



Research Article

ARCHAEOLOGICAL STUDY OF THE DEVELOPMENT OF KHOREZM TOWN-PLANNING CULTURE DURING THE PERIOD OF AMIR TEMUR AND TEMURIDS ON THE BASIS OF WRITTEN SOURCES

Journal Website:

<https://masterjournals.com/index.php/crjh>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Submission Date: February 28, 2022, **Accepted Date:** March 19, 2022,

Published Date: March 31, 2022

Crossref doi: <https://doi.org/10.37547/history-crjh-03-03-09>

Shakir Kh. Yusupov

Researcher, Urgench State University, Uzbekistan

ABSTRACT

In this article, the fact that modern archaeologists practically proved the information provided by the authors of the chronicles about construction affairs in shopping centers and settlements, types of building instruments, methods of construction, peculiarities in the construction of gardens and construction of some hydraulic structures in Khorezm region during the reign of Amir Temur and Temurids is narrated.

KEYWORDS

Khorezm, Kungrad Sufis, Golden Horde, Great Silk Road, Samarkand, Shahrisabz, Herat, Tashkent, Otamalik Juwayni, Minister (Devkesgan), Adoq, Tirsak (Shemahaqala), Boldumsoz, Urgench, Khiva, Khazorasp, Aral Sea region, mausoleum Torabek khonim, Shahi Zinda ensemble, hydrotoponym.

INTRODUCTION

During the reign of Amir Temur and Temurids, the annexation of Khorezm to the centralized state took on a special significance. The movement of the local aristocracy to separate from the Golden Horde khans of the Kungrad Sufis intensified somewhat, and this

people became a powerful state and revived the culture of the city. Trade relations intensified. Because the cities of Khorezm were among the places of trade on the Great Silk Road, which connected East and West. Amir Temur's marches to Khorezm weakened



the Golden Horde khans' claim to the region. Khorezm has not lost its strong economic, political and cultural position in Central Asia.

Khorezm is one of the least studied pages in the history of Timurid culture, the history of urban culture in the last quarter of the 14th century and the 15th century, a problem that has been studied unilaterally until the years of independence. The main reason for this is that the issue of Amir Timur's march to Khorezm was sharply criticized based on the ideological views of the past totalitarian regime. In many Soviet-era literatures, his marches to Khorezm were described as a process of traditional feudal society, as military invasions of aggression.

THE MAIN FINDINGS AND RESULTS

But the historical truth, that is, a strong centralized state, rebuilt cities, magnificent buildings, flourished handicrafts and trade during the reign of Amir Temur and finally the history of Khorezm culture, which achieved peace in his time, has not been studied. During this period, there was no in-depth objective research, scientific work on the history of remote regions and peoples, not only in Khorezm, but also in the territories of the centralized state of Sahibkiran (Amir Temur). Indeed, the crisis situation in Khorezm, cited in Soviet studies, has not been proven by archeological research.

In the words of Sharafuddin Ali Yazdi, a historian of the official palace, "Temur did not allow a piece of arable land to remain vacant," meaning that "official history shows that the land on which crops could be grown was not in vain"[2.113]. During the reign of Amir Temur and Temurids, huge gardens were built around the cities. There were grown a variety of trees and flowers[9.16].

