



Tangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

edited by
Elżbieta Miłosz
Dilbar Mukhamedova



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Tangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

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WYDAWNICTWO
POLITECHNIKI LUBELSKIEJ

Reviewers:

Prof. Jerzy Montusiewicz, Ph.D., D.Sc., Eng., Lublin University of Technology,
Lublin, Poland

Prof. Gafurdjan Mukhamedov, Doctor, of Chemistry, Rector of Chirchik State
Pedagogical Institute, Chirchik, Uzbekistan

Cover photo:

Marek Miłoś

Linguistic proofreading:

Jerzy Warakowski

Technical editor:

Katarzyna Pełka-Smętek

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Preface

This monograph is the result of the seven-year cooperation of the Department of Computer Science of the Lublin University of Technology with universities and cultural institutions of Uzbekistan. The common platform for cooperation is the use of information technology in the protection of the cultural heritage of the countries on the former Silk Road, in particular 3D digitisation of museum artefacts and architectural monuments. The cooperation resulted in three Scientific Expeditions of the Lublin University of Technology to Central Asia, the organisation of two International Conferences on Information Technology in Cultural Heritage Management (IT-CHM), participation with invited papers in three conferences devoted to the monuments of Uzbekistan, as well as publications at many scientific conferences and in leading scientific journals in the field of digitisation, such as *Journal on Computing and Cultural Heritage*, *Digital Applications in Archeology and Cultural Heritage*, and *Museology and Cultural Heritage*.

The achievements of the cooperation between the Lublin University of Technology and Uzbekistan have been recognised by the National Agency for International Exchange (NAWA), which awarded funding to the “3D Digital Silk Road” project number PPI/APM/2019/1/00004. The project applicant is the Lublin University of Technology and the partners are 4 universities from Uzbekistan: National University of Uzbekistan (NUU) in Tashkent, Samarkand State University (SamSU), Chirchik State Pedagogical Institute (CSPI) and Urgench State University (USU). The aim of the project is to carry out scientific and research work in the field of digitisation of the cultural monuments of the Silk Road in Uzbekistan during scientific expeditions by LUT specialists in cooperation with partners from Uzbekistan and to disseminate research results through international scientific conferences, practical training, monographs and the silkroad3d.com online portal.

In this monograph, scholars from partner universities and cultural institutions of Uzbekistan cooperating with the Lublin University of Technology present monuments of material culture located along a section of the Silk Road in modern Uzbekistan. The presentation includes both such famous architectural monuments as Registan Square and Afrasiab in Samarkand, monuments of Tashkent Oasis and Khiva (e.g. Pahlavon Mahmud Mausoleum) and less known ones in Northern Bactria, Kashkadarya Valley (e.g. South Sogd), Akhangaran district (e.g. the Shoabdumalik-ota Shrine), the Central Kyzylkum (e.g. Kokayoz). The chapters on the development of the infrastructure of the Silk Road and the work of modern archaeologists and museologists in the protection and disclosure of its heritage are also interesting. The results of historical studies presented in the monograph will serve as a guide during the organisation of subsequent Scientific Expeditions of the Lublin University of Technology to Central Asia as part of the “3D Digital Silk Road” project.

The book was published due to the high commitment of both the contributors and reviewers. We want to express our thanks to everyone who has contributed to the creation of this book, especially to the NAWA financing the project “3D Digital Silk Road” (number: PPI/APM/2019/1/00004).

Elżbieta Miłoś (Lublin University of Technology)
Dilbar Mukhamedova (National University of Uzbekistan)
Editors

The Registan Ensemble – an Architectural Jewel of the Silk Road

Abstract

This article is dedicated to Registan Square, one of the world-famous historical and architectural monuments and sights of Uzbekistan. Based on historical sources, the article fully discloses that the buildings on Registan Square were built in the 15th–17th centuries by the best craftsmen and brilliant architects. Samarkand is a city on the Great Silk Road, where merchants from all over the world gathered. The Registan was also a wonder of mediaeval Islamic architecture and a centre of higher education. During the years of independence, the Registan has undergone large-scale restoration work, thanks to which it acquired its current appearance.

Keywords: architecture, centre of higher education, cooperation, Great Silk Road, independence, Registan, the tourist site, tourist route.

In the very heart of the ancient city of Samarkand, there is a real gem – Registan Square. This place gained worldwide fame thanks to the magnificent architectural complex, which has become a monument of oriental architecture. On three sides, the square is surrounded by majestic madrasahs, the portals of which are facing the centre of the space. All three buildings have their own unique decor, differing from each other. Thanks to such buildings preserved in the city, in 2001 Samarkand was included in the UNESCO World Heritage List.

The Samarkand Registan is one of the most outstanding examples of urban planning art in the entire feudal East. The front façades of all three madrasahs close the square, but the square itself is actively included in the composition. The mutual balance of all three buildings, the grandeur of architectural forms, richness and variety of decor merge in a solemn chord. Everything here is so much in line with the inner meaning and social purpose of the main square of a big city that one can rightfully call the Registan ensemble an architectural jewel of the Silk Road.

The Registan is an invaluable gift that we have inherited from our ancestors and embodies all the charm of oriental architecture [7].

During the 35 years of his reign, Timur made Samarkand one of the largest trade, craft and cultural centres of the East. Merchants from different countries came to Samarkand: Arabs and Persians, merchants from Asia Minor and the Volga region, the Far East and Siberia. Ruy Gonzáles de Clavijo, the ambassador of the King of Castile, who visited Timur's court at the beginning of the 15th century, wrote: "Every year in the city of Samarkand, many different goods are sold, which are brought there from China, India, Tartary and from the Samarkand kingdom itself, which is very rich".

There are many bazaars in the city, which played an important role in the city's planning. They were often named after persons of the royal family. There was, for example, the bazaar of Tsarevich Mohammed Sultan.

By order of Timur, the main shopping street was built, which is now called Tashkent street. The main trading area of the city was Registan. The square retained this purpose even at the beginning of the 20th century. In Samarkand and its environs during the reign of Timur, grandiose construction was carried out. This was facilitated by Timur's military campaigns, from which countless treasures and a large number of masters from different countries flocked to Samarkand: artisans, architects, builders. Some of the mausoleums of the Shahi-Zinda ensemble, the Gur-Emir mausoleum, the grandiose Bibi-khanym mosque have survived to this day.

In the 15th century, during the reign of Timur Ulugbek's grandson, Samarkand became a major scientific centre of the East. Ulugbek built an observatory in the city, which at that time had no equal in the entire Muslim East and created a scientific school in which such outstanding scientists of the East as Kazizade Rumi, Giyasidin Jamshid or Ali Kushchi worked. Scientists of Europe used many data obtained at the Samarkand Observatory until the 17th century.

During the reign of Ulugbek, the centre of Timurid Samarkand was formed – Registan Square, which lies at the intersection of six main city highways. Before that, it was squeezed by trade and craft quarters and only a round market passage, the Tim Tuman-aka, singled out this important area of the capital city. During the second-fourth decades of the 15th century it undertook a complete redevelopment. The Tim was dismantled and, since it was granted to the waqf (or charitable endowment) by the organiser, it was rebuilt in another place. The squares were given a rectangular plan. The first building erected on its western side was the Ulugbek madrasah (1417–1420). Of all the buildings that formed the Registan in the 15th century, this building alone, and with significant losses, has survived to this day [4].

Architecturally, the Ulugbek madrasah is a classic example of this kind of higher educational institutions of the Muslim East. Rectangular in plan, with a closed square courtyard, on the axes of which lie deep vaulted ayvans that served as summer auditoriums, it was surrounded by two floors of cell-hujras, facing the courtyard with vaulted loggias. In the corners there were cross-shaped auditorium darskhans, and in the western part – an oblong mosque. Three entrances – one on the main and two on the transverse axis – led to the courtyard. The corners are flanked by slender minarets – and possibly, as in contemporary Herat buildings, two or three link minarets. The main, eastern façade, facing the square, is highlighted by a slender pestak with a deep vaulted niche; the sections of the walls between them and the minarets are designed with two-tiered wall arches. The side façades are smooth and bear a large geometric pattern. The proportions of all architectural forms in the Ulugbek madrasah are surprisingly harmonious, the decor is rich and varied, but not colourful. The layout of the coloured glazed bricks against a background of building bricks, multi-coloured majolica and

mosaics, and carved marble form a single artistic whole. In ornamentation, star-shaped girih patterns and inscriptions predominate, perhaps this indirectly reflects Ulugbek's educational tendencies and his passion for astronomy.

Rebuilt as a higher spiritual educational institution, the madrasah actually became the centre of secular scientific thought. In its auditoriums, lectures were read not only on theology, but also on astronomy, philosophy or mathematics. Among the lecturers were Kazy-zade Rumi and Ulugbek himself.

The founder of Uzbek classical literature, Alisher Navoi, studied at the Ulugbek madrasah. Having absorbed the best traditions of Tajik, Persian and Azerbaijani literature, having a perfect command of Persian and Arabic, he at the same time infinitely loved the Uzbek language, which he brought to great perfection in his works. He created such great classical creations of Uzbek literature as "Farhad and Shirin", "Leyli and Majnun" and others. In poetry, he was an unsurpassed master of apt words, graceful expression and vivid image. As a man of the feudal era, which left an imprint on his entire life, he, at the same time, was much higher than his contemporaries, even the most prominent of them, and was imbued with progressive ideas.

The Ulugbek madrasah has a square courtyard (33 x 33 m), around which there are 28 cell-hujras on two floors, each designed for two students.

The madrasah suffered greatly during the troubles and events in the 1720s. The second floor and outer domes were destroyed.

Both minarets in the Ulugbek madrasah were straightened, as both threatened to collapse. The right, north-western one was straightened in 1932 according to the design of the engineer Mauer. The top of the minaret deviated from its normal position by 180 cm with a total height of the minaret of 33 m. With the help of a special lifting screw-jack, the minaret was brought to its previous vertical position [5].

On February 17, 1965, the south-eastern minaret, which was called "falling" even in guidebooks, was also straightened. This unique task was solved by a team of Samarkand restorers under the guidance of the author of the straightening project E. Handel [1].

In 1424, a khanaka of Ulugbek was erected opposite the madrasah, at the south-western corner of which the long-revered grave of Imam-Jafar was located. The expanded façade and slender minarets of the madrasah were opposed by the compact and strong volume of the khanaka, highlighted by the entrance portal and crowned with a huge dome, which Babur, not prone to exaggeration, calls "the largest in the world."

The northern side of Registan Square was closed by the Mirzoi caravanserai, the layout of which in the 17th century in many ways repeated the Tilla-Kari madrasah. It included a spacious courtyard surrounded by awnings and hujras and was apparently decorated along the main façade with an entrance pestak and corner turrets.

South of the Registan in the 1430s the prominent nobleman Alike Kukeltash, Shahrukh's tutor, apparently erected a new Juma mosque on the site of the decaying pre-Mongol mosque. It had a rectangular plan (about 90 x 60 m), included an elongated courtyard surrounded by galleries with 210 domes based on brick abutments and stone

columns, fragments of which were found in 1936 during excavation work during the breakdown of Registan Square. Another small mosque was located nearby, the Masjidi-Mukatta (or 'Carved'), which owes its name to the exquisite decoration of its walls and ceilings with carved wood.

The combination of various buildings (this also included the water mirror of the khauz and, probably, the greenery of tree plantations), subordinated to a certain compositional idea, formed the central architectural ensemble of Timurid Samarkand, which had no likes in the entire Muslim East.

The new dynasty, which replaced the Timurids, and received its name from the ancestor of Muhammad Sheibani Khan ruled the country from the time of Sheibani Khan's accession with a short break until the end of the 16th century. With the transfer of the capital of the state to Bukhara, the Sheibanids lose interest in the development of Samarkand. And although the official historiography tells us that Abdullah Khan in 1581 and 1587 gave orders for the repair of buildings, the Samarkand source of the 17th century is obviously more objective, which reports that Abdullah Khan, on the contrary, was guilty of the destruction of some buildings. Be that as it may, by the end of the 16th century. the khanaka of Ulugbek and the mosque-jami of Alik Kukeltash were in a dilapidated state, which could not but violate the integrity of the architectural ensemble that had developed near Registan Square.

In the 17th century construction activity in Samarkand revives again. Several madrasahs, mausoleums and mosques were built.

At the time of the growing separatism of appanage rulers and the weakening of the central khan's power in Central Asia, the role of strong Uzbek families is growing. Yalangtush Bahadur, whom Imamkuli Khan appointed to the post of khakim (ruler) of Samarkand, was a prominent military leader, famous not only for his victories, but also for the cruelty of reprisals against the vanquished.

By order of Yalangtush Bahadur, in the place of the khanaka of Ulugbek, which was a huge ruin in the 17th century, began the construction of a large madrasah "Yalangtush", later renamed Sher-Dor, which means "decorated with lions". The building took 17 years to build (1619–1636). The madrasah stands strictly on the axis of the Ulugbek madrasah, mirroring its façade. Almost the same dimensions, the same scheme of the portal with pointed vaults, slender minarets connecting them with the portal sections of walls, above which ribbed domes rise on drums [2].

The madrasah retained the name of the architect, inscribed in white letters in a small black medallion is "Abdujabbar architect". This name undoubtedly deserves the memory of posterity. Repeating the façade scheme of the Ulugbek madrasah, Abdujabbar approached the construction of the madrasah using more advanced construction methods and managed to give the architectural image of the madrasah an individual look (the height proportions of the Ulugbek madrasah were distorted by the time of the construction of the Sher-dor madrasah. Land had risen by almost two meters as a result of cultural stratification.). The plan of the Sher-Dor madrasah is

basically similar to the Ulugbek madrasah: the courtyard is surrounded by two floors of hujras for students with a total number of 54, there is no winter mosque and only two darskhans are lecture halls located along the main façade. On the opposite side there are two hujras for teachers. The corners of the eastern façade are flanked not by slender minarets, but by massive turrets. The side façades do not have portals.

In the architectural decor of the Sher-Dor madrasah, claddings of glazed bricks, inlaid carved mosaics and marble slabs are used. All this is done with great taste, at a very high level of technical performance. Instead of the most difficult work of applying individual elements of the set to the ganch lubricant, Abdujabbar uses large facing slabs, the ornaments of which were previously typed into rectangular frames, poured from the back, and then frozen in place in whole blocks. Ornaments cover all architectural surfaces. Sometimes large geometric and epigraphic patterns unfold on them, sometimes very finely worked motifs of flexible shoots and flowers, or the intricate ligature of suls handwriting inscriptions. The main arch is especially original. In each of the tympana, against the background of plant plexuses, there is an image of a tiger-like predator chasing a doe, and the face of a rising sun peeping out from behind the predator. According to these mosaics, the Yalangtush madrasah got its name "Sher-Dor" [3].

The decoration of the courtyard is as rich and harmonious as on the façades. Especially good here are mosaic panels with figured vases and lush bouquets of flowers and tiled stalactites in the vaults of the ayvans. The poet Mavlano Shirkhoja composed poems inscribed on the madrasah, in which Yalangtush Bahadur is praised in lofty expressions: "He built such a madrasah that he brought the earth to the zenith of the sky – this is the banner of their mutual decoration. For years, the proud eagle of the mind will not reach the high top of its portal with the power and zeal of skilful wings. For centuries, the most skilful acrobat of thought along the rope of fantasy will not reach the top of its forbidden minarets. When the architect of exact correctness erected the bend of the portal arch, the heavens, mistaking it for a new moon, bit their finger of surprise ..."

In addition to the name of Abdujabbar, the madrasah also retained the modestly inscribed name of a stone carver who, in an inscription praising the person responsible for the construction of Ishan-Vali, pejoratively calls himself "the ashes of the Dagbit dogs – Hasan – Samarkand".

As well as in the Ulugbek madrasah, large restoration work was carried out in the Sher-Dor: the hujras were mounted, the upper part of the portal arch was fixed, and the cladding was reapplied to both minarets.

The Tillo-Kori madrasah (1446–1460) was built by Yalangtush Bahadur in his declining years. By this time, both cathedral mosques of Samarkand had fallen into decay, and the builders were faced with the difficult task of combining a madrasah and a juma mosque in one building. The architects gave it an asymmetrical plan, placing the hujras on three sides, and the winter mosque on the western side of the

courtyard, but maintaining symmetry along the main two-tier façade. Its axis, marked with a pestak, centres the axis of Registan Square. The courtyard of the madrasah was used for mass services. The winter section of the mosque looks like a multi-domed gallery on rectangular pillars; in the centre of it rises a monumental main building with a mihrab niche. It faces a slender portal to the courtyard and is covered with a dome on a complex-stalactite crown. The walls and sails of the interior from the level of the panel to the very top are covered with floral paintings, shimmering with dense gilding (hence the name “Tillo-kori” – “gilded”). The paintings on the dome are made using the kundal technique [6].

Tillo-kori décor already has features of decay compared to Sher-Dor: sets made of glazed bricks are crushed and resemble cross-stitching, in carved mosaics, combinations of poisonous green and yellow tones are unpleasant.

The main entrance portal faces the square, on both sides of the two floors there are hujras for students, in the corners there are towers. The hujras of the eastern and western façades face the courtyard and are one-story.

Until 1918, the Registan madrasahs were the highest spiritual Muslim schools. The Tim (Chor-su), built in the 1890s, is still a significant civilian-type monument on Registan Square at the northeastern corner of the Sher-Dor madrasah. Chor-su in the plan is a six-sided room, in the centre with a high dome and six corridors-passages diverging from it in a radius, according to the number of city gates: Bukhara, Karizgah, Suzangaran, Firuza, Akhanin and Hyderabad. This is how the six main gates of Samarkand were named under Timur. Tim served as the central market for the Timi Telpak Furushan headwear.

The Shaybanid dakhma is located between the Sher-dor and Tillo-Kari madrasahs. Initially, it was located in the courtyard of Madras-yi Aliya, which was located southeast of the Registan. The first to be buried in this madrasah was Mahmud Sultan (brother of Sheibani Khan), who was killed in 1504. A special wooden four-pillar canopy was erected over his grave, open on four sides. Fadlallah ibn Ruzbihan in the composition “Mehman-nama” calls him by the term “talar”. By the same term, the South Surkhandarya population calls the four-pillar shed, built over the suffa – “chorpoya”, which serves as a place for rest and tea drinking on summer days. In 1509, the remains of Sheibani Khan’s mother were transported from Bukhara to Madrasa-yi Aliya and buried. Then Sheibani Khan himself (in 1510) and his son Timur Sultan (in 1514) were buried here. It is not known how and where these graves were located, but they acquired the form of a special family tomb – dakhma (“high suffa”) by order of Timur Sultan’s wife, Mihr Sultan Khanim. In 1871, the photographer Otto Renard captured this dakhma with tombstones standing on it. Apparently, it was square in plan and at least 10–11 m to the side. Several years later, when the road leading to the Bibi-khanym mosque was opened, the dakhma was moved about 70–80 m to the southeast; the order of the tombstones was preserved, but the dimensions of the dakhma were halved.

During the re-reconstruction of the old town part of Samarkand in 1960–1962 the dakhma was again moved to Registan Square, where it is now.

In May–June 2018, employees of the Lublin University of Technology (LUT) visited Samarkand to discuss the use of information technology in cultural heritage sites. During the trip, a composition of lions and deer of the Sher-Dor madrasah was scanned, and the colour balance, size and location of parts were measured in millimeters. After that, a memorandum of cooperation was signed between the Lublin University of Technology and the Registan ensemble. They also took part in the scientific conference “The use of IT technologies in the management of cultural heritage”, which was held in Lublin in October 2018. This scientific trip served to further strengthen our joint cooperation.

On May 22, 2019 in Samarkand, a scientific and practical conference was organised on the use of information technologies in the management of cultural heritage, with the participation of professors and scientists of the Lublin University of Technology. One of the topics addressed at the conference was scanning the composition of a lion and a deer of the Sher-Dor madrasah, colour balance, size and arrangement of details in millimeters, and the work was also printed on a 1x1 banner. The conference listened to the problems of digitisation of cultural heritage objects and their coverage in the media.

The event was attended by Ambassador Extraordinary and Plenipotentiary of Poland to Uzbekistan Piotr Iwaszkiewicz and Deputy Khokim of the Samarkand Region Rustam Kobilov, Rector of Samarkand State University R. I. Khalmuradov, Director of IICAI D. Voyakin, scientists from the USA, Great Britain, Russia, Kazakhstan, Kyrgyzstan and other countries.

Six centuries have passed from the moment of the first construction on Registan Square. The guise in which we can see the Registan today is the painstaking work of hundreds of restorers.

Now the Registan hosts various concerts, celebrations and other events of the city and republic. Hundreds of tourists come to the square almost every day to see its majestic beauty.

Acknowledgments:

We, the administration of the Registan ensemble, thank the Polish National Agency for Academic Sciences (NAWA) for supporting our joint cooperation in the use of IT and 3D scanning in the preservation of the cultural heritage of the Great Silk Road. The Registan ensemble is an architectural jewel of the cultural heritage of the Great Silk Road. Despite the achieved success, we hope for further cooperation with Polish specialists within the framework of this project and achievement of certain results in this direction. This article was also supported by the Polish National Agency for Academic Sciences (NAWA), exchange under Grant No. PPI/APM/2019/1/00004 entitled “3D DIGITAL SILK ROAD”.

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Dilbar Mukhamedova
National University of Uzbekistan
sdilbar@yandex.ru

Kozimbek Tukhtabekov
National University of Uzbekistan
kozimazimbek@mail.ru

Formation and Characteristics of Roadside Structures on the Great Silk Road

Abstract

The article is devoted to the description of trade routes that passed in antiquity and the Middle Ages through the territory of a number of states and which had different names at successive stages of historical development. In relations between states, the not always necessary stops along the way of the movement of trade caravans or embassy missions coincided with settlements. Communication and trade routes, apart from settlements, passed through steppe, desert or mountainous areas. In turn, a stop was also necessary for the trade caravan moving along these roads. Trade and caravan routes were of great importance in organising relations and cooperation between countries. The system of providing services on caravan routes in our region was built in accordance with the requirements of its era in antiquity and the Middle Ages.

Keywords: Amir Temur and Temurids, caravanserai, Maverannahrroadside buildings, sardaba, trade routes.

Of great importance in the development of the modern world community are trade routes that passed in antiquity and the Middle Ages through the territory of a number of states and bore different names at the stages of historical development. In relations between states, not always necessary stops on the way of the movement of trade caravans or embassy missions coincided with settlements. Apart from settlements, communication and trade routes passed through steppe, desert or mountainous areas. In turn, a stop was also necessary for the trade caravan moving along these roads. It is in these sparsely populated or distant regions that roadside structures are an important component of the communication system of the region, the emergence and development of which proceeded in line with the functioning of ancient roads [14, p. 272]. With the formation of strong centralised states, the construction of road structures became part of state policy [12].

The development of internal and external relations resulted in the improvement of the security and service system on the caravan routes. The organisation of all types of services on transit roads became one of the tasks of national importance. This can be seen in the construction of roadside facilities, the creation of a special armed group responsible for road safety, the protection of embassy missions moving along trade routes, the service of guides, as well as customs in border areas and the introduction

of customs duties levied on trade. Generally speaking, if we turn to antiquity, then in the time of the Achaemenids, small fortress-type structures were erected on important transit routes. These structures were intended, as a rule, for a small military group, which was entrusted with the task of ensuring the safety of trade routes, where trade caravans stopped and rested, that is, they performed the function of a caravanserai [13]. The sources provide information about the construction and activities of numerous factories, caravanserais and kunalgs in Central Asia. In particular, it is emphasised that during the times of the Istakhri Samanids, more than ten thousand such structures functioned in Maverannahr. Much attention was paid to the construction of roadside structures during the reign of the dynasties that ruled in Central Asia in different historical periods, including Amir Temur and Timurids, Sheibanids and other dynasties [12 p. 65].

Roadside structures – rabats and caravanserais, wells and sardobas, bridges and other infrastructure, which played an important role in the implementation of trade and cultural ties in ancient times and in the Middle Ages, constituted an important component of the system of communication trade routes. In the past, rabats and caravanserais were of different sizes, and some of them had a characteristic urban character. The structures in them served mainly for parking and resting trade caravans, as well as for horse breeding and food storage. At the same time, it consisted of additional office premises, a teahouse and several of its auxiliary rooms.

Some caravans and settlements, which once consisted only of workers, then turned into cities or towns (villages). For example, the Kushrabat Centre in the Samarkand region, etc. Similar settlements, such as White Rabat, Left Rabat, Ravoti Khoja, Chala Rabat, Rabi Kambar, can be found today in Uzbekistan and its environs with a population of 3,000 to 15,000 people. Historically, these settlements were at one time points of stopping for caravans between cities such as Malik and Kushrabat, as a result of the stabilisation of the movement of caravans in these places, trade and consumer services for passengers and other people arose. It was because of the fact that these service providers lived here that the Kasab settlements arose. By the 19th–20th centuries, when the way of life changed, the inhabitants of these settlements switched to other modes of existence and were reformed into cities, villages or districts and settlements [6].

Among the large roadside structures admired by his contemporaries, one can mention the Rabi Malik caravanserai, built on the Bukhara-Samarkand road, near his pocket, the Rabi Sharif caravanserai, built on the Nishapur-Marv road by Abu Tahir ibn Saud, the governor of Sultan Sanjar in Merv., a large caravanserai built by Abdullakhan II in Karaulbazar and others [8, p. 165–169]. Rabbi Malik's caravanserai has survived to this day. There is only a roof on the ground, restored in the 12th century, it is monochromatic, that is, it is decorated with a monochromatic decor. In addition to the state treasury, sources have preserved a lot of information about large merchants and officials, local rich people, that is those who took an active part in the construction of road structures of the social stratum, who received great practical benefits from trade.

Two farces from Jizzakh is the Khudosor caravanserai, built in the 9th century by Al-Afshin (Haydar ibn Kovus), the Hasan caravanserai, built in the 10th century, on the site of the Turtkultepe monument on the Jizzak-Shash road [7; 8 p. 174–176; 12 p.258] Alisher Navoi built many caravanserais and houses in Herat and along the main roads of Khorasan [2; 8 p. 174–176, 18 p.49]. Dozens of houses and sardabs built by dzhuibor owners along the Bukhara-Karshi and Amu Darya roads, [4; 5]. Sardaba, built in the first half of the 19th century by Amir Nasrullo [3]. There are other examples.

It is known that during the time of Amir Temur and the Timurids, trade routes played an important role in international trade and cultural relations with Central Asia, in particular with the territory of modern Uzbekistan. Having gained power in Maverannahr, Amir Temur achieved the establishment of centralised power, ensuring the security of international caravan routes. Its central network, passing through Maverannahr, began to occupy a more important place in international cultural and economic relations than the northern direction. The revival of the movement of international trade caravans along Maverannahr led to the development of cities, the growth of economic and cultural ties [1].

During this period, the roads connecting the capital of the country Samarkand with the large cities of Maverannahr and Khorasan constituted the main link in the system of internal trade routes in the region. Measures to ensure security on caravan routes, the construction of numerous roadside structures (caravanserais, sardabs, rabats, khazars, yoms, bridges, etc.), raising the level of state policy for the development of domestic and foreign trade were among the main directions of the Amir Temur state's socio-economic policy. The areas of great military-strategic importance under Amir Temur and the Timurids include the communication routes connecting the capital of the Timurid state in Khorasan, Herat, with the major cities of Maverannahr [16, p.180–181]. Among them, the roads leading from Herat through Merv to Bukhara and Urgench, as well as through Balkh to Samarkand, played an important role in the internal and external economic, cultural and political life of the region.

Under Amir Temur and the Timurids, international relations were established with many states of Europe and Asia. Of particular importance, in particular, were important international roads connecting the capital Samarkand with India, Khorasan, Iran, Iraq, Egypt in the south, cities of the Golden Horde in the northwest, East Turkestan and China in the east [16 p.182].

It is also known that during the time of Amir Temur and the Timurids, diplomatic relations were established with European countries – France, England, Spain and others. These connections can be traced, looking at the above direction of the official visit of the Spanish ambassador Rui Ganzalez de Clavijo, who visited Samarkand in 1402–1404 from the Mediterranean through Iraq-Iran-Khorasan, you can get information about the activity of trade routes going from Khorasan to Samarkand through Termez-Darband – iron gates – Okrabot-kesh.

In general, the caravanserais, erected in the Middle Ages on caravan routes and in cities with shopping centres, were similar in structure, had a rectangular courtyard (some caravanserais had two courtyards) and living quarters located around it. It is known that ayvans were also built along the courtyard in caravanserais, in large caravanserais there were special rooms where the maharajas of merchants stayed, and even a mosque [17]. At the same time, it should be noted that in some cases caravanserais differ somewhat from each other in structure, while caravanserais in cities differ in size, architectural design and other features from caravanserais and houses built along caravan routes. If caravanserais built along trade routes and special stables also existed, then in large cities the main catches were placed outside the caravanserai, and in some cases even outside the city, in order to preserve freedom.

Over the entire period of the development of the caravan trade route, caravan-sheds, markets, mosques, baths, sardabs were built. The main trade centres were the cities built for the caravan routes that were built along these roads. These cities were planned and built in the form of covered shopping streets. Rui Gonzalez de Clavijo, the Spanish ambassador and traveller in the palace of Amir Temur, noted: "these streets were such that from beginning to end a rider under cover could pass them." [9; 10] The Russian traveller N. Khanikov described Bukhara in the following way: "why Bukhara was a trading city, why did caravans from all over Asia flock here and what is done with such a large number of products (goods) that were brought by camels up to 12–15 thousand a year?" This question can be answered by citing the geographical position of all the khanates and Bukhara. Bukhara is located at the crossroads of trade routes, along this crossroads East Asia connects with Western Asia, most of the products produced on this continent were sent this way to Europe. In addition, Bukhara was considered as the most a convenient warehouse for all countries located to the south of it, in relation to sending products to the north. Almost from its walls to the Russian border, the desert stretched [13;14].

Hydraulic structures (wells, basins, sardabs, etc.), which served to supply water to trade caravans and passengers, floating craft, constituted an important element of the ancient communication system. Ancient water structures occupy an important place among the architectural monuments left over from our ancestors and constitute one of their typological foundations. Hydraulic structures such as special basins, sardabs, reservoirs, bridges prove that they are built on the basis of certain ideas, as an example of a complex engineering culture.

In the steppe and desert regions of Central Asia, the methods of building wells, their structure and shape developed from the Bronze Age to the beginning of the 20th century, and experience in this area was passed on from generation to generation. In some areas of our region, especially in deserts and steppes, the salinity of groundwater, their unsuitability for consumption and the need to preserve fresh water supplies have naturally led to the construction of complex hydraulic structures in the form of wells, ponds and sardabs.

One of them is an artificial pond-reservoir widespread in some countries of Central Asia and the Middle East, the depth of which has been dug to collect and store water. Pools are also considered a supply of drinking water. Pools have choirs, rectangles, circles, hexagonal, octagonal and other types. The surrounding pools were fortified with stones, wood, bushes, grass, trees were planted, turned into shady cool places, sometimes decorated with fountains. Pools have long been of great importance in architecture, especially in the organization of ensembles.

Based on the foregoing, we can conclude that already at that time trade and caravan routes were of great importance in organising relations and cooperation between the two countries. The system of providing services on caravan routes in our region was built in accordance with the requirements of its era in antiquity and the Middle Ages. We see that the level of activity of the service system on trade routes also corresponds to the indicators of the economic and cultural development of society. From this, an important conclusion can be drawn about civilisation inextricably linked with the development of this sphere, in general.

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Javlonbek Begaliyev
Chirchik State Pedagogical Institute
javlonbek.begaliyev@mail.ru

Doniyor Ahmadjonov
Chirchik State Pedagogical Institute
doniyor.ahmadjanov91@gmail.com

History of Urban Development in the Tashkent Oasis

Abstract

The Tashkent oasis is one of the ancient cultural centres of the country. This is evidenced by the presence in the region of historical and cultural monuments belonging to the period from the earliest stages of human development to the process of urbanisation. In this regard, it is important to study and promote the history of the Tashkent region. This article analyses the history of urban development in the Tashkent oasis.

Keywords: Chirchik, Ahangaron, Kuxisum, Namudlig, Qovunchi Culture, Shoshtepa, Syrdarya-Yaksart, Tashkent oasis, Tunkat, Abrlig, urban culture.

The Tashkent oasis is one of the ancient cultural centres of the country. This is evidenced by the presence of historical and cultural monuments in the region, which belong to the period from the earliest stages of human development to the process of urbanisation. Archaeological sources also show that urban culture was formed on the basis of this substratum [4]. The history of the formation of ancient urban culture in the present-day Tashkent oasis, the first cities of the country, is more extensive than the written sources preserved in the ruins of ancient cities in the city of Tashkent and the Tashkent region. That is why the extant archeological monuments in Tashkent city and the region serve as the main source for the restoration of the ancient pages of history. Research in the ruins involves not only analysis of urban planning, but also studying the lifestyles, beliefs, cultures and economic traditions of the townspeople living in the area. In our opinion, in order to make the study of urban processes in history relatively comprehensive, we need to pay special attention to cities as an integral part of our examination of the stages of development of the state. The area was first inhabited by settlements, villages and later cities. The study of historical events through analysis and comparison of scientific research will also help to find specific solutions to the problem of urban planning. According to the first written sources, along the upper reaches of the Syrdarya-Yaksart basin, a group of tribes belonging to the Dahdar Confederation, one of the strongest associations of the ancient world, entered the Tashkent oasis [6]. These were communities already familiar with the culture of the city. Archeological excavations show that in the 2nd–1st centuries BC in Shoshtepa a circular fortress was built on the ruins of the ancient village, surrounded by a thick circular wall. The 4-meter-thick city wall was made of large pieces of raw bricks. This large fortress wall is 60 meters in diameter and is surrounded by a long corridor with

a vaulted roof. Each part had a gate leading out. Naturally, a city with such remains will intrigue everyone, because this kind of settlement (village, Shoshtepa) was very rare at that time. It was very strong because its walls were 1.6–2 meters thick. Shoshtepa covered an area of 25 hectares [5]. Remains of a settled peasant village of the last stage of the Burganli (Burgulik) culture (6th–4th centuries BC) were found there. The village was surrounded by a half-basement wall.

