

DESCRIPTION OF THE FORMATION OF SAMARKAND AS A CITY, AS WELL AS LEGENDS

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ANNOTATION

Samarkand has long been one of the world-famous big cities not only of Central Asia, but also of the whole East. It has grown as a huge cultural center on the banks of the Zarafshan River, called the "Dice Scattering River", and on the junction of the most important trade networks of Eurasia. The historian of the 12th century also wrote, "The heart of the people of Samarkand is familiar with beauty. Among them there are many masters capable of creating miracles that decorate the world." Abu Tahir Khoja in his book "Samaria" expressed the following thoughts about Samarkand: "They say that Samarkand is Firdawsmonand, that is, similar to paradise. According to the sources, the surroundings of Samarkand were the most spacious, luxurious and the most beautiful part of the city. Attention to urban development and urban development has been constantly increasing.

Keywords: "Golden River", "Little Kandiya", "Shamarkat", "Shine of the Earth", "Rome of the East", "Paradise of the East", "Famous Market of Sughd", "Precious Jewel of the Muslim World", "Glow of the Earth" point, "Garden of Muslim Emirs".

АННОТАЦИЯ

Самарканд издавна является одним из всемирно известных крупных городов не только Средней Азии, но и всего Востока. Он вырос как огромный культурный центр на берегу реки Зарафшан, именуемой «Река, разлетающаяся в кости», и на стыке важнейших торговых сетей Евразии. Историк XII века также писал: «Сердце самаркандцев знакомо с красотой. Среди них много мастеров, способных творить чудеса, украшающие мир». Абу Тахирходжа в своей книге «Самария» высказал следующие мысли о Самарканде: «Говорят, что Самарканд есть Фирдавсмонанд, то есть подобный раю. Согласно источникам, окрестности Самарканда были самыми просторными, роскошная и самая красивая часть города. Внимание к градостроительству и городскому развитию постоянно возрастает.

КЛЮЧЕВЫЕ СЛОВА: «Золотая река», «Маленькая Кандия», «Шамаркат», «Сияние земли», «Рим Востока», «Рай Востока», «Знаменитый рынок Согда», «Драгоценная жемчужина Мусульманский мир», точка «Сияние земли», «Сад мусульманских эмиров».

INTRODUCTION

As the authors of the book "History of Samarkand"¹ have noted, Samarkand has long been one of the world-famous large cities of not only Central Asia, but also the entire East. It has grown

¹ Alimova D.A., Buryakov Yu.F., Rahmatullaev Sh.M. "History of Samarkand". Tashkent: "FRT FLEX", 2009.

as a huge cultural center on the banks of the Zarafshan River, called the "Dice Scattering River", and on the junction of the most important trade networks of Eurasia. Many descriptions, legends and legends have been created about this blessed city since ancient times. About this city, not only in the mouth of the people, but ancient historians, tourists and geographers, merchants and missionaries, scholars and fuzalos gave a wonderful description of Samarkand in their books, and cited legends and legends.

For example, information about the history and naming of the city of Samarkand is given in the book "Samaria" by Abu Takhir Khoja. It contains evidence of how many works were written in the past about the great antiquity of the city. But unfortunately, only some of them have reached us. Even those that arrived are not in perfect shape. Among the manuscripts that arrived, Samarkand scholar Najmuddin Abu Hafs Umar ibn Muhammad al-Nasafi al-Samarkandi (died in 1143) wrote the work "Kitab al-kand fi-tarikhi Samarkand" ("Kand book on the history of Samarkand") based on the sources created before him. But even this work has not been completely preserved. Only abridged copies of it have reached us. One of them is called "Qandiyayi khurd" ("Little Qandiya") and belongs to the pen of the scientist's student Abulfazil Muhammad ibn Abdjalil ibn Abdulmalik ibn Haidar al-Samarkandi (XII century).

