

THE ANCIENT BATHS OF SHAHRISABZ

B.B. Mamadiev

State Museum of History and Culture of Kashkadarya Region

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Abstract. Oriental baths occupy a special place in the lifestyle of the people of these countries. They are widely known from historical accounts and travelers' own descriptions that baths in the Muslim East, unlike European baths, functioned as a place of purification, recreation, and spiritual center. The Shahrisabz bathhouse was built in the traditional style of a medieval bathhouse. It was built in the XIV-XV centuries.

Oriental baths represent a special part of the material and artistic culture of Middle Eastern countries. They are widely known from historical records and travelers' own descriptions: "The number and quality of baths served as a measure of the city's prosperity and were certainly recorded in the descriptions of medieval authors [1].

In the East, baths were built in Syria in the 5th century BC, and Muhammad a.s. he is believed to have seen the bathhouse and recommended that it be built as a public household facility in all areas of the caliphate. Baths in the Muslim East functioned as a place of purification, recreation, and spiritual center, unlike European baths[2].

According to A. Metz, public baths were widespread in Persian cities as early as the 5th century. They were built during the reign of King Balash (484-488), then King Kubod. In the Middle East, such structures were very common during the early Islamic period. But from the end of the 10th century, their number began to decrease. At that time (X-XIX centuries), the staff of the bath consisted of at least five people: a bath attendant (hammomi), an attendant (qayim), a person who prepares dung (zabbal) for heating the bath, a guard (waqqas) and a seller of drinking water (saqqah) [3].

Here, public baths were not only hygienic, but medical procedures were also carried out, they were like a men's club, where they socialized over tea, discussed news, and made profitable deals. The architectural decoration of the bathrooms is of particular interest. Al-Masudi states that the wonderful animal al-Anqo, man, is often found in the bath the image of a bird with a face, an eagle's beak, two wings and arms can be found.

All these features were characteristic of many baths of Central Asia. About the medical procedures carried out in them in the 10th and 11th centuries, Abu Ali Ibn Sina notes, in particular, that this included not only healing massage, but also treatment with various herbs, infusions, etc.

In the work "Protecting Health", he gave various recommendations on the construction and decoration of baths, the composition of medicinal infusions, etc. In particular, he recommends that a good bathroom should have moderate temperature, light, a spacious dressing room, and pictures of "good work, immaculate beauty, lovers and beloveds, gardens, galloping horses, and wild animals" to maintain a healthy spirit [4].

In the 10th and 11th centuries, the Taraz bathhouse was closer in layout and architecture to the classical baths of Central Asia, and was a multi-chamber structure with a single heating system through underground fire channels. In the greenhouse, the heat release of the body partially stops, its temperature rises to 38°-39°. Oxidation process and metabolism in the body increases. Due to

strong sweating, the excretion of metabolic products in the body increases, and the functioning of the kidneys becomes easier. Under the influence of hot air, skin capillaries open and blood vessels expand, improving blood circulation. People with heart disease, atherosclerosis, aneurysm, hypertension, as well as children they are not allowed to use the greenhouse (steam room).

According to the information given by A.L. Kun, the second of the 19th century in Shahrizaz, there were 14 houses, 7 caravanserais and 2 baths. The Shahrizabz bathhouse was built in the traditional style of a medieval bathhouse. It was built in the XIV-XV centuries.

The bathhouse in Shahrizabz is believed to belong to the XVIII-XIX centuries, that is, the times when Shahrizabz begs ruled. But it is possible that this bathroom is much older than that. According to local information, the bath is 700 years old[5:123]. According to the structure and construction history of the bath, this building was built much earlier than the baths in Samarkand and Bukhara. Shahrizabz bath was famous for its "pain cure" at the end of the 19th century and the beginning of the 20th century. That is why the line of visitors to this bath is not interrupted. The bathroom is rectangular and extends slightly from south to north. Usually, in a building with a right-angled view, it is not possible to build a dressing room and other auxiliary rooms in any corner.

The total area of the bathroom is 22.5x15 meters. The buildings are placed in three rows across and four rows along the length of the building. At the entrance there is a simple and relaxing room, the relaxing room has a moderate temperature adapted to acclimatize the body to the high temperature. The bather usually passes from this place to the central courtyard, which is a square room with side-by-side chamfered open chambers and deeply carved niches. To the south is a laundry room with three more rooms, hot and cold water supply.

