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Abstract:

This paper examines the classification of Samarkand's hammams from both functional and architectural perspectives, drawing on historical sources and archaeological evidence. These hammams were not merely hygienic facilities but also played essential roles in medical treatment, climate adaptation, and religious and social practices. Historical texts, including Chahar Maqala, Baburname, The Twenty-Eighth Assembly of Samarkand, and other travel accounts, describe their therapeutic properties, structural adaptations to extreme weather, and significance as spaces for communal and religious activities. Archaeological findings, such as herbal remains and architectural elements, further validate these functions. Architecturally, Samarkand's hammams evolved in response to urban and cultural needs. Early medieval hammams (9th–13th centuries) were smaller, often integrated within neighborhoods, featuring simple layouts with underfloor heating. In contrast, Timurid-period hammams (14th–16th centuries) were more elaborate, following a standardized design with domed chambers, decorative elements, and spatial organization reflecting their multifunctionality. Located near madrasas, marketplaces, and palace complexes, these structures became significant urban landmarks, which left their influence on the later hammams in Samarkand city. Despite extensive historical documentation, the architectural evolution of pre-Timurid hammams remains less understood due to limited surviving structures. By analyzing existing archaeological evidence alongside textual sources, this study reconstructs the development of hammams in medieval Samarkand, offering insights into their changing architectural and social roles over time. The findings contribute to broader discussions on Central Asian urban infrastructure and architectural heritage.

1. Introduction

Recognition of the importance of maintaining bodily cleanliness and its connection to ancient religious concepts is fascinating. One of the key drivers behind "hand hygiene behavior" was the visible presence of contamination and the subsequent discomfort it caused. This awareness led to the incorporation of cleansing practices into cultural norms of different populations and regions. Over time, the hammam acquired a distinctive role in people's lives and became a fundamental architectural feature in both cities and villages. Some caravanserais even included hammams. Public hammam were not merely spaces for personal cleanliness but also centers for medicinal and societal activities. The hammam as a traditional building type offers a few lessons in sustainability in terms of construction, heating system, water use and management, cleanliness, well-being as well as

societal and economic sustainability [1]. However, in recent years, due to modern architectural developments, the hammam's social function has diminished. Hence, it is imperative to investigate and document the evolving social role of the hammam and its multifaceted functions in various regions.

2. Methodological

Despite the significance of the hammam, archaeological and anthropological studies have somewhat overlooked this aspect. This gap is evident in the research publications, where numerous articles have focused on the historical monuments of Central Asia and Uzbekistan, but comprehensive research on the hammams of Samarkand city remains lacking. Furthermore, limited research has been conducted on hammams in different regions like Indus valley [2], Greece [3], Egypt

[4], Syria [5], China [6] and Iran [7], shedding light on their respective roles. Yet, there is a notable gap in the studies concerning Central Asia, especially the nation of Uzbekistan. As one of the most renowned cities in Central Asia during the Islamic era, Samarkand stands as a fitting model for comprehending the architecture of the hammam and its societal significance. Given the absence of a comprehensive article addressing the hammams of Samarkand city, this research endeavor seeks to discern the bath's social and economic significance as a cultural heritage. The investigation is grounded in archaeological excavations, examination of historical monuments, review of historical sources, and interviews with present-day hammam employees. The central questions driving this research are as follows: What represents the oldest known evidence of a bath in Samarkand? What are the distinctive architectural characteristics of Samarkand's hammams? Did the Samarkand bath serve purposes beyond personal hygiene? This article will discuss the role and importance of the bath in Uzbekistan, drawing upon historical sources. Then it will describe the extant hammams in Samarkand city. It will conclude by scrutinizing the manifold functions of these hammams within the city.

3. Classification of Samarkand's Hammams: Functional and Architectural Perspectives Depending on the Historical Sources.

The historical and archaeological investigation of Samarkand's hammams reveals their crucial role in medieval urban life, extending far beyond personal hygiene to encompass medical, climatic, social, and religious functions. Through a comprehensive analysis of historical records and excavations, this study categorizes hammams based on their functional roles and architectural typology.

3.1. Functional classification of hammams

Historical sources and archaeological findings confirm that hammams in Samarkand served multiple purposes, making them essential components of medieval urban infrastructure. These functions can be classified into three primary categories:

3.1.1. Medical uses

Hammams played a significant role in medieval healthcare, a function well-documented in historical sources. The Chahar Maqala provides an account of how heated environments were used for psychophysical healing, aligning with medieval medical theories on humoral balance, which emphasized temperature regulation for bodily well-being [8]. The therapeutic significance of hammams was further reinforced by archaeological evidence, which uncovered remnants of herbal substances, sulfur, copper, silver, iron, soda, and salt, all believed to have medicinal properties [19]. These findings indicate that hammams were not only spaces for cleansing but also for the treatment of ailments, including joint pain, skin diseases, and respiratory conditions [10].

