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**SECTION 12. Geology, Anthropology,
Archaeology.**

DESIGN AND DEVELOPMENT OF CULTURAL CIVILIZATION IN DZHIZAK (JIZAX AND ZOMIN)

Abstract: This article deals with the formation and development of the cities of Jizzakh and Zaamin in north-western Ustrushana.

Key words: Ustrushana, city, development, Djizak oasis, Zomin, Feknon, Kharakana, Sabat.

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Introduction

The long-term “silence” was documented in written sources about the history of people, the place of cities, the village, their general and specific features after the works of the authors of antiquity. This negative state was first broken by the Chinese dynasties in the Middle Ages, and then by the Great Silk Road for the Arabian geographers of the world, and in their memoirs they wrote more detailed information about the state of Strachan, its rust. The sources noted that in the Middle Ages, Ustrushan was divided into 18 plasters in terms of administrative structure. 9 of them are on the plains, 9 - in the mountain and foothill. Rounds on the plain were Bunjikat, Zomin, Feknon (the words of A. Muhammadjanov-Feknon), Harakana, Sabat, Hovos, Shavkat, Fagat. The administrative center of every rust, plain city, is the main city, and the rustack is ruled by a dynasty of local farmers. The historical geographical district of Feknon (Fagnan) Rustaq, located in the northwestern part of Ustrushana, corresponds to the current administrative districts currently in Jizzakh district and the city of Djizak. Due to its geographical location and climatic conditions, this small oasis in the lower flow of the Sangzor is the Ilonotti gorge (Iron Gate), which connects the western and eastern regions of Movarunnakhra, where there is a unique and unique historical and cultural heritage of the ancient and medieval. The country was created as a result archaeological research. By the way, in the north-west of Ustrushan there are ancient settlements, such

as Kaliyatepa, the city of Kurgantepa, rural settlements, such as Kingyrtepa, Almantepa, Pardagultepa, Komilbobotepa, Yakubbobotepa in the early Middle Ages, such as Urda, Kizlartepa, Bottepa, the Bottepa, the Ketelapa, Yekubobotep, in the early Middle Ages, such as Urda, Kizlartepa, Bottepa, in the early Middle Ages, such as Urda, Kizlartepa, Bottepa, in the early Middle Ages. Sarboztepa, Tortkultepa and the Blue Dome, testify to the continuity of human activity and activity, at least from very early antiquity.

Materials and methods

One of the urgent problems of modern social science is an objective and scientific study of the characteristics of the emergence and development of ancient and medieval cities, the causes and factors of urban development, the role and importance of society in the socio-economic life of this society.

Historically, a city begins to form after a rural settlement, or is “separated from the village,” but in all historical periods and stages the city is a place of “revolutionary” advancement to the village and a solid foundation for the economic, political, and cultural life of a particular country. Because from the “classical” times the history of the city became the political, economic and cultural centers of its time.

The reason for this is the fact that scientists, craftsmen, architects and artisans with the intellectual abilities of their time were the founders of this production, which is protected by special martial arts, which are protected by the military and the military.

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Its diverse industries included merchants, merchants, religious and religious life, and, of course, representatives of the upper class.

The history of the central cities of Central Asia (Bukhara, Merv, Samarkand ...) D. Zhukovsky, although famous Orientalists, such as V.V. Barthold, conducted research based on existing written sources, they soon realized that without these archaeological excavations, the effectiveness of these works is insufficient and that the creation of this city can not be perfect [8, 2010, 32 p.].

In recent years, especially in the last, almost 25 years of independence, Uzbekistan has paid great attention to the study of the history of the ancient urban culture, urban planning system, its laws and traditions. Studies on the history of a number of ancient cities of Uzbekistan (Kamarkand, Bukhara, Khiva, Shakhrisabz, Karshi, Termez, Tashkent and Margilan), with great success, scientific discoveries, first historical dates, with official reports of international conferences with the participation of representatives of the Ministry of Foreign Affairs of the Republic of Uzbekistan, results of research in this direction.

