



HISTORY OF SAMARKAND NEIGHBORHOODS IN THE XIX CENTURY

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Abstract: This article provides information about the population of Samarkand, the mahallas and mosques that are part of the city. The training and lifestyle of the population of Samarkand were objectively assessed. The image of the city of Samarkand reflects the expansion of newly formed mahallas or districts. The peculiarities of the city of Samarkand are analyzed in the presence of different ethnic groups and their role in socio-political life. Data on the social management of guzars were analyzed.

Keywords: Central Asia, Zarafshan Bukhara, Samarkand, Tashkent, Khojandi, Urguti, Zaamin, Shahrisabz, Urmitani, Kashkari, Poykabak, Kalandarkhana, Khoja Ahror, Sozangaron, Jewish.

Samarkand, located in the Zarafshan oasis, is one of the main political, economic and cultural centers of the Bukhara Emirate. The city was also distinguished from other cities of the emirate by its magnificent nature, fertile lands and beautiful gardens. That is why the region, especially the city of Samarkand, has been the center of military invasions and marches at different times. During this period, the region, which was strategically and geographically convenient and rich in nature, continued to grow economically and culturally, but as a result of these military campaigns, the cultural and economic achievements of the people were destroyed. However, stability was restored during the reign of Amir Shah Murad (1785-1800) and economic and cultural development continued on its path.

The city is located south of the Zarafshan River, surrounded by high mountains to the north, east and south, and to the west by large fields. The location of the city was a convenient place for trade caravans from China and East Turkestan in the northeast, India from the southeast, Iran and Caspian lands from Khorezm and Bukhara in the west, and Russia from the north. These aspects have influenced the development of trade in the city¹.

N.V. Khanikov says that Samarkand and its environs are "irrigated with three canals"². A large canal flows through the city center to provide water to the population. This canal divided into small streams, supplied water to households, and irrigated gardens and orchards³.

The high humidity made the air of Samarkand clean and fresh. That is why Samarkand residents were much healthier. Their faces were clean and their necks long⁴.

In Abu Tahirhoja's Samaria, the city's climate is wonderful and temperate, so he is referred to as "Firdavsmonand" - an example of paradise. In the summer, Samarkand is relatively cool and temperate, with gentle winds blowing from all sides, which improves the mood and provides peace of

¹ Ирискулов О.Ж. Самарканд шахрининг Россия империяси истилоси арафасидаги тарихи // Ўзбекистон Миллий университети хабарлари. – Тошкент, 2015. - № 5. - Б.32-35.

² Ханыков Н.В. Описание Бухарского ханства. – СПб., 1843. – С.100.

³ Костенко Л.Ф. Средняя Азия и водворение в ней русской гражданственности. – СПб., 1870. – С. 56.

⁴ Jakhongirovich, I. O. (2019). Changes in the management of samarkand in the second half of the XIX century and in the beginning of the 20th century. *Asian Journal of Multidimensional Research (AJMR)*, 8(2), 449-455.

mind⁵. Climate, nature and environment have intensified people's desire to live in a “firdavsmonand” city. This, in turn, affected the urbanization process and the demographic situation of the population.

When describing the population of Samarkand, it is appropriate to describe the mahallas that are part of the city. After all, the inhabitants of the city lived in separate guzars, depending on their occupation and lifestyle. The image of Samarkand has always changed due to the expansion of newly formed mahallas or districts. In addition to social significance, city guzars also had administrative significance.

Самарқанд гузарлари тўғрисида М.М.Абрамов рисоласида умумий маълумотлар учрайди. У шаҳарни тўртта йирик маҳаллага бўлиб ўрганган.

At the end of the XIX century, the city of Samarkand was divided into 4 large mahallas (parts) and Jewish mahallas. These neighborhoods were as follows:

1) Poykobak; 2) Kalandarkhana; 3) Khoja Ahror; 3) Lord Ahror; 4) Sozanganron; 5) Jewish neighborhood⁶.

