



## HISTORY OF RELATIONS BETWEEN THE ANCIENT CITIES AND VILLAGES OF SOUTHERN UZBEKISTAN

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### Abstract

In this article, the issues of interdependence of the cities and villages of South Uzbekistan, i.e., the origin of the term "village", "village", the fact that the artisan layer of semi-nomadic tribes operated in a more sedentary state than nomadism, the fact that the rural population is fully engaged in agriculture, and cities are the first in large cities. Based on historical sources, the factors of the formation of rabots reflecting the main characteristics of medieval urbanism, the fact that behind the defensive walls of the cities, nearby and neighboring villages started the process of formation of rabots before the arrival of the Arabs, and the factors of their popularity as a craft center were analyzed.

**Keywords:** "village", "village", ark, city, rabad, city concept, medieval cities, medieval villages, early cities, cities of antiquity, city mosque, large city, semi-nomadic, craft center, city dwellers, koshk, castle, fortress.

### Introduction

Scientists who have conducted research on history and historical-geographical issues have made a comparative study of several cities of Southern Uzbekistan on the basis of written sources, archeology and ethnographic studies and have made reasonable conclusions. Archaeologists have collected enough resources to study various craft workshops, entire neighborhoods, individual buildings, the history of ancient cities, and urban crafts. Nevertheless, the issues of connection between the life of the medieval towns and villages of southern Uzbekistan have been little studied.

The concept of the city developed by V.V. Bartold is relatively more widespread in the process of researching the issues of Central Asian urbanism, and the researcher believes that the three-part structure (arch, shariston, rabot) is characteristic for the cities of the IX-XII centuries in this concept [1:334]. However, it should be noted that this feature is characteristic only of medieval cities, except for the construction of cities of a more ancient period. According to the latest studies, it is confirmed that there is no single plan in the development of the first cities and that the three-part city structure is not typical for all cities of Central Asia. Because early cities, ancient or medieval cities may not be the same in terms of structure and function.

Researchers also express the concept of cities in terms of their functional status. In this regard, some foreign scholars recognize any settlement that has a politically dominant position in the gradual development of settlements as a city. Other scientists suggest that all settlements whose inhabitants are not engaged in agriculture should be included in the ranks of cities. Another group of scholars consider only settlements that functioned as political centers to be cities [2:20].



In the process of analyzing the history of cities, we can observe that in addition to the central capital cities, there were city-states, agrarian (farming) cities, trade cities (some port cities). According to the researchers, each historical period has its own concepts of "city" based on the historical-cultural processes, specific characteristics and development of that period. For example, "early cities", "ancient cities", "medieval cities", etc. That's why researchers divide the cities into the oldest, ancient, medieval and modern cities, taking into account the characteristics of the urbanization process in different periods [2:21].

That is why we will try to analyze some studies in this direction. So, in the Kashkadarya oasis, in the 5th-6th centuries, there was an increase in the number of two-story dwellings. According to the results of archeological research, the settlements with such composition were the cities typical of the tribes of Kovunchi culture, which were rapidly settling under the influence of the local Sugdian population. The castles of large property owners of this type are the type of small towns in the form of villages and fortifications that appeared outside the large cities of antiquity, in the 5th-6th centuries, on the lands of peasants. They are surrounded by defensive walls, and residential areas of kadivars (tenants) gradually appear within them, and they turn into small towns of the early Middle Ages.

Nasaf is located on the caravan route from Bukhara to Balkh. There were many villages around it. Bazda, Kasbi, and Maymurg are the major villages on the border of the region[3:334]. Southern Sughd has fewer villages and towns than Samarkand and Bukhara Sughd. This is probably due to the limitation of its water resources. Therefore, most of the inhabitants of the Kashkadarya oasis were herders, who led a semi-settled and semi-nomadic life.

There is some information in historical and geographical works about the Arab invasion, the cities and villages that existed in the Samanid era and the following centuries, and their interrelationships. In particular, in the works of Yaqut Hamavi, Sam'ani, the names of more than 900 addresses in Central Asia are mentioned, and it is indicated that 85 of them consist of cities and villages in the territory of Kashkadarya oasis (75 in Nasaf region, 10 in Kesh region)[4:19]. More than a dozen large cities and several hundred villages in the Kashkadarya oasis were completely destroyed due to the popular movement against the Arab occupation in Southern Sughd - the "White-clothes Uprising" [5:328].

