THE SIGNIFICANCE OF SAMARKAND

Given its strategic historical position in the Islamic world as well as the dramatic impetus toward regional fragmentation that has taken place over the last several years, Samarkand is a particularly appropriate venue for this fifth cycle of the Aga Khan Award. Those who attended the previous ceremony in Cairo in 1989, and heard the emotional invitation of the Uzbek delegation to come to Central Asia three years later, could never have suspected the extent of the changes that have taken place in that time, which have had international repercussions that have still to be clearly assessed.

Samarkand, which is located on the ancient silk route through the Zerafshan Valley, and one of the oldest cities in Transoxiana, is no stranger to natural or man-made upheavals, with one of the earliest known armies to invade it being that of Alexander the Great in the fourth century B.C. At that time the centre was located to the north of Registan Square, and the town was known as Maracanda or Afrasiyab. After Alexander the Great died, this city and other parts of Central Asia made up a key part of the Selucid Kingdom.

Surprisingly, few sources on the spread of Islam into the area exist, but those that do, indicate that the Arabs first crossed the Oxus in 654 to begin a conquest made difficult by unfamiliar rugged terrain, extended supply lines, and fearsome opposition. They were assisted in their efforts, however, by a sharply divided aristocracy which was split between many autonomous rulers, and a landowning nobility that consisted of merchants who grew rich on trade with China. They designated both classes with the name "dihqan." The city of Paykand, near Bukhara, which was known as the "city of merchants," is recorded as having been equal to Samarkand in wealth and prestige. While the internal dissent that existed between the various classes of the aristocracy would initially seem to have paved the way for easy domination of the region, the invaders were opposed by brave warriors with a strict code of discipline. Tabari relates how, each year at Samarkand, a table was set for the warrior considered to be the most courageous fighter in Soghd. Anyone wishing to challenge this claim sat down at the same table and there followed a series of individual combats that settled the matter decisively. Barthold relates that because of this, "the famous law of Omar, according to which none but believers had the right to bear arms, was not applied to Central Asia." Many stories exist of personal friendships encouraged by common respect, between members of the opposing armies, and some of these have now been elevated to the status of legend, having been passed down from generation to generation.

The first headquarters of the invading army was Khurasan, from which sorties were made into various parts of Transoxiana. In 718 A.D. Ghurak, of a royal family in Samarkand, wrote a letter to the Emperor of China, stating that it had then been thirty-five years since the Arabs had entered his territory. He makes mention of Salm Bin Ziyad, who is considered to be the first to shift military tactics from raids to occupation and to have established a settlement across the Oxus.

This same Ghurak, in attempting to defend Samarkand, sought alliances with the Qaqhan tribe of the western Turks, whose leader, Sulu, became the scourge of the Arabs. At this time, their General, Qutayba Bin Muslim, extended his reach into the nearby territory of Khwarazm, making the ruling family there pay tribute, establishing a well-organized administration, and also penetrated as far north as Shash, and to Kashghar in the south. Soldiers from Bukhara and Khorazm helped Qutayba in this attack against Ghurak and Sulu in Samarkand, providing more than 20,000 men for a decisive battle that took place in 713 A.D. Following his victory, Qutayba built mosques in both Samarkand and Bukhara, and appointed governors there. Sulu, the chief of the Turgash tribe that had proved to be such an implacable adversary that, as Tabari relates, he was given the name of Abu Muzahim, or "charging elephant" by the Arabs, managed to escape the fall of Samarkand, setting up an opposing kingdom that lasted until 738.

Under the Umayyad Caliph Omar II, Islam continued to spread rapidly through the region, assisted by the establishment of ribats and khans. As one source relates: "The frontiers facing the steppes were dotted with fortified points, ribats, manned by ghazis, or volunteer fighters for the faith." These fighters were also called Fata. Where the ghazis went, however, Muslim mer-
chants feared to tread, and the indigenous peoples of Samarkand and the steppes continued to carry out their traditional role as intermediaries between China and the west.

While the shipping lane along the coast of India is known to have been in existence for quite some time, it was fraught with risk from pirates and storms, making the long journey over the Silk Route the lesser of two evils. The Caliph Omar’s first governor, Jarrah Bin Abdallah, followed by Abdallah Bin Mamar al-Yashkuri, proved to be extremely effective in spreading the faith, as did Ashras Bin Abdallah as-Sulami, who, during his brief period in office between 727 and 729 A.D. managed, through the foundation of ribats, to realize his goal of converting the majority of the inhabitants of Transoxania.

