



QARSHI



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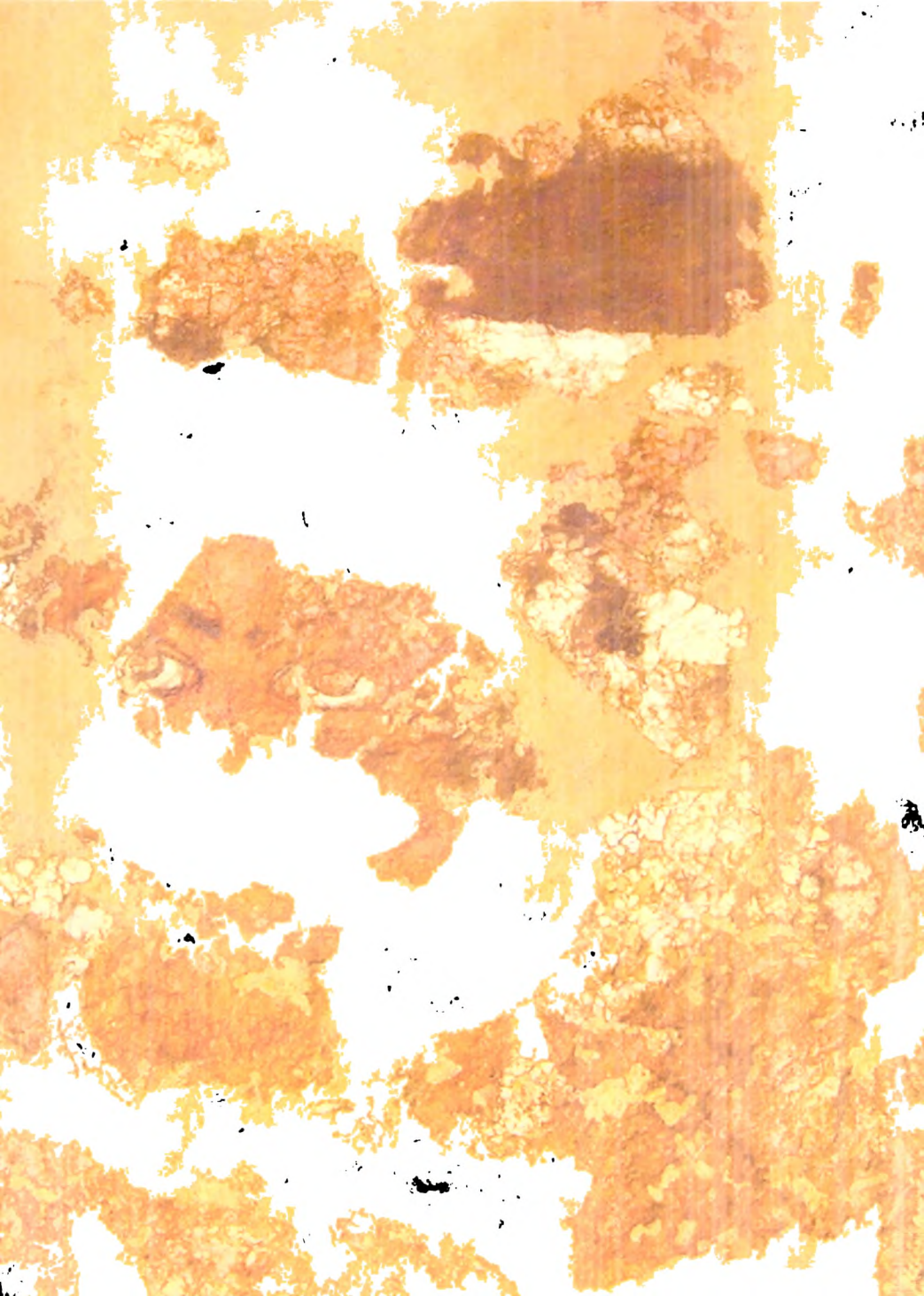
*Ancient Nahsab –
medieval Nasaf – modern
Qarshi has always been
one of the ancient cities of
Central Asia. This
colourful book is
devoted to the 2700 th
anniversary of this town.
It reflects the rich history
of the region from old
times when it began its
formation as a town
up today.*





Qarshi

TOSHKENT «MANAVIYAT» 2006



Qarshi is the city-site of Yer-Qorgon, probably as Nikshapaya, which was situated 2km to the north and was formed in the 8th–7th centuries BC. The large size of these cities, the existence of strong fortifications and monumental buildings – temples, and other constructions allow us to assume that during this period in Sogd city-states like in ancient Mesopotamia, or independent possessions governed by Avestan dakh'yupati were formed there.

It is possible that the possessions were part of some sort of the general Sogdian consolidation like a confederation. The future development of this consolidation was prevented to a considerable extent by the Achaemenid conquest of Transoxiana, which occurred under Cyrus II (550–529 BC) in 538 BC. From this time onwards, up to 329 BC, Sogdiana as well as the remaining regions of Transoxiana were included into the impressive Achaemenid Empire.

According to the administrative system of the empire the whole territory was subdivided



*A gem intaglio
of Etruscan
work with the
image of
Zeus.
V c. BC.
Yer-Qorgon.*





into 20 satrapies or regions. The head of each region was called a satrap. These satraps were directly appointed by the Achaemenid kings and authorized with full military and civic powers. Probably in the 6th cen-

Ariya formed the 11th district a satrapy of the Achaemenid state.

Inside these satrapies there were smaller administrative units, at the head of which, in Sogd and Bactria at least, were



*A ceramic
eagle head.
Yez-Qorgon
palace.
III-II c.*

ture BC Sogd itself might have been an separate satrapy. Then in the course of the integration of the Central Asian and the Eastern satrapies under Artaxerxes I (465-423 BC) Sogd along with Parthia, Khorezm and

the local dynasties. The written sources datable to the trip of Alexander the Great to southern Sogd and northern Bactria mention a number of rulers' names of Sogdian and Bactrian origin -- Sisimitr, Oxiart, Khorien,

Katan and Avstan. They headed smaller administrative units than satrapies. For example, Sisimitr was the ruler of the region next to Nakhshab-Nautaka (the eastern part of Qashqadqryo), and Khorien or

Ruf in his books mentioned the Xenippa region, which is today ascribed to southern Sogd. V. Tomashek, based on the phonetic resemblance of region's name Xenippa with the name of Nakhshab localized Xenippa



Oxiart was the ruler of the Pareitaken region (north-east of the Soorhondaryo region).

Nakhshab was also a sort of administrative unit – possession which was under the power of the local dynasty. Kwint Kurciy

also in the lower reaches of Qashqadaryo river. This evidence has been supported by later historical archeological artifacts.

New interesting accounts about Nikshapa – Xenippa,

A terracotta statuette of a female musician. Yer-Qorgon. III–IV c.

Alexander the Great in 329 BC and lasted until the creation of anew Hellenic Empire by Seleukus I in 312 BC. It is well known that at this time the



dated to the eve of Alexander the Great's trip to this region in 328 BC, are contained in the Aramaic document of Haliliy's collection. According to this





regions of Transoxiana, and consequently Nikshapa, were taken over by the Graeco-Baktrian satraps. Thus, up to 321 BC the satrap of Baktria and Sogdiana was Philip of

part of the Seleucid state, after which it became a part of Graeco-Baktrian kingdom. During this period (i.e. 3rd-2nd centuries BC) commodity-money relations were developing in this region. This fact is confirmed by the Hellenic coins, particularly of Alexander the Great, and Seleucus I tetradrachms, also a halcus of Diodotus (250-230 BC) and an obolus of Demetrius found during archeological excavations in this area.

At the beginning of the second half of the 2nd century BC Graeco-Baktrian kingdom was conquered by the Sakas and Yüeh-chih. These tribes probably passed through Southern Sogd.

According to the history of the Eldest Han House almost all the territory of Transoxiana at the end of the 2nd century BC-1st century A.D. was included into the impressive confederative Kang-Yui state, under the power of which were five small possessions. One of them Sukhe or Suse was situated in the place of Kish.

This view is based on communications of the later Chinese chronicle Tanshu. This explains



*A piece
of terracotta
with Sogdian
manuscript.
Yer-Qorgon,
IV-V c.*

Macedonia, and since 321 BC this position was taken up by a Cypriot Stasanor.

From the end of 4th century BC, probably until the mid-3rd century BC, Nikshapa was a

that the «possession Shi» (i.e. Nakhshab), Kyuisha, Gieshuana (i.e. Kesh) were the ancient areas of the Sukhe city belonging to the small Kang-Yui possession.

The capital of the Suse Sukhe was assigned by M.E. Masson in the place of the

2nd 1st centuries BC as the administrative and military center. The accounts of Tanshu about Shi (Nakhshab) Gieshuana (Kesh) which talk of unified Kang-Yui possession. Suse Sukhe are attested by numismatic materials.

Silver coins with a depiction



modern Kitob. It is possible however that the city-site of Qalai-Zakhoki-Maron conformed to this possession. The city-site with powerful fortifications was erected in the

of Heracles on the obverse, and Zeus on the reverse, also with Sogdian legend placed on both sides, were struck in the territory of Southern Sogd from the beginning of the second half of

*A reflection
of a seal left
on clay.
Yer-Qorgon
I c.*

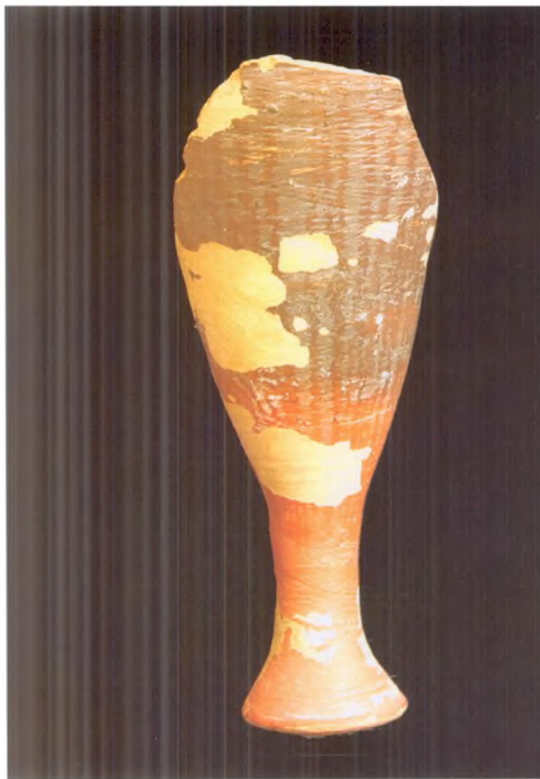
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the 2nd century BC. These coins were found throughout the territory of Southern Sogd, Nakhshab in particular. A large hoard of these kinds of coins were discovered in the Tallimaron region (according to

probably in the 3rd century AD. This suggests the Kang-Yui dynasty of Abtat stopped ruling over Southern Sogd in this period as well. It is possible that these events could have happened in the period of Shopur I (241–272 AD) conquests in the East. This is reflected in the inscription RKN on the «Kaab-i Zoroaster», wherein it is pointed out that Kash (Kesh) was a part of the huge state created by that Sossonian king.

