

ARCHITECTURE OF TASHKENT REGISTON SQUARE

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Abstract: This in the article old of Tashkent city trade sold streets , markets and the Tashkent region formation stages wide light up given _ It is described as a major trade and craft center of the Tashkent oasis. During the Timurid and Shaybani dynasties, old and new urban and suburban markets functioned in Tashkent. In the center of the city, Chorsu Bazar on Registan Square continued to serve as the main market. Two more markets - Jangab on Old Juva Takhtapul street and Deep near the new fortress in Karatash district are small, and many interesting information about the old city of Tashkent with a great history, which in the following centuries became inter-quarter guzars, have been given.

Keywords: Daha, chorsu, madrasa, street-path, Chagatoy

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Introduction Registan (Persian - small stone paved place) is a central square in the cities of the Middle East countries, a place where people gather for various purposes. In many cases, they are built near the city arch or governor's palaces (Bukhara, Shahrisabz, Khiva) and they are of administrative and political importance. has. At first it was architecturally simple; Sandstones have been laid in this place, which is frequented by many people, in order to protect the soil from erosion in the summer and from turning into a swamp during the rains. It is distinguished from other open spaces by this feature. Later, with the passage of time, magnificent public buildings (jame mosque, madrasah, devan, etc.) were built around R., they were decorated with ponds and trees, and they took on a luxurious appearance. For example, the Bukhara region is located in the south of the arc. In the 10th century, this square was surrounded by the palace of the Somanites and the offices. History in the 20th century ovoid is the area around another buildings that's it done (not saved) . Shahrisabz Ri White of the palace in in the south was _ Opposite Rigistan (formed in the 16th century) in the late 19th and early 20th centuries area around Abdullah Khan madrasa , opposite Odina mosque There are also Chorivoi Madrasa, cistern , Hyp Madrasa , Oli Madrasa, bathhouse and Chorsu buildings was _ Kokan Rigistan Chorsu nearby located _ Khivada R. Kohna archpshk east to the side connection was _ Tashkent Rigistan Chorsu in the field formed (15-17 centuries). Khoja Ahror built Jome Mosque and Madrasa (1451) ensemble basis organize reached _ Later on Kokaldosh Madrasa and his nearby Beklarbegi madrasa was built (in 1835) (Soviet during broke thrown). Of these

inside the most great and complete formed without until us saved in Samarkand Registan ensemble _ [\[1\]](#)

Addition of Chorsu trade area

The main part is the Registan low plain in the area of Chorsu market, in the west of the old district. Juwa, by its very nature, was created as a place for settlement dwellers and herders alike to carry out trade transactions. Over time, this place became the center of the economic life of the surrounding lands. As a result of the addition of a permanent market in the area deep in the Chorsu region (called Registan), the roads from the surrounding large and small settlements were trampled. Gradually, a system of radial streets with canal crossings, bridges between rivers, and small hotels on the busiest roads was formed in the territory of the present city of Tashkent.

Despite the flourishing economic life of Shoshtepa and Mingurik urban settlements, trade continued in the Chorsu market. Here, the settlers were not limited by the trade lines, and sold a large number of rams, camels and horses brought from the northern nomadic regions. Residents of nearby settlements sold handicrafts and agricultural products to herders.



The market, which operated in the lower valley of Registan, gradually began to form as the center of gravity of the local and foreign population. Mountain-climbing population, as well as settlers with pack animals, as well as herds of livestock, in the following centuries, radial-ring roads of this area. laid a network of roads that became the basis of its structure.

Chorsu market was connected with surrounding cities and settlements according to the following scheme .

North Street (now Sag'ban Street)

led from Chorsu to Oktepa settlement (now *the historical part of Tashkent city*

ancient settlement) to Sagbon and the village of Khoja Farkhan-tepa located next to it. Karasaroy Street went from Chorsu to the village of Noroz Tepa, and then to Kulakli Tepa.

Takhtapul Street connects Chorsu with Oqata-tepa, and along it with a network of subsidiary roads to the large complex of Oqtepa. Yunusabad. The longest road artery connecting Chorsu with the villages of Aqqorgon-tepa and Yalangach-tepa was Karam ish street (a part of its western part was called Labzak). Later, this street went to the north-eastern regions, settlements Buzgan-tepa and Shor-tepa.

