex of Gijduvani (beginning of the 21st c.)

Historical monuments of Bukhara



Entrance to Old Bukhara

Ark citadel



The time of construction of this monument is thought to be the beginning of the 1st millennium A.D., but it is also possible that some sort of fort or temple stood on this site even earlier.

According to the legend recorded in Narshahi's History of Bukhara, after Bukhar-khudat Bidun built up and fortified the walls of the fortress, he began to build a palace, but his attempt was unsuccessful: the building suddenly collapsed when it was almost completed. The conqueror of Bukhara, and likewise the court sages, long pondered over the reason for the failure, and at last decided to build the palace in the shape of the (Great Bear) on the seven stone pillars.

The overall area of the fortress with all palaces, buildings, and fortifications is 34,675 square meters. Before there were two gates, at present time, only the western gate, which was restored in 1921-1923, remains.

From the most ancient times the Ark was the fortified residence of the

rulers of Bukhara. Everything could be found there - palaces, temples, barracks, offices, the mint, warehouses, workshops, stables, an arsenal, and even a prison. Nowadays there is a *museum* inside.

During the history of existence of the city, the Ark was repeatedly destroyed, but it was invariably restored by the new ruler. In the 16 century under the Shaibanids, the citadel was restored to the form in which it has come down to us. All the buildings on the territory of the Ark were built for the most part from the 17th to the 20th centuries.

You will pass a long covered corridor with 12 niches in the left wall and thirteen in the right. Some of the ones on the left were a special type of prison. Here “Criminals” who did not agree with the rulers of the emirate and dangerous free thinkers were kept.

A huge leather whip - the symbol of the absolute power of the emir - is hung by the entrance to the citadel. During the storming of the Ark in September 1920, this whip was torn down by the insurgents. Today it can be seen in the Bukhara Local History Museum which is situated in one of the buildings of the Ark.

At the place where the covered corridor ends, stands the office of the commandant, who was in charge of the guards.

Coming out of the corridor and turning to the right you will see Juma Mosque, which was built at the end of the 18 century. Not far from the mosque, there was once a place for the servants to eat, and the mint where coins were minted and paper money printed was behind the eating place. To the northeast of the mint is the palace of the prime minister (kushbegi), which has come down to our day. It is separated by a narrow corridor from the throne hall where various court ceremonies, such as the reception of foreign ambassadors and the coronation of the emir were held. Only the cobbled courtyard, a part of the aywan (the awnings on the wooden columns), the columns themselves, and the emir’s throne trimmed in marble remain.

Not far from the main courtyard were the guest rooms and quarters for Koran readers, and in the basement under the quarters, stood the Treasury. The stables were by the west wall, and next to them was a vault where carpets were stored. Further there was an audience chamber (salom - khona) where the emir received visitors and listened to the reports of his officials. Next to this chamber were guest rooms, bedrooms, and other apartments for the emir and his servants, the harem, and houses for the noble, close relatives of the emir, who were pretenders to the throne and lived under house arrest.

Archeological excavations are constantly being conducted along the eastern

section of the fortress. Archeologists have found remnants of the foundation, sooty flues, and heating passages built under the floors with outlets of ceramic pipe which allow researchers to suggest that there was once a secret water-supply system in case of siege. This supports the theory that there was a secret well in the Ark from which water was drawn by underground water lines from a pond to the south of the fortress.



Ulugbek Madrassah (1417)



Madrassah of Ulugbek in Bukhara was the first of three madrassah, constructed at grandson of Amir Temur, Ulugbek (died in 1449). The other two were constructed in Samarkand and Gijduvan. Construction was finished in 1420. The building has two floors of hudjras (rooms for pupils), audiences and mosque. Portal, two-storied loggias and angular turrets decorate the facade. Originally madrassah had four domes and four minarets in corners. In 1585 the facades were restored and decorated with majolica. Remarkable is the inscription on the entrance door: "Aspiration to knowledge is a duty of each Muslim man and woman".

Madrassah of Abdulaziz-khan (1652)



Madrasah of Abdulaziz-khan was constructed in the middle of the 17th century opposite to Ulugbeg Madrasah and surpassed it in scale and decor. Abdulaziz (died in 1681) was a member of Bukhara Astarkhanid dynasty (1601-1747). This is traditional madrasah with two floors of hudjras around the courtyard and mosque on the central axis. The high portal exposes pictures of fantastic birds flying to the sun. Stalactites fill up its arch. Mosaic with characteristic motif of blossoming bush in vase makes external decor. Under-dome stalactites, pendentives and paintings decorate the interior.

Khanaka and madrasah of Nadir Divan-Beghi (1620)



Khanaka was built first of Lyabi-Hauz ensemble. It was a place for staying and meditations of Sufis. This is a massive rectangular structure with cruciform hall under dome and hudjras in corners. The pool was built later. Nadir Divan-Beghi constructed caravanserai on its other side.

At the opening of caravanserai, Imamkuli-khan (1611-1642) complimented his minister on construction of the building "for the glory of Allah" by advice of Sufi sheikhs. So, Nadir Divan-Beghi had to convert it into madrasah. Flying phoenixes decorate the reconstructed portal.

Kukeldash Madrasah (Kulba-Kukeldash) (1568-69)

Kukeldash Madrasah (Kulba-Kukeldash) dates from the 16th century and relates to the period of Abdullah-khan II. This is one of the biggest Bukhara madrasah. It has one hundred sixty hudjras in two stories on perimeter of 2-aiwan courtyard.

One of the famous Central Asian writers of the 20th Sadraddin Aini (1878-1954) studied there. Traditional facades are faced with majolica. The facade fronts Lyabi-Hauz. It contains entrance hall, mosque and darskhana. Stellular plafonds from brick or stucco form original interior of madrasah.

Bolo-Hauz mosque



In the past Registan Square was occupied by numerous beautiful buildings. Today there is only monument of medieval Bukhara - the Bolo-Hauz Ensemble. It is a classic sample of Central Asian mosque: the winter building of

1712, summer aivan of the early 20th century with ornamented ceiling and wooden columns, small minaret constructed in 1917 by usto Shirin and small basin.



The brightest feature of mosque is decor of aivan which columns are made from two trunks each and have stalactite capitals.

Balyand mosque

Balyand ("High") Mosque is a small mosque in the rich Bukhara quarter. Its age is more than 500 years. G-shaped column aivan surrounds rectangular winter part of mosque. It served a summer mosque. Mihrab and wall panels are faced with mosaics, and walls have polychromic painting with gilding. Vegetative ornament and inscriptions in Sulth dominate. Wooden columns with stalactite capitals on marble bases and ceiling of avian were done in the 19th century. The ceiling of mosque is unique: it is made from planks, decorated with geometrical ornament and small wooden cupolas.

Magoki-Attori Mosque



None of the ancient monuments of the city have caused as many puzzles for archeologists and historians as this one. The name of the mosque itself indicates the approximate time of its construction: the first part of the name, "Magoki", means "pit" or "hole" and suggests that the mosque stood much lower than the present level of the city streets and squares.

Ancient Bukharans worshipped fire; they professed Zoroastrian religion. Each family had its own idol, and thought if they prayed to the idols, they would receive happiness and richness. These idols were sold twice a week at the bazaars.

Mokh was the king of that time and he himself controlled the marketing. In order to develop trade in the city, he ordered the construction of a temple for the fire-worshippers.

During the excavations led by a great scientist, V. Shishkin, the remains of two buildings were found: the first one was the ancient Zoroastrian temple, and the second, above the Mosque, named “Magoki-Attori”. The Mosque was rebuilt in the 12th century, but only the southern facade and portals remain till now. An earthquake destroyed the Mosque in 1860 and the double dome collapsed; it was rebuilt in the 20th century.



Chashma Ayub Mausoleum



Not far from the Mausoleum of Ismail Samani, in the Samanids Park of Culture and Recreation, stands a low structure with a high conical and several spherical cupolas known as the Chashma Ayub Mausoleum. The Chashma Ayub was built in the 12th century. This square building consists of four inner structures, each built during a different period. One of the legends of the origin of this spring refers to the Biblical Profit Job.

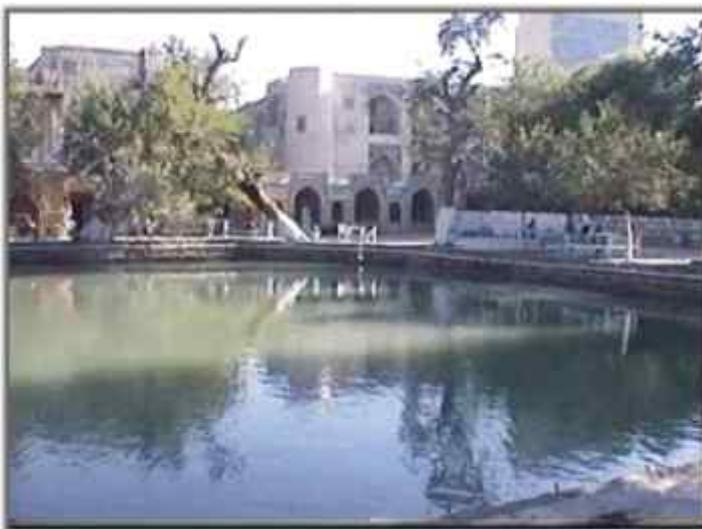
Drought set in, and crops, animals, and people perished. Dying of thirst, the inhabitants of the neighboring settlements came by the Prophet for

help, and he listened to their pleas. He struck the ground with his staff and at once hit upon a life-giving spring of water. At first a mausoleum with conical cupola was erected over the spring, later in the 14th century, two new buildings were added to it, and in the 16th century the fourth and final building was completed.

All the buildings of the mausoleum are covered with cupolas of various forms. The mausoleum of Chashma Aiub is distinguished by its modesty of decoration and simplicity of forms.



Lyabi-Khauz



The Lyabi-khauz is considered to be the center of the Old City. Plaza Lyabi-khauz is derived from Persian and means “ensemble near the pool”. The main element of this ensemble is the pool.

According to a legend, the ruler, Imam Kulikhan, couldn't begin the construction he had planned because the house of a lonely widow, who refused to leave, occupied the area. And, the ruler decided to build a canal under her house. However, when water began to wash the walls of the woman's house she was obliged to leave and the construction was

completed as the ruler desired.

Ensemble Lyabi-khauz is comprised of three monumental structures. These are:

- Kukeldash madrassah (16th century) built by Abdullah II was, at the time, the biggest Islamic School in Central Asia.
- Nadir Devanbegi Madrassah (16th century) was intended to be a caravan saray, but according to the order of the ruler Imam Kulimkhan, was reconstructed into a Madrassah.
- Nadir Devanbegi Khanaka (winter mosque) was built at the same time as the Lyabi-khauz (16th century).



Chor minor



Following the street from the Ulugbek and Abdulazizkhan Madrassahs, which flows into the labyrinth of narrow, winding streets of old Bukhara, you will find a monument that is not as old, but which is notable for its architecture - the Chor-Minar Madrassah, which was built in 1807 by Khalif Niazkul. He built the madrassah with a cozy courtyard and a pond, a summer mosque, and a four-turret building opening into the architectural complex. Char-Minar means "the four minarets". It draws attention to itself with its unusual

architectural solution, the main focus of which is the four turrets with their sky blue cupolas, which have nothing in common with ordinary minarets.

The cube shaped building is crowned with a slightly flattened cupola, it is without any architectural decor and is finished in ordinary brick. Its facade is partially engulfed by a disproportionably large arched portal against which the corner turrets are pressed, and only cupolas ornamented with glazed tile bands of geometrical figures. The four sky-blue cupolas look majestic and beautiful against the background of the cloudless sky. Among the one-storey buildings of old Bukhara, the original beauty of Char-Minar is a pleasant addition to the skyline of the city.



Ismoil Samoniy mausoleum



The mausoleum was built during the reign of Ismail Samani, one of the most outstanding members of the Samanids dynasty, who ruled Bukhara from 892 until 907. Originally, the mausoleum was intended for the grave of Ismail Samani's father, Akhmad, but later became the burial vault of the Samanids.

The external composition of the mausoleum seems rather simple, a hemisphere atop a cube. Burnt brick is used as a building material. All four facades are identical. The unusually beautiful brickwork of the walls gives the building a

sort of delicate lightness.