3.1.2. Climatic adaptation

Hammams were also designed to address the harsh environmental conditions of Central Asia. In Babur Nama, Babur describes how stone-lined hammams in Samarkand and Herat provided relief from extreme heat, strong winds, and pervasive dust [11]. This adaptation was achieved through

the careful selection of building materials, spatial orientation, and thermal insulation techniques, which ensured a controlled indoor climate. Additionally, running water systems within hammams contributed to air cooling, further enhancing their ability to provide a comfortable environment throughout the year. The presence of both hot and cold bathing areas also helped individuals regulate body temperature in response to seasonal variations. Also, this can be proofed from the order (Farman) of Shahrukh the governor of Samarkand about constructing of char bagh, 'the small garden which was made at the time of our residence in that delicious city for the purpose of our living there and of reading and writing, and which is at present known by the name of Bāgh Shāhī. And make the baths in the Cahār Bāgh white and clean, and the other baths, and make them fragrant with rosewater and musk, so that, whenever he is inclined, he may have a place for bodily repose" [12-14].

3.1.3. Religious and social functions

Beyond hygiene and health, hammams play an essential role in religious purification and social life. The Twenty-Eighth Assembly of Samarkand recounts the experience of a traveler who, upon arriving in the city, first visited a public hammam for ritual purification before proceeding to the main mosque [15]. This highlights the integration of hammams into religious practices, as they were often used for ablution (ghusl) before prayer. Additionally, hammams served as vital spaces for social interaction and cultural exchange. Travelers, merchants, and locals gathered in hammams to discuss trade, share news, and engage in intellectual debates. Many hammams were located along main trade routes or near bazaars, reinforcing their role as hubs of urban connectivity. Historical accounts further suggest that festive celebrations were sometimes held in hammams, with patrons enjoying poetry recitations, music, and even small banquets [14,16,17].

3.2. Architectural classification of hammams in the historical context

The architectural evolution of hammams in Samarkand reflects the city's broader urban development, with structures adapting to changing political, economic, and cultural influences [18]. Historical sources and excavations allow us to distinguish two major architectural phases:

3.2.1. Early medieval hammams (9th-13th centuries)

During the 9th to 13th centuries, Samarkand was organized into mahallas (neighborhoods), each containing essential communal facilities, including mosques, pools, cemeteries, and hammams. Some of these hammams were used by multiple mahallas, indicating their central role in daily life. Archaeological studies confirm that hammams from this period featured [17,19,20]: *) Underfloor heating systems (hypocausts), providing consistent warmth through an intricate network of subterranean channels. *) Brick masonry construction, with walls designed to retain heat. *) Separate sections for men and women, as documented in the 11th-century mention of Garmobai Zanon, a women's hammam on Timak Street. *) Dome-covered chambers, ensuring proper ventilation while preserving heat. *) Communal bathing areas, where social interaction was integral to the experience. Archaeological

excavations in Afrasiab uncovered a brick hammam near the Samarkand Ark, featuring a heating system, dressing rooms, and a rest area. Another large hammam, located in the western part of Afrasiab, suggests that hammam architecture had already reached an advanced stage by the 10th century. Notably, some private residences also contained smaller hammams (obzan), further demonstrating their widespread use.

