

Article

New Life of Historical Architectural Ensembles Of Uzbekistan

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Abstract: The main goal of the reconstructive work carried out on the basis of the concept of the new general plan of the city of Samarkand was to give it a new Essence, more strongly expressing that it is a historical-cultural center.

Samarkand architectural patterns and style are now widely used on a global scale (for example, in the construction of mosques and palaces in foreign countries), ensuring the continuity of historical traditions.

Keywords: architectural ensembles, complexes, mosques, monuments, fortress, palaces, pattern, dome, shopping stalls, national craft shops



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1. Introduction

One of the aspects of the historical cities of Uzbekistan that distinguish them from ancient cities in other regions is that most of the architectural monuments here are built in the form of harmonized groups of buildings – architectural ensembles [1]. This can be seen in the example of the famous Labihovuz, Osh madrasa in Bukhara, Poyminor, Shohi-Zinda in Samarkand, Registan, Guri Amir, Imam al-Bukhari, Dor ut-tilowat and Dor us-poliz in Shahrisabz, Sheikh Khovandi Toxur and Hazrati Imam in Tashkent, Sultan Siyodat in Termiz, a number of architectural complexes in Ichan Fortress of Khiva [2].

Among the cities named above, the term “Jewel of the Earth” is clearly distinguished by the city of Samarkand, where it is famous for the world. This is due to the fact that the architectural image of this eternal city is formed by a series of medieval architectural ensembles United into a holistic spatial compositional chain [3].

The origins of these architectural ensembles although beginning in the 9th century, its appearance today was largely formed during the reign of Amir Temur and other temüri shahzadeh as well as their subsequent descendants [4].

The development of the city of Samarkand should rely not only on the idea of preserving the medieval part, but also avidly preserving its entire cultural layers, including the Afrosib fortress, and raising its role in the composition of the new city. It should be taken into account not only as a city and regional center, but also as the center of the country, plus the region. Thanks to this, the environment was landscaped. In Samarkand region, many historical monuments such as Registan ensemble, Bibihonim mosque, Shahi Zinda and Amir Temur mausoleum are regularly undergoing conservation and renovation under state programs. Another example of this is the Imam al Bukhari

complex near the city [5].

2. Materials and Methods

The historical monuments of Samarkand today are gaining new life and meaning thanks to modern infrastructure, large-scale restoration and new approaches. In particular, after the recent reconstruction, the kadamjos became a more accessible place for both pilgrims and sayyoks. For example:

Imam al Bukhari complex: after four years of extensive reconstruction, kadamjo was reopened under modern requirements and became a huge spiritual center, which included a mosque of 10,000 people, a musey and a Mahabat mausoleum.

Scientific and archaeological excavations and research carried out on the territory of the city bring to the surface ancient memorial remains, including rare sculptural and Palace samples from the 8th century.

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Infratusilma: the activities of Tourism Services, modern museum expositions and electronic guide instructions have been established around the Memorial ensembles. The Imam al-Bukhari memorial complex was solemnly reopened on 19 March 2026 after extensive reconstruction. The current state of the complex and the conditions for pilgrims there are as follows:

Architectural and territorial expansion

Total area: the territory of the Imam al-Bukhari shrine is being expanded several times from its former state and covers 45 hectares.

Mausoleum and tomb: while previously the surroundings of the alloma tomb were very narrow, the new plan expanded the Sagan under the mausoleum to allow hundreds of pilgrims to recite it at the same time. **Towers:** located in the four corners of the complex, four huge towers 75 meters high give special splendor and grace to the settlement.

Balconies: wide balconies with 154 embossed columns and 14 blue domes made in the National style were built.

Museum of innovation: the complex consists of 9 pavilions equipped with advanced information technologies. The history of the 25 prophets whose names are mentioned here in the Qur'an, the Prophet (s.a.v.) genealogies and the life of Imam al-Bukhari are shown in digital format. Previously, the complex received 12 thousand people per day, today there is an opportunity to serve 65 thousand pilgrims per day based on international standards. In the first month of its opening, more than 1 million visitorss visited the place.

