

The Influence of Urbanization on The Development of Economic and Cultural Interaction Among The Peoples of Central Asia (the 16th – the 1st half of the 19th century)

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The people, who lived in the territory of Uzbekistan from ancient times and passed through different stages of historical epochs, are distinguished with their tolerance. The caravan routes passed through this area from ancient times – the Lapis lazuli path, the King road and the Great Silk road became famous since the 2nd century AD connecting the East and the West, were united various people differed with religions, ethnical origins and ideologies. The Central Asian “exemplary, vigilant, patient, sincere, and courageous”¹ people who have led active foreign economic relations on these ways showed their tolerance in relation to foreign merchants, craftsmen, scientists, poets, and representatives of cultural life came to the region with good intentions. This tradition was one of the most important indicators characterized the people of Uzbekistan at all complicated and controversial stages of the history. It is possible to observe this tradition in data of the historical sources devoted to the history of three Central Asian states – the Bukharan emirate, the Khivan and Kokand khanates.

Along with the indigenous population in the Central Asian khanates also were lived representatives of various ethnic groups and religion beliefs, who had contributed to the development of the Medieval society. In cities which were centers of an active integration processes of the khanates were lived ambassadors, envoys, travelers, merchants and other personalities came from different countries and cities by various reasons which is written in Medieval textual sources. In most cases, they have been living in Central Asia for a long time and have a wide opportunity to conduct their activities. The local population was friendly to the newcomers from other cities and countries. They not only engaged in their own affairs, but the local population did not oppose that they buy and build houses.

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1 Mahmud ibn Vali. More tayn otnositelno doblestey blagorodnih (Geografiya) / Vvedenie, perevod, primechaniya, ukazateli B. A. Ahmedova. Tashkent, 1977. S. 76.

The representative of India Mir Izzat Ullah who came to Kokand and Bukhara in the beginning of the 20th century wrote that when I arrived in Bukhara, I “stayed at the home of Qorabosh who was from Tashkentian merchants. I met his brother Shah Mohammad-bay in Kashgaria”².

In the cities were allocated land plots to representatives of various ethnic groups and as a result quarters of these ethnic groups appeared on these places. In particular, according to sources on the history of the city of Bukhara from the 19th century, the Jewish quarter (yakhudiy makhalla) was located in the city, outside the city there were the Tatar quarter, the quarter of Afshars and others³. One of the indicators which demonstrated the religious and ethnical tolerance in these khanates was that they lived in the country freely and believed to their religion in part they led own business activity. In particular, according to data from the 30-s of the 19th centuries, Jews in the Bukharan khanate were about 4,000⁴, and they lived in different cities of the country – Bukhara, Samarkand, Katta-Qorgan, Qarshi and others. According to the data of the 20-s of the 19th century, in Bukhara were 800 houses of Jews, 30 houses in Shakhrisabz and 10 houses in Samarkand⁵ and all of them lived in neighborhoods in their quarters (makhallas). In particular, according to G.W.K. Meyendorff, who visited the emirate in the 20-s of the 19th century, in the capital in Bukhara the Jews lived in three streets in the city. Samarkand also had a separate Jewish makhalla (quarter)⁶.

Jews mainly engaged in various kinds of handicraft production, such as, textile craft, dyeing, slaughtering, cultivation of silkworm and they achieved a great success in their craft business. The majority of Bukharian Jews in the 20s of the 19th century, according to witnesses, were wealthy people, among them were owners of factories, dyers and silk merchants. Even two representatives of this people were the owners of large capital⁷. The author continues that “the Jews in Bukhara confirm that here in Bukhara the city population shows a good attitude

2 Puteshestvie Mir Izzat Ulli ot granisi Kokandskogo hanstva do goroda Samarkanda // Trudi SAGU. Novaya seriya. Vip. XC. Ist. – kn.14. serya Istoriya. T., 1957. – S. 198.

