



Intangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

edited by
Marek Miłosz
Gafurdjan Mukhamedov



MONOGRAPHIE

Intangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

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Preface

This monograph, the second in a series of three, is the result of the seven-year cooperation of the Department of Computer Science of the Lublin University of Technology with universities and cultural institutions of Uzbekistan. The common platform for cooperation is the use of information technology in the protection of the cultural heritage of the countries on the former Silk Road, in particular 3D digitisation of museum artefacts and architectural monuments. The cooperation resulted in three Scientific Expeditions of the Lublin University of Technology to Central Asia, the organisation of two International Conferences on Information Technology in Cultural Heritage Management (IT-CHM), participation with invited papers in three conferences devoted to the monuments of Uzbekistan, as well as publications at many scientific conferences and in leading scientific journals in the field of digitisation, such as *Journal on Computing and Cultural Heritage*, *Digital Applications in Archeology and Cultural Heritage*, and *Museology and Cultural Heritage*.

The achievements of the cooperation between the Lublin University of Technology and Uzbekistan have been recognised by the National Agency for International Exchange (NAWA), which awarded funding to the “3D Digital Silk Road” project number PPI/APM/2019/1/00004. The project applicant is the Lublin University of Technology and the partners are 4 universities from Uzbekistan: National University of Uzbekistan (NUU) in Tashkent, Samarkand State University (SamSU), Chirchik State Pedagogical Institute (CSPI) and Urgench State University (USU). The aim of the project is to carry out scientific and research work in the field of digitisation of the cultural monuments of the Silk Road in Uzbekistan during scientific expeditions by LUT specialists in cooperation with partners from Uzbekistan and to disseminate research results through international scientific conferences, practical training, monographs and the silkroad3d.com online portal.

In this monograph, scholars from partner universities and cultural institutions of Uzbekistan cooperating with the Lublin University of Technology present intangible cultural heritage from areas of the Silk Road in modern Uzbekistan. It presents the literary and musical heritage, the development of calligraphy, libraries and court ceremonies as well as folk medicine. Historical aspects of the development of cities, regions, science and religion, including religious tolerance, in contemporary Uzbekistan are discussed extensively. Emphasis is put on the cultural and civilisational aspects of Tashkent and Khiva, as well as the contemporary concept of “The Silk Road as a Road of Dialogue”.

The results of historical studies presented in the monograph will serve as a guide during the organisation of subsequent Scientific Expeditions of the Lublin University of Technology to Central Asia as part of the “3D Digital Silk Road” project.

The book was published due to high commitment of the contributors and the reviewers. We want to express our thanks to everyone who has contributed to the creation of this book, especially to the NAWA financing project “3D Digital Silk Road” (number: PPI / APM / 2019/1/00004).

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Palace Literary Environment in Khiva Khanate (second half of the 19th to early 20th century)

Abstract

Music and performance art rose to the top in Khiva khanate. Past traditions in this area have been revived in the works of Khorezm composers. Khiva has produced mature composers, singers and maqom players who have left an important mark on the history of culture and art. Famous musicians and composers gathered in the Khan's palace and formed the Khorezm school of maqom players. At the end of the 19th and the beginning of the 20th century in Khiva, the development of musicology reached a high level.

Keywords: Khiva, literature, Muhammad Rahimkhan II, palace.

Introduction

The Khiva khanate has a history of four hundred years. The khanate is associated with the rule of two dynasties from 1511 to 1920. In 1804, the Khiva khanate officially began to rule the second dynasty – the Kungrad dynasty, and ended in 1920. The second half of the 19th century and the beginning of the 20th century left an important mark on the history of the khanate, a representative of the Kungrad dynasty Muhammad Rahimkhan II is significant in the history of the reign of Feruz [8].

Literature review

In 1865, after the death of his father, Muhammad Rahim II Feruz ascended the throne. One of the khans who ruled the Khiva khanate for a long time was Sayid Muhammad Rahimkhan II, who ruled the khanate for 47 years and 15 days. His real name was Babajan Tora. Feruz was born in 1845 on the holiday of Navruz in the house of Khorezm khan Sayid Muhammadkhan. Babajan Tora ascended the throne of Khiva at the age of nineteen after the death of his father. It is expedient to study the reign of Muhammad Rahimkhan II Feruz in Khiva in two stages. Muhammad Rahimkhan II was the first period of Feruz's rule, that is, 1864–1873, when he was an independent khan. The second period, the post-colonial period after the Russian invasion, lasted from August 12, 1873 to August 15, 1910, covering a period of 37 years of dependence. Feruz's reign lasted almost half a century.

Muhammad Rahimkhan II Feruz is not only a khan but also a patron of culture and enlightenment, especially the initiator of works of special importance in the development of the literary environment. Like his father, Sayid Muhammad Khan, Feruz was accustomed to holding poetry readings and reading ceremonies in the palace two days a week [6]. He began to practise gazelles, following poets such as Agahi, Bayoniy, Komil and Mirza. Observing his poems, Komil offered the khan the nickname “Feruz”. Poetry competitions and maqom evenings have become a tradition in Feruz Palace [6]. Bayoniy describes Feruz’s love for poetry in his book “Shajarayi Khorezmshahiy”: “Hazrat Khan was very fond of poetry. They also used to recite poems under the pseudonym “Feruz”. Later they became more greedy for poetry. If someone had the ability to recite a poem, they would recite the poems and take him to a higher place. The number of poets was at least forty-five” [5].



Fig. 1. Komil Khorezmi [10]

Babajan Tarroh-Khodim in his work “Khorezm musicians” at poetry evenings with Khiva palace poets under the protection of khan Feruz personally acted as a leader in poetry, read his newly written gazelles and encouraged the poets of the palace to finish them as a follow-up to this newly written piece. For this reason, fifty to sixty gazelles were created in response to one or two newly written ones, and many of the dozens of manuscripts, collections and tazkirs that appeared in the palace literature environment were written by Agahi, Komil Khorezmi, Bayoniy, Mirzo, Tabibi, Chokar, Roji, Komyob, Murodiy, Nadim, Aqil, Ghazi, Asad, Sadiq and Sadi [3]. A. N. Samoilovich, who came

to Khiva in 1908, wrote about the works of many poets, historians and artists in the khan's palace [2].



Fig. 2. Muhammad Rahimkhan II Feruz [11]

Analysis and results

According to Feruz's instructions, the poets of Khiva composed special bayozs (literary genre) from their muhammas and musaddas. Khorezm poets dedicated muhammas to the works of Alisher Navoi. In this regard, the bayoz, compiled by Muhammad Yaqub Devon in 1907, contains poems written in Uzbek and Persian by Shahi's hundred, Khayali's eighty-two, Mahdum's thirty and fifteen other Khorezmian poets [4]. The calligrapher Muhammad Yaqub, in accordance with the decree of Devon Feruz, compiled another bayoz in 1908, which included poems by twenty-nine Khorezmian poets, as well as poems by Uzbek, Tajik, Turkish, Azerbaijan and Tatar poets [6].

In the literary environment of Khiva during this period were created special types of bayozism, such as "Bayozi musaddasot", "Bayozi majmuai ash'or", "Bayozi muhammasot", "Bayozi ruboiyyot" or "Bayozi ash'or". In the creation of these books, calligraphers such as Mulla Boltaniyaz harrot, Mulla Karimbergan devon, master Muhammad Panoh, Khudoibergan Muhrkan, father and son Matyokub and Muhammad Yusuf, Komiljon Ismail oglu, Khadim, Tabibi, Nodim [6] were blessed.

The work "Khorezm musicians" by Babajan Tarroh Azizov, the head of Khiva palace poets provides information about the life and creative work of 31 poets who worked

in the literary environment of Khiva [3]. Hasanmurod qori Muhammadamin oglu Laffasi's "Biographies of Khiva poets and writers" work served in the office of Khiva khan Muhammad Rahimkhan II Feruz, and at the same time on behalf of the khan many works were translated into Arabic and English, from Persian into Uzbek. It gives information about the creative activity of 51 poets and translators of the Khiva literary environment and the social environment of that period. [15, 17] and Ahmadjon Tabibi's "Majmuai ottiz shuaro shohiy payvari Feruz" provide valuable insight on 33 poets who worked in the literary and social environment of Feruz's time. The works were considered as primary sources of information about the development of literature, art, culture and the social environment of this period in Khorezm in the second half of the 19th and early 20th centuries [12].

The Khiva palace poet Babajan Tarroh Azizov was born in 1878 in Khiva. The poet's ancestors were also people who loved literature. The poet writes about himself: "My name is Babajan Tarroh, my father's name is Abdulaziz. My literary name is Khadim, and Muhammad Rahimkhan also liked it. I was born in Ichankala" [3]. Babajan Tarroh started practising poetry at the age of 15 and because his poems were liked by Feruz, he appointed him as a guide to the mirzo and palace poets. He worked in this position for ten years and recorded the events. Babajan Tarroh – Khadim's work "Khorezm musicians" tells about the poets, Feruz and his literary activity, many of whom were created in the literary environment of Khorezm in the late 19th and early 20th centuries, and many of whom are still unknown. The play focuses on the origin, life, work, behaviour and social activities of 31 poets of the Khiva palace under the protection of the khan. It is also said that during the poetry evenings with the palace poets, Feruz personally acted as a leader in the poetry, reciting his newly written gazelles and urging the palace poets to finish them as a gift to the newly written piece.

The head of the palace poets, poet and translator Laffasi, describes Feruz and his literary and cultural circle in his commentary "Biographies of Khiva poets and writers" as follows: "Feruz writes a lot of gazelles and muhammas under the pseudonym Feruz. At the same time, Feruz is also an amateur musician, and at his service all the time five or ten musicologists are constantly practising tanbur ghijjak (Uzbek national musical instruments) and reciting sweet, cheerful poems. That is why, according to Feruz's nature, Feruz writes gazelles, muhammas, musaddas and comedies. There are always thirty or forty poets and lovers of literature in Feruz's service, and some of them are permanent secretaries, writing and translating books of all colours" [13].

The fact that Feruz set an example for others, gathered famous poets, scientists and musicians, singers and continued his scientific and literary work with them, led to the emergence of effective creative people in Khiva khanate. Among them are Nasir Tora and the following poets Sodiq, Saidghozi, Muhammad Yusuf Bayoniy, Mirzo, Piri Komil, Yusuf Haji Akhun, Ojiz Khudaybergan Akhun, Ibadulla Panoh Akhun, Muhammad Sharif Akhun, Otaniyaz Qori Boboniyoz Akhun, Habibulla, Rogib, Devoni, Mutrib Khonaharob, Ahmadjon Tabibi, Avaz Otar, Nodim, Mulla Yusuf

Qaramanli and Muhammad Niyaz Mahsum. They are considered to be the greatest representatives of the khanate's literary environment.

Not only literature, but also a school of historiography and translation was developed in the khanate. Munis, Agahi and Bayoniy, Khiva historians, continued the hard and arduous work of writing history, which was started by the founder of the Khorezm School of Historiography, Abulgazi Bahodirkhan. Khorezm historians Mullo Hasan Murad Qori ibn Muhammad Amin ibn Muhammad Nazar devon ibn Kilichniyozbi ibn Niyaz Muhammad Mahram, Khudoiberdi ibn Kushmuhammad ibn Niyaz Muhammad, Ahmadjon Tabibi, Komyob, Jumaniyaz khoja Khorezmi al Khivaqi ibn Boboniyaz, Abdulla Boltaev, Babajan Safarov and Polvonniyaz Haji Yusupov wrote works on the history of Khiva khanate at the beginning of 20th century. These historical works are the primary sources in the study of the history of the period we are observing.

Also, under the leadership of Muhammad Rahimkhan II Feruz, a number of rare works of classical literature were translated from Persian, Tajik, Arabic and Turkish into Uzbek. The khan of Khiva gathered in the palace the mature translators of his time and founded a school of translation. Thanks to their fruitful work, historical, artistic, moral, philosophical and didactic works have been translated into Uzbek. Munis, Agahi, Bayoniy and other translators of this period were Dilovarkhoja, Said Homid tora Komyob, Babajan tora Azizov, Sodiq Rahmonquli, Ahmadjon Tabibi, Nadimi, Domullo Muhammad, Babajan Sanoyi, Domullo Abdulkadir ibn Muhammad Nazar, Domullo Bekmuhammad, Domullo Otojonkhoja mahdum, Muhammad Rasul Mirzo, Muhammad Sharif Akhund, Hamdami, Talibkhoja and others served in the Khiva translation school.

Calligraphy and the art of writing also flourished in the khanate. In 1867, Feruz entrusted the reproduction of Alisher Navoi's "Khamsa" to Muhammad Yakubkhoja Kholis, one of the famous calligraphers. This work began in March 1867 and lasted until September 1869. The presence of non-repeating scenes at the beginning of each work in a book is a traditionally important feature of book art. Each page of the book is decorated with local patterns, flowers, and tables made of golden water. The cover of the book shows the masterful art of the sahhof (cover) [6]. Until the manuscript was brought into book form, sahhof, calligrapher, lavvoh, and artists worked diligently. Thanks to their work, rare works have been created as an example of book art.

During this period, music and performance art also rose to the top in Khiva khanate. Past traditions in this area have been revived in the works of Khorezm composers. Khiva has produced mature composers, singers and maqom players who have left an important mark on the history of culture and art. Famous musicians and composers gathered in the Khan's palace and formed the Khorezm school of maqom players. At the end of the 19th and beginning of the 20th century in Khiva, the development of musicology reached a high level. Feruz was well acquainted with the classical melodies of Khorezm and was especially demanding that they would be performed by the musicians in a moderate, complete and perfect way. Babajan Tarroh narrates: "When

the khan went to Qibla Tozabogh in the summer, he would take his musicians and singers. One day, Muhammad Yaqub pozachi, Muhammad Husayn Mutrib, Abdullah Mahodik, Khudoibergan Sunito, Otajon sota, Bobojon bulomanchi, while playing a melody, left an important branch of the six-and-a-half maqom. The khan, who was listening to the music, closed his eyes and sat down on his side, raised his hand. They were captured. "Mamat, bring the whip!" Poor Muhammad Yaqub pozachi came to his senses, sat down, and took the tanbur in his hand. That evening there was a music that no one had ever heard before. After the music, Feruz threw a bowl of gold over the musicians".

The initiative to collect and transcribe the Khorezm maqoms led to the immortal and unique status of the Khorezm maqoms. Even Muhammad Rahimkhan II Feruz wrote about the status of Khorezm in 1882: "We, the supreme khagan of the Khorezm country Muhammad Rahimkhaniy Soni, signed a decree declaring the Khorezm authorities as the inviolable property of the people. Those who blaspheme this decree and insult it, and those who violate it, should be severely punished" [17].

Kamil Khorezmi's contribution to the development of the art of Khorezm music is noteworthy. Feruz sent Komil Khorezmi to Moscow, Tashkent and St. Petersburg to study 12 notes and apply them to Khorezm music. Thanks to his composing services, Khorezm maqoms were first recorded, thus creating the first musical note in Central Asia [1]. During this period, at the initiative of the khan, great artists of Khorezm gathered and formed an ensemble of maqom players.

Due to the fact that many historical, artistic and philosophical works were copied in the khanate for months and years, Islamkhoja, Komil Khorezmi, Khudoibergan devon were sent to the central cities by Muhammad Rahimkhan II Feruz, who ordered to publish books and organised the "Typography of Khan's Time" in his palace and the only printing press in Central Asia began operations in 1874. This typography ensured that the work spread several times faster than the manuscript [7].

According to Feruz's instructions, in 1880 the epic "Hayrat ul-abror" from Alisher Navoi's "Khamsa" was published. This was an important event in the history of Central Asian culture. The Turkistan Region newspaper published several articles on the incident [6].

In 1882, Alisher Navoi's work "Chor Devon (four divans)", consisting of 50,000 lines, entered the history of printing as the only complete work published in Khiva lithography under the preface of Komil Khorezmi. In that year, Agahi's 530-page divan "Ta'viz ul-oshiqin", in 1897 "Devoni Feruz" with Komil Khorezmi's preface and Feruz's gazelles and Ahmadjon Tabibi's "Majmuat ush-shuaro", which included samples from the works of more than 30 poets working in the literary environment of Khorezm on 1655 pages (1909) were published. Translated works also began to be published in the Khiva printing house. Mirzo Baghdadi's Soqiynoma was translated from Tajik into Uzbek and published twice in 1907–1908 as a supplement to Devoni Haft Shuaro, but in 1909 it was published in addition to the end of Devoni Mirzo [6]. In a short time, the

works of many artists from the Khiva literary environment were published in the Khiva lithography. This greatly reduced the months and years of hard work done by secretaries and calligraphers. However, the creation of manuscripts is not completely stopped.

Khiva khan Feruz himself paid great attention to the art of bookmaking and established libraries. In this regard, Bayoniy said: "Hazrat Khan used to talk to the scientists and read books two days a week: on Friday and Monday evenings. The aristocrats were also encouraged to read. So they all became readers. All the people of the region became readers" [5]. As a poet with a passion for nature and art, Feruz had a personal library in his palace in Tozabogh and in Old Ark, where unique books from different parts of the world were stored [1].

During the reign of Feruz Khan, literature and art developed in the Khorezm oasis. Under his leadership, the first lithograph was created in Central Asia, a maqom house was built, and the Khorezm school of translation was founded. About 100 poets and calligraphers were invited to the palace, and a library with thousands of volumes of books was established.

Muhammad Rahimkhan II Feruz worked for the prosperity of the country and the well-being of the people. As a result, Khiva has become one of the most beautiful cities in the world. Many unique buildings were built, such as palaces, caravanserais, market stalls, mosques, madrasahs, minarets, khanaqahs and mausoleums, new irrigation facilities were set up and destroyed buildings were rebuilt. Evaluating Feruz's deeds in his chronicle "Shajarayi Khorezmshahiy", Bayoniy said: "They built many madrassas and mosques and led to the construction of many madrasahs. All of these buildings were constructed under the promotions of that man" [5].

In 1873, the khanate became a territory under the control of the Russian Empire, which affected the spiritual and material life of the khanate. Bayoniy writes about this: Galavachof made the treasure to be opened, there were the throne with a sandal, he saw it and said, "It is like the sandals of the king who resides in the imperial palace. Since, it may have come here as a gift from the emperor". Another unique sandal was that it was corrected in the time of Muhammad Rahim Bahadur Khan. They saw a few more Timur orchas. It was all empty. Except that one of them was full of coins. In another house there were three hundred mujallad (volumes) of written books, and all the armor, helmets, weapons and bows were taken away, because they were all murassa (decorated with precious stones) and mujavhar (jewels) and precious. They were sent to St. Petersburg" [5]. Nevertheless, Khiva continued its development.

In 1907, by the order of Feruz, ambassadors from Khiva headed by Prime Minister Sayid Islamkhoja visited St. Petersburg. Among them was Khudoibergan Devonov, who repeatedly photographed the Khiva ambassadors meeting with Tsar Nicholas. With the permission of Islamkhoja, Devonov stayed in St. Petersburg for some time, studied filming, and in 1908 returned to Khiva instruments such as the Pate cinema, camera, telescope, and gramophone. Kh. Devonov photographed the scenes like folk festivals in Khiva, weddings, watering the fields, and first of all inspected them. Later, in the

1910s, he began working as a cinematographer. The Russian scientist A. N. Samoilovich (1880–1938), who came to Khiva on a scientific mission in 1908, wrote about Khudoibergan Devonov in his book “A brief report on the visit to Tashkent, Bukhara and Khiva khanates in 1909” [6]. Films made by the first Uzbek cinematographer, such as “Architectural Treasures of Central Asia”, “Views of Turkestan”, “Khiva and Khivians” and others, are now the main fund of Uzbek cinema.



Fig. 3. The first photographer and cinematographer Khudoibergan Devonov [9]

Minting gold and silver coins during the reign of Muhammad Rahimkhan II Feruz was a great event in the economic and political life of the khanate. Most importantly, the value of money has increased, and the circulation of money in the country was improved. This had a great impact on the development of domestic and foreign trade relations. The post office, telegraph, and hospital also began to operate. Cultural ties with countries such as Iran, Turkey and Russia were also developed. The “Russian-Asian Bank” and “Bolshaya Yaroslavskaya Manufaktura” were launched. Plans have been drawn up for the construction of the Orenburg-Khiva-Delhi-Calicut (Calcutta) railway.

Muhammad Rahimkhan II Feruz left 6 sons. On the day of his death, his fourth son, Sayid Asfandiyar (1910–1918), ascended the throne of Khiva. By the decree of Asfandiyarkhan, several types of taxes paid by the population of the khanate were reduced. In particular, everyone was required to work for the state for 12 days a year for free and pay 2.5 tenge (coin) in taxes. The population was exempted from this type of tax, which is called begor, as well as from paying a water tax of 2 tenge per year.

During the reign of Asfandiyar, many buildings, telegraphs, hospitals, madrasahs with two minarets, mosques and gardens were built. Asfandiyarkhan ordered the restoration of the ruined lands north of the Ichankala in Khiva and called it Toza Khivaq. In addition, in 1911–1912, under the leadership of Islam Khoja, he built a beautiful hotel building called Nurullaboy Palace. The hotel consists of 7 rooms and was built in European style. Its architect was a Russian citizen named A. M. Roop. The first power station was built to illuminate this hotel, and the first electric light was turned on in the khanate [18].

Conclusion

1. In the second half of the 19th century and the beginning of the 20th century in the Khiva khanate many artists discovered the literary environment of the palace.
2. Poetry, literature, historiography developed, as well as a school of translation.
3. Although the khanate was under colonial policy, it continued to develop its literary and cultural potential, and as a result, an invaluable heritage was created. During this period, the Khorezm School of Translation was founded.

Suggestions

1. It is necessary to form an electronic catalogue of works translated in the late 19th and early 20th centuries.
2. It is necessary to prepare a manual on the creative people who worked during the reign of Muhammad Rahimkhan II Feruz.
3. It is necessary to create a catalogue of samples of manuscripts and lithographs.
4. We would suggest to show the place and significance of the works of scholars of this period related to the literary environment of Feruz Palace.

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The Shashmakom Musical Heritage on the Silk Road: the Life, Musical Heritage and School of Khoja Abdulaziz Abdurasulov

Abstract

This is an article about the life and work of the famous musician and composer, a classic of Central Asia, of the *Shashmakom* school – Khoja Abdulaziz Abdurasulov. The article presents the reminiscences of the prominent scientist musicologist Aminjon Sharipov about the thorny life of the famous musician and composer of the late 19th and early 20th centuries. At the beginning of the article, a brief explanation is given about the Shashmakom of Central Asia. This is a classic musical cycle of works of a popular style, which has been followed and passed down from generation to generation. One of the brightest representatives of this genre was Khoja Abdulaziz Abdurasulov, who lived and worked in Samarkand. The article provides amazing stories from the life of the great singer and composer. His works, such as *Guluzorim*, *Bebogcha*, *Ushshoki Samarkand* and others, are still considered hits in the world of modern classical music. The article also describes the time of change and power in Central Asia. What is remarkable is that he lived and worked during the years of historical changes: the Bukhara Khanate, the conquest of Central Asia by Russia and the Soviet Revolution. He was a great master-virtuoso of the musical instruments *dutar* and *tanbur*. His songs were preserved on records in 1909 by the famous “Pishuschiy Cupid” company, and later by other recording companies. The phenomenon of Khoja Abdulaziz is that he passed on all his skills and tradition to his students, thereby establishing the Shashmakom schools of Samarkand, Uzbekistan and Tajikistan.

Keywords: Abdulaziz, Ata Jalol, Bukhara, Dutar, Hajj, Hofiz, Makom, Samarkand, Shashmakom, Tambur.

Introduction

Shashmakom translated from Tajik means ‘six maqams’, that is, a system of six main musical modes: Buzruk or Buzurg, Rost, Navo, Dugokh, Segokh, Irok, for the transition between which modulation is applied through side maqams, there being more than twenty of them. The classical Shashmakom ensemble of the 16th century consisted of two tanburs, *dutar*, *gidjak* and *doira*, and included 2–3 performers; this composition is still typical. In 2003, Shashmakom was recognised by UNESCO as an object of the world cultural heritage of mankind (from Tajikistan and Uzbekistan). The first recording of Shashmakom was made in 1923 by the Russian musicologist Viktor Uspensky. Until the second half of the 19th century, Shashmakom, judging by the collections of poems for his performance and treatises on music in the Persian-Tajik language, was not unified into a single system. The work on bringing it into a single grandiose cycle, known in our time, was carried out by the outstanding Bukhara musician Ota Jalol (1845–1928). Ota Jalol was the last major keeper of the traditions of the Bukhara Shashmakom, the head

of the court musicians-maqamists under the three emirs of Bukhara. It was he, relying on strict musical canons, who gave the art of Bukhara Shashmakom a new impetus for development already in the 20th century. The name of Ota Jalol and his contemporaries, numerous students and followers) is associated with the bright flourishing of the performing arts of the Bukhara Shashmakom, which falls on the second half of the 19th and first half of the 20th century. This is, in general terms, the history of the development of the Bukhara Shashmakom.

Formation of Khoja Abdulaziz Abdurasulov as a singer of Shashmakom

The youthful years of Abdulaziz fell on difficult times in the life of the peoples of Turkestan. It was a time when, due to the cruelty of Emir Muzaffarkhan on the one hand, and the aggressive policy of Russia on the other, severe trials fell to the lot of workers. Only in our days have scientists and chroniclers begun to describe these years objectively, without embellishment and changes. The life of the participants and witnesses of these tragedies was not easy.

At the time when Samarkand was conquered by tsarist Russia, and those who resisted were punished severely, Abdulaziz was 12–13 years old. Before the stabilisation of the situation in the city, he lived with two sisters in the Panjakent region.

Before the turbulent times, Abdulaziz lost his parents and became an orphan, and overcame all the difficulties of life with work. Together with the sisters Kambara and Anbar, he washed for rich people, chopped firewood for them and served teahouse visitors. He raised money, not disdaining to do any work, to ease the worries of the family. He inherited his love for work from his father Abdurasul and mother Maryam-opa. Abdurasul-aka, a native of the mountainous region of Tajikistan Korategin, came and stayed in Samarkand by the will of fate. Every summer he went to the valley to compete in the wrist money competition among the mountain guys. On one of these trips he stayed in Samarkand, became an apprentice of a coarse calico weaver, and having earned the trust and respect of the mentor, he married his daughter. For this reason, he became a Samarkand citizen for all his life, and worked conscientiously until the end of his days. His wife Maryam-opa, who also did not disdain menial work, became a skillful housewife and brought up many good qualities in children.

After the loss of his parents, Abdulaziz not only did not get lost in life, but with the support of his uncle and his father's friends, he arranged his life and received a decent education. In other words, the worries of life have thoroughly tempered Abdulaziz.

In search of his daily bread, he served many events and heard the sound of the dutar in many places. Melodies accompanied by this instrument carried him away into the world of lofty hopes and aspirations, filled him with lightness and all the problems that had befallen him seemed meaningless.

By the time his first mustache began to break through, he had acquired the mastery of dutar. However, he was ashamed to demonstrate his art to others, except for close

people. And until he gained confidence in himself, he did not perform any songs or music in front of a large audience. I gained faith in myself only after exams before my mentors.

Abdulaziz received his first serious music lessons from Mirzo Mehtar, a famous surnaist and brilliant performer of Shashmakom, who received recognition at that time. He introduced him to the incomparable tanbur performer Khoja Rahimkul. And in the house of Khoja Rakhimkul Abdulaziz met Aka Borukh.

These artists were famous people of their time. Mirzo Mehtar, as a member of a group of puppeteers, served weddings, was equally polite with acquaintances and strangers, a modest person. Thanks to these merits, he became an intimate friend of Abdulaziz, and his acquaintance with other subtle representatives of art created the conditions for the flourishing of his talent.

Khoji Rahimkul ball is a famous tanburist who performed Shashmakom. Musicians and singers respected him as a mentor. Aka Borukh, as a singer, became famous for his loud, high-pitched voice, just as he became famous for the virtuoso mastery of the tanbur of Khoji Rahimkul. According to legend, people could recognise their melodies and songs from many kilometers away. Thanks to such a glorious voice, Emir Muzaffarkhan drew attention to Borukhi Kalhak. Despite the fact that he was a Jew, the emir forcibly converted him to Islam and appointed him to the path of Sufism. But Aka Borukh, having paid the ransom money, did not start doing business that he did not like and, returning to Samarkand, pleased the local fans of his talent.

Thus, thanks to fate, Abdulaziz was brought up by such famous and great artists. He learned from Khoja Rahimkul to play the tanbour, from Boruha Kalhak to perform classical songs. After difficult trials, these two mentors opened the doors for success for Abdulaziz, helped him become known to the people as a virtuoso musician and art worker. Abdulaziz, speaking sometimes with Khoja Rakhimkul, then with Aka Borukh at various celebrations and weddings, began to be often mentioned by the audience and have fans.

Mirza Mehtar, Khoji Rahimkul and Boruhi Kalhak not only introduced Abdulaziz to the world of Shashmakom, but also gave him keys to new discoveries. Having learned to play the vestibule, he tried to perform complex makoms on the dutar with his own method, which went down in the history of musical art.

The impetus for the implementation of the plans of the Khofiz was facilitated by his travels around the world, acquaintance with music and style of performance in Muslim countries.

Having twice accomplished the Hajj during the 82 years of his life, he learned and discovered new songs, melodies, techniques and tested his skills and capabilities.

His first Hajj was in 1891–1892, the next in 1907–1908. Having made a pilgrimage and performing rituals corresponding to this tradition, taking the opportunity, he visited such African countries as Guinea, Ghana, Uganda, Nigeria, as well as Pakistan, India, Afghanistan, Iran and China, saw the life of different peoples, enriched his

personal music collection. His art also moved and touched the hearts of fans of Eastern music.

Despite this, Abdulaziz was not satisfied with the level of the achieved skill. Wherever he went and no matter what new music he heard, he did not cease to be surprised to realise that he still knew little in art and felt an unquenchable thirst for development. He realised that the closer the harmonious connection between creativity and life, the more it affects the state of mind of people. And in order to touch the most delicate strings of the hearts of his fans, he strove to further improve the performance of Shashmakom.

In fact, he was still considered a disciple of the maqam masters of the Zarafshan Valley. At this time, he sang about 20 names of the most common maqams and had to go through the path of cultivation done by other performers of them. He had to learn the structure, structure of songs, the principles of the relationship of verses, the peculiarities of expressing the nuances of such works. Therefore, after the first hajj, he went to the capital of the famous artists of that time, Bukhara. Here he met the skilled maqamist Ota Jalol Nosirov.

The first meeting of Khozhi Abdulaziz with Ota Jalol Nosirov is legendary. And they are not unfounded, since it was a meeting of two great artists and had a special symbolic character.

No one, except for Ota Jalol or without his participation, could fully perform the introductory part of the Bukhara Shashmakom. Ota Jalol in the celebration, in which Khoji Abdulaziz took part, began to perform poppy seeds "Segoh". He was accompanied on tanbur and dutar by his students Kori Najim, Abdusamat Begijon, Shodikhon and others. Then Ota Jalol moved on to performing other parts, and the musicians continued to play along with him. Despite the fact that Khoji Abdulaziz was fluent in some parts of Shashmakom, he was impressed by such a uniform technique of performing skills, subtle transitions and weaving such elements of music into the works.

At this event, the guests asked Khoji Abdulaziz to sing as well. He took a dutar in his hands and first performed two light songs, then proceeded to perform his works.

The guests were amazed at how the melodies of Shashmakom sounded on the dutar and were impressed by the uniqueness of the new songs. When it was Ushshok's turn, Ota Jalol could not hide his admiration. Having prayed, he praised the Khofiz, wished him a bright path and blessed him for his good deeds. And such a blessing was equal to the fact that the Samarkand student became a candidate for the role of a mentor. Despite this, Khoji Abdulaziz took lessons from Ota Jalol for a year.

During the year spent in Bukhara, Khoja Abdulaziz met such famous maqamists as Kori Kamol, Tohirjon Davlatzoda, Kori Karomat, made many new friends among the popularizers of education and culture. Was a guest of such a brilliant scientist as Ahmad Donish. Having visited young people studying in madrasah, he met a great connoisseur of art, writer Sadridin Aini.

S. Aini captured the impressions of that time in the work *Memories*, the novel *Dohunda*, a few days before the writer's death in the article "The first meeting with the Samarkand man Khoja Abdulaziz", published in the newspaper *Kizil Uzbekiston* was an expression of great respect for the Khofiz. These sources indicate that Khoja Abdulaziz's visit to Bukhara was also a long-awaited event.

Khoji Abdulaziz Abdurasulev is a great Shashmakom performer

As a result of the lessons learned, he performed works that many remembered on new notes. Songs such as *Irok*, *Chapandozi Irok*, *Nasrullon* or *Mustakhzod* received a completely new sound. And with each performance, the songs became more beautiful than before and enriched with unique melodies.

Abdulaziz first became known among the people as a good musician. Even his mentors admired the skill of his playing dutar. Unlike other individual artists, he did not need a specially created tool. Finding himself in the circle of art lovers, he demonstrated his great skill by playing any given dutar. Colleagues often gave him just such a test, but each time they were forced to recognise the composer's skill.

How did he achieve such mastery in performing skills? Of course, thanks to inspiration and tireless work. Plus he was phenomenal, strong as a diamond and had a keen memory. He instantly memorised the originality and nuances of each song and melody from the first time, then creatively reworked and performed it in a different style inherent only to him.

Impressed by the performance of the songs by the master – khofiz, his students also listened to and analysed his songs completely. He never performed the same song in the same way, constantly introduced something new, decorated it with new nuances and always performed it differently. The famous composer Imomjon Ikromov, who took lessons from him, recalled: "... there was a feeling that the song in his voice was always reborn, he, singing songs at high notes, could instantly lower his voice by one and a half, sometimes two octaves, and again with skill two notes. Performing songs with such skill was not available to many recognised performers."

The trail left by Hofiz Abdulaziz in the history of the performance of maqoms is also distinguished by its versatility. In other words, his performing skills were in tune with the times, the master's melodies and songs were harmoniously woven into the feelings that his fans experienced at this time. Khoja Abdulaziz subtly observed what impression the songs and melodies performed by him made on the listeners and, depending on this, skillfully improvised them. And this created a kind of performing skills. Academician Yunus Rajabiy, who has thoroughly studied the methods and nature of the master's creative method, so succinctly and correctly assessed "The main method of its execution was associated with improvisation."

Improvisation, the ability to harmoniously combine performance skills and creativity, require a lot of preparation. It is necessary not only to perfectly know musical

trends, but also to have a rich reserve of songs. And for this, the Hofiz must know literature well, be fed by poetry, which is the raw material for songs.

In achieving the perfection of the talent of Khoja Abdulaziz, important components were his exceptional literacy, familiarity with the cultural heritage in the Uzbek, Tajik and Arabic languages, friendly communication with scientists and creative people who lived in his time.

The tradition of creativity in the Uzbek and Tajik languages was characteristic not only of oriental literature, this tradition associated with poetry was continued in the classical musical art. The knowledge and talent of Khoja Abdulaziz made it possible to raise these traditions to an even higher level. Performing bright songs in the Uzbek and Tajik languages, the art worker deservedly became the beloved son of two fraternal peoples, entered the history of national music [4].

Music, singing, vivid recitation of gazelles made Khoja Abdulaziz famous in the art world. And multilingualism has significantly expanded the creative possibilities of the composer.

Such famous people as Sadriddin Aini, Domla Halim Ibodov, Ota Jalol Nosirov, Khoja Abdurakhman, Kori Kamol, Sadriddin Hofiz, Fayzullo Khojaev and others took part in frequent dialogues.

This is the only way to imagine the spirit that surrounded Hoji bobo. After Samarkand became the capital, contacts and meetings of the students and mentors of Khozhi bobo from Bukhara and Tashkent regions were renewed. For example, the opening of the department of national music at the general training university in 1923 is a vivid evidence of this. In this regard, visits to Samarkand from various parts of the republic of famous figures, art lovers and youth have become more frequent. Friends of Khozhi bobo from Bukhara began to work in this educational institution as mentors. In 1925, Ota Jalol Nosirov, Domla Halim Ibodov, Khozhi Abdurahmon Ibodov arrived in Samarkand, who, together with Khozhi Abdulaziz, shared the secrets of their art with the youth. A number of artists were invited to teach at the educational institution. For example, Yunus Razhabiy taught to play the naya, Risky Razhabiy the tanburu, Imomjon Ikromov the gijak. Khozhi Abdulaziz assumed all the obligations of the host. Samarkand has turned into a modern centre of musical art. Although before that, many famous musicians and singers who devoted themselves to serving the muses gathered around Hoji bobo to receive his instructions. Among them, singer Akhror Khamidov, a native of Agalyk village, famous dutarist Kodir Avliye, owner of a sweet voice Khamro bobo, Okilkhon, Levi Bobokhanov, Kori Yokub, Maksadcha, Marufkhon, Mikhoel Tolmasov, Kori Sirozh Yusupov. Seekers of conversations with Khoji Abdulaziz in the summer were looking for him in the Garden of Eden, and in the cold winter time they asked him in the house in which he was born and raised, and which he inherited from his parents. Now this amazing courtyard, which we should be proud to show to tourists, is located on one of the streets of the old city. Although it does not shine with

monumentality, it has not lost its originality. The marble memorial slabs installed at the carved low double doors set this courtyard apart from others [2].

It is said that Abdulaziz rebuilt this house anew at the expense of „one bowl of gold” donated to him by the emir of Bukhara. The house, built from fragments of ancient bricks, was covered with a white roof. This house still stands in its original form.

It is known that the emir of Bukhara loved to receive people of unique talent in his palace, so not a single famous art worker was left without his attention. Ota Jalol served the emir for 30 years, the legendary singer Levi Bobokhanov (Levich) was locked in the closet for recording songs performed before the emir on gramophone records. And only Khoja Abdulaziz, performing maqams at the celebrations of the emir, was awarded a special honour. This is evidence that Khoja Abdulaziz was a person who preserved his honour in the art world. No matter how cruel the emir was, he could not subdue him.

Conclusions

One of the jewels of the musical heritage of Khoja Abdulaziz Abdurasulov is the song *Gulzorim*. His work cannot be imagined without this item. Artists who continue the path of the khofiz, evaluate the level of their talent and skill by performing it. It is enough just to pronounce the word *Gulzorim*, and in the imagination of the listeners a bright, light-emitting image of a khofiz appears. And although the song is performed by his followers, Khoja Abdulaziz and the important lessons that he sought to give with his work certainly appear in the imagination. On the magic wings of music, you seem to make a flight from the present to the future, to the bright heights.

Proceeding from these transformations and world criteria, the heritage of the singer, musician and composer Khoja Abdulaziz Abdurasulov, who lived and worked in Samarkand, should be comprehensively studied, objectively and at its true worth. In particular, it is necessary to study from the point of view of musicology the works recorded from his lips in 1908–1911, 1930–1935, publish a collection of works captured on gramophone records and magnetic tapes, create images on stage and in fiction, make everyone proud of the fact that we had such ancestors [1].

Now the street and the makhalla where the Khofiz lived are named after Khozhi Abdulaziz Abdurasulov, beloved by our people. This name was given to the street and residential area in 1965.

In 1978, by decision of UNESCO, an international symposium of musicologists was held in Samarkand. In this regard, a lot of events were held. On the eve of this event, the appearance of the old city changed beyond recognition, in particular Registan Square and its surroundings [3].

By the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 269 of May 6, 2020 and the Resolution of the Khokim of the Samarkand Region No. 68 F of June 11, 2020, the House Museum of Khoja Abdulaziz Abdurasulov was organised as part of the Samarkand State Museum-Reserve. The necessary staffing units of the

museum staff were allocated on an ongoing basis. On the part of the Government of the Republic of Uzbekistan, large restoration and improvement works were carried out in the memorial house of the great singer and composer Khoja Abdulaziz Abdurasulov.

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A Look at the History of the Tashkent Oasis

Abstract

Although information about the Tashkent oasis and the ancient Chach or Shosh region, is widely mentioned in written sources, it is important to look at the history of the ancient and modern site. In this regard, this article analyses the Tashkent region in different periods, when different languages prevailed, and draws some scientific conclusions

Keywords: Ahangaron river, Amir Temur, “Boburnoma”, Central Asia, Movarounnahr, Qang state, Sak tribes, Shosh region, Tashkent oasis.