The population is engaged in pastoralism, partly in hunting. Archaeological excavations have uncovered a complex of artefacts belonging to the Qovunchi I culture, indicating the further development of Shoshtepa on the basis of irrigated agriculture, animal husbandry and handicrafts. Investigation of this monument is a great opportunity to study the cultural history of Tashkent. Archaeological excavations in Shoshtepa have uncovered the remains of a fire-worshipping temple, because in the early Middle Ages, the centre of the Chach temple (goddess of farming, fire worship, ancestral worship) was also preserved (Chilanzar Oktepasi, Yunusabad Oktepasi) [7]. Excavations have shown that burials were held in the rituals of Zoroastrianism (fire-worshipping was common in the early Middle Ages, especially in Khorezm and Sughd). The fact that the bones of birds are depicted here in the form of human figures (murals), or the bones of the ostads decorated with patterns, proves our point. In the territory of present-day Tashkent, by the 2nd century BC, the city's settlements were founded. Shoshtepa, which is surrounded by ring walls in the Tashkent region, dates back to the 2nd century BC. A bone writing stick (style) dating back to the 1st–2nd centuries AD was also found here. The 15cm bone is sharpened on one side of a pencil for writing, and the other is made into a curved polygon-shaped shovel with a snake's head. Archaeological sites in Shoshtepa: a strong defensive wall of the city, a luxurious architectural complex, handicrafts and literacy finds show that at the turn of the 20th century urban culture in the Tashkent oasis developed and the ancient village of Shoshtepa took on the appearance of a city. A pottery from the 3rd–2nd centuries BC was found in Shoshtepa. Of course, this pottery was not found in its entirety, only fragments of it. In addition, among the finds there are a lot of household items, such as hummus, one-eared jugs and pots, two-eared pots, pans or beef kebabs alars, bow harrows, iron knives, sickles and more were found. All this is the product of the unique culture of the ancient peoples who lived side by side for centuries on the border of the nomadic steppe and the settled agricultural oasis, and who had economic and cultural ties with each other. This culture is known in archeology as the "Qovunchi Culture". A piece of ivory glass was also found in Shoshtepa. A 5–3.5 cm piece of bone glass depicts a broad-foreheaded, horse-faced, snub-nosed, almond-shaped, bald-headed man with a huge hat wrapped around his forehead. Interestingly, this object and the character depicted in it are typical of the Parthian art of antiquity, and a similar find was made in 1905 by archaeologist B. V. Formakovsky during the excavation of the ancient city of Olbia, built by the Greeks on the Black Sea coast. Similar glasses were made in the 2nd century AD in ancient Parthia, in southern Iran and Turkmenistan [6].

Undoubtedly, the Shoshtepa find is one of the items brought from Parthia via the Great Silk Road, which in ancient times connected China and India with the Mediterranean countries, indicating that the trade route also covered the Tashkent oasis at that time. It will be recalled that in the 6th–8th centuries, the Chachliks were the third largest traders in East Turkestan after the merchants of Samarkand and Bukhara. Thus, the archaeological monuments of Shoshtepa: a strong defensive wall of the city, a monumental architectural complex, artefacts, correspondence and barter trade. Although the city was one of the small towns on the far border of the Kang state, which was formed in the lower and middle reaches of the Syrdarya at that time, it was a strategically important fortification, a centre of handicrafts, and a nomadic pastoral population on the northern border of the Tashkent oasis, and began to function as a mutual trade market between settled farmers. In conclusion, we can say that Tashkent has a unique stage of development, and its Shoshtepa stage is of great importance [9]. Because at this stage, in ancient Tashkent, social and economic ties were grown. The development of the economy has allowed for a wide range of cultural and trade ties. According to archaeological research, in the Late Bronze and Early Iron Ages, along with the fortresses of nomadic pastoralists in the Tashkent oasis, there were also villages, the population of which was mainly engaged in agriculture. The culture of this population, which used simple irrigation methods, is called Burgulik (Burkanlik) culture after the name of the first village. To date, more than 25 samples of this culture have been discovered in the Chirchik and Ahangaron basins. One of the largest villages of the Burgulik culture was Shoshtepa, which opened on the southwestern outskirts of Tashkent on the banks of the Jun River, where there were conditions for irrigated agriculture. In the ancient Tashkent oasis, the real builders of cities were people from the oases downstream of the Syrdarya, with whom they brought to the Chirchik valley architectural skills from brick and straw. By the 2nd century BC, a large settlement of up to 25 hectares was also found in the settlement of Shashtepa [6]. In modern urban planning, only the former high hill is part of the castles on both sides of the June Canal and the neighbouring settlement. Archaeological excavations on this hill have revealed the original cross-shaped building, built on the horizon, surrounded by a round wall, with the ruins of the settlement of Burgutlik and the burial places of nomads selected in the 3rd century. The structure is based on the principle of the combination of the most ancient symbols of the Sun: the cross and the circle. Archaeologists of the Tashkent Expedition of the Institute of Archaeology of the Academy of Sciences of the Republic of Uzbekistan painted the mud walls, archways, treasury rooms, especially red. The unusual plan of the building, the altar of fire in one of the rooms, as well as the skulls in one of the burial chambers are its special purpose, apparently indicating the temple of the sun and fire worshippers, later turned into a religious burial complex [9]. Examining the cross-shaped building of Shoshtepa, we can conclude that its architectural and construction principles were formed within the culture of farmers and herdsman, spread since the 9th century in the southern part of the Syrdarya delta. It was inherited by the carriers of the Chiri-crabat culture that developed in the same area in 1 BC, then in the 4th. Due to climate change

and the drying up of delta canals in the 2nd century BC, the carriers of the Chirikrabort culture began to leave their ancestral homes in search of favourable conditions for normal farming [3]. B. I. Weinberg and L. M. Levin compares them to the Parni, who were part of the Dax confederation in the mid-3rd century BC. They went south, where they eventually formed the Parthian kingdom under the leadership of the dynasty. A systematic analysis of the researchers shows that the signs of the Melon culture have been identified in more than 100 villages of the Tashkent oasis, 13 urban settlements, and many burial complexes. In particular, the incorporation of Chach estates into the Qanqa was of great importance for the development of urban processes [2; 4]. Given the fact that the Arshakids found 5 cross-shaped structures along the Syrdarya canal (Aktobe 24, Shashtepa) to Fergana (Belavurtepa, Arktepe), it can be concluded that some of these tribes also moved in this direction. A group of these tribes settled in the Tashkent oasis and created favourable conditions for the development of their material and spiritual culture. They brought skills from urban planning and planning principles from their ancestors. It should be added that these buildings belonged to Parthian or other related tribes. Researchers have conducted special studies to study some city centres, such as Tunkat, Abrlig, Namudlig and Kuxisum [1]. Some cities have allowed the researcher to study Ilaq urban planning on a new basis and to determine its role in the development of Chok-Ilaq urbanisation as a result of new data on mining centres in the region. In conclusion, it should be noted that the first urban planning in the oasis was formed in the cultural zone of the Syrdarya. We can say that cultural ties have played an important role in this. The development of trade, handicrafts and agriculture among the peoples living in the region play an important role in the development of urban planning in the oasis.

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Utkir Abdullaev

Urganch State University

utkir112@mail.ru

Masharib Abdullaev

Khorezm Mamun Academy

abdullayevm@mail.ru

Roviyajon Otamurodova

Urganch State University

roviyajon.otamurotova.91@mail.ru

Khiva – a Traditional and Modern City on the Great Silk Road

Abstract

Preservation of architectural monuments will always be a topical issue in giving a second life to the priceless historical memorials inherited by our ancestors. Depending on their appearance, shape, construction, structure, decoration of a particular architectural structure, many aspects of the history of that area can be explored. Monuments in Khiva were built mainly in the 17th–19th centuries. In certain respects, the architecture of Khorezm is radically different from the architecture of the population of other regions of the republic.

Keywords: architecture, Khiva, madrasah, the Great Silk Road.

Introduction

Architecture is formed from a specific combination of material and spiritual culture. There is no one who has not dreamed of looking at ancient and beautiful monuments, who is not amazed and delighted to see them. There are few countries in the world that cannot be proud of their high architectural structures. We are very proud that our country is such a country. For example, the Ichankala architectural complex in Khiva fascinates people all over the world with its charm.

Literature review

Preservation of architectural monuments will always be a topical issue in giving a second life to the priceless historical memorials inherited by our ancestors. The services of folk masters and specialists like A. Hakkulov are invaluable. The art of repair is incomparably more complex, harder work than constructing a building, because the main purpose of repair is to preserve the originality in its entirety [1].

Depending on the appearance, shape, construction, structure and decoration of a particular architectural structure, many aspects of the history of that area can be explored. For example, if a building was made of quality materials and is solidly built, beautifully and luxuriously decorated, it means that there was economic development at that time; if a structure was built from cheap materials, and was not decorated or only

simply, the economic situation was poor. A lot of money was spent on the construction of stone architectural structures, which can be beautifully decorated. The Allakulikhan period, which produced them, has been engraved in history as a period of economic growth, as evidenced by similar monumental architectural structures. It is obvious that the Sherghazikhan madrasah was built with poor quality. The decoration of this building is also simple, which signifies a turbulent political situation. Architectural structures built in the post-invasion period of the Russian Empire (with the exception of some) are almost not decorated with tiles. During this period, the number of public buildings also decreased sharply.

Analysis and results

In the Middle Ages, people were appointed to maintain buildings, and their activities were strictly defined. Government buildings were repaired from the treasury, and religious buildings from the foundation's property. The maintenance of public buildings was supervised by local residents. All waqf (field ground given for rent) charters state that a certain part of the waqf's income should be used for repairing the building (i.e. the damaged parts) [10].



Fig. 1. General view of Ichankala. 17th–20th centuries (H. Yusupov)

Monuments in Khiva were built mainly in the 17th–19th centuries. In certain respects, the architecture of Khorezm is radically different from the architecture of the population of other regions of the republic.



Fig 2. Ichankala. View from the west (H. Yusupov, 2020)

As the sun is reflected in a speck, the architectural monuments of modern Khiva reflect the achievements of Khorezm architecture in the late Middle Ages [12]. “Although the scale and artistic value of urban planning in Bukhara and Kokand khanates of the 19th century did not rise to the level of the buildings in Khiva, they also made a lot of construction with the unique talent and skill of our ancestors” [4].

The classification of Khorezm architectural monuments allows for a full study of each monument. Residential and public buildings are less well maintained than state and religious buildings. Because the state and religious monuments are built very strong for political purposes. Because their main goal is to perpetuate the name of that state, that ruler and that people. Housing and public buildings were built mostly with public participation and used cheap materials. The construction of state and religious buildings was supervised by senior officials. The head of state started construction work. When construction was complete, he presented awards to builders and decorators. State and religious buildings are majestic and lofty, and adorned with splendour and beauty in relation to churches and dwellings. While the main goal in the construction and decoration of government buildings was to amaze foreign ambassadors and tourists, to show the power of the king, religious buildings were to strengthen their faith in religion with their majestic appearance, splendour and elegant decoration. Mosques were also built in luxury. People are overwhelmed by the grandeur of such a building. The madrasahs look very majestic on the outside with their roofs, bouquets, heights and ornaments decorated with tiles. The city of Khiva has a collection of magnificent examples of architecture and applied arts built in the Middle Ages in Khorezm.

One of the largest, most luxurious, and most beautiful structures of the Eastern Islamic world in the Middle Ages were the madrasahs. As soon as Islam was established, mosques began to be built. But it is difficult to say exactly when madrasahs began to be built. Some scholars say that the first madrasah was built in Bukhara in the 10th century. In the 12th century, Old Urgench became a centre of science, with a number of madrasahs. Madrasahs were built mainly in the capital and major cities. As a cultural centre, madrasahs also played an ideological and political role in the social life of the country. After the capital was moved from Old Urgench to Khiva, the science centre also moved to Khiva and a number of madrasahs were built. The construction of madrasahs flourished in the 19th and early 20th centuries. Sources say that “at the end of the 19th – beginning of the 20th century in Khiva khanate there were 120 madrasahs”[5].



Fig. 3. Islam khoja minaret (1908–1910) and Pakhalavan Makhmud mausoleum (1810–1913) (H. Yusupov)

The mausoleum is an architectural structure erected over the graves of great saints, scholars, Islamic leaders, khans and officials, living legends. In the early days of Islam, it was forbidden to build various buildings on graves. Later, with permission, such places were turned into sacred shrines. The mausoleums are also built on the basis of geographical area, climate, Islamic traditions, and they differ by region. In particular, the mausoleums in the Khorezm region differ from each other by a number of features. Although they have more in common, they are clearly different from each other due to their specificity.

The Khiva "Ichankala" is a whole complex which fascinates people all over the world with its charm. Khorezm architecture is geographically developed. In this respect, it is radically different from the architecture of other regions. The image of modern Khiva embodies the achievements of Khorezm architecture in the late Middle Ages. Monuments in Khiva were built mainly in the 17th–19th centuries.

Due to its geographical features, the walls of Khorezm are mainly made of clay and partly of raw brick. In addition, clods, soil, wood and poles were also used. In the 19th–early 20th centuries, the gates with wall sections began to be built of solid brick. Each city is surrounded by rectangular, square or circular walls, depending on the nature of the defence. The walls of Ichankala are a unique example of medieval military fortifications that have survived to the present day. Art critic L. Y. Mankovskaya puts forward the following assumption: "It is not surprising that their foundation was raised above the level of the Deshankala, probably due to the natural relief (legends say that the foundation of the city was a sand dune)" [8].

The walls are made of ordinary clod and raw brick and reach a height of 10 meters. On the outside of the city wall, a tower, or defensive tower, was built every 30 meters. This strengthens the wall, while at the same time fighting the enemy from here. There were holes on the top of the wall, from which shots were fired at the enemy during the battle. In our opinion, only the front and the far can be seen from the holes on the walls, the holes on the towers allow you to control the whole place as they bulge out of the wall. The upper part of the wall is decorated with a canopy. Defensive fortifications also include water-filled trenches under the walls. Trench sites are preserved in the south of Khiva. Ichankala is surrounded by a 2200-meter wall of rectangular shape (650x400 m).

Like all Central Asian architecture, gates are very important in Khorezmian architecture. The appearance of the gaterooms coincides with the defensive walls. Although the gates are not preserved in the monuments of Koyqirilgankala or Jonboskala of the 6th and 5th centuries BC, or Tuprokkala of the 2nd and 3rd centuries AD, the remains of the site help to give an idea of the original gates and gaterooms.

Originally (in the 16th–18th centuries) it was built mainly of clay and raw brick. It was built of baked brick in the 19th and early 20th centuries. Gaterooms can be divided into two groups: Castle Gates and Palace Gates. The castle gates were built mainly as part of the defensive structure on the important roads of the city. These can be studied in Khorezm in the monuments of Khazorasp, Vayangankala, Qiyotkala, Qalajikkala. But let us consider

the example of the relatively integral and well-preserved city of Khiva. According to medieval traditions, the city consists of three parts: the arch, the shahristan (Ichankala) and the rabod (Deshankala). There were 4 gates in Ichankala and 10 in Deshankala. But to us, 4 gates of Ichankala (one rebuilt) and 2 gates of Deshankala have been preserved. The gates of the palace include the entrance gate of the Old Ark (east) and the gates of the Stone Yard (south and west).

The gateroom consists mainly of an arched roof, a 2-, 4- or 6-domed corridor, bouquets on both sides of the roof and rooms on both sides of the corridor. Initially, the foundation was “nailed” with stone or clay, covered with mats or reeds, and rebuilt from baked clay, raw brick or baked brick. Gates made of clay and raw brick have not been preserved. The dimensions of the gate are planned to be approximately 35 (18)x17 meters. Height also varies, mainly within 10–15 meters. The width of the arches is also different: “6 m at the Sheep Gate, 4.8 m at the Stone Gate, 4.2 m at the Double Gate and 4.3 m at the Garden Gate”[2]. Both sides of the gates are tower-shaped. Inside the towers was a guardhouse and an ascending spiral staircase and an observation room above. There are open arches from the roof to the street. The top of it served as a roof curtain, folded in a concave shape. The gates are closed by means of beams or domes. Let us look at the preserved gates and their structure and construction style:

Polvon gate. The eastern gate of Ichankala stretches from west to east. Dimensions 51.76x17.5 m, large domes 5.2 m in diameter, small domes 4.5 m across. Gate layers 2.8x4.4 m. Originally it was a simple gate that protruded slightly from the castle wall. The towers on both sides are attached to the city wall. During the reign of Eltuzarkhan (1804–1806) with the construction of a multi-domed corridor, this place also served as a market. After the construction of the caravanserai (1832–1833) the importance of the gate as a market decreased significantly. “With the construction of the Allakulikhan madrasah, the western part of the gate was rebuilt”[3]. At the entrance from Ichankala the words “Shahri Khiva” are written on the surface of the Gateway. If we calculate in alphabetical order, the date is 1221 AH (1806 AD). The oldest part of this building is connected to the bath-house and is covered with two compact domes. The main style of the Polvon gate is its decoration in the form of a roof. Blue ornaments, cobalt coloured mysterious bricks in the dome make the gate more glorious and elegant. Due to the colourful decorations, this structure is also called a flower garden. One of the towers (on the south side) was slightly simplified in 1934 and rebuilt by the organisation “Khiva Komstaris”.

The Polvon Gate is also known as the Eastern or Khazorasp Gate. According to some sources, it also served as the khan’s prison. That is why it is called the gate of the executioners. To the right of the gate behind the Ichankala wall was the slave market. “Polvon Darvoza, Akmasjid and the mausoleum of the Three Saints were the most beautiful parts of the city in the 11th–12th centuries” [2].

Stone gate. The southern gate of Ichankala. It was built in the 1830s–1840s. Said Muhammad Khan demolished the Angarik Gate and used the stone walls, which he named Stone Gate [11].



Fig. 4. The western wall of Ichankala. 18th century (H. Yusupov)

Dimensions: 19.7x17 m, height about 10 m, width of the porch 4.83 m, double glazed gate made of wood. The gates have now been removed. The rooms in the corridor served as guards and customs. Built of solid brick, there are two towers, two compartments in the six-lane passageway, small rooms with domed roofs on the sides connected by arches. The rotation inside the gate towers leads to the stage at the top of the gate through the stairs.

Boghcha gate. The northern gate of Ichankala. Also known as Urgench Gate. Built in the early 19th century. Dimensions: 18x16 m, height 8.5 m, width 4.3 m. The diameter of the domes is 4.2 m. It is built of baked brick without decoration. There is a double wooden gate. It has six domes, two large domes are on the corridor, and shops are built next to it. The front is decorated with two bouquets (height 13.5 m). Derived from the name of the pool next to which it is located. The pool still exists today. The Boghcha gate was renovated in 1959–1960 and in 1997.

Ota Gate (Shermuhammad Ota Gate). It was built by Shermuhammad in 1828–1829 by the order of Rahimqulikhan. Renovated in the form of a brick roof, decorated with bouquets. There is a guardhouse on both sides of the long corridor. “The gate was demolished in 1920 for obstructing traffic”[6].

The current building was restored in 1974 to its original condition. Like the other gates of Ichankala, a six-domed corridor was built. The gates are made of two-storied wood. Nowadays, the main gate is the starting point of the tourist route. In the works of Bulatova, Notkin, Pugachenkova, Rempel, Mankovskaya, only the name of the gate is mentioned. It was Zahidov who gave a brief description. In addition to the four gates of Ichankala, there are the Old Ark Gate, two gates of Tashhovli, the caravanserai gates, and others.

10 gates were built on the walls of Deshonkala. These are named as: Qoy Gate (Khazarasp), Gate of Boghishamol (Yangiariq), Shikhlar, Tozabogh, Shohimardon, Doshayak, Gandumyon, Gadoylar, Pishkanak and Double Gates. The gates of Deshonkala are made of clay. Some of them were built of baked bricks in the late 19th and early 20th centuries (Khazarasp, Yangiariq, Gandumyon and Kosh Gates). Currently, only two of these gates survive, Qoy (Khazarasp) and Kosh (Urgench).

Kosh gate. Built in the early 20th century, it was the northern gate of Deshankala. It was built on the main road to Urgench. Dimensions 25x17 m, height 9.45 m, width of the arches 4.2 m. The gateway is also called the Kosh gate because it has a double arch. Three bouquets in the main style are interconnected by arches in the passageway. There is a four-domed corridor, on both sides of which there is a guardhouse and a customs house. The front of the gate and the towers are decorated with ceramic tiles. Cracks appeared on the surface as a road was built near by.

Qoy gate. It is located on the road to Khazarasp. Built in the early 20th century. Dimensions: 23.5x6.5 m, height 12.2 m, width of the arches 6.02 m. It is made of baked brick, and the roof and towers in the main style are unadorned. There are auxiliary rooms on either side of the long room with six domes.



Fig. 5. Old Ark Square (H. Yusupov)

The entrance gate of the Old Ark. Located on the east side of the Old Ark. It was destroyed over time and rebuilt using photographs that have survived from the 19th century. Dimensions: 13x8.5 m, Ark wing 33 m. It is made of baked brick, with a roof and bouquets in the form of a head. There are guards on both sides of the long corridor. The double-leafed gate is made of wood and decorated with a pattern. It is difficult to say exactly when the first gate was built, as the present-day preserved buildings of the Old Ark were erected between the 17th and 19th centuries.

Fortresses began to appear in the early feudal society. The castle is the property of a large landowner, originally surrounded by a wall. Fortresses are also called castles, forts or koshks. Such fortifications included a ruler's residence, a harem, a warehouse, a prison, a mint, a guard department, a treasury and the residences of government officials. In Khorezm, the word "castle" is common, and the word "fortress" is used to refer to courtyards surrounded by a large conical wall. The koshk is a multi-storey summer residence with a porch.

Khorezm fortresses were built mainly in the form of rectangles, squares and circles. Numerous castle ruins dating back to the early Middle Ages have been identified. Most of them are kept in a semi-ruined state. In this regard, Tuprakkala (near Khiva), Qalajik, Almaotishgan (Yangiariq), Katkala, Vayangan (Shovot), Khazorasp, Khumbuztepa (Khazorasp district) and others are noteworthy. In terms of size, there are large castles 700x1000 m (Kalaliqir), medium-sized castles 350x500 m (Tuprakkala) and small castles. Castles of the 8th–16th centuries are almost not preserved in the territory of modern Khorezm. During this period, most cities were surrounded by three rows of walls. The first part is called the ark. In order to protect the urban population from nomads, the settlements were also surrounded by a wall and a shahristan (inner city) was formed.

In the centre of Shahristan there is an ark, a central market and a main temple. In the 16th and early 20th centuries, madrasahs were also located in the city centre. The Shahristan region was associated with a large population. Khorezm fortresses were not as big as Bukhara and Samarkand. The ancient capital Tuprakkala occupies an area of 26 hectares. Canals flowed through Shahristan and provided water to the city residents. The surrounding walls are reinforced with towers and pipes, and gates are installed. The construction work was carried out by the people through begor (khashar – voluntary public mutual aid). The number of gates was related to neighbourhoods or streets as well as external roads. A trench was dug near the walls to strengthen the defence.

In Europe, people who did not fit into the walls built multi-storey houses and went upstairs, while in the East they began to live outside the walls. As a result, the settlements were surrounded by a wall and an outer city, Rabod, was formed, that is, the cities grew in width. Rabods are mainly home to artisan neighborhoods. In Rabod there are dwellings, mosques, smaller markets and canals. The outer city was 5–10 times larger than the city.

There are few mediaeval cities in the world that have survived as a whole. There are two cities called "Open-air museum-reserve", one of which is the city of Khiva (the other is the city of Nizhny Novgorod in Russia). The city Khiva consists of the Ichankala and Deshankala parts. In Khorezm the inner city is called Ichankala. The foundation of Ichankala began to be installed in the 5th century BC. Khiva is located relatively east of Deshankala. The area is 15 times smaller than the total city area and occupies an area of 26 hectares. Ichankala is surrounded by a 650x400 m wall that stretches from south to

north. The city area is divided into four by two streets. There are four gates facing the four directions (Stone Gate, Ota Gate, Polvon Gate and Boghcha Gate).

The height of the walls of Ichankala is 7–8 m, made of straw, the lower part is made of raw brick. It is fortified with towers every 30 m. The walls of Ichankala were destroyed in 1740 during the invasion of King Nadirshah of Iran. According to Munis, the reconstruction of the city was completed in 1782. Khorezm architecture flourished especially in the first half of the 19th century.

In 1967, Khiva Ichankala was declared a museum-reserve. In 1990 it was included in the UNESCO list of ancient cities.

At the beginning of the 20th century, Khiva Ichankala had two palaces, 17 mosques, 22 madrasahs, a caravanserai and 260 shops between the Boghcha and Ota Gates. In 1922, Khiva had 64 madrasahs (12 in ruins) and 84 mosques (34 in Ichankala), said Danilevsky, the Russian ambassador.

Deshankala is 2.5 km long and 1.5 km wide from south to north. In 1842, by the order of Allakulikhan, the districts around Ichankala were surrounded. The 6250 m long wall was built in a month with a folk khashar. Height 7–10 m, made of materials such as clay, brick, soil or clod. There were 10 gates: Khazorasp (Qoy), Yangiariq (Boghishamol), Gandumyon, Shikhlar, Tozabogh, Shohimardon, Doshayak, Gadoylar, Pishkanak and Kosh. The thickness of the walls is 5–6 m at the bottom, narrowing upwards. The top has special holes.

The Sirchali stream flows from Deshankala in an arched shape. It is mainly occupied by settlements, as well as a number of mosques, mausoleums and madrasahs. The Nurullaboy Palace, built by Muhammad Rahimkhan in honour of Asfandiyor, is also located in Deshankala. In 1910–1912, Asfandiyor's prime minister and father-in-law, Islam Khoja, built a post office, a telegraph office, and a new hospital on the northwest side of the Kosh Gate on the banks of the Sirchali River. These buildings still serve people.

Palaces are the main part of government buildings. The emergence of palaces is associated with the first statehood. In Khorezm, the fortresses of Kozalikir and Qalalikir of the 7th–6th centuries BC and the residences of the rulers were studied. In the soil (3rd–4th centuries) the whole palace was opened and studied. This will help to determine what the ancient palaces looked like. Medieval palaces were also built on the basis of ancient traditions. Khorezm has many ancient and early mediaeval castles and palaces. However, the Khorezm palaces of the post-Mongol period were poorly preserved. In particular, the Old Ark, Tashhovli, Rafanak, Qibla Tozabogh, Nurullaboy and Rahmonquli inak palaces have been preserved in Ichankala, Khiva, in the 16th and early 20th centuries. Palaces are more complex structures in terms of architectural structure. While they are similar in some respects, they are completely different in others.

The Old Ark, the main center of Tashhovli, Nurullaboy, Qibla Tozabogh, the Rafanik summer residence, the Chodra courtyard or the Rahmonquli Inak Palace were built as residences of rulers. Palaces are large structures built over many years. The

common features of the palaces in Khorezm are all restored from clay and baked bricks, with architectural parts such as a roof, a bouquet or a porch. The palaces consist of halls, corridors, additional rooms, such as Arzhovli, viewing room, Ishrat courtyard, mosque, harem. Palaces vary in size, and the number of courtyards, halls, and rooms also vary. Nurullaboy Palace was built under the influence of Russian architecture.

Let us take a closer look at the architectural structure and decoration of some of the palaces: Old Ark is a complex of buildings located in the northwest corner of Ichankala. It is much smaller than the Samarkand and Bukhara arks. It is situated on the left at the entrance to the Ota gate. The main entrance gate is on the east side, in front of which is a large square, where soldiers lined up, important state events and celebrations took place.

The Old Ark is surrounded on the west by the high walls of Ichankala, and on the north by settlements. There is also a gate on the north side of the arch. The main gate to the east has been restored using 19th century photographs.

From the gate to the viewpoint were three courtyards, which passed to corridors and further courtyards. On the right wing of the East Gate of Old Ark is the dungeon of the Khiva khan. The area in front of the old arch and the courtyards inside the arch are paved with baked bricks (27x27 cm). The construction of the ancient arch began during the reign of Khiva khan Arangkhan (1686–1688).

Old Ark buildings were built in different periods each. There are many buildings here, such as an exhibition hall, a harem, the Oq Sheikh Baba Hill, a summer and winter mosque, a mint or a warehouse. The museum was built in 1804–1806 by Yusuf Mehtar, an official of Khiva khan Eltuzar, after it was destroyed during Nadir Shah's invasion. The dimensions of the exhibition are 27.8x26.9 m, the yard is 17.5x13.5 m. The harem was entered through a corridor through a door in the northwest corner of the courtyard. There is an ammunition depot and a guard unit here.

On the west side of the arch are the treasury, the library and the rest rooms of the khan. The courtyard and adjoining rooms are not decorated. The view and the summer mosque have a huge double-leafed porch and it is decorated with tiles.

The porch and the summer mosque were built during the reign of Allakulikhan, and in 1933–34 the ornaments on the roof of the porch were restored. The hall where the throne is located is decorated with plaster patterns. The summer and winter mosque and the mint were built at the same time during the reign of Muhammad Rahimkhan (1806–1825). The mint consists of three rooms with domes. On the porch of the summer mosque, six rows of two columns are not decorated. The current condition was decorated during the renovation period (1974). The ceilings are decorated with a pattern on the lodge background. To the south is a square-shaped winter mosque. The mosque is covered with simple beams and has four pillars. The walls are not decorated.

The Harem is located north of the arch and was built during the reign of Muhammad Rahimkhan II (1865–1910). Dimensions: 62x32.6 m. The roof of the large

porch is supported by carved columns. The walls are decorated with green bricks and plaster. The rooms where the servants lived are not decorated. "The northern part of the harem was rebuilt in 1910 with baked bricks. The south-western part of the yard has also been reconstructed"[8].

The Oq Sheikh Baba Hill was a visiting place of Sheikh Mukhtar Vali, who lived in the 14th century. Dimensions: main courtyard 60x40 m, height 11 m. "Archaeologists have confirmed that the hill was made of ash and was founded in the 17th century. The ruins of the two-story house on the hill have served as a watchtower for the castle". The current situation has been restored.

Tashhovli is located in the eastern part of Ichankala near the caravanserai. Records are preserved on several columns and marble bases of the stone, and this helps to determine the period of construction. It was built in 1830–1838 by the order of Dashhovli Allakulikhon as a new settlement made of baked bricks. As complex as the Old Ark – it consists of a complex of several buildings from different periods. There is also a harem, Ishrat courtyard, arz (complaint or application) courtyard, boarding house, reception and other buildings in Tashhovli.

It differs from other buildings in terms of stone construction. In particular: the foundation is made of marble, which ensures that the building is not damaged, the bricks are lined with plaster, which hydrolyses the building. The columns are mounted on marble pedestals, which ensures that the columns are stored for a long time. Ceilings are also designed differently (pool, hanging, simple). It consists of a total of 163 rooms, 3 large and 5 small courtyards, several gates, corridors, bouquets. The building was built in different periods and special attention was paid to the corridors to connect them.

Originally, the harem was built as a two-story rectangular structure. It was built for the residence of the khan, his wives, relatives and servants. The perimeter of the large courtyard consists of a single-column porch and two-bedroom sections. Here four separate identical terraces were erected for the khan's wives and a luxurious awning for the khan. The porches overlooking the courtyard are a shining example of Khorezmian applied art. Columns and doors show the high level of wood carving, pottery, Islamic ornaments, marble carvings. The ceilings are painted reddish-brown [9].

The perimeter of the harem is surrounded by high walls. The rooms where the servants live are not decorated. The Ishrat courtyard was built in 1832–1834. It served as a venue and hotel for various events. The square-shaped courtyard is surrounded by rooms and porches. The courtyard is very majestic and beautifully decorated. In the yard there is a circle for grass. The front porch is distinguished by its vinegar tiles and beautiful patterns. The corridor and adjoining rooms are not decorated.

The Arz courtyard occupied the south-western part of Tashhovli. Government offices are located here. Built in 1837–1838. The decoration is like an Ishrat courtyard.

Tashhovli was built by master Tajikhon, Qalandar Khivaqi, painter Nurmuhhammad, Abdulla Jin and others. The patterns of the stone porch columns, ceilings and walls do not repeat each other.

