

O'zbekiston Respublikasi
Xalq ta'limi vazirligi
Nizomiy nomidagi
Toshkent davlat pedagogika universiteti



MARKAZIY OSIYO TARIXINING DOLZARB MUAMMOLARI

xalqaro ilmiy-amaliy konferensiya materiallari
2022 yil 25 noyabr



NIZOMIY NOMIDAGI
TOSHKENT DAVLAT PEDAGOGIKA UNIVERSITETI

O'ZBEKISTON TARIXI
KAFEDRASI

**MARKAZIY OSIYO TARIXINING
DOLZARB MUAMMOLARI**

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Toshkent, 2022 yil 25 noyabr

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ ИСТОРИИ
ЦЕНТРАЛЬНОЙ АЗИИ**

Материалы международной научно-практической конференции
Ташкент, 25 ноября 2022 года

**ACTUAL PROBLEMS OF THE HISTORY OF
CENTRAL ASIA**

Materials of the international scientific and practical conference
Tashkent, November 25, 2022

Toshkent - 2022

Markaziy Osiyo tarixining dolzarb muammolari. Xalqaro ilmiy-amaliy konferensiya materiallari. Тошкент, 2022 yil 25 noyabr. 436-bet.

Mazkur to'plam Nizomiy nomidagi Toshkent davlat pedagogika universiteti rektori tomonidan 2022 yil 2 fevralda tasdiqlangan xalqaro konferensiyalar o'tkazish rejasiga asosan "O'zbekiston tarixi" kafedrasidan tashkil etilgan "Markaziy Osiyo tarixining dolzarb muammolari" mavzusidagi xalqaro ilmiy-amaliy konferensiya materiallaridan shakllantirilgan bo'lib, to'plamdan O'zbekistonda faoliyat yuritayotgan o'ndan ortiq davlat va xususiy oliy ta'lim muassasalari va ilmiy tadqiqot institutlari, Qirg'izistonning bir qator oliy ta'lim muassasalarining professor-o'qituvchilari, tadqiqotchilari va magistrantlarining o'zbek, rus, ingliz tilida yozilgan yuzga yaqin ilmiy maqolalari va tezlari o'rin olgan. Ilmiy maqolalarda Markaziy Osiyo tarixining turli davrlaridagi tarixiy jarayonlarning tavsifi va turli dolzarb masalalari aks ettirilgan. Mazkur konferensiya materiallaridan oliy ta'lim muassasalari professor-o'qituvchilari, magistrantlari va talabalari, tadqiqotchilar va barcha qiziquvchilar foydalanishlari mumkin.

Mas'ul muharrir: **Z.A.Ilhomov**, tarix fanlari nomzodi, professor.

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Nizomiy nomidagi Toshkent Davlat pedagogika universiteti Tarix fakulteti
Kengashining 2022 yil 2 dekabr 4/3-sonli yig'ilishi Qarori bilan nashrga
tavsiya etilgan.

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XVI–XIX asrning birinchi yarmida Toshkentning Oʻrta Osiyodagi yirik iqtisodiy markazlaridan biri sifatidagi ahamiyati ortib bordi. Bunga shaharda mavjud boʻlgan koʻp tarmoqli hunarmandchilik, savdo asos boʻldi. Bu yerda hunarmandchilikning turli sohalari – toʻqimachilik, kiyim-bosh ishlab chiqarish, chirmarlik va oyoq kiyimlar tayyorlash, poʻstindoʻzlik, kulolchilik, metallga ishlov berish va metall buyumlar ishlab chiqarish, zargarlik, kulolchilik, duradgorlik, uy-roʻzgʻor buyumlarini tayyorlash va boshqalar keng rivojlangan edi. Asosan mahalliy aholining ichki ehtiyojlari uchun ishlab chiqarilgan turli mahsulotlar tovar xarakteriga ega boʻlgan. Bunda Toshkentning turli karvon yoʻllarida joylashganligi muhim rol oʻynagan. Toshkent hududidan Sibir, Xitoy, Qozoq dashtiga olib boruvchi yoʻllarning oʻtganligi uning iqtisodiy rivojlanishiga, bu yerda aynan xorijiy isteʼmolchilarning ehtiyojlarini qondirishga xizmat qiladigan hunar turlarining taraqqiyotiga turtki boʻlgan. Buni ayrim hunarmandchilik sohalari misolida kuzatish mumkin. Xususan, bir xil rangdagi boʻz (karbas)ga qolip yordamida turli ranglardagi gullarni bosish orqali hosil qilingan mato – chit bunga misol boʻla oladi. Chit ishlab chiqarish ancha murakkab ish jarayoni boʻlib, u hunarmanddan katta mahoratni talab etgan. XIX asrda Toshkent boʻzga gul bosishning yirik markazlaridan biriga aylangan edi. Qoʻqon xonligi shaharlari va Qashgʻardan Toshkentga juda katta hajmda oq boʻz keltirilib, chitgarlarga topshirilar edi [4. 212].