According to a legend, Ismail Samani had ruled for more than 40 years even after his death. That legend also says that when people wanted justice, they came to his mausoleum, prayed and put their statements on his grave. The next day they would received the answer and their problems were solved immediately.



Sitorai-Mohi-Hosa Palace (late 19th c. - early 20th cc.)

Sitorai-Mohi-Hosa Palace was a country residence of Bukhara amirs. It had been under construction for two decades at the end of the 19th - early 20th centuries. Construction works at the old palace started at amir Abdullahad-khan (died in 1910). He sent Bukhara masters to Petersburg and Yalta to study Russian architecture. Using Russian experience, local architects with usto Khodja Hafiz at the head built a rich building that had combined local Bukhara and European traditions. Its throne hall for royal receptions made a core of the palace.

The palace complex of Sitorai-Mohi-Hosa was finished at amir Alim-khan. It included a grand entrance arch, courtyard with galleries, main building of European style before the basin and house for amir's harem in the garden. Carving on stucco with mirror background in "White Hall" that was done by Bukhara masters headed by usto Shirin Muradov and paintings in the reception room done under usto Hasan-Djan's direction are recognized true masterpieces. After revolution of 1920, Sitorai-Mohi-Hosa was used for sessions of supreme state body of Bukhara National Republic (1920-1924) - all-Bukhara Kurultai.

Mausoleum of Saifetdin Boharziy (late 13th-14th cc.)

Sheikh Saifeddin Boharzi (died in 1261) was a pupil of outstanding Khorezm Sufi Nadjm ad-Din Qubro (died in 1220). He chose Bukhara for preaching where

founded famous "qubraviyyah" khanaka. Sheikh Boharzi converted Golden Horde's khan Berke into Islam. In the middle of the 13th century he headed Bukhara madrassah, established by Ma'sud-beg, Mongolian minister and Muslim. Sheikh was buried in Fatkhabad. The mausoleum above his tomb arose at the end of the 13th century. Dome building of khanaka with portal was built in the 14th century. Khanaka had been operating till the end of 18th century.

Mausoleum of Buyan Kuli khan (late 14th c., 15th or 16th c.)

Chagataid khan Buyan-Kuli (died in 1358), the grandson of famous Duva-khan (died in 1307) was a pupil Seif ad-Din Boharzi. The western part of Chagataid ulus with Bukhara was taken by amir Kazagan in 1346. He formally enthroned Buyan-kuli-khan and ruled on his behalf. When the son of Kazagan, amir Abd-allah took power, he executed Bayan-kuli-khan. One of reasons was that Abd-allah wanted to marry Buyan-kuli-khan's wife. Buyan-kuli-khan was buried near the tomb of his teacher Sheikh Boharzi. The small mausoleum was decorated with carved glazed terracotta of blue, dark blue and white colors.

Hanaka Faizabad (1598-99)

Fayzabad khanaka was a big Sufi shrine. It was constructed in 1598-1599 to northeast of medieval Bukhara. Khanaka has a big dome hall for collective meditations and hudjras for dwelling. Khanaka is located far from narrow city streets. The arch-dome gallery borders the central hall at three sides. The facade has three-stepped structure-from arched portal to two-storied niches, and from them to arches of the gallery. The dome lays on pendentives and is decorated with silhouette pattern.

Amir Kulal Mausoleum (beginning of the 21st c.)



Sa'id Amir Kulal (died in 1370) was born and died in Suhor village near Bukhara. His father moved to Bukhara from Medina. "Khadjagan" sheikh Muhammad Baba as-Samasi was his teacher. In the middle of the 14th century Amir Kulal was one of the most significant Central Asian clerics. He was a spiritual ancestor of Amir Temur and his teacher Shamsaddin Kulal. The

fact that he took part in education of Bahaaddin Naqshband, the founder of "naqshbandiyah" order is recognized as one of Amir Kulala's major merits. The mausoleum above Amir Kulal's tomb was built at the beginning of the 21st century for account of charity.

Memorial complex of Gijduvani (beginning of the 21st c.)



Khodja Abdal-Haiik Gijduvani (died in 1180/1220) was born and died in the village of Gijduvan near Bukhara. He was a pupil of outstanding Sufi Khodja Usuf al-Hamadani and the founder of Central Asian Sufi school of "khadjagan" - "way of Khodjas (teachers)". Adherents of "khadjagan" had to recognize freewill poverty, ascetics and celibacy as well as to abstain from contacts with authorities. Sufi Amir Kulal, Bahaaddin Naqshband and Khodja Akhrar belonged to this tradition. Memorial complex of al-Gijduvani was constructed at the beginning of the 21st century beside Ulugbeg Madrassah that was built near the tomb of the great Sufi teacher.

Questions:

1. Give general information about the history of Bukhara
2. What time do the historical monuments of Bukhara concern?
3. Which kind of famous monuments are there in Bukhara?
4. How are the monuments decorated in Bukhara?
5. What can you say the name called of Bukhara monuments?

Lecture – 10

Theme: Historical Monuments of Khorezm.

The Historical Monuments of Khiva

Plan:

1. General information about Khorezm
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Introductory words:

(Toprak-Kala, Kyzyl-Kala, Koy-Krylgan-kala, Janbas-Kala, Gyaur-Kala, Ayaz-Kala), (Madrasah of Mukhammad Aminkhan, Madrasah of Allakulikhan, Shergazikhan Madrasah, Madrasah of Muhammad-Rakhimkhan, The mausoleum of Said Alauddin, Djuma (Friday) Mosque, Ak-Mosque (White Mosque), Tash-hauli, Necropolis of Pahlavan-Mahmud, Minaret of Islamkhoja, Kukhna-Ark, Dishan-kala, Ichan-kala, Kalta-Minor.)



ANCIENT FORTRESSES OF UZBEKISTAN.pptx

Khorezm.

<http://www.advantour.com/img/uzbekistan/karakalpakstan/kyzylkala.jpg> Khorezm is one of the most ancient historical and cultural regions of Central Asia. In written sources of the Arab conquest period, Khorezm is called a country of "tens of thousands of fortresses". In fact, today in the Khorezm region archaeologists have found dozens of ancient cities, ruins of former powerful castles and royal palaces. The most famous of them are Toprak-Kala, Janbas-Kala, Koy-Krylgan-kala, Kyzyl-Kala and Ayaz-Kala ("Kala" is translated as a fortress.) Even today, the colossal sizes of the ruins impress with its magnificence and power. Thousands of fortresses spread over vast arid steppes and as gigantic statues keep the secrets of Ancient Khorezm.

Khorezm attracts not only with numerous ruins of ancient and medieval fortresses. It can rightly be considered the homeland of one of the oldest world's religions - Zoroastrianism. The researchers of Avesta, the holy book of Zoroastrians, believe that this ancient religion appeared on the territory of the Great Khorezm (it included Khorezm, Turkmenistan, Afghanistan, until the north of Iran). There is a disagreement as to exactly where Avesta was written, but most scholars believe that it appeared on the territory of modern Khorezm.

<http://www.advantour.com/img/uzbekistan/karakalpakstan/toprakkala.jpg> One of the most interesting mysteries of the history of Ancient Khorezm is an issue about the identity of the concepts of "Aryan nation" and the Great Khorezm. The issue of the origin of the

Aryans and their original habitat still remains one of the most mysterious in the history of mankind. Many nations in Asia and Europe have tried to prove their belonging to the Aryan race, but only the area of Great Khorezm matches with geographical and natural conditions specified in the Avesta as "Ariana Vaychoh" - the habitat of the Aryans.

Khorezm played a great role in the development of caravan trade, which in the Middle Ages linked different nations and countries, remote from each other by thousands of kilometers. Caravans to China and Mongolia went from Urgench, through the Kyzyl-Kum, the Syrdarya and to the east. Another trade route linked Iran and Central Asia with Eastern Europe. Urgench was the northern outpost and a major market and craft center of this route. Leaving Urgench, caravans went to far countries, road to which ran along the empty and waterless areas: to the Syrdarya, to the Caspian Sea and, more importantly, to the countries of Bulgarians and Khazars in the north-west. Goods, imported from those countries, were brought to the Khorezm markets, and then went further along the caravan routes.

The way of trade caravans from Urgench to the north-west through the Ustyurt Plateau was very difficult because of geographical and natural conditions, but despite that every 25 - 30 km, caravanners and guards, accompanied the caravan to protect against the nomads, could find water and food for the camels and a place to sleep.

History of Khorezm is as ancient as the history of such great civilizations as Egypt, Mesopotamia and India. Khorezm is almost three thousand years old and is the oldest in Central Asia. Khorezm has unique architectural monuments, which are not inferior Egyptian pyramids and Greek temples. The culture of Khorezm is of particular interest, It is very different from culture of other regions of Central Asia.

Ayaz-Kala <http://www.advantour.com/img/uzbekistan/karakalpakstan/ayaz-kala.jpg>

On the colorful cliffs of one the Sultauizdag eastern spurs, in the Kyzyl Kum desert there survived ruins of one of the largest castles of ancient Khorezm– Ayaz-Kala.

Folk legends associate the name of the fortress of with the name of the legendary warrior-slave Ayaz. Ayaz is a Central Asian Turkic folklore hero. The semi-mythical hero, according to a legend, threw himself at an Amazon princess who lived in the Kirk-Kiz fortress.

The archaeologists claim that the Ayaz-Kala fortress belongs to the II century AD – a heyday of the Kushan Empire. Stretching in a chain from East to West it was part of a system of frontiers, built to protect the oasis on the side of the desert. All fortresses were located on a visible distance from each other, probably in order to make transmission of signals of approaching enemy convenient.

The Ayaz -Kala complex is interesting because unlike other castles of ancient

Khorezm, it has unfortified rural settlements – a set of residential buildings, each with a large yard, enclosed by a low brick wall and planted, apparently, with gardens and orchards at the time. At one of the walls of the yard there is a relatively small detached house with 15 rooms, indicating that the process of separation of individual household from a tribal community had already begun at that time. Perhaps it was the home of a wealthy official or garrison commander.

Among dozens of unfortified farmhouses in the Ayaz-Kala complex, three fortresses-buildings stand out for their significant size. They are Ayaz-3, a giant fortress with a large courtyard surrounded by strong walls with towers and a maze near the gate. Near its north-eastern and north-western corners there are 40-room houses cross-cut with hallways.

The Ayaz-2 ruins sprung on a rock, also date back to the Kushan period, but reconstructed by the Afrigids in the V-VII centuries. On the cliff plateau, adjacent to the settlement there is Ayaz-1 with semicircular towers, a maze near the gate, arched gallery in the wall base and a well, cut in the center of the rock, which was a place for the livestock – the main wealth of the inhabitants–to gather around . In the north-east of Ayaz-1, there are remains of a watchtower.

Thus, Ayaz-Kala was neither a city nor a settlement, but a fortress complex, which accommodated Kushan border detachments nearly 19 centuries ago.

The Ayaz-Kala ruins have been hidden with the sands for millennia, but today thanks to numerous archaeological excavations, we can touch its ancient history.

Gyaur-Kala

"The Fortress of Infidels" – this is how the name of this ancient settlement is translated. This fortress was built approximately in the 4th century BC. Its ten-metre walls impress with the power. They surround ruins of two citadels that presumably could be a temple and palace constructions. One of citadels could serve as a protective construction and a temple. It is not surprising, as this district is considered the native land of the most ancient texts of Avesta - Gathas, written by Zarathustra. The numerous ruins of the centres are the evidence that inhabitants Gyaur-Kaly were Zoroastrians who worshipped the fire.

Other citadel, apparently, was the governor's palace. It had the courtyard, a number of household outbuildings, the dwelling premises decorated with carvings and paintings. Archeologists found here other relics of luxury goods: various ornaments, the fabrics decorated with gold sewing, and many other things, bearing the evidence that representatives of the higher estate lived here. Gyaur-Kala fortress stood on the crossing of trade ways. The northern branch of the [Great Silk Road](#) laid not far away, and it to a large extend contributed to longer existence of this ancient settlement in comparison with other fortresses of [Ancient Khorezm](#). The fortress received its name from Arabs who conquered it in the beginning of

8th century. Townsmen had been furnishing a fierce resistance to conquerors for over half a century. Arabs named fortress Gyaur-Kala – "the Fortress of Infidels" as inhabitants were Zoroastrians, i.e. worshipped the fire. The fortress continued to function up to arrival the Mongols to the Central Asia in 1220. Genghis Khan's elder son Temujin ordered to ruin the city to the ground. Subsequently townsmen moved and established a new settlement near to Gyaur-kala remains. The time of foundation of the Janbas-Kala settlement dates from the antique period of the history of Ancient Khorezm, so-called the period of the existence of "thousands cities" in the region territory. This period is divided into two stages: Kanguy and Kushan ones (by name of the states to which Khorezm belonged). Foundation of the Janbas-Kala fortress dates back to the first Kanguy stage. The date of the fortress foundation was determined by S.P. Tolstov - IV century before Christ - I century Anno Domini.

