
Formation Of The Medieval Cities In The Kesh Oasis

Shokir Parmanov

Senior Lecturer, National University of Uzbekistan, Uzbekistan

E-mail: parmonov_1984@mail.ru

Abstract: *This article is devoted to the formation and development of medieval cities in an oasis called Kesh oasis in the medieval sources located in the eastern part of the Kashkadarya Oasis, one of the largest historical and cultural countries of Central Asia, in which the information on the formation and development of the first cities in this region during the first Iron Age As the main factor in the formation of cities in the territory, the passage of a network of the Great Silk Road from the Oasis territory was noted as one of the main factors. The author also elaborated on the basis of comparison, comparison, analysis of the names of about ten major cities of the Middle Ages in the Oasis and their location, the data presented in the written sources of the Middle Ages with the results of archaeological research conducted in recent years.*

Keywords: *Central Asia, Sogd, Kesh, Nasaf, Nakhshab, Shurobsoy, Zarafshan, city, archaeological monument, fortress, ruler, medieval, archaeological research, defensive walls, Dichje, Shishpir, Akhurpat.*

1. INTRODUCTION

The oasis of Kashkadarya is considered one of the largest historical and cultural lands in Central Asia, it is located in the south-west part of the Zarafshan Mountain system and in the north-west range of the Hisar Mountain system. In the formation of the Oasis relay, rivers, shades, seasonal snow and Rain Waters played an important role. Along the wide valley flows from North-East to South-West to Kashkadarya. The oasis of Kashkadarya is one of the major historical and cultural centers of Sogd. The Oasis is rich in water resources, the climate is temperate, the soil is fertile, on this land there are very favorable natural conditions for a person to live and work. From the first quarter of the I millennium BC, the Oasis consisted of the first cities, the citadel of the city, the fortresses. It is known that in the Ancient East, the first cities were undoubtedly formed on the basis of the first irrigation facilities. The existence of irrigation networks and the development of crafting are undoubtedly the main signs of early statehood.

2. THE MAIN RESULTS AND FINDINGS

The oasis of Kashkadarya has historically been divided into two historical and cultural regions in the Middle Ages. The first includes the oasis of the Kesh (Eastern Region, modern Kitob-Shakhrisabz), and the second, Nasaf (in the western region, the area of the modern Karshi Oasis). The Kesh oasis, which we are researching, is a small part of Central Asia and has attracted the attention of tourists, geographers and researcher-scientists from ancient times. In the Kesh Oasis, the peasant culture is concentrated in small microwavings, from ancient times it was convenient to carry artificial irrigation. The territory of this region, named after Kesh, begins with the southern slopes of the Zarafshan Ridge and includes the lands of the present Kitob, Shakhrisabz, Yakkabag, Chirakchi, Qamashi, Guzar and O'radarya oasis. Its center consists of the Shahrisabz-Kitob Oasis.

The era of the first Middle Ages, like all the regions of Central Asia, complex social, economic and cultural processes take place in the Kesh oasis. Significant changes are also observed in urban development. On the one hand, the activity of the cities of the antiquity and its continuation, on the other hand, new urban centers are emerging, formed on the basis of architectural methods characteristic of new property relations. Kesh struggles for a leading position among the local rulers of the Sogdian Confederation even in the early Middle Ages. Until the middle of the VII century, even passed the role of the administrative and political center of Sogd. The Shishpir period is an obvious example of this. Only in the time of the collapse of Varhuman, the central authority decided in Samarkand.[1]

The Kesh for the early Middle Ages was formed on the Right Bank of the stream, in place of the current Kitob. The flourishing period of the city especially coincides with the first half of the VII century, during this period Kesh becomes the capital of Sogd (Kashkadarya and Zarafshan valleys). In written sources and numismatic sources, information is given about the three rulers Dichje, Shishpir, Achurpat, who ruled the Kesh during this period. [2]

In the V-VI centuries, the territory of Kashkadarya was a country in which nomadic tribes were scattered, and was first part of the Eftalite state, and then part of the Turkish Khanate. There are opinions that in the VI-VII centuries connected the Regional Center with the city of the ancient Kesh. According to the Arab author Yakubiy, the Kesh for a certain time becomes the capital of the whole Sogd. The city of Kesh developed at a high level in the VII century, political-economic and cultural ties with China. Through the Great Silk Road, Kesh merchants have reached Far Eastern cities. During this period, the Kesh minted its own coin purse. Nakhshab, which is located in the lower reaches of Kashkadarya, also becomes dependent on it in a certain period of time. [3] In 672, the rise of Samarkand after the collapse of the Turkish Kaganate occurred, the Kesh recognizes the authority of the Samarkand rulers over the khakis themselves.

Dichje, who reigned in 600-620 years among the Kesh governors, in other sources Ticho is described as the most powerful. It is noted that the Chinese chronicles of Ten-shu and Suy-Shu sent their ambassadors abroad during his time, and he himself received the ambassadors. It is noted that Dichje-Ticho was founded in the city of Ki-she-Kesh. [4]

In Shakhrisabz, the first layers of the Middle Ages were recorded in many places of the city in archaeological research conducted in the 80-ies of the XX century. [5] also on the outskirts of Shakhrisabz are located several hills, including Highland (Zindontepa), Kalkantepa monuments and others. All this, according to its own area, the Kesh listed in Beisha provides a much larger address space, similar to the complex urban structure corresponding to the capital area. In the process of digging in Shakhrisabz, a lot of coins of the VI-VII centuries were found, including five coins related to the Kesh ruler Achurpat. Such coins from the book were not found at all, this circumstance is evidenced by the fact that during this period the same city was the largest city where trade was conducted on the basis of money. At this time in the vicinity of the Kitob was located the palace of the peasants (instead of the beck fortress) with addresses.

According to archaeologist Z.I.Usmonova, the initial location in the place of Shakhrisabz - Barknon arose in the V-VI centuries, when its NEG was in the place of high-rise or Zindontepa ruins, which were located 300 m north of Shakhrisabz. [6] during this period, there was also a strong fortress of the local ruler, inside which was also the temple of Zaratushtra. Even in the nineteenth century, some representatives of the local population came to this place and worshiped the goddesses of the old Zaratushtra's religion; every year on the feast of sacred Navruz, folk festivities were held here. Initially, these were addresses that were not walled around the castle, and in the VII-VIII centuries their area was inhabited, and by the IX-X centuries this settlement became an important center of trade and Industry[7].

The capital of Sogd was in the place of Shakhrisabz since the VI-VII centuries of the Kesh and developed here even in the following centuries. Of the ancient monuments located on the territory of Shakhrisabz, the altar (Zindontepa) is of great importance. According to legends, in the XIV-XV centuries in the place of the top there was a city dungeon, so it was called Zindontepa. M.E.Masson believes that in the VI-VIII centuries there was a high-rise House-a Fort. Even now, the height of the Zindontepa ruins is about 15-20 meters.

