



TRADE ROADS AND USTRUSHANA

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ABSTRACT	KEYWORDS
This article highlights the data about ancient trade roads, especially The Silk road and its branches. In addition, the trade roads which connected Usturushana settlements, cities and fortress with other countries in the early Middle Ages.	migration, trade, connection, the Silk road, Sughd, Chach, Ustrushana, rustak, Burnamad, Sabot, Khovos

In the history of human civilization, economic and cultural relations between different countries played a great role. International transit and roads of local importance played a big role in the realization of such connections. In recent years, the world's leading scientific centers and higher education institutions have been promoting new views on the contribution of nomadic cattle-breeding tribes to the development of world civilization and their migrations. They say that the migration of pastoralists was important in the emergence of ancient trade routes.

According to the results of researches, in the Eneolithic and Bronze Age migration routes to new lands appeared along the rivers Murgob, Amudarya, Vakhsh, Panj, Zarafshan and Syrdarya, crossing deserts and foothills. External and internal migrations were carried out through these roads, trade-exchange and cultural-economic relations developed, and ethno-cultural processes took place. In this study, the settlement of the ancient inhabitants from the regions of Old Asia, Elam, Indian oasis to the slopes of Kopetdog, Murgob oasis and Amudarya, and the foundation of farming and urban culture were studied[1, Pages 110-123].

The main issue for us is the migration of herding tribes to Central Asia during the Bronze Age. According to E.E. Kuzmina, the migration of nomads from the Eurasian steppes to Central Asia and the southern regions was implemented step by step from the 16th century B.C. Its starting points are located in the Volga, South Urals, north-western Kazakhstan and West Siberian steppes. From these lands, cattle-breeding tribes came to the Southern Aral Sea, Eastern Caspian Sea, southwestern Turkmenistan, lower Murgob, Zarafshan, and Tashkent oases, as well as the Fergana Valley and Southern Tajikistan [2, Pages 122-138.].

In recent years, interest in studying the history of the Great Silk Road and researching the economic, political and cultural relations between ancient people is growing all over the world. According to the latest scientific data, steppe herding tribes live in almost all regions of Central Asia. Those located during the 16th-13th centuries BC. Many monuments explored in the Zarafshan oasis have been proved

this migration. They consist of settlements, remains of houses, production facilities related to mining - metallurgical centers, and cemeteries[3, page 105].

According to the information in the written sources, in the 1st millennium BC., historical and cultural regions such as Khorezm, Bactria, Margiyona, Sugdiyona, Fergana, Choch were formed in Central Asia. Archaeological and historical written sources say that various cultural relations have been formed between them since the early times. Among them, the Ustrushona region played a major role in connecting Choch and Fergana with Sughd and the lands to the south.

According to the information given in the historical works, long before the activity of the Great Silk Road, there were mutual exchange routes in the regions of the Ancient East and Middle Asia. Among the factors that influenced the appearance, formation and development of roads are economic (the need for trade and commerce), geographical (road construction depending on the terrain, availability of water sources, etc.), political (the peaceful or warlike nature of the tribes or states that passed through their territory) issues come first. This historical process also influenced the formation of international communication routes.

In the process of studying the ancient methods of trade and exchange, the regionalization of raw material sources and the study of various ancient agricultural regions and settlement areas and settlements are of great importance. The formation of ancient trade routes was greatly influenced by the traditional movement routes and seasonal migrations of pastoral tribes. These roads have a very ancient history and began to gain international importance with the penetration of the Neolithic and Bronze Age communities and the Turkic people living in the Eurasian steppes (Andronovo communities) into the southern regions.

Old Khovos is located at the crossroads of the road to the east from Samarkand. One branch of it led from Khavos through Kurkat to Khojand and Fergana, and the other branch led to ancient Choch. There were two roads in the direction of Choch, one of which was relatively longer but safe - after passing Sirdarya, he went north to the city of Benaket (Shahruhiya) and from there to Kharashkent and then to Binket, the capital of Choch. The second road went along its left bank, without passing through a short gorge, to Nurota edgor of Saykhunabad district, which was called Khushket in the Middle Ages, and then passed through Kechuv to Benaket (Shahruhiya).

Arab traveler Abul-Qasim Muhammad ibn Havqal wrote, "There is no navigable river or lake in Ustrushona, but its fields, pastures and villages are fertile and rich in (various) products." According to this author, there were many prosperous and beautiful cities in Ustrushona. "... Its largest city is called Bunjikat in the Ustrushon language. The following cities belong to it: Arsubonicat, Kurkat, Gazak, Fagkat, Sobot, Zomin, Dizak, Nujkat, Kharkona. Bunjikat is the chief town where the rulers live, and the male population is about ten thousand. The buildings are made of straw and brick"[4,page 70]. The author notes that each of these cities has a large rustok.