Janbas-Kala, a fortress of the "The Lands of Ancient Irrigation" is most protruded one to the north-east. It is situated on the northern-western slope of the desert flat elevation which extends from the north-west to the south-east, locking a chain of hills stretching to the south-east from Sultanuizdag (S.P. Tolstov "Ancient Khorezm", page 87).

The Fortress represents a rather regular triangle, oriented to the cardinal directions. Its sizes are 200*170 m. A relative preservation of the Fortress can be explained by the fact that over many centuries the Fortress walls were covered with sand-drifts which contributed in a certain way to the building façade remained preserved.

The Janbas-Kala walls are almost 10m high indicating the immensity of the building. Behind the outer wall there was another wall as though backing up the main one, built certainly to strengthen a defensive fortification of the Fortress. The outer wall thickening to the bottom is as wide as 1.30m and the inner one – 1m. The narrow embrasures in the Janbas-Kala outer walls also indicate its military function.

The peculiarity of the Janbas-Kala architecture which distinguishes it from the other fortresses is a full absence of corner towers, that is unusual for the East. Another its peculiarity is a structure preserved up to date in front of its gates. This peculiarity allowed the defenders of the Fortress to force the invaders in the narrow corridor connecting this structure in front of the Fortress with the gates and shoot the enemies from above.

The inner arrangement of the Fortress represents rather an ordinary construction. From the gates in the direction from north-west to south-east there was a main (and possibly the one) city street stretching till a large building located at the southern gates. Residential buildings-blocks were located along the both sides of the street. Every such block was divided into rooms. There were about 150 rooms per block.

As far as the building at the southern gates concerns, the archeologists believe that it was a sanctuary for fire-worshippers, so-called "The House of Fire". The building was located at the height of 4.5 m. A vivid evidence of this theory is the residue of ash found by the archeologists in the ruins of a corner room of the sanctuary.

Over several centuries the residents of the Janbas-Kala fortress were rebuffing nomads incursions. However in the I century AD after an ineffectual assault of the catchy fortress gates, new invaders using a battering-ram broke the wall a little bit to the west of the gate. A battle started inside the fortress, this fact was certified by arrow heads found by archeologists. Probably the majority of the residents were killed in the battle, and those who survived were taken captive. After that the fortress was not renovated, it had been gradually destroying by rains and winds for 2,000 years. Today only massive walls remained from its bygone grandeur.

Koy-Krylgan-kala:

Ruins of thousands of fortresses are disseminated at boundless open spaces of the Khorezm steppes, but the remnants of Koy-Krylgan-kala, the Fortress of Lost Rams, are unique. The fortress was discovered by archeologists of the Khorezm expedition casually in 1938. Archeologists were surprised with the form of ancient construction, unprecedented till then in Khoresm: the powerful citadel with the remains of a protective wall was not square and or rectangular as it was used to see, but it was round. Outside, protective constructions had the form of a correct circle with the citadel in the center, it was surrounded with an external fortification with towers. The space between the central building and the wall named the "ring" appeared completely built up. The clay construction was enormous: diameter of the central building was 42 m, height in the best remained part was about 8 m, the diameter of the whole construction - about 90 m.

Thousands of fragments of magnificent pottery have been scattered on sandy bakhans round the fortress and among its ruins. Along with other findings, in particular bronze tips of arrows, they were used to identify its age - archeologists found out that it was the most ancient of all the monuments to ancient Khorezmian statehood known by that time. The earliest finds dated back to 4th-3rd centuries BC.

1950 marked the new stage of excavations at fortress ruins. The results revealed that the fortress had two stages of the development. Earlier stage dated back to 4th-3rd centuries BC. The second period of the fortress referred to the first centuries AD. It was revealed, that at early stages of development, the central part of the fortress was destroyed by a fire. It still remains a puzzle whether it was an arson or an accidental fire.

Koy-Krylgan-kala was the powerful well fortified fortress with a number of protective walls which were destroyed with time, it was possible to trace them only in a small site. Similar fortifications were peculiar to all monuments of antiquity and the early Middle Ages of Khorezm. According to researches of archeologists, the Fortress of Lost Rams is one of the most ancient monuments ancient Khorezm statehood, the temple complex that partially functioned as a burial of the unknown ancient king or queen. The fortress population consisted of Zoroastrians, worshipping Anakhita, the goddess of water and rivers, and Siyavus, the god of sun. This monument is interesting in terms of the central complex location. Its western part was built in honour of the goddess Anakhita, and eastern and the southern parts were turned towards the sun rising in honour of the god of sun Siyavush, evidenced by number of figurines and relicts of vessels with images of gods.

The fortress history Koy-Krylgan-kala totals a millenium. The remnants of the most ancient ossuaries in the Central Asia were found along with paintings and inscriptions in ancient Khorezmian language. This fortress remains a historical puzzle until now, standing out with its unique design among other fortresses of [Ancient Khorezm](#).

Kyzyl-Kala

Kyzyl-Kala is a unique architectural site of Ancient Khorezm. <http://www.advantour.com/img/uzbekistan/karakalpakstan/kyzyl-kala.jpg> The Kyzyl-Kala fortress is located in the territory of [Ancient Khorezm](#) (modern [Karakalpakstan](#)) in the vicinity of ancient town [Toprak-Kala](#). According to some data, Kyzyl-Kala was a part of the Toprak-Kala fortified system and served as additional defenses.

Kyzyl-Kala is a monument of the last stage of antique Khorezm architectural history and can be considered as a prototype of the Afrigid period castles corrugated with massive columns.

This architectural site was discovered during a Khorasan expedition headed by S.P. Tolstov in 1938. All basic study of the fortress was conducted by the expedition staff. The fortress itself is not large in size and almost square in form. The study of the foundation and the structure ruins showed that the fortress was surrounded with a double vallum, and there were watchtowers in every corner of the fortress. A main street in the center of the settlement led to a temple of fire-worshippers where Zoroastrian priests were holding their sacramental rites. The residential part of the city was divided by a street into several sections with several rooms in each, where people lived by families.

Kyzyl-Kala is a unique architectural site of Ancient Khorezm of the Kushan-Afgan period of the antique history. It stands in the middle of the plain as a sentinel

guarding the Toprak-Kala fortress, the pearl of ancient Khorezm. There is a legend that Toprak-Kala and Kyzyl-Kala are joined by an underground passage. This is quite possible, since Kyzyl-Kala managed to exist till Chengiz Khan invasion, being a part of the defensive installation system of the Khorezmshakh State.

Toprak-Kala

The ancient settlement Toprak-Kala is an outstanding monument of [culture of Khorezm](#) in 1-6th centuries A.D. The capital of Khorezm was here in the 3rd century A.D. Toprak-kala was discovered by the Khorezm expedition under the guidance of S.P.Tolstova in 1938. According to the plan, the city had a form of a correct rectangle. The palace of the governor - a huge castle with three towers- was located in a northwest corner. The fire temple was in the south east from the castle. A long street dividing the city into two parts led from the fire temple to south direction. Lanes departing from it separated massive houses-blocks, forming the capital of the late slave-owning Khorezm.

Built in the 3rd century, the fortress was used as the residence of khorezmshakhs - governors of the country- up to 305 A.D. Numerous aggressive wars forced the governors to leave the residence, and the city gradually fell into decay. Coins, fragments of ossuaries (Zoroastrian's canopic jars), magnificent samples of art culture were found during archeological excavations: thin manufactured ceramics, wool, silk fabrics, gold ornaments and a necklace of 300 glass beads, paste, amber, corals, bowls.

Archeologists also discovered workshops manufacturing bows that made Khorezm famous. The architecture of the monument is a remarkable sample of town-planning and fortification art of ancient Khorezm. The governor's palace with three towers is of particular interest. Three grandiose towers with rooms inside mounted 30 metres up, their height of 25 metres today is an evidence of advanced level of architecture development in Khoresm.

<http://www.advantour.com/img/uzbekistan/karakalpakstan/toprak-kala2.jpg> However the Toprak-Kala is famous not only with its unusual architecture but also with unique finds in ancient Khorezmian language, discovered at four building in the south-eastern part of the palace. Archeologists found 116 documents written with black ink on wooden plates and on leather rolls. Eighteen wooden documents remained in a very good state. Though documents are not completely read yet, their nature is already defined. These are economic documents from the palace archive. Three of the found documents had precise dates - 207, 231 and 232 AD.

Along with the archive, sculptures and painting also attract interest. It is not without reason that Toprak-Kala is named a museum of the fine arts of [Ancient Khorezm](#). It is the unique completely dug out monument of architecture of

Khoresm. The sizes and genius of an architectural design make Toprak-Kala one of the most unique monuments of Khoresm.

Theme: The Historical Monuments of Khiva



KHIVA.pptx

Madrasah of Mukhammad Aminkhan

The Madrasah of Mukhammad Aminkhan (1851—1855) is situated to the south from Kukhna-Ark, near the city gate - Ata-darvaza. Madrasah in size and scale is the largest theological school, not only in Khorezm, but throughout Central Asia. According to pious endowment document huge amounts were allocated for the maintenance of clergymen - two Mutawalli, five Akhunds, an imam and two servants, barber and 260 students.

Madrasah had 125 cells-hujras, located in two floors around a courtyard, several classrooms, halls, a mosque and offices. Each hujra of first floor had a storage room, hujra of the second floor had balconies. Madrasah was built in the period, when building work was on the rise in Khiva. Especially masters in the art of ornamental majolica reached best perfection at that time.

Among the craftsmen-builders there was continued a kind of competition for a better monumental buildings. In the guise of Muhammad Aminkhan Madrasah embodied achievements of the era, the ideals of beauty and perfection, hatched by popular architects. The magnificent portal, two-story arched wings flanked by corner towers-guldasta, rich majolica cladding, particularly intense in the central part, and the unfinished blue minaret Kalta-minar - all this represents a majestic monumental building.

On the portal of the Muhammad Aminkhan Madrasah a laudatory ode states that "this beautiful building will always stand on the gladness of future generations ..." Majestic madrasah and the minaret now, like other monuments of Khiva, are under state protection and will be carefully preserved as the handiwork of folk architects, as a vivid manifestation of the creative genius of the people. At present the building thoroughly reconstructed and improved.

The court chronicle testifies: Muhammad Aminkhan decided to immortalize his name by unprecedented building. "The words of the king are the king of words." The best project was selected for construction. High Assembly decided to build all

the buildings on the basis of the compulsory care of all the people of the state. Everyone must contribute in this noble cause.

For more than two years people had been working for the pleasure of the governor without getting payment for their work. Everything is abandoned: family and farm. People began to die of starvation. Complaining of forced people turns into open protest. They demand payment for work, food for themselves and forage for pack animals. Cases of insubordination became more frequent. A revolt threatened. For this wilfulness a leader of the poor Matyakub from Shavat was publicly punished. At the same time Khan laid the foundation stone of the minaret, now known as Kalta Minar. A chronicler considered it was immaterial to tell about one detail. Then, in late autumn, by the order of the ruler Matyakub son of Rajab was wrapped in a wet skin and laid alive in the foundation of the minaret. From above there was put a plate with a historical inscription. In so ominous way the freethinker from the local people was butchered.

Madrasah of Allakulikhan

Madrasah of Allakulikhan (1834-1835) was one of the largest theological schools in Khiva. It is located in the space between Tim and the eastern gate, the main facade faces the yard of partially demolished mosque of Hodjamberdibiy (1688). As a result of the intrusion of the new madrasah into the existing building the passage-way to the portal of the madrasah divided the mosque in two, for which the people have nicknamed it "hurdjum", ie "saddlebag". Madrasah of Allakulikhan can be attributed to the best achievements of late medieval architecture of Khorezm. Extensive and slender in proportion monumental building is created in traditional forms and compositions. Majolica decoration of the portal and the lateral wings are elegant and strict at the same time.