As a result of the research conducted by archaeologists, the remains of large structures were found and examined in the central part of Zindontepa. But in the rooms found during archaeological excavations, there were no kitchen furnaces and layers of ash, labor weapons, large-scale ceramic vessels (pits, pits) and household items that were used to store grain. In place of the Highland, he did not find his own proof of the development of a simple house-fort, which is associated with a peasant farm. At the same time, according to a number of data, it is assumed that the large building, built on a high and solid foundation, was probably a first-century synagogue in the place of the altar, since the rooms did not meet household, kitchen and household (peasant livestock) - related appliances[8].

S.K.Kabanov considered the monuments that existed until the VI century, dating back to the ancient times, on the contrary, S.B.Lunina refers to archaeological monuments of the V-VIII centuries, when the first say the Middle Ages. For this reason it is also suggested that it is correct to define the medieval border that had flourished with the first Middle Ages as the VIII-XII or IX-XII centuries[9].

A.G.Bolshakov noted: "From the VIII century, the border separating the two great periods in the history of Central Asia passes,". The invasion of the Arabs, the importation of a new religion and state language by itself, the attachment of tiny independent authorities to the unified state system, the establishment of new cultural and economic relations led to a significant change in the image of the whole spirituality and material culture. Material culture at the end of the VII century is not significantly different from the middle of the VIII century." [10]

These views of A.G. Bolshakov were also told by other historian scientists. In Particular, A.I.Terenojkin said that the line between "old" and "new" in the history of the material culture of Samarkand passes closer to the middle of the VIII century.

The main part of the information rests only on the preliminary observations made in the monuments and is not sufficiently substantiated.

Among the medieval cities around Shakhrisabz, the monuments of Choshtepa and Sariktepa, which have an arch and a complex Tarh, attract attention. Choshtepa is located on the south-west edge of the city of Shakhrisabz. Once upon a time, in a large settlement with an area of 10 hectares, a large trench in the form of a damper was kept (125x100 m, height 10 m), surrounded by a wide trench. Choshtepa refers to the type of structure consisting of a lead and an unbreakable living part.

The cities of the VIII-XII centuries of the Kesh have not been sufficiently studied, the amount of excavations carried out in this regard is much less. The cities of Kitab and Shahrisabz were studied by shurfs and small-scale excavations.

In the X century, the entire territory of the Kesh Oasis consisted of sixteen rustaks, whose names were called as follows by ibn Khawqal - argon, Aru, Balondarin, Buzmujan, Kashk, Moymurg, inner Sangkarda, outer Sangkarda, MiyonKesh, Rosmin, Rod, Siom, Surruda, Haruda, Khuzar, Khuzurrud [11].

Let's touch on some medieval city ruins of the Kesh region: Kesh, Kish, (Kitob). There is a large complex of archaeological monuments named Podayotoktepa, Uzunkir and Sangirtepa on the banks of Shurobsoy, flowing from the Zarafshan Ridge to the west of the present Kitob City. These monuments are in the VIII-VII centuries BC. The ruins of the ancient Kesh, formed in the VIII-VII centuries.

In the works of Alexander historians mention the regions named after Nautaka and Ksenippa in the Kashkadarya Oasis. M.E.Masson believes that Nautaka is located in the opposite oasis, while Ksenippa is located in the upper Qashqadaryo [12]. S.K.Kabanov and A.S.Sagdullaev is M.E.Masson's opinion expresses a counter-view.

Recently, a letter with an inscription on the skin of a mole from northern Afghanistan was found. Letter In 330-320 years BC, Baqtr was sent to Bagavanta by governor, a town manager called Hulm (Tashkent, located 50 km from Baqtr (Balkh) under his own hands. It was ordered to send troops to control the construction of defense facilities in the cities of Nikshapaya and Kishsh [13]. There is no doubt that the letter refers to the cities of Nikshapaya (Nakhichevan) and Kish (Kesh).

Kish (Kesh) collapses in the III-II centuries BC and re-sets foot in place of the Kalandartepa in the town of Kitob. The city operates here until the IX-X centuries. The historical

topography of the city of Kesh (Kitob) was originally published by Studied by M.E. Masson[14]. But since the territory of the ancient city of Kesh is now literally under the roof of the modern city's residences, public and economic buildings, it is difficult to say any specific opinion about its medieval historical topography, depending on the current appearance of the city. In the archaeological research conducted by the Kate expedition on the territory of the present book City, the first medieval Kesh helped to determine whether the city was in the reserve of the book of the following centuries. The walls of the Principality Fort indicate that they were built according to their directions, on the magnificent walls erected in the VII-VIII centuries[15].

According to the description given to the city by the Arab traveler Ibn Khawqal, who visited the Kesh in the X century, the Kesh consisted of "kohandiz", "hisna" and "rabad". In addition, another city "Medina" is adjacent to the rabad. Inner city and blind ruined condition. The population lives in a foreign city. "Dar al Imara", that is, the Government House is located outside the city, and rabad is located in a place called al Musalla. Prison and mosque are in an inner city that has become devastated, while the markets are in countryside. All the buildings of the city are built of clay and wood.

In the inner city walls "Bab al Hadid" - iron gate," Bab Ubaydullah " - Ubaydullah gate," Bab al Qassarín " - servants gate," bab Al Medina ad Dohila " - inner city gate. On the outer city walls there are" bab al Medina ad Dohila "- outer Medina Gate and" babBarknon " - Barknon Gates[16]. The city of BarknonKesh is the name of one of the nearby villages.

Near the city walls of the Kesh two rivers flow. One of them is named after the river "Nakhr al Qassarín" - servants, and this river begins in the Siamese mountains and flows near the southern gate of the Kesh. The Musallo mosque, mentioned in the sources, is located in the area on the other side of this river, in the "outer Medina"and passed through this territory to the Kesh (Shahrisabz). In this area, the neighborhoods of the craftsmen also operated. Well, the city of Kesh (Kitob) in the Middle Ages consisted of four parts. The second river is called "NahrAsrud", and it flows from the side of "Kashkrudrustoqi" . This river flows near the northern gate of the city of Kitab.

Another Arab tourist who visited the Kesh, Al-Muqiri, described the Kesh as "a very large city" and said that one third of the city was Persian. In the archaeological excavations carried out at the monument to Kalandartepa, where the Kesh (Kitob) was the ruin of the arch, it was noted that under the cultural layers of the XVII century there was a small amount of lay sod, fragments of stalks dating back to the XI - XII centuries. Under this layer there is a cultural layer of the first Middle Ages with a thickness of 3.5 m[17].

