

Analysis Of Construction of Architectural Monuments in Shahrissabz

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Annotation: Shahrissabz is the city of Amir Temur, where everything is connected with his name in one way or another. His father Muhammad Taragay and his spiritual teacher Shamsiddin Kulol are buried here, and the graves of his eldest sons Jahangir Mirza and Umarshaikh Mirza are located here. The great Sahibkiran himself thought that his soul would fly to the throne here. He even prepared the mausoleum. But fate decided otherwise...

Keywords: Shahrissabz; Oksaroy; Jahongir Mirza mausoleum; historical monument; architectural ensemble.

Timur, the founder of the great Movarounnahr state and its unlimited ruler, chose Samarkand as his capital. But he never forgot his small homeland, where he was born and grew up, and always took care of it. In fact, Shahrissabz was the second capital of the state. Babur, a descendant of Timur and the founder of the Great Mongol Dynasty, wrote: "Since the city of Kesh was the birthplace of Temurbek, he took great care to turn the city into a throne." By order of the Emir, the best architects, builders, masters of architectural decorations were sent here, and together with local masters, they combined the experience and traditions of different countries and built magnificent buildings. Their work has borne great fruit due to the integration of knowledge, experience, traditions and creative efforts, which laid the foundations of the monumental style that defined the features of Central Asian architecture in the late fourteenth and early fifteenth centuries. The Oksaroy can be an example of a festive government building - a residence. The magnificent dome of this magnificent structure is more than 22 meters apart and is the most antique of all the structures built by the Timurids. In the time of Timur and the Timurids, the construction of cities with ensembles was widespread. This is also evident in Shahrissabz, where the Dorus-Tilovat and Dorus-Saodat ensembles stand out. Dorus-Tilovat consists of three surviving structures in the tomb of the former local Khodagon. These are the mausoleums of Shamsiddin Kulol and Gumbazi Seyidon, as well as the Kok-Gumbaz mosque. The mausoleum of Shamsiddin Kulol was the first to be built. The sheikh died in 1370 and his tomb was revered.

Next to it is the mausoleum of Ulugbek's descendants named Gumbazi Seyidon. This small building fascinates with its elegant proportions and intricately carved entrance doors. The architectural ensemble will be completed by the Kok-Gumbaz mosque, which was built on the foundations of pre-Mongol construction. The Dorus-Saodat ensemble also consists of three parts: the tomb of Jahangir Mirza, the Hazrati Imam Mosque and the Mausoleum of Timur. After the death of Jahangir Mirza, the beloved son of the Sahibkiran in 1376, Amir Temur was so sad that "the Sahibkiran's heart was closed for 30 years for sympathy." The body of the "just prince, a brave warrior, who disappeared like a rose on earth" was brought to the homeland of his ancestors, where a mausoleum was built for him. The mausoleum was later incorporated into a large family mausoleum. The room is covered with limestone, and on the carved shelves are carved verses from the Qur'an about the futility of the mortal world and the victory of the eternal world. Near the mosque and the tomb of Jahangir there was a tomb dedicated only to Timur, but it is known that he was buried in Samarkand. But Shahrissabz was not the only "land of the throne" of the great emir. Long before Timur was

born, he had his own history. First of all, it is one of the oldest cities in the world. According to scientists, Shahrisabz is 2700 years old, which is the age of the "Eternal City" of Rome. According to UNESCO, this date was celebrated in 2002 in the cultural world.

Shahrisabz is one of the oldest cities in Uzbekistan, which was formed on the basis of the development of trade and handicrafts. As for the architectural and historical values, the city is one of the centers of medieval architectural monuments, and in the territory of the city of Shakhrisabz there are the following monuments protected by the state:

- White House Palace - 1380.
- The Blue Dome Mosque - 1436.
- Gumbazi - Sayidon Mausoleum - XV century
- Shamsiddin Kulol Mausoleum - 15th century.
- Tomb of Jahongir Mirzo - XIV century.
- Malik Dragon Mosque - XIV century.
- Kunduzak Mosque - XIV century.
- Bathroom built in the Middle Ages - XI century.
- Chorsu trade dome - 16th century.
- The functioning mosque - XIX-XX centuries.
- Dome Mosque - 1903-1904.
- Mahalla mosques - XIX century - 2.
- Historic accommodation.
- Two caravanserai.
- Mirhamid's room - XIV-XV centuries.
- Remains of the walls of the city castle.

These monuments are of great interest to tourists from all over the world and are receiving special attention from the state and local authorities. These objects are truly recognized by all countries of the world, and the current generation faces the task of preserving these universal values. The huge object - the Oksaroy, the glorious building - the Blue Dome Mosque, the Shamsiddin Kulol Mausoleum, the Malik Ajdar Mosque - are covered in various scientific articles, developments and research works on the history of Kesh - Shahrisabz. However, in addition to these objects, the settlements located in the old part of the city are historical objects, which were formed under the influence of climatic and cultural aspects of construction. Although most of the settlements are not architectural monuments, but with their planning solutions, they reflect the ancient traditional plan of the settlement, embody the scale and volumetric characteristics typical of the Middle Ages, and architectural values. Such a group of dwellings can be used as a museum-ethnographic zone, which is reflected in the image of traditional folk settlements against the background of restored castle walls, cleared of low-value buildings in the area. This practice of restoring the medieval habitat of the past is used in many countries around the world. Unfortunately, the architectural monuments are in a difficult situation and are surrounded by various commercial and catering facilities, without taking into account the protection zone of the monuments. One of the architectural monuments of Shahrisabz, the Oksaroy is a great medieval architectural monument. Now only two powerful pillars of the huge roof have survived. But oriental authors have left a description of his original appearance. Nizamiddin Shami wrote: "His roof and arches were brought to Ayyuk (the star), so that no one in the world had ever seen or heard of a building like him." Sharafuddin Ali Yazdi described the Oksaroy in a more luxurious way: He built a fortress for the city and completed it in a hurry. Hafiz Abru wrote: "They built a great palace in honor of His Majesty, which is now known as the Oksaroy." It is a majestic building, or palace, in the sense we now understand.

