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SOME CONSIDERATIONS ABOUT THE HISTORY OF THE LAST MEDIEVAL CITIES

(an example of the cities of the south of Uzbekistan in the period of the
emirate of Bukhara)

Abstract: In this following article, the history was written about the cities of the emirate of Bukhara in the south of Uzbekistan which are relating the mid-centuries.

Key words: the emirate of Bukhara handicraft this, commerce, neighborhood porter, judge, pottery, skullcap, knife striped cloth South of Uzbekistan.

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Introduction

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The analysis of historical research shows that the city is formed and developed as an important indicator of the all-round development of society as well as the cultural development of the population living in a particular area. In different periods of history, cities have different positions and status, along with the fulfillment of various tasks, as well as those that are important in the cultural-household, political, administrative and economic life of the population.

The history of the cities of the emirate of Bukhara, an integral part of the history of Uzbekistan, dates back to 2500 years. It should be noted that as in the study of the history of the cities of the ancient and medieval period of Middle Asia in the last 15-20 years, there is also a need to study the history of the cities of the emirate of Bukhara. The emergence of cities, their formation, the crisis of their development, or dislocation, they all require constant research because the position of cities (including the cities of the emirate) held in the life of society in different periods of history, the factors that ensured their development, the economic foundations of the development of cities, crafts and trade, social layers in

the cities, their lifestyle and occupation, the customs and traditions of neighborhood countries have always been relevant.

Since the second half of the XVIII century (1753 y.) in Bukhara, the cities such as Hisar, Createpa, Boysun, Ghouzor were subdued in Bukhara after Muhammad Rahim Bey from the manghyts established his rule. As a result of the conflict of the emirate with the neighboring Khiva and the Kokand khanates, the cities were from hand to hand, but the life of the cities did not completely leave a trace. On the contrary, the status of cities increased and some new cities were founded [1].

According to the information, in the territory of the emirate of Bukhara there were many large and small cities, which differed from each other in size, number and location of the population, occupation of the population, certain views and aspects of socio-economic and cultural development. These large and small towns were the centers where existing main political and social forces in the emirate were concentrated in one place. They include political-religious powers such as representatives of the ruling circle, the nobility, various officials, the clergy and the clergy of the supreme ruler and the religion, all

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domestic and foreign religious politics in the emirate were taken away from these centers [2].

While studying the cities of the emirate of Bukhara, it is worthwhile to pay special attention to their importance in the quality of shopping and non-professional centers. The sale of various products produced by artisans in the cities of the emirate composed the development of the domestic and foreign trade network. This situation led to the deepening of social stratification among artisans and traders, the involvement of other social strata among the population in the processes of trade carried out. According to sources, one of the commercial shops in Bukhara city belonged to the mufty Muhammad Amin, the military official Amir Abdulaziz possessed a number of bathhouses, Town judge owned threesops, which specialized in the preparation and sale of weapons [3].

According to the researchers, the cities of the emirate of Bukhara were not only the centers of political life, social development and trade and crafts, but they were also the centers that impeded the development of urban environment in the emirate as well as economic life in the villages. For example, Shakhrisabz's pottery and drummers, Karshi's knives and olacha fabrics, the leather products of the cave, the dry fruits of Boysun, the fabrics of Denov, various district crafts products of Bukhara entered the large-small villages of the emirate [4]. In their turn, the inhabitants of the villages provided large-small towns with agricultural products.

Particular attention should also be paid to the role and position of the cities of Bukharaemirate in determining life of the society of their timeand to the caravan routes connecting other cities, villages, other countries, mountainous and steppe inhabitants. M. Masson had analyzed the cities, cistern and the roads that connected them to the Amudarya crossing, through the Urtakul in the middle of the Karshi and Bukhara range [5]. In recent years, in the process of studying the ancient and medieval ways of Central Asia, U. Mavlonovalso drew his attention to the political realities, diplomatic relations concerning the road cities, roads of the emirate era [6].

According to research, the roads connecting the emirate towns and villages in the Ancient and Middle Ages have not lost their importance even during the emirate period. During this period, the Chache (Shakhrisabz) – Samarkand road through Takhtakoracha was seasonal, while the road passing through the basin was the main roadway, and the year-round commute was carried out. Shakhrisabz-Termez road passed through the cave from Akrobat to Termez by Sayrob and from it to Afghanistan. Bukhara-Nasaf-Termez road and Bukhara – Kelif – Balkh roads are important in the international trade of the emirate cities [7].

The frequent visits of ambassadors and travelers from close and far countries to the major and small

towns of the emirate are also known from research. In these studies, particular attention was paid to the fact that cities became such places, where traders from different regions stopped and carried out trade with their products. In turn, the local trade people were supposed to loadvarious-district products to caravans and to remote them to nearby regions. This situation had an economic impact on large-scale cities such as Bukhara, Shakhrisabz, Denov, Karki, Boysun, Termez, Yakkabag, Chirakchi, Nurata, Badakhshon, Balkh.

The cities of the emirate as the centers of internal, external and transit trade differed economically in that period and urged the representatives of variousnations, whose religious and world views were different, on the interaction of their cultures [8].

