



Intangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

edited by
Marek Miłosz
Gafurdjan Mukhamedov



MONOGRAPHIE

Intangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

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Preface

This monograph, the second in a series of three, is the result of the seven-year cooperation of the Department of Computer Science of the Lublin University of Technology with universities and cultural institutions of Uzbekistan. The common platform for cooperation is the use of information technology in the protection of the cultural heritage of the countries on the former Silk Road, in particular 3D digitisation of museum artefacts and architectural monuments. The cooperation resulted in three Scientific Expeditions of the Lublin University of Technology to Central Asia, the organisation of two International Conferences on Information Technology in Cultural Heritage Management (IT-CHM), participation with invited papers in three conferences devoted to the monuments of Uzbekistan, as well as publications at many scientific conferences and in leading scientific journals in the field of digitisation, such as *Journal on Computing and Cultural Heritage*, *Digital Applications in Archeology and Cultural Heritage*, and *Museology and Cultural Heritage*.

The achievements of the cooperation between the Lublin University of Technology and Uzbekistan have been recognised by the National Agency for International Exchange (NAWA), which awarded funding to the “3D Digital Silk Road” project number PPI/APM/2019/1/00004. The project applicant is the Lublin University of Technology and the partners are 4 universities from Uzbekistan: National University of Uzbekistan (NUU) in Tashkent, Samarkand State University (SamSU), Chirchik State Pedagogical Institute (CSPI) and Urgench State University (USU). The aim of the project is to carry out scientific and research work in the field of digitisation of the cultural monuments of the Silk Road in Uzbekistan during scientific expeditions by LUT specialists in cooperation with partners from Uzbekistan and to disseminate research results through international scientific conferences, practical training, monographs and the silkroad3d.com online portal.

In this monograph, scholars from partner universities and cultural institutions of Uzbekistan cooperating with the Lublin University of Technology present intangible cultural heritage from areas of the Silk Road in modern Uzbekistan. It presents the literary and musical heritage, the development of calligraphy, libraries and court ceremonies as well as folk medicine. Historical aspects of the development of cities, regions, science and religion, including religious tolerance, in contemporary Uzbekistan are discussed extensively. Emphasis is put on the cultural and civilisational aspects of Tashkent and Khiva, as well as the contemporary concept of “The Silk Road as a Road of Dialogue”.

The results of historical studies presented in the monograph will serve as a guide during the organisation of subsequent Scientific Expeditions of the Lublin University of Technology to Central Asia as part of the “3D Digital Silk Road” project.

The book was published due to high commitment of the contributors and the reviewers. We want to express our thanks to everyone who has contributed to the creation of this book, especially to the NAWA financing project “3D Digital Silk Road” (number: PPI / APM / 2019/1/00004).

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A Look at the History of the Tashkent Oasis

Abstract

Although information about the Tashkent oasis and the ancient Chach or Shosh region, is widely mentioned in written sources, it is important to look at the history of the ancient and modern site. In this regard, this article analyses the Tashkent region in different periods, when different languages prevailed, and draws some scientific conclusions

Keywords: Ahangaron river, Amir Temur, “Boburnoma”, Central Asia, Movarounnahr, Qang state, Sak tribes, Shosh region, Tashkent oasis.

Information about the long history of the Tashkent oasis and the ancient Chach or Shosh region is reflected in written sources in a very diverse and fragmentary way. The first reliable information about the Tashkent oasis can be found in Chinese sources of the 2nd century BC, and then the 5th century AD. In ancient times, Tashkent region was called Loyueni, Yuni, then Chjeshe, Chjechji, Chjesi and Shi. These terms are derived from the Chinese pronunciation of the word “hair”, and the last toponym “Shi” means “stone” in Chinese. Founded in the ancient Chach province in the 3rd century BC and ruled until the 3rd century AD, the Qang (Qangha or Qangha) state is referred to in Chinese written sources as Qangyuy or Kangzhuy. In the language of the ancient Tokhars, the word “kang” also means “stone”. The capital of this state is the city of Bityan, which is located on the banks of the Syrdarya. The city was 1510 li (528 km) from Davan (Fergana Valley). The surviving ruins of Bityan are known to the locals as Qang'tepa. It is located 70 km south of Tashkent, near the Syrdarya, on the banks of the ancient dried-up riverbed of the Ahangaron River [8 p. 5].

The emergence of the Qang state is directly related to the civil wars between the nomadic pastoral tribes in Central Asia over the steppes and pastures, as well as the ethnic political processes in the country. The ethnic processes that took place in Central Asia from the end of the 2nd century BC to the middle of the 2nd century AD created the necessary conditions for the emergence of this state. Well-known historians and archeologists B. A. Litvinsky, Yu. F. Buryakov, K. Shoniyozov, I. V. Pyankov, M. E. Masson, L. N. Gumilev. The scientific research of A. M. Khazanov, E. I. Kychanov and others is of great importance.