In the short part of Chagatoy (now Farobi) street, at a little distance from the road, the towns of Khiyabon-tepa and Shokhnishon-tepa were located, and at the end of this road was the fortified town of Oktepa. Chagatoy. The Kokcha street in the west of Chorsu led to the village of Oktepa, Kokcha, and then to the Uch-tepa group of settlements. To this day, Taukat-tepa and Tarnaush-tepa settlements have not preserved the well-defined road route that connected them with the Chorsu region in the Middle Ages. Maybe Childukhtoran is a hill

the street leading to the highest point probably went to these eastern lands.



Registan and Chorsu market in ancient times

Identify the medieval road and pedestrian connections between the area Chorsu and the larger settlement of Mingurik is not an easy task. In the cartographic materials of the end of the 19th and the beginning of the 20th

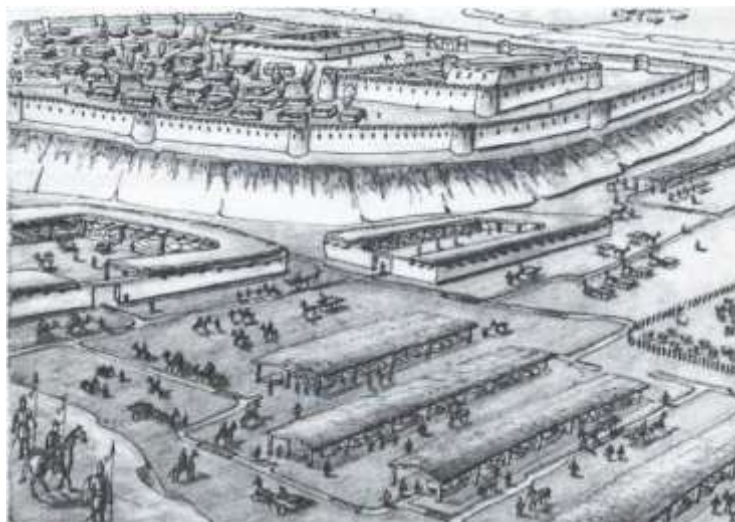
centuries, there are no traces of the streets connecting them. Perhaps the road that led from Chirchik intersection and Khanabad-tepa fortress to Koshkurgan village and then to Sarikol-tepa crossed the intersection of the Solar river and went towards Mingurik.

Two roads led from Mingurik: one along the street of Tosh Street (now Navoi), the other to the ancient settlement, then passing through the intersection of the Ankhor canal, leading to the Khadra region along the crooked streets and roads. , Samarkand Darboza connecting Chorsu and Shoshtepa in the southeast of Chorsu is the oldest street of Tashkent. Its first segments consist of two streets: Kazy rabad and Qazi rabad, which originated from the main caravan route in the north of Nauza Choch (now Chashtepa street).

In the entire distance of these roads, from Shoshtepa settlement to Chorsu district, there were large and small villages, including: Teshik-koprik-tepa, Mozor-tepa and Eshon-tepa. Near this road, on its branch towards the Bossu River, there was a fortress with a temple - Oktepa. Plumber .

During the restoration of the early medieval road construction of Tashkent, the question of how to transport people and animals through many rivers and canals arose.

There are bridges built on major water arteries such as Salar and Burjar. These factors, of course, influenced the search for streets, creating curvature in their contours, and sometimes sharp



created twists.

_ The northern part of Chorsu market (Resgistan square) 17th century. In the distance on the hill (Old Juna Square) - the castle (Lrk) . reconstruction option. (P.Zokhidov)

The trade and craft functions of settlements were reflected in the planning of cities in the Islamic era. New building components were introduced here - cathedral and quarter mosques, madrasahs, residences - neighborhood. At the same time, market squares, a network of shopping streets with craft workshops,

caravanserais, and bathhouses continued to serve as the main center of economic life.

Binket, which appeared along the Great Silk Road, has long been a center of trade and crafts. According to Istakhri, Binket was a small market in Shahrستان. The main large markets were located in the region of Rabod. Perhaps the area of Chorsu was adjacent to the outer rabad of Medina, Shasha, and all the main trade operations of the region were there.

Chorsu Bazaar and its surrounding settlements served as the main trade and transit points in the Middle Ages, through which all the main roads of the surrounding lands and the Great Silk Road passed. A large number of cargo caravans going from the south to the north and back stopped at the hotels of the big cities.

Cattle breeders driving to sell land in a hurry could not bypass the territory of Chorsu market. Chorsu bazaar was a strategic crossroads, the main roads of this area connected radially from the Kazakh steppes and China from the north, Sogd and Ustrushona from the west, Fergana valley, Kashgar and India from the south.