By 728, revolts against taxation had reduced early military gains, leaving only Samarkand, Dabusiya and Bukhara under the control of Arab governors acting in the name of the Caliph. These revolts continued in intensity for the next few years, to such an extent that Samarkand was temporarily lost, only to be retaken again. Nasr Bin Sayyar, between 738 and 748, who had fought beside Qutayba, and shared many of his military skills, took advantage of a breakdown among the western Turkish tribes to regain control of the Syr-Darya Basin, Ushrusana, Shash and Ferghana. His governorship, according to Tabari, was characterized by great prosperity throughout the region, and by the time that power shifted from the Umayyads to the Abbasids, Western Asia was firmly established as a productive, integral part of the Islamic world, as it had then evolved. In an extensive description of the merchandise available at that time, and the extent of trade going on in the region, Maqdisi gives us a vivid insight into what the atmosphere of a Samarkand suq must have been like, with many similarities between it and the market place today. For this reason it is interesting to repeat it in its entirety.

“As regards merchandise the following was exported: from Tirmidh, soap and asafoetida, from Bukhara soft fabrics, prayer carpets, woven fabrics for covering the floors of inns, copper lamps, horse girths (which are woven by prisoners), fabrics from Ushmunaun in Egypt, grease, sheepskins, oil for anointing the head, from Karminiya, ... Wadhari fabrics, dyed in one colour
which I have heard the one Sultan of Baghdad has called “the satin of Khurasan”. From Rabinjan, winter cloaks of red felt, prayer carpets, pewter ware, skins, strong hemp, and sulphur; from Khorezmia, sable, minever, ermine and the fur of steppe foxes, martens, beavers, spotted hares and goats; also arrows, birch, high fur caps, fishglue, walrus tusks, castoreum, amber, horse hides, honey, hazel nuts, falcons, swords, khalanj wood, Slavic slaves, sheep and cattle. All these came from Bulghar, but Khorezmia, also exported grapes, many raisins, almond pastry, sesame, striped cloth, carpets, blanket cloth, satin for royal gifts, ... bows which only the strongest can bend, kakhbin cheese, yeast, fish, boats. From Samarkand is exported silver coloured fabrics called singun, ... large copper vessels, artistic goblets, tents, stirrups, bridles, ... there is nothing to equal the meats of Bukhara, and a kind of melon they have called ash-sha..., nor the bows of Khorezmia, the porcelain of Shash, and the paper of Samarkand.8

This last commodity was of particular significance in its capacity as a less expensive alternative to parchment, which was then being used elsewhere, which, along with the widespread use of Uyghir script, allowed the establishment of somewhat homogeneous culture throughout Central Asia.9 The debate about the source of this paper, which was made from rags and initially thought to have been developed in Samarkand itself, has now swung over to the belief that it was used in China as early as the second century A.D., and introduced into Samarkand by a Chinese craftsman taken prisoner by Ziyad Bin Salih.10 The battle in which this historically significant capture took place has received little attention in the few chronicles that exist, but it was extremely critical in determining the direction that Turkestan was to take. In it a Chinese army, consisting of 50,000 men and led by Kao-Hsien-chih, was defeated in July 751, and as Barthold emphasizes, “it determined the question which of the two civilizations, Chinese or Muslim, should predominate in the land”.11

Under the Abbassids, the established practice of local governors was continued with the office then made hereditary. Up to the 12th century, and the Mongol invasion, the history of the region, and of Samarkand itself, is interwoven with revolts, intrigues, shifting alliances, but through it all, and especially during Tahirid and Samanid rule, Muslim rule was consolidated in Transoxania.12

Regarding their contributions, it has been said that, “Owing to their aristocratic origin and position as the official representatives of Arab dominion, the Taharids and Samanids could not embody and express national and democratic tendencies... The period of the rule of both dynasties is most accurately characterized as one of enlightened absolutism. In their endeavour to establish stable government and to restore peace into the land, the Taharids and Samanids appeared as the protectors of the lower against the oppression of the higher classes; they promoted education but undertook no drastic social reforms and carried on a relentless struggle with the restless elements among the masses.”13

