

Tashkent — 2200

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In the Dawn of Civilization

The Valley of the Chirchiq River which looks the east from the gorges of the mountain ranges of Chatkal, Kurama and Ugam, widely stretches along the plains before reaching the Sirdarya river had become the cradle of the birth and development of many cities and towns, and first of all, Tashkent - the capital of our republic. From the ancient times the favorable climatic and natural conditions had been attractive for man. The hills and plains were rich in plants and abundant with wild animals such as wild rams, deer, (джейран, кулан) kulan and stag which had been hunted by the primitive man. The primitive community of hunters and gatherers who appeared here more than six hundred thousand years ago opened up the caves and mountain grottoes, and their discovered settlements developed on the banks of rivers and streams springing out from under the earth. These were the Kulbuloq and Obirakhmat springs researched by archeologists on the territory of Tashkent region. The study of the findings of labor tools and remnants of the ancient hominids in the Obirakhmat cave (90-50 thousand years ago) allowed to make a sensational discovery about the migration of the predecessors of the contemporary man on the territory of Central Asia and his mixture with the man of Neanderthal type. This allows to support a progressive theory in science on the cross-breeding of the Homo sapiens

including the territory of Uzbekistan in a number of regions where this process had proceeded. The traces of the primitive man were also discovered on the territory of modern Tashkent. Here in the deep canyon of the rivers Karakamysh and Bozsus there were discoveries of a lot of traces of man's livelihood tools such as: labor tools and bones of digging animals belonging to the time of 80-40 thousand years ago. In the location of Kushilish on the left bank of the Bozsus river flint tools, delicately processed combs, knives, pins as well as cutting instruments for hunting and labor. As the specialists consider among the bones discovered there were the remnants of aurochs, oxen which had been already domesticated. This is an ample proof to include Tashkent region in the area where the process of domesticating animals had taken place.

The mountains of Tashkent oasis are rich in useful deposits including metal ores and half precious stones which had been mined here in the deep ancient times and had become widely known in the East.

Already beginning from the third century BC (that is, five thousand years ago) the first cattle breeders who had inhabited here learned to melt metal and prepare labor tools and weapons from the bronze. On the territory of Tashkent and its suburbs archeologists studied many graves where together with the buried such bronze objects were laid as: axes, spears, arrows, knives and daggers, decorations – bracelets, beads and pendants. In Tashkent such graves were opened in area of the champagne wine plant, along the Karakamish stream, and in the location of Serkali –in the stopping site of desert cattle and horse breeders. Here among the labor tools there were such findings as twisted bracelets with snake heads on the ends which were popular decorations among the people in the bronze epoch.

Plains, slopes and hills created ideal conditions for the development of land farming and cattle farming economic complexes. About three thousand years ago the first land farmers appeared in Tashkent oasis who had been engaged in distant pastures cattle breeding. For the first time this material culture was discovered in the Burgulyuk creek – on the right inflow of the Ohangaron river, and was named Burgulyuk. In the place of the current Tuyabughuz water dam there had been thick net of settlements. The population increased, and groups of people left the inhabited places in search of new appropriate territories for living. Gradually along the inflow of the Karakulduk and Djun a part of the valley along the Chirchiq river and Sirdarya district on the South had been cultivated. One of the settlements had developed on the territory of the future Tashkent city. This town was Shashtepa by the inflow of Djun on Chashtepa street. The Shashtepians sowed barley and soft sorts of wheat, cultivated the land with stone hoes, but

they harvested with bronze reaping hooks. The grain was stored in the grain pits coated with clay, was milled into flour with the help of grain crusher made of stone. They mainly breed sheep and goats as well as cows, used horses, donkeys and camels. The inhabitants of Burgulyuk villages were wonderful metallurgy specialists: they cast in a mould bronze knives, sickles, arrow tips and other goods. Later they started to process iron too.

The Burgulyukians worshipped the powers of the nature and widely performed the rituals in honor of gods of fertility. This community was on the stage of patriarchal community relations, and a village represented one commune. Such relations are spoken of in the earlier parts of the holy book “Avesto”, a book of fire-worshipping.

The Burgulyuk settlement on Shashtepa was surrounded by pastures of cattle breeders with whom the Shashtepians, probably, kept close relations. It is testified by the settlements and graves of the late bronze epoch within the territory of Tashkent and findings of housing ceramics, gold ringlets which had been the typical elements of head decorations of the steppe cattle breeders in the 9th –7th centuries BC. This date determines also the existing time of Shahstepa settlement which is deserted later. The antique authors and Iranian manuscripts of the 6 th century included the Sirdarya basin – Yaksart into the settlement area of saks tribes. In the holy book of fire-worshippers Avesto the field sarts saks were named “powerful types”.

In the process of tribes movement and ethno-cultural contacts with the local population in Sirdarya region a city culture of Tashkent oasis had developed which had its unique specifics, and at the same time it was an important and indivisible component of the Central Asian traditional culture.

The City of a Noble Stone

Those who originated by birth from the oasis of the lower Sirdarya built cities on the ancient land of Tashkent. They had skills for architectural construction from raw bricks and clay walls. To the 2 nd Century BC (that is, 2200 years ago) belonged the building of cross-like original planning surrounded by a ring wall, looked at the Shashtepa over the ruins of the Buggulyuk settlement. This had been a temple of the Sun worshippers which was later turned into a cultural memorial center.

The sources of the 6 th-5 th Centuries BC inform that the peoples of Aral sea area on the right bank of the Sirdarya river worshipped the Sun, evidently, in the image of Avestoian Goddess Mitry and sacrificed horses for him. According to the words of the historian Herodotus – the most speedy of Gods presupposed the most speedy of animals. The Sun was also

worshipped by Tomiris, the queen of massagets who took oath to revenge the conqueror, an Akhemenid King Kir.

Thus, to the time not later than 2200 years ago may belong the first experience of city development on the territory of Tashkent. The tribes of the eastern Aral sea area brought with them their culture which got mixed with the traditions of the local saks cultures, laid foundations for the formation of Kaunchi culture, had become the foundation of the civilization of the middle Sirdarya regions for several centuries. Since the first ages of AD the favorable natural and hydro-geographic conditions of Tashkent oasis had promoted to a quick growth of divers settlement structures including the first city on the territory of Tashkent.

Along the water system of Salar –Djun a whole number of settlement sites had developed. These towns known today under such names as Kugaittepa, Mingurik, Taukattepa, Buzgontepa and etc. The original city with defense walls and a citadel had become the site in the town Mingurik, located on the canal Salar near the modern Eastern railway station. The city inherited the first urbanized settlement discovered on Shashtepa as if to have accepted from it the race for city construction. Evidently, on its territory there developed a big cultural center of regional importance in the first century AD. As the researches of archeologists showed in 2008, its nucleus was the building from made of raw bricks and clay walls in the shape of a quadrangle with a half round tower erected on each side. Such constructions had been popular near Sirdarya region to the north of Tashkent. They outline an aerial for spreading cults of worshiping the Sun and the Fire which had existed still in the Eurasian zone before Zoroastra.

It is known from Persian and Chinese sources that the zone of Sirdarya – Yaksart had been in the structure of a big confederation of the settled and half nomadic peoples – a Kangyuy state. In Avesto it is mentioned as “ A High and Sacred Kangkha”. To it had belonged the Tashkent oasis in the 3ed and 2 nd Centuries BC as one of the small possessions of Kangyuy –Yueni with the same capital name. Possibly, the urbanized nuclious Kangyu had gradually moved here, and Yueni had developed into its winter capital. The capital of Yueni known today under the name of Kanga had grown near the bank of the Sirdarya within 70 kilometers to the South –West from modern Tashkent along the ancient river –bed of the Ohangaran. It is the most ancient and the largest city center of antique epoch not only of Tashkent oasis, but also of the whole Sirdarya valley. Other sources inform that it had been named Antiokhiy Zayaksart by the rulers of Selevkids state. It traces three city structures each of which was surrounded by its defensive system with castle ramparts and towers, ditch moats and illusory fortifications. And

today one can walk along and pass the city streets once functioned as bazaar squares and water reservoirs, overcome an enormous fortification, ascend to the very heart – Citadel from where the ruins of the first city capital are seen clearly. Its ancient part was a quadrangle castle in the size of 6 ha, its corners oriented to the countries of the world had been erected according to all rules of the Hellenistic military tradition. Among the ceramics of the defense gallery there was a fragment of typical refined thin vessel with a red yarn which reminds of Hellenistic “fishery” dating back to the 4th –3ed Century AD.

In the 3d – 2 nd Centuries BC when the oasis had been developed by settlers from the down flow of the Sirdarya, and when the possession of Yueni had been under the rule of Kangyu a radical reconstruction of the capital had taken place. The ancient castle would turn into a citadel, with defense wall with towers erected on three sides, covers an enormous territory (more than 150 ha). The highway streets built in the densely populated blocks pass from the southern gate to the bazaar squares and the citadel. According to its size the city could rank with such big ancient centers as Samarkand, the capital of Sughd, Kesh, Nakhshab. Probably, it's not by chance that it would develop into a winter palace of the ruler of Kangyu.

