

CONSTRUCTION WORKS IN THE CITY OF KARSHI DURING THE REIGN OF AMIR TEMUR


Aralov Anvar

Student of Karshi State University

The city of Karshi, which has a great past, is 2700 years old. In the center of the Kashkadarya oasis, on the banks of the Kashkadarya, at the intersection of the international railway and highway. The area is 7.5 thousand hectares. The population is 283,200 people (2022) . Karshi is one of the ancient cities of Uzbekistan. It was called Bolo, Nashebolo, Naxshap, Nasaf, etc. in different periods, and it was called Karshi since the 14th century. The city of Karshi has a special place in Uzbek history. First, Karshi is the first major Turkic-speaking city in Movarounnahr. At that time, the Turkish language was dominant in Khorezm (Urganch), Fergana (Andijan), Shosh oasis (Tashkent), and several large cities along the banks of the Syrdarya, but there was no such city in Movarounnahr. With the construction of Karshi, different people settled here, but Turkish became the dominant language in the city. At that time, Mongols themselves already spoke Turkic language. In particular, Arab traveler Ibn Battuta noted that Kebak Khan's native language was Turkish. During the period of the Chigatai dynasty, and then the Timurids, the Turkish language served as the official language of correspondence.

Great and historical architectural monuments such as Odina mosque, cistern, Kashkadary view, Amr bath, Gulshanbog mosque, madrasa have been preserved. These historical monuments can be proud of their great history. It is known from history that in the oasis of Kashkadarya, as well as in the large city of Karshi in Central Asia, it played a role of support for Amir Temur and became important in his entry into the political arena. In 1365, Timur the Great strengthened the fortification wall in Karshi and erected the "Odina" mosque. He built a wooden bridge for the road from Karshi to Koson in Kashkadarya. Later, in the 15th century, he built a solid brick bridge and strengthened it. In order to improve the Karshi steppe, he ordered to add 45 square meters to the Manas ditch, which was dug from Dargom towards Ortachol at the beginning of AD, and with this work, great progress was made in farming. The following sources tell about the initial occupation of this city by the owner Amir Temur in the following sources: "Tuzuklari Temur", historian Ibn Arabshah's work "Ajoib al-maqdur fi tarikhi Taimur" ("Miracles of fate in the history of Timur"), Nizamiddin Shami, Sharafuddin Ali Yazdi's "Zafarnama", Mu'iniddin






Natanzi's "Muntahab ut-Tawarikh Muani" ("Collection of Muani's History") contains important information. In 1365, Sahibgiron occupied the city, spent the winter of 1365-1366 in front of Amir Temur, rebuilt the defensive wall and built a large mosque.

The fortress of Karshi is considered a unique monument of medieval urbanism and was built in the 18th century. Russian scientists LAZimin, M.YE. Masons have expressed the opinion that Amir Temur strengthened the walls of the fortress. As mentioned above, this was also recorded by the historian Sharafuddin Ali Yazdi in his work "Zafarnama". Odina Mosque is located in the center of Kurgan. In the following period, a lot of construction work started here. Nur, Oliy, Mirbeka, Abdullakhan, Saidqulboy, Bekmirkazoq, Choriboy madrasas were built here. Most of them, such as Azim Sayyod, Hotamboi, Shermuhammad, Khanaqoh, Chakar, Qilichboy, have been destroyed, only the Odina mosque has been preserved.

Historians believe that the mosque of Odina was built by Amir Temur. Academician B. Akhmedov wrote that the Odina mosque was built with the advice of Sahibgiron's elder wife, Ms. Saraymulk. This opinion was also confirmed by the antiquarian scientist M. YE. Masson. Next to the mosque, there is an ancient bath ("Amir's bath"), which was also restored by order of Sahibqiran. The Odina mosque was built in the 80s of the 14th century. According to historians, Sahibqiron Amir Temur wintered in Karshi in 1385-1386 and improved a large mosque in its center, Odina Mosque became one of the unique architectural structures included in the Registan complex. As mentioned above, many creative works have been carried out here. In the years of independence, more extensive studies were carried out in this area. As a result of the archeological excavations carried out in the area of this mosque, under its floors, more ancient, baked brick walls belonging to another architectural structure, floor of the rooms with air-glazed bricks, round and square columns made of baked bricks were found. In the period after its appearance, Odina was adapted to a mosque. For this reason, one side of some circular columns is pointed. Along with these architectural remains, fragments of majolica and mosaic wall coverings of high quality from the end of the 14th century, and baked bricks with carved patterns were also found. These finds indicate that a building covered with beautiful wall patterns was built during the time of Amir Temur. However, there is no information about the construction of any building inside the Qarshi fortress by the great ruler in the written sources of the Sohibqran era. In the plan of the Karshi fortress determined by M.YE Masson, the Odina mosque was built in the center of the fortress. Based on this, the foundation of the brick walls from the base of the mosque can be considered as the ruins of the






Kebek Khan palace. The circular and square columns belonging to this building, unlike the columns of the Odina Mosque, are of extremely high quality, and are made strong with a thin mortar between the bricks. Written sources contain information about the mosque of the city of Karshi. For example, Shahabuddin Abdullah ibn Lutfillah ibn Abdurrashid al-Hawafi (1361/62, Herat - 1430, Zan-jan) is a historian and geographer. In the "Geography" written by the historian Hafizi Abru in 1414-1420 in the palaces of Amir Temur and Shahrukh, "It was also called Nasaf, now it is known as Karshi. This is an ancient city, located on the plain. On the way from Bukhara to Samarkand, the road dies. tadi.... It has a small fortress. The mosque is located in the center of the fortress. The tomb of King Quebec (1318-1326) is there. Their buildings are made of mud, only the mosque and the sultans graves are made of baked bricks and covered with tiles. Fragments of walls and tiles found under the mosque of Odina must be the remains of the mosque mentioned in Hafizi Abru's report of 1414-1420. According to Hafizi Abru, the mosque he saw was built during the reign of Amir Temur. During the reign of Amir Temur, every structure built in Movarounnahr was built with the consent of Sahibqiran.

