

# Processes of Architectural Formation of Registan Square in Samarkand

Mamatmusaev Toxir Shaydulovich<sup>1</sup>, Juraeva Elvira Elmurodovna<sup>2</sup>

<sup>1</sup>Architecture and Construction Institute in Tashkent, Doctor of Architectural Sciences

<sup>2</sup>Samarkand State Architecture and Civil Engineering Institute, independent researcher

**Abstract**— The article analyzes the origin and development of the Registan Square in Samarkand. Registan Square is a unique and appropriate mirror of the famous Samarkand, the capital of twenty-seven states united by Amir Temur, recognized as the most beautiful on Earth. Registan Square was formed during the reign of Bahodir Yalangtosh. The word "registan" is derived from Persian and means "sandy place", "reg" - sand, "iston" - a place to stay. Based on historical data and clear scientific evidence, it can be said that a large canal flowed from here to the south-east, to the north-west, and after a while the canal dried up, leaving a sandy place in its place. It is on this basis that the word "Registan" is derived.

**Keywords**— Registan, madrasa, square, chorsu, historical city.

## I. INTRODUCTION

Substantiation of the topic of the article and its relevance. Thanks to our independence, the existing architectural monuments in various regions and historical cities of the country have been preserved intact and repaired in order to pass them on to future generations, conservation and their use for modern social purposes, their adaptation to these needs, beautification of their environment, as well as the protection of protected areas, a number of urgent issues are being addressed and implemented. The shrines of Imam al-Bukhari, Imam Motrudi and Shahizin in Samarkand, the architectural complexes of Bahovuddin Naqshband, Chorbakr and Masjidi Kalon in Bukhara, the monuments of Ahmad Fergani and Burhaniddin Margilani in Fergana, Hakim at-Termizi and Imam at-Termizi in Surkhandarya, the work done on the Ichan Qala monuments in Khiva, the Dor ut-tilovat in Shakhrisabz, the Blue Mosque, the Odina Mosque and the Blue Dome in Karshi, the Hazrati Imam architectural complexes in Tashkent and dozens or even hundreds of other monuments is remarkable.

Indeed, the preservation, repair and proper use of historical monuments of the past is a multifaceted field that requires a very complex, delicate taste and skill, deep knowledge and experience, high potential and, if necessary, spiritual purity. "There is no secondary or tertiary work in this area," he said. Because this is an issue related to the historical memory, national identity and spirituality of our people," said the first President Islam Karimov.

Another subtlety of this topical issue is the study of architectural monuments and urban planning objects, which have not yet been sufficiently studied in the field of architecture, but have survived to the present day, and their popularization among the people. Is an important, scientific and practical task. For example, only a small number of intellectuals and experts in the field know about the extent to which Registan squares were formed in the past, and what their original state was. Because most of them have not been preserved before us, today only the Samarkand Registan has survived, but in other historical cities of the republic there

were areas like the Samarkand Registan. Unfortunately, many of them have not survived to our day. This article is devoted to the study of the initial state of the Samarkand Registan Square.

During the reign of Amir Temur, the current Registan Square was replaced by a central market. Since that time, Samarkand has been known around the world as a world-famous center of science and crafts. Wise people from seven climates came here and gathered around Mirzo Ulugbek. Numerous pilgrims and merchants who came to the mausoleum of Shahi Zinda visited the city and bought the famous Samarkand paper and many other unique handicrafts, as well as a number of unique goods. During the Timurids, the city was entered mainly through six gates: Furuza, Sozangaron, Korizgoh, Chorsu, Shaykhzoda and Ohanin. The streets in the main radial direction intersected in the city center, and these places were very crowded. Registan Square is also here, where Mirzo Ulugbek built several complex buildings. Along the main streets of Registan, there were markets, stalls, and handicraft workshops. More than a dozen large parks were built along the entrance gates to the cities. Thus, everyone who came to Samarkand felt that he was coming to a paradise through the unique gardens. "Boburnoma" tells about the alley built by Amir Temur on such a distance, where poplars are planted on both sides. Large pools have been built in the city, surrounded by mosques, shrines, minarets, rooms, schools and more.

Crafts and trade are well developed in Samarkand. Large open spaces inside and outside the city were needed to organize them properly. The Spanish ambassador here, Rui Gonzalez de Clavijo, wrote of the open spaces: There are many squares in the city where meat, chicken and poultry, bread and fruit, etc. are sold. Everything is top clean and tidy. The squares are crowded day and night and trade is booming. In Samarkand, a variety of products imported from China, India, Tatarstan and other places or produced in Samarkand itself are sold every year. Since there were not enough places in the city to sell all the produce, the king ordered a large trade to be held throughout the city, and trade stalls to be set up on both sides of it. This road will be closed and windows will be left in some places for light to fall and air to circulate. Pools

will be built at certain distances along the road" [2, pp. 100-101].