3.2.2. Timurid hammams (14th-16th centuries)

The Timurid period (14th-16th centuries) marked a significant transformation in hammam construction, as rulers invested heavily in the development of public infrastructure. Sources indicate that around ten hammams existed in the Registan bazar alone, highlighting the demand for such facilities. Notable features of Timurid hammams included [19,21,22]. Larger and more elaborate structures, often located near madrasas, palaces, and marketplaces. *) Decorative elements, including intricate tilework, carved stone, and geometric patterns. *) A standardized spatial layout, typically consisting of: **1. Dressing room (apodyterium), 2. Lounge area (Lungi room), 3. Foot washroom, 4. Central hall, 5. Massage room, 6. Hot and cold Rooms, 7. Hot and cold-water chambers, 8. Fireplace, 9. Clean room and small toilet.** One of the most famous hammams of this period was the Mirzoyi Hammam, constructed under Ulugh Beg. Historical descriptions note its ornate stone decorations and grand opening ceremony, which included a celebratory banquet. In 1974, excavations in the Registan area uncovered an underfloor heating system, water storage tanks, and a circular stone barber tool, confirming its existence. Other notable hammams recorded in 15th and 16th-century sources include [23,24]: *) Khoja Nizam-iddin Hammam (near Ahanin Gate, mentioned in early 15th century records). *) Hammami Sohiba Aga. *) Havonzoda Hammam. *) Prince Muhammad Qasim Hammam. *) Muhammad Sultan Hammam (located in Mirkhandi mahalla). Hammam construction during this period required significant financial investment, often funded by rulers or wealthy patrons. Some sources describe banquets and musical performances held at newly inaugurated hammams, emphasizing their social importance. Moreover, several historical sources provide detailed descriptions of hammams in Central Asia. Ibn al Azrak recorded a hammam built by Sultan Hussein Bayqara near a hot spring in the Gerirud River Valley [19]. Originally developed by Abu Sa'id Mirza (1455-1469), the site was later expanded by Sultan Hussein, who enhanced it with gardens and courtyards, increasing its appeal [16]. Nineteen hammams built by Mir Ali Shir are listed in Makarim al-Akhlaq [25]. Several of these structures were in Herat and Samarkand, yet Khvandamir does not mention them in Khulasat al-Akhbar [26]. This omission suggests that historians may not have considered these structures significant enough to record. However, Yazdi and Babur refer to hammams as part of the charitable works of amir Jalil al-Din Firuzshah and Shah Malik. Other historical sources, such as Tarikh-i Yazd and Tarikh-i Jadid-i Yazd, frequently mention hammams as components of larger architectural complexes [21]. One of the most famous sources depictions of a hammam appears in the miniature The Caliph and the

Barber by Bihzad. Aside from its whitewashed walls, the setting resembles a palace, featuring fine tiled dadoes in the common washing room and, in the apodyterium, a window with an intricate wooden lattice, fig. (1). Similar scenes appear in sixteenth-century Shiraz manuscripts, with some showing painted patterns on the walls instead of whitewash. However, the limited knowledge of pre-Timurid hammams makes it difficult to trace their architectural development during the fifteenth century [27]. In Conclusion The classification of Samarkand's hammams, based on historical records and material evidence, demonstrates their evolution in response to urban, social, and climatic needs. From their early role as communal and religious spaces in the 9th-13th centuries, to their transformation into lavishly decorated public institutions in the 14th-16th centuries, hammams reflected the architectural and societal priorities of their time.

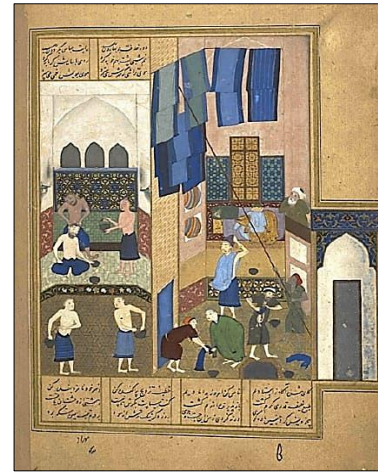


Figure (1) the Caliph and the Barber by Bihzad in Hammam, in from a manuscript of the Khamsa (Makhzan al-Asrar). Guest, G. D.

Despite these insights, gaps remain in our knowledge, particularly regarding pre-Timurid hammams, due to the limited survival of structures and historical documentation. Future research should integrate textual analysis, archaeological surveys, and architectural reconstructions to further illuminate the significance of these multifunctional spaces in medieval Central Asia, fig. (2).

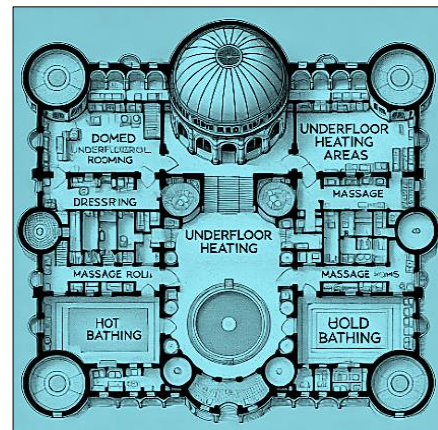


Figure (2) an AI generating to the hammam according to the historical concept.