Samarkand was a particularly restive part of that struggle. Complex administrative organization was instituted, which has been especially well researched due to the large number of bureaucratic records that resulted from it. In spite of such intricate record keeping, the specific Turkish tribe that proved to be the undoing of the Samanids, however, has not been recorded, but Ibn-al-Athir has noted that in 960 (349 H.) “200,000 tents” of various Turkish groups converted to Islam. The Seljuks, who were one of these, went on to free the Muslim population of Tand, before moving south. On October 23, 999 A.D., the entire Samanid treasury in Bukhara was captured, and an important chapter in history was closed. Nearly thirty years later, dissension among the Karakhamids allowed Abu'l Qasim Mahmud, the son of a Turk named Sabuktagin, who had control of most of the province south of the Amu-Darya, to invade Transoxania on the pretext that his envoys did not have free access to Eastern Turkestan. He crossed the river in 1025 on a bridge of boats joined together, and was joined by the Khwarazm-Shah Altuntash, the Amir of Saghaniyan, Qadir-Khan, leading what finally amounted to an enormous army up to the walls of the citadel of Samarkand. Ali-tagin, the local ruler, fled, but by negotiation was able to eventually retain control of the city. In his dealings with the Caliph Qadir, Mahmud put himself forward as the inheritor of Samanid power. His death, in 1030, marks the end of a time of great importance in the history of the region since, as Barthold has
characterized it, “the system of government in the Eastern Muslim lands reached its full development under him.” His reign is marked by the construction of many significant buildings, particularly a mosque and madrasa at Ghazna. Masud, the eldest son of Mahmud continued the policies of his father, renewing a treaty with the Caliph regarding relationships with the Karakansids and Ghazinevinds.

The Seljucid sultans began raiding Transoxania at the beginning of the eleventh century, judging from the receipt of complaints in Baghdad in 1061 about the activities of Alp-Arslan. Tamghach-Khan Ibrahim Bin Hussyn, who was the author of the suit, built a palace in Samarkand in the Gurimin quarter of the city that has also been preserved in legend. The Seljucid Malik-Shah captured Bukhara in 1089, and besieged Samarkand, ending a period of great prosperity for the city. After taking it, Malik Shah moved on to Uzgand, before returning to Khurasan, leaving a governor in Samarkand. “Thus”, says Barthold, “under Malik-Shah, all Muslim Asia came under the sway of a single ruler. But at this time a nation was already approaching the eastern frontiers of the Muslim world. It was to force the Muslims of Transoxania to submit for the first time to the rule of the Infidel.”

Following the devastations caused by Cingiz-Khan and his death in 1227 (624 H.), Transoxania, along with the lower half of Khwarazm and territories east of the Sir Darya river was given to his second eldest son, Chaghatsy. In spite of the general devastation caused by the Mongol advance, Samarkand rebounded rather easily after the death of Cingiz-Khan, because of its position along a main commercial artery. In 1356, Timur was born near Shahrisabz, son of a pious Muslim named Taraghay. He gained an early reputation as a mercenary entering the army of Jalal-al-Din in Sistan in 1363. His skill soon began to worry his superior, who tried to kill him, but only succeeded in partially paralyzing his right arm and leg. This handicap was subsequently the reason for the addendum of “leng”, or “lame” to his name, which was later corrupted to “Tamerlane”. He built a force of archers based on the Mongol “Tuman”. In 1370 he built a new citadel at Samarkand, used it as a training ground for his army, and a base for his first major victory against Herat in 1381. He waged other campaigns, against Zaranj in Sistan, Qandahar, Rayy on the Caspian Sea, Tabriz, and Shirvan, Tbilisi, Mosul Edessa, Mardin, Kars, Sivas, Aleppo, Damascus and Baghdad, always returning to Samarkand. After these impressive victories, Timur made overtures to England and Spain encouraging them to establish trade agreements with him, and as a result a Spanish ambassador, named Ruy Gonzalez de Clavijo, left for Samarkand in 1403, arriving one year later in a state of total exhaustion. In spite of his weariness, he wrote a glowing description of the city for his sovereign, which said, in part, that: “I must describe that city for you, telling of all that is there to be seen and of all that Timur has accomplished there to embellish his capital. Samarkand stands in a plain, and is surrounded by a rampart or wall of earth, with a very deep ditch. The city itself is rather larger than Seville, but lying outside Samarkand are great numbers of houses which form extensive suburbs. These lie spread on all sides for indeed the township is surrounded by orchards and vineyards, extending in some cases to a league and a half or even two leagues beyond Samarkand which stands in their centre. In between these orchards pass streets with open squares; these are all densely populated, and here all kinds of goods are on sale. This is why the population without the city is more numerous than the population within the walls. Among these orchards outside Samarkand are found the most noble and beautiful houses, and here Timur has his many palaces and pleasure grounds. So numerous are these gardens and vineyards surrounding Samarkand that a traveller who approaches the city sees only a great mountainous height of trees and the houses embowered among them remain invisible. Through the streets of Samarkand, as through its gardens outside and inside, pass many water-conduits, and in these gardens are the melon-beds and cotton-growing lands. The melons of this countryside are abundant and very good; there are so many melons and grapes to be had that it is indeed marvellous. Every day camels bring in their loads of melons from the country and it is a wonder how many are sold and eaten in the market. At all the outlying villages the melons being so abundant, at one season the people cure them, drying the same as is done with figs, which thus can be kept...
for use from one year's end to the next. The melons are cured after this fashion.

