

HISTORICAL DATA FROM THE MANUSCRIPTS OF THE KHIVA ORNAMENTAL ARTIST ABDULLA BALTAEV

MAKHMUDOV RAUFJAN BAKHODIROVICH ¹, MATYAKUBOV SHONAZAR
SOBIROVICH ², JUMANIYAZOVA FIRUZA JUMANAZAROVNA ³,
RAJABOVA DINORA SHAVKATOVNA ⁴ and AMINOV KHURMATBEK ⁵

¹ Associate Professor, Doctor of Philology.

^{2,3,4,5} Junior Researcher, Khorezm Mamun Academy.

Email: ¹raufjon.m@mail.ru, ²shonazarmatyoqubovv@gmail.com, ³jumanazarovafiruza8485@gmail.com,

⁴dinorashavkatovna85@gmail.com, ⁵khurmatbekaminov@gmail.com

Abstract

This article presents information about the life and work of Abdulla Baltaev, a major ornamentalist from Khiva, People's Artist of Uzbekistan, one of the major representatives of Khorezm painting, a master of drawing and pattern painting. In addition, information is given that Abdulla Baltaev was interested in history throughout his life and wrote down in his handwritten notebooks the history of his homeland and the historical events that he witnessed. The scientific heritage of Abdulla Baltaev and his research, the political processes that took place in the Khiva Khanate in 1916, the relationship of the Turkmen leader Junaidkhan with the Khiva Khan Asfandiyar are covered. During the development of these events, the military actions of the head of the Amudarya department, General Galkin, were analyzed. Information has been collected about the life of Islam Khoja, the vizier-reformer of the Khiva Khanate, about his contribution to the development of the state, about the tragic death of Islam Khoja and about the events that occurred after his death, described in the manuscripts of the Khiva scientist Abdulla Baltaev.

Keywords: Abdulla Baltaev, History, Khiva, Painter, Artist, Construction Of The Theater, Mangit, Asfandiyar Khan, Junaid Khan, Uprising, Punishment, Galkin, Attack, Islam Khoja, Reform, Asfandiyar Khan, Junaid Khan, Abdusalam.

INTRODUCTION

Khorezm is a territory that has been famous since ancient times for its great scientists, scientists and cultural figures. Al-Khorezmi, Al Biruni, Najmiddin Kubro, Az-Zamakhshari, Pakhlavan Mahmud, Munis, Agahi, Bayoni and many other sons of Khorezm are the pride of today's generation, and our today's generation must be a worthy heir to such great ancestors.

One of the founders of the Khiva art school, People's Artist of Uzbekistan, State Prize laureate Abdulla Baltaev is also our great ancestor. whose works are an invaluable source in highlighting the true history of our people. Today's and future generations of our Motherland must know their great ancestor Abdulla Baltaev, who saw the three Khiva khans with his own eyes and wrote his real history of the Khiva Khanate.

Abdulla Baltaev was born in August 1890 in Ichan Kala into a family of colorists [8]. His father Muhammad Murad Said Pano ugli Bolta was born in the village of Parisha. Having learned the art of painting, he moved to Ichan Kalyu. His mother Razia, daughter of Mahmud, was born in the village of Goibu and came to Ichan Kalyu after her marriage. Balta's father, continuing his

grandfather's profession, was an artist and died in 1925 at the age of 75, and his mother Razia died in 1931.

The artist's family, like the families of other artisans, was poor. Abdulla Baltaev in his 51 biographical notebook writes: "behind the mosque next to the Mamat madrasah Pano stood the big house of Badirkhan bai. My father rented a small part of this house. At this time, our family included my father, mother Razia and older brother. I was born in a rented house. My father's painting and weaving workshops were located here. Muhammad Pano kicked us out of this house because the owner of the house, Badirkhan, sold him this house. In 1900, we bought the Aziz hotel from the side of the Kushbegi mosque. The house costs 350 gold coins; having paid some of it, we agreed to pay the rest of the money monthly. Unable to pay 350 gold pieces, which was legalized by Kazii's letter, we paid interest every year, and only got rid of the debt in 1918. My brother tore up Kazii's letter" [2].

