

This book is about Shakhrisabz, one of the oldest cities in Central Asia. Shakhrisabz is 2700 years old. Several archeological researches were carried out here. Many summaries were got about foundation and development of cities result of research. Shakhrisabz was found in area of Kitob first however its area is large nowadays. Large memorial buildings were build in era of Amir Temur. Ruins memorial buildings or whole memorial buildings could be proof until now. Memorial memories of city tell us about its history and authority in country. We know development of craftsmanship in city from archeological tools that found here. Traditional homes that preserved until now were decorated with national practical arts.

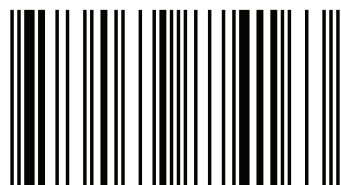


Alisher Yarkulov

The history of the Shakhrisabz



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INTRODUCTION

Shakhrisabz is one of the oldest cities in Central Asia. According to archaeological research, its age is 2700 years. As a result of the research, the role of the city in the formation, evolution and history has a special role.

Shakhrisabz is one of the largest ancient cities on the Great Silk Road, and craftsmanship and trade are highly developed. The main reason for this is the fact that the city is in a convenient natural area. The abundance of water resources is the most important factor for people to live.

An important factor in the development of various handicraft industries in the city is the availability of raw materials on the Gissar and Zarafshan Mountains, close to it. Crafts, such as pottery, ceramics, blacksmith, knitting and jewelry, are highly developed.

The quality of the products produced was not only popular in Shahrisabz, but also in foreign countries because of its delicacy. The fact that glassware is also exported to China in the early Middle Ages also indicates the extent to which flour fortification has been developed.

The medieval blacksmith products are also popular not only in Central Asia, but also in Iran and Turkey.

The high level of architecture corresponds to the time of Temur and Temurids. At this time, the world-renowned Oqsaroy, Dor-us-Siyodat, and the Blue Dome (Kuk Gumbaz) were built. They have come to this day.

Folk architecture differs from the style of Uzbekistan in Samarkand, Bukhara, Tashkent and other cities. Columns and shift patterns and ornaments are relatively simple.

This book deals with the formation, history, scientific study, historical monuments and folk architecture of Shakhrisabz.

WATER RESOURCES OF KASHKADARYA REGION

Shakhrisabz and Karshi are the main source of water of the Kashkadarya originates from the southern part of the mountain, in the southern part of the mountain chain of the Zarafshan mountain range, in Obicxun, which is a typical mountain of the Sogd region of Tajikistan. He climbs in the upper part of the valley through the deep valley. It is called Shingasoy until the end of the Kashkadarya River Urtabuloksoy shshg (near the village of Farob). The water source at Shingasoy will begin to collect from the vast area.

The river valleys are often spaced in large, narrow places, and it looks like V letter. Some regions of Kashkadarya are spacious and slow, and some places are shorter. In the foothills, the valleys are steep, with a height of 50 to 120 meters.

The valley will be expanded slightly after the tributary of Yorgok joined to Kashkadarya. Its widest range is up to 120-150 m. From the village of Hazrati Bashir, a portion of the river water is divided to irrigation outlets that are not much larger than large irrigation networks.

After the Dugoba settlement, the river is flow through a large valley. The river valley width ranges from 200 to 250 m, and below that the width from 800 m to 1500 m. At the entrance to the village of Chirakchi, the valley will become smaller, and the water speed will increase. The small rivers flowing from the left bank to the Kashkadarya river. Jindaryo is one of the first rivers to flows in. After the flow of this small river, the Kashkadarya water resources multiplied several times and began to grow rapidly. Oksudarya join, which has a large source of water that about 20 kilometers upper from the present-day Chirokchi district, from the east, to Kashkadarya. It joins Tanxozdaryo river which is near to Xujaparson.

Yakkabagdarya, which has a huge waterfall and is divided into the two irrigation systems after the mountain slopes, before Kashkadarya river (made of the Kizshcharya river). One of these two major irrigation networks, called Kizilsuw, is North-West, and the second is named Karabag, flows to west and first joins to Tanxozdarya then Kashkadaryo river. From here, Kashkadarya large irrigation network is generated.

Place to gather water places in Oksuv, Yakkabagdarya and Tanhozdarya rivers are located at high places, these rivers are the type of river flowing from ice water. Also, these rivers are the most watery rivers in the Kashkadarya basin.

The maximum average monthly water consumption in Kashkadarya comes in July. In July, 5 week runoff model reaches 83.26 m³/sec. Minimum water consumption is expected in January. In January, the current model reaches 14.30 m³/sec. The annual water consumption of the Oqsuv River, which is the main source of water resources in Kashkadarya, is 13.8 m³/sec, the average annual flour consumption in the Yakkabag River is 8.08 m³/sec and 4.30 m³ in per second Tanxozdarya. Average annual consumption of water in Langardia on the eastern edge of Kashkadarya is up to 1 cubic meter per second. Thus, in the Kashkadarya river, the average water flow is 50 m³ per second or 1,575 mln / m³ per year.

Oqsudaryo. This large artificial irrigation network is the largest in Kashkadarya. This river has the potential to irrigate the area around 22,000 hectares

throughout the year. Average annual water intake is $-12 \text{ m}^3/\text{s}$. In the period of irrigation - up to $23 \text{ m}^3 / \text{sec}$. The lowest watering period is in January, and it flows to 1 m^3 per second. Water consumption from Oksudarya to irrigation canals starts in March. The most common water consumption is in June-July, reaching $12-15 \text{ m}^3$ per second. This large river is divided into three irrigation systems after leaving the mountain. The Oqsudarya is mainly watered by the Kitob region and the two left watercourses, Muminobod and Chorshanbi are provided with water and Shakhrisabz is watered with extra water. Each of these three large artificial irrigation networks is 10-12 kilometers long¹.

Tanxozdaryo. This large network of artificial irrigation can be divided into several irrigated areas. The average annual water consumption of the river is $4.5-4.8 \text{ m}^3 / \text{sec}$. The water level in the course of the watering period is $8 \text{ m}^3 / \text{sec}$. One of the largest watering network in the rivers is the Changkirkok and its length is about 10 km. The average annual water consumption of this irrigation network is $6-6.5 \text{ m}^3$ sec. During watering, it is $10-12 \text{ m}^3$ per second. Two smaller irrigation networks will also be used to water the land².

Yakkabogdarya. Yakkabagdarya, the main source of water for the Yakkabag valley, the Kizildary water source, which originated from the mountain Xisor. Yakkabag River is located in the northwestern part of present-day Yakkabag district, which is divided into three large irrigation systems³.

THE FORMATION OF SHAKHRISABZ CITY

Shakhrisabz is one of the oldest city in central Asia. The 2700th anniversary of this city was widely celebrated in 2003 y.

Shakhrisabz was established as one of the centers of Nautaka, located in the eastern part of Kashkadarya. Its role in the economic development was had a great impact. This city was crucial in the trade relations with the central Sogd along the Silk road to countries in India and the Mediterranean.

Shakhrisabz was part of the ancient Bactrian state in the VII century AD. In the VI BC-IV centuries AD, it was included in the Sogdian satrap of the Ahamanid Empire. In 329 AD, Alexander Makedonsky was part of his empire, when he captured Nautaka. From the end of the IV century AD to about 250 AD the Selencid Empire was part of the Greco-Bactrian state until the second half of the II century

¹ Ўзбекистон Миллий энциклопедияси. «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти

Тошкент. “О” ҳарфи, www.ziyouz.com кутубхонаси, 320-бет.

² Ўзбекистон Миллий энциклопедияси. «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти

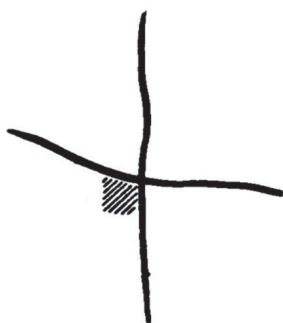
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³ Ўзбекистон Миллий энциклопедияси. «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти

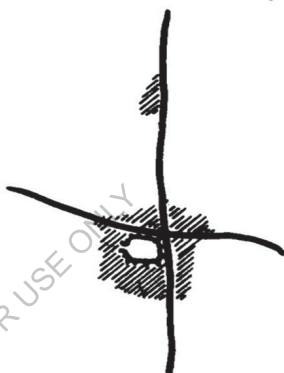
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AD, 250 AD, it was Northern part of Kushan Kingdom in the I century AD. In the first middle centuries, the Khanites, then in the V and VI centuries, became part of the Ephtalid state, and in the 60s of the VI century, it was under the rule of the Turkish Khanate. It was included in the Khilafah after the Arab occupation in the early VIII century. At that time, Shakhisabz was center of revolt against the Arabs, led by Mukanna. It became one of the largest city during era of the Samanids, the Karakhanids, and the Seljuks. The city destroyed by Mongols was rebuilt by Amir Temur and it got prosper in all respects. Later it was in composition of the Shaybonys state, Bukhara Khanate during Ashtarhanys era, Bukhara emirate during Mangits era.

VII century BC



VII-VIII century



1. Picture. The formation of Shakhrisabz city.

Written sources say Shakhrisabz is a city with different names.

Kesh is mentioned with different names in Chinese sources. Kesh was called Suse or Suxe in “History of big khan” (25–206 yy AD), and it was also called as capital of Little Qang. It was called as SH or Shi in “Beyshi” chronicle. Its King Di-chje was powerful and respectful in Sogd and he made first diplomatic communication with China during Da-ies (605-616 yy) era. Ki-shi was built when Di-chje was king⁴.

According to V.V.Bartold, the name of Suse found in Chinese sources, may be derived from Sugud is the old name of Sogd⁵.

According to O.I. Smirnova, the term “Sugud” means “fertile valley”. The name Sugud is derived from the ancient Iranian word “suhta” and may mean “holy Place”⁶.

⁴ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 13.

⁵ Бартольд В.В. т. 3, с. 488.

⁶ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 14.

The idea that the city was called Kesh in the early VII century was related to the rise of ruler named Ti chju, which corresponds to the idea of building a Ki-shi in Chinese sources. Also, the city of Kesh was formally called “Kas” in the III century AD. The King of Sasonians, Shopur I (243-273) in 262 AD, listed the peoples and countries in three languages, Parity, Mediterranean, Greek. The “city of Kas in the Sogdian country” mentioned in this list can be compared to Kesh⁷.

Resource of Muslim era, Kesh was mentioned as Kish or Kis. According to Yakut, who lived in the XI century, Kiss was been to Kesh twelve days and As-Samaniy was written as Kash. According to Yakut, Kiss is a Arabic form of the city, Beruniy Kash – the local name⁸, and Kas is Persian in the “Hudud ul-olam”, local name is Kish. V.V. Bartold, based on the Chinese transcription of the city, came to the conclusion that Kesh was the local name. this is confirmed by Sogd documents (on Mount Mugh), as well as the word “Kesh” in Tadjikistan can be proof.

Kashkadarya was part of Sogd. There are information that at same times the capital of the Sogd was Kesh.

Keshs property ranges from the southern parts of Samarkand to the narrow gate (iron gate), which is hidden by gates⁹. Even at the beginning of the VII century, the King of Kesh was the largest of Sogd’s property and as a first made the diplomatic relations with China. The king of this country was Ticho. It has been reported that he built the town of Ki She (Kesh), and was sent to other countries during his time.

According to archeological datas, until the Chinese information about the Kesh, here was a very old city. The ruins of this city have been archeologically studied by S. Kabanov and N. Krasheninnikov¹⁰. This monument is located in the present-day city of Kitab, with a total area of about 40 hectares, and its fortress occupied the area of 1 hectares. At the beginning of the VI century a new arc-castle was built. Its size was 175x10 m the city was able to survive in VII-VIII centuries. The total thickness of the cultural layers of this age is more than 4 m.

Kesh is mentioned in Chinese sources with various names. Including history of the Greater khan house (25 AD and 206 AD), this city was interpreted as Suse or Suha and was mentioned as the center of the small Kang Kingdom. A little time later in the Chinese chronicle “Beyshi” (386-618 yy), this property is called Shy or Shi it states. The residence of the Shy property is located ten feet south of the Dumo River. This is the old King land. The rulers are called as chjaovu, the name is Dichje. He is also a descendant of the Kan governer¹¹.

⁷ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 14.

⁸ Беруни, т.5, ч.1, стр. 471.

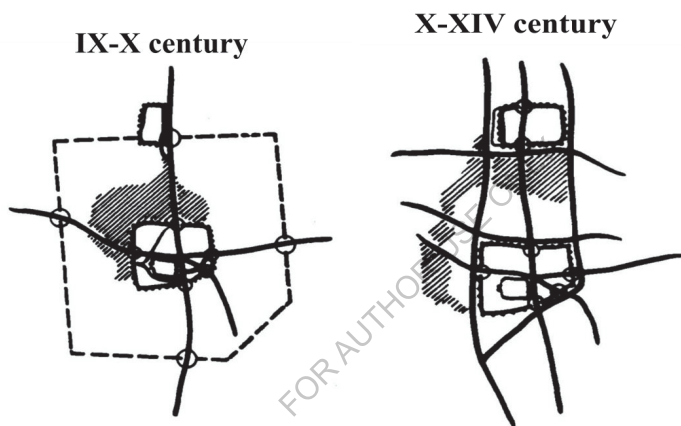
⁹ Haussig H. W., - Die Quelle iiber die zentralasiatische Herkunft der europaischen Awaren. - CAI, vol. II, pt. 1, 1956.

¹⁰ Кabanов С.К. Керамический комплекс из наслоений древнего городища в Китабе. ИМКУ. Вып.3., 1962; Крашенинникова Н.И. Разрез крепостной стены древнего Кеша. - ОНУ, 1968, №8; Ее же. Раскопки в Китабской крепости. АО 1971 года. М., 1972, с. 298; Ее же. Изучение цитадели Кеша. АО 1977г. М., 1977, с.527.

¹¹ Бичурин Н.Я. (Иакинов). Собрание сведений о народах, обитавших в Средней Азии в древние времена. - М.: Л.: Изд-во АН СССР, 1953, 2 том, стр. 316.

Ki-shi or Kesh was built during Dichje was king. Its property has 500 cities, each covered with stone walls. According to Tanshu (618-907 yy), after the management system was reformed in 658-659, Shy property was reorganized as Kyuy-sha or kye-shuanna¹². Na-she-bo belonged to this property, that is, Nahshab.

These ruins of the largest city of ancient and early medieval times in Kitab-Shakhrisabz valley are the city of Qalandartepa in the present-day city of Kitab. Archeologists have discovered that the city of the first medieval period was formed instead of the Susantepa monument¹³. If we take the place of Kesh, the site of the Kandartepa instead of the Kitab, we see that the information provided by the Chinese source Beyshi is correct. It states 240 km from Shi to north Kan property, to south, 500 km to Tuxola, 200 km to west Nashebo, 200 km to north Mi, 6500 km to east Gua-chjeu. During the reign of Da-ye (605-613 yy), product produced here were sent to china as a gift¹⁴. It is here that this is evidence that production is advanced.



2. Picture. The formation of Shakhrisabz city.

From the above, it is clear that at the beginning of the VII century, or perhaps earlier, Kesh had become a very powerful property and occupied the entire territory of Kashkadarya, namely Nakhshab. During this period even the role of the Kesh rulers could have been greater than the role of the Samarkand rulers. But came to middle of the VII century Samarkand was rising again.

According to V.V. Bartold, the name of Kesh is Suse in china and Sogd – sugut is Chinese word¹⁵. In the VI-VII centuries, the Kesh was reled by Turkish dynasty. Sh. Kamaliddinov acquainted with sources in Arabic and found that until

¹²Бичурин Н.Я. (Иакинов). Собрание сведений о народах, обитавших в Средней Азии в древние времена. - М.: Л.: Изд-во АН СССР, 1953, 2 том, стр. 316.

¹³ Лунина С.Б. Города Южного Согда в VII -XIII вв. Ташкент, «Фан», 1984, с.16.

¹⁴Бичурин Н.Я. (Иакинов). Собрание сведений о народах, обитавших в Средней Азии в древние времена. - М.: Л.: Изд-во АН СССР, 1953, 2 том, стр. 286.

¹⁵ Бартольд В.В. Сочинения, т.3, с.488.

Islam period, the Kesh rulers had the title of “nidun”. At the same time, this title is not confirmed by numismatic sources¹⁶.

The Sogdian king of Sogd, who had coincided with the ancient “coincidence” in Sughd, was Shishpir, who lived in the mid-VII century. Sh. Kamaliddinov said that he was referring to the same ruler, that is Shishper, Chinese Shasebi or Shashebi, he sent ambassadors to china in 642 y. The Kesh’s superiority over Samarkand did not last long, from 658, Samarkand’s ruler Varhuman started to produce coins in Samarkand.

Numismatical material also tells the name of another ruler of Kesh, Ahurpatā. It is known that his coin was from the second half of the VII or early VIII century. This ruler is Ahubido the King of Kesh, who was sent an ambassador to China in 727 year. As far as we know from Akubido's coins, it is possible that Shi Ax (Shir Ahhour) who was king in 658-659 years¹⁷.

In the period of the Islamic period, the name of the city is mentioned in Kesh - Kish (in local pronunciation), Kas (persian) Kiss - arabic form¹⁸. At the same time V.V. Bartold based on the fact that was written in Chinese transcript, the city's name was Kesh¹⁹. There are no written sources on the Kesh, but it can be seen from the archaeological sources that the first medieval layers of Qalandartepa shifted to the west. The ruins of this castle are called by local residents as “Kurgan”²⁰.

The first medieval towns of Kesh, including Qandandartepa and “Kurgan”, can be found in the remains of two more cities. One is called Boburtepa, the other is the ruins of the city located in the basin of Langar. Its roofs, developed urban and suburban areas have a special place. In the surroundings of the Kitab region there is another city ruin, with a square of 7 hectares and there are roof and a rectangular urban²¹.

Later in the IX century Kesh was referred to as the “main city of Sogd”. Ibn al-Faqih said Kesh was a city in the Samarkand Province, and at the end of the X century Al- Muqaddasiy added the Kesh to Bukhara, and Ibn Khavqal writes about roofs of the city, its fortress and urban areas²².

