

Study of the Location of Samarkand According to Historical and Geographical Data

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Abstract: *There are many cities in the world that have become a symbol of ancient civilization, amazing people with their rich history, unique appearance and deep enlightenment. The source of boundless pride and pride for each of us is that the name of the great Samarkand, which for centuries has stood and spread its glory on our sacred land, is one of such eternal cities. In this article we have studied geographical structure and ethnicity of ancient Samarkand.*

Keywords: Samarkand, Movarounnahr, Central Asia, ObiRakhmat, socio-economic life, cultural life

1. Introduction

Over the centuries, Samarkand played a very important geographical and strategic role, and also served as the capital. Samarkand is located in a very convenient location due to its geographical location and served as a major political center. Due to its geographical position, the city's structure still attracts the attention of researchers. Coverage of general and private aspects of political, socio-economic and cultural life of Samarkand is an important sign of scientific innovation. Also, many rare photographs from the history of Samarkand were included in the scientific circulation. Organization of the international scientific conference "Celebration of the 2750th anniversary of Samarkand at the 33rd session of the General Conference of UNESCO on October 20, 2005 and the decision of UNESCO to participate in it", "The role of Samarkand in the history of world cultural development" in May 2007. With the involvement of well-known scientists and specialists in our country and abroad, organize it at a high level in all parameters, organize art and historical-geographical exhibitions on this topic, publish and widely cover the conference materials. The Resolution of the President of the Republic of Uzbekistan "On the preparation and holding of the celebration of the 2750th anniversary of the city of Samarkand" was adopted [1].

It is no coincidence that this great city has been described for centuries as the most beautiful city in the world, and the wisdom of the people of the world that "if Movarounnahr is a golden ring, then Samarkand is its pearl" is true. The centuries-old monuments, decorated with colorful tiles that give the city splendor, are the fruit of the creativity of masters of painting, artists and architects who raised secular knowledge, especially the art of national architecture, to the level of art. It is the duty and duty of today's generations to continue and enrich these traditions [2].

The fact that Samarkand developed step by step over the centuries, at the most difficult stages of the period, overcame the barriers of ignorance and became a place of higher education, literature and art, is a true example of spiritual courage. Realizing this fact, the people of the world show great interest in the history of this ancient and

young city, dream of seeing the ancient culture here with their own eyes.

Today it is difficult to imagine a trip not only across Uzbekistan, but around the world without a biography of Samarkand.

Samarkand city also played an important role in the geographic structure of the Central Asian states. The cities that arose in the early Middle Ages, over time, acquired a new geographical significance and occupied one of the most important places in the life of medieval society. The role of cities in the political, socio-economic and cultural life of society is different, and often they are characterized by the formation and development of these centers in areas with favorable geographic and topographic conditions. These cities include Samarkand, Bukhara, Khiva, Tashkent, Karshi, and then Kokand, the largest trade, economic and cultural centers of the Middle Ages [3].

The XVII- century writer Mahmud ibn Wali writes about Samarkand: "Samarkand is one of the most beautiful and beautiful cities in the world due to its vast territory, good climate, perfection and other means of glory."

The capitals played an important role in the political, socio-economic and cultural life of Central Asia. During the construction period, the existing capitals, along with Samarkand and Urgench, underwent a process of transformation and development of some centers into capitals due to a number of political, social and natural-geographical reasons. During the reign of Muhammad Shaybanikhan, who defeated the Timurid state, which lost its status in Movarounnahr during the turbulent events of the 16th century, and founded a new dynasty, the status of the capital remained on the side of Samarkand [4].

Fazlullah ibn Rozbekkhan noted that "Samarkand is the mainstay of the throne of Genghis Khan, a descendant of Joji Khan, and the capital of the provinces of the Uzbek and Chigataykhans adjacent to Movarounnahr."

Zakhiriddin Muhammad Babur, who tried to capture this city several times, also noted that Samarkand is the capital. Before Temurbekdin, Temurbekdin did not make

Samarkand the capital of the great king, he wrote that Samarkand served as an important geographical center in the history of the Shaybanid state. Although Muhammad Shaybanikhan, who conquered Movarounnahr and its surroundings, said: "The owner of our horse is our capital," Samarkand remained the capital of the new dynasty that came to power [5].

Although Samarkand, which for some time was the capital of the Shaybanid state, also experienced a development process in some respects, its steps in this direction were far from those of Bukhara.