From the age of ten, Abdulla Baltaev studied first at the old school at the Kushbegi mosque, and then at the Russian-native school. Abdulla Baltaev in his 51 biographical notebook writes: "I, Matnazar Abdullaev, Otajon Rakhmonov studied in a new school opened by Mamat Mahram. In this school, because of my activity, unlike others, I quickly learned to read and write correctly" [2].

Noticing Abdullah's sharp mind, his father sets a goal to teach him many skills and knowledge. After studying for 4 years in the old school and 4 years in the new school, the father apprenticed his son to the great calligrapher, painter, and great poet Abdurazzak kori Abdujabbar ugli Fakiri (c. 1884–1925) [1]. Abdulla Baltaev writes in his 51 notebook that in four years Faqiri taught him to memorize the Koran, write and draw beautifully.

On February 2, 1920, the Khanate was overthrown and the Khorezm People's Republic was created. On July 1, 1920, Abdulla Baltaev began working as a farm worker, secretary, and from January 1, 1921 to 1924, as a treasurer in the Ministry of Education. During this period, he met many intellectuals, poets and public figures of Khorezm. Also, I talked a lot with Hamza Hakimzade Niyazi, who lived in Khorezm in 1921-1924, paid him a monthly salary. From 1924 until the end of his life he worked at the museum as a museum manager, housekeeping manager, and researcher [5].

In 1945, he was engaged in finishing the buildings of the theaters. Navoi them. Mukimi in Tashkent. In works on the artistic design of the Opera and Ballet Theater. Alisher Navoi Baltaev directed the Khiva Hall, and after the theater began its activities, he, along with a group of famous masters who took part in this project, was awarded the State Prize, which was then called the Stalin Prize. Returning to the Khiva Museum, Abdulla Baltaev worked there almost until the end of his life, holding the position of a museum researcher. For outstanding services, Abdulla Baltaev was awarded orders and medals, and in 1950 he was awarded the title of People's Artist of Uzbekistan. And Abdulla Baltaev died in December 1966, the street on which he was born and lived was named after him.

Peru Abdulla Baltaev owns numerous works, created mostly in the period from 1950 to 1965. Thanks to the research of Nuregdi Toshev conducted in 2012, we can find out that Abdulla Baltaev wrote down all his research in notebooks. Nuregdi Toshev, studying the notebooks (N. Toshev uses the word "daftar" instead of the word "notebook" since A. Baltaev called his notebooks daftars) of Abdulla Baltaev, which are in the possession of his grandson Adilbek Abdullaev, notes that the list of notebooks, that is, lists indicating The contents of the notebooks were compiled by the author himself at different times. The first, incomplete, version of the list dates back to 1954 and is presented in two copies. According to the preface to this list, it was supposed to include only 32 notebooks written by the author before July-August 1954, but in fact this list consists of a list of 43 notebooks (there are 41 in 28 notebooks). Obviously, A. Baltaev made additions to the list even after the specified date. The complete list, compiled in the latest version, apparently in 1965, is found in 41 notebooks, one copy of which, as already noted, Baltaev gave to Ya.G. Gulyamov. The notebook contains a list of all notebooks except the last one, 88 notebooks. The fact that this complete list is part of 41 notebooks indicates that Baltaev supplemented it as new notebooks appeared [1].

Based on the mentioned two lists of Nuregdi Toshev compiled a consolidated list of all the notebooks of Abdulla Baltaev, which amount to 88 notebooks.

Currently, they are stored in the manuscript collection of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan and in the family archive of Adilbek Abdullaev, grandson of Abdulla Baltaev.

Abdulla Baltaev was an excellent expert in folk ornaments. Based on the sketches he developed, many details of palaces, theaters, and clubs were made; he was responsible for the development of decorative motifs in both wood and ganka (alabaster).

