

# MEANING OF KARDAR THE ANCIENT CITY OF TRANSOXIANA

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**Abstract:** The article includes scientific analysis about the meaning of Kardar. As Kardar is a name of culture, city and canal, some information about the culture, city and canal are also mentioned in the work. There is no conclusive meaning of Kardar in any source. In this paper, the conclusive meaning of Kardar is given basing on scientific causes.

**Keywords:** Transoxiana, Khorezm, Amudarya, Kardar, Kurdar, Kirdar, Kerder, Kuyuk-kal'a (castle Kuyuk), Kurghancha, Tok-kal'a (castle Tok), Aywan-kal'a (castle Aywan), "Shaykh Jalil" hills, "Sultan Uways" mountain, bottom section of mountain.

Ancient Khorazm includes many cities. Most of them now situated in the territory of Uzbekistan. One of them is Kardar. Kardar is a name of the culture, which is a part the culture of Khorezm, a name of city and a name of the Canal of Amudarya River.

The culture of Kardar is depended to Syrdarya and western Sybir<sup>1</sup>. According to history, flowing of the canal of Kardar of Amudarya is nearly the main reason of Kardar in taking shape as city. Historian Ibn Hordabeh also mentioned Kardar as northern part Khorezm<sup>2</sup>. The culture of Kardar

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<sup>1</sup> Look: [www.kerder.ndpi.uz/index.html](http://www.kerder.ndpi.uz/index.html)

<sup>2</sup> [http://www.vostlit.info/Texts/rus2/Hordabeh\\_2/text1.phtml?id=1508](http://www.vostlit.info/Texts/rus2/Hordabeh_2/text1.phtml?id=1508)

divides into two stages: the first stage includes VI-VIII centuries and depended to Kuyuk-kal'a (castle Kuyuk), Kurghancha, bottom section of Tok-kal'a (castle Tok). The second stage includes IX-XI centuries and depended to upper section of Tok-kal'a and Aywan-kal'a (castle Aywan)<sup>3</sup>.

Arabian geographer Makdisi has informed about the directions of ways in below: from Mazdahkan to Darsan two day long way, to Kardar city one day long way, to Juvikan two days long way, to Baratqin town one day long way, to Aral sea one day long way. Archeology researchers have defined the dwelling points, such as Mazdahkan situated in Khojayli province, Darsan in Tok-kal'a, Kardar in Aywan-kal'a, Juvikan in Munchak-kal'a and Baratqin in Kungrad<sup>4</sup>. Therefore, the culture of Kardar consists of related culture of ancient cities of Khorezm at the top.

Center of Kardar was Aywan-kal'a in VII-XI centuries. The kal'a was build at right angles, surrounded with earth walls and two central ways 6-7 meters were lay dawn from North to South<sup>5</sup>.

As in "Zafarnāma" - ("Chronicle of Triumph") the book of Sharafiddin Ali Yazdi, while March on Khorazm Amir Timur crossed "Eski Okuz" (Old name of Amudarya) in 780 / 1379. Here interpretation of the book says that "Eski Okuz" flowed from Kat city to western Gurlan city and it dried up in XIII century<sup>6</sup>. Istakhrī says, before Amudarya was flowed in the course of Kardar. Then, the main reason of Aywan-kal'a becoming deserted is drying up the course of Kardar. And, it is supposed that the population around the course of Kardar moved to other cities, dwelling points which are close to river.

City of Kurghancha also known as Kublandik-kal'a, and situated in desert, 17km to West from Takhtakupir city. The city bordered with sand desert from East, North and West<sup>7</sup>. Kurghancha watered by the eastern branch of Amudarya<sup>8</sup>. Remnants of unstable houses of early people of Kardar were found from 1.5km to South from Kurghancha<sup>9</sup>.

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<sup>3</sup> Look:www.kerder.ndpi.uz/istoriya.html

<sup>4</sup> Khodjaniyazov G. The way of caravan to northern Khorezm//The Great Silk Way, culture and traditions. Past and present: Materials of scientific-theoretical conference. - Tashkent, 2006. -P/36-40.

<sup>5</sup> www.kerder.ndpi.uz/istoriya.html

<sup>6</sup> Yazdi, Sharafud-din Ali. Zafarnāma // prepared by Ahmad A., Bababekov H.: Editor-in-chief Eshpulatov B. Group of publication and printing: Shaghulamov I. and others // T.: Sharq, 1997. -P.327.

