



USTRUSHANA COUNTRY IN HISTORICAL AND GEOGRAPHICAL RESEARCH

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Abstract

Ustrushana has been one of the developed regions of Central Asia since ancient times. That is why its geographical location, population, political processes, and material and cultural life details are widely reflected in ancient authors, early medieval Chinese and Sugdian written sources, and historical-geographical works in Arabic and Persian languages.

Ancient authors Herodotus, Polybius, Strabo, Diodorus Sisiliski, Pompey Trogus, Pliny the Elder, Quintus Curtius Rufus, Arrian, Dionysius Periegetes, the works of Yustin, and others contain important information about the historical-political, socio-economic and cultural-spiritual processes that took place in this region in ancient times.

In such primary sources, it is reported that seven city fortresses were built in the Syrdarya basin during the time of Cyrus. Due to its strategic geographical location, the international trade routes passing through cities like Zomin, Dizak, Sabot, Nujkat, and Novkat also served the exchange of technical knowledge and had a positive effect on the development of such settlements. Among other things, archaeologists say that Sabot, one of the seven fortresses built in the Syrdarya basin in this period, was built in 1000 BC. As early as the 6th century, it is noted that there were underground pipes, and the castle was protected by a strong wall and surrounded by lush gardens.

Chinese chronicles provide short but important scientific information about the ancient history of Ustrushana. In Chinese sources, in the "Historical Memoirs" of the famous historian Sima-Jian, who lived at the end of the 2nd century - the beginning of the 1st century BC, as well as in the "Hanshu" of Ban-Gu, the inhabitants of the places from Dovan (Fergana) to Ansi (Bactria) are close to each other. It is mentioned that he speaks in dialects. From this, it can be concluded that the language of the people of Ustrushana, which was mentioned as an independent governorate from the IV-V centuries, was close to the language of the Sugdian-speaking people who lived between Syrdarya and Amudarya. In chapter 97 of the "History of the Northern Houses" by Li Yan-shou, written at the beginning of the 7th century, the region was mentioned for the first time under the name "Suduishona". Also, valuable information about the gold, iron, and onyx



mines mined in this area, and the lifestyle of the people who worship the spirit of Desi is presented. In the dynastic chronicle of the Chinese emperors "Tsin Tan Shu" - "History of the Tang Palace" this area is called Shuaidushana, Suduyshana, Tszebutseyuyna (Tszebudana), Sudushini.

In Chapter 221 of the second edition of the "History of the Tan Dynasty" (618-907) compiled by Ou Yanayu in 1060, it is reported that "the distance from Ferghana to Sutrishana (Suduyshana) state is 500 li". In "Weishu" Tsao Hokimity is listed among the eleven states formed in place of Kangia (Kang') state. In addition, the Eastern Tsao was also called "Laiwi" in the Tang court.

In Chinese sources, the names of this region read in several variants - Shuaydushana, Sudulishena, Eastern Tsao - are mentioned, the distances from Ustrushana to the neighboring regions, the sanctified cave and the people worshipping it, as well as short plots about the struggle against the Arab invasion, are described, indicating that this region was a unified ethnocultural area. It is also mentioned in the "Siyutzi" work of the tourist Xuan-Tsang (first half of the 7th century) dedicated to the description of the western lands that the customs of the Sutulisen (Ustrushona) people were similar to those of the Choch people, that its leader was considered a vassal of the Turkic khagan, that the region was influenced by the Turkish khagan such as Sugd and Choch. It was noted that as Ustrushana Sug'd, it was protected from settlers by the "Kanpirak Wall" defense system built in the VI-VII centuries. Also, according to the memoirs of another traveler Khoi Chao (107/726), and another Chinese source "Tan Shu", the distance from Suduyshana (Suo-tuai-sa-na) to Shi (Choch) and Kan (Samarkand) is the same. In 618-626, the young ruler of Suduyshana sent ambassadors to China together with Khan (Samarkand), and in 627, Ustrushana sent a caravan united with Bukhara, Samarkand, and Ishtikhon to China, which shows that Ustrushana was one of the ancient cultural centers.