The second book is very abbreviated and is called "Description of Qandar Samarkand", the author is unknown. Most of these works reflect the history of Samarkand up to the 12th century. According to the sources, wonderful legends were created about the city and its creation. According to the legend, the city was built by a legendary ruler named Shamar or Samar and was called "Shamarkat" and later this name was changed to Samarkand. In Abu Tahir Khoja's work "Samaria", the name of Samarkand is connected with the legend of Samar (Sam). Some historians interpret the name of the city as "Samaria" in Sanskrit "Samarkansa", which means "meeting place" or "place where merchants gather". After the conquest of Alexander the Great, the Greeks began to call the city "Morocanda".²

MAIN PART

In the 11th century scholar Mahmud Kashgari's work "Devonu luxotit turk", Samarkand is described as follows: "Samarkand is called semiz kent - fat city because of its size.³ For most Turks, a "village" is a province. According to the scientist, Samarkand is the oldest city. In the 7th century, this city was crowded with people. People of various professions lived. According to Kashgari, this city was built by Turkic peoples. According to Abu Avi, one of the geographers of this city, "Samarkand was eighty-nine and a half degrees long and thirty-six and a half degrees wide in the fourth climate."⁴ In many sources of the past, Samarkand is described with grandiose and attractive ideas such as "The beauty of the Earth", "Rome of the East", "Paradise of the East", "The famous market of Sughd", "The precious jewel of the Muslim world", "The bright spot of the Earth". given that we will interpret some of them.

The famous Arab geographer of the 10th century Istakhri described Samarkand as "one of the most beloved lands created by Allah" and described it as "a pleasant place on earth" where the sweetest heavenly fruits are grown, while his contemporary al-Tabari glorified Samarkand as

² Alimova D.A., Buryakov Yu.F., Rahmatullaev Sh.M. "History of Samarkand". Tashkent: "FRT FLEX", 2009.

³ Mahmud Kashgari. The dictionary is Turkish. Tashkent: 1960, 330 p.

⁴ Mahmud Kashgari. The dictionary is Turkish. Tashkent: 1960, 330 p.

"the garden of Muslim emirs".⁵ The historian of the 12th century also wrote, "The heart of the people of Samarkand is familiar with beauty. Among them there are many masters capable of creating miracles that decorate the world."⁶

Gonzales de Clavijo, the Spanish ambassador who visited the kingdom of Amir Temur in the 14th century, gave the following description of Samarkand: "This city itself and its lands are surprisingly rich, and this city is called Samarkand because of its wealth. Its real name is "Semizkent", which means "fat village", where "Fat" means big, and "kent" means a village, that is, a place where people live.⁷ This is where the name of Samarkand comes from," he says in his diary.

Abdurashid al-Bakuvi, a 15th-century Azerbaijani traveler-geographer, visited many countries of the East, described their cities, and after seeing Samarkand, he concluded that "there is no other place on earth better and nicer than this city."⁸

Abu Tahir Khoja in his book "Samaria" (1260-1265 AH) expressed the following thoughts about Samarkand: "They say that Samarkand is Firdawsmonand, that is, similar to paradise. Paradise is visible from the face of every field, and the garden of Eram is known from a piece of field... a hundred types of green vegetables and basil remind from their bosoms of heavenly gardens... From all sides, fields with many flowers and joyful winds blow, giving pleasure to the soul and purifying the soul.

After all, Samarkand is a paradise by nature, a place where great scholars and scholars, saints and prophets are buried. Of course, it is known that Samarkand is not one of the most famous cities in the world. For example, Al-Ma'mun said: The eye of Syria is Damascus, the eye of Rum is Kustantia, the eye of al-Jazeera is al-Raqqa, the eye of Iraq is Baghdad, the eye of Ibal is Isfahan, the eye of Khorasan is Naysabur, and the eye of Movarunnahr is Samarkand.

For example, Abul-Fath al-Busti described Samarkand and said the following verses:

There is a paradise in this world for believers.

The name of this paradise is Samarkand.

A careless person who equated Balkh with him,

Is Abu Jahl equal to a watermelon, after all, sugar.