The album entitled "Khiva pattern in the collection of folk artist Abdulla Baltaev" is a collection of samples of folk ornaments of Khorezm. The author of the text, A. S. Morozova, writes: "Based on his drawing, the painted ceilings of the ivan, and the ceilings in the reception hall of the former Kunya-Ark palace (now the regional museum of local lore in Khiva), and the facades of many historical monuments covered with ceramic cladding were restored. The name of Abdulla Baltaev, a master who made good use of the traditions of Khiva folk decorative art, became famous" [9].

Abdulla Baltaev was not only the keeper of folk traditions, he is also the creator of new divine artistic forms. The ornaments he created resemble some unprecedented herbs, some unimaginable flowers, but are never associated with direct imitation.

One of the founders of the Khiva art school, People's Artist of Uzbekistan, laureate of the State Prize Abdulla Baltaev, left rare sources on the history of Khorezm. The scientific heritage of A. Baltaev is important for covering the history of Uzbekistan and its integral part of the history of Khorezm, and his works are an invaluable source in covering the true history of our people. We are obliged to know our great ancestor Abdulla Baltaev, who saw three Khiva khans with his own eyes and wrote his real history of the Khiva Khanate.

Peru Abdulla Baltaev owns numerous works, created mostly in the period from 1950 to 1965 on Nuregdi research Toshev, conducted in 2012, we can find out that Abdulla Baltaev wrote down all his research in notebooks. Nuregdi Toshev, studying the notebooks and (N.Toshev uses the word "daftar" instead of the word "notebook" , since A.Baltaev called his notebooks daftars) Abdulla Baltaev, which are in the possession of his grandson Adilbek Abdullaeva, notes that the list of notebooks, that is, lists indicating the contents of the notebooks, were compiled by the author himself at different times. The first, incomplete, version of the list dates back to 1954 and is presented in two copies. According to the preface to this list, it was supposed to include only 32 notebooks written by the author before July-August 1954, but in fact this list consists of a list of 43 notebooks (there are 41 in 28 notebooks). Obviously, A. Baltaev made additions to the list even after the specified date. The complete list, compiled in the latest version, apparently in 1965, is found in 41 notebooks, one copy of which, as already noted, Baltaev gave to Ya.G. Gulyamov. The notebook contains a list of all notebooks except the last one, 88 notebooks. The fact that this complete list is part of 41 notebooks indicates that Baltaev supplemented it as new notebooks appeared [6].

Abdulla Baltaev in his third notebook wrote information about the death of the Khiva Khan and who took the throne after the death of Khan Muhammad Rakhim Bahadir, about how innocent people were killed using the example of Davlat Kelda and his young, pregnant wife, about how the Grand Vizier of Khiva, Islam Khoja, and his relatives were killed. This notebook also contains information about how Junaidkhan attacked Khiva.

Junaid Khan Muhammad-Kurban Serdar (1857 - 1938) - one of the leaders of the fight against Soviet power in Khorezm and Turkmenistan. Born in 1857, according to other sources in 1862. Father - Khoji-bai, the authority of the Turkmen tribe Yomud from the Junaid clan, a wealthy man. Muhammad-Kurban himself, despite his illiteracy, also enjoyed authority, which allowed him to become first the kazi (judge) of the village, then the manager of water (mirab). At the beginning of 1912, he led a detachment of robbers who robbed caravans in the Karakum desert, receiving the nickname "serdar" (from the Persian "srdard" - "head; leader; chief"). In 1912-1913, when the Khiva Khan Asfandiyar Khan undertook a punitive campaign against the Turkmen of the Takhtinsky region, he became one of the leaders of the resistance. In retaliation, he plundered Uzbek villages in Tashauz and Ilyalinsky bekstvakh. In 1915-1916 he waged a guerrilla war against the Khan of Khiva, having support from the Yomud clans of Ushak and Orsukchi, as well as part of the Turkmen clergy. In turn, the khan was supported by Russia, which sent an expeditionary force to help him [2].