Information mentioned in the written sources on the history of Nakhshab in the 3rd–6th centuries AD is quite meager. But today they can be increased thanks to numismatic materials.

In the 3rd – first half of the 4th century AD in Nakhshab copper coins were minted with the image of a bowman. Quite interesting in connection with this fact is that according to information from Beishi, Nakhshabolo (Nakhshab), along with other possessions, for some time belonged to the Kann (i.e. Samarqand) state. These versions are verified by numismatic materials. They are also confirmed by the available Chinese chronicles of the Tsin dynasty. According to this chronicle the



*A wine glass
found in a
block of
pottery.
Yer-Qorgon
III c.*

other sources in the village of Dehnav).

These coins, in which two chronological groups are signed out, stopped being produced

major center of the supreme ruler of the Kang-Yui state, which had before been in the middle reaches of the Sirdaryo, shifted to the Qashqadaryo valley. It can therefore be ascertained that in the 3rd-4th centuries AD, after the fall of the unified state of Abtat's dynasty,



18/19

*A pearl star.
Yer-Qorgon
temple, IV c.*



*An ivory
handle of
bronze
mirror,
Yer-Qorgon
temple, IV c.*

the independent possessions of Shi (Kesh) and Nakhshab were being formed in Southern Sogd. These were subordinate to Samarqand.

But the situation changed in the second half of the 4th

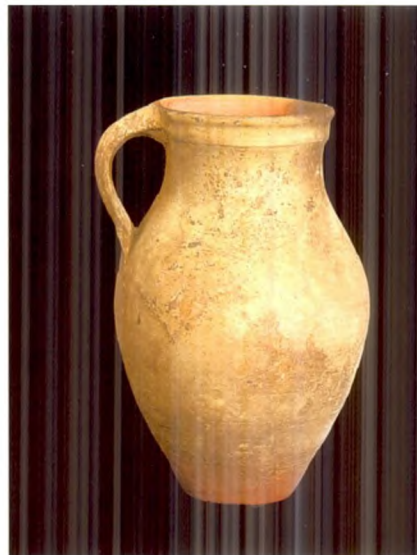


*BC. A bullet
found in
Yer-Qorgon,
VIII-VII c.*

beginning of the 5th century AD, when the territory of the Southern Sogd was united into a single possession. This is confirmed by information both from written sources and from numismatic materials. Henceforth, probably up to the early 7th century AD in the territory of Southern Sogd copper coins were struck with the depiction of the ruler in the left profile, with a particular hairstyle, on the obverse. In front of the ruler's face there is the Sogdian cursive legend of two words. On the reverse there is a very ancient Mesopotamian-Iranian scene: a man (hero, ruler) with a sword stabbing a lion standing on his hind paws.

S.K. Kabanov supposed that these coins were minted by the rulers of Nakhshab of Kushon origin. M.E. Masson, on the contrary, believed that they were coined by the representatives of the natural branch of the Parthian dynasty of Arsacids in the 3rd 4th century AD. Yet both of those suppositions were based on the wrong reading and conception of the Sogdian legend. The most acceptable reading of the first word of this legend and its interpretation

*Jugs found in
a block
of potters.
Yer-Qorgon.
1 c.*



were given by V. A. Livshits as **KŠNK MLK** – that means «the ruler of Kesh». Yet the second letter of the legend is actually 'y', so the whole legend reads as **KYŠNK MR'Y**. The toponym Kesh is rendered here

shab, but also beyond it Ovultepa, Jongiltepa, Shahrisabz and in the suburbs of Kitob.

Thus we can assume that in the 4th-7th century AD Southern Sogd was a united state, as



as in the Aramic document A4 **KYŠ** [Kish] – the true ancient name of this region.

The coins of that sort have been found not only in Nakh-

shab, but also beyond it Ovultepa, Jongiltepa, Shahrisabz and in the suburbs of Kitob. Thus we can assume that in the 4th-7th century AD Southern Sogd was a united state, as

*Decoration
of a handle
of a jug from
Yez-Qorgon
palace.
Descriptive
composition.
11c.*





same time copper coins with a depiction of the ruler on the obverse and a horse on the reverse. The Sogdian legend engraved on both sides of coins minted in Nakhshab was of three types. O. I. Smirnova suggests reading it as *'sknk'*. B.D.



*A spout of a
jug in the
shape
of bull's
head.
Yer-Qorgon.
III-IV c.*

Kochnev has fairly proposed that the legend states the name of the Ispakhsbad (title) of Nakhshab (Nasaf), whom at Tabariy names as ashkand or Ishkand.

Introduction of Islam into

Central Asia was a big break in the history of Nakhshab. The first Arab invasions to Transoxiana – Movarounnahr were predatory by their nature and aimed at achieving ransom and tribute. Yet the Arabs encountered fierce resistance from the local population. Hence their first tips to Movarounnahr, Arabs introduced a new name – Nasaf, instead of old Nakhshab. This name was first mentioned in 82 (the Hijrat year) / 701-702 AD, when a group of Arabic horseman of 60- 70 people were led by Yazid bin Muhallab, met 500 of Turkic warriors in the steppe at Nasaf. Yet the satrap of Khoroson al-Muallab had routed Kesh two years ago. And it is more likely that Nakhshab (Nasaf) could not keep aloof from these events, which were actually the first temporary trips of Arabs to Qahqadaryo region.

The situation changed after the appointment of Qutayba bin Muslim as strap of Khoroson and a commander-in-chief of the Arab military forces. Since then they began conducting planned and systematic campaign into all regions of Movarounnahr and Nakhshab in particular. Qutayba bin Muslim

made three trips into this region. During the first one in 89 (Hijra) /707–708 AD on the way to Bokhoro from Zamm he crossed Amudaryo probably at

the locality of Kerki, and in the steppe of to the west of Nasaf engaged in battle with Soghsian inhabitants of Kish (Kis) and Nasaf. Having won a victory he

*Porcelain
shells from
Yer-Qorgon
temple.
V–VI c.*



moved forward towards Bokhoro, passing Nasaf.

On passing through the Iron Gate south in 91/709–710 Qutayba bin Muslim set off into Kish (Kis) and Nasaf. Evidence for it is the letter by Al-Hajjoj, addressed to Qutayba bin Muslim: «Be careful in Kish, destroy Nasaf and keep out of roundabout ways». Having seized Nasaf Qutayba bin Muslim turned it into a strong point, whence he undertook trips to various regions of Movarounnahr. On his return from Bokhoro, he put up at Nasaf again. In 95 / 713–714 when he was coming back from his trip to Shosh Qutayba bin Muslim divided his troops into two parts, one was left in Bokhoro and the other was dispatched to Kish (Kis) and Nasaf.

In 98 / 716–717 the satrap of

Khoroson Yazid bin Muhallab appointed his son Muovia bin Yazid to rule over Samarqand, Kish, Bokhoro, and Nasaf. In the first half of the 8th century AD a peculiar diarchy began to be established in Nasaf as well as in a number of other regions of Movarounnahr. On the one hand there governed the appointed Arab satraps who were charged to collect 'hiroj' (tax) dues and on the other there was the local ruler administering in Nasaf as before. In such a way in 104 / 722–723 the Arab general Sulaimon bin Abu-s Sari was in charge of war and 'hiroj' (tax) in Kis (Kish) and Nasaf. Whereas, according to numismatic data the local rulers continued issuing copper coins with a depiction of a horse, i.e. the local dynasty of the rulers of Nasaf still existed there, despite



the Arab invasion. At-Tabariy marked 111/729–730 and 718/736 years by the reign of the ruler of Nasaf al-Ashkand, who bore the ancient title ‘is-pahbad’ and fought against Arabs, being a participant of the strong anti-Arab coalition, which had been formed by that time and was led by the Turkic khoqon.

The inhabitants of Nasaf took an active part in the anti-Ommayyad movement led by Abu-Muslim, which effected the overthrow of the Omayyad power and the establishment of the new dynasty power – Abbosids. Seemingly, at this time the local dynasty of Ispahbads, the last representative of which was Ashkand, had been eliminated in Nasaf as well as in many other regions of Movarounnahr.

B.D. Kochnev has ascertained that starting with the third quarter of the 8th century AD (i.e. 750–775) in Nasaf copper coins began to be issued, carrying the formerly used iconography (i.e. a depiction of a horse). Yet the Sogdian legend was replaced by the Arabic one. At first coins were minted only with the short Arabic graphical legend – Nasaf, then they were struck both with the word Nasaf and with the second part of the Muslim creed; and in 157 / 773–774 with long Arabic legends.

It should be mentioned properly that the process of replacement of former coins with legends in Sogdian, Baqtrian and Khorezmian script by the Arab alphabetical inscriptions, starting the names



*Coins of
Nahshab
rulers.
III–IV c.*



*Interior
decorations
of a marvelous
building in
Yez-Qorgon.
1 c. BC.*

of Arab khaliphs and satraps, covered all the regions of Movarounnahr. In the mid 8th / third quarter of the 8th century AD. This fact signifies the absolute abolition of the power of the former dynasties and transfer of it into the hands of Arabs.

The dissatisfaction with the politics of Arab khaliphs in Central Asia and also the devotion of a considerable part of the Central Asian population to Zoroastrism and to other ancient cults developed into an open uprising at the end of the



*A spout
of a jug
in the shape
of a dog.
Yez-Qorgon
temple. 1 c.*

third quarter of the 8th century. The rebellion was headed by Hoshim bin Hakim nicknamed as Muqanna that means 'covered with cloth'. The propagation of Muqanna of a 'new religion', in which ideas of Mazdakhism played a prominent role, was purposeful against property inequality and the domination of Arabs.

During five years (776–780)

Muqanna and his leaders, whose side was almost all the inhabitants of Movarounnahr came over to, successfully fought against arab troops and won victories repeatedly.

One of the strongholds of Muqanna's activity was Nasaf and next to it Kish, where the spreading of the 'new religion' was very successful among the local rural inhabitants, who had

A terracotta cover with a handle in the shape of a woman with a child. Yer-Qorgon. III–V c.



A head of a goddess belonging to the II period of construction. Yer-Qorgon temple. III-IV c.



A bronze mirror from Yer-Qorgon temple. III c.



been proselytized to Islam by violence not so long ago.

The movement of Muqanna by its scale was a national uprising of the populace of Movarounnahr against the Arab state. The population of Nakhshab, apart from dehqons, actively befriended him. When Muqanna's brother Jamhoor came up to Nakhshab after the subjection of Sagonion, the populace of Nakhshab surrendered him the city without fighting. At the same time a frantic struggle between them and the runaway 'dehqon' Ahmad Mudi with his large forces succeeded in conquering Nakhshab and in executing Jamhoor and his supporters.

Only when the new satrap of Khoroson Musayyab ibn Zuhair had come to power, the Arabs managed to suppress the movement of Muqanna at the cost of great efforts. Muqanna, being besieged together with his adherents in the mountain forests beside Kish, committed suicide.

Nevertheless secret sects professing Muqanna's creed kept on existing in Kish and Nakhshab together with his adherents for a long time.

