



# Stages of formation of city streets in the archaeological area of Afrasiyab in the IXth-XIIIth centuries

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## ABSTRACT

In this article, the formation of historical streets of Samarkand city in the 9th-13th centuries, the factors forming them, the boundaries of the city territory formed in the middle ages, and the processes of the formation of the street infrastructure are highlighted.

## Keywords:

Afrasiyob, historical streets, Siyob stream, Qiyamat wall, Kondalang wall, Somonites, Karakhanites.

Afrasiyab is like a "multi-layered history", each of which represents a specific phase of the city's history. The gradual growth and development of ancient Samarkand is reflected in its residential and artisan settlements, administrative and public buildings, and defensive walls surrounding the once majestic city. The entrance to the castle and cult-memorial complexes of the ancient city starts from the Afrosiyab museum building, to the palace complex and the potters' quarter, and then to the now paved street formed in the X-XI centuries.

The area is accessible along an ancient canal road, past a series of castle walls. Four rows of city walls are visible from the castle. The first one was on the southern side of the fortress, where part of the residential areas were divided, the western end of the wall turned sharply and fell on the rock of the Siyob stream. [7]

The next ring of double walls, including the first fortification, occupied a much larger area. It started from the rock of the Siyob stream, near the mausoleum of Khoja Daniyor,

extended to the south, and changed its direction to the west, turning first to the northwest, then to the north. [1]

The third row of walls, the shortest in length, adjoins the second wall in its southern part on both sides.

The last, fourth wall extends from the southeast of Afrasiyab in the direction of the current Shokhi-Zinda street and from the southwest of the settlement to the current Rudaki street. From the outside, the height of this wall reached 40 m, the thickness at the base reached 10-12 m. The wall is made of mud bricks in some places, and straw in others.

At the beginning of the 7th and 8th centuries, a significant part of the center of the settlement became a quarter of the palaces of the rulers and nobles and was surrounded by a third wall.

## The formation of streets during the Samonids period.

In the 9th-10th centuries, a potters' neighborhood was formed, surrounded on four sides by wide stone-paved streets, and small

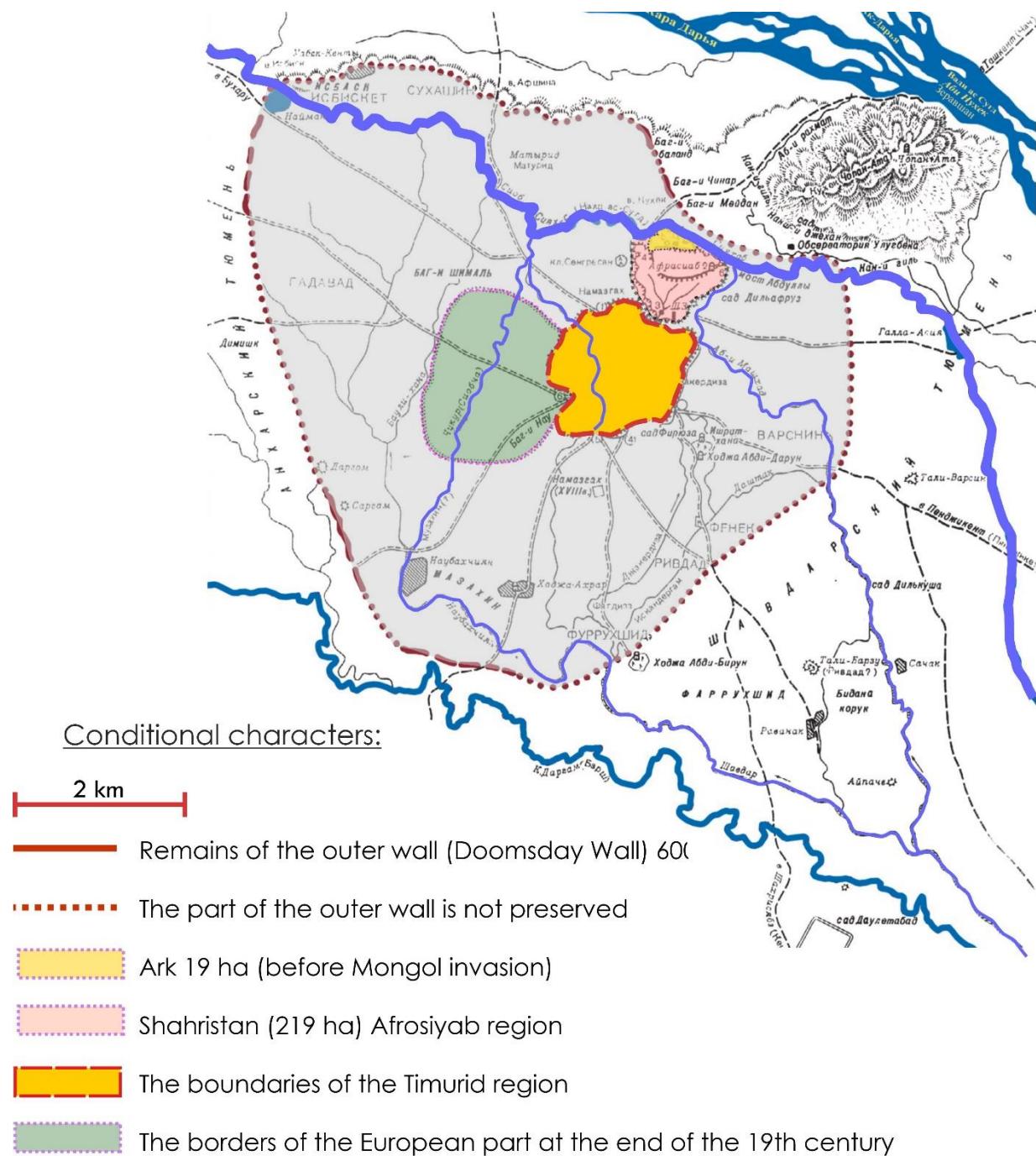
narrow streets entered the interior of the neighborhood. The courtyards inside the neighborhood are divided into two parts, living areas on one side and production rooms on the other side. Inside the courtyard there are wells with a depth of about 48 meters, and the city had a whole system of such wells that provided water to the population in case of emergencies.