Three large irrigation canals - *Jangab, Chorsu and Registon* - flow through Chorsu region. Trade shops and craft workshops were located in the hollow and were popular with the population. In summer, this flooded lowland was cool, but in winter, the hills surrounding the bazaar protected people and livestock from the wind.



Daha and gates of Kuhna Tashkent

It started from the left tributary of the Kaikovus canal (near Zarkainar Street); 2.5 km long. Imamsaib Mosque along Zarqaynar Street, passing through densely populated neighborhoods, flows into the Jangob stream. It got this name because it flows through the Registan market (now Chorsu) of Tashkent. At the end of the

19th century - the beginning of the 20th century, Uchkocha, Asuvot, Chuvalachi, Hasanboy, Sebzor, Chigitboshi, Okhunguzar-1, Okhunguzar-2, Okhunguzar-3, Fishtko'prik, Eski Jo'va , Haji came from street neighborhoods. In the part of the Registon stream that passed through the central market of the city, along the stream there were recreation areas, kitchens and teahouses. Settlements around the Bazar were located as follows: To the west of the Registon square - *Kalaykhana* settlement, which is a fortress (translated from Persian - a fortified castle) ; from the east - *Jangab Castle (code name)* with residential massifs in the Old Juva area ; from the northeast - the *Okhanguzar castle* (castle of iron craftsmen) and the residential area around it. On the north-western side of the market square, along the medieval Chagatoy (now Farobi) street, a large Sakichman (Xiebon) settlement was established. Craftsmen, people who worked in fields and gardens lived in this area.

about the nature of the buildings and the size of trade and craft areas of the IX - XII centuries . extremely stingy. It can be assumed that the order of the market, improved and adapted to the growth of the turnover, will be constantly changed.

The Registon trading area was a lowland space 300-400 meters long and 200 meters wide at its northern border, gradually narrowing to 50-60 meters towards the southern border of the market. This depression is surrounded on all sides by hills, sometimes steep. On the southern border, there is a continuation of the depression (50-60 meters wide), through which the Jangab and Registan canals flow. On the south side, the depression narrows to the size of a street and is connected to three highways - Beshagoch, Samarkand Darboza and Toshkocha (the name of these streets in the late Middle Ages) representing the passage to the market square. The very principle of establishing trade facilities in the Registan square is related to the centuries-old tradition of organizing markets at the foot of the ramparts, hoping to be protected in the event of an unexpected attack from the outside.

It is very difficult to determine exactly where the early Islamic trading shops, caravanserais, and handicraft workshops were located. Frame constructions of the bazaar dating back to the 9th-12th centuries, which were not in use, were demolished and restored without leaving archaeological traces. It can be assumed that the Chorsu trade facilities of this period occupied the middle and southern part of the Registan Square, along the horizontal mark of the northern edge of the market, which was higher and did not flood in the spring. the flood of the canals that flow from here . The northern, lower part of the Registon could be used as an open market area. Small and large cattle, horses, donkeys and camels are raised for sale in fenced pens.

Traditionally, several zones can be distinguished - *the residential massif of Qalakhon*, which is an area surrounded by strong walls with a fortress in the place

of the Qal'ai-tepa settlement (fortified buildings). , according to archaeological data, in the 9th - 12th centuries, this quarter was densely populated by people who worked directly in the market. On the southern slope of the Kalaykhona massif, there was an ancient bed. The Registan canal is connected to the Jungob canal through a short section. Here the craftsmen are metallurgists, The remains of slag found in the excavations near the bottom of the canal and the melted walls of the furnaces testify to the work of potters and glass blowers.



Chorsu market

The confirmation of the existence of a fortress wall around the fortress is the crowding of buildings on the borders of the residential area. Archeological excavations made it possible to determine the years before the Mongol invasion as the time when people's trade and craft activities disappeared in the area of Chorsu market. At the same time, the Qala-tepa fortress was destroyed, and its territory was used as a cemetery by the population in the following centuries.

The eastern zone occupied the territory of the highlands, which have been gradually mastered by people since ancient times. In late medieval written sources, this area was called Old Juwa. According to a number of scientists (V.Barthold, M.Masson), if Binket was localized in the old city, it could be a medieval Tashkent fortress. The word "Juvakhana" was interpreted by M. Masson as a corner guard tower of the castle. But it was one of the settlements adjacent to the ancient market. The word "Juva" is derived from the word "Jowa" and means market. Therefore, the name of the area is translated as *Eski Juva old market* , which is more suitable for the functional purpose of the area.

