

RESEARCH ARTICLE

Political, Social and Cultural Life of The Usterus House During the Arab Conquest (In the Example of Fagnon And Kharakana Villages)

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Abstract

The article discusses the issues of political, social and cultural life of Ustrushon, one of the historical and cultural oases of our country, during the Arab invasion. It presents the researcher's opinions on the example of the villages of Fag'nnon and Kharakana in Ustrushon.

KEY WORDS

Turan, Jizzakh oasis, Syrdarya, Ustrushana, Dizak, rustaq, Movarunnahr, afshin, Haydar ibn Kavus, al-Istakhri, Sug'd, Faghnan, Kharakana, Mink, Chach.

INTRODUCTION

Before independence, the territories that were somewhat excluded from the criteria for conducting archaeological research and study included the northern and northwestern parts of the ancient Ustrushan state, or rather, the historical and cultural oases in the territories of the present-day Syrdarya and Jizzakh regions of the Republic of Uzbekistan. It is worth noting that a large part of the Syrdarya and Jizzakh regions is occupied by the Jizzakh desert and Mirzachul, which in the past were described as "when a bird flies, its wings burn, and when a man walks, his feet burn." Perhaps this is why the ancient history and archeology of this cultural and historical region remained out of the focus of attention of specialists for a long time [1:5].

In fact, these territories are an integral part of the Ustrushan state of the Turanian lands, which played an important role in the socio-economic and cultural life of the ancient and medieval periods and actively participated in it. Mirzachul, in particular the Jizzakh oasis, was crossed by caravan routes in various directions, and these routes connected Samarkand,

which in the Middle Ages was called the "great trading port of the Transoxiana", with Shash, East Turkestan, Khujand, Fergana, Seven Seas and China. It is worth noting that the nomadic pastoral tribes living along the Syrdarya River and in the Mirzachul steppes also played an important role in the activities of trade caravans.

Ustrushona is an ancient region that, like other regions of Turon, has left an indelible mark on the history of world civilization. The important spiritual heritage of the region is the names of cities [2: 38,71], settlements, monuments of material and spiritual culture, and geographical objects, which serve as a primary source in solving many historical problems of antiquity and the Middle Ages. The toponyms of Ustrushona also vividly reflect the cults, myths, and rituals of the Sogdian population of the region.

The Ustrushona region has long been one of the oases of Central Asia, considered favorable for human habitation, economy and life. The oasis has a diverse climate, with hot, arid steppe areas, temperate foothill juniper forests, and

eternal glaciers on the peaks of giant mountains. In the basins of rivers, streams and springs, which originate from the mountains and flow into the valleys on the southern borders of Ustrushona, people have long lived in a settled manner, engaged in agriculture based on artificial irrigation. Also, favorable geographical and climatic conditions have long prepared the ground for the formation and development of livestock breeding in the oasis. Cattle were raised in the mountains and foothills, and the vast steppe areas, and the oasis herders conducted their life activities in a nomadic manner.

The Ustrushan country, first mentioned as a political entity in medieval written sources, appeared in terms of its geographical location between Fergana, Chach, and Sogd, mainly on the left bank of the Syrdarya River. On a modern map, we can compare the borders of this historical and cultural region with the territories of Jizzakh and Syrdarya of the Republic of Uzbekistan, Sughd (formerly Leninabad) regions of the Republic of Tajikistan, and Laylak district of the Kyrgyz Republic, which are bordered from the south by the Turkestan Range [3:4].

As we noted above, the mountainous and foothill areas of the Syrdarya and Jizzakh regions have long been noted as densely populated cultural regions. In these large and small oases, formed in the basins of numerous springs, streams and rivers, in addition to agriculture, agriculture and settled life based on artificial irrigation began in ancient times. Examples of such densely populated cultural oases include the Sabat settlement, which was part of the medieval Ustrushona, the Zamin-Sarsanda region around Zaminsuv, and the Kharakana and Faganon regions in the Sangzor river basin.

Important and valuable information about the geographical location, cities and villages, population, material and cultural life of the Ustrushan region has come down to us in the works of Greco-Roman historians, Chinese chronicles, Sogdian inscriptions and the memoirs of Arab geographers. Important and valuable information about the historical processes, social changes, ethnic composition of its people, customs and locations of cities and villages in the region has reached us. Medieval historians-geographers called Ustrushan a "land of 400 castles" [4:49] They mention it as. Historical sources indicate that in the Middle Ages, Ustrushona was divided into 18 rustaks in terms of administrative structure. 9 of these rustaks occupied the plains, 9 occupied the mountainous [5: 168-169] and foothill areas. In recent years, as a result of

excavations conducted at many archaeological sites located in the Jizzakh oasis, important news about the history of the late antique and early medieval periods is being obtained.

