



## MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL

### MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL

<http://mentaljournal-jspu.uz/index.php/mesmj/index>



## DESCRIPTION OF JIZZAKH OASIS IN WRITTEN SOURCES OF AMIR TIMUR AND TIMURI PERIOD

**Turakul Hasanboev**

*Teacher, Faculty of History*

*Jizzakh State Pedagogical University*

*E-mail address: [thasanboyev@bk.ru](mailto:thasanboyev@bk.ru)*

**Mehrangiz Alisherovna Niyazova**

*Student Faculty of History*

*Jizzakh State Pedagogical University*

*Uzbekistan, Jizzakh*

### ABOUT ARTICLE

**Key words:** Jizzakh oasis, The great Amir Temur, Mirzo Ulugbek, “Zafarnama”, Raboti Malik, Achchi village, Ilonotti gorge, Kaliyatepa and Orda, Babur Mirza, “Timur’s Statutes”, “Baburnama”, Tohir Doldoy.

**Received:** 16.05.25

**Accepted:** 18.05.25

**Published:** 20.05.25

**Abstract:** This article describes the historical processes related to the territory of the Jizzakh oasis in written sources created during the reign of Amir Temur and the Timurids. Based on the analysis of a number of written sources and historical literature, such as the unique written monuments of the Timurid era, Zafarnama, Timur’s Statutes, and Baburnama, it is sufficiently highlighted that the Jizzakh region, its cities and towns played an extremely important role in the activities of Amir Temur and the Timurid state.

**Introduction.** The historical and cultural processes that took place in the region between the two rivers of Central Asia, the Amu Darya and the Syrdarya, in ancient and medieval times, socio-economic upheavals, numerous reforms aimed at the well-being and development of the people at different times, as well as periods of upheaval and crisis, and freedom struggles against foreign invaders testify to the multifaceted and colorful history of

our country. Such historical processes were no exception for the Jizzakh oasis, located on the western and northwestern borders of the Ustrushona country.

In the 9th and 10th centuries, Jizzakh (Dizak), the third most influential capital in the Ustrushona country after Bunjikat and Zamin, as the capital of the Faghnan rustic, became the “residence of the ghazis” to repel and strike at the raids of nomadic pastoral tribes. According to written sources, barracks and special military forts were active in Jizzakh during these times, where the armies of not only the people of Ustrushan, but also the people of Samarkand, who participated in the invasion, lived[12].

### **Methods and materials**

The period of the reign of Amir Temur and the Temurids is considered the high point of the development of the medieval history of Uzbek statehood. During this period, a centralized state was established, agriculture, crafts and trade developed, science, literature and art flourished. Therefore, it is no coincidence that a large part of the historical works created in the second half of the 14th century and the 15th century are devoted to the history of Amir Temur and the Temurid state. The works of Ghiyasuddin Ali, Nizamuddin Shami, Tajuddin al-Salmani, Muiniddin Natanzi, Hafizi Abru, Sharafuddin Ali Yazdi, Fasih Khawafi, Abdurazzaq Samarkandi, Ahmad ibn Arabshah, Mirkhand, Khondamir and others can be included among such works [4]. Only some of these rare sources contain descriptions of historical events related to the cities, towns, fortresses and fortresses of the Jizzakh oasis. Based on the brief but accurate and interesting information provided in the sources, and their analysis, we can learn to what extent the Jizzakh oasis played a role in the history of statehood of this period.

### **Results and discussion**

Historical works written during the reign of Amir Temur and the Temurids provide sufficient information about Jizzakh and its surrounding settlements. In the work “Zafarnama” by Nizomiddin Shami, which was completed during his lifetime by order of Amir Temur, the description of Amir Husayn leading an army to the side of Amir Sahibkiran is as follows: “...Amir Husayn led a large army in perfect order, passed through Karovnos and Shakhrisabz, and landed at Solarbulak. ...Malik stayed in Sozangaran with two thousand men, Jahanshah landed at Raboti Malik with one thousand five hundred men. Another thousand men landed at the beginning of the Yettikuduk road, at the Harman (area) of Dizak..” [8].

