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## The Significance of Ancient and Medieval Sources in Studying the Cultural Heritage of Jizzak Oasis

**Akchaev Farrukh Shavkatovich**

Head of the department of Distance Education in Teaching of Social Humanities, PhD in History, Docent,  
Jizzakh state pedagogical university

**Abdullaev Shahobiddin Norkuzi ugli**

Teacher of the department of Distance Education in Teaching of Social Humanities, Jizzakh state  
pedagogical university

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**Abstract:** *This article provides an analysis of ancient and medieval sources for the study of cultural heritage objects of the Jizzakh oasis, as well as the analysis of scientific research carried out on this topic.*

**Keywords:** *Jizzakh oasis, Ustrushona, "transmitter space", cultural heritage objects, rustaq, rabad, castle, caravanserai, sacred site and shrine.*

As noted in historical sources, this cultural region, which was the part of Sugdiyona in ancient times and Ustrushona state in the middle ages, played the main political, socio-economic and cultural role in the history of Turan land, actively participated in all historical processes, and functioned as an integral and inseparable part of the region. It is known from many sources that Jizzakh Oasis, in particular the adjacent Mirzachol, was crossed by the caravan routes of the Great Silk Road system in different directions, and in the Middle Ages, these routes connected the "Huge trading port of Movarunnahr" - Samarkand - with Shosh, Khojand, Fergana, Ettisuv, Eastern Turkestan and China.

It is stated in researches about this oasis, that the Jizzakh cultural region served as the "eastern gate" of strategic importance for the urban villages of the settled agricultural oasis in the Zarafshan river basin, and at the same time Jizzakh was a "transmitting space" for material, cultural and mutual cooperation of nomads of Shosh region, Fergana valley, territories along the Syrdarya river.<sup>1</sup> Despite of the facts mentioned above, the cultural heritage of the inhabitants of the Jizzakh oasis has not been studied as a separate systematic research topic.

However, there are some written sources about the history of the country based on the results of archaeological excavations and scientific literatures. These sources can be studied in two parts. The first part describes the medieval history of Ustrushona agricultural oasis<sup>2</sup>, whilst the second part is written

<sup>1</sup> Гулямов Я.Г. Кладбище Кулпи - Сар ИМКУ., Вып. 2, Т: «Фан», 1961, с. 92-93

<sup>2</sup> Ибн Хавқал. Китоб сурат ал –ард (Араб тилидан таржима ва изоҳлар муаллифи Ш.С. Камолитдин). Тошент:

materials devoted to the history of cattle herders of Jizzakh oasis. Lifestyle, spiritual and cultural beliefs of cattle herders of Jizzakh oasis was also investigated according to the written sources and ethnographic materials. The materials related to the spiritual and religious life of cattle herders of Ustrushona found in the burial mounds were presented to the scientific community in the form of timely publications and scientific articles. However, they were also not studied in a generalized, holistic way.<sup>3</sup>

At this point, it should be noted that as a result of the dissertation researches carried out so far, history of the development of the oasis in the early Middle Ages, the historical topography of the ancient and medieval times<sup>4</sup>, the culture of Ustrushona herdsmen in the ancient period<sup>5</sup>, the early medieval rural areas of Ustrushona<sup>6</sup>, the material culture of the Middle Ages<sup>7</sup>, the political, material, cultural and spiritual life of the Hephthalites and the Turkic khanate<sup>8</sup>, irrigated agriculture<sup>9</sup> were studied from a scientific point of view. Yet, in the described researches, the authors evaluated the above-mentioned problems within the framework of their directions and research objects.

Jizzakh region is located in the central part of Uzbekistan, most of it consists of deserts and steppes. The relief of the region is unique, in which mountain, sub-mountain, steppe and plain (desert) zones are connected. Favorable natural conditions and fertile lands, especially the presence of running water sources were the main reason for the first tribal communities of herders and farmers settled in that region and the mutual development of social processes related to human activity and its material and spiritual culture in the oasis. Furthermore, it created a chance to the formation of cultural heritage monuments related to faith.