Majolica ornamental facing of the portal and arched niche reaches the utmost saturation. The portal preserved the initial shape, which is important to establish the architectural form of traditional portals of Khiva.

At present time Museum of History of Medicine by name of Abu Ali Ibn Sina is situated in the building of Allakulikhan madrasah.

Khorezm school of architecture was able to create an original and holistic creative direction.

Almost every architectural form - whether it be a small detail or ornament, the residential cell, the urban or rural house, especially large architectural objects - imbued with the same artistic style, is typical for handwriting of Khorezm masters of XVIII-XIX centuries.

Khiva, the capital of Kungrad dynasty, grew beyond recognition in the early

nineteenth century. In a relatively short period in Ichan-kala there were made significant reconstructive work, was built a palace complex Tash Hauli. In place of ramshackle buildings there were built new buildings of palace and religious nature, forming expressive architectural ensembles. The massive construction was begun in the former suburbs.

The appearance of Khiva gives a visual representation of the Central Asian feudal city - a ring of solid walls, flat roofs, the silhouettes of high ayvans, dome-portal arrangement, tall minarets in the narrow circle of buildings. City-planning art of Khiva architects was reflected in arrangement of urban arteries - the streets, quarter points, the solution of artistic and aesthetic objectives of individual architectural sites.

Although the planning of residential quarters of the city has no clear scheme, there are certain organizing principles derived from the features of placing guzar (microdistrict) mosque, which serves the center of a small microdistrict. In forming of elat-quarters, of great importance were the structure of the house with a yard, the existence of separate approaches to each house, which resulted in appearing narrow streets, alleys, dead ends. Finally, the predominance of south orientation of the residential premises and disclosed to the north high aywan has a significant influence on the planning basis, and therefore, on a general view of the city.

Social structure of society, household needs, folk traditions, local climatic conditions are reflected in the structure of urban and rural. The use of timber framing with clay fillings is typical for the urban residential houses. Residential complex usually consists of a courtyard surrounded by rooms and ayvans. Most houses have two ayvans oriented to the north - ters ayvan, and to the south - ung ayvan. Ters ayvan usually rises above the surrounding buildings, thus fulfilling inflow of fresh air into the yard and the adjacent premises. Ayvans - a favorite place of the household, and perhaps therefore all wealth of artistic and decorative decorations is concentrated here: graceful carved columns, the details of the cornice and patterned ceilings, a various carved doors. Occasionally there were inserted decorative painting.

Dwellings are simpler. On some place the decoration from stucco with a modest carvings and paintings could be found here. The best achievements of residential architecture are reflected in the construction of the palace complexes. Folk architects displayed extraordinary skill in creating the palaces of rulers - Kukhna-ark, Tash-Hauli Palace and the Palace of Asfandiyarkhan.

Shergazikhan Madrasah

Shergazikhan Madrasah (1719-1726) is the oldest and best known among the remaining schools in Khiva. Well-known poets and scholars educated in its walls. Therefore the madrasah became known among people as "Maskan-i fazilan", ie "Abode of the educated". A talented Uzbek poet Pahlavankuli Ravnak (born in 1725) also educated in the madrasah. Makhtumkuli (1733-1793), a classic of Turkmen poetry, lived and studied here. The words of sincere gratitude sounded in the poems of the poet, devoted to the completion of Shergazi madrasah:

"Three years that any day you shared with me the salt,
 I'm sorry, I'm going, wonderful Shergazi!
 You're my refuge was in the winter and spring --
 I'm sorry, I'm going, wonderful Shergazi!
 I will live and distinguish the enemy and the friend,
 The truth is now my holy ally;
 A golden book was open here for me.
 I'm sorry, I'm going, wonderful Shergazi!"

The history of building madrasah is still alive in people's memory. According to legend, the building was erected by slaves. Khan had promised them freedom after completing the construction. However, the time of release was deliberately delayed. Wrath of the slaves had no mercy: during one of his visits to the construction sites Khan was beheaded. It is no coincidence that the poet and historian Munis defined the date of the madrasah's completion with words "Alas, save from slaves!" ("Dod, az gulomon!") (1139 hijra year (1726)). Despite the significant repairs in the late XIX century, the madrasah as a whole was damaged and abandoned before the revolution. Only under the Soviet government laborious work of restorers brought it back to life - the monument was constructively enhanced, the basic forms of it were restored, but from its former splendor and wealth remained only a few traces. The main facade of the madrasah directs too the complex of Pahlavan Mahmud. Descend down the stairs emphasizes that the madrasah was built much earlier than the surrounding buildings. The architectural composition of the entire building approximately repeats prevalent traditional type of madrasah with a two-storied main facade with a high portal on the middle and one-story buildings around a square courtyard. There are only 55 hujra here. On the portal the inscription of the historical character is preserved, which announces Pious Endowment conditions of the madrasah's maintenance.

Madrasah of Muhammad-Rakhimkhan

Madrasah of Muhammad Rahimkhan (1871) is located to the east of the Kukhna-Ark. Muhammad Rahimkhan II (1847-1910) is known among the people under the pen name Firuz. As a champion of literature and art the poet Firuz first introduced lithographic edition books (1874) in Khiva. On his initiative a number of poetry

anthologies were created. Construction of a large madrasah with 76 hujra was also a consequence of his educational intentions.

Madrasah consists of two yards: the outer one - one-storey cell-hujra, further in - the two-storey high portal, the main facade of the madrasah, inside there is the main yard with arched row of hujras. Madrasah had an audience - darshona, winter and summer mosque and library. Throughout the guise of madrasah is felt majesty of architectural forms, the desire to create comfortable and convenient environment for its inhabitants.

The wall of madrasah are witnesses of many literary evenings - mushoira, where poets Firuz, Kamil Khorezmi, Tabibi read their poems. Firuz was a founder of suburban park - Gazabag palace. During his reign a few small madrasas and mosques were built.

The mausoleum of Said Alauddin

The mausoleum of Said Alauddin is one of the earliest monuments of the city, which has reached us in a rather distorted and reconstructed shape. The fact, that the mausoleum was half buried in the cultural layers, indicates the antiquity of the monument. However, the original appearance of the mausoleum and the time of its construction has remained hypothetical.

Judging by the inscription on one of the headstones, Said Alauddin died in 702 h.y (in 1303). The mausoleum over the tomb of the sheikh could appear only in the second half of XIV century, as popular rumor links its construction with the name of Amir Kulal, who died in 1380.

Later from the west a square room-ziyaratkhana was added to the mausoleum, and entrance to the complex was established on the north side. All these fundamental restructurings were made by order Allakulikhan (1825-1842). Later, in connection with the burial of Said Muhammadkhan (1819-1863) near the tomb of the respected sheikh, mutual dahma (elevated ground) with two sagana (tombstones) on it was built for two graves. Facing of dahma and sagana are made in the best tradition of Khorezm majolica of XIV century. Picture of the majolica is close to the motifs of majolica of Najmiddinov Kubra mausoleum (30's of XIV century), which misled researchers. Actually majolica decoration of dahma and sagana of Said Alauddin mausoleum is made in the 60's of XIX century.

The architecture of the mausoleum is rather ordinary; walls, domes, stepped trumpets - all done in brick and has no facing. During the arevelation there were found the archaeological remains of carved pottery from the original building.

In this way, the current appearance of the mausoleum should be attributed to the period of the new revival architecture of Khorezm, ie the first half of XIX century.

Djuma (Friday) Mosque

In the medieval Muslim world, the significance of the city at times was determined by the presence of the main - Friday Mosque in it. Architectural and artistic perfection of the appearance of the building has always been a subject of special concern of the city-rulers. Every city is trying to outdo the others with its monumental mosque.

Among the famous mosques in Central Asia Djuma mosque in Khiva differs from others with its traditionalism, even archaism of its planning and spatial structure. It preserved the cathedral mosques' features of thousand years' prescription. This is a multi-column, covered with flat roof, a huge rectangular hall (45x55 m), surrounded by a massive blank wall with three entrance doors. In the middle of the south wall there is a mihrab niche - a place to indicate the direction of the worship of the congregation. Semi-darkness reigned in the hall, because a few hatches - slots on the roof are not sufficient to illumine a large space.

Main artistic value of the mosque, of course, are carved wooden columns (over 200), varying in size and by its architectural form of artistic decoration and time of manufacture.

According to widespread opinion, the heterogeneity of the columns resulted from the use of materials from demolished buildings.

Some columns of the earliest time probably were brought from the ancient capital of Khorezm - Kyata, which destroyed by the raging waves of the Amu Darya. Perhaps there was something else: according to the folk tradition, the creation of religious buildings was pious deed, and every believer considered an honor to do something honorable for the construction of the mosque.

Each contributed his mite: one proposed his labor, the other one brought the building material, the wealthy one could afford the manufacture and installation of carved wooden columns on his own expense. Over the centuries, many columns, due to natural causes, became worthless. They are also gradually replaced by others. Thus, in the variety of columns mosque there are reflected the separate stages of the building's existence.

Earlier columns of the mosque, according to the nature and style of the inscriptions, ornaments, belong to the X-XIV centuries. The architectural design of these columns are especially interesting: the prevalent type of columns of Old Khorezm architecture is brightly expressed on them. Every detail is artistically conceived, and whole ornamental decoration gives an estimate of the ancient architects' high skill.

The second group of columns are made as flat relief. At one of the columns there is its date 1316 h.y (1510).

Unique columns of Djuma Mosque are in need of a thorough and careful care. Experts have already started work on cleaning and protecting them against wood

pests, and to strengthen and restore woodcarving where it is possible.

Ak-Mosque (White Mosque)

Ak-Mosque (1938-1842) represents a typical example of quarterly mosques, usually constructed to serve the population of a small "microdistrict" known as Mahallah or Guzar. The central domed premise is surrounded on three sides by high multicolumn ayvans (open verandah). In the depths of the southern walls of khanaka and ayvans the mihrab niches are located. A special sight of the mosque are wooden columns - slender trunks, patterned capitols, bases with delicate carvings. The carved doors, on which the names of the masters Nurmuhammad and Kalandar are inscribed, are also of great interest. Name Ak-Mosque ("White Mosque") carries a hint not only to stucco of the building walls, but to its primacy among the small quater mosques. Perhaps, this name is left from old mosque, built under Anushakhan, remains of which are preserved under the walls of the new building.

Architectural monument at Palvan-darvaza

Eastern gate of Ichan-Kala significantly differs from the other gates of Khiva with its large size of the architectural form. It is no coincidence people called them "The Great Gate" - "Palvan-Darvaza". Over the gate there was preserved marble slab with a historical inscription, where the year of construction and a city of Khiva are lettered (Shahri Heyvak -1221 h.y (1806). Undoubtedly, this is the construction year of initial gate, located along a line of the city wall. Upon completion in 1835, of monumental Allakulikhan Madrasah, to the south from it, a six-domic covered gallery - a market passage - adjoined to it, in that way the beginning of the Gate Palvan-Darvaza was moved forward. The present gate belongs to the late 30's of XIX century. In the area of Palvan-Darvaza, under Allakulikhan, major urbanistic transformation were made: there were built a madrasah with 99 hujras, a caravanserai and tim. The construction of Tash-hauli Palace with complex layout and multiyard composition was completed at that time.

Tash-hauli

Tash-hauli (1831—1841) is an outstanding example of late architecture, embodying the characteristic features of Khiva architecture. Tash-hauli (Stone yard) consists of a compound complex of palaces and residences, united in a single organism by a high brick wall. Outside, the smooth surface of the wall is enlivened by small demi-towers with lanterns. The wall is crowned with teeth. All these is akin to the medieval fortress architecture. First southern half of the palace was erected: the receiving yard - Arz-hauli and a yard of entertainments - Ishrat-hauli. Later a separate family yard - haram - was adjusted to them.

According to its composition first two have much in common: rectangular, slightly elongated from north to south, on its south side there is the main hall with a high ayvan and rooms, located on three sides of yards. Over the rooms, on the second floor there are rooms with ayvans too. The main ayvans, stretched to a height of two stories, with a traditional column in the middle, are undoubtedly considered the centre of the composition of the yards. The walls of ayvan are completely covered with painted majolica.