3 Suhareva O.A. O terminologii, svyazannoy s istoricheskoy topografiyey gorodov Sredney Asii (kuy, mahalla, guzar) // Narodi Asii I Afriki. – 1965. – № 6. – s. 101-103.

4 Ivanov P. P. Ocherki po istorii Sredney Asii (XVI-seredina XIX v.). M., 1958, p. 127.

5 Meyendorff E.K. Puteshestvie iz Orenburga v Buharu. – M.: Nauka, 1975, p. 95.

6 Russkiy Turkestan. Sbornik izdaniy po povodu politnicheskoy vistavki. Vip. I. Geografiya I statistika. Pod red. N.A.Maeva. M., 1872, p. 130.

7 Meyendorff E.K. Puteshestvie iz Orenburga v Buharu... C.96.

towards them in compare with other Asian cities⁸. In Bukhara was a Jewish synagogue and the central authority was allowed to repair it.

There were Jewish schools in cities and representatives of this ethnic group learnt there. In part the Jewish religious leader – the rabbi, who was originally from Algeria opened a school in Bukhara, and brought the necessary books from Russia, Baghdad and Istanbul. The author of the nineteenth century wrote that: “all Bukharan Jews today know how to read and write, and learn Talmud⁹. In Samarkand also existed a similar school and the Jewish synagogue.

In according to the data of the sources, a part of merchants and traders in the cities were representatives of other countries. In Central Asian cities lived Indian, Afghan, Russian, Armenian, Tatar and Persian traders and merchants who were able to operate freely in these centers. The monk named as Budrin visited Bukhara 20-s of the 19th century wrote about the city that: In addition to its population, which is without exception traders, there are also many traders who came from different countries. In the bazaars, shops and streets always, especially in the morning a lot of people and crush¹⁰. The representative of Afgans Mirzo Abdusamad Mamed Aliev, who accompanied British citizens Abbott and Shakespeare from Herat to Khiva in 1840 wrote that “I saw my countrymen from Herat selling various goods on the market”¹¹. Some traders from foreign countries had their own business agents in Central Asian cities. Siberian Cossacks Milyushin and Batarishkin gave information about one of such persons. According to them, Semen Klyucharev was a business agent of Russian merchant Zubov in Tashkent in the middle of the 19th century and he was “famous and respected” here under the name of “Semen-Boy”¹².

Bazaars and caravanserais as an important part of the city structure took special place in integration processes in the khanate.

The markets were a sight of medieval cities. It was possible to meet here merchants from different cities, towns and villages, traders who came from far and near to

8 Ibid.

9 Ibid, p. 97.

10 Russkie v Buhare v 1820 godu (Zapiski ochevidtsa) // Turkestanskiy sbornik. – Spb., 1880. – T. 239, p. 22.

11 Galkin M.N. Pokazaniya Afgantsev I Turkmen, soprovojdavshih v 1840 g. Angliyskih puteshetvennikov Abbota I Shekspira iz Gerata v Hivu i ottuda na Kaspyskoe more..., p. 103.

12 Pokazaniya sibirskih kazakov Milyushina i Batarishkina, bivshih v plenu u kokantsev s 1849 goda po 1852 god// Vestnik IRGO, 1856, T. 17(II), p. 28.

Central Asia. In the middle of the 19th century, A. Vamberi stated that: "... markets open eyes of foreigners with its shining with the diversity of peoples, dresses and traditions in their eyes"¹³.

Tashkent was one from these centers rich with markets. City markets of it were specialized in selling some kind of goods like observed in other Central Asian cities. It is shown from information about Tashkent given by Nur Muhammad Alimov in 1735 as "... in markets of the city were sold all kinds of homogeneous goods", "there is nothing else ... cotton, silk, boots..., pieces of silk were sold in different markets". In many cases, these products were marked the names of the markets¹⁴.

The noteworthy aspect of this information is that in Tashkent there were not only markets for local residents, but also the markets served to cover the needs of nomadic people. These include the Kazakh market (bazaar), which traded on a wide range of roads, luggage, fur coats, luggage, scarves, lacquers, sheep and goats, sheep and goats; the Kigiz Bazaar, sheep market and others, which were traded on whips, ropes, sacks, saddlebags, sackcloths and belts. Kazakhs and other peoples from abroad were able to freely trade together with local population.

