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## HISTORICAL TOPOGRAPHY OF KESH-SHAHRISABZ

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Shokir Parmanov

Senior Lecturer, Department of Archeology, National University of Uzbekistan named after Mirzo Ulugbek

### ABSTRACT

This article discusses the historical topography of Kesh-Shahrisabz. The migration of administrative centers from one region to another is typical of different historical periods, which were associated with natural - geographical, political and socio-economic reasons. Archaeological evidence suggests that most medieval cities in Kesh had an advanced defense system and arches. However, there are also fortified cities with fortifications (Choshtepa, Oltintepa).

### KEYWORDS

Historical topography, Kesh-Shahrisabz, Arab geographers, information, Ibn Hawqal's description, inner fortress, shahristan, rabod.

### INTRODUCTION

The ancient cities of Uzbekistan have long attracted the attention of orientalists, archeologists and ethnographers. Some of them are now preserved in the form of ruined city ruins - archeological monuments (hills), under which are the remains of ancient dwellings, temples, palaces. The second part tells the story of a long past, which has gone through

periods of development and depression in its development, and has preserved the immortal works of architects.

Kesh-Shahrisabz is one of them. His study history, written sources, and commentary on numismatic data were published by V.V. Bartold, M. E. Masson, P.A.

Pugachenkova, O.I. Smirnova, S.K. Kabanov, Z.I. Usmanova are sufficiently reflected in their works.

According to researchers, the first medieval Kesh was formed on the right bank of the Aksu, on the site of the present Kitab.

### THE MAIN FINDINGS AND RESULTS

In the early Middle Ages, central city life shifted west from Kalandartepa. During this period, the residence of the rulers of Kesh was located in the fortress known as “Kurgan”. The remains of this castle are now available [2.474].

According to I. Markwart, the first medieval Keshi appeared in the VI century [3.29], that is, from the VI to the VII centuries, the city came to be known as Kesh [4.15].

The heyday of the city, especially in the first half of the VII century, during which Kesh became the capital of Soghd (Kashkadarya and Zarafshan valleys). This information is also found in the data of al-Yaqub in the IX century [4.17]. Written sources and numismatic sources provide information about the three rulers who ruled Kesh during this period - Dichje, Shishpir, Ahurpat [5.50].

From 776, Kesh and its environs became the center of a revolt led by Muqanna. In the process of suppressing this revolt, the city was destroyed and by the IX century was in a state of disrepair. Here (instead of the Kitab) city life was disrupted until the XVIII century. These events were reported by M.E. Masson and N.I. Krashennikova connect with the early medieval Keshi.

As early as 1942, M.E. Masson and P.A. Pugachenkova suggested that in the early Middle Ages, a new city was

formed south of Kesh, on the site of the present-day Shahrizabz, and that it was also called Kesh. But, in their opinion, the city here was formed only after the XII century. S.K. Kabanov believes that the formation of the city in place of Shahrizabz dates back to the IX-X centuries. According to the researcher M.E. Masson, the addresses at the site of Shakhriabz did not exist before the XIII century [3.21].

The center of trade and handicrafts, formed on the site of Shahrizabz, developed very rapidly and by the twelfth century will have a much larger volume. One of the main reasons for this was that the address was located on the caravan route from Chaghaniyan to Samarkand.

However, after the first medieval Keshi depression, the settlement of the same name, formed in the Shahrizabz region, remained without its own arch and fortified wall for almost five centuries. Z.I.Usmanova's researches show that the city walls were formed here only in the second half of the XIV century.

Studies have shown that a number of cities and large villages in Kesh region developed rapidly in the XI-XII centuries.

By the end of the VIII century, the Arab authors did not dwell on the reasons for the sharp decline of the Kesh (Kitab), which could be explained primarily by an attempt not to mention the Muqanna revolt. In 751, al-Ikhrīd, the ruler of Kesh, was executed by order of Abu Muslim, the viceroy of Khurasan, and al-Tabari testified that at this time the Arabs were capturing large quantities of booty in Kesh. The policy pursued by the caliphate's deputies in Soghd and aimed at certain goals was aimed at radically eroding the socio-economic importance of Kesh, which was once strong, thereby destroying the rebel city and its strong

defenses. This is probably why the village of Shakhrisabz, described by Ibn Hawqal as an “outer city”, was left without long-term defensive walls.

X century Arab geographers cited some information about the historical topography of Kesh at that time. According to Ibn Hawqal’s description, Kesh consisted of kohandiz (inner fortress), hisn (shahristan) and rabod. There was also another town near Rabod. The inner city where Kohandiz is located was destroyed in the X century, while the outside was prosperous.

There are four gates on the inner city wall, which are called Bob al-Hadid (Iron Gate), Bob Ubaydullah (Ubaydullah Gate), Bob al-Kassorin (Cleaners Gate), Bob al-Madina ad-dohila (inner city gate). There are two gates on the outer city wall, which are called Bob al-Madina ad-dohila and Bob Barknon (Barknon Gate). The next gate is named after the village of Barknon, near Kesh.

