

## THE ROLE OF ASHTARKHANI RULERS IN THE CONSTRUCTION OF PUBLIC AND ECONOMIC STRUCTURES

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**ABSTRACT:** In this article, public and economic structures built by Ashtarkhan rulers in the Bukhara Khanate and their role in social and economic life are highlighted.

**KEYWORDS:** Ashatarkhani, Labi pool, Kokaldosh, Joybori Kalon.

### INTRODUCTION

In the Bukhara Khanate, under the rule of the Ashtarkhanids, the khans pay special attention to the cultural life of the country. Although there were many wars for the integrity of the state, the khans, along with large landowners, officials, tribal leaders, sponsored the construction of mosques and madrassas and similar structures, which arose from the social environment of the time for the rise of the cultural sphere. sponsored the construction of facilities. Despite the frequent changes of dynasties in Bukhara, the buildings built in the city kept changing in terms of their prestige, decorative styles, and aspects of use. Especially in the cities of Bukhara and Samarkand, the previously existing traditions were used in the architectural buildings and some changes were made to them. “The use of glazed brick fragments continued to be used in the decoration of the exterior and interior of buildings” [1]

Bukhara retained its status as the capital even after the Shaibani dynasty abdicated and representatives of the Ashtarkhani dynasty came to power. Urban planning and architecture in the territories under the control of the Bukhara Khanate have developed considerably, although not with the previous magnificence. “Many educational and administrative buildings, including mosque, madrasa, caravanserai, bazaar, houses and baths will be built. Except for some changes in their appearance, the tradition of earlier times existed” [2. 168-169]

### THE MAIN FINDINGS AND RESULTS

During the period when Bukhara was the capital of the khanate, separate schools of architecture were established, not only in the capital, but also in other cities. During this period, the buildings built by representatives of the Bukhara school of architecture have a special uniqueness. They did not repeat each other. That is, each one was built on the basis of a separate geometric drawing. Interior parts of architectural structures were a source of development for new constructions, and this tradition was transferred to historical monuments of the next period [2. 170].

Labi Hovuz ensemble, which is considered a beautiful composite view of Central Asian architecture, consists of several historical architectural structures. Kokaldosh Madrasa is the first

to be built among the buildings of the ensemble. In 1569, Shaibani ruler Abdulla Khan II decided to build a large madrasa in Central Asia. Based on this situation, state official Qulbobo Kokaldosh headed the construction works. The building is considered the largest among Central Asian madrasahs and includes 160 rooms. However, this educational building was built with two domes in order to save money and accommodation. The building is decorated with mosaics and majolica according to the architectural rules of its time. There were mosques and cells in the interior. But at that time he had not entered the form of an ensemble [2. 171].

In the middle of the XVII-XVIII centuries, during the rule of the Ashtarkhanids, architecture also developed in its own directions. Many mosques, madrassas, bazaars, caravanserais, rabots, baths, cisterns and other architectural structures will be built in all regions of the country.

The magnificent monuments of fine art and architecture of the first half of the 18th century have not yet been fully preserved. Built in 1712 on the western side of the Bukhara Registan, the Bolohovuz Mosque is one of the largest constructions of this period. In the second half of the 17th century, a number of construction facilities were completed in the southwestern part of Bukhara. Khiyabon madrasa in 1654-1655 and Joybori Kalon madrasa in 1670-1671 are examples of this [3]. Also, many structures were built in Bukhara, such as a mosque by Baqimuhammad Khan, a hospital by Subhonkulikhon, an architectural complex consisting of a mosque and a madrasa by Nadir Devonbegi - Labi Hovuz. During this period, architectural structures were built in Samarkand, many of which have been preserved to this day. In particular, the two large madrasahs built by Yalangtoshbi, one of the largest landowners in Samarkand, in Registan Square are noteworthy. One of these structures is the Sherdar madrasa opposite the Ulugbek madrasa, and they are similar in structure. The name of the madrasa is related to the image of two lions depicted on its façade [4].