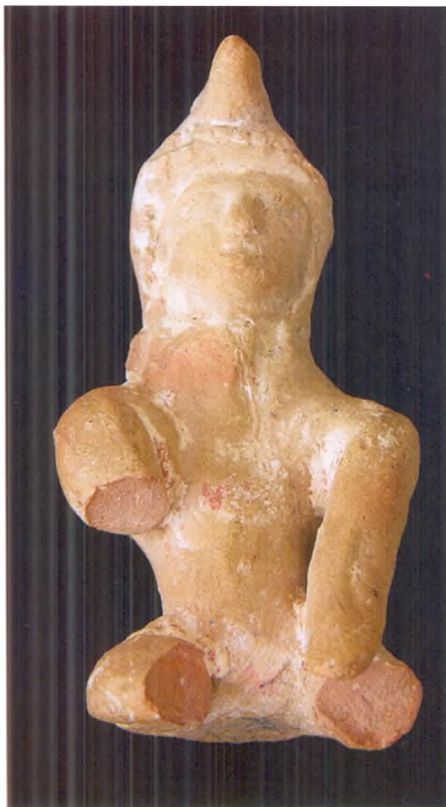


*A ceramic
statuette,
Yer-Qorgon,
I-II c.*



*A pearl seal
from
Yer-Qorgon,
II-III c.*

*A ceramic
statuette of a
goddess
sitting with
crossed legs.
Yer-Qorgon
temple.
III-IV c.*



*A reflection
of a Nahsab
ruler's seal
on ceramics
from a block
of potters.
Yer-Qorgon.
I c.*



A new rebellion against the Arab domination took place in Sogd in 806. It was headed by Rafi bin Lais who was backed up by the inhabitants of many regions of Movarounnahr, Nasaf in particular. The main goal of the movement of Rafi bin Lais was the fall of the Arab domination and the Muslim religion. It is not a mere chance that Yoqubiy pointed out that the rebels appealed to the inhabitants of Movarounnahr for against the "sultan of Muslims."

According to Narshahi, the population of Nasaf, Kish and Bokhoro openly spread Muqanna's religion, calling for the war against the Arab khaliphah. It was the last anti-Arab uprising of the people of Movarounnahr, but this, like the preceding ones, gave everything necessary for the revival autochthonal non-Arab political system.

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The end of the 2nd – beginning of the 1st millennium BC Central Asia was a time of large-scale migrations of tribes and peoples as well as the starting point for the early Iron epoch.

The uninterrupted, progres-

sive development of the urban culture is well traced in Central Asia. During that period the main historical and cultural regions of Central Asia were Baqtria, Margiyona, Sogd, Khorazm and the most known of this region's ethnogenies – Baqtrians, Sogdians, Khorazmiis and others were formed. The first cities – the capitals of agricultural oasis – came into existence, and the states began to form for the first time. From this time city culture began to develop permanently and intensively. Directly between Sirdaryo and Amudaryo, in the Zarafshon and Qashqadaryo valleys, the ancient Sogdian ethnogeny and the settled and agricultural culture of Sogdiana began to develop.

The first capital of Qarshi oasis – Yer-Qorgon was investigated in 1950s – 1960s first by S. Kabanov and M. Masson. In 1970s and 1980s scientific investigations were undertaken at this city-site led by the expedition of the Institute of archeology of Academy of Sciences of the Republic of Uzbekistan.

The territory of Yer-Qorgon is covered with hills of different size, under which the remains of



A model of a piece of bread on ceramics, Yer-Qorgon, I c.



A reflection of a ruler on a seal, Yer-Qorgon, III-IV c.



*A ceramic
bas-relief
found in
Yer-Qorgon
arch. IV c.*

After the power of the Graeco-Bactrian rulers had been abolished in Sogd under the Eucradites, in the first half of the 2nd century BC, the Qarshi

Qorgon. It was originally built as a unified architectural construction. At its center there was a gigantic tower-type building 100 by 100 meters in size, and



oasis fell under the power of Sak dynasty – the natives of the Eastern pre-Aral. At the same time a new city of the serf type Qalai-Zakhoki-Maron was erected 15 kilometers south of Yer-

of its height 15 meters survived till present. This edifice was encircled with three rows of walls.

Qalai-Zakhoki-Maron and its 10 meter thick walls as well as

*Head of
a goddess
statuette
found in the
town temple,
Yez-Qorgon,
II c.*





Yer-Qorgon were rebuilt again and again. The survey of the wall masonry allows one to date the earliest walls to the period of the 2nd and 1st century BC. In the 4th–5th centuries AD, while reconstructing the city-site, corridors were constructed inside the walls. In the 8th century AD the greater part of the city-site was not lived in, but on

rabot culture of the of the pre-Aral Scythians, namely the Babishmoolla fortress. In the 2nd century BC the Chirikrabot culture ceased to exist. The pre-Aral Saks migrated in a southern direction and conquered Sogd, pushing the possessions of the Graeco-Bactrian rulers further south. In the 2nd– 1st century BC new



*An agate
necklace.
Yer-Qorgon.
II–III c.*

the top of the central tower a small feudal farmstead was established.

The lay-out of Qalai-Zakhoki-Marion finds its prototype in the city-site of the Chirik-

possessors of the Qarshi oasis set up the above colossal city-fortress Qalai-Zakhoki-Marion - farther south of Yer-Qorgon., making it hub of the military and political power of

the new dynasty. It probably controlled the territory that extended far beyond the Qarshi oasis's borders. At the same time the city of Yer-Qorgon, being an heir of the old Hellenised cultural traditions, played the part of the trade and craft center of the oasis. The existence of two capital centers was a usual

most 150 hectares. The external wall of Yer-Qorgon was a powerful fortified construction which had internal corridors and was flanked by semi-circular towers placed at intervals of 60 meters.

Since the 2nd–1st century BC in the inner town of the city of Yer-Qorgon, on the ruins of the earliest wall dated from the



phenomenon in the ancient East.

In the 1st centuries BC Yer-Qorgon expanded and was surrounded by an external wall embracing a surface area of al-

8th–7th century BC, a quarter for ceramic artisans was established. In the outward town along the street leading to the ancient road to Samarqand appeared a block of black-

*An agate
statuette of
a frog,
Yer-Qorgon
temple, III c.*



*A ceramic
statuette of
a goddess.
Yer-Qorgon.
III-IV c.*

smiths, which continued to function up to the general decline of the city in the 6th century AD.

Ceramics produced in Yer-Qorgon in this period were characterized by refined bell-like goblets supported on legs. Along with utensils, the ceramic workshops issued stamped figurines of female deities, male figurines depicting warriors, horsemen, and also figurines of individual animals such as horses, rams, billy-goats, and less often wild predatory animals.

A new rise in Yer-Qorgon (Nakhshab) took place in the 3rd-4th century AD, a time of large-scale complex of building operations. During this period a stately building of an urban temple, a ruler's palace, and a citadel were erected. Also the internal and external defensive walls were fundamentally reconstructed, and the quarters of potters and blacksmiths grew larger in size.

During the epoch of Hionites and Hephthalites (first half of the 5th-6th century AD) Yer-Qorgon was one of the largest and most prosperous cities of Central Asia. A vast agglomeration of suburbs grew up around

the city proper. The infrastructure of the city was complicated in character. The streets led to the temple, the palace and to the citadel. The urban structure of Yer-Qorgon of the 3rd-4th century AD involved a double ring of high walls determined by the external contours of monumental public and cult buildings. They served as the main spatial landmarks of the social life of the city, functioning as the administrative, ritual cultic and fortified centers of the capital city.

Judging from the latest upper building horizons of the quarters of ceramists and blacksmiths of Yer-Qorgon, the city has suffered greatly from a fire in the 5th century AD, but afterwards life revived there afresh. The city totally fell to pieces in the 6th century. This was probably the result of the downfall of the Hephthalite state, under pressure of the united military coalition of the Turkic kaganate and Sassanian Iran. Immediately after this, at the end of the 6th- beginning of the 7th century AD, in the empty city-site on the ruins of the once large block ceramists a small settlement of potters was restored. Also on



*A ceramic
statuette.
Yer-Qorgon.
III-IV c.*



the platform of the urban shrine, which had initially been decorated with a sculpture of the goddess, a fire altar was erected. The coin of Kesh found there permits one to date this last period of the shrine to the mid – 7th century.

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The period from the 6th – 7th centuries in Nakhshab is characterized by destruction of many towns and rapid decay of the ancient capital. Side by side with the political events intensive attenuation of the water source that had supplied the town in the early periods was of no small importance in this decline. Though the life of the capital did not stop, it began on new lands within the bounds of the southern suburb. The place of the new capital was chosen successfully. The capital was formed in the vast territory of the left-bank Qashqadaryo that smoothly curved in the east as if it has surrounded the plain on three sides.

First settlements in the neighborhood of the ancient capital appeared in the 3rd–4th centuries. In the 6th–7th centuries they began to develop

rapidly. At that time a massive castle with a stepped tower almost 30 meters high was erected in the western part of the growing town. Grounds of monumental dwellings were attached to it from the south. The castle was surrounded with defensive wall and deep ditches.

In the early Middle Ages nobility and craftsman-metal-lurgists, weavers and builders moved there from the capital. In the 7th–8th centuries their workshops encircled the main fortress from the east and south, and then reached the bank gradually occupying the curve of the left-bank Qashqadaryo. Life was centered at this place and the main bridge joined it with the ancient capital. At this very place there was the starting point of the irrigational installations which watered the fields and gardens, newly born settlements as well as strong forts. On the east side 1,5 km far from the new capital fort in the territory of Shayhali village there was a temple of fire of with 100m ½ 250m size and 20 meters high. In the southern part there was a citadel and the whole construction was encircled with a deep moat 15–20

A golden pendent in the shape of a hedgehog. Yer-Qorgon temple. III–IV c.

Golden decorations with the shape of an eagle. Yer-Qorgon mausoleum. III– IV c.

meters in width. The fortress had a large semi-ground temple with a cruciform entrance corridor, a yard and a large *ayvon* with an altar and a tower shaped ceramic incense burners with cruciform through openings. The underground part of the temple had rooms for ascetic-

divine service of the Christians of Nestorian persuasion who lived in Nakhshab, and monastic cells.

Such a view had the capital of Nakhshab-Nasaf by the beginning of the Arabic conquest in the 1st half of the 8th century AD.



An amulet in the shape of a defense wall. Yer-Qorgon temple. III c

monks. This complex was defined as a Nestorian persuasion cult temple. It functioned in the second half of the 6th century – beginning of the 7th century and was used both for

Under conditions of inclusion of Sogd into the Arabic khaliphah basic functions of the town underwent some changes. Earlier playing the role of defensive military and adminis-

trative points with the elite military staff of inhabitants in the new era they turned mainly into the economic, handicraft, trade, scientific and cultural centers. Their cult function with the cementing role of religion was still preserved. That is why in the medieval East only settle-

the first half of the 10th century. According to his data at the end of the 10th century Nasaf had a ruinous citadel and *rabat* and four gates. The town was surrounded with numerous villages with vast fertile lands and crops were watered mainly in the rain as at appointed time the river



ments having *jome masjid* (mosque) were called towns.