The Khorezm archeological expedition led by S.P. Tolstov studied the location of the palace and park buildings in the form of a cross (idol, cross) around it in the "lower city" part of the Devkesgan-Vazir monument in the Ustyurt Plain[13.300]. This garden complex is well fortified with a square wall. In the middle of it, there are the remains of a multi-room palace. Around the palace he discovered plots of land that had previously been planted with trees, divided into handasi (square) shapes by cross-country alleys, and dozens of ditches. As a result, the square-shaped quadrangle was again divided into right-angled quadrilaterals. They are also divided into eight or new squares, respectively. They had shady trees and orchards in the canals. Their traces have survived to the present day in plain view. According to the researcher of the Khorezm archeological expedition M.A. Orlov, Devkesgan-Vazir garden dates back to the 14th-15th centuries[4.164]. The plan of Devkesgan-Vazir park complex is very close to the new cities and beautiful garden complexes constructed by Amir Temur and his heirs in Samarkand, Shahrisabz, Herat, Tashkent oases. There were two types of gardens in this period: the first was artificially built gardens on a regular basis, and the second category of gardens was similar to a nature reserve, using natural woods. However, beautification works were carried out there as well[9.16]. It is difficult to establish the second category of gardens that are suitable for the rapidly changing sharply continental natural climatic conditions typical of Aral Sea region and the neighboring desert zone of the Khorezm oasis. Therefore, the establishment of the first typological type of parks around the cities, mainly in the oasis, is in full swing. In particular, this type of palace-garden construction in the fortresses of the Aral Sea has been known since the time of the Khorezmshahs. One of the historical chronicles in Otamalik Juwayni's "Tarihi Jahankushoy" mentions the "Residence of Life – Boghi Hurram" around Gurganj (13th century). The Khorezm



archeological expedition identified the gardens near Jent Park, Adaq-Oq Qala, Shohsanam and Yorbakir[5.156-167]. However, during the reign of Amir Temur and the Timurids, garden-park complexes (Devkesgan-Vazir) around the Aral Sea peoples were built in accordance with the architectural history, generalized in the experience of the Timurids in the field of horticulture. Of course, one of the candidates for supremacy among the Timurids, Sultan Hussein Boykaro (1473-1506) took part in the struggle for Khorezm from Astrobod and Herat fought against Abu Said (1451-1469) (1460, 1461, 1462, 1462) in Vazir (Devkesgan), Adoq, Tirsak (Shemakhaqala), Boldumsoz, Urgench, Khiva and Khazorasp. Of the cities Vazir and Adoq became his main place. Even Urgench had for some time served as the capital for Sultan Hussein.

In the city-fortress Vazir-Devkesgan, built on an ancient (slavery) building during the Timurids, the arch-gallery mosque, which consists of 30 columns, is well preserved in the size of 14x14 m. On the main street of the Shemakhaqala monument, a mosque decorated with columns left over from a large prayer space, and a mosque-prayer complex outside the city have been identified. Shemakhaqala is mentioned as Tersak in sources related to political events during the Timurid period.

One of the cultural points of northeastern Khorezm is the Baghdad monument. This monument is as little studied as Kat. Academician Y.G. Gulyamov, based on the foundation document established in Gurganj, notes the existence of the Baghdad (formerly Kerdor) canal and the village of the same name during the Timurids[3.178]. In other words, it is reasonable to assume that these toponyms were one of the remote areas of North Khorezm and were located in the village on the caravan route along the eastern Aral Sea to the

Lower Syr Darya basin. Archeological excavations in the left bank of the Syr Darya confirm this idea.

Old caravan routes were in motion, new buildings were built, and handicrafts developed. Subsequent archeological excavations revealed many handicrafts and trade places and rows in the center of the city during the reign of Amir Temur and the Timurids, known as Toshqala (Kaan mahalla) of Gurganj[14.467-497,505-528]. In particular, archeological excavations in Toshqala in 1952 show that Gurganj's defensive structures (fortresses, walls) of the 15th-17th centuries, trade and handicraft mahallas were restored on the model of the Mongol period and became a developed city.

The trade rows and handicraft mahalla of the 15th-17th centuries, studied by archeologists, became the center of Gurganj trade even after the marches of Amir Temur.