This information in the “Zafarnama” is dedicated to the events of 1367-1368, and it contains detailed information about Amir Husayn’s army leading an army against Amir Temur, Dizak and its nearby Harman area (Khirmontepa), and Malik Rabot.

The following information is provided about the military actions and political events that took place in this region. “...Amir Sahibkiran, in agreement with Amir Kayhisraw, set out with two thousand Mongol soldiers towards the army of Amir Husayn. Amir Sahibkiran, with five hundred horsemen, led the army, came out of Khavas, and attacked Jahanshah’s army by surprise, scattering and crushing them. That day they reached the Dizak area...”[8].

From the above information, it can be understood that Amir Temur dealt a crushing blow to Jahanshah’s army in this clash and, leaving an army in the Jizzakh area, continued to pursue the enemy in order to bring the battle to an end and achieved victory. Sharafuddin Ali Yazdi’s “Zafarnama” contains information about Dizak and its surrounding forts and settlements: Raboti Malik, Yom, and Khavas[16].

During this period, a sahibkiran-affiliated cavalry unit was stationed in Jizzakh and guarded the “Seven Wells” road running along the Dizak-Chinaz route. One of the “Seven Wells” is now called the “Samarkand Well”. It is located 15 km northeast of Jizzakh[10]. According to the oral information of archaeologist M. Pardaev, Raboti Malik was located in the area of the present-day Namsiztepa city monument in the Ravat village of Sharof Rashidov district, in the area of the village of Yom near the city of Yom Zamin, and in the area of the ruins of the city of Eski Khovas, located southwest of the city of Khovas.

Before Amir Temur came to power, Jizzakh was fought over by armed forces, first with the Mongols-Jeta, and then with his internal enemy Amir Husayn, in which he won victories.

We can see from the information in the “Zafarnama” works of Nizamiddin Shami, Sharafuddin Ali Yazdi that during the activity of Amir Temur, the Jizzakh oasis and its surrounding areas were considered as a military-strategic area, and one of the main armies belonging to Sahibkiran was regularly stationed in Jizzakh during this period.

After establishing his state of Turan, Amir Temur carried out special military campaigns to strengthen the borders of his state, protect himself from external enemies, clear the caravan routes from various roadblocks, punish traitors and traitors, and expand his political influence. Tokhtamish Khan, who occupied the throne of the Golden Horde with the help of Amir Temur, later turned to treachery and openly fought against the master.

At the end of 790 AH (December 1, 1388 AD), Tokhtamysh Khan sent a large army under the command of Eligmish Oglan to Maverounnahr. The Golden Horde army crossed the Syrdarya without encountering any resistance and made a camp in the area of Achchik (present-day Achchi village in the Zamin district - H.T.) in Dizak (Jizzakh). Despite the severity of the cold, Hazrat Sahibkiran gathered all the forces around him and headed towards Dizak. When they reached Khujand, the emirzoda Umarshaikh came with the Andijan army and joined his father. In short, the Timurid army surrounded Eligmish Oglan in Achchik and defeated him. Then, Hazrat Sahibkiran spent the rest of the winter in a place called Ikar and continued his march against Tokhtamysh Khan in early March 1389[2]. Thus, during the reign of Amir Temur, the Jizzakh oasis was mentioned in historical sources and literature not only as a separate military camp and fortress, but also as a battlefield. After the death of Sahibkiran Amir Temur, Shohrukh Mirzo managed to put an end to the struggle between the Timurids and the emirs that had lasted for several years and establish peace and tranquility in the country. Shohrukh installed his eldest son Ulugbek on the throne of Movarounnahr, whose center was Samarkand. Although the security of the western and southern borders of Ulugbek's state was stabilized with the help of his father, the north-western and north-eastern sides of it were still alarming. For this reason, Ulugbek Dashti will be forced to pay serious attention and intervene in the mutual conflict that started in Kipchak and the internal struggles that are raging in Mongolia. Based on this, during his rule (1409-1449), Ulugbek in Timurid-Zaheda rebuilt the fortress-forts of Kaliyatepa, Orda, Ravot and Moltop in the Jizzakh oasis, which formed a defensive chain to guard the Ilonotti gorge, the passage to Samarkand, and increased its military power [10]. With his father's consent, in the early spring of 1425, Ulugbek made a military campaign against the Jeta people of Mongolia and defeated the Mongol Khan Shermuhammad Khan. This was one of the few, but most brilliant victories of Ulugbek's military career[6]. Therefore, information about this victory was engraved on one of the high rocks of the "Iron Gate" and sealed for eternity in the Ilonut gorge between the Sayboyi fortress and Jizzakh with the following words: "With the support of the Great God, the great sultan, the ruler of all kings, the shadow of God on earth, the standard bearer of the Islamic religion, the patron of religion, Mu'inuddin Ulugbek Kuragan, may God establish his kingdom, passed through this place during his campaign against Jeta and Mongolia. AH 828" [1,3].

