



Today's life of caravanserais in the preservation and restoration of historical monuments of Central Asia

Zilola Turaboeva

National Institute of Art and Design
Named after Kamoliddin Behzod

ABSTRACT

The article discusses the construction of many caravanserais in the IX-XVIII centuries as a result of the growth of cities in Central Asia, the Middle East and the growth of caravan trade, the history, activities and modern use of caravanserais built in the Middle Ages.

Keywords:

Portal, tobodon, arch, tower, bouquet, dome, tim, charsi, sardoba, work, room, caravanserai.

One of the important issues in the whole world is the use of historical monuments for modern purposes, and the problem is that the main concomitant, which should be considered in the project of preserving the urban environment, adapting them to use, is the harmonization of the old and the new, as well as the determination of the new functional function of historical monuments. Uzbekistan has a rich tourist potential and all the opportunities for tourism development, due to which various measures for the development of tourism in our country, the decisions and decrees of the President are being developed and implemented. According to paragraph 10 of the Decree of the President of the Republic of Uzbekistan dated December 19, 2018 "On measures for radical improvement of activity in the field of protection of material and cultural heritage objects", according to the historical and cultural value of the UNESCO World Heritage List, the regions included in the territory of our country are considered separately protected historical-cultural regions [1].

In the growth of the cities of the Middle East and Central Asia, caravanserais played an important role in economic and everyday life. In the IX-XVIII centuries, as a result of the growth of cities and the decline in caravan trade, caravanserais were built a lot. The history, activity, present life and use of caravanserais built in the Middle East and Central Asia, characteristic of the Middle Ages, important factors in the use of modern life, study and submission of proposals determine the relevance of the article.

To date, caravanserais built in Movarounnahr in the IX-XII centuries have not fully reached US, including Tashrabot (Kyrgyzstan) [10.49 p.], Kushrabot (Afghanistan) [10.49 p]. Such places and names as Okrabat (Uzbekistan), Ishan Rabat (Turkmenistan), Doya Khatin (Turkmenistan), Rabati Sharif (Turkmenistan), Rabati Malik (Uzbekistan), Allahkulikhan (Uzbekistan) have been preserved. These caravanserais lost their importance as a result of the development of Railways and modern ports.



Tashrabot (Kyrgyzstan)



Rabati Sharif (Turkmenistan)



Ak rabati (Uzbekistan)

According to Arab travelers Istahri and Ibn Hawqa, more than 10,000 caravanserais were built in the 10th century in Movarounnahr, a trading center. Caravanserais are the most common types of construction in Islamic architecture, understood as a large public building in a small number of urban settlements, city intersections and roads, a place where travelers and traders stop and relax. The caravanserais are built in the form of a large courtyard in the middle, surrounded by one- and two-story cells, with a tower-shaped fortification, distinguished by a rectangular or square shape. Their lower floor was a warehouse, the upper floor was a hotel, and the animals were left near the reservoir in the center of the yard.

Here trade intensified, and later markets emerged. Caravanserais played a key role in the wholesale system. The word caravan means "to sponsor a trade", another Arabic name means "to tie a horse" [4.22.].

When thinking about caravanserais, we want to focus on their past and present activities. Caravanserais usually served as shelters for foreign traders. Researchers have found that the caravanserai is not just a place of rest, it will become a feature of the construction plan for almost all buildings in the East. The walls of the caravanserais were quite strong. This was because caravanserais were often built along the road, so robbers frequently attacked roadside buildings, and the guards also managed to maintain the defense for some time. The architecture of the caravanserai resembles a castle with powerful walls and large gates, the main value of which is that it had its own water source. This water source is called "ovdanam" in the Middle East and

"sardoba" in Central Asia. Some large and wealthy caravanserais also had pools in addition to wells.

Among the caravanserais that have come down to us in ruins are the Doya Khotin Kavonsaroy, located about 170 km north of Charjuy, and the Raboti Malik Kavonsaroy, located 25 km south of Karmana on the Bukhara Road. Both of these rabbits have a robust defense system, where it is possible for a caravan to survive for several hours to several days.

Raboti Malik Caravanserai is a stronghold in the desert of the Turkic rulers of the Karakhanid dynasty who occupied the lands of Movarounnahr in the XI-XII centuries. The Raboti Malik caravanserai was built in the 1970s by Shams al-mulk Nasr ibn Ibrahim, the Karakhanid sultan. In the first quarter of the 12th century, it was restored by Arslan Khan Muhammad ibn Sulayman (1102-1130), one of the Karakhanids. The 18-meter-diameter dome above the Raboti Malik caravanserai was one of the largest in Islamic architecture of the time. This device is surrounded by solid walls divided into two parts and occupies an area of 100x100m. The total height of the foundations of the walls was up to about 1.5 m, mainly with an underground heating system [2.135.].