The Chinese traveler Xuan-Jian, who was in Central Asia in 630, mentioned in the historian Ban-Gu's "Tsian Honshu" ("History of the Great House of Khan"), "...during the reign of Day-ye (605-617), the young enterprising ruler of Ustrushana, Samarkand ikhshid the news that he will send his ambassador to China with his ambassadors" also indicates that Ustrushana was one of the important political and cultural centers of its time. The fact that its territory is quite wide, according to the researcher K.V. Trever, this region includes twelve regions from the land of the Bactrians to the land of the Sugdian tribes who lived



in the south of the Syrdarya, also indicates its domestic potential and international influence.

This is confirmed by the occurrence of the word "bogra" in the names of the prince-ambassador Ashina Dele pulo (Tegin Bogra; 706, 718) and the ruler of Kabudon Sudu-pulo (Satuqbogra; 738) who was sent to China by the Yaggu of Tokhoristan (620-750), a member of the Ashina dynasty of the Western Turkic Khanate. The name of the ruler of Kabudon is the root of the word Sudu-pulo, which means Ustrushona's horn.

"Avesta", inscriptions of the kings of Iran, also provide information about the nomadic herdsmen of Ustrushana and the cities of the region. "Types of Danai" mentioned in "Avesta" and "Saks after Sugd" mentioned in the written sources of the Achaemenid period are Yaksart Saks, in the part dedicated to Anakhita, Kangkha (Kange) is one of the residences of the first Turanian kings. there is information about the fact that the great "species" of nomadic cattle breeders - Khaumovars lived in the steppes around the Syrdarya.

Achaemenid inscriptions written on Behustun rocks and Naqshi Rostam inscriptions list the countries, after Media and Elam, the eastern regions of Bactria, Sugdiyona, Khorezm, Saka Khaumavarka, Saka Tigrahauda... information is given in the style of Sakas in the land beyond the sea. The fact that Ustrushana is also mentioned among these geographical names indicates that its status was quite high.

The letter numbered A-9 in the historical archive known as Mugh mountain Sughd documents found in 1932-1933 contains a message sent by a spy to Devashtich, the ruler of the Panch region of the Sughd confederate state association, about the political and military situation in the surrounding areas during the days of the Arab occupation. It is assumed to be about Ustrushana of the early Middle Ages.

Important information about medieval Ustrushana can be found in historical and geographical works of Arabic-speaking scholars such as Ibn Havqal, al-Istakhri, al-Muqaddasi, Ibn Hurdazbih, Ibn al-Faqih, al-Sam'ani, al-Hamawi.

The information about the central city of Ustrushana in Ibn Havqal's "Surat al-are" ("Image of the Earth"), with two gates and six hours of Bunjikat, a large mosque, a kohandiz and a dungeon, and a neighborhood of nobles, also points to the fact that it was one of the major centers of the region in Movarounnahr region. The description in the work of Ibn Hawqal of the ceremony, in which the annual fair, the mining crafts in Mink village, the mining of iron ore, and the tools and



weapons made from it in this place became famous in Khurasan and Iraq, reports that Ustrushana was quite developed internationally. indicates that there was a region with connections.

According to Ibn Havqal, "... Bunjikat, Arsubonicat, Kurkat, Ghazak, Fagkat, Sobot, Zomin, Dizak, Nujkat, Kharkona - these are the cities of Ustrushana." Such information shows that this region has already become a unified political unit and cultural center on the eve of the introduction of Islam.

According to Ibn Havqal, "Ushrusana is the name of a region, just as al-Sughd is the name of a region." It does not have a city of that name. Ushrusana is surrounded by other regions of Movaraunnahr: from the east, part of Ferghana and Fomir, from the west, the regions of Samarkand, from the north, al-Shosh and part of Ferghana, and from the south, some regions of Kesh, al-Saghaniyan, Shuman, Vashjird and ar-Rosht are adjacent.