4. Survived Hammams in Samarkand City, fig. (3)

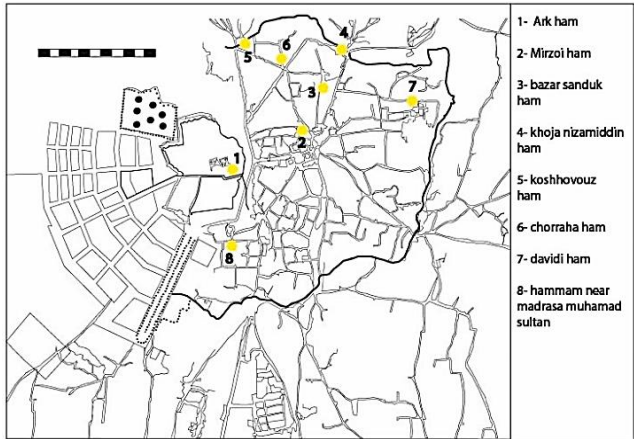


Figure (3) map with locations of the hammams. Re drawing and placing location of the survived and the ruins hammams Shishkina.

Classification of samarkandian hammams considering the survived examples and interviews held with some owners of these hammams; aims to systematically analyze the architectural features, historical contexts, and functional aspects of the surviving hammams in Samarkand. By categorizing them based on period, construction materials, heating systems, and socio-cultural significance, we can better understand the evolution of these structures over time. The following tables present detailed classifications, including the number of hammams exhibiting each feature and their names, tab. (1).

Table (1) classifications of hammams showing their numbers, feature and names

Classification by time period		
S/N	Time Period	Hammam Names
1	17 th - 19 th Century	Hammam Bazaar Sanduq, Hammam Ark, Puli Safed Hammam
2	Early 20 th Century	Hammam Judge, Koshhovuz Hammam, Punjab Hammam, Davidi Hammam
3	Soviet Era (Mid-20 th Century)	Ibragimov Hammam
Classification of building materials		
S/N	Building Materials	No. of Hammams
1	Baked Brick & Limestone	5
2	Stone & Mortar	2
Classification by heating system		
S/N	Heating System	No. of Hammams
1	Traditional Hypocaust	4
2	Modernized Water Pipes	2
Classification by Preservation Status		
S/N	Preservation Status	No. of Hammams
1	Fully Preserved	2
2	Partially Preserved	2
3	Ruins	1
Classification by urban location		
S/N	Urban Location	Examples
1	Hammams in Markets & Commercial Areas	Bazaar Sanduq Hammam.
2	Hammams in Residential Areas	Punjab Hammam, Davud Hammam.
3	Hammams Near Religious or Palace Sites	Koshkhavuz Hammam, linked to historical city gates.
Classification by architectural features		
S/N	Architectural Features	Examples
1	Traditional Layout with Heated Chambers	Davud Hammam, similar to Bukhara's hammams.
2	Mixed Traditional and Modern Designs	Ibragimov Hammam, integrating Eastern and Western styles.
3	Hammams with Additional Features	Punjab Hammam, with pools and mosques.
Classification by reasons for decline		
S/N	Reason for Decline	Examples
1	Neglect and Lack of Maintenance	Buli Safid Hammam gradually collapsed after abandonment in the 1930s.
2	Demolition due to Colonial or Urban Policies	Bazaar Sanduq Hammam, removed for modern construction.
3	Closed and Later Revived	Ibragimov Hammam, shut down after an explosion in the 1970s and later restored.

These data reveal the continuity and transformation of bathing culture in the region. From the 17th century to the Soviet period, the construction materials, heating systems, and socio-cultural significance of these hammams evolved while maintaining fundamental traditional elements. The tables highlight these key aspects, illustrating how each hammam reflects a

specific historical period and construction methodology. Understanding contributes to the broader understanding of architectural heritage and cultural preservation efforts in Samarkand, tab. (1).

4.1. 17th to 19th century hammams

The building materials, heating technology, and water supply systems of hammams built between the 17th and 19th centuries were nearly identical. The construction, operation, and mechanisms of these bathhouses were passed down through generations, preserving long-standing traditions and values. Hammams were highly valued structures, primarily built by the educated and wealthy segments of society. In addition to public hammams in Samarkand, private hammams were constructed within palaces and castles [10,28]. During the colonial period, many Russian tourists and scholars took an interest in Asian hammams, with some documenting their observations in memoirs. D.L. Ivanov wrote: “Hammams are essential to the locals, and they all share a similar design. The exterior is spacious, but the roof is low. It is a stone structure with several domes... The hammam consists of seven to eight rooms, with the temperature gradually increasing from the cooler sections to the hottest chamber.” [29].