In addition, during the Ashtarkhanid period, Nadir Muhammad Khan and Subhonquli Khan madrasahs, a number of palaces and palaces around Balkh, buildings in the Balkh Arch, Jame' Mosque, domes of Hazrat Ali's tomb and others were built in Balkh. These structures testify to the continuation of ancient traditions in the architecture of Transoxiana, despite the interwar and complicated political situation that existed in the country during this period [4. 402-403]. It can be seen from the construction of the above-mentioned structures that the architectural traditions of Transoxiana were preserved during this period.

The cultural life of the khanate did not stop even during the Ashtarkhani rulers. The Khans paid attention to the construction of facilities, the establishment of madrasahs, and the development of education in the country. The reforms he implemented served to improve the condition and cultural life of the population of the Khanate. These reforms were also reflected in the works written in the khanate in the XVII-XVIII centuries.

Although monumental constructions decreased by the time of Ashtarkhanids, the ensembles emerging in the central parts of the city were distinguished by their originality. In particular, the Labi Hovuz ensemble is a proof of our opinion. In 1651-1652, the number of double madrasahs in Bukhara increased to one with the establishment of the Abdulaziz Khan madrasa in front of the Ulugbek madrasa [5]. In addition, in 1617, the Poyandabi Mosque was built on Registan Square. In 1637, Magoki Korpa Mosque was built. Many structures were built during the rule of the Janyans

in Ark fortress, which is considered the residence of the ruler. There is enough information about this in Nasir Khan Tora's book "Tahqiqoti Arki Bukhara". For example, the building of Marosimkhana, built during the reign of Abdulaziz Khan, and the buildings of the Jame' Mosque, built during the reign of Subhankuli Khan, are among them [2. 174].

During the reign of the Ashtarkhanids, special attention was paid to the construction of public and economic facilities in the country. During this period, several architectural monuments were built in Balkh and its surroundings. According to Muhammad Yusuf Munshi, in the ancient part of Balkh (Shahri Dorun), a magnificent residence of the ruler was built inside the arch, and there was a separate gate called "Darwaza-i ark" (Gate of the Arch) from Shahri Dorun. The author also writes that Subkhanquli Khan built a sixty gas high building decorated with gold and lapis lazuli in the Arch of Balkh. "Now this building looks strange (building) with its imperfection and grandeur", Another contemporary of ours, Muhammad Momin, wrote that "the territory of the arch consisted of several courtyards, rooms, porches, etc."

According to Mahmud bin Vali, in 1610-1611, another building - Davlatkhana (government building) was built, which was 50 yards long and 2 shariat yards wide, and occupied a large area with twelve passages on each side. In addition, 8 of them are designed for the general population. The walls of Davlat Khan are decorated with marble, and the interior rooms and corridors are decorated with paintings "so that they bite their fingers in amazement when they see the likeness of Chinese palaces and temples."

During the reign of Abdulaziz Khan (1645-1681) in the Khanate of Bukhara, there were some positive changes in the spiritual and cultural life. Among the architectural monuments built by Khan, one of the most famous is the Madrasah of Abdulaziz Khan, this building is considered a unique example of Central Asian architecture. This madrasah is distinguished by the fact that the exterior interior is made with a very delicate taste. The combination of colors that are close to each other creates a wonderful scene in the muqarnas. All decorations used in the madrasah can be considered an encyclopedia of the use of a combination of new and old methods. The reason is that the books of this wonderful and fascinating madrasah are decorated in three different ways. These are majolica mosaic, decorative majolica and geometric mosaic [2. 176]. The interior of the madrasa is decorated with suls script by the calligrapher Maulana Muhammad Amin. During the reign of Abdulaziz Khan, there was a Bazari gosfand (sheep market) on the northern side of Registon, and a large madrasa was built in its place, which is now called "Madrasai bazar gosfand" (this madrasa was built in 1930-1940 destroyed in -years). Shaykh Jalal will repair the Jame' Mosque in Joybor between the gates of the cities of Karakol [6]. Also, Abdulaziz Khan in Bukhara under his own name and Volidai Abdulaziz Khan, Tillakori madrasas in Samarkand were built during his administration [2. 175-176].