The third yard is the largest one and elongated from east to west in the form of rectangle. Around the yard dwelling and household premises in two floors are located. Five "typical" dwelling cells and three corridors are located abreast here. Dwelling cells consist of an assembly unilinear ayvan with living room. In the interior of the house there is a dark storage room with stairs to the entresol. The construction of the palace was started by Master Tajiddin, who was later followed by the architect Kalandar and Master Abdullah (master on facing). Now the museum exhibition on the history, culture and decorative arts of Khorezm is displayed in separate rooms of Tash-hauli. In the rural architecture of Khorezm most common type of housing is a farmstead (Hauli). It is pertinent to recall the description of such Khiva farmstead, made by A. Kalmykov in the early XIX century.: "... Khiva people do not live in villages, but in farmsteads... Each house is a small fortress. Walls are slightly splayed and very high. Huge gates built into the wall, as in a fortress. Near the gate, on the corners and on the facades, at a distance of four or five yards the walls are strengthened with round earthen pillars in the form of buttresses ... The first yard is covered ... it's called "Dalan".

Further there is an open yard with awning on the columns (ayvan). A living room (shed) goes out to this awning. Near this room there is dark pantry for storage of household goods (kaznok). Some small yards are covered ... "

Religious architecture of Khiva are represented by different scale mosques, madrassas and mausoleums. Particularly there are numerous small mosques, evenly placed on the territory of the city.

The architecture of mosques is born as if in a combination of wireframe and dome-arched systems of construction. Many mosques have square rooms - khanaka and adjacent ayvans according to their plan. Khanaka could have dome cover.

Khiva Madrassas are varied. In the context of traditional yard the compositions with the portal entrance one-story, two-story and combined madrassas are varied. Khiva masters created ornamental compositions, unexcelled in refinements of drawing, particularly in wood carving. The polychromatic majolica was widespread.

Majolica facing of the palace complex of Tash Hauli and the mausoleum of

Pahlavan Mahmud was made with great artistic taste. Although in Khorezm monumental painting has not been applied so widely as in Bukhara, Samarkand and Kokand, but the paintings of ceilings and walls differed with their originality of the treatment. Patterned color insertions of paintings fit perfectly into the architecture.

Khorezm builders were far-famed in constructing impressive pakhsa structures. Pakhsa is a cob massive wall and the most accessible and practical construction, known in Khorezm from ancient times. Surface of pakhsa during the leveling process can be polished plastically, creating rows of vertical flutes, separate ornamental compositions with carving.

Plastic of deep carving imparts pakhsa special monumentality and expressiveness. The best samples of pakhsa can be seen in Khiva farmsteads - Hauli, as well as in the suburban palaces of rulers - Rafanik, Nurullabay, Tazabag.

In each ancient city of Uzbekistan, you can see the original pillars of history - the minarets. Vertical architectural volumes towered majestically and proudly. They are often associated with folk legends about a romantic reflection of thoughts and dreams of perfection and attractive force of the architect's art are found, about the sublimity of inspired creativity, and sometimes about a deep sadness about the tragic fate of the creators of true beauty.

According to a legend Bukhara architect caught the last stone from the top of the Kalyan minaret and from there flew to Khorezm, because he was warned about the guileful plan of cruel ruler who wanted to kill him and thereby forever prevent the possibility of appearing of such minarets anywhere else.

In ancient Urgench people say that their architect had flown from the top just completed minaret, and nobody knew exactly where he went: perhaps he was in Bukhara or Samarkand.

Minarets diverse in architectural form and occupy an important place in the spatial panorama of mass construction, making certain organizing, tectonic, and the artistic beginning and originality in architectural appearance of the eastern city.

Especially Khivan minarets are interesting. All of them, big and small, are surprisingly various in form to a decor. According to tradition at each mosque there was built a minaret. If to consider, that more than 50 mosques have remained in Khiva, it becomes clear why in the city we so often meet towers-minarets.

Among minarets Minaret of Islamkhoja is the highest one (44,5) and absolute by its architecture. Its diameter at the basis is 9,5 m. It is the last on time (1908) monument of minaret building of such dimension.

The second high minaret at the Djuma-mosque is constructed in the end of XVIII century. Unlike other minarets of Khiva it is almost not decorated.

Minaret Kalta-minar (1855) which had remained uncompleted at height of 26 m (diameter at the basis 14,2 m), should have become the highest minaret not only Khiva, but also in all Central Asia. Works on construction of Kalta-minar had been stopped because of death of the governor Muhammad-Aminkhan and unwillingness of his successors to continue building.

Necropolis of Pahlavan-Mahmud http://www.orexca.com/monument_panorama/pakhlavon_makhmud_web.html

<http://www.orexca.com/photogalleryfull/4186>The necropolis of Pahlavan-Mahmud is the religious center of Ichan-Qala. It formed around the tomb of Khiva's patron Pahlavan-Mahmud (1247-1326). He was a poet, philosopher and wrestler. He was esteemed as a patron of wrestlers and poets as well as healer throughout Khiva, Iran and India. Tradition has it that the poet was buried in his own workshop. The cemetery had formed around his buriai place in the 14th-17th centuries. When Shirgazi-khan built a madrassah at the beginning of the 18th century, he oriented it towards the tomb of Pahlavan-Mahmud. The early mausoleum of Pahlavan-Mahmud was built in 1810 by Muhammad-Rahim-khan I (1806-1825). The new mausoleum had included the old tomb and khanaka with a high Double dome, whose silhouette became a symbol of Khiva. A memorial courtyard was set before the entrance. The gates of the old cemetery became an entrance portal to the Pahlavan-Mahmud Necropolis. In the early 20th century Asfendir-khan (1910-1920) ordered the building of a two-storied korikhona in the western sector of the courtyard and summer aivan mosque in the eastern part. The majolica facing has many cartouches with religious writings, verses by Pahlavan-Mahmud and the names of masters. <http://www.orexca.com/photogalleryfull/4182>Muhammad-Rahim-khan I reconstructed the mausoleum of Pahlavan-Mahmud in order that the necropolis of Qungrad dynasty arose "at the foot" of Khiva's saint. The tomb of Pahlavan-Mahmud is behind a low fence in the western wing. The tomb of Muhammad-Rahim-khan I was set on a central axis of the mausoleum in a pentahedral niche. Later, in 1825, an eastern wing was added, where Allakuli-khan (1825-1842) was buried. The gravestones of these three tombs are decorated with refined majolica. <http://www.orexca.com/photogalleryfull/4184>The marble gravestone of Abulgazi-khan (1603-1664) and probable gravestone of Anush-khan, bearing the date of 1681 were transferred into the mausoleum. A portal pylon bears a marble plate with an epitaph to a courtier of Ilbars-khan II (1728-1740). Another Khiva Khan, Asfendiyar, in advance prepared a large family tomb in the korikhona of Pahlavan-Mahmud Necropolis. His mother, Kutlugbiki-khanum, was buried in this spot. However, Asfendiyar-khan himself was not. He died outside of Ichan-Qala, and Khiva mortuary rites determined that the dead body could not cross the city walls.

Minaret of Islamkhoja

Minaret of Islamkhoja was built in 1908. The entire complex is completed in 1910.

The constructor of the complex - Vizier Islamkhoja - was an educated and progressive-minded leader. On his initiative, in Khiva there were built cotton factory, hospital, pharmacy, post and telegraph office.

On the funds of Islamkhoja the first secular school of European type was built in the Khanate. Mathematics, physics, chemistry, natural and humanitarian disciplines were taught in the school. However, Islamkhoja's progressive aspirations were thwarted insidious conspiracy which ended with his assassination. >The construction of madrasah and minaret were fulfilled by master Hudaybergankhoja with the assistance of master Eshmuhammed and master Bolta.

Kalta-Minor

<http://www.orexca.com/photogalleryfull/4147>A short, yet enormous, minaret stands before the facade of the Muhammad Amin-khan Madrassah. This is Kalta-Minor - the "Short minaret". The minaret and Muhammad Amin-khan Madrassah were intended to finish the plan of the big square near the western gates of Ichan-Qala.

<http://www.orexca.com/photogalleryfull/4155>Kalta-Minor should have become the biggest and highest minaret in Central Asia. Its massive base is 14.2 m in diameter. However, construction was interrupted upon the death of Muhammad-Amin-khan in 1855 after a battle with the Turkmen as historian Munis reported.

Legend has preserved a better version. A Bukhara Khan found out about the construction of a grandiose minaret in Khiva and agreed with its architect on the construction of a taller minaret in Bukhara. The Khiva Khan became angry and ordered the architect to be thrown from the minaret, which stopped construction. In any case, the structure rose to only 26m.

http://www.orexca.com/img/monuments/khiva/kalta_minor3-3.jpgDecoratively speaking, the bright blue minaret of Kalta-Minor has no equal in Central Asia. It is the only minaret whose surface is entirely covered with colored glazed tiles.

Dishan-kala

Dishan-kala means "outside city", "outside fortress". After another raid in Khorasan 20 thousands of southerners had been forcibly resettled in Khorezm, in its capital city - Khiva. As a result of it, in 1842 under the leadership of Mohammed Yaqub Mekhtar, the Minister of State, there were built 6 km length

powerful city-wall with ten gates around Khiva within 30 days. The city-boundaries enveloped the suburban palaces of Rafanik and Nurullabay Khans too.

Since then, a large ring of the city became known as "Dishan-kala". In honor of urban transformations there were composed laudatory odes at that time. Historian Agakhi defines the time of building of fortifications with words "Fortification is neatly constructed" ("Khisori khush bino"), that in digital form shows 1258 hijra year (1842).

Ichan-kala

Ichan-Kala literally means "inner fortress". This name was confirmed after the emergence of outer wall of the city, which fenced Dishan-kala (i.e."outside fortress"). In this case the word "kala" - " fortress" should be understood as "the earliest city Khiva".

Ichan-Kala had been in line with the territory of Khiva city till XVIII century. The fortress oriented to the cardinal points with some deviation in azimuth of about 25 °, extends from north to south (650h400 m) and occupies 26 hectares of territory. Surrounded by the wall with length of more than 2200 m. The height of the walls of -7-8 m, thickness at the internal level land -5-6 pm. At the axes of the fortress are located architectural structures - gates. North Gate - Bagcha-darvaza go to Urgench road, east one - Palvan-darvaza lead to the direction of the Amu Darya and Khazarasp, behind the Southern gate - Tash darvaza, beyond a narrow strip of oasis sands of the Karakum Desert begins, Western gate - Ata-darvaza is located near the Kukhna-Ark. Because of its breakdown rate Ata-Darvaza were demolished in 1920. According to reconstruction plan of the State Architectural Reserve Ichan-Kala in 1975 the gate structure restored to its previous form. The fortress wall with many retaining strong semi-circular towers and a continuous band of lancet galleries with loopholes and battlements gave the city form an impregnable stronghold. Restorers are in front of difficult work to support, improve and restore the adobe walls of the fortress as a unique monument of the late fortification architecture. At the walls of the fortress from the outside are lines of graves of different time: Due to the proximity of groundwater of Khiva people had tried to bury deads on highlands. Inside Ichan-Kala there are preserved the unique monuments of monumental and religious, civic architecture, various residential formations. All of them are under state protection.

Kukhna-Ark

Kukhna Ark is an ancient citadel. From great size of cultural stratifications we can conclude that the territory, occupied by the fortress (about 1 ha), had been settled since olden times. Perhaps, this was the original building, which served as the beginning of foundation of the city. According to Abulgazikhan, in the 90's of XVI century, in the citadel of Khiva there was not ark. We also know that under

Arangkhan (1686-1688) on this place there was built a new kurinishhana.

Questions:

1. Do you know some historical monuments of Khiva?
2. What can you say about the history of Madrassah of Khiva?
3. What can you say about the history of Mosques of Khiva?
4. What can you say about the history of Fortress and minarets of Khiva?
5. Do you know any person who controls Khiva?
6. Which kind of famous fortresses of Khorezm do you know about?
7. Do you know something which about building a lot in Khorezm?
8. What do you know about the history of Khorezm?
9. What information construction of fortress in Khorezm do you know about?