The caravanserai was first mentioned in the middle of the 19th century, and it is believed that this fortress was formerly a summer administrative residence. This became clear from old photographs and archeological research by archaeologists. Pottery, metalware, precious pottery, jewelry, pots, and many coins were also found.

In addition, the finds indicate that they belonged to the aristocracy of the palace at that

time, and that such luxurious walls and columns were built only in the palaces and settlements of the khans of that period. One of the members of the expedition, naturalist A.A. Lehman Rabati, collected legends about the history of the Malik caravanserai. According to legend, the ruins of a fortified fortress that flourished 700-800 years ago were the home of the khan and his heirs, built by one of them, according to sources. It is narrated that Malik Khan [2.138.], One of the nomadic chiefs of Movarounnahr.

Excavations in 1973-1975, 1977 and 1997-2001, led by a Soviet and Uzbek scientist - medieval archaeologist and architect-restorer N.B. Nemtseva, gave an idea of the scheme of the fortress and the first architectural reconstruction. N.B. Nemtseva expresses the opinion that this device served as a palace located outside the city [2.134.]. According to N.B. Nemtseva, the Rabati Malik caravanserai in its time consisted of a courtyard and various halls and rooms for holding various consultations and events. It was entered through a gated roof on the south side.



Reconstruction of the general view of
The ruins of the Raboti Malik caravanserai. V.A. Nilsin.



The process of repairing the foundation of the
western wing of the Raboti Malik caravanserai. 1078 y.



Raboti Malik caravanserai. V.A. Nilsin. western wing of the Raboti Malik caravanserai. 1928 y.



Raboti Malik's current view. 2013 y.



The caravanserai with a total area of 400 square meters is equipped with 10 rows of six door pillars with a diameter of more than 1 meter. So far, the location of the pillars, the south roof for the entrance, and only one door have been preserved. The roof itself protrudes slightly above the wall and the arch is visible from the outside. Behind the roof is a gallery separated from the communal rooms (houses for servants, barns, kitchens) in the southern part, the gallery is decorated with octagonal rattan (a small building in the shape of a semicircle), arches and the whole gallery with ganch. Archaeologist N.B. Nemtseva notes that the favorable conditions in the

caravanserai served to create favorable conditions for the representatives of the Karakhanid dynasty.

Dome towers played an important role in medieval architecture, and the four corners of Rabati Malik were decorated with flower towers. The minaret has not been considered a necessity since ancient times as a place to say the adhan. That is why the function of the tower is often built of flower towers at the corners of the roofs. The original functions of the towers were to mark the center of the boundaries of space and to control its perimeter. The minarets were built from pre-Islamic stand-alone or wall, in castles, as

watchtowers along caravan routes. The minarets have changed from the religious attribute of the mosque to the power of Islam, the symbol of the ruling power and the symbol of the ruling power, the political symbol of the state [4.22.].

Shamsulmulk, the ruler of the Karakhanids, known as a just ruler, thought of the peace of the people and urged them not to oppress the people by keeping their troops away from the population. It is also found in historical records that he himself often lived in rabbis outside the city. The Sultan focused on decorating the territories under his control with beautiful buildings, building rabats along the main roads, and the Rabati Malik complex is one of them. It was in this region that the Great Silk Road, which connected the Mediterranean countries and China, ran. Most of the caravans passed through this road. During the reign of the medieval historian Abu Bakr Narshahi (899-959), the importance of the road between Samarkand and Bukhara increased so much that they began to call it the royal road - "Shah-Rox" [2.135].

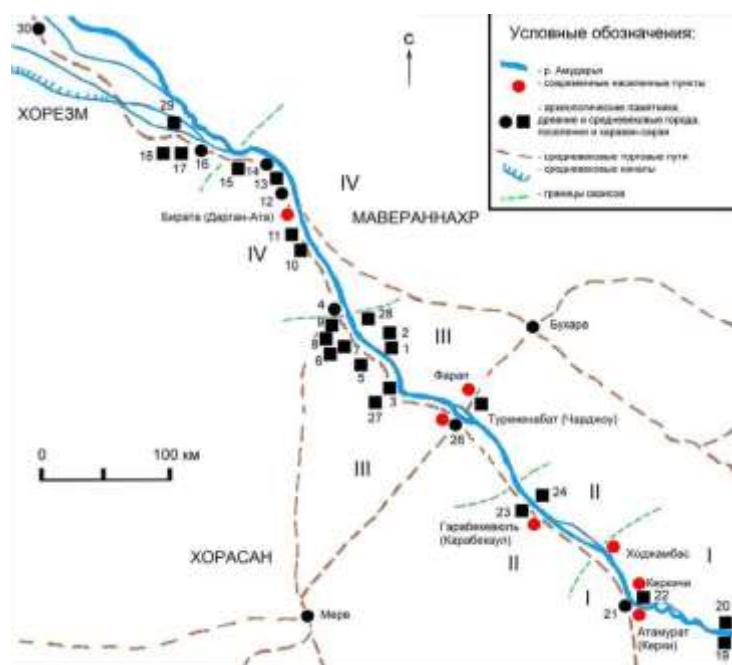
Near Rabati Malik there is a cistern - a domed warehouse where snow and rainwater are stored. Sardoba at that time served as a source of drinking water for tourists and traders and was the main source of water [4.22.]. From the 13th century until the Mongol invasion of Central Asia, until the beginning of the 18th century, Rabati Malik served as a caravanserai for trade caravans.