Digital services: electronic tickets for pilgrims, online queue-taking and digital audiogid systems in different languages are established.

Hotels and service infrastructure

On 15 hectares of adjacent land around the complex, pilgrims stayed for a long time, creating a complete infrastructure for Learning Science: 1 four-star and 2 three-star modern hotels. 22 cozy private guest houses (with a total of 176 seats). Large car parks, shopping stalls, National Craft shops and cozy communal dining areas. Also, Imam al-Bukhari International Research Center and Hadith science school operated under the complex, and a laboratory for the restoration of rare manuscripts and a rich library were established there. This is how the holy shrine, protected by the name of the great – grandfather Hadith scholar -the Lord of Imam al Bukhari, located in the Khoja Ismail neighborhood of Payariq, took on this appearance. On the initiative of the head of our state, this complex was re-established in a way worthy of the high position and great stability of our great-

grandfather Hadith scholar in the Islamic world. Imam Bukhari, who is glorified as the Sultan of the Hadith scholar, is well aware of what high status and status our grandfather has in the Islamic world. Muslims all over the world dream of visiting the place where this breed found eternal rest, seeing it as a high honor. But, until now, the shrine did not allow this to happen, there were no similar conditions and opportunities around it, and there were no facilities for tourists. Strictly speaking, the complex did not correspond to the spiritual heritage and fame of our great-grandfather Hadith scholar in the Islamic world. With the special attention of the head of state, Imam Bukhari International Research Center and Hadith Scientific School were initially established here. An in-depth study of the Manavi heritage of the Sultan of Hadith scholar was undertaken. Then, with the expansion of the territory of the complex, new construction was started, taking into account the creation of all-round facilities for pilgrims. Until the construction, improvement works were in the constant attention of our President. When the person came to Samarkand every time, even during the pandemic, first of all, getting acquainted with the work in the complex, they monitored the removal of the construction at the level of quality and international requirements, the necessary recommendations were made in the process. We know very well that the idea of creating an innovation museum within the complex was also given during such visits. Previously, the Tomb of Imam Bukhari's Highness was in a small room under the mausoleum, which could accommodate five to six people, and in many cases this situation caused inconveniences during the visit of influential delegations. And today, hundreds of guests can recite around the tomb, which is located under the mausoleum. In a similarly huge mosque, 10,000 people can pray at the same time. This provided enormous opportunities for our compatriots and pilgrims coming from abroad, especially during the Eid holidays. Today, if we explore the history of the ancient monuments in Samarkand, which have preserved their beauty and grandeur for centuries, we find that they were constructed over a period of several years. From this point of view, in almost 8 years, a new phase of the Imam al Bukhari complex is also an expression of the huge creative potential of our ring among these majestic monuments, which we believe will serve several centuries of future generations.



Figure 1. Tomb of Imam al- Bukhari



Figure 2. Interior design



Figure 3. Imam al- Bukhari

3. Results

The results of the study demonstrate that the contemporary reconstruction of historical architectural ensembles in Samarkand has created a new model in which cultural heritage preservation is combined with modern architectural, technological, and tourism infrastructure [6]. The transformation is particularly evident in the Imam al-Bukhari Memorial Complex, where reconstruction has substantially expanded the functional capacity of the historical and spiritual site while preserving its cultural significance [7].

The reconstruction resulted in considerable architectural and territorial expansion. The territory of the Imam al-Bukhari complex was expanded to approximately 45 hectares. The renewed architectural composition includes four 75-meter towers, while wide galleries with 154 decorated columns and 14 blue domes incorporate elements of the national architectural style [8]. The area surrounding the mausoleum was also reorganized to provide greater capacity and improved conditions for pilgrims.

