

HISTORICAL CULTURE OF KASHKADARYA

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The historical culture of Kashkadarya, a region nestled in the heart of Central Asia, is a captivating tapestry of diverse influences and ancient traditions that have shaped its unique identity over the centuries. This article presents a comprehensive exploration of Kashkadarya's historical culture, shedding light on its rich heritage, remarkable architectural wonders, vibrant artistic expressions, and deeply-rooted customs. The article also delves into the social and religious customs that have endured through generations in Kashkadarya.

Keywords: Kashkadarya, historical culture, Central Asia, Uzbekistan, silk road, archaeological sites, ancient, civilizations, cultural heritage, traditional crafts, architecture.

The end of the 2nd and the beginning of the 1st millennium BC is notable for the large-scale migration of tribes and peoples in Central Asia, and the beginning of the early Iron Age. During this period, the main historical and cultural regions of Central Asia - Bactria, Margyona, Sogd, Khorezm - were formed. During this period, the first cities - the centers of agricultural oases - appeared in this region, the first states were formed. From this period, the urban culture in Central Asia develops continuously and rapidly. Between Syrdarya and Amudarya, in the oases of Zarafshan and Kashkadarya, the ancient Sogdian people and settled farming culture were formed. Two main oases - Karshi and Shahrisabz oases - were formed in Kashkadarya from the beginning of the first century BC. Greek historians who came to our country with Alexander the Great at the end of the 4th century AD remember two historical and cultural regions in the Kashkadarya valley - Nautaka and Nikshapa. Yerkurgan, the ancient capital of the Karshi oasis, was an earthen fortress located 2 kilometers north of Shaikhali quarter of the current city of Karshi. Yerkurgan was first explored by S. Kabanov and M. Masson in the 50s and 60s. These are elegant cups, dishes, plates, and at the same time, the art of coroplasty begins to emerge in the oasis. The unique terracotta paintings and decorations of this period were made in the Hellenic style. The Etruscan hemmintalia of the 5th-4th centuries BC with the image of Zeus, the god of thunder, found during the excavations also belongs to this period. The bearded naked creature is depicted half-turned, holding in its left hand the scepter on which Zeus' companion, the eagle, rests.

In the country Middle Ages. By the Middle Ages, the new capital of the Kashka oasis began to form in a convenient place - in a large area lying along the left bank of the Kashkadarya. The river here was directed towards the east, and it seemed as if it surrounded the plain on three sides. The remains of this city are located 5 kilometers northwest of the present city of Karshi, 1.5 kilometers south of the Yerkurgan fortress, and are called Shulluktepa city. In the early Middle Ages, noblemen and craftsmen - blacksmiths, weavers and builders - moved here from the old capital. In the VII-VIII centuries, their workshops protected the main fortress from the east and south, extended to the river bank and gradually occupied the bend on the left bank of Kashkadarya. During this period, the fortress walls seriously lose their defensive value. The inner structure of the city will change. Undoubtedly, the palace - the ruler's throne and the structure that housed the treasury, prison and military garrison - remained a part of it. However, the authors of the 10th century, describing the fortifications, report that they were damaged and even destroyed.

In particular, the geographer-scientist Istakhri briefly described the city. Nasaf, according to Istakhri, once had a ruined fortification, a rabot, and four gates. The outskirts of the city are rich in serunomers and crops, mainly specialized in dry farming. Due to the decrease of water in the river at a certain time, the gardens were watered mainly from wells. According to archeological researches, the defense structures of the city were built in VII-VIII centuries. At the end of the 9th century, and especially in the 10th-11th centuries, the city developed over a huge area. It grew more to the east, towards the right bank of Kashkadarya. The river, which was considered the eastern border of the first city in earlier times, passed through the middle of the rabot from south to north. If the northern part of the city and rabot was occupied by the "Government House" and the courtyards of the nobles, the main part of it, especially the central and southern areas, was occupied by many craft districts. Blacksmiths' settlements extended westward along the river to the fortifications and existed until the beginning of the 13th century. To the south of them, adjacent to the blacksmith workshops, along the river bank, there are areas of coppersmiths and bronze casters, goldsmiths. A workshop was found in Buer where the final refining of copper was carried out. Copper remains and signs related to the metal casting process are also found here. Ceramic water pipes and wells were also observed. They remind once again that water shortages occur from time to time in Buer.

Iron tools are widely used in construction and carpentry. Perhaps these areas were widely developed in Nasaf. Maybe the western gate of the city was called "Najjorlik" for that reason. Copper and bronze burning has been intensively developed in Nasaf since ancient times. Six metallurgical groups of bronze were identified by chemists among Nasaf tools and ornaments. This shows the diversity of raw materials, the variety of methods of its application, and the awareness of the masters of the snuff industry with the achievements of the degreasing masters of Bactria and Sogd. In the basin of the Kyzyl-darya and its basins, several open underground mines were found for the mining of polymetals - copper, lead, iron. There are also silver mines. Mines were dug to a depth of 40 meters.