Thus, in the X century, the city of Kesh was made up of four adjacent and interconnected parts [4.18-19].

The ruined inner city and the corridor are clearly located in Kalandartepada and in place of the ancient city in the Kitab Region. When the other two parts of the medieval Kesh came to Rabad and the outer city, there are differences of opinion among scholars as to their location. For example, V.V. Barthold considers the two-gate rabod to be an “outer city” [7.188]. S.K. Kabanov speculates that the outer city of Kesh was on the site of present-day Shakhrisabz [8.188]. The opinion of some other researchers is the same [9.56].

Ibn Hawqal, referring to the destruction of the fortress of Kesh and its interior and the settlement of people in the outer Medina, emphasizes that “the residence of the ruler of Kesh is located outside Medina and Rabad, in a place known as al-Musalla”. Thus in the tenth

century the arch and the residence of the ruler of Kesh were located outside the Kitab Shahristan (inner city of Kesh) and Shahrisabz (outer city). In this case, it can be concluded that the administrative center of Kesh province is also located in the same place as the residence of the ruler, ie in “al-Musalla”.

Under the direction of V. V. Barthold, the city arch and the county were in ruins in the tenth century. According to the scholar, the new city was created instead of Kitab and was called “Al-Musalla”, where the administration is located [6.21].

Sources do not know the whereabouts of “Al-Musalla”. The question here is whether only the fortress of the ruler of Kesh was located, or whether the city, which was the center of the entire Kesh province before the Mongol invasion, was formed or not.

The migration of administrative centers from one region to another is typical of different historical periods, which were associated with natural - geographical, political and socio-economic reasons. For Kesh in the VIII and IX centuries, this situation was due to the purposeful activities of the Arab deputies, who, according to the rebellious city of Kitab, its defenses and all the previous rulers of Kesh, in particular O.I. Smirnova, Shishpir and Ahurpat, who struck a coin with the inscription “Ruler of Kesh”, did not want to restore the arch where the residence was located. New coins of the Shishpir and Akhurpat period were found in 1982 by the author of these lines, and the inscriptions on them were read by E.V.Rtveladze.

Where is the central city of Kesh in the IX-XII centuries? Archaeologist N.I. Krashennikova's research shows that there are no large urban settlements of the IX-XII centuries in the Kitab area, these types of settlements

were more prevalent in the Shahrisabz and Yakkabag areas.

Archaeological excavations at the Oltintepa monument were carried out by S.B. Lunina, in which a clear strategy of medieval archeological complexes was obtained, the production of handicrafts, building materials and techniques were studied.

Until 1975, there was the first information about five more medieval cities of the region - Khojabuzrugtepa, Oliktepa, Qamaytepa, Gishatepa, Kishmishtepa (information about the first three of them was published by M.E. Masson). Until recently, our knowledge of the cities of Kesh Province was limited to these monuments.

As archaeological materials accumulated, they were generalized by researchers. However, the defensive structures and internal architecture of the cities of Kesh before the Mongol invasion, and their interaction with the villages, have not been sufficiently studied.

Remains of more than a dozen medieval cities have survived from the eastern part of Kashkadarya, which, in our opinion, was the center of the Kesh rustaks. From the ruins of medieval cities studied Chandaroqtepa, Chimkurgantepa, Gishatepa, Qamaytepa, Kishmishtepa, Saritepa, Gishliktepa, Sariqtepa, Arslontepa and Choshtepa may be the centers of rustaks.

The largest medieval cities of Kesh are Chimkurgantepa and Chandaroqtepa, the first of which is located 22 km south of Shakhrisabz, the second 24 km west, along the ancient caravan routes. Chimkurgantepa is located on an important caravan route from Samarkand to Chaghaniyon through the Tashkurgan and Oqrabot crossings. The city was surrounded by wide and deep ditches. A small but

strong arch is located in the northern part of the city, facing the Kizildarya. In the plan of Chimkurgantepa traces of ancient buildings, gates, streets, defensive walls are clearly visible.

Among the medieval towns around Shahrisabz, the monuments of Arslontepa, Choshtepa and Sariqtepa, which have arches and intricate plans, attract attention. Choshtepa is located on the south-western edge of Shahrisabz. Once upon a time, in a large settlement with an area of 10 hectares, there was a fortress (125X100 meters, height 10 meters) surrounded by a wide rectangular trench. In our opinion, Choshtepa represents a type of construction consisting of a fort and an uninhabited residential part.

Archaeological evidence suggests that most medieval cities in Kesh had an advanced defense system and arches. However, there are also fortified cities with fortifications (Choshtepa, Oltintepa).