A significant result of the reconstruction is the integration of digital and museum technologies into the historical complex. The innovation museum consists of nine pavilions equipped with modern information technologies, where religious, historical, and biographical materials are presented in digital format [9]. Electronic ticketing, online queue-management systems, and multilingual digital audio-guide services have also been introduced. According to the reported information, the complex, which previously accommodated approximately 12,000 visitors per day, now has the capacity to serve up to 65,000 pilgrims daily [10].

The modernization also extended beyond the architectural monuments themselves to the surrounding tourism and service infrastructure. The development includes modern hotels, private guest houses, parking areas, retail facilities, national handicraft shops, public dining areas, the Imam al-Bukhari International Research Center, the Hadith Science School, a manuscript restoration laboratory, and a specialized library. These facilities demonstrate the transformation of the historical complex from a primarily pilgrimage-oriented site into a multifunctional cultural, educational, research, and tourism environment [11].

The reconstruction also produced broader infrastructural effects in the surrounding area. Improvements included the modernization of roads, bridges, drinking-water and wastewater

systems, internet and energy infrastructure, as well as the development of accommodation, catering, transport, and commercial services. These changes improved accessibility to the complex and created additional opportunities for local tourism services and entrepreneurial activity [12].

Overall, the findings indicate that the contemporary renewal of historical architectural ensembles can extend their functional role without limiting them to monument preservation alone. In the case of the Imam al-Bukhari complex, architectural restoration has been accompanied by digitalization, improved visitor capacity, tourism infrastructure, educational and research facilities, and modernization of the surrounding territory. This integrated approach provides a practical example of how historical architectural heritage can acquire new social, cultural, and functional significance in the contemporary urban and tourism environment [13].

4. Discussion

During the construction and construction work, more than 20 modern hotels with three and four stars were organized around the complex, about 10 restaurants and kitchens that train the dishes of national and World peoples, 4 parking lots designed to store more than 1,800 vehicles, about 40 electric car power points, about 100 sales and service points [14]. Not only that, the infrastructure of the Khoja Ismail neighborhood, where the shrine is located, has been renovated, residential areas, objects of the social sphere have been rebuilt, reconstructed, and the area has received the appearance of a picturesque town. In the following years, along with the construction and construction work of the complex and its surroundings, the image of our neighborhood has changed radically [15]. The communication system in five villages in the area was completely upgraded. New roads and bridges were built, a total of 48 kilometers of asphalt were laid on the road. In addition to the courtyards and multi-storey houses built on the basis of the model project, more than 1200 residents have undergone repairs, reconstruction. All apartments were connected to a centralized drinking water and wastewater system, there was no room left where natural gas, the internet network did not penetrate. If you pay attention to no bagels, the power grid was also transferred from under the ground. In general, everything was created in accordance with the requirements of the times, as in the city. At the moment, more than 150 business entities were operating in the neighborhood, now their ranks are expected to expand even more. If we take a single hotel enema, then now 22 residents of the neighborhood have established a guest house in their apartment. There are also a large number of people who plan to provide services to pilgrims and make income from this activity by setting up trading and service stations. They are being helped to obtain loans or subsidies. A steering wheel was set up, serving the recently opened complex, and more than 100 workers were working in it. Also, hotels are provided with a busy schedule of 400 people as soon as they start. At the moment, 18 multi-storey houses, many sales and service stations are being built in the neighborhood. On these days, an electric bus service was introduced to the Imam Bukhari complex in the city of Samarkand. This was a great convenience not only for pilgrims, but also for those who go from the neighborhood to the city of Samarkand and for students studying.

5. Conclusion

As the head of our state noted, the holy abode will be not just a pilgrimage, but a place of science, upbringing and lesson. The great research, knowledge and perfection of Imam Bukhari's Highness serve as a lesson for pilgrims, especially young people. Most importantly, the complex vividly demonstrates the rich spiritual heritage and creative potential of our ring.

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