There are 3 ponds in the central and western parts, which mainly supplied water to nearby residences, caravan palaces, workshops, bakeries, and the palace complex. [5]

In the 10th century, Samarkand consisted of the territory of Shahristan and Ark, Afrosiyab, and its borders reached the Wall of Qiyamat. The wall consisted of several gates, the foundation was 2.5 m thick and 3 m high, and

the wall was built of raw bricks. The micro-relief of the archeological excavation site shows that there was an ancient road leading to Kuhak gate. The road passed from the west of the northern gate of the city through the current Chilistun neighborhood, passing through the hills of Chupan Ota. The road from the city gate to the Kuhak gate was 2 km. (**Figure 1**)

For Samarkand, it was a period of rapid construction and flourishing of culture. The city has grown tremendously, in the south of Shahristan, in the territory of the modern city, rabads have finally formed, trade and craft centers are located around the city. Goods from different parts of Movarounnahr were brought to the markets of Samarkand. [3]



**Figure 1 The formation of streets in the city in the IX-XIII centuries**

The author of the 10th century "Makdisi" reports that silver, copper pots, stirrups, bits, belts, tents, red "mumarjal" textile, silk textiles and other valuable items were brought from Samarkand.

On the eastern side of the current airport road, in a large square, there are the remains of a structure of public importance, such as a caravanserai, which, in addition to its

size, was formed near the northern gate, next to one of the central highways of the city.

To the south of the caravanserai there were roads leading from both sides to the central highway leading to the northern gate. Residential and economic complexes, pottery and blacksmith workshops, and bathhouses with separate small rooms were formed here.

In the eastern part of the city, near the fourth fortress wall, there was a separate monumental building from the 10th century.

It is located west of it, on a hill, in the direction of the open roads to the residential edge of the Navbahor and Bukhara gates of the city. The city was divided into large blocks of 5,000-10,000 m<sup>2</sup>, and on both sides of the blocks were large streets leading to the main roads leading to the gates. Larger streets led to smaller streets and cul-de-sacs. In the 9th-10th centuries, local stones, as well as broken bricks, were laid on the main, large, small streets and cul-de-sacs.

Excavations conducted by V. L. Vyatkin showed that the mosque is located in the west of the fortress, on the site of a synagogue converted into a mosque by the Arabs. Although the mosque was completely renovated during the Samanids era, many features of the Sogdian temple were preserved in its structure. Nearby there were several rooms made of baked bricks and decorated with carved terracotta. The mosque is connected to the fort by a street paved with local stones that runs along its eastern wall.