4.2. 20th century hammam

At the beginning of the 20th century, Samarkand had eight hammams: Hammam Judge, Hammam Muhammad Aminbay (also known as Koshhovuz), Hammam Ark (or Old Hammam), Hammam Puli Safed (or Bazaar Narrow), Hammam Bozori Sanduq, Hammam Poyqoboq, Hammam Punjab, and Hammam David [30]. By the end of the century, only seven hammams remained in the city. Traditionally, hammams operated on a schedule, with separate days—typically Saturdays—designated for men and women [31]. Following the Russian invasion, the number of local hammams declined. Some fell into disrepair due to a lack of funds for maintenance, while others were demolished by the government to make way for urban expansion. Despite this, historical sources allow us to trace the locations of several ancient hammams [23]. For instance, Hammam Ark (or Ark Hammam) was situated in the lowlands leading to Tepakurgan, fig. (4). Scholars suggest that this hammam may have replaced the *Mirzoi Hammam*, built during Ulugbek's reign, or could have been another structure of the same bathhouse [31]. The Ark Hammam was ultimately demolished in the 1930s. Today, the preservation and study of its remaining structures, including the 14th-15th and 18th-19th-century sections, as well as a 14th-15th-century pool, remain an urgent concern [32].



Figure (4) remains of an ark hammam.

4.2.1. Hammam Bazaar Sanduq (*Hammam of the Box Market*)

This hammam was in the city center, behind the Tillakori and Jome mosques. It was named after the nearby Box Market, fig. (5) and, according to some sources, was built by the Samarkand governor Bahodir Yalangtush [33]. During the 1950s and 1960s, unscientific construction and renovation projects in the historical part of the city significantly altered the area's historical character. Traditional houses along old streets were demolished, and new multi-story buildings (typically four to five stories) were constructed on the site of the former market along Registan and Dahbet streets. As a result, not only the old market but also the streets, houses, and the historic hammam of the mahalla were destroyed. In their place, the Jubileyny (Anniversary) restaurant was built to commemorate the 2,500th anniversary of Samarkand [34]. According to scholars from the Institute of Archaeology of the Academy of Sciences of Uzbekistan, historian Voronin identified this hammam as the *Crossroads Hammam*. Today, researchers from the same institute have located the foundations of this bathhouse and are conducting ongoing scientific investigations into its structure and history [11,20].



Figure (5) the Bazaar Hammam

4.2.2. Koshhovuz hammam

This hammam was located at the entrance of *Kushhovuz Guzar* (quarter). During the war years in the mid-20th century, it was neglected and gradually deteriorated. It was originally built-in front of the *Chorraha* (or *Poyqaboq*) Hammam, near the *Poykabok* Gate of the city fortress. However, this structure was demolished in the 1940s and replaced by the current №10 school building. Later, the existing №3 Hammam was constructed on a different site [24,35]. Raximov discussed the *Poyqaboq Hammam*, noting that it had been built long before its documented mention and had never undergone significant renovations. He highlighted the uniformity of the central hall (*Miyon-saroy*) and dressing rooms (*Lungixona*), which was a distinctive feature of its design [35]. Additionally, V. L. Vyatkin provided information about the *Chorraha Hammam* and its operation, fig. (6). Uralov also documented this hammam, photographing both its floor plan and exterior [33,36]. These scholars also examined the *Hammomi Bozori Sanduk* (*Hammam Bazaar Sanduk*), which, according to archaeologists, shared a similar layout. Like *Chorraha Hammam*, it was strategically built at a major crossroads, serving both functional and social purposes within the urban fabric.

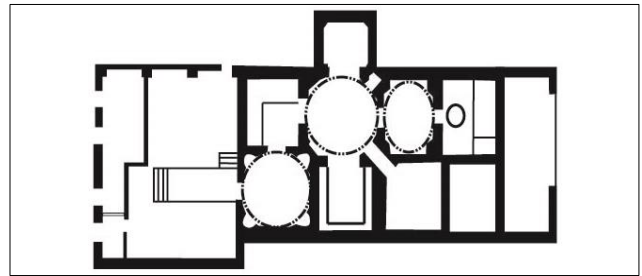


Figure (6) plan of Chorraha or Poyqaboq hammam, re-drawn from the Institute of Archeology of the Academy of Sciences of Uzbekistan.

4.2.3. The hammam Puli Safed

This hammam was small and named after the same-named *guzar* (neighborhood). It was neglected in the 1930s, eventually deteriorating and collapsing on its own. Located opposite the stone pool in Sangin—also known as *Hammomi Qazi*—this hammam had a pool made of stone and was situated in a neighborhood near Registan. However, it was demolished in the 1960s, and the area was later allocated to residents for housing [37]. Rasul Khodzoda, an orientalist who personally witnessed and was well acquainted with the functioning of these hammams, provided detailed descriptions in his book *Samarkandnoma*. The disappearance of many of these hammams can be attributed to policies following the October Revolution. During this period, numerous historic buildings, including hammams, were labeled as "remnants of feudalism" and subsequently demolished. Their sites were repurposed for new constructions, including residential buildings, restaurants, department stores, schools, and administrative offices. The city's reconstruction followed European architectural styles, often disregarding the scale and historical significance of its unique monuments. Among the historic hammams mentioned above, only *Hammam Davidi* and *Punjab Hammam* survived. *Hammomi Davidi*, as it is commonly known, is located on the former *Hujum Street* in the Jewish neighborhood of *Mahallai-Sharq* [38].