Historical cities located in different geographical areas of Uzbekistan did not differ much from their status, place of activity and importance, with the exception of periodicals of ancient times. However, in studying the history of urban planning in our country during the Soviet period, unfortunately, in most cases, attention is paid only to central cities, such as Samarkand, Bukhara, Khiva, Tashkent. This led to some problems that had arisen in the country not only in ancient cities, but also in the study of historical and cultural heritage, as well as in the creation of a comprehensive history of the Uzbek nation.

The largest historical and cultural oasis of Uzbekistan are ancient and medieval, and the north-eastern part of the country Ustrusha is the Jizzakh oasis.

Geographically convenient location of the hill due to the natural and climatic conditions of the Sangzor and Zominsuv rivers, in dozens of creeks, springs, floodplains of the Morguzar, Turkestan and Nurota rivers, due to the abundance of soil and lush land, agriculture started its life in ancient times (before AD-IV century BC) Urban culture and urban life, which is a measure of the level of human development, is based on the latest archaeological finds. Formed in the III-II centuries. Given current research on this issue, it is likely that this historical date will become even more ancient. The largest, classic, ancient city in the region was formed in the place of Kaliyatep, located in the eastern part of Jizzakh [6, 2007, 5 - 6 s.].

Kalyatiepa is a traditional three-level urban monument located on the top of the fortress, 5 km from Shahrstan. and 5 individual rabbits and

protective gutters on the sides. At the end of the 19th century, due to a railway crossing, the eastern part of Kaliyatep was obliterated along the hill. In the 70s of the last century there were 15 microcultural communities in the north and northeast of Kalyatiepa, especially after the creation of the Djizak province. The territory adjacent to the territory was transformed into a modern industrial building.

According to the results of archaeological research, at first three fortresses were built in the northern, northwestern and western parts of Kaliyatep, surrounded by defensive walls with a total area of about 10 hectares. According to the analysis of the materials of stratigraphic syrup in the fortress 2-3 - these fortresses are located in the vicinity of mil. Av. It was built in the III-II centuries, and its life stopped at the end of the VIII century AD with the Arab invasion.

At the beginning of the new era, the total area of Kaliyatepa was 50 hectares. To the southern part of the fortress was built 5 times. surrounded by mighty defensive walls, filled with water valves for protection, and a city-builder with a gate in the north, east and south. Starting from the fifth to the eighth century AD, Kalyatiepa continues its activities as a three-part city with excellent architecture (ark, shahrstan, rabod). In the first Middle Ages around 20 more rural areas will be built around it. That is, during this period, demographic processes, mass migration of nomadic pastoralists from the Syrdarya region, the construction of additional rural settlements and the creation of an integral, cultural oasis around Kaliatiepa are intensifying.

During this period, Kaliatiepa became the main city of Fagnon (Feknon) rustak in the state of Ustrushon, at the stage of the 5th - 6th centuries. In the early Middle Ages, a magnificent arch in the southeastern part of the city of Kaliatiepa with a private corridor in the northeast has a total area of about 0.4 hectares, a temple surrounded by defensive walls, sturdy, with a crushed cement-concrete mix, is an important part of urban infrastructure.

As a result of the Arab invasion, Kalyatiepa was destroyed in the second half of the eighth century, and all its regions — the arc, shahrstan, raboda — stopped. The next stage of urban life, formed on the site of Kaliyatep in the valley of the Lower Sangzor, continued on the site of Urda, 6 km north-west of Kaliyatipa, in the western part of the modern city of Jizzakh. In the X-XII centuries, the creators of the Islamic world, created in Jizzakh, were first recorded as "Dizak". Its geographical position, its intermediate distance with neighboring cities, historical topography and the first valuable information about the way of life and the economy of the population. In particular, the size of the diameter was at the third level of the city in Utrecht, in terms of its political and economic position. Because in written sources, mosquitoes are always registered

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after the capital Bunjikat and Zomina. Dizak Fagnon (Feknon) is the main town of Rustaq, bordering the northwestern coastline of the Sogdian and Shosh cultural zones, on the border with nomadic desert tribes. The Bible says: "This is a flat city, where the population is densely populated, clean, with plenty of water, with tastes, gardens, and sown fields. Designs were extremely adept at woolen fabrics and garments, clothing, and felt prints." [4, 1953, pp.70-72]. According to Hudood al-'am, an unknown author of the 10th century: "A small town located near water that flows into streams. It is located next to Marsmanda a year is held a fair, and the turnover per day exceeds 100,000 dinars." [7, 1994, p.67].

