



THE ARCHITECTURE OF KASHKADARYA DURING AMIR TEMUR AND ITS ROLE IN THE DEVELOPMENT OF TOURISM

Rasulova Matluba Abdimo'min kizi

Doctoral student of the 1st stage of Karshi State University

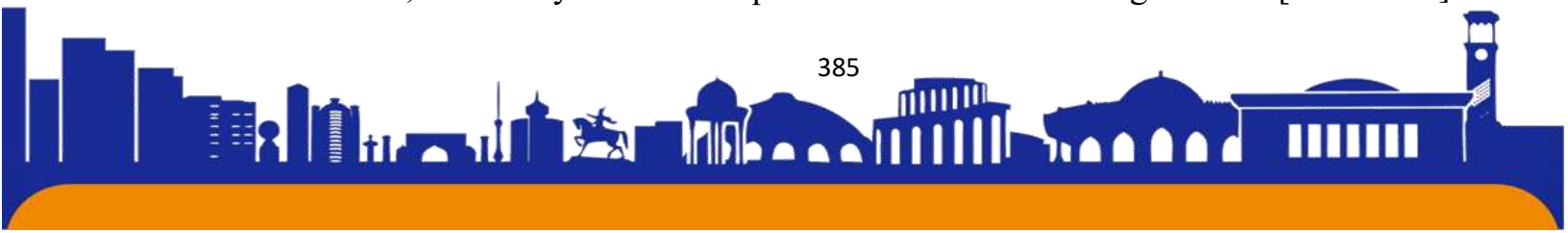
Abstract. This article provides information about the history of the architectural monuments built in the Kashkadarya oasis during the time of Amir Temur, their architecture, their status today and the role of these monuments in the development of tourism.

Key words. Kesh, Aksaray, Darut-tilovat architectural complex, Gumbazi Sayyidon, Dar us-syadat complex, Odina mosque, Abu Ubayda ibn al-Jarroh memorial complex.

Amir Temur attached great importance to the development of science, art, and architecture along with the establishment of a great empire. Kashkadarya oasis, in particular, gave special importance to the development of Kesh. The architectural monuments of the Timurid era in [1:88] Kashkadarya still attract world scholars and tourists. Below we will discuss in detail the history of these architectural monuments, the history of their study and their role in the development of tourism.

Aksaray. It is a monument located in the main square in the northeast of the city of Shahrisabz. It was built by Sahibkiran Amir Temur in 1380-1404. Only a part of the foundation of the palace, the towers at both ends, and the huge facade of this once-magnificent palace [2:111], which has decayed and become a ruin, have been preserved. The current appearance of Aksaray is healthy and beautiful. This strength and beauty is achieved by smoothing the front and north wall surfaces with glazed rivets to ensure the appearance of the bricks as a whole. The width of Peshtok tower is 22.5 meters, its height is 40 meters, and the total height is more than 50 meters. It is ascended through the spiral staircase inside the Peshtok tower [3:1492-1495].

It is possible to think about the previous state of Aksaray only based on written sources. Historian Sharafuddin Ali Yazdi gave the following record about it: "Sichen yilda, torix yetti yuz seksan birda (1380, mart) ul shaharg'a qal'a soldurdi va jahdlab tamom qildurdi. Va andoq shahri bo'ldikim, gardun Muhandisi muncha yoshi bilan olamni kezib, hech bir yerda mundoq shahar va ko'shk ko'rmagan turur" [4:135-138].





Rui González de Clavijo, the ambassador of Spain (Castile), came to Samarkand to visit Temurbek (August 29, 1404), stopped in Shahrisabz and visited Aksaray. At that time, the construction work in Aksaray was mostly completed, but the equipment work was not finished.

According to the ambassador, Oksaroy was a royal residence for Temurbek and his family. In it, Temur's ornate reception halls, living rooms for himself and his family, recreation rooms, now 300 steps, a huge inner courtyard[5:1-6] surrounded by mountains, a large white marble pool, a salable porch and porches, a garden with fruit trees and scenery there were trees. Ambassador Claviho, who was impressed by the decorations of the Aksaray, said: "... the rooms here are so big that I cannot finish describing them at once. All the rooms are decorated with gold and jewels. It is natural that the masters of Paris were surprised when they saw this. Such works are highly valued among them" [6:96-100], he wrote. Babur Mirza writes: "In such a high and strange world, they give few awards. They say, it is higher than the mountain of Kisra" [7:121-123].