At the beginning of the Islamic era, the areas around Registan were actively built with religious objects . *The main mosque of the bazaar* may have been built on a hill to the southeast of the bazaar (in the late Middle Ages this neighborhood was called "Jam-madchit"). It was intended for the population living around the market, as well as merchants, artisans and merchants from different countries.



Registan of the area present area

The *urbanization process* of the suburbs north of Binket was influenced by the highways connecting Medina. Shasha "with the main market of the region. For example, in the 9th - 10th centuries, Shahnishin-tepa and Hazrat Imam settlements were established and they created

Crafts products are sold in Chorsu market. In particular, blacksmiths lived and worked in the village of Hazrat Imam (the medieval name of the massif).

With the development of the outer rabad, the increasing role of the Binket and Chorsu markets, the importance of Beshagoch, Kamalyon, Kokcha and Samarkand darboza highways (street names from the late Middle Ages), which connected the city dwellers with the countryside for the exchange of raw materials, crafts and food products, increased. Due to the flourishing of handicrafts and trade, the inhabitants of the surrounding settled villages moved to the free areas around Chorsu.

Samarkand Darboza Street served as a transport network between Chorsu Bazaar and Medina, Shasha." Remaining the main caravan route of the Great Silk Road, it served as a gateway to the settlements of the southwestern regions near Chorsu. The buildings here consisted of residential buildings with specialized production facilities for various crafts (for example, pottery).

Such plots were established on the southern side of Chorsu, along Beshagoch street and its branches - Ozhalyan and Kamolyon. This is confirmed by archeological findings in the area bordered by Darboza and Beshagoch streets of Samarkand. Local settlements and household items of the 10th-12th centuries are recorded here.

The shift of the urbanization process from the Binket area to the Chorsu market area is related to the change in the political situation in the region. The maximum prosperity of the Medina occurs during the Shasha "Samanid dynasty (10th century) and the planning of settlements around the Chorsu market is related to the 11th-12th centuries, where the Karakhanids and Karakitoys from Eastern Turkestan ruled. In the same centuries, the radial road system with its center in Chorsu district was fully formed.

There were three villages known as Binketda Ukhtepa (now the western part of Mannon Uyghur Street) along Kokcha Street, in the outer rabad area. Residents of these settlements, located on a densely populated and economically useful highway, produced agricultural and handicraft products for Binket city and Chorsu market.

During the advanced Middle Ages, Kokhcha (translated from Old Turkic - a settlement on a hill) appeared in place of these three settlements. The street connecting the village of Kochcha with the Chorsu market has been slightly changed - it has received the name of Kochcha.

In written sources, the city is described as a major trade and craft center of the Tashkent oasis. During the Timurid and Shaybani dynasties, old and new urban and suburban markets functioned in Tashkent. In the center of the city, Chorsu Bazaar on Registan Square continued to serve as the main market. Two more bazaars - Jangab on Old Juva Takhtapul street and Chukur near the new fortress in Karatash region were small and in the following centuries became inter-quarter guzars.

Outside the walls of Tashkent, near the gates of the fortress, market places were established. On certain days of the week, agricultural products grown from gardens and parks around the city, as well as small livestock and poultry were sold here. Outlying markets: Chagatoy market - along Chagatoy street, Sibzor market - along Takhtapul street, Middle Qatar Teryak market - along Shaikhontokhur street, Chagar market - along Beshagoch and deep streets, Bridge market - along Samarkand Darboza street. The large market of the country was considered Kumlyak market, located at the intersection of Karasaroy Street with the Kalkauz Canal and intended for livestock trade [Fig. 1. 2.35].

Description of the location of shopping complexes in the Chorsu market during the Timurid dynasty. The Shaybanites are not found in the sources. Today, they can be partially reconstructed based on fragmentary historical data, as well as the analysis of the detailed plan of the Chorsu market, photographed throughout the 19th and 20th centuries.

For example, it is known that in the 16th century coppersmiths were a major trade and craftsman who produced dishes, crockery and other household items. Ore was brought to Tashkent from the Chotkal mountains, it was crushed and re-melted. The availability of own raw materials made it possible to produce products sold in the market and even exported to other regions. In the 11th century, this row of coppers was located in the upper and middle parts of the market, at the intersection of the Jangob canal. It is possible that the choice of location for a number of copper workers in the Middle Ages was related to the need for the water

production cycle provided by the Dzhangob canal (for example, water grinders for ore).

