

Source Studies of the History of Defense Structures of Samarkand During the Middle Ages

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Abstract

This is Samarkand city planning in the article indispensable part calculated defense walls and facilities about information gave written sources study done. Also archaeological excavations as a result determined of cities defense to the walls about archaeological findings written in sources given data with compared.

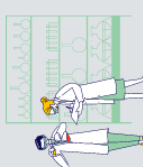
Keywords: medium centuries, Sogdian, defense constructions, writing sources .

INTRODUCTION

In written sources, the central city of Sogdian is called "Marokanda" and it is written that it consists of two parts: "acropolis" - upper city and "lower city". "Acropolis" is protected by a strong defensive wall and a moat. The gate was on the south side. The length of the outer wall was 70 stadia, i.e. 13 km [4. 166-169]. This information in written sources has been proven as a result of archaeological research. Also from the arch area big amount burnt grain residue found This is a b.c of the IV century to the period of the third quarter belonging to determined . Researchers in his opinion , this is a granary to Greek-Macedonians belongs to is b.c.In 329 Mrocco I'm sorry siege did at the time turn on sent to be can Hellenism during Afro-white again to be repaired in the process one series changes done First of all , a high foundation is created and its on top of it two corridor defense the wall square shaped of bricks built [1. 63]. Big towers instead of symmetrical in the form of pilasters , axis shaped tires , sometimes lie tires installed .

China in the sources given Nyumi (Numichkat) early middle in centuries lower In Zarafshan special defense walls with wrapped five strong from the castles consists of was [6. 36] . Between Bukhara and Samarkand are the estates of Ishtikhan and Kushania.

According to Narshahi's information, it is clear that the surrounding of Bukhara was surrounded by the Kanpirak wall to protect the settled population and agricultural areas of the oasis from the attacks of herdsmen-nomadic tribes. The term Kanpir devor (Devori kanpirak) refers to a system of defensive structures built in Central Asia to protect agricultural oases from the attacks of settlers. The meaning of the word "Kanpir devor" is a dug well. In the pronunciation, the exchange of "n" with "m" is observed. And the syllable "Pir" means an ancient pairya - a circle, a circle. So, the word kan(m)pir itself means a wall with a trench. The word wall was added when the original meaning of the word "kanpir" was forgotten. The first Kanpirak wall is a defensive wall that surrounded the city and villages of the ancient Bukhara oasis. According to Narshahi's "History of Bukhara", Kanpirak wall was built in 782-831. According to the Arab historian and traveler Mas'udi (died 956), the Kanpirak wall was built in the time of the ancient Sugdian kings (V-VI centuries). The length of this wall was 336 km. The Second Kampirak

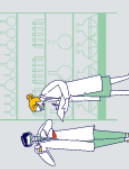


Wall The wall surrounding the ancient Sughd oasis was built at the end of the 8th - beginning of the 9th century, and its length is 120 km. The third Kanpirak wall surrounded the ancient Ustrushona oasis. These walls have been kept artificially elevated. The fourth Kanpirak wall - in the west of the ancient Fergana valley, was built at the end of the 8th - beginning of the 9th century [7].

The ruins of the border city Tawavis (Shahri-Vayron) in the Kampirdevor fortress wall system in Sughd have been preserved. The castle, which later became the city arch, had three rows of walls and a residential tower in the center. The area occupied by the box is 20x20 m; the dimensions of the courtyards are logically 120x140, 180x80 and 200x200 m, that is, the overall dimensions correspond to residential castles. The entrance was on the northeast side. The eastern wall was parallel to Campirdevor. From ancient times, there was a large market in the city near the settlement of peasants and settlers, who came to it from far away. Narshahi said that the city's wealth grew as much from agriculture as it did from trade. According to Istakhri, the city arch was in ruins in the 9th century. According to Istahri and Muqaddasiy, in the 10th century, the rabat area of the Dabus fortress was about 70 hectares, and the town area was 22-23 hectares. Castle surroundings big ravines, deep Hungarians with wrapping received Strong defense towers the city protection reach for comfortable by doing built of the city second part to be Shahristan the arch north, east and south from the sides in full wrapping stands and his is itself a square to the shape near to tarkh have Shakhristan common area is 23 ha it is majestic defense walls with protected [3. 186]. In the research conducted in the defensive walls, it was found that there are wide intra-wall corridors inside it. On the south and south-eastern sides of Shahristan, there is a wide defense moat, 50-60 m wide, which separates Shahristan from Rabat.