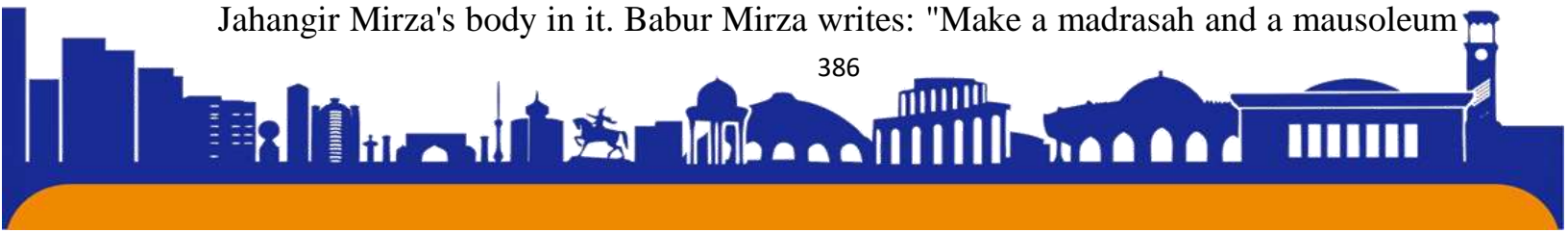
According to historical data, about 30,000 bricklayers, 20,000 tilers and other craftsmen participated in the construction of Aksaray, and about 700 pots were boiled every day to feed them.

So, Aksaray is a great monument in the architecture of Central Asia, and it is an example of the peak of creativity of national architects [8:128-131].

During the years of independence, the part of Aksaray that has survived to us was reconstructed. Every tourist visiting Kashkadarya will not leave without seeing Aksaray.

Darut-tilovat architectural complex. Amir Temur also built several prayer complexes and mausoleums in Shahrisabz. For example, in 1370, he built a mausoleum on the grave of his father, Amir Taragay's (also his) piri Sheikh Shamsuddin Kulol, near the city mosque. In 1374, his father Amir Taragaybek moved the[9:128-132] remains of Bahadir's grave to Shahrisabz, where his pira's leg he built a mausoleum on his grave, which was placed on the side of the foot. These two mausoleums were later combined with the mosque (Kokgumbaz) built by Mirza Ulug'bek instead of the destroyed city mosque, and the city's madrasa with a special courtyard where[10:73-76] the Quran is read. is part of the architectural complex.

After the death of his son Jahangir Mirza, Temurbek built a huge mausoleum for himself and his descendants (1379-1380) near the Doruttilovat complex and buried Jahangir Mirza's body in it. Babur Mirza writes: "Make a madrasah and a mausoleum





again in Kesh." The tomb of Mirza Jahangir and some of his descendants is there [11:]. Later (in the middle of the 19th century), when the Hazrat Imam mosque was built next to this mausoleum, the mausoleum was also named after him, and the building was built by Urganchian architects.

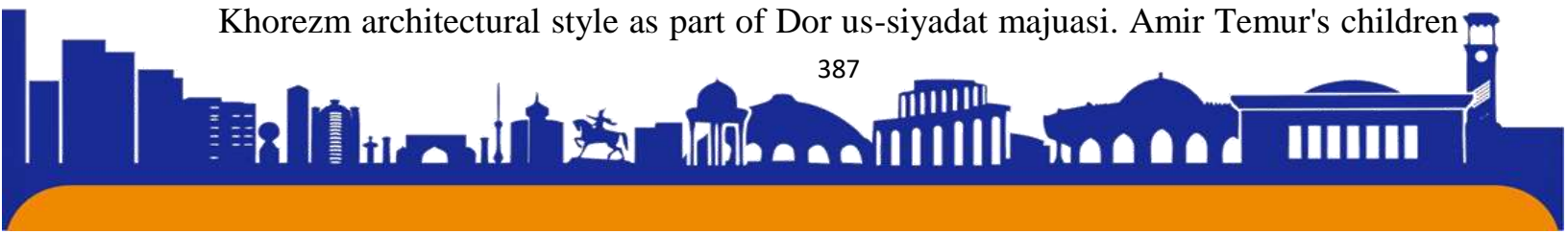
The meaning of the word "Darut-tilovat" means "the place where the Qur'an is recited". The complex includes Shamsuddin Kulol mausoleum, Kokgumbaz mosque and Gumbazi Sayyidon mausoleum. They were mainly built at the end of the 14th century - the first half of the 15th century. "Temurbek's nobleman built a city and a capital for Keshdin with a lot of effort and attention, and built high buildings in Kesh" [12:59-63].