Correspondingly, there is a large water basin, which is connected to the laundries by Windows [6:1492-1495]. Water is brought to the containers from a well located in the southeast corner of the building. Under the building there were dense networks of 35-50 cm cross-section, through which smoke for heating moved. Laying marble stones on the floor and platforms of the building developed. The main rooms are covered with a shield dome. Such cases make it possible to say that the bathhouse is ancient, but not earlier than the 15th-16th centuries. In Shahrizabz there is another bath apart from this bath which has not reached our time [7:1-6]. Among the older population, there is general information that this bathhouse is located near the Bek Horde, only people connected to the Horde can enter it, and it is heavily guarded. The structure, period of construction and other necessary information are not found in historical sources either.

The baths have a dressing room, a large tea room, a massage room in the middle, and surrounding washrooms, which are covered by large and small domes. There were hot and boiling water in the pools made of brick and stone. The lower part of the rooms (poly) is heated with hot air. Moved from room to room [8:96-100] (the rooms became increasingly warm in the rooms of TOMOH). The gutters for the drainage of all the sewage of the bathhouse were made, and the surface of the ponds for fresh water and ash water (alkaline water) was covered with special water-resistant compounds ("dirt").

The walls are plastered with ganch, decorated with glazed ceramic rivets. All rooms of the bathroom had their own function. The central hall is preceded by three drawing rooms for washing the feet and acclimatizing to the heat. There were three rooms behind the central hall, a soap room. On the east and west sides of the hall were two deep massage rooms. The bathhouse in Shahrizabz was probably decorated in its time. The design and interior fittings of the Shahrizabz bathroom are carefully thought out. In order to preserve heat, it is made deep.

Shahrisabz baths are known for their "healing" properties as elsewhere, and people are known to come to Shahrisabz baths from various places for treatment.

In August 2014, under the leadership of A. Rayimkulov, the Institute of Archeology of the UZFA and the Amir Temur Museum of Material and Cultural History of Shahrisabz city conducted archaeological control and archaeological excavations in Shahrisabz city in August 2014. During the conducted research, 50-55 m east of the Shahrisabz city farmer's market, the remains of a 14th century bath were found (coordinates 39°3'14.49"N; 66°49'42.30"E). 4 rooms of the bathroom have been preserved. The structure was made of bricks on the basis of the perfect foundation prepared by the architects of that time.

In the construction of the bathroom, square bricks with dimensions of 24x24x4.5 cm, 24.5x24.5x5 cm, and 25x25x5 cm were used. The lower part of the washrooms in the bathroom has been preserved, that is, the existing part of the underfloor devices that allow hot air to circulate in the heating of the bathroom.

Bricks of this size were used in the construction of the Zarafshan and Kashkadarya oasis monuments in the first half of the 14th century, and they help to determine the period of construction of this bathhouse. Ancient baths built in the Middle Ages [9:121-123] were discovered in Afrosiyab in Samarkand, in the monument of Ahsiket in Namangan region, in the monument of Kuva city in Fergana region, in Bukhara and in Khorezm. In the 16th century built baths still exist in the cities of Karshi and Shahrisabz.

In the city of Shahrisabz, the remains of another bath belonging to the period of Amir Temur were discovered in 2002 on the south side of the Dorussaadat architectural complex. But the remains of the bath from the first half of the 14th century have not been found so far. Therefore, the discovery of the remains of this bath from this period is very important in the study of the architecture this period.

Archeological observation works were carried out in the southern part of Dorussaadat architectural complex by scientific staff of the Institute of Archeology of UZFA and the Amir Temur Museum of Material Culture of Shahrisabz city [10:128-131]. As a result of the research, the remains of Amir Temur and the Timurid era buildings were discovered. The southern walls of the preserved building were 30 m long, and the eastern walls were 10 m long. As a result of our research in this monument, we discovered wall parts preserved at a height of about 1 m from the 5-room 15th-15th century brick bathroom area, the place of heating chambers that passed under the floor, many majolica and mosaics, the place of pieces of ceramic vessels and the incense urn. was studied. Based on the archeological findings, it can be said that the building was built at the same time as the Dorussaadat architectural complex, and was active until the end of the 19th century. Later, the bathhouse, which became a ruin, merged with the cemetery, where local residents were buried until the 50s of the 20th century. It can be seen that Amir Temur, along with the construction of the Timurid monastery, took into account the construction of architectural structures aimed at improving the social lifestyle of the local population and purification for pilgrims in its territory. From the researches of the bathhouse of the Timurid period, we will be able to realize how rich architectural solutions it has [11:73-76], and the high decoration of the Uz period was used in its construction.

In the Middle Ages, baths had a special place in the social life of the population. The traveler Al-Muqaddasi wrote that in Bukhara you will find "beautiful baths, wide streets, fresh water and beautiful buildings" [12]. Baths were built along the busy shopping streets, in the bazaars and near the madrasa and X mosques of Narshahi. This is confirmed by the following information

given in the century. Minister Abdulmalik Samani Ahmed Al-Utbi "built a very good mosque near the Khan's bathhouse, in front of the madrasa, and organized the decoration of this area"[13].