During the reign of Amir Temur, the Samarkand fortress was enriched by the construction of many historical monuments. Among them are the legendary Amir Temur Mosque and the Bibihanim Madrasa in front of it, the Prince Muhammad Sultan Madrasa and Khanaqah, the Gori Amir Mausoleum next to it, the Ruhobod Mausoleum built on the same axis as the monument, and the Nuriddin Basir Mausoleum built inside the fortress. However, Samarkand lacked a major architectural and organizational center. And this issue was solved by Mirzo Ulugbek. In the first years of his reign, he began to beautify the Registan Square, where the whole and unique architectural idea was embodied. The process of formation of the "sandy place" in Samarkand began during the Mongol invasion, ie at the beginning of the XIII century. Prior to that, the area where Registan was located was the beginning of the famous aqueduct "Joyi arzis", which was called "sarduvonik". Until the time of Amir Temur, this area, located at the intersection of six main roads from the city gates, was not architecturally arranged. The mosque on the south side of the area, which was intended for the people of the city, was almost destroyed, but during the reign of Amir Temur, the construction of the mosque began quickly. As well as a domed shopping mall near the Registan was built by the Tuman aqa and given to the waqf, that is, to the property of the believers. Mirzo Ulugbek asked the architects to create a rectangular square in the center of Samarkand, surrounded by magnificent buildings along the perimeter.

In the geometric center of Gissar there is Registan Square, which is its public center. This area is located near the intersection of the main roads of the city. We read about the image of Registan in the XV century in "Boburnoma": Among the buildings of Ulugbek Mirzo there is a madrasah and a khanaqah inside the Samarkand fortress. The dome of the khanaqah is a very large dome, and it is said that there is no great dome in the world. He also built a good bath in this madrasa and khanaqah, Mirza is famous for his bath, he made carpets of all kinds of stones. I don't know many baths in Khorasan and Samarkand. He also built a mosque to the south of this madrasa, which is called Muqatta. In this respect, Muqatta says that they cut the wood of the continents and put Islamic and even patterns, and the finished walls and ceiling are this moss. The qibla of this mosque is the madrasa and the safi is this algae. The direction of the qibla of this mosque and the qibla of the madrasah were followed by the astrologer [p. 5, p. 45]. The madrasah and khanaqah built by Mirzo Ulugbek were the basis for the creation of a magnificent complex on Registan Square.

History testifies to a number of monuments built by Mirzo Ulugbek, but they have not survived. In the 15th century, Mirzo Ulugbek's buildings surrounded the square on three sides. Construction began in 1417, but before that there was the problem of preparing a master plan that included the designs of the buildings, as well as the construction site. This was hindered by the team built by Tuman Aqa. The point is that according to Muslim law, the property of the waqf could not be destroyed, sold or appropriated. But Samarkand

residents have found a way to do it. Elsewhere, a similar team was proposed to build and dismantle the first, and the plan was carried out. Along with Tim, the small shops at the intersection of the six roads were also demolished. The construction of the Registan began with the construction of the Mirzo Ulugbek Madrasah, and the construction work that completed the western side of the square was completed in 1420. In front of the madrasa, on the east side with it, a khanaqah was built on the site of the Telpakfurushon timi, which had been demolished according to a document of 1425, on a single axis. On the north side there was a caravanserai called Mirzo Ulugbek. On the south side, two mosques were built. One of them was rebuilt on the site of the city mosque, which was destroyed in the XIII-XV centuries, more precisely, it was rebuilt. Next to it, by order of Mirzo Ulugbek, a small but luxurious Muqatta mosque was built. A Mirza bath was also built near Registan. One of such constructions was Masjidi Muqatta, located to the south of Mirzo Ulugbek madrasah. The walls and ceilings of this building were decorated with beautifully carved pieces of wood. The altar of the mosque was located in a clear direction towards Mecca. There is information that the second mosque of Samarkand was built in the 16th century during the reign of Mirzo Ulugbek. The location of this mosque is not clear. He built a magnificent bathhouse near the madrasa-oliya and the khanaqah. It was known as the Mirza Bath.

Where was the bathhouse close to the madrasa and the khanaqah? - Masson in his research. He developed a plan for the location of 16th-century buildings in the Samarkand Registan and placed the Ulugbek Bath on the west side of the Muqatta Mosque, southwest of the present-day Ulugbek Madrasa. This research is further substantiated by the findings of archaeologists in 1974. Due to the coexistence of various natural building materials such as marble and limestone among the finds, this indicates that this bath is not an ordinary bath, but one of the ceremonial baths built with special care [4-ed., Pp. 34-37].