A scan of this information of medieval tourists indicates that the book corresponds to the geographical feature of the Kalandartepa on the territory of the city. "Nahr al Qassarín" - the current flowing river flows near the southern gate of the city, and NahrAsrud-Kashkadarya flows near the northern gate of the city. Given that the distance from Kalandartepa to Kashkadarya, which is now a Kesh (Kitob) arch, is 2.5 km, NahrAsrud (Kashkadarya) flows through the northern gate of the city from far away.

As we said above, IbnKhavkalKesh (Kitob) should have meant a gate in the "grass wall", which passes near the river when the city says the gate.

The city "Nahr al Qassarín", that is, it also covers the territory of the Left Bank of the current Aksu River. But in information is not found in any source. At present, archaeological excavations and search work in this area, which is completely occupied by the settlements of the population, have not been carried out at all. In the interrogation work carried out by us, local people said that in this part of the city there are always fragments of ceramic objects, bones, fragments of rusty metal and other fragments of materials in the Wells, pits, ditches that have been mined. On the basis of these data, it should be noted that in the south and southwest of the Kesh (Kitob), in the area behind the river, of course, the countryside of the city is located. It is connected with the city Medina of countryside through the gate of "Bab Barknon" - Barknon.

M.E.Masson links the causes of the collapse of the Kesh (Kitob) with the uprising of Mukanna. Because the most boiling point of this uprising was this city. In the nineteenth century, even after the religion of Islam became the official religion of this state, a certain part of the population of the city of Kesh and the villages around it continued to follow the religion of Mukanna. M.E.Masson believes that the Chinese were interested in meeting this "city of rebels" with the crisis both economically and politically. This is the attitude that caused his crisis [18].

According to Istahri, the city is located at a distance of 5 foun from the Kesh, according to the data of "area Alam", Yakut and Samani are located at a distance of 6 foun from Nasaf. There were different opinions among scientists about the localization of this city. V.V. Bartold assumed that the city was in the place of the snowdrift in the present prison district [19] and included it among the cities of the Khuzar Oasis. According to A.V. Chekhovich, Navkat-Quraysh is located in the Valley of Kizildarya. According to M.E.Masson, the city's Kamashi district was in place of Kamaytepa, which was located near the village of peat. S.B.Lunina expresses the opinion that the District of Kamashi of Navkat-Quraysh was in place of Altintepa (area 40 ha), which is located near the village of Qovchin.

Subex. City It was localized by M.E.Masson at 8 km north-west of the present City of Guzar with Ulugtepa (Oliktepa). Subakh is located in the place of the largest medieval monument Saubakhtepa, which is located around the current village of Saubakh. Saubakhtepa cemetery has an almost circular shape, its sides are 330x280 m (up to 9,24). Together with the remains of countryside, the total area of the city was more than 12 hectares. The decisive situation with the issue of localization of the subakh city is that the village preserved its ancient name [20].

The total area of subakh town is according to S.B Lunina's assumption [21, R. 27] reaches 100 hectares. The excavations carried out in Ulugtepe showed that in this place there were fragments of pottery dating back to the IX century. Subax spacing with bullshit, M.E.Masson noted that 44,5 km. This coincides with the idea that the distance between Somani and Subakh is 6 Persian. Also, the length of the road between the Kesh and the Grand Canal is equal to 67 km when measured correctly. This also corresponds to the indication that the distance between the Kesh and the Subax of Istakhri is two addresses (two-day Route). [22]

Eskifag'n (Iskifag'n). According to V.V. Bartold, the city of Iskifag'n is located in the southern part of the present-day city of Guzar and the term "Iskifag'n" has changed over the

centuries and has reached us in the term "Old Garden", Subakh expressed the opinion that it was in the place of Guzar. "Iskifag'n" so in soughd language means "old" or "iski", that is, "huge, dignified", and "fag'n" so means "synagogue", and the Turkish meaning of the word "old, dilapidated synagogue", that is, abandoned, non-functioning synagogue.

The ruins of the city of eskifag can be seen on the example of KhojaBuzruktepa near Guzar. KhojaBuzruktepa-Iskifag'n, Ulug'tepa-is located at a distance of 8 km when measured correctly from the Subax. It is not possible to accurately determine today the ancient area of the city of Iskifagn. Again, S.B.Lunina believes that the city is 60-70 hectares. The research work carried out in the place of the settlement revealed the abundance of fragments of ceramic vessels dating back to the VI-VII centuries in this place. At the same time, it was recognized that there were remains of pottery belonging to the Middle Ages, which was invented, as in Ulugtepe, in KhojaBuzruktepe, that is, in the ancient city of Iskifag'n. This indicates that Iskifagn continued to live relatively even in the following centuries.

In truth, to come to a decision on the development of cities in the middle and eastern part of the Oasis, it is necessary to look at the large medieval monuments studied by archaeologists, without limiting themselves to the evidence in written sources.

Qamaytepa. In the middle reaches of Kashkadarya, about 1 km east of the river, where almost adjacent to the village of chim, an ancient settlement called Qamaytepa was preserved. In the first half of the 60-ies, archaeological investigations were conducted in Qamaytepe. The Qamaytepa ruin consists of three parts: The Ark, the Shakhristan and the neighborhood. The arch of the town is 190x175 m and has an almost square appearance. And Shakhristan reminds of two huge and small right angles, which are adjacent to each other. A large right angle is connected to the arc from the north-west side. A small straight angle is added to come from the West Side. When calculating the length of the Shakhristan from the central axis, 450 m, large 350 m. Ark was very dignified and loud at the time. Its steepness now turns out even 20 m. The wall of the Shakhristan is with the arch, inside the arch (now this place is turned into a cemetery) there are big and small bulges. A ridge of hills is attached to it again from the West Side. Well, the clutter inside the Ark ruins the buildings of a once-great-small castle. The small right angle in the western part of the city is much higher than in the head areas, its height is on average 4,3 m. In some places the steepness of the wall in this place is about 7 m. It turns out that before the construction of the buildings there was a natural height in this place. During the excavation, it was discovered that there was a cultural layer from this place to the ancient times. On the surface of the Ark are pieces of baked clay, on the countertop are ceramic dishes. Fragments of pottery from water bottles belong to the early Middle Ages. Life in the Ark indicates that according to material evidence it lasted from the V-VI centuries (maybe even earlier) to the XVI-XVIII centuries. [23] it is interesting to note that in others of the ancient monuments in the Kashka oasis there is almost no building material used - the restoration of the walls from the grass is observed in the Qamaytepe. When the wall of the Shakhristan was seen crossing from two places, the remains of mud brick or ham were not found in this place. On the contrary, the high walls are strewn with grass-dying roots and raised from the grass, which receives a fluffy hue.