Al-Muqaddasiy divided the city into 4 parts; khuhandz, medina, inner rabad and outer rabad that joined to inner rabad. Also, Al-Muqaddasiy said that kuxandz was may be inner city and it was in bad position. Thus, Al-Muqaddasiy said that the internal and external city was the monument of Qalandartepa. As mentioned above,

¹⁶ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр.27.

¹⁷ Ртвеладзе Э.В. Монеты Кеша. История и культура южных районов Средней Азии в древности и средневековья. - Ташкент, 1988. - с. 38-43.

¹⁸ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 15-16.

¹⁹ Бартольд В.В. Сочинения в 9 т. -М., 1984. - с. 474.

²⁰ Крашенинникова Н.И. Работы в Китабе. Археологические открытия 1982 года. - М., 1984. - с. 474.

²¹ Лунина С.Б. Города... с.16.

²² Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 16-17.

the city and fortification of the Qalandartepa monument was lying in ruins in the X century.

In the sources of the first Middle Ages, almost no mention is made of which territories are included in the Kesh, especially no information about its borders. If we look at medieval traditions, in the south the Guzar-Darya oasis and the western Kashkadarya river, or the Chimkurgan reservoir, have always been in the Kesh region. According to Tanshu, in the VII century, the Shi (Kesh) region was also called the "Iron Gate" of the narrow bays in the Baisun mountains (the local population called the Buzgalaxona) as belonging to the Kesh. The western border of Kesh is bordered by the neighboring region, Na Na-she-bo, or Nakhshab²³.

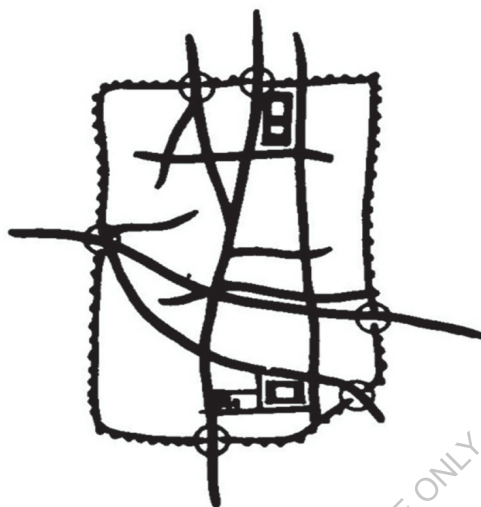
The sources of the first medieval Kesh do not bring anything new about rabbis of Kesh. Ibn Khavqal said that there were sixteen rabbis in Kesh: Argan, Aru, Balandarin, Buzmadjan, Kashk, Mammagh, Kashkud, Inner Sankarda, Outer Sankarda, Mian Kish, Rasmain, Rud, Siyam, Surruda, Djadjrud, Khuzar, Khuzarrud²⁴.

Sh. Kamoliddinov writes that according to written sources of the XV-XVI centuries, the village of Rud is mentioned in the Kashkadarya valley, and this village is surrounded by a large scale farmland in the vast area of the Tangxis River. From this it follows that in the first Middle Ages, all the land in the Tangxis River basin belonged to the Rud rust.

²³ Бичурин Н.Я. (Иакинв). Собрание сведений о народах, обитавших в Средней Азии в древние времена. - М.: Л.: Изд-во АН СССР, 1953, 2 том, стр. 316.

²⁴ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 23-24.

XV-XVI century



3. Picture. The formation of Shakhrisabz city.

SOUTHERN SOGD IN WRITTEN SOURCES

South Sogd's history, political regime, Written sources of socio-economic development and cultivation are the basis of the study. These written sources are based on several groups, and on this basis it is desirable to cover South Sogd history:

1. The oldest written sources in South Sogd history. The book of Zardushtiylik scriptures is an example of Avesto, written by Doro I, a writer from the Achomonian dynasty, on the Bexustun Rock, and by Nakshi Rustam or similar²⁵.

The oldest part of Avesta, the name of Sogd dates back to the V century AD. Avesto is called Sogd-Gava Sogd, but it is a term used to describe the Sogd space, but whether it is a term or part of the whole Sogd, is still unknown²⁶.

According to some scholars, the Gava Sogd space was in the Southern Kashkadarya region. Also, in Avesto, Gava Sogd is described as a "homogeneous nation".

²⁵ История Узбекистана в источниках. Сост. Лунин Б. В. - Т: «Фан», 1984, стр. 6-24.

²⁶ Ртвеладзе Э., Сагдуллаев А.С., Ртвеладзе Э. В. В стране золотого огня. - Т: «Фан», 1983, стр. 11., Сагдуллаев А.С., Ртвеладзе Э. В. В стране золотого огня. - Т: «Фан», 1983, стр. 55., Сулаймонов Р.Х. Древний Нахшаб. - Т: «Фан», 2000, стр. 5-10., Исамиддинов. М. Х. Истоки городской культуры Самаркандского Согда. - Т: Изд-во народного наследия имени А. Кадыри, 2002, стр. 4-6.

In Avesto, about Sogd. I am Axura-Mazda, Gavani is the second most beautiful place and I have created it that Sogdians live.

In the ancient times, the "rhyme of Mitra" ("Mixh Yasht") was mentioned in Marv, Gava Sogd and Xorezm²⁷.

In the sixth century BC, the Axamanians occupied the regions of Central Asia as most other countries. Doro I wrote on Bexustun stone about names of countries that he occupied. It is known from these records that in Asia Doro I was subordinated to Bactria, Xorezm and Sogdiyona²⁸. From the works of Gerodotus, we know that all the people who had occupied the Axomonians were satirized. According to his information, there are 3 satrapals in the central Asia, of which 12 are saturated Margiana, Bactria, XV Satrap and Kaspis, in XVI place - there were Sogdiyona, Khorezm, Parfiya and Areia. Parfians, Xorezmians, Sogds and Ariys in XVI satrap paid 300 talant to treasure of Doro I for a year²⁹. Doro I was proud of his military attacks. In Suzan, Doros writing in the first verse, "Shoh Doro is our word... I built this place in Suz (decimal). The flowers were brought from far away place. Gold was brought from Sar and Bactria. Plumage, emerald and zarma were brought from Sogdiana. Light black diamond was brought from Xorezm"³⁰.

The ancient cities of Persopol, Suza and Ekbatan, and the ancient cities of the Achomonians are also mentioned in the books that are found in mosaic ceramic tiles, as well as the materials used in the palace buildings built in Suza, as well as Sogdiyona.

1931-1934, 1935-1939 and later German scholar E. Xedfield A.E. Schmidt, French A. Godar and M.T.Mustavfiy and A.Somiy. As a result of archaeological excavations conducted in Somiy, many exhibitions were opened in Persepole. The monumental images are particularly important in monuments. Among them are Bactriyans (with various utensils, leather, muina and camels), woolen cloth, leather and melodies, waders (with horses and chickens), spores (with bottles and camels) and Xorezm (horse and rifle) images are also available³¹.

We can see such a situation in Nakshi Rustam monument. Sogd is also described in the list of nations that brought. This happened In the VI century, Sogdiyona, as well as other Central Asian provinces, has information about the state of affairs and its sources of information about its economy and population.

During the Sassanid era, political confrontations between Central Asia and Iran were bad, and so much of the information about the Middle Asian region was found. This is reflected in written sources. The writings are called "Kaabe Zoroastr" written during the reign of the Sasanida ruler is Chopur I. The findings contain almost complete data about the ancient provinces of Central Asia, such as Marv, Sogd, and Kushan³².

²⁷ История Узбекистана в источниках. Сост Луний Б. В. - Т: «Фан», 1984, стр. 28.

²⁸ История Узбекистана в источниках. Сост Луний Б. В. - Т: «Фан», 1984, стр. 34.

²⁹ Қадимги Кеш-Шахрисабз тарихидан лавҳалар.-Муаллифлар жамоаси - Т: «Шарк», 1998, 31 - бет.

³⁰ История Узбекистана в источниках. Сост Луний Б. В. - Т: «Фан», 1984, стр. 40.

³¹ Ахмедов Б. Ўзбекистан тарихи манбалари. - Т: «Ўқитувчи» нашриёти, 2001, 27-бет.

³² История Узбекистана в источниках. Сост Луний Б. В. - Т: «Фан», 1984, стр. 42.

2. Greek and Roman sources about history of Southern Sogdiana. Herodotus, Pompei Trog, Arrian, and Ptolemy Claudius from ancient contributors are important sources of the history of Central Asia. Herodotus, one of the oldest historians, has a rich and interesting story. Herodotus wrote in the first and third books of History, "The History of Herodotus" is the third book, Talia, which tells the story of Doro's occupation of 20 countries (satrapia)³³.

44th-unit book of famous Phillip History by Pompei Trog, a famous Roman historian, speaks of Central Asia, including Sogdiana. "The history of the Phillip" contains important information about the city of Bactria and Sogd during the time of Scythians, Bactria, and Alexander the Great³⁴.

Another Greek historian, Arrian Flavy's 7-unit book, "Alexander's campaign" is a collection of ancient history of Central Asia and Iran.

The story of Iskandar Zulkarneyn's occupation was detailed in the history, and was closely related to the Nautaka and Xenippa provinces of Sogdiana.

In anciently written sources, the boundaries of the Sogd area were unclear or varied. This leads to confusion over the ideas of Sogd. Arrians provide accurate information about the Sogd boundary: "It keeps the Sogd in the north, and the Yaksart River in the north"³⁵.

After coming to Kushan Empire on the scene, Darband from the Kashkadarya region and the Surkhandarya is becoming a border between ancient Sogd and Bactria. In the first centuries, there is information that Kesh has become a major capital of all of Sogd. That is, in 605-616 years city was named as the city of Shu or Shi in the vicinity of Kesh, and its governor Di-chje was described in the Chinese sources as the region with the most powerful Chinese diplomatic enclave in Sogd 618-630s. After a small scale reform in southern Sogd, this city was named Kuy-sha or Kye-shuauna in Chinese sources "Tanshu", Bo or Naxshab³⁶.

From the Middle Ages, when Sogd was mentioned, mostly Sogd of Zarafshan, the northern parts of the Samarkand oasis in the XVIII and XIX centuries were understood³⁷.

This is also said by Kwint Kurtsi Ruf's "The History of the Great Alexander" consisting of 10 books.

The famous scientist Klavdi Ptolomey wrote a book about history and other subjects. Ptolemy's Geography contains original and valuable information about Girkania, Margiana, Bactrian, Sogdiana, and the geographical position of the Scythian country, the Bactrian and Sogds cities, as well as the population of these countries and ending with them³⁸.

³³ История Узбекистана в источниках. Сост Луний Б. В. - Т: «Фан», 1984, стр. 55.

³⁴ Ахмедов Б. Узбекистан тарихи манбалари. - Т: «Ўқитувчи» нашриёти, 2001, 36-бет.

³⁵ Исамиддинов. М. Х. Истоки городской культуры Самаркандского Согда. - Т: Изд-во народного наследия имени А. Кадыри, 2002, стр. 5.

³⁶ Бичурин Н.Я. (Иакинв). Собрание сведений о народах, обитавших в Средней Азии в древние времена. - М.: Л.: Изд-во АН СССР, 1953, 2 том, стр. 316.

³⁷ Исамиддинов. М. Х. Истоки городской культуры Самаркандского Согда. - Т: Изд-во народного наследия имени А. Кадыри, 2002, стр. 4-10.

³⁸ Ахмедов Б. Узбекистан тарихи манбалари. - Т: «Ўқитувчи» нашриёти, 2001, 41-бет.

3. Chinese written sources in the ancient cities of South Sogd are preserved in ancient Chinese histories and historical monuments (this information tells us about the cities, towns, and economic development of the city. Particularly, the history of the Great Xan dynasty, in the "Beyshu" Chronicle, the yearbook "Tanshu" from Li Yan Shou is given. Kesh Suse or Sux in the History of the Great Han Dynasty. V.V. Bartold said that old name of the Suse nominal Sugd, dated to Chinese logs, may be Chinese in Sugud³⁹.

4. Resources written in Arabic. The sources of this group began to appear mainly after the occupation of Central Asia by the Arabs. Initially, the Arabian written sources of the Sogdiana area contain the names of the Nahshab or Kesh names written by Arab tourists.

From the Arab authors, Yoqubiy, Istaxriy, al-Muqaddasiy, Ibn Xavkal and others studied southern cities of Sogd, the Middle Ages, are the sources of the southern, northern, southern, northern, southern, northern, southern, northern, southern, and northern parts of the world. Arab authors are primarily concerned with the topography and history of cities, as well as the number and location of the main gates. One of the medieval authors Yoqubiy adds Bukhara, Kesh and Nasaf, to the region of Sogd. He pointed to the fact that he was the capital of the southern capital of Samarkand and that he was going to head Kesh somewhere else⁴⁰.

Written sources of the Middle Ages have two meanings on behalf of Sogd. 1) Sogd is in wide meaning 2) Sogd is narrow meaning. There were also some thoughts about Bukhara and Samarkand Sush. There is a sentence "There are two Sogd: Sogd of Samarkand and Sogd of Bukhara." Written sources in all ages: Sogd of Kashkadarya is regarded as part of Sogd. Kesh was center of South Sogd's which was located at the Iron Gate, closed by the gates of the southern town of Samarkand⁴¹.

In the 10th century, a number of Arabic-language works on the history of South Sogd were created, including the book "Mufaharat al-Nasaf and Kashsh". Its writer, Abu al-Haras, Asad ibn Hamduvay al-Varsiniy an Nasafi, (315- year hijri, 927 AD). All the works that Kesh and Nasaf have had in history have not reached us. Abul-Haras was born in Varsin near the city of Nasaf and he became a great historian. We know that Samoniyy used his book.

Abul Abbas Ja'far ibn Muhammad al-Mustaqfirshan-Naeefi, who lived in Nasaf in the XI century, wrote a book "History of Nasaf and Kesh" (Death 432-year hijri, 1041 AD)⁴². Unfortunately, we did not get it, and we only know from the books of Samaniys work about this book.

The towns and villages of Kashkadarya suffer severe drowsiness and destructions during the Mongols invasion. 1 The 2nd century era arrives in the

³⁹ Камолитдинов. Ш. С. Историческая география Южного Согда и Тахаристана по арабоязычным источникам 9-начало 13 вв. - Т: «Узбекистон», 1996, стр. 14.

⁴⁰ Исамитдинов. М. Х. Истоки городской культуры Самаркандского Согда. - Т: Изд-во народного наследия имени А. Кадыри, 2002, стр. 5.

⁴¹ Waussig H. W. - Die Quelle iiber die zentralasiatische herkunft der europaischen Awaren. - CAI, vol. il.pt. 1, 1956.

⁴² Камолитдинов. Ш. С. Историческая география Южного Согда и Тахаристана по арабоязычным источникам 9-начало 13 вв. - Т: «Узбекистон», Kamoliddinov, 1996, стр. 48.

centuries from the 75th birthday of the historian Samoniys in his book "Kit al-ansab". Varsin and other villages around Nasaf are completely destroyed. This is confirmed by the materials archeological excavations. It is written in Sam'ani's book al-ansab in Nasaf and Kesh only a few of villages have been able to save their name until today. In our opinion, after the Mongol occupation many of these rural people have long forgotten their lives without sacrificing themselves, and those who have survived have now come to know the ancient villages that ancient fortresses can not endure the evil war.

The sources of South Sogd's history are basically those groups. Besides arman and there are information about this. Through these sources, it is possible to think about the important social, economic and political processes in South Sogd's history.

There are different written informations about history of Southern Sogd and also informations differ from each other with interesting and special informations.

ARCHEOLOGICAL RESEARCHES IN SHAKHRISABZ HISTORICAL CENTER. HISTORY OF ARCHEOLOGY RESEARCH.

Interest in historic center of Shakhrisabz began in 1867s after the Turkestan General governship was established. The information was given about Shakhrisabz architecture monuments by Russian scientists A.L. Kun (1870 y), I.A. Kastanie (1916 y), V.N. Litvinan (1895-1910 years).

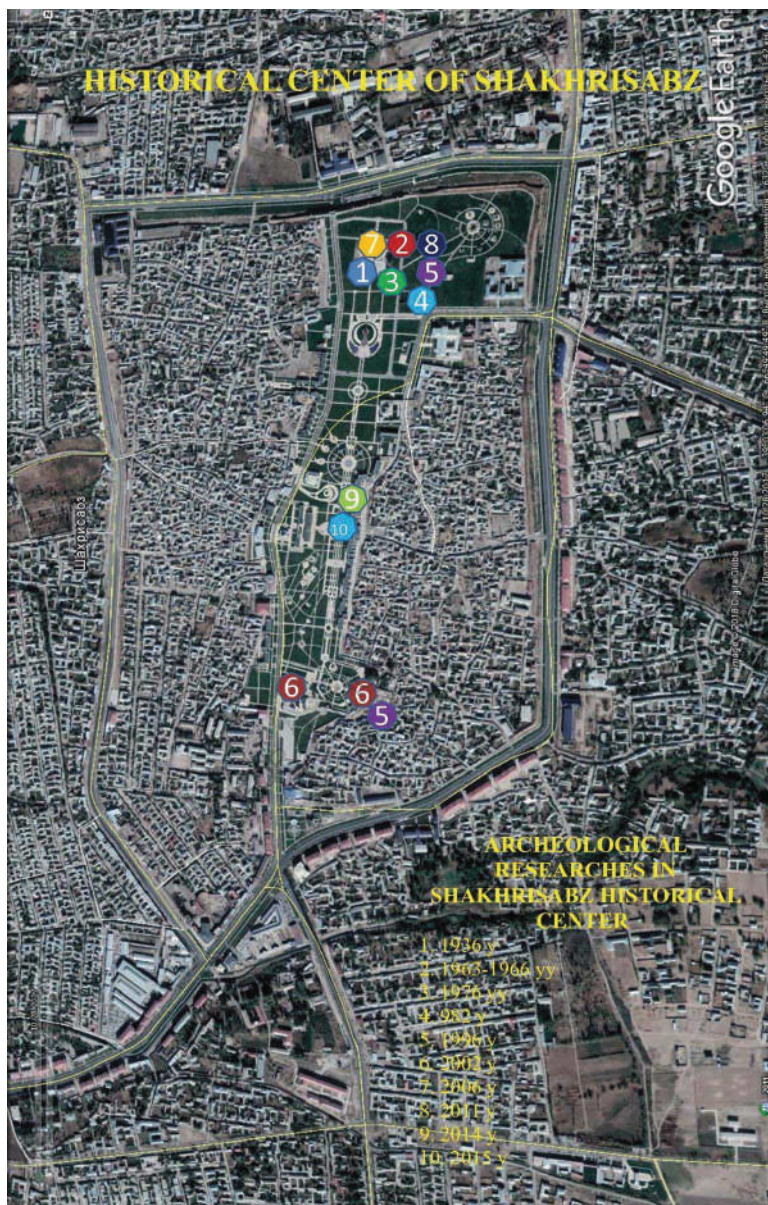
The first to study the history of Kesh, V.V. Bartold came in⁴³.

