

ANALYSIS OF NEW RESEARCHES CARRIED OUT IN MEDIEVAL ARCHEOLOGICAL MONUMENTS IN THE TERRITORY OF SYRDARYA REGION.

Ma'rufov Sherzod

Gulistan State University, independent researcher


Annotatsiya: The territory of the region was part of the Ustrushona state in the Middle Ages. Ustrushona consisted of 18 rustoks during this period. It is logical to analyze the monuments of the medieval period in the area of Syrdarya region in the section of rustics. In the Middle Ages, the territory of the region consisted of the following estates:

Kalit so'zlar: *Sabot, Khojamushkentsoy, Sebat, Ustrushona, Khavos, Nurota, Khushkat, Kurkat, Shirin city*

Sabat rustoqi. The center of the village of Sabot, located in the lowlands of the country, was the largest settlement after Zamin on the main trade route from Sogd to Fergana and China. According to Ibn Khordadbeh and al-Faqih, it was located 2 farsahs from Zamin, 3 farsahs according to al-Istahri, and two days' journey from al-Maqdisi [1]. According to Al-Istahri, "the distance between the capital of Ustrushana and Sabot is 3 farsahs towards the southeast" [2]. The fact that the medieval historians gave extensive information about the village of Sabot indicates the important importance of this place on the trade route. Arab tourists give some details about Sabot. In particular, Sabot is one of the cities with a small population, it is reported that there is running water in the city, and it is surrounded by gardens. Undoubtedly, the Tezokar mountain valley formed by the springs of Khojamushkentsai is mentioned by Arab geographers as a "source of running water". The importance of the city is determined by "the presence of markets covered with low roofs in the form of tim"[3]. Some of the historians (Istakhri, Ibn Haqqul, Yakut) list Sabot among the cities, while the other part (Muqaddasi, Qudam) say that it is a large village. Since Sabot is located at the crossroads of three roads, the etymology of the city proposed by A. Muhammadjanov seems reasonable. He interpreted the name of the city as "Sebat", which means "three caravansary" [4].

In the last century (1896), P. S. Skvarskyi touched on the question of the location of Sabot in the Middle Ages for the first time, suggesting that it should be placed in the place of Old Savat, which is located 10 km north of the present village of Savat [5]. Since then, this information, which has not been proven on the basis of material sources, has been repeated in a number of scientific literatures, including archaeological studies [6]. After clarifying the area, the researcher N. B. Nemsova put forward a proposal to search for the





medieval Saboti not in the north of the present village of Savat, but in the place of the ruins of the city of Kultepa in the south of it [7]. This estimate was supported on the basis of the material sources obtained as a result of the research, and the medieval Saboti was placed in the place of this monument [8]. Continued research by A. A. Gritsina shows that after the Arab invasion, life in the "Old City" stopped for a while, and only by the XI-XII centuries, life was resettled in a part of it adjacent to the "New" city.

Placing the village of Sabat in the Khojamushkentsoi basin and its center instead of the village of Kultepa, the preservation of the current name of Sabot is an opinion supported by archaeological sources, and the fact that it corresponds to the distances between the cities of Bunjikat and Zomin indicated in written sources also proves this idea. , we think.

Khovos Rustaq. Khovos Rustaq, one of the flat-desert villages of Ustrushona, and its center is mentioned in written sources as the Old Khovost settlement, which is located mainly at the crossroads of caravan routes. The monument of Old Khovos, located near the center of the modern Khovos district, was first discovered by M. Ye. It will be shown by Mason. N. Negmatov includes Khovos among the cities of Ustrushona and believes that this monument is located on the site of this settlement.


The research conducted in the monument of Old Khovos, which is interpreted as the center of the Khovos village, located at an important junction of caravan routes, shows that life has continued here since the first centuries AD.

The fact that the name of the place has been preserved until now and the results of archaeological research support the idea of connecting the center of the village of Khovos with this monument, we hope that the continuation of continuous research at the monument in the future will further strengthen the evidence of this issue.

As a result of the archaeological research conducted in the country, many monuments and fortifications were discovered [10]. One of them is the city of Nurota, located on the border with Shosh. This monument was shown for the first time by V. F. Karavaev[11]. Later M. Ye. Masson mentions it in the question of determining the location of the Christian village - Winkerd, mentioned in written sources. The first studies of the Nurota monument were started by V. A. Nielsen, and later by Yu. It is also reviewed by F. Buryakov. A. A. Gritsina, who conducted scientific research on the Nurota monument, believes that this monument belongs to the 9th - 11th centuries and is the place of the city of Khushkat.

Many monuments have been identified in the area of Khovos village, which can be considered the largest of the Ustrushona villages, and due to the lack of information from written sources such as the above-mentioned city of Nurota and the fact that most of them





have not been researched, information about the medieval village of Khovos is not available. Our information is very limited today.

Shavkat rustaq. In written sources, they provide information about another village named after the central city of Shavkat. Based on the name of the central city, the researchers propose to name the village with the same name. Information about the cities of Shavkat, Kurkat, Urkand and the village of Gulukandoz can be found in Manbalar Rustaq region. The sources include the cities of Shavkat (1 day from Khojand, 2 days from Sabot), Kurkat (Kurdakat), Urqand (between Sabat and Shavkat, 1 day from both) and the village of Gulukandoz (3 farsahs from Kurkat, Ho 4 farsahs from Jand, 6 farsahs from Sabot).