The palaces of Nurullaboy, Qibla Tozabogh and Rafanak are located in Deshankala. The Nurullaboy Palace was built by Muhammad Rahimkhan II for his son Asfandiyor. Construction took as long as other palaces. Nurullaboy was built from a number of separate buildings in 1865–1912 on the north-western side of Ichankala. Dimensions: 198x143m; reception 27.3x32.1 m; arz room 82x71 m. It is entered through a gate 10 m high on the south side. It is surrounded by a huge wall to the north. The palace has a pool and a large garden. “The foundation of the palace consists of one- and two-storey front porch houses reconstructed from clods” [7].

The palace was decorated by the potter Khudaibergan Hoji, master Nurmat, master Ruzimat Masharipov and wood carvers and calligrapher master Bobojon Kalandarov, master Ota Shaykhov and master Ismail Abduniyozov. The construction was carried out by master Quryoz Bobojonoglu. Nurullaboy, like the Old Ark and Tashhovli, consists of an arz room, a view hall, a reception hall and other government buildings. In addition, madrasahs and dwellings were built in the south.



Fig. 6. Tash hovli (1838–1838) (H. Yusupov)

Conclusion

1. Khiva is an ancient city located on the Great Silk Road. The origin of the city is estimated by archeological research. It is dated to the 5th century. But the current architectural image of the city was formed in the 18th–19th centuries.
2. The oldest architectural monuments in the city are the Juma Mosque, the Mausoleum of Sayyid Alouddin, the Arab Muhammad Khan Madrasah and the Old Ark.

3. The city is surrounded by 2 rows of defensive walls, and the walls of Ichankala are still preserved. There are 4 gates: Ota, Tosh, Boghcha and Polvon. Many state, religious and residential buildings have been preserved in the city.
4. Some of the most important buildings in the city are the palaces. The Old Ark and Tosh Hovli palaces have been preserved in Khiva Ichankala. These are very magnificently built and majestically decorated.
5. Khiva is still a fairy-tale city, and its ethnography, architecture and art attract tourists from all over the world.

Suggestion 1. The archeology of the abundance of settlements in the city of Khiva has not been studied in depth, it is advisable to conduct a comprehensive study in this regard.

Suggestion 2. It is necessary to use modern high technologies and methods in the restoration of architectural monuments.

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Utkir Abdullaev
Urganch State University
utkir112@mail.ru

Khabibulla Madatov
Urganch State University
habi1972@mail.ru

Uchkun Kutliev
Urganch State University
uchkunk@mail.ru

Khiva – One of the Diamond Cities on the Silk Road

Abstract

The main purpose of our article is to study the diamond city of Khiva, located between the endless sand dunes of the Kyzylkum and Karakum deserts. Located at one of the intersections of the ancient Silk Road, the city is one of the most attractive in Central Asia. Khiva is not only a remarkable city, but also the only one of its kind in Central Asia. Through this article, we will provide you with wonderful information about the history, population, archaeological and architectural monuments of Khiva. We also analyse the current state of the city and the development of this place as a tourist destination. It should be noted that the article refers to many publications with information of interest about Khiva. We also provide you with materials about the socio-economic life of the people of Khiva in historical periods, as well as irrigation networks, which played an important role in the life of the state and the people.

Keywords: architecture, history, Khiva city, madrassas.

Introduction

Khiva is a unique museum of Khorezm architecture of the 14th–20th centuries. Ichankala is an inner city with magnificent monumental buildings, an ensemble of magnificent buildings created by the vibrant architecture of the time (Fig. 1).

Preserving the integrity of architectural ensembles is of great historical, cultural and artistic significance. That is why Ichon Fortress was declared a state museum-architectural reserve by the government of the republic. It is also under the auspices of UNESCO. All the monuments and a number of historic buildings in the city – the most ancient monuments of modern Khiva – are carefully preserved. Each monument here is registered and protected. An entire city in the open air is one of the few cities in the world that has managed to survive. The monumental structures of Khiva in the late 18th and mid-19th centuries seem to form a seemingly rebuilt city, which amazes us with the pace of construction during the lifetime of only two or three generations of masters. It is this Ichan-kala that has become an architectural museum by the will of fate, in the monuments of which we can see the most beautiful works of folk masters.



Fig. 1. View of Khiva city [4]

Literature review

Although Khiva is located in the Khorezm region, the history of this city is not well studied. Archaeological and ethnographic research covers a large area of Khorezm, and the written sources have been studied. The first information about Khiva can be found in the works of Arab-Persian authors, “Hudud-ul Alam” written by an unknown author. For example, Maqdisi wrote about it: “Khiva is a big city on the edge of the desert, it has a canal opened from the river, which has a magnificent mosque”[1]. Information about this city is more common in the work of mediaeval local authors. It can be read in Abulgazi Bahodirkhan’s “Shajara iy Turk”, Muhammad Yusuf Bayani’s “Shajara iy Khorezmshahiy” or Agahi’s “Shahid-ul-Iqbal”. Russian and foreign authors, missionaries and military men who visited Central Asia in the following periods gave a detailed description of the city of Khiva and its inhabitants and architectural monuments in their travelogues, diaries and reports to the state. In recent years, a lot of research has been done on various topics related to Khiva. The most important of them are the studies of M. Yuldashev [6] and Ya. G. Gulamov [2].

Analysis and results

Arab, Persian, Chinese, Uyghur, Russian, Hungarian and German scholars and tourists who have visited Khiva during the last millenia include Ibn Khawkal, Yakut, Ibn Batuta, M. Kashgari or H. Vamberi. Scientists and thinkers like Tolstoy wrote down their opinions on the place. That is why in historical sources the name of the city is “Qalai Ram-Ramul”, “Qalai Sardoba” or “Khevak Qalasi”.

For example, in the book “Strange Heart” kept at the Institute of Manuscripts of the H. Suleymanov Academy of Sciences of Uzbekistan, the following words are written: “Hevak – the ancient name of Khiva is Ramul, Som and Nugkim, who built Muni, are similar to his father’s ship, and the model of the ship is equal to that of Hevaq.”

Different sources state different views on the etymology of the Khiva toponym. Some scholars believe that the name of the Khiva fortress is connected with the name of the well “Khevak”, and “Hey-vax” is a sign of contentment, satisfaction, call. Others speculate that it means “an empty, dry or hollow place.” Orientalist I. Beryozin connects the toponym Xeva with the words “Hayva” and “Xavi”, and explains it as a dry, empty fortress.

According to Professor Z. Dusimov, the explanation of the toponym Kheva should be sought in the language of the ancient Khorezmians. Many Khorezmian words are preserved in the Ossetian language, which is considered to be related to the Khorezmian language. The Ossetian scholar A. D. Tsigaev cites the word “village” as an example, and the toponyms “Pirnokhos”, “Darkhos” or “Sadrkhos” are also found in Ossetia. “White” in the word “hevak” is a suffix meaning smallness. Like Kalajiq, a small fortress, Indavak, Pitnak and Khevak also means a small fortress”, he writes [3].

Archaeological research is the most important criterion in determining the time of Khiva’s formation. Long-term excavations show that from the middle of the first millennium BC in the Khiva region agriculture began to emerge with urban settlements. Archaeological excavations have revealed several cultural layers of different periods in the area of Ichan Castle. Archaeologists have also found traces of the first city buildings, the remains of pottery, and more. These made it possible to determine when people lived in this area. In particular, the artefacts found in the lowest layer of the Ichan fortress were identified as belonging to the 5th century BC. Artefacts were also found around the first settlement in Khiva, indicating that people were engaged in farming.

The second and third cultural strata discovered during the excavations of Khiva date back to the Kushan period, and it seems that the territory of Ichan-kala was fully developed during this period. A two-story wall surrounds the city. On the Paxsa wall there is a corridor made of raw bricks, about two meters wide, with a square tower at an average distance of 30 meters. The bricks were made in the style of antiquity, some of them are stamped. Powerful military fortifications, drinking water facilities from the Haykon (Polvonyob) canal and various other finds indicate that Khiva was at that time a major administrative centre inside and outside the country.

Urban life in Khiva, which was destroyed during the Arab era, flourished on the eve of the Mongol invasion. New architectural structures were erected in Khiva, new mosques and madrassas were built, caravanserais set up, and the destroyed part of the fortress wall was restored. It should be noted that “in Khorezm, as in the whole of Central Asia in the 7th–12th centuries, cities developed not at the expense of building new ones, but mainly by restoring old ones. Archaeological records show that in the 11th–12th centuries fortresses were built on the borders of the oasis, and new cities were

founded. However, the area of the new cities was not large. Still, recent research by archaeologists shows that around these castles were built more dense courtyards at least 1–1.5 km wide, decorated with alabaster and glazed tiles. There were similar courtyards around Khiva. The construction of large caravanserais and other facilities here also testifies to the development of cities during the reign of Khorezmshahs). During the Golden Horde khanate, new castles, caravanserais and suburban settlements were built more intensively.

On the eve of the establishment of the khanate, the city of Khiva became a major administrative, handicraft and trade centre, so it turned into the capital of the Khiva khanate. For thousands of years, Khiva has withstood not only the destructive forces of nature, but also the attacks of external enemies. According to the Russians in Khiva, the Arabs in the 7th century, the Seljuk Turkmens in the 11th century, and Genghis Khan passed through the country like a hurricane, and the earthquake of 1299 changed the appearance of the Khiva khanate. It is located between the Ingrid and Choyjayli canals, which are separated from the present-day Khiva Polvon canal, which locals call a “city.” The Hungarian orientalist Arminius Vamberi described Khiva in the mid-nineteenth century in detail: “Imagine three or four thousand paxa houses with extremely chaotic walls, uneven walls and no whitewash; Imagine these houses surrounded by a ten-foot-wide cotton wall, so that you have an idea of Khiva”[5]. The accumulated knowledge about Khiva and its people allows not only to look through the pages of the legendary city, rich in events, but also to show the way of life and culture of its people, to follow the stages of formation of the ethnic image of Khiva. The Khiva people, a descendant of the country’s ancient population, have preserved the traditions of their material and spiritual culture. In the process of studying the ethnic and cultural traditions of the Khiva people, we see that their culture is the historical successor of the culture of the ancient Khorezmian ancestors. For example, ethnographic research in the field of traditional dehkanism and irrigation, in particular, the unique Khorezm line and agricultural weapons, the unique archaic Khiva chariot, the ships on the Amudarya, various crafts and handicrafts. In particular, the study of carving, pottery, and applied arts, comparing them with archeological materials and determining their interrelationships are of great importance. The variety of clothes and hats of the Khiva people that distinguishes them from other Uzbeks is of great interest. Houses in Khiva, including courtyards, have retained their original features. Their plan and structure correspond to the mediaeval fortresses of the Xavat in the Qavatkala oasis. Ethnographers have collected valuable materials about the large patriarchal family, the Uzbeks of Khorezm, including the families of the Khiva and their ancient beliefs in social life, as well as the remains of archaic social institutions. The archaic features of some ancient seed traditions are still preserved.

Saints played an important role in the spiritual life of the Khiva people. The roots of this belief go back to ancient times. So far, such saints as Najmiddin Kubro, Zamakhshari, Sultan Uvays, Ismamut ota, Yusuf Hamadoni, Pakhlavon Mahmud are

famous among the people. Pakhlavon Mahmud was even known as the patron saint of Khiva. The annual folk festivals have always been of great importance in the spiritual life of the Khiva people. The festivities, especially during the celebration of Navruz, were solemn. The khan of Khiva also took part in this festival with his officials. During the festival, famous singers and dancers, bakhshis and poets, drummers and clowns demonstrated their art and skill, wrestlers wrestled, ram and rooster fights took place. Until now, Khiva residents celebrate family holidays with musicians, hafiz, dancers and players. Khiva Lezgis is one of the most popular folk dances in Khorezm. Some aspects of this unique dance go back to the military dances of the Sak-Massagets. The unique women's handicrafts of this region – Khiva khalfas – are a remarkable phenomenon of folk art. The halfas are lyrical and heroic.

Conclusion

In conclusion, it is important to note that any historical item becomes unique over the years. Its value increases. Gradually it becomes cultural heritage. Then there is a need for such objects. Khiva is a diamond city of similar value.

Khiva has become a favourite place of artists today. For filming historical films, it is a natural place with a variety of architectural monuments. The historical and cultural significance of Ichonkala, which has been turned into an architectural museum-reserve, places special demands on designers. Whatever modern project might be implemented here should be in line with history and tradition.

So come to the city tonight. When it gets dark in the evening and the moon – the sacred symbol of Muslims – illuminates the tops of the minarets, the domes of the mosques and the gates of the madrassas with its seductive light, it seems as if one has come to a magical city. Khiva is such a legendary diamond city.

Acknowledgements

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Monuments of Northern Bactria on the Great Silk Road

Abstract

This article covers the formation of trade routes and the emergence of many trade points (monuments) in the territory of Northern Bactria (South of Uzbekistan).

According to written sources, it was only in the 2nd century BC that a discovery of these worlds for each other happened when the Chinese traveler Zhang Jiang, crossing the Alai Mountains, got to Fergana. Then to Sogd and beyond to the Kushan State, which was located on the territory of Northern Bactria.

The monuments of Bactria, including North Bactria, occupy a special place in the process of exchanging cultural values of the Great Silk Road. For decades, archeologists have studied the monuments of North Bactria, which were located on the trade routes of the Great Silk Road.

In turn, it is necessary to note the importance of the processes of formation of trade routes and construction of structures related to trade in the territory of Northern Bactria. And it is also important to determine the properties of architectural monuments, stages of development and transformation.

Keywords: archaeological materials, archaeological materials, Great Silk Road, Kushans, Northern Bactria.

The main routes towards China from Nesef led to the southeast – first towards Kesh. Up to, though without reaching it, the caravans turned south to Guzar and entered a rocky area with the Akrobat pass and a long intermountain route along the Shurobsai valley, which bears the name of Buzgadakh. This road passes through the gorge, which in ancient times bore the Persian name “Dorizhanin”, in Arabic – Bob-al Hadid, in Turkic – Temir Kapug, which meant “Iron Gate”.

Three kilometers west of the village Derbent valley is partitioned off by a rocky ridge, on which the remains of an ancient fortress boundary wall, built of stone, pakhsa, and mud brick, have been discovered. In its curves, traces of towers and fortifications are visible, which locked the gates and served as observation, defense and customs posts.

Studies of this wall, carried out by archaeologists of the Institute of Art History of the Ministry of Culture of Uzbekistan, and now a joint Uzbek-French expedition of the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan, have shown that this is the oldest and shortest trade and military route [17;18], connecting Sogd with Bactria and the northern border wall of the Kushan state. Researchers see here “rocks” – fortresses, shelters of Sisimitar and Horien, which Alexander the Great fought against, the path along which the Greco-Macedonians followed, pursuing the defeated Achaemenid troops [16]. The iron gates are located on the mountain path from Sogd to Chaganian. The Chinese missionary Xuan Jian, who was walking with a caravan, wrote

about this path in 630. It was described in detail by the Spanish ambassador to the court of Amir Temur, Clavijo, who was walking to Kesh from Termez: "... The next day they rested at the foot of a high mountain, on top of which stood a beautiful cruciform building, skillfully made of bricks, with many notches composed from multi-colored tiles. This mountain is very high (but) it has a passage through which you can cross it along a crevice, which seems to be made by human hands: high mountains rise on both sides, and it is flat and very deep. There is a village in the middle of this passage, and a high mountain piles up above it. And this passage in the mountains is called the Iron Gate, and in the whole area there is no other passage than this. It protects the Samarkand kingdom from the side of India Minor" [5]. Further, he reports that caravans of merchants pass through this passage from India to the north, which brings great profits [5].

The researchers revealed that a defensive system was erected here in ancient times, which had several stages of construction. It was originally a double wall with loopholes and an in-wall corridor "and then was turned by laying the latter into a solid wall monolith, erected with the skillful use of the relief of steep rocks" that turned it into an impregnable rampart. Materials of the Greco-Baktrian and Kushan epochs were found in the towers [17], although it is not excluded that earlier there were single fortifications of "rocks" protecting the passage even before Alexander the Great, since individual finds of objects of the 1st millennium BC were found here. In medieval times, this passage from Sogd got to the valley of Surkhan, Chaganian, and from it to Shuman and the mountainous country of Badakhshan.



Fig. 1 Map of the location of archaeological sites in Northwestern Bactria (Department for the Protection of Cultural Heritage Sites under the Ministry of Culture of the Republic of Uzbekistan)

To the south, the path led to the largest centre of the upper reaches of the Amu Darya valley and the Termez crossing point. From it, caravans went to the South – to the capital of Bactria Bactra (Balkh), and to the east, along the river and Chaganian, Shuman and Badakhshan and further to India and East Turkestan.

Termez is one of the largest cities of the ancient East and the largest urban centre of the upper reaches of the Oxus (Amu Darya). It ranks among the most ancient cultural urban centres of the Central Asian Mesopotamia. And it is no coincidence that, on the basis of the decision of the 30th session of the General Assembly of UNESCO (in November 1999), Termez in 2001 celebrated its 2500th anniversary [4].

Its history, as well as the name of the city itself, have been the subject of great scientific discussions. M. E. Masson believed that the name should be associated with the name of the Greco-Bactrian ruler Demetrius, other researchers believe that its ancient name was Tarmita, which in the Chinese version sounded like Tami [8, 9].

Archaeological materials show that indeed, from the middle of the 1st millennium BC a few kilometers west of the modern capital of the Surkhandarya region, on an area of more than 400 hectares, there are ruins of Old Termez. It consisted of two groups of ruins of the Priamudarya and Priurkhandarya. The most ancient is the Amudarya. Its former core is a giant rectangular citadel, surrounded by a fortress wall with towers. To the west of it, the hills of another Chingiztepe fortification rise, also surrounded by a system of steppe with square towers. It was even assumed that it was here that there could be an ancient fortress, erected on the crossing in the era of Alexander the Great and bearing the name of Alexandria on the Oxus [13].

However, fundamental archaeological research carried out in the last decade led scientists to different conclusions. It turns out that in the 5th–4th centuries BC on the site of the present city, a small unfortified settlement was formed. At that time, the main roads connecting Northern Bactria with the Achaemenid centre went from Balkh through Oxus, first near the village of Shurab, where the remains of a fortress from the middle of the 1st millennium BC have survived, and an ancient fortress at the crossing, Kampirtepe, is a few kilometers west of it. Researchers believe that this way to Northern Bactria and Sogdiana, pursuing the remnants of the defeated Persian army, the phalanxes of the Greco-Macedonians moved and on the site of the Kampirtepe crossing, Alexandria on the Oxus was founded with a powerful system of defensive structures and pre-gate fortifications 4th–3th BC.



Fig. 2 General plan – Kampirtepe. E. V. Rtveladze (Department for the Protection of Cultural Heritage Sites under the Ministry of Culture of the Republic of Uzbekistan)

The fortress on the right bank of the Amu Darya river, 1.5 km. west of Shurab village, was identified and examined in 1972 by E. V. Rtveladze. It occupies a high loess terrace, cut by a network of ravines and hollows. It consists of a fortress and an unfortified part, located on the western and eastern sides of the fortress. The total length from west to east is 750 m, from north to south – 200–250 m. The fortress (area 4 ha) consists of a citadel and a residential part. It is surrounded by a strong wall (3 m thick) with an inner gallery flanked by rectangular towers. The citadel is located in the centre of the fortress, on the south side it is partially washed away. The length along the west-east axis is 150 m, the north-south – 100 m, the area is 1.3 hectares, at the base of the bypass wall it is 0.6 hectares.

It is surrounded by a mud brick wall and surrounded by a moat. Inside, it is built up with different-sized and multi-functional premises, united into four large blocks, separated by corridors. The structure of the settlement itself is determined by the presence of the following constituent units: an internal moat that separates it from the citadel and later turned into a street of residential areas, a fortress wall with towers. The dense residential development, located in the form of an amphitheatre, is 90% explored. It consists of separate residential blocks with many rooms separated by lanes. The unfortified part is occupied by burial complexes. In the northwestern part there are 10 burial buildings of the naus type, built of adobe bricks (33, 34, 35x33, 34, 35x13, 14 cm). In the eastern part, there is a rectangular burial structure, elongated along the

north-south axis (length 66.5 m, width 3–4, 2 m). It consists of 3 buildings, separated from each other by aisles; here, there is also a round ceramic furnace. In 1982–1988 the opening of the citadel along the upper building horizon, excavation of burial structures, a residential block in the north-eastern corner of the fortress, excavation of defensive walls and a ceramic furnace were carried out.



Fig. 3 Reconstruction – Kampirtepe. E. V. Retveladze (Department for the Protection of Cultural Heritage Sites under the Ministry of Culture of the Republic of Uzbekistan)

Archaeological excavations were concentrated on a planigraphic study of the fortress along the upper building horizon of the Kushan era, mainly the time of Kanishka. It was probably a state fortress at the crossing, built according to a single plan. It had special storage facilities for stocks of products, probably related to the maintenance of caravans. A set of vessels of various shapes for storing food, a large number of coins, household items, including unique ones, for example, a comb decorated with skillfully carved compositional scenes, are found here; glass paste beads, pendants from Egypt, bronze mirror from China, ivory crafts, beads and hairpins, clearly Indian. In one room – birch bark manuscripts – these are already local, Bactrian. A necropolis was discovered on the outskirts of the city [20].

Since 2001, along with the complete opening of the city plan for the upper layer, extensive stratigraphic studies of the monument began. Thanks to a detailed study, the stages of the city's life have been identified – Hellenistic, Yuezhi, Parthian, Kushan. The beginning of life is associated with the activities of Seleucus I and Antiochus I-IV centuries. BC, completion – in the era of Kanishka.

The growth of the city on the site of Old Termez is associated with the Greco-Bactrian era, when the ruler of this state, Demetrius, conquered northwestern India. At this time, a trade route was formed, linking the regions of northern India, through which the early route of the Great Silk Road from China ran, with northern Bactria and Sogdiana. The path from the south from Balkh is gradually moving here. Termez is turning into a large military, trade and security centre at a convenient crossing over the Oxus with the movement of river vessels from the Amu Darya up to the Aral Sea. In this regard, a large citadel with a river berth is erected.

Subsequent Greco-Bactrian rulers also paid attention to the development of the city, which served as a military security function on an important trade route. It was one of the leading outposts in the northern reaches of the Greco-Bactrian state, the centre of northern Bactrian crafts and trade operations, as evidenced by traces of handicraft production, Greco-Bactrian coins.

The heyday of Termez belongs to the Kushan era, when the ferry near Kampyrtepe is waning, and all the routes leading from Sogd to Bactria are concentrated in it. The city spreads over an area of over one hundred hectares. From the Amu Darya, a main water pipeline is brought out, which supplied water both to the city and its ancient district. A system of highways connects the fortified citadel with the city quarters of artisans, potters and metallurgists who smelted and processed iron.

The city has preserved monuments that reveal a high antique culture, which organically absorbed both local and Hellenistic features: beautiful sets of antique ceramics and column bases, sculptural details and small plastic, and stone and coin products, terracotta, representing a vast pantheon of Avestan and local local Bactrian deities. In the northwestern, hilly part of Termez, a large cult-cultural cave Buddhist complex grows, numbering more than 25 cave and ground temples, which contains a unique set of monumental wall paintings, temple implements, fragments of architectural decoration. The inscriptions in many languages, which were scratched out on the walls of temples, belonged to pilgrims and monks who came from many countries.

To the east of the city, there is a suburban Buddhist building – a monumental tower – the Zurmala stupa, built of adobe bricks and faced with terracotta slabs. Its base was decorated with a stone belt depicting scenes from Buddhist subjects.

Outside Termez, to the north of it, there was a terrestrial Buddhist temple and monastery complex Fayaztepe. It was clearly divided into two halves – monastery and temple. The monastery was also decorated with beautiful and expressive scenes of monumental painting with traditional images of Buddha and monstrous Bodhisattvas, transmitting scenes of the conversion of local Bactrians to the Buddhist faith.

A sculptural bas-relief carved from white limestone is unique, depicting the Buddha in a traditional calm pose with two adherents [1]. The Chinese pilgrim Xuan Jiang, who visited Termez in 630, reports that the city is ruled by a Turkic ruler. Its territory stretched from west to east occupied 20 li in a circle, which makes it possible to classify Termez as a medium-sized city.



Fig. 4 Fayaztepe. View from above (Department for the Protection of Cultural Heritage Sites under the Ministry of Culture of the Republic of Uzbekistan)



Fig. 5 Fayaztepe (Department for the Protection of Cultural Heritage Sites under the Ministry of Culture of the Republic of Uzbekistan)

In 689 Termez was captured by the Arabs, whose commander, Musa ibn Abdallah, separated from the Caliphate, and only in 704 the city was annexed to the Caliphate. In the following centuries, Termez flourished both as the centre of a large region, and as a city on the basis of the road from Balkh to Maverannahr, and as a trade centre along the largest river highway of Central Asia.

One of the early Arab geographers of the 9th century, who travelled extensively in the countries of the East, al-Yakubi, calls Termez a glorious city on the greatest river Balkh, lying on its eastern side. From it to Chaganian, the author notes 4 days of travel, and from Chaganian to Khuttal, 3 days and then to the upper Tokharistan Shikinin and Badakhshan [2].

Al-Istakhri (10th century), characterising Maverannahr, says about Termez that it stands on the Jeyhun River. It has a citadel, madina and rabad, surrounded by a wall. The ruler lives in a citadel, in the madina there is a prison, bazaars, a cathedral mosque, namazgokh – in the rabad. The buildings were mainly built of clay, streets and bazaars were lined with bricks. It is emphasised that the city is comfortable and populated, and serves as a river port on Jeyhun. The city was supplied with water from Jeyhun and Saganian [6].

Archaeological materials show that at this time the city was densely built up and was actively expanding to the north along the “Chagan-ruda” – Surkhandarya. Its shahristan and its suburbs occupied the entire territory of the ancient city, outside of which a special territory of suradikat stands out, where on an area of more than ten hectares the ceremonial buildings of Termezshahs in the form of a palace-ayvan, surrounded by a special wall along with the adjacent territory, grew. The suburbs supplied the city with water through a special water supply from Surkhandarya. In the city itself, residential and industrial quarters with landscaped streets are revealed. The Chorstun mosque and an interesting architectural complex – the mausoleum of Khakim Termezi; excavated Christian temple 10th–13th centuries. Complexes of raw architecture in the vicinity of Termez, as well as the cities that stood on the way from Termez to the Surkhandarya valley and the mountainous regions of Badakhshan, are of great interest.

On the highway from South Sogd to Tokharistan there are a number of interesting city points of the ancient and medieval eras. Connected with the history of the development of the region here by the Big Yuechzhi from the 2nd century BC is one of the large ancient settlements of Khalchayan, preserved in the form of scattered ruins of separate settlements lying on the lands of the agricultural association of the Denau region.

Here is revealed the unique palace of the rulers of the “Herai clan”, one of the five nomadic tribes that settled in the area, adopted the culture of the local sedentary population and were the founders of the Kushan Empire. It is represented by a columnar ayvan, a transverse reception hall and a two-column throne room. The palace was decorated with polychrome monumental painting in sculpture.

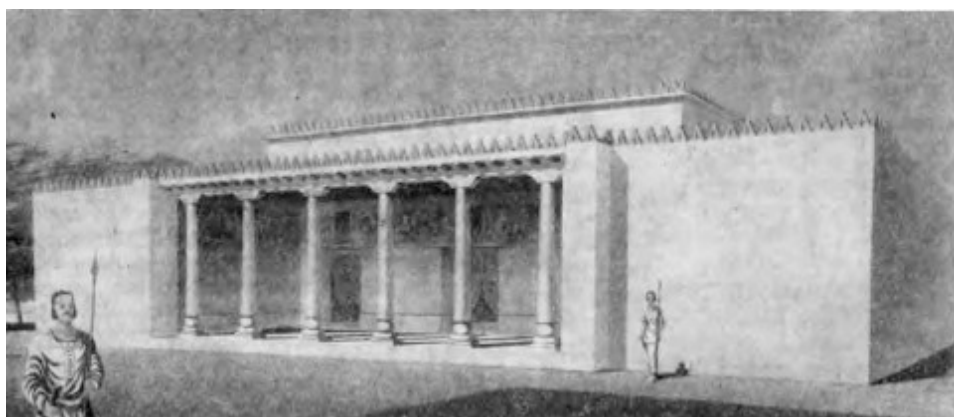


Fig. 6 Khalchayan. Palace, 1st century BC. General view reconstruction [14]

Paintings – ornamental and topical, depicting both Hellenistic and Central Asian portraits, sometimes with slightly Mongolian features. The sculpture that adorned the reception hall, represented by thematic compositions of characters, mainly – the ruling clan of Gerai – the ruler and his wife, surrounded by the nobility and patron deities soaring above them; princes and tribesmen, heavily and lightly armed horsemen – nomadic elite and above them a goddess in a chariot [14].

In the ayvan, entertaining scenes of feasts and folk festivals are presented – busts of actors and musicians, children-garland-bearers. With the explicit use of Hellenistic cult scenes, the figures of the performers are mainly of the local ethnic type and represent the nomadic environment of the ruler. It is no coincidence that in the Kushan era, the palace was turned, probably into a dynastic temple of the royal “clan Geray”, since the images on the Kushan coins are similar to the sculptural portraits of the rulers of Khalchayan.

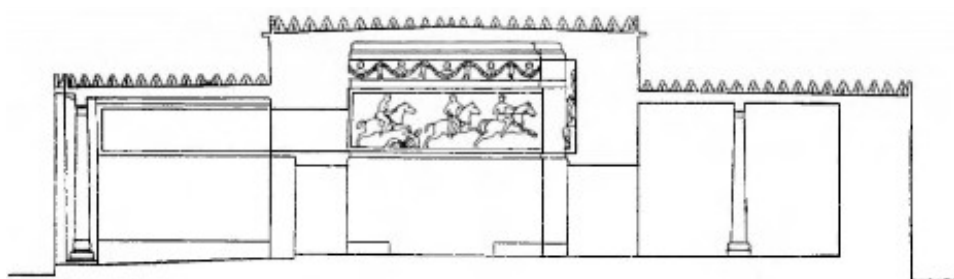


Fig. 7. Khalchayan. Palace, 1st century BC e. Reconstruction of the section [14]

The Khalchayan settlement is located on the right bank of the Surkhandarya river. Identified and examined in 1959 by G. A. Pugachenkova. The total area of the monument is more than 15 hectares. It consists of two large hills at a distance of about 0.5 km from each other (Karabagtepe and Khanakatepe) and a number of

small hills located mainly around Khanakatepe. Karabagtepe is sub-rectangular in plan (350x260m). Oriented to the cardinal points with a slight deviation to the east. The southeastern corner protrudes somewhat. The contours of the defensive walls are traced in the relief. The gate was in the centre of the eastern face. The internal relief has undergone some changes due to the use of its territory for modern buildings and arable land. The northern part of the monument is more elevated, reaching 10 m. Some hillocks are located in the centre in the southeastern part of Karabagtepe. Khanakatepe, located to the west of Karabagtepe, is square in plan (300x300 m), oriented to the cardinal points with a slight deviation to the east. In the southern part of Khanakatepe, there is a long rise, up to 49–50 m wide, in which six hills are distinguished, separated from each other by small hollows. The height of the tepe in this part reaches 10–12 m above the level of the surrounding fields. Individual hillocks are located in the centre of the western face of the hill. In the northern part there is a group of hills 3–4 m high, separated from the southern ones by a field. The eastern façade of Khanakatepe is badly damaged. To the southwest of Khanakatepe there are two small hills (Shaittepe and Sichkontepe), up to 2.5 m high, to the east there are three (Tuganaktesh, two nameless), to the west one, to the north, at a distance of about 300 m, there are three more hills (Maslahattepa and two nameless ones). Archaeological excavations at Khanakatepe included: excavation of the southeastern hill (southwestern house – X-3), excavation of the western hill (western house – X-2), excavation of the northeastern hill (X-1), a hole at site X-1. At Karabagtepe – an excavation in the north-eastern part (K-2) and an excavation on the fortress wall of the western face (K-1). The cultural layers with a thickness of more than 10 m include the ruins of fortifications, palaces, residential, public buildings made of raw square bricks and pakhsa. The fillings consist of layers and household items of different nature, stone and ceramic architectural details, sculptures, wall paintings, decorations, coins, tools, weapons, etc. Six stages of settlement of Khalchayan were established.

First: 4th–3rd centuries. BC. The time of the origin of the settlement, the finds of ceramics, made on a potter's wheel, engobed mainly with a light engobe, less often with red and brown, easel hemispherical bowls with a rim rounded inward, bowls with a beak-shaped rim, jar-shaped vessels with an oblique in the bottom part, rims of hums and humchas, stone grain grinders.

Second: 3rd–2nd centuries. BC – erection of separate monumental buildings and a fortress wall. Finds of ceramics made on a potter's wheel (bowls with smoothly or steeply rounded inward rims, pots, a stem of a glass, the bottom of a grey-clay bowl, a jug with legs), coins of Demetrius.

