

HISTORY OF THE MIDDLE SANGZOR OASIS IN WRITTEN
SOURCES OF THE XVI-XIX CENTURIES*Achilov Sharif**JDPU Teacher of the Faculty of History*

Abstract

In this article, the author presents the Middle Sangzor oasis, the middle course of the Sangzor river, that is, the written sources of the XVI-XIX centuries of the residents of Ghallarol and Bakhmal districts of Jizzakh region: "Zafarnoma" by Sharafuddin Ali Yazdi, "Baburnoma" by Zahiriddin Muhammad Babur, "Abdullanoma" by Hafiz Tanish Bukhari. as well as the information given in his works, as well as on the basis of the research conducted in Kurgontepa, Qingirtepa, Almantepa I., II, Lapakhtepa, city monuments and nomadic culture burial mounds of Chuvilloq, Shokhidtepada, Karakisloq, Sartyuzi, Bekkeldi, Zartepa located in the center of Gallaorol district.

Keywords: Middle Sangzor, Sangzor river, XVI-XIX centuries, Sharafuddin Ali Yazdi, "Zafarnoma", Zahiriddin Muhammad Babur, "Boburnoma", Hafiz Tanish Bukhari, "Abdullanoma", Kurgantepa, Qing'irtepa, Almantepa I., II, Lapakhtepa, Chuvilloq, Shokhidtepada, Karakisloq, Sartyuzi, Bekkeldi, Zartepa.

The middle Sangzor oasis, the middle course of the Sangzor river, forms the western part of Jizzakh region. Jizzakh cultural region, which is considered an important component of Ustrushona, and especially its central regions belonging to Gallaorol and Bakhmal districts, located in the naturally geographically favorable valley of the Middle Sangzor river basin, have been determined by archaeologists to have a unique culture in ancient and medieval times.

Information about historical processes related to the life and lifestyle of the people living in the oasis begins to be found in Arabic sources of the X-XI centuries. In Arab sources, it is noted that the city monument of Kurgantepa, located in the center of the present Gallaorol district, was the site of Harkana village. Kharkana (Kharkana) is located on the border of the country with Sogd - at a distance of 8 farsakhs from Samarkand [1: B.226], on the edge of the Sogd-Shosh caravan road (around the village of Saribazar, present-day Gallaorol district). Al-Istahri, ibn Havqal and al-Nuqaddasi wrote that "Kharqana is one of the cities of Ustrushana", Rustaq and its rich city were called by the same name, and had a rabati [2: B.61].

The history of the Middle Sangzor oasis is also given special attention in the written sources of the developed and later medieval period. In particular, the works created during the era of Amir Temur and Timurids and during the rule of Shaybani provide detailed information about the socio-political processes and occupations of the inhabitants of the Jizzakh oasis, including the middle reaches of the Sangzor river. It is noted that the Middle Sangzor oasis, located in the central part of Movarounnahr, at the intersection of communication routes, also had an important strategic importance during this period.

From these sources, Sharafuddin Ali Yazdi's "Zafarnama" provides information about settlements from Samarkand to Jizzakh, including Jizzakh and its surrounding fortresses and towns: Blue Dome, Raboti Malik, Yom, Khavas[3: B.54-55]. These roads passed through the areas we are studying. During the reign of Mirzo Ulugbek, a defensive chain was formed to guard the Ilonotti Gorge, the passage to Samarkand. [4:

B.25] In 1425, the information about the military campaign to Mongolia, the land of the Ulugbek jets, is confirmed by a memorandum engraved on one of the high rocks of the "Iron Gate" [5: B.86]. The well-known orientalist, archaeologist P.I. Lerkh, who came to Jizzakh from Petersburg in September 1867 on the commission of the Russian Archaeological Commission, managed to read this inscription in the Ilono'tti Gorge and the special zafarnama - inscriptions on stone tablets, written by Shaybani Abdullah II in 1557 in order to convey his victories to future generations. [6: B.33-34]. These records are important in the study of political events in the Middle Sangzor oasis in the 15th-16th centuries.

Zahiriddin Muhammad Babur writes down some details about Jizzakh and its surrounding settlements and the life of the people in his work "Baburnoma". We, Mundaq, freed them from the scourge of the enemy and the oppression of hunger, and brought them to the comfort of safety and the comfort of cheapness. We rested in Dizak for three or four days" [7: B.86]. In this country, not only animal husbandry, but also agriculture is widely developed, and we can understand that the inhabitants were skilled entrepreneurs from the historian's definition that "cheap, fresh melons and good grapes are prosperous".

At the end of the 15th century, at the beginning of the 16th century, cattle-breeding tribes from Dashti-Kipchak came and settled under the leadership of Shaibani Khan [8: B.91]. It was written on the eve of the events of this period. In the epic "Shaybaniname" by Muhammad Salih (1455-1535), it is explained that Khanika Khan from Tashkent and Amir Tanbal from Ferghana agreed to help Babur Mirza and they met in Jizzakh when they marched towards Samarkand. The high-ranking clans that took part in these campaigns occupied oases of the country that were convenient for farming. In particular, hundreds will settle in Oratepa and Zomin, and forty will settle in Jizzakh [9: B.28]. This situation is the reason for the active development of agriculture and animal husbandry in the oasis, and the specialized type of agriculture of the population is developing in the mountain and pre-mountain areas.