Written sources tell us about the Fagnon rustok and its main city Dizak, which bordered the steppe inhabited by nomadic herders - the "Oghiz land". In particular, the Fagnon rustok, whose geographical location and history were economically and politically central in the life of the Ustrushans, was preserved in the works and memoirs of medieval travelers and has reached our time [6: 15-23]. The third largest city of the Ustrushans, the main city of the Fagnon rustok, Dizak, was located on the north-western caravan route connecting the Sughd and Shash lands, on the border with the nomadic herders of the Syrdarya.

Most researchers have a common view on the location of Faghnan [4:49], namely, it is noted that this settlement included the areas around the modern city of Jizzakh. Experts note that the main city of Faghnan - Dizak - is located on the site of the modern archaeological monument of Qaliya Tepa [1:37]. Qaliya Tepa is considered the largest archaeological monument of the Jizzakh oasis and consists of 5 interconnected rectangular hills.

Medieval authors described the city of Kharakana and its rabat, another of the "Ustrushon cities", as "5 farsakhs (approx. 35 km) from Dizak, 10 km from Zamin". They are limited to information about its location at a distance of 9 farsakhs (approx. 63 km). The researcher archaeologist N. Negmatov places the city of Kharakana in the vicinity of the railway stations of Gallaorol and Kuropatkino [3:105]. However, no research has clearly determined the location of Kharakana. In the future, the limited information about Kharakana will be enriched by researchers, revealing that it was one of the regions with a dense population and rich material culture in the Middle Ages.

It is known that due to the fierce resistance of Ustrushana to the Arabs, the conquerors conquered it later than other regions of Transoxiana. It should be noted that the first major battle of the Arabs in Ustrushana took place near Dizak - in the Ilonatti stream with the troops of the Turkish Khaganate. Qutayba ibn Muslim, who won the battle, entered into battle with the "black-clad" (dakhs) from Mink and besieged Afshin. The Arab army led by Qutayba destroyed the defensive wall of Dizak. Cities such as Burnamad, Zamin, Shagar, and Sabat also could not withstand the Arab attack. Ustrushana surrendered, and valuable jewelry and gold were transported

to the center of the caliphate [2:38].

752, the governor of Ustrushano asked the Chinese for military assistance against the Arabs, but this request was not granted [7:254]. In 822, the Arabs completely occupied Ustrushano again, and the country was incorporated into the Tahirid state. In 893, it was completely defeated by the troops of Ismail Samanid, thus ending the "Afshin" dynasty in Ustrushano [8:279]. Some experts believe that medieval authors made a mistake by confusing Afshin, who was besieged in Mink, with Haydar Afshin, the crown prince of Ustrushano, who served during the reign of Caliph Mutasim in the 20s–30s of the 9th century AD. However, medieval authors did not allow for confusion, but rather, Afshin, who was besieged in Mink, was the ancestor of another ruler of Ustrushan, Haydar Afshin [9:60].

During the reign of Talha (822–828), the son of Tahir ibn Husayn (821–822), the founder of the Tahirid dynasty, Zoroastrianism still had a high status. As a result, the people of Ustrushan, who had been a staunch believer in this religion, were re-converted to Islam by force of the sword. In 840, the trial of the former afshin of Ustrushan, Haidar ibn Qawus, which became a sensational event for the entire Islamic world, demonstrated his religious subordination. One of the main organizers of the trial was Abdullah ibn Tahir, the then viceroy of Khorasan. (830–844). Afshin Haydar, who was one of the first to convert to Islam during the reign of Caliph Mutasim, became one of his most talented military commanders. In court, Afshin Haydar was accused of being a false Muslim, of attempting to overthrow the Ustrushan state and restore its former religion, and was sentenced to death [1:158]. Another interesting aspect of the court is that it shows that the Ustrushans accepted Islam as their way of life, but in practice continued to practice their ancient local religion, Zoroastrianism [10: 40–42]. This information suggests that although Islam was established in the region by the Arabs, Zoroastrianism continued for a certain period of time, a historical reality that was more strongly realized in Ustrushaneh than in other regions of Transoxiana.

CONCLUSION

In conclusion, it can be said that many fortresses studied as a result of archaeological research in the Ustrushona region were built at strategically convenient points in order to protect the villages that emerged on the basis of several small oases of the region, forming a unique strong military-defense

system. At the same time, we should not ignore the fact that the main part of the Ustrushona villages is located in the administrative territory of the Republic of Uzbekistan. Some of them have disappeared from the historical scene, but studying the history of the villages as part of the history of the region is of scientific importance. Even during the Arab invasion, the Ustrushona people fought tirelessly for their freedom and independence. During this period, life in and around the city of Jizzakh continued uninterrupted, mixing with the political, economic and cultural life of neighboring historical and cultural regions.

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