There were many reasons for the attack on Khiva, but in A. Baltaev's notebook the reason for the attack is given by the fact that the residents of the Khiva Khanate themselves asked for help in solving problems concerning Khan Asfandiyor.

The notebook says that Khan Asfandiyor was merciless and the people of Mangyt, tired of the Khan's violence, decided to talk to the Khan. The people of Mangyt first approached their ruler, but due to the fact that he was unable to help them in any way, they headed towards Khiva. Hakim Mangyta immediately sends a messenger with a letter stating that his people are moving towards Khiva. Khan Asfandiyar immediately sends his people to meet them. They quickly

surrounded the people and forced the organizers of the movement to come out. Having captured the organizers of the movement, they were all sent to prison. And the rest were told: "If you don't want the same fate, go back." Frightened and left without leaders, the people were forced to return. But after some time they asked the Turkmen Khan Junaid to help them resolve this issue related to the khan's cruelty towards the people and the release of those imprisoned as a result of their movement to Khiva on this issue. Junaidkhan sends his man to Asfandiyor with a letter, where he demands the release of those who were imprisoned and to stop their criminal actions towards the people. And also in his letter, Turkmen Khan Junaid writes that if he refuses to fulfill his request, he will take upon himself the leadership of the movement of the Khorezm people against the government. Khiva Khan Asfandiyor, having read the letter, scolded the Turkmen ambassador and told him to convey everything that he heard here to his Khan Junaid. Having heard the words of Khan Asfandiyar, the angry Khan Junaid decided to begin the capture of Khiva [7].

One after another, he began to capture and plunder the villages of Khiva, ruining the common people. The people, frightened by the Turkmen invaders, began to move en masse along with their livestock to the territory of the capital of the state. And in a short period of time, all food products became more expensive and the entire supply of livestock feed ran out.

Khiva Khan Asfandiyor sends a messenger to the Russians to help him in the fight against the Turkmen. But when Junaid captured the city, they still did not reach the capital. And in order to stall for time, Khan Asfandiyar offered Khan Junaid a lot of money so that he would not kill him. The leader of the Turkmen, Junaidkhan, agreed to leave him alive, but said that he would kill his viziers, who allegedly led Asfandiyor astray. Khan Junaid listed the names of the viziers whom he wanted to punish. It was Abdullajon Mirzabashi, Muhammad Wafo Karwonbashi and Ashir Mahram. Due to the fact that Ashir mahram fled and could not be found, Khan Asfandiyor proposed to punish another mahram Kurbanbergan. Having mounted three viziers on horses, they sent them towards the gates of Kumyask, where they were stripped and shot. And this murder of three viziers, as Abdulla Baltaev writes, he saw with his own eyes. All the wealth of these viziers was liquidated. Then Khan Junaid himself personally came to the dungeon, opened the doors and freed everyone who was there. There was not a single person left in the prison.

Taking advantage of the situation, some groups plundered the city for four days, and on the fifth day the Russian army arrived, which in the evening came out of the Palvan canal near the hospital and began to shoot the Turkmen from there. Hearing about the arrival of Russian troops, the Turkmen leader Junaid quickly left the city and fled to Iran.

Then, at the request of Khan Asfandiyor, the killing of the Turkmen was stopped and all those detained were sent to prison, and the next day the criminals were punished.

Data about this event are also found in other sources, for example, in the article by T.V.Kotyukov. The uprising of the Turkmen in the Khiva Khanate in 1916, there is the following data: The Turkmen ruled in Khiva for four days, while at the same time fighting the garrison. According to the general statement of the besieged themselves, the garrison was

already exhausted, and the Turkmen already intended to suppress it with their mass. But the situation was saved by 2 companies that arrived on time and were in Novy Urgench, under the command of the Syrdarya military governor, General Galkin, who had just arrived from Tashkent by that time. Thanks to the successful maneuver of these companies, the Turkmen were deceived in determining the number of reinforcements that had arrived, considering them to be extremely strong, and on the night of February 16 they fled from Khiva. There is nothing to say about how the soldiers and even the city residents themselves dealt with those who, carried away by robbery, lingered in the city until the morning, and especially found themselves without weapons: eyewitnesses report that significantly more than a thousand heads were killed on the streets of Khiva [9].