What was Nasaf like among the towns of the medieval East? A brief description was given by Istarkhiy, a geographer of

became empty and gardens and plantations were irrigated from the well until water appeared.

A geographer of the 10th century Abuqosim ibn Hawkal mentions more detailed infor-

A golden amulet found in Qarshi valley.

mation. According to his data at the end of the 10th century Nasaf consisted of a citadel the walls of which had been destroyed by that time and a rabat with four gates called Najjoriya, Samarqand, Kesh



*A fragment
of a statuette
head.
Yer-Qorgon
I-II c.*

and Gho'bdin gates. A mountainous river from Kesh province crossed Nasaf. There was the ruler's palace at the place called 'Ko'prik boshi' (Head of the bridge). The public center –

'jome masjid' was situated at the Gho'bdin gate at the inner territory of rabat. The markets were situated in the territory of rabat between the jome masjid and the ruler's palace. There many settlements inhabited by people and two of them called Bazda and Kasbi had their own mosque (jome masjid). One of them i.e. Bazda was in size larger than even Nasaf – the capital city. Some other settlements were also larger in size than the capital city though they had no their own mosques. This fact says about free building of Nakhshab settlements. The author emphasized that there was the only river in Nakhshab that sometimes would dry up.

Nasaf was a large capital city. Historians, scientists, poets i.e. encyclopaedists were born and lived there. The two famous books devoted to the history of Nasaf which unfortunately have not been preserved till our times were by Abu-Harros al-Var-siniy (d. in 927) 'Book on Rivalry of Nasaf and Kesh Inhabitants', and a well known historian of the 11th century Abu Abbas al-Mustg'firiyy's 'History of Nasaf and Kesh'. Hundreds of encyclopaedists –

historians, lawyers, philosophers and experts on *hadith* study lived in the 11th–12th centuries in Nasaf. The works of a great encyclopaedist Najm-ud-din an-Nasafiy, the author of more than a hundred essays on *hadith* study, history, philosophy and as-Sam'oniyy who lived in Nasaf contain very important information about the activities of learned people of Nasaf who lived there from the 7th to 12th century. They also inform us about the divisions of the capital city as well as the religious and social-cultural buildings of that time.

Much interesting information about the history of the town is contained in its ruins in the Qashqadaryo river basin 5 km to the north-west from modern Qarshi. (Since the 18th century this place is known among population as Shool-looktepa.)

The city-site of the town – *shahriston* – is in the shape of a rectangle 500 m $\frac{1}{2}$ 400 m, enclosed the citadel on all sides, but it was stretched to the north to curve the root. Near the curve root there were hydro-irrigative constructions that controlled supply of water in the canals

that irrigated neighborhood area. Craftsmen blocks bordered on the citadel in the east and south-east.

As archeological research showed *shahriston* fortifications had been erected in the



period of the 7th–8th centuries. Since the end of the 9th century, especially, in the 10th–11th centuries the general picture of the site changed cardinally. The town grew up in the vast territory, especially in the in the east

*An agate
statuette of
sanam.
Yer-Qorgon.
III–IV c.*

on the right bank of the river Qashqadaryo. As the sources inform the river that had served as the eastern boundary of the early town in the previous period crossed the *rabat* from south to north. By the end of the century defensive fortifications in

the citadel had become demolished turned into ruins. Having lost their importance *shahriston* walls were built up with dwellings. That became the reason of loss of attention to them by the contemporaries and travelers.

In the northern *rabat* and out of it there were county estates of the nobility, rich town-dwellers with elite buildings made of baked bricks on vast lots. Dwelling layers contained smart dishes and no signs of industrial production.

The Kesh gates were located in the eastern wall of *rabat* opening on the road of a three-day route to the eastern area of the Southern Sogd. It is well known that the capital cities competed with each other for the pre-eminence in Qashqadaryo valley. If in the early Middle Ages the primacy was held by Kesh having been called as a capital of the whole Sogd for some time in the pre-Arab period, then in the 10th century, especially in the 11th–12th centuries the pre-eminence went over to Nasaf settlements, *rabats* and the whole territories that had belonged to Kesh now went over to Nasaf.



A terracotta statuette of a ruler in a lamellar armour. V c.

During the archeological excavations in Nasaf blocks of blacksmiths were discovered. These territories have suffered to some extent from the modern constructions. However, the remains of blacksmith workshops, things made of iron and some half finished iron products were found there. After a perfect processing these products were sent to the market to disposal of consumers.

The leading role of metallurgy in economy is well known. It is known that development of iron processing production was started in ancient Nakhshab since the beginning of the 1st millennium BC when near Yer-Qorgon walls blocks of blacksmiths sprung up. Since the 5th-6th centuries BC these blocks have functioned continuously turning

into the suburbs of the new capital after the crisis in the middle of the 1st millennium.

It is also known that iron application in agriculture raised the standard of production several times more. It was especially important in such an agricultural area as Nasaf had been. Artificial system of irrigation that demanded large irrigative works and field civilization. Use of iron «ketmon» and a spade, a ploughshare and a sickle favoured the expansion of the area under cultivation.

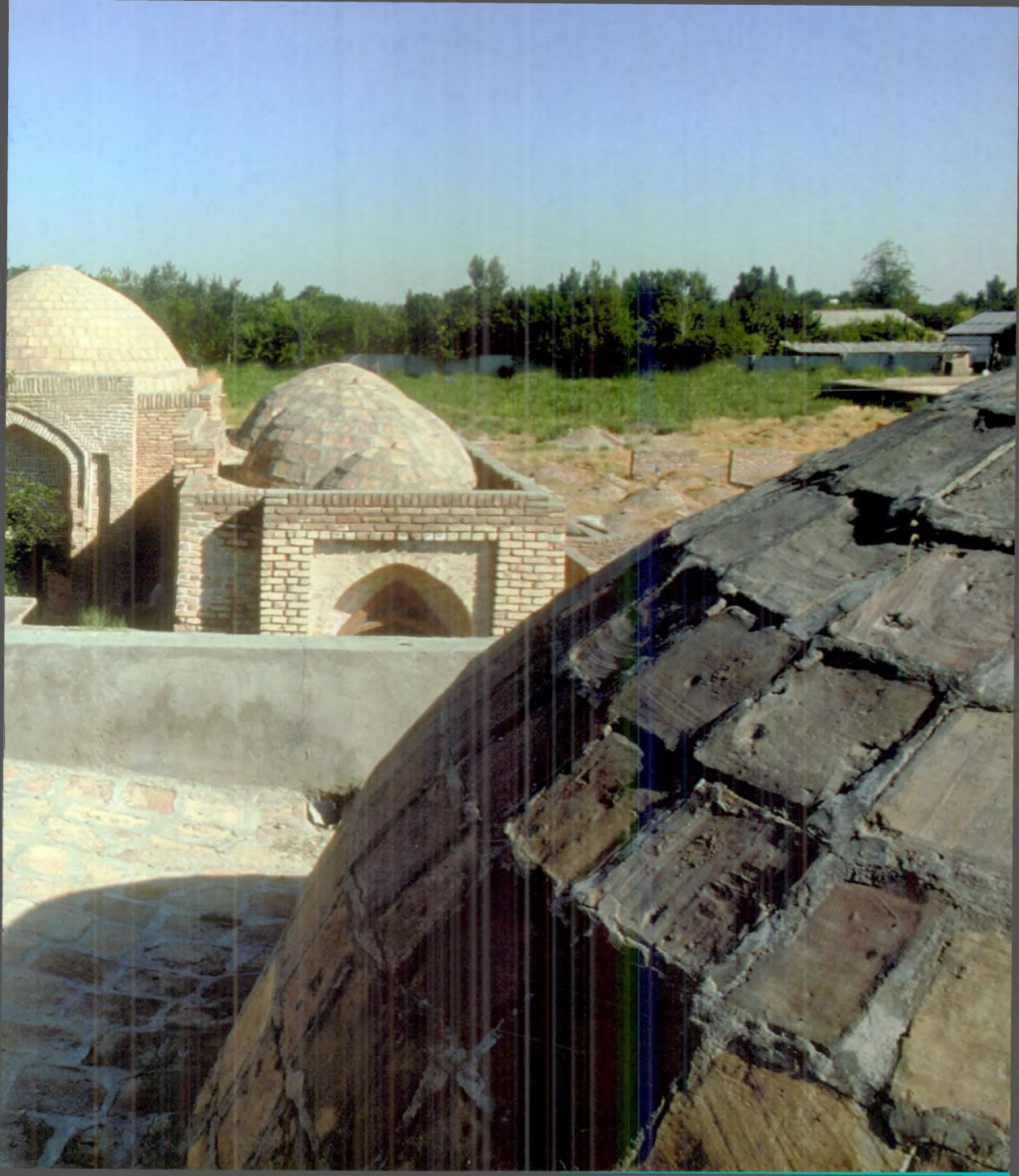
Sharp and durable steel swords and sabers, darts and spears, heavy arrow-heads capable of going through defensive armour appeared. Military armour and harness also improved. It was very important for military rigging of nume-

A goddess sitting on a throne made in the shape of a horse and its matrix. Yer-Qorgon VI c.

A ceramic shape of a monkey and its matrix. Yer-Qorgon. V-VI c.







the ruins of a monumental building having been erected of baked bricks with decorative traces were discovered by archaeologists 130 km to the south from the *shahristan* wall.

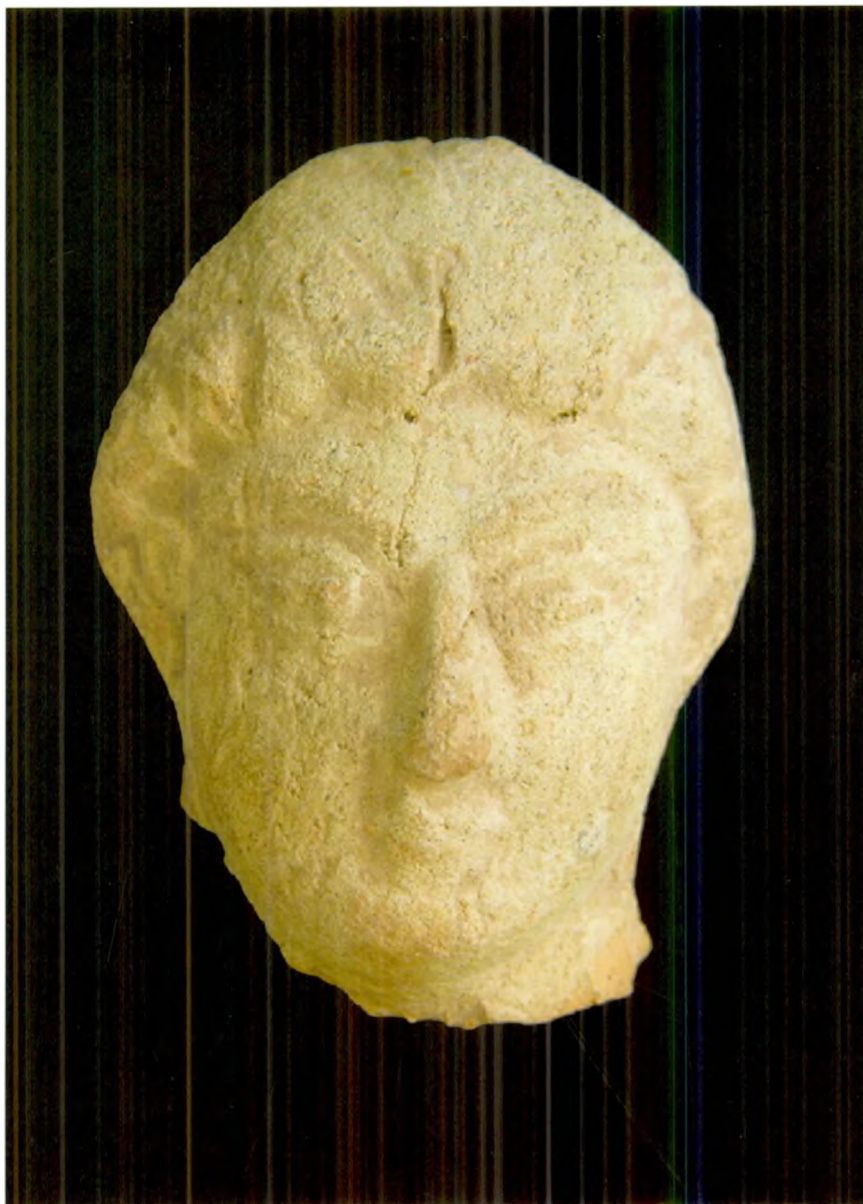
The old mosque was likely to function at that time but it was not central already that is why contemporaries of the 12th century called her by the name of its builder Mu'aza. A number of other town mosques are mentioned by them as well. Among them there is a mosque in Bayan Street in which a well known specialist in *hadith* study Imam Muhammad al-Bokhoriy lived and prayed.