At the end of the XVII - the first half of the XVIII -century, Samarkand was one of the crisis cities as a result of the decline of political and socio-economic life in the khanates of Central Asia.

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The author of the next period wrote about Samarkand in the middle of the XVIII century: at a later time, it deteriorated and turned into a dry desert.⁶ "Samarkand was once a glorious and strong state. Now there are only ten madrasahs and many books in Arabic and other languages."

"Metropolitan Chrysanthus, who visited Central Asia in 1790, also confirmed this situation in the city. Samarkand is now empty, and no matter how arrogant the governor of Bukhara tries to fill it with population, it is useless," he said. notes. The city, which was in such a deplorable state, gradually replenished, and in the 1840s its population reached between 25,000 and 30,000 people⁴. During the difficult political events Samarkand, which gave the capital the status of the capital of Bukhara, an official ceremony took place [7].

There are many historical sources, legends and myths about the origin and geographical location of Samarkand. Back in the ninth century, Abul Abbas Jafar ibn Muhammad al-Mustakfari al-Mustafi wrote Tavorikhi Samarkand. Abu Said Abdurahman ibn Muhammad al-Idrisi, who lived and worked in the tenth and eleventh centuries, and Najmiddin Abu Hafz Umar ibn Muhammad an-Muhammad ibn Abdujamil ibn AbdumalikHaydar al-Samarkandi, who lived and worked in the twelfth century. Works of art tell the history of Samarkand and the lives of great figures and scientists who lived there [8].

The climate of Samarkand, which is located at the same latitude as Beijing, Tehran, Baghdad, Damascus in the east and Athens, Lisbon and Washington in the west, differs from the climate in the above cities. It is located in the upper reaches of the Zarafshan River basin, where, due to the proximity of the river and the presence of hundreds of springs, due to the serous loess (sedimentary layer of soil) up to 60-70 meters thick, people very early found a place here [9].

Ancient sources provide valuable information about the natural conditions of Samarkand. In Avesto, the holy book of firefighters, Sogdia, located in the Zarafshan oasis, was described as a rich country with a wonderful climate.

The weather in Samarkand was first reported by the European historian Kursi Quint Rufus (IV century BC). He writes about the campaign of the great conqueror Alexander the Great in Central Asia and the climate of Samarkand. "... The taffeta of the summer sun lights the steppe, and when the steppe starts to burn, the whole creature heats up. The pond, which rises above the overheated land, also blocks out the light, and the plains look like a huge deep ocean, and the evening chill is not so hard because it becomes much easier after the morning dew and cold. When the sun rises, it starts to heat up and dry air absorbs all moisture in nature," he wrote that in the VIII -century, the Chinese traveler Xuanjian noted that "the lands of Samarkand are vast, rich and fertile, with a very rich harvest". In the IX-X centuries, the Arab geographers al-Istarhi and at-Tabari described Samarkand as a paradise [10].

No one can say more about the climate, weather and beauty of Samarkand than the historian Abu Tahirkhodja. In particular, he writes about the city: "The climate in this city is good and moderate. Without weight and without disease, this city will be a paragon of flight in beauty in the spring. Therefore, it is called "Samarkand Firdavsmonand", which means "Samarkand, like paradise". Paradise can be seen in every steppe, and the Garden of Eden is famous in every region. At the foot of each mountain, thousands of species of flowers boil, and in the corners of each desert, hundreds of types of greenery and basil groves showcase the Gardens of Eden.

In summer, the weather in this city is mild, with hot and cold weather. The winds that fly in all directions and the fresh air that blows give pleasure to the soul and purify the soul. A strong wind blows from the mountain to the east for several days. Winters in this city are often cold, sometimes there are snowfalls. Tourists are pleased to be here. "⁹ According to Yamani, the Prophet (peace and blessings of Allaah be upon him) said: "There is a source in Samarkand, which is one of the sources of Paradise." According to all scientists and sheikhs, it is not far from the Obi Rakhmat source. Some sheikhs say that Daniel was at the top of the prophet's tomb and that the spring water healed. After drinking a little, he went to Bedmaidon and met with ObiRakhmat. According to the Messenger of Allah (peace and blessings of Allah be upon him), it is transmitted that whoever performs ghusl from the water of ObiRakhmat will be freed from sorrow and grief. Anyone who is in pain will receive relief. This river was dug by Amir (Amir Temur). At the mouth of another source is his grave [11].