Islam Khoja (1872-1913) is considered one of the figures who left a unique mark among the officials of the Khiva Khanate with his entrepreneurship and ability to govern the state. Islam Khoja was the second son of Ibrahim Khoja and was born in 1872. Growing up in a rich and noble family, Islam Khoja received a good upbringing from a young age. At first he was educated at home, and later studied at a madrasah. After his father was appointed vizier in 1882, his family moved to Khiva and young Islam Khoja was brought up in the palace along with the khan's children. At the time of the death of vizier Ibrahim Khoja in 1889, the chief tax collector (zakyatchi) of the khanate became Ibrahim Khoja's son, 15-year-old Islam Khoja. When his uncle Sayyid Abdullah Khoja was appointed vizier, Islam Khoja was appointed hakim of Khazarasp. During his 10 years of work in Khazarasp, Islam Khoja became known as a skilled statesman. As a consequence, in 1898, Muhammad Rahim Khan II appointed Islam Khoja as the successor of the recently deceased vizier Sayyid Abdullah Khoja. As a vizier at the age of 26, Islam Khoja led the affairs of the state for the next 15 years and accomplished many great deeds.

The authority and potential of Islam Khoja in the Khanate grew every day.

In 1912, with funds from Islam Khoja in the amount of 30 thousand rubles, a two-story building in the European style was built in Khiva. The building housed a Russian-native school, in which more than 100 children studied, who were taught by two teachers invited from Russia.

The innovations that the vizier introduced were favorable only to the common people, small artisans, and semi-nomadic peasants. Large landowners, clergy and merchants did not like this news. Therefore, some senior officials in the Khanate fiercely resisted this reform. They tried to separate the khan and the vizier with all sorts of tricks [3].

In the manuscripts of Abdulla Baltaev we can find information about the murder of the Grand Vizier, as well as information about what happened after the death of Islam Khoja. In the materials where there are notes about the murder of Islam Khoja, the following information is written.

After Islam Khoja was appointed vizier, he was always and everywhere accompanied by his bodyguard, whose name was Babajan. But on this day, August 9, 1913, his bodyguard Babajan, specifically so that no one would prevent him from committing the murder, Asfandiyor Khan's uncle Abdukarim Mahram invited the bodyguard to iftar. On this day, Islam Khoja, as usual,

remained in the Khan's palace until the evening. After Abdukarim Mahram asked him to allow Babajan to make iftar with them, he agreed and went home unaccompanied by a bodyguard with only one carrier. And also after Islam Khoja set out, the main road leading to his house after his passage was specially closed so that there were no random witnesses to the murder. At nine o'clock in the evening, when the carriage with the vizier was passing the road next to the cemetery from the side of the cemetery, two people came running and attacked them. First, one of them hit the horse, then the driver, Islam Khoja, not understanding what was going on, wanted to get out of the carriage and received fatal blows with a knife. As a result, the driver lay unconscious on the road, the vizier was killed, and the horses with an empty punishment went to the vizier's house. Seeing the empty carriage, the vizier's relatives immediately rushed to look for him. And on the way they found the lifeless body of the Grand Vizier. But the story didn't end there. The relatives of Islam Khoja, especially his son Abdusalam, really wanted to find and punish the killers of his father. And having heard that the driver who was in the hospital came to his senses, he immediately rushed there to find out in detail what really happened, because it did not look like a robbery and all the valuables were in place [11].

A credit card worth 750 rubles, 3 gold coins of 10 rubles each and other small money, a gold cigarette case with a diamond step, the price of which would cost 10 thousand rubles, a cigarette holder with diamond eyes made of amber worth 2,500 rubles , and a gold watch worth 900 were found with the visor. rubles [15].