A country mosque for holiday prayings – *Namazgokh* was located in the north-western part of the town near the Bokhoro Gates an-Najjoriya.

Generally speaking, in the 10th–12th centuries Nasaf represented a large blooming center of the province with wide ties, with vast fertile oasis yielding various fruits that were valued due to early ripening and exported to near and far mar-

kets. Of course, metallurgists' production, tools and weapons, armour and harness, adornments were a success. At the beginning of the 13th century When Central Asia was captured by Mongols Chingiz khan chose the green steppe of Nakhshab for rest and military forces' migration that belonged to his main jurts.

The Nakhshab steppe areas inhabited by nomadic tribes led not less active life. In the Qorakhonid and Saljuqid epochs the meetings of Khans were held there. In the following years Nakhshab became one of the central districts of living *beks* from the Chigatoy Ulus in Movarounnahr. In 1310 Esonbog'a khan and in 1321 Kepek khan were buried there. Kepek khan had a large palace erected near the capital and called it «Qarshi». Nobility houses, craftsmen blocks and markets began to concentrate around the palace. Gradually from the old deserted capital new life came to the area near the palace.



*A fragment
of the head
of a horseman.
Yer-Qorgon.
I-VI c.*





At the beginning of the 13th century being famed as a large handicraft and trade center Nasaf played an important role in the cultural life of Movarounnahr. The town consisting of three parts – *kohandiz*, *shahrستان* and *rabat* – had a double-lined thick defensive wall and had important strategic position at crossroads of the most important transit roads from Samarqand and Bokhoro to Khoroson, Iran and India.

Having captured two capital cities of Movarounnahr – Bokhoro (February, 1220) and Samarqand (March, 1220) and mercilessly destroyed these cities Chingis Khan made his way to Nasaf. Taking into account the tragic experience of Bokhoro and Samarqand and the fact that Nasaf had been disregarded by the Central Authority of Khorazm until the Mongolian forces' coming Nasaf was left by city-dwellers who escaped towards

Khoroson and Hissor Mountains. This thin city was easily captured by Chingiz Khan's forces. Chingiz Khan spent



summer 1220 in the environs of Nasaf steppe preparing for further fights. The presence of the Mongolian army became

destructive for Nasaf because frequent affairs of city-dwellers and villagers with the Mongolian forces, violence and pillage from the direction of the latter led that sooner the city became uninhabited and gradually turned into ruins. During the raids of Iranian Hulagides into Movarounnahr in 1272, Nasaf was plundered and in the lower reaches of the Qashqadaryo the city life fell into decay for long. Lots of learned people – scientists, poets, masters of hadith study had to leave Nasaf for Iran, India, Syria, Egypt etc. Among them were well known philosopher and lawyer of Nasaf, the author of the book on philosophy “Manzumat ul-Kavokib” Hafiz ud-din Nasafiy, the author of the book «Zoobdat ul Haqoyiq» philosopher Aziz ud-din Nasafiy, the author of the series of books as «Joozviyot val koolliyot», «Hikoyat ul-diyyorat», «Goolrez», Zuyov ud-din Nahshabiy, Mavloni Rokn ud-din (d. in Sheraz in 1344) and others.



*A fragment
of fratwork
on wood in
Middle Ages.*

It should be stressed that if in other parts of Movarounnahr from the 70–80s of the 13th century handicraft, trade and city life was gradually restoring then in the Nasaf

Kepek khan who ruled over the Chagatai Ulus in 1318–1326. According to the written sources, in two farsahs from the Nasaf ruins Kepek khan erected a palace around which



*Khoja
Abdoolaziz
madrasah.
Early XX c.*

viloyat only at the beginning of the 20s of the 14th century there are tendencies towards restoration of the city life. Official Muslim historiography refers it to the activities of

there was formed a town named Qarshi («palace») afterwards. During the rule of Kepek khan this town has grown into a leading political center, the capital city of the Chi-

gatoy Ulus. It was also the center of the money reforms held in Qarshi during his rule. In the 30s of the 14th century a well known Arabian traveler Ibn Batutta describes Nakh-

described not only as a suitable place for Chigatoy khans intention to stay here because it was a place suitable for hunting and resting but also as a place where the local *shayhs*



shab (Qarshi) as a mall town surrounded with gardens and streaming water. In the history of Central Asia of the beginning of the 13th–14th centuries Qashqadaryo valley is

propagated Islam among the Chigatoy nobles.

The beginning of Qarshi development is connected with the activities of Amir Temur. In 1365 Amir Temur with his

*Hoossam ota
mausoleum.
XI–XVI c.*

small detachment took Qarshi under his control. In Qarshi Amir Temur spent winter 1365. First of all, he built up defensive wall of the city

trade and handicraft center of the Qashqadaryo oasis.

It should be mentioned that Qarshi was the first city where Amir Temur's power



*A part of
Hoossam ota
mausoleum
complex.*

*Facade of one
of the
Hoossam ota
mausoleums.*

almost over again. Official chronicles confirm the fact of construction of a big mosque in Qarshi by Amir Temur.

In the period of reign of Amir Temur and Temurids Qarshi started growing as a

was established without the permission (corresponding certificate of authorization) of Chigatoid khans. That is why there was a saying among the muslim rulers that he who rules Qarshi he will rule over

Movarounnahr. In future, taking into account the importance of the city, Amir Temur and his descendants always had a military garrison and followed the condition of the defensive fortifications.

But in 1387 when Amir Temur was on the military trip in the Caucasus and northern Iraq (1386–1388) the ruler of Oltin Orda Tokhtamish attacked Movarounnahr. Qarshi and Zanjirsaroy town-castle situated 60–65 km from it suffered much from this attack. Despite this unpleasant event during the reign of Temur and Temurid rulers Qarshi grew into a highly developed trade and industrial center.

After the death of the Samarqand ruler Sulton Akhmad Virzo there began fight for the capture of Samarqand sovereign throne among the Temurid rulers of Movarounnahr. The hokim of Qarshi Sulton Ali Mirzo took an active part in this fight and seized the power with the help of Darvesh Muhammad Tarkhon of Bokhoro for a short period of



time. Taking advantage of disagreement among Temurid princes Shaiboniykhon (1451–1510) encroached upon the bounds of Movarounnahr, besieged Samarqand, attacked Qarshi and Shahri-Sabz and returned with rich loot.

In 1499 Shaibanikhan again encroached upon Movarounnahr, at first having invaded Bukhara, then Samarqand. In the fight in the environs of this town the ruler of Bokhoro Boqi Tarkhon sustained a defeat and fled to Qarshi where he fortified his position. In winter 1500

Shaiboniykhon with his troop advanced on Qarshi, but failed in capturing the town. In summer of the same year after a two month siege the town was surrendered and Boqi Tarkhon managed to escape from Qarshi but the power of Shaibonids in Qarshi and other towns of Movarounnahr was not strong enough.

After Z.M. Bobur had captured Samarqand for the second time in 1501, Qarshi and other towns of Qashqadaryo oasis were no longer under the authority of Shaiboniykhon and Boqi

*Qilichboy
madrasah.*

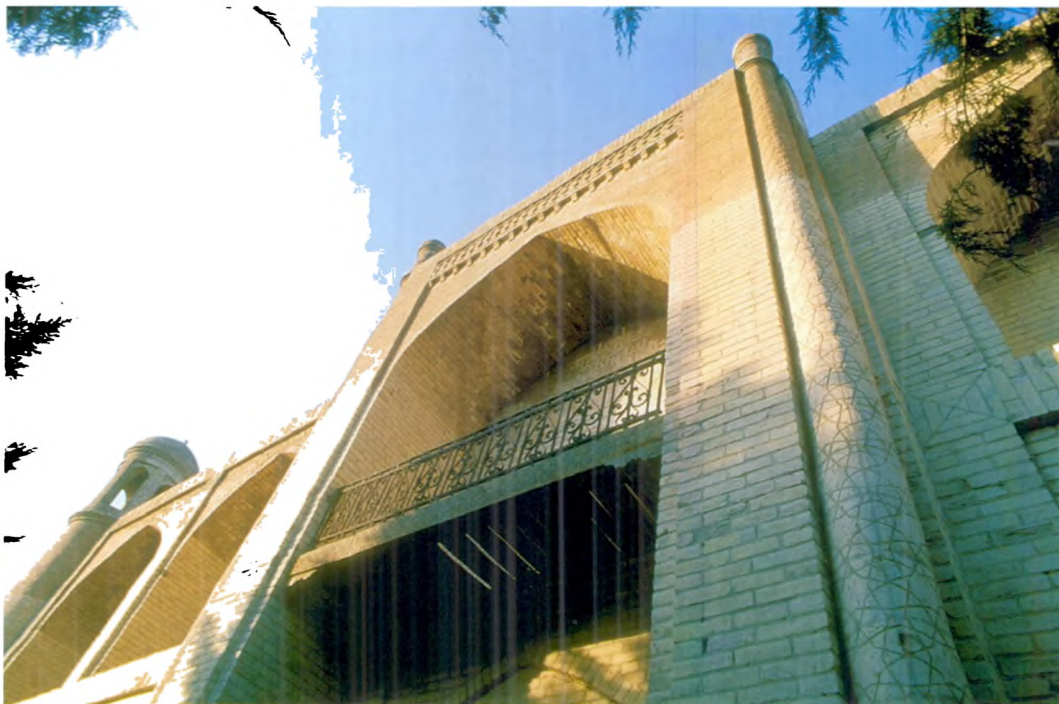


Tarkhon returned to it as a ruler. Shaiboniykhon could not fortify his position in Qarshi after the fight against Z.M. Bobur near Samarqand.