In the first centuries AD a new wave of tribes movement to the valley of Tashkent oasis began from the North, then to the valleys of Kashkadarya and Zarafshan in the West. Yuen, both the state and the capital at the same time in the first Century AD would get a new name Chach (in Chinese inscription Shi, Chjeshi). At this time active mining of gold, silver, copper and semi-precious stones starts on the Chacha mountain – the Chotqol and Qurama mountain ranges. Their processing centers appear in the Ohangaron valley, such as Tunket, Tukket, Kuhisim, Namudlig. A group of towns connected with trade and economic relation with cattle –breeders of the valley would develop in the northern districts of the oasis, in the place of modern Tashkent. Among them Mugurik is distinguished by its size and fortifications. But to the north of the capital on the banks of the Sirdarya there grows Shahruhiya, a big quadrangle castle of an ancient architecture, the future Banoket.

The name of the possession “Chach” is mentioned first in the inscription of the Persian King, Shah Shapura I in the victorious manuscript by Kaabe Zooastra, cut out in 262 year where the towns and possessions belonging to Sasanid's empire and limits of its borders had been enlisted. It indicated: the border of the empire reached Kisha and Soghd, and the mountain Chachstan. The toponym Chach is encountered in many coins of

both Chach itself and coins of Soghd. On the basis of Chinese sources, inscribing Chach as “shi” – “stone” a lot of oriental scholars considered that it was named a “Stone City”, “A Stone Castle”. For confirming this the data of antique authors, texts of Gun and Pahlavi have been studied. Despite all these various sources the interpretation of the city’s name would remain doubtful as there were neither stone walls of the city, nor stone passages in this region. It should be noted that the word stone «shi» might also mean a “precious stone”, but not a “construction stone”. In the old Turkish language “chach” (ses) expresses not simply a “noble stone”, but “turquoise”. Probably, it is not by chance that those Chinese sources described the large mountain from the south-east to the capital of Chach, where precious blue stones “se-se” had been extracted. Chach was the main shipper of this mineral in Central and Eastern Asia. The Chinese called turquoise a “Persian precious stone”. Along with such noble metals and precious stones as pearls and nephrites the turquoise was an indicator of the society’s wealth. To the South –East from the city Kanka the archiologist found the remnants of a giant ancient turquoise mine Ungurlikan, the precious stone deposit where the mining began in the first Centuries AD. All this provides a foundation to believe that Chach has been known as the country **of a turquoise stone**.

If to consider that at that time there were more than a dozen of city centers about hundred settlements, mines and metallurgical stations functioned actively, it is possible to say with confidence that in the structure of Kangyu it occupied an important place and plaid a great role in the military and political life of the country. Its influence did not limit with the borders of Tashkent oasis, but expanded far from its boundaries. Recently to the north from Tashkent oasis in the basin of the river Arisi, in the entrance to the ancient castle Kultobe located on the left bank the bricks were found , in all probability, to have been in the walls over the gate of the castle. On them the inscriptions were cut in the old Soghdian language which (according to the readings by Soghdologists H. Sims-William and F. Grene) reads: “commander of the people of Chacha” built this city for protection of the land of Soghd, Kech, Namakstan on the border with the lands inhabited by nomads. The inscription dates back to the first half of the 3d Century DC, but, as the researchers consider it might be one or two centuries earlier. This discovery speaks that already in the first century AD the border of Chach as a large possession in Kangyu confederation had been built far in the North along the Sirdarya valley.

The indicator of the economic role of Chach in Kangyu is that here minting their own coins began in the first – third Centuries AD. More than a

thousand coins were found in Kank and in towns adjacent to it on the right bank of the Sirdarya.

In the period of early middle ages the ancient powers including the powerful Kangyu fell down. One of the reasons was a big ecological stress of the 3 d-4 th CC, caused by rapid eradication of the climate in Central Asia and a new wave of tribes' migration to the Sirdarya valley and decreasing of the water balance of all big rivers. In the 4 th – 5 th Centuries despite rapid political events the economic basis of Chach strengthens on the account of the increase of plough fields due to land irrigation farming, intensive exploitation of the natural wealth – mining of metal, silver, gold, turquoise. All this resulted in the increase of the number of town centers at that time by two folds. The city rulers minted copper coins on their behalf with the inscription “Owner of Chach Country”. The names of such rulers known as Vanvan – “victorious”, Shav – “black”, Yazatpir, Kanichur and etc..

About the spiritual life of the population of Chach witnesses a capital temple, dug by archiologists in Kanka town to the South-East from the ruler's residence. This is a monumental construction with a huge quadrangle all in the size of 14 x 14 meters with high surfacing along the walls and a two staircase podium opposite the entrance. The walls were coated with a semi chrome inscription, over the dais there was a décor in the sculpture shape describing tribal languages.

One of the most interesting findings in the temple is a main stone stamp used to label gifts. On its facial side there was a portraits identical to the portraits of rulers on the ancient coins of Chach, on the opposite side of the coin there was a mark with the inscription “King of Chach”. It means that the ruler of Chach could be a high priest.

The description of cult ceremonies in this temple was retained in the Chinese chronicles. They were conducted twice a year, on new year days and the summer equinox which coincides with harvesting. In the center of the temple complex there placed a bucket with ashes of the ancestors of the rulers and a ritual marching was conducted with scattering of flowers and fruits. The ruler and high officials treated their surroundings as well as participants of the holiday with the meat of a sacrificed animal.

In the middle of 6 th Century Chach entered into the kingdom of Turkish Kaganat and participated in political and trade-economic life of the state.

In the beginning of the 7 the Century the capital of the oasis moves from Kanki to the town in Mingurik which seems to be the result of the political situation.

As it was said above, the city settlements in Mingurik can be considered the most ancient urbanized center on the territory of Tashkent. It included the castle-citadel and shahristan, the city territory itself, occupied by public buildings, block for living and handicraft works as well as bazaars. The cultural complex of the first Century AD in Mingurik as well as the building in Shashtepa had existed before the 3rd –4th Centuries AD. It was evident that it was one of the ideological centers of Kangyu state.

The written sources speak little about the structure and character of Chach towns and its capitals in the pre-Arabic period. These information is completed by archeologists in a greater degree. In Tashkent micro oasis, that is, on the territory of modern Tashkent, in the epoch of early middle age a whole infrastructure consisting of 4 towns and 20 castles and settlements had developed. Among them the capital city, Madinat-ash-Shash occupied central place. So, Arabic sources name the towns and ruins which have been studied in Mingurik town. The name Chach was expressed in the form of “Shash” for the lack of “Ch” in the Arabic alphabet. In the pre-Arabic time the city construction developed intensively in all regions which would entitle the region Chach “a country of thousand cities”.

In the 7th-8th Centuries the city in Mingurik reached its maximum prosperity. Its citadel, surrounded by thick clay walls and raw bricks had straight angled towers of a staircase form. The digging revealed their height till 5-6 meters. Evidently, they had been more higher in the middle ages. In Mingurik the remnants of the palace complex were studied more completely. The rulers’ palace of Chach was richly decorated like the palaces of rulers of other possessions of Soghd and Baqtry. The halls were decorated with rich furniture, wall inscriptions, sculptures, wood carving, and tiles. The Chach palace was composed of a number of rooms including the parade hall and wide lobbies, living rooms, storages and a cultural complex with sacred candle lights. The fire and later reconstructions demolished its rich decorations completely. However, the buildings of Chacha convince that this regions belonged to the aerial of spreading the Soghdian culture which was considered the highest etalon of cultures of Central Asia to have been accomplished before the Arabic epoch.

In shahristan of Madinat-ash-Shash the archeologists discovered a plot of dwelling construction of a monumental type and traces of craft production, city houses. The craftsmen were engaged in metal processing, prepared labor tools, precious items from metal, processed such cattle products delivered from steppes as leather, wool, cotton and woolen fabrics, ceramic pots, jewelry articles. A part of city residents were engaged in trade business. The Capital of Chach itself was a place for brisk trade deals. This

is witnessed by the findings of such imported items in Tashkent as coins, articles, goods, coins not only of local origin, but also of different states and possessions from Byzantine in the West to China in the East.

In the 6th - 8th Centuries in the suburbs of the city there had been settlements of free communes, castles and plots of land of farmers – aristocrats, land owners – settlement owners, (the word dih means settlement), a temple house-holding, graveyards, small towns on trade roads. In the suburbs of the oasis, there were border defense castles, particularly, in those places looking out to the steppe.

The more common mode of castle with a wide range of settlement in the county of Madinat-ash-Shash belongs to Actepa of Yunisabad district which used to be a country residence of the ruler. It included a wide courtyard and its core nucleus – throne in the southern part. The complex, dug in Aktepa of Chilanazar district, approximately 7 km from the downtown of the capital allows to judge about the character of temple facilities of Madinat-ash-Shash belonging to the 5th- 6th Centuries AD. By facial side the temples did not differ from castles. They were also fortified well with towers target holes and strong walls. The capital of Shash was not only a big administrative and economic, but also a cultural center. Zoroastrianism might be considered the most widely spread religion at that time.

