

Historical Gates of Karshi

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Annotation: This article provides a comparative analysis of the various names, locations and functions of the ancient gates of Karshi, one of the largest cities in Central Asia, ancient and modern, a symbol of peace and tranquility, based on written, archaeological and ethnographic research.

Keywords: Nasaf, Samarkand, Kesh, Khiyabon, Charmgar, Tutak, Kulol, Sharshara, Kuyukdarvoza, Tupxonadarvoza, Jilovxonadarvoza, Yangidarvoza, Zakotdarvoza, embassy.

INTRODUCTION. In the past, each major city in Central Asia had its own special gates. It is no coincidence that our people say, “The city will not be without gate” (Shahar bedarvoza bo’lmaydi). As it is written in the explanatory dictionary of the Uzbek language: The gate is a large door that opens and closes to the courtyard, fortress, fortress, etc. [8; 289]

At the cities of the Central Asian khanates, the official in charge of ensuring the peace of the palaces, was called the gatekeeper. The gates were guarded by a special gatekeeper. [9; 63]

In the past, the gate was a symbol of peace and tranquility. For this reason, the history, the traditional architecture and culture of our people are harmoniously integrated in the gates of every city and fortress.

REFERENCES AND METHODOLOGY. Karshi, one of the largest cities not only in the Emirate of Bukhara, but also in Central Asia, had its own gates. The section “Movarounnahr” of the book “Kitab surat al-ard” by the Arab geographer Ibn Hawqal (Abulqasim an-Nasibi), who lived and worked in the X century, provides valuable information about the gates of Karshi. The book “Kitab al-masolik val-mamolik”, collaboration of the works of historians and geographers such as Abu Zayd Balkhi, Istakhri and Ibn Hawqal, who lived in the IX - X centuries, along with the cities of Khorasan and Movarounnahr, contains information about the location, structure, fortress, city of Karshi (Nasaf) gates, and the roads connecting cities. Also, O.A. Sukhareva, who conducted ethnographic research in Karshi in 1948 and 1956, in her book “History of the cities of Bukhara Khanate” gave interesting information about the city’s mahalla guzars, types of handicrafts, trade relations and fortress gates. In 1965, the Kesh archaeological and topographic expedition led by M.E. Masson in Karshi collected information about the location of the walls and gates of the Karshi fortress in the work of 1973 “Capital cities in the lower reaches of Kashkadarya from ancient times”. In the an article by T. Nafasov “Do you know the Karshi gate?” on issue of the newspaper “Kashkadarya Khakikati” dated April 10, 1991, the historical and artistic analysis of the names of the gates of the city of Karshi is carried out. P. Ravshanov’s work “History of Karshi” describes in detail the history of the city from the earliest times to the coming to power of the Red Empire, and gives the names of the ancient gates of Karshi, and information about their the location. N. Ismailov and O. Buriev’s book “Karshi - the ancient city of Uzbekistan”, dedicated to the 2700th anniversary of the city of Karshi, describes the history of Karshi, its past, ethnic processes in the oasis, the main gates and quarters of the city, the development of trade, crafts and science, architectural monuments and archeology. K. Nasriddinov’s work “Registan of Karshi” provides detailed information about the history of the formation of the ancient fortress of Karshi and its central Registan Square, as well as the architectural monuments around it. Hasanov’s monograph on urban planning and architecture of Kashkadarya oasis (XVI - XIX centuries) examines together with the cities and traditions of Kashkadarya oasis, as well as the peculiarities and directions of the architecture of the oasis, the history of unique architectural monuments, the names of the gates of Karshi on the basis of written sources, historical and archaeological research. Also, Abdusattor Jumanazar’s work “Nasaf” has special importance for our research, because it covers the history of Nasaf city fortress, walls, guzars and districts, mosques, madrasas on the basis of historical sources and documents.

DISCUSSION. The gates of the city of Karshi, crossed by the Kashkadarya river, are named after neighboring major cities and settlements. The city of Karshi built over times in its current location had four gates. Authors such as Istakhri, Muqaddisi, Ibn Khawqal mentioned the existence of Samarkand, Kesh, Najjar and Gubdin gates in Nasaf. [6; 332-333] The names of secondary gates in the city, such as Al-Maksura (corresponding to Gubdin Gate – auth.) and Wassaf, are also mentioned. [1; 57] Other sources mention the names of the four gates of Karshi: Bukhara, Samarkand, Kesh and Gubdin. [2; 51] In certain periods of the past, there were internal and external Shahristans, and the inner Shahristan of Karshi was smaller. [1; 57] It was preserved until the end of the 19th century. It was customary to build four gates to a smaller shahristan. Only some old people remember the information about the gates of the city of Karshi, their name and location.

