

SOCIO-POLITICAL PROCESSES IN THE CITY OF SAMARKAND IN THE FIRST HALF OF THE XIX CENTURY

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Annotation. In this article, the first half of the XIX century in the city of Samarkand was given more extensive information about socio-political processes.

Key words: *cultural processes, emirate of Bukhara, archive data, Samaria, firdavsi monand, urbanization.*

Аннотации. В этой статье первой половины XIX века в городе Самарканд была дана более обширная информация о социально-политических процессах.

Ключевые слова: *культурные процессы, Бухарский эмират, архивные данные, Самария, монанд Фирдавси, урбанизация.*

Annotatsiya. Ushbu maqolada XIX asrning birinchi yarmida Samarqand shahrida ijtimoiy-siyosiy jarayonlar to'g'risida yanada kengroq ma'lumotlar berilgan.

Kalit so'zlar: *madaniy jarayonlar, Buxoro amirligi, arxiv ma'lumotlari, Samariya, firdavsi monand, urbanizatsiya.*

In the first half of the XIX century Samarkand region, located in Zarafshan, was considered one of the main political and cultural centers of the emirate of Bukhara. This region, with its wonderful nature, picturesque lands and beautiful gardens, is of particular importance in relation to other areas of the emirate. The specific political position of Samarkand, its appearance as a rich socio-political center, was not overlooked by the dynasties who came to the top of the throne in different periods. In particular, by the middle of the XVIII century, the Samarkand region was included in the emirate after the Bukhara Khanate was taken into the hands of representatives of the dynasty from the mangite clan. For this, military marches were carried out by representatives of the dynasty. Therefore, the region

and especially the city of Samarkand have become an object of military invasions and marches in different periods. And this, despite the fact that the processes of continuous cultural upsurge in the region, which is strategically and geographically comfortable and naturally rich in its place, have been destroyed as a result of these military marches, the cultural achievements achieved as a result of people's Labor have been destroyed. However, in times of more stability, cultural development continued to develop in its own way. In particular, the second half of the XVIII century – the first half of the XIX century was a new era in the life of the peoples of Central Asia. During this period, the khanates of Central Asia gained their independence after the death of the Iranian King Nodirshukh (1747) and began to restore culture after a long period of crisis. As a result of the relative strengthening of political solidarity and central government in the three Khanate, mutual wars were suppressed. In the life of the emirate of Bukhara at this time, the city of Samarkand was of great importance. By the beginning of the XIX century Samarkand had the appearance of a large city. According to the testimony of the English spy Mir Izzatulla, Samarkand was developing day by day. The socio-political rise of the city was caused by its favorable geographical location. The city was located in the south of the Zarafshan River, surrounded by high mountains in the North, East and South, and from the West it was surrounded by large fields of crops. In addition, the location of the city was convenient for trade caravans arriving from China and East Turkestan from the North-East, India from the South-East, Iran coming from the west through Khorezm and Bukhara, the Caspian Sea, and Russia from the North. These aspects have had their impact on the development of the commercial business in the city.

In the sources there is a lot of information on the definition of the city. For example, Babur described the nature of Samarkand and its surroundings in his work, saying that “tourists who see Egypt and Syria cannot see a healthy place other than this”. N.V. Khanikov notes that Samarkand and its environs are “watered with three streams”. Passing through the main ditch planted trees around the city. This ditch separated into small ditches and watered the garden and

farmland, delivering water to the apartments. The abundance of moisture has made Samarkand air clean and springy. Therefore, the Samarkand people were much healthier. Their faces were clean and tall.

Abu Toxirkhoja wrote in his work "Samaria" that the climate of the city is wonderful and temperate, so he called it "firdavsi monand" – an example of paradise. In the summer, Samarkand writes about the fact that it is relatively hot and cold, with gentle winds and air blowing from all sides, raising the mood, providing a gentle calm.

The territory occupied by Samarkand at the beginning of the XIX century. According to N.V.Khanikov, "the city circle is 13 kilometers, its square surface is equal to 2280000 sarzhin or 2533,31 tanob, and it is larger than 500 tanob from the territory occupied by Bukhara". That is, this period was the beginning of the process of urban expansion and urbanization.

Like the cities of the Middle Ages, Samarkand was surrounded by defensive walls with embrasures, minarets. The city walls were demolished during the Russian occupation and some of its remains were kept in the part of the Suzangaron neighborhood.

In a word, Samarkand, one of the largest cities of Central Asia from ancient times, was a city in the first half of the XIX century, occupying not only the emirate of Bukhara, but also a position as a major trade and cultural center of Central Asia.

The intense socio-political processes taking place in this city, together with causing complexity of social processes in its place, have also influenced the diversity and diversity of cultural processes.

Describing the position of the city of Samarkand in the XIX century, T.S.Saidkulov noted that "the city was considered the main city of the Khanate (emirate)", and the Russian author F.Nazarov's opinion that "firstly, as a result of historical and religious reasons, and secondly, as the most densely populated central city of the rich region in the country" is relevant for us.

As a result of the development of trade in the first half of the XIX century, the population of cities in the emirate of Bukhara is expected to grow. During this period, trade relations, especially with Russia, were widely developed. Although the growing number of urbanization processes is considered, the lifestyle and economy of the urban population has been closely related to agriculture. In the cities of Central Asia, large-scale production areas: factories and factories or large manufactories are not formed. On the one hand, as a result of the loss of its importance of the Great Silk Road from the XVI century, the territory was left out of the dashing trade routes and the possibility of bringing the products produced here to the world market in a large volume was difficult. On the second hand, the lack of development of large-scale production documents caused the lack of intensive urbanization processes in cities.