The earliest information about the Qang state, founded by the Saks, is mentioned in ancient Chinese chronicles. “Kangyuy is located 2,000 km northwest of Dovan. It is a nomadic state, like the Yuezhi, with an army of about 90 meters,” the Shitsi said.

Some parts of the Sak tribes (or some groups allied with them) left their lands and settled between the two rivers. The rest pass through Bactria to Iran and India.

In the 1st century BC, the state of Qang' Talas valley, between the two rivers in the northern regions of Central Asia, Khorezm and Sogd. During this period, the Kang state grew stronger and reached the peak of its development. With an army of 120,000, the Qang state has taken its rightful place on the Central Asian political scene. Tashkent oasis Qang' state, and, in particular, who lived in the ancient states of Central Asia nomadic population settled in the political, economic and cultural relations between the Qang'ga che Radon, Hunn Kushan, Parthian, Salta Anat between the internal and external perception of their impact. The ancient Chach and Ilaq areas within the Qang state were based on sedentary farming. In ancient times, these lands included the territory of the present-day city of Tashkent and Tashkent region. Qanqa, the centre of the Qang state in the oasis, is a city with an area of 150 hectares, located at the intersection of the southern route of the Great Silk Road.

One of the old tributaries of the Ahangaron River passed through this city. The found ceramics belong to the 3rd-2nd centuries BC and the bricks of the buildings were rectangular in shape. The defensive walls of Shahristan III date back to the middle of the first millennium AD. During this period, a number of fortified settlements and cities appeared in the Tashkent oasis. They were typical of the Melon culture. In the 1st century, Binaket, Xarashket and Kendra EC at the top Qang'larga Chach had permanent relations between the cities. The emergence of ancient Tashkent is directly related to the socio-economic, political and ethnic processes that took place in Chach and Eloq within the Qang state. The ancient fortresses and cities that appeared in Chach and Iloq created the socio-economic and political basis for the emergence of modern Tashkent [3].

The formation of urban culture in the Tashkent oasis and the rise of cities was a great historical process in the socio-economic and cultural life of the ancient herdsmen and farmers who lived in this country. Undoubtedly, these processes are inextricably linked with the development and prosperity of the country, especially with the establishment of livestock and agricultural farms, as well as the development of domestic and foreign trade in handicrafts . The historical landscape of these processes is extremely broad, and it is being reconstructed through more archaeological measures than in written sources. Therefore, the results of archeological research in the Tashkent oasis are supplemented with information from ancient and medieval sources.

The Chirchik and Ahangaron valleys of the Tashkent oasis, which have a geographically favourable climate, have long been inhabited by people engaged in animal husbandry and agriculture. Archaeological witnesses of monuments indicate that at the end of the second millennium BC and the beginning of the first millennium, an increase in the population of livestock among nomads began. The primitive farmers of Tashkent, who did not yet know how to irrigate and build irrigation facilities, although they could draw water from the main stream of the river, cultivated in the natural floodplains

along the tributaries formed by river floods and hills. The southern part of present-day Tashkent, irrigated by Korasuv, Salor and Jonarigi, is part of the district where primitive farming culture was formed. These traces of agricultural culture were first found on the banks of the Burgalisoy and became known in history as the Burgalisoy culture [8 p. 6]. The medieval history of the city and region of Tashkent is to some extent reflected in written monuments, and in the sources of the 14th–15th centuries there is more or less information about it; in more historical works, this or that statement of reality is referred to, and they are more scattered in terms of content. Historical works about the reign of Amir Temur for the period of the 14th–15th centuries and the reign of Mirzo Shahrukh for the first half of the 15th century play an important role. The second half of the 15th century historical works, as well as for the same period of the foundation documents, the graphic works and other types of information.

In the second half of the 14th century, information about Tashkent is given in the account of the march of the Mongol khan Tughluq Temurkhan to Movarounnahr, Amir Temur's struggle to liberate the country from the Mongol invasion, his march to Mongolia to increase the country's defense and restore trade routes to China.

Amir Temur visited Tashkent several times. It is also known that he surrounded the city with a fortress and installed twelve gates on it, became ill during one of his voyages, and remained in this city until he recovered [2].

One of the most important events in the Tashkent region during this period was the establishment of the city of Shohrukhiya by Amir Temur. According to Sharafiddin Ali Yazdi in his book "Zafarnoma", Amir Temur ordered to build a new city on the site of Fanokant (Banokat), which was completely destroyed by Genghis Khan's army. His subjects built a new city in accordance with this decree, surrounded it with a strong fortress, and relocated the people living there. Because Amir Temur named the city after his son Mirzo Shohrukh, he became famous as "Shohrukhiya" [7 p. 110–113].

