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## ON THE ROLE OF HERDSMEN IN THE ANCIENT HISTORY OF THE JIZZAKH OASIS

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### ABOUT ARTICLE

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**Abstract:** In this article, the authors provide information about the influence of steppe tribes on the ancient history of the Jizzakh oasis. According to the authors, from the time of the Kang confederation until the end of the early Middle Ages, fortresses and castles of peasants who settled in the Jizzakh oasis were built. This is confirmed by the materials of such rural settlements as Pardakultepa, Komilbobotepa, Yagubbotepa, Rasulboykultepa, studied in the Jizzakh oasis. The migration of cattle-breeding tribes had a great influence on these processes of cultural development.

## **Introduction**

The migration of herders played an important role in the socio-economic, political and cultural development of Ustrushona in antiquity and the early Middle Ages. As a result, not only oases such as Sangzar or Zaminsuv, but also micro-oases with favorable conditions for farming, the rapid development of new lands and the increase in the number of monuments around them. In late antiquity, another process of migration of the herders from the steppe regions began. At this time, the Kang state was divided into independent regions that were economically interconnected [Mukhammadjonov, 1988. P. 23]. In the later period, the entry of the Khioni, Kidari, Hephthalite, and Turkic khaganate tribes into the interior regions of Transoxiana and the introduction of a system of governance specific to nomadic traditions led to the formation of independent political governance in Ustrushona.

## **Materials and methods**

In this regard, the Ustrushona scholar According to M.H. Pardaev, “in the middle of the 4th century, the Khionites, who began to conquer Sogd, first conquered the lands of Ustrushona, located in the left bank of the Middle Syr Darya, and established their rule. The current Jizzakh oasis is one of the first cultural oases conquered by the Khionites. Most importantly, during this period, not only in Ustrushona, but also in the entire Central Asian interfluvium, there was no military force capable of providing adequate resistance to the Khionites. Secondly, from the end of the 4th century AD and mainly from the 5th century AD, the scale of construction of rural settlements in the Jizzakh oasis increases sharply. Due to the social stratification that occurred in the society of numerous cattle-breeding tribes, most of them settled en masse [Pardaev, Gofurov, 2016. P. 285-286]. At the same time, the Ustrushona cattle-breeders also had a more diverse tribal community due to demographic factors, Active movements towards undeveloped vast pastures began.

From this period, as in all parts of Central Asia, the population of irrigated agricultural oases in Ustrushana increased, rural areas increased and their importance increased. In the foothills and steppe areas bordering the rural communities, the main part of the pastures, which were considered a vital necessity for cattle breeders, were under the control of tribal and clan communities, elders - beys. Representatives of these households usually had their own villages, architecture made of various building materials, and other social and cultural institutions [Maksudov, 2022. P. 241-242]. In the nomadic communities that arrived, military leaders occupied a special position, and this profession was an integral part of the life and activities of the nomads. Because the form of management of the herders in the tribal community was associated with activities such as keeping livestock, moving over long distances, and protecting pastures, which determined the economic stability and future development of the tribe. In the early years, the incoming herders, due to their traditional way of life and the requirements of the conditions, carried out their management work away from the center. Later, they established a strict policy over the entire region and began to have their own settlements in the central and large cities [Ziyo, 2000. P. 77]. At this time, the social management activities of the tribal elders and tribal leaders were mainly aimed at solving such tasks as creating conditions for livestock farming, distributing pastures by season, and organizing specially armed cavalry troops [Tashboev, 2023. P. 164-166]. During the process of developing large territories in the Ustrushana region, the settled pastoral tribal chiefs later became local landowners - dehkans (village governors), who became the leading socio-political and economic force in the society of that time.