Information about the long history of the Tashkent oasis and the ancient Chach or Shosh region is reflected in written sources in a very diverse and fragmentary way. The first reliable information about the Tashkent oasis can be found in Chinese sources of the 2nd century BC, and then the 5th century AD. In ancient times, Tashkent region was called Loyueni, Yuni, then Chjeshe, Chjechji, Chjesi and Shi. These terms are derived from the Chinese pronunciation of the word “hair”, and the last toponym “Shi” means “stone” in Chinese. Founded in the ancient Chach province in the 3rd century BC and ruled until the 3rd century AD, the Qang (Qangha or Qangha) state is referred to in Chinese written sources as Qangyuy or Kangzhuy. In the language of the ancient Tokhars, the word “kang” also means “stone”. The capital of this state is the city of Bityan, which is located on the banks of the Syrdarya. The city was 1510 li (528 km) from Davan (Fergana Valley). The surviving ruins of Bityan are known to the locals as Qang'tepa. It is located 70 km south of Tashkent, near the Syrdarya, on the banks of the ancient dried-up riverbed of the Ahangaron River [8 p. 5].

The emergence of the Qang state is directly related to the civil wars between the nomadic pastoral tribes in Central Asia over the steppes and pastures, as well as the ethnic political processes in the country. The ethnic processes that took place in Central Asia from the end of the 2nd century BC to the middle of the 2nd century AD created the necessary conditions for the emergence of this state. Well-known historians and archeologists B. A. Litvinsky, Yu. F. Buryakov, K. Shoniyozev, I. V. Pyankov, M. E. Masson, L. N. Gumilev. The scientific research of A. M. Khazanov, E. I. Kychanov and others is of great importance.

The earliest information about the Qang state, founded by the Saks, is mentioned in ancient Chinese chronicles. “Kangyuy is located 2,000 km northwest of Dovan. It is a nomadic state, like the Yuezhi, with an army of about 90 meters,” the Shitsi said.

Some parts of the Sak tribes (or some groups allied with them) left their lands and settled between the two rivers. The rest pass through Bactria to Iran and India.

In the 1st century BC, the state of Qang' Talas valley, between the two rivers in the northern regions of Central Asia, Khorezm and Sogd. During this period, the Kang state grew stronger and reached the peak of its development. With an army of 120,000, the Qang state has taken its rightful place on the Central Asian political scene. Tashkent oasis Qang' state, and, in particular, who lived in the ancient states of Central Asia nomadic population settled in the political, economic and cultural relations between the Qang'ga che Radon, Hunn Kushan, Parthian, Salta Anat between the internal and external perception of their impact. The ancient Chach and Ilaq areas within the Qang state were based on sedentary farming. In ancient times, these lands included the territory of the present-day city of Tashkent and Tashkent region. Qanqa, the centre of the Qang state in the oasis, is a city with an area of 150 hectares, located at the intersection of the southern route of the Great Silk Road.

One of the old tributaries of the Ahangaron River passed through this city. The found ceramics belong to the 3rd-2nd centuries BC and the bricks of the buildings were rectangular in shape. The defensive walls of Shahristan III date back to the middle of the first millennium AD. During this period, a number of fortified settlements and cities appeared in the Tashkent oasis. They were typical of the Melon culture. In the 1st century, Binaket, Xarashket and Kendra EC at the top Qang'larga Chach had permanent relations between the cities. The emergence of ancient Tashkent is directly related to the socio-economic, political and ethnic processes that took place in Chach and Eloq within the Qang state. The ancient fortresses and cities that appeared in Chach and Iloq created the socio-economic and political basis for the emergence of modern Tashkent [3].

The formation of urban culture in the Tashkent oasis and the rise of cities was a great historical process in the socio-economic and cultural life of the ancient herdsmen and farmers who lived in this country. Undoubtedly, these processes are inextricably linked with the development and prosperity of the country, especially with the establishment of livestock and agricultural farms, as well as the development of domestic and foreign trade in handicrafts . The historical landscape of these processes is extremely broad, and it is being reconstructed through more archaeological measures than in written sources. Therefore, the results of archeological research in the Tashkent oasis are supplemented with information from ancient and medieval sources.

The Chirchik and Ahangaron valleys of the Tashkent oasis, which have a geographically favourable climate, have long been inhabited by people engaged in animal husbandry and agriculture. Archaeological witnesses of monuments indicate that at the end of the second millennium BC and the beginning of the first millennium, an increase in the population of livestock among nomads began. The primitive farmers of Tashkent, who did not yet know how to irrigate and build irrigation facilities, although they could draw water from the main stream of the river, cultivated in the natural floodplains

along the tributaries formed by river floods and hills. The southern part of present-day Tashkent, irrigated by Korasuy, Salor and Jonarigi, is part of the district where primitive farming culture was formed. These traces of agricultural culture were first found on the banks of the Burgalisoy and became known in history as the Burgalisoy culture [8 p. 6]. The medieval history of the city and region of Tashkent is to some extent reflected in written monuments, and in the sources of the 14th–15th centuries there is more or less information about it; in more historical works, this or that statement of reality is referred to, and they are more scattered in terms of content. Historical works about the reign of Amir Temur for the period of the 14th–15th centuries and the reign of Mirzo Shahrukh for the first half of the 15th century play an important role. The second half of the 15th century historical works, as well as for the same period of the foundation documents, the graphic works and other types of information.

In the second half of the 14th century, information about Tashkent is given in the account of the march of the Mongol khan Tughluq Temurkhan to Movarounnahr, Amir Temur's struggle to liberate the country from the Mongol invasion, his march to Mongolia to increase the country's defense and restore trade routes to China.

Amir Temur visited Tashkent several times. It is also known that he surrounded the city with a fortress and installed twelve gates on it, became ill during one of his voyages, and remained in this city until he recovered [2].

One of the most important events in the Tashkent region during this period was the establishment of the city of Shohrukhiya by Amir Temur. According to Sharafiddin Ali Yazdi in his book "Zafarnoma", Amir Temur ordered to build a new city on the site of Fanokant (Banokat), which was completely destroyed by Genghis Khan's army. His subjects built a new city in accordance with this decree, surrounded it with a strong fortress, and relocated the people living there. Because Amir Temur named the city after his son Mirzo Shohrukh, he became famous as "Shohrukhiya" [7 p. 110–113].

It is known that in the Tashkent region, due to the abundance of meadows and tugai forests in the Ahangaron valley, the banks of the Sayhun (Syrdarya) and the lower basin of the Farak (Chirchik) River, Amir Temur often spent the winter here with his army. Sharafiddin Ali Yazdi's Zafarnoma states that in the winter of 800 (1397), when Amir Temur was wintering in the village of Chinos (Chinoz) in the Tashkent region, the envoys of the Chinese king visited Sahibkiran, presented gifts, were well received and allowed to return. This report in Zafarnoma is the only information in the Muslim sources of that time that tells about the history of embassy relations between Amir Temur's state and China [7 p. 120–123].

In the embassy relations of China with Amir Temur and the Temurid state, the services of two diplomats, Fu An (died 1429) and Chen Chen, were great. Because they wrote their travel memoirs, and this information was included in Chinese chronicles, it became a valuable historical source. According to the Chinese chronicle "Ming Shi", in 1395 the Chinese emperor under the leadership of Fu An sent ambassadors to Samarkand to Amir Temur, through whom he sent a special letter with the seal of

the emperor [1]. Another chronicle, *Min Shi lu*, states that the ambassadors led by Fu An accompanied the ambassadors of Amir Temur, who was returning from China in 1395. This embassy corresponds to the time of the ambassadors who visited China from Sharafiddin Ali Yazdi's "Zafarnoma" and received Amir Temur in Tashkent region, more precisely in China. Thus, at the end of the 14th century, Movarounnahr and China had quite regular trade and embassy relations, and one of its northern branches passed through the city and region of Tashkent. Tashkent plays an important role in these trade and embassy relations. In the events of Amir Temur's march to China and his death in Otrar, a wing of the Tashkent regional army is also known as a wintering ground.

The first half of the 15th century, the reign of Mirzo Shahrukh and the reign of Mirzo Ulugbek in Movarounnahr, mentions the city of Tashkent and the region in the description of Halil Sultan's short reign on the throne of Samarkand and the internal conflicts that arose against him. These lands were under the control of Mirzo Ulugbek. In the same years, Chinaz and Shahrukhiya, the main trade cities on the Great Silk Road, were the main places in the international relations of the Timurid state, including trade and embassy relations with China. In the second half of the 15th century, the system of government in Movarounnahr passed to the descendants of Mironshah, another son of Amir Temur, namely Sultan Abusaid and his sons. The region was originally Sultan Sayid, after the death of his first son, Sultan Ahmad Mirza (1494), and his youngest son, the ruler of Ferghana Shajh (1494). At the same time, Yunus Khan (1468/1469–1486/1487), a descendant of the Mongol khan Tughluq Temurkhan, took the khanate throne in Mongolia through the efforts of the Timurid ruler Sultan Abusaid [5 p. 107–111]. After that, an increased political role of the state. Yunus Khan married his three daughters to Abu Said's three sons, Sultan Ahmad Mirza, Sultan Mahmud Mirza, and Umarshaikh Mirza, which in turn led to the renewal and strengthening of kinship between the Temurids and the rulers of Mongolia. After Yunus Khan's death, in 1487–1488, Umarshaikh Mirza and Sultan Ahmad Mirza drew troops to retake the Tashkent region. Umarshaikh's army occupied the Ushtur fortress in Tashkent region. Sultan Mahmud Khan withdrew his army and, after a fierce battle, recaptured the fortress. In the same year, Sultan Ahmad Mirza from Samarkand marched to Tashkent. Shahibek (Shaybani) was in his army, he marched with his army towards Sultan Mahmudkhan. Sultan Ahmad Mirza was defeated and returned to Samarkand, and his attempt to capture Tashkent region failed [5 p. 143–144].

The Tashkent region was part of Mongolia from that time until the establishment of Sheibani rule. It was first ruled by Yunus Khan, and after his death by his son Sultan Mahmud Khan. The khan's residence was in Tashkent. Zahiriddin Bobur was also in Tashkent. More precisely, the "Boburnoma" states that the events of 1501–1502 Zahiriddin Babur came to Tashkent with the intention of helping the great khan's uncle Sultan Mahmudkhan and lived there for some time. Zahiriddin Babur decided to take Movarounnahr for the last time in 1511 and captured Gissar in spring, Bukhara in summer and Samarkand in early October. "I took Samarkand in history 1511" [9],

Babur writes about it. In these political changes, the Tashkent region also came under the control of Babur, who handed over the management of Tashkent to Amir Ahmad Qasim Kohbar and Sayrom to Kattabek. However, in the spring of 1512, at the battle of Lake Malik, Ubaydullah Sultan was defeated by the Shaybanis and retreated to Gissar. In the autumn of that year, he managed to capture Guzar and Karshi, but in the fall he was again defeated in the battle of Gijduvan and returned to Kabul. After Babur left Samarkand, the Shaybani army besieged Tashkent and Babur's supporters were forced to leave the city. From these data, it is clear that in the sources of the 14th–15th centuries, the Tashkent oasis had a unique political situation, administrative status, economic development and international status. If we look at the long history, the Tashkent oasis has long been a place of science and crafts on the Great Silk Road. We witness that the culture was one of the places where it flourished. In particular, the remains of a Stone Age human bone found in a cave near Khojand and rock paintings indicate that primitive people lived in this oasis in ancient times.

The climatic conditions of the Tashkent oasis, wetlands, richness of wild flora and fauna along the rivers and foothills have created favourable conditions for human habitation since ancient times. About the ancient population of Tashkent region Some information has been preserved in Greek, Chinese, and other Eastern sources from the 5th to 2nd centuries. Archaeologically, the oasis was discovered in the 19th century by N. I. Veselovsky, A. A. Divaev, N. P. Ostraukov, E.T.Smirnov and others. In 1920–30 M. V. Voevodskiy, G.V. Grigorev, V.D. Zhukov, and A. I. Terenokhin, since 1941 M.E. Under the leadership of Masson, members of the Department of Archeology of the University of Central Asia, since 1950, archaeologists of the Academy of Sciences of Uzbekistan Ya. G. Gulomov, O. Islamov and R. H. Suleymanov conducted research in the region. Since 1958, medieval cities and ancient deposits of Tashkent region have been scientifically studied by Yu. F. Buryakov, and since 1966, Tashkent has been studied by a group led by V. A. Bulatova [6].

As a result of many years of research, 760 ancient settlements, urban and rural ruins, ancient deposits, cemeteries, defense and irrigation facilities have been included in the archeological map of Tashkent region. The first traces left by primitive people in the regions date back to the Paleolithic period. One of the caves and open settlements inhabited by people of this period is Kolbulak. A workshop for making ancient stone tools was found near Qizilolmasay and Qoshsay near Kolbulak.

The settlements of the Muste period were found in the Obirahmat cave, near the village of Khojakent, in the Karakamysh and Shuralisay in the Chirchik oasis. Neolithic artifacts were found in a place called Qoshilish, west of Tashkent. During this period, the weapons were dismantled and the number increased. The findings of the Bronze Age of the Tashkent region (2nd millennium BC) belong to the culture of Andronovo, Tozabogyop culture. Cemetery burial mounds made of stone and clay were opened in the villages of Chirachik and its tributaries in the villages of Obirahmat, Burchmulla, Iskandar. Handmade pottery, bracelets, pearls and necklaces typical of the Andronovo

culture were found in the tombs. From the Bronze Age, non-ferrous and precious metals began to be mined in the foothills. In the territory of Tashkent region, the first medieval cities, palaces and palaces were left in ruins. Most of the major medieval architectural buildings were built in Tashkent. Only some of the mausoleums and madrasas built in the 14th–19th centuries have survived.

The most famous and unique architectural monument in Central Asia in Tashkent region is the Zangiota complex. This monument, located in the village of Zangiota, was built in the 15th–20th centuries. Zangiota Mausoleum consists of a canopy with a roof, a shrine, and a tomb. The complex also includes the mausoleum of Anbar Bibi.

In general, the oasis of Tashkent Study of Uzbekistan in the north-eastern part of the ancient oasis himblanib, a large part of Tashkent. It is bordered on the west and south-west by the Syrdarya River, on the east by the Chirchik and Ahangran valleys, and between the Qorjantov, Ugom, Piskom, Chatkal, and Qurama ridges in the Western Tianshan system. Tashkent region has long been a large agricultural area (7th–11th centuries). The oasis is mainly irrigated by the Chirchik and Ahangaron rivers. To irrigate the Tashkent region, canals such as Zakharik, Bozsov, Karasov, Salor, Jonarik, Northern Tashkent, Upper Tashkent and many canals, reservoirs such as Tuyaboguz, Charvak were built [4].

Thus, in the Tashkent oasis, radical reforms began, both in the context of independence and in the field of spirituality. In the field of economy, on the basis of the requirements of the transition to market relations, a number of practical measures have been taken to encourage business, entrepreneurship, foreign investment, the establishment of a new banking and credit system, privatization of property. The establishment of joint ventures with foreign entrepreneurs has begun to grow. In short, the Tashkent oasis has entered a new stage of historical development.

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Book Work and History of the Library in the Khiva Khanate

Abstract

In the ancient Khorezm oasis, which was a centre of science and culture, book art and librarianship were inextricably linked and had a long history. The libraries, which were an example of culture in the khanate, were famous for their size and richness of rare manuscripts. The great men of their time read the priceless books in the treasury of these libraries, wrote works which survived them by centuries, made great contributions to world science and left an invaluable written legacy.

Keywords: book, history, Khiva, library, librarianship.

Introduction

Library and librarianship, which is one of the ways to distribute books in society, is an integral part of human culture [2]. In the ancient Khorezm oasis, which was a centre of science and culture, book art and librarianship were inextricably linked and had a long history. There is some information that the library had reading rooms specifically for readers. In her research [7], L. Y. Mankovskaya, referring to the commonality of libraries, notes that no architecturally special buildings were built for libraries, which were housed in non-specialised rooms or separate buildings of different structures. The reconstruction of the interior of the library, typical of the Middle Ages, can also be seen in the research of V. N. Ternovsky. The roof of the long room has a bow-shaped dome. The front of the hall is separated by four columns. There are 2.5–3 m high bookshelves on the walls of the hall. At the bottom of the hall wall, shelves are placed at the core of the wall. They are also covered with glass doors [13].

Libraries were large, multi-room buildings with a domed roof, some of the rooms being reserved for reading. The fact that the shelves of the room were designed to stack books of different sizes in one system, and that the reader could sit and read a book in accordance with the requirements of the room in terms of its size and lighting, indicates that dedicated rooms were created for the library.

The ceiling of the book-reading room was a dome flange, through which light fell from the holes. There are facilities for readers. Books, on the other hand, are stored

in smaller, often dimly lit rooms. Books in the libraries of madrasahs are also given to students for reading in their classrooms and rooms. During this period, a list of books kept in the library, i.e. a catalogue, was compiled and readers became aware of it.

Analysis and results

In the Khiva khanate, the history of bookwork and libraries, book reading and trade were much developed. A study of the history of libraries in the Khiva khanate shows that books were stored in different areas or directions in rooms or departments of different shapes without the construction of large separate special buildings for libraries. However, in historical books there is almost no information about the structure of libraries, including their interior. In addition to establishing libraries in their palaces, the khans also built them in madrasahs and enriched them with books. Books from madrasahs can be identified by the seals in the manuscripts. Allahqulikhan (1825–1842) was one of such readers and book-loving khans. More than a dozen manuscripts belonging to his library are kept in the fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. Muhammadamin Inaq (1845–1855) and Kutlugh Murad Inaq (1855–1856) also donated books to the madrasah they built. The fact that the book, which was founded by Sayyid Muhammad Khan (1856–1864) and is kept under the serial number OZ FA SHI №7552, was endowed by the khan and confirmed by the seal of the judge.

After the conquest of Khiva in 1873, during the confiscation of the khan's palace, 300 volumes of unique oriental manuscripts were sent to Russia by the orientalist A. Kun to the Asian Museum in St. Petersburg. Muhammad Rahimkhan II (1864–1910) had two libraries, one in the winter residence – inside the Ark, and the other in the summer residence – in the Tozabogh Palace outside the city. A. I. Kormilitsyn writes that there were about 1,200 books in these libraries (Kormilitsyn). According to the catalogue of Muhammad Rahimkhan's library, the palace library had 914 manuscripts (604 manuscripts, 310 lithographs) [4]. A. N. Samoilovich recalls his memories of Khiva: "I came to Khiva on the afternoon of May 18, 1908. On May 20, I got acquainted with Colonel Masila and the doctor and poet Ahmadjon Tabibi with the lithograph and the khan's library in the khanate" [11]. He goes on to write about the khan's library in the Old Ark: "On May 23, I went with Ahmadjan Tabibi to see the khan's libraries in the Ark. The library is located on the special left side of the ark, and in the room there are 550 different works in two large nisafzi (shelves), and on the second large shelf there are books on medicine printed in lithography" [11]. Among the historical works kept in the khan's library in the Old Ark are Narshahi's "History of Bukhara", "Devoni Agahi", "Devoni Komil", "Devoni Munis" and similar works written in Persian and Arabic, which were used by the khan and his officials" [11]. The significance of A. N. Samoylovich's information is that he spoke about the two libraries of the khan and also provided valuable information about the structure of the library. In particular, he describes the Khiva library in the Ark as follows: In the south-western corner of the "View Room" or in the reception

courtyard of the Khiva khan's residence there is a door, behind which there is a narrow, round stone staircase. This staircase leads to one of the smaller rooms on the second floor. The building, which has rooms on four sides, surrounds the viewing courtyard. This building is the khan's library. On the south wall of the room was an entrance door, and on the east were two windows facing the porch of the khan's throne; on the west wall are two shelves with wooden glass doors, and on the north wall is a shelf without a door. A small manuscript catalogue kept in one of the bookshelves contains various lithographs, collections, and manuscripts marked with the number 500. The northern shelf is fully occupied with printed books on medicine. On the back shelf are books on historical Sufism and politics; printed books are probably as many as manuscripts [10]. The library contained literature on religious and secular sciences, divans written in different periods, manuscripts on history, literature and medicine.

A. N. Samoilovich also visited the library and lithography of the Khiva khan in Tozabogh and gave interesting information about the publication of the book. He writes: "The two rooms in the southern part of the khan's field courtyard in Tozabogh are the khan's library, which contains 200 manuscripts. They are written mainly in Persian, Arabic and Chagatai. On the side of the library is another rectangular room, which is the cabinet of the khan. The cabinet has a large sofa made in a European country, covered with velvet. The secretary in the middle is scattering newly published books on the table. Every time the khan visits here and reads newly published books. There are two rooms here for booksellers, these rooms are well lit, decorated with flowers, and even perfumes are stored in various bottles". Also, the orientalist A. N. Samoilovich told about the khan's library that Khiva khan Muhammad Rahimkhan II gathered a large circle of writers, historians and poets in his palace, the khan himself used the large library as a guide for scholars, and often paid attention to the library's workshop. There are records of orders being placed. Historical monuments, medical and artistic works are regularly copied here. For example, one of the muhammas states that the manuscript was written in 1896 by the order of Sayyid Muhammad Rahim Bahodirkhan for the Khiva palace library.

Concise catalogues were compiled in the khanate libraries, and labels were attached to the covers of the books. According to Samoilovich, "the winter (indoor) library was located in a dark room on the top floor of the building on the west side of the ark, with a closed shelf on the north wall and a shelf with two glass doors on the west side, one of the shelves contained 550 manuscripts. The number of books here differs from that of the Tozabogh library, most of which are prose, historical and medical books" [11].

In 1908, stone-print was also moved to Tozabogh. Here, in one of the private rooms, a large number of people were served in the stone-print, one was collecting the stone-print copies, and the other was engaged in turning the lathe wheel. The published books were not put up for sale, but were donated to scholars, madrasahs and influential people only with the permission of the khan (Samoilovich). A. N. Samoilovich gives the following information about the Tozabogh library: "There are about 200 manuscripts

in the Tozabogh library. Books are covered with cardboard or leather, with a white paper label on the cover, and the beginning, title, or works included in the volume, such as “manuscript”, “print”, “poem”, or “prose” [10]. Private libraries were also used in the study of the history of libraries in Khiva khanate. About personal libraries, A. N. Samoylovich writes: “Apart from the Khan’s library, there are many libraries in Khiva. Even after 1873, libraries were enriched with manuscripts of the most valuable works, published abroad. During my visit, I got acquainted with Prince Asfandiyor Tora and the rich library of the Islam Khoja, and they presented me with several books” [11].

The khans’ brothers and relatives also attached great importance to reading. The books founded by Fazilbek, the son of Eshmuhammadbi, are confirmed by his seal, dated 1203 AH / 1778–79. He later donated books to the madrasah, which he built in 1234 / 1799–80. It was also the famous library of Otabek Tora Akil. He was the son of Feruz’s nephew. This library was considered a public library of its time. Laffasi writes: “As a historian in the mountains of foreign lands consumes all kinds of books and magazines, he made a special library for himself and called it ‘Khayriyoti Kutub’ and whoever he was, he always went for consumption”. A number of manuscripts belonging to this library are kept in UzAS SHI fund. 8505 numbered manuscripts kept in UzAS SHI fund, contains the words: “Library theory”, Muassisi Hasan Murodbek al-mashhur ba Otabek tura al-mutakhallis (ba) Aqil” [1].

Komil Khorezmi’s son Muhammad Rasul had a rich library. His contemporaries write about him that “he had more than a thousand books, which he inherited from his father and collected, and which he did not give to anyone, as he believed”. The number of his books was published by Y. Yusupov at more than 5,000. He values his books so much that he will never allow readers to take them home. “Oriyat” means to give something temporarily to someone for use. Unfortunately, the library, where these rare manuscripts and printed books are kept, was burned down on the night of January 10, 1916 by the Yavmuts who revolted in Khiva [1] the activities and fate of the private libraries in the khanate were secretly studied, an extremely sad situation arose. Because the fund of this type of library was extremely rich, but after the death of the owner of the library the libraries were looted or distributed to their relatives, they were not carefully preserved by them, even sold in the markets. A. A. Semyonov, a scholar of book art, writes about the future of private libraries: “Collectors and buyers of manuscripts are first and foremost local enthusiasts, priests, administrators, merchants and sometimes a tourist orientalist, and if a book lover dies, his property is inherited. In this case, the integrity of the multi-volume book was of no interest to anyone. The cover of a book could be touched by different people and parts of the heritage were put on the market for sale. The booksellers sold it for a pittance, and the booksellers paid for the cover” [2].

After entering the madrasahs of Arab Muhammadkhan (Arabkhan in Khorezm dialect), Muhammadaminhon (Khorezm dialect Madaminhon), Allakulikhon, Muhammad Rahimkhan (Khorezm dialect Madrimkhan) located in Khiva Ichankala, there is a library on the left side of the madrasah and a mosque on the right side. This

place, called the Madrasah Library, has bookshelves and shelves. There are high and deep shelves for library units, divided into small shelves for books. The shelves are decorated with beautiful colourful patterns. The patterns are mostly given in white and blue. In the Khiva madrasahs, the library shelves are extremely high and elegant, with small books on the small shelves above the wall and medium-sized books on the large shelves.



Fig. 1. Muhammad Rahimkhan Madrasah [17]

In the Khiva khanate, madrasahs were first of all the higher educational institutions of their time. A student studying in madrasahs stayed there for many years. For them, the madrasah had classrooms, reading rooms, libraries, as well as living rooms. In addition to the position of librarian in libraries, the position of book copyist (secretary) is also provided in some libraries. The librarian was usually responsible for the purchase of books, the orderly storage of books, and their placement in the library on the basis of the current classification. Librarians are also responsible for covering, repairing, restoring and copying books [2]. The work of librarians was carried out in the library building. Not only did the librarian hand over the books to the reader and receive them on time, but he also took care of the condition of the books, correcting them when necessary, and copying some of them.

The largest madrasahs of the khanate – Arab Muhammadkhan, Muhammad Aminkhan, Allakulikhan, Muhammad Rahimkhan II Feruz madrasahs were considered to be highly prestigious universities, and even the largest representatives of the Kungrad dynasty, khans studied in these madrasahs. Books and rare manuscripts kept in the khan's library were taken from the Khiva khanate library to St. Petersburg in 1873 as a result of the Russian invasion. In this regard, Bayoni writes: "... in another house (library) there were three hundred mujallad written muzaan books. They were sent to St. Petersburg ..." [3].

A. L. Kun himself gives information about the rare manuscripts confiscated in the library of the Khiva khanate: “During the Khiva expedition, I collected the following scientific materials: during the confiscation of the khan’s palace 300 books of Oriental manuscripts were collected, which are historical manuscripts with 129 themes and 140 volumes, the devons of poets in 30 volumes and 40 legal and religious works in 50 volumes. In addition, 18 copies of the Koran and 50 textbooks were collected” [5, 11, 15].

V. V. Stasov was interested in the works brought from Khiva in 1886 and applied to A. L. Kun. Kun wrote: “Until 1876 I participated in the military expeditions to Shakhrisabz, Khiva and Kokand as a collector under K. P. Klutlan ... I have in my hands the full history of Khiva khans, oriental manuscripts, events from ancient times to 1873. There are manuscripts made by him, but all of them are kept in St. Petersburg, and therefore I cannot give information about them” [14]. Historical artefacts taken from Khiva were then kept in A. L. Kun’s apartment in St. Petersburg. In 1882 he transferred the archives of the Khiva khans and some of the rare manuscripts to the People’s Library (Saltykov – Shchedrin State Library). However, his gift was not considered very valuable, and these documents were not given much attention at that time [11].



Fig. 2. Works kept in the fund of rare manuscripts [18]

In the early 20th century, the largest of the private libraries, apart from the khan’s library, belonged to Mulla Bekchan Rahmon’s son. On April 11, 1920, the People’s Museum was established in Khiva at the initiative of the government of the USSR. It was headed by Mulla Bekchan Rahmon oglu, one of the prominent representatives of the Khorezm enlightenment. A library was established under this museum under the names “Khiva library-general”, “General director Khorezm”, “General reading room under the educational and cultural control of the Khorezm Soviet Republic” [11]. Many manuscripts and printed works of the khanate period, which are kept in the hands of the people, began to be purchased for the library.

Another 1,000 volumes of books were brought from Khiva to Tashkent during World War II [1] But the fate of most of them is unknown. When the Academy of Sciences of Uzbekistan was established in 1943, A. A. Semyonov was a corresponding member of the academy. The Institute of Oriental Manuscripts (Institute of Oriental Studies named after Abu Rayhan Beruni) was opened within the Academy of Sciences. In 1944, the number of manuscripts in the institute reached 10,000 and the number of lithographs reached 13,000. In order to collect manuscripts and enrich the funds, in 1946 the staff of the institute organised an expedition to Khiva and brought 800 manuscripts and lithographs from there [12].



Fig. 3. Manuscripts on the history of Uzbekistan kept in Russian libraries [16]

Abu Rayhan Beruni Institute of the Academy of Sciences of Uzbekistan, one of the richest book treasures of the peoples of the East, has more than 40,000 manuscripts, more than 30,000 lithographs and 10,000 documents in 18,000 volumes. Written mainly in Arabic, Persian, Uzbek and other Turkic languages, they reflect the millennial history of the written culture of the peoples of Central Asia and the neighbouring East, which serves as a rich source of information on the socio-political life, science and culture of the peoples [8].

Conclusions

1. In the Khiva khanate, large libraries belonged only to the khan and state officials.
2. Books published in lithography, which began in the khanate in the last quarter of the 19th century, were almost never sold, only donated by the khan, as a result of which the published works were distributed to private libraries, some even disappeared.
3. The Khan's library was confiscated after the invasion of the Russian Empire, and the books were mostly taken to St. Petersburg.

Suggestions

1. Restoration of the khanate period appearance of the rooms allocated to libraries in the buildings where the libraries of Khiva khans are located and in the madrasahs of Ichankala.

2. Establishment of lithographic book printing in Ichankala (for tourist purposes).
3. To return as many as possible of the confiscated books to the libraries of the Khiva khans.
4. If the electronic catalogue of books stored in the Khanate library was formed, the khan's library of that period would be restored.
5. Reconstruction of the libraries of Khiva khanate would be the basis for further development of tourism.

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Central Asia's Cultural Networks and Dialogue on the Silk Road

Abstract

The main purpose of the article is to reveal the processes of formation of diplomacy of the New Silk Road and its place in the foreign policy of the Central Asian countries, including Uzbekistan, as well as its achievements and existing problems. This article reflects the domestic and foreign literature, political views and the impact of this international initiative on the socio-political, economic and cultural development of the region.

The paper analyses UNESCO's international programme "The Silk Road as the Road of Dialogue", implemented in the years of 1987–1997. The programme is widely used in the context of the Great Silk Road to study the history and culture of the region.

Keywords: Belt and Road Initiative cooperation, Great Silk Road, UNESCO, Uzbekistan, Samarkand.

Introduction

The Great Silk Road has played an important role in the development of regional and international relations in Central Asia. At the end of the 20th and in early 21st century, the revival of the Silk Road in modern international relations and, on the basis of this, the co-ordination of economic, political, cultural as well as transport and communication relations between the countries have been developed within the framework of the Silk Road Concept.

Taking into consideration the role of the Great Silk Road in the history of civilisations, UNESCO adopted the complex research programme "The Silk Road – the Road of Dialogue" in the framework the UNO's World Decade of International Development of Culture in 1987. The programme was defined as the main goal of a comprehensive study of directions such as history, culture, ethnogenesis, socio-economic processes and international relations of the civilisations of the Central Asian region, the development of cultural relations between East and West. In this regard, in 1993, the UN General Assembly adopted a resolution on the restoration of Silk Road diplomacy in the field of international relations, culture, science, trade and tourism.

The programme has brought together prominent scholars from the Central Asian and Western countries researching the history of the region, and there have been organised a number of international conferences and workshops based on their mutual scientific cooperation. Participants of the initiative have also organised a number of international scientific expeditions in the countries of the ancient Silk Road, made films about the history and culture of the region, published books, brochures and articles on the issues, restored many archaeological and architectural monuments. For instance,

5 large scale expeditions of the participants were organised within the project, such as the Istanbul-Beijing direction “Following Marco Polo’s Track” in June-August, 1987, “Sea Expedition” between 23 October 1990 and February 1991, “Through Central Asian Republics” in Khiva in 1991, “Along the Routes of Nomadic Culture” in Mongolia in June-August 1992, and “Silk Road in Europe” in Istanbul and Lyon in 1995 [15].

In addition, 26 scientific conferences were held on the history and traditions of the Great Silk Road within the framework of the programme. For example, there were such scientific conferences as “The Formation and Development of the Great Silk Road in Central Asia in Ancient and Medieval Ages” in Samarkand in October 1990, “Eposes of states along the Great Silk Road” in the Finnish city of Turku in July 1993, “The Languages and Records across the Silk Road” in September and October 1994 and “Tourism Development on the Great Silk Road” in Cyprus in October 1994 and “Silk Road Revival: Restoration of Travels and Heritage in Uzbekistan” in Bukhara in February, 1996. In the framework of these seminars and conferences, more than 700 scientific articles, books, brochures have been published in 27 countries. Besides, research projects have been held such as “The Petroglyphs of Central Asia”, “The Silk Road Epos”, “Silk Road Languages and Manuscripts”, “Restoration of Caravansarays” and “Space Archeology on the Silk Road” within the project. In the framework of this project, a total of four hundred-hour documentaries and video films have been made on “Die Seidenstrasse” in Germany, “Sur la Piste des Caravanes la Soie” in France, “La Chine et les Routes de la Soie” by UNESCO. “Les Potiers de Samarcande”, “Travelling the Silk Road” and “Central Asia and the Silk Road”.

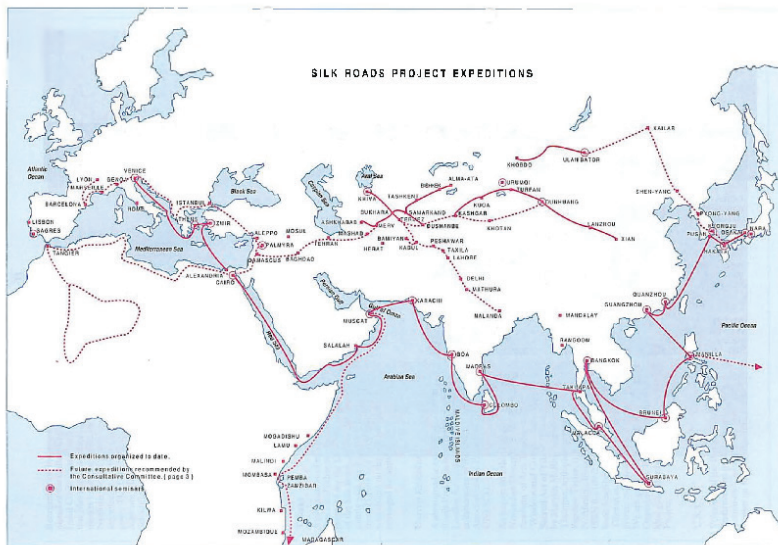


Fig.1. “Map Silk Road – The Road of Dialogues” project expeditions [15]

The establishment of the Ikou Hirayama Fellowship Programme (Japan), named in honour of a professor of Tokyo National University and UNESCO Goodwill Ambassador, played an important role in the material and spiritual promotion of the researchers conducting studies on Silk Road and the history and culture of Central Asia. From 1990 to 1999, approximately 100 scientists and researchers, including three scholars and researchers from Uzbekistan, won the Hirayama grant.

“The Silk Road Tourism Samarkand Declaration” was signed between the World Tourism Organisation and the Government of Uzbekistan within the framework of the complex research program “The Silk Road – the Road of Dialogue” in Samarkand on October 5, 1994 [14]. The Declaration defined the main principles of tourism development in Uzbekistan.

In the second half of the 20th century, there appeared a tendency of restoration of the traditions of the Great Silk Road and to coordinate this relationship in international community, especially in the system of international relations on the basis of the tendency. Specific institutions to study the Great Silk Road have been established in a number of countries, including India, China, Uzbekistan, Korea, Sri Lanka, Japan, the United States, Great Britain and Germany. In particular, a number of such institutions have been established within the framework of the complex “Silk Road of Dialogue” research program [18].

For example, there is the “Chinese Maritime Silk Roads Study Centre” in Fuzhou in China, “Nara Research Centre for Silk Road Studies” in Nara [20], Japan, “International Institute for the Study of Nomadic Civilisations” in Ulan Bator, Mongolia [21], “Buddhist Information and Research Centre” in Colombo, Sri Lanka [22] or the “Institute of Comparative Civilisations” in Tahsila, Pakistan. The establishment of the International Institute for Central Asian Studies in Samarkand in 1995 in accordance with the UN and UNESCO decree was an important step within the framework of the project [19]. The institute aims to study the history, culture, archeology, language, religion, traditions and national mentality of the countries across the Great Silk Road, in particular the Central Asian region. Monographs have been published and international projects implemented on the issue at the institute. At the opening of this institute, former UNESCO Director-General Federico Mayor attended the event and highly praised Uzbekistan’s efforts to study, revive and propagate its historical and cultural heritage [11].

The main objective of the UNESCO International Institute is to study thoroughly and promote the rich cultural, spiritual, scientific and material history of Central Asia. Korea, Kyrgyzstan, Kazakhstan, Azerbaijan, Pakistan, Tajikistan, Turkey, Uzbekistan, China and Iran are participating as full members of this institution. The institute was headed by Prof. Ashraf Ahmedov, D.Sc. (Uzbekistan) in 1995–2001, Prof. Khadicha Toshibaeva (Kyrgyzstan) in 2002–2007, Prof. Shakhin Mustafaev (Azerbaijan) 2008–2013 and Prof. Pilho Park (Korea) in 2013–2017. As a research institution having international status, the institute organises many international scientific conferences, seminars, conducts

large scale fundamental studies and publishes important publications on the region [23]. The organisation of 38 international conferences on the current problems of the Central Asian history between 1997 and 2015 by the Institute has made a great contribution to the awareness of the region, particularly to the study of the history of Uzbekistan on an international scale [24].

Within the framework of the “Silk Road as the Road of Dialogue”, the preparation and publication of a six-volume fundamental work on the *History of Civilisations of Central Asia* was one of the most important practical steps in this field [3–8]. In the work, prominent scholars discussed the historical and cultural processes in the region from the Mediterranean to China. Special resolution of the UNESCO General Executive Committee was adopted in 1989 to carry out this international study [16]. According to the resolution, an International Scientific Committee was established to conduct international research on the history of civilisations in the region. The Scientific Committee consisted of 16 people [3–8]; scholars from Uzbekistan joined it in 1993. After becoming a member of UNESCO in 1993, Uzbekistan was admitted to the Scientific Committee on the basis of a special resolution about joining new members to the Scientific Committee by Director General [2].

According to this, 19 international scientists from Uzbekistan such as academician A. Askarov, D.Sc., prof. D. Alimova, D.Sc., prof. N. Abdurahmonova, D.Sc., prof. A. Abdurazzoqov, D.Sc., prof. A. Akhmedov, D.Sc., prof. X. Bobobekov, D.Sc., P. Bulgakov, D.Sc., Professor A. Golovanov, D.Sc., E. Karimov, D.Sc., academician A. Muhammadjonov, D.Sc., prof. R. Mukminova, D.Sc., M. M. Niyazova, D.Sc., academician G. Pugachenkova, D.Sc., prof. R. Radjapova, D.Sc., academician E. Rtveladze, D.Sc., academician A. Kayumov, D.Sc. or M. H. Kadirov [10] participated in the international research. The researchers pointed out to conduct fundamental scientific research on the latest history and culture of Central Asia under the auspices of UNESCO as a continuation of the “Central Asian Civilisations History” [10]. In the author’s opinion, the newest history of Central Asian countries requires an objective investigation of various processes, and the publication of project results will serve as a deeper insight into the contemporary history of the region.

The final presentation of the “Silk Road of Dialogue” Research Programme was held in Paris in 1997. Despite the fact that the study was officially completed, research of the history and traditions of the Great Silk Road and its international propagation was not stopped. In particular, the “Silk Road Radio” programme was launched, aimed at the preservation and restoration of the spiritual heritage and traditions of the people by radio channels of Uzbekistan in 1999. In addition, in cooperation with UNESCO, important events were also held in tourism development along the Silk Road. For example, the International Tourism Fair “Golden Ring of Khorezm” was organised in collaboration with the embassies of Japan and Germany in Uzbekistan in 2005, and fundamental research on the study of the history of Khorezm was carried out [18].