After the full introduction of Islam in Central Asia, the architecture of Southern Sughd and villages began to change radically. Many large castles and villages founded in the early Middle Ages expanded into cities, and large, luxurious oriental palaces were built in the cities as centers of military and state administration. A partial local government system was created during the Tahirid dynasty, which was brought to power by the Arab caliphs, and a full local government system was created during the Samanid period. In the activity of the centralized large independent state established by these dynasties, great changes took place in urban development, village construction, crafts, science, enlightenment and culture.

In medieval Central Asia, the urban-rural divide remains problematic and abstract to this day. In the early Islamic period, the concept of a city was defined by the presence or absence of mosques. Ibn Khawqal, who visited Nasaf, described Nasaf, which has an oasis center and a mosque, as a village, which is much larger than the city, population and territory, as well as Kasbi and Pazda (Pazdawa),



which also have mosques [6:48]. In fact, Baz was recorded as a fortified city, and Kasbi was recorded as a village after the Mongol invasion, which was larger than Nasaf in terms of its area occupied in the 10th century.

In large cities, rabots, which reflect the main features of early medieval urbanism, began to form. Behind the defensive walls of the cities, the neighboring villages started the process of formation of rabads before the arrival of the Arabs[4:19].

The size of developed medieval cities of Southern Uzbekistan was different. In the sources, the period of development of Nasaf, which is counted among the cities of Southern Uzbekistan, is explained as the 12th century[4:19]. By the 12th century, Nasaf, which was a smaller city than Kesh, began to develop. Villages in Khuzar kasaba are also considered as part of Nasaf.

The term "qishloq" means "village", that is, a place for a village. Settlements of the population, which are widespread throughout Central Asia and are called villages, began to form in our country from the end of the 13th century to the 14th century. As the name suggests, most of these villages were formed as a result of the transition of nomadic herders to a semi-sedentary lifestyle. At this time, the craftsman stratum of semi-nomadic tribes preferred to work in a sedentary state rather than nomadism, and even when the pastoral part of their fellow villagers moved to wide pastures, they began to stay in the villages to take care of the crops they planted and grow crops. Later, all the inhabitants of the villages were engaged in agriculture and moved to a completely settled life. But the names of the places where they lived were preserved as "village". In desert areas without running water, the formation of villages took place relatively late and slowly.

In the Kashkadarya oasis, the main settlements of the medieval population are located mainly in the plain part of the oasis. 8 of the population settlements that existed in the early Middle Ages in the Chirakchi region operated in the IX-XII centuries. 19 out of 29 villages belonging to the early Middle Ages in the Qamashi region existed even in the developed Middle Ages, while in 24 of the early medieval monuments in the Yakkabog area, antiques and ceramics dating back to the IX-XII centuries were found [7:60]. It can be concluded that early medieval villages were active in the area in the 9th-12th centuries.

The emergence, development and decline of a city or a village will be integrally dependent on the specific socio-economic system and the social structure of society. The city is a unique historical event in all eras.

The relationship between the cities and villages of Southern Sogd in the 8th-12th centuries was undoubtedly closely related to the system and socio-economic relations that were characteristic of this period. Therefore, "ancient cities can be defined as large population gathering places where production tools, cultural potential are accumulated, craft and trade practices are balanced. The role of the city as a major place of gathering of the population with its specific function is reflected in the morphological features that are expressed in densely built buildings and tall architecture[4:19]".

Cities have gained importance as administrative centers. There, the presence of a Jame Mosque was one of the special conditions, and caravanserais also had a special place in the title of the city. In the Middle Ages, to get the status of a city, the inhabitants of that place had to know 32 different trades. As



one of the mutual differences between the city and the countryside, the inhabitants of the city are not engaged in agriculture, but also in crafts and trade [7:163]. Early medieval and advanced medieval cities also varied in size. The fact that it extends to the area of Kesh-2 and Termiz-20 is reflected in historical studies. (Li-China length unit was 0.5 or 0.3 km). The total land area is Termiz - 20 ha [7:65] Kesh 40 ha, Erkurgan 150 ha, Qal'ai Zahhoki maron 16 ha [8:20] As-Sam'ani gave important information about Kesh region and its villages. The author spent 12 days in the city of Kesh, and in the 10th century he wrote down information that the city of Kesh consisted of inner and outer cities and had 4 gates. By the 12th century, Kesh was in decline. It is probably for this reason that the sources refer to Kesh as a smaller city near Nakshab. Also, Sam'ani explains Kesh as a village not far from Samarkand.