The gates are also mentioned in the works of archeologist M.E. Masson, ethnologist O.A. Sukhareva and linguist Nafasov [5: 3], who studied the history of the city. The Karshi fortress had several gates built in accordance with the traditions of Eastern urban planning. The reason we do not specify the exact number of fortress gates is that the information about them turned out to be different. In particular, encyclopedic sources state that there were 4 gates of Karshi fortress, which were entered from the northeast - Khiyabon, from the southeast - Tutak, from the southwest - Sharshara and from the northwest - Qarluqkhana gates. [3; 50] M.E. Masson also noted that the gates of the fortress were four. [4; 87] In his research, K. Nasriddinov states that in the past the fortress had three gates: Charmgar, Tutak and Qarluqxona, and the fourth - Sharshara Gate was built during the reign of Amir Alimkhan. [3; 50] The plan-map of the Karshi Fortress kept in the Central State Archive of the Republic of Uzbekistan shows that the gates of the fortress were actually three, but the names of the gates seem to have been confused: Tutak (Tyutak) instead of Charmgar Gate, Kulol (Klyol) instead of Tutak Gate, and New gate instead of Karluk. The Qarluqkhana Gate, which is mentioned in the history of the fortress, was rebuilt in 1910 during the reign of Amir Alimkhan in Karshi. The repair of the fortress walls and gates caused the relocation of the New Gate to the middle of the western wall and the construction of the new Waterfall Gate on the southern wall. [3; 56]

Karshi Fortress and its gates were a unique example of Central Asian urban planning. The gates of the fortress are made of baked brick, with glazed tile ornaments. The term North Gate is found in historical and scientific works on the history of Karshi. The locals called it Darvozatutak. Sources created during the Soviet era also mention the shape of the Tutak Gate. Professor T. Nafasov's work contains several meanings of the word tutak. The word tutak is derived from the word tut (mulberry in Uzbek), which is a fruit tree, with the suffix “-ak” denoting the universe and existence. Meaning: mulberry, a place where a lot of mulberry grows. There are also villages of the same name. There is also the assumption that in ancient times there was a mulberry tree outside the gate. There is no information about this in written sources. M.E. Masson, on the other hand, commented that mulberry grew near this gate, and that in the past the growth of mulberry in such a region was considered an emergency. According to Mahmud Kashgari, in the 10th and 11th centuries, the Uzbeks called the mulberry tree a tall tree that grows upright in the mountains. It is in accordance with the laws of language that the word tutak, meaning the place where the mulberry tree grows, is made by adding the suffix -ak to the name of this tree. [1; 56]

The planting of ornamental trees around the gate is a feature of the architecture of eastern cities. It should be noted that the lake (north of the Karshi teahouse) is located around the top of the market in Karshi. Water flowed into the lake from the river Joybor (now Beshkentariq), which supplied water to Nakhshab-Karshi. The Karasuv valley also flows here from the Guzar side, and its sizzling naturally created favorable conditions for the growth of beautiful trees. The gate of Samarkand is also called Kesh. Because from these gates the way to these regions began. Darvozatutak is also known as Rastadarvoza and Gulshandarvoza. [1; 59] Rastadarvoza is its last name. From the gate to the cemetery of Abu Hodja Ubaydulla bin al-Jarrah stretches the trade shops-bazaar. This market is known as Yukori (High) - market, where mainly agricultural products are sold. The villagers bought and sold with the townspeople, mainly here. This gate is called Gulshandarvoza because of its proximity to Gulshan Lake. Both names did not last long, and were used only in the speech of the surrounding population.

There are various opinions that this gate in the north of the city had other names as well. According to O.A. Sukhareva, this gate was also called Nasaf or Nakhshab, Kuyukdarvoza. [7; 114] Nasaf or Nakhshab cannot be trusted to fit the gate handle. Nakhshab (the fortress at Shulluktepa) was reached through the Charmgar Gate. Based on the opinion of M.E. Masson and O.A. Sukhareva, it can be said that Nasaf Gate is the ancient name of Tutakdarvoza. If this assumption is justified, it is natural that the road starting from Tutakdarvoza, i.e. Nasaf (Nakhshab) gate, will lead to Nakhshab instead of Erkurgan. By the time the gate was built, Erkurgan had become a ruin. Therefore, it is unbelievable that this gate corresponds to the Nasaf Gate. Another name for the leather gate, more precisely, may be the name written in the Arabic sources of the X-XII centuries. In particular, the Tutak gate layers are decorated with traditional carvings. The peoples are in the form of fish, made of resinous steel. The gates of the fortress are especially magnificent and majestic, with the arch of the Tutak Gate, the suspension bridge. [3; 60]

The name of the main corridor at sunrise may be written in the form of Sharsharadarvoza or Charchardarvoza when the east gate is oriented along the movement of the sun. Not far from the Karshi fortress, in the east, the water from the Faiziabad stream flowed through the village of Balandnavo, and from this gateway into the ditch, the supplying water inside the fortress. A little water from the rod fell into the ditch like a waterfall. This waterfall may have caused the gate to be named. This gate also had unofficial names. None of these names were as well known as Sharsharadarvoza. These names are Topkhanadarvoza, Jilovxonadarvoza, Yangidarvoza, Elchikhanadarvoza, Zakotdarvoza. [10; 58] It is known that there were four artillery pieces between the four towers of the city fortress.