Yes, our compatriot Khurshid Davron, who sincerely loves our sugar-sweet city, did not mention these hymns about Samarkand in his book. Samarkand is truly a blessed place from ancient times, a place of world-wide science and culture, a great city with a long history that produced great and respected scientists. It has been a famous and magnificent and prestigious place that flourished even in the history of Islam, especially during the reign of our great grandfather Turan Sultan Amir Temur, and became a center of culture and spirituality. So, that is why the phrase "Samarkand is the sand of the earth" has been preserved since ancient times and it is not for nothing that our grandfather Amir Temur chose the city of Samarkand for the seat of his kingdom. After all, the content of our great grandfather Babur's opinion about Kesh and Samarkand can be explained with this.

⁵ Ishtakhri. Kitab al-masalik wal-mamalik. Tashkent: "Science" 2019.

⁶ At-Tabariy. Story. Translated from Arabic by V.I. Belyaev with additions by O.G. Bolshakov. 0012.180 b.

⁷ De Clavijo. Travel diary to Samarkand. Tashkent: Zomin Publishing House 2019 146 p.

⁸ Abu Tokhirhujja. Samaria. Toshkent: "Kamalak". 1991, 17-18 bb.

In order to turn Samarkand into a centralized state capital and a center of science and culture, knowing its past history very well, Sahibqiran was able to eliminate its state of complete destruction and extermination of most of its inhabitants due to the invasion of the Mongols, i.e. to restore the city and bring its population back to its former, ancient state. deemed necessary. Therefore, during his military campaigns, he brought famous professionals and scientists from dependent countries, in particular, India, Iran, Egypt (Cairo), Turkey, Georgia, Shiraz, Tabriz, Isfahan, Damascus, and many other places to Samarkand. had come They were placed in new villages built in and around the city.

Therefore, according to Ibn Arabshah, Amir Temur named the new neighborhoods and villages around the city after the famous cities of the East. For example, Sahibgiron named the new cities and villages established in his country with the names of many cities that were popular at that time, such as Dimishk (Damascus), Misr (Cairo), Baghdad, Sultania, Shiraz. Also, during these times, many new neighborhoods were created in Samarkand, which were also called by the names of various professions. For example, jewelry (zgararon), coppersmithing (mzgaron), refrigeration (refrigeration), needlework (sozangaron). In those times, people of different religions and sects lived in the city and its surroundings. They also have different occupations and are settled in new neighborhoods and villages.

According to Amir Temur's wish, Samarkand should be superior to the largest cities in the world in terms of its size and the prosperity and beauty of its surroundings. He set out to quickly realize this desire. The Spanish ambassador Gonzalez de Clavijo, who saw with his own eyes the works being carried out on the direct initiative of Amir Temur, was delighted. He wrote the details of the establishment of the market stall, which is considered one of the directions of urban construction, in his diary with great pleasure: "... due to the lack of a special market stall, the king (Amir Temur) built a large street that crosses the city and built stalls and shops on both sides of it for the sale of goods. ordered. The street was built in the direction indicated by the king.

Houses along the street, regardless of who owned them, were demolished and leveled. The work went on non-stop, for which the group of workers was constantly changed. The street was widened, shops were built on both sides of it, high benches covered with white stones were installed in front of each shop, ponds were built everywhere on the street. Those who worked here received their salary from the city treasury. The boss could use as many workers as needed, depending on the need. They worked day and night with so much noise that it was as if strange demons had built a nest here. The fact that such a large construction was carried out in less than 20 days is undoubtedly surprising."⁹

According to the sources, the surroundings of Samarkand were the most spacious, luxurious and the most beautiful part of the city. Attention to urban development and urban development has been constantly increasing. Skilled craftsmen were involved in the creative works from the central cities of the kingdom, Khorezm, Bukhara, Karshi, and Fargona, which had been developing for a long time, along with foreigners. The places where they lived were named Bukhorqishloq, Urganchqishloq, Turkmanqishloq, Arabkhana, Khazara, Naymanqishloq.

⁹ De Clavijo. Travel diary to Samarkand. Tashkent: Zomin Publishing House, 2019, 148 p.