Although Qamaytepa did not achieve its high development during the period of the Turkish Khanate, in the Middle Ages it takes the tone of a very large city. S.B.Lunina for this reason introduces Kamaytepe into the ranks of medieval cities.

Altintepa. The medieval city, which was side by side with Karabakh, studied the ruins of Altintepa. From this place to Nasaf is slightly more than 60 km, and up to the Kesh is approximately 40 km when measured correctly. This is in accordance with the evidence that the city in the sources is closer to the Kesh than Nasaf. The Persian distance (5 Persian) is also suitable for 40 km. There is an error only in the distance up to the Nasaf. If Navqad-Quraysh replaced, Like the Masson estimate, it is assumed that in the Qamaytepa area, the difference in distance is much larger (about 45 km from Qamaytepa to Nasaf, more than 60 km from the Kesh).

Archaeological research conducted in Altintepa shows that the location was formed in the VII-VIII centuries, until the invasion of the Arabs, it was thwarted in the X-XI centuries, and by the XII century the area was reduced and destroyed by its position, probably, just as it were, the Somunia could have spoken about it as a large village. S.B.Lunina believes that Altintepa was a place with Navqad-Quraysh[24].

The remains of the wall, characteristic of the early periods of Altintepa, were preserved. The wall is neatly raised from the mud brick, its height is 3,2 m, its height is 2 m. In time it is much steeper than this, of course. Also identified as the VI-VII centuries of archaeologists 50x25x8x10 cm restored wall of brick.[25] the middle part of the Altintepa is surrounded by newly restored walls for several centuries. The thickness of the walls went from 3 m to 3,8 m. Then this very first medieval address becomes a civilized medieval city. When talking about the thickness of the walls, it is impossible not to recall the Panjikent. After all, if its wall, dated to the V century, was originally 2,2 m thick, by the VI century, this wall was brought to 7 m. Historians see in two things the reasons why the walls were so wide in ancient times: one is associated with an increase in the economic power of cities, the other with a decrease in military risk. Since the thickness of the wall of the Altintepa is less than the width of the fence of the same period, it means that its economic capabilities should not have allowed this. If not, the defensive walls are incredibly durable and require period of construction made high.

G'ishatepa. Located in the Yakkabog region, 6-7 km away from Altintepa are the ruins of the city of G'ishttepa. G'ishatepa (G'ishttepa) also had its own Shakhristan, as well as the neighborhood. G'ish the total area of the deposit is 10 hectares. Archaeologists claim that G'ishatepa was the center of the Valley. The remains of buildings and the role of roads are known in the ruin of Shakhristan. Among the pottery, fragments of water vessels are considered belonging to the VI-VII centuries. And water bottles are attributed to relatively later centuries. According to A.S.Sagdullaev and Z.I.Usmonova, the remains of many villages and cultivated areas located around G'ishttepa mean that this land is a large urban center.[26] it is known that the city was built according to the internal plan.

In general, it turns out that in the monuments of the middle reaches of the Kashkadarya, clay related to grass, rather than water vessels, such as those found in Jangaltepa and Ovultepa, dates back to much earlier times. It is also once again S.K.Kabanov's conclusion that the

ethnic layer and ideology of the population in the Kesh and Nakhichevan regions are reflected in ceramic dishes shows that it is correct. In Epatepa also came into being in much later periods than water bottles. It would be appropriate to say that this is primarily due to the fact that it is caused by the influence of the Turks, if it is explained by the fact that the latter.

Kishmishtepa. In the center of Chirakchi district, near the Right Bank of the Kashkadarya river, there is an archaeological monument called Kishmishtepa. This city was formed approximately in the V-VI centuries BC. The city consists of fortress, Shakhristan and wide Rabot. S.B.Lunina will include this monument in the list of cities. [27] the Shakhristan section of the monument occupies an area of 24 hectares and is surrounded by a defensive wall and a trench from the outside. The walls of Shahrstan dates back to the VII-XIII centuries and were strengthened in the IX-X centuries. Shakhristan begins to expand in the VII-VIII centuries, and in the IX-X centuries becomes a large city. After the Mongol invasion in the XIII century, the city was in crisis and gradually moved to the territory of the present City of Chirakchi. [28]

During 1963-1969 years, several excavations are carried out at the Kishmishtepa monument. It is found that the area occupied by the Shakhristan is an incredibly large 700x350 m in size. The height of this place also reaches 15 m. Once Upon a time there was a very large neighborhood of the city. The excavation work carried out in this place testified that ceramics dating back to the early Middle Ages met only on the Middle Hill. Of course, the vast territory of the city was ravzhum in the later centuries. When the Urals and cobblestones are seen, the remains of the walls with a thickness of 5 m are visible. Part of the wall was restored from mud brick (1,6 m), and then from raw brick. Raw materials were counted by the ancient scientists from the 7th century BC.

In the sources, information about Kishmishtepa is presented very rarely. Kishmishtepani directly researched scientist S.B.Lunina gives information about the city in her work "the cities of Southern Sogd". [29]

On the outskirts of the center of the Chirakchi district, next to the banks of Kashkadarya, there are Kishmishtepa ruins, which can be viewed as the remains of the medieval city. The city was destroyed for a long time by the brick plant, which in our time was located in its territory. On the central hill of the city can be seen many tracks, which are dug by bulldozers and are usually very deep sinking. The remaining area was destroyed during the construction of factories and other structures.

In 1963, the city s.K.Kabanov, in 1967 year Under the leadership of Z.I.Usmanova, the Kate (Kesh archaeological expedition) group did research. Since 1969 year, N.P.Stolyarova and S.B.Lunina learns to go to the monument several times, and the little Rook conducts excavations.Shahrstan, apparently, 700 x 350 m (now the height is sometimes 15 m.ga is of course). According to the materials collected from the cut of the city arc, the factory area and other areas, the city had a wide range of sidewalks (that is, it merged with the city, had pre-urban settlements).At the intersection of the pit on the edge of the central hill is 5 m. Higher than, 1.6 m.up to 70 and 90 sm. The buildingis raised from the folded mud brick, above it is 1.7 m. Up to 46-48x25-26x8 sm studied by opening the wall of the dialed from raw brick. The date of construction is approximately VII-IX centuries.