It is known that in the Tashkent region, due to the abundance of meadows and tugai forests in the Ahangaron valley, the banks of the Sayhun (Syrdarya) and the lower basin of the Farak (Chirchik) River, Amir Temur often spent the winter here with his army. Sharafiddin Ali Yazdi's Zafarnoma states that in the winter of 800 (1397), when Amir Temur was wintering in the village of Chinos (Chinoz) in the Tashkent region, the envoys of the Chinese king visited Sahibkiran, presented gifts, were well received and allowed to return. This report in Zafarnoma is the only information in the Muslim sources of that time that tells about the history of embassy relations between Amir Temur's state and China [7 p. 120–123].

In the embassy relations of China with Amir Temur and the Temurid state, the services of two diplomats, Fu An (died 1429) and Chen Chen, were great. Because they wrote their travel memoirs, and this information was included in Chinese chronicles, it became a valuable historical source. According to the Chinese chronicle "Ming Shi", in 1395 the Chinese emperor under the leadership of Fu An sent ambassadors to Samarkand to Amir Temur, through whom he sent a special letter with the seal of

the emperor [1]. Another chronicle, *Min Shi lu*, states that the ambassadors led by Fu An accompanied the ambassadors of Amir Temur, who was returning from China in 1395. This embassy corresponds to the time of the ambassadors who visited China from Sharafiddin Ali Yazdi's "Zafarnoma" and received Amir Temur in Tashkent region, more precisely in China. Thus, at the end of the 14th century, Movarounnahr and China had quite regular trade and embassy relations, and one of its northern branches passed through the city and region of Tashkent. Tashkent plays an important role in these trade and embassy relations. In the events of Amir Temur's march to China and his death in Otrar, a wing of the Tashkent regional army is also known as a wintering ground.

The first half of the 15th century, the reign of Mirzo Shahrukh and the reign of Mirzo Ulugbek in Movarounnahr, mentions the city of Tashkent and the region in the description of Halil Sultan's short reign on the throne of Samarkand and the internal conflicts that arose against him. These lands were under the control of Mirzo Ulugbek. In the same years, Chinaz and Shahrukhiya, the main trade cities on the Great Silk Road, were the main places in the international relations of the Timurid state, including trade and embassy relations with China. In the second half of the 15th century, the system of government in Movarounnahr passed to the descendants of Mironshah, another son of Amir Temur, namely Sultan Abusaid and his sons. The region was originally Sultan Sayid, after the death of his first son, Sultan Ahmad Mirza (1494), and his youngest son, the ruler of Ferghana Shajh (1494). At the same time, Yunus Khan (1468/1469–1486/1487), a descendant of the Mongol khan Tughluq Temurkhan, took the khanate throne in Mongolia through the efforts of the Timurid ruler Sultan Abusaid [5 p. 107–111]. After that, an increased political role of the state. Yunus Khan married his three daughters to Abu Said's three sons, Sultan Ahmad Mirza, Sultan Mahmud Mirza, and Umarshaikh Mirza, which in turn led to the renewal and strengthening of kinship between the Temurids and the rulers of Mongolia. After Yunus Khan's death, in 1487–1488, Umarshaikh Mirza and Sultan Ahmad Mirza drew troops to retake the Tashkent region. Umarshaikh's army occupied the Ushtur fortress in Tashkent region. Sultan Mahmud Khan withdrew his army and, after a fierce battle, recaptured the fortress. In the same year, Sultan Ahmad Mirza from Samarkand marched to Tashkent. Shahibek (Shaybani) was in his army, he marched with his army towards Sultan Mahmudkhan. Sultan Ahmad Mirza was defeated and returned to Samarkand, and his attempt to capture Tashkent region failed [5 p. 143–144].

The Tashkent region was part of Mongolia from that time until the establishment of Sheibani rule. It was first ruled by Yunus Khan, and after his death by his son Sultan Mahmud Khan. The khan's residence was in Tashkent. Zahiriddin Bobur was also in Tashkent. More precisely, the "Boburnoma" states that the events of 1501–1502 Zahiriddin Babur came to Tashkent with the intention of helping the great khan's uncle Sultan Mahmudkhan and lived there for some time. Zahiriddin Babur decided to take Movarounnahr for the last time in 1511 and captured Gissar in spring, Bukhara in summer and Samarkand in early October. "I took Samarkand in history 1511" [9],