After Shaibanikhan's death the main town of Movarounnahr – Samarkand – passed into the hands of Babur for the third time. At the end of 1511 Iranian forces laid siege to Qarshi town and after its seizure extirpated almost all population of the town. Mau-

lana Binoi (1453–1512) an architect, a poet and a historian and also the author of well-known «Shaibani-name» lost his life in the course of these events. According to information of the historian Makhmud ibn Vali (17th century) Binoi was buried behind the fence of the Qarshi *jome'* mosque. Later there was built a mausoleum above his grave, though it has not been preserved till present days.

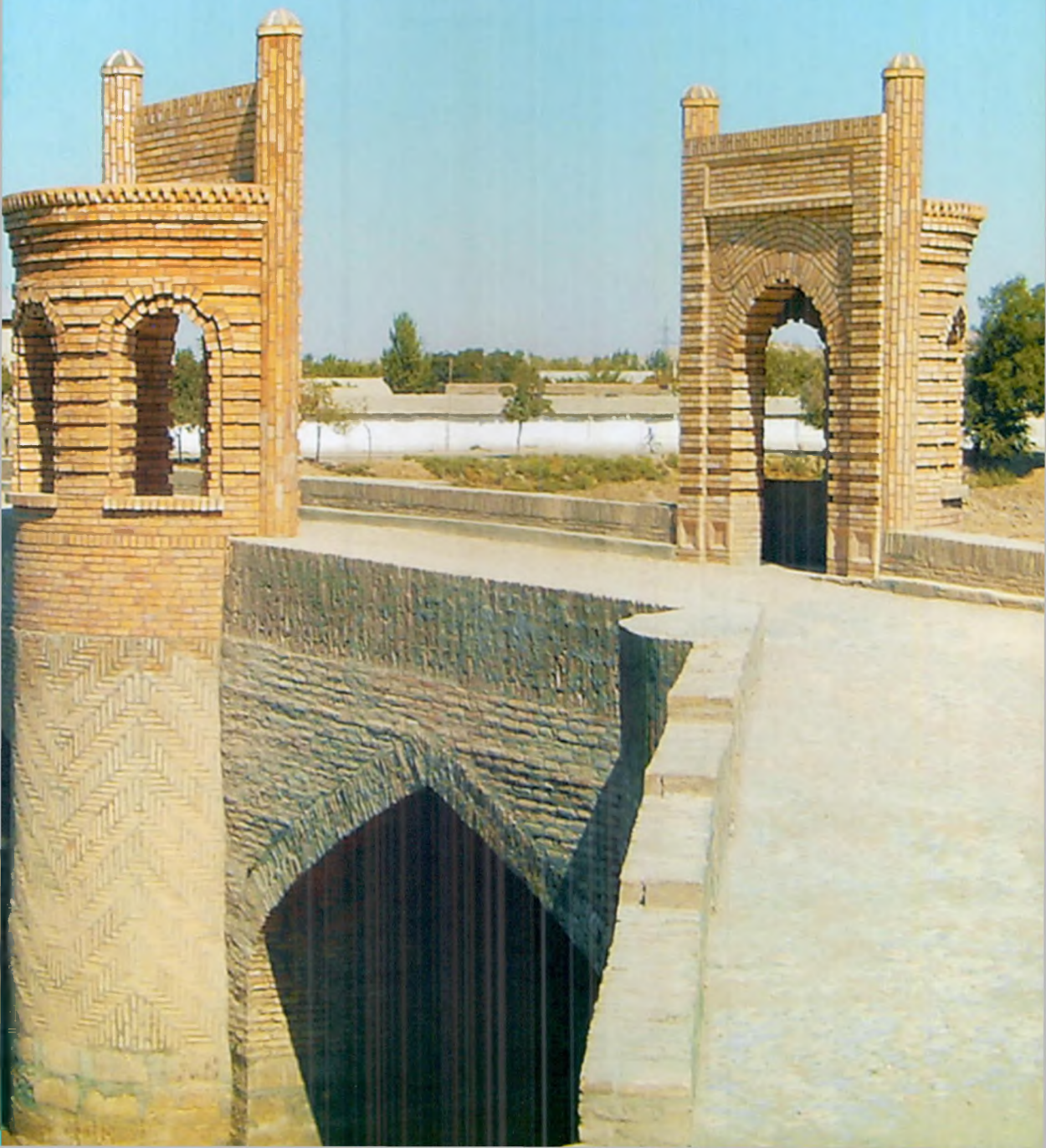
*Bekmir
madrassah.
1903.*



During the 1st half oh the ted with the activities of the

*An old bridge
over the river
Qashqadaryo.*





ation in the region. Thus the power in the region passed from one hand into another. When in 1722 the ruler of Shahri-Sabz Ibrohim Mirokhor Kenagas, Niyozhoja Qatag'on

tion the nomadic Dasti-Qipchoq tribes for several years (1722–1728) organized raids on Zarafshon and partly on some parts of Qashqadaryo valley and plundered them.



*Kok-goombaz
mosque.*

*Complex of
Soolton
Mirhaydar
mausoleum.*

and others got united and decided to elect Rajabhon as a ruler of Samarqand the political situation in the country became more complicated. Having advantage of this situa-

Political situation which came to the surface of the events after the campaign of Iranian king Nodirshoh to Movarounnahr demanded an advent to power new political



*Sights from
Soolton
Mirhaydar
complex of
mausoleum.*



forces of Mangit *biys*, especially that of Qarshi bek Muhammad Hokim biy Mangit and his son Muhammad Ra-

him. They availed themselves of this situation very actively. In 1736–37 a twelve thousand detachment of the *Qizilboshes*

led by Rizoqul Mirzo, son of Nodirshoh, having crossed the Amudaryo made their way in the direction of Qarshi. The

Qarshi fortress while by order of Nodirshoh the Persians withdrew their troops to Balkh.



ruler of Qarshi Muhammad Hokim biy otaliq organized the defence of the town and asked Abulfaizkhon, who arrived at Qarshi for help. Having lost the battle Abulfaizkhon fortified his position in the

In 1740 Nodirshoh subdued Bokhoro, Qarshi, and Kesh together with Samarqand and Hissor they annexed to the state of Nodirshoh. Besides, Bokhoro was imposed a great indemnity that brought ordi-

*A sight from
Soolton
Mirhaydar
complex of
mausoleum.*

nary people to ruin. In 1747 Nodirshoh organized one more campaign to Movarounnahr under the leadership of Behbudiykhon during which Toshkent, O'tror, Turkiston were subdued and Abulfaizkhon was overthrown.

After Abulphaizkhan the throne was in power of Abd al-Mumin (1747–1751), Ubaidullokhon II (1751–1754) and

Sherg'ozi (1754–1756) who were considered to be nominal khans, in fact the power was held by Muhammad Rakhim mangit mounted to the throne on December, 16 in 1756.

After Muhammad Rakhim's death (1759) the Bokhoro throne passed into the hands of Daniyal *biy* Mangit (1759–1784) whose unskilled governing only reinforced separate

*Sardoba.
XVI c.*





*Sardoba.
Interior.*

tendencies in the valley, especially in its eastern part. In 1771 next revolt against Bokhoro ruler was raised in Shahri-Sabz and G'uzor under the leadership



*Sardoba.
XVI c.*

of Norbotabiy. A part of Qarshi population also joined the mutiny. Doniyol *biy* made supreme efforts to suppress the

revolt but he could not manage to institute absolute power over Sahri-Sabz that was governed by local *beks* quite independently. They were able to capture Qarshi for a short period of time and burn one of the gates of the fortress which was afterwards used to be called '*Kuyik darvoza*' (a burnt gate).

After Daniyal *biy*'s death Shah Murad, his son, comes to the throne. Government of this *amir* (1785–1800) nicknamed by people as «*Amir Ma'sum*» (Sinless Amir) is characterized by the aspiration for strengthening central power of Bokhoro. Shortly after his accession to the throne he sent his son Khaidar *to'ra* as a ruler to Qarshi. Since that time the custom to appoint some successors to the throne as governors – general to Qarshi came into existence and this fact reinforced the importance of the town.

In the reign of Amir Khaidar (1800–1826) and his son Nasrullokhon (1826–1860) unlike Shahr-i Sabz that was enveloped in separative senti-

ments Qarshi developed in rather peaceful condition. In 1858 when Amir Nasroollo conquered Shahri-Sabz oasis the representatives of Mangit tribe, from Qarshi viloyat were appointed beks to Shahri-Sabz, Kitob and Yakkabog.

During the government of Amir Muzaffar (1860–1885) a part of the Bokhoro khanate was conquered by tsar Russia. After the seizure of Toshkent (1865), O'ra-tepa, Jizzah (1866) and Samarqand (May, 1868) by the Russians the dissatisfaction with Amir Muzaffar's activity only strengthened in certain circles of Bokhoro. The eldest son of the amir Abd ul-Malik (*Katta To'ra*), the *bek* of G'uzor was at the head of them. The *beks* from Kitob (Jurabek) and Shahr-i Sabz (Bobobek) lent an active support to Abd ul-Malik. The members of people's volunteer corps under the banner of *Katta To'ra* captured the Yakkabog and Chiroqchi fortresses and moved across the Takhta Qoracha pass to Samarqand laying

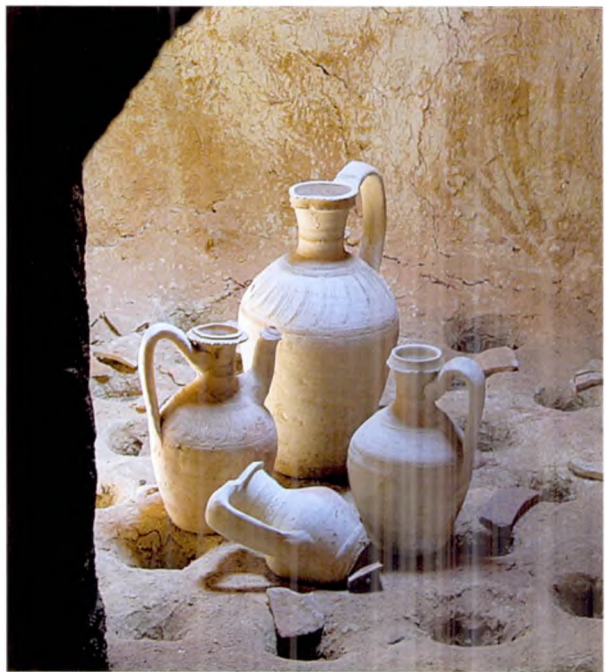
siege to it. After the defeat of the amir's forces in the environs of Zirabuloq the Russians managed to come to the aid of the garrison that could



repulse some attacks of the Shahri-Sabz citizens. After this the members of Abd ul-Malik's volunteer corps ret-