The written sources that refer to the historical monuments related to the way of life, faith and worship of the people living in the agricultural oasis of the region and the adjacent steppes can be divided into two parts. The first type of sources are inscriptions illustrating the way of life of the herders living in and around the oasis, and the second type is the memoirs that provide information about the history of the settled peasant population of the oasis. The written sources of various periods, which provide information

<sup>3</sup> "Узбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2011., Ибн Хордабех. Книга "Пути и страны" / Пер. с арабск. коммент. и исслед. указ. и карты Н.Велихановой.- Баку: Элм,1986., Истахри (Абу Исхак Ибрагим ибн Мухаммад). Китаб масалик ал-мамалик. // Материалы по истории киргизов и Киргизии. – М. 1973. Вып.1.

<sup>3</sup> Пардаев М.Х.Кадимги Жиззах вохасида ўтроқ дехқонлар ва кўчманчи чорвадорлар маданияти // ЎММТ №.33. Тошкент, 2002. С.146-153., Пардаев М. Кўй ва бўри руҳига сифинишнинг ўзаро боғлиқлиги ҳақида // Узбекистонда ижтимоий фанлар. Т.,: 1995.- № 1. Б.42-46., Грицина А.А. Кочевники в Уструшане( на примере изучения курганов в Сырдарьинской и Джизакской областях) // Цивилизации скотоводов и земледельцев Центральной Азии. – Самарканд-Бишкек: –С.2005, 186-195., Грицина А.А. Уструшанские были. – Ташкент: Издательство народного наследия им. А. Кадры, 2000., Тошбоев Ф.Э. Уструшона кўчманчи чорвадор халқлари дафн удумлари ҳақида баъзи мулохазалар. // Узбекистон тарихи ва маданияти. Тошкент, 2011, 300-304 б., Тошбоев Ф.Э. Тошбоев Ф.Э. Уструшона халқларининг антик даврадаги дафн удумлари. (Фулбо, Сағаноқ ва Ширинос мазоркўрғонлари мисолида). Жиззах давлат педагогика институти Ахборотномаси №3, Жиззах: 2013. Б. 47-54., Тошбоев Ф.Э. Уструшона қадимги халқларининг ит ва бўри билан боғлиқ дафн маросимлари. Самарқанд 2018.

<sup>4</sup> Грицина А. Северная Уструшана в середине I тыс. до н.э. - нач. XIII в. н.э. (археолого-топографическое исследование): Автореф. дис. канд. ист. наук. – Самарканд, – 1990. – С. 24.

<sup>5</sup> Тошбоев Ф. Уструшона чорвадорларининг антик даврадаги маданияти: тар. фан. фал. док. (PhD) учун ёзилган дисс. автореф. – Самарканд, 2017. – Б.22.

<sup>6</sup> Ғофуров Ж. Уструшонанинг илк ўрта аср қишлоқ маконлари: тар. фан. фал. док. (PhD) учун ёзилган дисс. автореф. – Самарқанд, 2019. – Б.22.

<sup>7</sup> Сверчков Л. Поселение Мык - источник по истории средневековой Уструшаны: Автореф. дис. канд.ист.наук. - Самарканд, 1991. – Б. 21.

<sup>8</sup> Пардаев М. Северо-Западная Уструшана в эпоху раннего средневековья (по материалам нижнего течения р. Сангзор): Автореф. дис. канд. ист. наук. – Самарканд, 1995. – С. 24.

<sup>9</sup> Суюнов С. История орошения Северо-Западной Уструшаны (V-XVI вв. по археологическим материалам): Автореф. дис. канд.ист.наук. – Самарканд, 1999. – Б. 24.

about the shrines about the life and spirituality of the population, are mainly related to the historical events of the Middle Ages.