Toshkentning eng gavjum joylari uning bozorlari hisoblangan. Eski Joʻva, Chorsu va Koʻkaldosh madrasasi oraligʻida Registon, Chorsu va Kappon (Gʻalla) bozorlari joylashgan. Registon bozori Oʻrta Osiyo xonliklarida ishlab chiqarilgan mahsulotlar bilan toʻlgan. Bundan tashqari Hindiston, Xitoy, Afgʻoniston, Eron va Rossiyadan kelgan mahsulotlar ham sotilgan [5. 231].

XVII–XVIII asrlardan boshlab Toshkentning Rossiya bilan savdo-iqtisodiy aloqalari rivojlana boshlaydi. Toshkent savdogarlari tez-tez Sibir shaharlariga borib turishgan. 1739 yilda Orenburgdan Toshkentga birinchi rus savdo karvoni kelgan. XVIII asrning 2 yarmida mustaqil Toshkent bekligi tashkil topgan. XIX asrda Toshkent oʻz mustaqilligini yoʻqotib Qoʻqon xonligiga boʻysindirilgan. XVIII asrning 2-yarmida Oʻrta Osiyo xonliklarining Rossiya va Qozogʻiston bilan savdo aloqalari rivojlangan sari Toshkent shahri savdo aloqalari markaziga aylanib qola boshlaydi. Shu davrda Toshkent shahri hunarmandchilik sohasiga qarab quyidagi mahallalarga boʻlingan: pichoqchi, misgarlik, sogʻbon-itboqar, oʻqchi, konchi, degrizon-qozon yasovchilar. Taxtapul, Sebzor, Labzak, Qorasaroy mahallalari aholisi bogʻdorchilik, hunarmandchilik va boshqalar bilan shugʻullanganlar. Oxunguzar, Parchabof, Jangoh aholisi hunarmandchilik, toʻquvchilik va savdo bilan shugʻillangan. Toshkentlik toʻquvchilar boʻz, beqasam, olacha, bahmal toʻqishgan va savdogarlar bu tovarlarni qoʻshni mamlakatlarga olib borib sotishgan [3].

Toshkentlik savdogarlar ham Jungʻoriya, Sharqiy Turkiston, Xitoy hududlariga oʻz savdo karvonlari bilan borganlar. Chunonchi, XVIII asr

o'rtalarida ularning meva, oltin, rus buyumlari va boshqa mollar bilan yuklangan karvonlari G'ulja va Chuguchak shahri bozorlariga borgan. Shuningdek, ular tomonidan Sharqiy Turkistonning Qashg'ar va Yorkend shaharlariga rus temiri, doka, shoyi gazlama, oltin, gilam va ro'yan olib borilgan. Ular o'zlari bilan birga Toshkentga olib kelgan mollarning asosiy qismini choy, novshadil, chinni idishlar tashkil etgan. Ular Xitoy va Sharqiy Turkistondan kumush yombu olib kelishga harakat qilganlar. 1760 yilning 10 oyida Oqsuv orqali Qumulga ketayotgan toshkentlik savdogarlar karvonini Xitoy nazoratchilari ushlab qolgan. Muzokaralardan so'ng savdogarlar ularni Xitoy mollari va kumush yombular sotib olish uchun ruxsatnoma berishga ko'ndirganlar. Tarixiy manbalar toshkentlik savdogarlarning, hatto, 1759 yilda Tibetga ham borganligini ko'rsatadi [4. 213].