Lecture – 11

Theme: Historical Monuments of Shakhrisabz

Plan:

1. General information Of Shakhrisabz
2. Ak-Saray Palace
3. Congregational mosque Kok Gumbaz
4. Ak-Saray Destroyed masterpiece of the Medieval

Introductory words:

(Ak-Saray, Destroyed masterpiece of the Medieval, **Congregational mosque Kok Gumbaz.**)



shakhrisabz 2.pptx

Shakhrisabz

Shakhrisabz which means “greet city” in Persian is one of the ancient and historical cities of present day Uzbekistan. It is situated in the south part of the country, about 80 kilometers of SAMarkand. Being very popular as a birth place of Amir Temur, it was formerly one of the largest cities in Central Asia. According to archeological data the foundation of the city goes back to the middle of the first millennium. At the beginning of the Common Era and in the early middle ages the city was called with different names such as Kesh, Nautaka, Sugda and some others.

The history of the city during the Mongol invasion is scarcely found in historical scripts. The name “Shakhrisabz” was met on the silver coins impressed in 1351. Sharafuddin Ali Yazdi, one of the famous historians of the XV century wrote that Turkic people had called the city “Kesh”. During the Temur’s and Temurids’ period Shakhrisabz became the summer residence of Barlos noblemen and one of the largest cities of the great empire. At that time a lot of historically famous monuments and buildings such as Ak Saray palace and the complex of Dorus-Saodat were built and the city was surrounded by a wall.

In 1556 Shakhrisabz was conquered by Abullakhan II. Later, the city was a part of Karshi province of the Khanate of Bukhara. The city was still encircled with a defense wall in the middle of the XVI century.

As per the description of Mahmud Ibn Vali, the historian of the XVII century, Shakhrisabz was not only one of the cities of Movaraunnahr with very beautiful green orchards and garden-beds, but also all over the world.

In the reign of Ashtarkhanids, Shakhrisabz had a lack of political influence. In the struggle to take the control of the city firstly Mangits and later Kungrats won and they attempted not to be subject to the Khanate of Bukhara. In the first quarter of the XVIII century regular invasions of Kazakhs of Deshti-Kipchak caused the city life unfavorably. 1750-1752 years Shakhrisabz was integrated to the Emirate of Bukhara. In the middle of XVIII century the city was regained and it was included in the Emirate of Bukhara until 1920.

The most part of the population of the city was engaged in trade and handicrafts. But in the 1930-1940 years historical memorials in the city were in sorrowful conditions. Though they were being used in private purposes, after getting the independence, the authority has focused much attention on reconstruction of those historical monuments and the appearance of the city has totally been changed.

In 2002 the 2700th anniversary of Shakhrisabz was extensively celebrated by the decision of the UNESCO. Here below are the monuments of Shakhrisabz having been preserved:

Ak-Saray Palace

<http://www.orexca.com/photogalleryfull/2036>The most magnificent of monumental buildings were built in Shakhrisabz in the time of the Temurids is Ak-Saray Palace. Its fantastic ruins can be seen from afar and make a deep impression. Amir Temur meant to make Shakhrisabz the second capital of his empire, no less sumptuous than Shakhrisabz. The construction of the palace was started in 1380 and lasted more than 25 years. It is known that architects and handicraftsmen from Khorezm, shortly before subjugated by Temur, took part in the construction of the palace. Several legends are connected with the history of this grandiose structure. As one of them says, some gold sand was put into the clay intended for making the first bricks for the royal structure. The construction works were carried out on a 'kingly scale' indeed. The great ruler begrudged no money. His buildings were supposed to be the biggest and the very best in the world. It was not without purpose that on the portal of his palace there was made an inscription that says: "Those who doubt my power and munificence should look at my buildings" On the basis of descriptions made by Temur's contemporaries, as well as archeological research materials, the scientists managed to reconstruct the layout and artistic design of the palace. Though "Ak-Saray"

means “White Palace” in Uzbek, in the context of a name for a palace the word ‘white’ can be interpreted as “ noble, regal”. What amazes a visitor first is the magnitude of the building. The inner courtyard alone was 250 metres in length and 125 metres in width. The height of the main portal crowned with arched battlement, was 70 metres – the size of a 20-storey building. Corner towers were no less than 80 metres high whereas the entrance arch span exceeded 22 metres. According to the records of Ruy Gonzalez de Clavijo, the envoy of the King of Castile to the court of Temur, they entered the palace “by a very broad and lofty door way, ornamented with gold and blue patterns on glazed tiles, richly and beautifully worked. On the top of this doorway there was the figure of a lion and a sun, which are the arms of the lord of Shakhrisabz...” The door led to grand reception hall. The luxury of decoration of the palace was supplemented with floors finely wrought in tiles, some of which was found during the excavation works.

<http://www.orexca.com/photogalleryfull/37>The palace took on several functions: it was the place for recreation and entertainment of the royal family, as well as administration building for running state affairs. On the axis of the courtyard there were domed quarters for holding sessions of divan – council of state. The smaller halls on both sides were used for sessions of royal advisers – tavajibeks and divanbeks. The palace also accommodated richly decorated and sumptuously finished premises for harem. In front of the harem premises there was laid out a shady garden with pools faced with patterned tiles. One of the pools was intended for holy fish. The pools were fed by the water flowing in the lead conduit from the nearby mountains. The resplendent exterior decoration covering the walls and domes of the Ak-Saray palace still arouses admiration. Large scale geometrical ornamental patterns on its facades are made of dark and light blue glazed bricks. Glittering against the polished brick background they impart a particular picturesqueness and grandeur to the building. The portal niche is decorated with elegant mosaics and carved majolica as well as quotations from Koran executed in sulus script. The walls of the palace, as well as the palace square, were decorated with tiled mosaics presenting combination of blue, green, yellow, and red colours. The colossal corner tower was girdled by a dictum made in Kufic script: “Sultan is the shadow of Allah”. Among the decorative tiles one can find the inscription with the name of the craftsman Makhmud Yusuf Tebrizi and the date the decorative works were completed

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798

(1395).

At the end of the 16th century Shakhrisabz rebelled against the rule of Sheibanid dynasty. After the siege of the disobedient city, Abdullakhan II ordered to destroy Ak-Saray as well as other Timurid’s constructions. In the 1760s the ruins of Amir Temur’s palace were within the residential quarters of Shakhrisabz bek. At that time Ak-Saray portal decorated the inner courtyard of the residence with its throne hall and treasury. The territory of former royal gardens and pools was build up with so called Tashkari – backyard with premises for bodyguards, servants and sentry. By the eastern entrance to Ak-Saray palace there was arranged Gun Yard –

tupkhona. Only huge abutments of portal arch have survived, yet until now these remains of the former splendeur symbolize the might of Amir Temur's state.

Congregational mosque Kok Gumbaz

Along the main axis of the beautiful carved door is Kok Gumbaz with a simple shape tombstone paneled wonderful green. Stalactite domed tomb is covered with majolica inside and elegant ribbed outside. North wall has a decorative entrance portal. Northwest corner of the building is a mosque, rectangular in plan, with four niches. To place a dome space spanned by two arches between two arks that formed a square base for the inner and outer domes. All the arches are covered with stalactites. Small tiled mihrab carved mosaics.

Of the plan shows that the center of the composition is a huge domed hall, intended for public meals.

There was a bronze cauldron, crafted in the late XIV century. On three sides of the central hall was attached to different areas of economic and ancillary character.

Currently, the portal Shahrizabz this stately building remained one tower, inside which is the tomb of Imam Havreti. For thirty years, Timur Samarkand completely transformed. The city was surrounded by mighty walls with six gates.

In Kashkadarya oasis in the ancient city Shahrizabz was born and raised famous ancestor Tamerlan. And one of the popular sights of the city is a monument of Amir Temur constructed by sculptor Ivan Jabbarov.

The city Shahrizabz was awarded the Order of Amir Temur. And 1996 was a year of the 660th anniversary of the great ruler, Tamerlane that was declared by UNESCO as a Year of Amir Temur. And Shahrizabz is the birthplace of the grand commander.

Its construction was attended by experts from different parts of our country. Many skilled craftsmen contributed to the monument as well as national artists. On the anniversary of Amir Temur worthy gift presented Samarkand, restored dozens of historic sites associated with his name. And there appeared large buildings and new parks. In the center was opened Amir Temur Square, where the majestic monument of Sahibkeran Tamerlan.

Scientific meetings and memorable evening, organized with the assistance of the Konrad Adenauer Foundation and the International Foundation of Amir Temur, held in Turkey, Iran, Kyrgyzstan and other countries. Under the auspices of UNESCO in Paris in April 1996 was a week dedicated to the 660th anniversary of Amir Temur. At the residence of the UNESCO conference and exhibition held on the topic "The flowering of culture and education in the Timurid era." The exhibition was visited by the President of France Jacques Chirac.

You will delve into the aroma of mystery of these beautiful cities through the Silk Road Travel. Discover the grandeur of old relics and monuments that cast a spell

on every visitor. These sightseeing in Shahrizabz will draw you in Scheherazade's tales and medieval legends.

Ak-Saray Destroyed masterpiece of the Medieval

In the East, the word "white" is not only the color. It is a concept of unsurpassed, perfect, light, originality. Therefore Amir Temur palace of his hometown was named the White Palace (translated as the Ak-Saray). But it is fair to say that he himself Temur not lived in this palace, and shortly after his death, the palace was destroyed.

Ak-Saray was built for more than 20 years, and the Spanish ambassador Ruy Gonzalez de Clavijo left us his enthusiastic description. Tiles, glaze, gold, high portals, wide courtyard, murals on the walls - the image of the Indian campaigns, gilded ceilings, dome, which is taken by 50 meters in height...

Above the arch of Ak-Saray was arranged pond, under the dome gardens with pools, water for which climbed the ceramic pipes laid from the mountains. Shining bulk towered over the city, inspiring awe and fear, and were inscribed above the portal of the arrogant words - «If you doubt about our power, look at our buildings." Each new governor, replacing the deceased tried to demolish, destroy the face of the earth any mention of past power. In 1570, Ubaidullah Khan, the new ruler of Samarkand and Bukhara ordered to raze the Ak-Saray, and now there is only destroyed masterpieces than tell us about the past.

Questions:

1. What historical monuments of Shakhrisabz do you know?
2. Do you know something the construction of Ak Saray?
3. Who had the Ak Saray built?
4. What information do you know about Kuk Gumbaz?

Theme: Ancient fortress and minarets in Uzbekistan

Plan:

1. Bukhara minarets
2. Khiva minarets
3. The fortress of Khoesm

Introductory words:

(Kalyan Minaret (Great Minaret), Vabkent minarets, Toprak-Kala, Legend of Minaret Kalon, Kalyan Minaret, Khiva minarets, Djuma-Mosque Minaret., Kalta-Minor. Minaret of Islam-Khodja. Minaret of Seyid Sheliker-biy. Minaret of Palvan-Kari. Minaret of Tura-Murad (1888) Minaret Abdal-Bobo Minaret Bika-Jan-Bika (1894). Kalta-Minor, Minaret and madrassah of Islam-Khodja, Djuma Mosque and Minaret, Minaret, madrassah and mosque of Seyid-biy, Khiva, Minaret of Palvan-Kari, Ayaz-Kala, Gyaur-Kala - The Fortress of Infidels, Janbas-Kala, Koy-Krylgan-kala: the Fortress of Lost Rams, Dzharkurgan minaret.)

Bukhara

minarets

Kalyan Minaret (Great Minaret) is the main symbol of sacred **Bukhara**.

The minaret was used not only to call Muslims to prayer, but symbolized the authority and power of its spiritual leaders. The central ensemble of Bukhara-Poi-Kalyan - literally "Beneath the Great" grew up around the minaret. The Kalyan Minaret is a round tower 9 m in diameter at its base, tapering to 6m at the top. It is possible to ascend the minaret from the roof of the cathedral mosque through a passage. Inside the tower is a spiral staircase having 104 steps. Total height of the minaret is 45.6m. The inscription on the cornice announces the date of its construction, 1127, and the name of its architect - Bako.

http://www.orexca.com/img/monuments/bukhara/minaret_bolo_hauz1-1.jpg It is a classic sample of Central Asian mosque: the winter building of 1712, summer aivan of the early 20th century with ornamented ceiling and wooden columns, **small minaret** constructed in 1917 by usto Shirin and small basin.