Sheikh Shamsuddin Kulol died in 1370. Amir Temur believed that all his successes were connected with the prayers of the old sheikh. For this reason, Sahibgiron ordered Shamsuddin Kulol to build a mausoleum. According to written sources, the body of Amir Temur's father Taragay Bahadur, who died [13:86-90] in 1360, was buried at the Sheikh's feet in 1374 according to his will.

Gumbazi Sayyidon mausoleum was built in 1437 by Mirza Ulugbek. Gumbazi Sayyidon means "Dome of Sayyids". Until the 14th century, the Sayyids, considered descendants of Muhammad, lived mainly in the city of Termiz and were usually buried in the Mausoleum of Sultan Saadat in Termiz after their death. Amir Temur invited many sayyids to live in other cities and created favorable conditions. Because the sayyids greatly helped Temurbek in the fight against the Mongols in the second half of the 14th century. In particular, Abul Maoli, who was buried in Sabzavor, was such a notable person that he also participated in the celebrations of Amir Temur's accession to the throne in Balkh in April 1370 [14:386-391].

The first tomb in Gumbazi Sayyidan belongs to Abu Malik Sultan Saadat, the second tomb belongs to his son, and the third tombstone belongs to his grandson. The fourth tombstone is called the Blue Stone. The first of the tombs made at the level of a work of art is dedicated to Amir Abul Maoli (died 1455), the second to Amir Hamza (died 1429), the third to Amir Taragai Bugo (died 1429), the fourth to Amir Sevinch Bugo (died 1429), the fifth belongs to Amir ul Azam Ibrahim (died 1434) and the sixth belongs to Amir Dadmulk Barlos. According to written sources, the Kokgumbaz mosque was built by Mirza Ulugbek in the name of his father Shahrukh Mirza. There are historical records with their names and the date of construction.

Dor us-siyadat complex. There are 4 historical architectural structures built in Khorezm architectural style as part of Dor us-siyadat majuasi. Amir Temur's children





Jahangir Mirza, Umarshaikh Mirza and many amirs belonging to the Barlos clan, the great master Amir Temur built for himself the sagana called "Jahangir Dahmasi" and Hazrat Imam jame mosque were formed. The construction of the complex began in the 1380s after the death [15:292-296] of Jahangir Mirza, the eldest son of Amir Temur in 1376. In 1395, Temurbek's second son Umarsheikh died, his body was brought from Tabriz to Kesh and buried. In 1380, Sahibgiron's parents, teachers, children, and many emirs who served in his rise to power were buried in the Dorussiyodat complex.

The stone coffin in the two-part dahma is empty and may have been made by Hazrat Amir Temur for his son. After the death of Jahangir Mirza, the eldest son of Sahibqiran, during the military campaigns in the Middle East, he was brought to Kesh. The construction of the mausoleum took more than 20 years, and the height of the monument is 52 m. is Hazrat Imam Mosque was built in 1868 by Khan Muzaffar Khan of Bukhara and is currently [16:26-28] the largest mosque in Shahrissabz city.