Third: 2nd–1st centuries. BC. The flourishing of Khalchayan, the expansion of its territory, the construction of a palace, its decoration with sculptural and monumental painting. Finds: ceramic vessels made on a potter's wheel, covered with various shades of red engobe: glasses on high profiled legs, cups, bowls of various types, jugs with an egg-shaped body on a flat bottom, hums and jugs on legs, molded cauldrons with

an admixture of quartz, fragments of vessels with scratched wavy ornament, round pots, tagorah, vessels with a spout, flat lids, lamps, tetrahedral pyramidal weaving weights, stone grain grinders, vessels with signs and tamga, bronze and iron triangular arrowheads, two-blade sword with a cross at the handle, stone torus-shaped columns, ceiling details – flat tiles, antefixes and battlements, terracotta figurines of horse riders, a naked goddess, a bone figurine, carnelian beads, glassware, imitations of Heliocles coins, painted clay sculptures reproducing various scenes dedicated to the triumph of the “Geray” clan, among them – royal couple, prince’s head, girl’s head, figure of a boy – garland-bearer, head of a girl, head of a young man, head of a harpist, girl with a lute, bust of a bearded deity, head of Athena, head of a satyr, head of a queen, ruler, horseman, warrior in a helmet, head of a Parthian prince, fragments of paintings with floral-stylised ornament and a picture of a boy.

Fourth: 1st–2nd centuries. Further development of Khalchayan, strengthening of the fortress walls with new facings.

Fifth: 3rd century. Time of gradual decline of Khalchayan. Finds of the fourth and fifth stages: ceramic vessels made on a potter’s wheel, covered with various shades of red-brown engobe and decorated with various scratched ornaments (punson impressions, stamps in the form of a stylised image of a tree, an S-shaped sign, arrows), wing-shaped one-hand or two-handled jugs, straight-bottomed pots, bowls, on cone-shaped legs or on low pallets, glasses on profiled legs, cylindrical-conical cups, tableware tagore, khumcha and hum, glass and mother-of-pearl beads, carnelian beads, a fragment of silk (Chinese), terracotta figurines of horsemen and horses, deities wrapped in thick clothes and high headdresses, a terracotta medallion depicting a seated ruler on a throne, coins of Soter Meges, Kadfiz II; Kanishka, Huvishki and Vasud; bronze and iron arrowheads.

Dalverzintepe – an even more interesting centre on the route of the Great Silk Road of the ancient Bactrian is the Dalverzintepe settlement, along the Termez-Dushanbe road, near the city of Denau.

The mound is rectangular in shape with a rounded citadel in the southern part. It also originated in the Greco-Bactrian time, but flourishes in the Kushan era. The system of fortifications with towers and arrow-shaped loopholes is typical of ancient fortifications. Large dwelling houses with column ayvans, lobbies and reception halls, sometimes not inferior to the palace ones, with family refectory and intimate rooms, baths and home chapels are revealed on the city.

They reveal to us the Bactrian type of dwelling with a characteristic ayvan system of an oriental house, open to sunlight and closed volumes of internal housing with a rich set of household and household utensils and decorations.

Among the finds of Dalverzin, a treasure of gold objects is unique – jewelry and special gold weight bars with an inscription in the Indian letter kharoshti, indicating the weight of these bars in special weight units staters, drachmas and dhana (close to the Greek obol).

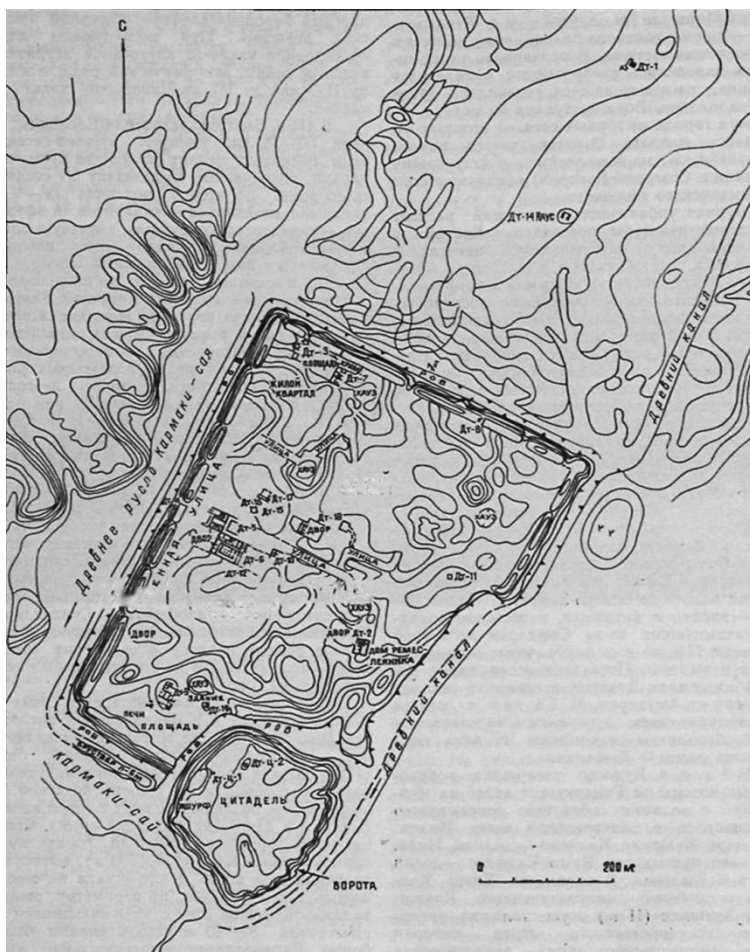


Fig. 8 General plan of the settlement of Delverzintepe. E. V. Rtveladze (Department for the Protection of Cultural Heritage Sites under the Ministry of Culture of the Republic of Uzbekistan)

Among the adornments there are finely crafted necklaces and plaques, an inlaid pectoral. Inside and outside the city, two Buddhist temples are revealed. City temple 2nd–3rd centuries AD is possibly an integral part of the monastery. The central courtyard with monumental figures in niches and under awnings, the remains of a stupa and rooms associated with Buddhist rituals is revealed. Images are traditionally associated with various scenes, the main character of which is the Buddha – sitting, standing or depicted in motion. An interesting sculpture of a country temple, thematically related to Greek subjects, transferred by local masters to Buddhist cult themes.

Outside the city walls was the “city of the dead” – a necropolis with ground-based buildings – nauses, rectangular structures with a central vaulted corridor and a series

of transverse chambers filled with the buried. The entrances to these chambers were tightly closed each time until the next burial ceremony [15].

Budrach – 4 days' journey from Termez was the medieval centre of the upper reaches of the Surkhandarya, the capital of the region – Soganian or Chaganian. The city had the same name and is described by medieval authors as a large and populous city, which was larger in size than Termez (but Termez was more populous). It had large and beautiful covered bazaars, and a prefabricated mosque with columns of burnt bricks, it was provided with excellent running water, had a wonderful climate and many benefits. Its ruins have been preserved under the name of Budrach settlement.

The settlement is located 6 km south-east of Denau. Revealed and first examined in 1960 by G. A. Pugachenkova, who identified it with the medieval city of Chaganian. The total area is more than 6 sq. km. The following parts are distinguished in the structure: citadel – Akmazartepe, preserved area of 1.5 hectares, height up to 18 m; the palace and administrative complex – Dunyatepe, an area of more than 2 hectares, a height of up to 10–12 m, shakhristan – an area of 51 hectares, in the south-eastern corner of which are Akmazartepe and Dunyatepe; a vast rabad located to the north, east and west of the shakhristan. Ten main periods of settlement were established.

First: 1st century BC – 1st century AD. The origin of a small settlement on Akmazartepe and Dunyatepe. The finds are ceramic cups, plates, bowls, pots, jugs, easel-made hums, covered with various shades of red, brown, yellow and light grey engobe. Terracotta – the head of an idol, a man in a Kushan caftan with a musical instrument, figurines of a horse and a monkey. Bronze items – a rod with a ring, a three-point arrowhead. Coins of Soter Megas, Kanishka, Huvishka.

Second: 1st–3rd centuries. The heyday and growth of the settlement, the transformation of Akmazartepe into a citadel, surrounded by a powerful wall of mud bricks and pakhsa with a berm protruding 3 m forward. The total thickness of the wall is more than 10 m. Dunyatepe is also surrounded by walls of the same thickness and turns into a fortified settlement. On the northwest side of them, a settlement of dispersed buildings is formed, in a number of places small estates are being erected. The total area of the settlement is about 10 hectares.

Third: 3rd–4th centuries – the decline of the settlement. Abandonment of defensive structures. Finds: ceramic vessels of various shapes and colors of engobe, molded vessels.

Fourth: 5th–6th centuries. The growth of the settlement, its transformation into a large city, structurally consisting of three parts: the citadel, the city itself and the suburbs. Finds: easel and molded ceramics.

Terracotta is represented by the head of a deity with a winged crown of the Sassanid type, statuettes of animals; gems with images of a bull and a schematic human figure; various stone decorations; individual coins and treasures of imported silver and bronze coins: Chinese – the Tang dynasty and the Sassanid Peroz (459–484) and Khosrov I (531–579) without countermarks and with countermarks of tamgas, Bactrian and

Sogdian legends; local coins imitating the mint of Khosrov I and the Chaganian coins that arose on their soil with Bactrian legends transmitting the name and title of the ruler – Samro Khidev, Zarino Khidev, Khnaro Khidev.

Fifth: 8th–9th centuries. After the Arab conquest, life in the city continues, but the area of inhabited territory seems to be shrinking. Finds: pottery with overglaze painting, coins of the early Abbasid minting.

Sixth: 10th – first half of the 11th centuries. The flourishing of the capital city of the feudal possession of the emirs from the Mukhtajid dynasty. The total area reaches 6 sq. km. Akmazartepe continues to preserve its function of a citadel, a palace and administrative complex is formed on Dunyatepe, the shahristan is closely built up with public, religious, residential buildings and industrial workshops. The area of rabad increased, which occupied the left and right sides of Kyzylsu, connected by a bridge. Finds: easel ceramics with colorless glaze and black, red and green underglaze painting on a white background, characteristic plots – Arabic inscriptions in various Kufi handwritings, geometric and floral ornamentation, zoomorphic images are found, sphericonical vessels with various ornaments are common, stamped ceramics with a scene of animal rutting, non-glazed ceramics of various shapes and ornaments, stucco ceramics (pots, hums painted with red paint), fragments and whole glass vessels for household and perfumery purposes, metal products: a tiger's head, a bronze figurine of a bird, zoomorphic handles of vessels, a mortar, fragments of sabers, on top of an octagonal iron mace; jewelry: beads, pendants, rings, bracelets; terracotta: animal figurines, dragon head; slags, crumbs, casting molds and other residues of metallurgical and metal production; treasure of bronze items coins: Samanid fals of Bukhara and Samarkand, fals minted in Saganian.

Seventh: mid-11th–mid-12th centuries. Destruction of the city by the Seljuks, cessation of habitation of Dunyatepe, reduction of the habitable territory of Shakhristan.

Eighth: second half of the 12th–early 13th centuries. New partial recovery of the city.

Ninth: early 13th–15th centuries Destruction of the city by the Mongols, termination of life on Shakhristan, partial settlement of Dunyatepe; Akmazartepe turns into a cemetery with brick sagans. A new large city is being formed in the northeastern part of the rabad, in the Gishtli area, where the thickness of the cultural layer is 4–5 m. Finds: ceramics of various shapes, on a circular base, glazed (applying glaze to a clay base), glazeless and celadon (imported). Silver coins, minted from Otrar, Bukhara, Termez, copper local minted in 832 x. including countermarks.

Tenth: the beginning of the 16th century. The destruction of the city by the Sheibanids. The gradual extinction of life, the new centre of the region will shift to the place of modern Denau [18].

From here the caravans moved to the northeast, to Shuman and Kobadian, and further along the most ancient route of the Great Silk Road, through the mountainous country of Badakhshan – to East Turkestan, China or to the south, to northern India. Shuman is described by Xuan Jiang at the beginning of the 7th century. as a mountain

property stretching from west to east for 4 days. Its capital was small and ruled by a Turkic ruler. There were two Buddhist temples in the city [7]. At the beginning of the 7th century, during the period of the struggle against the Arabs, the city was referred to as a strong fortress.

Further, you can note Vashmgird, which in the 10th century was considered equal to Temez. It stood 3 days' journey from Chaganianai, 4 days from Rasht. The latter was considered the extreme limit of the Muslims of Khorasan on the border with the Turks. Further, the paths went to the mountainous countries of Kumed and Pamir, Khuttalyan and Vakhsh [8] and further to Northern India and China.

Of these, Khuttalyan, a large blooming area (according to Xuan Jiang, 1000 li in length and width) can be distinguished. The capital of the region – the city of Khulbuk – in the Middle Ages it included the citadel and the shahristan, surrounded by a mighty wall, and rabats. Excavations of the capital, located at the Gishttepe settlement in the village of Kurbanshaid, uncovered a monumental palace with a mosque. They are made of burnt bricks and decorated with beautiful decor of snow-white carved ganch and monumental wall paintings, which trace the early medieval traditions of portraying musicians [3].

On the border of Khuttalyan, a stone bridge is mentioned as a great attraction, the only one along Ibn Rust, connecting Vashmgird with the neighbouring region. The stone bridge Pulisangin on the Vakhsh has survived to this day in the gorge between the Nurshag and Khoja and Nur ridges, where the rocks converge up to 20 steps [10].

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Alisher Muminov

National University of Uzbekistan

a.muminov@nuu.uz

Otabek Muminov

National University of Uzbekistan

o.muminov@nuu.uz

Khumoyun Nazarov

National University of Uzbekistan

hnazarov1992@gmail.com – Nazarov_humoyun@mail.ru

Monuments of South Sogd on the Great Silk Road

Abstract

This article is dedicated to the monuments of South Sogd (Kashkadarya Valley). Due to its natural and climatic features since ancient times, it has been divided into two areas of settlement of ancient Greek tribes: the eastern – in the upper reaches of the Kashkadarya River and the western – in its lower reaches.

In the Achaemenid era, there were two historical and cultural regions of Nautak and Xenippus on this site, which are mentioned in ancient sources from the time of Alexander the Great. The division into two areas is noted in sources and later, until the beginning of the 20th century.

In addition, the difference between the two regions within the Kashkadarya valley was also due to closer traditional ties between the western regions and Bukhara, and the eastern ones with Samarkand. Their border passed approximately in the area of present Guzar. In the Early Period and the developed Middle Ages, these areas were called Kesh and Nakhshab.

Keywords: Sogd, Nakhshab, Kashkadarya, Great Silk Road, Kesh, Nesef, monuments, archeology.

Southern Sogd was located on the southern side of the Samarkand Sogd. These territories were separated by the Zarafshan ridge. Southern Sogd was one of the regions with developed urbanisation.

This territory was divided into two historical and cultural areas: the eastern Nautaka (name in the ancient era), in the Middle Ages this territory acquired the name Kesh, and the western centres of which was the city of Xenippa, in the Middle Ages it was renamed as Nakhshab; the Arabs called it Nesef [3].

Yerkurgan was one of the most ancient urban centres. It was located 10 km west of modern Karshi, which at present is the Kanan region. Suleimanov R. Kh. called this city the mother of the cities of the Karshi oasis [13, p. 24].

According to the results of the archaeological excavations carried out at this monument, led by R. Kh. Suleimanov, it turned out that the early stage of Yerkurgan refers to the 9th–8th centuries BC. The wall that surrounded the first city was dated to

the end of the 8th–7th centuries BC. In the 6th century BC an internal wall was built that surrounded the city on an area of 34 hectares.

By the 3rd–2nd centuries BC the city grows to an area of 150 hectares. In the 3rd century AD on the territory of Yerkurgan palaces, temples, mausoleums and also citadels are built. In the 4th century AD both defensive walls of the city are rebuilt [13, p.25].

Yerkurgan, according to R. Kh. Suleimanov, during the period of Saka domination played the role of a trade and craft centre of the oasis.

Based on the results of archaeological excavations, the city undergoes decay, during the conquest of the Hephthalite State by the Turks together with Sasanid Iran. Thus, transferring the functions of the capital of the oasis to the settlement of Shulluktepe [13, p. 26–28].

In the course of research carried out at the Shulluktepe settlement, it turned out that Shulluktepe in the 7th–8th centuries expanded and turned into a fiefdom with a citadel. According to researchers, Shulluktepe in medieval sources is given as Nakhshab or Nesef [10].

The era of the Middle Ages for Nakhshab is a qualitatively new stage in territorial, ethnosocial and economic life. Written sources report the addition in the middle of the 1st millennium AD a confederation of small holdings, which, according to Chinese sources, included Nashebo-Nakhshab. In the 5th century it is part of the Hephthalite state, which successfully fought with the Sassanian Iran, which was trying to seize the lands north of the Amu Darya, which included the Kashkadarya oasis. In the first half of the 6th century the mighty Türkic Kaganate is formed, moving in the middle of the century to Central Asia. In the years 563–567 the Turks defeated the Hephthalites. Since that time, the capital of Karshi has been moving from Yerkurgan to the south.

The ruins of the largest urban-type monument identified with the mediaeval Nesef are now known as Shulluk-tepe, located in the valley of the Kashkadarya River, 1.5 km south of the desolate Yerkurgan, and the necropolis of Nesef even merges with the burial complex of the ancient capital.

The culture of the population of the early mediaeval Nakhshab is a vivid picture of the active interaction of sedentary and nomadic tribes.

The central part of the settlement is occupied by an impregnable castle, typologically representing a tepe with an adjoining site of hypertrophied dimensions. At the base, its dimensions are about 150x80 m, the height of the tower from the base exceeds 25 m, the height of the site is 12–13 m. The long axis of the castle is stretched from north-west to south-east; from the northeastern side, the castle is adjoined by the second, lower (8–10 m) building block with an area of 100x70 m of a sub-triangular plan. This central core of the settlement, formed in the early Middle Ages, is surrounded by a vast lowland of the former moat, now swampy in its southern and eastern parts.

Further along the perimeter rises the second row of flat hills of a small shakhristan that surrounded the castle. It is oriented to the cardinal points and has 500 m from north

to south, and 400 m from east to west. The hills of the ruins of the former shakhristan reach a height of 6–7 m.

Written sources of this era have preserved in their toponyms the names of large temples of Nakhshheb. They report on the village of Khurbagn, which, according to R. N. Fry, means the “Temple of the Sun”. The village of Iskibagn is mentioned; in Sogdian – “High Temple”, in Turkic – “Old Temple”.

The rise of economic life is evidenced by the release of Nachsheb in the 7th–8th centuries an independent coin with a portrait of the ruler on the obverse, and a horse and a legend on the reverse, in which scientists see the name of the ruler of Nakhshheb.

From the beginning of the 8th century in the history of Nakhshheb – a new stage in the heroic and dramatic events associated with the invasion of the Arab Caliphate. The stubborn struggle of Nakhshheba with the active participation of the Turkic Kaganate took place in 701–702. Particularly hot battles unfold with the military invasion of Qutaiba ibn Muslim, who set the task of conquering Maverannahr. Sources mark memorable places of hot battles: the village of Nessefa, among which the village of Al-Mukhtarika is often mentioned, burnt from a powerful fire that engulfed it during one of the battles. Nessef was one of the centres of anti-Arab movements in the mid 770s and an adherent of the Mukanna rebellion. The Nessefians also supported the uprising of 806–810 against the central authority of Rafi ibn Leys. From the second half of the 8th century life in the country is beginning to change. The coming to power in the Caliphate of the Abbasids, who relied on the help of the inhabitants of Central Asia, contributed to the revival of the merchants here, the active participation of the Nessefians in the political and economic life of the Caliphate.

The Arab geographer of the 10th century, who knew Maverannahr well. Ibn Haukal describes the capital of Nakhshheb as follows. “Nessef is a large city with a ruined citadel and a rabad (or suburb) with four gates: Nejaria, Samarkand, Kesh, Gubdinsk. The city lies on the big Bukhara and Balkh roads. Nessef has one river flowing in the middle of the city. It receives the waters of the Kesh, and from here it flows rapidly across the plain. The ruler’s palace is located on the banks of the river in the area called the Head of the Bridge. Near the palace there is a prison, a cathedral mosque at the Gubdin gate. Place of Friday prayer at the gate of Nejaria. Bazaars are concentrated in the rabad between the ruler’s palace and the cathedral mosque.”

Studies have shown that the location for the new capital was well chosen. Vast territories of the left bank of Kashkadarya form a large bend. Here is the mediaeval Nessef. In its northeastern part, a military-administrative centre, marked by sources, is formed – a citadel, the core of which was a powerful castle of the 6th century with a stepped tower rising to almost 30 meters in height. Shakhristan Nessef surrounded the citadel from all sides and expanded in the northern direction, where the river made a sharp turn towards the Karshi plain. Dorus-Imarat, mentioned by contemporaries, grew up here – the House of Government, in which the administrative centre of the city was concentrated. The main hydrotechnical structures for supplying water

to the northern and western lands of the oasis were also concentrated here. There was also the main bridge across Kashkadarya. To the south and east of Shakhristan, the industrial suburb of Nesef grows with its famous artisan quarters, bazaars and caravanserais. Excavations of archaeologists have revealed the quarters of metallurgists who processed iron. They contained iron bars – a commercial semi-finished product of ferrous metallurgy, which came from the mining centres of the Gissar and Zerafshan ranges. Workshops for iron and steel smelters were opened. To the south of them, the blacksmiths' workshops were adjacent to the quarters of bronze castors and jewelers. Workshops with forges for processing copper and golden bronze were discovered, various items and decorations found. The metalworkers' quarters were active until the beginning of the 13th century.

Nesef appears as a flourishing centre of a fertile oasis with an abundance of fruits and vegetables that entered the markets, valued for their early ripening, handicraft products of metallurgists, ceramists and jewelers.

Great economic potential and a favourable geographical position at the crossroads of important connections between Maverannahr and Khorasan contributed to the development of trade routes in mediaeval Nesef. The main routes connected Nesef with the major centres of Sogd and Bactria – Samarkand, Bukhara, Termez, Balkh. One of the busiest routes in Khorasan was the path to the west to the ancient fortress Zem-Kirkukh, which stood on the banks of the Amu Darya. This branch operated until the 19th century. The northern route from Nesef led to Bukhara and further towards Khorasan.

The most detailed description of the caravan routes and their regional sections can be found in the works of eastern historians and geographers of the 9th–12th centuries. The busiest routes connected Nesef with Samarkand, where the paths went through the mountain pass with the Dargoh caravanserai – a place in the gorge and a longer, but calm path through the Karnapchul steppe and the low Jamsky pass, where the paths were divided into Samarkand and Bukhara near the famous village of Mukhtarik tracks. A well-known local highway connecting the capital with the flourishing settlements – the cities of Bezda, Kasby and Kesh.

Mediaeval Nesef deservedly entered the circle of centres of Maverannahr, which were “a collection of science and culture.” Many scientists-theologians, historians, geographers came and lived and worked from Nesef. Researchers of Central Asia note for the stage from the 9th century 45 scientists, poets and theologians. The flourishing of the economy and culture of Nesef was interrupted by the Mongol invasion.

The main irrigation canals of the oasis are diverted from Nakhshab: there was a mediaeval centre for regulating the water distribution of the low-water Karshi oasis. In the 9th–13th centuries it is one of the largest and most important centres of Maverannahr on the Silk Road.

The second interesting city centre located within Karshi is the Kalai Zakhoki Maron settlement.

This is a fortified city unique in Central Asia in terms of its scale. In essence, it is a single architectural structure erected in one step. An extremely simple compositional and planning scheme of the city consists of a giant central tower approximately 100x100 m in size and about 15 m high; it is surrounded by three rows of powerful walls: the first at the level of the upper ridge has dimensions of 210x210 m, the second row of walls is 400x400 m, their height is on average 8–10 m, width at the base is 30–40 m. And finally, the third line of walls, which has not been preserved, measured 1.5x1.5 km on the sides.

Kalai Zohaki Maron was erected with a deviation of the facades from the meridian to the west by about 20 degrees, which approximately corresponds to the deviation of the walls of the inner rampart and Yerkurgan.

This is the largest city in the history of ancient urban development of Sogd in the late 2nd and early 1st centuries BC. It is built in the form of a central tower – a palace surrounded by three rows of walls. It is characteristic that the wall does not have the defensive flanking towers usual for fortified settlements of that time, but it is possible that they were weakly protruded and simply had not yet been opened; however, traces of towers in the form of protrusions on the wall were not visually traced. It can be assumed that the walls of the settlement had no defensive towers at all. This also explains the arcuate rounded corners on the first defensive wall, which resisted battering technique well.

In the 4th–5th centuries AD the settlement was fundamentally reconstructed within the second walls: two rows of walls and the central castle-citadel were built on and fortified, and the third row of walls, which had lost its significance and, apparently, already significantly destroyed by that time, was abandoned. It is difficult to say anything about the features of the fortification elements, except for the assumption that a wall with an in-wall corridor, similar to the synchronous walls of Yerkurgan, could go on top of the high and monolithic foundation.

And finally, in the 7th century AD on the high central tower of an abandoned ancient city-fortress, the castle of a petty feudal lord was erected, the economy of which was limited by a wall that runs along the perimeter of the ridge of the first wall of the settlement 200x200 m on the sides. Some residential buildings were erected on the top of the ruins of the central hill and later, in the 9th–12th centuries AD.

Judging by the fact that the closest analogy and an earlier prototype of the settlement of Kalai Zohaki Maron is the citadel of the settlement of Babish-Mulla of the 1st century. in the lower reaches of the Syr Darya, dating from the 4th–2nd centuries BC, such a transfer of the architectural and fortification canon and its reproduction on a grand scale in the Karshi oasis is logical to explain the occupation of Sogdiana by the Aral Saks during the reign of Eucratides in the first half of the 2nd century BC. Following this, judging by the ceramic complex, somewhere in the second half of the 2nd century BC in the left-bank part of the Karshi oasis, the grandiose fortress city of Kalai Zohaki Maron was built – the seat of the military and political power of the new owners of the oasis,

and, possibly, of the whole of Sogd. Yerkurgan, as the heir to the old Hellenised cultural traditions, was assigned the role of a trade and craft centre of the oasis.

In the 4th–5th centuries AD the city is being reconstructed, but already loses its supreme power, in the 7th century AD there was already only a castle of a petty feudal lord [7,13,14]. In the eastern part of Kashkadarya, the urban centres of which are Kesh-Shakhrisyabz, the development of urbanised culture also begins from the Early Iron Age – 8th–7th centuries BC. From this period, oases of a sedentary culture were formed, the first cities were born and the foundations of statehood were laid [7].

The first settlements appear in the 8th–7th centuries BC on Shurabsai, where the fortified settlement of Sangirtepe grows.

Sangirtepe was a small settlement in the form of a rounded hill up to 7 m high, surrounded by a square outer rampart. Its area is no more than 3–4 hectares. Excavations have shown that the earliest layers of Sangirtepe precede the appearance of the city on Uzunkyr. They date back to the time of the 8th–7th centuries BC. In the lowest layers, the ruins of an early Zoroastrian temple were discovered. A rectangular altar of fire was opened here, and in the floor was a series of ritual pits filled with sand, gravel and ash. Above were the structures of architectural structures of the 1st centuries BC and AD. The most recent building goes back to the 4th–5th centuries AD. It was the remains of a large cult complex, surrounded by a wall rounded in plan with an in-wall corridor. Human burials have been found at this level.

It should be assumed that Sangirtepe emerged as a cult centre of the population of the early Iron Age, who mastered the territory of the Kesh oasis. This monument retained its function as a cult shrine of Kesh, possibly until the era of the Turkic Kaganate.

And also the city, now known as the Uzunkyr settlement, presented by researchers as the first capital of ancient Nautaki.

The Uzunkyr settlement, rectangular in plan, with an area of about 70 hectares, was surrounded by fortress walls on the southern, western and eastern sides. The northern part of the settlement was adapted to the relief of the Shurobsai terrace, but here, too, the remains of the rampart have survived. The inner fortress of Uzunkyr-Podayataktepe, apparently serving as a citadel, was also located here. A deep and wide (about 20 m) ditch ran along the outer perimeter of the defensive walls. The territory of Uzunkyr is completely plowed up, so the nature of the construction of the settlement remains unknown. Small remnants of former structures that have survived indicate that the thickness of the cultural layer was at least 2–3 m. The rampart of the defensive wall, 450 m long, up to 6 m high and about 26 m wide at the base, preserved only in the southern part of the settlement, testifies to the grandiose nature of the fortification construction.

The earliest settlement at the Uzunkyr settlement appears in the 8th century BC, as indicated by a complex of materials (ceramics, charred grains of cereals) obtained from a pit in its northwestern part. In the subsequent period, the settlement continued to expand geographically and it became necessary to build fortifications to protect

the population. The section of the Uzunkyr defensive wall, and the excavations along its outer façade made it possible to reveal the design features of a rather powerful fortification system, consisting of three rows of walls, and the analysis of the material obtained from the masonry and floods made it possible to establish the time of construction. In the 7th century BC a defensive wall is being erected of rectangular mud bricks of a large format with massive rectangular towers protruding beyond the line of the wall and internal towers. The plane of the walls and towers was framed with pilasters. In the curtains and in the towers themselves, there were combat and false loopholes of lancet outlines, located on the pilasters and in the intervals between them. There were no intra-wall rooms or corridors, and the approach to the loopholes from the territory of the settlement was open. In the 6th–5th centuries BC close to the first wall, from the inner façade, a second wall of a similar raw material was attached, which closed the approaches to the loopholes in the curtains, but the inner towers continued to function. At the next, third stage, a third (clay) wall is attached to the second wall from the inner façade, which closed the passages to the towers, and the room itself and the entrance to it are blocked. At the base of the brickwork, an earlier wall, made of bun-like bricks, was identified, which was apparently used as a foundation platform for an early mud wall. The total thickness of the Uzunkyr defensive wall after the addition of the last wall reached almost 6 m and surrounded an area of 70 hectares.

Stone objects in the complexes of Uzunkyr archaeological materials are represented by grain grinders, pestles, grater pestles, burnishes, spinning wheels, throwing balls for slings, etc. During the opening of the outer edge of the early Uzunkyr wall, a bronze three-pointed arrowhead with a strongly protruding sleeve was found. Another bronze three-bladed arrowhead with a protruding sleeve was found on the floor of the inner tower room.

Analysis of ceramic material obtained from a pit in the northwestern part of Uzunkyr, masonry of fortress walls and drifts, as well as lifting material, made it possible to distinguish three chronological periods of habitation of the monument. The Uzunkyr I complex (8th century BC) is represented mainly by the forms of molded kitchen boilers, some of which have loop-shaped handles or sinks. This stage is associated with the emergence of an early settlement at the site of Uzunkyr. The Uzunkyr II complex (7th–6th centuries BC) is characterised by a decrease in the amount of molded ceramics and the appearance of large vessels with an oblique bottom part and a cuff-like rim profile. An interesting fact is the discovery in the masonry of the Uzunkyr defensive wall of a single fragment of the bowl wall, with a beak-shaped rim and a sharp bend in the walls in the middle part of the body of the vessel. The construction of the first fortress wall from a rectangular raw material belongs to the Uzunkyr II period. The Uzunkyr III complex (5th–4th centuries BC) does not differ significantly from the ceramics of the Uzunkyr II period. Modelled ceramics are still few in number, and easel tableware repeats previous forms. The only exception is a fragment of a red-embossed goblet with traces of polishing on the outside. At this stage, it becomes necessary to strengthen the

fortification of the fortress. As a result, along the entire perimeter of the inner face of the wall, the second wall is made of rectangular raw material, and then the third wall is made of clay.

The formation and development of Uzunkyr as an early urban centre in the Kitabo-Shakhrisabz oasis and the ancient region of Nautak in general was closely connected with the socio-political and socio-economic processes that took place in the agricultural areas of the Central Asian region in the 7th–6th centuries BC. Uzunkyr had a fortification that met the requirements of the need to defend a large territory, its internal development was scattered, certain sections of the settlement were purposefully not built up and, in the event of a military threat, the population of the district and livestock could hide here, being safe – the main measure of social wealth. Thus, Uzunkyr played the role of not only an administrative and economic centre, but also served as a military refuge for the population of the district.

In the Uzunkyr district, there were rural homesteads and vast agricultural lands. Irrigation and water use was based on the small river Shurobsai. In the oasis, traces of a network of small canals with a length of 1.0–3.5 km are noted. The need for their arrangement was caused by the conditions of the sai irrigation and the topography of the cultivated lands, located directly at the river bed or at a small distance. Ultimately, such a system of land use and irrigation was supposed to lead to the decline of the ancient oasis (soil salinisation during long-term use for irrigating the same plots, limited land resources with an increase in population and intensification of agriculture, unstable water regime in Shurobsai, depending on the number of annual precipitation, accumulation of snow and ice in the mountains, etc.).

An extensive paleobotanical material was obtained from the territory of Uzunkyr (more than 1000 seeds of scarious barley, 8 grains of naked barley and 5 grapes). According to the studies carried out by Z. V. Yanushevich, the emergence of cultivated hulled barley was associated with the introduction of irrigation, since this species was physiologically adapted to irrigation conditions, and, therefore, was more productive. The appearance of bare-grain barley, which arose under cultivation conditions, is not associated with a prerequisite for irrigation, but it was cultivated mainly on moist soils, in the lower part of intermountain valleys, where a sufficient amount of moisture accumulated. However, bare-grain barley does not tolerate soil salinisation and gives way to chalky barley where the soil salt content is high. The soils of the Kashkadarya valley are saturated with salts, therefore the ancient farmers gave preference here precisely to filmy multi-row barley, the cultivation of which, apparently, ensured the favourable development of plants of this species and, as a consequence, a high yield.