The main problem in the study of historical monuments and shrines in the oasis is the lack of written sources about the history of the area.

The current Jizzakh oasis, located in the north-western part of Ustrushona, was described by the Arab historians-geographers who lived in the 9th-10th centuries as an agricultural oasis with adjacent areas to the deserts. According to Ibn Havqal, the main city of Fankon village was Dizak, and the fortresses around the city were called "rabot".<sup>10</sup> If we analyze these sources, among them there were a number of prosperous central cities and villages, dozens of fortresses, forts, caravanserais called Fankon-Fagnon (Dizak), Zomin, Sarsanda, Susanda (Zomin), Kharkona, Yangikurgan (Gallaorol), Burnamad (Bakhmal), Nujket (Nushkent, Bakhmal district), Marsmanda, Mink (Zomin District).<sup>11</sup> Additionally, we can say that there were holy places and shrines for the spiritual and religious needs of the population. Most of these cities and fortresses have been identified by archaeological researches, and they are inextricably linked with historical monuments and shrines.

The works of Arab historians of the middle Ages provide accurate information about historical monuments. For example, Ibn Havqal wrote about the bazaar, mosque, garden and vineyards in Zamin city; Feknon village and Khudaysar rabot (gate) of Dizak city, Khudaisar rabat; and especially Mink village which was famous for its mining craft, processes of mining of iron ore and making war weapons from it; annual fairs and public festivals organized in the city of Marasmanda, which was an administrative center of Zamin. Moreover, in the works of al-Istahri and Ibn Havqal, detailed information was given about the roads in Ustrushona, their direction, public settlements, places of pilgrimage, towns and villages, rabats and caravanserais, border areas, and the distances between the settlements of the Jizzakh oasis and the nomadic steppe.

In the Arabic sources mentioned that Zamin was considered as a second main city of Ustrushona after Bunjikat.<sup>12</sup>

Zomin is located on the edge of the big caravan route connecting Ferghana and Sogd (current center of Zomin district), in the foothills. Ibn Hawqal stated: "It is located on the road leading from Fergana to as-Sughd, its other name is Savsanda. There is also an old city, but it is in ruins. Markets, mosques and residents were all moved to Savsanda. This new city is a stopover for travelers from all over Sogd to Ferghana. It has flowing waters, gardens, vineyards and fields".<sup>13</sup> From this definition given, the facts about the new city, bazaars, mosque located in the village of Zamin are also valuable for us.

Dizak, the capital of the Fankon village, was a densely populated city, famous for its numerous accommodations, markets, gardens, and caravanserais for travelers and merchants. According to the medieval historians-geographers Ibn Havqal, al-Istahri, al-Muqaddasi: "Dizak is a city (located) on the plain. Next to it, there is a village named Fankon. During the war, the population of Samarkand gathers there. It has rabots that can accommodate a large number of people... Dizak has running waters and gardens. It is a fruitful city. It is noted that Dizak people are very good at sewing clothes from wool and

<sup>10</sup> Ибн Ҳавқал. Китоб сурат ал-ард (Араб тилидан таржима ва изоҳлар муаллифи Ш.С. Камолиддин).–Тошент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2011. –Б. 68.

<sup>11</sup>Ибн Ҳавқал. Китоб сурат ал-ард. – Б. 68–70., Ибн Хордадбех. Книга "Пути и страны" / Пер. с арабск. коммент. и исслед. указ. и карты Н.Велихановой. Баку: Элм,1986; Истахри (Абу Исхак Ибрагим ибн Мухаммад). Китаб масалик ал-мамалик // Материалы по истории киргизов и Киргизии. - М., 1973. Вып.1. - С. 5–23;Бетгер Е.К. Извлечения из книги «Пути и страны» Абу-л-Касима ибн Хаукаля. Труды САГУ. – Ташкент, 1957.– С. 17.

<sup>12</sup> Ибн Ҳавқал. Китоб сурат ал-ард... –Б. 69.