In the newly developed areas, social classes such as free sharecroppers, kadhivors, and chokars, who managed the peasants' economy and ensured their well-being, were formed. For tenants and chokars, simple, in most cases unfortified villages and individual, small dwellings were also built. Part of the aboriginal lands was considered the property of monasteries, and such lands were located on the territory of rural communities and were managed as "vagne"

[Mukhammadjonov, 2004. P. 20]. On this basis, almost all lands with water were fully developed and new oases of agriculture were formed. Scientists have zoned them mainly according to water sources [Pardaev, Tuychiboev, 2017. P. 39-37]. According to it, the Syrdarya basin (Khojabakirgansay, small oasis of Aksuv, Basmandisay), Kattasay, Shakhristansay, Khojamushkentsay, Zominsuv, and the upper, middle, and lower Sangzor irrigation districts were formed. In areas close to water sources, fertile lands, and the intersection of trade routes, peasants' mansions, fortified mounds surrounded by strong walls, and luxurious palaces with complete fortifications rose. It can be said that most of them were built by the elders of the nomadic tribes who had now settled down. The cities that existed in antiquity expanded further and became centers of trade and crafts. This is confirmed not only by the objects of the burial mounds studied in Ustrushona, but also by the materials of rural sites such as Pardakultepa, Komilbobotepa, Yakubbobotepa, Rasulboykultepa studied in the Jizzakh oasis [Pardaev, Gofurov, 2016. P. 289].

Archaeological research conducted in the northern and western regions of the center of Ustrushona shows that in the 5th-6th centuries, the mass settlement of the Eftal tribes around the agricultural oases intensified. We can see this situation in the example of the densely located rural monuments of this period in the basins of the Shahrisonsoy, Zominsuv, and Sangzar rivers. At this time, social relations were also activated in the nomadic society, as in the agricultural oases of Ustrushona. Because the majority of cattle breeders continued their traditional nomadic lifestyle. For them, livestock is an important means of determining social relations.

The nomadic lifestyle and the obligation to constantly keep livestock on their feet required the presence of dependents, although they were not required. The wealthy herdsman also had hired servants and slaves on his farm [Gumilev, 2007. P. 149-187]. However, there are no cases of escapes of dependents or servants (slaves). The studied grave materials indicate that there were two major social strata among the Ustrushona herdsmen. These were wealthy

herdsmen with large livestock and poor collective herdsmen who served them. The remaining classes were a social link connecting the relations within these two strata [Mambetullaev, 2008. P. 130]. Although livestock was considered private property in everyday life, it is not known whether there were social conflicts or major conflicts over property (livestock) within the clan.

After the establishment of the rule of the Turkic Khaganate in Central Asia, in the early days, although the settled population of the ancient, prosperous, historical and cultural oases of the country nominally passed under the control of the Khaganate, the Turkish military leaders, unlike the Hephthalites, practically did not interfere in their internal life [Boboyorov, 2003; Babayarov, Kubatin, 2007. P. 219]. In the management of the conquered lands, they also involved representatives of some local dynasties and kept them in obedience in exchange for receiving tribute from them. When talking about the governance of our country during the Ashinaly period, two aspects should be noted. First, the governance system of the Khaganate as a whole, to which our country was also subordinate, and second, the preservation of local (traditional) management methods [Ziyo, 2000. P. 83]. According to the sources of this period, there were more than fifteen small, local hokimites and estates in the middle of the Amudarya and Syrdarya, their basin and foothills [Boboyorov, 2000. P.71-79]. Khokhanid administrators defended the borders of agricultural oases from external attacks at the expense of the received boju, and prevented mutual disagreements and conflicts between small hokimyats, military conflicts. He patronized local governments in domestic and foreign trade.

### **Result and discussion**

Archaeological sources show that the influx of nomads continued even during the Khaganate period. We tried to justify the large-scale migration of this period on the example of Chayonli burial mound, which is being studied in Gallaorol district [Toshboev, 2022. P.128-132]. Because, according to the internal and external structure and the design of the tombs, the Chayonli burial mound resembles the Shooran Dav and Shooran Bumbagar burial mounds in Mongolia, dating back to the 7th century AD. Scientists who studied these burial mounds called

them tombs built for the high hierarchy of the Turkic khagans [Seregin, 2014. P. 212-213, fig. 1., 2.]. Based on the available materials, we conclude that the Chayonli burial mounds are monuments belonging to the tribal elders of nomads who came from the Altai and Central Mongolian territories during the Turkic khaganate. The active influx of the population during the Turkic period has also been studied in burial mounds in neighboring regions [Murodaliev, 2023. P. 42-66].