V. Tomoshek places the city of Shavkat north of Khovos, on the road leading to Choch. N. Negmatov denies this idea and suggests placing it between Nov and Kurkat. The researcher places the city of Kurkat near the present village of Kurkat, the city of Urkand, and places the village of Gulukandoz instead of the village of Gulukandoz in the Proletar region. In this form, the approximate location, boundaries and location of the medieval village of Shavkat are shown. That is, it borders Shavkat village in the oasis of the Aq-suv (Tagaoyak-soy) river, the villages of Kurkat and Kizili near Begovat in the west, the villages of Dikhmoy and Chinreza (including the Proletar settlement) in the east, with Syrdarya in the north, and in the south It is estimated that it includes the territories up to Kizili village.

In the process of drawing up the archaeological map of the above-mentioned area, scientific research work was carried out in a part of the monuments (Munchogtepa, Shirin, Oktepa). One of them is the Munchogtepa monument located on the left bank of the Syrdarya, near the confluence of Shirinsoy, 7 km east of the city of Begovat, and this monument was studied by V. F. Haydukevich. The city of Shirin, located near the village of Kurkat, was first identified by the Farkhod archaeological expedition, and later it was described in detail by O.I. Smirnova. N. Negmatov, A. K. Mirboboev conducted continuous excavations at the monument. Constant excavation and research work was carried out in the Oktepa monument (Nov district). Protected by a defense system consisting of defensive towers and underground passages, the surroundings of this powerful fortress were later surrounded by luxurious buildings, and its center was turned into a unique religious center - "fireplace". This unique monument of the early Middle Ages is of great importance in the study of the defense culture of the ancient population, their pre-Islamic religious beliefs.

Although these monuments are not associated with a place name in written sources, except for the city of Kurkat-Shirin, they are known as large, fortified settlements that protected the northern borders of the country and were the center of a single defense system that united the defensive points around it. Shavkat, which is rich with many cities and villages of the region, is evidence of the protection of its northern borders. Researchers place Kurkat instead of Shirin city, but even though the village of Gulukandoz is associated




with the village of the same name in the Proletar district, no monuments "claiming" for this name have been studied. Including, the question of the place of the city of Urkand remains open until now.

REFERENCES:

1. Қадимий Зомин. (тарих, археология, нумизматика, этнография) Тошкент. 2018. Б.60.
2. Материалы по истории киргизов и Киргизии. М. 1973. С. С.21.
3. Қадимий Зомин. (тарих, археология, нумизматика, этнография) Тошкент. 2018. Б.62.
4. Муҳаммаджонов А. К этимологии топонимов “Сабот” и “Работ”. (К изучению рабатов на торговых путях)/ Города и караван сараи на трассах Великого шелкового пути. Ургенч. 1991. Б.63.
5. Негматов Н.Н. Историко-географический1953. С.248.
6. Бердимуродов А.Э. Раннесреднековые археологические памятники Джизакского оазиса. АКД.-М.:1985. С.12.
7. Немцова Н.Б. Отчет по археологическим разведочным работам в Джизакской области. (май-июн 1974г.) // Санатшунослик институти архиви. 1974. С.10-11.
8. Грицина А.А. Средневековый Сабат. // К проблеме планировки и динамики развития городской динамики. -Ташкент. Фан. 1989. С.124-125; Грицина А.А., Сверчков Л.М. Археологические исследования в Сырдаринской области. // ИМКУ. Вып. 23. -Ташкент. Фан.1990.С.114-121.
9. Грицина А.А. К локализации и исторической топографии Заамина.// Средняя Азия имировая цивилизация. -Ташкент. 1992. С.43-44; Грицина А.А. Култета - городище средневекового Сабата. // Древний Заамин. (история, археология, нумизматика, этнография). -Ташкент. Фан. 1994. С.40-49.
10. Кудратов, С., & Маъруфов, Ш. (2021). МИРЗАЧЎЛДАГИ ҚАДИМГИ СУВ ИНШОАТЛАРИ. ВЗГЛЯД В ПРОШЛОЕ, 4(11).
11. RAXIMOVICH, N. O., MUTALLIB, I., & MA'RUF OV SHERZOD, K. O. G. (2022). HISTORICAL FACTORS THAT CONTRIBUTED TO THE DEVELOPMENT OF SCIENCE AND CULTURE IN CENTRAL ASIA. International Journal of Philosophical Studies and Social Sciences, 2(4), 160-165.
12. Ma'ruf ov, S., & Bekmurodov, S. (2024). XONLIK LAR DAVRIDA MUSIQA ILMIGA ILMIGA QARATILGAN E'TIBOR. Talqin va tadqiqotlar, 1(1).





13. Ma'rufov, S., & Abdullayev, A. (2024). O'RTA OSIYODA MUSIQA SAN'ATINING VUJUDGA KELISHI VA RIVOJLANISH TARIXI. Talqin va tadqiqotlar, 1(1).

14. Sherzod, M. R. (2024). NEW VIEWS ON ARCHAEOLOGICAL MONUMENTS LOCATED IN SIRDARYA REGION. International Journal of Intellectual Cultural Heritage, 4(2), 1-6.

15. Ma'rufov, S., & Tohirov, U. (2024). POLITICAL, SOCIO-ECONOMIC AND CULTURAL HISTORY OF KOKAN KHANTY. Interpretation and researches.