A similar situation prevailed in the city of Samarkand. Detailed information about the number of residents of the city in the first half of the XIX century, the dynamics of its growth is not found in the sources. Information about the population of cities, including the population of Samarkand, is diverse and diverse. For example, according to Meyendorf, in 1820 there were 50 thousand inhabitants in Samarkand, N.Khanikov in 1841 year 25 thousand, in 1863 A.Vamberi up to 20 thousand, in 1868 year V.V.Radlov came more than 10 thousand people. In the works of Prof. P.P.Ivanov and other researchers it is said that he lived about 30 thousand. Other sources indicate that around Samarkand 80000 Uzbek families lived. In this case, the lack of a single opinion on the number of urban residents makes it difficult to draw conclusions on the national – ethnic composition of the population, social groups and many spheres of people's life in general. However, it can be safely noted that the city of Samarkand and its environs were the most densely populated areas in the Oasis.

It is noteworthy that although the Zarafshan Oasis and the city of Samarkand as a whole are considered a large center, a large part of the city's population is associated with lifestyle agriculture, that is, with the population around the city. Although the population of the city is not small, there is a large number of

residents living around the city, as well as their participation in the social life of Samarkand. In this regard, when describing the inhabitants of the city and their living conditions, it is important to take into account the information related to the prison and the economy of the inhabitants of the area close to the city.

In 1868, the population of Zarafshan district was 179,522 people only in the Samarkand department (except for mountain areas). There is no exact information in the sources on how many residents lived in the Samarkand region in the emirate of Bukhara.

The first general-governor of the Turkistan region, K.P. von Kaufman also believes in his perennial activity report that population density and irrigation farming in the Zarafshan River watershed will be consistently implemented. Kaufman compares the density of the population of these regions with that of Lombardy.

In the period under study, urban life was not only politically and culturally comparatively developed, but also in social relations there were cases of old age, socio-political and social development. In the 60 ss of the XIX century, slavery was preserved in Samarkand, as in the emirate. In Samarkand, one of the largest slave markets operates, in which slaves were brought and sold in the amount of 35-80 coins. The main source of slavery are the captives captured as a result of urushlar. The ordinary population sometimes sold their children to slavery as a result of the aggravation of their financial situation. These data indicate that the living standards of the population in the Emirates and khanates are in a state of impoverishment and helplessness.

Ethnic units within the population can be classified into a certain social depending on their status in the society. Uzbeks entered the sections that occupy prestigious positions in the state administration. They have gained enthusiasm as a result of affiliation and constant service to a seed. A.A.Semyonov was elected as the leader of the state, although few Tajiks were appointed to state positions, in the regions the main part of the officials in the emirate were among the intelligentsia (Uzbeks, Tajiks, Arabs, etc.) notes that formed.

In the second half of the XIX century, serious changes took place in the socio-political life of the population of the city of Samarkand. As a result of the establishment of the empire management system and the policy of relocation of Russian citizens as a new ethnic and political power, that is, specialists of different nationalities serving the Russian Empire, ordinary Russian residents who came to the territory as a result of their relocation, also made changes to the ethnic composition of the population. According to D.L.Ivanov, the Jews living in Samarkand were in an illegal position during the Muslim emirate, and they did not have the right to go to the synagogue for themselves in the City, Walk on horseback, wear Muslim clothes, wear boots and freely choose the place of residence. For them, a separate subject was allocated behind the market, and all the Jews were living on the same subject. In this way, "jugut Guzar" is formed. With the conquest of Samarkand by Russian troops and the establishment of Russian power, both the local population and the Jews gained the status of a homogeneous population for the Empire, and a homogeneous attitude was established towards them.

It is also classified according to the type of social groups of the population of the city and their occupation. It is called by such names as small traders who trade products by type - bazzozes, attors, grocers. Bazzozs-were engaged in the sale of various finishing fabrics. Attors-(arab, seller of spices) various small attendants, as well as paint moles, beads thread, fasteners, tiny metal ornaments, windows, sometimes dappies; were also engaged in the preparation and sale of matches, vampires, fragrant herbs, dyes and, finally, local medicines. The methods of preparation and use of such drugs were kept secret from others and were taught only from father to son. This profession was inherited from generation to generation, despite the fact that the authorship in this direction was considered stable and received little income from trade.

Taking advantage of its social status and influence, representatives of the religion, who are protected by Sharia law, are opposed to the change of any norms and rules that have been established for centuries and are constantly opposed to the

aspirations for renewal in this regard. Any member of society took into account their word without resistance.

It is worth noting that these social strata, which used the trust and benevolence of the people, in many cases acted contrary to the rules of Islam and Sharia. The main criteria were the Sharia law and the rules of decency, which passed from centuries to centuries, in the search for justice in society, in the detection of crime and in the determination of punishment. But the judges, who are considering civil and criminal cases, often did not carry out court cases on the basis of Justice.

In the XIX century, sharia rules were considered the procedures that had a great influence among the inhabitants of Central Asia and Samarkand. Although these laws are stated in the Holy literature with a focus on just and proper organization of the life of society, in the period under study, the decline in the spirituality of the people and the removal of the ordinary population from science have brought about the state of the interpretation of the rules practiced by them by the ruling class in.

In conclusion, we can say that the rapid development of socio-political processes in the city of Samarkand in the first half of the XIX century further improved the interest of the population of Samarkand to science and education.

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