Ibn Havqal gives information about 16 settlements belonging to the Kesh region: Miyan-Kesh, Rud, Balandaron, Rasmaln, Kashk, Aru, Buzmajin, Siyam, Argon, Jarj Gud, Huzor Rud, Khuzor, Suruda, Ichki Sangardak, Ichchi Sangardak, Maymurg [9 :13]. The names of the district indicate that the Kesh (Shahrisabz) region was overlooked by the next Guzor province and even the Sangardak river valley. At the same time, Sangardak is mentioned among the cities of Chaghaniyan. Khuzar was part of Kesh in the middle ages, besides, there is information that Sangardak, which is considered one of the cities of Saghaniyan, was also a part of Kesh kasaba [10:414].

The area of towns and villages in the Middle Ages expanded. In many cases, this kind of growth gave them a new look, a new quality. We can observe this in the case of villages in all parts of the oasis. It should be noted that the period of growth and development of cities and villages in the Kashkadarya oasis in the VII-VIII centuries is mainly distinguished by its wealth of antiquities. This, in turn, shows that life in the addresses was finally very hot. In many settlements, the remains of the last period of residence, material objects, are determined by the cultural layer typical of the 12th and early 13th centuries.

Roads also played a key role in the development of towns and villages in the Middle Ages. Arab travelers also described the roads crossing the Kashka oasis in the Middle Ages. Nasaf and Kesh roads are considered main roads. This road passed through several locations along the left bank of Kashkadarya. He left Nasaf for Kesh, passed Qamaytepa and arrived at Altintep. Starting from Oltintepa, the road is divided into branches. The cache was reached through the road near Kishmishtepa.

At the beginning of the XI-XIII centuries, foreign trade was one of the main factors in the development of city life in Termez. The location of the city at the intersection of interregional and interregional trade routes created favorable conditions. Historical sources mention that Termiz was the trade center of Khuttalon and Chaganiyon.

Before the invasion of the Mongols, there were a large number of cities, villages and villages in the Kashka oasis that developed like Nasaf (Nakshab), Kesh, Khuzar, Subakh, Bazda, Kasbi, Koson, Navqat, Quraysh. In particular, Nasaf developed in all aspects in the late 12th-early 13th century, the life of the city improved, handicrafts flourished, science and culture rose to a higher level.

Kasba (Kaspi) and Bazda (Ko'hna Fazli), which were considered large medieval cities in Lower Kashkadarya, were also attacked by the Mongols. In very few cases, the places destroyed by the Mongol invasion were rebuilt. Kasbi is one of the few cities that was restored after the Mongol invasion.



In the X-XII centuries, cities and villages were relatively developed in the Kashkadarya oasis, and crafts and culture flourished in them. The Mongol invasion destroyed this rise. Most of the place names mentioned in the sources have not been preserved today, which is the result of the Mongol invasion. Bolatepa, Zangtepa, Jumaloqtepa, Chayontepa, Yaxhoboytepa of the early middle ages of the Surkhan oasis have been researched, almost no excavations have been carried out in the monuments developed and of the late medieval period, excavations were carried out only a few small settlements in the city of Kokhna Termiz and the Surkhandarya valley in Munchogtepa, Sopollitepa, Gormalitepa.

Early medieval settlements in the Surkhan oasis can be divided into 2 groups, i.e. settlements established in new settlements and settlements existing in old Kushan settlements. In terms of size, location and location, the newly built group of settlements is more numerous than the next one.

In the early Middle Ages, along with large cities, there were also small towns in these places (Termiz, Budrach-Chagoniyon, Novandak, Kattatepa, etc.). When comparing the number of small towns and villages in the Kushan period, one small town had six to eight villages. At different historical stages in Bactria-Tokharistan, there were many villages[7:60].

In the first half of the 8th century, the Arab invasion started a new era. Due to important political events, cities and villages were looted. The stabilization of the political situation and the entry of Tokharistan into the Arab caliphate in the 8th century made it possible for the general growth of culture in the region, and further development in the framework of the Tahiri and Somani states in the 9th-10th centuries.

In the V-VII centuries, the establishment of property relations in Central Asia, on the one hand, and the influx of nomadic herders on the other, affected the image of cities and villages [11:58]. With the acceleration of land ownership relations, settlement of nomadic herders, arable land expanded, cities became crowded. Fortified residences known as "Koshk", "Kasr", "Korgon" and "Korgoncha" were built in the villages. Such strong buildings are built on high foundations made of raw bricks and straw. The castle was surrounded by a thick and high wall, with "slits" for shooting bows, that is, target holes, and high towers at the corners.

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