The Doya Women's Caravanserai is recognized as the most valuable and best example of caravanserai construction preserved in Central Asia with its artistic height. The Doya Women's Caravanserai is located on the left bank of the Amu Darya River, 170 km northwest of the present-day

city of Turkmenabad, near the border between Turkmenistan and Uzbekistan. The integrity of the Doya women's caravanserai is a typical example of the skill of Seljuk architects in brickwork in the XI-XII centuries. In the XI century, this caravanserai has charming brick buildings was converted into a caravanserai and was also a refuge on the long journeys of the caravans.

Based on archeological finds and historical data, it is assumed that the Doya woman was originally a Tahiriya fortress. In the 11th century, the Tahiriya Fortress was turned into a brick caravanserai, which is now the Doya Woman's Caravanserai. The Tahiriya Fortress (also known as Tahiriyah) was built in the 9th century by Tahir ibn Husayn, the founder of the Tahirid dynasty. This type of army fortress, commonly known as a "rabot," was used to train Gazi warriors. In addition, inside the fortress, Ghazi warriors learned to recite the Qur'an and pray [3.18.].

The locals have long called the raboti "Bay-Khatin" as a Rich woman. There are several legends associated with the construction of the Midwife's Kavornsaroy. One of them cites the legend that Doya's wife's rabot was built by a local ruler who wanted to hide from a beautiful woman named Daya. Another legend says that a rich man left home in a poor dervish suit on suspicion of betraying his wife, while another legend says that a rich man from time to time went to distant lands for trade. One day, one of the rich man's enemies spread rumors that the rich man had betrayed his beautiful wife. The rumor reached the rich merchant as well, and he left his beautiful wife and decided not to return to his native land. The rich man was busy with the things he was disappointed with.



Schematic plan showing the main ancient and medieval cities and settlements of Lebap region:

1. Young man castle; 2. Maiden Castle; 3. Shay-Zengirtepa (Mardusa); 4. Raboti Tokhiriya (Midwife); 5. Sayfan (Kabakl); 6. Kosha Castle I; 7. Kosha Castle II (Soil Castle); 8. Uch-Kersen; 9. Donkey rabot; 10. Ketmenchi; 11. Sheep Castle; 12. Old Dargan; 13. White rabat (White castle); 14. Djigerbent; 15. Danisher Castle; 16. Sadvar; 17. Kaparas; 18. Elxaras; 19. Kelif; 20. Raboti Zul-Kifl; 21. Zemm (Kerkux); 22. Kerkichi; 23. Khodja Idat fortress; 24. Navidax (Keshk Zuhra-Taxir); 25. Bityk (Firabr); 26. Amul Chardjuy; 27. Odeytepa; 28. Iljik castle; 29. Xazorasp; 30. Gurgandj (Old Urgench).

He gambled, squandered everything he had in gambling, lost, and eventually became a poor beggar. The rich woman waited for his return for many years, and the woman sent ambassadors everywhere to refute the slander. One day the Rich Woman announced that she intended to build a luxury caravanserai and that she needed workers. Those who wanted to make money did not wait long. The bricks for the construction were brought from Marv, and the workers began to build the cavalry by hand-handling the bricks like chains. Among the workers was the rich woman's husband. The rich woman, with a veil over her face, turned to watch the construction of the caravanserai. The rich woman recognized her husband, but her husband did not recognize her because he

was hiding behind a curtain. When construction was complete, the Rich Woman hosted a banquet. She said allegorically that she had cheated on her husband at the party. The legend ends with the Rich woman reconciling with her husband [3.21.]