4.2.4. Hammami Davidi – David's Hammam

Hammami Davidi, or David's Hammam, remains preserved to this day. As its name suggests, the hammam was constructed by members of the Jewish community. It was built alongside their neighborhood, which dates back approximately 150 years. Historically, it served both Jewish residents and some Muslims living in the vicinity [39]. The construction of David's Hammam began in 1826, initiated by Inoyati-challa, a Jewish resident. In 1824, while returning from *Hammomi Qozi*, another hammam, he witnessed a pregnant woman in labor, crying out in distress. She was placed on a stretcher and given immediate assistance. This incident motivated Inoyati-challa to build a Jewish hammam within the community. Seeking approval, he traveled to the Amir Nasrullo Palace in Bukhara, where the Emir granted permission—under the condition that he convert to Islam. Despite this, in 1843, Inoyati-challa's descendants, who remained devoted to their Jewish faith, inherited the hammam and continued its operation. The hammam builders were descendants of Abraham ben Ishaq and David, particularly the renowned craftsman David ben Abraham, known as *Hammomi*. Later,

between 1901 and 1903, Yosef ben Abo Manon and his brothers constructed Hammam №1 at the intersection of Amir Temur Street, which continues to operate today. David's Hammam was modeled after the Bukhara Hammam. Its layout includes a main washroom hall (*Miyon-saray*), a dressing room, a lounge, cold hot showers, a swimming pool, and massage rooms. In 1868, the descendants of David Hammami Inoyati-challa were officially recorded in foundation documents under the name *David*, solidifying the hammam's historical designation as *Hammomi Dovudi* (Hammam David). Although Inoyati-challa played a key role in its construction, the wealthier members of the Jewish community also contributed financially. It was built using baked bricks and traditional construction materials such as *qir* and *gilmoya*. Its floors and platforms were made of limestone from Nurata [40]. The hammam's massage services were highly regarded, leaving customers feeling revitalized. Separate massage specialists (masseurs) and backpackers (cloth massagers) were assigned to men and women. According to employee Abdurahmanova Shahodat, this profession was passed down through generations, with practitioners required to have a deep understanding of human anatomy and nerve pathways.

4.2.5. Punjab hammam

Formerly known as the Stone Hammam or Said Hammam, the Punjab Hammam was built in the late 19th century in Khojasahad village, Samarkand. According to historical sources, its construction dates between 1860 and 1890. Today, it is recognized as the Punjab Stone Hammam. Oral traditions suggest that a local merchant, Haji Abdurayim, commissioned its construction. Being childless, he left the hammam as a legacy to his neighborhood. The structure was designed based on a plan (*tarh*) brought from Mashhad, Iran. In addition to its bathing facilities, the hammam originally included a teahouse, a pool, a mosque, and even a minaret [41]. Similar to other historical hammams, the Punjab Hammam initially relied on a traditional water supply system that used pool water. However, in the 1970s, a modern plumbing network was installed [42]. The hammam was not only a place for bathing but also served as a social and cultural hub. F. Gulyamov, a long-time resident of the Khojasahat neighborhood, recalled that the hammam was a site of relaxation and purification. He recounted that in the 1970s, an elderly man would visit every Thursday at a specific time and sing Iranian songs aloud, his voice resonating through the hammam's domes. People would deliberately visit on those days just to hear him sing. Structurally and functionally, the Punjab Hammam in Khojasahat mahalla closely resembles the David Hammam. To this day, it remains operational, attracting both locals and visitors. Prominent figures and tourists who visit Samarkand often explore these historical hammams to experience their traditional atmosphere. Recognizing its historical and cultural significance, the Inspectorate for the Protection of Cultural Heritage of the Samarkand region has officially registered Punjab Hammam as a protected historical site.