The description of Ustrushana villages and their number, Sabot and the city of Khash in the mountain area, made of woolen cloth in Dizak, given in the 10th century historian-geographer Shamsuddin al-Muqaddasi's work "Ahsan al-taqasim fi marinate al-aqalim" ("The best distribution for knowing the countries"). the clothes issued, the fact that Ustrushana consists of seventeen rusks, and the information about the annual tribute paid to the treasury of the Somanites also indicate that this region was a unified region in the political, economic, cultural, and social sense.

The famous geographer Abu Ishaq al-Istakhri in his work "Masolik al-malik" ("The ways of the countries") states that "... in Sughd, Ustrushana, Fergana, Shosh and other regions, fruits produce a lot and even animals are fed with fruits." It means that it was one of the economically stable regions in Movarounnahr.

In the work "Hudud al-Olam min al-Mashriq ila-l-Maghrib" ("Borders of the world stretching from East to West"), the region is called Sarushana, the towns and villages located there, the residence of the emir, Navinjkas, have many inhabitants, is prosperous, and are blessed. that it is a place with prosperous and flowing water, that the mountainous region called Butamon, consisting of Inner Butamon, Middle Butamon, and Outer Butamon, overlooks this region, that this land is a place of dervishes, that a large amount of wine is made in this place, iron is mined, and novshodir mines are abundant, and there Charkan The fact that it was a prosperous town also indicates that this area is one of the regions rich in underground resources and it was a comfortable place for people to live.



In Abu, Sa'd al-Sam'ani's work "al-Ansab" ("Proportions"), Ustrushana is a large region in front of Samarkand and the lower part of the Sayhun river, there are palaces, gardens, vineyards, and fields outside the city of Bunjikat, where the governor's residence is located, and the outskirts of the city are surrounded by ditches and It was noted that this city is located six forsakes away from Samarkand and its male population is 20,000 people.

According to Yaqut al-Hamawi's work "Mu'jam al-burden" ("Dictionary of Countries"), Ustrushana is a large oasis near Samarkand and in the lower part of Sayhun, an area with about four hundred fortifications, gold, silver, iron, and other valuable natural resources. it is reported that the money was minted. The presence of specially built mints in this area indicates its high political and economic potential.

In Qudoma ibn Ja'far's work "al-Khiroj wa sent al-kitabat" ("Khiroj (collecting) and the art of correspondence"), postal routes in Ustrushana, description of the area, relief, settlements, information on development, the distance from the area to Samarkand and Zamin, main roads, Information is provided about the town of Khushufagn ("the town with the noble temple") located among the mountains, the Qatvan steppe, the village of Burnamad, the transit roads leading to Zomin, Choch and Fergana, and the village of Sabot.

In al-Yaqubi's work "al-Buldan" ("Countries"), the traditions, professions, and food of the people of Ustrushana, the four hundred castles, large cities, castles and fortresses there, mining of gold from the mountains, during their travels It is reported that he traveled five days from Samarkand to the country ruled by the Afshins. The author emphasizes that in the early years of the Arab conquest, for some reason, Ustrushana was not completely conquered and included in the Caliphate. Also, while describing one of the central cities of the caliphate, Samarra, the author's information about the al-Matira kasaba belonging to al-Afshin and the castles of the Ustrushanas located there serve as an important source for restoring the perfect history of Ustrushana.

Ibn al-Faqih's "Kitab Akhbar al-burden" ("Book about countries") and Ibn Khurdazbeh's "al-Masolik wal-l-mamolik" ("Roads and countries") have notes on the country of Ustrushana, other historical- Cities and villages, distances between them, and material and cultural life of the population are given. Also, while the authors dwell on the geography of the cities of Azerbaijan, they describe in detail the creative works carried out in Azerbaijan by Haidar al-Afshin, the crown prince of Ustrushana, during his struggle against Babak.