From 1963 to 1966, Kesh Archaeological-Topography Expedition was set up by M.E. Masson⁴⁴. This expedition generally studied topography of the central cities of the Karshi oasis. In the 80s of the last century this expedition worked in the upper reaches of Kashkadarya. As a result of research, it was intended to map archeological monuments.

In connection with the announcement of the year of Amir Temur in 1996, works on the construction of the Amir Temur Square were constructed around the Oqsaroy in the center of Shakhrisabz. Archaeological excavations and surveillance were carried out in the area during the construction of the stadium. A special archaeological expedition has been organized by A.A. Raimkulov. The expedition consists of well-known archaeologist R.H. Sulaymonov, J.K. Mirzaahmedov, M. Hasanov, L. Sokolovskaya, A.S. Sagdullaev, U. Mavlonov, O. Lushpenko and others.

⁴³ Бартольд В.В. Туркестан в эпоху монгольского нашествия //соч. Т.І. М., 1963, с.188; с. 191-196; том II, ч.2. с. 423-454.

⁴⁴ Массон М.Е. Столичные города в области низовьев кашкадарьи с древнейших времен. (Из работ Кешской археолого-топографической экспедиции ТашГУ (1965-1966 гг.)), 1973.



4. Picture. Archeological researches in Shakhrisabz historical center.

An expedition led by A.A. Raimkulov explored one of the room of the bathroom of the XIV century and a part of the fireplace on the southern side of the Dor us-siyadat architectural complex⁴⁵.

In 2002, archaeological excavations were conducted by the Archeological Institute of the Academy of Sciences of the Republic of Uzbekistan for the reconstruction and improvement works in Dor ut-Tilavat and Dor us-siyadat. Head of the chair of archeological excavations, professor R.Kh. Sulaymonov, doctor of the archeological institute M. Khasanov, workers of the Shakhrisabz Museum of History and Material Culture B. Mamadiev, A. Toshevs were actively involved⁴⁶.

In 2006, due to the 670th anniversary of Amir Temur, archeological excavations were carried out in the east of the Oqsaroy. The main purpose of the excavation was to study the cultural layers of the time of Amir Temur and the Temurids.

Shakhrisabz is rich in architectural objects, many of them have been published by Central Asia's major historians and orientalists. Among them, it is worth mentioning that M.E.Masson and G.Pugachenkova's "Shakhrisabz in Timur and Ulugbek times" scientific publication. Another work is the monograph "Shakhrisabz" by the authors of two parts, jointly with the Shahrissabz City Executive Committee, staff of the Archeology Department of National university of Uzbekistan (NUU) and the Ministry of Culture of Uzbekistan.

As a result of the researches it became known that the place of the city instead of Dor ut-Tilavat appeared in VII-VIII centuries⁴⁷.

In pursuance of the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated February 20, 2014 "On the Program of Complex Measures on Construction and Reconstruction of Objects in Shakhrisabz, Kashkadarya Region", the Ministry of Culture and Sports of the Republic of Uzbekistan has signed a Memorandum of Understanding on Scientific and Technological Development for the Protection and Use of Objects of Cultural Heritage the Shahrissabz Interregional Inspection of the Main Directorate of the Academy of Sciences, the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan and the Museum of Historical and Cultural History named after Amir Temur of Shakhrisabz from August 1, 2014, carried out archaeological control and excavation works at the places of repair and restoration of objects of natural heritage, construction, paving and laying. As a result, the remains of the baths were discovered which related to first half of the XIV century.

In order to study the archeological site more closely, monitoring works were carried out in the area of repair works from May 28 to June 8, 2015. In order to repair and restore the archeological site, its surroundings are fully opened. At the time of

⁴⁵ Шахрисабз хўжалик шартномаси отряди томонидан 2006 йилда Оксарой ёдгорлиги атрофида олиб борилган археология тадқиқотлари тўғрисида ҳисобот. Самарқанд-2007, 3-бет.

⁴⁶ Научный отчёт об археологических работах на юбилейных объектах г. Шахрисабз по теме: «Кеш-Шахрисабз – 2700 лет», Самарканд 2002, с.3.

⁴⁷ Дресвянская Г.Я., Лунина С.Б., Султонов Х.С., Усмонова З.И. Шахрисабз. Часть 2, Ташкент, Университет, 1993, с.39.

supervision, interesting information was obtained that enriched the previous excavations.

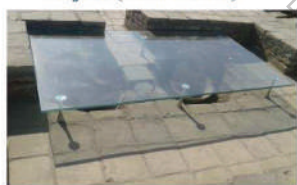
Archeological researches in historical center of Shakhrisabz, 2014-2015 yy.



XIV century. Plan of archeological object (bath-house)



XIV century. Excavation in the archeological object.



Conservation of archeological object

5. Picture. Archeological researches in historical center of Shakhrisabz, 2014-2015 yy.

The sides of the building were cleaned up to 17.5 meters in the south and north and 20 meters in the east and west sides. The only foundation of the western side is completely preserved, and other foundations are partly preserved.

The western side of the building was dug out to the north by 2 m to the south, and 1.5 m to the east to the west. A flat black ground from the bottom of the ground indicates that happened a strong fire here. Various ceramic fragments were found in the hole up to 70 cm deep. Especially, "three feet" (sepoya) are often found. The majority of ceramic fragments are enameled, and many of them are decorated with blue, green, and light brown lines on white background. When the shrub reached a deep of 85 cm, the excavation was stopped due to the end of the cultural layer.

The foundations which was built into north and west are partly preserved. There is a part of the bottom of the foundation in the east-west direction, 15 cm tall. This should be the ruins of the wall that had been picked earlier. There are also cracked bricks under the foundation. This, in turn, indicates that the building was built on a damaged building. At the foundation there are various pieces of ceramics as above.

At the foundation of the north site, the door has been preserved. this door is the door to the furnace found in the 4th room. 4th room is made of 20 cm lower than the other rooms and made of baked bricks on the surface. From this room, chimney lines were opened to heat to rise on the right and left sides. An archeology object was found a well which was fortified with baked bricks in the north-eastern corner. Its outer diameter is 170 cm, the inner diameter is 114 cm and 26-27x14-15x5-6 cm is made of bricks. The outer side is digged up to 2.5 m. During digging outer surface, various ceramic items were found and also found coins at depth of 120 cm. 0.2 cm thick, diameter is 3.4 cm, surface is green and black rust. The inside of the broken place is seen as black. It is predicted that this coins are related to Karakhaniys time. The gray figure was found below it. Very thin (1-1,5 - 4 mm) glassware fragments were found. They consist different colors: brown, light yellow, blue and blue. Their high level of elegance makes it possible to see that the quality of the glass fits into a period of high development.

The eastern part of the basement was preserved only in the south-eastern corner, and part of the underground equipment was found that used to heat inside of bathrooms. This part of the device is distinct from the other because of its location in the intermediate position. Part of the ceramic was found along with various pieces of ceramic.

Foundation of the southern part was preserved only in the south-western corner. There are a large baked bricks of 42x22x8 cm and along with 26.5x26x5 cm thick bricks here. Folded tea flakes were found among pieces of ceramic tile. The outer side is half-glazed. Three foots (sepoya) are common. It was built on the south of the building, adjacent to it. On the other side, there are porridges like corals. It is likely that the burned wall will be a smoke exhaust from a furnace that supplies heat source.

30 cm above the troughs, slightly inclined towards the east side of the wall, without any solid mud. In the south-east direction of the gutter, two pipes were found together with 70 cm below the base of the building. On the outer side of the hinged part there is a 3 cm substrate. One of the pipes was pressed by heavy loads, breaks broken into pieces. Second one, however, was unable to open completely because of the new pouring concrete. The diameter of the pipes is 26 cm. The thickness of the

wall is about 1.5 cm. A millstone was found on the tube. This is the top of the stone mills. Its diameter is 50 cm, the diameter of the middle hole is 6 cm. On the surface of the stone there is a specially designed trunk. Thickness 10 cm. Below the pipe, there are various ceramic pieces. The whole place was found at 40 cm deep. Its diameter is 18 cm in the flange section and 5.5 cm in the bottom.

The ceramic fragments found on all sides of the archeological site are made of glazed ceramics, not covered with glaze and painted in different colors. Among the fragments of the enameled material are brown on a white background, and black and brown stripes are decorated with blue background and green background.

From the south-western corner of the south side there is a thick layer of ash up to 70 cm from the base 15 cm below the foundation. There are green slime, various ceramics, and many (more than 30) three legs (sepoja). Thus, it is possible to conclude that there was a pottery pot here before the structure was opened.

In the northern basement of the building and on the inner corridors there are large flat stones with 35x35x7cm and 42x42x8cm of baked bricks. This is undoubtedly used in the construction of the post-construction baked bricks building after the previous construction period.

On the north side of the third room detected during the excavation, the room was opened without clear size. Only southern part is preserved. In this room, the bottom of the abdomen was found two cubits from east to west. The diameter of their inner part is 30 cm, the outside is 34 cm, the wall is 70 cm in the preserved part of the abdomen, and the wall thickness is about 2 cm in the bottom, up to 1 cm. Bricks were found in the size of 26.5x26x5 cm around the jug. It is also known that the large jugs are used for the storage of hot water.

Four pieces of "B" shape things were found in one of the large jugs. These items should be used for washing and delivery of dirt. They have 17-18 cm long, 2 cm thick. Although the color is light yellow, the surface is light green.

The period of bath formation in Central Asia is unclear, but their intensive construction dates related to IX-XI centuries. This is proved that bath complex found in Afrasyab⁴⁸. From that time the baths are very popular. Nowadays five baths have been studied in Afrasyab⁴⁹.

Bathroom heating in Shakhrisabz is close to the heating system of the 14-15 centuries studied in Afrasyab⁵⁰.

From the information provided, it was confirmed that the archaeological site is a ruin of the bath. Bathroom remnants of the first half of the XIV century may have been built in connection with the transition from the Mongols.

⁴⁸Шишкина Г.В. Городской квартал VIII – нач. XIV в. на северо-западе Афрасиаба. – Афрасиаб, вып. 2, Ташкент, 1973, с. 127-145; Гулямов Я.Г., Буряков Ю.Ф. Об археологических исследованиях на городище Афрасиаб в 1967-68 г. – Афрасиаб, вып. 1, Ташкент, 1969, с. 274-278.

⁴⁹ Бурякова Ю.Э. раскопки бань на территории средневекового Самарканда. ИМКУ, вып.20, Ташкент, изд-во «Фан», 1986, с. 162.

⁵⁰ Бурякова Ю.Э. раскопки бань на территории средневекового Самарканда. ИМКУ, вып.20, Ташкент, изд-во «Фан», 1986, с. 170, рис. 2.

Also, it was discovered that this building was built on the ruins of the ruined buildings and that there were two construction eras. Ceramic items found in the lower layers of the bathhouse that related to Karakhanids era. The tubes were found on the southern side of the bathhouse, which allowed the water to flow out of the bath. Below the pipe, there are various ceramic pieces. At the depth of 40 cm from the pipe was found a jug. Its diameter is 18 cm in the flange section and 5.5 cm in the bottom.

Ceramic fragments found on all sides of the archeological site are uncovered and painted in different colors and made of glazed ceramics. Among the fragments of the enameled material are brown on a white background, and black and brown stripes are decorated with blue background and green background.

From the south-western corner of the south side there is a thick layer of ash up to 70 cm from the base 15 cm below the foundation. It contains green alloy, various ceramics and many (more than 30) three legs (sepoya). Therefore, it is possible to conclude that there was a pottery pot here before the building was opened.

Products found within the area estimated to be pot shagging pottery can be classified as follows:

Pot - 1) in the form of a cylinder, the disk is rolled out to the outside. The inner part is full and the outer part of it is green. The wall thickness is 0.7 cm. 2) The bottom part of the jug is 8 cm in diameter and the wall is slightly widened. The thickness of the wall is 0.8 cm and sand is blended. It can be seen that such plates were also used in the Middle Ages in the neighboring Nakhshab region⁵¹. In the early medieval era pots have been decorated with various linear patterns, since the glazed bottles are not widespread.



6. Picture. Pot.

⁵¹ Исамиддинов М.Х, Яркулов А.А. Нахшаб хунармандчилиги тарихи. Тошкент, “Yangi nashr” нашриёти, 2014, 49-бет.

Three legs (sepoya) - found in over 40 of different sizes and light yellow, yellow, red and gray. Ceramic items of this type have long been used as pot in pottery products. They are only slightly different from those of other similar products found in other regions. Similarly, three legs were found in Afrosiab, and belong to the X-XII centuries⁵².



7. Picture. **Three legs** (sepoya).

The lamp- they are almost uniform and different in terms of color and size. 1) it has a body part in the form of cylinders with a diameter of 7 cm. Its height is -6.5 cm, and the length of the tube is 10 cm. The end of the pipe is blackened by fire. The outer and inner parts are covered with decoration light yellow color. The trim part is not saved. The upper part is 3 cm. 2) relatively smaller, decorated with green color. Only a part of it has been preserved. The diameter of below of it is 6 cm and narrowed upward. Part of the handle has been preserved. 3) Only the pipe part of the lamp is preserved, its length is 8 cm. Wall thickness - 0.5 cm. The bottom part is finely spun along the tip. It is decorated with light blue color. 4) It has the same color as the 1st lamp, and only brown stripes from the top to the abdomen are drawn. Part of the body and some of the pipe are preserved. The diameter of the bottom part is 4.5 cm and the wall thickness is 0.5 cm. Lamps in the AKS-15 complex in Axsiket are similar to lamps found in Shakhrisabz. They belong to the end of the X century - the first half of the XI century⁵³.

⁵² Шишкина Г.В. Ремесленная продукция средневекового Согда. Ташкент, издательство «Фан», 1986, стр. 138.

⁵³ Анарбаев А, Ахсикет столица древней Ферганы. Ташкент, издательство «Tafakkur», 2013, стр. 446.



8. Picture. The lamp.

Cover - 1) In the form of a circle, diameter 20 cm, thickness of it continued from border to center and reached to 0,7-1,2 cm. The edge part is decorated circular. The color is yellow, and the surface is brown when cooked. The central part has a handle, but it is broken and has not been preserved. 2) Only the handle of this cover is preserved and blue is given and covered with decoration. The thickness of the wall is 0.8 cm and the width of the handle is 3.8 cm in diameter. The wall of the lid has expanded to the outside and looks like a mushroom felt hat. 3) The handle and some walls of this lid have been preserved. The wall thickness of the broken wall is 0.6 cm, the upper part of the handle is slightly outward and diameter is 4 cm. There is a hole in the vertical diameter of 0.8 cm between the handle. 4) The holster has a diameter of 6.5 cm, printed on the side of the cover holder is wavy ornaments. The top of the upper part is curling with a diameter of 1 cm. The handle is in the shape mushroom. Most of the lids are ancient and made by medieval traditions. The main difference of X-XII centuries is that some of them are decorated.



9. Picture. Cover.

Copper- made by fixed sand and the diameter of the edge part is 20 cm. The outer side is angularly painted. There is "ear" as bow, and made vertical hole in the middle part. The thickness of the wall is 0.6 cm, made by hand. Pots that made on

pottery spinning wheel are common in Ergurgon's AD-IV and AD-V complexes⁵⁴. These hand-made pots are often found in Karshi in the Middle Ages⁵⁵.

Tap - 1) length is 8 cm, green and glazed. The ceramic is adhered to the edge side of the dish. At the end of the Chumaq, it is thinner, with a diameter of 2.8 cm in adhered place and 1.8 cm at the end. 2) The length is 8 cm, decorated with the straight and wavy stripes. It is known that it is adhered to the side of the ceramic pot. At the end of the chumak it becomes thinner, diameter is 3 cm at the adhered place, and 1.2 cm at the end. 3) as above, but not decorated, length is 5 cm. 4) It is distinguished by its short. The length is 3.5 cm, thickness is 3.7 cm in the place that glued to the wall and 2.5 cm at the end.

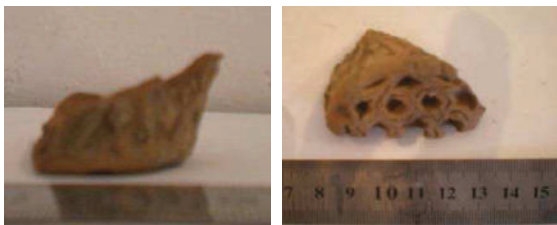


10. Picture. Tap.

Little dishes- the diameter of the bottom side is 5 cm. The wall thickness is 0.5 cm, all the parts of the outer side is triangular. From the Appearance it is stored grinded substance.

⁵⁴ Исамиддинов М.Х, Сулейманов Р.Х. Еркурган. Ташкент, издательство «Фан», 1984, стр. 46, 52.

⁵⁵ Исамиддинов М.Х, Яркулов А.А. Нахшаб хунармандчилиги тарихи. Тошкент, “Yangi nashr” нашриёти, 2014, 49-бет.