In order to facilitate the sale and purchase of various goods with the people of the steppes, some markets specialized in selling agricultural and livestock products were often were located outside the city. They include markets for sale of livestock, which occupied a large area. In particular, at the beginning of the 19th century, the horse market in Bukhara was located near "Khoja Bahouddin tomb" and worked on Wednesdays¹⁵. Another horse market was outside of the city and located in 1.5 miles outside the "Samarkand Gates"¹⁶, other the hors bazaar was outside of the Imam gate, and the market of cows, sheep, and camels was outside the Gate of Namazgah¹⁷.

13 Vamberi A. Puteshestvie po Sredney Asii (Is Tegerana cherez turkmenskuya pustiniy po vostochnomy beregu Kaspiyskogo moray v Hivu, Buharu I Samarkand, predprinnyatoe v 1863 godu s nauchnouy tselua po porucheniuyu vengerskoy akademii v Peshte, chlenom eye A.Vavberi, M., 1867, p. 183.

14 Rasskaz sarta Nur-Muhameta, zapisanniy v marte 1735 goda v orenburgskoy ekspeditsii, o kirgizskih hanah, gorodah Tashkent, Turkestan i raznih drugih predmetah // Materiali po istorii Rossii, Orenburg 1900, p. 85.

15 Puteshestvie Mir Izzet Ulli, p. 197.

16 Hanikov N. Opisanie Buharskogo hanstva, Spb., 1843, pp. 92-93.

17 Rempel L.I. Iz istorii gradostroitelstva na Vostoke (Materiali po planirovke staroy Buhari) // Iskusstvo zodchih Uzbekistana, T., 1962, p. 242.

One of the reasons of the development of business of foreign merchants in Central Asian khanates was the caravanserais located in different cities and especially in the first half of the 19th century their number was increased регулярно. These buildings were needed for staying there foreign traders came to khanates and storing their goods were many in Central Asia. By this reason, they were multiples. Traders generally lived in certain caravanserais, depending on which country they came from. The majority of these traders were Indians. Only in Bukhara, A. Burnes wrote, that, in the first half of the 19th century lived Indians more about 300¹⁸. They stayed in places of Bukhara – like Hindi, Badriddin, Qushbegi, Mirzachel, Khoja Juibor, and also in the Shirin Khoja Rais palace in Tashkent. One of Samarkand caravansaries was belonged to Indians. Russian and Tatar traders also lived in separate caravanserais in cities. They lived in Bukhara – in palaces like Ayaz, Nogay, Filhana, Qullyuta, and in Kokand – in the Zakat Palace.

The caravanserais were not only the place where foreign merchants stayed and stored their goods, in some cases there lived foreign craftsmen came to the khanate with different intentions and produced certain products. I.V. Vitkovich wrote that in the 30-s of the 19th century Russian Tatars lived in the Nogay palace in Bukhara and spent “a lot of time in outdoors” making shoes. According to the author, in the Fil-khana palace in the city also lived Tatar bootmakers and were engaged in the production of goods.

As in the previous periods, the cities were the largest cultural centers of the Central Asian khanates. The poets and writers, scholars, ordinary citizens of the neighboring countries, who left their homeland as results of various socio-political conditions. They have contributed to the development of cultural life. One of these people, the author of the 16th century, Khasan-khoja Nisari, showed that Sayf ul-Ulamo Kamoluddin Ibrahim Shirwani was “a teacher in Bukhara which was a pride of cities” and “all of his talented students had reached the level of Maulana”¹⁹.