In the 9-10 centuries, Dizak became an important strategic military town. During this period, the Dajjal became a warrior camp for Islamist militants who were on strike against the looting of nomadic cattlemen. That is why in Dizak not only the sultans, but also Samarkands had special rhymes [1, 1957, p. 27].

In the era of Genghis Khan, written sources did not mention that the Mongols seized Jizzakh (Dizak) or other historical events. According to written sources, Genghis Khan himself personally led Samarkand to conquer the ancient and popular Samarkand. In the city of Samarkand (Afrasiab) with strong defensive walls 110,000 soldiers and 20 elephants were headed by the leaders of the sultan Mohammed Khorezmshah, the uncle of the city of Togaykhon, army commanders, Alp Erkhon, Sheikhan and Bolokhan [3, 2004, 176-177s]. Chingishon, surrounded by the city, will defeat local forces in neighboring cities and towns, mobilizing its brutal troops, given the likelihood that neighboring countries and cities will come to the aid of Samarkand, and that these forces may be dangerous behind their armies. In our opinion, at the same time, Mongolian troops invaded Jizzakh.

During the reign of Amir Temur and his successors, Jizzak was the military gateway to the eastern gate of Samarkand, a strategically comfortable camp. Amir Temur, who knew that the epicenter of his era in Samarkand was the main threat to Jizzakh through Jizzakh, paid special attention to increasing the military power of Jizzak from the last quarter of the XIV century, and for this life was restored in the city of Galiatepa, turned into a military fortress. The life of this fortress, known as the city of Khalil (Galya) in Boburnom, lasted until the beginning of the XVII century [2, 1989, 54s].

According to written sources, ethnographic data indicate that during the Central Asian Khanate city life in the Urals (Urda) continued uninterrupted. In the 60s of the XIX century, Russian Orthodox, occupying about 100 hectares of the territory of Urda (Djizak), surrounded by two rows of defensive walls, were surrounded by "Urytepalik" (east), "Tashkent city" (north), Samarkand"), the administrative center

Dzhizak province of Bukhara Emirate, became a military fortress. During the invasion of Jizzak in October 1866, the Horde was defeated by Russian troops, and since then the life of the city has collapsed. Continuous, uninterrupted city life in Jizzak moves to the central market outside the Horde hills and courtyards. It was founded at that time in makhallas such as Kulollik, Miskarlik, Zargar, Sovungarklik, Koklik outside the square [5, 2004, p.7-12].

After the invasion of the Dzhizaks and unification with the Governor-General of Turkestan, in the southern part of Beshchugum, on the banks of the Sangzor River, military barracks, European administration buildings for the Russian administration, church buildings, residential buildings and later a railway station were quickly built. From this point on, Jizzak, like other historical cities of Turkestan, is divided into "old city" and "new city".

The city of Zaamin was close to the political and economic point of view of Ustrushany after the country's capital, Bundzhik. Zaamin City was the center of the city of Rustaq with the same name.

The term Zaamin is first mentioned in the archives of the beginning of the 8th century by the ruler of Penjikent, Divashtich. Relatively wider details are mentioned in al-Yacoubi, who lived in the 9th century and accumulated valuable information in his tourism business. Al-Yakub, one of the first, reports on the country of Uttaranchal, about 400 fortresses and a number of major cities, including Zaamin.

At the beginning of the 10th century, Ibn Khurdodbih wrote that "Zaamin is at the intersection of roads crossing Ah-Shash, Fergana and Turks" [4, 1953, p.70].

