IQRO JURNALI , IQRO JOURNAL, ИКРО ЖУРНАЛИ
ISSN:2181-4341| wordlyknowledge.uz/index.php/iqro
Volume 22. Issue 02. Sentabr ,2026

UDK 711

THE HISTORY OF THE EMERGENCE OF CARAVANSERAIS ON THE GREAT SILK ROAD

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https://doi.org/10.5281/zenodo.22931700

Anotatsiya: Maqolada Buyuk Ipak yo‘lidagi karvon-saroylar tarixi ko‘rib chiqiladi, bu o‘sha davr san’atining yuksak taraqqiyot belgilaridan biridir. Shu ma’noda karvon-saroylarning tipologiyasi hal qiluvchi ahamiyatga ega bo‘lib, karvon-saroylar Yaqin va O‘rta Sharq musulmon mamlakatlarida, Shimoliy Afrikada oldingi savdo karvon yo‘llari bo‘ylab joylashgan bo‘lishi mumkin.
Kalit so'zlar: karvonlar uyi, karvonsaroylar, tosh devor, metall darvoza

Аннотация: В статье рассматривается история караван-сараев на Великом шелковом пути, что является одним из признаков высокого развития искусства того периода. В этом смысле типология караван-сараев имеет решающее значение, караван-сараи могут находиться в мусульманских странах Ближнего и Среднего Востока и Северной Африки на предшествующих торговых караванных путях.
Ключевые слова: дом караванов, караван-сараи, каменные стены, металлические ворота.

Annotation: The article considers the history of caravan-sarays on the Great Silk Road, which is one of the signs of high development of art of the period. In this sense, the typology of caravan-sarays is crucial, caravan-sarays can be in Muslim countries of Near and Middle East and Northern Africa along the prior trade caravan ways.
Keywords: house of caravans, caravanserais, stone walls, metal gates

Introductory part. As you know, the first caravanserais appeared in Central Asia (namely, in the Seljuk principalities) in the second half of the 10th century. Over time, the caravanserai turned from a center that had only economic and religious significance into a defensive inn. The Seljuk Sultans built a whole network of caravanserais on the Anatolian (Asia Minor) highlands. Caravanserais were located at a distance of 30 to 40 kilometers from each other. This is the distance covered by a caravan in one day's journey. The caravanserai system was perfected in the Ottoman and Safavis empires. The network of caravanserais extended from the Caucasus in the north to the Mediterranean in the south; From Lake Skadar to the borders of modern Croatia in the west and to Afghanistan in the east. It was only in the 10th century that caravanserais lost their significance.

Caravanserai were massive defensive structures with stone walls and metal gates. Usually, these were square or rectangular buildings. Less commonly, they were in the shape of an octagon. There was a courtyard, which was surrounded by an arcade of buildings. On the ground floor there were shops and stalls for livestock. On the upper floors there were rooms for travelers. In the original Seljuk caravanserai there were workshops and baths. In addition, here you could use the services of a doctor, eat and taste tea or even coffee [1]. For the entertainment of the guests, musicians played here. On the side of the gate was a room for prayers. Some caravanserais had at

their disposal small mosques in the courtyard. Services on the caravan routes were provided free of charge. Only in cities travelers had to pay for lodging for the night.

Ottoman and Persian caravanserais were much more modestly equipped: Travelers had to have bedding and dishes with them. A feature of the Bukhara caravanserais was that they were not fortified structures, as they were located within the city. Thus, the need to build defense structures to protect against robbers disappeared by itself. Unlike the Seljukid caravanserais, the Bukhara caravanserais did not contain beasts of burden. For cattle, there was a special caravanserai at the Samarkand Gate, where the cattle was taken immediately after unloading. Bukhara caravanserais were centers of wholesale trade. Caravanserai - (Persian, "house of caravans", "inn"), a large roadside building, usually surrounding the courtyard, where caravans stopped for a night's rest. Stations for changing and resting horses were built as early as 500 BC in Persian Achaemenid empires. Such structures are found everywhere in the Muslim countries of the Near and Middle East and North Africa along the main trade routes at a distance of a day's march (30 km) of a camel caravan. Caravanserais were built not only along the roads; some were located at the entrance gates of the city or inside urban areas. The caravanserai usually had a rectangular plan with covered areas (rooms of one or more floors) on the sides of an open, spacious courtyard. The bare outer walls, built of brick or stone, were cut through with gates in only one place: a similar design provided more reliable protection against bandits. Starting from the tenth century, thousands of caravanserais were built. As a rule, they were erected by order of the rulers.

Main part. So, Shah Abbas from the Safavid dynasty at the beginning of the 17th century ordered the construction of 999 caravanserais. Buildings of this type were also built by governors, devout Muslims who provided funds for their maintenance, or by the owners of hotels themselves.

In a number of Muslim countries, caravanserais are distinguished by their planning features and local building materials. In Turkey, hewn stone was usually used, and the space of the courtyard was sometimes covered with vaults, given the relatively harsh climate. In Iran, most caravanserais were made of brick; the architecture of this country is characterized by special attention to planning: one of the best buildings has an octagonal shape. Rabat and Sardoba Abdullakhan.

Uzbekistan is a country of ancient civilization, rich cultural heritage and high architectural traditions. The study of the architectural heritage of Central Asia reveals many unknown pages of the past - this ancient center of civilization on the Eurasian continent.