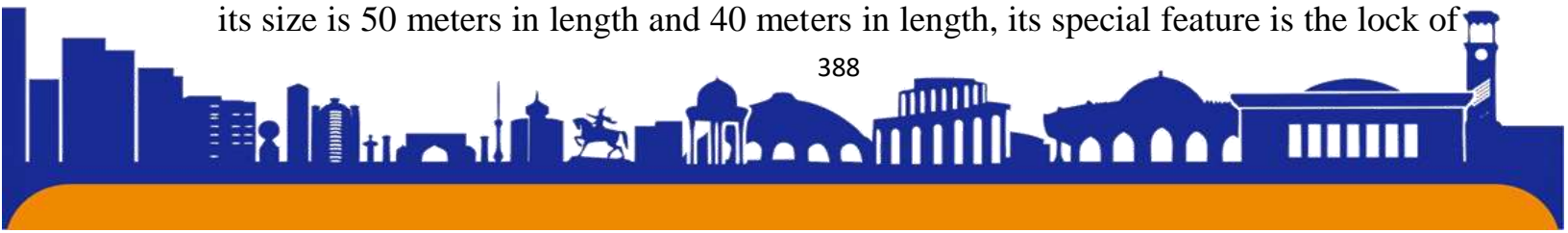
In front of the mausoleum building, there is a mosque with a courtyard, a miyonsoy, several two-story rooms, on the right side of the entrance from the peshtok, a mausoleum for the descendants of Sahibqiron, on the left side, a mausoleum for Jahangir Mirza, and in front of it, there is a shrine (underground cave) named after Temurbek himself. This mausoleum complex is known as "Dor-us-siyadat". Now, from this complex, the mausoleum of Jahangir (Hazrat Imam) and the mosque, and the underground cave - Amir Temur's tomb, have been preserved.

In 2001, this object was included in the UNESCO World Heritage Book.

So, during the reign of Amir Temur, the Darut-Tilovat complex (a mausoleum built over the tomb of Shaykh Shamsuddin Kulol; in 1374, Sahibgiron built a new mausoleum next to it and moved the grave of his father Amir Taragai Bahadir to this place), a mosque, two mosques to the east of it The mausoleum of Hazrat Imam was built and turned into a pilgrimage site in the Mari complex - Darussiadat, in the southeastern part of the city [17].

Also, the Aksaray complex built by Temurbek is considered a beautiful place of pilgrimage not only in Uzbekistan, but also in the world.

Odina Mosque is one of the historical monuments located in the city of Karshi. According to sources, this building was built by Sahibkiran Amir Temur in 1385-1386 [18:40]. Historian scientist M. Masson described in detail the appearance, dimensions and other noteworthy aspects of the Odina Mosque. This huge building located in Registan together with Abdullakhan madrasa forms a "double" architectural complex, its size is 50 meters in length and 40 meters in length, its special feature is the lock of





the entrance door, and its key noted that the cover of the screw-in part and the two rings of the door were made in the shape of a fish [19:33-62]. According to the elders, the Odina mosque was destroyed by Russian invaders in the 60s of the XIX century. The remains of the dome and towers of the mosque were preserved until 1914. In the same year, Emir Olimkhan repaired several buildings in Karshi, including the Odina Mosque [20].

In 1938, the mosque was surrounded by a high wall and it was turned into a place where prisoners were kept.

During the period of independence, the attitude towards historical monuments changed in our republic. Since the end of 2004, the prison has been moved to another place. Among other monuments in front of it, renovation works were carried out in order to restore the Odina mosque to its original, ancient state [20].

According to the order of the President of the Republic of Uzbekistan "On additional measures to further study the legacy of repression victims and perpetuate their memory" [20], in 2021, the "Memory of repression victims" will be held in the Odina mosque" museum was opened.

Abu Ubayda ibn al-Jarrah memorial complex is located in Gulshan MFY in the south-eastern part of Qarshi city. According to the legends, Amir Temur brought the famous doctor Abu Ubayda ibn al-Jarrah to his burial during his campaigns in Arab countries, especially in Jordan.

Abu Ubaidah was born in Mecca in 583. Abu Ubaidah, one of the followers of Prophet Muhammad (pbuh), was one of the commanders of the Caliphate army during the time of Caliph Umar. Actively participated in the battles of Badr, Uhud, Yarmouk. He was forced to fight against his father in the Battle of Badr (624). He is one of the Companions who made a great contribution to the spread of Islam. During the struggle to spread Islam in Syria, he fell ill with cholera and died in 638 in the territory of present-day Jordan.

In the Abu Ubaid memorial complex, there was a decorative minaret on the northwest side of the grave in the 19th - early 20th centuries. The mosque here was demolished in 1926. To the south of the complex is a large 4-sided pool. The shrine was renovated in 2000, and the surroundings were improved. A mausoleum was built over the grave [21:506]. The complex was restored in 2012.