The art of calligraphy has a special place in the architectural decoration of the Oqsaroy. This art has become an important part of the decoration of architectural structures. There are two main types of Arabic writing in the Oqsaroy: Kufic and Nash. Kufic letters are straight-line and angular. The letters of the Nash letter are silent. Suls, muqaqq, basil and other letters were also used in the decoration of the Oqsaroy. Masson read the inscription, which is preserved in the chain of the western pillar of the second arch, that the decoration of the Oqsaroy with vinegar was done in 797 AH, and that the architect was Muhammad Yusuf Tabrizi. This inscription was repeated twice before the Oqsaroy, in the XI-XII centuries a palace of

Termezshahs similar to it was built. The history of the ruler's palace in the Shahri Ark, built in the 11th century during the Seljuk rule, also represented the Oqsaroy. The Oqsaroy was, of course, one of the palaces of political, administrative and ideological power. The palace is located within the city due to the same service function. Not only was the exterior of the palace magnificent, but the interiors were lavish. According to the architectural remains of the entrance roof, the courtyard floor, the Oqsaroy was a unique tower throughout the Central and Middle East. The size of the palace amazed the contemporaries with its luxury. Amir Temur played an important role in the construction of the palace, and the building he was going to build was intended to demonstrate his power and authority. After all, it is not for nothing that the side wall of the main pillar is inscribed in capital letters: "If you doubt our strength, look at the buildings we have built!" The community-religious zone of Shakhrisabz In the south-eastern part of the city large mausoleum complexes were built in the XIV-XV centuries. The most famous of these are Dor us-siyadat and Dor ut-tilovat. A complex of mosques, madrasas and mausoleums built by Amir Temur for himself and his descendants.

There are several legends and myths about the construction of the monument, one of which says that when Sahibkiran Amir Temur planned to build a majestic palace in Kesh, he called the chief architect and told him his opinion. Then the chief architect asked them to take him to the treasury, and in front of Timur's eyes he mixed gold with mud and made some bricks. The architect says that the foundation of the building will be made of such bricks. The architect returns the bricks to the treasurer, seeing that Temurn's actions and words have been quietly heard. Timur asks the architect to comment on his work. In response, the architect wants to see how strong Sahibkiran's desire to build a huge and beautiful building is, and to make sure that Sahibkiran agrees to these costs, even if it costs a lot to build. He said he had died. According to another legend, when the main part of the Oqsaroy building was completed, Amir Temur immediately rushed to the chief master, telling him to decorate the building with tiles. As the master hurries on, he hangs a chain on the wall of the central dome that is the height of a man, but does not touch the ground, and stumbles. The initial cladding and decoration of the Oqsaroy building will be suspended until a suitable person can be found to replace the master. Two years later, the master returned and went to the Oqsaroy. The master checks the chain he left at the Oqsaroy and makes sure it goes down a bit. He then went to Sahibkiran and asked permission to start decorating the building. To the master's question, "Why did you run away?" Until then, it is not possible to carry out decorative work on the building. Even when decorated, there is a risk that they will fall off later. And you had a strong desire to finish the building quickly, and I was helpless, so I did it. For two years, the building collapsed under its own weight, lay flat on the ground, and now it is easy to continue the decorative work. "

Construction of the palace began in 1380 and was completed in 1386, but its finishing work lasted until 1404. This magnificent palace was built in memory of Takinahotun, the mother of Amir Temur. Only a part of the monument has survived to our time. Well-known craftsmen from Khorezm, Iran and other countries took part in the construction of the palace. For example, in the decoration of the domed arch, the name of the master of stone carving - Muhammad Yusuf Tabrizi is repeated twice. The unique architectural masterpiece, built over 20 years and now in a state of disrepair, still amazes visitors with its luxury and splendor. The building was originally 73 meters high. The water in the small pool at the top of the palace roof flowed through lead pipes through a wooden threshold and formed a waterfall that fell to the ground. An artistic and architectural solution was developed for the palace, which included water treatment, air exchange, lighting and lighting of shady places. Golden sand was used in the construction of the foundation of the Oqsaroy. The foundation was located at a depth of ground level and consisted of several floors, which included complex methods for the strength and moisture resistance of the building. ornate ornaments, Islamic patterns interpreted in the style of "girihi", gave the building a glorious and magical meaning. In the form of a hexagon in front of the front dome, the Arabic inscription "Justice is the foundation of the state and the motto of the rulers" is repeated six times. On the elongated front wing of the Oqsaroy, in the Arabic Kufic style, are inscribed the wise sayings: "If you doubt our greatness, look at the castles we have built," There was a pool in the middle of the palace, in front of which was a domed hall for guests, a small room for advisers, luxurious porches in the courtyard, and inside the palace was the harem and the residence of the emir. the symbol of the state of Timur is depicted in the form of three rings. Inside and on the sides, there are domes, and in the corner towers, there are silent patterns in the form of brick shields. These patterns are

made of polished bricks and zirconia and painted in turquoise. Together, they create a light blue composition of ancient Sufi writings.

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