The north-western villages of Ustrushona, as an integral part of the country, played an important role in its political and economic life. It is probably not for nothing that two of the four gates of the capital Bunjikat rabad are called "Zomin and Nujket gates" after the northwestern cities. Arab geographers, tourists and historians in Ustrushona Fankon - Fag'non (Dizak), Zomin, Sarsanda, Susanda (Zomin), Kharkona, Yangikurgan (Gallaorol), Burnamad (Bakhmal), Sabat (Kultepe-Savat), Nujket (Nushkent), Marsmanda, Mink They wrote in their works that there were rustoks, their prosperous central cities, dozens of fortresses, castles, and caravansary.

Trade and economic relations of Ustrushona had a great impact on the development of many cities. Zomin is one of the cities of Ustrushona located at the crossroads of the Great Silk Road, and it is mentioned second after the capital Bunjikat [4, page 69]. Zomin is the main city of this region, it is located in the foothills of the great caravan route connecting Ferghana and Sogd. In this Haqqah ibn Havqal, "It is located on the road leading from Fergana to al-Sughd, and its other name is Sawsanda." There is also an old city, but it is in ruins. Markets, Jame Masjid and residents were all moved to Sawsanda. There is no wall around this new city. It is a stopover for passengers going from Butun al-Sughd to Ferghana. There are running waters, gardens, vineyards and fields in it.

The historical territory of Faknon, a northwestern village of Ustrushona, and its capital, Dizak, corresponds approximately to the territory of the city and district of Jizzakh according to the current administrative divisions. It is located in the extreme north-west of Ustrushona, on the border with the nomadic steppe. Dizak was a densely populated city, famous for its numerous houses, bazaars, gardens, and caravanserais for travelers and merchants. According to the medieval historians and geographers Ibn Havqal, al-Istahri, al-Muqaddasiy, "Dizak is a city (located) on the plain. There is a village called Fankon next to it. During the war, the population of Samarkand gathers there. It has rabots that can accommodate a large number of people... It is a fruitful city"[5, page 69]. A channel dug from the Sangzor River was used to irrigate the lands of Fankon Rustok. The people of Dizak are extremely skilled at sewing clothes from wool and tweed, weaving carpets and felting, and the sources say that the people of Dizak were also skilled in agriculture. In this country, fruits are grown so much that even pets are fed with fruits. Craftsmanship developed in the city, agriculture in the suburbs.

In the 9-10th centuries, the city of Dizak had important strategic military importance. During this 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, not only the people of Ustrushon, but also the people of Samarkand were raised by their private rabods in Dizak.[5, page 21] In the oasis of Jizzakh, the rabads were built more and more skillfully than other buildings. The voice of Khudaisar rabodi was known to far away countries. Perhaps that is why another medieval author Ahmad al-Katib said about Ustrushona that "it is a huge and important country, it has 400 castles and several big cities". [6, page 33] Several new cities and villages were founded here even after Ustrushona, the "land of castles and fortresses", was annexed to the Samoni state, as well as Fagnon village and other administrative areas.

Kharakana (Kharakana) was located on the border of the country with Sogd - at a distance of 8 farsakhs from Samarkand, on the edge of the Sogd-Shosh caravan road (in the vicinity of Saribazar village, present-day Gallaorol district). According to al-Istahri, ibn Havqal and al-Nuqaddasi who wrote that "Kharqana is one of the cities of Ustrushna", Rustaq and its rich city were called by the same name, and it had a rabati. In most cases, the authors who measure the distances between the cities of Ustrushona use the Kharkona village as the starting point of the movement directions.[7, page 32]

About Nujkat, one of the towns on the Great Silk Road, written sources were limited to very brief information. One of the gates of Bunjikat was named after this. The dictionary meaning of the word "Nujkat" in Sogd means "new village". N. Negmatov assumes that Nujkat was between Mongol and Bakhmal villages in the current Bakhmal district.[4, page 226] A.E. Berdimurodov further clarified this issue and stated that "... Nujkat was the site of a monument of the 9th-11th centuries located in the village of Nujket on the upper reaches of the current Sangzor river." Although it is said that Nujkat is

a city, no information is given about its characteristics, which village it is part of, and its geographical location.