Vabkent

minarets

Kalyan Minaret has a **Twin**: in the middle of the 12th century, a talented pupil of Bako constructed a similar minaret in **Vabkent**, located not far from Bukhara. It is a well-balanced brick tower, 39 meters in height. Vabkent Minaret is also crowned with a fine arch, named "light" analogous to a lighthouse ("minaret" comes from the Arabian "manara" — a place of fire, lighthouse). The scale and harmony of the two Bukhara minarets determined the value and status of the minaret in Central Asian architecture, as a symbol of its Islamic culture.

Dzharkurgan

minaret

The current height of the Minaret is 21.6 meters, with a diameter at its peak of

4.1m and at its base about 5.4m. At the time of construction, its height was significantly higher and had a second section, which was clearly once crowned by a lighthouse. An inscription on one of the ribs of the stem announces the name of the builder - "Ali, son of Muhammad, from Sarakhs. The date of completion is believed to be the year 502 on the Islamic calendar (1108/09 A.D.)

<http://www.orexca.com/photogalleryfull/203>Dzharkurgan minaret takes the form of a corrugated cylinder: 16 nearly separate "ridges", upholding a high octagonal cap and connected at the top by a horizontal band. A niche in the southwestern entrance provides access to the minaret's staircase. The richly detailed figurative brickwork of the decorated structures, while creating a feeling of softness and grace, reaches the highest level of Central Asian craftsmanship. **Minaret Kutlug Timur in Kunya-Urgench, Turkmenistan**

Across the border from Nukus in Uzbekistan stands the towering Minaret of Kutlug-Timur, a structure whose original age and name are the subject of scientific controversy. It has been supposed that its construction began in the 11th century, during the rule of Khoresm Shah Abu-Abbas Mamun. For unknown reasons, construction was interrupted for a very long time, and was completed only in 1321-1336, in the time of Kutlug-Timur (the vice-regent of the Golden Horde). This 62m tower was named after him; and is the tallest minaret in Central Asia. It is well-proportioned and tapers upwards along toward the peak (diameter at base is 12 meters; at the top - 2m). The "trunk" is divided by narrow belts of vertically stacked bricks, which create specific architectural rhythms and are inlaid with wide bands of Arabic inscriptions. In the past, the Minaret was crowned by a wooden lantern, from which the brickwork supports remain. A spiral staircase of 145 steps leads to the lantern, though access to the stairs was only possible from the roof of the neighboring mosque, which unfortunately no longer exists. Several years ago the plinth of the Minaret and its surroundings were entirely restored. The UNDP Project has assumed the preservation, i.e. reconstruction work of its dangerous top, which represents a very complicated engineering task, owing to the fact that personnel must work at the very summit, without scaffolding!

Legend of Minaret Kalon

In Central Asia, in what is now known as the country of Uzbekistan, there is a great tower. It is situated in the ancient city of Bukhara. The people call it Minaret Kalon, which translated means, "The Great Tower", but it is also known as the "Tower of Death". There are many legends about the tower. Many people have been executed there as they were pushed to their deaths from the top.

Long ago there was a Shah who had a wife. He was a very cruel man and decided to have her killed by having her pushed from the top of the tower. But she was a very clever woman, and begged of him that he grant her one wish. He agreed and when the day of her death arrived, she put on all her gowns and petticoats.

She climbed to the top of the tower while all the people waited on the square below and watched. When she jumped, it was like a miracle. She didn't die, her dresses parachuted her gently to the earth below.

Kalyan Minaret

http://www.orexca.com/img/monuments/bukhara/minaret_kalyan1-1.jpg **Kalyan Minaret** (Great Minaret) is the main symbol of sacred Bukhara. The minaret was used not only to call Muslims to prayer, but symbolized the authority and power of its spiritual leaders. The central ensemble of Bukhara - Poi-Kalyan - literally "Beneath the Great" grew up around the minaret. The Kalyan Minaret is a round tower 9 m in diameter at its base, tapering to 6m at the top. It is possible to ascend the minaret from the roof of the cathedral mosque through a passage. Inside the tower is a spiral staircase having 104 steps. Total height of the minaret is 45.6m. The inscription on the cornice announces the date of its construction, 1127, and the name of its architect - Bako.

Khiva minarets

Djuma-Mosque Minaret. One curious fact stands out particularly, five of Khiva's minarets are located on the same line at a distance of about 200m. The minaret of Djuma-Mosque occupies the central point. Kalta-Minor stands to the west of it, and farther, the minaret of Biki-Djan-bika. The minarets of Seyid-biy Mosque and Palvan-kari Minaret are located to the east. The diameter of Djuma-Mosque's Minaret is 6.2m at its base; its height is 3.2m. An eight-arch lantern with a hanging cornice and dome crowns the minaret.

Kalta-Minor. A short, yet enormous, minaret stands before the facade of the Muhammad Amin-khan Madrassah. This is Kalta-Minor - the "Short minaret". The minaret and Muhammad Amin-khan Madrassah were intended to finish the plan of the big square near the western gates of Ichan-Qala. Kalta-Minor should have become the biggest and highest minaret in Central Asia. Its massive base is 14.2m in diameter. However, construction was interrupted upon the death of Muhammad-Amin-khan in 1855 after a battle with the Turkmen, as reported by historian Munis.

Minaret of Islam-Khodja. In 1908-1910 Islam-Khodja built this ensemble in the southeastern corner of Ickhan-Qala. It consisted of the smallest madrassah in Khiva and the highest minaret, imitating the ancient minarets of the 11th and 12th centuries. The top platform, at a height of 45m, is the highest observation point in Khiva. Horizontal belts of dark blue, white, blue and green glazed mosaic decorate the minaret. Its skylight has a stalactite cornice and ceramic lattices - pandjara.

Minaret of Seyid Sheliker-biy. At the time of Allakuli-Khan, the rich merchant Seyid Sheliker-biy built a complex of religious structures outside Ickhan-Qala, beside the gates of Palvan-darvaza. This consists of a nine-dome mosque, two-storied madrassah and a minaret. An open aivan with three carved wooden columns was built from the end of the 18th - beginning of the 19th centuries. It adjoins the main building of the mosque on the northern side. The height of its minaret is more than 30 meters. Hanging eaves and arched lanterns crown the minaret, located in the eastern part of the mosque's courtyard.

Minaret of Palvan-Kari.

The minaret of Palvan-Kari is located in the eastern part of Dishan-Qala, in a street running from the Palvan-darvaza gates by the complex of Seyid-biy. This is a rare type of straight cylindrical minaret, differing from traditional Khorezm minarets, whose diameter normally diminishes with height. The minaret of Palvan-Kari dates to the late 19th - early 20th centuries. Its trunk is decorated with belts of figured brickwork, with ornamental inserts of green glazed "bows".

Minaret of Tura-Murad (1888) - This miniature minaret now stands alone among residential houses, opposite the Kunya-Ark; it was built along with a mosque of the same name, which has not survived.

Minaret Abdal-Bobo is a small (height - 10m, base diameter - 3.2m) but expressive tower, in the shape of a fat, sharply tapering barrel, crowned by an elegant cornice, or "Sharaf". On the way to Koy-Darvaza sits the architectural complex of Abdal-Bobo, developed around a small cemetery. Here in the House Bank, the largest quarter mosque, slaves were traded.

Minaret Bika-Jan-Bika (1894). It is located outside the gates of Ata-Darvaza and is a virtual twin of the Abdal-Bobo minaret. For the memory of future inhabitants, the name of the master who built the minaret was inscribed into the stone - Avula.

Kalta-Minor

<http://www.orexca.com/photogalleryfull/4147> *A short, yet enormous, minaret stands before the facade of the Muhammad Amin-khan Madrassah. This is Kalta-Minor - the "Short minaret". The minaret and Muhammad Amin-khan Madrassah were intended to finish the plan of the big square near the western gates of Ichan-Qala.*

<http://www.orexca.com/photogalleryfull/4155> *Kalta-Minor should have become the biggest and highest minaret in Central Asia. Its massive base is 14.2 m in diameter. However, construction was interrupted upon the death of*

Muhammad-Amin-khan in 1855 after a battle with the Turkmen as historian Munis reported. Legend has preserved a better version. A Bukhara Khan found out about the construction of a grandiose minaret in Khiva and agreed with its architect on the construction of a taller minaret in Bukhara. The Khiva Khan became angry and ordered the architect to be thrown from the minaret, which stopped construction. In any case, the structure rose to only 26m. http://www.orexca.com/img/monuments/khiva/kalta_minor3-3.jpg Decoratively speaking, the bright blue minaret of Kalta-Minor has no equal in Central Asia. It is the only minaret whose surface is entirely covered with colored glazed tiles.

Minaret and madrassah of Islam-Khodja

<http://www.orexca.com/photogalleryfull/4185> Islam-Khodja was the first vizier of the Khiva khanate of Muhammad Rahim-khan II (1863-1910) and his son Esfendiyar-khan (1910-1920). He financed the construction of a ginnery, hospital, pharmacy, post and telegraph office and secular schools in Khiva. In 1908-1910 Islam-Khodja built this ensemble in the southeastern part of Ichan-Qala. It consisted of the smallest madrassah in Khiva and the highest minaret, imitating the ancient minarets of the 11th and 12th centuries. The height of the minaret is 57 meters (including foundation). The top platform, at a height of 45m, is the highest observation point in Khiva.

http://www.orexca.com/img/monuments/khiva/minaret_islam_hodja3-3.jpg Horizontal belts of dark blue, white, blue and green glazed mosaic decorate the minaret. Its skylight has a stalactite cornice and ceramic lattices - pandjara.

The small courtyard of the madrassah has forty two hudjiras. The decor of the main facade formed a good background for the minaret: blue and white majolica, tympan and glazed ornament. <http://www.orexca.com/photogalleryfull/4166> The mosque occupies the southeastern sector of the madrassah. Its low heavy dome balances a on a column of the minaret. Majolica and carved ganch decorate the mihrab niche of the mosque.

Djuma Mosque and Minaret http://www.orexca.com/monument_panorama/juma_mosque_web.html

http://www.orexca.com/images/fotogallery/img_full/1214900040_9479.jpg The cathedral mosque of Khiva, otherwise known as Djuma-Mosque, is located in Ichan-Qala on the road leading from the gates of Palvan-darva-za to Ata-darvaza. It is a typically archaic mosque with a flat ceiling on columns which has no analogue in Central Asia. Ancient Arabian mosques had a similar layout. Today's building was constructed

in the 18th century. Moonlight through three holes in the ceiling and carved wooden columns create an exclusive atmosphere for prayer. There are two hundred and twelve columns. The majority of them were carved from tree trunks in the 18th- 19th centuries. Some of them were made from ruined medieval buildings.

The most ancient columns might be taken from the medieval Khorezm capital, Kyat lay, at the bottom of the Amu Darya. Twenty one columns date from the 10th-12th centuries and have Arabian inscriptions in Kufi. Four columns reminiscent of the columns in Bagbanly Mosque with inscriptions in Naskh. The columns of the 18th-19th centuries are well recognized due to Khiva's typical floral-vegetative pattern.

The columns are leveled by means of various stone beddings and bases. The mihrab is roofed with ganch semi-dome with floral pattern of iris and brier on its sides.

http://www.orexca.com/images/fotogallery/img_full/1214901527_5549.jpg One curious fact stands out particularly, five of Khiva's minarets are located on the same line at a distance of about 200 m. The minaret of Djuma-Mosque occupies the central point. Kalta-Minor stands to the west of it, and farther, the minaret of Biki-Djan-bika. The minaret of Seyid-biy Mosque and Palvan-kari Minaret are located to the east. The diameter of Djuma-Mosque's Minaret is 6.2 m at its base; its height is 3.2 m. An eight-arch lantern with a stalactite cornice and dome crowns the minaret.

Minaret, madrassah and mosque of Seyid-biy, Khiva

<http://www.orexca.com/photogalleryfull/4177> At the time of Allakuli-Khan, the rich merchant Seyid Sheliker-biy built a complex of religious structures outside Ichan-Qala, beside the gates of Palvan-darvaza. This consists of a nine-dome mosque, two-storied madrassah and minaret. An open aivan with three carved wooden columns was built from the end of the 18th - beginning of the 19th centuries. It adjoins the major building of mosque on the northern side.

A small madrassah was built near the northeastern wall of the mosque. The height of its minaret is more than 30 meters. Hanging eaves and arch lanterns crown the minaret, located in the eastern part of the mosque's courtyard.

