



A Look at the Ancient History of Zamin

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Abstract: This article contains some comments about the ancient history of Zamin, which is considered the main component of Ustrushona, one of the ancient regions of Uzbekistan. In addition, historians and archaeologists who have studied the centuries-old history of Zamin are also listed.

Keywords: Zomin, Rustaq, Ustrushona, Morguzar, Khionites, Turks, Arabs, Afshins. Tahirites, Somanites.

Knowing history based on the principles of objectivity and impartiality is essential for a nation that is building a new nation state. The advanced nations of our time formed their national mentality by observing their history with a critical eye. The Uzbek people, who have entered the 21st century through modern development, have a rich culture and invaluable spirituality, occupy a special place with their historical past that goes back thousands of years. The historical and cultural processes, socio-economic upsurges in the territories of our country, many reforms aimed at the well-being and development of the people in different periods, as well as situations of rise and crisis, freedom struggles against foreign invaders are the most important part of our country. shows its colorful history.

In fact, social sciences, in particular history, play an important role in a person's understanding of his role and duties in society, and in defining his life goals in accordance with his goals, needs, and capabilities [7:6] . The history of Uzbekistan is of incomparable importance in assessing the contribution of our nation to human civilization, its place among the nations of the world, using its rich life and historical experiences, studying and enriching its noble qualities and traditions.

That is why this history has been recognized and studied not only by Uzbek, but also by foreign scientists for many thousands of years as the history of our ancestors and our people, and at the same time, scientific research in this direction continues consistently. [8.25]

We know that after the death of the great conqueror, Alexander the Great, the state he built fell apart _ Mil, avv. In 312, Salavka founded its own state - the kingdom of the Seleucids - in the territories from Syria to Syrdarya. As part of this state, there was also Zamin, which we want to consider in this article as a component of Ustrushona. During the times of the founder of the state, Salavka and Antiochus, the city of Antiochia was founded on the banks of the Syrdarya River as a result of the struggle against the settlers who were threatening the north-east of the country.

As a result of internal struggles with each other, the Seleucids became a state. avv. In the middle of the 3BC, it faced a crisis, and following it, independent states began to separate. One of such states was the Greco-Bactrian state, which was founded in 250 BC under the leadership of Bactrian governor Diodotus. The Parthian state under the leadership of Arshak also gained independence. In addition, this situation made it possible for the Sak tribes to unite and establish their Khang dawlat in the middle basins of the Syrdarya, and they did it.

The state of Kang, which had two winter and summer residences that existed until the 5th century AD, was bordered by Fergana (Davan) in the east, Usun states in the northeast, Sarisu in the northwest, and the lower reaches of the Syrdarya in the west [3:34 -35]. This state included Alexandria Eskhata, Dizak (Gaza)[4:43] as well as Zamin territories.

Thus, during the centuries when the Kang state existed, the Zamin region was a place of settled population and nomadic herders, and the settled population lived mainly around the large water source, Zaminsuv. For example, in Korg'ontepa, located on the left side of the source of Zorminsoy, mil.aw. It was proved that there was bayat in the II-I centuries as well [3:71] Nomadic herders made a living in the mountains and foothills. Information about this is also found in the works of Greek historians. About this, the great historian Karim Shoniyozov says in Ptolemy's work: "Behind the Sughd mountain live the Oxydranks, Dribakts and Kandars, and at the foot of the mountain live the Mardians." (Turkistan, Nurota, Morguzar) mountains are meant, and the tribes named above are located from the mountains of Turkistan, Morguzar to the banks of the Syrdarya.[4:68]

It is known that at the end of the 11th century, the Turkic tribes known as Yuechji, who were attacked by the Khan Khanate, crossed over to Bactria through Sugdiyana, overthrew the Greek Bactrian state there and founded the Kushan kingdom. In the following centuries, Suyduyshan, located in the southwest of Shi (Chirchik river valley), which is one of the largest regions of the Kang state, also increased its influence on the Zamin regions within the Ustrushona region.[5:51] This process especially intensified in the 1st-2nd centuries AD. In 255-265AD, Sugdiyona was incorporated into the Kushan state, and from that time Kan (Sugdiyona, more precisely, Samarkand and its surrounding lands), Mimo (Kan region, i.e., located in the south of Samarkand) lib, known as Maimurg in Arabic-Persian sources) governors began to be appointed from people belonging to the Yuechji tribe, which played a major role in Kushania (ruling household members).[5:53] reacted, for example, in the north-east of Mimo province, bordering Ustrushani (province between Khojand and Jizzakh, which also included the territories of Zamin) was involved [5:56]