Ibn Rusta's work "Kitab al-talaq an-Nafisa" ("The Book of Precious Stones") provides information about the history of non-Muslim peoples, Turks, and other steppe peoples in Europe and Central Asia, in particular, the unique aspects of the history and geography of Ustrushana.

Muhammad ibn Najib Bakron's work "Jahonnoma" states that the desert region located on the mountainside of Ustrushana extends into Fergana and reaches Kyrgyzstan, that there are many deposits of gold, silver, iron, copper, lead, mercury, oil, and sulfur in the mountains of Ustrushana, and these mountains are called Buttem. , Khojand turquoise, which is famous in Khurasan, is also mined in this mountain.

Much more detailed information about the political life of the country of Ustrushana in the middle ages can be obtained from the works of historians al-Tabari, al-Balazuri, al-Mas'udi, Nizamulmulk and Ibn al-Asir, who created in the 9th-10th centuries.

At-Tabari's "Tarikh ar-rusul wal-l-muluk" ("History of the Prophets and Kings") describes the Ustrushan people under the leadership of their afshins, united with the alliance of neighboring countries under the banner of the Turkic khan, and in 118/737 near Khoristan to the army of the viceroy of Khorasan, Asad ibn Abdullah. The details of the war against and the next viceroy Nasr ibn Sayyor (120/738-130/748) to Ustrushana are described. It is noted in the work that during this period, Ustrushana was a refuge for the people of Khuttal who fought against the Arab invasion and rejected Islam, a camp that united the forces against the Arabs, during the reign of the ruler of Khurasan, Fazl ibn Yahya (177/794), fought against the Arab caliphate under the leadership of the country's army, and in 206/822- The historical events of the complete occupation of the country during the period of the successive viceroys were reflected in the year. Also, the work describes the activities of Prince Haydar al-Afshin, the son of Ustrushana Afshin Kovus, a skilled commander who served during the reign of the caliphs al-Ma'mun (197/813-217/833) and al-Mu'tasim (217/833-227/842) and his military activities. important information about his bravery, the attitude of the Arabs to him, his final fate, the court process and the fate of several soldiers from Ustrushan in the service of the caliphate, the country's fashions, and socio-political history.

Al-Balazuri's work "Futuh al-burden" ("The Conquest of the Countries") provides important information about the conquest of Ustrushana and the losses in the capital Bunjikat during the time of Talha ibn Tahir (206/822-212/828), the



viceroy of Khurasan. According to al-Balazuri, in the 20s of the 9th century, Ustrushana established diplomatic relations with the Kovus caliphate, and as a result, the country was able to maintain its political independence longer than other provinces in Mowarounnahr. Naturally, this situation did not satisfy the Arabs, and at the beginning of the 20s of the 9th century, Ustrushana was attacked by the Tahirites, who conquered it and included it in the Caliphate. The Afshin dynasty was terminated in 280/893, and Ustrushana was incorporated into the Samonite state. According to N. Negmatov, the information given by al-Balazuri fully matches the information of al-Tabari about the political life of Ustrushana at that time, both in terms of content and chronologically, and does not raise doubts about the authenticity of historical facts. Ustrushana, along with other countries in Central Asia, later became part of the Karakhanids, Mongols, Timurids (771/1370-911/1506), Shaybanids (905/1500-1012/1604), and other states. Nizamulmulk's "Siyar al-mukluk av politikanome" ("Kings' History or Policy Book") describes the creative works of Haidar ibn Kovus (197/813-218/833), the crown prince of Ustrushana, his work as a skilled military leader, Caliph Ma'mun, later his son A military commander in the service of al-Mu'tasim, he gives detailed accounts of his major victories in 220/835. In particular, he gives full information about his defeat of the Byzantine emperor Theophilus in Asia Minor, the subsequent suppression of the largest Bobak rebellion of his time, which lasted for more than twenty years, and his victory over Maziyar ibn Qorin in Tabaristan. Narrating the struggle of Nizamulmulk al-Afshin against Babak, he comes to the following conclusion: "Al-Mu'tasim achieved three great victories: the first - over Rum, the second - over Babak in Azerbaijan, and the third - over Maziyar ibn Qarin from Tabaristan. If only one of these victories had not been achieved, Islam would have been destroyed." Because of these victories, Haydar ibn Kovus's reputation increased, and the famous Arab poets of that time, Abu Tammam ad-Dahhok and al-Husayn ibn ad-Dahhok al-Hash al-Bahili, wrote odes about the greatness of the victory over Emperor Feofil.