*A kiln for
ceramic work*

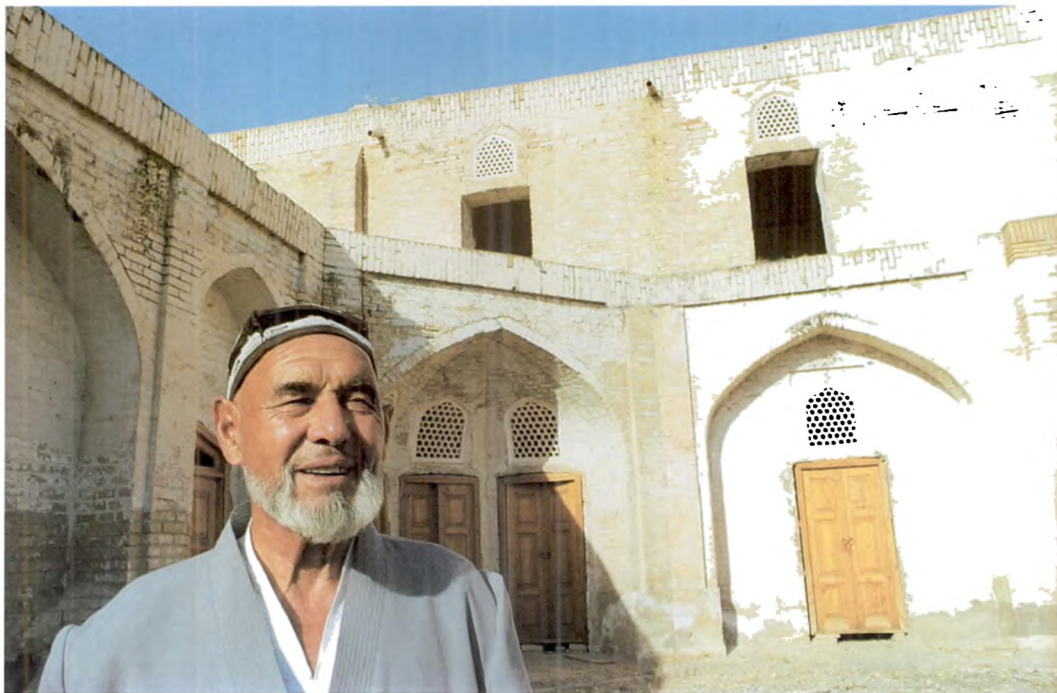
*Inoyat bobo
of Qarshi.
Master of
musical
instruments.*



reated to Shahr-i Sabz, but he returned to G'uzor.

In autumn 1868 Qarshi inhabitants dissatisfied with the amir's failures in the war with the Russians sent away the Qarshi *bek* and requested Abd

Sabz. The amir together with his forces started for Chiroqchi and demanded from the Shahr-i Sabz people to deliver up his son, but they refused. Then the amir captured the Yakkabog fortress. Some time later Abd



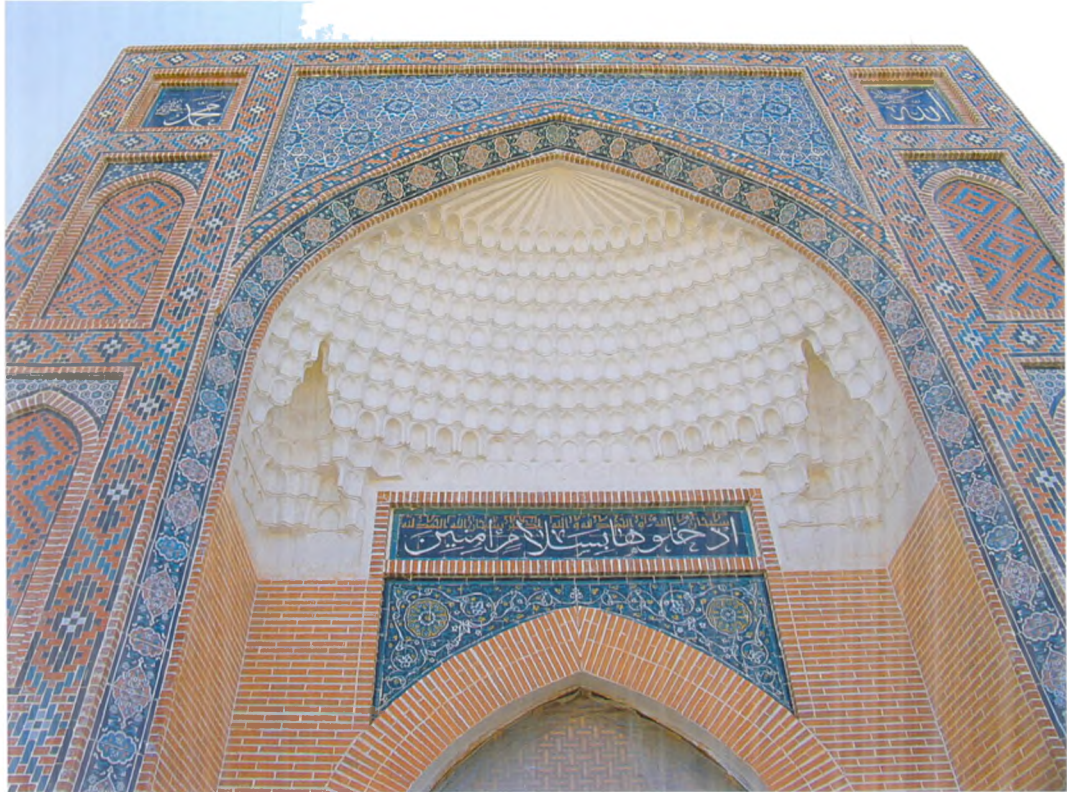
ul-Malik to take up governing of the Qarshi viloyat. He followed the request and occupied Qarshi. However the troops of amir Muzaffar from Bokhoro made him escape to Shahr-i

ul-Malik managed to capture Qarshi again. On the 23rd of October 1868, after a two-day storm, Qarshi was conquered by the Russian forces and passed into the hands of Muzaffar.

*Thoughts
about the
Past.*

Till 1920 Qarshi like other towns of the Qashqadaryo oasis was a part of the Bokhoro amirate and developed quite rapidly. The custom introduced by the first Mangit

By the beginning of the 20th century the Qarshi oasis had been one of 27 viloyats consisting of the Bokhoro amirate. Qarshi consisted of 10 special districts – *amloks*.



Entrance gate to the Kok-goombaz complex.

rulers to appoint their heirs as governors (*beks*) of Qarshi did not lose its importance under the next amirs.

At that time Qarshi was the main political and administrative centre of the Bokhoro amirate.



*Ormak.
A carpet
weaving-loom.*



*Samples
of jugs.*







sion, and administrative and economic division of the UzSSR into districts were made. Provinces had been abolished, instead, *okrugs* were formed. The UzSSR consisted of 10 okrus and 2 special districts and the Tajik ASSR. There were 8 districts in Qashqadaryo okrug – Koson, Beshkent, Chiroqchi, Kitob, Shahri-Sabz, Yakkabog, G’uzor, Tangiharam districts out of those 88 formed in the Republic.

In 1927–1929 in the Kashkadarya *Okrug* a land and water reform was carried out. In the process of reforming the Soviet government paved the way for dispossession of rich *dehqons*. On January 26, 1930 the Central Asian Bureau of the Central Committee of the CPSU (Chairman – I. A. Zelenskiy) considered at the meeting the issue ‘On Measures of Liquidating the *‘Qu-loqs’* as a class’. The majority of rich and average *dehqons* inhabited in Qarshi and its environs fell prey of these repressions.



*A façade of
a building
of Middle
ages.*



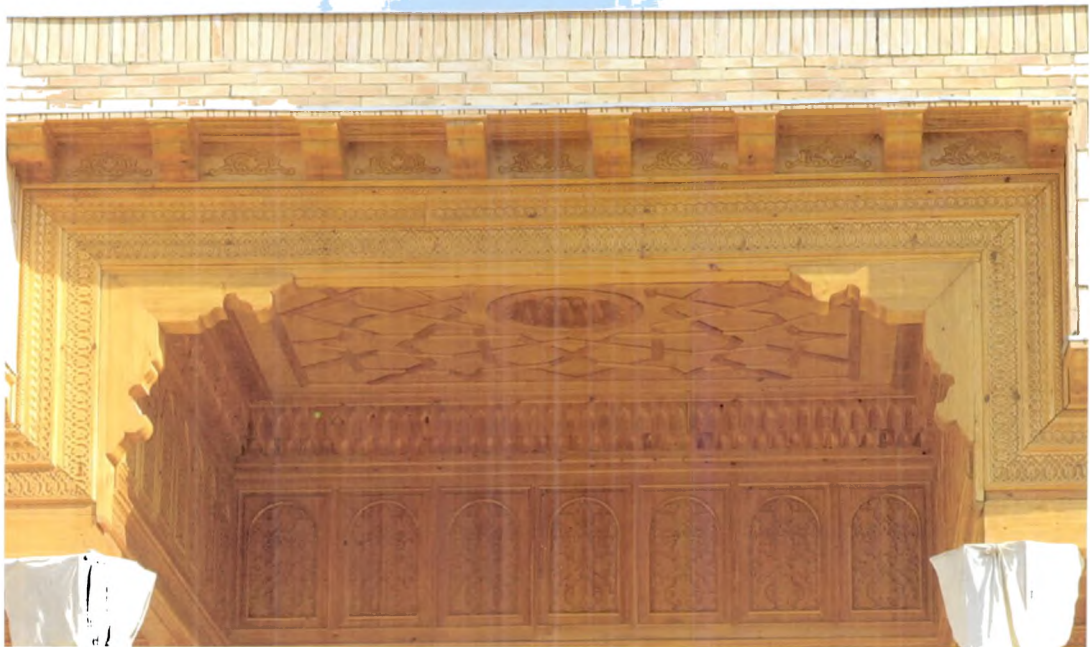
ring the interests of Uzbek people these 'paratroopers' only arrested and eliminated the local staff. In such a situation fundamental economic and political reforms in the Qarshi oasis became inevitable. The necessity to make changes arose. In this complicated atmosphere Islam Karimov was elected as a head of the Qashqadaryo viloyat. During December, 1986 to June, 1989 Islam Karimov began to solve these burning problems.



94 / 95

*Decorations
of ceiling.*

*A fragment
of wooden
column.*









*Harmony
forever.*



*Morning
landscape.*





Islam Karimov did much for positive development of Qarshi and its transformation into a modern city which in the course of 2700 years of its history seen too much. When Islam Karimov started governing the province in 1986, the architecture of Qarshi answered neither the requirements of urban development nor the centuries-old history of the Qashqadaryo oasis, nor its economic potential at that time. Memorial buildings that had the same unpleasant sight were everywhere and they

consisted of blocks of many storeyed apartment houses and low leveled little houses built of raw clay. Except the central street in the town the roads were not suitable for transportation. Though the number of population was growing rapidly the problem of forming necessary social infrastructures was far from attention.

Islam Karimov considered that leading the region out of this difficult situation and meeting the needs of the thousands of population living on this soil





were his first and the most important task.

Trenchant position of the new leader, his efforts directed at changing the situation to the positive side began to be shown in the provincial center above

water was supplied, trees were planted, parks and gardens were laid out. Qarshi was literally breathed with a new life.