At this time, the Ustrushona state was administratively divided into 18 rustics, that is, agricultural districts. Above all the rustic leaders was the ruler of the country, the afshin of all Ustrushona. At the beginning of the 8th century, the Turkic-born Kharabughra (Kara Bughra - F.T.) seized power in Ustrushona, and a new dynasty of afshins came to the throne. During this dynasty, Ustrushona flourished even more. Under the afshin, it was partially limited - civil, military and religious-clerical power was concentrated. The ruler of the country, the afshin, was a large landowner.

According to N.N. Negmatov, the rule of the Turkish khagans over Ustrushona was weak, and they did not regularly pay tribute to the treasury of the khaganate. The Turkic khagans did not keep their military forces in Ustrushana, did not send their deputies to govern the state" [Negmatov, 1957. P.239.]. At this time, political stability and economic development in the settled regions further increased, and the pace of economic development became noticeable. A number of urban monuments arose in the areas of the Sangzar River, Zaminsuv, Khojamushentsoy and Rowotsay basins, and such small tributaries were productively used. Due to the settlement of nomads, the lands around Sangzar, Khojamushentsoy, Pishagorsay and Zaminsuv were developed.

In general, the period of the Turkic khaganate (VI-VIII centuries) was of great importance in the political life of Ustrushana. G. The Sogdian inscriptions on coins from the period of the Turkic Khaganate, studied by Boboyorov, indicate the positions and powers of the chief ruler (tegin) of the oasis, as well as information about the viceroy (tudun) sent by the

khagan to the oasis, and the term "eltabar" given to the ruler of the subordinate region, which was one of the high titles in the administrative system of the khaganate [Boboyorov, 2010. P. 18-40]. This indicates that statehood traditions were highly developed in the oasis territories in the early Middle Ages.

According to numismatic finds, two dynasties ruled in Ustrushona. The first dynasty includes such rulers as Chirdmysh, Satachary I, Rakhanch I, Satachary II, Satachary III, Rakhancha II and Rakhancha III, and the second dynasty includes such Afshins as Kharabugra (720-738), Khanahara (738-800), Kavus ibn Khanahara (800-825), Haydar ibn Qabus (825-840), Hassan (840-869), Abdullah (860-880), and Sayr (880-893) [Gritsina, 2000.P.53]. No written sources have been preserved about the rulers of the first dynasty (VI-VIII centuries). So far, the coins minted by them remain the main source. Coins minted by these Afshin rulers Chirdmysh, Satachary III and Rakhancha III have been studied.

The studied materials show that during the Khaganate period, private ownership of livestock in the Ustrushona cattle-breeding community was preserved, while pastures belonged to the common community - the tribe, and the process of social differentiation and class formation was incomplete [Social and economic relations... 1986. P. 101-109]. At this time, production relations were formed among the population, creating the basis for the formation of a society and state based on property.

### **Conclusion**

The subsequent history of Ustrushona, like other regions of Central Asia, consisted mainly of the struggle against the invasions of the Arab Caliphate and the history of diplomatic relations. During the Arab invasion, the mountain, foothill, steppe and steppe regions around the agricultural oases of Ustrushona were actively developed by nomadic cattle-breeders. As a result of the contacts of the settled oasis population with the steppe regions, socio-political and economic life in Ustrushona intensified. The cattle-breeding tribes living on the northern and western borders of Ustrushona and their connections with the (Ustrushona) agricultural oases

are also mentioned in written sources [Ibn Havkal, 2007. P.69]. Based on the sources, it can be said that in Ustrushona at this time, contacts between the cattle-breeding and agricultural population were active, which played an important role in the connection between the agricultural oases of Central Asia and the vast steppes of Eurasia.

Thus, the early Middle Ages occupied a special place in the social life of the Ustrushona peoples, during which time there was an active development of new lands, an increase in the population, and the development of trade and crafts. By the beginning of our era, production relations were formed among the population, and the ground was laid for the formation of a society and state based on property between the sedentary and nomadic population. At the same time, a complementary culture of the sedentary and nomadic population was formed in Ustrushona. Some of the settlements of this period - rural areas, village farms, caravanserais, and large centers (poselenie) where crafts were developed, were surrounded by deserts, and they flourished due to the mutual integration of members of both households.

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