
THE ROLE OF ASHTARKHANI RULERS IN THE CONSTRUCTION OF RELIGIOUS AND EDUCATIONAL STRUCTURES

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ABSTRACT: Architecture is one of the integral parts of the material culture created by our ancestors since ancient times. This field represents the construction art of various structures and buildings of a certain nation, both now and in the past. It is the field of architecture that embodies the nation's unique history, socio-political power, and culture, as well as religious and worldly views and lifestyle.

KEYWORDS: Mausoleum, architectural monuments, Balkh region, khanates, drum house.

INTRODUCTION

In the history of our country, this industry has developed in its own way for several hundred years. Even during the period of the Uzbek khanates that arose in the 16th century, the architectural culture did not stop growing. True, during this period there were constant wars between the three khanates and in the internal political life of the khanates. This had a negative impact on the development of architecture, as well as other areas of culture. Despite this, the architectural traditions of Central Asia did not stop even during the Ashtarkhanid period. Abdulaziz Khan madrasa, Ubaidullah Khan madrasa, Baqi Muhammad Khan mosque, Ubaidullah Khan mosque, Subhanquli Khan's pool built in Registon by Ashtarkhani rulers in Bukhara, Dar-ush healing madrasa in Bukhara, Nadir Muhammed madrasa in Balkh, Subhanquli Khan madrasa, buildings in Balkh arch, mosques, dome over Hazrat Ali's grave, the courtyard built by Imam Qulikhan in Medina, Nur information about silver and gold wooden steps used for the threshold of one of the gates at the entrance to the Kaaba is recorded in historical sources.

The Main Findings and Results

Ashtarkhani ruler Vali Muhammad carried out a number of works during his tenure as governor of Balkh region. For example, a number of waqf properties are donated to Holy Shrines. For example, he allocates waqf properties for the mausoleums of Khwaja Ukkashah and Sheikh Khwaja Porso.

Especially important are the waqf properties allocated by him for the mausoleum of Khoja Khairon. Also, on the way to this mausoleum, the street named "Khiyoban" was leveled, and ponds were built for pilgrims to rest. Wali Muhammad personally supervised the execution of

these works. For this reason, the historian Mahmud bin Wali described him as the architect and master craftsman of the mausoleum of Khwaja Khairan [1].

A lot of works were done in the field of architecture during the time of Imam Quli Khan. He tried to improve the internal situation of the country while managing the khanate for more than thirty years. During this period, in 1617, Imam Quli Khan built the Poyandabi Mosque in Registan Square. In 1637, Mag'oki Korpa Mosque was built [2].

During the reign of Nadr Muhammad, although his political influence was not as great as that of Imam Quli Khan, he did a lot of work in the field of country development and architecture. For example, during his time, a madrasa was built in the province of Balkh, and around the madrasa, he built gardens, buildings in the arch part of Balkh where the ruler lives, the dome of Hazrat Ali's tomb, etc [2. 273].

At the time of Abdulaziz Khan, there was a sheep market in the northern part of Registan square. By his decree, a large madrasa was built instead of the market. Later, this madrasa was called "Madrasayi bazari gosfand". This madrasah was later destroyed in the 1930s and 1940s. Abdulaziz Khan will also repair the Jame' mosque located between Sheikh Jalal and Karakol gates [3].

At the same time, Abdulaziz Khan built a number of madrasahs in the southwestern part of Bukhara in the 50s and 70s of the 17th century. For example, Khiyabon madrasa was built in 1654-1655, and Joybori Kalon madrasa in 1670-1671.

In order to leave a name as a righteous king, Subhonquli Khan carried out several improvement works in the country. For example, many architectural monuments in Bukhara and Balkh. In particular, he builds a madrasa in Balkh, a Darush-shifo madrasa in Bukhara, and a large pond in the registon area of Bukhara. Also, in 1683, Salomkhana and Jame' Mosque were built in Bukhara Arch, Charbog in Aminabad [4] and built a drum house at the top of the Ark. He builds more than ten madrasahs in the city of Bukhara itself [5].

During his time, a number of religious monuments were built in Balkh and its surroundings. Muhammad Yusuf Munshi writes that in the ancient part of Balkh, a magnificent residence of the ruler was built inside the arch, where there was a road leading from Shahri Dorun to a separate gate called "Darwazai Ark". Also, Subkhanqulikhan built a 60 gas high building decorated with gold and lapis in Balf Arch. This building was distinguished by its perfection and grandeur. According to the historian Muhammad Momin, the territory of the arch consisted of several courtyards, houses, porches, etc.

CONCLUSION

At the end of the 17th century, Subhonquli Khan built the highest and widest madrasa in Balkh. Information about this is given in the foundation charters of 1686-1687. According to these documents, this madrasa was built mainly of baked bricks and stones. It also had high arches, two large domed buildings with a central courtyard. The first of them is designed for spectators, and the second is designed for praying and serves as a mosque. Including the upper and lower floors of the madrasa, it had a total of 150 rooms. All expenses of the madrasa are covered from the waqf properties. Below we will briefly touch on some of the religious and educational buildings built by the Ashtar Khan rulers in the Bukhara Khanate.

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