4.2.6. Ibragimov's hammam

Located in the Spitamen branch of Samarkand, Ibragimov's Hammam has a unique history rooted in both individual

initiative and collective effort. In the early 20th century, Hoji Zokir Bobo Avazov, a baker from the Bogishamol district, gathered funds and building materials to construct an oriental style hammam on his land, situated between the Yangiravot and Hazara districts, fig. (7-a & b). However, during the repressive period of the 1930s, Avazov was persecuted, and upon his return, he was forced to hand over the materials he had collected for the hammam to the Kaganovich collective farm. Construction finally began in 1942 under the leadership of collective farm chairman Ibragimov Ismail, with the help of master craftsmen Usta Jurabek and Mullo Nabi [43]. Due to Ibragimov's involvement, the hammam became popularly known as the "Ibragimov Stone Hammam." In 1972, an explosion temporarily halted its operations during the tenure of kolkhoz chairman Hikmatulla Asadov. However, at the request of residents, the hammam was renovated, and additional facilities were added [44]. As a result, the structure evolved into a blend of traditional and modern styles, incorporating both oriental and contemporary bathing rooms. Throughout both the Soviet era and the period of independence, Ibragimov's Hammam continued to serve the public. Since 2006, it has been managed as part of the Tokhir Jafarov Gardens farm and is now run by private entrepreneurs. The hammam remains operational, with a local belief that it has helped childless women conceive after using its facilities. Recognizing its historical and cultural significance, the Inspectorate for the Protection of Cultural Heritage of the Samarkand region has officially registered it as a historical site.

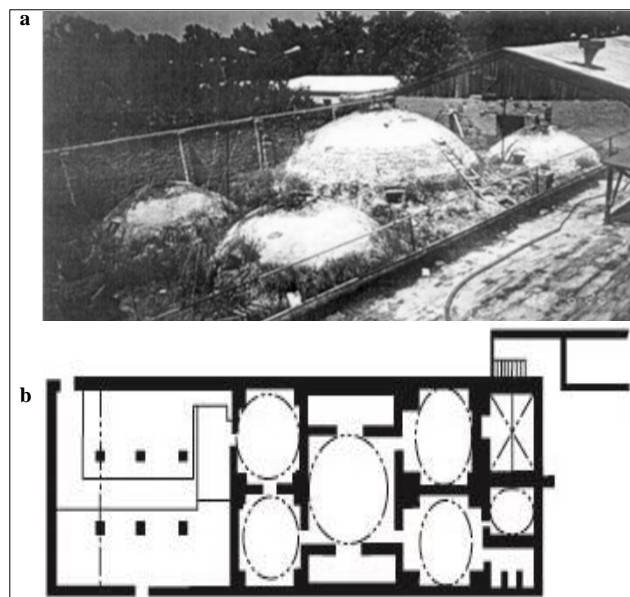


Figure (7) **a.** Ibragimov's Hammam in 1950. F. Navirayev, **b.** its plan, redrawn from 1950's report.

5. Results

From ancient times in Samarkand special attention was paid to Hammam activities. Hammam operations, performance techniques, and service systems have evolved over the years. Most of them have been inherited from generation to generation. The structure, service and service of Hammam David,

Punjab Hammam, Ibrahimov Hammam, which have come down to us, repeat the modern state of the Hammams. Their names are mentioned in historical sources. Of course, the heating system, water supply system and lighting are organized according to modern times. During the writing of this article, some terms specific to the activities of the ancient Hammams of Samarkand have survived to the present day. Here are a few terms mentioned in many historical sources. These are as follows: *) Obzan- bathtub, *) Golakh or the Golakhona-fireplace, the Golakhi-fire-burner, *) Khodim- hand massager, the khalta- massager with a special cloth, *) Chimney-hole, *) Garmoba-building near the hot spring, *) Miyan saroy-the large dome in the middle of the hammam room, *) Lungi room- a room where white cloth is given before entering the hammam, muricha-pipe- small Hammams built in the neighborhood.

6. Discussion

6.1. Examination of the hammam function in Samarkand

Although today, private hammam are primarily used for personal cleanliness, hammams served spiritual and practical functions. In general, hammams in Samarkand can be classified as follows: **a) Hygienic function:** Hammams were foremost and most important for their hygienic function, focused on cleansing the body. Hammam construction was primarily driven by cleanliness, as people always bathe to maintain personal hygiene. **b) Health and therapeutic function:** In the Islamic tradition, hammams were also employed for therapeutic purposes. Muslim scholars have authored treatises on bathing benefits and its therapeutic applications. For example, Abū Bakr Muḥammad ibn Zakariyyā' al-Rāzī wrote a treatise titled "Treatise on Benefits and Beneficial and Madarrah." Another health-related function of bathing included massage, which promoted physical well-being, rejuvenation, improved blood circulation, and overall vitality. **c) Social function:** Hammams served as social gathering places, enabling people to interact and meet one another. Since most individuals visited hammams at least once a month, these interactions provided opportunities for socializing, negotiations, discussions, sharing public information, engaging in scientific and cultural exchanges, enjoying recreation and entertainment, and even fulfilling spiritual practices. **d) Cosmetology:** In addition to cleansing, both men and women used hammam visits to groom themselves, attending to their face, hair, and body. **e) Religious function:** The religious function of the bath can be examined from two dimensions: Compliance with divine orders for cleanliness and ablution, which are achieved through bathing. The tradition of endowment and endowment bath construction. Cleanliness, bathing, and ablution are strongly encouraged in Islamic laws and regulations and principles, with body purity being a necessary condition for namaz (prayer). The significance and role of the hammam (hammam) in Islamic culture led to the construction of endowment hammams by many benefactors and scholars. In Islamic architecture, alongside the bazaar, mosque, and school, the hammam consistently stands as a significant