In Sharafuddin Ali Yazdi's Zafarnoma, Amir Temur sent his troops after his enemies Iligmish Oglan and Suleiman Sufi, who had fled Gurganj during the fifth march to Khorezm in 1388, and told them "let them make jihad on the way to Kumkent and Qira"[10.119]. S.P. Tolstov mentions this city as Tersek in written sources, according to Y.G. Gulyamov, Kumkent is a monument Shemakhaqala[12.172]. In other words, the archeological and source studies of academician Y.G. Gulyamov show that the medieval city of Shemakhaqala, located on the Ustyurt Plain, was Kumkent. This is confirmed by S.P. Tolstov's statement that "the city (Shemakhaqala) in the 16th-17th centuries, together with Vazir, served as an outpost in the west of Khorezm.

Khorezm's urban culture is mainly associated with the common culture of the Timurid period, as well as the developed trade centers of the peripheral peoples outside Movarunnahr, which were dependent on Amir



Temur. The fact that coins were found in Khiva indicates that the secular trade relations founded by Amir Temur also attracted the cities of Khorezm oasis. In addition, coins of Amir Temur and Ulughbek were found in the monuments of Mizdakhkon, Gurganj, Devkesgan in Khorezm.

In particular, after the march of Amir Temur to Khorezm in 1379/1380, he sent architects and builders from Khorezm to Shahrizabz and Bukhara. In addition to the Movarounnahr masters, Khorezm architects also took part in the construction of Jahongir mausoleum in the Dor us-Siyodat (Hazrati Imam) complex in Shahrizabz, which was built at that time. In the Jahongir mausoleum, the outer dome is mounted on an edged flange and reinforced with ribs on the inside. Such a style and general appearance is not typical of Movarounnahr architecture, but is similar to the appearance of a luxurious mausoleum built in the time of the Kungrad Sufis (1360-1388) in Old Urgench[15.58-59,67]. The three-story sagana surface of the tomb of Qusam ibn Abbas in the Shahi Zinda ensemble (Samarkand) is covered with embossed rivets of different colors. It is believed that the embossed rivets are typical of the 14th century Khorezm architectural style and were made by masters brought from Urgench by Amir Temur[7.72].

The fact that the Kulah dome of the Chashmai Ayub monument in Bukhara is not typical of Movarounnahr architecture, but of Khorezmian architecture, testifies to the participation of Khorezmians in its construction[8.78]. This suggests that the economic situation and cultural development of Khorezm oasis continued with Movarounnahr even before and during the reign of Amir Temur and the Timurids. This also shows the integration of the two cultural-historical regions in the material culture in the development of urban culture.

The issue of development in urban culture can also be illustrated by the role of Khorezmians in the spiritual environment of Movarounnahr.

During the reign of Amir Temur, a favorable environment was created for the development of the cities of Movarounnahr. The cities of Khorezm, which joined the centralized state, got rid of feudal wars in peace. Historical sources state that during the reign of Amir Temur, the city walls (fortifications) of Khazarasp, Kat, Khiva, Urgench (Gurganj) and housing were rebuilt. In the cities of Khorezm, which joined the centralized state, the feudal wars were stopped and the process of economic growth began. Historical sources, archeological researches indicate that annexation of Khorezm to Movarounnahr in 1372-1388 during the reign of Amir Temur and Timurids did not stop the growth of urban culture in the region. Old caravan routes were in motion, new structures were built and handicrafts flourished. Toshqala of the district Gurganj was reconstructed in 1391 by the decree of Amir Temur and became a center of trade and handicrafts.

Thus, on the basis of the materials we have considered, during the reign of Amir Temur and the Timurids, Khorezm was in cultural contact with Movarounnahr, which began in ancient times. This cultural connection is evident in the art of ceramics, the decoration of monumental monuments, which has come down to us.

The results of the research prove that these are the monuments of the border areas of urban culture along the Ustyurt edge system, one of the centers of ancient and medieval farming culture in the northern part of the Khorezm state. These places can be considered as one of the places of development of urban culture of the oasis in the Timurid period.