The materials of the survey conducted among the local population about Kishmishtepa are also interesting: many legends are told about the city, even in one of them it is noted that the history of the lighthouse keeper from the same hill began. According to surveys conducted among the local population, the real name of the city is now an erroneous interpretation. Previously, it was called "kisht" or "city Kish" - the city of Kesh. [30] Many confirm that this place was a very large city in ancient times. According to M.E. Masson's testimony, the old saying of the lighthouse corresponds to the subconscious answers asked by the people of the book. When the bookstore was asked by the elderly, the earlier name of the book was kish or kish, when the city was in crisis, as long as the city and its inhabitants moved to a place in the head. [31]

Khushminzhakas or Khushminchkat City, named after Abdulkarim ibn Muhammad as-Somoni, who traveled to Central Asia in the 12th century in "Kitab al-ansab", Sh.Kamoliddinov believes that there may be a monument to Kishmishtepa. [32]

A thorough examination of the collected materials shows that the ceramics of the early Middle Ages were found mainly in the central part of the monument and in the upper part. The vast area around the city, apparently, was formed only in the developed Middle Ages, and this allows us to draw conclusions about the fact that the city grew in its territory in the IX-X centuries. Since the ruins of Kishmishtepa were built mainly from raw materials and mud brick, the ancient buildings did not reach us until now. The walls surrounding the city were also destroyed in later years.

The monument to Chandaroktepa is located on the right side of Kashkadarya, on the opposite side of the monument to Kishmishtepa, opposite it. Chandaroktepa was the first to learn its ruins prof. A.S.Sagdullaev pays special attention to the external plan of the city. It is assumed that the inhabitants of the city received water from the Ayokchisoy system. It is assumed that the remains of an insignificant pit around the city dates back to ancient times. The city consists of three parts. The length of the main building is 14 meters and is located on the southern side of the city. Shakhristan has a rectangular shape, its territory is 8 hectares[33]. Its total area is about 30 hectares, when it is calculated by the regions belonging to the city outside the city. The remains of the cultural layers of the monument indicate that life here lasted until the XII-XIII centuries.

S.B.As Lunina correctly noted, cities on the Right Bank of the Kashkadarya were practically not formed during this period. Only the ancient location of Chandaraktepa and Altinboshtepa can be brought to mind, as it is. These addresses have also been revamped, only until sometime in the following centuries.

The villages and towns that emerged in the Kashkadarya oasis during the Turkish Kaganate have not yet been studied in detail. It should be noted that archaeological research has shown that from the early Middle Ages to the Arab invasion in this oasis the number of population addresses has increased, trade relations have been developed, the peasant culture has risen. This can also be seen on the example of the Turkish fortes Chechaktepa.

Chechaktepa is an ancient Turkish fort located on the Red River and the river. [34] the location in Chechaktepe is not surprising if it dates back to the early Middle Ages, perhaps even earlier. Because the work of antiquity carried out in this place will be able to determine

whether an construction period has been forgiven at the address.[35] it can be said that after the Turkish fortification in Chechaktepe was destroyed by the Arabs, life in this place was largely extinguished.

During the excavations in Chechaktepe, the II construction period of the address (according to the found coin, By M.E. Masson) was dated by the end of the VI century. The castle built during this period had two different functions: previously the building was in the status of a synagogue. In the second half of the VII century, the castle was restored, but not completely. Urka found from the same place when judging by the coins of Vartarmuk (Identified by E.V. Rtveladze), repair work was carried out at the end of the VII century, at the beginning of the VIII century. As a result, part of the building was buried, another part was rebuilt, restored in a different way. The complete destruction of the Chechaktepa address is associated with the invasion of the Arabs, more precisely in this place is occupied by the Sogd Arabs, when the repair work is left to the end, this event coincides with the beginning of the VIII century, the Chechaktepa head is also closed with terrible days.

Despite the complete destruction of the Chechaktepe, it seems that part of it continued life in the household or in their homes. Therefore, it can be concluded that the 3 construction period was completed shortly after the Arab invasion.

Another address, similar to Chechaktepe, is the monument to Sariktepa. Archaeological research conducted in sariktepe shows that even life in this place lasted without a large until the VII-VIII centuries. However, the address of Sariqtepa is also destroyed by Arab invaders, such as Chechaktepa. The material obtained from the Sariktepa testifies to the fact that this conclusion is correct.

It can be argued that this process began from the time of the Somonids, when the city of Kesh in the place of the current book City, described by Arab tourists, was in crisis, began with the destruction of its Medina and Argi. M.E.Masson links the causes of the collapse of the Kesh with the uprising of more Mukanna. Because the most boiling point of this uprising was this city, and in the process of the suppression of this people's movement, this city was destroyed and subsequently restored again. Even after the Islamic religion became the official religion of the state during the Somonids, a certain part of the population of the city of Kesh and the villages around it openly continued its religion as followers of Mukanna. M.E.Masson believes that this "city of rebels" for the Somoni, who are the sponsors of the Islamic religion, could suddenly pose a floor problem, and therefore the ruling dynasty Kings were interested in meeting the Kesh economically and politically in crisis. This is the situation that caused his crisis. [36]

Among the medieval cities around Shakhrisabz, the monuments of Choshtepa and Sariktepa, which have an arch and a complex square, attract attention. Choshtepa is located on the south-west edge of the city of Khabarovsk. Once Upon a time, in a large settlement with an area of 10 hectares, a large trench in the form of a damper was kept (125x100 m, height 10 m), surrounded by a wide trench. Choshtepa refers to the type of structure consisting of a lead and an unbreakable living part.

Among the medieval cities of the Kesh, the largest are Chimkurghontepa and Chandaroktepa, the first of which is located 22 km south of Shakhrisabz, the second is 24 km west, on the

banks of the ancient caravan routes. Chimkurguntepa is located in an important caravan route from Samarkand to Chaghanion, passing through the floodgates and Agrabot dachas. The city is surrounded by wide and deep ditches. The not-so-large, but solid Ark is located in the northern part of the city, in the direction of the Red River. In the grasshopper plan, traces of ancient structures, Gates, streets, defensive walls are clearly visible.

According to M.E.Masson, the western border of the Kesh region in the Middle Ages passed along the conditional line from the present Kamaytepa (Kesh-Nasaf) to the Bahrin-tepa (near the Uzani of Kashkadarya). According to sources, both the height and width of the Kesh region occupied an area equal to the road to be traversed in 4 days[37].

In the VII-IX centuries, Kesh and Nakhshab were the main cities of the Kashkadarya Oasis. Each of them contained the Ark, the fortified inner city (Medina, Shahrstan) and the surrounding city - countryside. In the suppression of the Muqanna uprising, especially the Keshis severely damaged and, as The X-century Arab authors testify, the Shahrstan and citadel of the Kesh were abandoned during this period. Excavations in the Kesh indicate that in the IX century the city became abandoned.

In the period of the first Middle Ages, it is assumed that there were no large urban centers except Kesh and Nakhshab in the Kashkadarya Oasis. But by the X-XI centuries, the process of increasing the number of cities with an area of 10 hectares and more is observed here.