As Temur scholar Abdulahad Muhammadjonov wrote, Sahibgiron kept in mind his global goal in such a high construction activity, in addition to politics. After all, he created world-famous buildings in neighborhoods and villages. Hashmatli has finished the lines that express his purpose among the decorations that dazzle the autumn and surprise a person. For example, among the floral motifs of the tiled and riveted facade of the famous Oksaroy in Shakhrisabz, the exclamation "If you don't believe in our strength and power, look at our buildings" is a proof of our opinion.

In general, a part of Amir Temur's great plan or higher enterprises was to raise the spiritual and cultural power of the country and regulate the welfare of the people. After all, by his command and direct provision, the roads of the country were built, ditches were arranged, bridges for passengers were built over them, caravansary for merchants to spend the night in the steppes and deserts, domes of drinking wells, rabots were built, and the outskirts of cities were built. streets and avenues were built, new buildings were erected, market stalls were arranged and beautified, especially the ancient city of Afrosiyab of Samarkand, which was turned into ruins by the Mongols, was completely restored in the south, and palaces and palaces were built, famous in the dead East a place with ancient cosmopolitan beauty. The city fortifications were strengthened, and six magnificent gates named Ohanin, Shaikhzada, Chorsu, Korizgoh, Sozangaron and Feruza were built on the entrance roads. During the reign of Sahibgiron, the city was completely rebuilt in its ancient place south of Afrasiyob (starting from the present Siyob market, Bibikhanim complex). There are beautiful parks and promenades in the inner and outer parts of the city.¹⁰

In this regard, Khurshid Davron, a well-known poet and historian of our time, gives special information about the gardens of Amir Temur's grandfather in his book, and described wonderful things. I found it permissible to quote some of these numbers and information of the scientist at this place.

Gardening, gardening is one of the greatest discoveries in the historical development of mankind. The garden is considered a symbol of life and abundance. Paradise is likened to gardens that are eternal. Therefore, in Eastern art, cities rich in beautiful gardens and green fields are described as "paradise" and "Firdavsmonand". Samarkand has had this tariff since ancient times. After all, it (even before our grandfather Amir Temur) has been considered a place of gardens since time immemorial.

Therefore, the famous Arab geographer Istakhri (10th century), who came to these gardens, wrote: "If you climb a hill and look around, you will see green fields and pleasant places in Samarkand Sughd, in Samarkand itself. There are no treeless mountains or steppes with the dust of Figon near it. Samarkand Sugdi is the most beautiful among the three places we have mentioned, because it continues unbroken from the right and left sides along the Sugd (Zarafshan) river until the border of Bukhara. Due to its size, you will walk through the green fields and gardens for eight days. It is a complex of gardens surrounded by a continuous stream of water, and there are ponds between the meadows and fields. Management of both banks of the river with blue-green orders and plantations. Green management protects cropland, and after the cropland, pastures for livestock. Every city and village here has a fortress, and it is

¹⁰ Ishtakhri. Kitab al-masalik wal-mamalik. Tashkent: "Science" 2019.

woven among the green fields with endless watercourses, and it shines like a green piece of clothing with the glitter of the castles. Our grandfather Amir Temur, who was aware of the same definitions, in his time, restored the image of Samarkand, the capital of the ancient Turan country and the Uz kingdom, as a "paradise" and "Firdavsmonand". And they say: "Even if you are a king, my dear, even if you are a gardener, you will reap its fruits one day."¹¹

Historian Abu Tahirkhoja Samarkandi gave the following information about the gardens built by Amir Temur around Samarkand: There are seven gardens planted by Amir Temur Koragon in Samarkand. The first is Bogi Shamol - in the north of Samarkand. The second is Bogi Baland. The third is Bogi Behisht. The fourth is Bogi Chinor. These two parks are on the southern side of the city. The fifth is Bogi Dilkusho, south of Konigil. Konigil is the most beautiful and beautiful place of Samarkand on the banks of the Kohak river. The sixth - Bogi Zog'an - is located in the north of Shovdar district. The seventh - Bogi Jahannamo is located in Anhor district and was built near the foothills of the mountain, in the south of Samarkand.