For reference, in 1867, on behalf of the Russian Archaeological Commission, the famous orientalist and archaeologist P. I. Lerkh visited Jizzakh from St. Petersburg and made a copy of the Zafarname, a stone inscription belonging to Mirzo Ulugbek, carved on a rock in the Ilonutti Gorge, read the texts, translated them into Russian, and determined the period of their origin.

Turning to the events of the later period, it is known from official history that Temuridzade Babur ascended the throne at the age of twelve and began his long-cherished dream of restoring the centralized state founded by his grandfather Amir Temur, with Samarkand as its capital. He fought tirelessly for this, but various reasons, such as the disputes over the throne between the Temurid princes, the rebellions of local beys and emirs, and the invasion of Shaybani Khan, prevented this dream from being realized. The detailed details of these events are skillfully narrated in Babur's magnum opus, "Baburnama", which reflects the history of Transoxiana, Khurasan, and India from 1493 to 1529. In the struggles for the throne of Samarkand, Babur Mirzo used the Jizzakh oasis, the cities, fortresses, and villages in which the western provinces of the ancient Ustrushana (including the historical Ustrushna) were located, which were connected to the borders of Sogd, as an important military bridgehead. Babur, who visited the Jizzakh oasis several times during these battles, recorded detailed, albeit valuable, information about its nature, economy, and settlements in his work "Baburnama". In this work, Babur provides valuable information not only about the famous cities of Sughd and the Fergana Valley, the process of their conquest, and the battles fought to keep them under his control, but also about the "country of fortresses – Ustrushona". According to the "Baburnama", Umarshaikh Mirza's father told him; "...He gave the Fergana region. For a while, Tashkent and Sairam were also under the control of the Mirza, but his brother Sultan Ahmad Mirza gave them. ...Fergana, Khujand and Uratpakim, the original names of these in the books are Ustrushna and Ustrush are also written, they remained. Some say that Khujand is not part of Fergana. Sultan Ahmad Mirza, having conquered Tashkent from the Mongols, destroyed the Chir River, and two poetic roads from Tashkent, which were on the banks of this river. Hafizbek Doldoy (governor - H.T.) was in Uratpakim, and he gave Umarshaykh Mirza (governorship of Uratapa - H.T.). Since then, Ustrushna has been under the control of Umarshaykh Mirza" [7,10]. It is evident that in the second half of the 15th century, Ustrushona and its cities were under the control of the Temurid ruler Umarshaykh Mirza ibn Abu Said. Thus, as noted in a valuable source attributed to Babur Mirza, during the period when Ustrushona was under the control of Umarshaykh

Mirza, such settlements and historical sites as Dizak, Zamin, Yom, Pishagor, Yar-Yaylak, the village of Khaliliya, and the Ilonutti gorge were active in the Jizzakh oasis in the northwestern part of the country[9]. Babur Mirza, while concluding the history of his march to Samarkand in 1499-1500, also mentions the following valuable information about the Jizzakh oasis: "I rode from Khujand to Pashagar. I rode as soon as I reached Zamin. I rode from Zamin, advancing along the mountain path, and came to Raboti Khoja. I inadvertently set off, and I killed Raboti Khoja's fortress, the fort of Shovdar district, and I was killed. Dawn arrived. The people were informed. I rode again, and without stopping anywhere, I came to Pashagar. I rode thirteen or fourteen wooden roads with great difficulty and hardship. After a few days, I appointed Ibrahim Soru, Weis Logari, and Shirim Tagoi as the advance guard with the inner beks and young men, and went to Yor Yaylak. "They will warm their fortresses by word or by force"[14]. So, it is known from these inscriptions that Babur Mirzo came to Pashagar (Pishagor) from the settlements in the Jizzakh oasis, and later, despite suffering from fever, he went to Raboti Khoja through the Zamin, along the mountain road, and captured it. Then, he formed an army from his skilled commanders and sent it to capture the fortresses of Yor Yaylak (present-day Bakhmal district - H.T.). According to Babur, he spent the winter of 1498-1499 in the Pishagar fortress, one of the estates of his Uvaisiyy pir-uest Khoja Ahrar Vali.