Fig. 2. Participants “The Silk Road – the Road of Dialogue” program in Uzbekistan 1995 [1]

The local transport and communication systems have a great role in restoring the history, culture and traditions of the Great Silk Road. Therefore, the countries along the Silk Road, including Uzbekistan, have drawn special attention to this aspect. Such infrastructure systems play an important function in the further development of cooperation in the spheres of tourism, trade, economy and culture. In view of that, Uzbekistan became a member of the UN World Tourism Organisation in 1993 [17]. A regional office of the organisation for the coordination of tourism development along the Great Silk Road was established in Samarkand in 2004.

The location of Uzbekistan at the crossroads of the Silk Road is of great importance in the development of tourism. The Decree of the President of the Republic of Uzbekistan “On Measures for Promoting the Participation of the Republic of Uzbekistan in the Revival of the Great Silk Road and Further Development of International Tourism in the Republic of Uzbekistan” was issued on June 2, 1995 [11]. The practical experience of Uzbekistan on the development of the Silk Road diplomacy was highly appreciated and the President of the Republic of Uzbekistan Islam Karimov was awarded with UNESCO’s “Silk Road” Medal in 2007 [12].

As a logical continuation of the “Silk Road of Dialogue”, various international events have been organised in recent years. In particular, the Great Silk Road was included in the list in the joint nomination of China, Kazakhstan and Kyrgyzstan in 2013. As Uzbekistan, Turkmenistan and other countries are also historical homeland of the Silk Road, their presence in the international list will contribute to further increase its scientific and spiritual value. Besides, natural monuments in Uzbekistan should

be included in the list. In addition, the celebration of the “Festival of Silk and Spices” in Bukhara has been traditionally organised in collaboration with UNESCO at an international level since 2015.

In conclusion, the Great Silk Road and its tradition keeps its importance in unifying nations, both in the near past and hopefully in the future, as a carrier of international socio-economic, political and cultural values. Especially in the modern world, Silk Road diplomacy [9] remains one of the three main directions of cooperation between regions and countries.

Uzbekistan: Sustainable Tourism along the New Silk Road

Tourism is one of the dynamically developing sectors of the world economy. International tourism plays an important role in ensuring sustainable development, the distribution of economic resources, creation of new jobs and fostering international cultural relations.

Uzbekistan is a country with great opportunities and potential for the development of tourism. There are over 7,000 sites of historical, architectural and archaeological value in Uzbekistan. Of these, 545 are architectural, 575 historical, 1,457 are related to art and 5,500 to archeology. 209 of them are included in the UNESCO World Heritage List [9].

In recent years, a great deal of attention has been paid to the development of the tourism industry in the republic. Changes within the country are also evident in the tourism industry. The country opened up and accelerated the attraction of investments in this sphere. In particular, a system for registering and issuing electronic entry visas has been introduced in 2018. At the same time, the procedure for obtaining tourist visas for citizens of over 50 countries has been simplified. Moreover, E-MEHMON, an electronic system for the temporary registration of foreign tourists has been created and visa-free entry has been introduced for transit air passengers from 101 countries [13]. Starting on 1 January, 2020, a decree of the President of the Republic of Uzbekistan established a visa-free regime for citizens of the People's Republic of China entering Uzbekistan. In order to further increase the flow of tourists, and with regard to their requests, the number of hotels was increased and favourable conditions were created for the development of transport infrastructure as part of the concept of “noble tourism” and “safe tourism.” Due to the introduction of new rules and the liberalisation of the tourist service market, the number of foreign guests has increased.

The number of foreign tourists in 2017 grew by 32.7%, with the actual number of tourists in excess of 2.69 million. In 2015, the number of tourist agencies was approximately 398, while by the end of 2018 their number had grown to 950. In 2018, about 5.3 million foreign tourists have visited the republic, which is almost twice as many as in 2017 [9]. It should be noted that the changes in the tourism sector are associated with the neutrality of the country's foreign policy, which comprises a multi-vector system of constructive international relations. Uzbekistan's participation in the Belt and Road venture also plays an important role. Thanks to the work carried

out under this project, the flow of business visitors to the country has increased. In addition, the number of “pilgrimage tourists” from Belt and Road member countries has increased. Among other things, there is active cooperation between the countries of Central Asia on the creation of free tourist routes, as well as on the launch of a Silk Visa for the Central Asian region, an analogue of the Schengen visa of the EU countries.

Modern Samarkand in the Silk Road Network

The Silk Road was an ancient network of trade routes that connected the East and West. It was central to cultural interaction between the regions for many centuries. The Silk Road primarily refers to the terrestrial routes connecting East Asia and Southeast Asia with East Africa, West Asia and Southern Europe. Samarkand has been a very important city in the Silk Road. The historic town of Samarkand is a crossroad and melting pot of the world's cultures. Founded in the 7th century BC as ancient Afrasiab, Samarkand had its most significant development in the Timurid period from the 14th to the 15th centuries.

Samarkand is situated in the valley of Zerafshan. It is the second largest city of Uzbekistan and is of the same age as the city of Rome. The history of Samarkand is about 2,750 years old and has witnessed many upheavals during the times of Alexander the Great, the Arabic Conquest, Genghis-Khan's and lastly Tamerlane's Conquest. Hence, the culture of Samarkand was developed and mixed together with the Iranian, Indian, Mongolian and elements of other Eastern and Western cultures.

Over the history this legendary city on the Silk Road went through growths and decays, suffered from destroying invasions of foreign rulers and again revived, becoming more beautiful. Trade routes to the west – to Persia, to the east – to China and to the south – to India, intersected here and formed a crossroads of the Silk Road.

Today Samarkand is a unique treasure of the spirit of antiquity. It is included in the UNESCO World Heritage List due to the abundance of material and spiritual values. Its unique monuments of ancient architecture, heritage of scientific and art schools as well as artisan workshops are well-known around the world.

Samarkand is the cultural capital of Uzbekistan. In contemporary period, science and culture have risen to a new level in Samarkand. On the one hand, it is related to political processes in Uzbekistan, but on the other it is connected with the millennia-old eternal values of the region. It can be said that Samarkand has been inhabited by different ethnic groups and people since ancient times. Therefore, it is possible to observe the association of different cultures and traditions there.

The 2750th anniversary of the city of Samarkand was celebrated in 2007. The exploration of the remnants of age-old Afrasiab in Samarkand showed that it was an ancient city. Its cultural tourism capabilities have been enriched by new research on the history of the city. Besides, Samarkand is also a major scientific centre. Modern-day Samarkand is divided into two parts: the old city and the new city developed during the days of the Russian Empire and Soviet Union. The old city includes historical

monuments, shops and old private houses, while the new city has administrative buildings along with cultural centres and educational institutions. UNESCO's International Institute for Central Asian Studies was established in Samarkand in 1995. Other international educational institutions include the Confucius Institute since 2014 and the Silk Road International University of Tourism since 2018. Samarkand hosts many international cultural festivals. In particular, international music festival "Sharq Taronalari" has been held in the city since 1997. This international music festival is scheduled for this year as well.



Fig. 3. Opening ceremony of the International Institute Central Asian Studies (Samarkand) 1995 [1]

There are many historic and cultural sites in Samarkand. The major monuments include the Registan Mosque and the Madrasas, the Bibi-Khanum Mosque, the Shakhi-Zinda Complex and the Gur-Emir ensemble, as well as the Ulugh-Beg Observatory.

Modern Samarkand is a unique city: it combines the spirit of modernity and old historical grace. In 2001, UNESCO added the city to its World Heritage List, as Samarkand is a Crossroads of Cultures. A special long-term programme, which includes proposals for the revival of historical heritage, was created in cooperation with UNESCO. In 1994 the Samarkand Declaration "On the revival of the Silk Road" was accepted [14].

Samarkand hosts various important events such as international meetings of country leaders at the highest level. International scientific conferences are held on the renaissance of Central Asian scholars, as well as on sustainable development in Central Asia. This shows the rise of the concept of the "Samarkand spirit" in the system of international relations.

Samarkand is one of the largest tourist destinations in Uzbekistan. Annually thousands of tourists come to the city. In the author's opinion, the development of tourism potential in Samarkand should be based on the use of modern technologies in the activities of museums, libraries and historic facilities. In order to raise the cultural significance of Samarkand, organising international symposiums, conferences and workshops devoted to its history and contemporary conditions, studies aimed at investigating its role in international affairs, strengthening partnership with leading international foundations around the world, developing international scientific cooperation, exchanging news and scientific know-how is of key importance in the development of the city. Along with all that, is necessary to popularize the place in the world by publishing contemporary and historical guidebooks on the legacy of Samarkand in various foreign languages.

Suggestions

1. It is necessary to further develop cooperation with leading world universities and research centres in order to propagate the activities of the research institutes in Samarkand and expand their international connections.
2. It is necessary to establish partner-city ties between Samarkand and ancient and modern cities of the world. For example, it is desirable to develop twin-city ties with such historical and modern Polish cities as Kraków and Lublin.
3. We think that Samarkand should be more involved in the "Belt and Road" projects of the modern Silk Road. This will increase the economic potential of the city, whereby the social life of the population can be improved.

Conclusions

Samarkand is one of the oldest political, economic and cultural centres of the world across the Great Silk Road. It had its role in the past, keeps it in the present and has its potential for the future. The main branch of the Great Silk Road served the city in the past in the increase of its economic and cultural potential. The Silk Road developed the "Samarkand aura" as a social institution. Samarkand has had a specific role not only in history, but also in the modern world. Multinational and multi-language populations of Samarkand, different religious confessions, diversity of scientific views, long kept traditions of trade and economic factor have kept its specific features. The historical preservation of the political and cultural diplomacy in Samarkand has introduced the notion of the "Samarkand spirit" to the system of international relations. Moreover, there are adequate opportunities for further development of Samarkand's economic, social and cultural potential. Further development of international cultural and humanitarian ties in Samarkand, as well as relations with the world's major cultural and economic centres, is very important. In addition, it is necessary to introduce innovative developments in Samarkand. In order to further enhance the international prestige of the city, it is desira-

ble to preserve all components of its old part unharmed. Besides, it is essential to study and analyse other countries' experience to develop the tourism potential of Samarkand.

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Ceremony of Enthronement of Khans in the Khiva Khanate and its Peculiarities: the Tradition of Inheritance of the Throne

Abstract

It is known that the principles of organising the coronation of the Khan in the Uzbek statehood were developed long ago. There is a lot of information about this in mediaeval sources. In the Khiva khanate there are some peculiarities in the issue of succession to the throne. According to the ancient custom of the steppe Uzbeks, the eldest contender for the throne was not a child of the current khan, but the oldest claimant to the throne. Although this order is not strictly followed, in some cases, especially in the 16th–17th centuries, one can see the power of this tradition of succession to the throne.

Keywords: enthronement, khan, Khiva, Khorezm, tradition.

Introduction

Khorezm, which had been divided into several parts during the Mongol period and sometimes under Samarkand and Khorasan during the Timurid period, was invaded by Shaibanikhan (1505) and Ismail Safavi (1510), and soon after Shaibanikhan's death they began to fight for freedom [11].

Literature review

The people's liberation movement in Khorezm oasis and its environs began in 1511. The scholars of the city Vazir, led by Judge Hodja Umar, appealed to Hisamuddin Qittal, a descendant of Sayyid Ata, who was in Baqirgan, for help and asked him to come to Khorezm and take the throne. But he sent Elbarskhan, the son of Berka sultan, to Khorezm, to the city Vazir [1]. When the people heard that the Uzbeks were approaching the city, they began to kill the Red Army at night, led by Ismail Safavi's nephew, Rahmongulibek. Abulgazi writes about the victory: "At the great wedding, the Uzbeks and the Sarts all came together and made Elbarskhan khan in the year nine hundred and eleven and in the year of sheep" [1].

According to the established procedure, the ceremony of enthronement of the khan took place mainly in the capital city. Of course, in the years of political chaos and struggle for the throne, there were cases of deviation from this principle. In general, in Khorezm state, before the capital was moved to Khiva, first the city Vazir and then Old

Urgench had a high political status as the capital of Khorezm. This can be seen in the following examples.



Fig. 1. Kuhna-Ark [15]

If we analyse the information in the sources, we see that the first two of the Khorezm khans, a total of four, were enthroned in the city Vazir. They were Elbarskhan (son of Berka Sultan), who ruled the khanate in 1511–1516, Sultanhoji (son of Belikach Sultan), who ruled in 1516–1517, and Akataykhan (son of Amnakkhan), who was a khan in 1547–1556. and Haji Muhammad Khan (Khojim-khan), who ruled the khanate in 1559–1602, first as a khan in the city Vazir, and after 9 years as a khan in Urgench. Abulgazi Bahodirkhan's "Shajarai Turk" contains important information about this [1].

From 1517, the rulers of Khorezm became the Khans of Old Urgench. Hasankulikhan (son of Abulakhan) was the first ruler of the Khanate in this city. He ascended the throne after the death of Sultanhoji (Belikach Sultan's son). Now the new khan's throne was in Urgench, not in Vazir. Until then, there was no arch in Urgench. An official named Eshsultan built the city arch.

Analysis and results

After that, a total of 7 rulers were enthroned in Old Urgench between 1517 and 1602. They are the following khans [3, 10, 11]:

1. Sufiyonkhan (son of Amnakhon) 1517–1522.
2. Buchgakh (Bujakhan) (son of Amnakhon) 1522–1526.
3. Avanishkhan (son of Amnakhon) 1526–1538.
4. Kalkhan (son of Amnakhon) 1538–1547.
5. Yunuskhan (son of Sofiyonkhan) 1556–1557.

6. Dostkhan (son of Buchgah) 1557–1558.

7. Khoji Muhammadkhan (Khojim-Khan) 1559–1602.

The first khan in Khiva was Dustkhan (son of Buchgakh), who ruled Khorezm in 1557–1558. From 1602, from the beginning of the reign of Arab Muhammad Khan until the end of the Khiva Khanate in 1920, the enthronement ceremonies in the khanate were held in Khiva, which had the status of the capital city. Totally 32 Khans have been enthroned in Khiva since the time of Arab Muhammad.

It is known that the principles of organising the coronation of the Khan in the Uzbek statehood were developed long ago. There is a lot of information about this in mediaeval sources. In particular, the enthroned ruler was sat on white felt, surrounded and raised on all four sides by tribal elders who were respected and had a high political status in the country. This ancient Turkic custom was also followed by the rulers of Khorezm. Abulgazi Khan's "Shajarai Turk" contains details of the ceremony. According to him, "Ali Sultan was killed in Urgench and Dost Sultan was killed in Hevaq. In nine hundred and sixty-nine they raised Khojimkhan as a khan in Urgench region" [1]. According to Muarrikh Munis, Khodjimkhan lived in Urgench and Khiva during his 42-year reign [12].

Thus, the Khan was elected by prominent Uzbek tribal chiefs, Islamic religious leaders and Uzbek sultans. Because of this, the khan had to reckon with their opinion. According to the ancient tradition, which was reflected in historical sources, the ascension of the future khan to the throne was attended by the chiefs of the Uzbek tribes, as well as prominent religious leaders. Representatives elected from among them set the future khan on white felt and brought him to the throne. These ceremonies are usually held in the capital. Usually, those who attended the ceremony were later given positions of authority. The chiefs of the tribes and clans who assisted in the khan's accession to the throne were appointed governors of the most important provinces of the country. These rulers also usually led military armies made up of their clans. This led many Uzbek tribes to maintain their independence from the khan. The chiefs of the Uzbek tribes, held by the khan, in some cases, with the help of their subordinate armies, play a greater role in the government than the supreme ruler. Without their consent, the supreme ruler could not make any serious decision of state importance. The fact that the rights of the supreme ruler were somewhat limited, that his activities were controlled by tribal chiefs, priests, military and administrative officials, and that the head of state was officially a khan, but in practice the role of the Council of Palace Officials and Believers we see that it is high. No matter how aristocratic the khan's lineage was, if he could not win many supporters with his intelligence, wealth or other qualities, his word would not have been decisive in the Council, that is, in public administration. It is known that in some cases, the decision to remove the Khan from power was made by a council of high-ranking officials in the palace. This is especially true during the period of political instability in the khanate.

In the Khiva khanate, the principles of office order, palace receptions, reception of citizens have been refined and improved over the centuries. The administrative reforms carried out by Khiva khan Abulgazi Bahodirkhan were of great importance here. Academician B. Akhmedov wrote: “Abulgazi sat in the khanate for about twenty years. But he was not as happy as the other rulers. His life was spent in more wars” [2]. It is no exaggeration to say that Abu al-Ghazi was a conqueror who devoted his entire life to the struggle for the throne. But he was also a man of great talent as a statesman. Initially, he focused on strengthening the system of governance in the khanate. During his time, Turkmen interference in political life was limited. The role of Uzbeks in governing the khanate increased [5] and their 360 representatives were promoted to various positions in the khan’s palace, according to Munis in Firdavs ul-Iqbal. The khan confiscated 32 of the new officials and took them with him [7].

The resettlement of nomadic tribes from Dashti Kipchak to Khorezm also played an important role in Abulgazi’s domestic policy. They were divided into four groups and settled in the area from Doyakhotun (near Darganota) on the border with Bukhara to the Aral Sea. One of the largest of these groups, the Topa, formed Uyghur and Nayman tribes, which were joined by smaller tribes such as the Dormans, the Hundreds, the Thousands, the Sheikh, and the Burlaks. The Uyghurs were given lands from Pitnak, a remote village in the Khazarasp principality, to Yangiaryk, and the Naymans were given lands from Yangiaryk to Gurlan.



Fig. 2. Kuhna Ark [16]

The Uzbeks’ Jalayir and Turkmen’s Alieli tribes were also included in the Qiyat-Kungrat group, and they were allotted lands from Shavat to Kungun in Kungrad. The third group, the Nukus-Mangit tribes, were united and included the Kenagas and

Khojaly tribes. The Kangli-Kipchaks were divided into separate groups, with which several other tribes of nomads were united [7].

Nukus and Mangit tribes settled in the area from Gurlan to the Lavzan Canal and in the lower reaches of the Amu Darya. The Kangchak and Kipchak tribes were settled on the left bank of the Amu Darya between Kipchak, Khojaeli and Kozak. They also included 14 tribes of Uzbeks from Dashti Kipchak [7].

Thus, during the reign of Abulgazikhan (1643–1663) in the Khorezm oasis some confusion in ethnic relations was achieved [6].

Muhammad Rahimkhan was one of the rulers of the Khiva khanate who carried out effective administrative reforms. He worked hard to centralise the country, to make it a powerful state. He fought ruthlessly against local rulers who were trying to disperse politically. It should be noted that the centralisation of state power in the Khiva khanate, its transformation into a powerful state, in many respects depended on the improvement of administrative management and the implementation of radical changes in the socio-economic sphere. Muhammad Rahimkhan, who felt this well, carried out a number of reforms in this regard [3].

In short, the supreme power in the Khiva khanate was ruled by a head of state with unlimited rights, that is the khan. Traditionally, according to the ancient established tradition of statehood, only the oldest member of the ruling dynasty (tribe) had the right to be the head of state – the khan. But the personal qualities of the ruler were also emphasised. We observe this tradition in two states founded by steppe Uzbeks in the 16th century – the Bukhara and Khiva khanates.

In the Khiva khanate there are some peculiarities in the issue of succession to the throne. According to the ancient custom of the steppe Uzbeks, the eldest contender for the throne was not a child of the current khan, but the oldest claimant to the throne. Although this order is not strictly followed, but in some cases, especially in the 16th-17th centuries, one can see the power of this tradition of succession to the throne. Of course, this rule was not strictly observed during the reign of the Bell dynasty.

Conclusions

From the 19th century onwards, the dominance of family traditions in the question of the attitude to the throne became fully apparent, and this became the norm. As heirs to the throne, the Khan's sons began to be the main contenders. As a result of this custom, we see that in the Khiva khanate the interests of the family completely prevailed over the interests of the dynasty in matters of succession to the throne. The succession to the throne, introduced during the reign of the Kungirat Dynasty, was somewhat strict. However, according to some researchers, the continuity of the issue of succession to the throne in the Khiva khanate did not have a definite form.

The importance of the Council in the khan's election ceremony has officially increased. Usually, after the death of the previous khan, the "throne inheritor" was

elected khan. Inoq, Mehtar, Kushbegi and Yasovulboshi played a major role in nominating the khan. However, the narrow-minded election of high-ranking officials and khans was pre-arranged, and the appointment of a khan was an official ceremony. Traditionally, the newly elected khan distributed sarupo to a number of officials. It was considered a symbol of the trust placed in them.

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Dating Buddhist Religious Complexes of Northwestern Bactria-Tokharistan and the Distribution of Buddhism in the Territory North of the Oxus

Abstract

Buddhist monuments of Bactria-Tokharistan, including its northwestern part (the modern territory of the present Surkhandarya region) occupies a special place in the process of penetration and spread of Buddhism in the south of Central Asia and its neighbouring regions. Despite the exploration of the Buddhist religious constructions of northwestern Bactria-Tokharistan or beyond this entire historical and cultural area, many issues of Buddhism in this region remain unresolved and controversial.

Topical issues include the period of penetration of Buddhism to the north of the Amu Darya River and the construction of early Buddhist buildings on the territory of northern Bactria. The identification of the architectural and planning structure of the early Buddhist religious buildings, the tracking of their ancient Indian prototypes, the proximity and originality of the Buddhist buildings of northern Bactria are equally important. A very important problem is also the tracing of the fate of Buddhism and the related constructions of northwestern Tokharistan in the early Middle Ages and on the eve of the Arab conquest.

This article highlights the paths of the spread of Buddhism in southern Uzbekistan and the relevant Buddhist monuments of the area.

Keywords: Buddhism, Buddhist monuments, Kushans northern Bactria, Tokharistan, Tarmita-Termez.

Judging by the epigraphic data on the territory north of the Oxus, in particular on the territory of northern Bactria, the earliest settlement where Buddhism penetrated and then established itself was the city of Tarmita-Termez. Indo-lingual inscriptions Kampirtepa originally identified as the earliest on the territory of northwestern Bactria, on the basis of paleographic and stylistic data were dated by J. Fussman to 2nd–3rd centuries AD (in absolute dates ranging from 100 to 250 AD) [36]. From the stratigraphy of the Indo-lingual inscriptions of Karatepa follows at least in the first half of the 1st century AD, and according to Sh. R. Pidaev no later than the second half of the 1st century AD [27 p. 34], a land-based Buddhist structure was erected on the northern slope of the future cult centre. This building was the second Buddhist cult complex of the Kushan Tarmity-Termez. Based on the data of epigraphy and numismatics, we can conclude that in the first half of the 1st century AD on the site of the earlier

existing Buddhist building Fayaztepa, a monumental Buddhist monastery was erected, consisting of two large parts: a central building and a vast courtyard with a complex of stupas. Moreover, both parts of the Buddhist monastery were covered by a single line of bypass walls [15].

It should be emphasised that the implementation of a building of this magnitude was only possible with the support of a central government that patronised Buddhism or an economically strong Buddhist community. As we see it, these factors have existed in Tarmita-Termez since the turn of our era. Due to these possibilities, starting from the 1st century AD Tarmita-Termez was already acting as a relay of Buddhism to the north of the Oxus-Amu Darya. The first direction of the spread of Buddhism was the right bank of the upper reaches of the Amu Darya. Since, in chronological terms, after the Buddhist complexes of Fayaztepa and Karatepa, it occupies Buddhist buildings in Ayrtam [44] and possibly Ushtur-mullo [56]. This is indirectly confirmed by the following facts.

The basin of the right bank of the upper reaches of the Oxus-Amu Darya River has been known for the population of Tarmita since the time of the existence of the Greco-Bactrian kingdom, as the only and convenient place for obtaining Quaternary limestone (white stone) was the Khoja Gulsuyar area, also known as Eagle Hill, and the adjacent foothill strip. Since the Kushan era, the Khoja Gulsuyar – Eagle Hill was turned into a workshop for the processing and transportation of finished stone products along the Oxus River downstream to the city of Tarmit and other points. It is possible that among the unexplored architectural structures of Khoja Gulsuyar – Eagle Hill [46] there were buildings of a Buddhist character. According to research, it is already becoming obvious in the Buddhist buildings of northwestern Bactria, in particular in the construction of the monastery half of Karatepa, stone architectural details and stone sculpture were used in the architectural decoration of its large stupa [29, 30]. Stone sculpture and architectural decoration are also known from the Buddhist monastery Fayaztepa [9], Ayrtama [25] and from individual finds of stone sculpture from the settlement of Old Termez [24].

An intermediate point between Ayrtam, Khoja Gulsuyar – Eagle Hill and the Buddhist monastery Ushtur-mullo are cave complexes carved in the adyr zone located just above the Kushan settlement of Khatynrabat in the Utandzhar area (Utana ravine). Identical in their architectural design to similar caves in Karatepa and at the al-Hakimaat-Termizi mausoleum, they obviously served as cells for Buddhist monks.

In Tarmita-Termez during the period of the great Kushans, along with the transformation of the Buddhist cult center Karatepa into “Khadevakavihara” in the “Sovereign Vihara” three more Buddhist complexes were founded. One of them is a huge stupa known as the “Zurmala Tower”, the other is located to the north of the rabad of mediaeval Termez from which the basement has been preserved [53]. Judging by the epigraphic data of Chingiztep, Buddhist buildings existed especially on Maly Chingiztep [37]. Whether Buddhist buildings existed since the Kushan

era on the territory of Duniyatepa and the surrounding area is still difficult to answer unequivocally. Two objects of art to some extent make it possible to assert about the functioning of Buddhist structures on the territory of Duniyatepa from the era of the Kushan. This is a capital in the form of a lion's head, a kind of late replica to the famous capital of Ashoka [48], as well as fragments of a pilaster capital depicting a man under an arcade similar to a white limestone pilaster capital from the monastery part of Karatepa [57]. Judging by the archaeological data, the beginning of the construction of cave complexes as components of a Buddhist monastery located to the east of the al-Hakimat-termiziy mausoleum, including on the territory of Duniyatepa, falls on the 4th and early 5th century AD. The existence of a Buddhist monastery of the pre-Arab period, located to the east of the al-Hakimat-termiziy mausoleum, including on the site of Duniyatepa, was stated back in 1998 by T. Annayev [10, 14, 24].

The second way of spreading Buddhism from Tarmiya-Termiz took place along the basin of the upper reaches of the Chaganrud (Surkhandarya).

In this direction, Buddhist structures were discovered at the Dalverzintepa settlement [40–42, 49] and in other settlements and other structures, individual finds related to Buddhism were recorded. On Talitagora, built at the head of the Termiz canal [11], interpreted after stationary excavations as a temple dedicated to water deities and water structures, along with stamped ceramics of Buddhist symbols (“wheel of the law”, “Buddha's foot”), a fragment from a statue of Buddha was discovered [6], terracotta figurines of bodhisattvas from Haitabadtep [55] and Barattepa [38], as well as yakshinis [2]. Fragments of terracotta from Ismailtep are also referred to the circle of images of bodhisattvas [24 p. 177]. Initially, one of the yakshini samples found in the Barattepa stratigraphic pit was dated with the Soter Megas coin [49]. Both figurines of yakshinis from Barattepa by T. K. Mkrtichev were predated to the 2nd–3rd centuries AD [24 p. 181] and the bodhisattva from Barattepa with the dhayana mudra gesture is attributed to the 3rd–4th centuries AD [24 p.117]. The bodhisattva from Haitabadtep was dated by analogy to the 3rd–4th centuries AD [55].

Thus, the works of visual art associated with the Buddhist circle discovered in the archaeological complexes of the lower and middle reaches of the Surkhandarya are dated to the 2nd–4th centuries AD.

It should be noted the monuments on which small-form art objects have been discovered come from multi-layered monuments. Talitagora, Ismoiltepa, Haitabadtepa, with the exception of Barattepa, are multilayered and the thickness of cultural layers on them reaches more than ten meters. The number of layers of these monuments does not exclude the presence of earlier art objects associated with Buddhism.

Actually, Buddhist buildings were studied at the Dalverzintepa settlement. This is a Buddhist sanctuary in the suburban area (Dt-1) [41], as well as a Buddhist temple located on the site itself (Dt-25) [42].

Researchers dated the time of the construction of the Buddhist complex in the Dalverzintepa district to the time of Vima Kadfiz (Kadfiz II) [41], according to

B. Ya. Stavisky during the reign of Kanishka and his successors [47], and M. Koyama for Dt-1 proposed dates of the 3rd–5th centuries AD [21], J. Ilyasov dated Dt-1 to the 2nd–4th centuries AD [19, 20], according to researchers, the city Buddhist temple of Dalverzintepa was built in the 2nd century AD, and its destruction took place by the end of the 3rd century AD [42], and a little later B. Turgunov dated it to the 2nd–4th centuries AD [49]. M. Koyama dated Dt-25 to the 4th–5th centuries AD [21] and J. Ilyasov to the 3rd–4th centuries AD [19,20]. According to T. K. Mkrtychev, in the second half of the 3rd century AD, along with the decline of some Buddhist centres, the construction of Buddhist religious buildings continued in the Termez region and in other areas of Bactria. At this time, the second Buddhist temple was being built at Dalverzintepa Dt-25 [24 p. 31]. The latest date for Dt-25 is suggested by K. Sylvi Antonini, who attributes the existence of the temple to the 5th–6th centuries AD [16]. As for the dates proposed by K. Sylvi Antonini regarding the dating of the city Buddhist temple Dalverzintepa (Dt-25), it is the 5th–6th centuries AD. Northwestern Tokharistan is well represented by examples of artistic and material culture from Kuevkurgan (clay sculpture), a hamka on the citadel of Zartepa, Kuchuktepa (ceramics, etc.) [12]. What brings together the sculptures from the city temple of Dalverzintepa (Dt-25) and Kuevkurgan is this manner of rendering hairstyles and the way they are done, as well as the presence of molded ornaments such as medallions, etc. [13]. In the sculpture of Kuevkurgan, this tendency is a continuation of the tradition in a developed form, laid down in the era of the Great Kushans [1], improved in the period of the late Kushans, traced by the example of the monumental sculpture of the city Buddhist temple of Dalverzintepa.

Ceramics, including chiragi lamps from the Dt-25 temple, are smaller, with a pronounced discharge, and are thinner compared to [49] than a similar type of ceramics from the Buddhist cult centre Karatepa and the Buddhist monastery of Fayaztepa. outlines the distinctive features of the ceramic complex of the city temple of Dalverzintepa as a result of temporary chronological differences between the Buddhist complexes of Tarmita-Termez and Dalverzintepa (Dt-25) or the manifestation of local features of the ceramic production of the Kushan city of Dalverzintepa. Judging by the stratigraphy of Dalverzintepa, as well as a comparative analysis of the massive archaeological material, especially the ceramics of Dalverzintepa with the Late Kushan complexes of northwestern Bactria (the settlement of Zartepa, Akkurgan, Buddhist cult centre Karatepa, etc.), the dates proposed by J. Ilyasov seem more reasonable, who respectively dated Dt-1 to the 2nd–4th centuries AD and Dt-25 to the 3rd–4th centuries AD [19, 20]. Along with the time range, the Buddhist complex Dt-25 is also important, and the fact that it was erected at the intersections of the main streets of the city testifies to the penetration of Buddhism directly into the urban environment.

The third way of spreading Buddhism from Tarmita-Termez was directed towards the “Iron Gates”. Buddhist religious buildings were identified within a radius of up to 30 km, Buddhist art works within a radius of up to 70 km, further north towards “iron” monuments (mainly fortress-type structures), is characterised by the absence of works

of art and handicrafts ornamented with motifs of Buddhist appearance (character) [3–5]. At the Zartepa Kushan monument, Buddhist religious buildings are known as a Buddhist chapel, as well as a freestanding stupa located to the east of the settlement. Both structures, especially the stupa (Katlamatepa) based on 503 copper coins, attributed to the minting of Vasudeva and imitations of these mints are dated to the 3rd–4th centuries AD [28]. The stupa and the chapel functioned simultaneously.

A number of terracotta figures of a Buddhist circle, a sculptural image of Buddhas, as well as a significant number of ceramics with ornamented Buddhist symbols are also known from the settlement [7, 54]. The building located in the southeastern corner of the Zartepa settlement is also of exceptional interest. The structure, erected on a hill (approximately) 45x45 m in size, was a free-standing building, the core of which was a large courtyard surrounded by rectangular rooms. In one of the rooms located in the southwestern part of the complex, a polychrome plot painting with the image of a bird holding a woman in its claws was discovered [43]. On the basis of a set of finds, the structure is dated to the 3rd–4th centuries AD, and the building itself, according to Sh. R. Pidaev, represented a loftor [26, 33].

The scene depicting a bird of prey clawing a woman in the art of North India, East Turkestan and Iran by G. Azarpay is an illustration of the image of the Buddhist *Sussondi-jataka*. Zartep's painting also belongs to the range of monuments transmitting this *jataka* [18]. T. K. Mkrtichev, referring also to the finds of a ceramic lid with a slotted ornament reproducing a lotus, considers it more likely that the Zartepa structure, decorated with paintings with Buddhist themes, was not a fort, but a Buddhist cult object [24, p. 210]. The location of the object in a spacious place and the almost square shape of the terrain (45x45 m) [26], works of art with Buddhist themes, as well as the place where the paintings were found, judging by the thickness of the walls, indicate that this room was a part of the bypass corridor of a sanctuary, making more likely this assumption of T. K. Mkrtichev. Most likely, the city's main Buddhist cult complex Zartepa was located in its southeastern corner.

In the Sherabad oasis i.e. within a radius of 60–70 km away from Tarmita-Termez. Judging by the finds, certain pieces of art revered as Buddhist objects were widespread. Along with ceramics ornamented with Buddhist symbols, terracotta figurines of Buddhas and other characters were widespread in the oasis in the Kushan period. These include images of Mithuna from Batyrabadtepa [24 p. 108–117], a statuette of Buddha from the rural settlement of Akkurgan [34], and a figurine of a yakshini from a rural settlement located in the eastern part. The dates of the samples of Buddha and Buddhist characters under consideration are dated to the 2nd–4th centuries AD. From the stratigraphically studied monuments of the Kushan period in the rural settlements of Akkurgan, Chupanata [34], as well as the multilayer settlement of Jandavlattepa, no earlier objects of the Buddhist circle have been identified.

Before proceeding to a chronological comparison of the monuments of the Buddhist circle, it should be noted that until recently, for the characterisation of Buddhism in

northwest Tokharistan in the early Middle Ages, researchers had at their disposal several objects related to this religion. These are inscriptions on birch bark from Zangtepa [8], as well as a Buddhist icon from Karaultepa dating from the 5th–6th centuries. and the detached structure of Chordingak, interpreted by researchers as a Buddhist stupa [17].

From the fragments of the Zangtepa manuscript, the only completely preserved sheet, according to M. I. Vorobyeva-Desyatovskaya's definition, belongs to the Vinaya Vibkhanga of the charter of one of the Buddhist communities [52]. The text is written by a vertical Central Asian brahmi and is close to some of the Gilgit manuscripts [50]. The room where these manuscripts were found was dated to the 7th and early 8th centuries AD [8].

The existence of some parts of the Buddhist monastery Fayaztepa is confirmed by finds of ceramic products, as well as epigraphic data. In the economic part of the monastery half, in the vaulted corridor located between blocks A and B, as well as in room C12, ceramic dishes of the 6th–7th centuries AD were discovered. Moreover, room C12, judging by the decoration until the end of its functioning, was a sanctuary. There was also a large stupa built during the reign of Kanishka I [35]. Among the latest epigraphic data of Fayaztepa is a fragment of an inscription in Brahmi (fragment no. 74) which is dated to 400–450 AD [37]. Meanwhile, E. V. Rtveladze, the renovation of the Fayaztepa stupa is dated not earlier than the 6th century AD [58]. In recent publications, the participants of the joint expedition to Karatepa, in contrast to the head of the expedition B. Ya. Stavisky [47], dated the Buddhist cult centre Karatepa to the 2nd–6th centuries AD.

According to V. V. Vertogradova, the monastery of the southern peak up to the 6th century AD continued to be called the "Sovereign Vihara" (Khudevukavihara). On the basis of epigraphic data in the period of the 4th–6th centuries AD, apparently. The ties between Karatepa and Mathura are fading. At this time, there is an influx of new groups of Mahasanghiks from southeastern India and other regions of the Deccan [51]. Judging by the latest publications, the epigraphic finds, i.e. about 300 inscriptions [37] from the Buddhist cult centre Karatepa, especially in the northern part, i.e. the monastery complex itself, contain several fragments of inscriptions made in Brahmi script and in combination with Brahmi with a Bactrian inscription dated in absolute dates 350–500 AD, as well as a fragment of an inscription from the Proto-Sarad dated 620–670. n. e.

The research results show in the early Middle Ages the scale of the functioning of Karatepa as a Buddhist cult complex was much more modest than in the era of the Kushan rule [24, p. 24].

Simultaneously with the gradual decline in the role of Buddhist cult complexes Karatepa, Fayaztepa on the site of the mausoleum al-Hakim at-Termizi, in the territory to the north and east of it and on the Duniyatepa hill within the 4th–5th centuries AD another Buddhist monastery is formed [14].

The considered cave complexes near the al Khakim at-Termizi mausoleum are close to the cave structures of Eastern Turkestan in terms of the architectural design, technique and method of construction (primary cutting of sandstone, the shape of

niches, steps of stairs, etc.) [23] and in particular the cave structures of the Buddhist monastery complex Karatepa of the Kushan Tarmity-Termez (for example, the cells of the complex of the “western hill” Karatepa) [29, 30].

Along with the construction technique and layout of the cave structures near the al-Hakimat-Termizi mausoleum, archaeological material is also an important dating fact. In this regard, archaeological material from cave structure No. 4 is of exceptional interest.

The interior of this cave was filled with numerous broken crockery along with a layer of debris. The weight ceramic complex consists of numerous fragments of goblet bowls, table tagors, two-handled jugs of large and small sizes, ornamented in the form of fir trees, stars, “Buddha feet”, etc. Among the finds, there is also a sample of a small sculpture of a Buddhist appearance. The ceramic complex from cave No. 4 finds broad analogies among the ceramics of the upper layer of the Zartepa, Akkurgan as well as Karatepa settlements dating from the 4th and the first half of the 5th century AD. Based on these data, it can be assumed that out of 10 identified caves near the al-Hakimat-Termezi mausoleum, cave No. 4 was founded in the 4th century AD, and during the 5th century AD and later other caves were founded.

This Buddhist complex existed at least until the beginning of the 8th century AD, i.e. until the time of the final conquest of Termez by the Arabs [14].

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Development of Land Ownership Relations in the Khiva Khanate in View of Low Land Fertility

Abstract

The economy of many countries around the world is based on agriculture. Although today the cultivation of agricultural produce is based on scientific technologies, the specific land relations, the order of land ownership and use have been shaped by historical tradition. There is a unique history of people's ownership of land.

The following article describes the history of land ownership in the Khorezm region of Uzbekistan during the Khiva Khanate, the ancient forms of property associated with the formation of land ownership. Its information is based on ancient sources on the history of Central Asia, the works of mediaeval thinkers, as well as historical books of the 19th–20th centuries and the results of scientific research.

Keywords: batrak, royal landform, waqf land.

Introduction

In the past, the population of Khorezm, in addition to some small ethnic groups (Arabs, Iranians, etc.), had two ethnic groups: northern and southern Uzbeks. The ethnic group of northern Uzbeks covered the Kungrad district and the Aral Sea region of present-day Karakalpakstan. The southern Uzbek ethnic group in Khorezm included the Dashoguz region of Turkmenistan, the Turtkul, Ellikkala, Beruni districts of Karakalpakstan, and the Khorezm region. Uzbeks belonging to the southern ethnic group were the indigenous people of ancient Khorezm. Uzbeks belonging to the northern ethnic group were representatives of the nomadic and semi-nomadic population, who later migrated from the territory of the northern Turkic khanate in the 16th century. Northern Uzbeks were close to the nomadic and semi-nomadic Karakalpak and Kazakh peoples who inhabited the Aral Sea region in the Middle Ages.