According to one of the missing points in the scientific literature, the Kashkadarya oasis has been excluded from the main historical events during the X-XI centuries, and therefore the written sources do not provide information about its main cities. Even if we take into account such information as Kesh and junk - the main cities of Kashkadaryo are given great attention in written sources, there will be doubts about the correctness of the above opinion. In addition, the information of medieval authors (Istakhri, Al - Muqqi, Ibn Khawqal, etc.) written sources of the Kesh Oasis - Kesh, Khuzar, Subakh, Iskifagn, Nauqat-Quraysh and Sangardak-together with the results of archaeological studies-allows to evaluate the historical and cultural processes of this period.

As a result of archaeological research carried out in recent years on the territory of Shakhrisabz, it is noted that the settlement of the Kesh in the IX-XII centuries was in place of Choshtepa. At the same time, it should be taken into account that the Kesh of the IX-XII centuries could have been a relatively medium - sized city, consisting of two parts-The Ark and the fortified Shahrstan. This species, together with Choshtepa, also includes the saritepa monument, which is located in the west of the present City of Shakhrisabz. The area of the Saritepa monument is about 3 hectares.

Preliminary observations on the study of the medieval address around Shakhrisabz confirm that in the IX-XII centuries the Kesh was a city of relatively medium size, according to the same size the city of Kesh was much larger than the Centers of its own racks. In our opinion, the city, which was interpreted by Arab geographers as the "outer city" of the Kesh, was invented in the place of Shakhrisabz. His residence was located in the monuments of the type of Choshtepa and Saritepa, and the address of trade and craft of the IX-XII centuries was the outer fortress of Shakhrisabz.

In the X century, the city of Kesh was located adjacent to each other and consisted of four parts connected by each other. The inner city, which has become a ruin, is also clearly located in the place of the ancient city of Kalandartepa and Kitab. When it comes to the remaining two parts of the medieval Kesh - rabad and the outer city, there is a discrepancy in the views of scientists on how to determine their location. V.V. Bartold considered the two-gate countryside a "foreign city". [38] S.K. Kabanov predicted that the outer city of the Kesh was in the place of the present Shakhrisabz. [39] so is the opinion of some other researchers. [40] However M.E. Masson believed that the addresses in the place of Shakhrisabz did not exist before the XIII century. [41]

Only V.V. Bartold of the four gates of the inner city of determined the location of bob Al - Kassorin, believing that it is located on the South Bank of the river Nahr al-Kassorin, that is, where the current flows from Aqsuvdarya. [42] when the city gates of the Kesh are listed in the sources, after bob al-Kassorin comes bob al-Medina ad-dohila, that is, the inner city gate. According to information from those sources, one of the two gates of the outer city of the Kesh was also called the inner city gate or the outer city gate. V.V. Bartold considered the information of Al-Maqdisi to be more accurate.

Kesh's "outer city" or "outer rabad", as indicated in the sources, was a supporter of "inner city" and "inner rabad". It can be located approximately from the ancient inner city in the West and South-West, that is, around the medieval Kesh, where the ruins of the fortress "Korgan" lay. Consequently, the gate on the inner city wall of the Kesh is the West or South-West Gate.

In the XI-XII centuries, the city moved further along the caravan route to the south-west instead of Shakhrisabz, where during the early Middle Ages the merchant-craft satellite town of Kesh began to appear. Some researchers consider it an external city of the Kesh, mentioned in the X century sources. [43] the idea that the city on the place of the book existed until the end of the VIII century, and then was abandoned was also widespread. But the information in some sources contradicts this. In the X century on the territory of the inner city there was a prison and a Kesh Bowl, which was considered one of the most beautiful mosques in Sogd. Here, even in the first half of the X century, life lasted, because al-Istakhri noted that the city of internal and external Kesh existed at the same time. In the "Khudud al-alam", which was laid down in the last quarter of the X century, it is also mentioned about the citadel and Shakhristan, that is, about the fortress and the inner city, as an ongoing part of life of the city. Only Ibn Khawqal and Al-Maqdisi wrote about the fact that the blind and the inner city were lying in ruins.

According to archaeological data, the northern part of the Kalandartepa was also prosperous in the VIII-IX centuries. [44] on the territory of the fortress there are also traces of life that took place at the beginning of the XII-XIII centuries. [45] life in the X-XI centuries in the inner city territory may have lasted even, it is on time S.K. Kabanov showed. [46]

1942 year M.E. Masson and G.A. Pugachenkovas thought that in the first Middle Ages a new city appeared and went into shape, in the south from the Kesh, in the place of the present Shakhrisabz, and it was also called the Kesh. But, in their opinion, here the city was formed

only after the XII century. S.K.Kabanov believes that the formation of the city in the place of Shakhrisabz dates back to the IX-X centuries.

Formed in the place of Shakhrisabz, the center of trade and industry will develop very quickly, and by the XII century it will have a much larger size. One of the main reasons for this was that this address was located in the caravan route from Chaghanion to Samarkand.

This problem has not yet become the subject of special studies, it is noted in the research that a number of cities and large villages of the Kesh region have developed rapidly in the XI-XII centuries.

Archaeologist N.I. Studies conducted by Krashennikova show that on the territory of the book there are no large urban settlements of the IX-XII centuries, these types of settlements were more than in Shakhrisabz and Yakkabag. Increasingly they were summarized by researchers to gather archaeological materials. Nevertheless, the defensive structures and internal architectural structure of the cities of the period from the Mongol invasion of the Kesh, their interaction with the villages, have not been sufficiently studied. The main part of the information rests only on the preliminary observations made in the monuments and is not sufficiently substantiated. This state of affairs requires extensive archaeological research on one or two main monuments.

Data on the history of the Kesh city of IX-XII centuries are very few. The material sources associated with this period and the remains of the walls of the house built of mud brick were found and investigated in the central part of the city of Shakhrisabz. In written sources, information about the city of Kesh is poorly cited. In the nineteenth century, the Zarafshan oasis from an economic point of view was the most developed country, The Kesh region was excluded from the main political events.

Although in the works of medieval historians and geographers there is little information about the Kesh, it is noted that the Oasis is very fertile, rich in natural resources, in which there are many villages and centers of Rustaq-cities. The data of the written sources together with the results of Archaeological Research allow to assess the historical and cultural processes of this period.

Archaeological finds from the X-XII centuries testify to the fact that crafting in the Kesh is also highly developed. During this period, pottery, glassware and blacksmithing were widely developed. Types and forms of ceramic dishes have increased. The dishes are glazed, decorated with different patterns. The development of farming and crafting in the X-XII centuries leads to the further development of domestic and foreign trade. The Kesh is located at the critical trade routes quarter.