The construction of the caravanserai dates back to the X-XII centuries AD, and historical documents confirm that the Doya Woman's Caravanserai was one of the best caravanserais on the Great Silk Road. In Pashto, it is translated as "hatin" ("gatin"), "stone" or "made of stone". With the collapse of the Great Silk Road, the Doya Women's Caravanserai also lost its significance. Along the Great Silk Road, caravanserais were built in cities and deserts, every 25-35 kilometers



View of the Doya Women's Caravanserai 1946-1958.



Current view of the Doya Women's Caravanserai. 2015 y

Because some areas were deserted, walls and towers were needed to protect travelers. Therefore, castles built in this period, ie in the IX-XI centuries, were sometimes turned into caravanserais. Scholars all agree that the outer fortifications of the caravanserai were built in the ninth century, but there are differing opinions as to when the building was built. Archaeologist A.M.Pribytkova suggested that it was built in the X-XI centuries or the beginning of the XI century, while archaeologist G.A.Pugachenkova suggested that it was built in the first quarter of the XII century.

Archaeologist and art critic G.A.Pugachenkova writes the most fundamental work on the history of architecture in Turkmenistan. She devotes many pages to the Doya Woman Caravanserai and considers it "an example of a mature style that requires a functional foundation, constructive purposefulness and artistic perfection as a whole".

The first detailed study of the nursery caravanserai was made in 1950 by architect A.M.Pribytkova. Architect A.M.Pribytkova writes about the monuments preserved in medieval architecture: "With the emergence of centralized states, the defensive nature of the structures of the early period of feudalism lost its practical significance.

However, the structures still retain the features of the previous period, for example, in the corner towers or entrances, the ancient sluice (chambers separated by walls and gates), which served as decoration, may have belonged

to them, "he said. A.M.Pribytkova studies the area around the Doya Women's Caravanserai, which is surrounded by a defensive wall, has rounded towers, a rectangular perimeter, and a circular courtyard around it.

Architectural historian S.Khmelnitsky also wrote in his book "Architecture of Central Asia XI-nachalo XIII century" (Berlin-Riga 1996, p. 187), "The strong caravanserai of Doya was built on the caravan route from Merv to Khorezm. In the ninth century, during the reign of Tahir ibn al-Husayn, and only in the twelfth century, its facades were decorated with new ornaments. The midwife is a huge ruin made of 112x125 meters of clay bricks measuring 28x28x5.5 centimeters. Rabot was once fortified with round and rectangular side towers.

In the center of Rabot is a square caravanserai (side length 53 m). The enclosed courtyard is still surrounded by the remains of pointed arches, behind which are preserved elongated rooms with domes. The corners of the structure are marked by round towers. The arches, domes and domes of the caravanserai are made of baked brick (28 x28x5.5 cm), with which the wooden walls are also decorated. Of great interest are the surviving structures of the brick domes - beams, cantilever sails. The facades are separated by wide rectangular decorative panels interspersed with arches. In places, there are fragments of brick relief text with the names of the caliphs Abu Bakr (peace be upon him), Umar (peace be upon him), Ali

(peace be upon him). The ruins of the Raboti Malik and Doya women's caravanserais, which retained the charm of the ancient period, leave an unforgettable impression on travelers.

In conclusion, the preservation of architectural monuments in historic cities, the establishment of protected areas and their use for modern purposes is a priority today in the world. Although lost, the caravanserais that have survived have now been restored and continue to attract tourists. Usually rare and ruined monuments are architectural exhibits. Hundreds of universally recognized historical monuments, beautiful and unique nature, including mountains, steppes and deserts, as well as the spiritual and ethnic heritage of the peoples living in our country, attract people from different parts of the world to Uzbekistan.

Adaptation of ancient architectural monuments to modern buildings is a new direction for Uzbekistan. Historical cities: Khiva, Bukhara, Samarkand and other cities, the abundance of monuments, their valuable essence, the years of stagnation were ruthlessly destroyed. As a result of their neglect, historical monuments were used as warehouses and valuable works of ancient architects were destroyed and rendered useless. Restoration of a unique ancestral heritage in Turkmenistan has been going on since 2013. In the first stage of the reconstruction of the caravanserai, the portal (the main entrance to the caravanserai) on the outside and inside of the caravanserai and a part of the arched gallery of the courtyard on the south side were restored. In the second phase, the northern and eastern walls of the caravanserai, the preservation of the column decorations, the partial restoration of the exterior cladding, and the restoration of the left wing of the northern part of the wall and arch gallery were carried out.

Archaeological research and archival materials were used in the restoration of caravanserais during the same period. The 12th-century Doya Khotin and Raboti Malik caravanserais, which are of strategic importance along the legendary Great Silk Road, are one of the best surviving caravanserais in Central Asia. The caravanserai belongs to a period of intense trade between East and West.

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