The driver told Abdusalam that there were four attackers, but there were about ten people standing not far from them and they were all locals, and not robbers as everyone says. He said four people ran out from the direction of the cemetery, one hit the horse, the other hit him with a stick, and he lost consciousness and does not know what happened next. But he said that he recognized one of the attackers, that it was Abdukarim's man Yasavulbashi whose name is Kurbanbai buzchi. Not knowing the truth, Abdusal immediately reports everything he heard from the cab driver to Khan Asfandiyor. After this, the khan ordered the arrest and interrogation of Kurbanbai Buzchi. After this, they take the criminal out to the area and begin to punish him. Unable to withstand the pain of Kurbanbai Buzchi looked at Abdukarim The mahrama shouts: "I'll speak now!" Abdukarim Mahram stops the punishment and says: "Stop, the further interrogation will be carried out together with the khan!" Abdusalam, realizing the essence of the situation, and unable to bear the injustice towards his father, begins to cry loudly [4].

Further, Abdulla Boltaev writes that the son of Islam walked Abdusalam wrote a letter to Russian officials asking them to help deal with this incident. Having learned about this, Asfandiyor hired special people and told them the names of four officials who were relatives and loyal people of Islam Khoja, and told them that, under the pretext that the leader of the Turkmen tribes, Junaid, wanted to see them, they would take them to the lands of the Turkmen, and there they would kill these officials. These were Abdusalam Khoja, Ishok Khoja, Talib Khoja and Khusain Muhammad Devonbegi. Afterwards, four officials on their horses set off with these mercenaries towards the Turkmen lands, but on the territory of the village of "Dashyok" Abdusalam Khoja got off his horse and said: "We know that Khan Asfandiyor hired you, and that you want to kill us, I ask you to kill us here on the territory of our city and not far

from our relatives, so that they can find and bury our bodies." The remaining three also got off the horse and were stripped and shot by the mercenaries [5. Ctr -51].

In other sources we can find other versions of the murder of Islam Khoja. For example, there is information that in 1913, one day, Asfandiyorkhan invited him to his palace and released him at night, only after the late Isha prayer. On the way to his country palace, which was located near the Oglan Adiz-bobo cemetery, Islam Khoja was attacked by several people and stabbed him several times. After his death, Asfandiyar Khan cried publicly, and then ordered the killing of all the perpetrators of this crime, although he knew about the impending murder, and according to the founder of the Young Khivans, Palvanniyaz-Khoja Yusupov, Asfandiyar Khan himself was the direct orderer of the murder. Having learned about the murder of the reformer, a special commission arrived from the Russian Empire to investigate it, but it was bribed by the frightened Khan's associates and clergy, enemies of Islam Khoja. Soon after the murder of Islam Khoja, his son, Abdusalam Khoja, was shot, and Islam Khoja's right hand and assistant, Raim-Bergen, was buried alive in the ground [6] .

The body of Islam Khoja was buried next to his father in the mausoleum that he built during his lifetime, at the mausoleum of Sayyid Mahi Roi Jahan. Vizier Sayyid Islam Khoja left one daughter and two sons: Azizposhabika, Abdusalam Khoja, Abdulaziz Khoja. The tragic death of Islam Khoja caused the reforms that had begun in the Khanate to stop.

That fact that the killer was not sentenced to death, and the organizers of the murder Abdukarim Mahram, Yasaulbashi, Matwafo Bakkalov, Ashur Mahram remained at their posts, leading to the fact that a rumor spread among the people that Khan Asfandiyor himself was involved in the murder of Islam Khoja [16].

In conclusion, it should be noted that A. Baltaev's research provides conclusions from the Soviet period, but the truth about the death of Sayyid Islam Khoja has not been fully revealed and is still one of the undisclosed secrets of the end of the period of the Khiva Khanate.

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