Beyond the suburbs of Samarkand stretch the great plains where are situated many hamlets these being all well populated, for here the immigrant folk are settled whom Timur has caused to be brought hither from all the foreign lands that he has conquered. The soil of the whole province of Samarkand is most fertile producing great crops of wheat. There are abundant fruit trees also with rich vineyards; the livestock is magnificent, beasts and poultry all of a fine breed.

The richness and abundance of this great capital and its district is such as is indeed a wonder to behold, and it is for this reason that it bears the name of Samarkand: for this name would be more exactly written Semi-kent, two words which signify "Rich-Town," for Semiz (in Turkish) is fat or rich and Kent means city or township; in time these two words having been corrupted into the name of Samarkand.

Thus trade has always been fostered by Timur with the view of making his capital the noblest of cities: and during all his conquests wheresoever he came, he carried off the best men of the population to people Samarkand, bringing together the master craftsmen of all nations.

So great therefore was the population now of all nationalities gathered together in Samarkand that of men with their families the number they said must be about 150,000 souls. Of the nations brought here together there were to be seen Turks, Arabs and Moors of diverse sects, with Christians who were Greeks and Armenians.

The markets of Samarkand further are amply stored with merchandise imported from distant and foreign countries. From Russia and Tartary come leathers and linens, from Cathay silk stuffs that are the finest in the whole world, and of these the best are those that are plain without embroideries. Thence too is brought musk which is found in no other land but Cathay, with balas rubies and diamonds which are more frequently to be met with in those parts than elsewhere, also pearls, lastly rhubarb with many other spiceries. The goods that are imported to Samarkand from Cathay indeed are of the richest and most precious of all those brought thither from foreign parts, for the craftsmen of Cathay are reputed to be the most skilful by far beyond those of any
other nation.

On the one part of Samarkand stand the Castle which is not built on a height, but is protected by deep ravines on all its sides: and through these water flows, which makes the position of the castle impregnable. It is here that His Highness keeps his treasure, and none from the city may enter save the governor of the Castle and his men. Within its walls however Timur holds in captivity upwards of a thousand workmen; these labour ... making plate-armour and helms, with bows and arrows, and to this business they are kept at work in the service of His Highness.”

The castle that Clavijo refers to is the Kok Sarai, Timur's famous “Blue Palace” which was visible from everywhere in the city, but today, little remains of the Citadel Timur built. Many of his other projects in the town have been reconstructed so that it is now possible to comprehend the enormity of Timur's architectural interests. The grand scale of his building projects changed the whole scope of the town with architectural complexes creating a strong and permanent impact on the form of Samarkand for centuries to come.

The largest of these is the Masjid-i-jami' or “Bibi Khanum” which is one of the largest monuments ever built in the Islamic world. The axis that linked the entrance to the courtyard was connected to the Registan by a covered bazaar. Timur also built the Gur-i-Amir mausoleum for his grandson which, like the "Bibi Khanun", was intended to have a complex with a khanaqah (hospice) and a madrasa (religious seminary). This complex, completed around 1404 A.D., is generally regarded as one of the earliest examples of Timurid formal architecture, laid out with two public buildings enclosing an urban square.

During this period a synthesis of the arts emerged in Samarkand, with a fusion of local tradition with those of the “imported” arts of the conquered lands resulting in an organic link between architecture and painting, wood and stone carving, ceramic and metal ware.

Although Timur was a great builder and has been credited with over thirty monuments (of which only eight survive), he preferred to spend his time in the suburban garden palace that he had created near the city. Here he constructed a number of pavilions and palaces that were decorated with paintings illustrating his campaigns, his family, courtiers and army. Ibn Arabshah has said that one particular garden located on the way to Shahrisabz was so large that it took six months to find a horse that had strayed into it. Its plan was based on the typical layout of Persian gardens and used the axial principle of many towns of the region. The scheme consisted of planted spaces that were intersected with paths and water channels. A palace or a pavilion was situated on the central axis. The pattern of these gardens, known as Chahar Bagh or “four gardens” is linked to cosmological symbolism. Many of these gardens had a raised central pavilion on a mound surrounded with water as part of this symbolism.