Har yili Toshkent orqali Qashg'ar va Xitoydan Rossiyaga turli mollar olib o'tilgan va bu karvonlar rus va Yevropa mollarini olib Toshkent orqali yana Xitoyga qaytgan. Toshkentlik savdogarlar Buxoro xonligining Buxoro, Samarqand, Qarshi, Shahrisabz, Ko'lob va boshqa shaharlariga o'z karvonlari bilan qatnar edilar. Bunda Toshkentdan Buxoroga Qo'qon xonligining markaziy shaharlari – Marg'ilon, Andijon, Namangan hamda Toshkentning o'zida ishlab chiqarilgan bo'z, xom ipak, ruslarning temir, cho'yan va po'latdan yasalgan buyumlari, tamaki, ipak, ba'zi xitoy va mahalliy ipak gazlamalar va Xitoy mollari – kumush yombilari, choy va chinni piyolalar olib borilgan. Bu mahsulotlar ichida Xitoy choyining turli navlari – tuqtachoy (g'isht choy), oqquyruq (ko'k choy) muhim o'rin tutgan. XIX asrning 30-yillarida Buxoroda bo'lgan I.V. Vitkevich shahardagi "Barra saroyi"da toshkentlik va qo'qonlik savdogarlar to'xtashi, ularni choy savdogarlari, deb atalishini qayd etgan edi. Toshkentdan keltirilgan bu mollar aksariyat holatlarda uzoq yurtlarga ham olib ketilgan. Xususan, Qashg'ardan Toshkent orqali Buxoroga olib kelingan kumush yombular hind sarroflari orqali Kobulga jo'natilgan [4. 212-214].

Toshkent aholisi tomonidan shahar va uning atrofidagi yerlarda yetishtirilgan dehqonchilik, bog'dorchilik mahsulotlari va ayrim chorva mollari ko'p hollarda tovar xarakteriga ega bo'lgan. Bu mahsulotlar shahar aholisining ichki ehtiyojlarini qondirish bilan birga, uzoq va yaqin hududlarga, xususan, qo'shni dashtga ham olib borilgan. Shuningdek, bu mahsulotlar mahalliy hunarmandlar tomonidan yaratiladigan turli buyumlar uchun asosiy xomashyo vazifasini o'tagan. Shaharning bu xususiyati uning Markaziy Osiyodagi iqtisodiy mavqeini o'sishiga xizmat qilgan.

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THE FOUNDATION OF THE ERA OF AWAKENING IN CENTRAL ASIA: ALCHEMY, SUCCESSION AND HISTORICISM

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Annotation: it is explained that this was one of the cradles of the movarounnahr world civilisation with the foundation of the third Renaissance, which served as a bridge connecting East and West, South and North, Economic Relations, Trade, Science and art, science and values.

Keywords: Renaissance, Movarounnahr, honourable, culture, Central Asia, Science, state, value, Europe.

Аннотация: В этой статье говорится, что мыслители эпохи Возрождения являются нашими предками и что мы должны укреплять связь с фундаментом Третьего Возрождения, оригинальностью, основанной на 3-х системах. Мовароуннахр, была признана всем миром одной из колыбелей мировой цивилизации, она служила мостом, соединяющим Восток и Запад торговлю, науку и искусство, знания и ценности.

Ключевые слова: Возрождение, Мовароуннахр, мыслитель, культура, Средняя Азия, наука, государство, ценность, Европа.

Аннотация: Ушбу мақолада Марказий Осиёда уйғониш даврининг мутаффақирлари, Учинчи Ренессанс пойдевори билан Мовароуннахр дунё цивилизациясининг бешикларидан бири бўлганлигини, бу ердан у Шарқ ва Ғарб, Жануб ва Шимол, иқтисодий алоқалар, савдо, фан ва санъат, илм ва қадриятларни боғлайдиган кўприк бўлиб хизмат қилганлиги тугрисида баён этилади.

Калит сузлар: Ренессанс, Мовароуннахр, мутаффақир, маданият, Марказий Осиё, илм, давлат, қадрият, Европа.

People of Science who systematically studied the history of personality tamadduni on the basis of sources claim that the early Renaissance arose in Central Asia earlier than in Western Europe, in the territories of our land Movarounnahr. Central Asia has seen many robberies in its long history, fighting against them for freedom and independence. After every invasion, national statehood and culture were restored. The culture of the region effectively influenced the cultures of other peoples and enriched them, just as the achievements of culture in Central Asian culture were creatively combined [1] at present, large-scale isolates are being implemented at the maximum for the formation and development of national statehood in our country. The state of Uzbekistan has a long history of statehood and a rich khokuki heritage, and the

efficient use of such a political-khokukiy heritage is a source of gratitude in raising culture in society, in the struggle of the future great state. Unfortunately, due to the fact that most historical research was carried out by Western scientists, the Renaissance was considered characteristic only of development in the XV–XVI centuries in a number of European countries. And in fact, such periods of Rise were observed in the history of Central Asia, they were even earlier than the Renaissance in European countries.