In 713 the Arabic army of Kutayb ibn-Muslim made the first conquering trip to Chach. According to the words by an Arabic historian at-Tabari, in spite of fierce resistance of chachians “all settlements of Chach were burned” and irrigation net was demolished. In the place of ever extended city in Mungurik there remained only a little village. However, the city was reborn several times thanks to the creative power of the people and the promotion of trade roads and economic potential of the region. **However,** the city was reborn not once due to the creative power of the people, and the trade roads and economic potential of the region promoted it very much.

Tashkent in the crossroad of the Great Silk Road

Fortunately still, in the early civilization the exchange of goods between different peoples had been put in the ancient East. Since the epoch of bronze and early metal there began to function the trade roads, named by scholars elite and labeled goods or standard roads of movement – lazurite, nephrite roads, a fur road, a steppe or meridian road.

The development of centralized states promoted the establishment of trade-economic relations with neighboring powers. But the real trade explosion takes place in the antique epoch with the creation of four big powers – Khanship of China, Kushanese power, Parthia and Rome empire

which could manage to unite the local connections in the transcontinental road from Far East to the Mediterranean Sea. Along this road there passed various goods including the product of possession through which this road had lain. Among the prestigious goods the researches distinguished good – a Chinese silk which attracts peoples of all countries. This is the finest, thinnest, but a hard –wearing fabric, it was compared with the morning dawn created by god., and used as the highest clothes of the noble, warriors as well as for cults goals. In the markets of the East the silk was valued by the weight of gold. It was encountered everywhere: in the palaces and temples, in the houses of city residents and in the graves of nomadic warriors, in the frontier posts of the trade roads, That's why it is clear what a great role its active involvement in the trade relations system of the countries of Euro-Asia plaid in the development of the cultural-economic potential of Chach on the Great Silk Road.

In the mutual relations system Chach occupied a strategically beneficial position. In the zone of active contacts there were peoples of land farming and cattle breeding of the steppe and hills. The steppe was an immense market needing such craft products of the oasis as weapons, military arms, harnesses, clothes and fabric, uniforms and items of luxury, grains, and other types of agricultural production. In its turn, it provided oasis settlers with meat and dairy products, leather and woolen goods, cattle, **wonderful horses, animal furs of forest, desert and taiga.**

Chach had a big agricultural potential combining both the fertile lands of Chirchiq and Ohangaron oasis and fine pastures of hills, land shaft hills and steppe, including steppe valley of the Sirdarya's left bank. Chach possessed also rich metallurgical resources, in the first place such noble metals as: gold, silver, copper, metal ores and precious stones, fetus and caoline clays the processing of which would turn it into one of the biggest eastern centers of shipping raw materials and articles made of metal and stone in the international market.

It was established by researchers that the first caravan route connecting China and India with Western countries had passed through Northern Iran, Afghanistan and Southern districts of Central Asia.

According to the information of ancient authors and road maps sketched on the stories of merchants of those times the main route of the trade roads from the Middle East lead through the city by the shores of the Caspian Sea to Baktri, and then to India and Khanships of China along the maintain roads of the upper Ox. One of the paths of this road ascended to Samarkand, the capital of Soghd in the North, from there it led to Khujand via upper head of Yaksart to Davan (Ferghana), and then it joined with the

main route which led to China. However, already at that time the Chinese resources mention the “Northern route” which passed through Luk mountain (Tyan Shan) to Davan and from there along the river Yosha, Sirdarya went off in the North to Kangyu, Yantzi, lying “by the lake with swampy shores” of the Aral Sea. At this time the Sirdarya becomes a re-translator of not only the ethno-cultural movements, but also trade relations in the process of which for exchange to meat products, wool and leather, the goods of agriculture, craftwork, textile, ceramics, weapons and jewelry were brought from the northern craft work centers from lower Sirdarya and Amudarya rivers up to Pakistan.

The archeological resources witness that Chach in the structure of Kangyu belonged to the zone of these trade objects.

The biggest mining center in Chach in the antique period was a gold mining Kachbulak, a silver mining Lashkerek, a metal mining in Shavazsay, a turquoise ore in Karamazar – Ungurlikan, the products of which were delivered to International markets.

The earlier antique towns of Chach developed mainly along the Sirdarya, Since the Centuries AD Chach minted its copper coin with the portrait of rulers and the inscription “Ruler of Chach”. The core quantity of the coin was found in the towns located along the Yaksart river.

Archeological research showed that two thousand years ago in northern Khujand river crossing was built across Sirdarya which provided the functioning of trade roads leading to Chach. Near it there rose a large castle known by the name Banoket, from where the road led to the capital of Chach, and then forked off in the East to mining districts with mining stations in the North, and north-Eastern oasis of the city.

The proofs of active participation of Chachian merchants in the international trade were the “old Soghdian inscription” found in Dunkhuan in Eastern Turkestan where in the 3rd – 4th Centuries AD, as it was considered by scholars there had been a colony of Central Asian merchants who sent the letter to their metropolis about their life, about needed goods and etc. The analysis of this inscription showed that according to the number of the colony’s families the comers from Chacha occupied the third place after Samarkand and Bukhara.

In the epoch of early middle ages, particularly, during the reign of Turkish kaganat, Chach had gone through a new stage of trade relations development. The Kaganians, having received a large output while gaining a wide possessions and a contribution from China delivered mainly in the form of silk were interested in the trade contacts with western countries, realization of their goods, and promoted to the support of the trade route in

the Silk Road. At that time the main trade routes moved directly from Samarkand, capital of Soghd to the capital of Chach from where it forked off in the East to mining and metallurgical centers of Ilak and in the North to Ushturket, the “town of camels” and to a big extending block of towns spreading on the Territory of Tashkent and further to the Southern Kazakhstan to Earsten Turkistan and China. This route was more actively supported by the Turkish as they had brought large profits to Kagan.

It was only at that time Chach and Ilak had become big centers on mining of noble metals, particularly, silver. In Ilak there was a famous silver mining “Kuhisym” (silver mountain), Madenat-ash-Shash” –“Mining Shash” where a high quality coin was minted. After gaining of Central Asia the Khaliphs imposed on it a special tax.

As it had been early, the turquoise of Ilak ran into the oriental markets. In his capital work “Mineralnomen” Abu Raykhon Beruni brings the saying of one of the jewel makers of the 11 th Century on Ilak turquoise. “I saw an Ilak turquoise which weighed two hundred dirham, and assessed it at that time for 50 dinars, but now its price is 200 dinars as the mining of Ilak ended **and abandoned**”.

Digging of archeologists indicated the development in Chach city such diverse handicrafts as: ferrous-items, jewelry, bone carving, constructional items and pottery. According to the written sources Chach became also famous for art of processing leather which was used for the preparation of shields, outstanding Chach saddles and harnesses. From there the leather clothes and tents as goods were bedraggled along the Silk Road. The processing of cattle products and farming was connected with carpeting, spinning and weaving crafts. The arms prepared in Chach were distinguished by abundance and diversity. Chach arrows were glorified for their firing quality (strength and long range targeting). In one of the graves of an outstanding warrior in the first Century AD a sword made of damask steel was found. About the intensive trade activity there witness the findings of Chach coins in Soghd, Ferghana and Southern Kazakhstan as well as the goods and coins brought from Egypt, Black Sea area, China and Byzantine. It is significant that in one of the main streets of the ancient capital leading from the city gates to a market square there were not only shopping lines of tradesmen and craftsmen, but also big caravan station of the city.

In the 7 th Century Chach-Ilak fell under the ruling of Arab caliphate. In the 9-10 CC it had developed into one of the biggest economic regions of the Samanides state, but in the 11-12 CC – the Karakhanid’s State. In the beginning of the 13 th Century Chach fell under the state of Kharezm Shahs. It was the period of more active development of towns and trade relations

with the countries of the East, Southern and Eastern Europe, and with Tan China in the East. The Geographers of the East of the 10th Century (Istakhri, Ibn Khaukal, Makdisi) left a admirable description of Chahc-Ilak's wealth which was one of the important economic regions of Maverannahr. "And among all regions locating on the territory of Turkistan there is not a single region more significant than Shash, Shash and Ilak are connected with each other. Buildings, orchards and gardens stretch without breaks from Ilak to the valleys of Shash. Fruits, If you go to Soghd, Ustrushan, Feghana, and Shash you will see their abundance more than in all countries of the world,so, for abundance they feed cattle with them", - wrote Istakhri. Being a guest of a Chach resident he saw several hundred horses belonging to him. "though he is not a sultan", wondered Istakhri. The detail description of the mineral wealth of the country was left by the middle aged author. As he witnesses mercury, gold and silver are more than anywhere in Maverannahr. Noble ferrous is particularly much in Ilak, and a famous silver ore of Kuhisim (silver mountain) is equal only to the ore mining in Pandshir of Khorasan. Istakhri writes: "There is so many metal ores that the metal is more than the demand of its residents".

Geographer Makdisi noted that there are no better pots in the East than the glazed ceramic pots of Shash.

