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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 11 Volume: 79

Published: 30.11.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## URBANIZATION PROCESSES IN THE JIZZAKH OASIS DURING THE CENTRAL ASIAN KHANATES

**Abstract:** The article describes the processes of urbanization in the Jizzakh oasis during the Central Asian khanates, in particular, the history of the Uzbek tribes migrating and settling in the 16th -19 th centuries, and the new neighborhoods of Urda and its suburbs, the administrative center of the Jizzakh station.

**Key words:** Urbanization process, Kaliyatepa, Dzhizak downtown, Jizzakh hills, mahalla, settled lifestyles, nomadic livestock, crafts, jewelry, Uratpalik, Maltese neighborhoods.

**Language:** English

**Citation:** Pardaev, A. H. (2019). Urbanization processes in the Jizzakh oasis during the Central Asian khanates. *ISJ Theoretical & Applied Science*, 11 (79), 467-470.

**Soi:** <http://s-o-i.org/1.1/TAS-11-79-96> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.11.79.96>

**Scopus ASCC:** 1202.

### Introduction

At the end of the XV - early XVI centuries, the Dashti Kipchak breeding tribes, led by Sheibani Khan, took advantage of the weakening of the Timurid state, and took over the Movarounnahr oasis. The highly influential seeds participating in these marches settled in the oasis suitable for the farming of the country. Specifically, the Mangites settled in and around the city of Karshi, Barlos and Kenagas in the town of Shakhrisabz and adjoining areas, and hundreds and forty came to Oratepa and Jizzakh [1, S.342]. As a result, this demographic jump in cultural oases led to the expansion of existing urban areas, changes in internal systems, and the creation of new housing.

Archaeological evidence suggests that Kaliyatepa, the oldest and largest city monument in the Jizzakh oasis, stopped living in the late XVI and early XVII centuries. In general, after Sheibanids came to power, the city life in Jizzakh was 6 km from Kaliyatepa. moved to the northwest of the Jordan. At that time Kaliatepa worked as a fortress - fortress.

### Materials and Methods

The Urda protected the Jizzakh oasis from the west, northwest, north and northeast. From this side the military force entering the oasis was confronted by Horde. During a period of recent medieval times,

invaders from the south and the east have been resisted by Kaliatepa's advocates. Consequently, the formation of the Horde has been carefully thought out, and has been established in the most appropriate and necessary place for the protection of the oasis [6, S. 134-137].

Studying Urda and its surroundings, identifying boundaries with fragments of ceramic vessels related to the city's material and culture, collecting ethnographic information, opinions of information-interviewers and comparing them with drawings of the topographical plans of the Russian military topographers of the 19th century, comparative study. Significant corrections have been made to the total area, borders, and historical topography of the Jizzakh Tuprokkurgan (Horde). Research shows that the city of Urda is 1x5000 cm. scale (ie 50 m per 1 cm). According to the topographic plan, the Horde has a rectangular shape, with the north-south side extending to 1100m x 900m. Ark is square in the center of the city, its sides are 300m. x 200m. is equal to Based on these figures, it can be said that the total area of the Horde was almost 100, and the arc was 6.

On the outside of the defensive walls, the place of the trenches filled with water was noted. There is a hanging bridge at the entrance to all three gates called Tashkent, Uratepa and Samarkand. Writing the history of the Mangite dynasty, Ahmed Donish

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acknowledged that carts were built on the inside of the gates to prevent the Russians from breaking the gates of Jizzakh. The author writes that after prolonged attacks and attacks, Russian troops stormed into the Jordan by the Uratepa Gate. The gates were closed for all the defenders, and the gates of Tashkent and Samarkand were not open. As a result, many Jizzakh defenders have died by throwing themselves over a wall of about 10m high [4, S. 142].

The population was extremely dense. This can be seen from the information and topographical plans. The neighborhoods started almost behind the defensive walls, with virtually no open areas. The streets are very narrow and intertwined. All of the streets have led to the ark of the Governor of Urda. Only around the Ark there was a certain inn and an open area.

