ORIGINAL ARTICLE

INTERNATIONAL JOURNAL OF ARTIFICIAL INTELLIGENCE

ISSN: 2692-515-x, Impact Factor: 9.23
American Academic publishers, volume 6, issue 01,2026

Journal: https://www.academicpublishers.org/journals/index.php/ijai

ARCHITECTURAL DEVELOPMENT OF BUKHARA DURING THE SHAYBONIY ERA (EXAMPLE OF ABDULLAKHAN II'S REIGN)

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Abstract

This article is devoted to the study of the architectural development and urban planning of Bukhara during the Shayboni dynasty, particularly under the rule of Abdullakhan II. The article provides information on cultural and educational constructions carried out under the guidance of Khoja Islam and Khoja Sa'd, including the Gavkushon and Joybor madrasas, the Minorai Kalon ensemble, trade domes such as Toqi Zargaron, Toqi Telpakfurushon, and Toqi Sarrofon, as well as the Abdullakhan and Modari Khan madrasas.

Keywords

Shayboni Era, Abdullakhan II, Architecture, Urban Planning, Madrasas, Jome Mosques, Trade Domes, Baths, Historical Monuments

Introduction. "During the Shayboni era, Bukhara, which became the capital of the state, turned into a city embodying the highest examples of literature, art, and architecture[1]. Ubaydullakhan and his successors, especially Abdullakhan II, saw significant development in construction activities.

Many architectural monuments built during the Shayboni period, including mosques, madrasas, reservoirs, baths, workshops, trade stalls, canals, and khanaqahs, are associated with the names of father and son Khoja Muhammad Islam Joybori and Khoja Sa'duddin. Khoja Islam's Gavkushon and Joybor madrasas housed a large library of 8,000 volumes. Under the leadership of Khoja Sa'd, in addition to caravanserais, madrasas, reservoirs, and baths, numerous mosques and minarets were built and restored across various regions of the Bukhara oasis (Qorako'l, Khoja Peshku, Zandana). Among them, the Gavkushon and Joybor madrasas in Bukhara, the minareted Jome Mosque of Khoja Kalon, as well as the Toshmasjid and Vang'ozi Minaret in the Vang'ozi village, have survived to this day as remarkable architectural monuments[2].

In the Persian work *Matlab ut-tolibin* ("The Aspiration of Students") by Abulabbos Muhammad Talib ibn Tojiddin Hasan Khoja al-Husayniy as-Siddiqi, valuable information is provided about the construction works in central cities such as Bukhara and Samarkand during the Shayboni era, including mosques, madrasas, and other buildings. The author highlights Bukhara's development as a religious and educational center, its cultural patronage, and the city's architectural appearance, emphasizing the cultural and scholarly importance of these constructions in addition to their political or religious significance[3].

Urban Development under Abdullakhan II. During the Shayboni dynasty, the Bukhara Shahristan (old city) was expanded, leaving the Ark within it. Abdullakhan reconstructed the city walls and gates multiple times. In the second half of the 16th century, the city was extended, and the western part, previously the property of Joybori saints, was also

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enclosed by a wall. Attention was paid to arranging buildings as ensembles, reorganizing the city structure.

For instance, five domed trade buildings were constructed at the main intersections: Toqi Ordfurushon, Toqi Zargaron, Toqi Telpakfurushon, and Toqi Tirgaron. The first and last of these trade domes have been destroyed in modern times, while the remaining three still stand, marking the city's main directions. Among them, the third dome, Toqi Zargaron, located at the ancient Shahristan intersection called Chorsu since the early 15th century, served as the goldsmiths' dome. South of Toqi Zargaron, the now-demolished caravanserai known as the Hind Caravanserai once stood. Further south was the Abdullakhan Tim, built in 1377.

Abdullakhan Tim street was lined with shops and workshops on both sides, connecting densely with the eastward streets leading to Bozori Kord Bathhouse and Toqi Telpakfurushon. Toqi Telpakfurushon stands out architecturally among the domes and other domed buildings. Its central dome rests on six piers, and light enters through specially designed openings between the dome and walls.

The northern corridor of Toqi Telpakfurushon includes small chambers with domes, gajjak vaults, and various architectural solutions. Another trade dome lies southeast, while Toqi Sarrofon (money-changers' dome) is smaller, constructed on four intersecting arches and topped with a main dome and eight smaller subsidiary domes. A staircase descends to the Shohrud canal from its northwest corner. The south side houses a bath, typical of medieval Central Asian architecture[4].

Bukhara Ark, trade domes, markets, and streets determined the main routes of the city. Among the ensembles formed in the khanate period, the Poi Minor ensemble is notable, consisting of the famous Minorai Kalon (built in 1127), the Masjidi Kalon (rebuilt in 1514), and Madrasai Miri Arab (constructed 1530–1536).

The double madrasa ensemble, Modari Khan and Abdullakhan madrasas, was built in 1566–1567 and 1588–1590, symmetrically oriented toward each other. Modari Khan madrasa has a simple appearance, while Abdullakhan madrasa consists of a complex series of interconnected cells. Its unusual architectural solutions indicate innovation rather than weakness in design. The main portal features two decorative towers, with façades, iwans, and classrooms adorned with glazed tiles and intricate carvings, reflecting the same craftsmanship as the Ko'kaldosh madrasa[4].

As academic V. V. Bartold noted, Abdullakhan was a great builder after Qoraxon Arslankhan and Amir Timur. The buildings he commissioned can still be found throughout the Bukhara region and up to the Syr Darya oasis.

Conclusion. The architecture of Bukhara under the Shayboni khanate contributed significantly to urban development, the diversification of building types, and the evolution of architectural and applied arts. This field offers rich potential for further scholarly research.

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