The contemporaries described the bazaars and caravan stations of the capital city Tunket of Ilak, covered thyme bazaars of Ushturket, markets of Banokat. The woolen fabric of Banokat was famed in all markets of the East. But foreign trade operations had plaid a key role in the economic life of the country in the 9th-12th Centuries. At this time two bigger trade routes had developed which reached up Shash from the Western possessions and from Soghd. The most over crowded and the shortest route started off from Samarkand and Jizzak, went through the desert steppe Chuli Malik, led to Sirdarya near Chinachket (present Chinaz). Here the river-bed had often flooded, that's why the caravans initially entered the city Undjaket which was famous for its masters of boat crossing, and then came to Chinanchket, known for its large scope of trades of which witness the treasure findings of silver coins and twisted silver bracelets of fine arts. From there the caravans went on along the Chirchik to the city Shuturket, one of the largest towns of Shash, by size it was the third city after the middle aged capital of Tashkent and the ancient capital of Kharashket. Further on the way there was an interesting town wearing the name Danfeganket ("a city temple of religion"). The caravans getting together from all regions of Maverannahr in the towns of Shash were a vivid evidence of a vital role of Shahs in the crossroad of

the most important trade relations of middle aged countries of Euro-Asia, as one of the largest trades and crafts centers of East in the middle ages.

IN THE CENTER OF ISLAMIC CIVILIZATION

According to the data of written sources, numismatics and archeology under the rule of Arab Caliphate period the city was called as before Chach (Shash), Madinat-ash-Shash. In the Arabic written sources of the 9th-10th Centuries one more of its name was mentioned, Bunkat.

According to the archeologist's date it was situated in the northern-western part of present Tashkent, its center was located between Chorsu, Iski Juva and Navoi Street.

In the description of the Arabic sources (ibn-Khaukal, al-Makdisi, ibn-Khordadbeh and others) Binkat was a big administrative and trade craft work center in abundance of water supply. In length and width each had one farsah (6-8 km) and structurally it was divided into the citadel (kuhendis or arch), the city itself (shahristan or madina) and two suburbs, internal (inner rabot) and external (external rabot). The citadel surrounded by walls with two gates, one of which went out to shahristan, and the other – to rabod, which included the ruler's palace and the prison. Under the walls of the citadel there was a cathedral mosque. Into Shahristan surrounded by its walls one could enter through the three gates named: the gate of Abul-l-Abbas, Junejd (exit to the West and East) and Kesh gates (Southern gates)

It is known that in the shahristan there were many handicraft shops: metal work of masters, copper masters, ceramic masters, tradesmen. The majority part of the bazaars was situated in the internal rabot which was surrounded by wall too. According to one data it had eight gates, on other – nine gates. The Arab Geographers noted that in the external rabot there were seven gates, and the city houses drowned in the greenery were constructed with clay wide in size and in all courtyards there was a running water.

In the 9-10th CC Binkat went along the path of economic rise and by 11th Century it reached a great prosperity. At that time the geographic location of the city manifested its privileges as ever before. As it was said above the main reason of its prosperity was the location on the transit of the trade road as well as the closeness of ore basis. It was only at that time the mines of the Chatkal and Kurama mountains were being actively worked out, and that promoted to the development of metallurgy and metal processing.

The Arab travelers, geographers and historians assessed highly the artful accomplishments of the master of carpeting, glasswork, silk spinning, and particularly, ceramic pottery. The preparation of glazed ceramics began in Central Asia under the affect of the pottery models of the near east which

had been brought there after falling Maverannahr under the Arab caliphate. This type of the craft of arts was widely spread in Shash. They mastered the technical innovation and unusually diversity of all types of decors – epigraphic, geometrical, fauna, zoo-morphs which raised the housing pots in the 9th - 10th Centuries to the level of real masterpieces of the Islamic art. Multy number of their findings on the territory of Tashkent manifests that the much loved decorations had been the Arabic inscriptions containing kind wishes, sayings by the messenger Muhammed himself and by authoritative activists of islam, such as caliphs Umar and Ali. Also the inscriptions reproduced the proverbs and sayings created by peoples about a thousand years ago about high wisdom and deep morals peculiar to the residents of Tashkent. Some sayings would suffice: “No welfare without noble hands”, “Have patience before expressing your opinion”, “He who speaks much is often mistaken”. “Learning is a decoration of the youth, and mind is a crown made of gold” and etc.

In the vegetable décor there predominate the motives of flower bouquets, palm grenades, palm leaves, palmettos, and semi palmettos. The grenade’s picture is specifically wonderful as since the deep ancient times it was considered a symbol of fertility and abundance. Images of birds and animals as well as fantastic beings had been a popular plot.

The wide tradability of crafts and the level of trade in Binkat-Tashkent were reflected in many findings of coins, mainly in silver coins, copper coins minted for local utilization.

The first coins of Binkat appeared in the beginning of the 9th Century BC. They were minted on behalf of Yakhiy b.Asad, one of the four brothers of Samanides origin whom Abbasides ruler Hassan b. Abad gave the management of the Shash (Chach) region. The coins had been produced on behalf of Felsi in Binkat and Shash for a number of years, particularly, in 233/847-848 and 241/855, and they were also minted in the 30th of the 9th Century.

For Samanids time Felsi minting under Nasr II b.Akhmad (914–943) as well as numerous and regular minting of silver coins had been known in Shash and Madinat ash-Shahs.

The dirhams minted in Shash in the general flow of samanides silver go far away from the borders of Central Asia – to Russ, Western Europe, Scandinavia that is connected with different types of trade operations.

The coin courtyard of Binkat kept functioning in early Karakhanides period. The Binkate’s dirhams minted in 458 (1065-1066) under Tabghach Khan Ibrahim and under Shams al-Mulk Nar b.Ibrahim in 461 (1068-1069). At the same time there had been a regular (almost annual) minting of

Karakhanides dirhams since the end of 10 th Century and throughout all this period up to the end of the second half of the 11 th Century.

In the end of 10 th Century for the first time in the work by Abu Ryakhan Biruni the name of the capital Shash, Tashkent was noted along with the prior name Binkat. In the second half of the 11 Century the name Tashkent appears in the works by Makhmud Kashgari, Turkish Philologist. The city name Shash having been used since ancient times kept utilized equally with a new name up to the 18 th Century.

From the end of the 9 th and the beginning of the 10 th Century Tashkent had developed as a big center of Islamic spiritual culture. Here in the far northern-eastern limits of the caliphate the same hot intellectual activity was marked which was specific to its central districts. Along with the spread of the caliphate trend of Islam the Muslim authors name the residents of Shash to be favorable to the teachings of shafiits widely known among the intellectual elite. It is well known that this trend mas-hab was worshipped in Tashkent by the resident of this city Abu Bakr Muhammad Kaffal Shash who is considered one of the first Imams of the Muslim world. The affect of pre-Islamic faiths plaid their such role as for the most acceptable development trend of Islam in Shahs -Sufism to blend with a number of schools of tasavvuf in Central Asia in general.

Although one of the famous worshippers in Shash in the 10 th Century was Alambardor (flag carrier of the messenger) who died in Binkat. In addition, there is mention on the existence here a whole Muslim school. According to the words by Abu Khatim (died in 965), he had listened to a thousand teachers from Shash to Alexandrii” From this evaluation it is clear that Shash was glorified by its fqh and knower of sunni and hadises (Sheriat rules and laws).

From the end of the 9 th till the beginning of the 10 th Century Binkat like other Muslim cities had been build with monumental architectural facilities of cultural character. These, first of all, are mosques. In the 10 th Century Istahri and Ibn Khaukal indicates to the location of the main five mosques of the city at the walls of the castle –kuhnaduz. I might have been erected rather early as reminded in the source. The remark by Ibn-Khaukali was wonderful that in Kharasan and Maverannahr there were no countries like Shash and Ilak on a multi number of mosques.

Since the 10 th Century in the city there rose erection of the first mausoleums over the grave of famous religioius activists, shekhs and imams whose livelihood path or religious development were connected with Tashkent/ According to the Sufi tradition many burials were honored as sacred and became a pilgrimage place being developed with other

constructions creating an architectural complex which included chilla-khona (a place of forty day post), for example, mausoleum . developed by Abu Bakr Muhammad Kaffal Shash. He died in 366 (976—977), and was buried behind the city wall of Binkat on the suburban being irrigated by the channel Kalkaus.

A whole assemble around the honored holy man was housed in the middle aged city surrounded by settlements. Many of them were wonderful that there lived famous sheikhs, fiqh and hadis experts Such was the village Kun Arifon (place of wise men) in the western suburb of Tashkent. It is connected with the name of Zaynaddin Kun Arifon, more famous as Zaynaddin-bobo. He was born in 1214 and was the son of Sheykh Shahobiddin Abu Hoji. As Sukhraverd, afounder of a trend in Sufism, to which belonged later Shamsuddin Kulol, a spiritual mentor of Emir Taraghay and Amir Temur himself. By faith he lived in chilla – khona which id retained till present time. After his death a small mausoleum was erected over his grave.

In addition, the significance of Tashkent as a center of Islam is that from here the Islamic religion penetrates into the nomadic steppe in the north, and since the 11 th Century mosques and other Muslim facilities appear in the district so southern steppe.

Thus, in 9 th –10 the Centuries Binkat-Tashkent had integrated into the system of general values of the Muslim culture. It becomes one of the regions of highly developed culture, the importance of which is determined by the term “Muslim renaissance”.