Among the Central Asian cities of the 9th - 12th centuries, Zarafshan oasis cities are of special importance. In particular, when talking about the most beautiful and always popular city of this oasis, Samarkand, it is worth noting that this city was one of the largest and central capital cities of the region in the 9th-13th centuries. Special attention is paid to the description of the city of Samarkand in the 9th - 10th centuries in the sources related to the Samanid era. It is important to cover his situation in detail. The first description of Samarkand during the spread of Islam belongs to Ibn al-Faqih, according to whom Samarkand, like Bukhara and Balkh, was surrounded by a wall at a distance of 12 farsakhs, and it had 12 gates. was [2. 135]. Another Arab geographer, Ibn Havqal, stated that Samarkand is a city located on a high ground in the southern part of the Sogdian River, and also that it had a kohandiz, a medina, and a rabad. It is reported that in the time of Ibn Havqal, there was a prison in Kohandiz and that the governor's palace was destroyed during this period [9. 5-34]. According to H. Kennedy, the term "kohandiz" is a combination of two Persian words such as "kohan", "kohna" - "old" and "diz" - "fortress". means "castle". The term was used to refer to small fortified fortifications.

According to the 10th century author Ibn Havqal, Samarkand [city] had a fortress and four gates. The eastern gate is called the Chinese Gate and is located on a height. From it, it descended to the Sugd River through numerous stairs that went downwards. The western gate was called Navbahar, which was also on a height; the northern gate was called Bukhara [gate], and the southern gate was called Katta gate [8. 493]. This information of Ibn Havqal finds its



confirmation in the information of Al-Istakhri, Al-Muqaddasi and other geographers who created in this period.

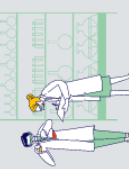
An-Nasafi's work mentions 120 toponyms belonging to Samarqand. Among them there are military and defense shots. In particular, the wall of Samarqand (Hait Samarqand), the wall of Haiyan, the wall of Kawsakon (Kusakon), three gates of the inner city (bab), 2 gates of the outer city (darb) and one military camp (al-ma'askar) are named [5 . 35].

Abul Hasan Abd ar-Rahman ibn Muhammad an-Nishapuri in his book "Khazain al-Ulum" mentioned the following: the area where Bukhara is located today was previously a swamp, reeds were growing in some parts of it, some the areas consisted of forests and pastures. Some parts of the swamp were completely impassable. Because the snow melts from the mountains surrounding Samarqand in this area. A big river flows near Samarqand, it is called Rud-i Masaf. A lot of water collects in this river. Through this water, a lot of lands were washed and brought mud and mud here. The water flowed and dried up. The area where Bukhara is located has become filled and flat. The above-mentioned river became the Sogdian river, and the flat land became Bukhara. All the cities located inside the wall are close to each other in terms of area and population. All of them have busy streets, large bazaars, many gardens and large market days, each with a strong fort wall. Samarqand and its surrounding settlements were surrounded by the Doomsday Wall in earlier times. The wall was 9 gates of Judgment. At that time, the outer city was called the city of Burun, and the inner city was called the city of Darun. These names were used by the settlers to refer to the city itself - city outside, and to its arch as city inside. In Samarqand, its oases (wall of Qiyamat wall) can be equated to outside the city, and suburbs (wall of K'andalang wall) can be equated to inside the city.

Ibn Battuta is another traveler who described the general appearance of Mowarounnahr cities during the Mongol period. During his 28-year journey, he visited many cities belonging to the Mongols and left valuable information about them. While Chan Chun gave information about the first years of the Mongol invasion, Ibn Battuta described life in the second quarter of the 14th century, that is, a hundred years after the Mongol conquest. The tourist came to Samarqand during the period of Tarmashirinkhan (1326-1334). He describes the city as follows: "Samarqand is one of the big and beautiful cities. It is located on the banks of Wadi al-Qassar river. Huge palaces and buildings rise along the river, which testify to the high skill of the people of Samarqand. But these buildings are now in ruins, like most parts of the city. They have no walls or gates. There are parks in the city. From the above information of Ibn Battuta, it can be concluded that even though a century had passed after the Mongol invasion when he visited this place, the city could not restore its past appearance.

"The city of Samarqand is located on a plain, surrounded by an earthen fortress and a deep moat. Samarqand is much bigger than Seville. Most of the houses built outside of the earthen fort are suburban settlements. The entire suburbs are surrounded by orchards and vineyards, some of which extend for a league and a half, sometimes two leagues. In the streets and squares between the gardens, people live and sell bread, meat and many other things.

Oil was used as fuel in military equipment. Muhammad Salih mentions this at the beginning of the 16th century, and Hafiz Tanish at the end of it. When fighting from the walls of the fortress, they rained burning arrows wrapped in rags soaked in oil on the enemy, which was



considered a "terrifying weapon" for that time. According to Egelberg, Kempfer and Avliya Chalabi, meshes made of oil-filled goat skin were brought to various countries, including Central Asia. Merchants who buy oil are located there in special caravanserais .

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