The data obtained from the first observations in recent years allow us to speak of two more types of medieval cities specific to Kesh:

1. It consists of three parts (ark, shahristan, rabod), cities with an area of about 40 - 50 hectares. The structure of Shahristan is rectangular.
1. The arch is located in the northern or southern part of the county. If we look at Rabod Square, Chimkurgantepa and Chandaroqtepa, it is several times larger than the walled Shahristan Square. The monuments of Oliktepa, Qamaytepa and Arslontepa also belong to this type. Monuments such as Sariqtepa and Gishtepa are a specific part of the above type of construction and have not yet been sufficiently studied.
2. Cities consisting of two parts with an area of 10-15 hectares. The arch is located in one of the corners



of the county or outside it. The main residential part is not fortified with a defensive wall. This type includes Oltinboshtepa, Turtkultepa, Saritepa monuments.

This structure is the result of preliminary archeological research, as there is still insufficient archaeological (as well as written) information about the structure of cities - the centers of the Kesh rustaks.

All this suggests that over time the remains of the two capitals of the medieval Kesh province have been preserved. The first of these was located on the site of the Kitab and existed until the IX century. IX - XII centuries Kesh Residence is located in a place called "Al-Musalla", near the present-day Shahrisabz. Keshi of the XIII-XV centuries was developed in the territory of Shahrisabz, this process is first of all connected with the name of Amir Temur.

Subsequent archeological excavations in the Shahrisabz region may provide sufficient clarity to the question of determining the settlement of Kesh in the IX-XII centuries, which, according to our scientists, is located on the site of Choshtepa. However, it should be borne in mind that in the IX-XII centuries Keshi may have been a relatively medium-sized city consisting of two parts - an arch and an un fortified shahristan. Along with Choshtepa, this type also includes the Sariqtepa monument, located west of present-day Shakhrisabz [1.25-29].

Preliminary observations of the study of medieval settlements around Shahrisabz confirm that Kesh was a relatively medium-sized city in the IX-XII centuries, and that Kesh was larger than most of its rustic centers. The city, interpreted by X century Arab geographers as the "outer city" of Kesh, developed on the site of Shahrisabz. Its residence is located in the monuments

of Choshtepa and Sariqtepa types, and the place of trade and handicrafts of IX-XII centuries was the outer fortress of Shahrisabz [10.25].

There is very little information about the history of the city of Kesh in the IX - XII centuries. Material sources related to this period (pottery, glassware, beads) and the remains of cotton house walls were found and examined in the central part of Shakhrisabz.

Balandtepa (Zindontepa) is one of the ancient monuments located in the Shahrisabz region. According to legend, in the XIV-XV centuries there was a city dungeon on the site of the hill, so it was called Zindontepa. According to M.E. Masson, in the VI-VIII centuries there was a house with a high foundation. Even today, the height of the ruins is 15-20 meters.

One of the most serious problems in archeology and historiography today is the question of when Kesh moved to the area where the present city of Shahrisabz is located. Therefore, all scholars dealing with the history of cities have taken this issue seriously and expressed their views. According to M.E. Masson and G.A. Pugachenkova, the city on the site of Shakhrisabz appeared here after the XIII century [6.21]. According to another scholar, the defensive walls of Shakhrisabz were built by Amir Temur [11.47].

It is true that the process of expansion of Kesh-Shahrisabz into a city began in the X century, i.e at the end of the Samanid period, mainly during the Karakhanid period. Archaeological excavations around the Blue Dome Mosque, built by Mirzo Ulugbek in the city of Shakhrisabz, have revealed that the mosque was built in the twelfth century on the ruins of a majestic building made of baked bricks and later demolished [12.44-45]. This majestic building, built of baked bricks in the XII century, may have been the ruins

of a mosque built by the Karakhanids or the Khorezmshahs in the early XIII century and destroyed during the Mongol rule. It is logical that a majestic mosque built of baked bricks should be a mosque, and such large mosques certainly operate in large villages or central cities. At this point, it is necessary to pay attention to a very important aspect, which is still neglected by researchers - the method of construction of the defensive walls of the city of Kesh-Shahrisabz. One of the most striking features of the city walls is that they are made of layered tape.

The constant encounter of Samanid-era bricks with the layers of the Karakhanid period indicates the formation of a large village in the city of Shakhshisabz, which has occupied a large area since the Samanid dynasty, as there are no Samanid-era bricks on the defensive walls of Shakhshisabz. But the defensive walls of the Samanid-era village were not found in the area, as the village may not have been surrounded by a defensive wall.

## CONCLUSION

Based on these data, we can conclude that in the XI-XII centuries, when the ancient Kesh instead of the city of Kitab began to face a crisis, the large village of Barknon developed rapidly from the time of the Samanids (IX-X centuries) and Karakhanids (XI-XII centuries) started, by the time of the Khorezmshahs, it was surrounded by majestic defensive walls, during which time a mosque was built in the area of the Kok Dome, and it now has the status of a full-fledged central city. The city walls, mentioned by Hafiz Abra, which were neglected and ruined during the years of Mongol rule, were completely rebuilt by the time of Amir Temur..

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