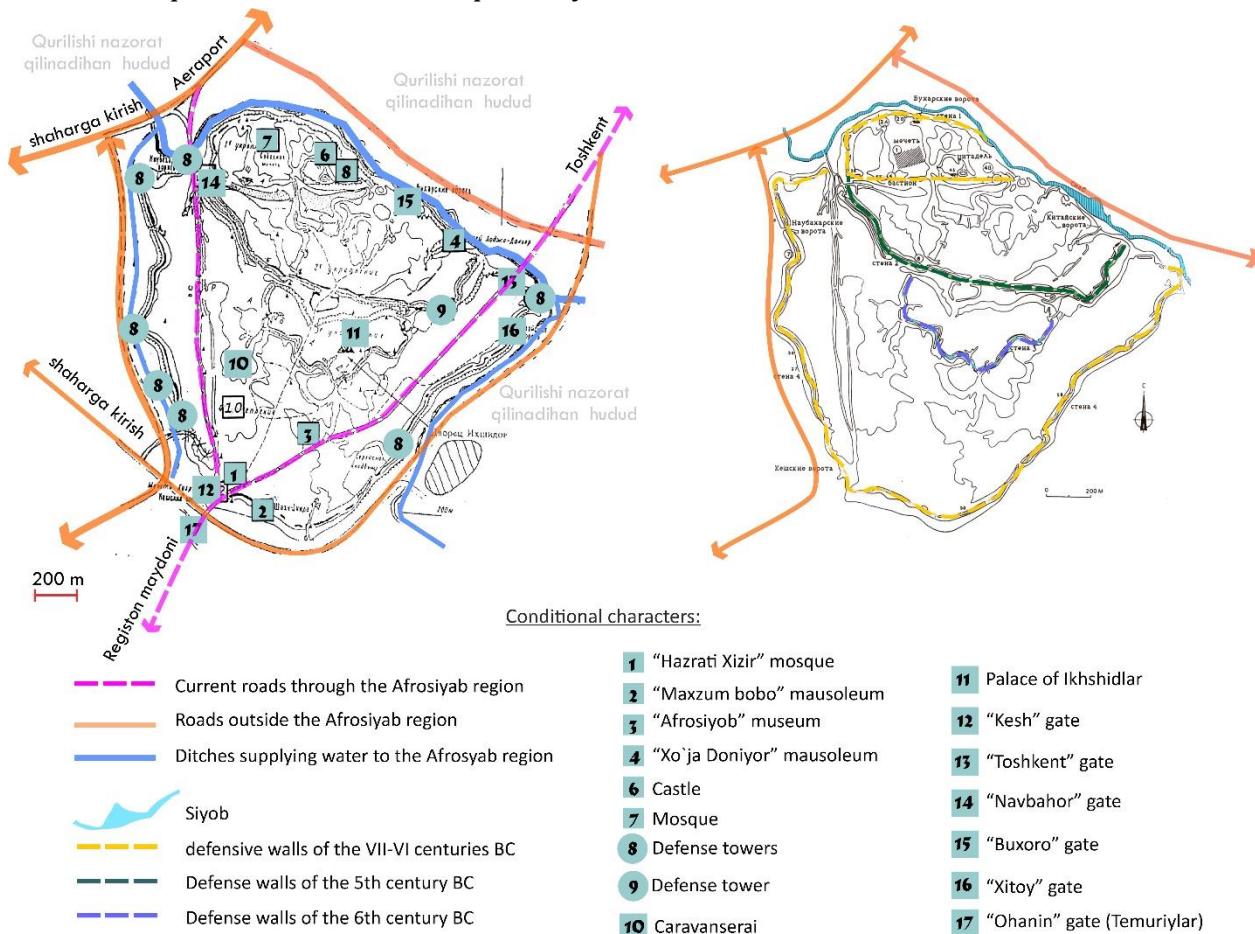
Historically, it is known that the main source of Afrasiab's water supply was Juyi-  
**The formation of streets during the Karakhanid era.**

Arziz. In addition, there was a system of underground water wells with a depth of up to 50 m. Seven such wells were found in the eastern part of the city alone. Vaulted rooms were built over the wells.

Ibn Hawkal describes the improvement of Samarkand in the 10th century: "climbing the city's citadel, he saw the most beautiful scenery that the human eye had ever seen: green trees, glittering castles, flowing canals and continuous culture. Squares and buildings decorating the city are highlighted. All this in flowing channels and filled water bodies, the surface of which is constantly agitated and reflected. "There are buildings built by the Somanids in a place called Asfizar in Shahristan." Many large bazaars, caravanserais, baths, and shops were built in the city. According to the information received from Istakhri, in all squares and streets of Samarkand, brick water reservoirs and ice water stored in bronze containers were distributed to those who wanted it. Water was introduced into the city through a stone aqueduct, and its flow was covered with lead for a long distance. This system called "Juyi-Arziz" supplied Shahristan with water. [1] (p. 46)

Rabodi Malik (1069-1079), Masjidi Kalon, Minarai Kalon (1127), Vobkent Minar (1198), Jarkurgan Minar (1108-1109), Mag'oki Attori Mosque (IX-XIII), which were built during the Karakhanids period and have been partially

preserved until now. The art of building luxury buildings of that time such as palace, mosque, madrasa, minaret, palace, mausoleum, tim and caravansary was highly developed.