<sup>13</sup> The same source

tweed, and weaving carpets and felting. According to the sources, fruits were grown in such abundance in the country that even domestic animals were fed with the fruits. Crafts in the city, agriculture around the city developed”<sup>14</sup>

Researchers who conducted scientific study on Ustrushona mentioned that there is also information about Jizzakh oasis in the work "Hudud ul-Olam" written by an unknown author. It says, "Dizak is a small town near running water. There is a place called Marasmand next to it, every year there is a fair (trade), and it is said that a day's trade turnover exceeds 100,000 dinars"<sup>15</sup>.

In the 9-10th centuries, the city of Dizak had important strategic military importance. During that period, Dizak became the headquarters of the Islamic army of "Ghazis" who fought against the marauding raids of the deserts coming from the steppe. For this reason, private rabots of not only Ustrushan residents, but also Samarkand residents grew up in Dizak. In Jizzakh Oasis, rabots were built more and more skillfully than other structures.<sup>16</sup>

The prestige of Khudaisar's rabot spread far and wide. Perhaps that is why another medieval author Ahmad al-Katib said about Ustrushona: "It is a huge and important country, it has 400 fortresses and several large cities."<sup>17</sup> The Fagnon village of Ustrushona, which is considered the "land of castles and rabots", along with other administrative regions, was founded on new towns and villages even after it was annexed to the Somoni state.

As can be seen from the above information, the Arabic written sources contain very valuable, impartial information about the history of the ancient and medieval Ustrushona state, in particular, about the historical monuments located in the Jizzakh region. In these sources it is noted that, on the one hand, the development of agriculture, handicrafts and trade in Ustrushona, on the other hand, how the oasis became prosperous and crowded, which led to the expansion of internal and external trade and commodity-money relations. This situation led to the development of historical monuments and shrines of the population, along with permanent objects of praying.

In Abu Sa'd Abdulkarim Sam'ani's "Genealogy"<sup>18</sup>, a chapter was devoted to the description of Samarkand scholars, which gave information about famous poets, scientists and jurists who grew up in the cities and villages of Ustrushona, such as Al-Khovasi, Az-Zamini, Al-Ustrushani, As-Sanjufini, Ash-Shibli, Al-Mojarmi, An-Nujonikasi, Al-Yorkasi, Al-Sobati, Al-Kabudi and Al-Khudisari. These data serve as an important source for studying the history of the emergence of cultural heritage objects and shrines that exist today in the Jizzakh oasis.

Besides the sources mentioned above, we studied the legal documents<sup>19</sup>, waqfnamas<sup>20</sup> and genealogies<sup>21</sup> written down by the local residents as a legacy of various religious scholars to their descendants. In particular, in the "Genealogy"<sup>22</sup> preserved in the house of Asatullakhan Isokhanov, who lives in the

<sup>14</sup> The same source

<sup>15</sup> Сверчков Л.М. Поселение Мык–источник по истории средневековой Уструшаны: Автореф.дис.... канд.ист.наук.- Самарканд,1991. –С.15.

<sup>16</sup> Бетгер Е.К. Извлечения из книги «Пути и страны» Абу-л-Касима ибн Хаукаля... – С. 21.

<sup>17</sup> Грицина А.А. Уструшанские были. – Ташкент: Издательство народного наследия им. А. Кадыри, 2000. –С. 33.

<sup>18</sup> Абу Саъд Абдулкарим Самъоний. Насабнома / Арабчадан Абдулғаффор Раззоқ таржимаси, 1 -жилд. – Тошкент: ҲИЛОЛ, 2007. — Б. 134–200.

<sup>19</sup> Ушбу хужжат Зомин тумани Горбобо зиёратгоҳи худудидаги гордан топилган. Қўқон хони Худоёрхон (1845–1875) даврига оид бўлиб, Жаноб эшон Халифа Абдулкарим Домулло Баротга тегишли.