11. Picture. Little dishes.

Jug -Some of the jugs were found separately. The neck part was found in two different shape. 1) a long, disk part with a vertical view. It is gray and wavy, straight lines and printed patterns. Handle is fixed to the lowest part of disk. Diameter of disk part is 6 cm, and the wall thickness is 0.3 cm. 2) it is red, It is not clear what appearance it is because disk side is broken. It is decorated with straight lines, stitched rope and adorned patterns. The handle part looks like adhered circle and shaped like "8" shape. Wall thickness is 0.5 cm. The bottom part of the eye has two types of appearance: 1) Bottom side is separate and it joined to abdomen part of pot. Their diameter is relatively small and diameter is 5-8 cm. 2) The bottom part is directly attached to the abdomen. The diameter is 6-10 cm. It is known that the bottom part of the some pots is made of module. Different types of pots are known from ancient times. Most of them show that the tradition is still being continued to make pots as ancient time.



12. Picture. Jug.

Pots - diameter of the edge part is 18 cm, and the bottom is 8 cm. Edge is in folded views. The wall has expanded from its edge to the abdomen and narrows down to bottom part.



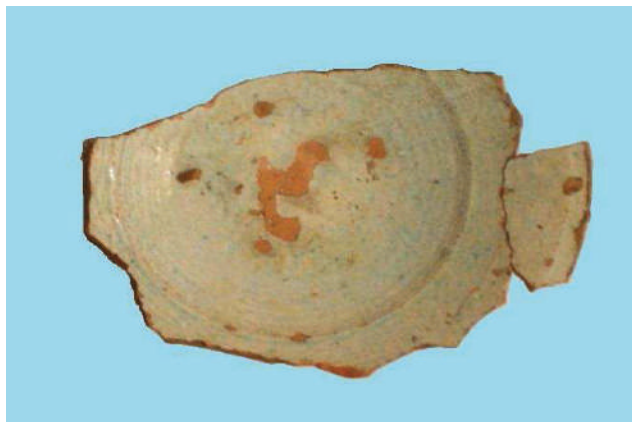
13. Picture. Pots.

Bowl - diameter of the edge - 15 cm, the bottom is 6 cm. Edge of the wall is upright, narrowed to downward. The bottom part is separated by a shorter syllable. The wall thickness is 0.6 cm.



11. Picture. Bowl.

Large bowl - made deeply and the diameter is smaller than the bowl. The walls are thick (0.8-1.2 cm), edge part is in the horizontal position than the wall. The inner side and the outer part of the flange are covered with light blue light. The trays are decorated with vegetable leaves, flowers, various geometric and zoomorphic patterns like plates. Yellow and brown were used more in glazed items.



14. Picture. Large bowl.

Platter- diameter is greater than the tray, the walls are steep. different colors were used to decorate on white, blue and green backgrounds. Among the patterns the most commons are floral and leafy plants. At the same time, epigraphic and zoomorphic patterns appear. In one of them, the white and blue stripes on the white background are described by a long bird (the back part of the bird is preserved, and the tail is not fully preserved) . Ceramic items found in AKS-15 in Axsiket and described parrot, cock and lion's son in the ceramic items⁵⁶. As it was mentioned above, fragments of ceramics found in the AK-15 complex belong to the end of the X century - the first half of the XI century. Such zoomorphic patterns are also found in Afrasyab, and pictures of various birds and animals on glazed ceramics are described in a schematic way. They are called the end of the X century - the first half of the 11 century. The first half of the 10 century was relatively more schematic⁵⁷. Epigraphic patterns are widely used in the X-XII centuries, and these patterns are often found in all regions of Movarounnahr.



15. Picture. Platter.

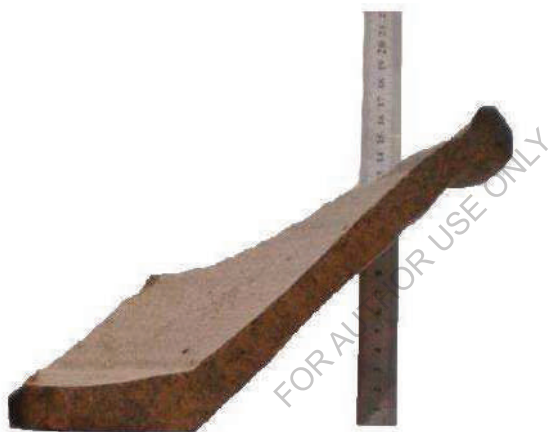
Basin - thick, with a vertical wall (1.2-1.5 cm), the inside is covered with light blue and decorated with blue. The flank is tilted to the outside. The diameter of the flank is 42 cm, bottom side - 25 cm. Similar finds have been found in the first

⁵⁶ Анарбаев А, Ахсикет столица древней Ферганы. Ташкент, издательство «Tafakkur», 2013, стр. 444.

⁵⁷ Шишкина Г.В. Ремесленная продукция средневекового Согда. Ташкент, издательство «Фан», 1986, стр. 142-142.

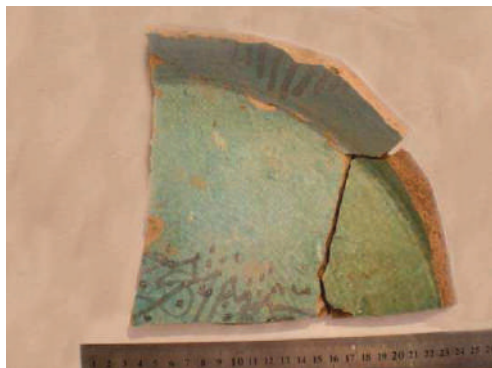
medieval era of Erkurgon. In the early medieval centuries, basins were not decorated⁵⁸, but some of them began to decorate in the developed middle centuries. The first ceramic flakes are found among the ceramic products of AKS-12 complex. Taking into account the fact that complex ceramics are related to end of VIII and beginning of the 9th century⁵⁹, flakes of basin found in Shakhrisabz can be related to the X-XII centuries.

Thus, it can be seen that the craftsmanship of Shakhrisabz has greatly improved this piece of craftsmanship by observing similar aspects of ceramic craftsmanship and similarity of ceramics in other regions, studying ceramics belonging to the X-XII centuries. It is obvious in Shakhrisabz ceramics that the rise of the medieval ceramic items, their development, and the closeness of the southern Sogd craftsmanship to the craftsmanship of other regions.



⁵⁸ Исамиддинов М.Х, Сулейманов Р.Х. Еркурган. Ташкент, издательство «Фан», 1984, стр. 102.

⁵⁹ Анарбаев А, Ахсикет столица древней Ферганы. Ташкент, издательство «Tafakkur», 2013, стр. 428.



16. Picture. Basin.

Glassware:

1. Abdomen of glassware is like a balloon. Wall thickness is 0.5 cm. Its surface has a circular diameter of 2.3 cm, there is circle in the middle and a diameter is 0.6 cm. Bottom part of the bottle is covered with a shape of herring leaf.
2. The bottom part of the bottle is yellow. Its diameter is 4 cm and the upper part swelled out like a belt - circle.
3. Conical shape of bottom part of glassware. Its diameter is 4.5 cm and goes to the handle shape glass moves to the cylinder. The thickness of the handle part is 0.6 cm. Color is yellow.
4. The edge of glassware is in folded look. flank is folded and a hole is formed between the walls. The diameter is 12 cm, the wall thickness is 1-1.5 mm. Dark brown.
5. The flank part of the glassware has a folded appearance, as above. Only the difference is that the transition from the neck to the abdomen is torsion-free.
6. The flank part of colorless glass has a folded appearance. However, there was no hole in the folded place. The wall thickness is 1-1.5 mm, diameter is 15 cm. the two-line curling pattern is lowered At the bottom of the folded flank.
7. Folded edge part of the glass is in light green. Its wall thickness is 1-1.5 mm, diameter - 12 cm.
8. The neck part of the glassware. It is yellow and length is 9 cm, diameter is 0.7 cm in the upper part and 2.5 cm in the lower part. The flank is flat, cut in shape. The thickness of the wall is 0.2 cm.
9. Handle part of glassware. The glass cover is stored in the abdomen. Color is blue and thickness of the wall is 0.5 cm in the upper part and 1.8 cm in the bottom part.



17. Picture. Glass.

SOUTHERN SOGD SOCIAL ORDER AND DEVELOPMENT OF THE ECONOMY IN THE BEGINNING OF MIDDLE AGES.

Ancient South Sogd consisted of old Bacteria, Ahamani, Alexander Macedonian, Salavkiys, Greek-Bacteria and Kushan. This is the first time in South Sogd for a long time class society, domestic and foreign trade routes, and finally, characterizes the specific features of the economy. Of course, this region does not have a peaceful development in the beginning. An example of this is the destruction of cultures and lands created by the local populations and this region was destroyed several times by the foreign aggressors, or this can be example that there were many ruins of towns and villages because of wars. Kushan and Kang one of the great empires of the ancient world were collapsed, the beginning of the disorder in entire Central Asia, had also impact on Sogd. As a result, the country's defense capability has declined, and the strength of the stronger tribes in the north and north-east grows. The stronger livestock populations come to the forefront of the ancient provinces, and then thereby survive.

These affected to local people's culture. We can see that potteries that made in Kashkadarya related to Middle Ages were made awkward.

"An example of the hill called Oytugditepa, in Kashkadarya valley. When the hill was excavated, there were some other traditions that had been traditionally

similar to the hill, and the bottles were made of asparagus"⁶⁰. In the III-IV centuries, the Central Asian system of slave began to collapse, and a new social order was created. This system is a feudal system, reflects the new layers of the population. As in other regions, Sogd also feels that the population feudalized. "O.I. Simirnov's conclusion is that Sogd's social structure is based on written and numismatic sources and the population is divided into three main groups"⁶¹. They were liberated (in some sources, the coworkers), cadavers and slaves"⁶².

In the Kashkadarya valley, there is no thought about the population layer in that period. However, it can be said that as in other parts of Sogd, the populations are classified into the above groups. "In the III-V centuries Iranian written sources, one can note that the same socialist structure as the Nakhshab society, which has almost the same level of development, belongs to the countries of the Sogd"⁶³.

The discovery of the population in such social layers has a major impact on society's further development. The feudal order determines the emergence of the forms of land and the development of the land by feudal order.

As in all of Central Asia, Sogd also suffered from feudal depression in the first centuries. When every property owner became rich, they began to produce coins. Their intensification was only political. The produced coins were used for domestic and foreign trade, and were to serve to increase the financial strength of such feudal property. These produced coins are also for Naxshab. The minting of coins has led to commercial relations. In turn, "the role of trade relations in the rate of exchange between urban and rural areas, promotion of agriculture and the use of craftsmanship was crucial"⁶⁴.

South Sogd is geographically located in the convenient place, along with the Central Asian countries and India, with Samarkand and Bukhara, as well as the trade route connecting Fergana and China. This is a key factor in the development of foreign trade. Trade for the development of domestic and foreign trade in the first centuries, where inn on the caravan route and branches were built in large cities and towns, where caravans could be rest, knowing about trade turnover, commercial and cultural life. "The distance between large settlements on the highways of the caravan is 24 - 25 km"⁶⁵.

From the ancient times the Kashkadarya valley divided to two historical parts: the Kesh- eastern part, Naxshab valley - the western part. Thus, these separate sections of the southern Sogd have their own caravan paths. Kesh was part of Samarkand. Naxshab, however, has settled the trade relations with Bukhara. It should be said that some of these roads have been pursued by some kind of commercial relations. However, it is clear that the two parts of the Kashkadarya valley, which is more developed, are better trafficked. It is possible that Kesh and Nahshab are occasionally waiting for their development post.

⁶⁰ Исомиддинов М.Х. Саполга битилган тарих. -Т., 1993, стр. 38.

⁶¹ Кабанов С.К. Нахшаб на рубеже древности и средневековья (III-IV вв). - Т., 1977, стр. 98.

⁶² Кабанов С.К. Нахшаб на рубеже древности и средневековья (III-IV вв). - Т., 1977, стр. 98

⁶³ Кабанов С.К. Нахшаб на рубеже древности и средневековья (III-IV вв). - Т., 1977, стр. 99.

⁶⁴ Кадимги Кеш - Шахрисабз тарихидан лавхалар -Т., 1998, 37 б.

⁶⁵ Кадимги Кеш - Шахрисабз тарихидан лавхалар -Т., 1998, 37 б.

The followings are examples of this. "According to the Arab writer Yakubi, the Kesh was capital of Sogd sometime. Kesh developed fast in the VII century and made political, economic and cultural relation with China"⁶⁶.

"The development of Nasaf begun (Nahshab) in the X-XI centuries"⁶⁷.

Kesh and Nahshab's economic growth were also related to the development of other sectors of the economy. In the first centuries, South Sogd has developed a variety of craftsmanship: ceramics, bottles, iron, mining, and so on. The development of these types of spheres can be attributed to the development of many monuments. "Shulluktepa has a variety of handicraft products. The most prominent of them is floriculture and textile in Kesh, the source said metallurgical production was developing If you look at the area of the area you will see the production of iron products. During the excavations at Shulluktepa, ceramics made of pottery discovered that the Craftsmen of Kesh and Nakhshab had achieved remarkable success in the Middle Ages"⁶⁸.

As is well known, many lines of crafting developed. As well as the impact of other cultural achievements on this land, as well as the success achieved here. "Even the mid-sized carpets are worthy of note. These trappings are typical for the Karshi valley, but we do not experience such an octopus"⁶⁹.

In the first millennium BC, when considering the Southern Sogd agriculture without doubt, it is important to note that the fields of animal husbandry and animal husbandry are widely used in the fields of supply of nutritional products and raw materials. In Kashkadarya region, farming was done in obvious and phlegmuous ways. "Here, wheat, rice, barley, cotton, as well as garden and melons are grown from known crops"⁷⁰. Dairy products, especially melons and early-grown fruits, are grown in the provinces of Central Asia. The fruits are sent to the country as well as dried.

Indeed, the fact that farming and livestock breeding are the mainstay of the people here is that "the sun, the earth, the water, the god of cultivation (the gods Mitra and Anahita) are in the Kashkadarya Valley"⁷¹.

In the first centuries, livestock breeding was primarily used to breed livestock breeding tribes who lived in the valleys, steppes, and slopes. This group of people can also be found in various types of products that reflect their religious beliefs, such as melodies, sheeps, horses and camels. "They were bottles intended for storage of crockery firearms ... This was the sign of the waxes that were made in the shape of a very schematic-shaped animal"⁷². Images of animals made on this kind of flammable items may indicate that the population has been formed from this animal, or has an affiliation with that animal.

⁶⁶Кадимги Кеш - Шахрисабз тарихидан лавхалар -Т., 1998, 28 б.

⁶⁷ Кадимги Кеш - Шахрисабз тарихидан лавхалар -Т., 1998, 35 б.

⁶⁸ Исомиддинов М.Х., Хасанов М.Х. История древнего и средневекового керамического производства Нахшаба. -Т., 2000, стр. 186

⁶⁹ Исомиддинов М.Х. Саполга битилган тарих. -Т., 1993, стр. 37.

⁷⁰ Кадимги Кеш - Шахрисабз тарихидан лавхалар -Т., 1998, 37 б.

⁷¹ Кадимги Кеш - Шахрисабз тарихидан лавхалар -Т., 1998, 27-б.

⁷² Исомиддинов М.Х. Саполга битилган тарих. -Т., 1993, стр. 35.

Thus, in the first centuries, the feudal system of southern Sogd began to precipitate. New layers of the population are formed and the economy begins to develop on the basis of the social order. Due to the fact that the proportion of workers in the dormitory among the population, and between urban and rural areas is growing, the process of the specialized field development is developing.

RAW MATERIAL SOURCES IN BLACKSMITH

The ironwork is one of the most widely used crafts in the territory of Uzbekistan. This is proved by the findings of the neighbourhood of the blacksmiths from the ruins of the great city such as Afrosiyab and Erkurgan. Although the information provided by different tourists and historians information has been preserved in terms of high quality of iron made products, there is no information of where this source of raw materials is. South-Sogd cities were also important in ancient times as a craft, trade and cultural center.

A great Hungarian tourist Armin Vamberi, who traveled to Central Asia in 1863, describes the craftsmanship of Karshi: "Karshi's industry is famous for its knife production, and it can be seen that it is highly developed. Various types of knives are distributed throughout Central Asia, and they are exported to Iran, Arabia and Turkey where they are sold at four times higher"⁷³.

A two-column monograph was published on Panjikent's metallurgical magazine⁷⁴. In these monographs all iron tools and weapons from iron making shops, markets, farms to everyday life, from armor of ordinary arrowheads to swords, daggers and split ends are presented in these monographs.

The products manufactured by the silversmith's workshops are perfectly classified and published. However, the question of which resources and what deposits are the products for these prepared equipment are still open.

Nevertheless, there are some assumptions that iron workshops in the Central Asian region may have been brought mainly from the mountains around Tashkent or from the mountains north of the Fergana Valley. According to Y.B. Buryakov, in the IX-X centuries "untreated metal" and "crème" came to Choch-Iloq and reproduced in this region⁷⁵. But from his point of view, it is impossible to know from what territory the "uncleaned metal" or "crèche" came from to Chach-Illug. The largest economic center in the Tashkent suburbs, a large amount of ferrous raw materials came to Kanka⁷⁶.

⁷³ А. Вамбери. Путешествие по Средней Азии, М.: Восточная литература, стр. 106.

⁷⁴ Распопова В.И. Металлические изделия раннесредневекового Согда. Л.: 1980, стр. 51-54

⁷⁵ Буряков Ю.Ф. Генезис и этапы развития городской культуры Ташкентского оазиса. Ташкент.: 1982, стр. 156.

⁷⁶ Богомолов Г.И., Гендельман П.И. Металлические изделия с городища Канка. ИМКУ-24, Ташкент.: Фан, 1990, стр. 93-106. Богомолов Г.И., Гендельман П.И. Бытовые металлические предметы с городища Канка. ИМКУ-25, Ташкент.: Фан, 1991, стр. 137-149.

In our opinion, iron mines in the northern part of the Fergana Valley provide semi-raw materials not only in Aksyk, but also in many metallurgical centers in Central Asia. Nakhshab was also provided from Fergana valley, tools in various workshops, a variety of agricultural equipment and military equipment must be.

At the same time, according to V.V. Bartold Istahriy, there are also iron ores in the territory of Ustrushana, but it is not confirmed archaeologically.