Historian Khurshid Davron has listed the following gardens among them, saying that the number of Sakhirqan gardens mentioned by historian Abu Tahirkhoja is not complete: The eighth is Nav Garden. The ninth is Bogi Buldu, located approximately near Bogi - Dilkusho. The tenth - Bogi Nakhsh world is located at the southern foothills of Cho'ponota Hill. According to researchers, this garden was one of the first gardens created by Amir Temur, and according to Babur Mirza, it is located on the banks of the Obi Rakhmat stream.¹² The first of them is Davlatabad Park, built in the south of Samarkand, on the left side of the road to Termez, between Dilkusho Park and Jahonnamo Park. According to another source, it was on the banks of the Dargom stream. The second one is the Garden of Amirzodai Shahrukh (named in his honor), probably the garden restored by Shahrukh during the Sahirqan period or later. The thirteenth is Bogi Maidan. The fourteenth is Kindergarten. The fifteenth is Gulbog or Takti Karacha Park. This garden was built on the road leading to Kesh at the current Takhta Karacha pass.

It is known that foreigners, especially the Spanish ambassador Rui González de Clavijo, spoke enthusiastically about these gardens at that time. Sahirqan focused on the realization of this supreme goal from the time of his military campaigns until the end of his life. Koksaroy and Jome mosques in Samarkand, Bibikhanim mosque and madrasa, Qusam ibn Abbas architectural complex, Guri-mir (Guri Amir), i.e. Amir Temur mausoleum, Doruttilovat complex in Shahrisabz, magnificent Aqsaroy, Zangi ota mausoleum in Tashkent, sister countries in Turkestan, built during his dynasty. A lot of creativity, such as the house-mausoleum of Khoja Ahmad Yassavi, the improvement works carried out in the Mugan deserts in Azerbaijan, the construction of the cities of Ohruhiya, Bailakan, and the restoration of the cities of Tabriz, Baghdad, Gurganj, are still considered as world miracles and are honored.¹³

After rebuilding the capital of his country, bringing it to an ancient world-like state, increasing the population and socio-economic power of the country, he paid attention to its spiritual and cultural development. For this purpose, Amir Temur, who managed to renovate the ancient educational institutions in the country and build new mosques and madrasas, in 1403 called a

¹¹ Abu Tokhirhuja. Samaria. Toshkent: "Kamalak". 1991, 19-20 bb.

¹² Khurshid Davron. Grandson of the owner. Samarkand: 1996.

¹³ Khurshid Davron. Grandson of the owner. Samarkand: 1996.

meeting of scholars in his residence and addressed the scholars and scholars gathered in the palace. In order to further strengthen the country and manage the work of citizens in various fields, he urges and demands them to deliver a modern talented generation who will continue the discoveries of our ancestors, who will be the basis for the development of past science, and who will be equal to the famous scientists and creators of their time.¹⁴

CONCLUSION

At that time, Maulana Abdujabbar Khorezmi, Maulana Shamsuddin Munshi, Maulana Abdullah Lison, Maulana Bahruddin Ahmad were in the palace of Amir Timur. Maulana Nugmonuddin Khorezmi, Khuja Afzal, Maulana Alauddin Koshi, Jalal Hoki and many other famous scholars were gathered. Sahibqiran mobilized all of them to newly raised scientific centers and encouraged them to spend their knowledge on the development of various fields such as mathematics, geometry, architecture, astronomy, literature, history, music. Because the owner of the kingdom, Amir Temur himself, paid great attention to the development of these sciences.

Amir Temur also involved nobles of property, members of the pious priest class, and piru teachers in the realization of his plans and goals. He tried to focus his attention on the area where it was necessary for the comprehensive development of the country's power. In particular, he paid great attention to the development of trade and diplomatic relations in order to increase the country's power, position and fame, and to make the Sultanate superior or not to lag behind the developed foreign countries from the economic, social, spiritual and cultural aspects of that time.

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