IN THE EASTEN BORDERS OF TEMURIDS POWER

Since the middle of the 13 th Century Tashkent, having been more severely destroyed by the Mongols among other Sirdarya towns, started to revitalize. It is witnessed by reanimation of trade exchange and the beginning of the revival of coin courtyard activity to satisfy the commercial needs. Having visited Tashkent for several times at the end of the 13 th Century the historian Jamol Qarshi informed that this was the city of a reliable well-being, with tasty water, temperate climate, fertile land, with stretched suburbs. Zakariya al-Kazvin noted that Shash is a clean and superb city, a very beautiful and pleasant city covered with greens. The sources underline the abundance of roses and other flowers in it. The city was well supplied with water and built with houses and gardens. It is reported that the city was divided into blocks, and in each block there were 50-70 houses in each and there functioned many mosques.

The founder of the centralized state in Maverannahr Amir Temur visited Tashkent not once during his northern trip. In the state policy of Amir Temur the Sirdarya chain of cities was imposed the role to strengthen forposts on the border of his empire. A specific attention was paid to the support of farming entities, revival or restructure of defense walls of the city including Tashkent, and building of additional castles. In 1397 Amir Temur passed through Tashkent to Yassi Turkistan to participate personally in the erection of the memorial complex of buildings in the honor of Sufi sheikh Khoji Ahmad Yassavi. For the last time Temur visited Tashkent in 1404. Prior to this event Temur distributed the northern-eastern share of his huge empire to his little grandsons, sons Shohruh. The Sirdarya towns and Mongolstan formed a separate suburb with its center in Tashkent, a nine year old Ulugbek was appointed its head. After the death of Temur Tashkent fell under the rule of Ulughbek who had to keep always a changeable situation in Sirdarya under his control. Passing through Tashkent Temur had undertaken a number of military trips (1416, 1417, 1425) against the offensive of the steppe tribes of Dashti-Qipchoq.

In the epoch of Amir Temur and Timurids in Tashkent there was a circulation of coins minted in different cities of Central Asia. In fact, a coin mint of that time has not been revealed in Tashkent yet.

Under Shaybonids beginning from Abdallaha I (1539) a regular minting of silver coins had been carried out in Tashkent. Particularly, it was intensive under Khan Nauruz-Ahmad (1552–1556) and Iskandar (1561–1583). In 17 th-18 th centuries copper money had been minted in Tashkent, sometimes with the legend of different animals on them. In the period when Tashkent was under Kokand's Khan there was the circulation of gold and silver coins of Kokand Khans.

In the 14 th – 16 centuries Tashkent was composed of citadels, shahrستان surrounded by walls and suburbs. In shahrستان besides densely built swelling houses there were a main bazaar square – Registan with a pool in the center, mosques, bathrooms and covered caravan stations.

The construction of many monumental buildings in the city was connected with name of Sheykh Hoji Ahror who belonged to Sufi trend of Naqshbandiy and who played significant role in the political life of his time. In addition to the cathedral mosque he was said to have built also two mosques, two medressas and a bridge in the mahalla (neighborhood) Kunchilik in Kukcha.

The most important role in the life of the city belonged to crafting production which satisfied the internal needs of the city, and mainly goods delivered for trading with steppe nomads. The city craftsmen processed the

raw ores from Shash mountains as before rich in metal, silver, lead and turquoise. The mining wealth of these mountains was reported by Hafiz-I Abru, a historian of the 14 th century. Two centuries later Zaynaddin Vasifi wrote about the mines of metal and turquoise. In the city the products of cattle farms (leather, wool, bone and etc.) had undergone processing. Traditionally, the craftsmen settled and habituated in bazaars in accordance with their professions which were reflected in the names of city mahallas of the 19 th Century: Degriz (casters in mould), Miskarlik (Copper work), Parchabof (parcha weavers), Igarchi (saddle makers), Charkhchi (sharpeners), Temirchilik (smiths), Zargarlik (jewelry) and etc.

The epoch of Amir Temur and Temurids for Maverannahr was the time for the rise of arts in all its manifestation including the decoration of ceramic pots. A new ceramic style widely spread by the end of that period was named temuridian model by researchers. It is displayed in ornaments of new forms with blue cobalt inscriptions imitating Chinese porcelain of Min dynasty which penetrated in Maverannahr in the 14 th century and became a model among courtyard people. Wonderful images of this style are represented by Samarkand ceramics, but it is displayed in the products of Tashkent ceramic masters: one can observe the copy or use of separate motives “parking plots”, such recognizable elements as runner, lotus, wave, cloud, and particularly zoomorphic motives in landscape portraying – swimming ducks, herons, crane’s flight start, birds which are expressed realistically and elegantly.

Apart from the items made by local craftsmen the city was filled with good brought by merchants from other countries: China, Iran, India and followed further by the markets of Zolotaya Orda where the trade was carried out energetically.

In the 15 th century there functioned the trade road leading from the Saray, capital of Zolotaya Orda through Ust Yurt to Urgench, Otrae, Tashkent, Almalik and further to China. An off-shooting road from it went from Urgench to Bukhara, Samarkand, Amul and Khorasan.

In the suburb of Temurids Tashkent in addition to country farms, gardens and plough land there were memorials developed around the honorable saints. It was known that Amir Temur worshipped and protected the holy sheikhs, Sufis and sanctioned the erection of memorial buildings – mausoleums, memorial mosques, khanaka – a place to shelter dervishes challenged to life by the development of Sufism. His activity in this walk of life left a significant trace in Tashkent. On the order of Amir Temur himself a small quadrangle tombstone over the grave of Saynuddin Arifon (who is mentioned above) was turned into a mausoleum in the end of the 14 th

century. It is considered that under the patronage of Amir Temur a sufi complex was built in the environs of Tashkent in the 14th century. It included the mausoleum of one of the murids (followers) of Hoji Ahmad Yassaviy Ayhoji ibn Tojihoji, nicknamed Zangiota, and his wife Anbarbibi.

One more memorial assemble started to shape in the eastern environ of Tashkent under the patronage of sheikh Hoji Ahror by the graves of his relatives, sheikh Havendi Tohur (died in 1355). First of all, the mausoleum was built. In the 15 th century the complex was filled with the mausoleum of Qaldirghoch-biy who was also an ancestor of Hoji Ahror. The assemble was completed in the end of the 15 th century with the erection of the memorial building in the honor of the ruler of Tashkent Yunus-Khon.

Tashkent made its unique contribution in the general rise of culture, science and literary creation which characterized the epoch of the ruling by Amir Temur and Temurids. Here lived and worked a resident of Shash, scholar and calligrapher Jamshid Shash in the 14 th century. Form here originated a famous philosopher, philologist and poet of the 15 th century Hamiddin Tashkandi. The greatest poet of the 15 th century Jomiy, who visited Tashkent in his time, had developed close friendly relations with poets and artists of Tashkent.

Thus, the time of entering Tashkent into the state of Amir Temur and Temurids was glorified with another high rise of economic and cultural life in its history. In the 16 th century this inertia of high development was felt again. But in the 17 th century the beginning of crisis in the city life was noted which was caused by intestine wars and attacks of steppe nomads.

HISTORY OF TASHKENT IN THE 16 th - 20 th CC

Serving as the northern-eastern gates of Maverannahr in the end of the 15 century Tashkent was subordinate to a Temurid Umarsheykh (died in 1494), who launched fight against other Temurid ruler Sulatn Ahmad Mirza in the 70 th of that century. In this struggle he expected an assistance from Mongolian ruler Yunuskhon, grandfather of Zahiriddin Muhammad Bobur. But an active military fighting did not take place. The opposing parties were reconciled by a famous figure of that time Hoji Ahror, and by way of negotiations Tashkent was turned over to Yunuskhon.

In 1503 Tashkent as other cities of Maverannahr was conquered by Shayboni Khon. According to the information of the historian of the 16 th century Muhammad Solih he gave Tashkent to Janibek Sultan. Then the reins of city government passed to Suyunchhojakhon (1509—1524), a grandson of Ulughbek who retained it in his hands and in the hands of his generations up to the period of the rein of Abdulla Khon II (1557—1598).

At that time the rulers of Tashkent tried to lead an independent policy from the central authority of Shaybonids. But their activity in this direction was suppressed by Abulla-khon II who led successful and active actions to unite Bukhara Khon's land with the centralized management of the state. However, this caused counteraction by Tashkent rulers. Abdulla-khon II succeeded to seize Tashkent only after the seventh campaign in 1582.

After his death (1598) Khon's reign kept falling down. The successor and son of Abulla Khon II Abdulmumin had to repel several times the aggression to seize Tashkent as well as with external forces.

Coming to power the Ashtarkhanids in Bukhara khanate was also followed by wars. This certainly affected negatively the economy of the khanate as a whole, and Tashkent, in particular. But the population always used the temporary ceasing of military conflicts for restoration of the public economy, particularly, its land farming. In this period thanks to labor and persistence of the residents of Tashkent the abolished irrigation channels, walls and buildings of the city had been reconstructed, the economy was restored.

The city and its surrounding areas were supplied with the net of irrigation channels – Zakh (Zakhariq, Zalariq), Kaykaus (in more later period known as Bozsu, on other data – Barzun) and Salar (its is called Rudak in the vaqf (will) documents of Hoji Ahror) for many ages had been the core channels to supply the city with water. Many of these channels had been made in the ancient times. A significant part of the irrigation work had been carried out in the 16th century too. For example, in 1583 on the order of the sheych of Juybar Hoji Saad a big channel Zakhariq in the northern –eastern area of Tashkent was restored by hashar (free work by a group of people).