Of particular interest is the discovery in Uzunkyr, in the layers of the 8th–7th centuries BC, of grape seeds. It was found that the farmers of the oasis grew not only a cultivated small-berry, but also a cultivated variety of table grapes with a relatively large berry.

The presence of the predominant amount of barley seeds in the cultural layers of Uzunkyr, which could be widely used as a fodder crop, indicates a significant role in

the economic activity of the population of Uzunkyr of cattle breeding. Extensive and convenient pastures in the foothills of the Gissar and Yakkabag ranges stimulated the intensive development of livestock raising, which coexisted with irrigated and rainfed forms of agriculture.

Uzunkyr is a vivid example of an early urban organism in South Sogd. Unfortunately, we are unable to talk about the structural organisation of the city due to the destruction of its territory in connection with agricultural work. However, the constructive features of the fortress architecture revealed in the process of archaeological excavations characterise the high level of urban planning and civilisation of the Early Iron Age in Southern Sogd. Such large cities, of course, had a dedicated citadel (traces of it were marked on Uzunkyr), palace and cult centres, craft districts and highly developed craft. In socio-political terms, Uzunkyr was a multifunctional city, being the economic and administrative centre of an agricultural oasis in the eastern part of Kashkadarya. Apparently, the territory of the region completely coincided with its borders.

Uzunkyr is a kind of phenomenon of regional significance, one of the centres of urban culture in the south of Central Asia, which developed according to the laws common to the entire Ancient East. However, this process stops at Uzunkyr, which is explained, first of all, by the violation of the rhythm of the artificial water supply system of the territory of Uzunkyr and its environs, as well as by the state of the fortification of the ancient city, which did not meet the requirements of the town planning canons of that time, which were widely used in the construction of fortifications on other monuments. Central Asia.

In the Seleucid and Greco-Bactrian periods, Uzunkyr fell into decay, and the centre of the oasis moved to the Kitab site, where, apparently, there were more favourable conditions for the development of urban culture.

It was a large city of the early Afrasiab type with a powerful fortress wall and an aristocratic centre acropolis, described by historians of the era of Alexander the Great. Soon the city moved to the bank of the Aksu River in the centre of modern Kitab. Here grows up a large ancient and early mediaeval Kesh, which at one time was even considered the capital of Sogd. It is mentioned many times during the period of the struggle against the Arabs as the area of numerous Arab campaigns, and as one of the largest centres of the many years of struggle against the invaders and anti-Arab liberation movements. Stubborn resistance and years of war led the city and region to decline. Its return begins in the era of the Samanids, but city life is gradually shifting to a new place, where a new capital is being formed, which received its modern name Shakhrisabz under Temur. It was distinguished by a wealth of good lands and a healthy climate.

Shakhrisabz (Kesh), one of the most ancient cities of Central Asia, where the masterpieces of mediaeval architecture have been preserved, is of great interest to us today, since this beautiful city of Uzbekistan is closely connected with the biography of Amir Temur. Under him, Shakhrisabz turned into a “foot of the throne”, the residence

of the Barlas and the second capital of the state after Samarkand, on the improvement of which significant funds were spent to turn this city into the pearl of the East. Amir Temur achieved his goal, judging by the enthusiastic descriptions of the Spanish Ambassador Clavijo of Shakhrisabz's architectural monuments, such as the Jahangir mausoleum, the Dorustilavat and Dorusiadat complexes and the Aksaray palace.

Archaeological research in Shakhrisabz has revealed powerful cultural layers of the 5th–6th centuries AD throughout the city. They were noted in the Chorsu region, in the southwestern part of the city on the territory of the cemetery of the 15th–17th centuries. The finds of coins of various minting should be noted: with coins of Akhurpat, the ruler of Kesh of the 7th century, copper coins of the Abbasid minting of the 8th century, a Sogdian coin with a square hole minted by Ikshid Shishpir (642–655). All numismatic material from Shakhrisabz was identified by E. V. Rtveladze, who considers Akhurpat to be the ruler of Kesh in the second half of the 7th century. His name is mentioned in the Chinese chronicles only once in connection with the embassy he sent to the Chinese emperor in 642. Akhurpat's coin in Shakhrisabz was met for the first time. The presence of a significant number of them in one pit at different levels indicates the intensity of money circulation in the Southern Sogd of the 7th and early 8th centuries. Thus, we can more or less confidently say that it was on the site of Shakhrisabz that the central city with a developed money trade was located. Kitab is gradually losing this status.

By the period of the 7th and early 8th centuries on the site of Shakhrisabz there was a large urban-type settlement with dispersed inhabited areas – Zindantepe (Balandtepe), discovered 250 m from the Aksaray palace and the city walls of Shakhrisabz. The monument is oriented along the north-south line, rectangular in plan, on top of its dimensions 60x50 m, the height of the hill is more than 20 m. On a powerful platform there is a building (15x4 m) with a vaulted corridor-like room, apparently of a cult purpose. Under the platform was a cultural layer with early mediaeval ceramics. Analogies with the monuments of Central and Bukhara Sogd and the Chach region make it possible to assume the presence of a Zoroastrian temple of fire on Balandtepe and consider it a monument of the pre-Muslim cult of the 5th–8th centuries.

After the Arab conquest, Balandtepe did not settle down. It is interesting that Balandtepe was considered by the population to be an “infidel place”, associated with a pre-Muslim cult, and therefore, during the construction of the city walls, it was left outside the Temurid city. The hills to the south and west of it include mediaeval material from the 11th to 12th centuries. Archaeological research of Shakhrisabz first of all touched upon the city walls.

There is an opinion in the literature that there are no traces of earlier walls in Shakhrisabz than the wall of 1380, built by the order of Amir Temur. In this regard, one should recall the report of the Persian historian Hafiz-i Abru (died in 1430) that “Kesh had an ancient wall (bandi kadim), but it was destroyed”, and that Amir Temur rebuilt the fortress walls of this city. Apparently, this statement corresponds to reality,

for Hafiz-i Abru, by the definition of “ancient”, meant the pre-islamic time. At that time, on the site of Shakhrisabz, there was indeed an early mediaeval Kesh, which had these walls.

During the work, all four façades of the city fortifications were examined. It was found that about 70 semicircular towers or burjs were preserved at a distance of 50 m from each other along the perimeter of the walls. The walls with towers are made of good dense layered clay. The maximum height of the preserved walls is 11–13 m, the towers are 10–12 m, the width of the walls is from 3.5 to 9 m. On the western face, the cleared tower protrudes 4 m beyond the wall line and has a height of 13 m. A passage with a staircase led to the upper platform for fighting.

Unfortunately, only a 10 m long section of the wall along the northern face has survived, located opposite the Aksaray palace and the former Urda. The height of the sagging wall is 7.5 m. Beneath it there is a cultural layer with the inclusion of fragments of ceramics of the 10th–12th centuries. At the base of the wall, a Juchid coin was found of 1362/63 (Saray-Berke), which confirms the correctness of the written sources about the erection of the walls of Shakhrisabz in 1378/79 by the decree of Amir Temur himself.

The pits laid at the base of the walls of the hisar (or inner city) gave the same picture: the walls were erected on a cultural layer with material from the 11th–12th centuries. They cover a rectangle measuring 1x1.5 km. It stretches from north to south. The centre of Chorsu is located at the intersection of two main street highways connected with the four gates of the city. The gates of the city were called: the northern – Arka, the eastern – Kunchikar, the western – Kushkhana and the southern – the gates of Termez, which were called Chorymgar at the time of the measurement work. The southern wall turned out to be of a later construction. It was originally located 500 m south of the late wall. Therefore, the Chorsu building on the plan turned out to be shifted to the south. Thanks to the work carried out, it was possible to resolve the issue of the presence of two southern gates: the gates of Termez were in the original wall of the Temurid time, and the Charymgar gates were in the later wall. An amendment has also been made to the calculations of the area of the city (1x2 km).

The study of the cultural layers of Shakhrisabz showed that after the layers of the early Middle Ages of the 5th–8th centuries. there are strata with material of the 11th–12th centuries. A complete picture of the stratigraphy of cultural strata was provided by the pits laid within the hisar of the 14th century. In one of these pits, located to the west of Chorsu, material from different times was obtained. Ceramics of the 14th–15th centuries were found in the upper layers on a circular base with a blue underglaze painting on a white background – local production of ceramics of the “cobalt” type. Below there is a cultural layer with unglazed ceramics (cauldrons, tagorahs, jugs and hums) and glazed utensils (bowls, dishes) painted on a white background with brown and red paints, several fragments with good quality green glaze dating from the 10th–12th centuries. Ceramics of the 6th–7th centuries were obtained in the underlying layer. Not far from the Aksaray palace, at a depth of 1.5 m from the floor level of the inner buildings of the

palace, a layer containing ceramics of the 9th–11th centuries was noted, and at a depth of 3 m – material from the late 8th and early 9th centuries. Thus, the intensive settlement of the territory of the city falls in the period of the 10th–11th centuries.

During the excavation work on the territory of the Aksaray palace, the floors were opened behind the eastern pylon of the entrance portal, as well as in the southwestern part of the palace structure. Mosaic and majolica glittering in the sun with juicy multicoloured glaze give the floors beauty and grace. The mosaic made with glaze of white, azure, cobalt and gold colours is distinguished by the richness of motives, compositions and colour range. The ornament is based on a geometric girih. The girih patterns are varied and fit into a square or triangle. The main decorative theme of the pavements is rectangular panels of various sizes, made of eight-pointed stars on a blue background, between which are located equally-pointed blue crosses.

For the history of Shakhrisabz, new facts obtained from the study of architectural monuments are interesting. To the north of the Darut-tilavat complex, the remains of two crypts of the 14th century mausoleums were uncovered. Once they belonged to the cemetery where the father and relatives of Amir Temur were buried. They are characterised by building material, angular conical vaults, herringbone masonry and balkhi-type vaults.

Excavations over Temur's crypt in the Dorus-siadat complex revealed the remains of a gurkhana, where, among the numerous glazed tiles, an unusual disc with a diameter of 41 cm was found with an image of a relief plant shoot on a blue background, from which looms a scaly yellow dragon with gilding. The shoots are made with green, white, red and gold paints. This unusual graceful disc apparently adorned one of the walls of the ceremonial gurkhana or burial chamber. It competed with the colourful coat of arms (lion in the sunbeams) of Amir Temur in his Aksaray palace. Together with the disc, a square majolica tile was found, on which, in an almond-shaped cartouche, the Chinese hieroglyph "yes" is depicted, meaning "large", "great."

With the arrival of the Mongols in Central Asia, the image of a dragon in works of art and architectural decoration has become common. Suffice it to recall the arches of the Anau mosque, or the medallion of a warrior of the 13th–14th centuries from Tashkent, on the front side of which there is a hunting scene, and on the back – an image of a dragon. The dragon motif in China was the emblem of the imperial power and through the Mongol environment was transferred to the west not only to Central Asia, but also to the Golden Horde, where the Turkic-Mongol tribes worshiped the dragon as a deity of heaven and fire.

Speaking about the era of Amir Temur, one should mention the rich memorial structures of the 14th–15th centuries in the rural district (mauz) of Shakhrisabz. On these lands, according to Hafiz-i Abru, on a relatively small territory (3x3 farsakhs), representatives of the Barlas nobility built magnificent tombs for themselves, not inferior in their architectural merits to the monuments of Shakhrisabz, Samarkand and Herat. Such burials include the mausoleum of Amir Temur's commander Amir

Muhammad bin Amir Ayyuk (died in 1419), 16 km from Shakhrisabz at the Yakkabag crossroads. Another rich unnamed mausoleum of the same time is located in the village of Katta Tol of the Qamashi region.

The memorial complex 17 km north-west of Shakhrisabz, in the village of Saparchi, through which the ancient trade route from Shakhrisabz and Kitab to Chirakchi and further to Karshi passed, has been only partly preserved. Of the five mausoleums, two have survived. The first mausoleum is built in the form of an octagon. Remnants of panels made of majolica tiles have come down to us in the preserved foundation of the gurkhana or burial chamber walls, and the floor is lined with fragments of glazed slabs. Under the floor there was a crypt (3x3.20 m) with a balkhi-type ceiling. From the south, a vaulted passage with a height and width of 90 cm and a length of 5.9 m led to the crypt. The rich architectural decoration of the octagon in the form of luster and majolica slabs with an inherent colour scheme is characteristic of the monuments of the late 13th–14th centuries.

To the south of the octahedron there is a second mausoleum, consisting of a ziaratkhana or memorial prayer hall (11x12 m) and a gurkhana or burial chamber (7–6.75 m) with a crypt of 3x3 m and a height of 1.40 m. The roof structure uses a “balkhi” vault, lined with burnt bricks. Partially mosaic panels have survived on the floors of both rooms, and ornamental stripes of majolica tiles were located at the base of the walls. The outer façade of the gurkhana or burial chamber walls also retained the majolica cladding extending from the base of the walls. The set of square majolica tiles, including those with carved ornaments, is very rich and original. Foundations of three more mausoleums have been preserved nearby. Apparently, the barlas in their places of residence created rich ancestral memorial complexes – kabrstans, erecting capital architectural buildings that are not inferior to the city memorials of Shakhrisabz and Samarkand.

Valuable information for the topography and socio-economic history of 14th–15th century Shakhrisabz was found in a handicraft quarter, opened in a trench during the construction of a city department store, 350 m west of Dorustilavat. Two pottery kilns were cleared, in one of which architectural glazed tiles with white and blue glaze were fired. An accumulation of clay blanks for square and rectangular tiles was found. In the second kiln, glazed ceramic dishes were fired on supports of different sizes. A workshop for the manufacture of ceramic animal figurines in the layers of the 17th–18th centuries is fixed to the northern part of the pit. In the same area, a glass-blowing workshop of the 5th–8th centuries was opened.

Thus, as a result of archaeological research in Shakhrisabz, completely new data relating to the history and topography of the city were obtained. Also interesting are new data on the numismatics of South Sogd, which allow a new look at the history of its monetary circulation. After all, the name “Kesh” in written sources refers both to the region (Nautaka-Kesh), and to various and different settlements, identified with the territory of modern Kitab and Shakhrisabz.

Apparently, the reports of the Arab-Persian sources of the 9th–10th centuries, characterising Kesh, relate only to Shakhrisabz, but not to Kitab, where there are no traces of its habitation either in the 9th–10th centuries or in the subsequent time, while the layers of the 9th–10th centuries and 11th–12th centuries recorded over the entire area of Shakhrisabz both within the city walls and outside them. On this territory, according to written sources, all the structural units of the mediaeval city could fit well: kuhendiz, inner madina, outer madina, inner and outer rabad. There is no doubt that the capital Kesh already from the 6th–8th centuries was located on the site of Shakhrisabz and developed here in the following centuries.

In 1220, the Mongol army led by Genghis Khan conquered Maverannahr, which was allocated to the inheritance of Genghis Khan's son Chagatai (1227–1242). The Mongol tribes settled here, for which the rights to this territory were assigned. The Barlas clan settled in Eastern Kashkadarya. Gradually, they moved to settled life, choosing for themselves the city of Kesh (Shakhrisabz), which became their fiefdom. It was here in 1360 that Amir Temur's father Taragay was buried next to his grandfather and relatives, and in 1370 Shams ad-din Kulal, the spiritual mentor of Taragay and Amir Temur, was buried. Even later, the sons of Amir Temur, Jahangir and Omarshaykh, were buried here.

History of Shakhrisabz from the beginning of the 13th century before the reign of Amir Temur was almost not covered in written sources, but in parallel with the ancient name "Kesh", a new name for the city began to be used – Shakhrisabz (Green City). It was recorded for the first time on the silver dirhams of Buyan Kuli Khan in 1351. His coins also bear the name Kesh.

Under Amir Temur, the Mongolian Kesh-Shakhrisabz finally took shape in an urban organism. Fortress walls, the Aksaray palace were erected, the architectural ensembles Dorustilavat and Dorusiadat, and a number of civil structures that have survived to this day were laid. Some of the monuments, laid down under Amir Temur, were completed and underwent rebuilding and repairs under his grandson Ulugbek.

At the end of the 15th century the invasion of the Shaybanids into Maverannahr began. Shakhrisabz in 1497–1500 was the main support for the Temurids in their struggle against the Shaybanids.

Shakhrisabz loses the status of a capital city since the moment of its subordination to Abdullah Khan (1574), under him the architectural complex Dorusaodat and the famous Aksaray palace were destroyed.

In the 17th century Ashtarkhanids come to power in the Bukhara Khanate. In Shakhrisabz at this time the tribes of Kenegas and Jabut rule, which in every possible way ignore the supreme power of Bukhara. At this time, a kind of defensive wall "Chim" was erected to protect the Kitab-Shakhrisabz oasis.

The general social, political and economic crisis that gripped the entire Central Asia at the beginning of the 18th century is associated with the reduction of the city's territory. The constant enmity of the Keneges with the Mangyts led to the fact that in the 1840s

Shakhrisabz was greatly deserted and only after the death of the founder of the Mangyt clan, Muhammad Rakhim, in 1759 the life of the city began to gradually recover.

Under Emir Nazarbek, a new period of independent existence of the Shakhrisabz bекdom was laid. At this time, the aforementioned new southern wall was being erected, for by reducing the area of the deserted city it was possible to quickly restore normal city life. By the 1760s in the northern part of the hisar, the Urda (Ark) is being built, including the ruins of the Aksaray palace, which had two gates, and the city walls are being renovated. The city continues to live. To the south of the Urda was Registan Square, a place of festive spectacles and public executions.

In the southern part of the city, new Guzars are formed and handicraft production is located. Until the beginning of the 20th century, Shakhrisabz remains a provincial city of the Bukhara Khanate. Today Shakhrisabz, one of the ancient and most beautiful cities of independent Uzbekistan, celebrated its 2700th anniversary, preserving its traditional historical appearance, became a city of international tourism, glorifying the deeds of the Great Amir Temur.

Central and Western Sogd have been associated with Nessef and Kesh since ancient times, as can be seen in the objects of material culture, architecture and coins. The most complete descriptions of the trade routes connecting these areas date back to the mediaeval era in the works of oriental historians and geographers of the 9th–12th centuries.

From Bukhara, the main route of the caravan route went along the Big Bukhara road. The journey lasted 4–5 days. Of these, the caravans travelled from Bukhara to Tavavis in one day. Then to Miancal is also one day's journey. From it to Maimurg there was a big day's march (sometimes stretching for two days). And after that the caravans entered Nessef [12]. From here the path went to Chaganiyan and Balkh. Two main routes led from Samarkand to Nessef and Kesh in the mediaeval era.

The first path, a long but calm one, led from Samarkand to the south-west through Juma, then along the green foothills to the low, easily overcome the Jam pass to the Karshi steppe. This path merged with the international Bukhara-Balkh highway and through stationary stops, the landmarks of which were the Iskander wells, Charkazy Uzunkuduk, the town of Chandarak mentioned in written sources and then led past the gardens to Nakhshab-Nessef.

From Nessef, caravans went east to the second capital of the Kesh region. According to some data, the journey took two days, but Istakhri reports that the journey from Nessef to Kesh takes 3 days [8]. The path led along the lowered left bank of the Kashkadarya, covered with gardens and arable lands with large villages and cities, the ruins of which are known today as the fortifications of Kamaytepe, Altyntepe, Kishmishtepe [11, p. 24]. Probably not by chance, a geographer of the end of the 10th century, Ibn Haukal, reports that there are many villages near Nessef, and two of them with cathedral mosques [1]. One of the sections of this path allowed to turn east along the steppe to Kesh, not reaching Nessef.

The second route from Samarkand to South Sogd was shorter. It connected it with Kesh through the Zarafshan Mountains, but it did not function permanently, since it was necessary to overcome a more difficult mountain pass (near the modern Takhtakaracha pass). This path was covered in 2 days, and the route, judging by the distance, was quite tense. The intermediate point was called Dirzdeh, "village in the gorge" or dartzogh, "border", "gorge". Ibn Rust mentions Dirzdeh among the points to which from Samarkand it was 1 day's journey and to Kesh 1 day's journey [6]. V. V. Bartoldi and M. E. Masson, who studied this route, place a point to the south of the pass in the Oynalitepe area, 6 km from Kitab. Having considered this issue in the last decade, Sh. S. Kamariddinov notes that by his time a caravanserai was found north of the pass, but connects it with a rabad, erected in the middle of the 10th century by Sheikh al-Jahzoni as-Samarkandi, and also considers it possible to locate the village of Dirzdah south of the Takhtakaracha pass within the Kashkadiri region, approximately 12 km north of Kesha-Kitab in the area with Kainar [9].

As a result of excavations carried out in the Samarkand region in the 1980s, the remains of a destroyed caravanserai were uncovered. It was 5 farsahs from Samarkand, the way to Kesh was 4 farsakhs. This location was identified by the researchers as Dirzgeha.

Dirzgeha served as a caravanserai and a defensive fortress on the border of Samarkand and South Sogd.

In Arab and Persian sources, Nesef is described as an important point on the way to Bukhara and Balkh. A river flowed inside Nesef, there was a palace, a cathedral mosque and also numerous bazaars. Paths from four gates led to the centre of Nesef: Samarkand gate, Bukhara gate, Gubdin gate and Kesh gate.

Geographer Ibn Haukal described Nesef in the following lines: "Nesef is on the great Bukhara and Balkh roads on the plain. The mountains are about two passages from it from the side of Kesh. Between the city and Jeyhun (Amu Darya) there is a desert, there are no mountains in it. There is one river in it, flowing in the middle of the city, and its water comes from Kesh. On the bank of the river, together, called the "head of the vault" – the palace of the ruler and in front – the prison. Cathedral mosque near the Gubdin gate, and the place of festive prayer near the Bukhara gate. Bazaars are in the rabad, between the ruler's house and the cathedral mosque" [1].

Al-Maqdisi mentions that ancient Nesef was also called "dear Nakhshab". He also notes that the citadel of Nesef is located on ruins, and part of the rabad is inhabited by numerous houses. Based on the words of Al-Maqdisi, Nesef can be defined as a big city. In the era of the Karakhanids, Nesef grows and turns into one of the main centres of the entire region.

Kepekhan in the 14th century raised a palace (in Mongolian karshi), as a result of which a city appeared around it. The city of Karshi is the administrative centre of the Kashkadarya region. A large number of cultural heritage monuments are located on this territory.

Mahmud ibn Wali described Karshi: "Nahsheb is from the cities of Maverannah, formerly called Nesef. The new name is Karshi from Mongolian – "palace" built by Kepekhan. It is noted that the city with a good climate, small, but built systematically and spacious, with gardens and arable land, water from the rivers flowing from the Kesh side. The yields are high. Under Sheibanihan, it was abundant and competed with the major cities of the East [15, p. 79–80].

During the reign of Amir Temur and the Temurids, Shakhrisabz reaches its heyday. As a result, construction work in this era, Shakhrisabz turns into one of the most beautiful cities in the East.

A system of fortifications is being formed on the territory of the city. Monumental complexes of a secular and cult nature are being erected. One should note the palace of Amir Temur Aksaray, which shone in beauty in the whole East. The palace has been noted by diplomats and travellers from different countries. Rui González de Clavijo, who was a Spanish citizen, noted that the palace was decorated with gold, azure and other different colours [5].

At the same time, the capital cities were surrounded by numerous villages and towns. When it comes to Nesef, two locations should be noted – Kasbah and Bazda. Both were on the way to Bukhara.

Kasbi (Kasbah) was located not far from Nesef. The remains of the settlement were studied in the territory of the modern Kasbi, south-west of Karshi. The citadel had a pentahedral shape and was located in the centre of the shahristan, and traces of a rabad were also found.

Some travellers believed that Kasbi was larger than Nesef. According to the results of excavations, archaeologists came to the conclusion that the area of the city reached about 200 hectares. Judging by the reports of Lunin, Kasbi had antique layers, in the early Middle Ages it was a fortress, which grew in the 9th–12th centuries to a city with a cathedral mosque [11, p. 23].

The Kasbi was on the way from Bukhara to Balkh and was a major trade point. The Kasbi mainly supplied to the markets such goods as fast camels, black and green astrakhan skins, slaves [15 p. 79–87].

To the west of Nesef was the settlement of Bazda (Fazli's Kitchen). Bazda was one of the largest trade points on the Bukhara-Balkh route. Many oriental geographers and travellers wrote that Bazda was a cathedral mosque, one of the important elements of the city. Bazda had a huge kuhendiz, a rectangular shahristan, and a rabad that did not have a defensive wall.

The base had an area of about 100 hectares. Archaeological excavations have shown that the lower layers of the city have features of Hellenism. In the 7th–12th centuries AD Bazda reached its peak. During this era, the city served as a trade centre and a defensive fortress on the border of the oasis [11 p. 27–28].

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Odiljon Ziyadullaev
Chirchik State Pedagogical Institute
o.ziyadullayev@scpi.uz

Shoira Jumaeva
Chirchik State Pedagogical Institute
shairajumayeva@cspi.uz

The History of the Main Shoabdumalik-ota Shrine – One of the Jewels of the Great Silk Road

Abstract

The article covers the history of the pilgrimage place Shoabdumalik-ota, located in the Akhangaran district of the Tashkent region, as well as its restoration by the international charitable foundation “Oltin Meros” (‘Golden Heritage’) and its activities today. The authors express their views on the role and importance of the pilgrimage place Shoabdumalik-ota in the development of pilgrimage tourism in our country.

Keywords: Great Silk Road, Shoabdumalik-ota, pilgrimage tourism, Islamic civilization.

Relevance

There are world-famous shrines in Uzbekistan, the visit to which in Islam is equivalent to the “Little Hajj”. In particular, thousands of tourists from all over the world come to visit Bukhara every year, which is recognised as the “strength of Islam”. They will visit the seven shrines of the “golden series” started by the Prophet Muhammad: Abduhaliq Gijduvani, Muhammad Arif Revgari, Mahmud Anjir Fagnavi, Khoja Ali Romitani, Muhammad Baba’i Samosi, Sayyid Amir Kulol and Bahauddin Naqshband. As the famous scholar Ghaybullas-Salam said, “Our country is such a sacred place that wherever you walk, you must be careful, because every stone or piece of it can be the dust of a great person!”

The contribution of the scholars of our country to the development of Islam and science, their scientific and spiritual heritage and the role of Central Asia in the formation of Islamic civilisation, the rich history and hospitality of our people are the basis for the development of pilgrimage tourism. The famous shrines of Ismail Somoni, Chor Bakr, Chashmai Ayub, Shahizinda, Ruqabad, Imam Al-Bukhari, Bahauddin Naqshband, Gori Amir, Khoja Ahror, Pahlavon Mahmud, Hazrati Imam, Zangi Ota, Sultan Saodat, Hakim at-Termizi are proof of this opinion. In particular, the Zangiota shrine in the Tashkent region is a very sacred place for the peoples of Central Asia. This is evidenced by the fact that every day 5,000 pilgrims and tourists visit this historical and architectural complex. To the pilgrims in various countries it deserves attention [24].



Fig. 1 Zangi-ota Shrine (Tashkent Region) (From the archive fund of the Tashkent regional branch of the international charity foundation “Oltin meros”)

Such a huge potential, in turn, plays an important role in the development of pilgrimage tourism in our country. The Address of the President of the Republic of Uzbekistan Sh. M. Mirziyoev to the Oliy Majlis on January 24, 2020 also critically noted that there are more than 8,200 cultural heritage sites in the country, of which only 500 are included in tourist routes. The task outlined by the head of state this year is the submission of 800 routes [10]. In this area, first of all, it is necessary to study and promote the sacred sites and shrines, which are the main objects of pilgrimage tourism. After all, the land of Uzbekistan attracts tourists from all over the world as an important centre of Islamic civilisation. One of the most pressing issues today is to raise the economy of our country, increase the welfare of our people and pass them on to future generations, using the unique historical heritage of the ancient cities of Bukhara, Margilan, Samarkand, Khiva, Tashkent, Termez or Kokand [36].

Methods

The article is based on the generally accepted principles of history – historical, comparative and logical analysis, consistency and objectivity. It aspires to address the mentality of the Uzbek national cultural heritage and its unique places and traditions, at the same time being an important component of the culture of mankind.

To date, the shrines of Uzbekistan have not been studied in a complex archeological, ethnographic and epigraphic way. Sources on the history of the shrines can be divided into several groups: traveller diaries, archaeological research and descriptive publications. It should be noted that not only on the history of the shrines, but also the general history of Uzbekistan, there are very few manuscript sources on the social life before the Arab conquest. It was explained in the book of Abu Rayhan Biruni named "The rest of the people of the ancient monuments": The vicar of the eastern of the Arabic Khalifet, rich heritage and works of art in every market were gathered and burned with the special order of the Arab Caliphate Kuteiba [68].

The first information about the shrines on the territory of our country began to be recorded in the works of Muslim historians from the 10th century. In particular, in the work of Abu Jafar Narshakhi "History of Bukhara", written in 944, the socio-political life and religious views of the local population are widely covered on the basis of ethnographic materials.

In studying the history of the shrines, the works of scholars such as M.E. Masson, Yu.V. Knozovor, B.N. Kastolskiy, B. Veymarn, V.V. Bartold, M.S. Andreev, S.P. Tolstov, O.A. Sukhareva, P.P. Ivanov, A. Ranovich, L.Yu. Mankovskaya, G.P. Snesarev, V.N. Basilov, V.A. Arshavskaya, S. Mirxasilov, Dj.X. Karmyshcheva, E.V. Rtvladze or Z.A. Xakimov were important [13,16–18,19,37,38,43,45,47,56,59,61–65,].

Also, archaeologists and scientists such as Yu.F. Buryakov, M.R. Kasymov, O.M. Rostovtsev, Y.G. Gulyamov, Yu. Kazbekov, V.M. Filimonov made a great contribution to the study of historical and architectural monuments in the Tashkent oasis [21,22,26,30,40]. In particular, the Shoabdumalik-ota shrine, which is the subject of our research, was first studied in 1896 by orientalist-archaeologists NG Mallitsky and MS Andreev. In 1929–1934, M.E. Masson conducted archeological excavations here. According to the archaeologist, there are many manuscripts and books in the sagana, which were taken away by previous investigators. A total of about 30 of these manuscripts were written by Sheikh Shoabdumalik. Unfortunately, none of these books have survived.

In 1936 N.M. Veselovskiy gave information about a few pieces of gold, silver coins and book named "Moral upbringing orphan" which were founded in the grave in his work of "Minaret of the sheikh Shoabdumalik father". In the Soviet-era literature, under ideological pressure, shrines were sharply criticized as a tool of religious exploitation, with an emphasis on artificially strengthening relations between the population [8,11,12,14,20,23,27,32,34,35,41,42,48,51,54,57,58,66,].

It should be noted that in the early 20th century the study of the history of Central Asia by Western, especially Russian orientalists, was based on political, ideological and socio-economic principles.

With the disintegration of the Soviet Union, attitudes towards shrines changed, and research was conducted on the basis of new spiritual, national and traditional values. In particular, several books, monographs and scientific articles were published

by scholars such as I. Jabbarov, H. Karomatov, B. Ahmedov, A. Ashirov, T. Qilichev, A. Malikov, M. Sattor, A. Abdurasulov, G. Xodjiniyazov, C. Esberganova, X. Xakimniyazov, I. Ostanaqul, N.U. Abdulakhatov and orientalist K. Muminov [1–7,49,53,56]. Works such as “Legends of the Silk Road”, “Religious Monuments of Central Asia”, “Tazkirasi of Saints and Scholars of Turonzamin”, “Pilgrimages and Places of Uzbekistan”, “By the roads of Shash and Ilak” were created [24,25,44,50,67,].

During this period, the shrines began to be studied not only by local, but also by foreign researchers. Visiting places of worship and ceremonies by foreign researchers Jurgen Paul (Germany), Jo-Ann Gross (USA), Terry Zarko, Habiba Fathi (France sett), Yayoi Kavaxara (Japan) engaged in the study of research plays an important role [15,28,29,31,69].

Research results:

The Shoabdumalik-ota complex, located on one of the main branches of the Great Silk Road (now the Tashkent-Ahangaron highway), is one of the spiritual centres that played an important role in the cultural development of the Tashkent oasis. The Shoabdumalik-ota complex is a mediaeval architectural monument and is under state protection.

The original name of the Sheikh Shoabdumalik ota was Malik Abdullakh bin Kulmukhammad bin Kadir al Ilaki and famous as Shoabdumalik ota and Shodmalik ota among people. Shoabdumalik was the son of Hazrat Mansur, the murid of the founder of the Yassaviya sect, Khoja Ahmad Yassavi, and the grandfather of Zangi, one of the most famous saints in Central Asia. Shoabdumalik's father lived in the late twelfth and early 13th centuries and was first educated at madrasah in Bukhara. While studying at the madrasa, Shoabdumalik, who was known for his sharp intellect and interest in science, studied the basics of Sufism, the teachings of Yusuf Hamadoni, and was fluent in Arabic and Persian. In addition to teaching philosophy, logic and mineralogy at the Bukhara and Ilaq madrassas, the Sheikh became famous throughout Movoraunnahr for his interpretations of Islam and the Qur'an, the mysteries of theology, spirituality and enlightenment. The Sheikh was honoured as a Saint among the people for his love of people, generosity, justice and knowledge of religion and the world. Shoabdumalik's grandfather died in 1203. His grave will be placed on the Angren-Tashkent road. The mausoleum will become a sacred place of worship not only for the locals, but also for people from neighbouring and distant lands.

