



ANDEJĀN

ANDEJĀN, town in the medieval Islamic province of Farḡāna, modern Russian Andizhan, in the easternmost part of the Uzbekistan SSR (latitude 40° 43' north and longitude 72° 25' east). It lies in the fertile valley of Farḡāna, below the upper reaches of the Jaxartes (Syr Darya). It was apparently of little importance in early Islamic times: in any case Farḡāna was not brought under Muslim control until the 3rd/9th century. The geographers of the 4th/10th century indicate that Aḵsikaṭ was the capital of the province: they mention Andejān in itineraries but do not describe it. Ebn Ḥawqal (p. 514; tr. Kramers, p. 491) states that Andokān (the early spelling) was one of the towns, together with Margīnān, Oštīqān and others, of the *rostāq*, or rural district, of Lower Nasyā (see Le Strange, *Lands*, pp. 477-78). As the Islamization of the region proceeded, various important tombs were located in the vicinity of Andejān, including those of the prophet Job (Ayyūb, already in Moqaddasī), of the Companions of the Prophet sent into Transoxania by the caliph 'Oṭmān, and of Qotayba b. Moslem; the last was still pointed out in the early 20th century.

In the 5th-6th/11th-12th centuries Andejān fell within the eastern khanate of the Turkish Qarakhanids and lay near its capital, Özgend, which exists now as a village of the district. Andejān must have enjoyed a modest prosperity, since Sam'ānī records the names of numerous scholars and traditionists with the *nesba* "al-Andokānī" (Hyderabad, I, p. 364; cf. Yāqūt, Beirut, I, pp. 261-62). It suffered badly during the Mongol invasions but was rebuilt by the Mongol khan Qaydu, grandson of Ögedey, and by the Chaghatayid Duva b. Boraq. They seem to have appreciated the commercial potentialities of Andejān's location;



neither they nor their successors chose to live there (see *Nozhat al-qolūb*, p. 247, tr. p. 239; W. Barthold, *Four Studies on the History of Central Asia*, I. *A Short History of Turkestan*, Leiden, 1962, pp. 23, 50). An anonymous historian of the 9th/15th century (identified by Barthold as Moʻīn-al-dīn Naṭanzī) states that Duva settled various Turkish tribesmen in special quarters of the town (idem, III. *MīrʻAlī Shūr*, p. 7). It was now a purely Turkish town, with no traces of its Iranian origins. According to Bābor, himself a native of Farḡāna, the local speech of Andejān was particularly pure (*qalam bile rāst* “suitable for the pen,” i.e., close to the written form of Chaghatay Turkish) and had accordingly been used by Mīr ʻAlī Šīr Navāʻī for his writings, even though the poet was a native of Herat (*The Bābur-nāma*, tr. A. S. Beveridge, London, 1922, pp. 3-4).

Andejān was especially important in Timurid and Chaghatayid times and is mentioned as An-di-gan in the accounts of contemporary Chinese travelers to Transoxania (E. Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources*, London, 1888, II, p. 255). It figures frequently in accounts of warfare in Turkestan between various contenders for power, such as those in Šaraf-al-dīn Yazdī’s *Zafar-nāma* and Mīrzā Moḥammad Ḥaydar Doḡlāt’s *Tārīk-e Rašīdī*. It was often assigned as a governorship to the sons of rulers; Tīmūr gave it to his son ʻOmar Shaikh in 778/1376, and in the middle years of the 9th/15th century, another ʻOmar Shaikh ruled it on behalf of his father, Sultan Abū Saʻīd b. Moḥammad of Samarqand. It had now replaced Aḡsīkaṭ as the capital of Farḡāna (the name Andejān being often used at this time for the whole province), and when Bābor succeeded his father ʻOmar Shaikh, he praised the fertility and the well-irrigated location of the town, which was famous for its *nāšpātī* melons (pears ?). At this time, Andejān was the third strongest fortress in Transoxania after Samarqand and Kēš or Šahr-e Sabz, with a three-gated citadel (*arg*) within the walled town (*qūrḡan*, i.e., *madīna*, *šahrestān*; *Bābor-nāma*, loc. cit.). In 899/1493-94 Bābor was himself governor of Andejān; he lost possession to the Uzbeks, regained it in 904/1498-99, and lost it once again. By 916/1510-11 it was in the hands of the Chaghatayid Saʻīd Khan b. Aḡmad (d. 939/1533), who ruled as Bābor’s vassal.

Andejān continued to flourish under the subsequent Uzbek khans of Ḳoqand, and it was probably ʻOmar Khan b. Nārbūtā (d. 1237/1821-22) who founded the town of Šahr-e Ḳān to the west of Andejān and constructed a great canal to the Qara Darya. At the time of the Russian conquest of Ḳoqand in 1875, Andejān had 30,000 people, most of whom were engaged in agriculture. When the imperial Russian government built a railway into Farḡāna from Samarqand,



Andeĵān became its eastern terminus. In 1898 it was the epicenter of the revolt of the *īshān*, or dervish shaikh, Moĥammad ‘Alī Ḳalīfa, who planned a general rising to liberate Ḳoġand from the Russians. The outbreak was bloodily suppressed at Andeĵān (see F. H. Skrine and E. D. Ross, *The Heart of Asia. A History of Russian Turkestan and the Central Asian Khanates from the Earliest Times*, London, 1899, pp. 260-61). In 1902 thousands of Andeĵān’s inhabitants were killed in a severe earth-quake. The area was disturbed after World War I by Basmačī (Muslim nationalist guerillas) activity but in 1924 was incorporated into the Uzbekistan republic; in 1939 the town had a population of 84,000.

Present-day Andizhan is a city of more than 200,000 inhabitants (133,000 in 1959; 188,000 in 1970) with a number of secondary and tertiary functions. A major center for the processing of foodstuffs and cotton from the intensively irrigated Farġāna basin, it also has industries specializing in equipment for road construction and for irrigation and drainage systems. Oil and gas fields are exploited nearby, and north of the city a dam has been built on the Qara Darya to generate hydroelectric power. Andizhan is a major cultural center of the Uzbek SSR, with colleges of medicine, teacher training, and engineering as well as theaters and museums. It is also a major traffic center for both highways (Leninabad and Chorog/Pamir) and railways.

BIBLIOGRAPHY

For Chaghatayid, Timurid, and Shaibanid coins minted at Andeĵān, see E. von Zambaur, *Die Münzprägungen des Islams zeitlich und örtlich geordnet* I, Wiesbaden, 1968, p. 53.

See also *Bol’shaya sovetskaya entsiklopediya* II, pp. 423-26.