Around the city there stretched fruit gardens, wine plantations, flower orchards. Zayniddin Vasifi who had been in the suburb gardens for several times noted that there grew such fruit trees as apples, palm grenades, pears, peaches, persimmons as well as figs. Along ariqs (canals) there grew violets.

In the 40th of the 16th century the turquoise mine had functioned episodically. In this and following century the stone coal, salt, black marble were mined. In particular, the tombstones of Uzbek sultans – Shaybonids were made from the black marble. The population of Chirchik were engaged in extracting a river gold.

In spite of cutting trade relations at that period the development of city building and architecture continued. The general tendency of the architecture of that time was connected with further improvement of arched construction and strengthening the role of decoration which found its reflection in the architectural monuments of Tashkent.

One of the biggest architectural facilities of the 16 th century is the memorial complex of Hazrati Imam (Khastimom) connected with the name of imam Abu Bakr Muhammad Kaffal Shashi. With its significant size and rich décor the mausoleum of Suyunchhojakhon (1531–1532) is also well known. It is located within the complex and in the second half of the 16 th century it entered into the structure of the Madresa Barak Khon (the last was erected in the honor of the son of Syunchhojikhon Nauruz Akhmed (nicknamed as Barakkhon). At that same period over the grave of the imam himself the mausoleum of Kaffal Shahsi was erected, but on the opposite side there was a mausoleum of his generation Bobohoji which has not been kept till our time.

In the 60 th of 16 century a big madrasa Kukeltash situated on the hilltop was constructed and that's why it has an impressive look. In the constructional decision of the madrasa there retain typological features of the prior architectures, a high portal with a rich décor, straight angled internal courtyard with dwellings (hujras) and classrooms (darskhanas), developed arched constructions. The architecture of that time continued the previous traditions, making its contribution in the cultural development of the city.

However, all of the endless intestine wars, attacks of steppe nomads, the seizure and robbery of the city in the 16 th – 17 th centuries halted the growth of the economy, culture and city life which brought to crisis.

It was particularly difficult and dark was the the beginning of the 18 th century. Bu the end of this century became a time for a new renaissance of the city life. In Tashkent there developed a phenomenal governing system for the East. The researchers nicknamed it “the republic of four Hokims” (governors), each of which represented one of the four city dahas (districts) – Sebzor, Kukcha, Shaykhantohur and Beshyaghoch. In contest of hokims and fight for power the head of Shaykhantohur daha Yunushoji won who became an only ruler and created the Tashkent state. It maintained its status and even unleashed war for expanding its borders.

At that time the northern border of Tashkent was considered the Kaukauz river, the eastern border passed along the river Anhor, the Southern border stretched from Bechyaghoch along Samarkand gate street further up to Kukchi. From Kukchi the western border extended. The city situated within this territory in the 18 th century was named Katta Shahar (A big City).

According to the information of Nur Muhammad Olimov who had visited Orenburg, wrote in 1735: “the city was surrounded by a quadrangle brick wall”. Along the width of this wall two horsemen could pass freely,

horsemen guards seeing the advancing enemies could inform quickly the population and organize its defense. The Russian engineers M. Pospelov and T. Burnashev who visited the city in 1800 noted that the city “was surrounded with the wall with the height up to 26 feet, thickness of the top up to 3 and in the bottom up to 6 feet; is about 18 verst in circumference. The wall being made of clay without any other mixture has many cuts. There were bastions in different places for firing through them, but without any military rules”.

However strong the walls were they did not save Tashkent from the clash with the Kokand khanate which resulted in the loss of its independence. Though it had fallen under the power of the Kokand khanate it kept its relative independence and became the center of international trade of which witnessed multitude of caravan sarais.

According to the data of the middle of the 19 th century there were 16 caravan sarais in Tashkent. They were the caravan sarais of Said Azim, Nur Muhamad Qushbegi, three caravan sarais of Beglar begi, Isabek, Mahrambashi, Shohbek, Dastarkhanchi, Abdurasul, Mulla Omonboy Rais, Yusufkhon, Namanganian, Maiz sarai, Shirin Hoji Rais, Mulla Abdul Mutallib.

In the middle of the 19 th century the social economic crisis, involving the Central Asian khanates promoted to accomplishments of strategic plans of Russian Empire regarding this region, and siege of the Kokand khanate. At that time Tashkent was one of the main cultural and economic centers of the region through which the trade was carried out with neighboring states – Bukhara and Khiva khanates, China, Afghanistan, India and Russia.

The city at that time had the territory of 30 square verst and 12 gates: in the northern- eastern part there were Labzak and Qashqar gates, in the East – Kokand and Qaytmas and Semyaghoch gates, in the Southern-Eastern part there were Kukcha, Chighatoy, Soghbon, Qorasuv, and Takhtapul in the North.

The population of the city used the water of Bozsuv channel, from which branched 12 chief ariqs (streams). Before it was conquered by Russian Empire its population was about 100 thousand. The social composition was varying: from big land owners, merchants, people of higher rank and spiritual persons to craftsmen. The city was famous for multitude of spinning and weaving shops, wood and metal processing, production of leather, ceramics and

textile. At that time there functioned about 400 mosques and 40 madrasas in Tashkent. At the head of the city there was a bek (mare) who was appointed by Kokand's khan, in its turn the accountable to the khan was mingbashi who managed the four parts of the city: Kukcha, Bezhyaghoch, Shaykhontohur and Sebzor. Each part was subdivided to many quarters-mahallas which were managed by yuzboshi. N.A. mayev wrote that by 1876 there had been 149 mahallas in Tashkent.

The sources of the 19 th century inform that in each mahalla there lived from 50 till 150 families. The names of the mahallas coincided as before with the names of the crafts which the residents had been engaged in. Some names were given according to the relief and natural specifics of the loation (Sassiqhauz, Chuqurkuprik, Balandmasjid and etc.).

In Tashkent there were amny bazaars which were the most peopled areas of the city. The most largest of them were Eski Juva, Chorsu, Registan and Kappon. The bazaar Registan, situated in the center of the cold city, connected the roads with each gate of the city. According to the opinion of N.G. Malitsk who studied Tashkent in the 19 th century such planning of the city had satisfied the development of the internal and external trade since the very beginning.

In accord with the factual data belonging to the 60 th of the 19 th century the territory of the main bazaar was equal to 400 seedlings in length and 100 seedlings in width. There were 2400 dukon shops. In majority of them different goods were made and sold out at once.

Trading of goods was carried out actively in many trade lines each of which was given the names of the bazaar's part. The main Tashkent bazaar was subdivided into 26 sections which were called Baqqol bazaar, Kazakhpurush bazaar, Arpa bazaar, Kigiz-bazaar, Nonvoy-bazaar, Kaush-bazaar, Yoghoch bazaar, Temir-bazaar, Chayfurush-bazaar, Pakhta bazaar and etc.

The American traveler characterized the old city, in particular, the main bazaar as such: "as soon as you cross the bridge Anhor river there begin the shopping lines, behind them there are casting in mould shop, textile manufacture and walls where the wet painted threads of cotton are drying, and in front of

the passers-by there rises a splendid madrasa of Beklar-bek which is distinguished by its main entrance into the bazaar. This is a focus of all city life where pulse of the middle aged city is beating. Here each road is specialized: this is the silk traders' street, next is the jewelry, here work master who make bronze pots. Somewhere there once can see the portals of a caravan-sarai court where there are purchasing offices, hotels, and warehouses, but shops and windows are shadowed with light roofs made of weed mats. Bunches of herbal grasses hanging under the sheds indicate to the sale place of drug goods. Here shish cababs are prepared on hot coals. Further, on the high a tradesman is offering the children sugar weed syrup with ice.

Each shop is composed of one or two small rooms opening widely onto the street, and a salesman sits on the rug or a mat in the circle of his goods. The buyers stay at the street or in entrance often without the getting off their horses”.

In the city the trade was conducted mainly in the daytime. But on holiday days as it was noted by the author of the work (19 th C.) “Tarikhi Ladidayi Toshkent” by Muhammad Solih, the trade was carried out even at night, in particular, during the month of Ramadan and on Moslem holiday hayit.

Along with hard working population the hot climate, fertile soil, available irrigation system all served as favorable basis for the development of agricultural farming and gardening. The population took good care about the cleanness of ariq water. The ariqs running through courtyards was a core source of both drinking and irrigating the gardens and fields. They also promoted to the growth crop capacity of the gardens, fields as well as turning Tashkent into a green and cool city.

The authors of both modern and middle ages wrote about the greenery of Tashkent, noting that the suburban gardens completely cover the city if to look at it from far away.

One of the characteristics of this city was that the majority of the city dwellers had plots of land in the outskirts where they were engaged in gardening and farming. Accumulation of these country houses in total was called “mavze”. The country houses of Tashkent residents became too lively in summer. Among such mavzes there were Oq-qurghon, Darkhan-Ariq, Yalanghoch, Ayrilish, Oq-tepa, Yunusobod, Qora-saroy, Uch-ruqghon, Ochavat, Bech-qayraghoch, Qorasuv, Qurbaqa-odob and etc. The population of the Shayakhontohur part of the city involved 31 mavzes, Sebzor- 65, Kukcha – 45, Bechyaghoch - 36. In many cases the country

houses were the sources of income and food of the city population which informs of the diversity and scope of economic life of the city which has been formed for many centuries as well as about the varying engagements of the population. This is the uniqueness of the ancient Tashkent.