According to A.P. Fedchenko, a Russian tourist who visited Jizzakh in 1868, "Jizzakh is a small town with five thousand inhabitants" [9, S. 468].

The well-known researcher A.P. Fedchenko said that even after the Russian occupation of the Horde, the prestigious power only provided information about the population. However, outside of Horde, there are counties such as Jewelry, Misery, Ironworks, Crafts, Soap, Crafting, Butchering, and summer settlements in Oratepalik, Mulkanlik, Tashkentlik, Khovoslik, Akkurgan villages, living in Urda in winter. In the first half of the year, the population of Urda was several times more than the number of tourists represented by a well-known geographer.

The number of people living under the Jizzakh bus station can be estimated by comparing and comparing them. For example, in the 1840s, 1,000 cavalry soldiers were recruited for the army of the Emir of Bukhara from the city of Samarkand and its surrounding villages, with a population of one hundred thousand [5, S. 490]. In this sense, 500 cavalry soldiers were taken from Jizzakh. If the cavalry were taken out of one hundred out of the total population, the population of the Jizzakh station was less than 50,000 during the same period.

Like other cultural oasis in Central Asia, Jizzakh specializes in livelihood, economy, urban and rural livelihood, handicraft, semi-nomadic and nomadic livestock. It should be noted that there was no significant difference between the urban population and those involved in farming in the suburban villages. The population of these villages had the status of urban residents. Because the rural villagers in Jizzakh Urda also had neighborhoods (accommodation, houses) and lived mainly in urban

areas during the winter. The main reason why the peasants do not live in their villages on a regular basis is the frequent military actions by the Kokand khans, the governors of Oratepa, and the invasion. In fact, during the study, Jizzakh and Uratepa were in fact a great battleground. Because the Kokand khans would have the opportunity to continue plundering the relatively wealthy Samarkand and surrounding villages, if they were to conquer Jizzakh. The rulers of Bukhara, who subdued Oratepa, could pose a threat to Khujand and then Kokand. These reasons led to the formation of a strong and powerful defense system in the administrative center of the Dzhezak station.

The urbanization process in the XVIII-XIX centuries in the Jizzakh oasis was mainly due to demographic growth. Such demographic growth was often forced due to political differences and military conflicts between the Emirate of Bukhara and the Kokand Khanate. In the second half of the XVIII century numerous robberies by the Kokand khanate and the Khujand khokimiyats were carried out on the villages of Oratepa, Zaamin and Yomqala. Tired of these robbery wars, the population migrated to Jizzakh and settled in and around Horde. This is how the neighborhoods of Olmachi, Toqchilik, and Rabotlik were established [7, S. 16].

In the 70s and 80s of the eighteenth century, during the reign of Amir Daniel and Amir Shahmurad, a policy of resettlement was carried out from neighboring areas to the declining central and border towns [2, S. 335]. As in Samarkand, in Jizzakh, at the same time, new mahallas were built at the expense of residents of the neighboring districts. Residents of Akkurganlik, Uratepaly, Tashkentlik, Khairabadlik, Khovoslik, Galcha are formed by the policy of resettlement.

Resettled residents were given the status of "white house, with a flag." This means that the headquarters of the displaced population or the central building of the Guzar is painted white with a flag on the roof. The emirate is granted a number of privileges to the residents of the makhallya. In particular, for a period of time exempted from various taxes, trade outlets and lands allocated for farming outside the city. The white flag and the flag represent a symbol for the emir's bodyguards and other officials.

As a result of field research, ethnographic and toponymic data on urbanization processes in the Jizzakh oasis, the neighborhoods that are the administrative center of the region can be divided into four groups.