Another line of trade - flour (un bazar) was located on the high square of the market (now the Children's World store is located here), which was also connected with the need to protect products from a humid environment.

According to the planned configuration, the trading lines of the market were linear, rectangular and trapezoidal. Most of the shops are located on the edge of the market road. Sometimes, for example, in the flour row, shops and warehouses are located along the perimeter of the yard, resembling a caravanserai.

Often, artisans worked and lived with their families in the market itself. For this, they built two-story buildings; below them were shops and workshops, and the upper floor was a residence. Such compound buildings were often built by iron craftsmen, who made and sold staples, horseshoes, scythes, and hoes.

and 16th centuries, Tashkent was a major center for the processing of cotton, silk, and animal skins. 2.39]. A large amount of textiles, ceramics, weapons and leather products were produced here. All these goods were sold in the market, in stores divided into specialized lines.

The relationship between the planning of the layout of shopping complexes and the specialized zones is created taking into account the compatibility of goods. The main criterion is proximity in technological production, as well as environmental cleanliness. For example, a number of coppersmiths bordered on blacksmiths, then gunsmiths and potters. The trade in textiles was approaching that of carpet and silversmiths.

Probably, in those years, merchants and artisans were united in associations that had their charter (resola) and an elected leader - a master.

Tashkent served as one of the crossing points of the caravan route in the Middle Ages. There were hotels in the city, ie. caravansary where goods are stored are inventoried for customs collection.

Caravanserais operated for various categories of merchants. For example, in Lyangar region there were houses and hotels that served as shelters for transit trade caravans. Nearby, at the gate of Samarkand, there was a gate of southern custom. Another customs office was established in the Karakamish settlement for goods brought from the northern regions.

Merchants engaged in trade in the city stayed in caravansary in Chorsu market area. Inventory of their goods and collection of fees was carried out in the caravanserai built in the old area. Juva (in the 11th century, this caravanserai operated in the Beklyarbek madrasa complex.)

Taking into account the stability of traditions in the placement of objects in the market and based on information from the middle of the XI and X centuries, it can

be assumed that it is in the XV-XVI centuries. For centuries, Chorsu caravansaries specialized in certain types of goods and, accordingly, merchants from certain countries and regions stopped in them.

By the beginning of the 15th century, the fortress (Ark) ceased to function in the Old area. Juva. Perhaps by the end of the 14th century, it did not meet the requirements of Amir Temur due to its small area (1.5 hectares) and the lack of direct contact between the ruling elite and the outside world, bypassing the city's residential areas. This was one of the reasons why the castle (Ark) was moved to the southern edge of the city, to the Karatash area.

The Old Quarter, which lost its purpose as an ancient fortress, soon became one of the neighborhoods adjacent to Juwa Bazaar, where residences were interspersed with caravanserais, craft workshops, and quarter mosques.