For example, not only in our history, but in the IX–XII centuries, the so-called “Renaissance”, calculated from important periods of Universal History, and in the XIV–XVI centuries, the so-called “Timurid Renaissance“, the comprehensive and rapid development of the system of statehood, science and enlightenment and culture in our country had a huge impact on the development of the work of the Muslim renaissance by the famous sharkist Adam Mes Uzi is devoted to the history of the cultural development that took place in the Muslim shark in the IX–X centuries. This work is a unique Comus covering shark science and culture of the 9th–10th centuries [2]. Thanks to the research of the German scientist Henry Zuter, the list of scientists who worked at the Baghdad Academy was determined. More than 515 of these mathematicians, as well as astronomers, wrote their works in Arabic, came to science as scientists of Arab nationality. Zuter notes that according to these “places of birth”, it is said that in fact many of them are Central Asians.

The whole world has already recognized that in ancient times, Turan, Turkestan, Movarounnahr, now called Uzbekistan, was one of the cradles of world civilisation. From here it served as a bridge connecting East and West, South and North, economic ties, trade, science and art, science and values. The Great Silk Road once served as an internet, an international means of communication. The people of Uzbekistan have repeatedly experienced cultural Peaks - The Renaissance. [3] Independence and national culture are inextricably linked with the internal struggle of the Renaissance, which stuck akad. M.M. Khairullaev writes: "independence and awakening, independence and Ascension are inextricably linked, it requires from US intelligence, knowledge, talent, activity, energy." The spread of the Arab Caliphate and religion in Central Asia was accompanied not only by the political and social order of other people, but also by the sowing of a new culture, religion and language. Al-Khorezmiy (783–850) Muhammad ibn Musa al-Khorezm, a well-known encyclopedist, founder of algebra science, was born in Khorezm in the second half of the VIII century. He played an important role in the development of astronomy, mathematics and geography. His other books "Al-Jabr", "zij "(astronomical tables)," Indian digital account book " made an invaluable contribution to the treasury of human thought. Al-Khorezmi was the first to introduce concepts and terms such as algebra, algorithm, tangent, cotangent, etc. into scientific use. . Ibn Sina described the Sciences found in bogly by his practical behavior and laid the foundation for the theory of achlokology. Ibn Sina saw spirituality, decency as knowledge in akhlok khaki. In Ibn Sina's opinion, Kura said, " the cones should

be delivered to the people. And to play them, the Hulk must rely on these cones. And for this, the habits and traditions that have permeated the Hulk over the years are expressed in the conun.[4]

Al-Fargoni (797-865) entered World History under the name of Abul Abbas Ahmad ibn Muhammad ibn Kasiri Fargoni Alfraganus. His contribution and invaluable in the development of astronomy, mathematics, geography. Fargoni is known not only as a theorist, but also as an engineer, the creator of various technical means and equipment, enjoying the scientific developments of scientists from ancient India. He created the Nilometer Yani means of determining the water level. For many centuries, the Egyptians mentioned the name Al-Fargoni along with the names of illath and Muslim saints in the weekly Friday prayer. His name is mentioned by Dante, Schiller, De Alambert, whose manuscripts are kept in Berlin, London, Paris, Tehran, Meshhead, Rampur, Cairo and other readers. Farabi is the author of the works "word about music", "book about the Order of rhythms", "about shifts to be added to rhythm", in addition to "big music".[5] the history of Islamic power in the 10th century, according to Muslim scholars, established the most important "border column" of Uzi [6] in the scientific and political heritage of Shark thinkers, issues in the state and khukuk khaki have been gaining momentum. Farabi, Beruni and Ibn Sina are comusian scientists who occupy the leading Urin in the fields of secular sciences Hamda fikh and Kalam science. More than 200 manuscript works on the scientific heritage of Farabi, Beruni, Ibn Sina are in saklanmak in Jahan funds . The first doctrines that represented the advanced Goyas typical of shark statehood were divided and served by dividing the source into subsequent couplet Works. [7] At the core of the program, which the head of state declared the current period to be a national rise from national recovery, firm confidence and deep wisdom are embodied. Because it is inevitable that our next 10 years will be a period of original Rise and development.[8] The president noted that on this path, our educator, teacher, intelligentsia and parents should be the base pillar of the Renaissance. New Uzbekistan-through a new worldview, first of all, through the scientific potential of 60 percent of the population, they noted that we will achieve a third Renaissance. It is recognized by the world scientific community that Uzbekistan has long been a building ground for Culture and civilisation. The words of the head of state in his speech "we are putting the issue of the third renaissance in front of us as a strategic task and raising it to the level of a national idea" express great goals pursued by large-scale radical reforms carried out in our country. The words" we are setting the issue of the third renaissance as a strategic task and raising it to the level of a national idea " express great goals pursued by large-scale radical reforms carried out in our country. "We know the system of preschool education and school education, higher and secondary special education, as well as scientific and cultural institutions as four integral rings of future Renaissance. And we consider our