Many architectural monuments were built in Balkh and Bukhara during the reign of Subhankuli Khan, including a madrasa in Balkh, Darush-shifa in Bukhara, a large pond in Registan, Salom Khana and Jame Mosque in Ark, as well as a church in Aminabad. Khusuan, at the end of the 17th century, Subkhanquli Khan built a large and tall madrasa in Balkh, a detailed description of which is given in the foundation charter dated no later than 1694 and before 1686-1687. According to this document, this madrasa was "built of burnt brick and stone, and its outer and inner

courtyards were covered with burnt bricks. And it consists of lofty arches and vaulted niches, a majestic portal, a central courtyard, and two large domed buildings, one of which is for the audience, the other is on the side of it, and the main part is under the dome and the side rooms are adjacent to it, It is intended for performing prayers prescribed by the Qur'an and serves as a mosque, and also served as an auditorium". In addition, the upper and lower floors of this madrasa have 150 rooms. This masjid will be made available to all believers of Islam and these madrasas will be turned into a waqf with all their rights and properties for the benefit of students studying religious sciences.

In 1682, a special palace hospital "Dor ush-shifo" ("Healing place") was established in Bukhara. The establishment of this medical center is connected with the name of the ruler of Bukhara at that time, Subkhanqulikhan. The hospital was built by his order.

Subkhanquli Khan (Sayyid Muhammad Subkhanquli ibn Saidnodirmuhammadkhan) was a learned king who knew many fields of science. He was especially good at medical science. According to information, Subkhanqulikhan was also engaged in practical medicine. "Davo Maskani" was a two-story building, beautifully built based on the architecture of that time. Each floor consisted of 9 rooms (chambers) and auxiliary rooms. There was also a small outpatient clinic (ambulatory in modern language) attached to the hospital. A medical school was also opened at "Davo Maskani". In addition, a pharmacy and a library functioned as part of the hospital complex. The hospital was headed by Mirqosim Hakim, who was well-educated and well-experienced.

Medical school students have practical training in this "Davo Maskani".

those who passed. Experienced judges of that time served in the hospital and medical school. Among them, we know Khoja Amin Rais, Okhun Mulla Abdugafur, Hakim Khoja Yakub, Mulla Mirmuhammad. The "Davo Maskani" complex (hospital, pharmacy, medical school and library) is supported by income from foundation lands. From this account, allowances were also paid to medical school students.

The library of the medical school was rich in books. It contained the works of almost all famous Hakimplams, starting with Ibn Sina's Laws of Medicine. By the special order of Subkhanquli Khan, the books collected in the library were studied, and many of them were commented on. The necessary books for students have been translated into Uzbek. In the pharmacy, they mainly prepare medicine for patients who are being treated in the hospital. Two people worked there – "the manager of the pharmacy and his assistant" [7].

Incessant feudal conflicts, political disunity and wars with neighboring countries in the Bukhara Khanate led to the destruction of the country, the increase in the population of cities, the destruction of the irrigation network, the reduction of arable land and the increase of feudal exploitation. In the first half of the 17th and 18th centuries, the central government had practically no real power. The country was mainly ruled by representatives of the feudal-tribal nobility. The administration was in the hands of fathers and Uzbek tribal nobles, nomadic nobles who sought to escape from the center and were against the political unification of the country. These nomadic nobles plundered the settled population during internecine wars, destroyed their habitations, and subjected them to constant unbearable demands.

## CONCLUSION

Large cultivated lands were seized by settlers for pastures, and part of the settled, mainly Tajik population was forced to move to mountainous areas, as a result of which the area of agricultural culture was significantly reduced. This led to a deep economic decline and stagnation in Bukhara by the 18th century, especially to the decline of agriculture in the central regions of Central Asia, as well as a sharp reduction in the country's irrigation system.

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