Minaret of Palvan-Kari

http://www.orexca.com/img/monuments/khiva/minaret_palvan_kari1-1.jpg The minaret of Palvan-Kari is located in the eastern part of Dishan-Qala, in a street running from the Palvan-darvaza gates by the complex of Seyid-biy. This is a rare type of straight cylindrical minaret, differing from traditional Khorezm minarets, whose diameter normally diminishes with height.

The minaret of Palvan-Kari dates back to the end of the 19th - early 20th centuries. Its trunk is decorated with belts of figured brickwork, with ornamental inserts of green glazed "bows".

The fortresses of Khorezm

Ayaz-Kala <http://www.advantour.com/img/uzbekistan/karakalpakstan/ayaz-kala.jpg>

On the colorful cliffs of one the Sultauizdag eastern spurs, in the Kyzyl Kum desert there survived ruins of one of the largest castles of ancient Khorezm– Ayaz-Kala.

Folk legends associate the name of the fortress of with the name of the legendary warrior-slave Ayaz. Ayaz is a Central Asian Turkic folklore hero. The semi-mythical hero, according to a legend, threw himself at an Amazon princess who lived in the Kirk-Kiz fortress.

The archaeologists claim that the Ayaz-Kala fortress belongs to the II century AD – a heyday of the Kushan Empire. Stretching in a chain from East to West it was part of a system of frontiers, built to protect the oasis on the side of the desert. All fortresses were located on a visible distance from each other, probably in order to make transmission of signals of approaching enemy convenient.

The Ayaz -Kala complex is interesting because unlike other castles of ancient Khorezm, it has unfortified rural settlements – a set of residential buildings, each with a large yard, enclosed by a low brick wall and planted, apparently, with gardens and orchards at the time. At one of the walls of the yard there is a relatively small detached house with 15 rooms, indicating that the process of separation of individual household from a tribal community had already begun at that time. Perhaps it was the home of a wealthy official or garrison commander.

Among dozens of unfortified farmhouses in the Ayaz-Kala complex, three fortresses-buildings stand out for their significant size. They are Ayaz-3, a giant fortress with a large courtyard surrounded by strong walls with towers and a maze near the gate. Near its north-eastern and north-western corners there are 40-room houses cross-cut with hallways.

The Ayaz-2 ruins sprung on a rock, also date back to the Kushan period, but reconstructed by the Afrigids in the V-VII centuries. On the cliff plateau, adjacent to the settlement there is Ayaz-1 with semicircular towers, a maze near the gate, arched gallery in the wall base and a well, cut in the center of the rock, which was a place for the livestock – the main wealth of the inhabitants–to gather around . In the north-east of Ayaz-1, there are remains of a watchtower. Thus, Ayaz-Kala was neither a city nor a settlement, but a fortress complex, which accommodated Kushan border detachments nearly 19 centuries ago. The Ayaz-Kala ruins have been hidden with the sands for millennia, but today thanks to numerous archaeological excavations, we can touch its ancient history.

Gyaur-Kala - The Fortress of Infidels

"The Fortress of Infidels" – this is how the name of this ancient settlement is translated. This fortress was built approximately in the 4th century BC. Its ten-metre walls impress with the power. They surround ruins of two citadels that

presumably could be a temple and palace constructions. One of citadels could serve as a protective construction and a temple. It is not surprising, as this district is considered the native land of the most ancient texts of Avesta - Gathas, written by Zarathustra. The numerous ruins of the centres are the evidence that inhabitants Gjaur-Kaly were Zoroastrians who worshipped the fire.

Other citadel, apparently, was the governor's palace. It had the courtyard, a number of household outbuildings, the dwelling premises decorated with carvings and paintings. Archeologists found here other relics of luxury goods: various ornaments, the fabrics decorated with gold sewing, and many other things, bearing the evidence that representatives of the higher estate lived here.

Gyaur-Kala fortress stood on the crossing of trade ways. The northern branch of the [Great Silk Road](#) laid not far away, and it to a large extent contributed to longer existence of this ancient settlement in comparison with other fortresses of [Ancient Khorezm](#). The fortress received its name from Arabs who conquered it in the beginning of 8th century. Townsmen had been furnishing a fierce resistance to conquerors for over half a century. Arabs named fortress Gyaur-Kala – "the Fortress of Infidels" as inhabitants were Zoroastrians, i.e. worshipped the fire.

The fortress continued to function up to arrival the Mongols to the Central Asia in 1220. Genghis Khan's elder son Temujin ordered to ruin the city to the ground. Subsequently townsmen moved and established a new settlement near to Gyaur-kala remains.

Janbas-Kala

The peculiarity of the Janbas-Kala architecture which distinguishes it from the other fortresses is a full absence of corner towers, that is unusual for the East. Another its peculiarity is a structure preserved up to date in front of its gates. This peculiarity allowed the defenders of the Fortress to force the invaders in the narrow corridor connecting this structure in front of the Fortress with the gates and shoot the enemies from above. The inner arrangement of the Fortress represents rather an ordinary construction. From the gates in the direction from north-west to south-east there was a main (and possibly the one) city street stretching till a large building located at the southern gates. Residential buildings-blocks were located along the both sides of the street. Every such block was divided into rooms. There were about 150 rooms per block.

As far as the building at the southern gates concerns, the archeologists believe that it was a sanctuary for fire-worshippers, so-called "The House of Fire". The building was located at the height of 4.5 m. A vivid evidence of this theory is the residue of ash found by the archeologists in the ruins of a corner room of the sanctuary.

Over several centuries the residents of the Janbas-Kala fortress were rebuffing

nomads incursions. However in the I century AD after an ineffectual assault of the catchy fortress gates, new invaders using a battering-ram broke the wall a little bit to the west of the gate. A battle started inside the fortress, this fact was certified by arrow heads found by archeologists. Probably the majority of the residents were killed in the battle, and those who survived were taken captive. After that the fortress was not renovated, it had been gradually destroying by rains and winds for 2,000 years. Today only massive walls remained from its bygone grandeur.

Koy-Krylgan-kala: the Fortress of Lost Rams

Ruins of thousands of fortresses are disseminated at boundless open spaces of the Khorezm steppes, but the remnants of Koy-Krylgan-kala, the Fortress of Lost Rams, are unique. The fortress was discovered by archeologists of the Khorezm expedition casually in 1938. Archeologists were surprised with the form of ancient construction, unprecedented till then in Khoresm: the powerful citadel with the remains of a protective wall was not square and or rectangular as it was used to see, but it was round. Outside, protective constructions had the form of a correct circle with the citadel in the center, it was surrounded with an external fortification with towers. The space between the central building and the wall named the "ring" appeared completely built up. The clay construction was enormous: diameter of the central building was 42 m, height in the best remained part was about 8 m, the diameter of the whole construction - about 90 m. Thousands of fragments of magnificent pottery have been scattered on sandy bakhans round the fortress and among its ruins. Along with other findings, in particular bronze tips of arrows, they were used to identify its age - archeologists found out that it was the most ancient of all the monuments to ancient Khorezmian statehood known by that time. The earliest finds dated back to 4th-3rd centuries BC.

1950 marked the new stage of excavations at fortress ruins. The results revealed that the fortress had two stages of the development. Earlier stage dated back to 4th-3rd centuries BC. The second period of the fortress referred to the first centuries AD. It was revealed, that at early stages of development, the central part of the fortress was destroyed by a fire. It still remains a puzzle whether it was an arson or an accidental fire.

Koy-Krylgan-kala was the powerful well fortified fortress with a number of protective walls which were destroyed with time, it was possible to trace them only in a small site. Similar fortifications were peculiar to all monuments of antiquity and the early Middle Ages of Khoresm. According to researches of archeologists, the Fortress of Lost Rams is one of the most ancient monuments ancient Khorezm statehood, the temple complex that partially functioned as a burial of the unknown ancient king or queen. The fortress population consisted of Zoroastrians, worshipping Anakhita, the goddess of water and rivers, and Siyavus, the god of sun. This monument is interesting in terms of the central complex location. Its western part was built in honour of the goddess Anakhita, and eastern and the southern parts were turned towards the sun rising in honour of the god of sun

Siyavush, evidenced by number of figurines and relicts of vessels with images of gods. The fortress history Koy-Krylgan-kala totals a millenium. The remnants of the most ancient ossuaries in the Central Asia were found along with paintings and inscriptions in ancient Khorezmian language. This fortress remains a historical puzzle until now, standing out with its unique design among other fortresses of [Ancient Khorezm](#). Kyzyl-Kala is a unique architectural site of Ancient Khorezm. <http://www.advantour.com/img/uzbekistan/karakalpakstan/kyzyl-kala.jpg>The Kyzyl-Kala fortress is located in the territory of [Ancient Khorezm](#)(modern [Karakalpakstan](#)) in the vicinity of ancient town [Toprak-Kala](#). According to some data, Kyzyl-Kala was a part of the Toprak-Kala fortified system and served as additional defenses.

Kyzyl-Kala is a monument of the last stage of antique Khorezm architectural history and can be considered as a prototype of the Afrigid period castles corrugated with massive columns. This architectural site was discovered during a Khorasan expedition headed by S.P. Tolstov in 1938. All basic study of the fortress was conducted by the expedition staff. The fortress itself is not large in size and almost square in form. The study of the foundation and the structure ruins showed that the fortress was surrounded with a double vallum, and there were watchtowers in every corner of the fortress. A main street in the center of the settlement led to a temple of fire-worshippers where Zoroastrian priests were holding their sacramental rites. The residential part of the city was divided by a street into several sections with several rooms in each, where people lived by families. Kyzyl-Kala is a unique architectural site of Ancient Khorezm of the Kushan-Afgan period of the antique history. It stands in the middle of the plain as a sentinel guarding the Toprak-Kala fortress, the pearl of ancient Khorezm. There is a legend that Toprak-Kala and Kyzyl-Kala are joined by an underground passage. This is quite possible, since Kyzyl-Kala managed to exist till Chengiz Khan invasion, being a part of the defensive installation system of the Khorezmshakh State.

Toprak-Kala

The ancient settlement Toprak-Kala is an outstanding monument of [culture of Khorezm](#) in 1-6th centuries A.D. The capital of Khorezm was here in the 3rd century A.D. Toprak-kala was discovered by by the Khorezm expedition under the guidance of S.P.Tolstova in 1938. According to the plan, the city had a form of a correct rectangle. The palace of the governor - a huge castle with three towers- was located in a northwest corner. The fire temple was in the south east from the castle. A long street dividing the city into two parts led from the fire temple to south direction. Lanes departing from it separated massive houses-blocks, forming the capital of the late slave-owning Khorezm.

Built in the 3rd century, the fortress was used as the residence of khorezmshakhs - governors of the country- up to 305 A.D. Numerous aggressive wars forced the governors to leave the residence, and the city gradually fell into decay. Coins, fragments of ossuaries (Zoroastrian's canopic jars),

magnificent samples of art culture were found during archeological excavations: thin manufactured ceramics, wool, silk fabrics, gold ornaments and a necklace of 300 glass beads, paste, amber, corals, bowls. Archeologists also discovered workshops manufacturing bows that made Khorezm famous. The architecture of the monument is a remarkable sample of town-planning and fortification art of ancient Khorezm. The governor's palace with three towers is of particular interest. Three grandiose towers with rooms inside mounted 30 metres up, their height of 25 metres today is an evidence of advanced level of architecture development in Khoresm.

<http://www.advantour.com/img/uzbekistan/karakalpakstan/toprak-kala2.jpg> However the Toprak-Kala is famous not only with its unusual architecture but also with unique finds in ancient Khorezmian language, discovered at four building in the south-eastern part of the palace. Archeologists found 116 documents written with black ink on wooden plates and on leather rolls. Eighteen wooden documents remained in a very good state. Though documents are not completely read yet, their nature is already defined. These are economic documents from the palace archive. Three of the found documents had precise dates - 207, 231 and 232 AD.

Along with the archive, sculptures and painting also attract interest. It is not without reason that Toprak-Kala is named a museum of the fine arts of [Ancient Khorezm](#). It is the unique completely dug out monument of architecture of Khoresm. The sizes and genius of an architectural design make Toprak-Kala one of the most unique monuments of Khoresm. Questions:

1. What famous minarets do you know of Bukhara?
2. Do you know what activities had the minarets at that time?
3. What do you know about the minarets of Khiva?
4. Do you know anything about the activities the fortresses of Khoresm?

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