The largest garden that existed in Timur's time was known as the Takht-i-Qaracheh, located on the main Samarkand-Shahrisabz road. Off the same road but closer to the capital was the Daulatabagh garden, which according to Clavijo, “was surrounded by a 4-kilometre long wall. A wide canal divided the garden in two parts. There is a large palace in the centre overlooking the gardens”.

After Timur's death in 1405 his son Shahrokh inherited his vast kingdom after a struggle. Unable to govern it all by himself, he divided the kingdom into two parts. He took Khwarazm, with its capital at Herat, and Mavarannahr, with Samarkand as its capital, was put under the charge of his son, Ulugh Beg.

Shahrokh expanded the city of Herat, and planned it in the formal way so characteristic of many Central Asian towns of this period. The grid plan of Herat consisted of two main streets that led from the four outer gates and intersected at the centre. Domed structures were placed at this intersection much later.

The name of Ulugh Beg is associated not with expansionism, as had been the case with his grandfather, Timur, but with learning and science. He was an astronomer and mathematician, poet and scholar as well as a connoisseur of architecture. The construction work, undertaken by Timur, was continued. The "Bibi Khanum", Gur-i-Amir and Shah-i-Zindeh were added to or completed. Ulugh Beg's eagerness to spread learning and scientific thought committed him to patronize the construction of madrasas in Bukhara, Merv and Samarkand. The madrasa in Samarkand, which forms part of the Registan square, was intended to include a Khanaqah, a
During the reign of Ulugh Beg, Samarkand developed into a great cultural centre attracting the best scholars and craftsmen from all over Asia, including mathematicians and astronomers such as Qazizadeh Rumi, Maulana Ghiyath-al-Din, Jamshid al-Kashi, Ali Kashi and others. Jamshid al-Kashi arrived in Samarkand when Ulugh Beg's greatest dream, the observatory, was nearing completion.

This observatory was extraordinary. A gigantic cylindrical building, 48 metres in diameter and 40 metres in height, it was equipped with the most modern instruments of the time and its façade was covered in carved mosaics and decorative glazed tiles in the Moorish style of the 14th and 15th centuries.

The level of scholarship that the patronage of Ulugh Beg inspired was indeed unique. Ali Kashi for instance, known for his work on numerical analysis in Miftah as Hisab (The Key to Calculation), anticipated similar breakthroughs in Europe by nearly two centuries. This work was dedicated to Ulugh Beg whose own monumental work on astronomy The Gurganor Tables or The Zij of Ulugh Beg became a basic textbook for astronomers.

Shahrokh's death in 1447 A.D., followed two years later by that of Ulugh Beg, brought this period of scholarship in Samarkand to an end, and Timurid power began to decline.

Intemecine wars in the latter half of the 15th century affected the fate of Samarkand which was governed by various rulers, including Babur, for short periods of time. Finally, from 1500 to the end of the 16th century it was ruled by the Shaibanids, the first being Shaibani Khan and the last Abdullah Khan. During this period Samarkand continued to be the centre of the economic and political life of the region. Construction of roads, bridges and irrigation canals continued. Although chronicles record that two enormous madrasas, the size of the Egyptian pyramids, were built to the north of the Registan square, no trace of these remains. Few monuments of this period have survived.

Education, however, continued to be important for the rulers of Samarkand. The Uzbek Ashtarkhanide dynasty ruled Samarkand during the first half of the 17th century. Its chieftain, Yalangtash Bahadur, replaced Ulugh Beg's cara-
vanserai at the Registan square with the now famous Tillya Kari Madrasa, and the khanaqah on the same site was replaced by the Shir Dor Madrasa. Today it is the Ulugh Beg, Shir Dor and Tillya Kari Madrasa which surround the Registan square.

These frequent dynastic changes do not seem to have diluted the richness of Samarkand's cultural heritage. The 17th century poet Malek Mohammed Bade-ibn-Mohammed Sharif Samarkandi mentions the names of 2300 poets who lived in Samarkand during this time. These poets held posts such as calligraphers, tentmakers, artisans, painters, bookbinders and potters. The development of craft skills and handloom fabric-weaving in silk and cotton continued. Wine-making and paper-making continued to thrive.