M.E. Masson wrote that the gate was also called the Elchixona-darvoza (Embassy Gate). [4; 81] The Elchixona-embassy was located outside the city citadel, where officials from the provinces and countries who came for business and government were staying. In the XVIII-XX centuries in the Karshi principality diplomatic relations with other countries became much stronger. The gate at the city's Kunchikari is named after the building, which was built for the embassy and is considered to be quite large.

The main name of the South Gate is Qarluqkhana. The mahallas (guzars) on the outside of the gate are called Qarluqkhana. As the name suggests, the Qarluqs, one of the oldest generations of Uzbeks, lived here. M.Masson, O. A. Sukhareva discovered that the gate also had the name Xandak (trench) Gate. [7; 114]

M.E. Masson, in his "History of Towns and Villages in the Lower Oasis of Kashkadarya", noted that the gate had three names. Xandak (trench) gate, Kovchindarvoza, Qarluqxonadarvoza. [4; 75] According to the scientist, the water ditch surrounding the fortress at the end of the XIX century is well located near this gate. This gate was broken a little earlier than the other gates of the fortress.

So the locals can't tell exactly where his place is. Based on M.E. Masson's drawing, it follows that this gate is located on the opposite side of the Gateway, [4; 97]. The present Qarluqxonahalla (guzari) shows that it was not in the place that M.E. Masson had predicted, but a little further from the qibla than in the drawing.

The popular name of the West Gate was Charmgardarvoza, which was also called Khibyobondarvoza. These two names are also mentioned in twentieth-century sources on the history of Karshi. The location of this gate is located around the intersection just below the present-day Nuroniy teahouse. The reason it is called a tanner is that outside the gate lived tanners who tanned and processed leather, dyed it and traded with it. Their business shops and stalls are also located here. A tanner is a master of leather making, a master of this profession. The main factor in naming the gate was the name of the main occupation of the population - kori and the place where they lived, that is, the name of the mahalla (guzar).

The name of the alley appeared a little later than the name of Charmgardarvoza. From this gate the road passed to the villages of Haramjoy and Kochkak. The same route was taken to Nakhshab on the left bank of the river. Through this road, the residents of the settlements on the left bank of the Kashkadarya connected with the Karshi market and the shahristan.

Ethnologist scholar O.A. Sukhareva reminded that there was also the Miskarlik Gate. But it did not mention whether the name was an additional designation of any gate in the city or the name of a new gate in a part. The name Gate Rasta is mentioned, and it is assumed that it corresponds to Khibyabon Gate (Alley gate). [7;

114] To the right and left of the corridor on the inside and outside of the Charmgar Gate had shops, rastas, commercial chairs, and fixtures.

Temirchi, Degrez, Chilangar, Misgar, Kulalguzar, Harrotlik, Kudunchilik, Charmgar, Kokcha (actually Kokchi, i.e. painter), Zargar, Holvagar, Kyrgyzguzar. Sandikchi, Dukchi, Kosagir, Duradgor, Alachabof guzars were located on the right and left side of the road starting from this gate. [1; 62] The markets near the interior and exterior of this gate were very crowded. Not only the rastas on the east side of Darvozatutak, but also the rastas on the Charmgar side were traded with craftsmen, people of other classes, farmers, merchants, and intellectuals.

It is known that inside the Karshi fortress there was an ark, ie a bek horde. The heirs of the throne of the Emir of Bukhara and the Bek of Karshi had the right to enter and leave here. The Ark (Orda) is surrounded by a wall and there is only one passage leading to it, which was mentioned by O.A. Sukhareva as Saqlovdarvoza [7; 114]. This gate is located between Sharsharadarvoza and ark (orda). Archaeologist M.E. Masson thinks of Charmgardarvoza and also mentions the name Yangidarvoza (New Gate). [4; 75] According to his information, this gate was located at the bottom of the Leather Gate and was not preserved for a long time, nor did it remain stable. The last of the four gates above was built. It was considered the fifth gate of the city, did not have the same potential as the ancient gates, and did not even survive the late nineteenth and early twentieth centuries.

CONCLUSION. As every city in Central Asia, Karshi had its own gates. These ancient gates are a common part of the rich history and culture of our people. At a time when our historical and cultural heritage has been restored, it would be expedient to restore the names of the above-mentioned gates, as well as to restore the historical structure of these gates.

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