In order to increase the literacy of the population, there were many schools worked under mosques and many madrassas opened for representatives of the clergy who aspired to scientific knowledge. In cities and madrasahs in them learnt not only

18 Borns A. Puteshestvie v Buharu: podarkami Velikobritanskogo korolya I otchet o B puteshestvii iz Indii v Kabul, Tatariyu i Persiyu, predprintom... v 1831, 1832 i 1833 godah leytenantom Ostindskoy kompaneykoy slujbi Aleksandrom Bornsom. – M., 1848, T.II. –S. C.407-408.

19 Hasahoja Nisoriy. Muzakkiri ahbob. Dustlar `yodnomasi. Tazkira. Fors tilidan Ismoil Bekjon tarjimasi. T., 1993, B.74.

representatives of local population but it was possible also to meet aspirants of the sciences from provincial towns and cities, other khanate, steppe regions and foreigners.

The similar situation could be observed in different epochs. In particular, the author of the 16th century, Zayniddin Wasifi, gives information about the “ten students from Khurasan student” in description of events of the very cold winter in Samarkand in 1504²⁰.

Bukhara was a center of the Central Asian science and education, as well as the center of religious knowledge. The author of the 19th century, in fact, stated that the Bukhara is a center for Science always²¹. The following words of the author of the 17th century Mahmud ibn al-Walo are a clear proof of this. He wrote: “due to the large number of scientists and scientific directions, it is called the spring of scientists and the science”²². To this city were came all the representatives of the medieval society seeking to science and knowledge.

In the 40-s of the 19th century, according to N. Khanykov, there were 103 madrassahs in Bukhara, 60 of them were considered a large. The most famous from them were madrassahs named as Kukaldosh, Mirzo Ulughbek, Zargarlar, Tursunjon, Hiyobon, Gaukushan and others²³. Another author of the same century, A. Burnes, pointed out that there are 366 “large and small” madrasahs in the city, and among students of the madrassahs, “it was possible to meet people from all countries except Iran. They finish seven-year or eight-year study course and return to their homeland with knowledge and popularity”²⁴.

According to information belonged to the 20-s of the 19th century, in Bukhara lived about 3,000 Tatars, who were Russian citizens, and 300 of them came here to study Islamic law²⁵.

In other cities of Central Asia - Tashkent, Khiva, Kokand, Andijan, Namangan,

20 Boldirev A.N. Memuari Zayn-ad-dina Vasifi, kak ictchnibk dlya izucheniya kulturnoy jizni Sredney Asii I Horasana na rubeje XV-XVI vekov // Trudi Otdela istorii, kulturni I iskusstva Vostoka Gosudarstvennogo Ermitaja, 1940, T. II. , p. 226.

21 Sattarhan Abdul-Gaffarov. Kratkiy ocherk vnutrennego postroeniya Kokandskogo hanstva pered zavoevaniem evo russkimi // Turkestanskije vedomosti, 1892, № 26.

22 Mahmud ibn Vali. More tayn otnositelno doblestey blagorodnih, p. 22.

23 Hanikov N. Opisanie Buharskogo hanstva. - S. 85-86.

24 Borns A. Puteshestvie v Buharu T. II. , p. 431.

25 Ibid, p. 97.

Karshi and others - there were numerous madrassas based on centuries-old traditions and achievements of science, and they were centers of knowledge not only for the local population, but also for representatives of far steppe zones and regions. The author of the 17th century was right when he wrote that Movaraunnahr's main property is "knowledge and wisdom"²⁶. These data indicate that Islam has strengthened its significance as a rapprochement and unifying culture of different peoples over the past centuries.

These data have shown that the ancient traditions of tolerance formed and evaluated since a long period in the territory of Uzbekistan played an important role in the lives of the Bukharan emirate, the Khiva and Kokand khanates and have been instrumental in the sustainability and development of economic and cultural life, and also in the development of integration processes in the region. The cities of Central Asia have played an important role in these processes.

26 Fazlallah ibn Ruzbehan Isfahani. *Mihman-name-yi Buhara (Zapiski buharskogo gostya)* / Per. R.P. Djalilovoy. Pod. red.. A.K. Arends. – M.: Nauka, 1976, p. 28.

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