By the beginning of the 19th century separate kingdoms began to emerge and the khanates of Bukhara, Ferghana and Khiva became separate entities. Samarkand was absorbed into the kingdom of Bukhara.

Towards the middle of the 19th century Samarkand had become part of the Russian empire. The military siege of the town by the Czar's army had resulted in damage and destruction of a considerable number of the old monuments, including those on the Registan square and near Timur's citadel. The replanning of Samarkand during this period follows that of many other colonial towns in the East. Samarkand was divided into two parts - the native or old town and the European town. European architecture was preferred to the indigenous Central Asian style and the administrative buildings and residential quarters took on radically new forms. In housing, the concept of the apartment block replaced the courtyard house.

Timur's citadel was also modified. By the latter half of the 19th century the inner part of the citadel had been divided into two parts, one being used as the Khan's palace and for local administration, and the other as a residence. After the citadel's capture by Russian troops, the palace was converted into a hospital. The hammam adjoining it became the mortuary. A Russian school and a church were constructed in the citadel's premises and also a square with a memorial to the fallen Russian soldiers.

Some years after the October Revolution of
1917, the Uzbek Soviet Socialist Republic was formed with Samarkand as its capital from 1924 to 1930. Subsequently the capital shifted to Tashkent and Samarkand became the second most important administrative centre of Uzbekistan. Samarkand today is the second largest city in Uzbekistan and remains an industrial and cultural centre.

It has a large university and important institutes specializing in teaching, architecture, medicine, agriculture, scientific research and sheep breeding. The town also has major theatres for opera, ballet and variety performances. There is an important museum of history, culture and the art of Central Asia located in the town. As in the past, Samarkand continues to export dried fruit, cotton, rice, and leather to other parts of the world.

Uzbekistan, situated in the heart of Central Asia, is located between the Amu Darya and Syr Darya Rivers, the Aral Sea and the Tien Shan mountains. In its north-western half, Uzbekistan is largely a desert, while its southern half includes the fertile valleys of the river systems of Ferghana and Zeravshan that were the lifelines for the ancient cities of Bukhara, Ferghana and Samarkand. The Uzbeks take their name from a 14th century ruler named Khan Uzbek, and have their origins in the Turko-Mongol tribes who were once nomadic pastoralists. Today, the city of Samarkand is multinational and its population of 390,000, as of 1989, comprises ninety nationalities. According to recent data, the region has a population of 20 million which includes Uzbeks (68%), Russians (11%), Tantras, Kazakhs and Tajiks (each 4%), Kara-Kalpak (2%), and Korlans (1%). In the last twenty years, the population of the city of Samarkand has increased by 110,000. Due to recent institutional changes, many Russians are now leaving the area.

The wealth of the region around Samarkand comes both from its agricultural fertility as well as its industrial might. During the period from 1981 to 1985, something like 17,000 hectares of new land was brought under irrigated cultivation. There are many large farms specializing in poultry and cattle breeding in the region. Apart from supplying raw cotton, the region around Samarkand produces the highest amount of dried fruit, tobacco, raisins, grapes and meat in Uzbekistan. It is also the second largest producer of vegetables, fresh fruit, milk and Karakul pelts. Samarkand, which now covers over 15,000 hectares, is also an important railway junction of the Krasnovodsk-Tashkent line and its airport is the second largest in Uzbekistan after Tashkent.

The pre-modern city of Samarkand has been the subject of a number of plans that have aimed at giving a formal direction to its expansion and modernisation. The basic approach taken by previous town planners has been to consider the modern and the pre-modern settlements as one unit and to find ways of integrating them. The planning of green avenues passing through the town has been considered to be one way to attempt this integration. The Russian planners, in the last century, had located their extension of the city along the curved avenues towards the west of the old town to encircle the site of the citadel. At that time, the clearing of the remains of Timur's citadel and the location of the military camp on the site had provided the only meeting point between the old pre-modern Timurid settlement and the new Russian colonial settlement. Subsequently, the political and administrative centre was built during the Soviet period where the military camp was once located.

The territory of the citadel site, and the area between it and the Registan complex has therefore remained the symbolic centre of Samarkand from Timur's time to today. During the Timurid and post-Timurid period, the network of narrow streets and passages that linked the gates in the city walls all converged in the area of what is known today as the Registan square. Plans drawn up in the 1890s laid down a broad tree-lined avenue running north-east to south-west that connected the new settlement to the citadel. This avenue remains a focal spine for the masterplan drawn up in 1981, which shows a major expansion of the town along this spine towards the south-west of the city. Today Islam is once again practised freely in the Ferghana Valley, and the construction of mosques and madrasas has continued, making it possible for the architectural traditions of the past, which are so responsible for the individual character of Samarkand, to be re-established once again.