It is known that when the internecine wars of the Timurids intensified, Shaybani Khan began to conquer Maverannahr. In 1500, the Timurid prince Sultan Ali Mirza surrendered Samarkand to Shaybani Khan without a fight. However, a certain part of the city's population and nobility were in favor of restoring Timurid rule. They sent a letter to the governor of Fergana, Babur, calling for the conquest of Samarkand. When Babur secretly arrived in Samarkand with his army in the late autumn of 1500, through Zamin and Yar-Yaylak, the population opened the city gates to him and his rule was established there [7,15]. In April 1501, Babur's troops were defeated by Shaybani Khan in a battle near the village of Saripul on the Zarafshan River. Babur retreated to Samarkand. The city was again besieged, which lasted six months. The inhabitants of the besieged city were starving, and Babur left Samarkand in the second half of 1501 out of desperation, writing about it as follows: "...We traveled through the great highways of Sogd in the dark night, and with great anxiety, at dawn we passed Khoja Diydordin, and reached the Karbug pass at the time of the sunnah. From the north of the Karbug pass, we crossed the foot of the village of Khudak, and we saw the Ilon utdi. ... After the evening

prayer, we disembarked at the Ilon utdi, sat our horses down, grilled their meat, made kebabs, and then we rode away"[14]. Babur wrote about his entry into the city of Jizzakh and the conditions there; "We arrived at the village of Khaliliya before dawn. Khaliliyadin Dizak (Jizzakh) was reached, and at that time in Dizak was Tohir Doldoy (governor-H.T.) the son of Hafiz Muhammadbek Doldoy. Fat meat and small meat were cheap, juicy melons and good grapes were abundant. We came to such cheapness from such luxury and such security from such poverty"[5].

As mentioned in the "Baburnama", at that time in Jizzakh, Tohir Doldoy, the son of Hafiz Muhammadbek, a representative of the Doldoy clan, was the governor. As noted in the "Timur's Statutes", there were twelve regions that were awarded a high rank by the sahibkiran. Among them Barlos, Tarkhan, Jaloyir, Arghun, ..., Doldoy clan was also included, and the special navkars, zarbdar-vanguard part of Sahibkiran Amir Temur's army was composed only of these twelve Aymak warriors [13]. Most of the beys and emirs of the Doldoy clan served the Timurid princes and supported them. Hafiz Muhammadbek, the father of the ruler of Jizzakh, Tohir Doldoy, served as a vassal ruler during the reign of Babur's father, Umarshaikh Mirzo, first in Andijan, and then in Oratepa. In our opinion, this is why Tohir Doldoy, not afraid of incurring the wrath of Shaiboni Khan, welcomed Babur in Jizzakh as a high-ranking guest and showed him respect[11].

Thus, after being defeated by Shaiboni Khan in Samarkand, Babur entered the Ilon Otte gorge and through it the city of Jizzakh. He came to the Kaliyatepa fortress, which was then known as Khaliliya and is considered the ancient site of the city of Jizzakh. Babur and his entourage rested for a while in the village of Kaliyatepa-Khaliliya, and then visited the city of Urda (Tuprokkurgan), which was the developed and late medieval part of Jizzakh, on the site of the present-day Old City. Babur Mirza was amazed by the prosperous life here, the abundance and cheapness of food products. Because during the four-month siege of Samarkand by the troops of Shaibani Khan, Babur Mirza and his army had experienced great hardships and terrible famine. Inspired by such abundance in Jizzakh, Babur wrote the following verses:

"We have found safety from the fear of death,  
We have found a new life, a clean world"[14]

That is, we have found safety from the fear of death, we have returned to the world from our mother, he acknowledges the administration and prosperous life in Jizzakh. "The pain of



death has been relieved, and the hardship of hunger has been removed from the people. We have not had so much leisure in our lives. We have not known the value of peace and comfort in life. Pleasure is more pleasant and better after hardship, and comfort after hardship. Four or five times, hardship turns into comfort and hardship into comfort. This was the first time. Thus, freed from the scourge of the enemy and the struggle of hunger, we reached the comfort of peace and the comfort of comfort. We rested in Dizak for three or four days. After that, we set off towards Uratepa. Pashagor is somewhat shorter than the road, because I had been there for a while, and when I passed by, I went and walked there" [7,14]. In these lines, the famous Temurid prince greatly enhanced the prestige of the city of Jizzakh in his work, describing it with high praise, describing the extent to which Jizzakh had entered Babur's soul, how he settled in this city in difficult circumstances, the cheapness of the place, his several days of rest, his departure for Oratepa after Jizzakh, and the fact that he created the conditions for him to rest a little, without fearing the revenge of Shaiboni Khan.

### **Conclusion**

From the above information, it can be concluded that in a number of historical works created in the 14th-15th centuries, that is, during the reign of Amir Temur and the Temurids, information about Jizzakh and its surrounding settlements, albeit in detail, is given accurately. In particular, the works of Nizomiddin Shami and Sharofuddin Ali Yazdi in their "Zafarnama" and Babur Mirzo in his "Baburnama" contain information about the military operations that took place in Jizzakh and its surrounding areas, and partly about the lifestyle of the rulers and inhabitants of Jizzakh. During the reign of Amir Timur and the Timurids, the city of Jizzakh had a special place and high prestige among a number of cities of Mavarunnakhr, such as Samarkand, Bukhara, Shakhrisabz, Tashkent, Khiva, Kokand, and Margilan. Because Babur also showed the prosperity and uniqueness of this region in his work "Boburnoma" by saying that "he had found safety, a new soul, and a clean world" here.

### **References:**

1. Vasiljevic, Z. (2010). Dictogloss as an Interactive Method of Teaching Listening Comprehension to L2 Learners. English Language Teaching, 3(1).



- 2.Kurtaj, S. (2021). The Use of Dictogloss Technique in Teaching Grammar Through Writing. *European Journal of Language and Literature*, 7(2), 84-90.
- 3.Joyse, J(2022)Dictogloss for English Language Teaching: An Experimental Lesson and Reflections.*International Journal of Linguistics*, 4(1),73-85
- 4.Youngshin, L (2022) Analisis of dictogloss tasks using Bloom's Digital taxonomy based on digitized collaborative work.*Language Research*,57(3),307-328
- 5.B.Stewart, L.Rodrigues,J.Gonzales. (2014). Integrating language skills through dictogloss procedure. *English teaching Forum*, 2
- 6.Nabei, T (2018) Grammar dictation(dictogloss).*The TESOL encyclopedia of english language teaching*.
7. Aksenova, I.(2023) Organizational and pedagogical conditions for teaching students types of foreign language communicative activity based on dictogloss.*Tambow University review Series:Humanities* 5. 1129-1141
- 8.Al-Obaydi L. Al-Mosawi F. (2019). Dictogloss as a technique to raise EFL college students knowledge of grammar, writing and the comprehension of meaning. *International journal of english linguistics*. 9(1). 293-300.
- 9.Praise. S, Meenakshi K (2014). Importance of grammar in communication. *International Journal of Research Studies in Language Learning*. 4(1) 98-102
10. L.Adriyansiah. (2020).Improving students' writing skills through use of dictogloss technique.A study at Nahdlatul Ulama University of NTB. *JISIP. Jurnal Ilmu Sosial dan Pendidikan*. 4(3). 124-135
- 11.Wajnryb, Ruth. (1995). *Grammar dictation*.Oxford: Oxford University Press.
- 12.<https://openai.com>
- 13.<https://www.deepseek.com>