reign of Amir Temur, the Jame' mosque of Qarshi has been functioning for more than a century and historical data show that it may have been destroyed when the people of Qarshi were massacred by Najmi Soni, the commander of the army of Shah Ismail of Iran, in 1512. . During the reign of Ubaidullah Khan, the reconstruction of the city of Karshi, which was destroyed, is in full swing. During the reign of Ubaidullah Khan, the reconstruction of the city of Karshi, which was destroyed, is in full swing. Historian Zayniddin Vasifi describes Ubaydullah Khan's work on the improvement of Karshi. During his reign, Ubaydullah Khan carried out creative works not only in Karshi, but also in the whole country. Russian scientist and historian VVBartold described Ubaydullah Khan as "an ideal ruler in the spirit of the Muslim religion" for no reason. According to several archaeological and historical sources, the Odina Mosque was built on the half-ruined ruins of the Karshi Jame' mosque built earlier during the reign of Sohobqran, and many columns and some domes of the old mosque, which are still standing, were widely used in the construction of the new mosque. The walls of this mosque are made of baked bricks, with a thick layer of clay between them, and it was built hastily. On the opposite side of the main gable of the building, 20-25 meters north of it, at a depth of about 3 meters from the ground level, archaeologists found the remains of walls raised from 1.5-2 meters of baked brick. In front of the monument, at a distance of twenty meters from it, there are ruins of brick walls 5-6 meters long and 1.20-1.40





meters high. These walls may be related to the mosque of Kepek Khan Palace. Even the walls found under the building, which archaeologists call the remains of another building, may belong to the Kepek Khan period.

During the invasion of the Russian Empire in the second half of the 19th century, the porches were captured and destroyed. During the renovation of the fortress by Sayyid Olim Khan, the porch was also restored. After the overthrow of the Bukhara Khanate in 1920, the porch was brought to ruin again in the first year of the rule of the Shoras.

The remains of the mosque dome and minarets were preserved until 1914. Amir Sayyid Olimkhan repaired a number of buildings and structures, along with the Kashkadarya bridge, Karshi fortress, Abdulla Khan madrasa, renovation works were also carried out in the Odina mosque.

During the Shura era, various offices were placed in the mosque, and later it was also used as a warehouse. In 1938, the mosque was surrounded by a high wall and turned into a prison. According to some sources, up to 20 prisoners were kept in one room in this prison. In December 2004, in connection with the 2700th anniversary of the city of Karshi, the detention center was moved to another place. Large-scale renovation works were also carried out in the Odina mosque, and measures were taken to restore the original appearance of the unique structure. The city was first transformed into a "Center for National Identity" and then into a "Handicrafts (Jewellery)" center.

In 2005, in the area of the Odina Mosque located in the Old City of Karshi, archaeological materials were obtained that allowed to study the historical development of the city of Karshi. After the decision of the Cabinet of Ministers of the Republic of Uzbekistan dated September 29, 2004 "On preparation for the celebration of the 2700th anniversary of the city of Karshi" and the decision of the President of the Republic of Uzbekistan dated July 26, 2005 "On additional measures to celebrate the 2700th anniversary of the city of Karshi" large-scale preparations have been started in the city. In 2006, the 2700th anniversary of the city was widely celebrated.

LIST OF REFERENCES:

1. Poyon Ravshanov. "History of Karshi". "New century generation", 2006. Page 12.
2. S.B. Lunina. Goroda Yuzhnogo Sogda.— T.:1984, page 5.
3. <https://qomus.info/oz/encyclopepia/q/qarzi>



- 
4. <https://uz.m.wikipedia.org/wiki/Karshi>
 5. <http://taqvim.uz/uz/event/view/3410>
 6. Асилбек К. (2023). История суфизма в оазисе Насаф. Пересечения веры и культуры: Американский журнал религиозных и культурологических исследований (2993-2599), 1(6), 15-19.
 7. Хўжаёров, А. (2023). ЎРТА АСРЛАРДА НАСАФ ВОҲАСИ ИЛМИЙ–АДАБИЙ ҲАЁТИ. Общественные науки в современном мире: теоретические и практические исследования, 2(7), 41-43.
 8. Ходжаёров, А. О. (2023). СОМОНИЙЛАР ДАВРИДА НАСАФ ШАҲРИНИНГ ИЖТИМОИЙ, ИҚТИСОДИЙ ВА МАЪНАВИЙ ҲАЁТИ. ВЗГЛЯД В ПРОШЛОЕ, 6(1).
 9. Хўжаёров, А. О. (2022). ҚАШҚАДАРЁ ВОҲАСИ АЛЛОМАЛАРИ ИЛМИЙ МЕРОСИННИНГ АҲАМИЯТИ. In INTERNATIONAL CONFERENCES (Vol. 1, No. 21, pp. 99-103).
 10. Бўриев, О., Искандаров, Ш., & Хўжаёров, А. (2022). Абу Райҳон Берунийнинг “Ҳиндистон” асари ноёб этнографик манба сифатида. Academic research in educational sciences, (3), 399-411.
 11. Ходжайоров, А. (2023). НАУЧНО-ЛИТЕРАТУРНАЯ СРЕДА ОАЗИСА НАСАФ В СРЕДНИЕ ВЕКА. Образовательные исследования в области универсальных наук, 2(3), 885-888.