Great work was also undertaken in the system of health protection. As the older people



Administrative building.

all. Works on equipping the town with modern services and utilities that had been interrupted some 3–4 years earlier were continued rapidly on a large scale. In the first place running

with more life experience say, that in 2–3 year's time the work worth of 15 years was carried out. The fact that 44 new patient care and preventive institutions were built at that time proves

large scale of this work. New polyclinics, sanatorium-preventoriums, specialized hospitals for children and adults appeared in the town. Early hospitals were broadened, reconstructed and supplied with modern equipment. For instance, there

a shift, TB dispensary for 150 beds, additional building of the dispensary of mental institution for 60 beds.

Into the system of public health he handed over a magnificent building of Factory-farm enterprise in which a diagnostic



was built an eye hospital for 120 beds, children's polyclinics intended to receive 480 children

center intended to receive 500 persons a shift was opened.

The diagnostic center in



Qarshi was equipped with modern computer tomographs and other medical facilities in the value of several million USA dollars almost 20 years ago.

During the first years of his leadership in the Qashqadaryo province a great number of cultural and welfare establishments were erected here. Only in Qarshi there appeared a modern market, furniture house, youth center, 4 cafes, 9 shops, 21 thousand square meters of dwelling, schools and sports complexes, trade workshops, broad and straight streets, new







organized to train the specialists. Special classes at the party committees were organized also for the leaders of special branches of economy and large enterprises.

At the time when most of the large enterprises were going to stop their work there was built and put into operation a new plant «Thermoplast» in which output of pipes of different diameter necessary for agriculture was put right. A bottlery operated in the city; a house-building center and oil extraction plant were reequipped. Up-to-date foreign equipment was





installed at the garment manufacturing firm and at the bakery-house.

At this very time 271.694 square meters of dwelling was put into operation; construction of city microdistrict «Pahtazor» was finished; new – microdistricts 7 and 3 – appeared; erection of new private dwelling was started in the Komandi, Zog'za and Otchopar *mahallas*. If earlier 10.13 square meters of living space had accounted per capita, then in that period the index increased to 12, 7 square meters.



At that period Qarshi not only developed in the economic field, but enlarged its territory. In 1987 12 adjacent settlements to the city were reformed into *mahalla* referred to Qarshi.

Islam Karimov paid much attention to the study of city history and its architectural monuments. Scientists, creative employees and intelligentsia were set a task to continue archaeological excavations in the provincial center and other towns, to determine the time of Qarshi

founding, to reconstruct architectural monuments, to investigate and collect samples of folklore. It is truly accepted by the public that these positive attempts which were begun in Qarshi became popular in all parts of our country and became a priority directions of the government policy.

It is known to the community that the President almost annually comes to Qashqadaryo visiting labour collectives, cotton fields, *mahallas* and educa-



tional establishments, holding a discussion with the province population being interested in their mood, city problems; giving necessary advice on equip-

anniversary of Qarshi city in the international scale and for this purpose carry out tremendous creative work, public services and amenities. Constructive and



ping the provincial center with services and utilities. It is precisely Islam Karimov who is an initiator of celebrating 2700th

creative beginnings made by him at the time of his leadership in Qashqadaryo are being continued today.

During the years of Independence great changes have taken place not only in the economic and social, cultural and spiritual life of Uzbekistan, including its ancient city of

began to attract the attention of the public. National customs and traditions which were prohibited before began to be restored and more attention is being paid to the historical and cultural wealth. There are 3



Qarshi. Rich natural resources of Qashqadaryo valley, its productional, scientific and spiritual-intellectual potential and rare national and cultural heritage

Higher Educational Institutions, 3 modern lycees, 15 colleges, 4 theatres, 2 museums and a number of sports and cultural establishments.











*Grain farming
fields of
Qashqadarto.*











9 Qarshi





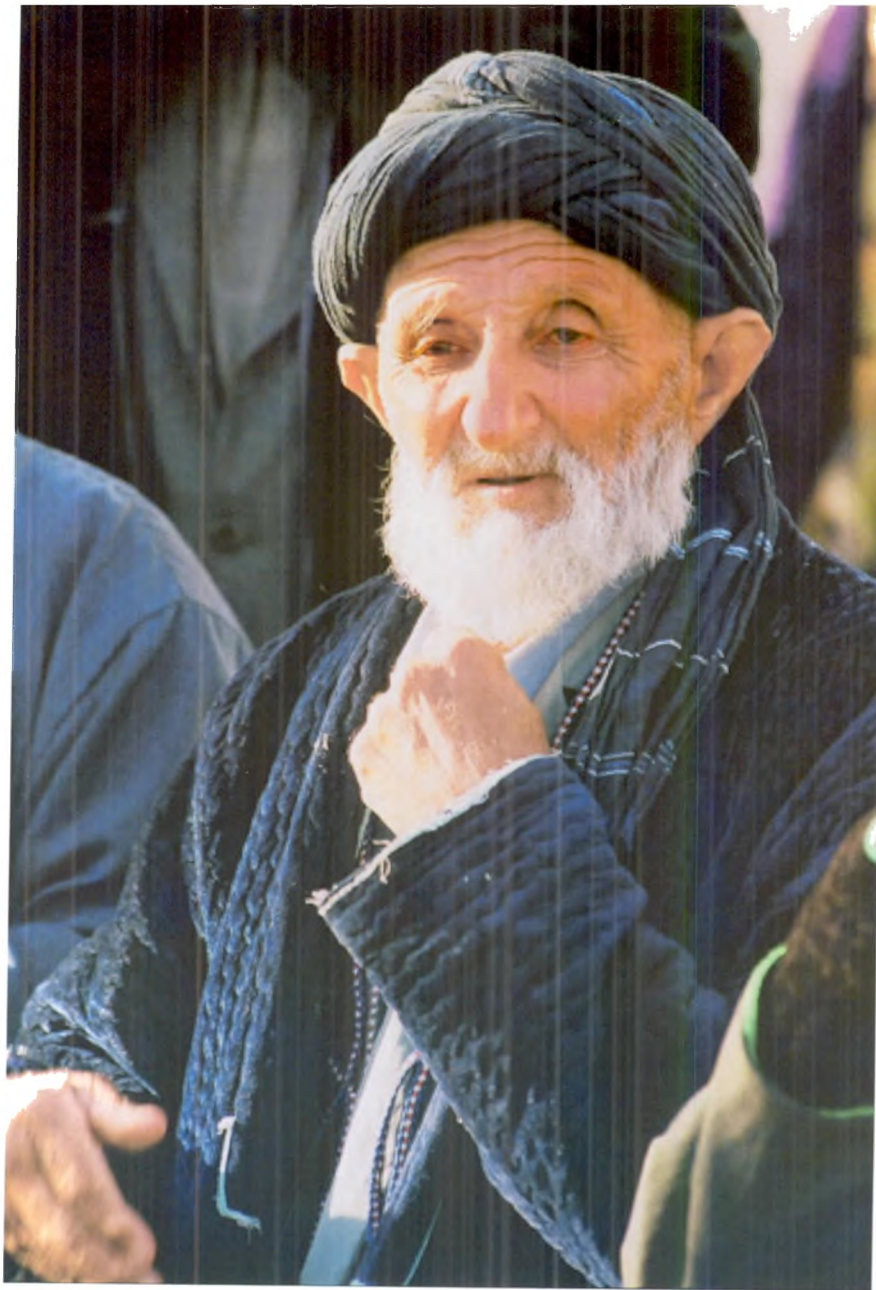






*Gifts of the
nature.*





Gratefulness.









*Population
health is
always at the
center of
attention.*





Qarshi









10 Qushi

















Regional TV Station.

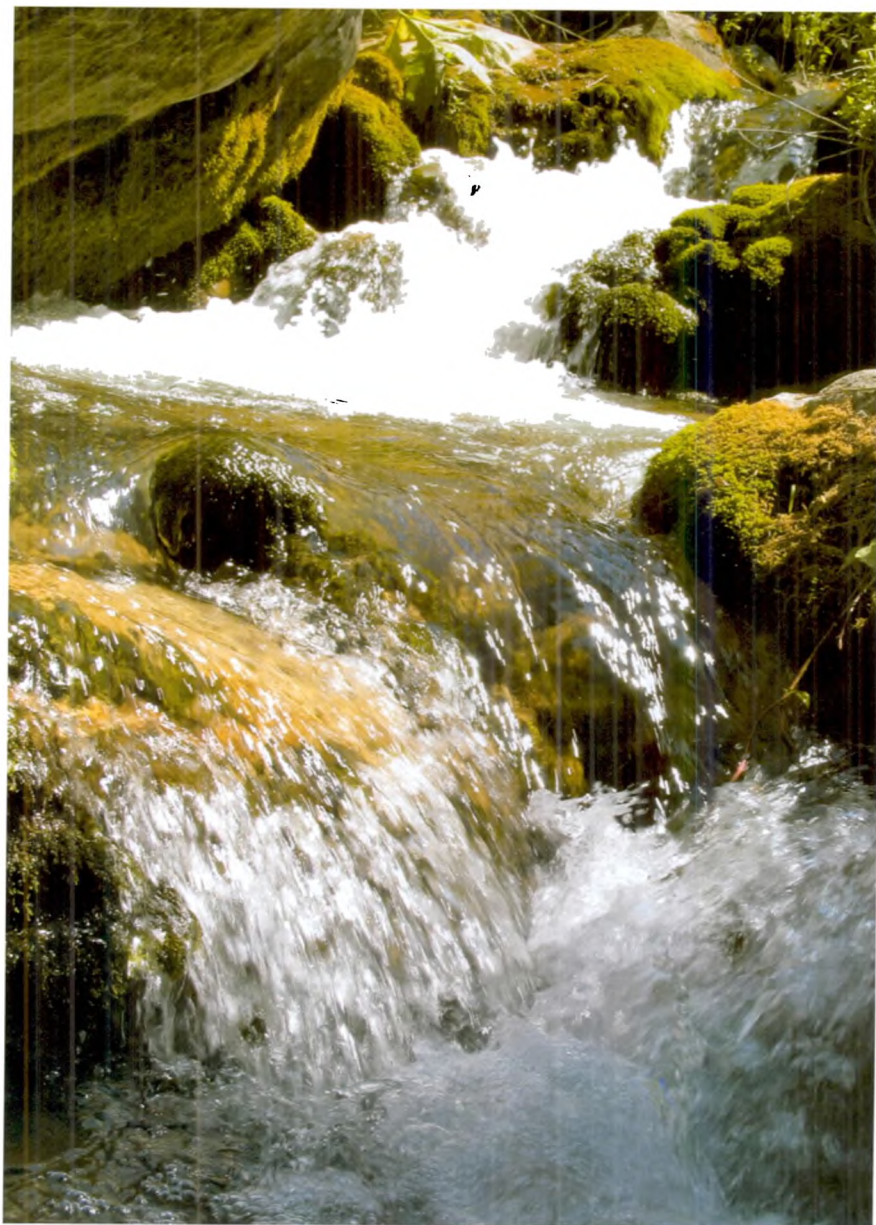


*On the
sport
grounds.*













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