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CLASSIFICATION OF ZAMIN DISTRICT IN WRITTEN SOURCES

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Annotation. This article presents analytical information on the ancient and medieval history of the Zamin district, as well as historical processes of the period of independence, and researches the issues of the historiography of the region based on sources. In addition, the article discusses the organizational reforms, structures and their activities carried out during the period of independence in order to study the centuries-old history of the Zamin district .

Keywords. “Crossroads of roads ”, “Surat ul arz”, foundation, “Road map”, association, archaeological source, historiography, Baburnama, Abdullanama, Great Silk Road, kent.

The scientific study of the history of Uzbek statehood the history of regions and districts occupies a special place in the analysis of political, socio-economic and other aspects of the development of our country. The ethnic composition and economy of the population of local regions, socio-economic relations in the region, the history of cultural customs and traditions are important factors in this process, allowing us to fully and scientifically illuminate the history of Uzbek statehood. The study of the historical and geographical features of the Jizzakh region, located in the central part of the Republic of Uzbekistan, in particular the Zamin district within it, and the stages of economic development of the region also serves to further understand the factors of territorial development in the history of Uzbekistan. Zamin district can be included in the list of ancient, socio-economic, cultural and strategically important regions of our country. This idea is confirmed by valuable information in written sources on the history of Zamin.

Is recorded in the work of al-Yaqubi , who lived in the 9th century and managed to collect valuable information and scientific data during his travels . Al-Yaqubi was one of the first to provide information about the Ustrushan country, its 400 fortresses and rabotas, and a number of large cities, in particular, Zamin. Also, Ibn Khurdadbeh, who lived in the early 10th century, wrote, “From Samarkand to Barkas it is 4 farsahs, from there through the desert to Khushufagna , another 4 farsahs, from there Burnamat it is 5 farsahs, then 4 farsahs through the desert, and then it reaches Zamin. Zamin is located at the crossroads where the roads leading to ash-Shash, Fergana, and the land of the Turks intersect”. [1] Indeed, it can be seen that Ibn Khurdadbeh described the location of Zamin in terms of distance from other cities, with precise numbers.

Another historian, Yakut Khamavi, wrote about the location of the cities of Ustrushon and the distances between them. He wrote, “…Zomin is the name of a city on the Samarkand side , one of the regions of Ustrushon. The largest city of Ustrushon is Bunjikat, followed by Zamin. The second name of Zamin is Sabza. There is a guest house in Zamin to go from Sogd to Fergana. Zamin is a place with running water, gardens and vineyards. Behind Zamin are the Ustrushana mountains, and in front of it is a desert. Between Zamin and Sabat are 2 farsahs, and between it and Ustrushana are 7 farsahs, from Zamin to Chach 25 farsahs. This Arab historian provided important information about the geographical location of Zamin, as well as its strategic potential, nature and border distances.

the Zamin village and city belongs to Abu'l-Qasim ibn Khawqal. In his work "Surat ul-Arz" ("The Picture of the Earth"), the author writes that " Zamin is the second largest city in terms of size after the capital of the Ushtrushans, Bunjikat . It is located on the main road connecting Fergana with Sughd and is also called Sawsanda. It is a new city , next to which there are ruins of the old city. The markets, the mosque and all the inhabitants of the city were moved to Sawsanda. There are no walls around the new city. It has running water, gardens, and fields. Their water comes from the

Sorin River, and drinking water is also taken from it "[2]. The uniqueness of the information about Zamin written by Ibn Khawqal is that it also describes events related to the social life of the region . That is, it is historical information about the construction and improvement works and the restored state of the new city of Zamin.

and towns of the Zamin district also played an important role in the system of the Great Silk Road in the Middle Ages. It is scientifically proven that caravans from eastern countries such as China and Chach to Sughd passed through the following routes: Zamin-Supa pass - Navkat (Bakhmal) - Karaqishlok (O'smat) - Rabodkhodja (Urgut) - Samarkand; 2. Zamin - Ravat - Korpasoy - Chubar pass - Kharakana-Samarkand; 3. Zamin - Ravat - Dizak (Jizzakh) - Temirdarvoza (Ilono'tti) - Kharakana-Samarkand; 4. Zamin - Ravat - Dizak - Bog'dan (Forish) - Zarnuq - Nurota – Bukhara [3]. Therefore, it is gratifying that Zamin directly participated in all four routes. Therefore, it is known from history that the Great Silk Road served not only as a means of trade exchange between countries, but also as a means of transforming culture, science, and civilizational processes. As a result, it contributed to the socio-economic and cultural development of cities located along this route .

From the city of Zamin, the Great Silk Road split into two directions . One was the southern route , which was called the Fergana Road ("Wire Road"), and the other was called the "Fast Road", that is, the "Turkish Road". The first route passed through Zamin , while the northern route - from Baghdad to Zamin - split into two. The city of Zamin, a major stop on the Great Caravan Road, flourished during this period. Caravans from the north, west and east constantly came to this city. In terms of its natural location, Zamin had favorable conditions , with abundant water, and the desert was considered a pasture for camels. Its climate was temperate, and it was considered a city that firmly connected the peoples of the East and the West. Agriculture and animal husbandry were well developed here . The city had 4 gates and about 15 caravanserais were located. The Zamin-Hissar road passed through the city of Mik at

the head of the Yettikechuv stream, crossed the Supa-Kishakent-Zidi pass, and reached the Hissar fortress [4]. The information about Zamin given in the above works indicates that the city was a geopolitical and strategic point .