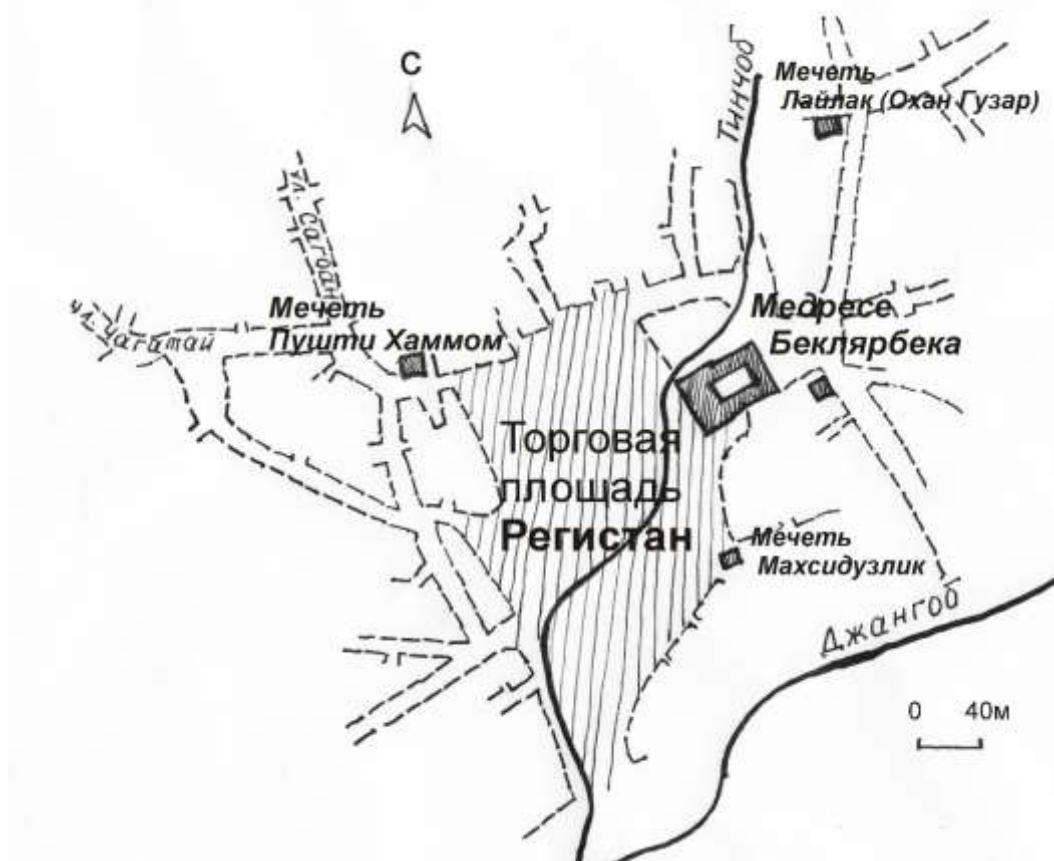
It is not yet known how many residential communities (mahallas) were created in the "former" Ark territory in the 15th-16th centuries. Each neighborhood may have occupied a limited area of the Old Juva, of course, has its own church mosque. The northern and western parts of the old are the most saturated with trade and craft objects. Adjacent to Juva, Sag'bon Street (now Sakichmon) and Registan Square. .

The middle of the 15th century - the beginning of the construction of the Khoja Ahror Madchit madrasa and the mosque of the Jami Cathedral in the Jam quarter. They were built along Gulbazar street at the expense of the great cleric Moveraunnahr, Sheikho Khoja Ahror Vali, a native of Tashkent region.

Khoja Ahror madrasa was built in front of the northern facade of the Vali cathedral mosque. A small (32x29 m) madrasa had a courtyard surrounded by cells. A modest entrance portal was created from the side of the street, marked by a dome above the vestibule [Fig. 2. 2.49, 2.50].

The architecture of the madrasa was somewhat ascetic. Its facades did not have plastic forms familiar to buildings of this type: corner towers - a bouquet, a barrier of an entrance portal.

These two religious objects - the Sobor Mosque and the Khoja Ahror Vali madrasa, located on the top of the Jom-Madchit Mosque, with high silhouettes of their domes, were visible from all highways leading to the center, and gave the city's development an oriental charm.



Religious buildings of the northern part of Registan

A century later (the middle of the 16th century), a new city planning authority of Chorsu region - *Kokaldosh madrasah* was built on the west side of the cathedral mosque. Structurally, the main facade of the madrasa was directed to the axis of Beshagoch Street and partially to Samarkand Darboza Street. The reason for this location of the building is probably the importance of the two streets as the main caravan routes leading to the Chorsu market. The western end of the madrasa turns to Chorsu Square, the entrance to the market, and its shopping rows begin.

Conclusion : We need to pay special attention to the radical reconstruction and improvement of the Old Town area, which is the most important part of the city of Tashkent.

The existing situation in the area of the old city, first of all, the state of road transport communications, the level of provision of drinking water, sewage, heat and electricity to residential areas, is to be taken into account to what extent it meets modern requirements, urban planning and sanitary norms.

In the implementation of the reconstruction works, the city of Tashkent, especially in its Old City part, aims to preserve the unique features and traditions of our national architecture, historical and architectural monuments that are a symbol of the cultural heritage of our people and have made a great contribution to the development of Islamic culture and world civilization. These important

directions should serve as the basis for the development and beautification program of Tashkent based on modern urban planning in the future. It should be noted that this program will be implemented step by step until 2020. It is planned to establish working groups for each of its directions, involving specialists, architects and designers, historians.

The most important thing is that we should never forget that Tashkent has an ancient and rich past, that cities with a history of 2200 years in the world can be counted on the fingers.

Even if years and centuries have passed, even if the old place has been destroyed, in such ancient cities, every person should always know and remember the old places and places without losing the sense of historical memory.

For example, studying the twelve ancient gates of Tashkent, ancient monuments and shrines, including specific information about the Tashkent Registan, and passing it on to our future generations is a sign of leaving a great wealth.

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