The largest cities of Central Asia are provided soft, fragile pieces of iron. Such iron ore raw materials are made of iron products (crête), which are melted in iron ore deposits near the iron ore deposits and can be processed by ironmongers.

A number of iron ore complexes have been discovered in the Oksu River basin near Kesh. Length of five workshops in Shirtog' is from 33 to 125 m wide and 1-5 m wide and almost 300 m in diameter from west to east.

In the upper reaches of the Tanhozdarya basin and the Kizil-Darya river, there are many melted iron alloys. Chit and Talli villages have 14 melted iron alloys in the area of 16 km² per 1 m and more.

In the X-XII centuries it was gradually used in Bukhara from Nurota to the roads of Shosh and Utror⁷⁷. In the thirteenth century the importance of the northern branch of the Great Silk Road has significantly increased. The sources of this period are also mentioned in the downstream Syrdarya river Yangikent, which was brought to Nurata through Zarnuq and called the "Han Road"⁷⁸.

On the other hand, the northern "Iron Gate" of Sogd, which is on the trade route, was of great economic importance due to its military-strategic location.

According to geological and archaeological findings, in the Nurata Mountains, precious metals - gold, silver, as well as mercury, copper, iron, lead, tin and various stones - talc, turquoise and mineral dyes were extracted from ancient times⁷⁹. It can be because of the iron gutter, which passes through the Nurata Mountains and is called the "Iron Gate" of an important strategic point on the way to the Syrdarya river, which is also suitable for defense. In the north of the Nurata Mountains, there is a village called Temirkhovuq, (it is still the oldest iron gateway).

According to geological data, in southern Uzbekistan there are various geochemical content mines. there are iron, polymetals, complex raw materials, copper and tin mines.

In 1990, the South Xisor archeology division carried out a number of search-and-search activities in the northern Bactria to investigate ancient mining and metallurgical works. It has identified three major raw materials in the area - Tillakon (near Zakkon), Chuyankon and Yangikon. The raw material is located at an altitude of 2100-2500 meters above sea level. It is located in the north-east of Kampirtepa, 8-10 km from the nearest settlement⁸⁰.

⁷⁷ Пругер Е. Горный промысел южного Согда-Кеша. Ташкент-1986, стр. 57.

⁷⁸ Сагдуллаев А., Мавлонов У., Махкамova Д. Ўрта Осиёда ўрта асрлар савдо-сотиқ тизими. «Akademiya» Тошкент – 2012, стр. 60.

⁷⁹ Пругер Е.Б., Дресвянская Г.Я. Средневековый горный промысел Нуратау // История и археология Средней Азии. Ашхабад, 1978, стр. 213-214.

⁸⁰ Рузанов В.Д., Буяков Ю.Ф. Древние рудники и памятники металлургии в горах Кугитангтау. ИМКУ, ВЫПУСК 28, Издательство «Сугдиён», Самарканд – 1997, стр. 175.

Prof. I. Kastane notes that the state of the Iloq is primarily a state of metallurgy and metal extraction⁸¹.

It is the richest deposits of Iloq, Sheldghi and Labon deposits. Among them, excavations are made of copper, copper sprouts, iron, mercury, tin, gold, honey, and other cultures, which are the most well-known in the area of igneous deposits⁸².

Istahriy writes that there are turquoise, iron, gold, silver, copper in Shosh and Ilak. Sources indicate that these fields were owned by the rulers and were managed by special officers⁸³.

The formation of the city culture at the end of the Hagia culture, in the beginning of the IV century BC, laid the foundation for further development of craftsmanship. As a result, the cities developed as craftsmanship and trade-economic center. Finding and studying copper, bronze, and iron items from the antique era cultural layers of cities is proof of our idea. It is well known that during this period, a number of copper and iron ore mines in the mountains of Chatkal-Kurama were owned. They consisted of iron ore in Qaramozor, Kendirsoy, Sogovuz, and Karakiyan, and iron and copper ore in Kirkryli⁸⁴.

Iron Shaugazsoy, Babuchbau and Kattasai and in the streams of Qorakiyasoy, Dreshsoy, Adrasman, Damibulak, Maydontol, Jeltiles, Jusali, Qizilungur, Takeli and others were discovered. In addition, a small amount of amnesite was discovered in the Akhangaran River highway, with a total area of 325,000 m³ or 11.4% in the turquoise excavation area. Some rock types have been used as labor tools since ancient times⁸⁵.

Thus, in the first and advanced medieval era, there were many mines of iron ore in our country, which were important strategic points. No matter how many iron ore mining was extracted from mines, they all worked for the development of craftsmanship at that times. The role of iron ore in the military and economic spheres was extremely high. We can see that iron craftsmanship in the historic provinces has its own raw material resources. At the same time, the importance of iron ore mines in the Fergana Valley is determined by their high quality. This has created enormous opportunities for the development of producing products in many Central Asian cities. And the fact that iron ore has been exported to foreign countries that's why the demand for such raw materials have increased.

In the XI – XII centuries the cities expanded and the population increased. Cities such as Samarkand, Bukhara, Nasaf, Tashkent, Ahsikat become the centers of development of a wide range of products for the domestic and foreign markets as

⁸¹ Массон М.Е.К истории горного дела на территории Узбекистана. Ташкент, 1953, стр. 71.

⁸² Бурыков Ю.Ф. Генезис и этапы развития городской культуры Ташкентского оазиса. Ташкент.: 1982, стр. 17.

⁸³ Бурыков Ю.Ф. Генезис и этапы развития городской культуры Ташкентского оазиса. Ташкент.: 1982, стр. 24.

⁸⁴ Бурыков Ю.Ф. Генезис и этапы развития городской культуры Ташкентского оазиса. Ташкент.: 1982, стр. 115.

⁸⁵ Иванов П.П. К истории и развития горного промыслов Средней Азии. Краткий исторический очерк. Л.-1932, стр. 48-49.

well as highly developed markets and commodities. In and out of the city, shopping malk, inn on the caravan route, craftsmen neighbourhoods are built. Making ceramics, bottles, making iron and textile industries were developed in cities.

The development of crafts in Movarounnahr has a great impact on the development of the Great Silk Road. Extraction and import of various products will lead to the increase of crafts and their sectors.

Medieval urban and rural trade centers are located on the caravan routes.

There are several trade routes across Movarounnahr. They connect China, Oltoy, Eastern Europe, India, Iran and Afghanistan to Bukhara, Samarkand, Tashkent and the Fergana oasis. There are also other local roads. In the developed Middle Ages, along with the traditions of ancient and early medieval times, the spread of glazed ceramics was one of the features of this period. In ceramic pottery in XI-XII centuries, which is rich in various patterns distinguished by its diversity and high elegance. Yellow, light blue, green, red, brown, and black-and-white ornated in silk ceramic vessek are beautified. Ceramic bottles contain various herbaceous and floral, epigraphic, zoomorphic patterns.

The epic scripture on ceramic reflects various words, stories, proverb and wishes.

It is possible to see that the first medieval art of painting began to recover from the X century. In the XI-XII centuries they develop at the level of art.

While the images on ceramics are widespread in all parts of Movarounnahr, each of them can be seen by the experience, vision, and imagination of artists. In Movarounnahr in the X-XII centuries, floriculture was one of the 33 most important urban craftsmen⁸⁶.

Making bottle was one of the main craftsmenships in the middle ages. In the XI-XII centuries glass products are widely used in all spheres of their everyday life. They were divided to types:

1. haberdashery dishes 2. pharmacy dishes 3. Kitchen dishes 4. Dishes for parties 5. Sanitary and hygiene dishes 6. window glass.

Various decoration were used in glass making as well as in pottery. They contain geometric shapes, floral and leafy patterns.

The ironsmith were considered to be strategically important in the XI-XII centuries. This handicraft is also divided into several sectors. Production of military weapons has been of great importance for the state. It should be emphasized that this is the main customer. In the central cities of Movarounnahr, in particular Samarkand, Bukhara, Tashkent, Karshi and others, there were some mines of ironmangers.

⁸⁶ Аминджанова М.Т. О некоторых стеклянных сосудах Мавераннахра. ИМКУ, вып.2, Ташкент, 1961, стр. 100.

At the same time the importance of raw material resources for the development of the industry in cities is also present in the mountains regions of Central Asia (Fergana, Zarafshon, Nurota, Xisor and other mountains).

The great Hungarian tourist Armin Vamberi, who traveled to central Asia in 1863, describes the craftsmanship of Karshi. "Karshi's industry is famous for its knife production and can be seen in neighbourhood Xisor as well. Various varieties of knives are distributed throughout central Asia and they are exported to Iran, Arabia and Turkey where they are sold at three to four times"⁸⁷.

Thus, with the formation of the centralized states, cities are raising. This, in turn, leads to the development of craftsmanship and trade. The presense of raw materials and availability of sufficient market conditions were also important factors.

TRADE WAYS

In the eastern part of Kashkadarya, whose urban centers Kesh-Shakhrisabz, the development of an urbanized culture also begins with the early Iron Age - VIII-VII centuries BC. From this oases of sedentary culture are formed, the first city, the foundations of statehood are laid⁸⁸.

The first settlements appear in the VIII-VII centuries BC on Shurabsai, where The fortified castle of Sangirtepe and the city now known as the Uzundir settlement, represented by researchers as the first capital ancient Nautaki. It was a large city such as the early Afrasiyab with a powerful fortress wall and aristocratic center - the acropolis described historians of the era of Alexander the Great. Soon the city moves to bank of the river. Aksu in the center of modern Kitab. Here grows a large Ancient and early medieval Kesh, who at one time was even considered the capital of Sogd. He is repeatedly mentioned in the period of struggle against the Arabs As an area of numerous Arab campaigns, and as one of the largest foci of years of struggle with the conquerors and anti-Arab liberation movements. Stubborn resistance and perennial wars led the city and the region to decline. His return begins in the era Samanids, but urban life is gradually moving to a new place, where a new capital is being formed, which at Temur received its modern the name Shakhrisabz⁸⁹. He was rich good lands and a healthy climate. Central and Western Sogd were connected with Neseft and

⁸⁷ Вамбери А. Путешествие по Средней Азии, М.: Восточная литература, стр. 106.

⁸⁸ Исамиддинов М.Х., Рахманов Ш.А. Предварительное исследование цитадели городища Калаи Захоки Марон // Творческое наследие народов Средней Азии в памятниках искусства, архитектуры и археологии (Тезисы докладов). Ташкент, 1985 Isamaddinov, Rakhmanov, 1985.

⁸⁹ Шахрисабз шахрининг жахон тарихида тутган урни. Халқаро илмий конференция маърузалари тезислари – Тошкент, 2002, стр. 5-6.

Kesh with ancient antiquity, as described by the objects of material culture, architecture and coins. The most complete descriptions of the trade routes linking these areas belong to the medieval era in the writings of Eastern historians and geographers IX-XII centuries.

From Bukhara the main route of the caravan route was along the Great Bukhara road. The duration of the trip was 4-5 days. Of them, the way from Bukhara to Tavavis caravans overcame in one day. Then to Miankala is also one day's journey. From him to Maymurg was a large day transition. And after that caravans entered the borders of Neseф⁹⁰. Hence the way went into Chaganian and Balkh. From Samarkand to Neseф and Kesh in the medieval ages two main ways.

The first way, long but calm, led from Samarkand to the southwest through Jumu, then along the green foothills to the low, easy the Jamsky pass to the Karshi steppe. This way merged with the international highway Bukhara - Balkh and through fixed points of stops, landmarks which served as wells Iskander, Charkazy, Uzunkuduk, mentioned in the written sources of the town of Chandarak and further past the green of the gardens led to Naxshab - Neseф.

From Neseф, the caravans went to the east to the second capital of the Kesh region. According to one data, the path took two days, Istakhri also reports that from Kesh in Neseф - 3 days journey⁹¹. The path led along the lowered left coast of Kashkadarya, covered with gardens and arable land with large settlements and cities, the ruins of which are known today under the names of fortifications Kamaitepa, Altintepa, Kishmishtepa⁹². Probably not by accident, geographer of the late X century. Ibn Haukal reports that near Neseф there are many villages, and two of them - with the cathedral mosques⁹³. One of the segments of this path allowed to turn east along Kesh, not reaching Neseф.

The second route from Samarkand to South Sughd was shorter. is he connected it with Kesh through the Zarafshan mountains, but it did not function stationary, since it was necessary to overcome a more complex mountain pass (near the modern Takhtakarach pass). This way passed in for 2 days, and the route, judging by the distance was pretty intense. The intermediate point was called Dirdzdeh, "the village in gorge" or "darzgokh"- "border", "gorge". Ibn Rusta mentions Dirdzdeh among the points to which from Samarkand 1 day of the journey and to Kesh 1 day of the journey⁹⁴. V.V. Barthold and M.E. Masson place the item to the south of the pass in

⁹⁰ Наршахи Мухаммад. История Бухары//Пер. с перс. Н. Лыкошин. Под. Ред. В.В. Бартольда. Ташкент, 1897, 337.

⁹¹ **Истахри**. Китоб масалик ал мамалик // BGA. II. 1927, стр. 337.

⁹² **Лунина С.Б.** Города Южного Согда в VIII-XII вв. – Ташкент, 1984, стр. 27-28.

⁹³ **Бетгер Е.К.** Извлечения из книги «Пути и страны» Абу-л-Касыма ибн Хаукаля // Труды САГУ. Археология Средней Азии. Ташкент, 1957, стр. 20.

⁹⁴ Ибн Русте. Сведения о странах, 1879, стр. 742.

the Oyanalitepe area, 6 km from Kitab. Considered this issue in the last decade Sh.S. Kamaliddinov notes that by the time he was found, the caravanserai to the north pass, but connects it with a discount erected in the middle of the 10th century. Sheikh al-Jahzoni al-Samarkandi, and the village of Dirzdah also considers it possible to the south of the Takhtakarach pass within the Kashkadarya area, about 12 km north of Kesh-Kitab in the area of Kainar⁹⁵.

However, all these localizations, in our opinion, do not meet the real picture of the path. The Samarkand-Kesh route was 8 farsakhs, and Dirzdeh Located somewhere in the middle of this route, because defended in one day from Samarkand. Kainar is located in 1.5 farsakh from Kesh - Kitab, and Oyanalitepe - in 1 farce from Kitab. It's hard to imagine a caravan could pass from Samarkand more than 7 farsakhs, overcoming the mountain ascent and pass to stop then in 1-1,5 farsakh from Kesh. Search Dirzdeh was conducted by archaeologists several times, however, on the route Takhtakarach pass he was not found.

In the early 80's. local lore attention to the name of one of the mountain channels, the sources of which lay near the pass, somewhat away from the modern highway - "Yul Soy!" - "Sai ways" A survey of it showed that in 6-7 km to the north of the pass (ie in one farce from him towards Samarkand) on the hills of the left bank of Yulsaya (some fragments are on his right bank) have been preserved the remains of a large structure and individual local residential buildings.

Excavations conducted by the museum of local lore Samarkand region in the 80's. The remains of the destroyed caravan-shed are revealed in ruins which revealed several stages of history, and on the nearest hills - traces of local residential buildings. In the early materials, almost devoid of architectural remains (except for individual bricks, late walls) found fragments of ceramic dishes of antique and early medieval forms, three copper coins with a square hole, owned by the emission of the ruler of Sogd - Urk Vartramuk.

Clearer early walls belong to the pore of the Samanids and the Karakhanids. They are represented by fundamental walls and burnt-out skeleton partitions of a monumental building, a courtyard with a special a platform for unloading goods and resting pack animals. Complex repeatedly rebuilt. But at all stages he kept rooms for merchants and auxiliary personnel accompanying the caravan. Besides, Special workshops of artisans are opened: a repairman packs - saddlers with large needles and stone sharpeners for sharpening needles, anvil of a blacksmith, horseshoes of different sizes, nails, metal strips, necessary for forging and horses and donkeys.

⁹⁵ Камалиддинов Ш.С. Историческая география Южного Согда и Тохаристана по арабоязычным источникам. IX-нач. XIII вв. – Ташкент, 1996, стр. 40-41.

Coins are also found here. In addition to the coin pre-Arab time, Samanid fels and dirhams, many coins of the Karakhanid era XI-XII centuries. In the upper layers of even more coins - Temurid and Uzbek khanates⁹⁶.

Before us is an obvious caravan-shed, which served as a stopping place and recreation of trade caravans, was both a place of rest and a point of preparation travelers to the ascent to the highest part of the pass, approximately in one farsakh and simultaneously performing certain security and defensive functions.

From Samarkand, he defended about 5 farsakhs, and then to Kesh there were about 4 farsakhs (with ascent to the top of the pass). Materials show that it functioned from pre-Arab times and could not be a rebate, erected only in the tenth century. At the same time, it is possible that the item could suffer during the period of the struggle against Arabs in the VIII century and undergo a major reconstruction represented by contemporaries as building a new discount. At the same time, not only caravan-shed, but also residential buildings of local residents serving caravans (and engaged in independent farming - livestock, hunting). So, together with the discount, the village could stand. We believe that this is the only item worthy of localization Dirzgeha - caravan – shed and fortresses on the border of the Samarkand and Kesh possessions. Overcoming rise and pass, caravans long descended, along wide "serpentine" in valley Kashkadarya and, finally, reached Kesh.

CITY PLANNING CULTURE IN KESH-SHAXRISABZ TERRITORY.

In 1925 year, Orientalist V.V.Bartold, archeologist- orientalist V.L. Vyatkin, historian-art critic B.N. Denike, German art critic E. Kon-Viner visited in Shakhrisabz. In 1926 year A.Y. Yakubovsky was on a scientific trip and the scientist first studied his historical topography⁹⁷.

In 1927, historical and architectural monuments of Shahrisabz were studied by architect by B.N. Zasiipkin⁹⁸. In the 1930s, the monuments of Shakhrisabz were explored by Ya.E. Fulomov, T. M. Mirgiyazov, S.K.Kabanovs. In 1940, architects V.L. Voronina and G.N. Gachanovs were involved in studying and planing the settlements and mosques of the XIX century population in the city.