In turn, Poykobak consisted of 22, Kalandarkhana - 20, Khoja Ahror - 22, Sozanganron - 27 guzars (quarters).⁷

This does not fully reveal the names and history of the city guzars. We have studied the naming of city guzars as follows.

In our opinion, it is expedient to divide urban microtoponymy into seven groups. The first group is named after the occupation of the population of urban guzars. Depending on the nature of production and handicrafts, the Guzars were inhabited by the population. In Zargaron mahalla there are masters of gold making, in Sozanganron there are masters of needlework, in Charmgaron there are masters of leather and leather products, in Harroton there are masters of carpentry, in Kulolon there are masters of pottery, in Zingaron there are masters of saddles and harnesses.

The second group of guzars was named after the fact that they migrated from other cities, that is, they had the same name as the population from which region they came.

In particular, there were guzars in Tashkent, Khojandi, Urguti, Zaamin, Shahrisabzi, Urmitani, Kashkari. The population of these guzars moved from places of the same name.

The names of the third group of guzars were associated with the names of the city's architectural monuments. We included Ruhobod, Guri Amir, Ak-saray, Namazgoh, Kokmachit, Xonaqo, Madrasai Safed guzars.

The fourth group included guzars related to the topography of the city of Samarkand: Labi Cave, Chakar, Toli Regak, Baland Bridge, Bagi Baland, Kabolai Yakum, Kabolai Duvvum, Puli Mirza, Gilburch and others. In the fifth group we included guzar names related to the nature of the city. They are neighborhoods like Kavarzor, Lolazor. The sixth group includes guzars derived from the names of waterworks, artificial canals, water sources in the city, such as Navadon, Obimashad, Doniyorbek, Kulobod. The seventh group includes the guzars named after scholars, including Faqih Abullays, Makhdumi Khorezmi, and so on.

The topography of the city, in turn, is based on the nature of the neighborhoods and embodies the economic life of the population, the development of productive forces and their location throughout the city.

The Guzars were led by elders elected at general meetings of the population. Each neighborhood had its own center, where there was a mosque and a teahouse. These centers also had trade and production

⁵ Абу Тохир Хожа. Самария. Тошкент: Мерос, 1989. Б. 14

⁶ Ходизода Р. Самарқанднома. –Т., “Тафаккур”. 2011. Б.48.

⁷ Inoyatovich, M. S. (2019). History of Russian educational institutions in Samarkand region. *International Journal on Integrated Education*, 2(1), 4-7.

workshops, shops, and small markets⁸. Even after the Russian invasion, the guzars in the old city had their own position and place within the territorial division of the city, but were not legally part of the state system. However, the social governance of the guzars reminded them that they had an unwritten law governing the disciplinary discipline of the inhabitants. Official legal issues were discussed by judges and muftis within the framework of the law. Judges and muftis were appointed in several guzars by decree of the mayor and later of the imperial government.

There are 86 mosques in the city, which are in no way different from ordinary houses. The mosque is mainly made of chupkari and guvala. Part of the roof, flat porches are beautifully decorated. The ceilings are decorated with golden water. The interior of the mosques is not very beautiful. Square halls with smooth walls are decorated with plaster ornaments (pictorial pattern). The floors of the mosque are brick or earthen, carpeted with felt, reeds or reeds. There were a couple of chandeliers hanging from the ceiling, and there were no seats except for the Qur'an. The perimeter of the halls are lined with cotton blankets. In the old town, there was only one Jewish synagogue in the Jewish neighborhood⁹.

The city was formed over many centuries and was inhabited by people living with the worries of living in simple and extremely simple houses built close to each other around historical monuments.

One of the peculiarities of the city of Samarkand was the analysis of the presence of different ethnic groups and their role in socio-political life. Life in the "old city" of Samarkand has undergone significant administrative changes. As before, the city was divided into mahallas and the mahallas were governed by the traditional method of administration, divided into guzars.

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⁸ Абрамов М.М. Гузары Самарканда. – Ташкент; Узбекистан, 1989. – С. 5.

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