Structure: In 1934 archeologist M E Masson did research works for the first time in the Sacred place. According to the results of the research Shoabdumalik parents complex circled the pool next summer and winter mosques, hotels, awnings, large courtyard and urban residence, buildings began to decay. Upon entering the ground, the square-shaped dome was built in the style of “Balkhi”, where pilgrims prayed in honour of the saint by the light of a lamp. The next room, measuring 7.6x2.47 meters, contained a large wooden tomb (1.87x0.65m) with a paper curtain over and next to the tomb.

Next to the tomb is a book written in printed Arabic letters and two lamps, one made of wood and the other of cast iron. On the north side of the tomb, 4 small tombs are stacked on top of each other. To the north of the old cemetery is a 2 m high, rectangular (27x28.5 m.) artificial hill and the mausoleum of the saint at the foot of the hill is built of brick, widely used in Shosh-Iloq. On the west side of the tomb of the saint the door is covered with brick. In 1934, when members of the “Uzkomstaris” commission demolished a brick wall, it was discovered that there was an empty cell measuring 3,5 x 2,2 m. During archeological excavations, the remains of a mediaeval building (X-XII) and fragments of pottery were found on the south-east side of the Shoabdumalik main tomb [46].



Fig. 2. Ceramic jugs (X-XII) (From the archive fund of the Tashkent regional branch of the international charity foundation “Oltin meros”)

This sagana is a great work of underground oriental architecture, its length is 1.87 meters. According to archaeologist Yahyo Gulyamov, the tombs other than the tomb of the saint are very small and 1.25 meters long, they are symbolic wooden tombs with the participation of the Alawites in the 21st century [55].

Nazirkhan Eshan, the son of the Mufti of Piskent Khojakhan Haji, was the last sheikh at the shrine in 1928–1930. Due to the negative attitude towards religion based on Soviet ideology it was neglected for 70 years. As a result, the holy shrines and shrines, which have been cherished by the Uzbek people for centuries, have lost their historical appearance and become abandoned, and some shrines have been destroyed. In particular, the Chokardiza cemetery in Samarkand, where famous saints are buried, was almost completely preserved until the 1940s. However, but in 1946–1955 the cemetery was demolished and given over for housing. A similar tragedy can be seen in the treatment of the “Gulobod” cemetery in Bukhara [33]. We can cite many such examples in history.

During World War II, attitudes toward religion in the former Soviet Union softened somewhat. In 1943, the Central Asian and Kazakh Muslim Religious Board was established in Tashkent. Later, Mirarab Madrasah (1945) and the Higher Islamic Institute (1971) were established under the department. In 1947, the magazine “Muslims of the Soviet East” was established under the department. It has only been published regularly since 1968. The budget of the religious office consisted of donations collected from Muslim charities and mosques. Much of the revenue came from donations collected from large shrines (Bahauddin Naqshband, Qusam ibn Abbas, etc.) at the disposal of the Central Asian Muslim Religious Board at the time. In order to legitimise this income, a fatwa was issued to visit people who had reached the level of saints, based on the Hanafi (Sufi) point of view. (1953) However, in the summer of 1957, the Committee on Religious Affairs under the Council of Ministers reached an official decision to close all pilgrimage sites, calling the mass introduction of pilgrimage traditions a “danger of the emergence of religion” and an “informal gathering of believers” [9].

As a result of neglect, like other shrines in the country, the Shoabdumalik ota shrine has lost its historical architectural appearance and has been preserved as a basement.

The revival of international Charity Fund of Shoabdumalik-ota “Oltin Meros” is related to the department of Tashkent region. The Golden Heritage International Charitable Foundation was established in 1996 on the initiative of the First President of the Republic of Uzbekistan I. A. Karimov to study the invaluable sources of our national culture – historical monuments, shrines, manuscripts, lithographs and pass them on to future generations. Tashkent region were transferred to the Tashkent regional branch of the International Charitable Fund “Oltin Meros” by the decision No. 93 of March 3, 2000 of the governor of the region. At the initiative of the chairman of the Tashkent regional branch of the International Charitable Fund “Oltin meros” Z. Eshmirzaeva in 2008 began design work at the shrine Shoabdmalik-ota. The new design of the shrine was designed by architect Muhammadjon Fozili.

A 300-meter-deep pipe was dug to supply Shodmalik mahalla, the shrine and the population with drinking water. In 2018, Shoabdumalik-ota main shrine was gasified and lighting was installed on the territory of the shrine.

In order to study the mediaeval urban culture in Ahangaron district and pass it on to the younger generation, since 2018 archaeological excavations have been carried out by a joint team of the Institute of Archaeological Research and History of the Academy of Sciences of the Republic Uzbekistan and the Tashkent regional branch of the “Oltin meros” international charity foundation. As a result of scientific research, a residential complex of the Karakhanid period (10th–11th centuries) was found. In order to preserve the invaluable historical monument of our people, excavations were carried out on an area of 200 m² and a ceiling was installed over the top of the place. This is the first archeological monument in Tashkent region.



Fig. 3. Shoabdumalik-ota shrine in Akhangaron district (1992 and 2008 (From the archive fund of the Tashkent regional branch of the international charity foundation “Oltin meros”))

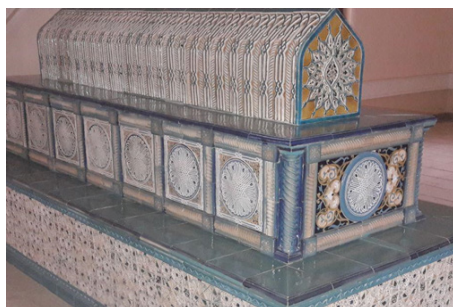


Fig. 4. Tomb of Shoabdumalik father (From the archive fund of the Tashkent regional branch of the international charity foundation “Oltin meros”)



Fig. 5. Residential complex of the Karakhanid period (10th–11th centuries) (From the archive fund of the Tashkent regional branch of the international charity foundation “Oltin meros”)

The Shoabdumalik-ota complex, one of the busiest shrines in Tashkent region, includes a mausoleum, an archeological site, an open-air museum and a stationary archeological base. In the future, it is planned to build an archeological museum on the basis of the complex. Today, the shrine is visited not only by the republic, but also by neighboring countries and countries such as Russia, Turkey, Iran, Indonesia and Malaysia.

Conclusion

It should be noted that the Shoabdumalik-ota shrine is not only a religious and educational centre, but also an important object of historical and cultural heritage. Shrines are centres of faith of enlightenment, educational significance based on national and spiritual history. In conclusion, it is worth noting the following:

- In the mentality of the Uzbek people, attitudes to many important events in their lives and beliefs about personal problems in everyday life have been formed as a result of visiting holy places, including love for the homeland or the spirit of the formation of the etiquette of honour and respect [15]. The archaeological monument and an open-air museum at the Shoabdumalik-ota Shrine play an important role in studying the history of our people and passing it on to future generations. It would be expedient to organise open-air museums in the archeological monuments of Shohrukhiya and Choshtepa in Tashkent region. For years, these unique monuments decay, extinction threshold. In addition, these historical sites serve the development of domestic and foreign pilgrimage tourism.
- According to the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 “On accelerated development of tourism in Tashkent region in 2019–2021”, 7 regions of the region – Bostanlyk, Ahangaron, Parkent, Boka, Chinoz, Zangiota and Angren intend to develop tourism in “Oltin Xalqa” (“Golden Ring”). 40 new hotels worth 638 billion will be built. 420 guest house activities will be launched. Free internet and bio toilets will be provided. It is also planned to build a new mountain road from Angren to Parkent district in the future.
- Trade, handicrafts, architecture, culture, literature and art are widely developed in the Tashkent oasis, located at the crossroads of the ancient Great Silk Road. At the same time, there are famous shrines such as Zangiota, Shoabdumalik-ota, Machit Ali, Qadamjoy, Paygambar-ota, Qirq qiz, Shah Omar Vali Boghustani, which should be studied and included in tourist routes, develop virtual tourism programs in 3D format. Through the program, tourists will have the opportunity to get acquainted with the historical monuments and get information about the object they want to travel. In the framework of the project “Travel along the Great Silk Road” it is necessary to conduct a comprehensive advocacy work, to create a large-scale database through Internet sites.

A number of influential foreign media have included Uzbekistan in the list of countries recommended for travel in 2020. This, in turn, plays an important role in the development of tourism in our country. We must seize this opportunity. In conclusion, in the framework of the 3D Digital Silk Road project in cooperation with the Polish National Agency for Academic Exchange (NAWA), it would be expedient to process information about the Shodmalik-ota shrine, prepare digital panoramas, 3D models and place them on Silk Road3D.com.

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Utkir Abdullaev
Urganch State University
utkir112@mail.ru

Mamlakat Jumaniyozova
Urganch State University
ms.mamlakat70@mail.ru

Pahlavon Mahmud Mausoleum as a Historical, Cultural and Architectural Heritage

Abstract

The city of Khiva and the whole Khorezm region are rightly recognised by UNESCO and the world community of research as the place where human civilisation originated, among the oldest historical and cultural centres. Ichankala, an ancient part of Khiva, is included in the UNESCO World Heritage List. Today, measures are being taken to target the advertising and promotion of the tourism and educational potential of Khiva in the leading foreign media, including VVS, NHK, Euro news, Discovery Network International and other TV channels.

Keywords: decoration, history, Khiva, mausoleum, Pahlavon Mahmud.

Introduction

It should come as no surprise that the 250 architectural, historical, cultural and artistic monuments located in the territory of Khorezm region are noteworthy. In addition to the history of each of them, they play an important role in the lives of the locals who live there. The mausoleum of Pahlavon Mahmud has been a well-preserved place for hundreds of years and has become an important place of pilgrimage for the people of Khorezm. This article is dedicated to this mausoleum, which is one of the highest examples of Khorezmian architecture. The article analyses the history, architecture and mosaics of the ensemble on the basis of written sources. Also, its current state, its role in the development of tourism and the work being done by the state in this area, the decisions and projects.

At the entrance to ancient Khiva from Ota Darvoza we see the Juma Mosque, which is in harmony with Kalta Minor. Behind it are a number of architectural monuments erected between the tombs. Among them is a historical complex with a blue dome. The name of this collection is connected with the name of the Middle East's poet and philosopher, wrestler and fur-bearer Pahlavon Mahmud (1247–1326). It is one of the main architectural monuments in Khiva and the main shrine. Pahlavon Mahmud, a Sufi saint known as Piryor Vali, is buried here.

Information about Pahlavon Mahmud and his mausoleum can be found in many references. Abdurahman Jomiy's (1414–1492) "Nafahot ul-uns" (Breath of Friends) and Alisher Navoi's "Nasaim ul-muhabbat" (Blows of love that spread the fragrances of

greatness) are dedicated to Sufi philosophers who are known as saints. When Navoi and Jomiy start talking about famous people of their time, they stop at their occupations. It is said that what is interpreted through the virtues of these people is that they make a living by their profession, their honest labour. For example, Navoi writes about Pahlavon Mahmud: “Pahlavon Mahmud is from Pakkayor Khivaq and his nickname is Puryorga, some Pakkayor, but Khivian man was examined and diagnosed, Pakkayor was decided, that is, Pakkayor is the son of a butcher. He excelled in wrestling and became famous. His grave is in Khivaq” [6].



Fig. 1. Side view of Pahlavon Mahmud Mausoleum, Khiva. The photo was taken in 1994 by R. Safaev

The oldest work about him is Kamoliddin Husayn Gozurgohi's *Majlis ul-ushshaq* (Meeting of Lovers), manuscript №3476 [11], a copy of which was copied in 1506 and decorated with miniatures and is kept at the Abu Rayhan Beruni Institute of Oriental Studies in Tashkent. There is a wonderful miniature in the play called “Pahlavon Mahmud's struggle with an Indian guy”. In addition, Khudoiberdi Kushmuhammad oglu from Khiva in his work “Strange Heart” (1831) gave interesting information about Pahlavon Mahmud and his mausoleum. We see valuable mentions about this wonderful historical monument in the diaries and correspondence of European and Russian travellers and soldiers [12]. In the works “*Riyaz-ud-davla*”, “*Firdavsul iqbol*”, “*Shajarayi Khorezmshahiy*” written by local authors, we get acquainted with more detailed materials about Pahlavon Mahmud and his mausoleum.

History of the mausoleum

The mausoleum of Pahlavon Mahmud was built in the 14th century in the form of a small tomb, in which the body of the great “perceptor” of his time – Pahlavon Mahmud (1247–1326) was buried. He was born in Khiva in a family of craftsmen. In

his youth, his father's profession was leatherworking, and then he became a great poet and philosopher. He was a great wrestler and in his 79 years of life he never touched the ground. He was also called "Khorezm Khayyam" in recognition of his advanced and free-thinking philosophy, great talent and intelligence, as well as poetic observation.



Fig. 2. View from the front of the Mausoleum of Pahlavon Mahmud, Khiva.
The photo was taken in 1994 by R. Safaev

According to the poet's will, his body was buried in his tannery. His multifaceted practical and creative activity was so great that shortly after the poet's death he was included in the ranks of the great saints, and his tomb became a shrine. The mausoleum of Pahlavon Mahmud was revered by many rulers over time. Historical sources state that the door of the mausoleum was set by Amir Temur. The presence of the tombs of Abulghazikhan, Anushakhan and Arang Khan in the mausoleum testifies to the fact that the tomb of the poet was prosperous even during their reign.

The construction of the current mausoleum began after a successful march to Kungrad in 1810 by Muhammad Rahim Khan I (1806–1825) and was completed during the reign of his son Alla Kul Khan. By the end of the 19th century, the area around the mausoleum of Pahlavon Mahmud was turned into a burial ground for the Khiva khans and their relatives. The construction of the building was supervised by Khazorasp master Odin Muhammad Murad, the master skillfully combined large and small objects (mysterious tiles) into a single architectural structure. By 1825, by order of Alla Kul Khan (1825–1842), the tomb, that is the shrine and the room, were decorated with vinegar. During the same period, the domes of the shrine and the tomb were covered with blue-green vinegar bricks on the outside. Some of the relocated tiles on the roof of the mausoleum were replaced by new tiles resembling it. The front of the room in a domed corridor is shaped like a pentagon, and the statue of Alla Kul Khan is placed here. The walls of the room are covered with ornate glazed tiles and a copper grille is installed. Mulla Nurm Muhammad usta-Kalandar oglu, Sufi Muhammad Niyaz usta-Abdujabbor oglu and master Abdulla "jin" from Khiva masters were able to

demonstrate their unique art in construction works. At the top of the large khanaqah (25 meters high), the masters wrote 22 quatrains of Pahlavon Mahmud, the names of the masters, hadiths and histories in Persian, which he created, along with Islamic patterns. In addition, on the door of the entrance to the cemetery is written the poet's quatrain in Persian. In 1910–1913, in the western part of the mausoleum, Khiva khan Isfandiyarkhan (1910–1918) built a tomb for his mother, himself and his son, and a two-storeyed cellar consisting of four rooms. The construction work was supervised by master Qurbonniyaz, and a carved column awning was built in front of the cemetery. In 1960, Pahlavon Mahmud Complex with the participation of master Ruzmat Masharipov “Ruzmat Arbob”, the roof of the big dome, the barn and the porch were repaired and revived in the mausoleum. At present, the building houses the Religious Board of Muslims of Uzbekistan and the Pahlavon Mahmud Foundation. As some parts of the building were renovated, in 2007 the porch pillars, corridors, the area around the well and the beautiful wooden dome on the top of it, some of the fallen mysterious tiles of the roof were restored.

The structure of the complex

The Pahlavon Mahmud complex consists of tombs, a sacred well, a tomb and the mausoleum proper. After passing through the gate of the gate room built by Shah Niyazkhan, one goes out into the big courtyard. In the middle of this courtyard there is a well dug by Shah Niyazkhan, a summer mosque built by Muhammad Rahimkhan II on the east, a sanctuary built by Isfandiyarkhan on the west, a large sofa and a large khanaqah facing south. Around the mausoleum there are a total of 54 domes, 13 mausoleums, 76 tombs and one “deposit” tomb.

The wrestler buried his father in his house, and later restored the dome of the mausoleum on the tomb. Gradually, graves began to appear near the tomb of the wrestler's father, multiplying over the years and becoming a large cemetery. Three centuries later, when the city of Khiva became the centre of the country, the rulers also began to build for themselves the house of eternity next to Polvon ota. Abulghazi Muhammad Bahodirkhan Polvon, who died in 1663, was buried in the mausoleum of his father. During the reign of his son Anushakhan, a larger mausoleum was built over the tombs of Pahlavon Mahmud and Abulghazikhan. After that, Anushakhan, Khudoydodkhan, Arangkhan, Jojikhan, Shohniyazkhan, who ruled in the second half of the 17th century, Yodgorkhan, Temurghozikhan, who ruled at the beginning of the 18th century, and their relatives were buried here.

The mausoleum itself consists of a tomb, a room and a corridor. Pahlavon Mahmud is buried in a room on the west side of the mausoleum. The tomb of Muhammad Rahimkhan is located near the northern wall of the khanate, and the tombstones of Khiva khans Abulghazikhan and Anushakhan are located near it. Allakulikhon is buried in the corridor.



Fig. 3. Small tombs to the east of the site.
Timothy M. Ciccone. Photographed in February 2019



Fig. 4. A sacred well located inside the P. Mahmud complex. Timothy M. Ciccone. Photographed February 2019



Fig. 5. These rooms were added as an extension to Muxammad Raxim Khan's original design.
Timothy M. Ciccone. Photographed February 2019

Decoration

The mausoleum is decorated with various inscriptions, quatrains of Pahlavon Mahmud, patterns, geometric lines, Islamic flowers and star constellations. The main colours are air colour, golden and green. The door on the east side of the room of the Polvon ota mausoleum is the oldest monument in the whole complex, from which the corridor leading to the mosque leads. The gold ring of this door, the band of the ring attached to the door, and the base are decorated with the following inscriptions:

“May Allah enlighten the holy spirit and the pure tomb of Pahlavon Mahmud, the Sultan of the Wise, the Head of the Truth, the Heir of the Prophets, the Crown of the Saints! 754, the beginning of the month before the Lord” (April 6, 1353). The words “Bismillahir rahmanir rahim, La ilaha illallahu Muhammadur rasulullah” are written on the door of the mausoleum built by Shah Niyazkhan.

The khanaqah under the dome, the tombs are covered with ornate tiles, and the dome above is made of gold. Tile tiles are square in shape, the pattern in one is not repeated in the same way in the other. The pattern lines in them are clearly connected with each other and form a common decorative plate. The decoration is not only perfect, but also impressive with its skilful workmanship and fluency in the room. “The interior of the mausoleum was decorated in such a way that after the time of Amir Temur no one dared to redecorate such a magnificent decoration,” writes art historian I. I. Notkin [7]. The mausoleum of Allakulikhan is decorated with tiles.

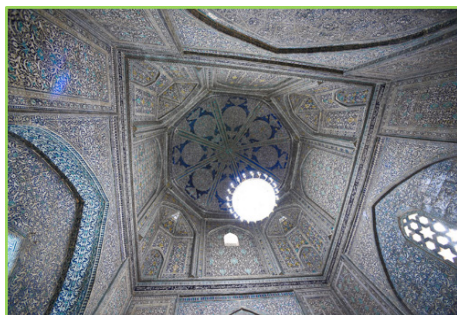


Fig. 6. Decoration and chandelier against the ceiling and walls of the shrine. Timothy M. Ciccone. Photographed February 2019



Fig. 7. Dome tiles. Timothy M. Ciccone. Photographed February 2019

According to Khiva historian Abdulla Boltaev, “Muhammad Yusuf Mehtar was one of the famous potters from Khorezm, Odina Muhammad oğlu from Khazorasp (village Khitoy), Abdol Jabbor Ishaq oğlu from Khanka (from Madir village), Mullo Qodir Bardi oğlu from Yangiarik (from Kattabog village), Abdulla Yaqub Husain oğlu from Khiva (from the village of Sheikhs), Mulla Muhammad Panoh oğlu (from the village of Sangar), Mulla Nur Muhammad oğlu and others” (Boltaev, book 37). In order to clarify the words of A. Boltaev, Bobojon Safarov wrote: “By the order of Muhammad Rahimkhan I, Mulla Abdul Karim from Khazorasp was a master and graduated in 1225 (1810) AH. The designs on the dome of the mausoleum were completed by 5 masters in 1254 (1838) AH under the supervision of Yusuf Mehtar. The eastern wall of the big dome was decorated by Mulla Nur Muhammad from Khiva, the northern wall was decorated by Mulla Abdul Jabbor Eshjon oğlu from Madrasah, and the western wall was decorated by Mulla Odina Muhammad from Khitoy. The southern wall is decorated with an Islamic pattern by Mullah Abdullah Jin, a sheikh. Mulla Qadir Bergan, a great gardener, made an Islamic pattern on the top of the dome in eight layers and mounted the tiles on the wall as a guide for others. And the small domes were also designed by these five people” (Safarov, №12583). The work of these masters still amazes all scientists and tourists from around the world.

The pattern on the mausoleum tiles was mostly white, blue and blue, and the choice of these colours was not in vain. For, since ancient times, white has been a symbol of purity, light, happiness and good luck, blue has been a symbol of blue sky, protection from evil days and soothing, and blue – a symbol of higher faith and protection from evil spirits. There are many meanings hidden in the patterns. For example, making a picture of various flowers into a circle pattern, or turning the pattern itself into a circle, is done to dissuade a person with evil intentions.

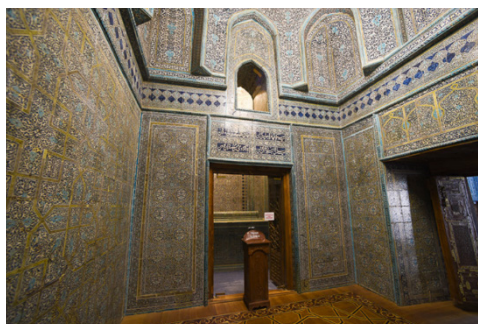


Fig.8. The ziyarat-khana in the Pahlavan Mahmud's funerary chamber.

A poem by Mahmud is above the door. Timothy M. Ciccone. Photographed February 2019

One of the tiles depicts a bird, which is a nightingale, a symbol of devotion. Pahlavon Mahmud's quatrains are inscribed on the tiles on the top of the four walls of the big dome and on the wall of the octagon above it. These quatrains were chosen by the order of Allahu Akbar. Before building the most luxurious palace in Khiva, Tashhovli, and decorating it with tiles, Allakulikhon decorated the tomb of his father, Pahlavon Mahmud, with tiles. He began this work in May 1825 and completed it in the same year. Allaqulikhon's respect for his father was such that he ordered that the tomb he had prepared be built at the foot of his father's tomb. It is not difficult to feel that this tradition comes from the beginning, at the foot of Pahlavon Mahmud is the tomb of Abulghazi and Anushakhan (17th c. tombs), and then the tomb of Muhammad Rahimkhan I.

Above the door of the shrine are invisible nails (dome-shaped nails protruding five centimetres from the wall). There are nine of them, depicting the North Star and the constellation Ursa Major. It is known that the last two stars of the Large Bear constellation are arranged as if in a line, and if the distance between these two stars is multiplied by five, they come to the polar star. That is typically how the polar star is found. This star, which never changes its position, is called the North Star and is considered to be the North Star. If, depending on the location of the stars on the wall, such a line is placed and it is stretched further, it will show the tomb of Pahlavon Mahmud below. The Khiva people believe that there is a travelling star in the sky and the travelling star on earth is Pahlavon Mahmud.

On the tiled bricks on the inner walls of the mausoleum's khanaqah and shrine, a few of Pahlavon Mahmud-Puryoyvali's quatrains were selected, and the four sides were beautifully inscribed in a single line on the wall in Nastaliq writing. On the entrance door of the room where the tomb of wrestler's father is located, this famous quatrain of his is written:

- Uch yuz Ko'hi qofni kelida tuymoq,
- Dil qonidan bermoq falakka bo'yoq,
- Yoinki bir asr zindonda yotmoq,
- Nodon suhbatidan ko'ra yaxshiroq.

The mausoleum has been attracting the attention of scholars since the 19th century. In 1873, a Russian scientist named L. Kostenko writes: "The most beautiful building and at the same time the holiest place is the Polvon ota mosque in Khiva. This saint is revered here just like Bahauddin in Bukhara. The golden dome above is very beautiful" (Kostenko, 1873).

The inscriptions on the entrance door contain verses from the Koran, hadith and poetic history, and are decorated with orange and other Islamic flowers. Here is an excerpt from the inscription on this door:

"This bright building, which satisfies the prayers of the sick, was repaired by Shah Niyaz Khan in 1702 and a well was dug. He was also buried there. Carver Nodir Muhammad" (Bobojonov & Abdurasulov, 2008).

At the top of the large khanaqah (25 meters high), the masters wrote 22 quatrains of Pahlavon Mahmud, the names of the masters, hadiths and histories in Persian, which he created, along with Islamic patterns.

Maintenance and repair

The mausoleum of Pahlavon Mahmud has always been in the spotlight of the state and the people. Its first renovation was carried out in 1950–1955 under the direction of the famous master Ruzmat Masharipov, in 1969–1970 under the direction of master Tangribergan Bekiev, and the blue tiles of the dome were renewed (Khiva Ichonkala passport, 46). In 1997, on the eve of the 2,500th anniversary of the city of Khiva, a large metal dome over the dome was covered with gold for the first time since the khanate.

Since 2003, the scholars of the Polvon Pir mausoleum have preserved, restored and beautified the unique historical and architectural complex. The Khorezm regional branch of the Charitable Fund for the Preservation and Improvement of Holy Places under the Muslim Board of Uzbekistan is also contributing to this work. In 2011, the tiles on the main roof of the mausoleum were repaired by masters from Kattabogh. In 2012, the blue tiles of the large dome were replaced by new ones by Khiva master Abdusharif (Shelli).

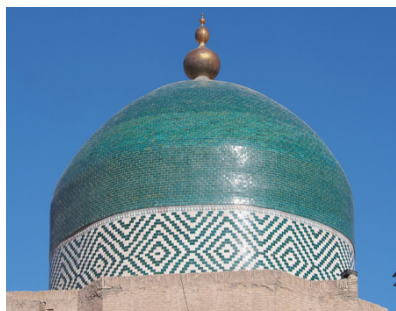


Fig. 9. The condition of the dome after restoration. Timothy M. Ciccone. Photographed February 2019

Conclusion

The mausoleum of Pahlavon Mahmud is not only a historical and architectural monument, but also a centre that strengthens the spirit of the people of the Khorezm oasis. Hundreds of people visit here every day. They visit the tomb of the Khorezmian warrior and ask him to ease their difficulties, while those who are relieved visit him for thanksgiving. The Khiva well located here is a sacred place for Khorezmians to fulfil their wishes. Although the main pilgrimage day is Friday, there are many visitors on other days as well. Especially brides and grooms visit there a lot. Therefore, the complex is not only a historical monument, but also a place of great income for the city of Khiva.

The mausoleum also plays an important role in the development of tourism. In this regard, the state is implementing a number of projects. According to the Resolution of the President of the Republic of Uzbekistan “On the programme of integrated development of tourism potential of Khorezm region and Khiva for 2017–2021”. No. PQ-2953, international competitions in wrestling, sambo and judo with the participation of guests from the regions and foreign countries dedicated to the memory of Pakhlavon Mahmud are organised every year. The Khiva brand as one of the ancient historical and cultural centres of human civilisation has been widely advertised on the central TV and radio channels of the CIS countries and leading foreign TV channels, the World Wide Web and social networks, and introduced to foreign media and tour operators, as well as festivals on various topics such as “Khorezm Culture Day”, “Khorezm oasis folk dances”, “Khorezm melon” are organised in Khiva

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Alisher Muminov

National University of Uzbekistan

a.muminov@nuu.uz

Otabek Muminov

National University of Uzbekistan

o.muminov@nuu.uz

Khumoyun Nazarov

National University of Uzbekistan

hnazarov1992@gmail.com

Samarkand – a Crossroads of Cultures

Abstract

Samarkand is a perfect example of an ancient city in which outstanding monuments dating back to different eras have been preserved to this day. Today's Samarkand is quite different from its ancient image – the city has changed over time, but numerous cultural heritage sites have retained their original appearance and thereby attract the eyes of tourists from all over the world. The city of Samarkand, located in the valley of the Zeravshan River, was located on the ancient Great Silk Road and has more than 2750 years of its history.

This article is devoted to the study of the history of occurrences, stages of development of the monuments of Samarkand on the routes of the Great Silk Road. The article highlights the monuments erected in the early Middle Ages. In particular, Afrosiyab, Jartepe, Kafir Kala, Rabinjantepe, as well as Penjikent.

The authors studied written sources in which these monuments were mentioned, as well as the history of the study and archaeological expeditions and their results

Keywords: Afrasiab, Jartepe, Kafir-kala, Rabinjantepe, Samarkand, the Great Silk Road, Zeravshan.

Samarkand is one of the oldest cities in Central Asia and the East as a whole, the same age as Rome and Yerevan, the capital of ancient Sogdiana, included in the core of the early cradles of the Uzbek statehood. In the Middle Ages, it is the largest administrative, cultural, trade and economic centre of Maverannahr, the capital of the state of Amir Temur and the Timurids. Not a single city in Central Asia was endowed with so many magnificent oriental legendary descriptions as Samarkand “Eden of the East”, “Rome of the East”. “Face of the Earth”, “Shining point of the globe”.

In the medieval history of the city of Abu Hafs Nasafi “Kitob fi kant at-tarikh Samarkand” – “An extant book on the history of Samarkand”, it is said that, according to legend, the city was founded by the ruler Shamar (known from Babylon), who called it by his own name, to which was added the eastern ending “kat” or “kand”, meaning a settlement surrounded by ditches and ramparts or a city. In other eastern stories, the

construction is associated now with Keykaus, now Keykubat – mythical Iranian kings, and the city itself is called the capital of the legendary hero Afrasiab.

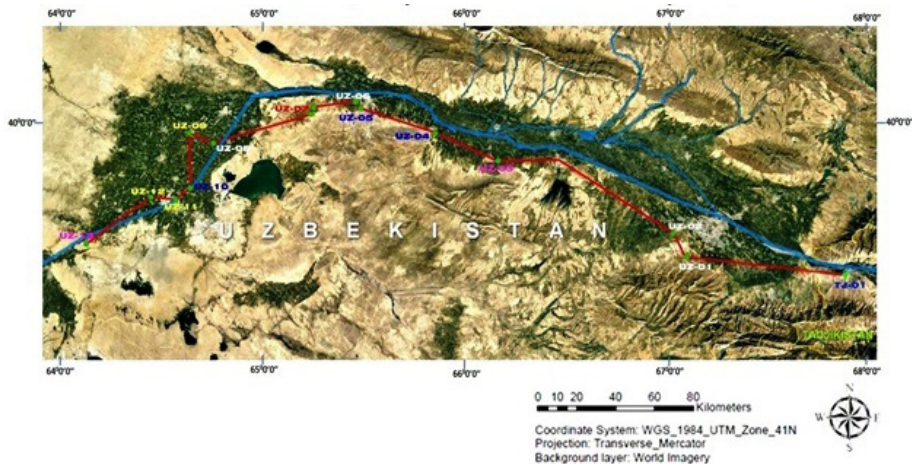


Fig. 1 Map of the Zarafshan corridor (Penjikent-Samarkand-Paykent) of the Great Silk Road (Authors of the map Sh.Sherimbetov, A. Yarkulov, Kh.Nazarov)

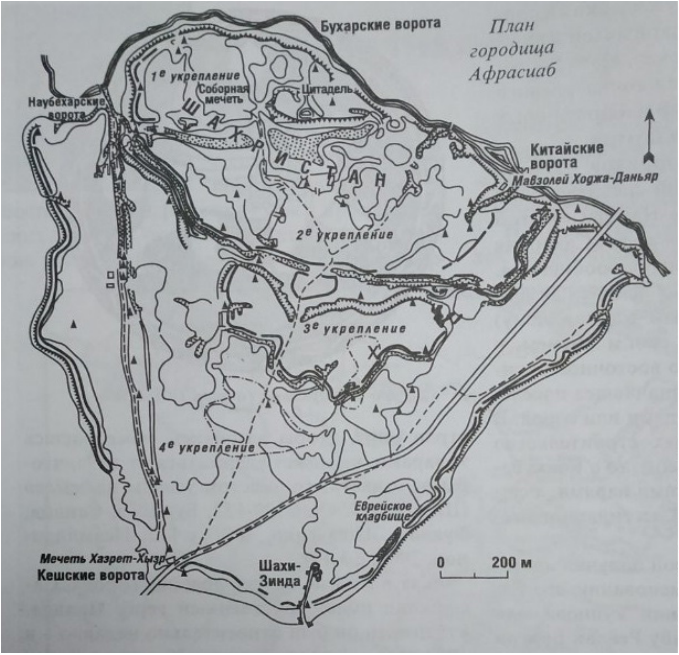


Fig. 2 The Afrasiab settlements (The authors of the drawing are Yuri Buryakov and A. Gritsina)

According to other versions, the city was named after its Sanskrit name Samaria, “as a place of meetings of merchants” or a centre of trade exchange. Abu Raikhan Beruni believed that its name can be considered derived from Samizkand – “city of the sun”. And the author of the Türkic dictionary of the 11th century, citing the same name “Semizkent”. Mahmud Kashgar gives his Turkic version of the “fat, rich” city. A Buddhist missionary of the 7th century AD who passed from China many eastern possessions and cities. Xuan Jian reports that in Samarkand “the land is bold and fertile and gives abundant harvests. There is a great abundance of flowers and fruits. The country produces a large number of excellent horses. The inhabitants differ from their neighbours in their great dexterity in arts and crafts. The climate is pleasant and temperate.” Arab historian of the 9th – early 10th century at-Tabari calls Samarkand “the garden of the emir of the faithful”. The historian al-Idrisi writes with admiration: “The soul of the Samarkand people is open to beauty. Among them there are many masters in creating miracles that strengthen the world.” Even the more pragmatic Arab geographer of the 10th century, al-Istakhri, characterising Samarkand as the land harbour of Maverannahr, where merchants from all over the world gather to disperse having exchanged goods, cannot refrain from calling it “a place of delight on earth” [10,15,18].