JS
Notes
2. Ibid., p.182
3. Ibid., p.182
5. J. Schacht and C.E. Bosworth, op. cit., p.117
6. Ibid., p.120
7. W. Barthold, op. cit., p.189
8. Ibid., p.189
9. J. Schacht and C.E. Bosworth, op. cit., p.117
10. W. Barthold, op. cit., p. 237
11. Ibid., p. 196
12. Ibid., p. 210
13. Ibid., p. 213
14. Ibid., p. 287
16. W. Barthold, op. cit., p. 322
18. Ibid., p. 4
20. Ibid. This description of Timurid monuments and contemporary Samarkand is based on information in the Competition Brochure.

ABOVE: Typical plan, showing geometric ratios. Mathematical relationships of a typical elevation. PREVIOUS PAGE: Interior View of the Tillya Kari Madrasa and Mosque.
PROJECT DATA

KAIROUAN CONSERVATION PROGRAMME. Kairouan, Tunisia
Personnel
Client: The Municipality of Kairouan.
Conservators and Planners: Association de Sauvegarde de la Médina de Kairouan (ASM), Ibrahim Chlabboh, President, former Conservator of the Médina de Kairouan; Mourad Rammah, Secretary General, and Conservator of the Médina de Kairouan; Hedi Ben La h mar, Architect; Hedi Ben Lazhar, Architect; and Hedi Ben Lazhar, Project Manager; Abdelaziz Trabelsi, Project Manager; Ahmed Gdah, Photographer; Abdelatif Guilene, Draughtsman
Timetable
Inception: Creation of ASM, 1977
Construction: Restoration Phase 1: 1977-1992
Occupancy: ongoing
Restoration: Ibn Khayrun (Three Door Mosque), Khan Barrouat, Mosque of Al Bey, Bir Barrouat, Mausoleum of Sidi Khedidi, Mausoleum of Sidi Abid al Ghariani, Mausoleum of Sidi Abad, Mausoleum of Sidi Sahib, Suq of Cisterns, the Water Basins of the Aglabids, and the Ramparts of the Médina

PALACE PARKS PROGRAMME. Istanbul, Turkey
Personnel
Client: The Turkish Grand National Assembly
Conservators and Architects: Staff of the Regional Offices of the National Palaces Trust (NPT), Metin Sozen, Director
Consultants: Sazi Sirel, Lighting; Erol Ebi, Outer Architecture, Murat Eric, Can Apak, and Sise Cam, Porcelain and Stained Glass; Mustafa Oktay, Mustafa Bayram, Abdurrahman Durlac, Turgut Tufekci, and Isa Ilisu, Interior Lighting and Security; Ali Aslan Yavas, Necdet Yasar, Bekir Setik, Sihhi Ergun, Suhail Ozgen, and Haydar Sanal, Musical Research; Ugur Cakiroglu, Ismet Aka, Müfit Yorulmaz and Ergiin Togrol, Structure; Odman, and Alp Birol. Promotional Films and Documentaries; Adnan Özkaya, Mustafa Bayram, Abd I Dalfes, Turgut Tiifekçi, and Isa Ilisu, Siiha Toner, Repairs; Gündüz Gôkçe, Muhtesem Giray and Belkis Eric, Can Apak, and Sise Cam, Porcelain and Stained Glass; Muzaffer Paria, Languages; Erdal Aksoy, Photography; Sema Germaner and Filiz Cagman, and Zarif Orgun, Archival Research; Muammer Ülker, Interior Lighting and Security; Alaattin Yavasca, Necdet Yasar, Bekir S¸enkkaya, S¸ahin Ergun, and Haydar Sanal, Musical Research; Ugur Cakiroglu, Ismet Aka, Müfit Yorulmaz and Ergiin Togrol, Structure; Hakki Yildiz, Mübahat Kütükoglu, Müzehha Iglırel, Münk Merkep, Filiz Cagman, and Zafir Orgun, Archival Research; Muammer Ulker, Calligraphy and Inscriptions; Yüksel Özoguz, Nuran Kutlu, and Jale Cengiz Yildizci, Landscape Design; Ümit Serdaroglu, Restoration; Süha Töner, Repairs; Gündüz Göke, Muhsin Giray and Belkis Mutlu, Restoration; Mustafa Isingör, İlhan Öz and Gülşay Bakircıoglu, Exhibitions
Timetable