Babur writes about it. In these political changes, the Tashkent region also came under the control of Babur, who handed over the management of Tashkent to Amir Ahmad Qasim Kohbar and Sayrom to Kattabek. However, in the spring of 1512, at the battle of Lake Malik, Ubaydullah Sultan was defeated by the Shaybanis and retreated to Gissar. In the autumn of that year, he managed to capture Guzar and Karshi, but in the fall he was again defeated in the battle of Gijduvan and returned to Kabul. After Babur left Samarkand, the Shaybani army besieged Tashkent and Babur's supporters were forced to leave the city. From these data, it is clear that in the sources of the 14th–15th centuries, the Tashkent oasis had a unique political situation, administrative status, economic development and international status. If we look at the long history, the Tashkent oasis has long been a place of science and crafts on the Great Silk Road. We witness that the culture was one of the places where it flourished. In particular, the remains of a Stone Age human bone found in a cave near Khojand and rock paintings indicate that primitive people lived in this oasis in ancient times.

The climatic conditions of the Tashkent oasis, wetlands, richness of wild flora and fauna along the rivers and foothills have created favourable conditions for human habitation since ancient times. About the ancient population of Tashkent region Some information has been preserved in Greek, Chinese, and other Eastern sources from the 5th to 2nd centuries. Archaeologically, the oasis was discovered in the 19th century by N. I. Veselovsky, A. A. Divaev, N. P. Ostraukov, E.T.Smirnov and others. In 1920–30 M. V. Voevodskiy, G.V Grigorev, V.D. Zhukov, and A. I. Terenokhin, since 1941 M.E. Under the leadership of Masson, members of the Department of Archeology of the University of Central Asia, since 1950, archaeologists of the Academy of Sciences of Uzbekistan Ya. G. Gulomov, O. Islamov and R. H. Suleymanov conducted research in the region. Since 1958, medieval cities and ancient deposits of Tashkent region have been scientifically studied by Yu. F. Buryakov, and since 1966, Tashkent has been studied by a group led by V. A. Bulatova [6].

As a result of many years of research, 760 ancient settlements, urban and rural ruins, ancient deposits, cemeteries, defense and irrigation facilities have been included in the archeological map of Tashkent region. The first traces left by primitive people in the regions date back to the Paleolithic period. One of the caves and open settlements inhabited by people of this period is Kolbulak. A workshop for making ancient stone tools was found near Qizilolmasay and Qoshay near Kolbulak.

The settlements of the Muste period were found in the Obirahmat cave, near the village of Khojakent, in the Karakamysh and Shuralisay in the Chirchik oasis. Neolithic artifacts were found in a place called Qoshilish, west of Tashkent. During this period, the weapons were dismantled and the number increased. The findings of the Bronze Age of the Tashkent region (2nd millennium BC) belong to the culture of Andronovo, Tozabog'yo'p culture. Cemetery burial mounds made of stone and clay were opened in the villages of Chirchik and its tributaries in the villages of Obirahmat, Burchmulla, Iskandar. Handmade pottery, bracelets, pearls and necklaces typical of the Andronovo

culture were found in the tombs. From the Bronze Age, non-ferrous and precious metals began to be mined in the foothills. In the territory of Tashkent region, the first medieval cities, palaces and palaces were left in ruins. Most of the major medieval architectural buildings were built in Tashkent. Only some of the mausoleums and madrasas built in the 14th–19th centuries have survived.

The most famous and unique architectural monument in Central Asia in Tashkent region is the Zangiota complex. This monument, located in the village of Zangiota, was built in the 15th–20th centuries. Zangiota Mausoleum consists of a canopy with a roof, a shrine, and a tomb. The complex also includes the mausoleum of Anbar Bibi.

In general, the oasis of Tashkent Study of Uzbekistan in the north-eastern part of the ancient oasis himblanib, a large part of Tashkent. It is bordered on the west and south-west by the Syrdarya River, on the east by the Chirchik and Ahangran valleys, and between the Qorjantov, Ugom, Piskom, Chatkal, and Qurama ridges in the Western Tianshan system. Tashkent region has long been a large agricultural area (7th–11th centuries). The oasis is mainly irrigated by the Chirchik and Ahangaron rivers. To irrigate the Tashkent region, canals such as Zaxharik, Bozsov, Karasov, Salor, Jonarik, Northern Tashkent, Upper Tashkent and many canals, reservoirs such as Tuyaboguz, Charvak were built [4].

Thus, in the Tashkent oasis, radical reforms began, both in the context of independence and in the field of spirituality. In the field of economy, on the basis of the requirements of the transition to market relations, a number of practical measures have been taken to encourage business, entrepreneurship, foreign investment, the establishment of a new banking and credit system, privatization of property. The establishment of joint ventures with foreign entrepreneurs has begun to grow. In short, the Tashkent oasis has entered a new stage of historical development.

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