In general, written sources, based on archeological research, show that in the 14th-15th centuries (i.e. the



Timurid period) along the Southern Aral Sea, in the territory of the oasis, there were old cities Gurlan, Kat, Khazorasp, Khiva, Khonqa, Gurganj, Vazir, Adoq, Shemakhaqala, Tersek and Kumkent. Other urban cultural monuments show that Baghdad, Bughrakhan (Medmaniya, Khovand), Puljoy, and Mizdakhkon gradually began to lose their development in the post-Timurid period due to the breakdown of trade relations. From the written sources we can refer to other issues of the period of Amir Temur and Temurids in Khorezm, including roads (“Sepoya” – Three ovens, “Shahristan road”), hydrotoponyms (“Old Okuz”, “Fatma-Khatun”, “Asaf Okuz”) and canals (Baghdadik, Sedraj, Gurlan), the old Amu Darya basins (Uzboy, Urundarya, Sariqamish, Daryoliq and Heykanik). These data were an additional source for the first perfect study of the historical and economic situation of Khorezm in the Timurid period, the location of ethnic groups, land and waterways.

CONCLUSION

Geomorphological, archeological and topographic researches in the western regions of Khorezm show that the Timurid period was one of the most densely populated areas in the vicinity of Vazir-Devkesgan, Adoq (White Fortress), Shemakhaqala, Butentau, Uzboy and Sariqamish. In general, as we mentioned above, creative work was organized in Khorezm during the reign of Amir Temur and the Temurids. It can be noted that a new stage of urban culture – the period of the Temurids – has begun in northwestern Khorezm. Examples of this are the cultural strata of Khorezm in the late fourteenth and early fifteenth centuries, the presence of Timurid coins, the construction of new mosques and mausoleums.

REFERENCES

1. Alimov O. History of horticulture in Movarunnahr in the Middle Ages. – Tashkent, 1984.
2. Bartold V.V. History of the cultural life of Turkestan. Vol. II. Part I. – Moscow, 1963. – P. 266; Bartold V.V. Ulughbek and his period // Vol. II, Part 2. – Moscow, 1964. – P. 60-61; History of the period of Temur and Ulughbek. – P. 113.
3. Gulyamov Y.M. History of irrigation in Khorezm. – Tashkent, 1959. – P. 178.
4. Orlov M.A. Monuments garden and park art of medieval Khorezm // TXAƏƏ. Vol. I. – Moscow, 1952. – P.164.
5. Orlov M.A. Monuments of garden and park art. – P. 156-167.
6. Pugachenkova G.A. Gardening art of Central Asia in the era of Timur and
7. Pugachenkova G.A. Temur’s architectural heritage. – P. 72.
8. Pugachenkova G.A. Temur’s architectural heritage. – P. 78.
9. Pugachenkova G.A. The architectural heritage of Timur. – P. 16.
10. Sharofuddin Ali Yazdi. Zafarname. – 119 p.
11. Timurids // New series, 23rd edition. Humanitarian sciences. Book 4. History. – Tashkent, 1951; Pugachenkova G.A. Architectural heritage of Temur. – Tashkent: 1996. – P.16-19.
12. Tolstov S.P. History of irrigation in Khorezm. – Tashkent, 1959. – P. 172.
13. Tolstov S.P. In the footsteps of the ancient Khorezm civilization In the footsteps of the ancient Khorezm civilization. – P. 300.
14. Vakturskaya N.N. Excavations of the Urgench settlement in 1952 // TXAƏƏ. Vol II. – Moscow, 1958. – P. 467-497; Fedorov-Davidov G.A. Excavations of a trade and craft quarter of the



15th-17th centuries. at the Toshqala settlement
in Urgench // TXAЭЭ. Vol. II. – P. 505-528.

15. Yakubovskiy A.Y. Ruins of Urgench // News
GAIMK.Vol. 6, 2nd edition. – Leningrad, 1930. –
P. 58-59; Pugachenkova G.A. Temur's
architectural heritage. – P. 67.