### 1. Uzbek Seeds and neighborhoods with ethnic names:

- a. Olmachi
- b. Qang'li
- c. Qipchoq
- d. G'alcha
- e. Lo'lihona
- f. Saroy (lik)
- g. Suloqli
- h. Ta'maguzar
- i. Toqchi (tug'chi)lik
- j. Eroni

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### 2. Some districts, towns and villages named after:

- |                  |                |
|------------------|----------------|
| a. Toshkentlik   | f. Xayrobodlik |
| b. Jizzaxlik     | g. Xovoslik    |
| c. Mo'lkanlik    | h. O'ratepalik |
| d. Oqqo'rg'onlik | i. Yaxtanlik   |
| e. Ravotlik      |                |

### 3. Named neighborhoods by historical and geographical features:

- |               |                        |
|---------------|------------------------|
| a. Gandumtosh | f. Qalandarxona        |
| b. Jeli-Guli  | g. Qaliya (Mo'lkanlik) |
| c. Sayiljoyi  | h. Qulama              |
| d. Toshloq    | i. Qo'shko'prik        |
| e. Sharilloq  |                        |

### 4. Crafts and professions, named neighborhoods:

- |                |               |
|----------------|---------------|
| a. Kulollik    | d. Ko'nchilik |
| b. Temirchilik | e. Zargarlik  |
| c. Sovungarlik | f. Qassoblik  |

Almost all of these neighborhoods are located within the administrative center of the Jizzakh station, and are part of the fortress walls. In the vicinity of the fortress, there were areas where mahallas were engaged in farming and gardening.

While the previous way of life of the displaced population was mainly peasant, gradually began to actively engage in crafting, trade, too. In particular, the blacksmith's field of craftsmanship is well developed in the Khavoslik neighborhood. The weapons of Labor, which were built by restless blacksmiths – hoe, shovel, Horn, sixmola, sickle, hammer, plow teeth, were very buyers not only in Samarkand, but also in the cities and villages of the army. And the people of the Tashkent neighborhood directed their activities to trade as osan, and due to their efforts the markets of Samarkand were filled with trade goods. Mainly residents of the Tashkent neighborhood were engaged in the sale of various sweets, bakery, shoes, carpet weaving, clothing, horse-cart jabduqlari, wood carving products, ranging from small-scale merchants such as Atelier, bazzoqlik [8, S. 114-116].

Residents of the Khayrabad (Navkand or Paykuvak) neighborhood, who were taken from the village of Navkand near khavas, were engaged in sewing, tanning, sewing, miniaturization of payafzal, such as kavush-maxsi, mokki (stone ceiling) [3, C. 37].

### Conclusion

Thus, regarding the Jizzakh Horde and the processes of urbanization around it, one can conclude the following.

- City life in Jizzakh Oasis was moved from Qaliyatepe to Jizzakh Horde during Amir Timur and Temurids.

- There is no exact information on when the duck appeared, in what period, in what status. But the Jizzakh horde had strong defensive fortifications from the time of the Sheybanids of the XVI century, began to function as an important military fortress-fortification.

- In the period of ashtarakhans, life in Jizzakh is to some extent degraded. This was due to the fact that the Kazakhs who escaped from the kalmas entered Movarounnahr, and the invasion of the Iranian King Nadirshah caused the population to fall on different sides, as in Samarkand. As a result, in the second half of the XVIII century, the rulers of the mangite dynasty were called Amir Donyol (1758-1785 y.), especially Amir Shahmurod (1785-1800 y.) in the period of Jizzakh, the population was moved from different places and new neighborhoods were founded, the prestige of the population increased.

- Since the time of the mangite Amirs, the position and status of the Jizzakh Duck has increased. The Horde functioned not only as a military residence, but also as an administrative center, a winter residence of a peaceful population, a center for trade, crafts, culture.

- Until the 60-ies of the XVIII century and XIX century, the Jizzakh Horde was haraktered as a city, which became a great battleground between the Bukhara emirate and the Kokand Khanate, partly the O'ratepa Principality.

- In the subjects around the Horde, farming, livestock developed. For peasant and herdsman peoples, the Jizzakh Horde served as an administrative, cultural center.

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