According to the researcher E.Mirzayev, the dictionary meaning of the word “Zomin” is “crossroads” [5]. We can see that this meaning of Zomin is also consistent with the information provided in the sources . Another toponymic expert, Professor S. Qorayev, writes that “Zomin was the second largest city of Ustrushona (Istaravshan) . The local population abandoned the old city, which was built before the arrival of the Arabs, and moved to the new city . The old core of Zominsuv is now a wide rocky valley [6].

Later, during the Timurid period, reconstruction work was carried out in the city. In the early 15th - 16th centuries, Zamin again took a worthy place on the stage of Maveronnahr and redeveloped on the trade route. In the work "Baburnoma", Zahiriddin Muhammad Babur mentions that "Ustrushon was once under the jurisdiction of Umarshaykh Mirza." In addition, the work provides information about the settlements of the Jizzakh oasis - Dizak, Zamin, Yom, Peshagor, Yor-Yaylok, Khaliliya, and the Ilono'tti gorge. Indeed , Babur spent the winter of 1498-1499 in the Peshagor fortress, one of the estates of his mentor and mentor Khoja Ubaydullah Ahrar. In 1501–1502, Babur, who suffered from hunger and poverty due to the long siege of Samarkand and was defeated by Shaybani Khan, arrived in Jizzakh with a small number of his courtiers and stayed there for a certain period of time. Having witnessed the high regard and hospitality in Jizzakh, Babur wrote down some details about Jizzakh and its surrounding settlements and the life of the people [7]. For example, as quoted in the “Baburnama”, “…After the evening prayer, we got off at Ilon O'tida, slaughtered a horse, skewered its meat, made kebabs, and, having steadied the horse for a moment, rode away. Before dawn, we arrived at the village of Khaliliya, then went to Dizak. At that time, Hafiz Muhammadbek Doldoy's son, Tohir Doldoy, was in



Dizak. Fat meat and small fruits are cheap, sweet melons and good grapes are abundant. We have come to such a cheap place and such a place of beauty as this. ”[8].

In the 16th and 17th centuries, Zamin developed considerably and became one of the regional centers. During this period, the city had a strong fortress and its governor. According to the work “Abdulla-noma”, in 1578, “Sahibqiron Hazrat” marched towards Zamin with the intention of waging war with Baba Sultan. When the army reached the Ipor region (according to A.Muhammadjonov, this region is between Cho'pon Ota and Jamboy), an ambassador from the king of India, Jalaluddin Muhammad Akbar, came to the “shavkatli shahriar” with valuable gifts and miraculous gifts, and presented the contents of the embassy, informing of obedience and submission [9].

lost its former development and status. In the second half of the 19th century , Zomin, part of Central Asia, was occupied by Russian colonialists. Due to the invasions during the subsequent colonial period (the Soviet regime) , Zomin suffered great economic, social and cultural losses. However, the independence of the Republic of Uzbekistan on August 31, 1991, along with other regions and districts of our country, began a new era of reforms in Zomin [10].

The analysis of the above data shows that Zamin is one of the important regions of our country with a rich and ancient history. Written and archaeological sources on the history of Zamin serve as a reliable basis for studying and researching the history of the city. The study and research of the history of Zamin has taken on a new dimension after we gained independence . The importance of archaeological excavations conducted in our country in determining the antiquity and grandeur of the history of Uzbekistan, as well as scientific research on the history of districts and cities, is incomparable. In particular, although Zamin, which was part of the ancient Ustrushona , was officially established as a district in the 20th century, in fact, its



history dates back to ancient times, as our historians and archaeological scientists have repeatedly emphasized.

Extensive work has been carried out since the first years of our independence to restore, study and deepen the processes of researching the ancient history of Zamin. In particular, on December 16, 1993 , a “Roadmap” was developed for the organization of the Zomin History Study and Generalization Group District Fund. In accordance with it, the fund can hold charitable and public events, accumulate and spend material allocations aimed at studying the history of the district ; it is stipulated that any organizations, institutions, farms, citizen groups, regardless of their work system, and their voluntary-sponsorship and legal-contractual participation in its activities is possible.

Another example of practical work on the study of the history of Zamin during the years of independence is the establishment of a symbolic association called "Ustrushona" in 1993 by the Zamin Museum of Local Lore in collaboration with several organizations to study the history of the district. The reason for choosing such a name is that Zamin is a large city in this historical region. The main focus of the association is on the archaeological and source study of the history of Zamin. The plan of the association is to scientifically study and restore ancient monuments in the Zamin region, organize expeditions, and organize scientific conferences based on the obtained materials and information. As members of the association, young local historians could participate in archaeological excavations together with scientists from the Samarkand Institute of Archeology and employees of the Zamin Museum of Local Lore. Such an opportunity served to increase the enthusiasm of young people for studying the history of Zamin [11].

In conclusion, although Zamin, which was founded on September 29, 1926, is currently considered a district in Jizzakh region, its true age dates back to ancient times. While the systematic study of the history of Zamin began in the early years of

independence , this process is still being continued today through scientific research, archaeological research, and ethnographic studies. In addition, since the official establishment of Zamin district, its 70th anniversary in 1996, its 80th anniversary in 2006, and its 90th anniversary in 2016 have been solemnly celebrated during the years of independence. For this purpose, resolutions and decrees of the district administration were issued, and large-scale reforms and preparatory work were carried out in all regions of Zamin. These include cultural and educational events, landscaping work, meetings with the people, ceremonies of historical and cultural significance , and festive celebrations. Next, in 2026, plans and programs were adopted to adequately celebrate the 100th anniversary of the Zamin district.

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