In the works of 19th century Russian researchers we find the opinion that these nomadic and semi-nomadic peoples lived among the Uzbeks, engaged in agriculture, gradually settled down, and later adopted the name Uzbek. They have forgotten that they belong to the Sarts. Indeed, Khorezm has long been the 1st centre of agriculture. By the time of the Khiva Khanate, Khorezm became the only centre of agriculture in Central Asia based on artificial irrigation.

Materials and metods

This article deals with the order in which the Khorezmians used the land in terms of land ownership during the Khiva Khanate and how they effectively cultivated it, as can be known from historical sources written during this period. In particular, such data are obtained through socio-economic analysis.

Results

In the Khiva Khanate, land ownership was without time limits, and land was inherited from generation to generation. It was not cultivated by the landowners themselves, but by bevatans, batraks and mardikors. The main income of the khanate came from taxes levied on these lands.

In the Khiva Khanate there were royal (state) and private land forms. The state lands themselves were divided into private state and notable properties according to the payment of taxes. In addition, depending on the type of taxes paid (salgut-kesme), the state lands were divided into private and equestrian lands, and the property was divided into labelled property and notable property. The state land ownership belonged to the khan, the khan's family and his relatives. In the Khiva Khanate at the end of the 19th and the beginning of the 20th century it was 86 thousand tanobs, i.e. 34,400 hectares of arable land. In addition to arable lands, the lands of the khanate included thickets, cairns, lakes, deserts and other similar lands. The lands of the state were mainly around the Old Urgench, Kilichniyozboy and Hazarasp.

The farmer farming on royal land was not considered the real owner, but a temporary user of this land. If a person engaged in farming in the state died, the right to use the land was passed to his children and they continued to farm there. Although the farmers of the state were not the real owners of the land, they were the full owners of the crops they grew there and the buildings they built here. The state land was taxed with "salgut-kesme" in two ways. Farmers engaged in farming in the state lands paid 1/10 of the harvest for irrigated lands without chigirik, and 1/20 for irrigated lands with chigirik [8, 9] The next type of land was called "equestrian land", the reason being that the land was under the control of the Turkmens, and for the use of it, landowners had to serve the khan with one armed horse during the war for their every 30 tanob (5 desyatinas (one desyatina – 2400 m²)) lands. Therefore, no tax was levied on «equestrian» landowners. The name «equestrian lands» has survived in this

form. When the Russians invaded Khiva in the first quarter of the 19th century, the khanate no longer needed a military force, and the Turkmens, who were considered to be the owners of the cavalry, began to pay “salgut-kesme” according to the amount of their land. This type of tax was paid by people in the service of the khan, the rest of the Turkmens paid «dayak». Only saids by the side of the khan, the khojas or descendants of the prophets, were exempted from taxes [2].

Discussion

Despite the fact that the Khiva Khanate had a lot of land, every farmer fought hard for every inch of land adjacent to the Amudarya [7]. Due to the long summers and arid climate in the Khiva Khanate, farming was considered to be inextricably linked to artificial irrigation. In addition, due to the uneven flow of the Amudarya and, in some cases, frequent floods, farming near the river was considered dangerous.



Fig. 1. Tillage land cultivation with amach [12]

That is why it was necessary to dig large irrigation canals, and since they were done by hand, it required all the people living in the khanate to work collectively.

According to Muslim tradition, the person who dug canals and ditches in the khanate and brought water to the fields was the owner of these irrigation networks, and the ditches and canals dug by him were his property. Since large canals to draw water from the Amudarya were dug by order of the khan, these irrigation networks were the property of the khan and the khan himself controlled the use or non-use of water.

Due to the fact that the lands of the oasis are saline, it took a lot of work and time for farmers to irrigate the soil frequently, to wash the saline layer of the soil, to fertilise regularly in order to get high yields. Therefore, they carried out this hard work together by «hashar» depending on the readiness of the fields for planting and the time of germination [2, 3, 6, 8, 9]. According to the sources of O. O. Shkapsky, a Russian soldier who travelled to the khanate and personally witnessed the life of the peasants there, the

population of the Khiva Khanate was superior to other regions in terms of increasing the productivity of saline, low-yielding lands, and for this they were able to effectively use various means, including [8, 9]:

1. "The people of the Khiva Khanate were very hardworking, they threw the soil from the excavation of old, dilapidated houses and ditches in the fields to turn the barren, saline soil into fertile and soft soil, because the logs of damaged houses are taken from clean soil, and the soil from ditches is fertile soil saturated with the muddy water of the river. Such lands were plowed with the help of Mala-dandana.

2. To increase the fertility of the land, the Khiva people mixed the manure of horses, cattle and sheep with sand and sprinkled it on the fields. To do this, they brought manure from stables, barns and sheep pens. Sand was a good fertiliser for the soil, and the soil was well tilled. The people piled manure mixed with sand in one of the corners of the atiz-fields and again sprinkled sand on it. Then the finished manure was thrown to the atiz in small piles in carts and the piles were spread evenly all over the atiz with hand spades.

3. In addition, farmers dumped plant and tree waste from ditches and sent them to the fields, and this waste was turned into humus and turned into a fertiliser for the land."

According to the Amudarya Essays, over time, the Khiva khans began to grant some privileges to land users. In particular, by order of the Khiva khans, some landowners were issued a document called a «label», giving the right to use the land, and these lands were called «labelled property». The peculiarity of this land is that the owner of the labelled property fully owned it until the end of his life, and after his death the right of ownership was inherited by his heirs. Only the khan had the right to seize the lands of the labelled property owners, even then, only for the purchase. The labelled estates were mainly in the eastern part of the khanate, and included the lands around Toshovuz, Anbarkhana, Ilyali, Kilichniyozboy, Porsu and Old Urgench. According to O. O. Shkapsky, by the order of the khan in the form of a label up to 400 tanob (one tanob – 900m²) of land was given [8, 9]. There is confusion in his statement. However, given that a single farmer cannot cultivate more than 5 tanobs of land on his own, 80 people will have to work on 400 tanobs. This means that the fact that a farmer has 400 hectares of land is a bit far from the truth. By 1873, the use of slave labour in the cultivation of labelled lands became more efficient. Half of the harvest for the use of labelled lands was given to slaves in exchange for taxes. Users of this type of land were called "semi-permanent". The next form of land was called "Atoyi property" and was considered inherited property. From a legal point of view, atoyi property is almost indistinguishable from labelled property, only in terms of tax payment. In other words, "salgut-kesme" was taken from the owners of the atoyi property and was taxed according to the yard, not according to the land. Salgut-kesme were paid to the khan's treasury depending on the category of the family. Private property was divided into 3 categories. 1) adina (low), 2) auliyat (medium), 3) aglya (high). Low-income landowners, regardless of how much land they owned, paid 2 gold coins per

household. The middle class paid 4 gold coins, and the upper class 6 gold coins. In the Khiva Khanate this form of payment for *salgut* has been used for about 100 years. Thus, every 20 years, by order of the khan, information on the status of the owners of “*atoyi* property” was collected, and on the basis of this information transfer was made from the lower class to the middle or upper class. This special form of property was widespread in the territories of the khanate: Khozarsp, Khiva, Bagat, Khanka, Kat, Gurlan, Mangit, Kipchak, Khojayli, Kungrad, Qiyot, Shavat, Ghazavot and Koshkopir. The landowners were mainly indigenous people of Khorezm. Mulki-hurri-khalis were all tax-exempt lands [10, 11].

In addition to these forms of ownership, there were “*waqf* lands” in the Khiva Khanate. Allah was meant as the real owner of these lands, and they were considered to belong to mosques and madrasas. In fact, the right to own these lands belonged to the *mutavallis*, and these lands were inherited from generation to generation [1, 5].

Conclusions

In the khanate, agriculture (farming and animal husbandry), trade and handicrafts were the main sectors of the economy). Most of the land was privately owned. There were also *waqf* lands, state lands or *khante* lands.

By the 19th century, we saw the growth of private lands of the Khiva khans and the so-called khanates. The best lands and orchards in the territory of the khanate were in the hands of the khan and his descendants, feudal lords, officials, great feudal lords and priests. These lands were cultivated by landless peasants, forcibly relocated people and slaves. Each khan tried to take over the best part of the newly acquired lands. The khan could have good lands only in places far from the capital, because many lands near the capital would soon pass into the hands of large landowners. They, on the contrary, were interested in cultivating distant new lands. For this reason, the newly enthroned khan turned his attention to the outlying areas and quickly began to dig large canals. The khan took the newly acquired lands as his property and gave them to his relatives.

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Folk Medicine and the Scientific Heritage of Doctors in the Khiva Khanate

Abstract

In the early 19th century, the Khiva Khanate became the most powerful state in the country. The activity of doctors and medicine in the settlements has also revived. In Khiva madrasahs, along with education, young people began to be taught modern science. Appreciating the art of medicine, the khan gathered and sponsored prominent physicians in Khiva. The Russian diplomat N. N. Muravev, who came to Khiva, testified that the khan kept astrologers in his palace. They can predict future events. At that time, medicine in Khiva was better developed than other sciences, but still young and inexperienced.

Keywords: doctors, Khiva, Khorezm, hospital, medicine.

Introduction

In the 16th century, the Khiva Khanate was established in Khorezm as an important pillar of Uzbek statehood. However, the continuing struggle of officials for the throne and career, as well as the aggression of the rulers of Bukhara did not allow to establish a peaceful life in the khanate. Where there is no peace, medicine will not develop. Only in 1602, during the reign of Haji Muhammad Khan's son Arab Muhammad Khan, the relocation of the capital to Khiva was a major event. Madrasahs and khanakahs appeared. The number of doctors and judges increased. The sons of the Arab Muhammad Khan Isfandiyar, Habash, Elbars, Abulghazi fought for the throne for 40 years. Taking advantage of his father's illness, brothers Isfandiyar, Habash, Elbars, and Abulghazi fought for the throne and career, leading to the depression of the state.

Literature review

Finally, in 1663, Abulghazi Bahodirkhan ascended the throne of the Khiva khanate. He was a great reformer and politician. He founded new towns and villages. They also had access to medical care. Historian and king Abulghazi sought ways to end ethnic strife from the early days of Bahodirkhan's rule and relocated Uzbek tribes migrating to Khorezm. He redistributed their land and water. Peaceful life was ensured in the

cities and villages, cultural life was awakened. The khan, who founded the fortresses of Urgench, Kiyat and Ghazovot, installed gutters to drain the sewage that collected in the streets and squares of Khiva, and built a large madrasah in memory of his father Arab Muhammad Khan and a bathhouse as a gift to his son Anusha.



Fig. 1. A. Bakhadirxan [16]

In 1663, due to ill health, he handed over the administration of the state to his son Abulmuzaffar al-Mansur Anushakhan. During his scientific career he wrote rare works as “Shajarayi tarokima” (History of the Turkmens, 1658–1661), “Shajarayi turk and mogul” (History of the Turks and the Mongols, 1663–1664), “Manaf’e ul-inson” (Useful things for human health, 1657).

Abulghazi was a scholar recognised as a knowledgeable physician. In his pamphlet, he wrote: “We have considered the books, the purpose of which was sometimes found and sometimes not found, the greatness has been found, and now it is difficult to come up with. Then I explained the flaws”. The book consists of 4 parts, which deal with simple and complex medicines, herbs that have an effect on some and many diseases, the advice of noble and wise people. Chapter 28 of the manual provides scientific information on the symptoms of 124 diseases, methods of their treatment, more than 700 drugs used in folk medicine.

Professor Rajabboy Sobirov, Doctor of Pharmaceutical Sciences, drew attention to the manuscript of the work “Manaf’e ul-inson”, which belongs to the legacy of Abulghazi Bahodirkhan. A hard-working scientist who has spent a lifetime encouraging the study and application of medicinal herbs in the country, he has conducted a number of scientific studies. He is a candidate of the dissertation “Phytochemical research of plants of the family of young Karakalpak ASSR and Khorezm region” (M., 1977) and “Medical plants, their study and application in traditional medicine of Central Asia” (Kharkov, 1991). In addition, in 2004 he prepared Khiva balm from more than 20 medicinal

plants. More than 130 scientific works have been published [10–13] and 5 discoveries have been registered.

According to the historian Muhammad Yusuf Bayoniy, Abulghazi used the works of physicians such as Abu Ali ibn Sina, Abdurahman and Muhammad Yusuf in writing his treatise and commented on the treatment of diseases based on his own practical experience. A copy of the pamphlet *Manafe'-ul-inson*. FASHI is preserved in the Manuscript Fund (№ 4107).

A copy of the book copied in 1901 by a calligrapher nicknamed Khivalik Kotib (Rahmonberdi Bobojon oglu) was found in 1966 in the house of 78-year-old Ibrahim ota Kurbanov, who lived in Sarapoyon village of Khanka district. It was kept in the personal library of Rajabboy Sabirov (1937–2019).

Analysis and results

From the long period after Abulghazi, little medical information has been preserved. In the face of unrest and turmoil in the country, medicine, among other things, has experienced a crisis. Only one piece of information left in the history of Khorezm medicine at the end of the 18th century can be found. It is also connected with the arrival of the Russian doctor Blankennagel in Khiva. On April 20, 1793, Iskandar Ollaberganov and Rahimboy Dostmurodov from Khiva went to Russia with a letter addressed to the governor of Orenburg, General Lieutenant A. A. Peutling. In it, the ruler Avazboy Inak asked the Russian Empress to send an experienced doctor to treat his uncle Muhammad Fazilbi, who was blind. In turn, Governor A. A. Peutling conveyed the Khiva request to Catherine II. As a result, Major Blankennagel, a military doctor scheduled to be sent to Khiva, was provided with an interpreter for the border court, Kholmogorov, a barber, and eight Cossacks.

Arriving in Khiva on October 5, 1793, Blankennagel could not cure the eyes of 80-year-old Fozilbiy, who was blinded by glaucoma and had accumulated water in them. As a result, he was detained in Khiva for 4 months on suspicion of spying, expressing distrust in the doctor. Some time later, on March 12, 1794, Blankennagel was able to return to Orenburg with the Khiva ambassador Avaz Muhammad. In his memoirs, the Russian doctor proved that he knew his profession by effectively helping several dozen people during his stay in Khiva and Urgench. At the same time, Blankennagel's observations attracted the attention of the Russian military and scientists seeking to study Central Asia with malicious intent [5, 8, 13].

In the early 19th century, the Khiva Khanate became the most powerful state in the country. Through the efforts of Muhammad Rahimkhan, a representative of the Kungrad Uzbeks, new canals were dug, towns and villages were built, and Kazakh-Karakalpak lands were annexed. The activity of doctors and medicine in the settlements has also revived. In Khiva madrasahs, along with education, young people began to be taught modern science.



Fig. 2. A doctor and his students in front of the patient's bed)
(source: The photo from the museum of Shergazikhan madrasah)



Fig. 3. Jafarxodja ibn Nasriddinxodja Khazaraspiy
(source: The photo from the museum of Shergazikhan madrasah)

One of the learned physicians of the khanate was Muhammad Rahimkhan himself. He studied at Madrasah Inoqiya and was well versed in religious and secular knowledge. He memorised the Koran and took the nickname “Khan Akhun”. The palace hosted a wide range of literature and poetry evenings with a number of poets.

Appreciating the art of medicine, the khan gathered and sponsored prominent physicians in Khiva. “The Russian diplomat N. N. Muravev, who came to Khiva, testified that the khan kept astrologers in his palace. They can predict future events. At that time, medicine in Khiva was better developed than other sciences, but still young and inexperienced. In the treatment of diseases, doctors often use the opposite properties. For example, they treated heat with ice, cold with heat, and weakness by heating. Medicine has been passed down from generation to generation. They keep many medicinal plants secret. Because doctors knew that plants could cure dozens of

ailments. He was a master at treating various wounds, especially with medicinal herbs. At the same time, the Khiva people believe in the knowledge and experience of doctors from other Asian and European countries and magic in the treatment of diseases” [7].

Among the Khiva physicians was the famous physician and scholar Jafarkhoja ibn Nasiriddinkhoja al-Husseiniy al-Karvakiy al-Khazaraspiy (1754–1833). Alloma was born in about 1750 in the village of Oshaqkarvak in Khazarasp, was educated in his village and was educated in one of the madrasahs in Khiva. He studied Arabic and Persian and was well versed in literature. He studied the works of Abu Bakr al-Razi, Abu Ali ibn Sina, Abulghazi Bahodirkhan, Imam Muhammad Fazzaliy and other famous doctors and philosophers. Based on them, in 1823, he completed the book “Multoqit at-tibb” (Collection of Medical Data). The book, written in the form of an encyclopedia, consists of 67 chapters, which provide good advice on identifying the causes of diseases, correct diagnosis, treatment, application of useful methods. According to the judge, the disease is caused by a violation of the balance between 4 things in the human body – blood, sputum, grass, water. The complexity of the human body, the diseases of the body, the methods of treatment of each patient, the diseases in the elderly, women in general and physiological conditions during pregnancy, the issues of their treatment are also described in detail.

The last page of the manuscript contains the following lines [4]:

*Ay boqguchi bu kitob sori,
Yoʻq – yoʻqki jahonda lolazori,
Anvon azohir yana shomil,
Lutfing birla boʻlgil anga dofi,
Boʻlmaslikina yoʻq ermish imkon,
Naqsh qola yod, oʻlam duoda,
Raf oʻldi qalam ruhi varaqdin,
Bal, dahrdi gulistoni komil,
Gar boʻlsa hato-u saha voqe,
Insonda hato-u sahv-u nisyon,
Maqsud bu dori bebaqoda,
Itmoma yetishti lutfi haqdin
Ming ikki yuz oʻttiz erdi soli,
Toʻqquz anga qoʻshgil, ay safoli.*

This book is the source of the moon,
No, not at all in the world,
Anvon azohir again tick,
Please be kind to me,
It is possible to melt without it,
Remember the pattern, pray for death,
The shelf is dead, the spirit of the pen is gone,
Honey, the perfect flower garden,
If it's a mistake,
Mistakes and mistakes in man,
The purpose is to cure this disease,
Itmoma has grown lutfi haqdin
One thousand two hundred and thirty years,
Add nine anga, moonshine.

A copy of the book “Multoqit at-tibb” copied in 1827 by an unknown calligrapher is preserved in the manuscript fund of UzR. FASHI (AR № 122, 143, 3336). The scientific heritage of the scientist was studied by prof. Otanazar Abdullaev, Asadulla Kadyrov, Rajabboy Sobirov, orientalist Hamidulla Hikmatullaev (1929–1994), teacher Q. Jumaniyozov, doctor S. Masharipova and others. In addition, the work, as an object of special research, needs to be re-examined and disseminated to the general public in accordance with the language and requirements of modern medicine. The information presented in the series on the history of medicine and medicine is extremely scarce. Although the legacy of Munis and Agahi complements somewhat, there is no data based on the requirements of historical chronology. Although many of the manuscripts taken from the

treasury of the Khiva khans during the Russian invasion were properly studied by the Russian scholar P. P. Ivanov and Uzbek researcher M. Yuldashev, some have not yet been analysed. Memories and observations of Russian doctors can also help fill our history. Well-known doctors such as Yahshimurodbek, Akhmadjon Tabibiy, Bayoniy passed through the semi-colonial period. But their activities are not sufficiently covered, there are no sources and literature. If we look at the life and work of Muhammad Yusuf Babajonbek ibn Hasanbek oğlu Bayoniy (1840–1923) and its aspects related to medicine, this talented poet, historian, calligrapher and translator from the village of Yukari Qiyot near Khiva studied at the Sherghozikhan madrasah. Because his father was a doctor, he knew medicine from a young age. He learned Arabic and Persian from his brother. Hasanmurad Laffasiy [3], a well-known literary critic, wrote in his pamphlet “Biographies of Khiva poets and writers” that he was educated in medicine from his brother Yahshimurodbek. (№ 6666, 7106, 7421, 9596). Although his contemporary poet Akhmadjon did not have a special work on medicine, we see some ideas in his poetic and prose works “Devoni Bayoniy”, “Shajarayi Khorezmshahiy” (Family Tree of Khorezmshahs), “History of Khorezm”. Continuing the great work started by Munis and Agahi, he covered the history of Abulghazi Bahodirkhan (1603–1664) to 1914. Half of the discovered work “History of Khorezm” reflects the events of 1910–1920.

As a translator, Mavlana Darwish translated Akhmad’s “Hoyiful Akhbar” (1901), Abu Jafar Muhammad bin Jarir at-Tabari’s “Tarikhi Tabari” (1902–03), Ali Muhammad al-Hiravi’s “Shaybaniyama” (1915), Abdulhaq Dehlavi’s “Maorijun Nubuvva”, Samarkand’s Tazkirat ush-shuaro from Persian and Arabic into Uzbek at a high level. He compiled and published the Haft Shuaro, a collection of poems by Khiva poets.

Academician Muhammadjon Yuldashev wrote about the book “Shajarayi Khorezmshahiy”: “Bayoniy’s work is more valuable than the multi-volume manuscripts of Munis and Agahi in terms of the abundance of factual materials and the consistent narration of events” [1, 6, 14]. In Khiva, there was a barber named Gadoyniyaz, who was in the service of Muhammad Rahimkhan Soniy. During shaving, squeezing, stroking the neck between honest conversations, in addition to methods such as ringing in the ears, he also flattened some bumps, rashes (furunculus). But as a result of the freedom-loving work of Shaddad’s son Avaz Otari, he was expelled from the palace during the reign of Asfandiyar. Today, some medical equipment is also displayed in the house-museum of Otari Baba near Kalta Minor.

Until the early 20th century, when there were no other medical facilities other than the small outpatient clinic in Khiva, patients turned to illiterate and ignorant fake doctors, fortune tellers, mullahs or eshans and others. Doctors used to diagnose internal diseases only by asking the patient and treat him with drugs and diets prepared from herbs. A “sinikchi” was a person who rubbed a chicken egg raw and tied the bones and joints together with a cane or stick when somebody broke a bone in his arm or leg, or came out of the joints. A “chopchi” would pick up anything that fell, got in, or got stuck in the eye, ear, or throat (mostly in children).

Enaga momo often benefited as a midwife who assisted pregnant women in childbirth. Tepguvchi (kicker) – gently kicked this place with his foot when the jaw glands were swollen, and they were among women who gave birth to the twins. Isbandchi were those who drove evil spirits and diseases out of the house, the sick body, by adding salt, pepper, fragments of clothes and the branches of the plant called “isiriq” that grows in sandy and hilly places. The binder was an expeller of the invisible “force” that caused the disease from the patient’s body by spinning rope that was tied around the patient’s neck, legs, and hands, This method of binding was often used in patients with malaria.

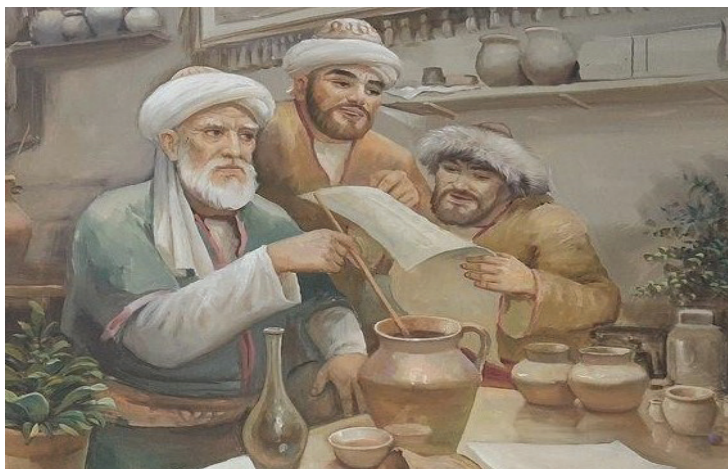


Fig. 4. Doctors working on a medication (source: The photo from the museum of Shergazikhan madrasah)

Taloychi was a person who tries to find happiness and illness by looking in the book. Baqachi is a person who swallows a piece of meat and pulls a frog in order to cause a frog to appear in the human stomach and disrupt the work of the stomach. A patient under hypnosis says this is true. “Barber” removes the patient’s disease by drawing blood by a small incision in the patient’s body. Fortune-tellers use methods such as “exorcism”, in neurological diseases, as well as the use of jugs, pelvis and water to tell the cause of the disease, depending on the hand, and have a psychological effect on the patient with a drum game. Mullahs were those who sought to ward off disease or to ward off evil by reciting prayers in the manner of divine power, calling the sick “demon-possessed”. Eshan tried to influence by reciting surahs from Koran.

The therapists mentioned above were the most common treatment method among the people. In addition, during this period, patients lay in saints’ cemeteries and drank “high water” from wells in order to get rid of diseases and treatment. They stayed in mosques and khanakahs. On hot summer days, they were buried in the sand dunes, in the hot sand and in the salt mines, whether or not they were fit. Many procedures were performed under the direction of doctors, without knowing whether it would be beneficial.



Fig. 5. A doctor picking herbs with his grandson
(source: The photo from the museum of Shergazikhan madrasah)

At this time, talented doctors in madrasahs and markets in major cities received patients in their huts, trying to cure them with medicines they had prepared and tested. Some of them even knew the value of medical manuscripts and used them. Highly talented and well-known physicians were invited to the khan's palace in Khiva or their services were used by wealthy people.

In 1911–1913, along with the hospital in Deshankala part of Khiva, the construction of the khan's summer reception and post and telegraph building was in full swing. As a result, they began to add splendor to the city.

The historian Bayoniy, who attended the opening ceremony of the hospital in Khiva, wrote: "This year, in the month of Zulqa, the building of the hospital was closed. Hazrat Khan gave a good wedding and invited all the scientists and all the officials and elders and all the people and demanded two doctors from the Russian doctors. One was a muzakkar (male) and the other was a muannas (female). They were assigned the duties of a trustee. The whole people would be happy, and if they were sick, they would come and cured them" [2].

Shortly after the hospital began operating, senior physician A. F. Ansimov wrote with satisfaction: "The people of Khiva and its environs with great sincerity apply to the newly opened hospital for medical care and services" (MDA, Fund I-2) [7]. In a short period of time, the hospital and its staff gained fame, and the false notion that the local population did not recognise European medicine was shattered by them.

Great care was given to the patients who came and went in the outpatient clinic of the hospital. In the first 3 months, 10,909 applicants received medical care. In particular, in October 1913, 2739 (1547 men and 1162 women), in November – 4208, in December – 3962 people received medical care. After January 1914, when the service turned into paid form, the number of patients fell sharply – 2,724 admissions per month. This is

1238 less than in the previous December (MDA, Fund I-2) [7]. Nevertheless, while the hospital was operating, its outpatient clinic was of great interest to the population, and medical care was provided to those in need.



Fig. 6. Opening of a hospital in Khiva (September 23, 1913)
(source: The photo from the museum of Shergazikhan madrasah)

Doctors A. F. Ansimov and G. J. Asfendiarova made every effort to normalise the activities of the hospital and improve care for the population. Both of them lived in the hospital area and were ready to help patients around the clock. He also went to emergency calls. Measures were taken to disseminate sanitary-hygienic knowledge, improve the environment, and prevent the spread of infectious diseases and epidemics, albeit in part. As a result, the number of patients with diseases such as trachoma, scabies (itching), smallpox sharply decreased.

The role of G. J. Asfandiarova in the provision of medical care to women and children was special. She knew the ins and outs of the life of the population and the language, constantly advocated measures to prevent disease. With A. F. Ansimov's help, for the first time in the history of oasis medicine, she performed the procedure of cutting the umbilical cord (cesarean section) of a young pregnant woman who was in difficulty in giving birth to saving her child and mother.

Conclusions

1. During the khanate, the issue of medical care was mainly specialised medicine, medical knowledge was insufficient.
2. Lack of medical knowledge can be seen in the impossibility of preventing epidemiological diseases.
3. Various plants and herbs were used as medicine in the territory of the Khanate.
4. Before the opening of the first hospitals, religious methods were used in the khanate.

Suggestions

In the course of studying the subject, it became clear that there is no source that provides complete information about the physicians who worked in Khiva khanate during the reign of the Shaybanis and Kungrats.

Firstly, a general information guide for physicians should be developed.

Secondly, we would propose to study the samples of natural folk medicine used in the treatment by physicians working in the khanate, to collect them in the form of a manual;

And thirdly, to study the causes and prevalence of diseases and treatments common in the khanate period.

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Historical and Ethnographic Heritage Defining the Power of Khiva Women: Dynamics and Transformation

Abstract

Central Asia is one of the centres of ancient Eastern civilisation, where there is a huge material and spiritual heritage created by the population. Among such historical heritage, the role of jewellery is huge. After all, jewellery determines the socio-economic life of Eastern women, their position in society, lifestyle, age, health and sophistication.

The Amudarya treasury of the 1st–3rd centuries BC, today held in the British Museum, also consists of a collection of jewellery. In addition, thousands of pieces of jewellery attract tourists in the open-air Khiva Ichan kal'a museums. The medieval Khorezm woman is reminiscent of an armored warrior. There were so many ornaments to protect her, and they were all made of amulets.

This article investigated the amulet jewellery, traditionally a source of strength and power of Khiva women, a magical means of protection from evil. The structure, processing, decoration, size, purpose, history, dynamics and transformation process of tumors (amulets) are also studied.

Recommendations for the expansion and development of its production are given, its importance as a cultural heritage is revealed. Based on the recommendations, the idea of creating a unique museum in the Ichan Kala Nature Reserve in Khiva women's jewellery is put forward. And the idea of creating a 3D virtual museum. The recommendations we created were based on the scientific study of archaeological materials, ethnographic field research, museum fund expositions and written sources.

Keywords: Amudarya treasure, jewellery, tumor (amulet) superstition and power.

Introduction

When you visit Khiva, you will notice that the women of this place are different from the women of other places. At a glance, you will notice large jewellery with rubies and turquoise in their hands, necklaces made of gold and silver in the ancient style. Then you will see the ornaments used instead of the tumor. In the jewellery of Khiva women or in the decoration you will find an element that protects women from magical powers. They use a lot of gold and silver. The fact that the jewellery is made in an ancient style is a source of power for them. For this reason, the most common product of jewellers in the Khiva khanate was a variety of women's ornaments and jewellery. According to archival data, in the middle of the 19th century there were 12 famous jewellers in the Khanate. By the middle of the 20th century, their number had reached 51 [9]. The jewellers who made the most valuable items were kept in the khan's palace.



Fig. 1. A Khorezmian woman wearing traditional jewelry and dress [12]

Khiva jewellers mainly made wear headbands for women, breastplates, skullcaps, hair keys, amulets made of silver and precious stones, nose charms, various jewellery and bracelets, neck and forehead ornaments. Below we explore 3 jewels that define the power of Khiva women: amulet, bracelet and ring.

Literature review

We have researched several publications relevant to the topic. Especially, “Ancient Khorezm. In the footsteps of the ancient Khorezm civilization” [17], “National clothes of Uzbeks” [14], “National clothes of Khorezm” [12], “Jewellers art Uzbekitan” [5], “Product jewellery” [10], materials of the museum fund Ichan kala. For more information on this topic, we recommend the textbook “Applied decorative arts of the Uzbek people” [4], History of Medieval Art. [13]. In the works of mediaeval travellers, created during the Russian colonial and Soviet times, we also find wonderful information about the jewellery of Khiva women.

Analysis, results and discussion

The question that comes to mind is: why are *tumors*, bracelets and rings considered to be the basis of Khiva women’s strength? What about other jewellery? Did it play any role in their life?

As a consequence of researching the sources, the answer is that the rest of the jewellery was created on the basis of those and were assembled around them. Thus, we move on to discuss the foundation of personal decorative art. Women wore necklaces, strings of beads, amulets and metal plates from neck down to belt, protecting them against “evil forces” during wedding rites and big holidays. There is a resemblance to chain armor,

which apparently served as the prototype for this decorative and mystical form, just like neck-bands which initially were used to fasten animal skins at the neck. In spite of the fact that all ornaments since ancient time were treated as charms, there existed special amulets called *tumor*. The word tumor is of Arabic origin and means ‘prayer’, that is written on paper and kept as a charm [1].



Fig. 2. Double tumor [16]



Fig. 3. Rectangular tumor [16]

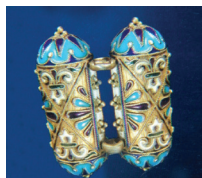


Fig. 4. Triple and entagonal tumor [16]



Fig. 5. Double double tumor [16]

The shape of the tumor is cylindrical, rectangular, square, hexagonal, circular, triangular, pentagonal or oval, and it can be named “buyin-tumor” (neck amulet), “kukrak-tumor” (pectoral amulet), “kultuk-tumor” (armpit amulet). Besides, paired and single tumors were attached to headdresses, to temples, to the back, to the shoulder-blades and the forearms. A common feature for many of these items was the silver case containing a written prayer or invocation. The latter were often decorated with embossed or open-laced ornaments with filigree and grain. The cylindrical and prismatic shapes of the tumors came from needle-holders and it is quite possible that the other shapes originated from functional cases.

Rectangular and triangular tumors were decorated with a red ruby, engraving or embossing of a variety of plants and grasses as well as geometrical ornaments, also arabic inscriptions, coloured glass and bead pendants. The decor arrangement was given to motifs of the tree of life, vines, buds and palmettos. There were triangular tumors with two birds mounted on springs and shaking as the person walked. Archaeological dates showed that, triangular pendants were worn by Khorezmians in the 6th and 7th centuries AD.

Jewellers also made pectoral ornament pendants called “peshavez” which were worn in the dress cleavage. Peshavez was a massive golden cupola covered with a richly embossed ornament of plant motifs underlined by a strip of turquoise. Informants said that beaded chains attached to this cupola held such items as silver tweezers, tooth-picks, ear and nail cleaners, miniature cases for antimony called “surmadon”, containers for perfumes, etc. The peshavez has thus retained its functional purpose as a cosmetic item. Women were able to carry all the little make-up accessories which was very convenient. In the past, the ornament had a very concrete name “bezak-kubba” (cosmetic cupola).

Many authors write about the prevalence of cylindrical tumors among Khiva Uzbeks [3, 18]. Khorezm tumors are usually met in pairs. They were called “sarkift” or “couplet” in ancient times. It is decorated with turquoise stones, as well as geometric patterns and Islamic flowers.

Ethnographer Sh. Nurullaeva says that the “double amulet” is mainly worn on the chests of pregnant women [12 p. 112–113]. However, this type of amulet is worn on caps. We find tumors in the central part of many jewels stored in museums. “Double amulets” are also the most preserved jewellery pairs among the population until the 20th century.

The bilag-uzuk (bracelet). They were usually made in pairs and worn on both hands, their number depending on the wealth of the woman. They were made open or locked. There were narrow bracelets with a smooth slightly decorated silver surface and fully ornamented bracelets richly decorated with stones and glass. Right up to this century there survived ancient types of narrow lamellar bracelets with the archaic “eye” ornament and heads of snakes and frogs at the open ends as a symbol of fertility. The same archaic features are found on massive solid Khorezmian bracelets with scalloped open ends ornamented with dot and geometrical motifs. These motifs, apparently, contain transformed zoomorphic images of clearly sacral significance. Similar motifs are found in clothing, household articles and amulets.

The bracelet was also widely used as jewellery in the 20th century by Khorezmians. The one in the picture was made in the 19th century. It sports a lion claw and a dragon. Its construction and decoration testify to its antiquity. Archaeologist dating confirms such provenience.

Khorezmians also wore bracelets on the ankle. Ringing bracelets with little bells were worn on the ankles by woman dancers and also by “bacha” – boy dancers who entertained male company.



Fig. 6. Red stone bracelet [6]



Fig. 7. Opening and closing ornament [6]



Fig. 8. Lion claw [19]

Fingerrings

In Khorezm, finger-rings have been preserved since ancient time, richly ornate with an oval-shaped, more rarely with a rectangular cornelian, turquoise or glass set in turquoise fringes or gold grains. Such rosettes served as elements of many head and chest ornaments, and finger-rings were therefore part of a single ensemble. The cone shape of the stones and the setting of the finger-rings is very typical. For centuries, jewellers saved their archaic forms. In Khorezm, for instance, there were hexahedral metal signets with four balls in the corners and a primitive dotted ornament or a stone in the middle. The initial form and symbol are revealed by the name “kubakar-uzuk”

(frog ring) and 'lion head ring'. The polysemantism of the rings also survived. For the rulers and the nobility the ring was a symbol of power. A fingerring was a must for women, since without it the hands were regarded as ritually unclean and the woman could not cook food or do the washing. The rings were also treated as charms, but they also served functionally, carrying engraved names of their owners, various dates, etc.

Among the popular ornaments were pearl and coral necklaces and amulets which served as charms against diseases. The rulers wore finger-rings with rubies and inscriptions on the stone and on the setting and these were the symbols of power.



Fig. 9. Lion head
[12 p. 5]



Fig. 10. Frog ring
[12 p. 5]

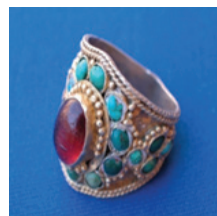


Fig. 11. Rich women ring
[12 p. 5]



Fig. 12. Seal ring
[12 p. 5]

Informants about the healing properties of jewellery

Informants report that jewellery has a major impact on human health. There is a point in the nasal area where an "aravak" (Khorezm women's nose earring) is worn, through which women's genital herpes and colonic diseases (cystitis) are treated. The bracelet is worn around the elbow and palm and has been used to treat hereditary diseases, cardiovascular and respiratory diseases, and low birth weight. Khorezm jewellers used more turquoise, ruby, onyx, dur and coral. They were hoping for the health benefits of each stone.

According to Beruni, the turquoise stone was consired a symbol of victory, luck, celebration and prosperity [2] and was found to be useful for stomach and eye diseases.

There were also legends that it originated from the bones of those who regarded it was a symbol of love and used it:

- Pearl – strengthens the human body, removes depression and pain in the heart, as well as improving eyesight.
- Ruby – repels plague and gives relief to women's bodies.



Fig. 13. Health properties of the ring (Photo M. Jumaniyozova, 2020.12.12)

Also, residents say the ring has healing properties, depending on how it is made, of what metal and which finger it is worn on:

- Healing gastric diseases when the **index finger** is tapped.
- Intestinal diseases will be cured while standing on the **middle finger**.
- Treats liver disease and impotence while standing on the **ring finger**.
- It is said to treat heart disease when the **little finger** is touched (field research records, 2012).

Also, gold jewellery keeps blood pressure in check, while silver gives strength. The stones placed on the rings are processed in accordance with these criteria. Of course, this is something that has been going on among the people for a long time. However, there is a truth behind every myth and legend.

Conclusions

While researching this topic, we have come to the following conclusions:

1. Three jewels symbolised the power of Khiva women. Tumor (amulet), bilag-uzuk (bracelet) and uzuk (finger-ring). All three jewels are worn in pairs.
2. Tumors were a very important piece of jewellery for women. They were used from the cradle to the grave. They even put amulets on men's clothes. Tumors have evolved to the level of human consciousness and become an art-level jewel. They show the historical stages that the population has gone through. The meaning of tumors does not change, but the shape or type is always transformed under external influences. For example, in addition to jewellery metals, bird feathers, a part of a plant or tree, or hot peppers were used as a talisman. However, after the Arab conquest, Arabic inscriptions appeared instead of tumors. Tumor molds were developed because of the need to place them. Gradually the molds became jewellery. The top of the jewellery is decorated with mighty animals, living plants, cosmic bodies the ideological content of the ancient beliefs of the Khiva people.

3. We see the same situation on bracelets and rings which describes images of the most powerful animals, such as a snake or a dragon.

Suggestions

While studying this topic, we found it appropriate to include two suggestions in the scope of science:

1. The only way to preserve jewellery as a historical heritage should not be to keep them in museums. It is necessary to create a new stage of their transmission from generation to generation.
2. It is necessary to create virtual museums of jewellery with the help of digital technologies. Virtual museums and 3D scanners create new conveniences of tourism for people with disabilities.
3. It is necessary to organise a showroom showcasing the jewellery of Khiva women, of course, with the help of digital technology. And here it is necessary to show 3D films based on myths, legends, fairy tales and stories about jewellery.

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Historical Roots of National and Religious Tolerance in the Tashkent Region

Abstract

The article attempts a scientific analysis of the historically formed roots of religious tolerance ingrained in the blood of the Uzbek people in a comparative analytical way and periodic basis on the example of the history of the Uzbek nation.