The oldest core of Samarkand is the huge settlement Afrasiab with an area of about 220 hectares, located on the northern outskirts of the modern city, between the Siab and Obirakhmat channels. Its study began in the 1870s, and for more than 130 years scientists have been leafing through the clay pages of “Rome of the East” [8 p. 70].

Studies of this large and complex city also included stratigraphic excavations, which showed that cultural layers go down to a depth of 20 m, and extensive planigraphic excavations made it possible to uncover monumental defensive systems of different eras and residential, ceremonial, industrial and social complexes that reveal the paths and stages of formation and the development of the ancient and medieval city of Sogd.

During the study of the citadel of Afrasiab, a monumental complex of the Achaemenid era was discovered, identified by researchers with the palace of the Samarkand satrap of the Achaemenids, mentioned by the ancient historian Quintus Curtius Rufus. To the west of the citadel, a monumental structure of the ancient era with living quarters, halls and a huge grain storage has been revealed [13].

In the overlying cultural layers, in the northern shakhristan, the palace of the Caliphate governor in Maverannahr Nasr ibn Sayyar was opened [12], and on the eastern territory of the citadel – a huge palace building of the governor Abu Muslim, who headed the movement of the Arab nobility [4], which brought the Abbasid dynasty of caliphs to power in 751. In the central part of Afrasiab, complexes were also discovered, among which one can note the palace of the Sogdian Ikhshids of the 7th–8th centuries [2], the monumental house of the city feudal lord of the 8th–9th centuries. (on the characteristics of which we will dwell below), large quarters of artisans, potters of the 10th–12th centuries.

In general, many years of research have shown that Samarkand, combining oriental beauty with a peculiar layout of an ancient fortress core and a dynamic scope of

architecture, reveals to us the turns of civilisations of urban culture of several millennia. The first fortifications and objects of the most ancient material culture are characteristic of the ancient oriental society of the 8th–7th centuries BC. This was the time of the formation of the ancient Sogdian state, the capital of which is Samarkand. It was headed by the military elite, for whom an acropolis was built, firmly protected, both from the outer façade and from the inner city. Its early fortification is similar to the capital of Bactria, Balkh. It is no coincidence that both regions are mentioned together in the hanging book of the Avesta. And ancient historians talk about the addition of the Bactrian kingdom and the alliance with it of Sogd, the boundaries of which are shown from the Amudarya in the west to the Sirdarya in the east, connected with the nomadic peoples – “Saka beyond Sogd” and “trans-Jaxartian Turs”. But no less close was the alliance with the southern possessions – Bactria, India, Afghanistan. Together with Bactria, he became part of the Achaemenid state as a satrapy who supplied Pasargat with gold and lapis lazuli for the capital of the “King of Kings”. Monumental residential complexes and craftsmen’s workshops are being built in the city. Around it, settlements of metallurgists, ceramists, weavers grow [7]. A complex system of canals was formed, supplying water to both the city and the settlements.

The creation of great empires from the Han in China to the Roman in Europe and the Middle East contributed to the formation of the Great Silk Road. Samarkand, located in the centre of the Central Asian Mesopotamia, is growing as one of the major points of trade ties. Its handicraft products: graceful slender glasses with high legs, thin-walled bowls and bowls covered with red and black engobe, reminiscent of Greek and Roman vessels.

The Kangyue-Yuezhi period, the fall of Greco-Bactria and the subsequent movements of the tribes brought changes to the social structure and material culture of Central Asia. The role of Samarkand and the Sogdians on the routes of the route, which more and more moved from south to north, is increasing. Fortified cities and flourishing villages grow around Samarkand. Coins are minted. Sogdian writing is being created, samples of which have been preserved not only on coins and ceramics, but also in “Sogdian letters” from the trading colonies of Sogdians in East Turkestan, discovered under the ruins of the Great Wall of China [8 p. 68].

In the 5th–8th centuries. the boundaries of the inhabited part of the city are expanding, going beyond Afrasiab. Samarkand of this time is a place of active meetings of cultures of East and West, North and South, a centre of international trade, syncretism of cults and cultures. A striking example of monumental architecture of this era is the ceremonial palace of the 7th–8th centuries. in the northeastern part of Afrasiab. A wonderful monument of art is its monumental polychrome paintings that adorned the large palace hall of the Samarkand Ikhshids in the 7th–8th centuries AD.

They highly artistically and realistically reveal scenes from the life of the Sogdian nobility of this era: a solemn, probably wedding procession to the temple of a young princess on an elephant, accompanied by guards, priests, cult animal birds and possibly

a young prince, whose figure was depicted much larger than the guards. The wall opposite the main entrance of the hall was decorated with the central stage for receiving the embassies of near and far states. Only the lower part of the composition has survived, depicting in movement as if rising to the ruler of the ambassadorial delegations with gifts. On the field of the dressing gown of one of the ambassadors there is a Sogdian inscription informing about the arrival of an embassy from Chaganian to Ikhshid Varhuman with gifts and good wishes. A Chach ambassador is mentioned behind him [3]. Delegations from more distant territories follow. Then, scenes of a knightly hunt, perhaps of a cult nature.

No less interesting is residential architecture with a clear layout of quarters, and landscaping of streets. The dwellings are sometimes two-storied with elegant decoration, wall paintings and a delicate snow-white ganch pattern. Some of the houses of the city nobility competed with the palaces of the rulers. One of the city estates, discovered in the south of Afrasiab, is represented by an ayvan, a suite of residential and utility rooms and a reception hall, the walls of which were painted in different colours, and the dome was covered with a thin ligature of ganch ornament [1]. One of the monumental buildings of the 8th century AD in the citadel palace of Abu Muslim.

Samarkand reached its maximum mediaeval development in the 9th–10th centuries, when the city was being rebuilt, flourishing, expanding its limits and changing its internal structure. The admiring traveller of the 10th century, examining the city from the city walls to the core-citadel, saw “the most beautiful sight that a man has ever seen and which he has ever admired” green houses with figured sculptures of animals entering battle.

Oriental authors called the gigantic lead aqueduct “Jui Arziz” “The Eighth Wonder of the World”, supplying water to the city “over the heads of the bazaars” and spreading out in a series of open canals and hidden water pipelines that filled the city houses with water.

The architectural canons of this era are also revealed by the cathedral mosque of Afrasiab. It was also decorated with snow-white carved patterns, striking both the skill of execution and a variety of motifs of the ganch, which, in combination with wood, gave the monumental structures lightness and delicacy. The mosque was rebuilt several times, grew along with the city, with which it died in 1220, becoming the last stronghold of the defense of the Samarkands against the Tatar-Mongols. According to the historian, “A thousand brave men and soldiers during the period of defense fought, hiding behind the walls of the mosque, the Mongols began to throw burning arrows into the mosque and burned it with all those who were in it”[9].

But the main trade and handicraft life of medieval Samarkand spilled over to the south of Afrasiab, where large bazaars and quarters of metallurgists, glassblowers, weavers were located, right up to the sandy trading area of Registan.

Describing the noisy bazaars of the 10th century, the geographer Ibn Hawkal reported on cities like Samarkand “And there are caravanserais and stores in these cities where merchants live with goods. Each store is stocked with the types of goods that are usually traded in it and rarely does any of them not look like those of the largest bazaars. They are

inhabited by the rich from those who are engaged in this kind of trade and the owners of large consignments of goods and big money” [8 p. 73–74].

Those who were associated with international trade along the Great Silk Road lived here. Sogdian merchants head the trade and diplomatic embassies of the Turkic Kagan to Sassanid Iran, Byzantium, they also participate in embassies to China, and the Sogd language dominates overland trade routes. The Sogdian colonies are advancing eastward to Xinjiang. In East Turkestan, Sogdian merchants found entire cities [8 p. 73–74].

When Samarkand was captured and destroyed by the Tatar-Mongols in March 1220, the quarters of artisans and merchants continued to live in a rabad, which became the nucleus of the new centre of Timurid Samarkand.

The architecture of Samarkand of this era is unmatched in the East. It is no coincidence that contemporaries called it “the precious pearl of the East”, the “shining point” of the globe over the construction of the architectural masterpieces of Samarkand of the 14th–15th centuries, along with the Samarkand architects, the architects of Khorezm, the countries of the Middle East, India, Iran and Azerbaijan worked.

A large shopping centre with specialised bazaars and caravanserais was developed in the core of hisar – Samarkand, surrounded by a new fortified wall, and around it monumental architectural complexes of the 15th–17th centuries grew in compact groups: Ulugbek madrasah and Sherdor madrasah, a mosque and Tillyakori madrasah. “Silver rows” of jewellers led from them to the citadel of Temur with its palaces – Kuksaray and Bustansaray, the mausoleums of the mystic Nuratdin Basir.

Around Registan, the city developed along a radial system. In its main directions, a giant cathedral mosque is being erected, popularly called Bibikhanim, and opposite it is the mausoleum of the same name. Not far from it grows a necklace of Shakhi Zinda mausoleums, and in the southern part – the majestic Gur Emir complex – the burial place of Temur himself, his sons and grandchildren. Around the city, a system of gardens is being formed, near one of which, in the place of Kuhak, Temur’s grandson Ulugbek ordered to erect the largest observatory in the East.

The commercial role of Samarkand is reflected in the names of its medieval gates. Three of the city’s four gates were named for the trade routes. The eastern ones were called Chinese, the southern ones were called Kesh and the northern ones were called Bukhara [8 p. 73–74]. One day’s journey from the city rise the ruins of the early mediaeval temple of Sogd, known today as Jartepe.

Studies have shown that the temple arose in the 5th century AD. On the basis of the castle, which had been rebuilt several times, with an increasing complexity of the layout, with the addition of bypass corridors and towers. Then it was reconstructed, moreover, radically. On the elevated stylobate, which had absorbed the old buildings, an eight-columned hall with a twelve-columned vestibule-ayvan was erected. Its walls are decorated with monumental paintings.

And later, after a powerful fire, a two-column hall with a cella¹ and a podium for fire grew on its ruins. The repeated restoration of the temple after various cataclysms speaks of the stability of the cultural centre, and a set of various objects and figurines about the syncreticism² of cult views, however, undoubtedly connected with the sacred role of the “Sogd River” [6].

From here the caravans entered Penjikent. A striking indicator of the role of trade and urban life in the mediaeval city of Central Asia is the small town of the Samarkand Sogd, Penjikent. It is located two days' journey south of the capital, in the foothill zone of the Zarafshan ridge. On the one hand, it is associated with agriculture, mostly with trade, and with no less basis than Bukhara Paikend, it can be called a city of merchants. The path to it, which is one of the internal trade routes of Sogd, lies along the “Sogd River”, the Zarafshan, in its foothills. Its ruins lie on an elevated terrace above the floodplain of the left bank of the river Zarafshan, under the modern city of the same name of the Republic of Tajikistan behind the Toksonkariz canal. It was a small town, the shahristan of which was only 13 hectares, and its topography repeats the configuration of the coastal hill. The citadel, located separately from the shakhristan, consists of three fortifications, as if strung on top of each other, gradually rising up a high hill. At their foot, there is a rural area with scattered and “city of the dead” – a necropolis with ground-based tombs-naus. Archaeological research has been conducted here for more than fifty years. The small town turned out to be densely built up, with quarters of two and three-story houses; often going out into the street with a trade shop or workshop, sometimes they did not even belong to the owner of the house, but simply rented out to the master. The inside of the house had a clear layout with lobbies. reception rooms, often with pillared halls, living quarters and economic production units. Two city churches with green courtyards overlooked the city square, in which, on their soles, there were 4-column ayvan halls open to the rising sun with bypass corridors and hidden rooms for permanent storage of the sacred fire. The walls in both temples and residential buildings were richly decorated with monumental paintings. Her compositions are varied: from cult scenes to real everyday and philosophically edifying ones. An interesting temple carved wooden sculpture in the citadel – the fortified and administrative nucleus of the town – palace and defensive structures have been uncovered. The city itself, which arose in the 5th century. AD, was surrounded by a wall. With the growth of the city, a more powerful fortification appears, covering a vast area. Of great interest are city bazaars, craft workshops of metalworkers, ceramists, weavers, etc. A lot of coins have been found from various cities and estates. Associated with foreign and domestic trade and a prosperous town suffered from the Arab invasion and gradually, in the 8th century, was abandoned, and its population descended down to the waters of the Zarafshan, where a new Penjikent grew up, living to the present day [5,14,16,19].

¹ CELLA – the main room of the ancient temple, in which a statue of a deity usually stood and rituals were performed

² Syncretism (art) – a combination or fusion of “incomparable” ways of thinking and attitudes

The area of the Kafir-kala settlement in the early Middle Ages was the southeastern periphery of the Samarkand district. The settlement is located on the left bank of the Dargom, 18 km southeast of the Afrasiab settlement – ancient Samarkand, on the trade route from Samarkand to southern Sogd.

The monument has a total area of 16 hectares. In its structure, three parts are clearly distinguished: the citadel, the shakhristan and the rabad adjoining it from the west. The large size of the citadel suggests its special (city-forming) role in the building of the city. Moreover, the city citadels of Sogd, both of the antiquity and the Middle Ages, their internal buildings are still poorly studied.

The citadel of Kafirkala is large in size and almost square in shape. Its dimensions at the base are 76x76 m (at the top 58x58 m), with a height of 20–25 m. It is inscribed in the shakhristan and is separated from it by a ditch and an outer (second) defensive line from the rectangle of towers along the outer border of the ditch. In the centre of the southern side of the citadel, a single entrance was arranged, connected by a bridge with one of the southern towers of the outer bypass. Shakhristan in plan also approaches a quadrangle with a side length of 360 m. To the south of the fortress, along the edge of the ravine, a chain of burial structures-naus approached.

Most likely, as a fairly well-fortified city centre, the Kafirkala settlement controlled the trade route from the Pridargom steppe to the Karatepe ridge (to the Kashkadarya valley – Shakhrisabz).

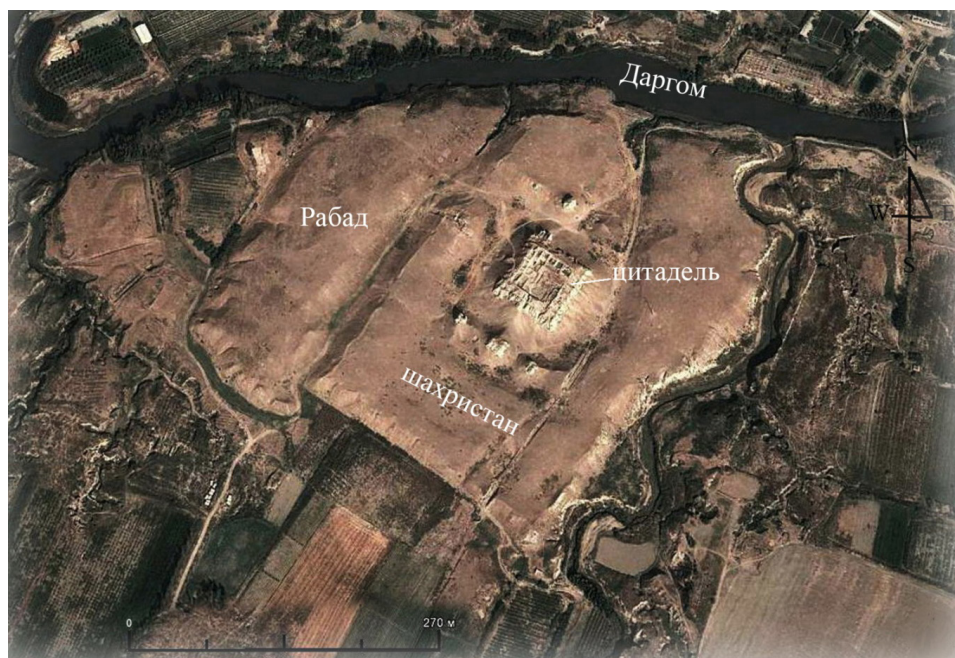


Fig. 3 Kafirkala (The author of the picture is Sh.Sherimbetov, A. Yarkulov, H. Nazarov)



The site was explored in 1918 (M. E. Masson), 1936 (I. A. Sukharev), 1939, (A. Yakubovsky), 1937–1940. (G. Grigoriev), 1956–1957, in the 80s. 20th century observations were carried out, 1990–1992. (A. E. Berdimuradov), 2001–2006 (A. E. Berdimurodov, M. Tosi, S. Bogomolov, G. I. Mantellini, A. Aslanov.)

The territory from Dargom to the foothills of the Karatepe ridge is known as the Pridargom steppe. Archaeological surveys of this area back in the late 1950s–1960s showed the presence of a large number of monuments in the form of large and small tepes, which indicated that the steppe in the first centuries of our era and later, in the medieval era, was quite densely inhabited.

The largest monument in this part of the valley and of this era was the settlement of Kafir-kala.

Under Amir Timur, a garden and a country palace Davlyabad were built here in a desert and sparsely populated area. To assess the uniqueness of the nominated object, the unorthodox funeral ritual of the Zoroastrians, first revealed in the territory of Sogd, is extremely important.

In 1956, on Kafir-Kale (the name means “fortress, city of infidels”, archaeologists discovered a well-preserved 2-storey square adobe building (18.3x18.3 m.), 20 and up to 1 meter. It was a two-storey building, raised on an artificial adobe platform, moreover, the external inclined surfaces of the platform merged with the corner buttress massifs adjacent to the premises of the first floor. The building is dated pre-Muslim time – 5th–7th

centuries. The purpose of the structure was suggested by the opinion [19] that this had been the house of a large landowner, while the slots were provided for supplying hot air when drying grapes.

V. A. Nielsen considers this interpretation to be erroneous and believes that “the building was a special religious building known in the literature as “dakhma”. It was intended for the stay of the dead in it for the period stipulated by the Zoroastrian ritual and to cleanse the bones of easily decaying soft tissues”[17]. Moreover, the employees lived there, in the central part of the building.

The most famous dakhma in the scientific literature of Central Asia is Chilpik, located in Karakalpakstan [20], where the bones of the deceased were cleaned from the soft tissues by birds and dogs. Subsequently, the bones were buried in special ossuary vaults.

The identified building in Kafir-Kala is the first in the territory of Sogddakhma, where the cleansing was carried out not by birds and dogs, but by people. Both in the dakhms of Khorezm and in Kafir-Kala, the premises are distinguished by a complex layout and the presence of special channels for supplying smoke and hot air.

Among the various items found during the excavations at Kafirkala, the findings of bulls are of particular scientific and artistic significance. These are fired lumps of finely tortured plastic clay, cylindrical in shape or flat cake, with seals applied to them. They were supposed to be guarantors of safety, sealing or legally certifying the authenticity of a document (agreement, letter, important report). Therefore, most researchers associate bulls with a written archive. But their functional orientation could be broader, they could also seal household objects – storage rooms or some containers and goods (vessels, boxes, bales).

Bulls are a valuable historical source for the study of administrative management, legal practice and external relations of early medieval Sogd. Almost all of the Kafir-kala bulls collected during the excavations come from the layer of fire that engulfed the inner open hall of receptions in the citadel. To date, it is the largest collection of bulls not only found in Uzbekistan, but throughout Central Asia.

Most of the bulls discovered during the excavations of the Kafirkala citadel are of various types. They differ in size, shape, subjects of images, quality of clay and, judging by the style, chronologically (i.e., by the time of making the seals). Some seals are carved with inscriptions (probably with the names and titles of the owners), others, and they make up the bulk of the collection – only images of people or animals and belonged to different persons.

According to the plots of the images (as a fundamental feature), different types of bulls are divided into five series (general groups):

- The first of them is anthropomorphic – the most numerous, it includes bulls with images of people. Some of these images were accompanied by inscriptions.
- The second largest series (group) is formed by bulls with zoomorphic images.
- The third group is epigraphic; it includes bulls, where the only element of the obverse is the inscription.

- The fourth group is symbolic (imitation of tamgas – seals).
- The fifth group – unidentified bulls, in which the image was either knocked down and lost, or suffered so much from the fire that the relief of the print melted or crumbled.

The settlement Dabusiya or Kala-i Dabusiya is located almost in the west of Samarkand on the northwestern outskirts of the village of Dabus-kishlak, almost 4 km north of the Samarkand-Bukhara highway. Topographically, the settlement is located on the elevated left bank terrace of the Zeravshan River. The ancient settlement has a three-part division, traditional for Central Asian cities.

The citadel is the oldest urban nucleus of the monument. It is located in the northern part of the settlement and in terms of its approach is close to a square. The citadel is separated from the rest of the settlement by a wide moat, which on three sides, like a horseshoe, covers it from the north, east and south. It is not very clear where the entrance to the citadel was. The fact is that narrow gentle hillocks adjoin the northeastern and southeastern corners of the citadel. Probably, these are the remnants of the ramps of different times leading to the citadel gates. The correct form of the citadel allows us to assume its ancient or maybe even Hellenistic basis.

Shakhristan – the actual urban area from three sides (from the north, east and south) covers the citadel and also has a sub-square shape in the plan. Its total area is 23 hectares. The C Shahrstan was surrounded by its own fortress wall with a wide gallery inside the wall. From the north, the Shakhristan drops directly into Zeravshan, which washes it away intensively. From the northeast, a wide section of a low-lying floodplain and a channel of a modern discharge channel adjoin its steep edge. From the southeast and from the south, there is a ditch about 50–60 m wide, which separates the territory of the shakhristan from the rabad.

The Rabad is stretched in a wide strip from the Shakhristan to the south. It is possible that the Dabusiya Rabad of was surrounded by its own fortress wall, at least its remnants have survived in its southwestern part. The total area of the Rabad is 50 hectares. Moreover, its territory does not include the remnants of the Bekov fortress located to the southeast of the Rabad. Currently, almost all of the Rabad is occupied by a Muslim cemetery.

Here, closer to the north-western corner of the rabad, is the mausoleum of Imam Bahri-ata (according to other sources, Abu Hurayr Dabusi). The mausoleum is very interesting architecturally. It is an almost square-shaped kiosk-chortak with four entrances, two of which, east and west, have a portal design. Judging by the size of the bricks, the shapes and techniques of masonry, the mausoleum was erected at the end of the Temurid era in the 15th–16th centuries.

The monument was examined, studied at the following time: the end of the 19th century (military topographer N. F. Sitnyakovsky), 1915 (L. A. Zimin), 1934 (A. Yu. Yakubovsky), 1976 (G. Pugachenkova, E. Rtveladze, B. Turgunov), 2006–2008, 2009,

2011 (Uzbek-Japanese joint archaeological expedition – A. E. Berdimuradov, Uno Tokao – professor at Kyoto University).

Dabusiya is repeatedly mentioned in historical and geographical writings, but almost all of them are extremely brief. According to al-Yakubi (died 905 AD), “Sogd consisted of Samarkand, Dabusiya, Kushaniya, Kesh and Nesfef.” The importance of the city can be judged because in this list of cities in Sogd it is noted in second place after Samarkand. No less curious is the remark of Muhammad ibn Jafar Narshakhi (899–959) that “the large village where the king himself (of Bukhara – AS) lived was called Paikend, and the city was called Kala-i Dabusi”.

From this, the conclusion is obvious that in the mediaeval era there existed or, at least, was preserved a stable tradition of referring Dabusiya, firstly, to urban centres, and secondly, moreover, to a number of the oldest cities of Sogd, but in the written tradition the first mentions of it refer only to the time of the Arab campaigns.

Apparently, Dabusiya, which occupied a strategically important place on the way from Bukhara to Samarkand, was early captured by Arab troops, fortified and used by the Arabs as an outpost for raids on the cultural areas of Sogd. In its vicinity, a number of fortified points are being erected, and, most likely, re-equipped – Qasr al-Bahili, i.e. “Castle of Bahili”; Qasr ar-Rikh (“Castle of the Wind”, located 2 farshs from Dabusiya), Kemerdja, located east of Dabusiya on the way to Arbinjan. It is significant that at-Tabari leads a number of military leaders with the nisba “ad-Dabusi” (for example, Qusayir bin ad-Dabusi, who commanded the right wing of al-Musayyab’s army in the battle of Qasr al-Bahili, ad-Dabusi, a participant in the battle in the gorge in 734).

From the second half of the 7th century, the Arabs took possession of Merv, from where they made plundering raids on the lands located beyond the Amu Darya, i.e. to Maverannahr.

In 673, Ubaydullo ibn Ziad organised a trip to the valley of the Zeravshan River and returned to Merv with rich booty.

In the same year, Said ibn Osman raided Bukhara and Samarkand. The cousin of the Prophet Muhammad, Kusam ibn Abbas Abu-Mutalib, who was killed in one of the battles, and, according to legend, rests in Samarkand, on the Shokhi-Zinda mazar, took part in the campaign. In Samarkand and its environs, Said captured a rich booty – 30,000 prisoners and many valuables.

In 705, Kuteiba ibn Muslim attacked Paikend, but met with stubborn resistance. The townspeople, with the help of the Sogdians, led by Tarhun, repulsed the Arab troops. In the following years, the Arabs undertook repeated trips to the Zeravshan valley for prey and gradually entrenched themselves in new lands.

In 712, the ruler of Sogd Gurek joined Rabinjan (in the sources it is also written – Arabidjan) in the battle with the Arab troops led by Kuteiba ibn Muslim, who had 20,000 troops and suffered a crushing defeat. Subsequently, the city became his residence, from where he waged war with the Arabs. In Rabinjan, as the historian at-

Tabari narrates, the Sogdian king Divashtich was crucified, having been captured and promised freedom by the Arabs.

Dabusiya and other cities of the Zeravshan valley are mentioned in the chronicles of 730, where the Arabs held the defense against the Sogdians for three months. The struggle against the enslavement of the Caliphate, which began in 710, continued with short interruptions until the 40s of the 8th century. In subsequent times, uprisings against Arab rule and the new order and religion flared up in Maverannahr.

According to at-Tabari, in 723, Said al-Kharashi, the governor of Khorasan, having crossed the river (Amu Darya) in the vicinity of Dabusiya in the castle of Qasr al-Rikh, appointed a gathering point for Arab and allied troops for a punitive expedition against the rebellious Sogdians. The new governor of Khorasan, Ashras bin Abdallah al-Sulami (727–729), began to pursue a policy of severe tax pressure, ordering to replenish the treasury by ordering to levy jizya (poll tax) equally from both non-Muslims and converts to Muslims, which caused mass protests from the population.

The message about Dabusiya in connection with the campaign of Ashras to Sogd dates back to 728. Then the inhabitants of Sogd once again raised an uprising against the policy pursued by Ashras, and only Samarkand and Dabusiya remained in the hands of the Arabs. In 729, the Khakan of the Turks, together with the detachments of the inhabitants of Sogd, Fergana, Shash, penetrated into Sogd from the north, through the spurs of the Nurata ridge, but for a long time got stuck during the siege of the Kemerji fortress. After guaranteeing security, the Arabs surrendered the fortress and went to Dabusiya, where there was a strong garrison, numbering, according to at-Tabari, 10,000 soldiers. At that time, Dabusiya was governed by Akil b. Varrad al-Sughdi.

Subsequent Arab authors – historians and geographers, necessarily cite Dabusiya in the list of cities in Samarkand Sogd. So al-Samani writes that Dabusiya is a small town in Sogd on the way to Bukhara. Under the Umayyads, an Arab garrison was stationed there. In Khudud al-Alam, the name of the city is given as Dabusi. Istakhri places it south of the river (meaning Zeravshan) on the way to Khorasan.

There are also some discrepancies in the narrative sources. Thus Ibn Haukal reports that Dabusiya is located south of the Sogdian River (Zeravshan), it is smaller than Arbinjan, there are no large rustaks and no villages. Whereas other authors al-Samani and Yakut al-Hamawi mention some taxable settlements belonging to the Dabusiya district. For example, al-Samani and Yakut al-Hamawi mention the village of Kandukin located half of the Farsakh from Dabusiyya (Yakut also uses the variant Kandakin). According to al-Samani, the town-village of Ragin also belongs to the Dabusiya district. Undoubtedly, Dabusiya at this time was not only the administrative and agricultural centre, but also of handicraft production. The finds of slags at the site show that metalworking was carried out here. Although the written sources, first of all, emphasise that Dabusiya, like Bukhara, was famous for the manufacture of cotton “Vedarian” fabrics, which were sometimes called “Khorasan brocade”. According to the enthusiastic description of Ibn Hawqal, who wore garments made of this fabric for five years, it

was a fabric that was soft and dense, had a yellowish colour and did not lend itself to bleaching. It was in great demand, and in Khorasan “everyone wore it, from emirs and viziers to warriors and common people,” which meant merchants, wealthy artisans and other townspeople who were not in government service, but able to purchase such clothes. Ibn Haukal even quotes the prices for Vedari clothing, that their cost ranged from 2 to 20 dinars. Apparently, this is why written sources and authors of the road builders emphasise its production in Dabusiya.

By the beginning of the 11th century the city is mentioned in connection with the attempts to retain power by the last representative of the Samanid dynasty, al-Muntasir. Shikhna of Bukhara arrived in Dabusiya to replenish his army with a garrison. But Ismail Muntasir attacked them from the Nur fortress, destroyed their formation and scattered them all. From this message it can be seen, firstly, that the city not only retained its economic influence, but is again mentioned as an important strategic point-fortress with a strong garrison. Secondly, apparently, after the battle, the city of Dabusiya was captured by Ismail Muntasir, because further in the message we are talking about the battle between al-Muntasir and the Karakhanid Ilek Khan in the village of Burnamad near Samarkand.

Ibn al-Athir in his work “al-Kamil fi-t tarikh” partly repeats this message. According to him, in 999/1000, al-Muntasir had a battle with the governor of the Ilekhan in Bukhara. Al-Muntasir withdrew to Dabusiya and gathered forces there, then fought again and defeated the governor of Bukhara. The population of Samarkand supported him with weapons, money, food and volunteers. Al-Muntasir’s troops won a victory near Samarkand, but in the next battle with the Ilek Khan, Ismail Muntasir was defeated and fled to Juzjan. Dabusiya, apparently, again submitted to the Karakhanid Ilek Khan.

In the Karakhanid period, the city retains its importance as a fairly large craft and trade centre of Samarkand Sogd. There are even known copper and silver coins of the time, where Dabusiya is indicated as the place of issue.

By the middle of the 11th century, there is another message about Dabusiya, where it is again referred to as a strong fortress. Sultan Masud, son of Mahmud Ghaznavid, ordered Altuntash, the ruler of Khorezm, to attack Bukhara and Samarkand, which at that time were subordinate to the Karakhanid ruler Ali bin Hasan, known from written sources as Ali-Tegin. The Karakhanid troops went out to meet the Khorezmians, but were defeated. Ali-Tegin retreated and locked himself in the Dabusiya fortress. Altuntash laid siege to the fortress, and almost took it. Ali-Tegin began to correspond with him, and, in the end, made peace.

There is, however, another version of the development of these events, also associated with Dabusiya. In 1032, Masud, the son of Mahmud Ghaznavid, entrusted the conduct of the war against the Karakhanid ruler of Maverannahr Ali ben Hasan (Ali-Tegin) to the Khorezmshah Altuntash, having allocated him an auxiliary 15 thousandth detachment. In 1033, in a stubborn and bloody battle near Dabusiya, neither side achieved decisive success. Although each side subsequently attributed

the victory to itself. But even voicing the official Ghaznavid version reflected in the "History of Masud", Bayhaki notes that Altuntash's army was badly battered. In any case, the goal pursued by the Khorezmshah was not achieved – Maverannahr remained with Ali-Tegin, while Ali forced them to retreat. Moreover, during the battle, the aged Khorezmshah Altuntash was mortally wounded, and only thanks to his experience, self-control and the tactics of his vazir, who concealed the news of the injury and the death of the Khorezmshah that followed, the troops retreated in an organised manner and avoided defeat. All this Dabusiya time probably played the role of a fortified headquarters. An important consequence of these events was that on the coins that were minted in it in 423–428 AH Dabusiya was named Qutlug Ordu ad-Dabusiya, that is, she was awarded the title of "Happy Bet".