There is a lot of information about the events that took place in the Middle Sangzor oasis in Hafiz Tanish Bukhari's work "Abdullanoma". It is written in them that Shaibani Abdullah II (1557-1598) during the ceaseless struggles, several times with important political and military events took place in the present Ukhtepa, Kokgumbaz, Rabati Malik, Yom, Peshagor. , was in Ardakhshan, Achchi, Zomin and other cities. In particular, it is mentioned that in 1578, Bobo Sultan and Bugajar marched towards Zamin in order to fight with Sultans. [10: B.307-308-309-310]

In 1578, the battle between Abdullah Khan II and Baba Sultan had serious consequences for the oasis of Jizzakh. Because the battle coincided with harvest time. In addition, the recruitment of large numbers of the population into military service and the collection of additional food to feed the army aggravated the situation of the people. It is written in "Abdulanoma" that the conspirators led by Sultan Bozakhor plundered Jizzakh and its surrounding areas and castles. Abdulla Khan II came to Jizzakh on June 3-5, 1581, saw the robberies there, ordered to help the inhabitants and rebuild the Dizzakh fortress. However, the wars caused by the famines, the driving away of livestock, the looting of crops and other robberies caused great damage to the economic life of the oasis.

According to the sources, Abdulla Khan II, in 1575-1587, re-excavated the upper part of the Tuyatortar canal, the middle and lower parts, and brought the water of the Zarafshan river to the Jizzakh oasis through the Tuyatortar canal, which is 83 km long [11: B.24]. The launch of Tuyatortar allows to plant irrigated agriculture, horticulture, and vegetable crops on several thousand hectares of land in Jizzakh oasis districts, especially in Orta Sangzor oasis. The expansion of agricultural areas has led to the further development of specialized livestock farming in the steppe and foothills of the oasis. Because the exchange was stronger.

"Bahr ul-asrar fi manoqib ul-ahyor" by Muhmud ibn Vali, "Tarihi Muhimkhani" by Muhammad Yusuf Munshi, and "Ubaidullanama" by Mirmuhammad Amin Bukhari, which describe the socio-political history of the Bukhara khanate in the XVII-XVIII centuries, show that "Dizak is one of the eastern regions" [12:B.66], socio-political events in Jizzakh and Oratepa, which are the eastern provinces of the khanate,

provides information about the leaders of the Uzbek clans around Jizzakh Zomin, Oratepa, Khojand... [13: B.55]

In the work "Muntakhab al-Tawarikh" written by Muhammad Hakim Khan in the 19th century, valuable information about the political history of the oasis of Jizzakh is presented [14:B.95]. All these events had a great impact on the social life of the residents of Samarkand, Gallaorol and Bakhmal regions located on the Jizzakh road.

In Abu Tahirkhoja's work "Samaria", "Raboti Khojabandi", which supplies water to the oasis of Jizzakh through the Tuyatortar canal, consisted of 24 residents who were transferred from districts and villages such as O'ratepa, Zomin, Khavos, Yom during the time of Amir Shakhmurod (1785-1800), and given the status of "white houses". the history of the neighborhood, the arrival of Kazakhs fleeing from the Kalmyks to Samarkand and its surroundings through Jizzakh is covered. In general, during the time of the Khans, there were not only political, socio-economic relations between Samarkand and Jizzakh, but also strong mutual relations in the field of science and culture [15: B.26,67].

In the Russian source published by A. Burns in the 1940s, the military potential of the Emirate of Bukhara at that time, the number of cavalry and infantry, the number of lashkari cities, including those of Jizzakh, supplied to the army of the emir of Jizzakh, information about zakat and taxes, the payments of the Jizzakh Bey to the emir's treasury comments on size and characteristics [16: B.478,490].

In the second half of the 19th century, Ahmad Donish, who wrote the history of the Mangit dynasty [17:B.45] and Ibrat, the son of Ishaq Khan Junaydullahhoja, also provide information about the cities located on the Jizzakh-Samarkand road [18: B.302-304]. Among the literature devoted to the historical-ethnological study of the economy of the inhabitants of the Middle Sangzor oasis, it is possible to include the data written in the period after the conquest of Central Asia by the Russian Empire [19:B.148]. Among them, the works of topographer G.A. Aminov, local history historians A.P. Horoshikhin [20:B.16], L.F. Kostenko [21:B.16-17], J. Kastanen [22:B.44] were noted. should be done.

The initial researches on the historical geography of the Middle Sanzor oasis have gained significant scientific importance in the field of ethnology and brought the study of the country's history to a new level. Among them, it is possible to include information from literature, reports and statistical collections collected in connection with the study of the country in the period after the conquest of Central Asia by the Russian Empire [23:B.148]. In this regard, the research conducted by A. Yu. Yakubovsky, O. I. Smirnova, A. M. Mandelstam, N. Negmatov is considered important [24: B.15].