On the territory of modern Uzbekistan there are quite a lot of architectural structures associated with the name of Sheibanid Abdullakhan II, whose reign fell on the second half of the 16th century. Having successfully taken advantage of the situation of feudal fragmentation and mutual hostility, Abdulla-sultan skillfully advanced to power with the tangible support of the Dzhuybar sheikhs - Khoja Islam, and later his son Khoja Sa'ad. For a long time Abdullakhan ruled the country on behalf of his father, nominal Khan Iskanderkhan (1560-1583), after whose death he was officially proclaimed Khan. Under Abdullakhan, the borders of the state, the economy stabilized, conditions were created for the development of agriculture, handicrafts, domestic and foreign trade. The construction of numerous caravanserais and sardoba throughout the country is associated with the name of Abdullakhan. According to one document, during his reign, 400 sardobs were rebuilt and restored, according to another - 1000. Sardoba (1583-1598) expanded significantly Abdullakhan erected on the places of his halts, and rabats - on the places of lodging for the night.

The word "rabat" is translated from Arabic as "fortified camp", "inn". Rabats appeared on the territory of Central Asia as an architectural structure after the Arab conquest. Initially, these

were military camps of the conquerors, which later turned into inns for merchants. The name "sardoba" has two roots: "sard" - cold damp, wet, and "ob" - water. The word "sardob" in the sense of a container of coolness is called "grotto", "ice house", "ice storage", "cellar", "basement", etc. Sardoba are large tanks dug into the ground, lined with baked bricks and covered with a dome, designed to store water. They were widespread both along the major trade routes and in villages and large cities, where there was a lack of drinking water. Water was brought to them through a special watercourse or canal. According to their source of nutrition, they are divided into several groups - some are designed for melt and rain water, others are filled with running water from rivers or canals, and others are designed for groundwater and karez water.

A. Burns during a trip in the middle of the XIX century wrote down a folk legend about how Abdullakhan, having made a hajj to Mecca, returned from there with the conviction that he was not pleasing to Allah. In the hope of earning his mercy, he began to build caravanserais and sardoba in all parts of his possessions.

The construction of a rabat was considered as charitable as the construction of a mosque. There are many legends about the charitable deeds of Abdullakhan. Indeed, most of the caravanserais and sardoba are named after him. So, on the way from Karshi to Derbent there are two rabats - the caravanserai of Abdullakhan - near the village of Ak-rabat and near Derbent, which by the 19th century were half destroyed. Sardoba and the caravanserai of Abdullakhan are also located near the station of Charshang.

The remains of a large number of sardobas were recorded in the Hungry and Karshi steppes. They indicated the direction of the ancient trade routes. In the Urtachul steppe, next to the ruins of the Karaulbazar caravanserai, there was also a sardoba, often called the "palace" due to its tiled decor. The entrance to it is marked by an arched portal extended far forward, from which a large wide bottom of the reservoir stretches along a corridor. Above the corridor, there are small rooms for staff with arched windows.[2]

The diameter of the container of the sardoba is 15.8 m, the depth is 8.1 m. The height of the dome, cut through by nine windows, is 6.35 m. Kashkadarya. Further along the steppe path to the Kerki crossing on the river Amu Darya, several more caravanserais and a sardoba of the era of Abdullakhan were recorded. These are sardoba Sangisulak, Nishan, Talimarjan, Yusuf, Urasy. There is also a sardoba of Abdullakhan near the station Charshang. Nearby are the ruins of the eponymous rabat. The diameter of the sardoba reservoir is 12.5 m, the height of the dome is 10 m.

According to the architectural and planning structure, the early rabats consisted of hotel-type premises - standard sizes of rooms and passages. In the discounts of Paikend IX-X centuries, fixed one-room and three-room sections, storage facilities, pens for livestock. Such planning in the period of the developed and late Middle Ages was further developed and classically completed not only in the construction of the most similar types of monumental architecture - caravanserais, madrasahs, khanakas, but also in mass residential architecture.[3]

The network of trade roads, which connected the most remote regions of the country, connected the Central Asian cities with the centers of Afghanistan, India and Iran, the cities near the Syr Darya in the north, the nomads of the Kazakh steppes and Siberia. These trade roads and many of their seasonal branches are described by Russian military engineers, as they give data on the roads connecting the Bukhara Khanate with postal stations, and give accurate calculations of the distances between points. Under Abdullakhan, great work was carried out to improve trade roads. The state guaranteed the safety of caravan traffic across the country. During his reign, a bridge was built across the Bandikhansay, popularly known as the bridge of Iskander, Gishtkuprik, Tashkuprik. It is located on the most important trade road Termez - Chaganian.[4]

The bridge was built entirely of burnt bricks. Its total length is more than 70 m, the width of the carriageway is 5.75 m and the span of the arch is 5.8 m.

During the reign of Abdullakhan, trade with Russia developed rapidly, primarily in cotton fabrics. Trade caravans belonging to the feudal elite usually consisted of several hundred camels. Many foreign merchants - Persians, Arabs and Turks - came to Samarkand and Bukhara. In Bukhara there was a special quarter of usurers and Hindu merchants. The markets of Bukhara and Samarkand were also visited by Europeans. Despite the opening of the sea route to America and the reorientation of world trade links, medieval Movarounnahr still retained its significant role in trade relations between East and West, which was especially noticeable during the reign of Abdullakhan.

In conclusion. Sometimes luxuriously built, but without utensils, as a result of which travelers had to have with them a bed and carpets, as well as sustenance for themselves and their animals. Often there was only water, sometimes transported from afar, at great expense. Without fail there was a corral for pack animals. In large cities, caravanserais were full-fledged likenesses of modern hotels, with the provision of additional services - food, baths, money exchange offices, etc. On the trade routes, the caravanserai is usually a quadrangular house with a well in the middle. During construction, the possibility of an attack by robbers was often taken into account, the walls were an opportunity to repel an attack and withstand a short siege.

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