Keywords: Baha'is, Baptists, Lutherans, Blue God, Buddhism, Buddhists, Bukhara Jews, Catholics, Christian Koreans, Confessions, Evangelicals, fire-worship, freedom of conscience, Hare Krishnas and atheists, Islam, Jehovah witnesses, Monism, Muslim Board of Uzbekistan, Muslims, Orthodox, Seventh-day Adventists, Shamanism, Shia, Sunni, Zoroastrianism.

Relevance of the topic

The world's population now exceeds seven billion. They speak about six thousand different languages and dialects. Although there are basically three major races, they are actually divided into about twenty racial groups formed as a result of interbreeding. Even according to their economic and social status, people are divided with extremes of the richest and the poorest. This situation then determines political positions.

There is another aspect that differs from all of this – religion, belief. It is a religious belief that can unite different races, languages, genders, nations, ethnic groups, ages, etc. into a single entity, or it can turn people, a nation, relatives into strangers, enemies.

As long as there is a principle of national and religious tolerance in the world, inter-ethnic and inter-religious conflicts will not occur. After all, a society with internal conflicts can never unite, and eventually collapses. Most of today's armed conflicts have arisen and continue to arise on the basis of national or religious conflict. For example, the mutual conflicts between the Orthodox, Catholic and Islamic Slavic peoples of the Balkans, and so on.

In today's world, even though members of one religion make up the vast majority in a particular country, members of different religions and doctrines coexist. In this situation, the main goal of the state – the coexistence of people of different nationalities, religions and doctrines in peace, harmony and the unification of all forces and efforts for the development of the country – is a priority [7].

The national legal system of Uzbekistan creates equal conditions for all 16 religions living in the country. The Constitution guarantees freedom of conscience and religion, the relevant legal framework creates conditions to meet the religious needs of all citizens, ensures the rights and interests of citizens regardless of national or religious affiliation, and on this basis effectively combats discrimination [5].

Historically, there have been no inter-ethnic or inter-religious conflicts on the territory of any of the local states that dominate our region. At the same time, believers in religions such as fire worship, Zoroastrianism, Buddhism, Monism, Shamanism, the Blue God or circumambulation of ancestral spirits lived side by side and lived in peace.

Genghis Khan, the great commander who conquered a quarter of the world in his time, also bequeathed to his successors to treat all religions equally. During the years of independence, the qualities of interethnic harmony and tolerance of our people have further increased. Thanks to the stable policy pursued in our country, interethnic relations have further improved. Thanks to the reforms aimed at ensuring interethnic harmony and freedom of religion, about 20 religious denominations, more than 130 nationalities and ethnic groups live in peace in our country. In addition, a wide range of opportunities have been created for them in the country, as a result of which there are more than 140 national cultural centres in our country [1].

Methods and level of study

The article is based on the principles of generally accepted historical methods – historicity, comparative and logical analysis, consistency, objectivity, religious views of the world population, the principles of national and religious tolerance, as well as respect to those who came to our country for various reasons. Representatives of other nationalities and religions living and working were shown the conditions created by the state, tolerance, peace and tranquility of the people of Uzbekistan, the rational policy pursued by our government in this regard, achieving high results in the socio-political and spiritual life of the country.

A number of scientific studies on national and religious tolerance have been conducted in the member states of the Commonwealth of Independent States: in Tajikistan Egamberdieva M. H. (2016); In Kazakhstan N. Balpanov, Z. N. Ismagambetova, A. G. Karabaeva (2018), K. G. Sokolovskiy (2016); in Russia O. Shataeva (2014), N. Medushevskiy (2020), E. K. Rudakova (2014), V. Zorin (2017), V. Nikityuk, O. Shataeva, N. Korshunova (2014), R. F. Usmanov, U. S. Vildanov (2012) and others.

Tolerance, care and humanity of the people of Uzbekistan towards the minority and other religions in our country R. H. Murtazaeva (2018), D. M. Inoyatova (2014, 2018), M. Muhammadsiddiqov (2009), R. B. Siddiqov (2019), Ya. X. G'afforov (2003, 2017), O. Ota-Mirzaev, V. Gentshke, R. Murtazaeva (1998, 2004), A. A. Komilov (2018), X. A. Mirzaaxmedov (2018), U. T. Gafurov (2018), X. X. Akieva, N. Saidova (2015), Z. A. Obidova (2016), F. G. Kulueva (2019), B. Nizomov (2007), R. G. Shamgunov

(2004), M. Ortiqov (2012) and has been covered in scientific articles, monographs, and works by a number of researchers. In addition, the issues of interethnic relations and tolerance in Uzbekistan are being studied by the Scientific Centre for Interethnic Harmony and Tolerance at the Mirzo Ulugbek National University of Uzbekistan. The centre conducts a number of scientific conferences and research work [8].

One of the most important topics is the study of the historical roots and specifics of the principles of national and religious tolerance, which are deeply rooted in the blood of the people of Uzbekistan.

Research results

Geographically, the Tashkent oasis is located outside Movaraunnahr, on the right bank of the Syrdarya, on the border with Dashti Kipchak. From ancient times the population was engaged in agriculture, handicrafts, trade and cattle breeding. The intersection of the northern and southern branches of the Great Silk Road, as well as the location of the lands of settled agricultural and nomadic pastoral peoples, allowed the Tashkent oasis to support socio-economic life, and its inhabitants to get acquainted with different nationalities and religions. As a result, various ethnic groups and tribes migrated and settled in the region. Their toponyms, hydronyms and other names have survived to the present day. For example, Sergeli, Buka, Dormon, Sagbon, Karasaray, Yakkasaray and others. In turn, from the first millennium BC to the 7th–8th centuries AD, various religious teachings began to come from the west and southwest, such as fire worship, Zoroastrianism, Buddhism, Monism, Nestorianism, and from the north – shamanism, Blue God, circumambulation of ancestral spirits. For some, the Tashkent oasis served as a homeland and a place, while for others it was formed and developed as a gateway to neighbouring areas.

The traditions of religious tolerance inherent in our people have deep historical roots. According to scientific sources, Uzbekistan is one of the oldest places in the world where the first religious ideas and views were formed. This is confirmed by an ancient tomb belonging to an 8–9-year-old Neanderthal boy found in the Teshik-Tash cave in the Boysun Mountains of the Surkhandarya region, excavated in 1938 by archaeologist Okladnikov [5]. Excavations at the Kara-Tepa, Fayoz-Tepa, Dalverzintepa and Afrosiyab ruins in Surkhandarya, Samarkand, and the remains of temples, Buddhist statues, coins, seals, and other artifacts have been unearthed in the region that testify the fact that they lived side by side, in harmony and peace.

Since ancient times, Zoroastrianism, Buddhism, Judaism have existed in our land and later evolved into complex ideological systems. Most experts consider Central Asia, more precisely Khorezm, to be the birthplace of the world's first monotheistic doctrine – Zoroastrianism. The basis of Zoroastrianism is the idea of the dualism of things. That is, the constant struggle of the forces of good and evil, the consequent victory of the forces of good, the notions of heaven and hell, the bridge of chanvat, the notions of the

golden age, and so on. These rules and doctrines were later reflected in the doctrines of Judaism, Christianity, and Islam [3].

At the same time, Buddhism played an important role in Central Asia. In the early Middle Ages, Nestorian Christianity entered the region from Syria through Iran and gained prominence. Nestorianism was founded by Nestorius, one of the disciples of Jesus Christ, who differed from the Christian teachings spread in Rome and Byzantium by believing that Jesus Christ was not God or a son of God, but a messenger of God, a prophet. This is why this religious doctrine is so widespread throughout Central Asia. In Samarkand in the early 6th century a Nestorian bishop served, and in the 8th century a Nestorian metropolitan functioned [2].

It should be noted that the idea of monotheism in Central Asia before Islam had an independent basis. In the Western Turkic Khanate during the Hakan regime (552–576) the words “Tangri”, “Khudo”, “Kudai”, “Egam” were used to mean the sacred sky – the Supreme Power [4].

Calling the Creator by these names is so ingrained in the language of the peoples of Central Asia that even after the spread of Islam here, for centuries, local peoples continued to call Allah “Tangri”, “Khudo”, “Kudai”, “Egam”. This phenomenon is still common today. In general, there is a scientific hypothesis that there were more than 10 different religions in Central Asia in the pre-Islamic period.

In the 8th century, as a result of the Arab conquest of Central Asia, Islamisation began in the region. Part of the population continued to believe in ancient religious teachings. The existence of a good basis for the acceptance of monotheism in our country has become the basis for the recognition of Islam by the peoples of Central Asia. It was here that the values, rituals, and customs of Islam and the local religions came together. The peoples of Central Asia introduced local religious and moral ideas, legal norms and customs into Islam. This is explained by the fact that Islam has its own characteristics in Movaraunnahr.

It was no coincidence that in the 10th century, the Hanafi school of thought, founded by the Great Imam of Islam, was widely tolerated and peaceful in the territory of the present-day Republic of Uzbekistan. The culture of Uzbekistan, which embodies the best achievements of the past, in turn, had a significant impact not only on the further development of Islamic culture, but also on the Western European Renaissance, the development of the principles of tolerance in the world. Therefore, the scientific, cultural and enlightenment achievements of our great ancestors are an integral part not only of the Islamic world, but also of the culture of the peoples of the world. Al-Jami ‘as-Sahih, a collection of hadiths written by Imam al-Bukhari during this period, has been recognized by his contemporaries as the most perfect of the traditional Sunni collections. At the same time, it remained one of the main sources of Muslims around the world. In this book, the absence of ideas that can be the basis for religious conflicts or contradictions, shows that the principles of tolerance have always prevailed in the history of our country.

The idea of tolerance that existed at that time, the primacy of its principles, allowed the great scholars of the religious and secular sciences to create in harmony. For example, mature scholars of religious and secular sciences, such as Imam al-Bukhari, Imam al-Tirmidhi, Mahmud az-Zamahshari, Abu Nasr al-Farabi, al-Khwarizmi, al-Beruni, and Ibn Sina, lived and worked in the same place and time.

The Mongol invasion in the 8th century had a specific impact on the process of further development of Islam in the region. The currents of Sufism formed up to that time became a unifying factor of the people against the non-Muslim invaders of the Sufis and later took an active part in the Sarbadar movement. Sheikh Najmiddin Kubro of Khorezm, the founder of the Kubroviya doctrine, was martyred at the age of 76 in a battle with the Mongols for the defense of Urgench.

It was in this religious environment that the great Amir Temur was born. During the reign of the Timurids, Islam began to play an important role. Its place in the socio-political and cultural life of Central Asia. Amir Temur writes in his Tuzuki: "I helped the religion of Allah and the Shari'ah of Muhammad as much as I could." He understood Islam to be a non-fanatical, universal religion. It was her understanding that helped her take care of her husband's other religious privileges. Highlighting the importance of this aspect, King Charles VI wrote to Timur: "I thank you for the care, respect, honor, attention and blessings you have shown to many Christians. We, in turn, with your help, are ready to serve the interests of your people."

Archbishop Ioann, Amir Temur's ambassador to Europe, described Amir Temur in his book *Memoir sur Tamerlan et sa cour*: "will not spare." It was this statement that allowed Lyanglu, who translated the "Statutes of Timur" into French, to write that "the misinterpretation of history has prevented the correct interpretation, understanding and evaluation of the personality of Amir Temur."

In the history of our people, there are many examples of peaceful coexistence and cooperation of different nationalities and religions, their tolerance, peace and harmony. That is why there have never been religious conflicts in Uzbekistan. Warm relations can be seen in the relations between the Islamic, Christian and Jewish religious communities.

As an assessment of these relations, the President of the Republic of Uzbekistan I. A. Karimov said: "The coexistence of Muslims and Christians in Uzbekistan is a rare sign of religious and spiritual harmony and the best example of tolerance for all religions."

Uzbekistan is a multi-ethnic and multi-religious country, where people of different nationalities and ethnic groups live in peace and harmony. "The biggest fortune in recent years," says I. A. Karimov, "is peace and stability in our common home, interethnic and inter-citizen harmony. The understanding of this value and its constant importance is growing in the minds of our people every day."

The traditions of religious tolerance inherent in our people have deep historical roots. The policy of independent Uzbekistan in the field of religion also serves to strengthen these traditions and enrich them with content.

In relations with religious organisations, the state is secular and adheres to the following principles:

- First, respect for the religious feelings of believers, recognition of religious beliefs as a private matter of citizens or their legal associations.
- Second, to ensure the equality and non-persecution of citizens who believe in religion and those who do not.
- Third, the need to seek dialogue with various religious communities in order to use their potential in matters of spiritual renewal, the determination of universal human moral values.

Article 31 of the Constitution of the Republic of Uzbekistan guarantees Freedom of conscience. Everyone shall have the right to profess or not to profess any religion. Any compulsory imposition of religion shall be impermissible.

On June 14, 1991, the Law on Freedom of Conscience and Religious Organisations was adopted in the country's legal practice. On the basis of these legal documents, the state provides an opportunity for freedom of conscience without interfering in the religious affairs of religious leaders. The importance and necessity of religion in educating a person with the highest qualities was recognised. At the same time, the state has contributed to take preventive measures against the politicisation of religions, as well as the emergence of extremist and fundamentalist movements [6].

Religious leaders can help establish peace, tranquility and mutual respect. In our region, in Tashkent, the holding of an international Muslim-Christian conference under the motto "Under One Sky" serves as a confirmation of our idea. Also, during the years of independence, the Russian Orthodox Church, in cooperation with our government, celebrated the 125th anniversary of the establishment of the Diocese of Tashkent and Central Asia [5].

The ceremony was attended by Patriarch of Moscow and All Russia Alexei II, who visited Central Asia for the first time at the invitation of the first President of the Republic of Uzbekistan. In his speech, he said: "I think that good cooperation and effective relations between government agencies and religious organisations in Uzbekistan will be a good example for other republics of the Commonwealth of Independent States." In December 2008, the 100th anniversary of the Evangelical Lutheran Church was widely celebrated in Tashkent.

Conclusions

In conclusion, we can say that during the years of independence, the centuries-old cooperation, friendship, interethnic harmony and religious tolerance between the peoples of our region have acquired a special meaning. It also confirms that in the territory

of our multi-ethnic and multi-confessional country, every citizen of our state, regardless of race, nationality, religion and mother tongue, is treated equally.

Today, more than 2,000 religious organisations of about 20 denominations operate in Uzbekistan. Most are Muslim organisations. During the years of independence, hundreds of churches, synagogues and houses of worship were built and restored [6].

The years of independence have opened a new stage in interethnic and interreligious relations in Uzbekistan. The most important achievement of this period is peace and stability, which has become the key to the successful implementation of reforms.

Confessionally, Uzbekistan is a unique country. Among our multi-ethnic people there are representatives of all religions in the world. Uzbekistan has a unique experience of inter-religious dialogue and cooperation. For many centuries, representatives of many traditional national religions have lived in peace and harmony in the republic, along with believers in world religions. These trends have been confirmed by the legislation of the country since the early days of independent Uzbekistan. The legal basis of such a policy is enshrined in the Constitution of the Republic of Uzbekistan and the legislative framework created on its basis. First of all, these are the articles of the Law on Freedom of Conscience and Religious Organisations, adopted in 1991 and revised in 1998, which describes the secular path of the country's development and the separation of religion and religious organisations in Uzbekistan.

This law provides for further strengthening of interreligious cooperation in order to maintain interethnic and interreligious harmony in Uzbekistan, taking into account the positive experience of historically peaceful coexistence of different religions in the region.

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Khiva Shrines and Visiting Ceremonies on the Example of Sayyid Alouddin Shrine

Abstract

Khiva, one of the oldest museums in Uzbekistan, Ichankala State Historical and Architectural Museum-Reserve is located on an area of 26 hectares and is surrounded by the ancient walls Ichankala. Ichankala is the largest and unique architectural monument in Central Asia, part of the inner fortress (Shahristan) of Khiva. Ichankala is separated from the Deshankala (outer fortress) part of the city by a domed wall. The history of the ancient city of Khiva, considered one of the cultural centres of world civilisation, has been associated with the Great Silk Road for centuries.

Keywords: Ichankala, monuments, shrines, Sayyid Alouddin, UNESCO.

Introduction

Khorezm attracts tourists from all over the world with its ancient monuments, sacred shrines, beautiful nature, unique values and traditions. Like many cities in the East, Khiva was built near the Khayvak watershed in the lower reaches of the Amu Darya and developed on the irrigated lands of the Khorezm oasis. Archaeological excavations have shown that the material found in the city dates back to the 5th century BC. In 1997, in accordance with the decision of UNESCO, the 2,500th anniversary of the city was widely celebrated. All this was the basis for UNESCO to declare Khiva a city of reserve importance, and to recognise Ichankala, the inner part of the city, as a historical monument of world importance.

Khiva, one of the oldest museums in Uzbekistan, Ichankala State Historical and Architectural Museum-Reserve is located on an area of 26 hectares and is surrounded by the ancient walls of Ichankala. Ichankala is the largest and unique architectural monument in Central Asia, part of the inner fortress (Shahristan) of Khiva. It is separated from the Deshankala (outer fortress) part of the city by a domed wall. It looks like a high fortress from Khiva rabot (Deshankala). Ichankala is entered through 4 gates (Boghcha Gate, Polvon Gate, Tosh Gate, Ota Gate).



Fig. 1. Khiva [20]

The history of the ancient city of Khiva, considered one of the cultural centres of world civilisation, has been associated with the Great Silk Road for centuries. The inhabitants of the city received thousands of caravans and sent them to distant lands. Science, enlightenment, culture and art were formed and developed in Khiva. The lives and fruitful activity of the great scholars of Central Asia are also closely connected with the city of Khiva, to give such names as Abu Rayhan Beruni, Sayyid Alouddin Pir, Pahlavon Mahmud Pir, Makhtumkuli, Munis Khorezmi, Muhammadrizo Agahi or Feruz.

Literature review

Information about Khiva shrines and pilgrimage ceremonies has been studied by many researchers [2–7, 10, 13, 17]. Saints and shrines play an important role in the spiritual life of Khiva. Today, the shrines of saints and prophets such as Sheikh Najmiddin Kubro, Zamakhshari, Sultan Uvays, Ismamut ota, Yusuf Hamadoni, Bahovuddin Vallad, Sayyid Alouddin or Pahlavon Mahmud are famous. One such shrine is the shrine of Sayyid Alouddin, located in Ichankala museum reserve. Hazrat Sheikh Alouddin Baba died in 702 AH (1303 AD). He was born in the 13th century in Khiva. After graduating from the madrasah, he went to school in Khiva. Pahlavon Mahmud was educated by him in his youth [16]. According to the sources, when Pahlavon Mahmud reached the level of pir (perceptor), he said: “Everyone who comes to visit us, first visit our dear teacher Sayyid Alovuddin pir, and then come to us” [9].



Fig. 2. Sheikh Seyid Allauddin Mausoleum [19]



Fig. 3. Sheikh Seyid Allauddin Mausoleum [19]

Dedicated to Sayyid Alouddin, known as the “Key to All Sciences”, it was built by Sufi Amir Kulol (died 1326 and buried in Shakhrisabz), one of the great representatives of the Naqshbandi sect [14]. The roof of the mausoleum faces north. At the top of the western wall is a Persian inscription: “He lived in the Kabah (Mecca) for a number of years and finally came here, and his name is Sheikh Alovuddin, the great pearl of the ocean of knowledge. This dome was built long ago and only a celestial dome can compete with it. It was built by Amir Kulol”. The inscription on the history of this mausoleum contains 702 AH, i.e. 1303 AD [3].

Analysis and results

The mausoleum consists of a shrine and a tomb. Over the centuries, the tomb has remained below ground level due to the proliferation of tombs around it. Archaeological excavations have revealed a great deal of information about the previous appearance and history of the monuments. Ahmad Razi, a historian who lived in the past, added Sayyid Alovuddin to the list of famous sheikhs from Khorezm and said that he was the greatest sheikh after Sheikh Najmiddin Kubro.

These words can also be read in the works of Hazrat Jomiy and Navoi. The manuscript of Safarzoda Bobojon oglu from Khorezm about the saints of Khorezm says, “This man is one of the Khorezm Uzbeks born in the 13th century. He is also a teacher of Pahlavon Mahmud, a mullah who graduated from school and madrasah in his youth and taught children in mosques and schools. In the tomb of the mausoleum there is a magnificent tomb, which is considered sacred, the tomb is covered with very beautiful green-blue and white tiles. All the patterns in these tiles reveal an extraordinary beauty with floral embossing. Such tiles are unique in Khiva, and their peers and counterparts are found in the tombs of Sheikh Najmiddin Kubro in Old Urgench and Qusam ibn Abbas in Shahi Zinda in Samarkand.



Fig. 4. Sheikh Seyid Allaiddin Mausoleum [19]

The structure of the mausoleum is a bit ugly. It has a large bowl with a corner muqarnas, a dome, and an eight-pointed dome that looks extremely simple. But the mausoleum became famous because of this unique tomb. From the size of the gap between a simple mausoleum and a colorfully decorated luxury tomb, it seems to have been brought from elsewhere. The shape of the tomb resembles a monumental building.

The base is made in the form of a staircase, with pillars at the corners, and the surface of the tomb is covered with vinegar. The walls of the tomb are framed with ornate pottery, with panels in the middle. The small plant-like flowers are very realistically depicted, and their shape resembles the ornaments on household utensils of that period. The flowers used in the tomb tiles, the tiny stripes inside the large shape all look cozy and attractive in unity against the backdrop of colourful silent ornaments.

Over time, the mausoleum became a cemetery and was almost buried. In 1957, V. A. Bulatova and I. I. Notkin conducted archeological excavations and discovered the area around the mausoleum [3]. Archaeological evidence suggests that the domed mausoleum was built in the first half of the 14th century, and in the 18th century, a shrine was built on the side facing the opposite side of the roof.

On the tomb there are two thresholds (dimensions: 2x1.2 m, height 1.25 m), the body of Sayyid Alouddin is inscribed on the tomb along with various patterns (March 18, 1303). The style of construction of these rooms reflects different periods. The ridge of the ancient sails is built as a ridge. The dome is located on the roof sails of the shrine [14]. The rooms are designed for pilgrims to pray and stand. Later, the area turned into a large cemetery. Built of solid brick, this structure was completely renovated after archeological excavations in 1957 and has been restored to its present appearance, and it is close to its ancient state [14].



Fig. 5. Sheikh Seyid Allaiddin Mausoleum [19]

The monument was built in the 14th century, during the reign of the Golden Horde, when the Khorezm school of architecture flourished. The mausoleum was restored in the 16th century [8]. Sayyid Alovuddin believed in Pir Khiva khan Allakulikhan and built a big room on his tomb and a mosque and a sanctuary around it. In 1825, the mausoleum was completely renovated and redesigned, slightly shortening the arched wing of the shining roof of the shrine. The inside shelves are closed, the room stage is tiled and the walls are plastered. There are 14 poems written in a dream on the wall, and it is known from the inscriptions that the renovation of the building was carried out by the order of Allakulikhan under the leadership of Hamidkhoja, the son of Khubbiqulikhoja [8]. Yahyo Gulyamov also writes about this in his work “Monuments of Khiva” that the last repair work was carried out here in 1241 AH (1825) [11].

Today, the mausoleum of Sayyid Alouddin has become one of the sacred places of pilgrimage not only for the people of the Khorezm oasis, but also for the entire republic. This mausoleum is visited every day by thousands of locals, as well as hundreds of foreign tourists.

Now it is useful to talk about the etiquette of pilgrimage. There is a special etiquette for visiting the shrines, that is, there are moral norms, and the person who wants to implement them must follow these norms. Due to such moral customs as not turning one's back when visiting a tomb, stepping in with one's right foot as one enters, greeting and blessing the departed, and leaving without turning one's back after visiting, there have been certain ethical norms in visiting ancient shrines [15]. Adherence to these norms and the views associated with them, in turn, laid the groundwork for the development of codes of ethics for pilgrims. There are opinions among the population that the graveyard itself will punish those who do not follow the moral norms. It was considered a great sin to spit on the holy tombs or to utter bad words, especially to be

written there. Those who did not comply with these prohibitions believed that they would soon be harmed [1]. Examples of this are very common among the people.

The following procedures should be followed during visits to shrines:

1. First of all, it is necessary to correct the intention, to visit for the sake of Allah with sincerity.
2. The territory of the shrine is entered in silence with ablution. There is no loud talking here [15].
3. Men and women enter the pilgrimage separately. It is advisable for women to wear sipo as much as possible, not to wear clothes that attract the attention of others.
4. Usually, the pilgrimage is greeted with greetings, recitation of Koran and prayers for the deceased.
5. It is not permissible to kiss gravestones during the pilgrimage, to rub them face to face, to circumambulate around the grave, to light candles there, to tie pieces of cloth to a tree or timber in the area of the shrine.
6. It is not allowed to take a picture near the grave, walk over it, laugh there or talk out loud.
7. The honoured person who is visited is also a servant of Allah. It is useless to ask him for salvation or to ask for something, to kill a living animal for him, but it is a great sin.
8. Greeting the people of the grave, walking by the feet, sitting close to the corpse and face to face, not spitting towards the grave and not walking on it.
9. It is not permissible to throw money on the grave, but any charity, alms and donations are required to be thrown in special donation boxes.
10. After the visit, you go out again. It is not permissible to bow to the grave at the time of departure.
11. It is not allowed to cook around the mausoleum, listen to music or sleep.
12. The area of the shrine should be kept clean. Young children should not disturb other pilgrims (<http://qadamjo.uz>).
13. It is not permissible to break the trees and plants in the shrines, to pollute the springs, and to kill insects and animals.

Placing the head on the graves in the shrines, stroking the graves with the face and hands, that is, prostrating, is shirk in prostration. Because the worship of a person is considered shirk (belief that Allah has a partner). Because these customs were considered Christian customs, it was also considered a pagan custom to light a candle or lamp on the tomb, believing that ghosts would come around the candle or lamp. According to Imam Azam Madhhab, visiting the graves of ancestors is a blessing (goodness) for the souls of the deceased ancestors. However, members of the Wahhabi sect of the Hanbali sect also consider these to be heresies [12].

The above requirements for pilgrimage etiquette are the requirements set out in religious books and at the entrance to shrines. However, in Khorezm oasis, the etiquette of pilgrimage is not fully implemented in accordance with the above requirements. For example, in the shrines of the oasis residents, men and women visit together. In order to make the pilgrimage, the villagers first go to the cemetery where their ancestors are

buried and pray for the souls of their ancestors. Today, most “modern” pilgrims do not know how to recite Koran. That is why they recite the Koran to the imam of the cemetery. Then he visits the main mausoleum and recites Koran to the soul of the saint with the help of the imam in the mosque. On the days of pilgrimage, especially during the most crowded Eid and Eid al-Adha, one can meet many traders selling different foods and different toys around the shrine and the cemetery [9].

Conclusions

1. Thus, visiting shrines, believing in saints, encourages people to stay away from unclean ways, to be honest and pious, and to leave only good deeds. Their upbringing has led to the glorification of human values such as morality, mutual friendship, kinship, kindness, honesty and justice. For centuries, the holy places have been a unique place of spiritual education for the population and the saints buried in them have served as the highest standard of humanity. It plays an important role in the minds of people as a factor in cultivating love for nature and the homeland, and for the population to rejoice in the spirit of the past. Shrines are also an important means of preserving the faith and values of the people and ensuring that the spirit of the past is not forgotten. There is no doubt that our young people, who have grown up on the basis of our national and spiritual heritage, will grow up to be loyal to their homeland and selfless people like their ancestors.
2. At a time when our spiritual and national values are being restored in Uzbekistan and the power of our bright state is growing, the restoration of our religious values and monuments of the distant past, the growing attention to them will serve to educate the new generation as patriotic, perfect people.

Suggestions

1. It is necessary to conduct field research on Khiva shrines and visiting ceremonies in Khorezm oasis, to cover the topic in more detail.
2. It is necessary to prepare and publish a monograph on the basis of collected field notes and literature.

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National and Religious Tolerance in the Tashkent Region

Abstract

The article provides a scientific analysis of religious conflicts in the world and their resolution, as well as measures for constructive dialogue and peaceful coexistence and interfaith relations in the Republic of Uzbekistan.

Keywords: Baptists, Barakkhan Madrasa, Bukhara Jews, Catholics, Christian Koreans denominations, Evangelicals, freedom of conscience, Hast Imam, Islam, Lutherans, Muslim Board of Uzbekistan, Muslims, Orthodox, Seventh-day Adventists, Shiites, Sunnis, Zangiota Complex.

The relevance of the topic

The 20th century is remembered in the history of humanity as the emergence of national and religious conflicts and the emergence of a global problem. For example, Islamic fundamentalism, the conflict between Catholics and Protestants in Ireland, the scandals around Jerusalem in the Middle East, the persecution of believers in the former Soviet Union, the persecution of Christians in Nigeria, and the local clergy, etc. As a result, thousands of people died and suffered. According to international experts, 83% of the world's population has severe restrictions on freedom of thought, conscience and religion. Persecution, repression and discrimination based on religion, belief or blasphemy are a daily reality in many countries.

Religious temples and buildings have also been damaged or destroyed as a result of inter-religious clashes. In India, for example, a 16th century mosque was completely demolished by the Hindus under the pretext of building a temple in Ram. Two-and-a-half-thousand-year-old Buddha statues in Afghanistan's Bamiyan province have been blown up by the Taliban, and other cases.

In today's world, even if members of one religion make up the vast majority within a given country, members of other religions and doctrines coexist. In this situation, the main goal of the state is to promote the peaceful coexistence, build strong relations between the people of different nationalities, religions and doctrines in the development of the country. The national legal system of Uzbekistan creates equal conditions for all 16 religions living in the country. The Constitution guarantees freedom of conscience and religion, the relevant legal framework creates the conditions to meet the religious needs of all citizens, regardless of national or religious affiliation, ensures the rights and interests of citizens and is effective against discrimination on this basis [5].

During the years of independence, the virtues of interethnic harmony and tolerance of our people have increased. Thanks to the stable policy pursued in our country, inter-ethnic relations have further improved. Thanks to inter-ethnic harmony and reforms aimed at ensuring freedom of religion, about 20 religious denominations, more than 130 nationalities and ethnic groups live in peace in our country. In addition, a wide range of opportunities have been created for them in the country, as a result of which more than 140 national cultural centres are operating in the country [1].

Styles and level of study

The article is based on generally accepted historical methods – historical, comparative-logical analysis, consistency, impartiality, in which the religious views of the world's population and the ongoing conflicts between people of different religions and nationalities in the world, as well as the conditions created by our state for the representatives of other nationalities and religions living and working on the ground, the tolerance, peace and tranquility of the people of Uzbekistan, the rational policy pursued by our government in this regard are the result of a rational policy.

A number of scientific studies on national and religious conflicts have been conducted in the member states of the Commonwealth of Independent States. The tolerance, care and humanity of the people of Uzbekistan towards the minority and other religions in our country have been addressed by many authors in scientific articles, monographs and works of a number of other researchers. In addition, the issues of interethnic relations and tolerance in Uzbekistan are being studied by the Research Centre for Interethnic Harmony and Tolerance at the Mirzo Ulugbek National University of Uzbekistan. The centre conducts a number of scientific and practical conferences and research work. [8]. One of the most important topics in Uzbekistan is the study of non-Muslim members of other religions by researchers.

Research results

Today, Uzbekistan has a population of about 34 million. More than 80% of them are Uzbeks. In addition to Uzbeks, Kazakhs, Tajiks, Turkmen, Afghans, Kyrgyz, Russians, Tatars, Crimean Tatars, Uighurs, and 136 other nationalities and ethnic groups live in the country. All conditions have been created for them to feel like citizens of the Republic of Uzbekistan [6].

Today, the spiritual and cultural life of Uzbekistan is characterised by a variety of religious beliefs. After the collapse of the former Soviet Union, a number of measures were taken to ensure the coexistence of our multi-ethnic and multi-religious people. For example, Article 4 of the Law of the Republic of Uzbekistan on Freedom of Conscience and Religious Organizations states that citizens have equal rights regardless of their attitude to religion, including: "Citizens of the Republic of Uzbekistan have the same rights as citizens regardless of their religion. Official documents do not allow citizens to express their views on religion. Any restriction of the rights of citizens

on the basis of their religion and the granting of direct or indirect privileges to them, the incitement of hostility or hatred, or the insulting of their feelings connected with religious or atheistic beliefs. Articles 141 and 156 of the Criminal Code of the Republic of Uzbekistan also provide for criminal liability for such violations. As a result of such a fair policy, about two and a half thousand religious organizations of 16 different denominations are now operating in the country on a fully legal basis. Of these, 175 are Christian (church, monastery), 8 are Jewish (synagogue), 6 are Baha'i, 1 is Buddhist, 1 is Hare-Krishna. Uzbekistan is an interfaith Bible Society, and the rest are Islamic (Masjid) [5].

The government focuses on constructive dialogue and cooperation with international organisations and experts in this field. During the visits of the UN High Commissioner for Human Rights Zayed Raad Al Hussein and the OSCE High Commissioner on National Minorities Lamberto Zannier, the current state of affairs was discussed and is being documented in our country. Following the visit of Ahmad Shahid, the UN Special Rapporteur on Freedom of Religion or Belief, the Uzbek parliament adopted a separate document on the implementation of a number of measures in the field of religion [4].

In Uzbekistan, all religious holidays are freely celebrated. For example, Muslims celebrate Eid al-Adha and Ramadan, Christians celebrate Easter and Christmas, and Jews celebrate Passover on a large scale every year. By compliance with the decree of the President, Eid al-Adha and Eid al-Fitr have been declared holidays. In addition, with the support of the state, pilgrims visit the holy sites.



Fig. 1. Taraweeh prayer at the Sheikh Muhammad Sadiq Muhammad Yusuf Complex in Tashkent [14]

All Muslim religious organisations in the Republic of Uzbekistan are subordinated to the Muslim Board of Uzbekistan in the conduct of their activities.



Fig. 2. The building of the Muslim Board of Uzbekistan in 2007 [16]

This organisation was established on October 20, 1943 in Tashkent at the Congress of Muslims of Central Asia and Kazakhstan as the “Religious Board of Muslims of Central Asia and Kazakhstan.”

Sheikh Eshon Babakhan ibn Abdul Majid Khan started working in the yard. From 1956 he worked at the Barakhan madrasah.



Fig. 3. Barakhon madrasah of the 16th century [17]

After Uzbekistan gained independence, it was renamed the Movarounnahr Muslim Board in 1992. Since 1996, it has been known as the Muslim Religious Board of Uzbekistan.

It operates as an independent organisation separated from the state. The administration directs religious affairs among Muslims in Uzbekistan, issues fatwas, appoints imams to mosques and trains clerics. Materially, the donations from Muslims to mosques are provided at the expense of subsistence farms and others. Management of the governing body – the Supreme Board. Its chairman is the mufti. The department has departments of law, international relations, education and training, mosques and fatwas. The Imam Bukhari Islamic Institute in Tashkent also trains 7 boys and 2 women in specialised Islamic secondary schools.

The Muslim Board maintains contacts with many religious organisations in our country and abroad. Every year 3.5–4 thousand people take an active part in organising the Hajj.

In connection with the declaration of Tashkent as the capital of Islamic culture in 2007, the International Organisation of the Islamic Conference's Educational, Scientific and Cultural Organisation (ISESCO) has launched a large-scale creative project in Hast-Imam on the initiative of President Islam Karimov. A new, modern magnificent building was built for Each room is equipped with latest facilities.



Fig. 4. International Relations of the Muslim Board of Uzbekistan [15]

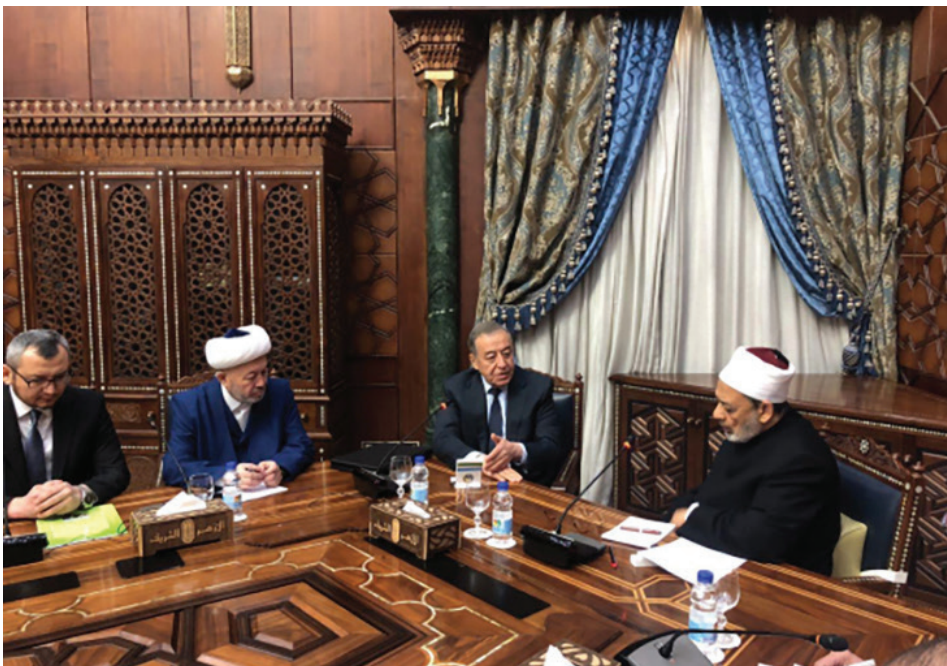


Fig. 5. International Relations of the Muslim Board of Uzbekistan [20]



Fig. 6. International Relations of the Muslim Board of Uzbekistan [15]



Fig. 7. International Relations of the Muslim Board of Uzbekistan [18]



Fig. 8. During Friday prayers in mosques "Islam ota" of Uzbekistan [28]

Our government also pays great attention to sacred places of worship. For example, one of the leading members of the Yassaviya doctrine in Zangiota district, the Zangiota shrine was completely renovated during the years of independence and now serves as a large shrine. Pilgrims do not stop. The mausoleum was built in the 15th century by Amir

Temur. The walls of the mausoleum are decorated with ornaments by Mirzo Ulugbek. In the former Soviet Union, it was turned into a warehouse and later into a museum. During the years of independence, the mausoleum was renovated and reopened to pilgrims [2].

On the basis of the Resolution of the Cabinet of Ministers No. 322 of October 20, 2013, large-scale construction and beautification works were carried out in the Zangiota complex in Tashkent region and adjacent areas. A new mosque for 1,000 people, a building of the regional office of the Muslim Board of Uzbekistan, a toilet for 40 people, 2 toilets, 2 fountains instead of the old pool, 2 sheys in the national style, a drinking water supply system, and a water supply system, electricity, communications, lighting), underground passage, parking, 50-bed 3-storey hotel, 70-bed teahouse, two-storey mini-market and more than a dozen national handicraft shops, bakery, modern market, 50-seat market, bitkazildi. According to the new project, the entrance gate to the complex was rebuilt, and the boundary walls were rebuilt. The old madrasa building has been completely renovated. The old minaret in the courtyard was removed and a new 31-meter-high minaret was built in front of the new mosque. Both the Zangiota and Anbarbibi mausoleums have been completely renovated. 5 domes in the complex were restored.

The new model of relations between members of different religions is based on a balanced approach and equality of all believers before the law and the state. Its success is an important factor in the stability and security of Uzbekistan

From the earliest days of Uzbekistan's sovereignty, there has been a growing interest among ethnic groups in their religious values. It is no coincidence that many of the National Cultural Centres, from the earliest days of their existence, have called on the city authorities to return the former buildings of temples belonging to national minorities and their denominations and other national values. Society's demands did not go unnoticed: in the early 1990s the ancient writings of Sefar-Toro were transferred from the treasury of the Republican Museum to the Jewish community of Bukhara, the Tashkent Evangelical Lutheran Church to the German Cultural Centre. The Polish Catholic Church was transferred to Roman Catholics [12].

The Cathedral of the Assumption of the Russian Orthodox Church in Tashkent, the Diocese of Tashkent or Uzbekistan, was established in the spring of 1871 in the city of Verny (Almaty) as a Turkestan parish [7]. During the former Soviet Union, diocese officials were persecuted and the Bolsheviks took control. From the 1950s onwards, persecution intensified. During the years of independence, religious freedom was granted. On July 27, 2011 it was included in the newly formed Central Asian metropolitan area. The head of the Tashkent diocese presides over the metropolitan area. He is called the Metropolitan of Central Asia in the affairs of the metropolis, as well as during liturgical services. The Assumption Cathedral in Tashkent houses a copy of the Iberian icon of the Blessed Virgin Mary on Mount Athos, brought to the parish by Archbishop Dmitry (Abashidze) in the early 19th century.