Numismatic material from this period also provides other important information. So on the dirhem with a beat in Qutlug Hordu ad-Dabusiyya in 424 AH, on the reverse side Ismail b. Mahmud, on the front – as the suzerain Ali ibn Hasan. Judging by this coin, Ali-Tegin granted a part of the Zaravshan valley in the Dabusiya region to a certain Ismail ibn Mahmud, who received significant rights and privileges, including the prestigious right to put his name on coins, and place him in a place of honour immediately after the caliph. The famous archeologist-numismatist of Uzbekistan B. D. Kochnev did not rule out that the most likely contender mentioned on the coin could be Ismail, the son of the Khorezmshah Altuntash, whose Muslim name could be Mahmud, later known as Ismail Khandan. According to his scientific version, the next year after the death of his father (i.e. in 1034 – A.S.), an alliance was concluded between Ali-Tegin and Ismail. And soon in the same 1034 Ismail Khandan replaced his older brother Harun on the Khorezm throne. Peaceful relations were reinforced by the transfer of the Dabusiya region to Ismail Khandan. But this did not mean that he certainly had to sit in Dabusiya. Remaining in Khorezm, he could receive income from the object of the award.

After the Mongol conquest, Dabusiya is mentioned as a fortress and residence of the local ruler. The strategic importance of Dabusiya is emphasised later. Thus, the message of Hafiz-i Abru says: "Dabusiya is a small town between Bukhara and Samarkand; now ranked among the suburbs of Samarkand; has a fortress built, according to legend, by Sultan Jalal ad-Din. There are 5 farsakhs from Dabusiya to Kushana."

Later, Dabusiya was mentioned several times in the Notes (Baburnam) of Zahiraddin Muhammad Babur. True, they are short. Dabusiya is interesting to Babur, first of all, as a strategic point – a fortress that controlled the road from Bukhara to Samarkand. He twice notes that in 1493 in its vicinity Sheibani Khan defeated the army of Baki-Tarkhan, the brother of Sultan Ahmed Mirza, who ruled Bukhara at that time. But, apparently, Sheibani Khan did not succeed in occupying Dabusiya then, or Sheibani Khan's opponents managed to quickly return it back. True, the anonymous author of "Tavarikh-i guzide nusrat-name" attributes the defeat of Sheibani Khan of Baki-tarhan near the fortress of Dabusiya by May 29, 1500. This is probably a more realistic date. At

least by 1501, when the general situation was developing for Babur quite successfully, he attributes the episode that upset him (Babur – A.S.), when Sheibani Khan made a sudden raid and besieged Dabusiya, where Akhmed Tarkhan, the younger brother of Ibrahim-Tarkhan. And before Babur “... Managed to gather troops to help the besieged, the fortress was taken by assault, and its inhabitants were subjected to general beating.” Probably, this was a terrible blow to the city centre, after which the city was unable to recover and was further referred to only as a village.

Thus, the cited information from written sources shows a rather significant role of the city of Dabusiya throughout the medieval period both as a trade and craft centre and as an important strategic point that controlled a part of the trade route from Samarkand to Bukhara and further to Khorasan [11].



Fig. 5 Rabinjantepe – view from the west (Author H. Nazarov)

At a distance of 4 km to the west, along the Narpai canal, are the ruins of a large settlement of Rabinjantepe, identified with the medieval city of Oromidjan and was in ancient times the centre of the region of the same name within Sogd.

The area of the settlement with rabads is more than 100 hectares, however, the borders of the rabads are fixed approximately according to the area of ceramics and burnt bricks.

Its core is a fortification in the northern part on the banks of the Narpai. The sub-rectangular fortress, 125x140 m in size, is oriented to the cardinal points with a deviation to the west up to 15°. Outlines of the towers on the fortress walls. In the north-western corner of the fortress there is a castle measuring 60x60 m; to the north-west of it there is

a detached building and two hills with the exposed remnants of pakhsy walls. The total area of the citadel and shahristans is over 16 hectares.

The settlement is located on the basis of spring waters. The ceramics collected on it are dated from the 6th to the 12th centuries AD. Archaeological research of Rabinjan made it possible to establish that the earliest traces of life appeared on the territory of the citadel, which was the first fortified core. The fortress was built in the ancient tradition in the form of a square, oriented to the cardinal points, on the banks of the Narpai, which at this stage passed south of the modern channel. The width of the canal reached 60 m. On the other bank of the canal, a separate building is being erected, possibly of a cult purpose.

Rabinjan acts as a large military fortress at the beginning of the 8th century, during the struggle against the Arabs. Rabinjan is repeatedly mentioned in historical sources as a flourishing city, near the walls of which bloody battles between the townspeople and Arab troops took place. Rabinjan, Dabusiya and other cities of the Zeravshan valley are mentioned in the chronicles of 730, where the Arabs held the defense against the Sogdians for three months. The struggle against the enslavement of the Caliphate, which began in 710, continued with short interruptions until the 740s.

In the 9th century Sogd is part of the Samanid state, and Rabinjan becomes a significant handicraft and trade centre on the main caravan route, which was called the "royal road" (Shahrokh) on the section between Bukhara and Samarkand. During that period, rabads (suburbs) grew to the maximum, especially in the south and southeast of the city.

In the 10th–11th centuries Rabinjan was also known in the East as one of the centres of weaving, the production of which was famous for the beautiful Rabinjani fabric. Geographer of the 10th century Makdisi reports that "red wool coats, rugs, metal dishes, leather goods, strong hemp and sulfur" were exported from Rabinjan to the international market.

Numismatic finds testify to the great economic potential of the city. In the southern rabad of the settlement, two hoards of coins were found: 44 gold dinars with a total weight of 185 g, dating from the first half of the 10th century and a treasure of "black dirhams" dating from the middle of the 10th century. The latter is confirmed by the report of Ibn Hawqal that Ismaili and low-standard dirhems are used by the residents of Sogd. From Bukhara coins, they used the so-called "Muhammadi" dirhams, composed of a special alloy.



Fig. 6 Rabinjantepe – view from the east (Author H. Nazarov)

The flourishing state of the city is confirmed by the opening of a building in the handicraft quarter of Rabad with a ceremonial hall decorated with carvings. The agricultural district of Rabinjan, which developed on the basis of the waters of the Fai/ Narpai canal, was also extensive. Sources note a number of villages in the vicinity of the city. According to Ibn Haukal, the district of Rabinjan is larger than that of Dabusiya, which was considered one of the large cities of Sogd. From Rabinjan, a caravan route to the south is traced in the direction of Ingichki, 4 km from which (28 km from Rabinjan) the settlement of Jenychkatepe was discovered with an area of more than 10 ha, with a citadel and a shahristan; along the perimeter can be traced a swollen shaft of the wall with characteristic mounds, the remains of towers. The settlement is located on the basis of spring waters. The ceramics collected on it can be dated from the 6th to the 12th century. AD On the way from Rabinjan to the Jenychka settlement there are two wells with brackish water.

Among the outstanding scholars who came from Rabinjan, we mention Abulfatha al-Saad, B. Muhammad b. Abu Nasr al-Rabinjani (al-Zinjani), whose epitaph was read by the orientalist Lola Dodkhudoeva “Sheikh, glorious imam, ascetic, authority of the faith, beauty of Islam and Muslims, mufti of the East and al-Sina, imam of the Sharia, model of the community, mind. on Shabbat 579/19 September – 17 October 1183 (20).

In the middle of the 12th century, during the internecine war between the Samarkand ruler Chagrikhan Jelaletdin, the son of Khasan-tegin with the Karluk emirs, who had lost their privileges, the emirs turned for help to Khorezmshah Il-Arslan, who, taking advantage of this, in 1157 came out against Maverannahar and took possession of Bukharan, and in 1158 on the way to Samarkand he laid siege to and destroyed

Rabinjan. The capture of the city was accompanied by robberies and fires, traced in a number of points of the rabad.

Later, a reconciliation took place between the ruler of Samarkand Chagrykhan and Khorezmshah Il-Arslan, the emirs were restored to their posts, and Rabinjan remained in ruins after the military destruction.

At present, the Rabinjan district from the side of the Zerabulak mountains is used for bagar (winter, non-irrigated lands) crops and cattle grazing. In a number of gorges, there are tepes – the remains of settlements that undoubtedly were part of the Rabinjan district.

From Samarkand there were routes to the West, through Bukhara and Merv, to the south – through Kesh and Nesef to Bactria, to the north – to Khorezm. And the main routes – through Fergana or Chach – to China. These were the main routes: connected with the Great Silk Road.

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First Specialised Workshop on the Stone Age on the Great Silk Road

Abstract

There are thousands of material and cultural heritage sites in Central Asia, one of the most important regions of the Great Silk Road. In recent years, we have paid great attention to the study of the rich material and cultural heritage, and there is a wide range of opportunities for research in archaeological monuments. Extensive excavations have uncovered several new archaeological sites. One group of such archaeological monuments is the Kokayoz 1–8 stone processing workshops found in the Central Kyzylkum. The industry of these workshops is the first monument not only in Uzbekistan, but in the whole of Central Asia, specialising in the production of bifas-blades. The article discusses the role of Kokayoz stone processing workshops in Central Asian archaeology.

Keywords: Kyzylkum Kokayoz, Neolithic, Palaeolithic, Primary production, specialisation, workshops.

Introduction

The Central Asian region is one of the richest countries in the world in the period of primitive stone processing. Most of these workshops are located in Uzbekistan. The discovery and study of stone processing workshops in our country dates back to the 1960s and 1970s [2]. Knapping workshops of the Lower, Middle and Upper Palaeolithic and Neolithic periods were found here. This situation allows us to observe the evolution of the development of knapping workshops.

The Zarafshan oasis has a special place in this regard. Until recently, there were workshops only in the foothills of Karatov in the Zarafshan oasis [5]. In recent years, the discovery of Kokayoz 1–8 monuments in the Kyzylkum region has filled a missing link in the system of evolution of stone processing workshops of our country [1]. The discovery of workshops specialising in the production of blue 1–8 bifas-blades is a rare phenomenon that has been identified in Central Asia for the first time so far.

The term “workshops” was first used in the second half of the 19th century to refer to European monuments. The term was originally used to describe Neolithic finds around rock deposits and mines. Among the stone inventories of these places are “production and industrial waste”: “faceted”, “primary”, “semi-primary fuels”, nucleus, stone fragments. However, when the term was first used, it was used without a clear definition of what type of archaeological monuments it belonged to, as well as the division of the workshops. Nevertheless, the predominance of such monuments for the Neolithic period was determined by ethnographic parallels, mainly based on data from mining operations in North American Indians’ territories.

However, in the middle of the last century, the methods of researching stone processing workshops did not meet today's demand. Their study focused mainly on archaic characters. Modern teaching methods, on the other hand, require such studies to focus mainly on progressive elements in industries. It is known that the main part of the products found in stone processing workshops is production waste. In these workshops, primitive craftsmen dumped a lot of sawdust to make stone tools or their harvests, and this was always done using rough, primitive techniques. Hence, the archaic appearance of these wastes does not determine the antiquity of the workshops. The enumeration of the workshops studied in the last century focuses mainly on this archaic appearance. It is well known that stone tools were made, albeit in small numbers, in literal workshops. But ready-made stone tools were taken from these places to the sites, and only in some cases abandoned for some reason. Ready-made weapons and stone-throwing techniques should be a key factor in determining the date of these monuments.

Main Part

In the relevant research, the stone-working workshops of the prehistoric period of Central Asia were defined according to two main criteria. These are: firstly, the predominance of production waste over household complexes (in Central Asian workshops, the ratio is 3–10% to 97–90%), and secondly, the direct proximity of workshops to raw materials deposits. Workshops of the Early, Middle and Late Palaeolithic and Neolithic periods were found here. This allows us to follow the evolution of the workshops. It is known that the monuments of the Stone Age are divided into two major groups: sites and stone processing workshops. The spaces will have stoves (sometimes house remnants), kitchen waste, stone and bone items, and other debris.

Classification of stone processing workshops of the Central Asian Stone Age was carried out by M. R. Kasymov and L. Ya. Krijevskaya (1969). As they classified the stone-cutting workshops here, they predicted that “this classification is not eternal and that further research in Central Asia could make changes and clarifications.” We find it useful to cite the classification of Central Asian workshops developed by Krijevskaya.

They divided stonework workshops into two types: space-workshops and literal workshops. In turn, the workshops are divided into two groups. The first group includes findings located in the immediate vicinity of rock deposits. The occupation of the inhabitants of such workshops consisted mainly of obtaining raw materials, primary and partly secondary processing of stones. The second group of workshops differs from the first in that they are located at a distance from the raw material deposits. The inhabitants of such workshops brought raw materials to their premises from outside and processed them here in full. A characteristic feature of both groups of workshops is the presence in them, along with the primary processed stones, of household items, which testify to the seasonal or permanent residence of these places by people.

Literary workshops are characterised only by the abundance of items related to the production of weapons. There are no signs that a person has lived in these places for a long time. Such workshops are usually located near certain rock quarries that are suitable for making weapons. These workshops are divided into two types depending on the nature of people's production activities. The first type is literally workshops – places where the stones are primary-processed and the rough harvest is lightened. Here, in the Palaeolithic and Neolithic periods, the extraction of raw materials was carried out by a simple or open method. From the Neolithic period onwards, however, raw materials began to be obtained by digging pits, wells and mines. The second type, unlike the first types, not only the stones were primary-processed, but also specialised types of weapons were produced. Depending on the nature of the processing of certain weapons, monuments of this type are divided into several types of workshops where axes, scrapers, spear blades, etc. are made.

The authors note that such “specialisation” is characteristic of the Neolithic period. In the Palaeolithic period, however, such workshops did not yet exist. This is not because the Palaeolithic workshops are not well studied, but because the level of social division of labour in the Palaeolithic period has only just begun to be uncovered [3].

During the Neolithic period there was a great differentiation in production, and this was due to a much more distributed and improved division of labour. This situation is reflected in the different types of monuments. In the Palaeolithic period, space is unlikely to be a workshop, a “home” workshop, or a “specialised workshop”, although V. P. Lyubin suggests that such workshops may have existed even during the Muste period [4].

By the Neolithic period, however, the workshops will have a bright picture, along with the social consequences of the production processes in the form of all the intensive division of labour that results from them. This is reflected in the exchange, which in turn leads to the further development of the productive forces.

We try to divide the Central Asian Stone Age stone processing workshops into classification types (Table 1).

Table 1. Classification proposal for Stone Age stone processing workshops in Central Asia

Literal workshops	Specialised workshops	Location of workshops	Mines, packages
Kapchigoy, Ahangaron (Qizilolma 1–4, Jarsoy, Gishtsay, Uvaksay), Karatov (Uchtut, Ijont, Vaush), Sultan-Uvaystov, Kokcha	Kokayoz 1–8	Samarkand area, Qizilqir	Uchtut, Gishtsoy 2
Lower Paleolithic-Neolithic	?	Upper Palaeolithic-Neolithic	Neolithic

As can be seen from the table, there are three types of stone processing workshops in Central Asia (raw materials are brought into the lake by the open method) and two different types of mining methods (mining and quarrying).

There is no consensus among experts on the date of Kokayoz workshops, however, the discovery of Kokayoz workshops specialising in the production of 1–8 bifas-blades is a rare occurrence. As mentioned above, the emergence of specialised workshops is associated with more complex conditions of division of labour (exchange), which have occurred all over the world only since the Neolithic period.

In addition, until now, workshops specialised in the production of only one type of weapon, in which no other production waste was encountered [3]. In Kokayoz 1–8 workshops, however, production waste and other types of stone tools are common. Thus, the discovery and scientific introduction of the Kokayoz 1–8 workshops will only change the classifications of the Central Asian Stone Age workshops.

At the end of the article, I would like to express my gratitude to the administration of the journal “Protection of Cultural Heritage” and to NAWA, the organisers of the scientific conference aimed at summarising the rich material resources collected as a result of the study of monuments on the Great Silk Road.

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The Great Silk Road and Sogdian Art (on Afrasiab Murals)

Abstract

The “Great Silk Road” played a very important role in the development of the integration of the economy and culture of the peoples of the East and West. It provided the beginning of centuries-old contacts between the two sides of the world. The Afrasiab wall paintings depicting ambassadors are a masterpiece of Sogdian art in the collection of the Afrasiab Museum. They were found in 1965. Murals adorned all four walls of the large square hall of the ruler of Samarkand. This discovery became a sensation in archaeological science and therefore immediately attracted the attention of the world community. The main subjects of the bargaining were silk fabrics and yarns made in China. One of the main caravan routes lay from China through East Turkestan, Kashgar, Fergana, Samarkand and Iran. The second route led, bypassing Iran, from Samarkand through the western steppe expanses to Byzantium, but it was longer and more dangerous. Naturally, the Sogdian merchants strove to establish friendly relations with all states on this great trade route, and first of all, with the Western Turkic khans, who ensured the safety of numerous caravans of Sogdian merchants. The main intermediate trade centre between China and Sogd was the Kucha principality, located in East Turkestan.

Keywords: Afrasiab Museum of Varhuman, Afrasiab paintings, Central Asia, China, Emperor Gaozong, Empress Wu Zetian, Great Silk Road, Kaganate, Maverannahr, murals, Sogdian, Samarkand, Tang Empire.

The Great Silk Road played a very important role in the process of developing the integration of the economy and culture of the peoples of the East and West. It provided the beginning of centuries-old contacts between the two sides of the world. In the development of the Great Silk Road, every nation has contributed to the development of this transcontinental trade route. As many scientists believe, the Sogdians were assigned the leading role. Numerous written sources and archaeological materials evidence this. Sogdiana and its capital Samarkand were an important stratigraphic centre of the Great Silk Road. Many ancient scholars call Samarkand the centre of commerce and the land harbour of Maverannahr, where merchants from all over the world converged to exchange goods again. Sogdian merchants dominated all the Silk Road land routes and their colonies were built from Japan and China to the Caucasus and European countries. Sogdian was the language of communication for all merchants and arriving caravans.

Such cultures as grape, alfalfa, beans, pomegranate, saffron and walnut have penetrated from Central Asia to China. Silk, iron, nickel, precious metals and handicrafts in large quantities were exported from the East and penetrated far to the West, reaching Rome. Iron products of Chinese artisans were of high quality. Chinese silks were famous far beyond the borders of the Tang Empire and were one of the main items of Chinese exports. The

northern trade route connecting China with the distant countries of the West received, as already noted, the name of the "Great Silk Road". Glass, precious and semiprecious stones, spices and cosmetics were brought to China from the West, and naturally, the possibility of acquiring warhorses in Fergana, which most closely corresponded to the new type of Chinese cavalry, was of exceptional importance for China. Sogd principalities (Samarkand, Bukhara, etc.) enjoyed internal independence. Cotton growing, sericulture and silk and cotton trade developed in the region; gold, copper, iron, lead, silver and other metals were mined, from which local artisans made coins, weapons and household items. Afrosiab wall paintings with images of ambassadors is a masterpiece of Sogdian art in the collection of the Afrosiab Museum. They were found in 1965. The paintings decorated all four walls of a large square hall of the ruler of Samarkand. This discovery was a sensation in archaeological science and, therefore, immediately attracted the attention of the world community [1,4]. From the very beginning, most historians thought that the cycle of murals was created during the reign of Varhuman, the ruler of Sogd in the middle of the 7th century AD. Although a separate topic or a specific group of people is depicted on each wall, the entire set is integrated into a single ideological programme that shows a political leader or king of Samarkand presiding over a banquet [2, 5].

On the western wall are the embassy delegations from different countries. The king of Samarkand is shown on the southern wall, accompanied by a procession of sacrificial animals, and on the northern wall are scenes of Chinese celebrations or the union of China with Sogd. The eastern wall is in the worst state of preservation, the images show some kind of connection with India or some kind of religious representation of Sogdians. First of all, the theme of the cycle of paintings from Afrosiab, perhaps, is the greatest symbol of the 7th–8th centuries, the golden age of the Great Silk Road. As is known from the history of the Tang Empire, in order to ascend the throne, Li Zhi killed the legitimate heir to the throne. In spite of everything, he ultimately led the country to the height of his power, starting a period known as the golden age in Chinese history, which lasted until 755 AD. During his reign, the Tang Empire flourished both economically and militarily, and it became one of the largest and most powerful countries in the world. His successor, emperor Gaozong, further strengthened the political and cultural influence of the empire to the west. The recognition of the political power and cultural influence of Tang found expression in numerous foreign embassies that came to pay tribute to the emperor through the silk routes. After the death of Emperor Gaozong, his wife Empress Wu Zetian took power. And it was the Emperor Gaozong and the Empress Wu Zetian who was painted on the Afrosiab paintings [7].

On this wall, the composition of the picture is divided into two parts: the eastern and the western. On the east side is the scene of the battle of horsemen with predators attacking them. A full-scale rider leads the battle; the remaining figures are twice smaller. In the western part of the wall water is depicted: two red boats with people are floating on it. These two parts, east and west, are separated from each other by a black stripe with

a poorly preserved red ornamental pattern, which obviously signifies a coastline, but both of these scenes are united by a single plot and constitute one whole.

The next scene is about crossing the river. A red boat stands near the shore, there are several men in it, and one stands in the water near the boat. In the foreground, somewhat below the first boat, two horses are swimming in the water, their heads are seen with flowing manes. The artist painted them very precisely and expressively: the muzzles stretched forward lie on the water. To the left, three black chicks run across the water, spreading their wings and beaks, towards a fleeting mother who holds a snake in her beak. The mother seems to freeze over the chicks, wings spread wide, lightly touching the extended legs of the water. The next group consists of women sitting in a large red boat, its board is made of three broad lanes – this can be judged by two horizontal joints, transmitted in the figure by brown lines. The nose of the boat depicts the head of a griffin: a huge curved beak, eyes fixed forward, camel's ear, mane on the head. The drawing of the head is made with a red outline on a yellow background; apparently, the bow of the boat is gilded. It can be assumed that in the eastern part of this wall is depicted not just a hunt for wild animals (the plot is widespread in the art of Iran, Central Asia), but a scene related to the journey of the embassy to Samarkand to the king Varhuman [6].

At the beginning of 7th century through Central Asia, which was part of the West Turkic Kaganate, passed important ways of international trade, which could not but affect the economic and cultural development of the country [5, 8]. Sogdians were widely known as good diplomats and skilful merchants. The Chinese chronicles give them the following description: "They are skilled in trade and self-interested. A man who has reached the age of twenty leaves for neighbouring possessions and will go everywhere where he foresees benefits." To the born boy, the tongue is smeared with honey, and glue is put on the palm of his hand so that he will be sweet and firmly hold the coin [8].

A traveller who visited Sogd at the beginning of the 7th century, wrote that Samarkandians are good traders, trained in commerce since childhood, and the population "appreciates profit". The Central Asian rulers, hitting the environment of the Kaganate's political life, sought to use their advantageous position even more than in previous centuries, and rushed east and west along the great trade route from China to Byzantium. Countless riches passed through Sogd and its capital Samarkand.

The main subjects of bargaining were silk fabrics and yarn, manufactured in China. One of the main caravan routes lay from China through East Turkestan, Kashgar, Fergana, Samarkand and into Iran. The second path led, bypassing Iran, from Samarkand through the western steppe expanses to Byzantium, but it was longer and more dangerous. Naturally, the Sogdian merchants sought to establish friendly relations with all states on this major trade route, and first of all, with the Western Turkic khans, who ensured the safety of numerous caravans of the Sogdian merchants. The main intermediate trade centre between China and Sogd was the Principality of Kucha, located in East Turkestan. This ownership in 590 was conquered by the Turks and the Turkic customs were introduced here as a sign of obedience, since the mother of the ruler of God who ascended

the throne was the daughter of the Turkic khan. The main source of income for a Gaochanna like Sogd was the great caravan route, it was here that a large number of goods were concentrated before sending them to Samarkand. Naturally, they sought to establish friendly relations with both the Sogdians and their patrons, the Turks, and with China, from where they received goods.

In the centre of the boat sits probably a princess, intended to be married to a Turkic Kogan or to the Samarkand king. She is accompanied by close ladies and musicians. The crossing is not in danger – a black bird quietly flies up to its chicks with a snake caught, a snake not far away catches frogs, fish frolic, ducks swim. All the above information allows us to conclude that the embassy from China is depicted on the north wall at the time of its movement to Samarkand. They carry with them, as well as the embassy from Chaganiyan, gifts to Varhuman, including the princess sitting in the centre of the first boat. Next to her are sitting women, the position of whose hands apparently speaks of marriage. Murals are made, if not by one artist, then in one workshop, inspired by one idea and possessing one perfect technique. The painters, of course, had a prescription in the form of scrolls with instructions, or notebooks with sketches on how to depict scenes in China.

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The Role of Archaeologists at Samarkand State University in the Study of Archaeological Sites on the Great Silk Road

Abstract

In 1971, they established the Department of Archaeology of Samarkand State University. Scientists from the department conducted research on the general theme “Early civilizations in the territory of Uzbekistan: material and spiritual culture.” The department also has a museum laboratory, which helps conduct archaeological research. The materials collected here since 1947 shed light on the history of the material culture of the two rivers of Central Asia. Recent research has led to the study of tangible cultural heritage sites that provide important historical information. The monuments of the Sazoghan culture, which reflect the history of the primitive period of the Zarafshan oasis, and the Koshrabad Bronze Age tombs, which are expected to make important adjustments to the history of the Central Asian Bronze Age cattle-breeding tribes, are being successfully studied. Scientists from the department are also studying several mediaeval urban and rural areas of Central Sughd. The article reflects the latest results received in the study of the above-named archaeological monuments.

Keywords: Bronze Age, Central Sughd, early Middle Ages, material and spiritual culture, Sazoghan, urban planning.

Introduction

Scientists from the department conducted research on the general theme “Early civilizations in the territory of Uzbekistan: material and spiritual culture.” The department also has a museum laboratory, which helps conduct archaeological research. The Archaeological Training and Production Laboratory has been operating on the grounds of the Archaeological Museum since 1969 and since 1947 the materials collected here shed light on the history of material culture between the two rivers of Central Asia. The archaeological collection kept in the laboratory funds provides information on the history of Uzbekistan, which has scientific, historical and artistic value. The findings in the Archaeological Museum cover more than 150,000 years of the ancient history of our country. The museum preserves over 60,000 unique artefacts collected because of expeditions, mainly in the Zarafshan basin and Surkhandarya valley, and some of them are on display.

Main part

Recent research has led to the study of tangible cultural heritage sites that provide important historical information. The monuments of the Sazoghan culture, which reflect the history of the primitive period of the Zarafshan oasis, and the Koshrabad Bronze Age tombs, which are expected to make important adjustments to the history

of the Central Asian Bronze Age cattle-breeding tribes, are being successfully studied. Scientists from the department are also studying several mediaeval urban and rural areas of Central Sughd.

The study of the political, cultural, and economic life of Sughd, one centre of ancient civilisations in the world, based on archaeological sources, has reached a new stage since the early days of independence. We know that Sughd is one of the largest cultural regions of Central Asia, and archaeological research proves that urban culture in this region was formed from the Early Iron Age. Under the influence of the central city, it formed rural and urban culture in the areas suitable for agriculture. Because of joint research of researchers of the Institute of Archaeological Research and professors and students at Samarkand State University, new information on the early mediaeval urban planning and rural architecture of central Sughd was obtained at such monuments as Kofirqala and Kuldortepa, Rabodtepa II in the southwest of Central Sughd.

Material method

In particular, the monument to Kafirqala is on the left bank of the Dargam Canal, 18 km south of the ancient city of Afrosiab and 50 km west of the ruins of Panjikent. According to the results of the research carried out in the monumental arch, a luxurious terraced palace with walls raised using cotton and raw bricks was opened here. It covers the room with poly-baked bricks. The recording of the remains of burnt wooden panels decorated on the floor of the room testifies to the widespread use of wood carving [4]. Pottery sprinkled with mica, coins minted in copper and silver, and about 900 handmade bulls made of clay were recovered from the monument. It turned out that the pottery mentioned in Kafirqala was made uniquely, just as the pottery made of gold and silver. It is possible to conclude that Kafirqala was an economically developed and political centre of handicrafts and trade in the early middle Ages [1]. We can assume that such a large economic and political centre was in the place of Rivdod, mentioned in written sources, because of its location. The Kuldortepa monument is in the village of Bakhrin, Urgut district, with a total area of 17 hectares. This city, like many cities in Central Asia, comprises three parts: the arch, shahristan and rabot [2]. The major centre of the city was its arch. In July 2018, researchers from the Institute of Archaeological Research and professors from Samarkand State University conducted excavations on the defensive wall on the south side of the monument. This defensive wall belongs to two construction periods. During the first construction period, a wall was built on the cotton platform using 35x35x10–11 cm raw bricks, while during the second construction period, a 44x44x11–12 cm brick wall was built on the cotton platform from the outside of the wall belonging to the first construction period. These construction periods date back to antiquity, and we discovered that even in the early and advanced Middle Ages, these defensive walls, which were 7 m high, were used.

The Rabodtepa I monument is in the village of Kalduvoyjar, Urgut district, Samarkand region. The walls of these rooms were raised from cotton blocks, and it was

found that raw bricks were piled on top of it, and they arched the roofs. Thus, because of archaeological excavations in Kofirqala, Kuldortepa and Rabodtepa I monuments, it was found that we covered the entrance doors and windows of all rooms with arches. Doors closed this way were common in Central Asian monuments in the early Middle Ages [6]. In the construction of the doors of the room, they used places in or near the corner of the wall. In addition, the doors also performed the functions of lighting the rooms [5]. We constructed the exterior doors considering the direction of the wind and the incidence of sunlight on the rooms during construction.

V. L. Voronina noted that wooden doors were almost never installed in place of the interior doors of the rooms, and the doors of the monumental houses were covered with carpets or stood open. Only wooden doors are installed in the entrance and exit areas, in the lobby rooms. Double-glazed doors are mainly recorded on the monument in Panjikent [8]. The monuments of Kofirqala, Kuldortepa and Rabodtepa I, in the south-eastern part of Central Sughd, have not been preserved, but traces of sleep, burnt wood marks on the threshold, and pits show the use of wooden doors. The width of the doors is 70–1.20 m, and they strike their arches in two different ways. Here, they reinforce the doors with wood. Yu. Ya. Yakubov noted that the door structures in folk architecture have remained unchanged from the early Middle Ages to the present day.

In the architecture of the early mediaeval monuments of Kofirqala, Kuldortepa and Rabodtepa II, the “Balkhi dome” was widely used to cover the roofs of buildings. Thus, in Kofirqala and Kuldortepa, Samarkand is a city in an important branch of Sughd. We can see that the monument had cultural ties with Afrasiyob, Panjikent, Chach, Jizzakh and Nakhshab in the early Middle Ages, their similarity to each other in pottery, and in the building’s closeness culture. In addition, the over 900 bulls found at the monument show that the monument was an important political centre in the Sughd Region.

We know that the culture of urban planning in Sughd dates back to the Early Iron Age. Under the influence of the central city, it allowed the formation of rural and urban culture in areas suitable for agriculture. One such city is the Navbogtepa monument, which played a special role in the emergence and development of the Karasuv Canal [7]. Navbogtepa is located 11 km southwest of the ancient Afrasiab monument. The total area of the monument is 6 hectares and comprises two small hills. Members of the department in collaboration with the Institute of Archaeological Research have been studying the Navbogtepa monument since 2019. According to preliminary research, the monument developed in harmony with the Afrasiab monument from the early Middle Ages.

In cooperation with Samarkand State University and the Eurasian Department of the German Institute of Archaeology, it signed an agreement on “Organization of the Uzbek-European archaeological expedition and exploration in the Zarafshan oasis” in 2018–2020. In 2019, it organised a joint archaeological expedition in the Koshrabad district and adjacent areas. The expedition was attended by teachers of the Department of Archaeology of SamSU and staff of the Eurasian Department of the German Institute of Archaeology. During the expedition, dozens of tombs of the Bronze Age (5–4 thousand

years ago) belonging to the “Andronova culture” were registered. They also identified Neolithic settlements in the Koshrabad district.

We expect the research of the international archaeological expedition to play an important role in the historical study of our country. Preliminary results also testify to this. In particular, the discovery of monuments belonging to the Andronovo culture may solve some existing problems in science. Livestock tribes belonging to the Andronovo culture are widespread in Siberia, the Urals and southern Kazakhstan. The monuments of this culture found in the Koshrabad district undoubtedly shed light on the interaction between the communities of the Bronze Age [3]. They found two cave sites belonging to the Late Palaeolithic period and Neolithic finds in the Koshrabad district. We know that archaeological monuments of the Stone Age in the Koshrabad district have not been identified yet. The stone tools found in the caves in the villages of Minishkar and Akkurgan belong to the Late Palaeolithic period (covering 40–12 thousand years BC). Experts believe that the age of these finds is 30–25 thousand years. They got the results in 2019, the study of archaeological monuments near water resources has glorious prospects.

Conclusions

Recent research has led to the study of tangible cultural heritage sites that provide important historical information. Artefacts obtained in the objects of material heritage studied are scientifically analysed here and stored in the laboratory of the Museum of Archaeology of SamSU. In conclusion, we can say that the archaeologists of Samarkand State University are working effectively to further enrich and promote our rich cultural heritage. It is important to promote and protect the archaeological sites under study and the material objects obtained. I would like to thank the administration of the “Protection of Cultural Heritage” magazine and NAWA for working towards this goal.

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