CULTURAL PARK FOR CHILDREN. Cairo, Egypt
Personnel
Client: The Ministry of Culture, Farouk Hosny, Minister; the late Abd al-Hamid Radwan, former Minister
Timetable
Inception: Competition, June 1983.
Construction: January 1987 to October 1989

EAST WAHDAT UPGRADE PROGRAMME. Amman, Jordan
Personnel
Client: Government of Jordan, Urban Development Department (UDD)
Feasibility: Jourey and Partners with Hallcrom Fox Associates, David Walton, Project Director; Roy Brockman, Economist, Rifat Darghouth, Architect; Elie Halaby, Engineer; Salah Hariri, Architect; David Jordan, Sociologist
Specialist Advice: Mohammed Barhoum, Sociology; Roger England, Health Planning, Najeb Theel, Public Health Engineering, Nick Yaxley, Slum Upgrading
UDD Staff: Yousef Hiasat, Director; Hisham D. Zagh, Director from 1990-1998; Khalid Jayyousi and Majid Nabir, Design and Layout; Jamal Al Dali and Sawsan Daibas, Social Surveys; Rita Mansour and Nawsha Subh, House Designs; Usama Rabeeh, Civil Engineering; Sahar Al Majali, Finance; Eman E. Riyal, Marketing; Leila Bisharat, Magdy Tewfik, Steiny Shami and Lucine Tamirian, Surveys; Hidaya Khairi, Population Affairs; Jamal Ibrahim Al-Dali, Community Development, Marah Jamal Al-Khayyat and Monah Bataheh, Studies; and Ghaleb Khalil Al-Aziz, Social Research
Contractor: China State Construction and local enterprises
Timetable

KAMPUNG KALI CHO-DE. Yogyakarta, Indonesia
Personnel
Community: Koperasi Perumkem dan Lingkungan Hidup Code Komodoy, the residents' co-operative
Architect: Yousef B. Mangunwijaya, Advisor. Willi Prasetyo
Consultants: Lembaga Pengabdian Masyarakat; Duta Wacana University; and Yayasan Pondok Rakyat, People's Housing Foundation
Artists: Volunteer Art Students in Yogyakarta
Builders: Prawiro and Comrades, village craftsmen and slum dwellers
Timetable

STONE BUILDING SYSTEM. Dar'a Province, Syria
Personnel
Client: The Ministry of Education
Architects: Rafi Muhanna, Ziad Muhanna, and Rafi Muhanna, Civil Engineer
Contractors: General Company for Education and Consulting
Timetable

DEMIT HOLIDAY VILLAGE. Bodrum, Turkey
Personnel
Client: Turistik Yatirimlari Adi Komandit Sti. (TUYAKO A.S.)
Architects: Turgut Cansever, Principal Designer; Emine Ogün, Site Planning and Unit Planning, Mehmet Ogün, Construction, Details and Garden Design; and Feyza Cansever, Unit Design
Consultants: Niyazi Parlar, Structure; Pertev Erdi, Electrical; Müjdat Sayin, Sanitary and Mechanical; Necati Celik, Clerk-of-Works
Timetable

PANAfrican Institute for Development. Ouagadougou, Burkina Faso
Personnel
Architect: Association pour le Developpement Naturel d'une Architecture et d'un Urbanisme Africains (ADAEA): Jak Vauthrin, founder and former Secretary General; Ladji Camara, Project Director and Engineer; Philippe Glauser, Architect; Gérard Woba, Djibril Diagne, Daniel Kadosno, and Y. Belennnaba, Project Team
Master Craftsmen: ADAUA-trained masons and bricklayers with local enterprises
Timetable

ENTREPRENEURSHIP DEVELOPMENT INSTITUTE OF INDIA. Ahmedabad, India
Personnel
Client: Entrepreneurship Development Institute of India: Viharibhai G. Patel, Director
Architect: Hasmukh C. Patel, Architects and Planners; Bimal Hasmukh C Patel, Design Partner; J.M. Gunjaria, Architect; A.I. Patel, Engineer; and Arvind Patel, Engineer
Consultants: Vakil-Mehta-Sheth Consulting Engineers, Structure; S.K. Murthy Consulting Engineers, Electrical and Sanitary Installations; P.B. Bhugat, Landscape
Contractor: Gannon Dunkerry and Company
Timetable