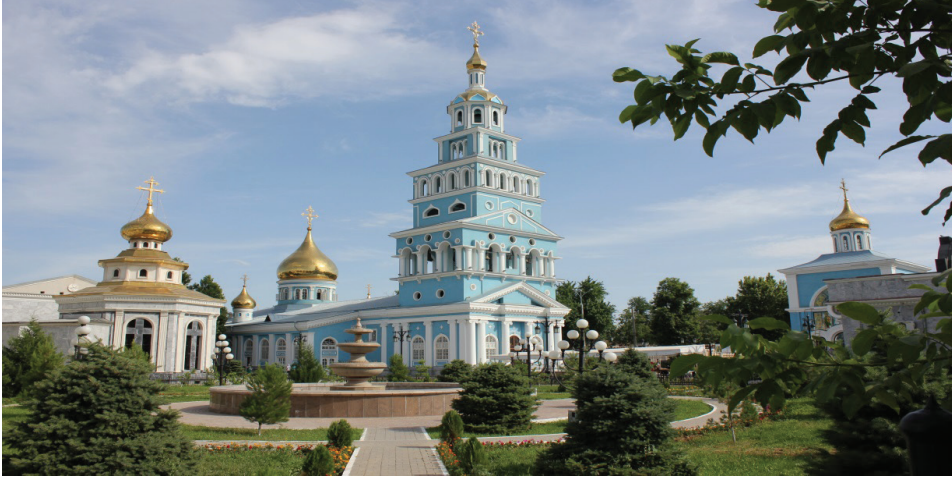


Fig. 9. Cathedral of the Assumption in Tashkent [22]

The Tashkent Theological Seminary is a higher spiritual education institution of the Russian Orthodox Church that trains clergy in the Central Asian Metropolitan District.



Fig. 10. Cathedral of the Assumption in Tashkent [25]

The Tashkent Religious School was opened in 1990. In November 1996, with the support of the Government of Uzbekistan, the construction of a religious and administrative centre began in the Cathedral of the Assumption. By the decision of the Holy Synod of April 9, 1998, the religious school was reorganized as a seminary. Since that year it has been operating as the Tashkent Religious Seminary. On July 21, 1998, the Tashkent Religious Seminary was registered by the Ministry of Justice of the Republic of Uzbekistan. On January 22, 1999, the seminary received a license to operate.

In 2002, a new two-story building for the Tashkent Theological Seminary's dormitory, with four rooms each, was commissioned. Tashkent Theological Seminary has three faculties (departments): Department of Pastoral Care and Theology, Department of Catechesis (Women), Department of Regent (Women).



Fig. 11. Tashkent Religious Seminary [26]

The St. Troitsky Monastery of St. George of the Central Asian Metropolitan District of the Russian Orthodox Church in Tashkent and the Diocese of Uzbekistan is located in Chirchik, Tashkent Region.

The monastery was opened on February 22, 1996 in Chirchik by the decision of the Holy Synod of the Russian Orthodox Church on the basis of St. George's Church. The St. Troitsky Monastery of St. George began in the late 19th century with the construction of a temple for the Russian-populated village of Troitskoye in Turkestan (now Chirchik, Uzbekistan). On September 11, 1895, the Turkestan Religious Consistory presented a book to the villagers to raise funds for the construction of a temple. Most of the charitable funds raised for the construction of the temple were collected by members of the Muslim population [11]. This testifies to the fact that the principles of religious tolerance have long been ingrained in the minds of our people.

The first house of worship was built and opened on February 1, 1897. The building of this house of worship has been preserved to this day. After the opening of the house of worship, the construction of a temple began in the village. The church was officially opened on November 23, 1900, and a prayer was said for St. George the Victorious. In 1931, the temple was closed by the former Soviet government and used as a barn. Later, it served as a village council and a kindergarten building. The temple bell was broken. The temple building was returned to the church in 1945.

The first monk's tanzura (haircut symbolising dedication to the church) was performed in 2004 by Metropolitan Vladimir (Ikim) of Tashkent and Central Asia. Since 2012, the monastery has been holding daily religious services.



Fig. 12. St. Troitsky Monastery of St. George's in Chirchik [24]

On March 19, 2020, the renovation of two monasteries, the Svyato-Pokrovsky Monastery in Dustabad and St. Troitsky Monastery of St. George in Chirchik began. During these nine months, the Government of the Republic of Uzbekistan and personally the President of the Republic of Uzbekistan, Sh. M. Mirziyoev, and with the active support of philanthropists worked tirelessly to restore these two monasteries in Tashkent region.



Fig. 13. St. Troitsky Monastery of St. George in Chirchik [21]



Fig. 14. St. Philip Arman Apostolic Church in Tashkent [19]

The Church of St. Philip Arman of the Apostolic Church, one of the leaders of Christianity, was officially registered on January 12, 2007 in Tashkent in accordance with the laws of the Republic of Uzbekistan.



Fig. 15. St. Philip Arman Apostolic Church in Tashkent [19]

The Cathedral of the Holy Heart of Jesus is the Catholic Church in Tashkent, Uzbekistan, and the Apostolic Administration of Uzbekistan is the cathedral. The cathedral is built in the Gothic style of Western European architecture.



Fig. 16. Construction of the Catholic Church in Tashkent in 1912 [13]

Construction of the Catholic Church in Tashkent in 1912 at the initiative of the priest Justin Bonaventura Pranaitis, a well-known Polish architect Ludwik Pancakevic had started from the side. The workers at the Cherkov construction site were Catholic soldiers who had served in Tashkent, and later the builders were prisoners of war held near Tashkent, including highly qualified engineers, sculptors and stonemasons. After the death of Pranaitis in 1917, construction continued under the leadership of the Catholic priest Boleslaw Rutenis. After the revolution and the Bolsheviks' coming to power in Tashkent, the construction stopped

From 1925 to 1976, the unfinished church housed a variety of businesses, including a dormitory and a warehouse. During the period when the temple building was used for other purposes, all its statues were looted or destroyed.

In 1976, after the government decided to renovate the building, it was rebuilt and transferred to the Ministry of Culture of the Uzbek SSR. In 1981, the church building was declared an architectural and historical monument of Uzbekistan [9].



Fig. 17. Cathedral of the Holy Heart of Jesus, the Catholic Church in Tashkent (Uzbekistan) [23]

After the independence of the Republic of Uzbekistan, buildings and structures based on the religious sphere, as well as sacred objects were returned to the representatives of religious denominations officially operating in our country. In 1992, the government decided to transfer the cathedral to the Tashkent Catholic Church. In 1993, a complete restoration of the church building began. On October 22, 2000, the restored Cathedral of the Holy Heart of Jesus was inaugurated.



Fig. 18. Cathedral of the Holy Heart of Jesus, the Catholic Church in Tashkent (Uzbekistan) [27]

Today, Sundays are held in four languages: English, Russian, Korean, and Polish. The Diocese of the Evangelical Lutheran Protestant Church of Uzbekistan is located in Tashkent. The cathedral was opened on October 3, 1899. The church building was designed by the architect A. L. Benoit and funded by the Lutheran community at the expense of I. I. Krause. During the former Soviet era, the church building was used as a warehouse, and in the late 1970s it was transferred to the Tashkent Conservatory. When the restoration work was completed, it was used as an opera studio room at the conservatory. At that time, the organ was installed in the building, and concerts of organ music were organised on a regular basis. During the years of independence, the building was transferred to the management of the newly formed Lutheran community [10]. Religious services are conducted in Russian and German [3].

Conclusions

In many parts of the world, interfaith tensions are growing. They are mainly related to the violation of the rights of religious minorities. In this context, the protection of human rights and freedoms, security, interfaith and harmony in Uzbekistan has become the main content of the new political direction.

In 2018, a new composition of the Council of Confessions was approved by presidential decree. It is a community advisory body under the Committee on Religious Affairs, which has been expanded from 9 to 17 members. It includes representatives of almost all religious denominations registered in Uzbekistan. New members were invited to the expanded membership, including leaders of Seventh-day Adventist Christians, the Evangelical Society of Uzbekistan, the Hare Krishna Society, Jehovah's Witnesses, and a handful of other religious organisations.

The Council discusses the current state of religious and social processes in Uzbekistan, and is the state body responsible for ensuring the rights of citizens to freedom of conscience and religion, equality, and the regulation of relations with religious organisations. In total, there are 175 Christian religious organisations, 8 Jewish communities, 6 Baha'i communities, one Jehovah's Witnesses, one Hare Krishna community and one Buddhist temple in Uzbekistan, as well as the Uzbek Interfaith Bible Society.

On December 7, 2020, the United States Department of State issued an official statement announcing that Uzbekistan had been removed from the "List of Specially Protected States" in the area of religious freedom. In particular, Secretary of State Michael Pompeo acknowledged that our country has made great strides in ensuring freedom of religion. Uzbekistan is now regarded as a country where religious freedom is fully guaranteed. The statement praised Uzbekistan's experience in delisting. In particular, the US Secretary of State is pleased to announce that Uzbekistan has been removed from the List of Specially Protected Areas, based on significant, tangible achievements made by the Government of Uzbekistan over the past year. "Uzbekistan's laws and courage in action are an example for other nations."

An important feature of the religious life of modern Uzbekistan is that one religion or denomination should not be allowed to establish its advantages or limitations over others. The task of further strengthening freedom of conscience is reflected in the Strategy of Action. The fifth direction is to ensure security, interethnic harmony and religious tolerance, and to pursue a balanced, mutually beneficial and constructive foreign policy. According to him, more than 50 legal documents and 25 practical decisions have already been adopted in the field of religion [4].

Uzbekistan's policy on interethnic and interreligious harmony is fully in line with the Universal Declaration of Human Rights and other international instruments.

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Procedures for Reception of Foreign Ambassadors and Citizens in the Khiva Khanate

Abstract

The procedure for receiving foreign ambassadors in the Khiva Khanate reached the level of a perfect ceremony by the 19th century. During this period, the khanate's diplomatic relations with foreign countries expanded and diplomatic relations developed. The issues of meeting and receiving ambassadors in the khanate have been widely covered in the reports, diaries and works of the people who were part of these embassy missions.

Keywords: ambassadors, Khiva Khanate, Khorezm, Merv.

Introduction

The process of receiving foreign ambassadors in the Khiva Khanate reached the level of a perfect ceremony by the 19th century. During this period, the khanate's diplomatic relations with foreign countries expanded and diplomatic relations developed. The issues of meeting and receiving ambassadors in the khanate have been widely covered in the reports, diaries and works of the people who were part of these embassy missions.

Literature analysis

In particular, the travelogue written by Muhammad Alikhan Ghafur, an ambassador sent to the Khiva Khanate by the Shah of Iran Muhammad Shah Qajar in February 1842, contains important information on the procedures for receiving foreign ambassadors in the Khiva Khanate [3, 4]. According to this work, on the 27th of Dhu'l-Hijjah, certain people with an embassy ritual set out for Khorezm in accordance with the decree of the Shah of Iran, Muhammad Shah Qajar. The embassy mission included Thomson Sahib, the representative of the Minister Plenipotentiary of England in Tehran, i.e. the representative of a permanent ambassador and Bekdurdi, the ambassador of the Khiva Khan Allah Quli Khan and a chopar (a courier) of the Russian Minister Plenipotentiary [3, 4]. The embassy mission, which came from Tehran through

the Iranian cities of Semnan, Sabzavar, Mashhad, Mazduron (which was located on the border of Khorasan), entered the territory of the Khorezm state through Quchi, Merv in the Sarakhs region, which was controlled by the Taka Turkmen tribes [3, 4].

In this travelogue, Ambassador Muhammad Alikhan Gafur provides important information about some of the cities of the Khiva Khanate, noting the addresses on the road and the distances between them. In particular, referring to the city of Marv, he said, "The Aksakal (elder) of Marv is Mehtar's uncle Niyazmuhammadboy. It is a mile from Merv to the old city of Merv, which is now in ruins. Now the khan decided to reconstruct the old city of Marv and bring his son Torakhan there. The structure of the new city of Marv is as follows: around the city two ditches connecting to each other have been dug. Each is about five or six zar' (cubits) wide. The trenches have been filled with water, and on one side of them a corridor has been built to enter and exit the city. The population builds "black houses" (yurts) in this circle and lives in them. Niyozmuhammadboy, on the other hand, has built a black house within a square wall. There are no buildings or fortresses and castle towers here for it to be called a city. The weather in Merv is very good" [3, 4].

Analysis and results

From Merv, the embassy mission passed through the Karakum Desert, Charshli Fortress, Yakkapara, Yantakli, Satland, Ayri, Takhti Suleiman, along the road leading to the Jigarband crossing in the middle reaches of the Amu Darya. From here they took the road along the left bank of the Amu Darya to Khiva, the capital of the khanate. The ambassadors came to Pitnak through Dahanshir, Kokarchin, Bobo Salim, Shuturgard and Tuyamoyin, and from there to Hazarasp. At the time of the details of the journey, the Khan's brother Rahimquli Tora Inoq lived and died in Hazarasp. On their way from Hazarasp to Besharik, the ambassadors received information that the Khan was coming to Hazarasp for his brother's mourning ceremony. On the same day, the Khan expressed his desire to meet with the ambassadors. As a result, the first meeting of the Iranian ambassadors with the Khan of Khiva, the first reception was held not in the capital Khiva, but in a specially built palace for the Khan.

The details of this reception were expounded in the travelogue. To ensure that our information is more complete, we would like to quote the reception given by the Ambassador of Iran, Muhammad Ali Khan Ghafur. "An hour before sunset, a horseman came and informed, "You are being summoned by the khan." At sunset we rode to the place where the khan had stopped. Otaniyaz mahram was sent to us to enter the khan's specially built palace. He came and said, "Will you all go to the khan together or one by one?" he asked.

"Our English guest, so let him enter first," I said. Otaniyaz mahram then accompanied Thomson Sahib to the khan. Then he accompanied me. When I came into the khan's presence, holding the letter in my hand I greeted the khan. Mehtar,

Torakhan and Otaniyaz mahram were also there in the presence of the khan. I expressed myself like this, "This letter was sent by the King Jamjahi Zullillahi Anjam Sipah, Asman Jah, Islampanah, As-Sultan ibn As-Sultan Wal-Haqqaan ibn ul-Haqqaan Muhammad Shah Gazi to Your Majesty the Khan."

The khan had a mirza named Mirza Nazar, who was originally from Sovajibulog, Makri, and he came and tried to take the letter from me, but I did not give it. I took it to the khan myself. The khan received the letter in both hands, held it at the level of his face and inquired about the well-being of our king.

"Praise be to God, he is in good health," I said.

The khan said, "Where was the emperor when you set out?" he asked.

"Dorilhilafa was in Tehran," I told the khan.

"What else did the Shah say verbally?" asked the khan.

First of all, they asked about the health of the khan, and secondly, they wished prosperity to our countries and wished the two countries to always be friends and united. That is to say, if the heart of our Islamic king is so sincere and pure towards the khan, then the heart of the khan should be just like that. Now, let me conclude by saying that this is our first conversation and it is almost midnight. God willing, I would like to bring the conversation on the issue of public affairs to you in the next dialogue. Until then, let the khan read the letters," I told the khan.

"Of course you have been exhausted on the way. Go to the places and have a rest. When you return from Hazarasb, we will immediately call you and talk to you," the khan said.

And Thomson Sahib had brought some gifts to the khan as a present. The gifts included one-eyed binoculars, a pistol, and a watch, the gifts which have been presented from the British ambassador in Iran. (Thomson also sent some of the gifts, such as a watch, a pistol, and a movut, to Niyazmuhammadboy, the governor of Marv, and Mehtar, the minister of the khan). Then we came to Durdibek's house and spent the night there. The next morning we set off for another place" [3, 4]. Thus, the first official meeting of the Iranian ambassador Muhammad Ali Khan Gafur with the Khan of Khiva Allakulikhan took place in the khan's specially built palace in Hazarasp. Allakulikhan lived for 48 years and ruled the Khorezm khanate for 18 years [6], he was one of the rulers who re-established good neighbourly relations with the Iranian state.

On the 6th of Rabi 'al-Awwal, 1258 AH, corresponding to April 20, 1842 AD the ambassadors entered the capital, Khiva. Before entering the city, Durdibek, the ambassador of Khiva, who was coming with the Iranian ambassador before returning to the city, sent a man to Turakhan in accordance with the established procedure, asking when the ambassadors should enter Khiva [3, 4], which is noteworthy. According to the report, foreign ambassadors had to obtain special permission from high-ranking officials to enter the capital. This was probably due to the preparation for the reception of distinguished guests, the preparation of accommodation for them.

Foreign ambassadors usually entered Khiva under the supervision of officials and cavalry responsible for meeting them. The ambassadors from Iran were also greeted by Bekniyaz mahram and forty horsemen on the threshold of Khiva and at the entrance of the city they were housed in a building called “Yalangrik” which was situated in a garden. After that, according to the established rule, the persons appointed by mehtar hosted the ambassadors and those accompanying them. A special overseer was appointed to look after the ambassadors. He was also tasked with spending the money allocated from the khanate’s treasury for the daily expenses of the ambassadors [3, 4].

It should be noted that such procedures for welcoming foreign ambassadors had long been known in the Turkish state. For example, the diary of de Clavijo, who came to the palace of Amir Temur as an ambassador of León and the King of Castile, also contains important information about this [1].

Ambassadors to the khanate were usually required to bring gifts to the khan and to various officials in the palace. In particular, the Iranian ambassador wrote that on Tuesday, the day after his arrival in Khiva, he presented a mawut kabo (a short-sleeved top for men made of wool) and a mawut jubba (a robe-like top having sleeves) to Durdibek, who had come to see them [3, 4]. This seems to have been one of the unwritten rules of diplomatic protocol at the time.



Fig. 1. Reception in Kunya Ark

It is noteworthy that in the first days of the Iranian ambassador’s visit to Khiva, the ambassador corresponded with Muhammad Valikhan, the son of the brother of the governor of Khorasan, Allahyarkhan Asaf ud-dawla [3, 4]. He was abducted by Turkmen bandits in the early fall of 1841 while hunting in Inoyatabad, near Mashhad, and handed over to the Khiva khan. One of the tasks of the ambassador Muhammad Ali Khan Ghafur was to rescue Muhammad Valikhan and take him to Iran. Alikhan Gafur in his travelogue gives information about the structure of the city of Khiva, the Ark (about a hundred by hundred zar’. There are three gates. The height of the square

wall surrounding the arch is about three zar') built by Khan hazrat (the word "hazrat" was added to mean respect), and also about the fact that Khan hazrat resided in a small courtyard in this Ark, constructing a black house in the middle of the courtyard, and slept in it [3, 4].

Now we will focus on the purpose of the Iranian ambassador's visit to Khiva, his reception by Allakulikhan. According to the travelogue, "On the eighth day of the month of Rabi 'al-Awwal, two hours before the turn of the Asr prayer, the khan entered the city. I would like to mention that the karnay is played while the khan is mounting and dismounting a horse.

On the ninth day of Rabi 'al-Awwal, at 2 o'clock at midnight, two men came by the order of the khan and conveyed the khan's order: "Shall I call you with the English or will you come alone?" I said to the visitor, "Hazrat Khan knows." He came back an hour later and said it was late. They came the next evening and said, "We can go now. The khan is calling you." Two hours later, we set off and visited the khan. We passed through three gates and entered the khan's arch. The gates were in front of each other. Finally, we reached the khan's courtyard. As I said, there is a black house on the middle platform. The khan was sitting on the far side of this black house. We greeted him, and the khan greeted us back and said, "How are you? Aren't you bored?"

"We have a good time," I said.

Then the khan:

"Tell me, have the Shah sent word orally?" he asked.

First of all, they wished the khan good health. Second, the three countries are friends and allies of the khan. As a friend, the Shah made a request to the khan," I replied.

"What kind of request?" Khan asked.

I pleaded:

"It's about freeing Iranian prisoners." Kings, in friendship and brotherhood, give each other provinces and even countries. Our Islamic king wants only his citizens from the khan. If you release the captives and then ban raids, raids and human trafficking between the Turkmen community, the friendship between the two countries will last as long as the world lasts. Inshallah, you will see the fruits of your friendship with the great Iranian state. Hostility will only bring about the destruction of the country and the subjugation of its citizens.

"It's true that there had been looting and assault before the friendship was restored." However, from the day our ambassador Ataniyaz mahram was sent to the high-ranking royal services, it is the day when the building of our friendship was erected between us," Khan said.

I again pleaded protesting following:

When the Turkmen team raided the city of Turbat in Khorasan, the Iranian ambassador Mirza Reza, who came to sign a friendship agreement, was sitting in the presence of Hazrat Khan. Along with Mirza Reza, you sent Ataniyaz Mahram to Marv to return the Iranian captives and their property. But he postponed the task, extended

the time, procrastinated and did not do anything about any prisoners or any items. On his way back from Tehran with Khorasan Governor Osaf ud-Dawla, he promised to take the captives and their property from the Turkmen and send them home, to Iran as soon as he arrived in Merv. But, unfortunately, he did not keep his promise. Then your ambassador Durdibek came to Tehran, at which time the Turkmen of Khiva raided the main routes of the Iraqi nomads, Abbasabad and Miyamin, through which they came from Roz and Kushkhana and conquered Darjaz. Mr Osaf ud-dawla, seeing that the Turkmen were too chaotic, wrote a letter to the governor of Marv, Niyazmuhammadboy, "The Turkmen have exaggerated the tyranny too much. If you cannot control them, let us take action, we ourselves will give a lesson to these arrogants". Niyozmuhammadboy and the leader of the Turkmen people, Khojam Shukurkhan, wrote a letter to Mr Osaf ud-davla, saying, "Do not worry, the khan has strictly forbidden raids." The governor of Khorasan, Amir Sorukhan, was sent to return in peace. However, when Amir Sorukhan was in Mashhad, five hundred cavalrymen came and raided the area around Mashhad. So, if you do not do something unfriendly, there will be no wrongdoing on the part of Mr Osaf ud-Dawla."

The khan mentioned the following:



Fig. 2. Ahigher place in Kunya Ark where visitors were accepted called "supa" [8]

"When we intended to attack, we would send four or five thousand men with one captain. However, there are many thugs and thieves in the Turkmen community. Sometimes this group of people can attack from all corners without our permission. Osaf ud-davla should have written to me at such times. If I had not punished them after that case, then it would have been different scenario. Only then he would have been right. I have no resentment for a king at the rank of Jamshid. He is very pure and sincere. But Osaf ud-Dawla and Solor along with Jafarqulikhan do not refrain from doing some evil deeds. They come with cannons and they attack our nation. Once Solor

invaded, and once again Jafarqulikhan attacked and raided. I can't stand such actions. Let everyone stand their ground. Do not attack each other's border".

I conveyed the following to the khan:

"If the wishes of the Islamic king come true and you stop raiding and selling captives, this friendship will continue until the Day of Judgment."

Hazrat Khan said:

"It is a trifling matter to release ten or fifteen prisoners. God willing, these words will come true".

I immediately went on to state my opinion: "Your Majesty, it is not a question of ten or a hundred captives. The Supreme Leader of the Great Iranian State wants you to return all his people. These are the wishes of the king respected-like Jamshid to the Khan hazrat".

That meeting ended when we got that point. We went outside. One of the khan's clerks accompanied us and took me to Mehtar's house. I went inside. The yard was dark. I looked into the distance, and there were about a dozen people sitting in the dark. At first I thought they were Mehtar's servants. The man who came with me offered me to sit. I saw a carpet on the porch, and a few people were talking in the dark. Now I understand that these are the greats of the state. Those present were Urozkhan Taka, Mehtar and his brother, Naqib, one of the closest officials of the khan, and Mirza Nazar Makri Sovajibulaqi, an Iranian descent. After inquiring about the situation, the nakib began his remarks about Russia, Greece and France. Then they set the table. Some bread and a lump of Russian sugar. As a Khoesmanian rule, I tasted a piece of bread. Then they said the prayers and cleared the table. And a lump of sugar was given to my man according to their custom. I left and hurried to where we lived [3, 4].

Thus, the second meeting of the Iranian ambassador with Khiva khan Allakulikhan took place in Khiva, khan Orda (palace). An analysis of the views expressed by the ambassador above shows that the main purpose of this embassy was to achieve the complete liberation of Iranian slaves held captive in the Khiva khanate, to ensure their return to their homeland.

The Iranian ambassador then wrote that he conversed with a number of officials in Khiva beginning with Yaqub Mehtar and issued a letter to him to give to the khan.

Muhammad Valikhan, who was being held captive in Khiva, also attended at Khan's request in the ambassador's third meeting with Khan. The talks again focused on the release of Iranian slaves in Khiva or their exchange into Khiva slaves in Iran. After that, there were oral and written talks with Mehtar for a few more days [3, 4].

Before the ambassadors were allowed to leave, they were given presents and xil'ats (gifts). Three days before the departure of the ambassadors, a guest was appointed to escort the embassy mission to the border, and a reply to the letter from the King of Iran and other letters were prepared. Before leaving, the envoys met for the fourth time. This shows that Khiva is serious about establishing good neighbourly relations with Iran. In

his travelogue, the ambassador described the details of the fourth meeting as follows: "In the evening, the khan again invited us to his presence. We went and the khan said:

"Until now, the kings of Iran have never made such an offer to me. Frankly, I cannot handle this offer either, it's a difficult offer that puts a person in a difficult position. Because all the captives are in the hands of the people. After all, they paid for them and bought them. It is not the norm in our country to confiscate property from the people and commit such atrocities. The total value of the captives is not trifling, if it were somehow affordable I could do my best. But we have a hard time buying most of them, and extortion is against our law. There is an agreement between us and the people: we cannot take a penny more than what we charge from the people, we have no right. If we take it, every day we are blamed a thousand times, they do not leave us alone.

The khan continued:

"The king, respected like Jamshid always sent his men, so why did the Shah send men from Russia and England this time? We are Muslims and you are Muslims, why should there be Russian and British mediation between two Islamic brothers now? It would be better if you came yourself. If I freed a prisoner, my friends and enemies would laugh at me, saying, "The khan freed a prisoner for fear of the Russians and the British. This is the Russian who fought with us. Did you hear how many of their troops were killed? We defeated them, we are not afraid of them. I was very upsetting that these people came and sent me letters. There is no need for the Russians and the British to come next time. I look forward to hearing from the Jamjah king. No matter what they say, I think we can finally come to an agreement with the king of Iran and find a common ground". Tonight the conversation ended when we came to that point, we returned home" [3, 4]. The next day, the Iranian ambassador was summoned to the Khiva khan for the fifth time, along with a representative of the British embassy, Thomson. Mehtar and Muhammad Valikhan, who was being held captive in Khiva, also took part in the conversation. In his travelogue, the ambassador spoke about the issues overshadowing the good neighbourly relations of Khiva Khan Allakulikhan with Iran and said: "Our brotherhood with the king of Iran, respected like Jamshid will remain in place. But as long as our people are captives in Iran and yours is in our hands, the only way to do that right now is to give and take. That is all. Both sides strongly urge their border governors not to invade each other's land. Thank God, I do not think our friendship and brotherhood have been damaged yet. If the invasion is stopped on both sides, the property and lives of the people of the two countries will be safe until I receive a message from the king. Talk to the king after you go and explain.

Let him decide on the number of prisoners first, and then we will make our decision. "After this conversation, the ambassadors were allowed to return [3, 4].



Fig. 3. Khan's summer residence [10]

After receiving permission from Hazrat Khan to return, the guests came to Mehtar's house and waited for Mehtar who have stayed with Khan. A few hours later, Mehtar brought the response letters to the king's letter and to the writings of Mr Haji sallamulloh, and said to them, "These are the answers to your letters. God bless you, be safe. If you have anything else to say, please let me know" [3, 4].

The ambassadors then reached Mashhad via Sarakhs, accompanied by two elders from the Taka Turkmen community, who had been assigned to escort the ambassadors to Iran by Khan's order. Before leaving, Mehtar and Naqib hosted a luncheon in honour of the foreign ambassadors in a park near Khiva [3, 4].

In his travelogue, the Iranian ambassador provided some other interesting information. In particular, it was described that in the Khiva khanate the courtyards and houses were not locked, there was no theft due to the strict discipline established by the khan in the affairs of the kingdom, and even some of the released Iranian captives did not want to leave Khiva (they were soldiers in Khiva); the Jaihun River flows muddy all year round, and freezes very hard in the winter, and riders can easily cross it due to the hardness and thickness of the ice; there were only four wells on the forty-farsang (The farsang is a historical Iranian unit of walking distance, the length of which varied according to terrain and speed of travel. The European equivalent is the league. In modern terms the distance is about 3 or 3½ miles (4.8 or 5.6 km)) road from Merv to the banks of the Jaihun River in Khorezm, and other information was expounded [3, 4].

Rizakulikhan Hidoyat, who was sent to the presence of the Khiva khan Muhammad Aminkhan by the ruler of Iran Nasriddin Shah in 1851, also provides important information in his works about the reception ceremonies in the khanate. The ambassador, who had been in Khorezm for four months, said that the first reception of the Khiva khan was held at the palace in Angarik Park near Khiva, and the second

meeting was held at the khan's reception in Khiva. The ambassador was also given robes and sarupas (gifts) by Khan [5].

Ambassador Mirzo Rizoqulikhon Sherozi notes in his travelogue, "There were no fights, quarrels, thefts or denials of borrowed money in this region. One did not fight, even they did not raise their voice to each other. Everyone from the upper and lower classes could go to Khan Amin Khan and express his grievances without any obstacles. In the case of secular affairs, he would judge, and in the case of Sharia, he would redirect it to qozi kalon (judge). He does not own the property of anyone other than Zakat. He receives one-fourth of the zakat and does not oppress money. Everything in this country is cheap, fruit is good, and many melons are sweet. Mulberries are better than Shamron mulberries, and sweet figs are better than Mozandaran figs. But the grapes are not so good. Houses and rivers are rich in water. The khan of Khiva undertook to provide his officials with water and land. A tanob (1 Tan – 0.40 hectare) of land is given to each person, and when one sets out on a journey, for the journey one horse is given, for luggage two camels. Therefore, his army of ten thousand will appear to be thirty thousand in the eyes of the ignorant (enemies), and the strangers will be terrified. The surrounding of the palace of the khan was dug. If one's horse or a camel dies on a journey, they get its price. Each returnee will receive a gift from five districts. Each person's salary shall not exceed fifty tuman (thousand). As a result, the region will be prosperous and its treasury will never be empty [5].

The above information gives a good idea of the procedures for meeting, receiving and observing foreign ambassadors in the Khiva Khanate. This information is further enriched with the diaries of other ambassadors to the Khiva khanate.

We will now consider the admission of people from abroad who are not part of any official embassy mission. Traditionally established in the khanate, foreign merchants, tourists, dervishes, etc., were housed in one of the caravanserais in Khiva, unless they were part of an official embassy mission. It is known that caravanserais in large cities served not only as temporary accommodation for traders, but also as a place for trade (wholesale) and collection of necessary taxes. The caravanserais in Khiva also collected customs duties and collected detailed information about the visitors (where they came from, who they were, the purpose of their visit, the duration of the trip, etc.). In this case, special attention was paid to the information provided by the head of the caravan. The first Mahram was the chief customs officer in Khiva. He was a trusted confidant of the khan, and his position was equal to an official in the kingdoms of Europe in the position of Chamberlain [7].

The news of the foreigners coming to the Khanate was conveyed to the Khan through the relevant agencies. Khan then decided whether to accept them or not. If a foreigner was deemed important for raising the prestige of the Khan and the palace, then such people had the right to enter the Khan's reception. In this case, the khan's decision on admission and the time of admission were communicated to the recipient by a special officer, Yasavul.

The work of A. Vamberi, a Hungarian traveler who came to Khiva in the summer of 1862 as a dervish named Rashid Efendi from Istanbul, also provides interesting information on these issues. By analysing the information in it, it is possible to draw important conclusions about the specific traditions of the palace reception ceremonies in the Khiva khanate. According to A. Vamberi, Yasavul (the palace officer) came to the khanqah (a building designed specifically for gatherings of a Sufi brotherhood or tariqa and is a place for spiritual retreat and character reformation) where he was staying, handed him the Khan's gift, and informed him that he should go to Khan's reception to the Ark in the evening. The purpose of the khan's reception was for the dervish from the Holy Land to recite the first surah of the Qur'an and bless the khan. Shortly before the appointed time, A. Vamberi wrote that he went to the palace, on the way he entered the palace with Shukrullabi, who had been the ambassador of the khan of Khiva in Istanbul, where he had lived for several years. He gave an explanation of the established rules of procedure and behaving in the reception of the khan [7].

According to the established order, A. Vamberi first met with Mehtar, an influential official in the khanate, and showed Mehtar the sealed decree issued by his Ottoman Sultan. Before giving the order, Mehtar kissed the letter and took it to his forehead. Mehtar took the order and went to the Khan, and after some time invited A. Vamberi to the Khan's reception. It is described in detail in the work that the khan received the dervish from Istanbul very warmly [7].

In general, Vamberi is a foreign tourist who in his work gave a lot of information about the reception procedures at the Khan's palace. We have made extensive use of his information above, so we will not dwell on the details.

Gulyaev, a translator who came to Khiva for reconnaissance in 1757, gives information about the reception: "On the sixth of February I was taken to the khan's courtyard and taken to the room where he was sitting, and the yasavul informed him of my arrival. I knelt down and the khan put his hand on my right shoulder, after which the Yasavuls followed me to the door and told me to wait. The khan asked me, "How are you, Ambassador? Your coming is blessed for us! "After that, without saying a word, the Yasavuls followed me to my room."

Conclusion

In conclusion, the Khiva Khanate used to receive not only foreign ambassadors, but also tourists and traders. These admission procedures were carried out with great care, in accordance with the traditions of Eastern diplomacy.

Suggestions

1. As history teachers we should develop an assembly of necessary information on receiving guests in ancient Khiva Khanate;

2. On the basis of this data we should create a manual of them for foreign and native visitors also.
3. Another option is to organise a show-room of the photos of receiving guests in khanate.

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The Culture of Calligraphy and Miniatures of Timurid Era Samarkand

Abstract

The problem of studying the material and spiritual culture of the era of Amir Timur and the Timurids (1370–1449) is very relevant, especially in the dynamics of their development and relationships. The cultural heritage of the capital city of Samarkand of this period is considered one of the highlights of this heritage, which captures the history of the development of science and literature, architecture and art. The cultural monuments of Samarkand that have come down to us require special attention during the process of their preservation and digitalisation, in which Polish specialists are actively involved.

Keywords: Amir Timur, architectural epigraphic, calligraphers and miniaturists, Great Silk Road, Samarkand, synthesis of culture and traditions, Ulugbek, UNESCO.

Introduction

Located on the central route of the Great Silk Road, the city of Samarkand is a bearer of the historical and cultural tradition. In 2007, under the auspices of UNESCO, the city celebrated its 2750th anniversary. This is a conditional date marking the approximate milestone of the initial formation of the centuries-old history of the city's culture and art. Samarkand throughout its history has been and remains a crossroads of cultures of nations and a beacon of world civilisation.

Samarkand was located in extremely favourable natural conditions, distinguished by a mild climate, fertile soil and was the centre of an oasis, abundantly supplied with water. The location of the city in the middle of Maverannahr, at the point where the main transcontinental trade routes, going from north to south and from east to west, intersected since ancient times, connecting the countries of ancient civilisations and the peoples of the steppe belt, defined the city as a culmination point. This location determined the special role of the city, which has repeatedly become the capital over the course of many centuries.

The Great Silk Road was going through the last period of its heyday during the reign of the Timurid dynasty. This flourishing was largely due to the steps taken by the founder of this dynasty, Amir Timur (1370–1405). Having created a huge state from the Aegean and Mediterranean Seas to the borders of China and from the Kipchak steppes to the Arabian Sea, he tried to restore and secure the caravan routes of the Great Silk Road, thereby providing the main prerequisite for reviving trade between Western and Eastern countries [8 p. 108].

The creation of a centralised state by Amir Timur, the unification of disparate regions, the end of civil strife and attacks of nomads created objective prerequisites for

the development of domestic and foreign trade, stimulated the growth of handicraft production, the expansion of trade and economic ties. The revival of trade led to the intensive development of crafts, the strengthening of international relations between the state of Amir Timur and the Timurids.

Amir Timur went down in world history not only as an outstanding military leader and statesman who created a powerful and prosperous state. He turned his capital, Samarkand, into one of the cultural and scientific centres of the world.

Synthesis of culture and traditions during the Timurids

Throughout Maverannahr, but especially in the capital, there was a process of fusion of cultures and traditions, which, based on the local culture, were transformed and modified, leading to the birth of a new style in art and innovations in technology. Samarkand, on the other hand, became the largest centre that determined the general style of the era not only within Maverannahr, but throughout the entire Timurid state [13 p. 280]. Undoubtedly, a certain stimulus and development of this process was brought by foreign masters who, by the will of the conqueror, ended up in Samarkand. The presence of foreign artisans and architects can be found in Timurid Samarkand.

Thanks to Amir Timur, the artisan class of skilled craftsmen was concentrated on the area of the city. This era is characterised by the narrow specialisation of craftsmen, as well as its intensification, in particular in the city of Samarkand, in the manufacture of a special kind of “the best writing paper”, especially vellum. Separately, it should be said about Samarkand craftsmen who received orders from high-ranking officials from other cities for the manufacture of gravestones with carvings on them, which contained quotations from the Koran and ornaments made in fine Arabic script. Timur brought the best and talented forces of builders, architects and artists from all countries conquered by him.

It is generally accepted that he forcibly removed a huge mass of craftsmen who participated in decorating his beloved capital in the position of prisoners. There can be little doubt about this, it being confirmed by sources. Craftsmen and skilled artisans, exported from the countries conquered by Timur, were forced to go mainly to Samarkand. Measures were taken to ensure that they could not return, strict control was established on the crossings of the Amu Darya – crossing the river was allowed only from the left bank to the right, a special written permission was required to travel in the opposite direction.

At the same time, a careful reading of the handwritten primary sources suggests that Timur attracted a certain contingent of high-class specialists who worked on the basis of free choice. A number of documents indicated how Timur attracted court architects, engineers and builders, inviting them to draw up plans and drawings of prestigious buildings conceived by him. Moreover, they were free to use their own initiative and

inspiration, which would be strange for the captives [13 p. 279]. The craftsmen moved to Samarkand and they were provided with conditions for living and working.

The interaction of various cultural influences – Persian, Turkic-Mongolian, Middle Eastern, Indian and Chinese, makes Timurid art a new syncretic, original and brilliant, reaching its climax during the reign of the founder of the dynasty in Samarkand, but continuing its development under his sons, grandchildren and descendants in Herat, Khorasan, Fars, up to India [1 p. 291].

As a result, it was in Timurid architecture that the creative genius of these people saved in battles, brought to Samarkand to decorate this city, which became the capital of the empire, was most clearly manifested. Amir Timur was a conqueror, builder and philanthropist, had a delicate taste for art and culture.

Galina Pugachenkova explains why architecture plays a special role in this period: “Architecture is a part of the daily life of the city and with its best creations subtly affects the aesthetic education of the people, because it develops taste and forms a sense of beauty, becoming an expression of the ideal, requests and aspirations of his era” [11 p. 14]. Some aspects of the architecture of the Timurids epoch are highlighted in the works of the famous Canadian scientists L. Golombek and D. Wilber [3–5].

This article attempts to study samples of calligraphy from the Timurid era, which have come down to us in manuscript books, miniatures, architectural monuments and gravestones. We tried to highlight some issues related to the social status of calligraphers and miniaturists, the degree of participation of such artists in the creation of architectural epigraphy and their creative collaboration with architects.

Calligraphers of the Mediaeval East received general education in madrassas, students with good handwriting and artistic taste studied and improved in calligraphy from masters of this type of arts. The upper strata of feudal society, representatives of the ruling dynasties, viziers, officials and secretaries of divans, scientists, theologians, artisans and even slaves were engaged in calligraphy [6].

Calligraphers and artisans involved in the production of handwritten books in the 15th–17th centuries. Most of them worked in workshops at the palace libraries. They surrounded their craft with secrecy, which aroused the ridicule of their intelligent contemporaries [12 p. 71].