It is known that the city of Bukhara was the capital of the state, which the researchers called “Bukhara Khanate” from the time of the Shaybonids. Ashtarkhonites, and then during the reign of manghyts, the city expanded territorial and some parts of the city's walls were rebuilt. Thanks to the domestic and foreign policy of representatives of manghyts, the position and role of Bukhara in the quality of the capital city in political, socio-economic and cultural (especially as a religious center) developed. According to G. Agzamova, the growth in the quality of the capital of the city of Bukhara dates back from the end of the XVIII century to the first half of the XIX century. During this period, until this, the capital city was able to restore its status as a result of political conflicts, turmoil and the disruption of the farm. As a result of socio-economic development, the construction of many commercial facilities, cultural institutions, public buildings in the city has accelerated [9].

Due to one of the sources about Samarkand, one of the major cities of the emirate, in the middle of the XVIII century: “..at one time, many of the cultural and political centers of Muslim Asia were held and decorated in a way that was really worth it as “Samarkand firdavs like” in Samarkand...”[10]. During the complex political events, the importance of the supreme rulers who came to powerin Samarkand, who gave the position of the capital city to Bukhara, in the quality of the center, where the official ceremony of “sitting on a blue stone” was held in the city, was also preserved in the first half of the XIX century. As E. K. Meyendorf, who visited the Emirate of Bukhara in the 20-ies of the XIX century, wrote, the supreme ruler was to go to Samarkand to hold the seat on the throne and sit on the rummage standing in Mirzo Ulugbek Madrasah [11].

In addition to the cities that existed in the emirate territories in the ancient and medieval times, new cities also appeared. The importance of trade first in the emergence of new cities was immense. As we mentioned earlier, as a result of the development of trade relations between different regions connected

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through the caravan routes, some large villages have turned into cities. As a consequence of the growth of trade relations in the first half of the XIX century, Kattakurgan and Sherabad became cities.

The formation of Khorezm as an independent state is associated with the name of Khan Ilbars (1511-1525), a descendant of Jochi. At the beginning of the XVI century, the khans who came from Dasht-i-Kipchak became the head of the state. Khorezm became an independent state and was named the khanate of Khiva. It was difficult for Khorezm to maintain the unity of the state Association, despite all the efforts made by the Supreme rulers. The Khiva khanate reached its highest peak under Abulgazi Khan.

Under the rule of the Bukhara Emir Muzaffar from the Uzbek family Mangyt, the first awards appeared in the Bukhara Emirate. In 1881, he established the order of the Noble Bukhara, which had only a star. In literature, the order of the Noble Bukhara is most often referred to as the "star" (sometimes even as the "order of the Rising star of Bukhara").

The Emir of Bukhara, Sayyid Abdulahad Khan, was a General of the Russian army's cavalry (1900). In 1906, he was made a knight of the highest order of Russia-Saint Andrew the first-called. Unlike contemporary Muslim leaders, the Emir traveled widely, especially in the European part of the Russian Empire. In 1902, the Emir and his son-heir Seyid Alim Khan arrived in St. Petersburg[51] In 1906, he was allowed to build a mosque in St. Petersburg[52]. Repeatedly visited the Crimea. In the era of Emir Abdulahad the most famous historians was: will Abdelazim Themselves, Ahmad Donish, Nasir al-DIN Ibn Amir Muzaffar, Abdi Mirabdolbaghi.

Emir Abdulahad Khan obtained permission from Nicholas II to build the first Cathedral mosque in St. Petersburg, and donated 350 thousand rubles to buy land for construction and another 100 thousand for the construction itself. In addition, the Emir organized a collection of donations for this purpose among Bukhara merchants. In total, more than 200 thousand rubles in gold were collected. On February 22, 1913,

Emir Sayyid Alim Khan, along with Khiva Khan Asfandiyar Khan, took part in the opening of the first Cathedral mosque in St. Petersburg.

From the middle of the eighteenth Century. in Bukhara, the power of the Mangyt dynasty is established. The ruler of the Bukhara khanate was Muhammad Rahim-Biy (1753-1758), who was called the Emir, and the state from that time became known as the Emirate of Bukhara. The history of the Emirate of Bukhara is rich – it is a history of constant internecine wars and conflicts, which could not but affect the economic and cultural life of the country.

The separation of Kokand (1709) from the Bukhara khanate was facilitated by the compactness of the territory and the increased economic independence of the Ferghana valley.

The Kokand khanate included the territory North of the Fergana from Namangan to land Panchadas. Shahrukh-Biy (1709-1721/22) from the Ming ("thousand") tribe was proclaimed the first ruler of Fergana in 1710. The three independent khanates that emerged in Central Asia during the middle ages were closely linked. Political events that took place in one khanate affected the interests of another.

Central Asian khanates in the middle of the XIX century were typically feudal States. Their social structure was characterized by both features of the life of the settled population, and nomadic and semi-nomadic tribes. This is especially true for the khanate of Khiva.

In conclusion, it can be said that the cities of the Bukhara emirate, whose origins went to the distant past, were the product of the local grazing folk culture. On the territory of the emirate, there were many large and small towns, whose large-scale and geographical location differed from each other in terms of the level of development of socio-economic life, differing in some aspects of cultural development. The role and position of the cities in the emirate in the development of society are at different levels and they are often considered as centers for the territories in which they are located and their surrounding villages. The cities of the emirate, such as Bukhara, Samarkand, Shahrisabz, Karmana, Kagan, were such centers.

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