For more information about the city of Zaamin and his city, give the twentieth century Ibn Hawal and Al-Thani. According to Abulkasim bin Hawkal "Photograph of the Earth" ("Image of the Earth"), "in volume after the capital Bunjikat ... Zaamin stands. It is also called Zominb Sarsanda, which is located on the main road connecting Fergana with Sogd. The city is a new city, and there is an old city that was destroyed. Markets, Jom Mosque and the entire population of the city moved to Sarsand. The new city is surrounded by walls. Zaamin is the place where traders and tourists gather from Sogd to Fergana. There is a lot of water, gardens, vineyards and arable land. The back of the city was in the mountains of Ustisan, in the foreground, on the slopes of the mountains, on the slopes of the hills. Zaamin divided the river into two parts, and small bridges were built on the river" [9, 1992, p.35]. Shamsiddin Muhammad ibn al-Ahmed al-Muqdashsi also confirms and adds some of the above information in his book "Ahsan al-taksim fi marifat al-Qalim". Especially ... "The city is located on the

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outskirts of the river, on the banks of two banks. Markets are located on both sides of the river and connected by small bridges. The Jomi mosque is built on the north side of the highway.”

Among the experts there are some comments about the third name of Zaamin. In the book "Mujmal al-Buldan" ("City of cities"), written on the basis of the name of the 13th century city of the Yakut hamavi and its etymology, Zaamin-Sarsandan was renamed Sabza. Some of the devotees call Zaamin Sabzha, the author's mistake, due to the fact that the local language is adapted to the Arabic language. However, in the work of Shayboniyom Mohammed Salih in the early sixteenth century, Sabza was also used against Zaamin. The caliphate refers to the fact that al-Rahman built a lot of tents and rests in the suburbs of Sabza [10, 1989, p.110].

By the way, if we look at the history of the cities of Islam, then in many cities a relative (epithelial) was added. In particular, Mecca, Madinah, Munawara, Bukhara-Sharif, Islam Kubbatul (Islamic dome), Umm-Madinat (Mother of Cities) and others. It is also known as the geographical location, size and specificity of a particular city. Nakhri Pai-Narpay, Dikak-Jizzak (small town), Harakana-Gallaorol (strong city), Sabat (Sebat) -Savat (a city with three cities), Shahrissabz (a green city), etc.

According to this information, the term "Sabza" may have been used as a disclosure to describe the characteristics of Zaamin. Because Zaamin has its own gardens, vineyards, green plants and medieval authors. The word Sabzah in Persian means a green, green and well-kept garden surrounded by gardens. Yaqut adds new data besides the second name Zaamin. According to his testimony, Zaamin and many others worked around him.

Some data of medieval authors about Zaamin are contradictory and contradictory. In particular, as

noted above, Ibn Khavkal mentions that Zaamin-Sarvan has no defensive walls, but in the case of Hudud al-'amam, written by the author of the 10th Century Perspective, surrounded by a stronghold of Zaamin shahrstan.

The city of Ustrushan, along with all the cities of Movarounnahr, was destroyed because of the Mongol invasion of Genghis Khan. Some of the destroyed cities were not updated to their original status and could not reach the previous level of development. In particular, after a while the city of Sabat was built on a new place. Zaamin was restored in its place, but, as we noted, it developed very destructively. Therefore, starting from the 15th century, the sources in Zeme did not belong to sources, and it was included in the number of several settlements in this area.

According to the city of Zaamin, written sources and their analysis, it can be concluded that Zhemini was exterminated in the IX-XI centuries, when Ustrushan lost its independence, first when she became part of the Samanids, then the Karakhanids and the Khorezm khokims. The Mongol invasion completely destroyed the city life of Zomin. At the beginning of the 15th and 16th centuries, Zomin gradually became part of the historical scene of Movarounnahr.

Conclusion

Thus, it can be concluded that the cities of Jizzakh (Dizak) and Zaamin in the Jizzakh Valley have gone through all the processes of the ancient urban culture, its formation and development are very similar to the history of ancient cities such as Samarkand, Karshi and Tashkent. The history and stages of the development of the city of Djizak are the ruins of the two ruins of Kaliyatepa (the end of the III-II centuries BC - the end of the VIII centuries BC) and Urda (from 9 to the 1960s).

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