By the nature of their activities, calligraphers were familiar with manuscript literature and belonged to the cultural circle of mediaeval society, and the art of writing was associated with the widespread use of applied mathematics in the medieval East.

The production – writing of books was mainly carried out by those calligraphers for whom this art form was a source of livelihood. The mediaeval tradition considers the outstanding geographer Yakut, the slave of the Abassid Mustasim (13th century), as the teacher of calligraphers.

Reflecting the worldview of the cultural circle of his time, Kazi-Ahmed asserts that Yakut achieved perfection, beauty, grace, subtlety and clarity of writing not because he adhered to the established foundations and rules, but was engaged in a creative

search and, above all, improved the calligrapher's tool of work – the kalam, showing he has a different point, and “as for the essence of the letter, it is the same that Ibn Mukla invented, from a circle and a point” [6 p. 65]. Kazi-Ahmed, characterising the skill of the calligrapher Khoja Abdalkhai, the inventor of the “talik” handwriting, first of all notes that “he found proportions, grace and foundations” of this handwriting [6 p. 89].

Artisans of various profiles, with a clear division of labour, participated in the creation of handwritten books: kyagazgars – papermakers, polishers, ironers, book writers, ornamental artists, miniaturist painters, book binders, artisans of leather processing, gilders, etc. The social status of an ordinary book writer was little different from the position of a medieval artisan and is characterised by the words: “Beautiful handwriting is an asset for the poor, decoration for the rich and perfection for a scientist” [6 p. 59].

Calligraphy and Samarkand paper

Calligraphers and miniaturists preferred Samarkand paper of the highest quality. Paper has become an important tool in shaping the culture of humankind. The transmission of texts, images and diagrams on paper throughout history has played an important role in the dissemination of cultural, economic, religious and other information.

Throughout human history, paper has been an important tool in the formation of culture. Samarkand paper was considered the best in the world for calligraphy and miniature painting, which were performed with a pen.

In the art of Central Asia, the connection between the technique of miniature painting, written monuments of the Timurid dynasty and paper is of particular importance.

Excavations 1968–1970 showed that along with the movement of city life after the defeat of Samarkand by the troops of Genghis Khan (1220) outside the former Afrasiab, there were still inhabited areas of the latter, where artisans engaged in the production of paper, washerwomen and other poor people settled [2 p. 36].

According to handwritten sources, there were famous papermakers in every century. The earliest information about them that we found dates back to the 9th century. At that time, there was a special paper market in Samarkand. Abu Sulaimon Dovud, who died in 281/895, was a broker in this market.

Mention should be made of the names of some of the masters of Samarkand paper: Abu Tavba Sa'id al-Koqadiy, died in 259/874; Abu Solih Shuayb al-Kodadiy, died in 272/886; Abu Turba al-Kogadiy, 9th century; Abul Fazl ibn Axmad al-Kogadiy, 9th–10th centuries; Shu'ayb ibn al-Lays al-Kogadiy, 9th–10th centuries; Abul Fazl Muhammad ibn Ibrohim al-Kogadiy, 9th–10th centuries; Muhammad ibn Abdulloh al-Kogadiy – 9th century. Abul Fazl Mansur ibn Nasr al-Kogadiy, died in 423/1033. He was the producer of “Kogaz ul-Mansuriy” (“Paper of Mansur”). After this master in Samarkand in the 11th century, Abu Ali Hasan ibn Nosir al-Kogadiy enjoyed fame. The paper he was preparing

was very beautiful, white and high quality. And it was known by the name “Kogaz ul-Hasaniy” (“Paper of Hasan”).

The sources also note a variety of craftsmen’s professions, engineers and specialists in polyorquetics and the manufacture of ropes, necessary in hostilities for the siege of cities, were especially appreciated. They even brought in for the first time and began to cultivate hemp and flax in Maverannahr, which were not previously used here [9 p. 257].

The high quality of this paper contributed to its export from Samarkand to other countries. Its quality was highly appreciated by poets, calligraphers and writers [7 p. 64, 66–70]. The famous Samarkand paper was transported along the routes of the Great Silk Road. Saʿalibi, Zahiriddin Muhammad Babur and Mahmud ibn Wali call writing paper produced by Samarkand craftsmen among the most important goods supplied to other cities of the then cultural world.

During the reign of Amir Timur and the Timurids, the demand for paper products constantly increased. This was facilitated by the development of science and poetry. Cultures in general, including managerial culture, execution of state decrees and orders in the form of special papers, the growth of business correspondence – all this required a lot of writing paper, and top-notch paper. The latter was used mainly by the sovereign and his entourage – Amirs, high officials, which is why it was called “Sultan”.

On Samarkand paper, Ulugbek addressed his letters to the sovereigns of different countries. Scientists and writers wrote on this paper, and all this required a large amount of writing paper, which contributed to the expansion of its production, especially paper of high quality. Masters of Samarkand made paper of different grades and types: the most expensive – Sultan, “pure white” and “ordinary”, as well as marble paper intended for finishing the margins of a manuscript book: “kogaz-i obri”, and others [10 p. 18].

The paper was sold in the bazaar. In the main market of Samarkand, it was possible to buy different types of writing paper. In documentary sources, paper sellers (kogazfurush) are mentioned along with papermakers. Paper was a commodity exported to other countries. Under Emir Timur and Timurids, Samarkand remained one of the main centers for the production of writing paper in the East. The mass production of relatively cheap, high-quality writing paper has become an important factor in the development of science, literature and art. Many famous books of the era of Amir Timur and the Timurids were written on Samarkand paper.

Calligraphy on architectural monuments

Calligraphers also took part in the creation of architectural epigraphic ornaments. Such masters were called kundenavis or mashshak – large-scale writers. The participation of calligraphers in the painting of buildings testified to their high skill. Kazi-Ahmed emphasised that five out of six of Yakut’s students – outstanding “site masters” (six classical handwritings) wrote on buildings. One of them, Seid-Haydar, surpassed his teacher Yakut in skill, and he is called “Kundenavis”. Pupils of Sitt Masters and calligraphers of succeeding generations, who achieved a high level of excellence in

their art, also wrote on buildings, while the talented calligrapher and large-scale writer Abdallah Seirafi was originally a master of glazed tiles [6 p. 68–70].

Judging by the reports of sources, the Kundenavis or Mashhaks were not only the creators of architectural epigraphy, but also of architectural ornaments. According to Kazi-Ahmed, they painted the building “as a whole inside, on the outside, above, below and the portal”, performing “miracles and sorcery” [6, p. 70]. Written sources about calligraphers and construction inscriptions complement each other. Thus, on the facade of the Tuman-Aka mausoleum (1405) in Shahi-Zinda it is written: “Inscription [letter] of Sheikh Mohammed, son of Khoja, an ornamentalist Tugropist from Tabriz”. It is noteworthy that Sheikh Mohammed emphasises the nickname of his father, the calligrapher Tugropist-virtuoso, who was also an ornamentalist. The skill, talent and knowledge of Sheikh Mohammed can be judged by his magnificent creation – the Tuman-Aka mausoleum with slender and sophisticated proportions and wonderful ornamental decoration. It combines ingenious girikhs, floral motifs and graceful sulsum inscriptions, made in polychrome ceramics, where the eye is caressed by the enchanting range of colours of white, blue, black, green and yellow.

Separately, it should be said about the Samarkand craftsmen who carried out orders from high-ranking officials from other cities for the manufacture of gravestones, with quotes from the Koran and ornaments carved on them. Such work contained in itself executed fine Arabic script, which became another form of calligraphy art. The gravestones preserved in the monuments of the Timurid era are considered examples of this case. Samarkand achieved unsurpassed success in the times of Ulugbek in the field of architecture and its tiled decoration. The era of Ulugbek is distinguished by a rather narrow specialisation of artisans in the field of construction and artistic stone processing. Skilled craftsmen – marble carvers captured the finest patterns on the slabs of the portals of the Ulugbek madrasah in Samarkand. Under Ulugbek, the building of Gur-Emir became the burial vault of the Timurids, where gravestones were covered with calligraphic inscriptions [10 p. 18].

The marble music stand located in the courtyard of the Bibi-khanym mosque in Samarkand, dating from the time of Ulugbek (1394–1449), was intended for the Koran, which was taken out and placed on the music stand during solemn services. The music stand on nine stands consists of a horizontal plate and two triangular prisms that form a “bed” for an open book. The ornamental decor of the music stand is similar in style to the design of handwritten books and is evidently the result of a collaboration between a calligrapher and a master mason; the proportions of the music stand reflected the influence of the Samarkand school of architects of the time of Ulugbek (1409–1449).

In conclusion, it should be noted that Samarkand is a city of centuries-old history, established, developing and still retaining its historical appearance and cultural centre. This city with its unique historical monuments is a bearer of a great historical and cultural heritage.

The glory of the city of Samarkand is the result of the work of artisans, masters of fine applied arts, who combined in their works the mutual influences of these directions from different regions. As a result, an original synthetic culture has developed.

Samples of calligraphy of the Timurid epoch in the course of the last century have been carefully studied by orientalists, historians, philosophers, mathematicians and art historians as the primary sources of the history of peoples, their culture, science and art, bringing new information. As a result of the study of the content of samples of calligraphy, miniature painting, calligraphy, decoration of books, the art of binding, art schools and their periods were revealed.

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On the History of the Study of the Great Silk Road by European Scientists in the Second Half of the 19th and the Early of the 20th Centuries

Abstract

This article treats about European scientists who studied the Great Silk Road. For the first time, the scientific problem of studying the Great Silk Road was voiced in the second half of the 19th century, at the same time actual directions of its research began to be developed. The article presents studies of the Great Silk Road by such scientists as: F. von Richthofen, I. Mushketov, S. Gedin, E. Reclus and many other authors.

Further in his work authors described the emergence of trade relations and the laying of caravan routes from China to India, the countries of Southeast Asia, East Turkestan, Central Asia and further to the Mediterranean markets.

The outstanding Russian scientist I. V. Mushketov noted: "The scientist took a broader view of his task and did not confine himself to the area he studied, but considered it in connection with Central Asia."

Keywords: Great Silk Road, China, Central Asia, silk expedition, tea.

The second half of the 19th century was characterised by mankind's outstanding achievements in the field of science and technology. It was at this time that numerous scientific inventions, finds, sensational discoveries were made. Such discoveries include the scientific discovery of the Great Silk Road and the beginning of its systematic study. Modern German scientists note that "the (scientific) re-discovery of the Great Silk Road was accidental, just like its first discovery by Zhang Jiang in the II century BC, who went to look for allies to fight the Xiongnu, and paved one of the routes of the Great Silk Road". The problem of studying the Great Silk Road, its phenomenon as a complex political, economic and cultural formation, had not yet been put forward at that time. This happened only seventeen years later, in 1877, when in Berlin the publishing house of Dietrich Reimer published a four-volume monograph by the German geographer, geologist and sinologist Ferdinand Freiherr von Richthofen [5].

In the period between 1868–1886 F. Richtofen visited China four times for scientific purposes. Travelling around China, the professor collected information and studied not only its geography, geology, flora and fauna, but also history, starting from ancient times. The result of the trip of the German professor was the publication of the classic scientific

work *China*, each of the four volumes of which was devoted to a specific branch of science in relation to China and neighbouring countries. The volumes were divided into chapters, subchapters and sections. The monograph *China* was written not only on the basis of rich factual material, but also on the basis of the works of historians and travellers of antiquity and the Middle Ages, including Herodotus, Claudius Ptolemy, Sima Jian, Ammianus Marcelina, Strabo, Marco Polo, Clavijo, Ibn Batuta, etc., as well as based on the works of such world-famous contemporaries of the German scientist as K. Ritter and A. von Humboldt.

The outstanding Russian scientist I. V. Mushketov noted: “The scientist took a broader view of his task and did not confine himself to the area he studied, but considered it in connection with Central Asia. Therefore, the first volume of his work, which is like an extensive introduction to the entire work, Richtofen devoted to the presentation of his basic ideas about the structure of Central Asia and the history of its research.” The first volume of the monograph *China* consists of two parts. In the first, the author outlined his main views on the structure and origin of Central Asia, and in the second – the history of geographical research of China in connection with Central Asia since ancient times. The first volume of the work is provided with a colour map of Central Asia, reflecting the political state of the states and peoples of Western and Central Asia, East Turkestan, Tibet and China between 128 BC and 150 AD. One of the routes of the Great Silk Road is marked on it, the places of settlement of nomadic (steppe) peoples are marked, the most important centres of trade are marked – the cities of Herat, Mashhad, Merv, Urgench, Khiva, Samarkand, Bukhara, Balkh, Kunduz, Kashgar, Yarkand, Khotan, Aksu, etc.

When writing the first volume, the scientist paid much attention to the Chinese chronicles of the Han dynasties (206 BC – 220 AD), Tang (7th–10th centuries), etc. A separate section of the tenth chapter of the work tells about the origin silk trade (Seidenhandel). Here, a German scientist first introduced the term “Silk Road” (Seideweg) into scientific circulation, which “takes root” in science, although this complex interweaving of trade caravan routes could just as well be called the “cotton” or “glass” road. “It is of particular interest to trace the history of these trade routes from the beginning, to study what physical changes could have occurred to them, to find out what areas they passed through,” such tasks were set by the German professor in his research. Here is what he wrote about the emerging silk trade in those distant times: “Not many cultural peoples of the East and West during this period (2nd–1st centuries BC) were notified of their mutual existence. There is no doubt that even then and probably for a long time, the role of a connecting link between peoples was played by trade, which struggled with numerous difficulties, was often interrupted, but nevertheless delivered, literally from hand to hand, products from China to the countries on the Oxus and Jaxartes, and from there further to the countries located in the west. Silk was precious and easily transported.”

In the oldest Chinese manuscripts, provinces in which silk fabrics are produced are repeatedly mentioned. It is believed that the secret of making silk fabrics from silkworm cocoons was discovered by the Chinese almost five thousand years ago. Even Herodotus (5th century BC) speaks of them, without using, however, a special name for the fabric. "A little later we meet with a single use of the whole expression „the fabric of the Seres" ("Serindia", "Serica" – Northern China among the Greeks). The commander of Alexander the Great Nearchus mentions that he discovered this fabric in India, after its conquest. From Indian sources it can be seen that the fabric was imported to India from the north (i.e. from China). And although in the last decades of the Zhou dynasty silk fabrics and clothing were supplied to Greece in large quantities from Media, Persia and India, the real silk trade will flourish only during the next dynasty – Han."

Further in his work F. F. von Richthofen describes the emergence of trade relations and the laying of caravan routes from China to India, the countries of Southeast Asia, East Turkestan, Central Asia and further to the Mediterranean markets.

At the same time, the scientist used:

1. Road books compiled by ancient travellers and merchants, for example *Periplus of the Eritrean Sea*, etc.
2. The famous *Geography* of Strabo, written in the 1st century AD. (it says, in particular, that "the Oxus River is navigable and many Indian goods are brought downstream to the Hyrcanian Sea").
3. The first detailed description of the route from the Eastern Mediterranean to Serica, compiled by the Macedonian May (Titian). He was not in the country of the Seres, but used the reports of his agents, who, in turn, collected information about the eastern section of the route from the inhabitants of Central Asia. The road book compiled by May has not survived, but his data in the arrangement of Marina was used by Claudius Ptolemy in his *Geographical Guide*, written around 150, where he first described the entire journey to Serica.
4. Dynastic chronicles of the House of Han.
5. *Historical Notes* of Sima Jian (2nd–1st centuries BC) and others.

F. Richtofen mentions that the first Chinese travels to India for commercial purposes were made between 124 and 108 BC. "Tchang-Kien", a Chinese official, sent the following message to the emperor of China: „When I was in one of our southern provinces, I saw bamboo pipes. How did these things get here?" I asked. "Our merchants," they answered me, „buy them for several thousand *li* to the south-west of here. The people there are settled, the country is flat and humid, and the heat is scorching." The emperor ordered Tchang-Kien to gather people without occupation and send them in four different ways to this country. But almost all of them died at the hands of the barbarians who ride on elephants."

Already in 122 BC trade caravans began to arrive from China to the Oxus. At that time the Huns held the approaches to China, because they owned the Tarim oasis. In the years 121–117 BC the Chinese several times launched military campaigns against

the Xiongnu, defeating, according to F. Richtofen, the most dangerous enemies and removing the most significant obstacle to advancing to the west.

Chinese emperors and their military leaders were wise politicians and used more than military force to pave the way to the west. "... The Emperor proposed to go with big gifts to the Usuns, who were sitting in Ili and on Lake Balkhash, and to persuade them to fight together against the Xiongnu, while moving further to the northwest. In 111 BC the Chinese attempted to find a way from the Oxus to Southern China, the scholar quotes the Chinese historian Sima Jian, the Xiongnu were thrown into the great desert" (Takla-Makan), and Tarim oasis, freed from the Xiongnu, prospered, and those who lived on the other side of it finally got acquainted with silk fabrics.

The Usuns refused to fight the Xiongnu, but sent their ambassadors to China, where the latter were amazed at the splendor of the Han court. At the same time, peaceful trade routes to the west were opened. At the end of the 2nd century BC the first trade caravan left China for the country of Annecy. It probably went through the mountain passes of the Pamirs, and "did not stay with the Yuejeys, only because they were not inclined to trade. King Annecy moved towards the caravan with a detachment of 20 thousand soldiers to his borders. It was necessary to overcome an even greater distance to the capital and go through 10 cities on the way there, but the population density was so high that there was no need to make stops from city to city. When the caravan was returning, the king of the country sent his messenger, who as a gift gave very large eggs and magicians sent from the distant state of Da Qin (Rome)."

F. F. Richtofen notes that the Chinese, having sent their mission to the Parthians, without knowing it, acquired permanent trading partners in Ancient Rome, where the Parthian merchants-intermediaries would supply silk products. "... After this mission, trade began to develop faster, and annually 5–6, or even 10–12 caravans, numbering at least 100 people, went from China to the west. Gradually, perhaps because of the easier way through the Terek-Davan pass than through the Pamirs, Davan (Fergana) becomes a favourite target of Chinese merchants. If initially the population of Davan was sympathetic to Chinese merchants, then over time, the Han court began to receive more and more complaints about the disrespectful attitude towards merchants by the local population, the unauthorised lowering of prices for Chinese goods by the rulers of the cities and the gouging of prices for food purchased by the Chinese."

The scientist notes that Chinese traders did not even have the right to settle in Davan, "only a few fugitive Chinese soldiers were able to settle there and naturalise (i.e. take citizenship). They trained the inhabitants to smelt metal and make weapons and jewelry. And only war could strengthen the position of the Chinese, the German researcher believes. Moreover, a reason soon presented itself for it. Emperor Hsia-wu-ti (Wu-di) wished to get the famous Davan horses, sent 1000 gold coins and a golden horse to the king of the Davan country. The request was refused, and the messengers were killed.

In 104 BC the emperor sends an army to punish Davan, but it meets resistance everywhere, and almost all the soldiers died of hunger, privation and hardship. Two years later, a small detachment returned to China, which had not reached Davan. In 102 BC the emperor sends there 30 thousand soldiers who reach the capital Davan and besiege it, blocking all waterways. Having received a ransom, including the Davan “celestial” horses, the Chinese detachment in 98 BC returns to its homeland.”

F. F. von Richthofen notes that, having critically assessed the data presented by Sima Jian, one can conclude that they “bear the stamp of truthfulness and do not keep silent about anything that would not be beneficial to the Chinese.”

Now let us consider the description of trade roads (routes of the Great Silk Road) given by F. F. von Richthofen in his monograph *China*. “Previously, the old southern route through Kun-Lun was in use. Buddhist sources tell us about pilgrims walking along it. Later, Marco Polo travelled along this road. The Chinese have established friendly relations with the peoples living in Issyk-Kul. The Uyghurs who occupied Urumqi were friendly towards them, but the areas in the north of the Tien Shan were not accessible to Chinese traders, as other nomadic peoples prevented this.

Caravan routes went through the Terek mountain ranges to the headwaters of the Jaksartes and to the Davan country. This country remained the ultimate target of Chinese traders. At the local bazaar, silk was bought by merchants of other countries (mainly Parthians) and supplied to Persia, Messopatamia and Syria.”

The second mediating people, reported by Richthofen, were the Aorses, „who lived in the north of the Caspian Sea and on the lower Volga. The professor wrote that they brought their goods on rafts.

The German researcher also reports on another people who played a significant role in intermediary trade. These were the Issedoners. The scientist believed that they lived in the southwestern part of the Tarim oasis, in modern Yarkand and Khotan.

“Passable mountain paths were found from the Tarim oasis, which made it possible to safely transport the silk cargo. Having liberated the peoples of the Tarim oasis from the Xiongnu, the Chinese built fortified camps on the main routes and in the colonies to Lopnor, and entered into political alliances of friendship with their neighbours to protect the caravans. Trade was the foundation of power. The peoples of the West were in need of Chinese goods.”

The professor concludes that the direction of the caravan routes was determined not only by geographical conditions, since some oases disappeared over time, but also by the predatory or peaceful nature of power in the states through whose territory the caravan routes passed, with which we completely agree.

Separate sections of the first volume of his monograph are devoted to the main milestones on the way of the creation of the Great Silk Road, for example: “On the Silk Trade”; “The first Chinese travels to India”; “Opening the Way to the West”; “Trade roads to the Oxus and the Jaksartes”; „Roads in the Tarim Oasis”; Trade Route to

India; "Routes from China to Turan"; "Roman diplomatic missions in China"; "The relationship of Western peoples with China" and others.

F. F. von Richthofen, mentions that according to Chinese manuscripts, the Roman mission of Emperor Marcus Aurelius Antoninus (161–180 AD) visited the capital of China, Luoyang, after 166. It arrived by sea, but, as the scientist notes, "We know nothing of its return." Later, two more Roman missions arrive in China. One of them, according to F. F. von Richthofen took place at the beginning of the 3rd century, and the second dates back to 284 AD.

In the section "Development of Foreign Messages", the researcher reflects on the fact that, despite attempts to get to know each other better, by sending missions, etc., instead of expanding knowledge, there is "a similar narrowing of horizons, both among the Chinese and in the West." It especially intensifies in the Middle Ages. Writers who wrote about the Chinese and China after Ptolemy, imagined China as an island in the Eritrean Sea, whose inhabitants were considered a mixture of Indians and Scythians, and sometimes populated it with completely contrived fairy-tale characters. The West also remained a mystery in the eyes of the Chinese for a long time. It seemed that both of them, but especially the Chinese, strove for their isolation, fenced off from the rest of the world. And this is also one of the specific features of the ancient Chinese civilisation.

You can cite a lot of useful information, facts and conclusions contained in the classic work of an outstanding German scientist. His contemporary is the outstanding Russian scientist I. V. Mushketov, wrote: "Considering the development of knowledge about China in connection with Central Asia, F. F. von Richthofen, the first after K. Ritter, put in order all the oldest and newest sources and analysed them critically. At the same time, he pointed out the reasons that contributed to the development of research in Central Asia, and found out the participation of the Chinese, Arabs and Europeans in this matter."

Thus, *China* is an important generalising source for the study of the history of the Great Silk Road and systematises knowledge about it until the middle of the 19th century. This monograph contains information about the economic and cultural ties of the peoples who lived along the entire length of the ancient trade route, their political relationships. The value of this scientific work lies in the fact that it was written on the basis of his own observations during the author's repeated visits to China, as well as on the basis of rich sources – annals, manuscripts, dynastic chronicles, works of ancient and modern scholarly authors.

Of course, the lack of archaeological materials could not but affect the work of F. F. von Richthofen, however, with all its shortcomings (excessive descriptiveness, sometimes lack of critical analysis), the monograph was the first step made by European researchers in the study of the Great Silk Road. It became a kind of foundation for further scientific discoveries and research.

Its significance is incomparably enhanced, since we can assert that it is in his work *China* F. F. von Richthofen for the first time posed to the scientific community the very

problem of studying and researching the routes of the Great Silk Road, conducting field research on the oldest trade routes in the world, searching for ancient trade, craft and cultural centres, comprehending the phenomenon of the Great Silk Road in the spiritual, cultural and political life of many states on over the centuries.

The monograph *China* was the reference book of the majority of European Sinologists, historians and orientalist in the late 19th and early 20th centuries. Today, when the fundamental scientific work of F. F. von Richthofen has become a bibliographic rarity and has been preserved in single copies in the largest libraries of the CIS (Moscow, St. Petersburg, Tashkent), the first expeditions of Western European scientists began to be organised along the ancient routes of the Great Silk Road. Descriptions of travels and geographical works are published, which also contain historical ethnographic research on this scientific topic. In particular, the famous French geographer and traveler Elise Reclu (1830–1905) also began work on his multivolume work *Man and the Earth*. One of the sections of his book was a section that tells about the history of the silk and jade trade in antiquity and the Middle Ages. The task set by Elise Reclu himself in describing this trade was facilitated by the fact that he could use the first archaeological material obtained from excavations or simply collected from the ruins of the once majestic and richest cities of Taklamakan and the Tarim oasis, along which the busy trails of the Great Silk Route passed.

One of the first scientists to collect factual material testifying to the actual existence of these cities, shrouded in legends and mystery, located on the routes of the Great Silk Road, was the famous Swedish traveller Gedin Sven Anders (1865–1852). In 1890–1891. he first visited the Turkestan region. The Central State Administration of Uzbekistan keeps a dispatch received by the Jizzakh district chief in 1890 stating that, by order of the Turkestan Governor-General, members of the Swedish mission, including Dr Sven Gedin, were allowed to travel to the Turkestan Territory, without the right to conduct archaeological excavations. Sven Gedin, who was fluent in the Tatar and Persian languages, examined Ashgabat, Merv, Bukhara, Samarkand, Tashkent, Kokand, Uchkurgan, Osh and Issyk-Kul.

During expeditions to East Turkestan, S. Gedin discovered the ruins of many ancient cities in the Tarim basin, Aksu and throughout the region from Khotan to Yarkand, which were former trade centres on the Great Silk Road. One of the most important discoveries was the discovery of the ruins of Loulan, a major staging post on an ancient trade route.

From his travels, S. Gedin brought tens of thousands of household and cultural items that testified to the many-sided economic and cultural ties on the Great Silk Road. They made up a gigantic collection now in the Museum of Folk Art in Stockholm. Many discoveries were made by S. Gedin thanks to the faithful guide – a resident of Osh – Islam-bai, who was later awarded a gold medal by the Swedish king Oscar.

E. Reclus concludes that, judging by all the finds made by S. Gedin and other travelers in East Turkestan, we can say that “the paths leading through the Pamirs from

one plain to another were often visited by traders in the past”, that has been fully proven by subsequent studies in this region [4].

He also tried to outline the approximate direction of these paths. As E. Reclus believed, there was no doubt that “the most important stage in the formation of one of these ancient paths was the development of deposits of jade – a stone considered precious by the Chinese”, with which we absolutely agree. Chinese chronicles often mention the Khotan region, which contains deposits of white, black and green jade. Khotan (Yutian), played an important role in China’s trade with the Central Asian peoples, roads to Bukhara, Kokand, Fergana passed through it, data about him are given in the “Itineraria” of Russian and Indian merchants, Muslim pilgrims. According to one of the popular versions, at the beginning of the 5th century. the Chinese princess, having married the prince of Khotan, brought out silkworm cocoons in her high hairdo, which contributed to the development of silkworm breeding in East Turkestan and Central Asia.

E. Reclus restores the western path – the “jade path” leading from the shopping centre of Khotan to the west. It crossed the terrible Kara-Korum pass (5568 m), stretched to the city of Yarkand, crossed the “Roof of the World” – the Pamir and descended “further to Oxus Bactriana”. And “if the southern Pamir route can be called the “Jade Route”, then the way through Terek-Davan is the “Silk Route”. The French scientist attached to his essay a map, “The path of jade and the path of silk” [4].

In addition to the Jade Path and the Silk Path, the French scientist also mentions the Northern Heavenly Mountains Road (Tien Shan Pe-Lu) and the Southern Heavenly Mountains Road (Tien Shan Nan Lu), which was called the Imperial Road. The researcher believes that this road led from the steppes of western Turkestan and crossed the Tien Shan. Here, for the first time, the professor speaks about the multifunctionality of the routes of the Great Silk Road: “... so, if the ‘Path of Jade’ and the ‘Path of Silk’ served only for the movement of merchants, missionaries and pilgrims, then the southern and northern” heavenly roads „were the roads of resettlement and invasion tribes”. He also pointed out that the most ancient population of East Turkestan was Indo-European.

Thus, Elise Reclus is the second, after F. F. von Richthofen, scientist who drew attention in his scientific works to the study of the Great Silk Road. In our opinion, the special merit of E. Reclus is that he introduced the geographical factor into the study of this path, which played a huge role in the formation and development of the routes of the Great Silk Road and the location of the largest cities and markets along its entire length.

The person who came to fame still in S. Gedin’s first expedition (1893–1897) was the Hungarian scientist – philologist, indologist, numismatist – Mark Aurel Stein (1862–1943), who was to become the first archeologist of the Great Silk Road.

After travelling with S. Gedin, M. A. Stein began planning his own large expedition to Central Asia to study the cities of the Great Silk Road buried under the sand, in which he met with the support of the Anglo-Indian government, since the tasks of

the expedition included topography and mapping. In 1900, the scientist received permission to organise an expedition to explore the ruins of Khotan in East Turkestan. The expedition lasted 14 months (May 1900 – July 1901).

From Kashmir, through Gilgit, Khunza and the Pamir passes, M. A. Stein reached Kashgar, from there moved to Khotan and, passing along the southern border of the Takla-Makan desert, again crossed the highest mountains of Asia and returned to India. As a result of the expedition, M. A. Stein identified many places lying on the route of the expedition, with the points described by the Chinese pilgrim Xuan Jiang, who made a pilgrimage to the Buddhist shrines of India, the route of which ran through East Turkestan, Central Asia, Afghanistan along the ancient route of the Great Silk Road to 30–40s of the 7th century.

In the ancient cities of East Turkestan (Dandan-Uylik, Ravak, Niya and Endere), the scientist discovered a variety of objects that are perfectly preserved due to the extremely dry climate. These were mainly relics of the local, Indian, Chinese and Hellenistic cultures that met and mixed on this section of the Great Silk Road for almost a millennium, the ruins of Buddhist temples with wall paintings depicting Buddha, bodhisattvas, various Buddhist subjects.

In Khotan, the scientist more than once discovered the image of the “God of Silk” – a four-armed man on the throne. One hand rested against his side, the other held a bowl of wine, in the others there was a reel or a weaving shuttle. On the back of the icon is Buddha on a lotus, surrounded by a retinue [8].

In the Niya area Stein found about 200 wooden tablets with inscriptions made in the Kharoshti script, as well as many monuments of Chinese and other scripts that shed light on the political, military, economic organisation of the states of that time. Similar finds were found in the ruins of Endere, Mirana, Loulan, in the Kuruk-darya delta. All these monuments were extremely ancient: these cities were abandoned already in the 4th–5th centuries. Through Khotan and Kashgar, Stein continued on his way to the borders of the Turkestan region. Having passed through Osh, he loaded 12 large boxes with finds intended for the British Museum on the railway in Andijan.

The reports and a detailed description of the trip were published in two books: *Buried in the Sands of Khotan* (1904), intended for a wide range of readers, and in the two-volume scientific work *Ancient Khotan* (1907) [7, 10]. Stein's reports on the finds made by him during the expedition, at a meeting of the Royal Geographical Society (London, 1901) and at the International Congress of Orientalists (Hamburg, 1901), aroused great interest in scientific circles, which facilitated the organisation of expeditions to the region of East Turkestan.

From 1902 the German (Turfan) expeditions of A. Grünwedel and A. Lecock began to operate. Even earlier, there were expeditions of Russian scientists – S. F. Oldenburg, D. A. Clements and others, as well as French scientists, including P. Peliot, and in 1902–1914 Japanese expeditions by K. Otani.

The result of the second expedition (1906–1908) by M. A. Stein was the exploration of Niya, Miran, Kroraina, Loulan, as well as the discovery of an extension of the Great Wall of China, unknown until that time. These were border posts that protected the military and trade routes linking China to the West from attacks from the north. In the ruins of towers and barracks, about 2,000 Chinese documents were found, mainly related to the middle of the 2nd century. Along with these documents, early Sogdian letters were also found (the so-called “Old Letters” – the correspondence of Sogdians who lived in Kucha, Dunhuang and Luoyang with relatives in Samarkand) and documents in Brahmi. The outstanding significance of these letters for science is determined “not only by the multitude of previously unknown information about the Sogdian colonies in East Turkestan, but also by the fact that they are the earliest handwritten monuments of Sogdian writing, several centuries older than the documents from Mount Mug. The approximate dating of these letters is 312–313.”

In May 1907 M. A. Stein began to study the Mogaoku cave temples near Dunhuang. Here in 366 a Buddhist cave monastery Tsan-fodun (“Caves of a Thousand Buddhas”) was founded. Dunhuang was a major staging post on the Great Silk Road. In 1899, during the restoration in one of the Mogaoku caves, the Taoist monk Wang Yuanlu discovered an ancient library (about 20 thousand manuscripts in the languages of China, India, Central and Western Asia). He tried to draw the attention of the Qing government to it, but in 1904 the governor of Gansu, referring to the lack of funds, ordered to brick up the library. Stein, thanks to his assistant Jiang Xiaowan, entered into a trusting relationship with the monk Wang Yuanlu and began to study and meticulously select manuscripts and works of art for sending them to Great Britain.

Based on materials from the 1906–1908 expedition, the scientist published a three-volume work *The Caves of a Thousand Buddhas* [11]. Thanks to him, the British Museum received about 7 thousand whole manuscripts and fragments in Chinese, Turkic runic, as well as in unknown or little-known languages at that time, the so-called Hotano-Saka, Sogdian, Tocharian, as well as paintings of the Tang era painted on silk, canvas, papyrus, depicting Buddha, bodhisattvas, Buddhist paradise, etc. Some written monuments discovered during the second expedition were included in the five-volume work of M. A. Stein's *Serindia* (1921).

The third expedition of M. A. Stein became the longest in time – 1913–1916. The expedition crossed the Hindu Kush mountains, Pamir, Central Asia, passed the southern edge of the Takla-Makan desert to Lake Lopnor. Stein researched and collected materials testifying to the existence of trade in antiquity with the Greco-Roman West in Hara-Khoto, Turfan, Niya, Miran, Loulan and Dunhuang. In 1915, with the assistance of a local resident and hereditary treasure hunter Islam Akhun, M. A. Stein opened 40 burials in the Astana burial ground and discovered silk products and fresco paintings that shed light on the history of trade relations in the region. Also, the scientist once again visited Dunhuang and acquired more than 570 manuscripts from Wang Yuanlu.

The TsGARUZ keeps several documents of the early 20th century related to the archaeological activities of M. A. Stein and his third expedition. Thus, in the Circular of the Administrator of the Office of the Turkestan Governor-General of November 12, 1914, the Russian Imperial Political Agent in Bukhara was instructed to notify the Charjui Military Chief, the Chief of Police of New Bukhara and the Chief of Police of the city of Bukhara that "The British subject, Mr Stein, was authorised by the War Ministry to undertake a trip through our Central Asian possessions, and the named Englishman intends to go from Chinese Turkestan along the Kara-Tegin, Darvaz and Gissar valleys and cross the country between the named valleys and the Amu Darya. Upon reaching the aforementioned river, Sir A. Stein will return by the Central Asian railway and through Northeast Persia to India." A letter from Mark Aurel Stein himself, dated July 1915, which was written by the Head of the Khorog Pamir-Alai outpost, was addressed to the Russian political agent in Bukhara city. We consider it advisable to cite a translation of this letter, which has not been published anywhere before:

„Your Excellency, on the recommendation of the Consul General in Kashgar, I would like to appeal to you for authorisation of my scientific visit to Central Asia, as well as ask for general support from His Highness the Emir of Bukhara, who could facilitate my travel across your territory with the aim of archaeological and ethnographic research.

After crossing the southern Pamirs, I would like to go down along the Oxus and to Vokhan in mid-August to view the antiquities that exist in this valley and continue my journey along Shugnan, Roshan (Vokhan) and Darvaz to Karategin to see similar objects. From Karategin I would like to visit Hisar, from where I could get to Bukhara by the beginning of October on the way from Termez, Charzhui or Karshi. The conditions of my travel in these areas force me to hire local transport and local people who will help me in archaeological and ethnographic research and information search, which is very important for the ancient history of Central Asia.

I would be deeply grateful if Your Excellency gave me recommendations for the chiefs of the above-named regions that I am going to visit. Let me add that I speak Turkish, Persian and Indian, which I used during my archaeological service in British India and during my exploration of Chinese Turkestan and Afghanistan. I will try to do my best to save you from any inconvenience.

I offer my deepest thanks in advance, and I apologise for the concern that my request may cause.

A. Stein. Archaeological Service
Government of the Indian Empire”

The materials of the third expedition were published in 1928 in the book *Innermost Asia* and amounted to four huge volumes [9].

It should be noted that M. A. Stein began to organise his expeditions to East Turkestan, firstly, earlier than other scientists. Secondly, his expeditions, which continued until 1915, covered almost the entire territory of East Turkestan, and, thirdly, the range of his scientific interests was incomparably wider than that of other

researchers. He was interested in all types of archaeological sites, in some cases he carried out excavations. The materials found were processed by him and a whole team of expert scientists in the field of numismatics, sinology, Turkology and Iranian studies. In his works, the outstanding scientist developed questions of the history of East Turkestan and the routes of the Great Silk Road that passed along it in antiquity.

However, all the cultural and historical material collected by M. A. Stein during his expeditions, is so great that it has not been fully studied to this day, and it is safe to say that more than one generation of historians, geographers, topographers, ethnographers and linguists will draw more and more scientific information from it.

In the first quarter of the 20th century the study of the Great Silk Road by Western researchers continued. It went in several directions. In our opinion, four main ones can be distinguished from them:

1. Archaeological excavations of ancient cities and settlements.
2. Study of monuments of writing.
3. Finds and research of monuments of sculpture and painting.
4. Studying the issue of the spread of Buddhism along the Great Silk Road.

A great contribution to the study of the ancient and mediaeval culture of the Great Silk Road routes was made by four German expeditions (1902–1914) led by A. Grünwedel and A. von Le Cock.

During the first expedition, equipped by the Berlin Museum of Ethnology, under the leadership of A. Grünwedel (the greatest German Indologist and specialist in Buddhist art), the researchers worked in Turfan and spent a long time there from November 1902 to March 1903. The main attention was paid to the study of Idikutshari – an ancient urban complex in East Turkestan, with huge Buddhist temples, stupas and other structures, Manichean manuscripts, etc. The ruins near Sengim-Oguz and Murtuk, as well as a number of other monuments were examined in less detail. In total, the First Turfan Expedition brought home 46 boxes of all kinds of finds.

The second German expedition was headed by an outstanding German orientalist, Turkologist Albert von Le Cock (1860–1930), “a man of extraordinary devotion to science, a traveller, an expert on history and culture.” The finds (the Manichean temple in Idikutshari, the Manichean manuscripts) made by A. von Le Cock helped refute the pre-existing notions that the Manicheans did not have their own religious buildings decorated with paintings. Buddhist buildings and manuscripts were also found. The expedition, which remained for the winter in the vicinity of Idikutshari, discovered a small building with a barely distinguishable wall image of a horseman with a banner decorated with a cross. On the main wall was an image of a priest with a censer and three smaller figures with green branches in their hands. According to A. von Le Cock, the fresco depicted the celebration of the day of the Trinity. The style of the mural was suggestive of Western influences. The scientist believed that he had discovered the ruins of an ancient Christian church [1].

Subsequently, T. Bartus discovered many Christian manuscripts in the village of Suipan. Among them are a complete psalter, the legend of Saint George in the medieval Turkic translation, apocrypha about the coming of the Magi to the Christ Child, Nestorian manuscripts written in the Extrangelo script, fragments of the Gospel of Matthew, the legend of the finding of the holy cross by Empress Helena and other texts of Christian content (including a number written in Sogdian). A line from one of the 9th century Sogdian manuscripts was written in Greek.

In the temples on the Sengim River, scientists have opened two libraries. One of them was located in a cell of a large monastery. These were manuscripts of some dramatic acts, excerpts from the sutra about Matreya in the Uighur language, as well as Tocharian writings. In an annex to a small temple, scientists unearthed a library of Uyghur translations of Buddhist legends. From time to time they came across Manichean and Buddhist manuscripts (in Central Asian brahmi).