At the beginning of the 13th century, after the conquest of Central Asia by the Mongol invaders, the green fields of Nakhlab were chosen by Genghis Khan as a destination for his troops to rest and move to other lands. In the steppe regions of Nakhabs, where the nomadic tribes live, life is also flourishing. Meetings of khans took place in Buer during the Korakhani and Seljuk period. In recent years, it has become the center where the chiefs of the Chigatai ulus of Movarounnahr live. In 1310, Eson Buka was buried in Buer, and in 1321, Kepak Khan was buried. He built a large palace called Karshi near the capital, around which began to gather houses of nobles, artisans' districts and markets, thus the life from the old capital gradually moved to Buer. In the history of Central Asia in the 13th and early 14th centuries, Nasaf is also distinguished by the fact that local sheikhs propagated Islam among the Chigatai nobles. The rapid development of the city of Karshi is related to the activities of Amir Temur, who took the city under his control in 1365. Amir Temur spends the winter of 1365-1366 in Karshi and rebuilds the defensive walls in the Buer. In addition, official sources confirm that a large mosque was also built by Amir Temur in Karshi. It is worth noting that Karshi is the first city where the authority of Amir Temur was established without the consent of Chigatai khans (without the appropriate label). Because of this, among the Muslim rulers of the middle ages, there was a belief that the one who conquers Qarshi will rule Movarounnahr. Even later, Amir Temur, taking into account the importance of the city, stationed a permanent military force there and monitored the state of defense structures. However, in 1387, during the three-year campaign of Amir Temur to the northern regions of Caucasus, Iraq (1386-1388), the governor of Golden Urda, Tokhtamish, attacked the territory of Movarounnahr. During this attack, Karshi and the fortress-palace located on its western side - Zanjirsarai will suffer heavy losses. During the period of Amir Temur and the Timurids, Karshi Qashkadarya became a major trade and craft center of the region. In 1499, Shaibani Khan invaded Movarounnahr and captured Bukhara, then Samarkand. In the winter of 1500, Shaibani Khan marched to Karshi with his army, but could not capture it. In the summer of this year, after a two-month siege, the city will surrender. Shaybani Khan established himself in Karshi only after his victory in the battle for Samarkand with Babur. After Shaibani Khan's death (1510), Babur managed to capture Samarkand, considered the main city of Movarounnahr, for the third time. At the end of 1511, the Iranian troops who came to the aid of Babur

Mirza, captured Karshi by siege, and carried out a mass raid on the city. Architect, famous poet and historian Mavloio Binoi (1453-1512) also died in this massacre. According to the historian Mahmud ibn Wali (XVII century), he was buried outside the mosque in Binai Karshi. Later, a mausoleum was built over his grave, but it has not been preserved to this day. Karshi was a fortified city at the beginning of the 16th century. Its development was due, firstly, to its location at the intersection of the main trade routes, and secondly, the city was a military-political support of the Bukhara emirs in the fight against the rebellious local rulers of Shahrissabz and Ghuzar.

The importance of Karshi begins to increase from the second half of the 16th century and it is connected with the activity of Abdullah Khan II (1557-1598). Abdullakhan madrasa (1590-1591), Boqiboy madrasa, bathhouse (1592-1593), Abdullakhan kongri and many other socially important buildings were built in front of it, some of them are still preserved. According to the words of Mahmud ibn Wali (XVII century), during this period, the prosperity and prosperity of Nakhlab increased so much that it even reached the level where it could compete with the big cities of the world. During the rule of the Ashtarkhanids (1601-1747), Karshi retained the status of the main city of the oasis. Due to its location at the intersection of geographically important trade routes, Karshi becomes the commercial and cultural center of the Bukhara Khanate. It is no coincidence that Karshi is mentioned as one of the most peaceful corners of Movarounnahr in the sources of the 17th century. The political situation that arose during and after the Iranian ruler Nadirshah's march to Movarounnahr in 1740 demanded the emergence of new political forces. Mangit beys, especially Karshi Beg Muhammad Hakimbi Mangit and his son Muhammad Rahim, benefited from this.

During the time of the anti-Soviet regime, more precisely, until the end of the 80s of the last century, agricultural products were mainly focused on the processing of agricultural products, economically one-sided and remained at the regional city level. Many unsolved problems in the social sphere, health and education system have remained for many years. As a result of false campaigns such as "cotton case" and "Uzbeks case", which were actually a continuation of the mass repressions typical of the Shura regime, invented by the center, as in the whole of Uzbekistan, many people in Kashkadarya region experts and leaders who knew the essence of their work were repressed. The inevitability of fundamental economic and political reforms in the Karshi oasis became clear, and the need to make serious changes was born. In such a difficult situation, Islam Karimov was elected to the post of head of Kashkadarya region. During its 2,700-year history, the witness of many events, the services of Islam Karimov are incomparable in the process of development of Karshi, its transformation into a literally modern city. In 1986, when Islam Karimov started working as the head of the region, the architectural image of the city of Karshi did not correspond to the requirements of urban development, nor to the thousands of years of history and economic potential of the Kashka oasis at that time. The architectural objects that defined the general landscape of the city consisted of multi-story invisible panel buildings of the same model, low-rise houses built of raw brick or thatch. Except for its central street, all the roads were crooked and uneven, and unfit for traffic. Despite the rapid population growth, the creation of appropriate social infrastructures was neglected. In the center of a large region, which supplies the largest number of cotton raw materials in the republic, i.e. 600,000 tons, and is extremely rich in various natural and mineral resources, modern household services, cultural and sports facilities, recreational parks, and markets are close at hand. was numbered.

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