This state, which played an important role in the history of Central Asia, and whose main center was around Termiz, Surkhandarya region, ruled Central Asia until the 4th century AD.[6:6]

If we turn to historical evidence. In the middle of the 4th century, Turkic tribes named Khion, nomadic herdsmen, began to enter Central Asia from Yettisuv and Eastern Turkestan. Under the leadership of their ruler Grumbat, they occupy the territories of Sugdiyona and Ustrushona, and in the 70s of this century, they founded their own state in the regions from Syrdarya to Amudarya. During this period, Ustrushona, "including the territory of Zamin, was significantly influenced by nomadic Turkic tribes, most of them lived in an oasis.

In the middle of the next 5th century, another Turkic tribe headed by a king named Vakhshunvar, known in history as the Ephthalites, crossed the Syrdarya and occupied several territories, including Ustrushona, and ended the state of the Khionites that existed there. They create their own states, breed livestock, mix with the settled population, engage in farming, handicrafts and other jobs.

The Turkic khanate, founded by Khagan Bumin in the middle of the 6th century (552) in the territory of Southern Siberia and Altai, became stronger, began to march against the Ephthalites and won a decisive battle on the banks of the Parak (Chirchik) river in 563. The army of the Turkish khanate under the leadership of Istami, who occupied the Choch oasis, occupied the big and small cities of Ustrushona one after another. After that they went to Samarkand. Similarly, Kesh, Bukhara and other large cities were captured and put an end to the rule of the Hephthalites.

South Siberia, Seventies, The Turkic Khaganate consisting of Eastern Turkestan and Mavarounnahr territories was divided into two: Eastern and Western Khaganates by the 80s of the 6th century due to certain reasons. Ustrushona, which includes the Zamin territories, is part of the Western Turkic Khaganate, and the rule of the Khaganate will continue until the Arab attacks on Central Asia.

In general, during the period of the Khionids, Ephtalians and the Turkic Khaganate, the ruling persons did not interfere in the internal affairs of the local governments, instead they entrusted their political and economic management to themselves and were limited only to collecting taxes. As a

result, before the Arab invasion, more than 15 governorates were established in Movarounnahr regions, which were almost independent in internal and external politics. One of such large local governorships was the Ustrushona province, which was mentioned as an independent governorship in the IV-V centuries in Chinese sources, and included today's Zomin territories.

Ustrushana, mentioned in different historical sources with names such as Surushana, Shurushana, Asrushana, Osrushana, bordered Samarkand in the west, Shosh in the north, Kesh in the south, and Fergana in the east. According to Arab historians, Ustrushona was divided into 18 rustoks: Gunjikat, Zomin, Savat, Khovas, Shovkat, Fankat, Harakana, Mink, Asbanikat, Biskar, Bankar, Vakir, Shagar, Buttam, Burnakan. One of the largest such plain villages was the village of Zomin. At that time, the city was also called Sarsanda, Susanda, Sabza, many tourists and merchants stopped in the city at that time. They mainly transported various goods to Sugd and Fargona. During these times, gardens, vineyards, wheat fields, and livestock were flooded as a result of waterlogging in the land. Plowing the ground. Zamin took the leading place in Ustrushona state in terms of planting crops [7:53].

The power of Ustrushona was almost independent during these years, and the following local kings ruled there in 600-720:

Chirdmish Satachari III

Satachari I Rahanch II

Rahanch I Rahanch III [7:53]

Satachari II

The Arab Caliphate, which was established in the 30s of the VII century, conquered these countries in the following years using the chiefdoms in the surrounding areas such as Iran, Iraq, Egypt, and Syria. In 651, the Arabs captured the city of Marv, the center of Khorasan, and began to march to Movarounnahr for the first time, mainly for the purpose of wealth. Due to the inability of the local governors to unite in the fight against the raids of the Arabs, the local population was robbed for several years, and the invaders returned with a lot of booty.