<sup>7</sup> www.kerder.ndpi.uz/istoriya.html

<sup>8</sup> Ghulomov Y.Gh. History of irrigation of Khorezm. -T.: Uzbekistan USSR Academy of sciences Publication, -1959. -P.137

<sup>9</sup> www.kerder.ndpi.uz/istoriya.html

Kuyuk-kal'a was situated in 40km to East from Chimbay city. It was built on a hill close to "Kushkhanataghi" mountain and was bordered with desert. Kuyuk-kal'a and its' neighborhood was watered by Kardar canal<sup>10</sup>. According to archeological research in XX century, culture of Kuyuk-kal'a's people tied with the culture of Khorazm<sup>11</sup>.

Tok-kal'a archeological complex was situated in Darsan city. Makdisi, the historic of X century considered Darsan as a city among other cities of Khorazm. The memorial consists of 3 sections: antic, early middle Ages and old cemetery. Many graves were found in the cemetery<sup>12</sup>. This shows the social development of Tok-kal'a.

Khayruddin az-Zeriklee, the scientist lived in XX century, wrote about the scientists of Kardar and Baratqeen as the scientists of Khorezm. The eminent scientists of Kardar like Taj ad-Din Abu al-Mafakhir al-Kardari al-Khorazmi (Hanafi jurisprudent, died in 562/1166), Shams al-Aimma Muhammad ibn Abdusattar al-Kardari al-Khorazmi (Hanafi jurisprudent, died in 642/1244), Muhammad al-Kardari al-Bazzazi al-Khorazmi worked for the rise of science and wrote many books related to the direction of hanafia.

In Arabic dictionary "al-Mu'jam" two definitions of "Kardar" ("کردر") are written. First, Kirdar or Kerder—from Persian, means a plant with a shape of trees and it is transferable plant. Second, Kardar is a town abroad where Shams al-Aimma Muhammad ibn Abdusattar al-Kardari al-Hanafi lived and his teacher was Burkhān ad-dīn al-Marghināni and his student was Hāfithud-dīn Nasafi Bukhari and others<sup>13</sup>. In some of western and arabic books Kardar written as Kurdar. We think it is because of in Arabic language the letter of "Waw" ("و") is involved after the letter of "Kaf" ("ك") "كوردر"—"کردر"

In the encyclopedia of "Lughatnāme"<sup>14</sup> the word Kardar is translated as bottom section of Mountain. Academic, Yahya Ghulamov also says, despite Aywan-kal'a located in lowland, its' high walls defended from flood water. Therefore, its' called as Aywan-kal'a<sup>15</sup>. The canal of Kardar flowed close to "Shaykh Jalil"<sup>16</sup> hills the end of "Sultan Uways"<sup>17</sup> mountain range.

<sup>10</sup> Ghulomov Y.Gh. History of irrigation of Khorezm. -T.: Uzbekitan USSR Academy of sciences Publication, -1959. -P.139

<sup>11</sup> www.forum-eurasica.ru/index.php?/topic/405-арийцы-и-туранцы/&page=49&tab=comment-160430

<sup>12</sup> www.kronk.spb.ru/gudkova-av-1968.htm

<sup>13</sup> www.almougem.com/mougem/search/کردر

<sup>14</sup> Loghatname (Encyclopedic Dictionary). Chief Editors: Mohammad Mo'in & Ja'far Shahidi. -Tehran: Tehran University Publication, - 1993-4. -P. 21844-21924.

<sup>15</sup> Ghulomov Y.Gh. Irrigation history of Khorezm. -T.: Uzbekistan USSR Academy of sciences Publication, - 1959. -P.137

<sup>16</sup> The hill "Shaykhjalil" composed of high rocky Mountains and it is extended 8 km to northwest.

<sup>17</sup> The name of the chain of mountain related by the sufi Uways Qarani.

In conclusion, the name of Kardar used for the part of culture of Khorazm, for the city and for the canal. Nevertheless, there is no conclusive meaning of Kardar is given in any source. The most suitable meaning of Kardar is the "bottom section of mountain". Aywan-kal'a located in lowland, its' high walls defended from flood water. Therefore, its' called as Aywan-kal'a. Also, the canal of Kardar flowed in the bottom of "Shaykh Jalil" hills, "Sultan Uways" mountain range.

The canal at the bottom of "Shaykh Jalil" hills called as Kardar. As it flows to the cities, passed by central city. The central city and the culture of those cities, which the canal flowed, named after the name of the canal Kardar.

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