

DESCRIPTION OF OLD SAMARKAND IN THE MIDDLE OF THE 18TH CENTURY AND THE SOURCES OF THE 19TH CENTURY

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Abstract

In this article, the author describes the description of the city of Samarkand in the sources, which is considered one of the main political, economic and cultural centers of the Emirate of Bukhara in the middle of the 18th and 19th centuries.

Key words: Zarafshan oasis, Bukhara Emirate, Samarkand, Izzatilla World, East Turkestan, N.V. Khanikov, Abu Tahirkhoja, "Samaria", F. Nazarov, H. Vamberi, O. A. Sukhareva, Bogi Baland, Uzbeks, Tajiks, Afghans.

Today, in the history of Uzbek statehood, the study of the history of the Bukhara Emirate (1753-1920) is of great importance in the study of our recent past. The Emirate of Bukhara has a rather perfect political-administrative system, and in this matter, it is noticeable that the managers of the Emirate, while continuing the traditions specific to the region, have introduced unique practices.

Samarkand region, located in the Zarafshan oasis, was considered one of the main political, economic and cultural centers of the Bukhara Emirate. This region is distinguished from other regions of the emirate by its wonderful nature, fertile lands and beautiful gardens. The unique political position of Samarkand, its prominence as a rich economic center, certainly did not go unnoticed by the representatives of the dynasty that came to the throne in different periods. For example, after the Bukhara khanate passed into the hands of the representatives of the Mangit dynasty in the middle of the 18th century, the Samarkand region was included in the emirate.

Although the region, which is strategically and geographically favorable and rich in natural resources, is constantly undergoing economic and cultural development, the military campaigns destroyed the cultural and economic achievements achieved as a result of the people's work. However, during periods of stability, economic and cultural development continued on its way.

In particular, the second half of the 18th century - the first half of the 19th century was a new period in the life of the peoples of Central Asia. At this time, the khanates of Central Asia gained their independence after the death of the Iranian king Nadirshah (1747), and after the continuous crisis ended, they began to restore the economy and culture. In the three khanates, political cohesion and the relative strengthening of the central government put an end to mutual wars.

In fact, the city of Samarkand was very important in the life of the Bukhara Emirate. By the beginning of the 19th century, Samarkand had the appearance of a large city. British spy Mir Izzatulla testified that Samarkand was developing day by day. The favorable geographical location was the main factor of the socio-economic development of the city. The city is located in the south of the Zarafshan river, surrounded by high mountains from the north, east and south, and wide cultivated fields are adjacent to it from the west. Samarkand is located at a convenient junction for trade caravans with China and East Turkestan from the northeast, India from the southeast, Iran and the Caspian lands from the west via Khorezm and Bukhara, and Russia from the north. Such important factors had a

positive effect on the development of trade in the city.

Historical sources contain a lot of information about the description of the city. Russian tourist N.V. Khanikov reminds that Samarkand and its surroundings are "watered by three streams". The main canal, surrounded by trees, passed through the city. This stream divided into smaller streams and supplied water to houses, irrigated gardens and farms. The abundance of humidity made the air of Samarkand clean and fresh. That's why the people of Samarkand are very healthy. Their faces were clean and tall [1, P.37].

Historian Abu Tahir Khoja wrote in his work "Samaria" that the climate of the city is wonderful and moderate, therefore it is called "firdavsi monand" - an example of paradise. Also, the historian notes that in the summer in Samarkand, it is relatively hot and sometimes cool, gentle winds blowing from all sides and the air raise a person's mood and give peace of mind [2, P.161].

By the beginning of the 19th century, the territory of Samarkand was expanding. According to N.V. Khanikov, "the circumference of the city is 13 versts (a measure of distance equal to 1.06 km), its square surface is 2,280,000 sagens (a measure of length equal to sargin-three gas or 2,134 m.) or equal to 2533.31 tanobs, which is 500 tanobs larger than the territory occupied by Bukhara" [3, S.100].

In the first half of the 19th century, Samarkand, considered one of the largest cities in Central Asia, was not only the Emirate of Bukhara, but also one of the largest trade and cultural centers of Central Asia.

In the period under review, Samarkand was surrounded by defensive walls, like medieval cities, and had towers and towers. The city walls were demolished during the Russian invasion, and it is observed that only some of its remains have been preserved in Sozangaran neighborhood [4, S. 85-89].

When talking about Samarkand in the 19th century, researcher T.S. Saidkulov's "the city was considered the capital of the khanate (emirate)" [5, P.8] and Russian author F.Nazarov's "firstly, due to historical and religious reasons, secondly, as the central city of the most densely populated, richest region in the country"

Before the occupation of the Russian Empire, social relations based on Islamic concepts and traditional way of life prevailed in the city, as in the whole emirate.

One of the XIX century in historical sources Biroq, XVIII asr oxiri – XIX asr boshlaridagi o'zaro keskin feodal ziddiyatlar davrida savdo ishlarining susayishi shaharlarda, shu jumladan, Samarqandda ham kam hunarmandchilik ishlab chiqarishini yuzaga keltiradi. Bu kabi jarayonlar shahar bozorlaridagi savdo hajmining pasayishiga, mahsulotlarga bo'lgan talabning tushishiga olib kelgan, natijada shahar aholisi demografiyasi o'sishdan to'xtab qolgan va ba'zi holatlarda kamayib ketgan. Manbalarda ta'kidlanishicha, 1723-1729 yillarda Samarqand viloyati o'zaro urushlar natijasida ayovsiz talangan. Shahar aholisining ko'pchilik qismi Hisor, Farg'ona, Buxoro, Zarafshonning yuqori oqimiga ko'chib o'tgan. "Ularning katta qismi o'z manzillariga yetmasdan ochlikdan qirilib ketgan"; "...oddiy aholi o'z farzandlarini sotib kun ko'rishgan, ba'zilar esa ochlikdan nobud bo'lganlar" [8].