The west side of Burnamad Rustaq is mountainous, and the east is desert. Istakhri and al-Muqaddasiy wrote information that Burnamat was a small village with not many inhabitants, while Ibn Hawqal, on the contrary, wrote that there were many villages in Burnamat. Here in the 10th century there was neither a church nor a river to irrigate the land. They used spring water and snow and rain for farming. Burnamad was 9 farsakhs from Barkat and 4 farsakhs from Zomin. N.N. Negmatov believes that the village of Burnamad is located around the villages of Pshaghar, Korpa and Taylan.[8,page 247] A.A. And Gritsina suggests that Burnamad was on the site of the present Poymard village in the Ravotsoi basin.

Sobot, recognized as one of the cities of Ustrushona, is located on the caravan route connecting Sogd with Shosh, 20 farsakhs from Samarkand. According to Ibn Khordadbeh, the distance between Sobot and Zamin was 2 farsakhs, and according to Istakhri, it was 3 farsakhs. Some Arab geographers (such as Istakhri, ibn Hawqal, Yaqut) described Sobot as one of the cities of Ustrushana, while others (al-Muqaddasi and Qudama) described it as a large village. In addition to describing Sobot as an important stop on the caravan route, Arab historians also wrote that it had running water, was surrounded by gardens, and had covered bazaars. A.A. According to Gritsina, its ruins were located 3 or 4 km southwest of the village of Eski Savat, on the banks of the Khojamushkentsoy, on the site of the present-day Kultepa city monument. [9] There is no single opinion about the meaning of the word Sobot, in some sources it is written that it means "closed road" in Arabic, or "left side" in Sogdian, or Sebat, which means "three caravansary".[10, page 63]

The above-mentioned cities of Ustrushona had a network of internal roads connecting many settlements along with transit roads of international importance. These roads, in turn, were important as a component of Central Asian trade routes. The roads from Ustrushona to the north went to the Chirchik valley in two directions, the first one went through the Khovos pass, and the second one passed through the Chirchik pass. From Sobot, one of the cities of Ustrushona, it was possible to go to Khojand through Arkend or Rukund. There were permanent settlements, caravanserais, drinking wells on the main roads. On these roads, there were cities that are considered developed handicraft centers and trade points.

In the first quarter of the 9th century, 1 farsakh away from Dizak, the sound of Khudaisar rabad, which was built by Haidar Sai, the son of Ustrushona ruler Kovus, was known to faraway lands. According to Ibn Hawqal, "The most remarkable rabat in its territory is Khudaisar rabat, which is located two farsakhs from the city. This is one of the most famous rabats in Movaraunnahr and it was built by al-Afshin. Its appearance was so majestic that even Yakut recognized it as "the city on the border of Movarounnahr". According to the work "Hudud ul-Olam" written by an unknown author, "Dizak is a small town near running water. There is a place called Marasmand next to it, there is a fair there once a year, and it is said that the daily turnover exceeds 100,000 dinars[11, page 15]. At the same time, foreign trade is also very well developed. Many agricultural products and spices were exported to the neighboring regions.

The development of trade in Vokha also affected the exchange of goods between cities located far from the caravan routes. According to the results of archeological researches in Ustrushona, roads that were not reflected in the written sources were identified. One such road led from Bukhara to the north-east - to Nurota, from there it turned through the mountains to North Ustrushona, and then to Syrdarya

Voxa, Shosh or North O'tror. Along these roads, several caravanserais, rabots and castles have been identified. They were found on the desert side of the mountain, and some of them had wells or cisterns near them. One such caravanserai is in Ustrushona, 9 km from old Forish. It was opened in Koshtepa, located in Ukhumsyoy in the north-west. The second one is Uzunquduq, located in the north-shark of it, and Kaltepa, found in Ilonchisoy, 15 km from the Tuzkon arm, is located on its east side[12, page 15]. In the Jizzakh oasis at the crossroads of trade routes, the rabads were built more and more skillfully than other structures. Perhaps that's why another medieval author Ahmad al-Katib said, "400 fortresses were built in Ustrushona. ... Ustrushona is a country of kala-rabados" not for nothing. Several new cities and villages were founded here after the Fagnon village was annexed to the Somani state along with other administrative regions of Ustrushona.

Thus, the importance of the Great Silk Road, which connected the West and the East in ancient and medieval times, had a great positive impact on the economy and culture of the Ustrushona peoples, including the economic culture. On the one hand, the development of agriculture, handicrafts and trade in Ustrushona, on the other hand, the surrounding of the oasis was crowded with herdsmen and the active relations between them led to the most crowded and prosperous networks of the Silk road passing through the area. The development of domestic and foreign trade, the acceleration of production and commodity-money relations, and the increase in the number of prosperous cities were the reasons.

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