In the well-preserved northern part of the village of Bezeklyk, there was a cave monastery with ground parts of the temples, in which A. Le Cock discovered perfectly preserved paintings – frescoes from the times of the Uyghur Kaganate, fifteen images of Buddha and three rows of frescoes depicting donors in national costumes. To the right and to the left of the doors of the main building were images of the Uighurs, the founders of the temple, men and women, judging by the attire of the nobility.

During the third German expedition (1905), led by A. Grünwedel, scientists investigated Tumshuk-bogiz, Maral-Bashi (Buddhist ruins), Kuntura (Mingui – a cluster of ancient Buddhist temples), a monastery near Kyzyl, which began to be built by monks in the 3rd century, its abodes are the most ancient in China. The construction of the monastery continued until the 9th century. The Museum of Indian Art in Berlin contains 395 fragments of wall painting (about 328 m²) from the said monastery, which were taken away by A. von Le Cock and T. Bartus.

A. von Le Cock made an important conclusion, fully confirmed in the works of later scholars: “The origin of the idea of carving a Buddhist temple in stone must be sought in India. From where it, together with the art of processing fragile material, which was necessary for this, brought from the West, penetrated into Bactria. We are convinced that the direct prototypes of the cave monastic complexes of East Turkestan should be sought mainly in Bactria.”

The caves were examined by scientists in their natural form (archaeological work was practically not carried out), only in some cases the cultural layer and the collapsed parts were cleared. The decoration of the cave temples was described, and when it was possible, photographing, graphic fixation, and making copies were carried out. In the cave structures, the most complex pictorial compositions have been preserved, numbering dozens or even hundreds of characters. To describe each of them, to indicate the relationship with others, all this required from the researchers a great deal of work, a deep and detailed knowledge of Buddhist mythology and iconography (the most detailed reports and drawings of the complexes were made by A. Grünwedel). As a result

of long painstaking work, in the end, such masterpieces of Buddhist art as “Hippocampus Cave”, “Artist’s Cave”, “Cave of 16 Swordsmen”, “Cave of Doves Carrying Rings”, “Cave with Maya”, “Cave of Nagaraja”, “Cave of Musicians”, “Cave of Peacocks”, etc.

The cave complex Ming-ui near Kyzyl was considered by A. von Le Cock to be the most ancient of those studied, and he attributed the construction of most of its caves to the “Tocharian” period, the pre-Türkic hegemony. Already in the first days of excavations, the expedition managed to find the remains of an ancient library in one of the cave temples, nicknamed the “Cave with a Red Dome”. In the book depository were found Indian books on palm leaves, birch bark and paper, stitched in the form of “potha”, written monuments of the period of the 7th–8th centuries. In terms of numbers, Tocharian, Persian, Sogdian, Syrian-Nestorian and Indian texts prevailed among them. Only in sixth place were ordinary Chinese and Tibetan documents, as well as Turkic inscriptions (9th century, Muzart).

Scientists have done a lot of work on the excavations of Bezeklyk (Murtuk), Shorchuk, Tuyoka, Karakhodzha, Karashara and other settlements.

A. von Le Cock, who by this time had received a doctorate and the title of professor, led the fourth German expedition (May 1913 – March 1914). The expedition was prepared and financed by the Turfan Committee. The fourth German expedition worked in Kucha, in the Subaish tract, where the remains of huge temple structures and fortifications were found.

In Shimsai, ground and cave temples with wall paintings depicting scenes from the Jatakas were studied and photographed. So, attention was drawn to the images of the goddess with snakes in her hands, animals (mountain goat, partridges and monkeys), Garuda with a snake in a cranberry, the moon god, the sun god with a chariot, mountain landscapes. The manner in which the deities of the Sun and the Moon were depicted showed an antique influence; according to A. von Le Cock, this iconography penetrated into East Turkestan through Iran.

Two kilometers northeast of Kucha, a German expedition explored the ruins of the Buddhist monastery Kum-Aryk. Ancient ruins lay below ground level; The most famous buildings on the site were the octagonal stupa and the Muslim shrine Ming-tep-Ata (as the excavations showed, originally a Buddhist temple dedicated to the thousand-armed Avalokiteshvara).

In Kumtur, A. von Le Cock discovered fragments of Buddha statues, made according to the technique known from the giant figures of Buddhas that stood, before the well-known events, in Bamiyan (Afghanistan).

The professor described in detail the monuments of art discovered and studied by him, published summary works on the culture of the Great Silk Road routes and popular science books about his travels, which collected a huge amount of factual material that allowed him to objectively study the problems of the history of culture of East Turkestan, Central Asia and the Great Silk Road. The bibliography published in 1930 lists 58 of his books and many articles.

As a result, from four expeditions to East Turkestan, German scientists brought over 430 large boxes with finds (wall paintings, sculptures, wooden and metal products, more than 40 thousand fragments of writing in 20 languages), invaluable scientific field descriptions of art monuments and architecture, photographs, colour and monochrome copies of painting. The Prussian Academy of Sciences even created a special Eastern Commission, one of the tasks of which was to study the “Turfan collection”.

After other European researchers, French scientists turned their attention to East Turkestan. The French National Academy of Sciences at a high level decided to send an expedition to this region. When appointing the head, the choice fell on Paul Pelliot (1878–1945), a famous French sinologist.

In the summer of 1906, P. Pelliot and members of his expedition (S. Nuet, L. Vaillant) reached Kashgar via Moscow and Tashkent, where for almost two years they conducted intensive and, in general, fruitful research on the territory of the oases of the ancient Silk Road (in mainly the northern branch). For example, in Kucha, French researchers spent about eight months and managed to find there an impressive collection of Buddhist texts, many of which were written in previously unknown dead languages.

Soon, the scientist learned about the existence of the Dunhuang Library. In March 1908 P. Pelliot arrived in Dunhuang, tracked down the monk Wang Yuanlu and began to study the manuscripts. Having thoroughly familiarised himself with the funds of the Dunhuang Library, P. Pelliot began to study the statues and frescoes of the monastery. In the caves, you can still see short notes made by his hand – numbers (serial number) and hieroglyphs, which almost unmistakably record the historical period when sculptural images and wall paintings were made by ancient masters. P. Pelliot not only for the first time carried out a kind of inventory of the caves, but also asked C. Nueta to photograph in them what, in his opinion, was of the greatest interest. Upon their return to Paris, they published in six volumes several hundred black-and-white photographs of the Mogaoku complex under the general title *Dunhuang Caves*, which for a long time remained the only illustrations for the readership that provide a visual representation of his art. In the early 1980s the album was reissued.

The materials of the expedition did not find a detailed reflection in the corresponding reports, as was done by A. Stein. P. Pelliot limited himself to only a few reports on its results and the publication of facsimiles of several manuscripts [2]. Later, a series of works by the scientist will appear in scientific journals, with a detailed analysis of written monuments, from the point of view of the interaction of the peoples and states of China, East Turkestan and Central Asia [3].

In the first quarter of the 20th century, scientists from other countries also worked in East Turkestan. However, almost all research was interrupted by the outbreak of World War I and resumed only in the 1920s.

The famous Russian painter and comprehensively educated person N. K. Roerich (1874–1947), who headed an expedition from Karashar to Urumqi at the beginning of April 1926, pondered for a long time about the deserted temples and monasteries,

about the motives that prompted world-famous scientists to take an active part in the destruction of ancient monuments: „On the way, I thought: the Europeans are wrong, destroying the monumental concepts of the Near and Far East. Here we saw the robbed and stripped caves. But when the time comes for the renewal of Asia, won't she ask: "Who was it who robbed our treasures, deposited by the creativity of our ancestors?" Would it not be better to study these monuments in the name of knowledge, carefully support them and create conditions for truly thrifty protection? Instead, fragments of the frescoes were transferred to Delhi, to perish from the Hindu climate. In Berlin, whole boxes of frescoes were eaten by rats. Sometimes parts of monumental structures are piled up in a museum without conveying their original purpose and meaning. In Khotan, we saw parts of the frescoes from the temples examined by Stein, and the rest were taken by him to London and Delhi. The bodhistava's head is in London, and his painted boots are in Khotan. Where is the impartial knowledge here, which, first of all, purifies and preserves and restores? Let individual objects of creativity circulate freely around our planet, but a deeply thought-out composition of structures should not be destroyed" [6].

Based on the above, the following conclusions can be drawn:

1. Firstly, one of the first Western explorers who travelled along the ancient routes and cities (including Bukhara and Samarkand) of the Great Silk Road was the Swedish scientist S. Gedin, who laid the tradition of exploring Central Asia and found the first material evidence of the existence of the Great Silk Road. An outstanding find of S. Gedin was the discovery of Loulan and other ancient cities of East Turkestan.
2. Secondly, the famous French scientist E. Reclus in his work „Man and Earth" was the first to introduce a geographical factor into the study of the Great Silk Road. It also created the "Jade Path" and "Silk Road" maps and argued that trade contacts along the Great Silk Road did not arise after the journey of Zhang Jian (2nd century BC), but much earlier, and go back to the beginning of the development of jade deposits (I millennium BC and earlier). Its other, later repeatedly confirmed, remark was that the population of East Turkestan was originally Indo-European.
3. Thirdly, an outstanding English scientist – M. A. Stein became the first archeologist of the Great Silk Road. In his three expeditions along the Great Silk Road, the scientist found irrefutable documentary evidence of the existence and active functioning of this transcontinental road. The written monuments discovered by him (Kharoshti, Chinese, Sanskrit, Turkic runic, Sogdian, etc.), Buddhist, Hellenistic sculpture and painting testified to the mutual influence and penetration of cultures, the role played in this process by the Great Silk Road. M. A. Stein opened the Dunhuang Library to the world, discovered "old Sogdian letters", the first Takla-Makan mummies, the continuation of the Great Wall of China and made many other outstanding finds.
4. Fourthly, it should be noted that during the expeditions of German and French scientists, the most important discoveries of monuments of writing, of Buddhist, Manichean, Christian (Nestorianism) religions were made, and conclusions about

- the role of the Great Silk Road as a relay of spiritual, artistic ideas and images. It is difficult to overestimate the contribution of A. Grünwedel and A. von Le Cock to the study of Buddhist culture and iconography, the study of the synthesis of cultures.
5. Fifth, thanks to P. Pelliot, many ancient manuscripts found a “second birth”, were cataloged and systematised. The current revival of the Dunhuang caves, the frescoes in them, is largely possible only thanks to photographs taken by P. Pelliot at the beginning of the 20th century.

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The Importance of the Great Silk Road in the Development of Science

Abstract

This article analyses the history of the Great Silk Road, its social and trade-economic significance, and its role in the development of science in Central Asia. The influence of Chinese, Indian and Greek civilisations on the scientific and philosophical views of Central Asian thinkers, the scientific conclusions on the importance of this historical path in the relations of cooperation between people are described. The article proposes and scientifically substantiates the establishment of international education and science clusters in the countries along the Great Silk Road.

Keywords: integration, international education and science clusters.

Introduction. Old trade routes

With the emergence of human society, there was a need to establish various ties between nations. The ties that initially emerged between people gradually evolved into cultural and economic ties between tribes, clans, peoples, and finally countries. This led to the emergence of communication channels. There were many communication channels that played an important role in the development of the countries of the ancient world, especially in Asia and Europe. Such routes served not only the economic development of countries through trade, but also the development and synthesis of cultural factors such as science, art, ethnography.

In the 3rd–2nd millennia BC, the first such road connecting the regions of the Ancient East and Central Asia was called the *Lojuvard Road*. One branch of this road connected Europe and the other network connected Asian countries. Another ancient route of great importance is associated with the *Achaemenids*, one of the Iranian dynasties. One branch of this road in the 6th–4th centuries BC connected the cities of Asia Minor, including *Ephesus* and *Sardi* on the Mediterranean coast with the Iranian city of *Susa*, while another branch passed through Iran, Central Asia, southern Kazakhstan to the Altai. In historical sources, this path is called the *King's Way*. The third and largest of the oldest trade routes is called *the Great Silk Road* and is 12,000 km long, stretched

to a distance [7]. The first network of the Great Silk Road, which was of great social, economic and military importance in its time, stretched from the city of Xi'an in China in the 2nd–1st centuries BC to East China, Central Asia, Iran, Mesopotamia and the Mediterranean. Arriving in Anosi, China, the Silk Road was divided into several branches. In particular, one network passed through Anosi-Khami-Kashgar to Kokand and from there to Tashkent. From here the road to Bukhara via Jizzakh and Samarkand led through Urgench to Gurev, and from there through the Oqsaroy to the Black Sea coast. Another network passed through Dunhuang to Hotan and from there to Lahore. In addition, coming to Bukhara, the network is divided into two. The southern route passed through Bukhara-Karshi-Termez to Nishapur and through Herat to India. One of the branches in Nishapur stretched from Tehran-Qazvin-Hamadon-Baghdad-Palmyra to the Mediterranean city of Tire. In general, the southern branch of the Silk Road passed through Uzgen to Osh, and through Kuva-Margilan-Kokand to Khojand, Samarkand and Bukhara. The northern direction, through the Caspian Khanate and the Bulgarian state, went to Kievan Rus' and European countries, and the network began to develop in the 6th century [1]. In addition to the main caravan routes of the Silk Road, there were also domestic trade routes [5].

The importance of the Great Silk Road in the social and trade-economic spheres

The development of Asia, especially the countries of Central Asia, the development of relations in various fields with other regions is directly related to the Great Silk Road. In particular, since the 2nd century BC, historical and cultural ties between China and Central Asia have been developing. It was through this route that the lucrative silk industry entered Movaraunnahr. As the caravan route developed, so did science on the basis of trade and cultural ties.

At the beginning of the century, there were basically four developed countries of the ancient world: Rome, Parthia, China, and the Kushan states. Stretching from the British Isles in the west to the Pacific coast in the east, these majestic kingdoms were connected for the first time in human history by a route known as the Great Silk Road. This path has further accelerated the development of these countries. The conclusion of strategically important agreements between the kings was the beginning of modern strategic partnerships. As a result of the unprecedented growth of trade, the economic power of the states was also increased. At the same time, there was a process of mutual synthesis of Eastern and Western cultures.

As the countries of Central Asia are located in the centre of this trade route, traders have also contributed to the development of trade in the cities of the region, such as Khorezm, Samarkand, Bukhara and Termez. As the territory of modern Uzbekistan is one of the main destinations of this road, it was visited by traders, craftsmen, architects and scientists from different countries. Thus, science also began to develop rapidly along with trade in these cities.

The role of the Great Silk Road in the spread of culture, language and customs of the peoples of Asia and Europe was great. The process of intercultural communication has contributed to the expansion of people's worldview, the implementation of positive reforms in domestic and foreign policy, the development of diplomacy in relations between states.

The development of science in Central Asia during the Great Silk Road

The history of the people of Central Asia goes back a long way. However, the development of science in the area is associated with Zoroastrianism, formed in the 6th–5th centuries BC. Zoroastrianism, which was widespread at that time, was not only a pure religion, but also a doctrine that determined the most important directions of the culture and enlightenment of its time. This doctrine reflected and influenced issues such as culture, spirituality, customs and morals of the people of that period.

The Manichaean movement and doctrine, founded by Moni, emerged in the 1st millennium BC and in the 1st–2nd centuries AD. This doctrine is also considered as the first stages of the development of science in Central Asia. It promoted spiritual values that were important in contrast to the teachings of the ruling clergy of the time: justice, freedom and the pursuit of labour.

By the 5th and 6th centuries, the doctrine of Mazdaism had emerged against the ruling clergy, Zoroastrianism. This doctrine envisages the establishment of equality and justice in society, while protecting the rights of farmers [6].

These teachings, which were of great importance at the time, reflected to some extent the influence of the five classics considered to be the foundations of the Chinese civilisation of Confucianism: Yijing (Classic of Changes), Shujing (Classic of History), Shijing (Classic of Poetry), Liji (Record of Rites) and Chunqiu (Spring and Autumn Annals). In this interaction, of course, the importance of *the Great Silk Road* was great.

The rapid development of science in Central Asia dates back to the 9th–12th centuries. This period is called the first awakening in science – the First Renaissance. Indeed, at the same time, great thinkers like al-Khwarizmi, al-Bukhari, al-Tirmidhi, Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Rayhan al-Biruni, Ismail al-Jurjani, al-Marghinani, al-Zamakhshari, Ahmad Yassavi, Mahmud Kashgari and Yusuf Khas Hajib and made a huge contribution to the development of world science. The “great leap” in science observed in China, India and Greece in the 6th and 4th centuries BC moved to Western and Central Asia during the first Renaissance. During the rule of the Arab Caliphate, Baghdad, Samanids, Khorezmshahs, Ghaznavids, Karakhanids, Samarkand, Bukhara, Merv, Old Urgench and Khiva became centres of science and culture. The scientific community led by King Mamun in Khorezm played an important role in the development of science and culture in Central Asia.

In the 9th–12th centuries, Movaraunnahr (‘area between two rivers’, the Oxus and the Jaxartes, or the two modern Dar’yas: Amu – and Syr-) was recognised as the most

developed country in the whole Muslim world. Along with local traditions, a mixture of Arabic, Persian, partly Indian, Chinese and Greek scientific and cultural traditions was observed in the area. Islamic, philosophical and natural sciences: astronomy, mathematics, medicine, chemistry, geography, mineralogy and pharmacology were developed. The peculiarity of the thinkers of the First Renaissance is explained by the fact that they possessed encyclopaedic knowledge, since the sciences during that period were studied inseparably in an integral connection and integrity. For example, Abu Rayhan Beruni created more than 160 works in the field of science such as astronomy, astrology, mathematics, geodesy, geology, mineralogy, geography, arithmetic, medicine, pharmacology, history and philology. He also translated from Sanskrit into Arabic and from Arabic into Sanskrit, wrote poems and engaged in artistic creation. As a result of his trip to India, he wrote a major work, *India*. Academician Victor Romanovich Rosen comments on this work, saying that “there is no equivalent work among all the ancient and mediaeval scientific literature of the East and the West” [4].

As a result of the cultural and enlightenment ties of the peoples through *the Great Silk Road*, Greek, Indian and Chinese philosophy began to be studied by Central Asian thinkers. Scholars such as Beruni or Farabi wrote commentaries on the works of Greek, Arabic and Indian science and their representatives such as Aristotle, Plato, Ptolemy, Euclid, Battani, Razi, Abu Tammam or Ibn Qaysun.

From the 11th century onwards, mysticism began to spread in Central Asia as a religious, scientific and philosophical doctrine. Yusuf Hamadoni, Ahmad Yassavi, Abdukholik Gijduvani, Naqshbandi, Najmiddin Kubro and others, as a result of in-depth study of mysticism, laid the foundations of new sects of mysticism, such as *Yassaviya*, *Khojagon*, *Naqshbandiya* or *Kubroviya*.

The second Renaissance in Central Asia took place in the 14th and 15th centuries. This was due to the fact that Amir Temur and the Timurids paid special attention to the development of science. This period was called the second renaissance in science. During this period, such scientists as Mirzo Ulugbek, Mansur Kashi, Miram Chalabi, Abduali Birjandi, Ali Kushchi or Giyosiddin Jamshid, poets such as Alisher Navoi, Abdurahmon Jami, Lutfi, Qasimi or Zahiriddin Muhammad Babur, and artists such as Kamoliddin Behzod emerged. Amir Temur paid special attention to creative work as a way of increasing the economic power of the country. The re-establishment of trade relations with India, China, Russia and the Arab countries through the Silk Road served to increase the economic power of the Timurid state. Timur supported the development of trade, improvement of caravan routes, ensuring their safety, regulation of taxes on imported goods, creating opportunities for traders. He took the people of science and art under his protection. Russian scientist A. Yu. Yakubovsky wrote about Timur's work in this regard: “He was a master of good accounting. He brought to Movaraunnahr not only various district treasures, but also craftsmen, artists, architects and scholars. True, Movaraunnahr itself was rich in experts and scholars. But the more scientists and cultural figures, the more crafts, culture and science will develop” [8].

In general, the Great Silk Road, which was of socio-economic importance at that time, played an important role in the spread of religious and secular sciences created by Central Asian thinkers throughout the Muslim world and in Europe. Trade caravans, which were in constant motion on this road, contributed to the expansion of the geography of distribution of scientific works created by the establishment of the book trade. This has greatly contributed to the development of science, as well as creating opportunities for mutual exchange of experience and ideas in the area of culture, enlightenment and science.

The Great Silk Road and the present

The Great Silk Road, which appeared 2,100 years ago and connected East and West, has not lost its significance. On the contrary, it is proposed to increase the historical, socio-economic, cultural and scientific significance of this road in the world community in the coming decades, to create an economic corridor along this ancient road. Most importantly, Uzbekistan plays an important role in these strategically important projects, because the historical cities of our country, such as Samarkand, Bukhara, Khiva, Fergana or Termez, are located in its very centre. In 2014, representatives of a number of ministries, departments and diplomatic missions, as well as media from 11 countries – Uzbekistan, China, Russia, Turkmenistan, Kazakhstan, India, Pakistan, Iran, Turkey, Kyrgyzstan, Tajikistan, as well as China took part in the international forum in Beijing, dedicated to the establishment of the Great Silk Road Economic Corridor. Articles published in the Chinese press on the occasion of the forum also focused on the role of Uzbekistan in the development of the Great Silk Road. For example, the newspaper *Jenmin jibao*, which has a circulation of about 3 million copies and more than 300 million Internet subscribers mentions the ancient city of Samarkand as an industrial and innovative centre of the Great Silk Road. The capital of our country, Tashkent, is recognised as the heart of the industry due to its high potential in the fields of transport and communications, industry and science [3]

The Great Silk Road is not only a trade route, but also a priority in the further development of cooperation between nations in the fields of culture, education, tourism, science and technology. It should be noted that on May 15, 2013 in Shanghai, for the first time in China, the Centre for Research and Education Exchange of Uzbekistan was opened on the basis of the SCO Research Institute of Public Diplomacy at Shanghai University. Fraternal relations have been established between Tashkent and Shanghai, Samarkand and Xi'an, Navoi and Zhuzhou, Tashkent region and Hunan region, Samarkand region and Shanxi region. Vice Governor of the Shanxi Province Jiang Zelin noted that the key direction in the development of transport, trade and logistics infrastructure in the region is directly related to Central Asian countries, in particular, Uzbekistan. This will be witnessed by the participants of the forum during a media tour of these cities in China [2]

Indeed, today the focus of the Great Silk Road on the development of science, the focus on the development of scientific ties between peoples, serves to meet the modern requirements of this ancient trade route. The first steps in this direction have been taken. Most of the higher education institutions of Asian and European countries located along the Great Silk Road have memorandums of cooperation.

International education and science clusters

Each of the Asian and European countries is a world leader in a particular field of science. This requires the establishment of international education clusters based on the leading countries in the field. Clusters are an effective organisational form of innovation development, increasing the competitiveness of education. In international practice, the spread of cluster initiatives and the formation of national policies in the field of cluster development began in the mid-2000s and became widespread in 2010. In this regard, the process of clustering of education, science and industry is being actively pursued in countries such as the United States, Denmark, Norway, Finland, Sweden, China, Russia, India, Belarus or Kazakhstan, and specialised information-analytical infrastructure is being created.

The establishment and research of education and science clusters in Western countries began much earlier. The studied literature shows that in the CIS countries, theoretical research is more advanced than practical work, but in European countries, practical work in this area takes precedence over theoretical research. In particular, in Russian practice, cluster policy is based on the principle of their formation and development. A systematic analysis of foreign experience on the issue shows that in the last 20–30 years, a process of organisational consolidation of universities in the cluster method has been observed in Europe and the United States. As a result of this merger, new entities are being formed that will reduce administrative costs and improve the performance of the national education system in the international rankings.

Education and science clusters are classified by researchers according to the presence of a geographical component as follows:

- regional clusters – education in a particular region, based on the relationship between science subjects;
- interregional clusters – education in several regions, based on communication between science subjects;
- international clusters – division into types based on the relationship between local and foreign education, science subjects.

World experience in education and science clusters shows that the work on the organisation of international clusters is much slower, while the activities of regional and interregional clusters are more effective. The organisation of international education and science clusters will serve to strengthen the integration of science between countries, increase the competitiveness of education and science.

According to our research, the following countries can dominate in the organisation of international education and science clusters:

- Germany: in the technical field;
- USA: in the field of economics;
- UK: in medicine;
- Russia: in the field of heavy industry;
- China: in heavy and light industry;
- India: in information technology and medicine;
- France: in the field of education;
- Belarus and Uzbekistan: in the field of pedagogy.

The introduction of foreign experience in the organisation of educational clusters should be carried out in the following areas:

1. Make appropriate changes and additions to the existing regulations governing the education system related to the content of clustering of education (the experience of Russia and Belarus).
2. Integration of the system of continuing education and scientific research subjects in a single organisational structure (Russian experience).
3. Establishment of structures uniting higher education institutions close to each other (experience of the USA, Germany, France).
4. Establishment of research centres in large manufacturing enterprises (Chinese experience).

These areas will lead to a number of positive results related to the creation of normative and legal documents related to clustering in education and science in the countries, the consolidation of power and capacity, the formation of an environment of mutual control, integration of education, science and industry.

In general, it should be noted that education clusters are primarily characteristic of innovative education and one of the forms of organising innovative education. The cluster form of cooperation leads to the creation of an overall innovative product and the training of highly qualified specialists with the necessary professional competences.

Conclusions

Taken into account that there are about 3 billion population in the countries of the Great Silk Road, the most pressing issue today is to further strengthen cooperation between the countries of the region in various fields, to establish an international transport corridor, to re-define the purpose of this ancient road. We must not forget the value of such a global space and its economic potential. The establishment of cooperation between countries in the field of science will increase the economic potential of countries through the development of production.

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The Role of the Tashkent Oasis in the Development of Civilisation on the Territory of Uzbekistan

Abstract

In particular, the State Committee for Tourism Development of the Republic of Uzbekistan, Presidential Decree PF-5611 “On additional measures to accelerate the development of tourism in the Republic of Uzbekistan” (January 5, 2019), Presidential Decree “On measures to accelerate the development of tourism” Resolution No. 4095, Presidential Decree No. PF-5781 “On measures to further develop the tourism sector in the Republic of Uzbekistan” (August 13, 2019). For the first time in Uzbekistan, the Concept of Tourism Development for 2019–2025 was adopted, according to which the main directions of tourism development until 2025 and, most importantly, the goals of the industry were identified. In the implementation of these goals and objectives, the Tashkent region has chosen to reveal the current state of tourist facilities and the tourist potential of the region as the main goals and objectives of the study.

Keywords: archeological research, Burchmulla village, cultural layer, eneolithic, globalisation, modernisation, neolithic, Tashkent oasis, tourism.

In today's era of globalisation, the role and prestige of tourism in the political, social, economic and cultural indicators of developed countries is growing. Tourism has become one of the state's sources of income, both politically and internationally, and socially and economically. The World Tourism Organisation recognises three types of tourism, namely adventure tourism, marine and ecotourism, as the most promising areas. According to statistics, the share of this industry in the world market is more than 30%.

The development of tourism requires the regulation of relations in the field of tourism and security, with the support of the state. The development of this sector is guaranteed by the assignment of major tasks to a number of agencies. It is precisely guaranteed tourism services that are explained by the fact that their economic performance has risen to even higher levels. Historically, many of our archeologists have studied, observed and excavated the historical sites of the Tashkent region. Archaeologist A. I. Terenokhin, in 1940, as a result of his research in Burguluqsay, the Ahangaron district of the Tashkent region, presented a lot of historical information about the oasis [4]. In 1974–1977, archaeologist H. Duke conducted a large-scale archeological survey in the area of the Tuyaboguz reservoir in the Tuytepa district, where 14 villages and about 60 basement-type huts were found on the shores of the Burganlisay [3].

There is a lot of information about the ancient historical objects of the Tashkent region through the works of Yu. F. Buryakov, M. R. Kasimov, O. M. Rostovtsev [5], which reflect the results of research. There are also many sources on the importance of historical sites of the Tashkent region as tourist resources, M. A. Hoshimov, V. I. Kucheryavikh's book provides information on possible itineraries in the Tashkent oasis, as in many regions of Uzbekistan [8]. The attitude to tourism in the country and its scientific study was further developed in the 2000s, especially in the work of A. S. Soliev and M. R. Usmanov *Geography of Tourism* reveals the tourist aspects of the historical sites of the Tashkent region [9].

Object of research. The object of our research are the historical and tourist sites of the Tashkent region.

Methods used in the study. The study used historical research methods such as analysis and research, observation, questionnaire and interview.

The practical significance of the study. Theoretical study of historical and tourist sites in the Tashkent region is expected to further develop the country's tourism industry, the attraction of tourists in domestic and foreign tourism and the scientific knowledge of the staff of tourist services.

Today it is recognised that states pay attention to a number of requirements and create conditions for the development of tourism. In particular, ensuring peace, security, political and economic stability in each of the host countries, the development of tourism is directly linked to increasing living standards, incomes and welfare of the population, the development of tourism infrastructure, comprehensive accessibility of tourist facilities, transport and convenience of all services related to hotel services and tourism logistics in general, introduction of modern information technologies, creation of necessary privileges, preferences and incentives for private capital and business to invest in the tourism industry, budget funds and investments in this sector, training of highly qualified personnel tribes. The importance of historical knowledge in the development of tourism is also great, and the need for representatives of the industry to have historical knowledge in the service of tourists is one of the important conditions of today. It is no secret that many tourists also pay great attention to the historical significance of the object they visit.

The radical socio-economic changes that took place in Central Asia at the end of the second millennium BC and the first half of the first millennium BC also took place in the lives of the people of the Tashkent oasis. In this region, the Sak tribes of cattle-breeders gradually settled down and began to observe the transition to agriculture. The Chirchik, the Ahangaron and their tributaries, large and small river basins, became the areas of the first agricultural culture in the Tashkent oasis [10].

In 1940, archaeologist A. I. Terenokhin, while conducting archeological observations during the construction of the Tashkent Canal, found rural sites in several places of seed communities, which in ancient times were engaged in farming. As a result, the

archaeologist was able to change the preconceived notion of the Tashkent oasis – the land of the ancient Chach nomadic cattle-breeding tribes.

All the villages studied by A. I. Terenojkin were named “Burguluk culture” because they were found in the right tributary of the Ahangaron river – the Burganli river basin, as well as because they had a common socio-economic and cultural commonality.

Drilling culture was a great discovery in the history of studying the socio-economic and cultural life of the ancient agricultural tribes of the Tashkent oasis. Today, the monuments of the Burguluk culture are located in more than 20 points in the north-eastern part of the foothills of the Tashkent oasis, in the lower layers of the ruins of the ancient city of Kavardon, in the Zarkentsoy basin of the Tashkent region, near the city of Pskent. Their large group is located in the middle reaches of the Ahangaron Valley, in the area of the present-day Tuyaboguz Reservoir.

In 1954, 6 bronze objects were found in one place around the village of Burchmulla. A. I. Terenojkin, who studied this “Burchmulla treasure”, found their periodic date in BC. Marking between the 2nd–1st millennia, he concluded that they belonged to the Andronovo culture. In 1964, an archeological rescue team led by Yu. F. Buryakov was formed to study the monuments that could be flooded due to the construction of the Charvak reservoir. The group found several burial mounds in the lower basins of the Chatkal River, in the area of the village of Burchmulla. Pottery fragments of the Andronovo culture can be found among the soil piles of one of the forts [2].

In this regard, the village of Burchmulla on the upper eastern shore of the Charvak Sea in the Bostanlyk district of Tashkent region attracts tourists with its ancient Paleolithic settlement Obi-Rahmat, an ancient historical monument. The Obi-Rahmat Cave, located 100 km northeast of Tashkent at the foot of the Koksuz Range on the right bank of the Poltovsay, was studied in 1962 by archaeologist Academicians A. R. Muhammadjanov and S. K. Nasriddinov, and later by archaeologist R. H. Sulaymonov.

“Obi-rahmat” is derived from the Persian word which means gratitude for water. Located at an altitude of 632 meters above sea level, this ancient object is arched and more than 20 meters wide, with a wider surface than the south, without fear and light. Freshwater waterfalls flow from the sloping side on the eastern edge. This condition served to provide primitive people with fresh water. The mouth of the cave faces south, which makes the cave warmer in the winter, creating favourable conditions for human habitation.

Archaeological excavations have revealed that humans have lived in the Obi-Rahmat Cave for a long time, as evidenced by the discovery of 21 10-meter-thick cultural layers in the cave that reflect the culture and way of life of primitive people. One of its cultural strata is the excavation of a variety of tools and utensils made of limestone flint, including nuclei, blades, sharp-edged chisels, scrapers, shovels and knives, the total number of which is more than 30,000. The findings make up one of the richest collections of the Stone Age. Therefore, this cave as a historical and tourist object is

important because it attracts a large influx of tourists to the area. For this, of course, it is important to form a tourism service that serves visitors [1].

The processing technique of the weapons found in the cultural strata has a unique style and is characterised by a prism-shaped grout technique, partly by a levulla-type technique. In addition, animal bones such as deer, mountain goats, pigs, gazelles, lions and argali were found in the cave, from which they made spears needed during hunting. Scientists speculate that people lived in the cave 120–40 thousand years ago, i.e. in the first half of the freezing period.

On the south-eastern side of the village of Burchmulla, bordering the Poltovsoy coast and the Chatkal ridges, the population lived mainly on the right bank of the Chatkal River, and their main occupations were handicrafts, mining and farming. The history of the miners here dates back to BC. It dates back to the 13th–12th centuries. We are well aware that in ancient times the Great Silk Road played an important role in the development of historical and cultural ties and trade relations between the peoples of East and West. It is known that the ancient branch of the Great Silk Road, Lal Yol, passed through this Obi-Rahmat destination. From the place of Obi-Rahmat, the Poltovsoy valley was the starting point for the Sargardon, Arabkishlak, Akbulak, and Maidontal miners, along the Chatkal River, through Nayzatogai, Urumqi, and then to China. The main products of merchants from distant cities were porcelain, cotton, tableware, gold and bronze. Here, local and commercial produce was taken to Shosh by horse and buggy. After a night's rest at the Obi-Rahmat shrine in front of the road, all the merchants were cleansed and set out on horseback. Therefore, there are also religious legends that the shrine of Obi-Rahmat is the first step to start a great business. On their return, the merchants also gathered here, spent the night, purified themselves and continued their journey. Grandfathers and elders prayed for the development of trade and reminded that on the way they would visit the ancient place of Obi-Rahmat, which was visited by the Prophet Idris. Prophet Andrew is estimated to have lived 365 years, and he preferred to spend most of his time in secularism. One day, Prophet Idris stopped under a huge maple tree that was rising in the sky to pray, but he could not find water for ablution, so he prayed to Allah for water. It is said that a message came from Allah telling Idris to sink his five paws into the ground, as a result of which water gushed out from where Idris had dipped his five paws in the ground. In front of the spring there is a solitary plane tree, 750–800 years old, 8.47 cm in diameter. In the Tashkent oasis, the vast majority of traces of material culture of the northern steppe tribes are pottery, bronze jewelry and some tools from lonely graves accidentally found in connection with various excavations, which are widespread throughout Central Asia. It is associated with the radical socio-economic changes that took place in the Eurasian steppe regions in the second half of the second millennium. The reason for these historical features is that the cave as a historical and tourist object attracts a large influx of tourists to the area. For this, of course, it is important to form a tourism service that serves tourists [6].

Khojakent, another historical and tourist site of the Bostanlyk district, consists of a group of caves inhabited by ancient people during the Muste period. The cave was excavated by archaeologists in 1957 and consists of two adjoining terraces. Two sites were discovered in Ungur 1, several stone tools were found in it, and in the third lower layer, yellow rock fragments of the Muste period and many stone tools were found. More than 10 large stones and small nuclei are found. The Neanderthals who lived here were engaged in hunting and gathering.

Near the village of Khojakent, there are hundreds of rock paintings drawn by primitive people on steeply rising rocks due to tectonic movements of dolomite layers exposed on the northeastern slopes of the Chatkal ridge (Mount Konyrbulak). These rock paintings were discovered by archeologist H. Alpysbaev in 1949–1950, and later in the 1970s A. Kabirov and in the 1980s M. Khojanazarov conducted archeological research here. This unique rock monument is diverse in terms of its content, theme, style features and structure. The technique, style, storage, and placement of the paintings, as well as the degree of burning of the painting surface, revealed that some paintings were created over several historical periods, rather than at the same time. The oldest paintings of Khojakent date back to 4–3 thousand years BC, and the latest paintings date back to the second half of the 1st millennium BC and the beginning of BC. Khojakent's paintings depict a man, a dog, an ox, an argali, a mountain goat, a deer, a horse, an arrow, geometric shapes and other drawings. For this reason, the lines in the pictures are made of rough grooves. Among the paintings, the images of three women, both headless and armless, are realistically very delicately crafted, and images and sculptures of women are rare in ancient art. Statues of women have been found in many archeological monuments of the Neolithic and Eneolithic periods. But in the rock paintings of this period, monuments depicting a woman is almost non-existent. For this reason, the image of three women found in Khojakent is unique and very valuable for the Neolithic and Eneolithic period in Central Asia. Therefore, their importance in the field of tourism is very high, but the ability to widely disseminate scientific and theoretical information about these images to tourists today requires a thorough knowledge of history by tourism professionals [7].

Today, the paintings of Khojakent are not well preserved, eroded, broken, cracked, etc. due to natural phenomena, such as climate. Due to the attention paid to the tourism industry, the area around the monument has been landscaped, various infrastructure has been set up for tourists to get acquainted with this historical and tourist object, to learn about the rich history of our country.

Khojakent's paintings serve as an archeological monument, traces of the life of ancient peoples, examples of the fine arts of primitive people, as well as an important historical source in the study of the history of these places.

In conclusion, the historical and tourist sites of the Tashkent region attract the attention of many tourists with their uniqueness. Today, it is important to further

develop the historical and tourist sector, creating employment and thus economic development of the region.

Current issues in the field of tourism, mechanisms and forms of modernisation of tourism services, science and industry, training of highly qualified and competitive personnel on the basis of industry standards, tourism education and the introduction of new technologies in production are waiting to be addressed. Given the above shortcomings, it is appropriate to make the following suggestions:

1. We need to take into account the national and religious affiliation, traditions, lifestyle of tourists, to organise special kitchens for them. Vegetarians make up the majority of tourists visiting our country. Most of our national dishes are meaty and very fatty.
2. We need to increase the number of quality, light-cuisine restaurants. If you travel to Turkey, you will see the sale of food and beverages such as fast food, oats, semit, chestnuts and coffee at every step. It is advisable to open similar small food outlets in places crowded with tourists.
3. The level of service of hotels should be adjusted to the “star” system. When tourists use the hotel service, they pay attention to the smallest details: the regularity of hot and cold water, the placement of mineral water in the rooms, and so on. Foreign tourists are dissatisfied with the fact that the services in most of our hotels do not meet the level of demand. Often this is due to the fact that the hotels do not meet the designated “star”. It is important to set up a service similar to the e-government portal, which can comprehensively review, investigate and reflect the complaints of tourists.
4. Another aspect that annoys tourists is that ancient monuments have almost lost their original appearance as a result of restoration. All over the world, we observe the opposite trend, that is, the emphasis is on preserving the existing state of the period in which ancient structures belong.
5. The culture of waiting on and following tourists is not sufficiently formed. Observations have shown that the lack of knowledge of foreign languages, of courtesy for tourists, and even of a fake smile on the faces of staff working directly at historical sites are among serious obstacles to tourism.
6. Adapting services in places of pilgrimage, hotels and resorts to the religion, mentality and lifestyle of potential guests. The first steps in this direction have been taken: in May of this year, family recreation, characterised by “honest tourism”, meals in affordable housing, quality, clean food outlets, separate pools for men and women, playgrounds for children, food with “honest” labels. A group of experts from Turkey came to introduce their products and services. For example, the “Khurram Sultan” bath in Turkey is one such place. In other words, if the majority of tourists come from Muslim countries, it is necessary to demonstrate in practice that there are sufficient historical grounds for “honest tourism” in Uzbekistan.

7. Roads leading to historical monuments should be adjusted. It is important for travellers to the Tashkent region to make a one-day visit. However, the road infrastructure between the shrines, the buildings and the corridors around the shrine is generally not in demand. This, in our view, seems to overshadow the splendor of historic buildings from the first step.

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