Samarqand aholisining etnik tarkibi ham nihoyatda xilma-hil bo'lgan. Shaharda tojiklar, o'zbeklar, arablar, afg'onlar, hindlar, lo'lilar, yahudiylar va boshqa bir qancha millat vakillari istiqomat qilishgan. Aholining katta qismini tojiklar va o'zbeklar tashkil etgan. Yahudiylar haqida V.V.Radlov: "...ular 100-150 yil oldin Erondan avval Buxoroga, keyin Samarqandga ko'chib kelishgan", - deb ma'lumotni keltiradi. Arxiv hujjatlariga tayanib, tadqiqotchi A.F.Fayziev yahudiylar alohida mavzuda istiqomat qilganliklarini ta'kidlaydi. Ya'ni, 1843 yili amir Nasrullo Samarqand shahrining ichida, sharqiy darvoza yaqinida, Chokardiza qabristoni yonida 10 ming kumush tangaga alohida guzar tashkil qilishlari uchun ularga 11 tanob yerni sotgan [9,C.53].

In the second half of the 19th century, serious changes took place in the socio-political life of the inhabitants of Samarkand. As a result of the establishment of the imperial administration system and

the resettlement policy, Russian citizens settled in the region as a new ethnic and political force. This process also changed the ethnic composition of the population to some extent.

According to the Russian tourist D. L. Ivanov, the Jews living in Samarkand had no rights during the rule of the Emirate, and they did not have the right to build a synagogue for themselves in the city, ride a horse, wear Muslim clothes, wear boots, and freely choose their place of residence. Jews were allocated a separate area behind the bazaar, where they all lived. This is how "jugut guzar" was formed. Samarkand was occupied by the Russian troops, and with the establishment of their power, the local population and the Jews had the same status of dependent population for the empire. After the establishment of the imperial order, the prohibitions against Jews introduced during the Emirate period were abolished. As a result, the Jews began to respect the Russians and the empire's authority in the country. The Jews got closer to the Russians and quickly began to learn the Russian language [7, C.53].

The microtoponymy of the city reflects the history of the Guzars, the characteristics of the population's work and the origin of the names. In the Guzars, the population lived depending on the nature of production and crafts. Goldsmiths lived in Zargaron neighborhood, needle makers in Sozhangaron, craftsmen engaged in tannery and leather goods production in Charmgaron, woodworkers in Kharroton, potters in Kulolon, saddle-harness and horse saddle makers in Zingaron, artisans who prepared various sweet drinks in Sharbatdar. . There were also such guzars as Tashkandi, Khojandi, Urguti, Zomini, Shahrisabzi, Urmitani, Kashkari, the origin of the population of which was connected with the names of the places. The inhabitants of these Guzars migrated from the places whose names are mentioned. Some Guzars were also associated with the names of the city's architectural monuments: Ruhabad, Guramir, Aq-saray, Namozgoh, Kokmachit, Khanaqo, Madrasai Safid, etc.

Guzar names related to the topography of the city of Samarkand are also found: Labi-ghor, Chaqar, Toli-Regak, Baland Bridge, Bogi Baland, Karbolayi Yakum, Karbolayi Duvvum, Puli Mirzo, Gilburch, etc. Kavazor, Lolazor can be included in the names of the guzars related to the nature of the city. Names such as Navadon, Obimashad, Daniyorbek, Kulobado are derived from the names of water facilities, artificial ditches, and water sources in the city. There were also cases where the names of scientists were given: Faqih Abullais, Makhtumi Khorazmi and others [10, C.4].

When we think about the population of Samarkand city, it is appropriate to give a description of the neighborhoods that are part of it. After all, the population lived in different guzars depending on their occupations and lifestyle. The appearance of the city has always changed due to the expansion of newly established neighborhoods or existing ones, its features have not only social, but also administrative significance.

Historian Mirza Olim Makhdum Khoji, regarding the life and economy of the peoples of Turkestan before the invasion of the Russian Empire, said, "During the time of the Khans, the population was completely ignorant of the world. There is little left of the ancient authentic scholars, there is no impartial piety, hypocrites and flatterers are increasing. Only flattering and uneducated people were appointed to positions. There was absolutely no discipline and order in the work of the government. Taxes and fees collected from the population were never used to improve their lives, i.e. building roads, bridges or similar structures. The tyranny of the official increased day by day. No one listened to the complainers...", he laments [11, B.159-161].

In conclusion, social, normative and traditional relations in Samarkand region, as in Bukhara Emirate, were strongly influenced by Islamic Sharia. Such an environment was reflected in the relations between land and water ownership, public order, rituals and traditions, and relations between social groups. The way of life and economy of the city residents was different. Although the products

produced by artisans, who make up the majority of the population, are always in demand in the markets, the life of Samarkand workers has not been easy. Intensification of oppression by the representatives of the authorities made the life of the city's residents even more difficult.

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