In 1942 M.E. Masson and F.A. Pugachenkov's studies in Shahrisabz have led to a truly scientific study of the history of the city⁹⁹. M.E. Masson and E.A. Pugacheshsovas compare the historical topography of the city with the data of the

⁹⁶ **Бурыков Ю.Ф., Давидян Ю.С.** Караван-сарай на торговом пути из Самарканда в Кеш // Шахрисабз шахрининг жахон тарихида тутган урни. Халқаро илмий конференция маърузалари тезислари. Тошкент, 2002, стр. 104-107.

⁹⁷ Якубовский А.Ю. 1940, стр. 16-19

⁹⁸ Засипкин, 1928, стр. 52-67

⁹⁹ **Массон М.К., Пугаченкова Г.А.** Шахрисябз при Тимуре и Улутбеке // Труды Среднеазиатского Государственного университета. Вып XXXL Археология Средней Азии Ташкент, 1953.

written sources of medieval ages, and wrote in written sources that the city of Cesh was located at the present-day Kalandartepa in the City of Kitob. Archaeological excavations in recent years have served to confirm these scientific points¹⁰⁰.

In connection with the 660th anniversary of Amir Temur in 1996, employees of the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan carried out archaeological excavations at the central square of Shahrisabz¹⁰¹. The area of the excavation area is 40x20 m. The basement foundations were found in the area of the excavation area with different sizes. It provides information on the general location of these foundations that there was a street. Its length is more than 30 meters. There are ruins of houses around it.

On the south of the exposed architectural remains 2 m deep from the ground were found ancient canal to the west and to the north-west of the ancient archaic remains. The width of the stronghold is more than 10 m and its width is 55 cm. The two side walls of the canal were arranged in the size of 39.5-31x20-17x7-4 cm, 21-23x21-23x4 cm. The fragments of ceramic pottery have been found in canal and it was found in the XIII century and it was used to provide city with water during the Chigatay and Timurids era.

As well as the direction of the canal coincides with the direction of Huja Murodbakhsh canal, which crosses Kesh and Shakhrisabz in later centuries¹⁰². 1). This convenience also shows that the XIII century archeological excavations have been erected, as well as the subsequent excavations of Huja Murodbakhsh. In 2006, archaeological excavations were resumed in the region and large archaeological excavations were carried out on an area of about 50 m from the preserved part of the Aksaroy.

In the 2006 excavations, 200-250 m north of the excavation site in 1996, exactly the same cultural layer of the time was found to have a large populace that occupied a vast area during the time of the Qoraxans.

There is a complex of archaeological monuments named Podayotoktepa, Uzunkir and Sangirtepa in the Shurobsoy, which comes from the Zarafshan mountain, in the west of the present Kitob city. Archeological excavations have been carried out for almost thirty years in these monuments¹⁰³. As a result of many years of

¹⁰⁰ *Массон М.К., Пугаченкова Г.А.* Шахрисабз при Тимуре и Улугбеке // Труды Среднеазиатского Государственного университета. Вып XXXL Археология Средней Азии Ташкент, 1953, стр. 17-85

¹⁰¹ *Раимкулов А.А., Сулейманов Р.Х. и др.* Отчет Шахрисабзского отряда о работах по археологическому надзору на комплексах Ак-Сарай и Дор ус-Сиадат // Архив Института археологии АН РУз, 1996.

¹⁰² *Массон М.К., Пугаченкова Г.А.* Шахрисабз при Тимуре и Улугбеке // Труды Среднеазиатского Государственного университета. Вып XXXL Археология Средней Азии Ташкент, 1953, стр. 33.

¹⁰³ *Лушпенко О.Н.* Изучение поселений раннежелезного века в Шуробсайском оазисе. История и культура южных районов Средней Азии в древности и средневековье // Сб. науч. трудов ТашГУ. Ташкент, 1988, стр. 22-30., *Лушпенко О.Н.* К истории изучения поселений раннежелезного века долины Кашкаарьи // Древняя и средневековая археология юга Средней Азии (К проблеме истории культуры). Ташкент, 1990, стр. 24-29., *Лушпенко О.Н.* Культура раннежелезного века Южного Согда

archaeological studies, it was discovered that the ancient city of Shurobsay was the ruins of the ancient city formed in the VIII-VII centuries and the history of the ancient city of Kesh started from that area.

In the III-II centuries, the city collapsed and it is surrounded by the Kalandartepa monument in the present-day Kitob city. In Kalandartepa, the ancient towns of ancient times were found. Kesh valley is main center of upper part of Kashkadarya and it is operated in IX-X centuries. Some scholars say that the town of Shahrisabz - Kesh was used since the XI-XII centuries, while other scholars suggest that the city emerged in the XIV century.

Arabian traveler Ibn Kaval, who visited Kesh in the X century, described that city consists "Kesh", "Kuxandiz", "Xisna" and "Rabod". Besides, another city "Madina" which is joined to Rabod. The inner city has been ruined together with Kuxandiz. The population lives in a out of city. Dar al-Imara, the government house, is located outside the city, Rabod is located at the place called Al-Musalla, and mosque is in ruined city, and the markets are in Rabod. All the town's facilities are made of clay and wood. In the walls of the inner city, there are four gates that called as following: "Bab al-Xadid" - Iron Gate, "Bab Ubaydullox" - Ubaydullox Gate, "Bab Al-Kaesarin" - The Gate of Tazalov, "Bab al Madina ad Dohila" - The Gate of the Inner City. Two gates on the outer city walls, the "Bab al Madina ad Dohila", the gate of the inner city and the "Bab Barknon", the Barknon Gate. Barknon is the name of valley which is near Kesh.

There were two rivers near the city walls of Kesh. One of them, "Nahr al Kassarin", called the River Tozalovchilar, comes from the Siam Mountains and flows through the southern gate of Kesh. The second river is called "Nakhr Asrud" and it comes from the Kashkrud Rostoki. This river flows near the north gate of the city.

According to arabian traveler al-Muqaddasiy, the city consists of "Kuxandiz", "Madina", "inner Rabod" and joined outer Rabad. Kuxandiz was ruined and it was in inner city, also jame mosque was in inner city and it is one of the beautiful mosque after jome mosque of Samarkand in Sogd¹⁰⁴.

Introducing the middle ages' tourists to the topography of Shakhrisabz and Kitob Cities, we can conclude that these definitions fully comply with the current geographical location of Kitob city. "Nahr al Kassarin" is a river called the "River Tozalovchilar", which is the current Oksu River, near the southern gate of the city, the second river "Nahr Asrud", and Kashkadarya river flows near the northern gate of the city.

One of the major problems in archeology and history sciences today is that in which year Kesh transferred to area of present Shakhrisabz. Therefore, all the scholars who deal with the history of the city have expressed their serious attitude towards this issue and expressed their views. According to M.E. Masson and G. A. Pugachenkova,

(По материалам памятников Китаба-Яккабага) //Дисс... канд ист. наук. Ташкент, 1997, стр. 155

¹⁰⁴ **Камалиддинов Ш.С.** Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 18.

village that in place of Shakhrisabz was here in the XIII century¹⁰⁵. According to another scientist, Shakhrisabz's defense walls were built by Amir Temur¹⁰⁶. According to Xofiz Obrun's information, when Amir Temur began to build a wall, there were still some old walls of defense¹⁰⁷. According to M.E. Masson and G. A. Pugachenkovas that they suggested that the construction of city walls was carried out on the order of Amir Temur in 1378/79 years¹⁰⁸. This idea is supported by a group of other archaeological experts¹⁰⁹. Sh.S. Kamoliddinov believes that the walls of the city can be built in the XI-XII centuries during the Qoraxans. One of the gates of Kesh (Kitob) is called Bob Barknon, which is located in the south-western part of the city and there was trade way to Nasaf and Termez. Barknon was located near the city on this route. The name of the city gate is named with name of the village (it is enough to recall that the Gubdin Gate in Nasaf was named with name of Gubdin's village) indicates that this village was very large. According to Sh.S. Kamoliddinov, Barknon was a large village in place of present Shakhrisabz, which was called a "leader city" of the Kesh (Kitob) and later, Kesh of Shakhrisabz was developed on the basis of this village¹¹⁰. Located on the big trade road, this village gradually became the center of large trade and craftsmanship, and mosque was built in the XI-XII centuries in the place of this village. Ruins of building were found under the foundations of the current Kuk Gumbaz mosque¹¹¹.

Kesh-Shakhrisabz is also a large city, and here was also built a mosque. M.E. Masson and G. A. Pugachenkovs believe that the mosque of Kesh-Shakhrisabz was found in the XIX century, about half a kilometer north of the Kitob Gate (near Ak-saray), around Balandtepa. In the 1980's in Balandtepa found the remains of the Zardushtiy temple, but there is not middle ages layer¹¹².

In the XI-XII centuries during the collapse of the ancient Kesh in the place of Kitob, at the present time in Shakhrisabz, since the time of the Somoniys (IX-X centuries), and the Qorahans (XI-XII centuries), the large Barnon village began to develop rapidly, surrounded by fortified defensive walls comes to Xarezmschaks era,

¹⁰⁵ *Массон М.К., Пугаченкова Г.А.* Шахриябз при Тимуре и Улугбеке // Труды Среднеазиатского Государственного университета. Вып XXXL Археология Средней Азии Ташкент, 1953, стр. 21

¹⁰⁶ *Смирнова О.М.* К хронологии сред неазиатских династов VH-VIII вв. // Страны и народы Востока Вып 2. М., 1961, стр. 47

¹⁰⁷ *Бартольд В.В.* Хафиз-и-Абру и его сочинения // Соч. Т.8. М., 1973, стр. 21

¹⁰⁸ *Массон М.К., Пугаченкова Г.А.* Шахриябз при Тимуре и Улугбеке // Труды Среднеазиатского Государственного университета. Вып XTJXL Археология Средней Азии Ташкент, 1953, стр. 30-32

¹⁰⁹ Дресвянская Г.Л., Лунина С.Б., Султанов Х.С., Усманова З.И. Шахриябз. Ч. I, П. Ташкент, 1993, стр. 26-27

¹¹⁰ *Камалиддинов Ш.С.* Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв. Ташкент, 1996, стр. 12-23

¹¹¹ *Усманова З.И., Сагдуллаев А.С.* К изучению памятников Яккабагского района // Сб. науч. трудов ТашГУ. №582. Ташкент, 1981, стр. 3-13

¹¹² *Усманова З.И.* Археологическое изучение Шахриябза // Средневековая городская культура Казахстана и Средней Азии. (Материалы Всесоюзного совещания 13-15 мая 1981 г.). Алма-Ата, 1983.

during which the mosque was built in the area where Ko'k dome had been built, and now it has a central city center. During the reign of the Mongols, the ruins of the city began to collapse, and the city walls that Xofiz Abru said were completely restored in the time of Amir Temur¹¹³.

SHAKHRISABZ IN THE ERA OF AMIR TEMUR

Amir Temur's childhood begun in Shakhrisabz. The city is located in the mountainous region, and its geographical location is beautifully landscaped for the rural population¹¹⁴. There are many beautiful gardens around it. There are many inn on the caravan route and trade outlets around the city and its surroundings, since there is a branch of the Great Silk Road. In general, Amir Temur renovates Shakhrisabz Infrastructure and makes it a beautiful. Near grave of Shams-ad-Din pottery, he put his father and his cousins and built wonderful mausoleums and mosques. The construction of the Oqsaroy, which is famous all over the world, will enhance the status of Shakhrisabz. Klavixu writes that Oqsaroy is one of the greatest building among Temur's buildings, it had been built over twenty years. According to the Spanish ambassador, inner yard of the building was about 300 steps (about 215 m)¹¹⁵. It only indicates that this is a great building of that time. The entrance to the palace was significantly higher than the mosque in Samarkand. In the courtyard there is the large main building. It has a great decorative gate. At the top of the door, pictures of lion and sun were painted on the upper part of the building and it looks special. Inside the building, the special place is the luxury reception of king. In the second floor, mainly Temur and his family also his close people sleep there. The Klavixu writes that these rooms are decorated with such a high style that it is very difficult to describe it¹¹⁶. There are also several pavilions and pools in the palace complex. And around them, there are many gardens with different fruit and Temur has been interviewed, relaxed, and enjoyed with close his friends and guests from far-flung countries. Archaeological studies in recent years have not only confirmed the information provided in written sources, but also enriched them in some way. As well as, some parts of pool in the Yard of castle were opened. The outer part of the pool and its inside are very sculptured with colorful mosaics. Although these mosaics have long been in the water for more than 500 years, they have preserved their color and

¹¹³ Раимкулов А.А., Сиддикова Г.Х. О формировании городской культуры на территории Кеша-Шахрисабза. Археология Узбекистан, №1[2], Самарканд, 2011, стр. 99-107.

¹¹⁴ Рюи Гонзалес де Клавихо. Дневник путешествия ко двору Темура в Самарканд, 1403-1406 гг. Ташкент, 1990, стр. 102.

¹¹⁵ Рюи Гонзалес де Клавихо. Дневник путешествия ко двору Темура в Самарканд, 1403-1406 гг. Ташкент, 1990, стр. 103.

¹¹⁶ Рюи Гонзалес де Клавихо. Дневник путешествия ко двору Темура в Самарканд, 1403-1406 гг. Ташкент, 1990, стр.103.

quality as before. We see that underground communications with water have been carried out on a high level of engineering experience, that is, an underground water system, which removes spare water outside the palace¹¹⁷.

ARCHITECTURAL MONUMENTS IN SHAKHRISABZ'S HISTORIC CENTER

Abdushukur Ogalik. Abdushukur Ogalik Mosque was built in the 15th century. Masjid was built by the entrepreneur Abdushukur, who lives in Shakhrisabz, and it is also called the Abdishukur Ogalik mosque. The mosque was built as building and surrounded with a large dome and decorated column. There are many cages in the south and north. At present, the cages on the north are well preserved. The mosque is made of baked brick, with a total height of 12.7 m. The upper part of the mosque was built in a dome.

The mosque's architectural building was completely renovated and studied in 1949-1954, and its scientific studying suggest that the mosque was built on an ancient building, and several mosquito blocks of mosques were discovered in archaeological excavations, and the mosaic curbs fitted into the Ak-saray complex in the mayoral tomb. The mosque is being repaired and beautified around it. Mosque is a place that everyone pray there. The mosque is in the service of the people today.



18.Picture. Abdushukur Ogalik.

¹¹⁷ Анарбаев А.А., Караева З.А. Градостроительная культура в эпоху сахибкрана Амира Темура. Археология Узбекистан, №1[2], Самарканд, 2011, стр. 111-113.

Koba inn on the caravan route. It is located in the center of the Old Town, built in the late XV and beginning of the XVI century. Koba's inn on the caravan route was located near the old market, and served as a venue for caravans on the market. This inn on the caravan route hotel was also used for some time. After the independence of the Republic of Uzbekistan, the inn on the caravan route has been repaired and restored. The Koba inn on the caravan route was built in a form of large right angle with a great importance in the construction and there is a large yard in the middle. It could be called Koba because the building of Koba looks like square. The building is surrounded by domes in the upper part of one-storey buildings, with thick walls. The surface of the building has decorations but has not been preserved until now. There are 14 rooms in the Inn on the caravan route and now they have 30 rooms. In the XV-XVI centuries, it was close to the market, and guests rested in Inn on the caravan route. The entrance door is made of plane trees and nut trees, because these trees are solid and very timely. At the present time, Inn on the caravan route of Koba is transferred to the users of national cunning and national musical instruments.



19. Picture. Koba.

Malik Ashtar Mosque. Malik Ashtar Mosque is located in the city of Ipak Yuli and is located next to Kobe Inn on the caravan route. Malik Ashtar Mosque Located in the historic part of Shakhrisabz, the Malik Ashtar Mosque built in 1911 and it was a school madrassah until 1917. The local cemetery, located in the easternmost part of the mosque, has the body of a man named Malik Ashtar in the

cemetery, so the mosque can also be called Malik Ashtar. According to another source, Mukanah was leader in the war against to Arabs in the VII-VIII centuries. The same nickname of Mukanna was Malik Ashtar, meaning is that a man with one eye. This Malik Ashtar died in the war with the Arabs, and his body was put in the eastern part of Shakhrisabz. Perhaps this name of Malik Ashtar can be named with the name of mosque.

After 1917, a number of works were carried out at the mosque. The mosque is separated by a number of rooms and terraces. At present, in the mosque people pray five times and it is used as jamiy mosque.

After the independence of the Republic of Uzbekistan, the mosque was renovated and restored. The mosque is in the service of the people today.



20. Picture. Malik Ashtar Mosque.

Complex of Ak-saray. Ak-saray Complex was built by Amir Temur in 1380-1404. Ak-saray was one of the most prestigious palaces. The palace has been completed to build in 24 years. An indefinite building has two bases left out of the entrance at present. The entrance to the Ak-saray is the largest (peshtoq) in Central Asia, with a gap of 22.5 meters. The title of Ak-saray is not its color. Maybe because of it's beauty and it's laughter.

In the north-west of the city, there is a leaders place of residence, and Shakhrisabz crossed road from south to north is related to this place of residence. The palace was named Ak-saray. The building was completed when Amir Temur moved 4th time to Xorezm in the 1379 year. After the arrest of Urgench's center, Governor Abdurazzok Samarkandiy wrote that "Timur employed people who able to work and transfer them from Xorezm to Mavarunnakhr and placed them in Kesh". According to Sharofiddin Ali Yazdi, famous scholars, mullahs, intelligences of Kuran, and craftsmen from different professions. Among them, there were specialists and large number of workers built a new castle in Kesh with Temur's orders. There fore,

Abdurazzok Samarkandiy informed, "The Xorezmian builders built up a castle, and now it is called the Ak-saray".

Ak-saray Complex was built by Amir Temur in 1380. Ak-saray was one of the most prestigious palaces.

Total height is about 70 meters, now preserved part of the castle is 38 meters, two preserved enormous pillars of (peshtoq) in the entrance were decorated. The geometric and natural patterns have 7 different types here, called "xaft rang" among the locals.

The palace was began to build in 1380 and completed in 1404. According to archaeological scientists S.K. Kabanov and G. Pugachenko, in 1936, during excavations at the Ak-saray, surface was opene in the southern part of the east pillar. At present the entrance to the Ak-saray has two pillars and decorative poles in the courtyard. Historical information says that in 1707, under the (peshtoq) of the Ak-saray, Bukhara's khan Ubaydullohon was crowned, which also indicates that it was still an intact. In the 60's of the eighteenth century, Ak-saray had fallen into the grave of Shakhrisabz.