Today, the Abu Ubayda ibn al-Jarrah memorial complex has become one of the places visited by many pilgrims.





In conclusion, we can say that although many architectural monuments of Amir Temur's era have not been preserved in the Kashkadarya oasis, the above-mentioned shrines are tourism objects that attract the most tourists.

Literatures

1. Sharafuddin Ali Yazdi. Zafarnoma. - T.: "Sharq", 1997, p. 88.
2. Amir Temur at the European ambassadors. - T.: NMIU named after G. Ghulam, 2007. - B.111.
3. Hasanov, A. (2020). Kesh-Shakhrisabz oasis in the middle ages. *International Journal of Advanced Science and Technology*, 29(5), 1492-1495.
4. Khudaykulovich, E. A. (2022). Guzar's ethymology in Historical Sources. *International Journal of Development and Public Policy*, 2(3), 135-138.
5. Muminovich, H. A. (2022). TERRITORIAL AND GEOGRAPHICAL LOCATION OF THE CITIES OF THE TERMIZ OASIS IN THE EARLY MIDDLE AGES. *Spectrum Journal of Innovation, Reforms and Development*, 6, 1-6.
6. Khasanov, A. M. (2021). Historical and Geographical Regions of Chaghaniyan. *International Journal of Development and Public Policy*, 1(4), 96-100
7. Karimov, B. (2021). Historical Geography of Yakkabog District. *International Journal of Development and Public Policy*, 1(4), 121-123.
8. Xudaykulovich, E. A. (2022). Handicraft and Trade in Guzar District. *International Journal of Development and Public Policy*, 1(8), 128-131.
9. Eshov, B. J., & Hasanov, A. M. (2016). CERTAIN REASONINGS ABOUT ANCIENT LOCAL POPULATION AND THE NOMADIC OF CENTRAL ASIA. *Education Transformation Issues*, (1), 128-132.
10. Muminov, U. (2021). Historical Gates of Karshi. *International Journal of Development and Public Policy*, 1(6), 73-76.
11. Xudoyqulovich, B. K. D. E. A. (2021). HISTORICAL GEOGRAPHICAL CLASSIFICATION AND ECONOMIC, SOCIO-POLITICAL CLASSIFICATION OF THE GUZAR DEPARTMENT IN THE SECOND HALF OF THE XIX CENTURY CONDITION. *Journal of Contemporary Issues in Business and Government Vol*, 27(5).
12. Bahrom, K. (2022). SOCIO-ECONOMIC LIFE AND ADMINISTRATIVE TERRITORY OF SHAKHRISABZ PRINCIPALITY IN THE 19TH CENTURY. *Academicia Globe: Inderscience Research*, 3(09), 59-63.





13. Bahrom, K. (2022). Political-Administrative Territory of The City of Karshi in The Second Half of The 19th Century-The Beginning of The 20th Century. *International Journal of Scientific Trends*, 1(2), 86-90.
14. Мўминов, У. (2023). THE ROLE OF THE CITY OF KARSHI IN FOREIGN TRADE. JOURNAL OF INNOVATIONS IN SCIENTIFIC AND EDUCATIONAL RESEARCH, 2(14), 386-391.
15. Khudoykulovich, E. A. (2023). ISSUES OF THE HISTORICAL-GEOGRAPHICAL LOCATION OF GUZAR DISTRICT. *JOURNAL OF INNOVATIONS IN SCIENTIFIC AND EDUCATIONAL RESEARCH*, 2(14), 292-296.
16. Matluba, R. (2022). THE ROLE OF THE HISTORICAL MONUMENTS OF THE KASHKADARYA OASIS IN THE DEVELOPMENT OF TOURISM OF THE REPUBLIC OF UZBEKISTAN. *Spectrum Journal of Innovation, Reforms and Development*, 6, 26-28.
17. Boriev Omonulla. The owner is Amir Temur. - T.: "Uzbekistan", 2011.
18. Nasriddinov K., Khojayorov O., Architectural monuments of the city of Karshi, T., 2011, p. 40
19. Nasriddinov K. Karshi Castle, 2006, pp. 33-62
20. Decree of the President of the Republic of Uzbekistan No. PF-5598, October 8, 2020.
21. Ravshanov P. History of Karshi. T., 2006, p. 506.