## Figure 2 Afrosiyab archaeological site

Ibrahim Tamgachkhan (1040-1068) built a madrasa in Samarkand for the first time at the expense of the state, and this is certainly the basis for supporting the development of culture. A public hospital and a madrasa were established in Samarkand, where medical training was conducted. [2] Not limited to these, in 1066, by his order, a madrasa was built near the mausoleum of Qusam ibn Abbas, and it is known that he also built a palace in Samarkand.

The most prominent monument built during the Karakhanid period is the palace of Ibrahim ibn Husayn (1178-1202), built in the fortress in Samarkand in the 12th century. During excavations, archaeologists found fragments of a monumental painting there.[3]

The northern part of Afrosiyab was considered the administrative and religious center of the old city. The walls are surrounded by clear lines, which is certainly not difficult to observe on a topographical map. They were on a high steep slope and served as the defenders of the castle.

The streets and alleys were paved with stone pavements, which were found in archaeological excavations. Pavilions were formed in the central parts of the city, in the subsequent archeological excavations, the number of such pavilions was several, and their structures were different, with porches and without porches, but all of them had courtyards and a courtyard was placed in the middle of the courtyard. Around each room there are utility rooms in which living rooms are also placed. Each building faced the courtyard. These buildings are connected to each other by small corridors, forming a complex of buildings. [4] (p. 46-53)

The update affected the entire Shahristan. First of all, the new pavement of the main streets should be noted. The main road between the fort and the mosque to the north gate was up to the western entrance of the citadel. At this time, the street leading to the eastern gate in the area of Khoja Daniyor's mausoleum was repaired. The earthen beds were covered over the roads laid during the Samonite period.

Main canals that supply water to different areas of the city, as well as a network of small ditches and closed water courses in pipes, are in good condition. In addition, there were large reservoirs - ponds. The Chakardiza reservoir, located in the southwestern part of Shahristan, is filled from the eastern branch.

Between the northern wall of the city and the mosque, a center of artisans was formed. Along the mosque are craft workshops, and to the north of it are covered stalls. This square runs from west to east and north of the mosque, along the northern wall, and is connected by the main road leading from the city center to the gate.

The square is covered with small stones like the courtyard of a mosque, and the pillars of the stalls have been replaced with new ones. On the south side of the mosque there are covered stalls. In the west of the mosque and the square, a large cemetery was formed.

A mosque was formed in the northern part of Shahristan in the beginning of XI-XIII centuries. To the south and north of it, trade stalls of craftsmen, blacksmiths, and later a market were built, and from the west it adjoins the cemetery.

The western sides bordering Rabod were also intensively formed. In the central part

of Shahristan, to the south of the second wall, in the 11th century, a large neighborhood of multi-house potters with residential and farm buildings, equipment for grinding raw materials, kilns and pottery workshops was established. The neighborhood has its own bakeries, and craft workshops have expanded not only in the central area, but also towards the west.

Archaeologists exploring the western part of Shahristan discovered a Karakhanid-era residence and a public bath with a centralized water heating system in a large area. [6]

Directly south of the Kesh Gate was the main trade center of Samarkand - Samarkand Sog'd specialized market. It was home to money changers, wood sellers' market, carpet makers, bakers, milk sellers, goldsmiths, potters, as well as many caravanserais. The borders of caravanserais are surrounded by shops on all sides.

It should be noted that the potters' neighborhood was located in the east of Registan until the beginning of the 20th century. During the Karakhanid period, it and the whole of Rabod were surrounded by a special wall and received the name "shahri-birun" outer city.

In the 9th-12th centuries, streets were built along the Otchopar and Siabcha water channels in the west of Afrasiyab, and more dense settlements developed on both sides of the streets. These streets lead to the Namazgoh mosque (size 427x320 m) outside the city. As a proof of this, I. A. Sukharev noted the traces of pottery crafts related to the production of glazed vessels. [1]

During this period, the city life of Samarkand developed further, crafts and architecture developed, new palaces, caravanserais, and madrasas were built.

Until the 11th century, the Shakhi-Zinda area was a residential part of the city of Samarkand, and the population of Afrosiyab began to relax due to the fact that the population moved to the area of the "old city" due to the improvement of economic life. By the beginning of the 12th century, the Afrosiyab area became a peaceful and sparsely populated area, only the Ark, the prison and government offices remained at one end of it. [1] (p. 45)

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