The eastern, northern and southern parts of Samarkand were surrounded by high mountains, while the western part was open. The Zarafshan rivers (Kokhak and Haromkom) flow through the city center, dividing the region into two parts. The southern side of the river is hilly-steppe, and the southern side is mountainous. Depending on the location, the city is divided into two parts: the western side is called Ankharisky district, and the eastern side is called Shovdor

district. The lands on the northern bank of the river were also divided into two parts: wetlands and steppes. The watershed adjoins the Kohak (Zarafshan) River, which is also divided into two parts: and the rest is a steppe. In the early 19th century, Samarkand was surrounded by a high wall. The wall is 13.9 km long, the area is 10.4 sq. Km. The city was home to 80,000 people [12].

The later Middle Ages were the centers of Central Asian cities with common features in terms of territory, interior decoration and appearance. One of the common features of the city was that they were surrounded by defensive walls. "Usually new cities that passed the explored periods in Central Asia, experienced the same periods and emerged at the same time, were also surrounded by walls. The walls of the city played an important role in protecting them from various external threats, maintaining the social and economic life of the city, as well as order in it, a peaceful life of the population and a healthy lifestyle" [3, 4].

The walls of the city are majestic, solidly built as a means of protecting the population from external threats. The following words of the writer of the XVI century ZainiddinVasifi from Herat about the wall of Samarkand are characteristic; "When the caravan approached the gates of Samarkand, they saw a city very strong and strong. The wall was so high that if the bull walked over it, it would tear the sharp belly of its beak. " The city walls, in turn, were surrounded by moats, flooded with water and served as a kind of protection during the war. The trenches around the city walls could be of any depth. According to the author of the 16th century, the depth of the city ditch in Samarkand was such that "an underground bull grazed in its deep vegetation" [9].

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The city walls are constantly being renovated. All segments of the population were involved in this work, including "City Duty", which also included participation in the repair of the walls. For the architects of the nineteenth century, these structures were greatly admired, as they were amazed by the fact that large walls were connected to each other without iron clamps, as in Europe. In the first half of the XVIII-XIX centuries, the walls of the cities of Central Asia collapsed.

For example, a XIX century author writes about Samarkand, referring to its "clay walls, which glow in some places, like in other cities of Central Asia." Other cities of

Central Asia also had their own gates. In particular, the author of the XVI century gives the names of the Sozangaron gate in the south of Samarkand, the Chokharakh gate in the west and the Akhanin gate in the north.

The role of the defensive walls and gates of the city in the study of the geographic topography of Samarkand, including the walls and gates of Ancient Afrosiab, as well as the walls of the early Middle Ages - the Wall of the Doomsday and its southern source Kundalang Wall and the medieval fortress walls and gates of Samarkand location information is available. But nobody was bothered by the idea of graphically restoring those historic walls and gates. According to the author's historical and scientific data, from the point of view of a new approach to the restoration of today's needs, that is, our values, there are two more historical gates of medieval Samarkand: and research is underway on the graphic restoration of the Oganinsky gates of the Samarkand fortress and the defensive walls adjacent to them. It is also possible to discover the remains of the bazaar bath, which remained underground in the historical environment of the Samarkand Registan [5, 11].

In the 60-70s of the XIX century A. Kuhn quoted photographs and graphic materials made by L. S. Dmitriev-Caucasian and others. In the historical cities of Central Asia. Written sources (Ibn al-Fakih, Istarkhi, al-Maqdisi, Ibn Hawkal, Ibn Batuta, Written information left by Ali Yazdi, Ibn Arabshah, Babur Mirza, Abu Tahirkhoja Samarkandy) also contains valuable information about its geographical position.

It is known that at the beginning of the XVIII century Samarkand was destroyed and rebuilt during the reign of Amir Shah Murad (end of the XVIII century). However, the city buildings, defensive walls and gates restored during this period, of course, differed from the previous state. Thus, the above photographs show not the walls and gates of Samarkand, built by Amir Temur, but the gates and walls that were repaired during the reign of Amir Shah Murad and probably restored in the XIX century. These pictures allow us to imagine the last gates of Samarkand and the defensive walls of the city in the 70s of the XIX century and compare them with the gates of other historical cities of Uzbekistan (Bukhara, Khiva, Shakhrisabz, Kokand and other cities) [12].

He earned this respect for his dedication to eternity, his deep imprint on history and his role as the cradle of civilization. Today it is difficult to imagine a trip not only across Uzbekistan, but around the world without a biography of Samarkand.

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