Valuable materials related to the way of life of the oasis residents can also be obtained from the literature of the Soviet period [25:B.32]. Information about the types of traditional occupations, trade relations, types and number of livestock in the household at the beginning of the 20th century N.G. Borozna, B.Kh. Armysheva, K.Sh.Shoniozov, I.Hidoyatov, etc., are covered in the researches of ethnographers.

In areas where the ethnography of the population of Uzbekistan is more widely studied, L.S. Tolstova, O.A. Sukhareva, M.A. Bikjanova, M.V. Sazonova, G.P. In the studies of a number of scientists, such as Snesev, information on the lifestyle of the population is presented as a specific part of the work.

A. Bazarbaev's scientific articles are of particular importance in researches devoted to the ethnography of the inhabitants of the Middle Sangzor oasis. In the researches of this scientist, the issues of population management and use of pastures in the present Gallaorol and Bakhmal regions in the end of the 19th century - the beginning of the 20th century were covered on the basis of analytical materials [26:B.54-58]. In the following years, a number of scientists published works related to ethnography of the population and economic culture. Among them, in the works of A.A. Ashirov [27: B.145-159], O. Buryev, T. Khojamberdiev, S.N.Tursunov, T.R.Pardaev, E. O.Qabilov, Ya.A.Turdimuratov, Uzbekistan rituals related to the traditional economy of the population of different regions were analyzed.

Archaeological research is important in studying the history of Middle Sangzor oasis. In the 70s of the

20th century, the Jizzakh detachment was formed at the Institute of Archeology of the Russian Academy of Sciences. This detachment under the leadership of E. B. Kadirov conducted research in the northern, north-western and western borders of Ustrushona, in the city monument of Korgontepa in the center of Gallarol district, and in the fortress of Qingirtepa in the village of Obiz. About 20 rooms were opened and studied in Qingirtepa, and coins minted in the 8th century belonging to the Turkish khanate found in it are important.

In addition, the Kurgantepa city monument was studied in the Ghallarol oasis, and the historical date of the city was clarified based on its cultural layers from the 1st to the 18th centuries [28: B.10-30].

Later, archaeologist A.Berdimurodov and M.Pardaev, Qingirtepa and Almantepa I, II, Lapakhtepa, city monuments were opened and studied [29:B.67]. The opening of the workshop for preparing musallas from grapes studied in Qing'irtepa, the opening and study of the upper and lower cultural layers of Almantepa, that is, the castle of the VII-VIII centuries with long and narrow rooms located side by side like comb teeth, are of special importance[30:B.39-40]. Through these, there was an opportunity to create an idea about the history of the village addresses of Kharkana rustok of Ustrushona, which was in operation until the VIII century AD, the lifestyle of the inhabitants, and the examples of material culture.

Mukhtar Hasanovich Pardaev, an antiquarian scientist, has made great contributions to the history of archaeological research in northwestern Ustrushona. Since 1985, the Jizzakh detachment of the Institute of Archeology of the Russian Federation under the leadership of M.H.Pardaev has been conducting research in the Jizzakh oasis of Ustrushona. Under the leadership of this scientist, the city monument of Kaliyatepa, located in the lower reaches of the Sangzor River, in addition to the middle reaches,

Excavation and research works were successfully carried out in rural areas such as Pardaqultepa, Komilbobotepa, Rasulbobotepa[31: B.72-73].

It is known that the Middle Sangzor oasis is connected with the mountains and nomadic steppe, which caused the regular influence of nomads on the oasis. In connection with this, archaeological monuments related to settlers were also studied. In 1983, archaeologist O'Alimov noted 3 burial mounds belonging to the beginning of the millennium AD, with a diameter of 30-32 m and a height of 5-6 m, located near the village of Chuvilloq, Gallaorol district [32:B.12]. In 1968, a scientific group under the leadership of the scientists of the Institute of Art Studies of the Ministry of Culture of the Uzbek SSR P.I. Rempel and E.V. Rtveladze conducted excavations in Shokhidtepa, Ghallorol district. In the ravine around the monument, a 5 m deep coffin grave and the bones of a person buried on his back with a sword next to him were found. According to E.V. Rtveladze, "this is a grave with dirt on top, and it is a monument of the 1st century AD" [33: B.5-9].

Later, based on these studies, M. Bulatov called the hills around the Shahidtepa monument "calendar of the ancient Sak tribes". According to his assumption, the 365 hills that make up the Shahidtepa complex served as a calendar-calendar used to determine the year and change of seasons" [34:B.23-25]. Although M. Bulatov's scientific views on the calendar of the ancient Sak tribes caused a great stir at the time, it has not yet been scientifically confirmed.

In the Middle Sangzor oasis, archeological researches were also carried out in the following years. Among them, one can count the treasure of ostododons studied by archaeologists M. Pardaev and J. Gafurov in the village of Tepa Mulkush, Gallaorol district [35], and the excavations carried out by the researcher F.E. Toshboev in 2014 in the burial mounds in the village of Bekkeldi, Bakhmal district [36]. These studies are of particular importance in the study of the customs of the peoples of the Middle Sangzor oasis.

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