<sup>20</sup> Ушбу вақфнома Фориш туманининг Жондахор ота, яъни Мухаммад Шариф (Мавлоно Грекушоҳ) номи билан аталувчи зиёратгоҳига тегишли бўлиб, Мирзо Улуғбек ҳукмронлик даврига тўғри келади.

<sup>21</sup> Воҳанинг Фориш ҳамда Зомин туманларидаги айрим зиёратгоҳлар ташкилотчилари ва масжидлар имом хатибларидан ана шундай тарихий қимматга оид хужжатлар ўрганилди.

<sup>22</sup> Дала тадқиқотлари. Зомин тумани, Ём қишлоғи. 2016 йил.

village of Yom, gives information about the identity of the saints named after the shrines of Koktonli Ota, Malik Ota, and Kazan Ota, as well as the historical events that took place in the area.

Historical written sources contain information about the socio-economic, political history, lifestyle, customs and cultural heritage of the inhabitants of Jizzakh oasis, in particular, in the chapter on the events of the war in 1367-1368 in Nizamiddin Shami's work "Zafarnoma", it can be found information Dizak and nearby Harman Mawzei and Malik robot (the area where Malik father's shrine is located).<sup>23</sup>

Sharafuddin Ali Yazdi's, in his work "Zafarnama", wrote about the inhabitants of Dizak and surrounding villages such as Zomin, Yom, Khavos and their lifestyle and customs.<sup>24</sup>

The information related to the pilgrimage sites of the oasis and the customs of the population is covered in detail in the work "Boburnoma" by Zahiriddin Muhammad Babur. According to the historian, "Ustrushona once belonged to Umarshaikh Mirza". Also, the work provides information about settlements in the Jizzakh oasis - cities such as Dizak, Zomin, Yom, Peshagor, Yor-Yailok, Khaliliya, and Ilonot'i gorge.

From them, the information about the descendants of Syed Burkhaniddin Kilich (the shrine of the same name in the Zomin district) is valuable for us. It was stated that "... Khwaja Mavlanoy Qazi's name is Abdullah. It was known by this name. On the father's side, the lineage goes back to Sheikh Burkhaniddin Kilich. On the mother's side, Sultan Ilik is tied to Moziy".<sup>25</sup>

In general, the analysis of scientific literatures shows that the objects of cultural heritage in the Jizzakh oasis have not yet been fully studied by researchers in terms of historiography and source science, historical and ethno sociological aspects. In the described literatures above, the authors evaluated the raised issue within their directions and research objects.

To conclude, in the conditions of modernizing Uzbekistan, the team of ethnographers of our country, like many researchers, is getting more opportunities to study and analyze material and non-material culture of nation. Currently, in order to fully cover the ethnic history and ethnography of the Uzbek people, it is given a chance to know the essence of commonalities and local characteristics in the daily lifestyle, type of activity, economic and social development trends of the inhabitants of the historically-ethnographic regions, language and culture, and to convey the collected information to the general public, especially the youth. In the implementation of such tasks, President Shavkat Mirziyoyev's video selector meeting organized on January 19, 2021 on the issues of fundamentally improving the system of spiritual and educational affairs and strengthening the cooperation of state and public organizations in this regard set the following important tasks for historians. In particular, in these tasks the president mentioned that "National history should be created with a national spirit. Otherwise, it will not have an educational effect. We need to teach our youth to learn from history, to draw conclusions, to equip them with historical knowledge and historical thinking".<sup>26</sup> In fact, in order to educate young people in the spirit of patriotism and national pride, it is essential to teach history in depth and expand scientific research in this direction.

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<sup>24</sup> Шарафуддин Али Яздий. Зафарнома. – Тошкент: Ўзбекистон, 1992. – Б. 36, 54–55.

<sup>25</sup> Захириддин Мухаммад Бобур. Бобурнома. – Тошкент: Ўқитувчи, 2008. – Б. 60–61.

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