After the independence of the Republic of Uzbekistan, the complex was repaired and restored. In Uzbekistan, thanks to the Independence, the monument was erased from the buildings that were later erected, and the monument was restored and the monument was beautified. The title of Ak-saray is not its color. Maybe it is in its beauty and humility.



21. Picture. Complex of Ak-saray.

Complex of Dor ut-Siyadat. Hazrati Imam Jame Mosque was built by Muzaffar Khan of Bukhara in 1868 year. Mosque is one of the large Jame mosques in Shahrisabz. After the Republic of Uzbekistan gained its independence, major repairs, restoration work was done in the mosque. Amir Temur's underground tomb was built by Amir Temur in 1380. Amir Temur built an underground shelter for his father, teacher, son, and relatives after buried them he also built for himself. Jahongir Mausoleum was built by Amir Temur in 1380. Amir Temur built a magnificent mausoleum for the Prince who died early. construction of mausoleum continued for 24 years.

Largest complexes of mausoleum were built here in the XIV-XV centuries, one of them is the Dor us-siyadat complex. "Dor us-siyadat" means the meaning of "riches castle", where the rulers and their family members are buried. Sharafiddin Ali Yezdi wrote in his book "Zafarnoma" in 1394, Amir Temur commanded to build special building and "Little king Jahongir" and others "officials and pilgrims" were put their mausoleum in Shakhrisabz. The Dor us-siyadat complex is the largest palace, with a height of about 70 meters and a width of 50 meters. The entrance to the goddess (or to the palace) leads to the building where the underground shed, which is located in the middle that is for Temur. In the second half of the XVI century, the

ruins of the Dor us-siyadat complex, which was destroyed by one of the attackers Abdullaxan II, was the basis of the Jakhangir mausoleum.



22. Picture. Complex of Dor ut-Siyadat.

Jakhangir Mirzo is the elder son of Amir Temur, who was born in 1356 year and died in 1376 year at the age of 20. There are many sources of information about the death of his sources. In one of the sources, it is said that he died in battle and died of illness in one of the narrations: Two-boys of Temur Jahongir Mirzo and Umarshayz Mirzo grew together. One day, they saw Sokinabonu daughter of Huja Abdulla from Samarkand, and they loved her that's why two brothers fought because of her. Jahongir Mirzo painted his hand with blood and killed Sokinabonu. His father, Temur, was angry and imprisoned and put Jahongir in prison. By various means, Jahongir Mirza escaped from the prison and went to Balh, to his cousin Barokhon. Temur has strongly opposed the people of tax evidences and has freed a few people from the tax fraud. But Barokhon, on the contrary, increased the tax burden.

After knowing how Barokhon did that, Timur handled the golden silver jewelry of his wife. Berokhon, however, did not forget about his or her sister's richness. There was a fight between Temur and Baroqxon. Jahongir does not know when the Mirza was going to die if he went to Baroqxon and he killed him. Baroqxon was a jerk in a battle, Jahongir also participated in that battle, pointing to his braveness and courage, also he saved his uncle but he did not even think that his uncle was going to kill him. Jahongir's crackdown ends with a breakdown. Jahongir's body was brought to Shakhrisabz from Balh after the great mourning ceremony of the Temur palace. A few years later, in honor of the late prince, architects were able to "rest in" a magnificent building. At the time of the construction of Jakhongir Mausoleum, the original embankment and dome was covered with a glazed mucarnas ornament on the inside, the remains of which were still preserved. At the time, the tomb was famous for its four hinges. At present two of the three domes are preserved, and the dome of the inner ear is broken by the time. Under the canopy of the inner dome it is written: "Wisdom moves with noble intention, waiting for the good intentions". Thanks to the independence of Uzbekistan, huge repairs and restoration of the mausoleum took place.

Historians wrote that Amir Temur's second son who is governor of Fergana region, Umarshaykh died in 1394 at the age of 38 while occupation of the Hurmouuti castle in Kurdistan. About Amir Temur's book "Zafarnoma", date that "Sheikhzada Umarshaykh Osurd was well-educated and wise-minded. Amir Temur occupied in the persia region of the opponents in the region.

According to the Zafarnoma, the body of Umarshayk Mirza was first brought to the Kesh after his transfer to Sheroz. Emperor Amirzoda Pir Mohamed, the son of Umarshayz Mirza, brought his father's coffin to Sheroz with him and put it in the trunk, and after a long time he was brought to the Kesh and put into the new tomb that Amir Temur had set up.

It is mentioned in the "Boburnoma" that the grave of Amir Temur's children was placed in this mausoleum. Grave of Umarshayh is placed symmetrical in the south with a tomb of Jahongir length between them 21.5m. The grave is covered with a special small dome, the underground grave is not so deep, it is just 3 meters below the ground level. Grave is 4.5x4.5m like grave Jahongir Mirzo. Marble tomb stones are built on the internal structure of the stones and their usage is very similar to the tomb of Termezi.

Mironshox is the third son of Amir Temur, who was born in 1366. Mironshox was well educated and he was brave and very strict and these habits he got from his father. When Mironshox was appointed governor of Khurasan at the age of 14, he had great experience in this regard. Six years later, Temur appointed him an assistant of countries "from Rum to Hamadon, from Baghdad to Darband". Under his control, there were Armenia, Irok, Gurjiston, Azerbaijan, Kurdistan and Western Iran. Mironshox participated in several military wars with his father's command and demonstrated his leadership skills. According to Sharofiddin Ali Yazdi, Mironshox was 30 when he fell from the horse while hunting in the autumn of 1396, resulting in severe mental illness. Historical sources say contradictory information about the Mironshox, and ambassador of Spain kingdom Ryu Gonzales de Klavixo who visited

to Samarkand, Abdurazzok Samarkandiy, Mirhonid wrote that a lot of mischief and cruelty happened when Mironshox suffered. The historian biographer, Davlatshah Samarkandy, wrote that while the poet Kamal Khujandi lived in Tabriz in 1393 to 1403, Mironshox wrote a great deal of good things to him. However, because of the continuing protests in the countries where he was ruled by, Mironshox was brutally crushed by the disobedience of these protests. Therefore, in 1399 Amir Temur defeated Mironshah, and gave him the task of ruling over smaller nations. After Amir Temur died, In the spring of 1405 year Mironshox formed a coalition with Abu Bakr and started fighting for crowds. They did not have a chance to wear a crown, and their life ended in tragic tragedy.

In the spring of 1408, the Mironshah army defeated the united army of Kora Yusuf and Sultan Akhmad, who is relative of the Kora Kounli from Turkmens in southern Azerbaijan. During the war, Mironshox was among the armies, he was martyred, and he fought very brave and hard finally he fell off from his horse. The body-guard, who wounded the Mironshox, cut off his head in order to get elite clothes faster on his shoulder and took his armor and took Mironshox's head to Kora Yusuf. Body-guard did not know that he killed Mironshox, the third son of Amir Temur, who once ruled the Great Powers. According to sources, Kora Yusuf, who was seriously angry with body-guard and ordered to kill that body-guard. At the time of this incident, Mironshox was only 41 (1408) years old. Kora Yusuf regretted and sent her corpse to Samarkand. Archeologist V.A. Shishkin writes that Mironshoh's corpse was taken from Tabriz in a dervish named Shamsi Guriy and was buried in Samarkand and buried in the cave on the basis of historical sources. M.M. Gerasimov claims that the corpse of Mironshox was taken from Tabriz to Samarqand and buried. Both of them confirm that Mironshox was killed during the battle in Tabriz and his corpse was buried in the Temurids tomb.

Shohruh Mirza is the fourth son of Amir Temur (1377-1447) and controlled Azerbaijan, Movarounnakh, Khorezm, Khurasan and northern Afghanistan.

After the death of Temur, Shohruh Mirzo got the monarchy of Movarounnahr in 1409 year and became the supreme ruler of the Temurids. But the capital of the kingdom was transferred from Samarkand to Hirot. Shokhrukh Mirza gave his kingdom to 15-year-old Ulugbek (whose name is Muhammad Turgay), who was born in Sultonia on March 22, 1394 at the time of Temur's five-year trip to the Middle East. She was educated well and Saroymulkhanim and his mother Gavkharshodbegin grew him. The Scientist and king Mirzo Ulugbek was died near Samarkand on October 27, 1449 year at the age of 55 by his son Abdulatif. He controlled the Movarounnahr in the 1409-1449 years. Six and a half months later, Abdulatif was killed by assassins in his palace on May 9, 1450 year), as well as he gave Balkh Province, Khisor and Fergana regions to his sons and relatives, and he returned to Herat at the end of 1409 year. When Shohruh Mirzo got the kingdom, in Turan and also in Iran it is remained relatively calm in power for several decades.

Shokhrukh Mirzo was interested in history and poetry as well as he read much. One of his other special work was the creation of the Temurids' Nasabnoma (Genealogy).

On March 12, 1447 year, grandchildren Sultan Muhammad (Ulugbek Mirza's brother, Boysunchur's son) died at the time of suppressing the rebellion in Ray. The Temur's underground tomb is good example of the middle ages architecture. The edge of the high dome decorated with beautiful eight-line.

There is a stone coffin for the Temur Khan in the center of the underground tomb. However, Timur's body is not in this mausoleum, but in Samarkand in the mausoleum for his grandson Pirmuhammad, and the name of the mausoleum is called Guri Amir, the corpse of Amir. There are a few stories about Temur's body to go to Samarqand, and there are no proven legends. One of them is closer to the story, scientists say.

Amir Temur entered the city of Utrar in Kazakhstan on December 25, 1404 year, and on January 9, 1405 year he returned to this city. Temur always goes with her hairdresser when she goes to other countries. He ordered the hairdresser to scrape the hair in the open air, and Temur became seriously ill because of the cold weather. He survived when he was being poisoned twice, and even in his historical sources about the life of Temur, he was not even seen when he was diagnosed with seven years of cancer. It proves that he was very brave and ready for any situation, he is Great Commander, Amir Temur was died on February 18, 1405 year in the northern city of Kazakhstan because of illness. Temur's body is put into a special coffin made of jute (no longer moisture in the coriander tree). Winter was very cold at that time, Timur's body is brought to Samarqand, because of the difficulty of getting through the mountain passes at a time when the technique is not developed. Therefore, the body of Temur in Shakhrisabz does not burn in the tomb that he has created for himself. And the body is burnt in Samarkand.

Bath of middle ages. The bath of middle ages is located in the old city of Shakhrisabz, but not just a bath, but also served as a curing complex. After the independence of the Republic of Uzbekistan, huge repairs, restoration works were performed. Nowadays, this kind of raw material is widely used.

This bath is considered to be the XIV-XVI centuries. But according to some sources, it was built in the XVI century. In many other districts of Uzbekistan, Shakhrisabz is considered as oldest bath than baths in Samarkand and Bukhara. The information that has been preserved up to our time is not only a bath but also a healing remedy for many diseases. For example, an ancient Greek physician, Gpocrat, recommends washing the patient, not with medication, but with a hot cloth. Abu Ali Ibn Sino, a renowned world known in the X-XV centuries, also advised to use hot rooms in the treatment of several diseases, such as renal disease, gastrointestinal disorders, gastric ulcer. In Bathrooms, boilers in boilers burned all kinds of roots, various salts, ash trees, lavender rootstocks, and several healing medicines and washed the patients individually.

So, this raw is a very ancient monument and uses up to the present time.

It is not a place to set up a room in the other room, which usually has an acoustic hanging room in the corner of the corner from the south to the north.

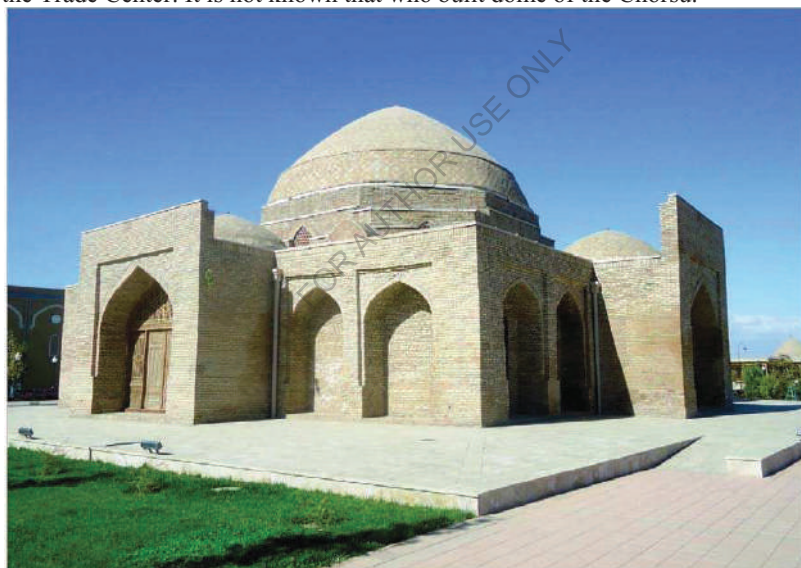
The total area of the bathroom is 22.5x15 m, with a three-storey building with a three-storey building. At the entrance there are two regular rooms and a restroom. In this room, it is the temperature that is adapted to reach the highest temperature. The

main chambers are covered with a canopy dome, marble stones and slabs are lined up. This also allows it to be called an ancient but not after the XV century.

The Middle Ages bathroom is now in the public usage.

Chorsu. Complex of Chorsu is located in Shakhrisabz's Silk Road. The Chorsu Commercial complex is located at the intersection of the city's most important ancient canyon, north-south and eastward. The Chorsu complex, although in the local narratives, dates back to the 80s of XVIII century, but it was built in the architecture of the end of the XV century at the beginning of the XVI century. At the same time, there is information that it was built in 1508-1602 years. The meaning of "Chorsu" means four side corner. That's why it is situated in the center of city. The Chorsu Dome is a square-shaped building. The total area of the Chorsu dome is 21-21 meter. The Chorsu commercial dome in Shakhrisabz differs from Samarqand and Bukhara's Chorsu dome. Chorsu commercial dome and city are situated opposite to market.

Nowadays, as a result of the extensive beautification and humorous work of the city, repairs of the Chorsu Dome have been carried out, and the walls of the inner part have been severely damaged. A few trees were planted and beautified surrounding of the Trade Center. It is not known that who built dome of the Chorsu.



23. Picture. Chorsu.

Complex of Dor ut-tilovat. The mosque was built by Mirzo Ulugbek in 1435. Sheikh Shamsiddin Kulol Mausoleum is one of the oldest monuments and grave of Temur's father, Muhammad Taragay, and his teacher Shaykh Shamsiddin Kulol were put in this memorial. Gumbazi Sayidon Mausoleum was built in 1437 by Ulugbek Mirzo. Gumbazi Sayidon means "Dome of Said". In the historic part of the center of

Shahrisabz, one of the other architectural monuments "Doruttilovat" is located. The meaning of "Doruttilovat" means "area of doing talovat".

The Dor ut-tilovat complex consists of Sheikh Shamsiddin Kulol Mausoleum, Gumbazi Sayidon Tomb, Blue Gumbazi Mosque and several rooms.

Sheikh Shamsiddin's ceramics mausoleum is an ancient monument, built in 1374 by Amir Temur. Sheikh Shamsiddin Kulol (parents of Sheikh, who did always pottery that's why they were given nickname "pottery") was a teacher of the family of Amir Temur, clearly Temur and father of Temur Muhammad Taragay. According to legend, Timur, in his youth, he sold his robe and buy a goat in order to good looking to shekh and presented it to sheikh. Sheikh Shamsiddin Kulol died in 1370. After the death of Sheikh, Temur's father, Muhammad Taragai, became deeply saddened and said to his son, "After my death, burn my corpse by my teacher." Three years later, in the 1373 year, Muhammad Taragai died, and his son Temur burned his corpse under the sheikh's feet. Putting the corpse in this position is a matter of respect for its master. Therefore, the name of this mausoleum is also known as Sheikh Shamsiddin Kulol Mausoleum. Later, the architectural background of the pillars of the two columns was preserved. It is a porcelain, dome-shaped tomb. It is possible to observe that the next round of the building has a hinge on the front of the building. One of them was kept in the walls of Gumbazi Sayidon Tomb. The main entrance door is decorated with a decoration. The entrance door was fixed in the late XIV and early XV centuries. At present, this gateway is hiding as an exhibit at the Amir Temur Museum of Material and Cultural State in Shakhrisabz.

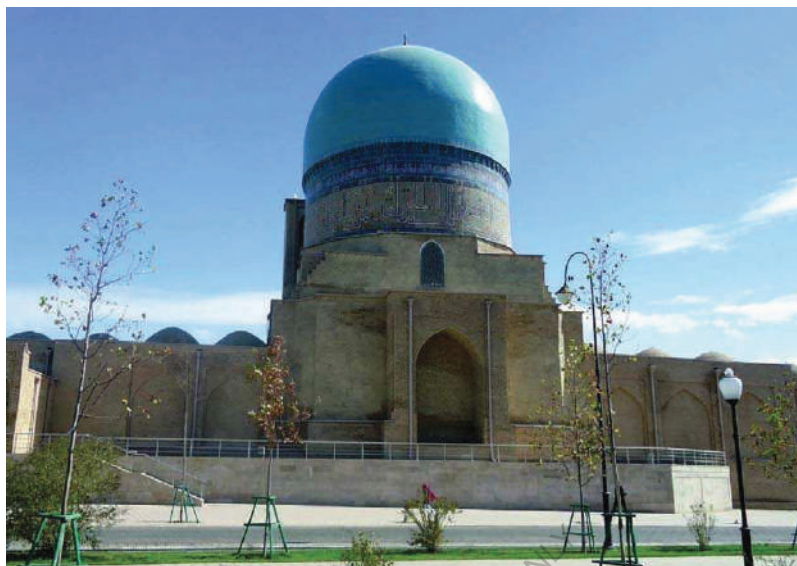


24. Picture. Complex of Dor ut-tilovat.

It is copied from old gate and it is placed in the entrance of the tomb. Thanks to independence, several repair and restoration works were carried out at the mausoleum. In 1998, the dome of the mausoleum was restored. In 2002, due to the 2700th anniversary of Shakhrisabz, the internal walls of the tomb and the cemetery were repaired.