The main marches of the Arabs to Movarounnahr began in 704 with the appointment of Qutayba Ibn Muslim as the viceroy of Khurasan. He captured Balkh in 705, Poykand after a fifty-day siege in 707, Kesh and Nakhab in 710, Sugd (Samarkand) in 712, and invaded the territories of Ustrushona in 713. one also occupies the land. In this way, the rule of the Arabs will be established in the Zamin regions within Ustrushona.

The Arabs try to indoctrinate the local people with Islam in Zamin, as in the whole of Mowarounnahr. Zoroastrianism, the local folk religion, will be banned, places of worship of fire worshippers and stone dates will be destroyed. Privileges are also created for those who accept Islam.

During the Arab period, the local government system was preserved in Ustrushona, and the rule of the Afshins continued:

Harabugra 720-738 years

Hanahara 738-800 years

Kavus 800 - 825 years

Haydar (al-Afshin) 825-840 years

Hassan 840 - 869 years

Abdullah 860-880 years

Sayr 880-893 [7:54].

Some of the representatives of the dynasty achieve a great reputation throughout the Caliphate. One such afshin is Haydar ibn Kovus. During the period of Mamun (813-833), he was invited to the capital Baghdad. He was given great compliments and given the rank of commander.

In this way, the years of fame and sorrow for Haidar will be welcomed. At this time, his son Hasan was appointed vice-governor in Ustrushona. In 831, Haydar ibn Kovus took part in the war with the Byzantine emperor Theophilus and in suppressing the uprisings in Egypt as one of the most influential commanders.

At that time, an uprising broke out in Azerbaijan, which was part of the Caliphate, under the leadership of Bobek. As a result of the intensification of the rebellion, Caliph Mutasim (833-842) concluded a peace agreement with Byzantium. He throws his forces into suppressing the rebellion. Haidar ibn Kovus, the governor of Ustrushona, the largest commander of the caliph, was appointed as a commander in the Arab army. Haidar ibn Kovus suppressed the Khurami movement that revolted under the leadership of Bobek in 835-838. This victory makes Haydar bin Kovus the second person in the Islamic world after Caliph Mut'asim. But in the caliph's palace, jealous of his fame, a conspiracy was organized by the guards, and he was arrested on the charge of "having an anti-caliphate mood, falsely accepting the religion of Islam with the intention of preserving the religion of fire worshipers.

As a result of constant rebellions in the occupied territories and frequent struggles for the throne, the caliphate weakened, and as a result, in 822, the state of the Tahirites under the leadership of Tahir ibn Husain, a large zamindar from Herat in Khurasan, separated from its structure. Zamin was also part of Ustrushona until the establishment of the Samoni state.

In addition to written sources, archeological data informs us about the socio-economic life addresses in the Zomin oasis, which was part of Ustrushona at that time.

In short, in the years of independence, A.A. studied and popularized the past history of the ancient rulers of Ustrushna on the basis of material culture. Gritsina, M. Ishakov, M.H. Pardayev, A. Berdimurodov, F.E. Toshhojev, T.O Omonjulov, S.S. Kudratov, B.B. Toychiboyev. T. U. Salimov. Our research scientists, such as A. Otahojayev, G. Boboyorov, B. Goyibov, have made a significant contribution to one degree or another. Among them, especially Yu.F. Buryakov, A.A. Gritsina. M. Pardayev. F. Toshbojev's archaeological research is quite broad and consistent.

Archeologist A.A. Gritsina, a connoisseur of ancient and early medieval history of Ustrushona, has focused on the history of statehood in the oasis. The researcher studying the history of the oasis on the basis of material objects, numismatic materials and written sources found in archaeological excavations expressed his views on the origin of the Ustrushana rulers and the Afshin dynasty in the pre-Islamic period. Shtepa, Oktepa. Excavated in Kurgantepa, Chinatapa and Jartepa. Until 1995, they identified 31 densely located settlements of the Middle Ages in the Pishagorsoy Basin. Bunjikat, the capital of Ustrushona, and Zamin, a large fortress, were minted in different periods and specially built mints show the political and economic potential of the region.

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