Of all the buildings named in historical documents, only Ulugbek Madrasa has survived, and the rest have been replaced by new buildings over time. Thus, in the south of the XVI century appeared Abusaid madrasah, which had the mausoleums of the Shaybanids of Samarkand. In the 17th century, by the order of the great Yalangtosh Bahodir, the Tillokori madrasah was built on the site of the caravanserai, and the Sherdor madrasah was built on the site of the Mirzo Ulugbek khanaqah. Registan has survived to the present day in the form of these three madrasas. The Registan ensemble belongs to the "open field" style.

The governor of Samarkand, Yalangtoshbi Bahodir, built two beautiful, luxurious and glorious madrasas. The construction of Sherdor Madrasah, built on the opposite side of Ulugbek Madrasah, began in 1691. The architects who created this madrasa project tried to make it look like Ulugbek madrasah in every way. Due to this, the height of the roof of the Sherdor madrasah, its blue domes and majestic minarets resemble the Ulugbek madrasah built in the 15th century.

But it would be unfair to call Sherdor Madrasa, built two centuries after Ulugbek Madrasa, a replica of it. However, the

tiles and decorations of Sherdor Madrasa are unique. Also, the courtyard of Sherdor madrasah and the rooms in it differ from Ulugbek madrasah by their architectural solutions. The lion on the roof of the Sherdor Madrasa, the sun with a human face on his back, and the frightened Ohu looking back also add to the beauty of the madrasa.

The debate over what philosophical idea the images of the Sun, Lion, and Ohu represent has not yet been fully resolved.

The names of the master architect Abdul Jabbar, who built it, and the master Muhammad Abbas, who created the architectural ornaments, are forever engraved on the walls of the Sherdor Madrasah. On the walls of the madrasa, the name of the governor of Samarkand, Yalangtoshbi Bahodir, who built it, and the mahdia inscribed in his name are also preserved. At the time of its construction, this madrasah was popularly and in documents called the "Great Madrasah of Yalangtoshbi", but in later times it was incorrectly called Sherdor.



Fig. 1. Reconstruction of the Samarkand Registan in the XV century (Student: Ziyatov ZA Supervisor: Ph.D. Mamatmusaev T.Sh.)

The third madrasa built in Registan Square is Tillakori madrasa. This madrasah was also built by Yalangtoshbiy Bahodir and according to historical sources, it was built for 17 years. The roof of Tillakori madrasah is as high and glorious as that of Ulugbek and Sherdor madrasahs. By the 17th century, the Amir Temur Mosque was in a state of disrepair, and the Aliko Kokaldosh Mosque in Registan was completely destroyed. Therefore, the people of Samarkand needed a new mosque. Realizing this, Yalangtoshbiy Bahodir decided to combine a luxurious mosque in the madrasah to be built. The architects understood the ruler's intent well and moved him into the project. The courtyard of the madrasah was also built to be convenient for worshipers who come here to pray. Its walls shine because so much gold has been used to decorate the mosque and madrasah. For this reason, during the construction of this madrasah, despite the fact that it was called "Small Madrasah of Yalangtoshbiy", it was later renamed "Tillakori". Tiles and tiled panels on the walls of the Tillakori mosque madrasah are unique and unique in their beauty (Figure 1).

## II. CONCLUSION

Today, there are more than seven thousand monuments in the country, including more than 4,300 archeological

monuments, more than 2,100 architectural monuments, about 700 monumental art objects, about 400 attractions under state protection. Among these indicators, Samarkand region has 927 cultural heritage sites, of which 163 are architectural structures, 683 are archeological monuments, 61 are works of ancient art, and 20 are shrines.

At the end of the study, a graphic design proposal on the state of the Samarkand Registan in the XV century was developed. The science of architecture of our republic and the architectural monuments that have been preserved for our people from the past to the present are well-known and popular. These include palaces and arches, mosques and madrasahs, caravanserais, commercial buildings, mausoleums and khanaqahs, and minarets. However, it is planned to study the original condition of such monuments and solve the problems of their graphic restoration and conduct scientific work. In this scientific work, such unique architectural monuments that have not reached us have been included in the research process, which have been studied using existing written historical sources, the method of graphic reconstruction and modeling of those monuments. This is exactly the novelty of the study. The expected result is the introduction of historical monuments that have not been preserved before us into scientific circulation and their study, enriching the history of architecture of Uzbekistan from a typological, morphological point of view and popularizing it among the people.

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