The tomb of Gumbazi Sayidon was built by Ulugbek in 1437 AD. It is written in horizontal large circle in blue floors: "This tomb was built by the great king Ulugbek Kuragan, 841 AD". There are several tombstones of the XV-XVII centuries in the mausoleum. These stones belong to the Sayyids of Termez and are placed in different positions from each other. Sayyids are the followers of Muhammad Sallallahu Alaihi Wasallam. He was from very "great" generation. The main grave of these sayyids are located in Termez, and only the dust is placed in the tomb, so the name of the grave belongs to the name of Gumbazi Sayids, the first large grave related to Abul Maoli Sultan Saodat, the second grave stone related to his son(unnamed), and the third stone rockbelongs to his grandson Ali Asker. There are a number of Arabic inscriptions on the top and sides of these cemeteries, the names of these verses and the sayings of the Koran are mentioned. These records are written not in Arabic but in Persian, Turkic and old Uzbek kufiy letters. Therefore, these records have not been fully studied. In 1996, all the archaeological excavations were conducted in the mausoleum, and the location of the streets of the city was identified. In the mausoleum, along with these tombstones, another grave stone is named after the blue stone. This blue stone useful for cough, which has a mineral that contains several healing properties. That stone was explored by scientists in 1979 year, there were few Arabic inscriptions on its upper and lower sides, indicating that it was a grave stone. At present, Cook is also used extensively for healing-properties. The mausoleum has a one-bedroom, inside is high and there are deep shelves. At the top of the room, eight-lined edges are visible. The most important feature of the mausoleum is the carvings on the wall, most of which are made of absolutely fine yellow on the ground like monuments in the Ulughbek's era, with fine-grained flowers in the gorgeous, glamorous gorgeous house wares, and the warmth of the warm golden dome on the dome decorations.

The tall dome inside the outer dome is repaired and restored over the years 1980 to 2013.



25. Picture. Kuk Gumbaz mosque.

After the death of Amir Temur, his son Shohrux Mirzo got the state, and Shohruh chose Hirat as the capital of the state and he gave Movarounnahr to his son Ulugbek. Ulugbek continued good jobs in Shahrisabz. his buildings cannot be compared with Timur's buildings but architecture was great at that time.

The Kuk Gumbaz Mosque is located in the southern part of Shakhrisabz, clearly it is in the main street that cross city from south to north. This mosque was built by Ulugbek in 1435 to name his father Shohruh. written sentences can be proof on the entrance of the mosque. Nowadays, the following passages are preserved: "we want God lasts many year rule of Sultan Ulugbek, the son of Shohrux Sultan, 839 year", that is, every Friday of the week, all the male population of the city reads the namaz here. Usually, jomi mosque consists of complex buildings and it consists building domes built in the center and verandahs. These basements have only a foundation and two corners of the tomb stand, these foundations and bunches reset up. The surface of the beautiful Maschid's dome caused to name Ko'k mausoleum, and the dome was completely destroyed and restored in 1980-1985. However, the appearance of the Tomb of Masjid is a huge dome-shaped. The diameter of the mosque dome is 22.5 meters, and it is characterized by the size of the diameter of the tombstones and mausoleums of the XIV-XV centuries in Central Asia. Within the outer dome, fragments of cuneiform scrolls, which are collected from pyramids, blue-colored and white colored tiles, have been preserved on ordinary ceramic bricks that written sacred words on them. On the occasion of the 660th anniversary of Amir Temur, the Kuk Gumbaz Mosque was renovated and restored and translated into the following verses:

1. Everything in the sky and on the ground says tasbex (sacred words) to great God.

2. The God is great and it sent us Muxammad salalloxu alayxi vassallam in order to teach pray and read tilovat. They did not know nothing before he came.

The height of the Kuk Gumbaz mosque is 36 meters and the height of the up part of the door is 24 meters. The mosque memorial wealth is related to the Ulugbek era. Archaeological excavations carried out in 1947-1950 and showed that on the side of blue mosque there was another building. The ruins of the building were destroyed and its floor was leveled and a new building was built on the old foundation. Although he did not fit in to the old plan, it was generally the same building as large place to read namaz outside the city. Controls have not finished yet and first plan of the building have not explored. Mosque was partial repaired in the early 20 century. As a result of the reconstruction, ancient mosque decorations were discovered. The Arabic text of the lower part of the inner dome of the mosque was analyzed and the following verses were discovered:

In Kufi. The God is sultan, the God is brave, the God is great, taolo.

In Arabic. The prophet said: "inform about last day. This is the true message of Allaah's prophet".

At the same time, the damaged corpse of the mosque was also updated and there were several verses in them. Surat al-Baqarah: 127. Ibrahim, together with Ishmael, laid the foundations of the Bait-ul-Hulayah: God, accept us from this building, surely You are the All-Hearing, the All-Knowing.

128. The verse: Urge our Lord to worship you from your offspring and obey from Our offspring, and accept our repentance. Surely, you are the one who accepts repentance.

The Kuk Gumbaz Mosque has been completely renovated because of 2,700th anniversary of Shakhrisabz in 2002 year. In 2010 the interior decoration of the mosque was repaired by the masters of Samarkand. At present, in the year of 2013, up part of the door exterior and circle of outer dome have been completely restored. In the 19th-20th centuries the area of the monument complex Dor ut-tilovat was expanded at the expense of construction. In 1904-1906, a new gate was built in the street side. In the period from 1910 to 1917, rooms for the students of the madrasa were built by the northern and eastern sides of the yard.

Archeological excavations conducted in the south-east of the Dor ut-tilavat complex in the 1980 y and result is many grave stones were found. Experts say that the names of three of these grave stones have been identified. These are: White grave stones of Dilshod Oga daughter of Dod Malik Barlos, and Amir Hamzah and Ibrohim Sulton, made of gray marble. The names of the other grave stones are still unknown.

The present Shakhrisabz has been saved in the historical boundary of the city, in the XIV-XIX centuries. A. Temur started the landscaping work in Shakhrisabz from 1378 to 1379, and he surrounded the city by the four gate wall and outer part was dug and put suspension bridge. At this time Shakhrisabz is one of the oldest known in the East.

Kunduzak mosque. The Kunduzak Mosque in Shakhrisabz was built in 1926 in the Kunduzak street. The mosque was built by decorator Mulla Jura Sufi, carpenter

Almatdon and master Saidkhuja in historical sources. The mosque is located in front of Kuk Gumbaz mosque. It is visible that the surface of the blue mosque is decorated with beautifully decorated ornaments. It differs from other street mosques with its ornaments. The mosaic pillars on the mosque's verandah have been set up suitable to these decorations. Mosque Shakhrisabz is constructed by carpenters with the help of a large number of urban population. The two sides of the mosque are made of wood and the front-facing wooden beads are decorated with different colors. It is made up of seven different colors. Kunduzak Mosque was renovated in 2002 after the Independence of the Republic of Uzbekistan. It is currently being used as a "jame" mosque.

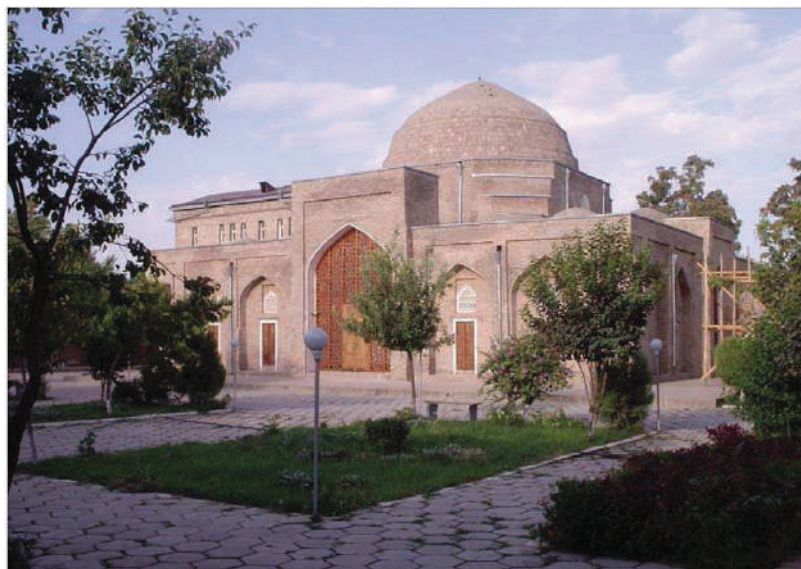
Chubin madrasah. There are no sources of information about who this place was built by. Chubin madrasah was named Chubin because of the fact that it was located near the XVI century. It was a place of religious school at the time. The monument is located in a wood workers neighbourhood and it is associated with the name of Chubin, one of the commanders of Amir Temur. In medieval written sources, there are more than 40 madrasas in Shakhrisabz, and students came from faraway provinces, as well as they used rooms in the madrasas as a dormitory. In terms of the majority of madrasas in the city, Shakhrisabz was also called "Qubbatul-ilm val adab", clearly "The highest city of science and tradition".

This madrasah was completely destroyed during the Soviet era and was used for such organizations as Fire Protection Agency, and the Archives. The mosque in the center of the city was used as post office.

After the independence of the Republic of Uzbekistan, the monument was renovated in 1994-1996, and the Amir Temur Museum of History of Culture was established and it was given for targeted use. Currently, there are 3 research departments in the museum.

1. The department of history of Amir Temur and culture of the Temurs' era.
2. Department of Ethnography and Arts.
3. Fund department.

There are 33500 exhibits in the museum fund, mainly archaeological, ethnographic, numismatic and applied art items.



26. Picture. Chubin madrasah.

Mahmud ibn Aminboy's historic home. This house was built traditional in the early XX century and its surface side is a synthesis of its own construction techniques - Europe and Asia constructional crocks. According to ethnographic information, Aminboy's son Mahmud was a great trader, and he was famous for his good jobs among people.

City fortress wall. The ancient fertile land of the Kashkadarya region is located on the shade of Movorounnakhr (the Syrdarya River, the Amu Darya basin, as well as two rivers, two rivers of Zarafshan and Kashkadarya), located between the two rivers in Central Asia. This practice has combined the whole history of Central Asia. It is known that at the beginning of the millennium BC there were the earliest settlements on the territory of Kashkadarya Region, the most ancient of them are still under the hills near the Nishan, Yakkabag, and Chirakchi. Objects of the Archaeological Heritage of the Province "Ancient Tropics" are mainly dated to the IV-X centuries, and cities, towns, ruins of fortresses are visible. The city where the city emerged during that time was given special attention to the city where the fortress of Kuhandiz and Shahristan was the center of the community, which was usually struck by a pile of high walls with corners.

The present Shakhrisabz was built in the XIV-XV centuries. The walls of the Kurgan are kepted in the historical boundaries of the city.

Amir Temur built Shakhrisabz from 1378 to 1379, and it was the first city to build a siege wall in the city. On the outer side there is circular hole around castle and suspension bridges were built. At this time Shakhrisabz is one of the oldest known cities in the world. On the south side, the walls of the castle are 450 meters in

diameter and the city's area is much shorter. The city is symmetrically shaped by a straight-angle straight-angle crossing, with four corners on each side, on the east side of the east, Kunchikar Gate, the Kushxona Shamaton Gate on the west, and the South from the south to the north, Karshi, Termez The gate was connected to the gate of Samarqand in the North. These hollowed city corners were much in the Middle Ages. Bukhara, Khiva and Afghanistan are cities like Herat. The total length of walls of Shakhrisabz fortress in the XIV century is five km. The area of the city is 250 hectares.

Currently, the city is being beautified and reconstructed. Therefore, ruins of the surrounding of the city are preserved as well as good jobs and reconstruction carried out.

Kitob mosque. The Kitob Mosque in Shakhrisabz was built in the late XIX century. The mosque is located in the Urda neighbourhood of Shakhrisabz. The mosque is in form of square. The mosque is made of sticky brick. The pillars of the mosque are decorated with sturdy chick pegs and decorative textures. The mosque is built as neighbourhood mosque. There are gates to enter to yard. Mosque is not used as a city block mosque¹¹⁸.



27. Picture. Kitob mosque.

HISTORIC CENTER OF SHAHRISABZ'S NEIGHBOURHOODS

The boundary of the "Historical Center of Shakhrisabz" crossed Shakhrisabz fortress. It is here that ancient monuments have been preserved. The castle is the economic, political and cultural center of the city. The "Historical Center of Shahrissabz" border is bordered by Taragay Bakhodir in the north, Silk Road in the east and south, and Shahrissabz streets in the west. The "Historical Center of Shakhrisabz" was formed over the centuries, and it preserved ethnographic

¹¹⁸ Пугаченкова Г. Термез, Шахрисабз, Хива. Москва, "Искусство", 1976, стр. 59-104

information along with its urban structure. Urban toponymy provides important information about the population, its lifestyle and craftsmanship. They are now united into the city block Citizens' Assembly, preserving their ancient names:

1. **Urda** - It is said to be surrounded by walls of the city, including buildings of state importance, administrative buildings, palaces of the rulers and others. Urda plays an important role in urbanization history.

2. **Kunchikar** - it is a relative and a toponymic name for the location of Shahrizabz city fort on the sunny side.

3. **Qoziguzar** - the city's judges and senior officials lived here that's why their street has been called the "neighborhood of seniors".

4. **Zingiron** - One of the city's most popular craftsmanship is "making saddle". In the past, the main carriage was horse and donkeys, and the saddle was very important. It was also important for the cavalry army.

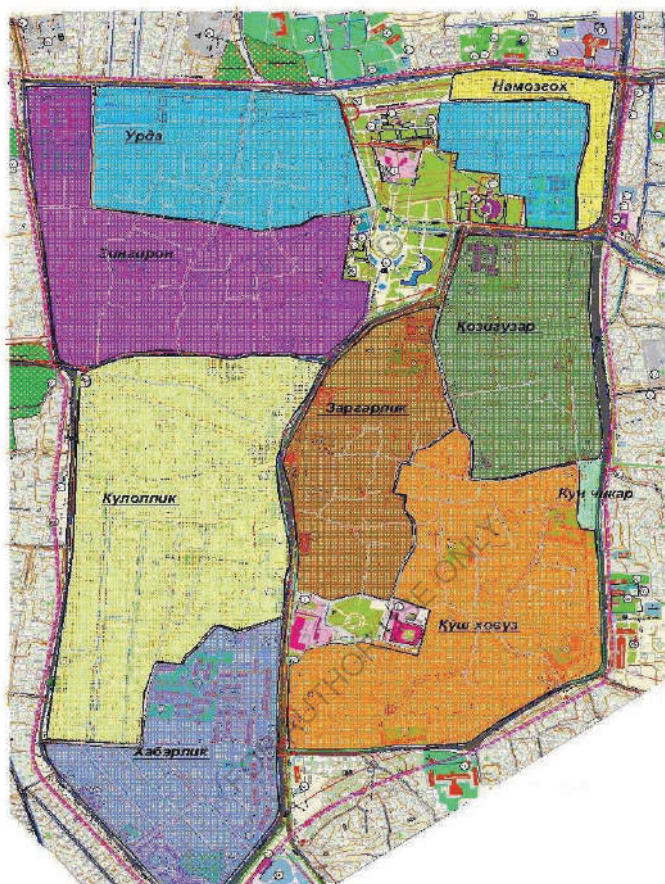
5. **Zargarlik (Jewelry)** - from ancient times it was recognized as one of the most developed craftsmanship of jewelry in Shakhrisabz. In each of the craftsmanship groups, there were group of people who make up the neighbourhood due to their direction of job. The existence of a neighbourhood in Shakhrisabz also indicates the high level of craftsmanship jewelry.

6. **Kulollik (Pottery)** - since Shakhrisabz built as a city pottery is known as one of the main craft industries. The handicraftsmen here have been steadily expanding the craftsmanship for centuries and preserved it so far that the neighborhood has remained unchanged.

7. **Qushhovuz (Joint pool)** - urban infrastructure has been of great importance. Pools also played an important role not only in providing the city with water, but also its microclimate. The name of this neighborhood is derived from the existence of two pools in one place.

8. **Xabarlik** - messages from the era of emir or government of the Bukhara have come through the gate of Shakhrisabz's fortress at the edge of the neighborhood. That's why the name of this neighborhood is called "Xabarlik".

9. **Namozgoh (Prayer)** - Part of this neighborhood (MFY) is part of the Historical Center of Shakhrisabz. In the past, in this place public namaz was read. Name of the place came from that.



28. Picture. Historic center of Shahrizabz's neighbourhoods

TRADITIONAL HOMES OF THE SHAKHRISABZ HISTORICAL CENTER

The construction of Shahrizabz national-traditional houses is also divided into internal and external courtyard houses, as well as other regions of Uzbekistan. It has a built-in living room, a kitchen and a terrace. In the entrance to the outer courtyard, the hotel is equipped with terrace and terrace "Г". The schematic plans of Shakhrisabz accommodations include a room, an entrance hall and a lounge on one of the courtyards in one of the courtyards. The hotel is located on the second floor of a two-storey building with a living room, an entrance hall and a warehouse. There is also a two-bedroom apartment located on the second floor of an outer courtyard in one of the houses with a high shed, located between the khon and the warehouse. In

Shakhrisabz, as in other regions, the architecture of architecture has been promoted by hanging roof racks, which are rugged with walls. These shelves can be seen in the form of several suspended closures with the wall width of the room or with the shelf on the top of the wall¹¹⁹.



29.Picture. Traditional homes of the Shakhrisabz.

¹¹⁹ Нозилов Д. Халқ меъморчилиги. Тошкент, “Фан” нашриёти, 1982, 46-47-бетлар

Summary

Since Shakhrisabz was found it was special with its cities. Ahamanids and Alexander Makedonski tried hard to occupy Shakhrisabz.

This city called Kesh and Shakhrisabz, it was famous with its craftsmanship, trade and administrative. It competed with famous Samarkand, Bukhara and Naxshab cities in Central Asia in order to save its position. Some times its position was higher than these cities.

Nowadays many monuments were preserved as reminder of history. They are reminder of ages of this beautiful city.

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