In 1982, Tashkent State University (now the National University of Uzbekistan) carried out archaeological excavations in several places of the city of Shakhrisabz, members of the Department of "Archeology of Central Asia", as well as members of the Archaeological and topographic expedition of Kashkadarya. In these archaeological studies, excavations were carried out on the northern defensive walls of the city of Shakhrisabz, which were preserved on the north side of the Oqsaroy Archbishop. Here, the defensive wall was kept at a length of 10 m, and the research was carried out in the eastern part of the wall by a cross-sectional method that leveled it. The height of the wall remains here 7,5 m, the thickness is 12 along

with the flows of cultural layers m.ni will constitute. The incision was excavated until a layer of clean land. In the upper part of the wall there is a repair wall made of gouache with a height of 2 m. The core of the defense wall is made up of a wall with a thickness of 9-20 cm, struck by a layered mud brick, and this wall lasted until the XIX century. Under the wall there is a layer of hard, hard ground with a thickness of 120-130 CM, with a special layer of plastered soil to bring to the foundation State. Under the foundation there is a cultural layer of light brown color with an average thickness of 1 m. From its composition fragments of pottery dating back to the X-XII centuries were found. And below this cultural layer there is a clean layer of land. The E of the wall is 7 meters below it. [47]

On the occasion of the 660th anniversary of the birth of Amir Temur in 1996, employees of the Institute of Archeology of the Academy of Sciences of Uzbekistan conducted archaeological excavations in the central square of the city of Shakhrisabz. [48] excavation area size 40x20 m.ni will constitute. On the excavation site found the remains of foundations built of baked bricks of different sizes. The general layout of these foundations provides information about the fact that the plows have passed from here. Its length is more than 30 meters.

Around it, on both sides of the street there are remains of houses. On the south side of the opened architectural remains, at a depth of 2 m above ground level, the remains of an ancient ditch flowed from East to West and turned gently to the North-West. The preserved length of the arc is 10 m. More than 55 cm in width. The two side walls of the arc were dug from baked bricks of the size 39,5-31x20-17x7-4 cm, 21-23x21-23x4 CM. It is also known from the inside of the Ariq that fragments of ceramic dishes were found, and by means of them, this brook XIII century was overthrown, from which it was widely used in the supply of water to the city during the period of Chigatoi and Temurids. It should also be noted that the direction of the arc corresponds to the direction of the KhojaMuradbakhsh brook, which crossed the Kesh-Shakhrisabz in the following centuries. This harmony indicates that both the aryk excavated in the XIII century and the KhojaMurodbakhsh brook excavated later were built taking into account the land levels of the city. [49]

In 2006, archaeological research was carried out in this area again, and a large-scale archaeological excavation was carried out on an area approximately 50 m east of the preserved part of the Oqsaroy deck. From the lower layers of the excavated in 2006 year, the cultural layer of the thickness of 60-70 cm from the XI-XII centuries and the discovery of pottery vessels from inside it serve to clarify a number of problems related to the history of the Kesh-Shakhrisabz.

3. CONCLUSION

At present, one of the serious problems in the field of archeology and historiography is the question of at what time the city of Kesh moved to the area where the present City of Shakhrisabz is located. Therefore, all scientists who have dealt with the history of cities have seriously dealt with this issue and expressed their relationship. According to M.E.Masson and G.A.Pugachenkova, the city in the place of Shakhrisabz appeared here after the XIII century.

[50] According to another scientist, the defense walls of Shakhrisabz were built by Amir Temur. [51]

Archaeological data indicate that most medieval cities of the Kesh had a developed defense system and Ark. Increasingly they were summarized by researchers to gather archaeological materials. Nevertheless, the defensive structures and internal architectural structure of the cities of the period from the Mongol invasion of the Kesh, their interaction with the villages, have not been sufficiently studied.

4. REFERENCES:

- [1] Abdullaev B., Mansurov O'. Shahrissabzning o'zbek davlatchiligi tarixidagi ma'muriy-siyosiy mavqega doir // Shahrissabzning jahon tarixida tutgan o'rni. Halqaro ilmiy konferenciya materiallari tezislari. T., "Fan". 2002. P. 54.
- [2] Betger E.K. Izvlechenie iz knigi "Puti i strani" Abul Kasima ibn Haukalya // Tr. SAGU. Arheologiya Sredney Azii. Vip. IV.
- [3] Shahrissabz ming yillar merosi. Albom, Toshkent, Sharq, 2002, P. 23.
- [4] Otahoj'jaev A. So'gd konfederatsiyasida Keshning o'rni // Shahrissabzning jahon tarixida tutgan o'rni. Halqaro ilmiy konferenciya materiallari tezislari. T., "Fan", 2002. P.39.
- [5] Rtveladze E. V. Moneti Keshu. // Istoriya i kultura yujnih rayonov Sredney Azii v drevnosti i srednevekove. Tashkent, 1989. pp. 38-39.
- [6] Usmanova 3.I. Raskopki v Shahrissabze // Arheologicheskie otkritiya 1982 goda. M., 1984. P. 483.
- [7] Usmanova 3.I. Novie dannie k istorii Shahrissabza // Nauchnie trudi TashGU, № 441. Tashkent, 1973. P. 47.
- [8] Usmanova 3.I., Bahshicyan E. Balandtepe v Shahrissabze // Istoriya i kultura yujnih rayonov Sredney Azii v drevnosti i srednevekove. Tashkent, 1988. pp. 51-52.
- [9] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984. P.19.
- [10] Srednevekoviyy gorod Sredney Azii. P.132.
- [11] Ibn Havqal. Kitob surat al-ard (Movaraunnahr). Arab tilidan tarjima va izohlar muallifi Kamaliddinov Sh.S., T.: 2011. P.67.
- [12] Ravshanov P. Qarshi tarihi. T., Yangi avlod, 2006, P.107.
- [13] Saul Shaked. Rannee upominanie o gorode Nahshab // Qarshi shahrining jahon civilizatsiyasi tarixidagi o'rni. Toshkent - Qarshi, "Fan", ma'ruza, 2006, P.34.
- [14] Masson M. E. Raboti Keshskoy arheologo-topograficheskoy ekspeditsii TashGU (KATE) po izucheniyyu vostochnoy polovini Kashkadarinskoy oblasti. // Arheologiya Sredney Azii. Sbornik nauchnih trudov № 533. Tashkent, 1977. pp. 24-38
- [15] Masson M. E. Raboti Keshskoy arheologo-topograficheskoy ekspeditsii TashGU (KATE) po izucheniyyu vostochnoy polovini Kashkadarinskoy oblasti. // Arheologiya Sredney Azii. Sbornik nauchnih trudov № 533. Tashkent, 1977. pp.24-25
- [16] Ibn Havqal. Kitob surat al-ard (Movaraunnahr). Arab tilidan tarjima va izohlar muallifi Kamaliddinov Sh.S., T.: 2011. pp. 65-66.