The bathroom has a traditional structure typical of Eastern architecture. Heating of the baths and reservoirs was carried out through underground flues from the firebox at the southern end of the building. Marble tiles are laid on the floor of the bathroom. Halls are lit only through holes in the zenith of the domes. The interior is richly decorated. Regarding another feature of the construction of the bathhouse, our research revealed that many baths were built in front of the madrasa building, next to the mosque, which was very convenient for the madrasa residents, visitors to the mosque, and the residents of the surrounding areas. This relationship was widespread as early as the 10th century. For example, during the Samanid period (10th century) in Bukhara, a bathhouse was built in front of a certain madrasa, and the vizier Ahmed Al-Utbi built a mosque next to it[14].

In the 18th century, the palace, given as a madrasa by Arslon Khan, was transferred to the endowment of this educational institution together with the bathhouse. Similar examples were found in the architecture of the XIX-XIX centuries. For example, in the 18th-18th centuries, in front of the Ulugbek madrasa, before the construction of the Abdulaziz Khan madrasa in 1552, Khoja Ahror It is known that there was a bathhouse [15], or another example, in 1566-1567, in front of the khan's bathhouse built by Abdullah Khan II, he also built the magnificent Modarikhan Madrasah [15].

By the 17th century, the type of Central Asian baths was already developed. They are many similar structures in the Middle East like, the underground is heated by a system of combustion channels their reserves are cleaned of ash and mud once a year. Fire channels are laid only by the washing part. The locker rooms were heated only by the hot air that entered there.

Later, the bathhouses were a multi-domed structure dug slightly into the ground, where a multi-domed ablution block, dressing room, hearth, and fuel store stood out. The main purpose of such baths was to gradually increase the temperature of the bathing halls, entering each building with its own name.

Located near mosques, bazaars and madrasahs in community centers and a highly-visited public institution, bathhouses brought great income to their owners. Therefore, high state officials and priests did not hesitate to build and buy such structures or give them to waqf property.

The first baths of Central Asia have not been preserved, but their architecture is known to us from archaeological data. According to him, the type of such buildings was not formed immediately and went through several stages of formation. For example, in terms of architectural function, five baths of the 19th and 10th centuries located in different parts of the ancient settlement of Samarkand-Afrosiyab It was very similar to the structure of the buildings of the 18th-18th centuries. In the 18th-18th centuries, the Kyr solution mainly had the following composition: lime, ash, grape molasses, egg, rice straw and swamp reed ash, reed fluff for stickiness. This mixture was prepared by the craftsmen themselves, and some masters slightly changed the composition and proportions of the solution.

Differentiation of the order of baths in different regions of Central Asia was presented by V.L. Voronina. According to his research, the Central Asian baths have a similar composition of buildings and the only aspect of heating - underground channels is owned.

So, the bathrooms differed somewhat in plan structure. From the rest room of the chor-hara (four runs), which became a dressing room in the 20th century, they could go to the lyungi-room, where they gave the "lungi" belt. In Bukhara, this room was called the Persian poi-shui first,

followed by the number of the intermediate room poi-shui, that is, the first and second rooms for washing the feet, respectively. Acclimatized to the warmth of these rooms, the guest moved to the high-domed main hall with a sofa in the central part of the miyan-sarai. This sofa, as well as the sofas on the sides of this hall, served as massage beds. From the octagonal main hall, narrow corridors led to a hot room with high and moderate temperature washrooms and an ugly room. These washrooms are connected to hot and cold water tanks, respectively, drawn through a window in the wall. Some of the baths had small latrines, as well as small mosques on the sides, often with mihrabs facing west.

As for decoration, according to V. L. Voronina, he believes that medieval baths "lost their decoration. And only rare information speaks of a desire to decorate them, or he believed that "no one was interested in the appearance of buildings (baths)."

According to the book miniature of the 18th-18th centuries, "The entrance to the bath from the street was created with special care in the form of a small front portal." According to a number of miniatures ("Khwarazmshah Fakhr al-Razi in the bath" - Khairat al-Abror, Herat, 1491-1492, even Sultan Ali Mashhadi, Windsor, Royal Library, etc.), it can be concluded that the buildings were originally decorated in different ways[16]. The floors of the baths, as in the buildings preserved to this day, are covered with marble, the panels are decorated with hexagonal majolica tiles and are decorated with elegant floral patterns along the perimeter, and the walls are covered with elegant murals. Vegetal nature, the base of the lantern in the center of the dome is decorated with a line of epigraphic decoration, the openings of the lantern are set with grills.

It should be noted that there were also rich ethnographic traditions associated with the performance of a number of rituals when visiting the baths.

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