In Abu Said Gardizi's work "Zaynul Akhbar", a great rebellion against the caliphate took place in Azerbaijan in 183/800 - 223/838 under the leadership of a person named Babak, which spread to the lands of Eastern Armenia, and Babak's supporters reached 300 thousand people in a short period. It is shown that the caliphate suffered a lot because the caliphate was in the process of war with Byzantium and, on the other hand, the uprisings in Egypt in 214/830-217/833.



Ibn al-Asir's "al-Kamil fi-t-tarikh" ("The Perfect Compendium of History") reports that metal and articles made from it were exported from Ustrushana to the countries of the Middle East, according to the policy of Caliph al-Ma'mun and his son al-Mu'tasim, the caliphate and its It is said that a large number of Central Asian immigrants were brought to the center to do military service in the border regions, among them was Haydar, who was known as al-Afshin in the caliphate, and he was the son of Afshin Kovus, the grandson of Khanahara and the great-grandson of Harabugro.

Also, in the work, after the death of caliph al-Ma'mun in 217/833, his son al-Mu'tasim (217/833– 227/842) concluded a peace agreement with Byzantium, sent his main force under the command of Haidar ibn Kovus to suppress the Babak rebellion, near the city of Hamadan in 217/ In the battle that took place in 833, the rebels suffered heavy losses and 60,000 people were killed in this battle. In this battle, al-Afshin's comrades-in-arms included many Ustrushanites, and among them were two brothers named Fazl and Hash. Minkijavr al-Ustrushani, one of al-Afshin's relatives, was appointed governor of Azerbaijan after the Bobak rebellion was suppressed. Consequently, there is also an assumption that the city of Mingchehr in present-day Azerbaijan originated from his name.

From the historical-geographical works of Abu Bakr Narshahi, such as "History of Bukhara", "Relics of Ancient Peoples" by Abu Rayhan Beruni, "Baburnoma" by Zahiriddin Muhammad Babur, and "Bahr al-asrar fi manoqib al-akhyor" by Mahmud ibn Amir Vali Balkhi, the history of the Ustrushana region and it can be used in making comparative/comparative analyzes of political and economic processes in the Middle Ages.

The city of Oratepa is mentioned eighteen times in "Boburnoma". The author describes Ustrushana as: "Fergana, Khojand and Oratepakim, the original names of these are Ustrushna in the books, and Ustrush is also a graduate." Also, in the work "Bahr al-asrar fi manoqib al-akhyor" by Mahmud ibn Amir Vali Balkhi, who lived in the 16th century, information about Oratepa is given. Medieval authors mention Ustrushana as "the land of 400 castles". The settlements built by the people of Ustrushana served as a connecting bridge between the Far East and Western Asia and Europe in trade-economic and political-cultural relations. These settlements expanded and turned into cities.

In conclusion, as shown by the analysis of primary sources, it is clear that the historical development of the Ustrushana region played an important role in the geopolitical and economic space of Central Asia, as well as in the scientific and



cultural structure. The Ustrukhan and Turkic peoples, who lived side by side for centuries, created a unified ethnocultural space. Its potential was evident during the Islamic period.

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