The art crafts of Tashkent had a peculiar charm which retained the succession of prior traditions. At this time there kept developing such main types of the crafts of art as: ceramics, carving, jewelry art, artful processing of wood, leather, production of saddles, weaving and carpeting.

According to the information of researchers at the beginning of the 20 th century the ceramic shops were located in Bechyoghoch and Kukcha areas of Tashkent city. In Tashkent masters often used scheming method – engraving, coating the ornament with sharp edged metal rod fixed in a stick.

As it was witnessed by their contemporaries at the beginning of the 20 th century there were 14 lead minters in Tashkent, their articles were distinguished by big monumental ornament.

The architecture of that time was characterized by the art of wood carving which decorated the columns and doors with complex ornamental compositions. Most of the 20 carpenter shops housed in Bechyoghoch area and Chorsu mahalla were engaged in the art of wood carving.

In the 19 th and the beginning of the 20 th centuries in Turkistan the great popularity was enjoyed by Tashkent embroiders, spinners, weavers, cloth-printers, masters of carpet and felt articles. Particularly in Turkistan there was a great demand for big embroidered cloth pictures of Tashkent masters in which big rosettes were embroidered with black threads symbolizing the sun and the moon. The products of art crafts presented a specific color to a national woman, but they often constituted the objects of Russian exhibitions and collections of the lovers of peoples artful creation.

The strategic location of the city at the crossroad of the trade lines, richness of its ores, much milder climate conditions were the reasons why Tashkent became the most important object of Russian occupation of Central Asia in the middle of the 19 th century.

The first attempt of the general M.Kh. Chernyayev seize Tashkent on September 27, 1864 ended with failure. According to the knowledge of the historian of the at time Muhammad Solih Qori Tashkandi – old dwellers of the city under the leadership of Ishon Qoraboshkhuja had gathered in the madrasa of Eshonqulidodkhoh and decided not to surrender but defend Tashkent.

Tashkent residents heroically fought for their city. Having arrived in time with his army Amirlashkar Mullo Alimqul repulsed the detachment of M.X. Chernyayev who had to retreat to Chimkent. By the moment of second

campaign against Tashkent (1865) in the city the army in the size of 6000 was gathered by the leadership of Amirlashkar Mullo Alimqul – a regent of Kokand's young khan Sulton Said. The hokim (mayor) of Tashkent mobilized the city residents. The city was fortified by various defensive fortifications. The detachment of 3000 people defended the fortification of Niyazbek situated at 25 verstas to the north-east of the city on the bank of Chirchik from where the Bozsu channel starts. But the military provision of the enemy was incomparably higher. In order to force Tashkent to yield the General M.X. Chernyayev cut off the Bozsy channel at Niyazbek citadel depriving the city from water.

On April 28, 1865 General Chernyayev with detachment of 1950 soldiers with 12 guns possessed Niyazbek citadel and fortified there. On May 7 Chernyayev's army came up to Tashkent, on May 9 at 8 verstas from the city attack began between Kokand's army and Russian army near Shurtepa where the Russian army was camping.

On that day while fighting heroically Amirlashkar Alimqul was heavily wounded and soon died. According to the information of Muhammad Solih M.X. Chernyayev was shocked by the courage of Alimqul and after the end of the war he visited his grave in Shaykhontohur graveyard. After strong and quick onslaught of Russian army the Kokand's garrison started to retreat having lost its commander.

In order to block the road against possible Bukhara's fortification marching towards Tashkent Shernyayev captured and destroyed the Sirdarya river crossing by the settlement of Chinaz. Soon there began a long 42 day siege of Tashkent city. After the fierce street fights by the evening of June 16 the city was forced to surrender.

On August 29, 1865 Tashkent was officially announced to have been included into the structure of Russian empire.

On July 11, 1867 Turkistan general governorship was created. By that time the Russian army had already seized Hujand, Uratepa, Jizzak. The territory of Turkistan general governorship consisted of Sirdarya and Semirechen regions. In 1868 after the fight with the army of Bukhara emir in the entrance to Samarkand the city was seized and the region was also included into Turkistan general governorship. Tashkent became a center of both the governorship and Sirdarya region and a residence of the general governor. In the same year the construction of a new part of the city began on the left bank of Anhor river where later lived the tsars officials, officers and representatives of Russian population. Since that time the city has been divided into old and new Tashkent.

In 1876 The Kokand khanate was abolished, and on its territory there developed the Ferghana region of Turkistan general governorship.

Bukhara's emirates and Khiva's khanate became the protectors of Russian empire against the sovereignty.

In 1867 the Charter on management of Turkistan krai was worked out. The core administrative structure of the krai was military-people's management under which the entire power was exercised by the Russian military administration, but for management of local population the volost managements were elected in volosts (small rural districts). Due to the multitude of its population and special role in trade Tashkent was subordinated directly to Sirdarya military governor. The chief of the city was appointed head of the city by the military governor.

In 1877 the rule on city economy was introduced. The City Duma was in charge of it. The Duma was composed of 72 elected people.

In the 70 th – 90 th of the 19 th century Tashkent had become a big trade, industrial and cultural center of Central Asia. Internal and external trade circulation developed a quick tempo, there appeared capitalistic industrial enterprises, there arose cultural-enlightenment institutions which were concentrated in the new part of the city.

Here developed European principles of architectural style, based on the use of new building material and technologies.

The old part of the city had hardly been reconstructed. A new infrastructure and social service did not relate to the local population. Gradually the landless peasants from Russia kept coming to the city and other towns of Turkistan where they were provided with the best lands and conditions for work as they turned into the support of the tsars administration.

According to the general census of the population of 1897 the permanent population of Tashkent consisted of 155673 people, of them men were 88214 and women – 67559 people. By 1904 the number of population grew up to 170 thousand. 40 thousand of them lived in the new city.

Since the first days of the new city's foundation there developed a number of trade and industrial institutions. The new comers and local merchants and entrepreneurs kept opening here food and haberdashery goods stores, industrial ventures, in particular, wine and bear plants , tabbaco and match factories, large mills, macaroni factory, soap-boiling and brick plants. There began development of enterprises on processing of agricultural raw, the products of which were exported to metropolis cities. These were leather, cotton cleaning and oil plants. Cotton was of a special importance for Russian empire. Due to conquest of Central Asia Russia became an

owner of this cheap raw, and thus the cotton monopoly in Turkistan had been established since that time..

In the 80 th of the 19 th century Latkhin opened the first cotton cleaning plant in Tashkent. Following him other merchants started opening their plants too. By the end of the 19 th century there were 7 cottonplants in Tashkent.

With the growth of cotton farming there developed oil plants working on cotton seeds. The first big oil plant was erected in 1884, its yearly processing constituted 30 thousand puds.

In 1885 already there functioned 27 industrial enterprises with the total number of 365 workers and with gross output of 680.6 thousand roubles, 25 of them belonged to Russian capitalists.

One of the important ventures of the city, arising at the beginning of the 20 th century was a city horse tramway.

The completion the railroad Andijan - Tashkent – Samarkand in 1899 was of a decisive importance for the destiny of the city. The road not only connected Tashkent with the coastal regions of Caspian sea, but also caused the appearance of new big ventures in the city. With the beginning of the construction of Orenburg – Tashkent railroad the city grew into the most busiest stations of the region.

But the interests of the indigenous population were not taken into consideration. The intensive development of the national wealth of Turkistan brought to a mass destitution. The capitalization, having covered all spheres of the production bankrupted many local enterprises. The craftsmen could not bear the competition with the production of factories and plants and went bankrupted. The educational and religious institutions were kept under special control by tsar's administration. All this caused people's indignation..

Both in Tashkent and in many other towns of Turkistan there often took place popular uprising against the colonial regime of the tsar's empire. In 1892 there was an uprising which was named "Choleraic Riot". One of the largest rebellions of 1916 embracing all Turkistan was caused by the decree of the tsar on mobilization of the native population of Turkistan to the rear service near the battle fields. It started in Tashkent and passed to Jizzak, Ferghana and other regions.

At that time the role of Tashkent as a center of spiritual culture for the population of Turkistan increased more and more. There came information about the reformist movement which arose in the East and neighboring countries. From the end of the 19 th century Tashkent became the center of

the appearance of the enlightenment movement under the name of *jadidism*. *Jadid* means *new*”.