- [17] Masson M. E. Raboti Keshskoy arheologo-topograficheskoy ekspedicii TashGU (KATE) po izucheniyu vostochnoy polovini Kashkadarinskoy oblasti. // Arheologiya Sredney Azii. Sbornik nauchnih trudov № 533. Tashkent, 1977. P. 25
- [18] Masson M. E. Raboti Keshskoy arheologo-topograficheskoy ekspedicii TashGU (KATE) po izucheniyu vostochnoy polovini Kashkadarinskoy oblasti. // Arheologiya Sredney Azii. Sbornik nauchnih trudov № 533. Tashkent, 1977. pp. 27-29
- [19] Bartold V. V. Turkestan v epohu mongolskogo nashestviya. Sochineniya v 9 tomah. T. 1. M.: Nauka, 1963. pp. 189-190.
- [20] Raimqulov A. Qashqadaryo vohasining o'rta asr shaharlari. "Nasaf" 2018.
- [21] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984. P. 27.
- [22] Masson M. E. Raboti Keshskoy arheologo-topograficheskoy ekspedicii TashGU (KATE) po izucheniyu vostochnoy polovini Kashkadarinskoy oblasti. // Arheologiya Sredney Azii. Sbornik nauchnih trudov № 533. Tashkent, 1977. pp. 47-48.
- [23] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984. P.30.
- [24] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984. P.39.
- [25] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984. P.33.
- [26] Sagdullaev A.S., Usmonova Z.I. Razvedki v Yujnos Sogde. - AO. 1977. M., 1978. P. 537.
- [27] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984.
- [28] Kamoliddinov S.Sh. Istoricheskaya geografiya Yujnogo Sogda i Toharistana po arobroyazichnim istochnikam IX-XIII vv. T., Uzbekistan, 1996, P.41.
- [29] Lunina S.B. Goroda Yujnogo Sogda v VIII-XII vv. T., "Fan". 1984. pp.34-35.
- [30] Ravshanov P. Qashqadaryo tarihi. T., 1995. P. 226.
- [31] Masson M.E. Raboti Keshskoy arheologo-topograficheskoy ekspediciya TashGU (KATE) po izuchenie vostochnoy polovini Kashkadarinskoy oblasti Uz SSR 1966. // nauchnih trudov TashGU №533, T., 1977, P.15.
- [32] Kamoliddinov S.Sh. Istoricheskaya geografiya Yujnogo Sogda i Toharistana po arobroyazichnim istochnikam IX-XIII vv. T., Uzbekistan, 1996, P. 41.
- [33] Sagdullaev A., Nizaev P. Razvetki v Kashkadarinskoy oblasti. - AO. 1976. P. 534.
- [34] 34.Dresvyanskaya G.Ya., Marchuk V.Ya. Rannesrednevskovaya posuda Chechaktepe// Drevnyaya i srednevekovaya arheologiya Sredney Azii (k probleme istorii kulturi). Tashkent, 1990. P. 96.
- [35] Lunina S.B. Monumentalnie zdaniya u vorot Sariktepe. P. 115.
- [36] Masson M.E. Raboti Keshskoy arheologo-topograficheskoy ekspedicii (KATE) po izuchenii vostochnoy polovini Keshskoy oblasti Uz SSR 1966 g. Arheologiya Sredney Azii // Sb. nauch. trudov TashGU. №533. Tashkent, 1977. pp. 27-29.
- [37] Masson M. E. Raboti Keshskoy arheologo-topograficheskoy ekspedicii TashGU (KATE) po izucheniyu vostochnoy polovini Kashkadarinskoy oblasti UzSSR // Sbornik nauchnih trudov TashGU №533. Arheologiya Sredney Azii. Tashkent, 1977. pp. 3-63.
- [38] Bartold V. V. Turkestan v epohu mongolskogo nashestviya. Sochineniya v 9 tomah. T. 1. M.: Nauka, 1963. P. 188.

- [39] Kabanov S. K. Arheologicheskie razvedki v Shahrisabzskom oazise // Izvestiya AN UzSSR, 1951, N 6. P. 68.
- [40] Lunina S. B. Goroda Yujnogo Sogda v VIII-XII vv. Tashkent: Fan, 1984. S. 26.
Rtveladze E. V., Sagdullaev A. S. Pamyatniki minuvshih vekov. Tashkent: Uzbekistan, 1986. P. 56.
- [41] Masson M. E., Pugachenkova G. A. Shahrisabz pri Temure i Ulugbeke // Trudi SAGU, vip. 49 (61). Tashkent, 1953. P. 21.
- [42] Bartol'd V. V. Turkestan... P. 188.
- [43] Rtveladze E.V., Sagdullaev A.S. Pamyatniki... P. 56., Sultanov X.T. K istorii formirovaniya arhitekturnih ansambley Shahrisabza XIV-XV vv. // Avtoreferat dissertacii... k.i.n. Samarkand, 1990. P. 10.
- [44] Krasheninnikova N. I. Izuchenie citadeli Keshu // Arheologicheskie otkritiya 1977 goda. M., 1978. P. 527.
- [45] Krasheninnikova N. I. Raboti v Kitabe // Arheologicheskie otkritiya 1982 goda. M., 1984. P. 474.
- [46] Kabanov S. K. Arheologicheskie razvedki... P. 68.
- [47] Dresvyanskaya G.YA., Lunina S.B., Sultanov H.S., Usmanova Z.I. Shahrisabz. Ch. I, II. Tashkent, 1993. P. 19
- [48] Raimkulov A.A., Suleymanov R.H. i dr. Otchet SHahrisabzskogo otryada o rabotah po arheologichesko-munadzoru na kompleksah Ak-Saray i Dorus-Siadat // Arhiv Instituta arheologii AN RUz, 1996.
- [49] Masson M.E., Pugachenkova G.A. Shahrissyabz pri Timure i Ulugbeke // Trudi Sredneaziatskogo Gosudarstvennogo universiteta. Vip. XLIX. Arheologiya Sredney Azii. Tashkent, 1953. P. 33.
- [50] Masson M.E., Pugachenkova G.A. Shahrissyabz pri Timure i Ulugbeke // Trudi Sredneaziatskogo Gosudarstvennogo universiteta. Vip. XLIX. Arheologiya Sredney Azii. Tashkent, 1953. P. 21.
- [51] Smirnova O.I. K hronologii sredneaziatskih dinastov VII-VIII vv. // Strani i narodi Vostoka. Vip. 2. M., 1961. P. 47
- [52] Очилдиев Ф.Б. Сурхон воҳаси бекликларига ижтимоий-сиёсий ва иқтисодий ўзгаришлар. Т.: ABU MATBUON-KONSALT. 2008.105.б.
- [53] Sagdullaev A., Ochildiev F., Kholikulov A., Shaydullaev A., Togaev J. Problems Of Cartography Of Ancient EthnoCultural Processes In Central Asia. International Journal of Scientific & Technology Research, 9/4, 2020. Pp.745-748