institution and a financial resource for other public buildings. This is evident in various historical periods.

6.2. Hammam: An attraction to the development of tourism

This article introduces the preserved historical Hammams in Samarkand. During the study, the advantages and disadvantages of Hammam activities were analyzed scientifically. The history of unsaved Hammams and their importance in society have been studied in historical literature. Today's oriental hammams, especially Turkish hammams, have been compared with the hammams of the Mediterranean people, and scientific conclusions have been drawn. Because Hammami Davudi, Panjab Hammam and Ibrahimov Hammam play an important role in the further development of tourism infrastructure in Samarkand. Indeed, the importance of historic hammams as a cultural heritage is growing year on year. It is especially valued as an important object in tourism development. Scientists from all over the world have studied the benefits of such historic hammams for human health, as well as issues such as their preservation, reconstruction and involvement in tourism infrastructure [45]. There is probably no one today who doesn't know Turkish hammams. Turkish hammams, built based on an ancient template, are among the most famous hammams in the world. It should be noted that many scientists have conducted research on Turkish Hammams [46]. In their research, they proved how beneficial Turkish hammams are to human health. In addition, such historic hammams in Turkey have a special place in the development of the country's tourism infrastructure. Historical Hammams built in Samarkand, Bukhara, Khiva and still operating in our country are significant as archaeological objects. All of them are built in the national style and, like Turkish hammams, are healing places for human health. One of the tasks to be performed today is the wider study and implementation of historical hammams in Uzbekistan. This is to ensure their wider involvement in tourism infrastructure.

7. Conclusion

Today, it is important to provide references and advertising to travel agencies about the activities of these Hammams, to include these Hammams on the tourist map of the city. In the construction and operation of hammams, the city's climate, nature, social status, and religious criteria (Islamic rules) played an important role. After all, the hammams were also a medical place where you could cleanse, purify, heal, and relax. Most of Samarkand's hammams are built in densely populated areas, especially close to mosques and madrassas. Each hammam had its own pool. The Hammam water is taken from the pools. The construction of the hammams required a lot of money. Hammam building was also a difficult and arduous field. Nevertheless, hammam-building was more developed during the Timurids and the Bukhara Emirate. The opening of each hammam was greeted with great pleasure by the people. In Samarkand alone, there were 10 hammams. Most medieval hammams built in the city center have not survived. The first was that there were not enough funds among the common people, and the second was that most of them were constructed in the city center. As remnants of old feudalism, they were demolished on the eve of the city's anniversary in 1970. Built in the 19th century, the Hammam David, the Punjab Hammams have survived to the present day. This is since they are located inside the neighborhood on the outskirts of the city center. Hammam operations, performance techniques, and service systems have evolved over the years. Most of them have been inherited from generation to generation.

eration. The staff - masseurs - are physically fit and performed by men and women who are well versed in medical knowledge and know the location of the body's bones and nerve fibers. The massage starts from the head of the body and is passed to the hands and feet to the lower part of the body by gently massaging. The movement of the masseur's line may seem very torturous on the outside, but after the massage is over, the human body becomes light as if it were born again. It benefits the human psyche, nervous system and health. This is why anyone who has taken this message will want to repeat it regularly. We can see from the structure, service, and service of the Hammam David, Punjab Hammam, and Ibrahimov Hammams that they replicate the modern state of the Hammams whose names are mentioned in historical sources. They are organized according to modern service requirements. Of course, the heating system, water supply system and lighting are organized according to modern times. Unfortunately, such oriental style hammams in Samarkand are not fully integrated into the tourism infrastructure. It is imperative to provide information and advertising to travel agencies about the activities of these Hammams. This is to include these Hammams on the city tourist map. After all, many tourists visit want to use the real Oriental Hammams and their services.

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