The progressive national intelligentsia of Turkistan being aware of its political and economic backwardness from the developed world, which was the reason, why the country had become the colony of Russian empire, put forward the goal to enlighten the people as their first task. Trying to unite the best achievements of the culture of the East and West, Tashkent became a center of the jaded movement which was lead by such outstanding personalities as Mahmudkhja Behbydiy, Munavvarkhori Abdurashidkhonov, a resident of Tashkent, famous social and political activist, journalist and educator. The progressive intelligentsia of Tashkent included such popular people's leaders as Abdulla Avloniy, Ubaydulla Asadullakhujayev, Saidrasul Saidazizov who due to their knowledge and education guided the work on the development of methodically new schools, textbooks, theatrical troupes, enlightening societies and publication of newspapers. The first school of this type under the name “Namuna” (Model) was organized by Munavvarqori Abrurashikhonov in Tashkent. By 1910 there had functioned totally 11 schools in Tashkent. During the period between 1905-1906 such newspapers had been published in Tashkent as *Taraiy* (Ismail Obid, editor), *Khurshid* (Munavvarqori Abrurashikhonov, editor), in 1907-1908: *Shuhrat* (Abdulla Avloniy, editor), *Osiyo* (Akhmadjon Bektemirov, editor). The well-known Tashkent's entrepreneur Saidkarimboy, a son of Saidkozimboy published the newspaper *Tutjor*. They were often subjected to close by tsarist administration, however this plaid a great role in enlightening the mass.

These educational reforms gradually developed into a political goal because the full pledged development of the culture was impossible without political changes. Democratically inclined progressive people of Turkistan started the organization of political parties and associations, particularly in Tashkent such as “Shuroi Islomiya” headed by Munavvarqori Abrurashidkhonov which put forward as their taskt to create the national autonomy in the frame of federal structure of Russia. In particular, theses processes increased after the February Revolution of 1917 in Russia.

Before and after the Bolshevistic revolution Tashkent was the center of political events. After the siege of the power by bolshevics in September of 1917 national progressives of Turkistan struggleing against the counteractivity of the bolishevic power contradicting the social equality, being declared in the paper, announced Turkistan autonomy in Kokand city (Turkistan Mukhtoriyati). The population of Tashkent supported it first having organized the meeting in support of Turkistan mukhtoriyati on

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On October 28 1917 the workers of the railway shops together with soldiers of Tashkent Soviet of Bolsheviks committed an armed coupe. A new government – The Soviet of People's Commissars was established where not a single representative of the indigent population belonged to. Turkistan was announced Turkistan autonomous Republic under RSFSR, but this autonomy was of declarative character only. Since April 30, 1918 Tashkent was announced to have been the capital of TASSR. The economic and cultural politics of the Bolsheviks caused a deep crisis in the agriculture.

In 1924 after Uzbekistan SSR was established, the capital was moved of Uzbekistan was moved to Samarkand city. Since 1930 Tashkent again had become a capital of Uzbekistan. Social economic reforms of the Soviet power: industrialization, collectivizing of the agriculture had a unique impact on the development of the city, and on the Republic as a whole. It was deprived of entrepreneurs, best farmers. The Stalinist repression of the 30 th- 50 th liquidated the higher circle of both - intelligentsia of Tashkent and national leadership, and writers, poets, musicians. Among them were Usman Nosir, Elbek, Botu, Abdulla Qodiriy, A. Chulpon and other representatives of culture and science who lived and worked in Tashkent.

Despite the fact that due to patience, hardworking of people the city was flourished. A number of industrial ventures, textile, tobacco, food wear had been built. There were erected such electric power stations as Bozsu, Buriyar hydroelectric power station as well as Qodiriy hydroelectric power station.

In the years of the second world war the industry of Tashkent fully worked for the needs of the front.

By the beginning of 1942 half of all the industrial ventures of Tashkent had transferred to full or partial issuance of the military products. Along with this in a shortest time it had to house on the territory of the city and provide for launching more than 100 ventures evacuated from other districts of the country. In December 1941 there functioned in Tashkent 137 ventures, 64 of them manufactured military products. In 1941 the heavy industry constituted 60 percent, the machinery and metal processing had a leading position. Many soldiers from Uzbekistan as well as from Tashkent fought in the fronts of the second world war.

During the war years there were about 20 hospitals (2650 beds) in the city. For housing those who came to Tashkent from war zones the best buildings were provided for children and nurseries. On the call of women a mass movement began for adopting children evacuated from war frontiers. This call was followed by thousands of women.

In the war years Tashkent became a big center for training highly qualified specialist on all walks of public economy, science and culture. There worked 375 outstanding scholars and researchers from the Academy of Science of USSR. In 1943 the Academy of Science of Uzbekistan was created composing of 23 scientific research institutions including the All union research institute on cotton farming (Union RICF), Central Asian Irrigation Institute and others. In the development of science and culture a big role was plaid by higher institutions of Tashkent, Moscow Engineering Institute of Geodesy, Air-photocopy and Mapping, Auto road, Architecture, Planning, Kiev Industrial Institute and others evacuated here.

In the post war period the territory of Tashkent started extending. By 1946 it constituted 130 km. By the end of the 50 th and beginning of the 60 th of the previous century dwelling massives of multistoried buildings, new industrial zones started to have been constructed.. the streets were improved.

On April 26 , 1966 as a result of earthquake many industrial enterprises, culture, medical communal utility institutions, schools had been destructed and hurt. Due to the participation of all republics of the country the consequences of the earthquake had been liquidated. Thanks to the strength of the architects and builders new dwelling massive and micro-districts of Chilanazar, Karakamish, Karasu, architectural assembly, unique social buildings had been created in the city.

At the same time, after the earthquake the social and national composition of the population of Tashkent underwent deep changes on the account of the movement of the people to Uzbekistan from European part of the country.

During these years despite the impact of the communist ideology and dependence on the Center's policy, Uzbekistan had managed to accomplish a great success in its cultural and spiritual life. And it was connected first of all with its capital where the main educational establishments, theaters, scientific and medical institutions, publishing houses carried out their activity.

In Tashkent along with such famous poets, writers and composers as Gafur Ghulom, Oybek, Shaykhzoda, Zulfiya, Abdulla Qahor, Mukhtor Ashrafi, Koslovski there fruitfully worked the young generation of literature as Mirmuhsin, Said Ahmad, Asqad Mukhtor, Hamid Ghulom and others.

At that time thanks to the effort of the first Pleiades of painters of Uzbekistan, there developed different schools, studios which promoted to the formation of the national artists. The fiction center of Uzbekistan's life was founded firmly in Tashkent. It is only here from where the creative path of the majority of leading national artists takes its start.

The birth of Uzbek Drama theater of European formation was connected with Tashkent. It was only here the Model Regional Troupe under the leadership of Mannon Uyghur was created in 1920 and was changed into the State Uzbek Drama Theater in 1929. Today it is the leading theater of the country – National Academic Drama Theater of Uzbekistan. For a period of the 20 th century on the basis of this theater one of the world's best schools of theatrical art was developed in Tashkent.

Tashkent is also the place to first introduce the residents of Turkistan to the phenomena of cinematography, and it is the city where the national cinematography has been created. In Tashkent the film factory *Sharq Yulduzi* was organized in 1925 (since 1936 it has been the movie studio *Uzbekfilm*), and it started training of national personnel for cinematographic activity. The beginning of the 1930 th marked the new stage in the development of artistic film. There appear the first independent films of Uzbek film producers in which reflect the knowledge and experience of of the world cinematography, and a deep comprehension of the national cultural traditions. To such film masterpieces belong such films created in Tashkent studio as *Tohir and Zuhra* (1945), *The Adventure of Nasriddin* (1946), *Alisher Navoi* (1947), *Tashkent – a Bread City* (1967), *You are not an Orphan* (1983), *The Whole Mahalla Speaks About It*, (1961), *A Naughty Boy* (.).

The scholars of Uzbekistan have accomplished a great success in science. In Tashkent there fruitfully functioned the Academy of Science under which such institutes were opened as: nuclear physics, chemistry of plants, seismology, electronics, biochemistry and others. The names of such scholars have become known outside of Uzbekistan as Ya. Turaqulov, B.P Sheglov, A. Sodiqov, M. Nabiyeu, S. Yunusov, T. Sarimsoqov, S. Sirojdinov, U. Oripv, I. Muminov, P.G Bulgakov, Ya. Ghulomov.

During these years the architectural site of the city had changed too. A bright architectural phenomenon was the Opera and Bally Theater named after Alisher Navoi built in the center of Tashkent in 1947 which exquisitely represents the synthesis of the ideas of the western-eastern architectural art. In designing the internal decoration of the theater there participated the leading people's masters of carving and inscription on ceramic and wood. And today this monument is a peculiar symbol and a true pearl of Tashkent

architecture of the 20 th century. From 1960 th the pompous and parade architecture of the previous years was followed by pragmatic style of construction solutions from glass and cement.

In 1973 there began the construction of the first line of the metropolitan in Tashkent consisting of 12 stations. The methods and ornament of the national traditional art were organically combined with the construction – space solutions of the European architectural school.

Among other republics Uzbekistan is distinguished by its enormous economic opportunities, natural wealth, intellectual potential and hardworking people. That's why the domination years of administrative-command system, in particular, the stagnation years had been the periods of a very big loss for Uzbekistan. Repression of the CC of CPSU, having been conducted in the 80 th under the name “the Uzbek Case” directed to the suppression of the democratic processes in Uzbekistan affected many guiltless specialists of the capital. A great role in neutralization of these processes was plaid by Islam Karimov, a new leader of the the Republic, elected in 1989. The foundation of the post of the president and election of him for this position in Tashkent in 1990 determined the path of Uzbekistan towards independence.