



## **EXAMPLES OF THE HISTORY OF THE MATERIAL CULTURE OF CHAGANIAN ARE THE PEARLS OF OUR SPIRITUALITY**

**Ergashev Mavlon Eshniyozovich**

Lecturer at the Department of General History of the Faculty of History, Termez State University.

**Email:** [mavlonergashev13@gmail.com](mailto:mavlonergashev13@gmail.com)

<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> October 20 <sup>th</sup> 2021 <b>Accepted:</b> November 20 <sup>th</sup> 2021 <b>Published:</b> December 28 <sup>th</sup> 2021	The article provides a scientific analysis of the formation of the Chaganiyan state, theoretical and practical views on its development, discussions on this issue, the spiritual foundations of the first statehood, which is of particular importance in the history of Uzbek statehood.
<b>Keywords:</b> Chaganiyan, museum, early Iron Age, Mirshodi, Mulali, statehood, crafts, citadel, Chagankhudot, tradition.	

Chaganiyan (Arabic: Saganiyan) is a historical and cultural region located in the middle and upper reaches of the Chaganrud River. If you look at it from today's point of view, then its territory includes Sariosi, Uzun, Denau, Altynsai, Baysun, Shurchinsky, Kumkurgan districts of our region. Chaganiyan as a historical land was first mentioned in historical sources by the Chinese politician Xuanzang in about 630. Traces of the earliest people in this area date back to the Mesolithic and Neolithic eras. The museum houses Neolithic samples of the Chaganiyan Stone Age in the Stone and Bronze Age Hall.

As you know, mil.av. After 5–3 thousand years, people invent new methods of making stone tools - grinding, drilling, sawing. This period in science is called the Neolithic - the new stone age. Axes, axes, chisels and saws are made of stone. Sharpened axes were used for chopping trees, building tents, moistening animal meat, and as weapons of war.

In the foothills of Babatag in the 5th-4th millennia BC, 1 stone hammer, 1 stone plow and 1 stone ax used for cutting trees, 1 stone crusher, stone tools that our ancestors used to cultivate the land, the material culture of this period is exhibited in the Hall stone and bronze age of the museum as the most unique material evidence of its history.

Monuments of the Bronze Age also play an important role in the history of the material culture of Chaganiyan.

If on the territory of Uzbekistan there are 3 main agricultural oases dating back to the Bronze Age, then all three (Sherabad, Shurchi, Bandikhan) fall on the territory of Surkhandarya. Bronze Age Hashonian tribal settlements such as Mirshodi and Mulali have been discovered with village forts, early cities and tombs.

Farmers cultivated wheat, barley, oats and cotton in the oases. Granaries, blankets, hoes, piles of hay were found in the houses. The potter's wheel was widely used in pottery. A wide exposition of artifacts from Copollitepe and Jarkotan in the showcases of the

Bronze Age museum gives viewers an idea of the Chagan people who lived a similar life in the Bronze Age, as well as their way of life, crafts and art.

In particular, in 2003, in the village of Dzhoyylma, Shurchinsky district, for mil. The discovery of a ceramic seal of the 17th - 15th centuries depicting a snake is of great importance for the study of the history of Chaganiyan dating back to the Bronze Age. This means that the first state culture was formed in Chaganiyan, as well as in Jarkotan. This unique find is currently on display in the Bronze Age Hall of the museum.

It is known that in the 9th-6th centuries BC, the Chaganiyan region was characterized by monuments of the early Iron Age, like other regions of Uzbekistan (Khorezm, Bactria, Sogd, Chach, Fergana). A distinctive feature of this period is the widespread use of iron in the manufacture of household appliances and weapons. The abundance of iron ore in nature compared to copper and tin, and the strength of iron have led to the proliferation of tools made from it. For example, in the hall of the first Iron Age of the museum, found in Mirshodi in the 9th-6th centuries BC, found stone and iron sickles, stone hammers, sharpeners, mallets, sledge hammers, iron swords and iron spearheads are examples of the high agricultural culture of Chaganiyan. In particular, attention is drawn to the bone labor tool for processing woolen fabrics, which was the first example of the first textile industry. It was during this period that agricultural land expanded in the Chagani region and the construction of irrigation facilities began (a canal in the Bandikhan oasis). The pastoralist tribes living in the deserts and steppes began to produce more. This led to the separation of crafts from agriculture. Forts with complex defenses appeared in the villages. Among them are Bandikhontepa, Kyzyltepa and other monuments.

In this regard, a model of the Red archaeological monument and a model of the courtyard of this period are placed in the hall.



One of the most significant periods in the history of the Chagan culture is the Hellenistic period.

The museum presents the Hellenistic culture, of particular importance is the part of the circle at the top of the humus, accidentally found and transferred to the museum by a school teacher, a selfless local historian, a historian from the village of Dzhoyma, Shurchinsky district, Elmurad Yuldashev. The famous archaeologist, academician E.V. Rtveladze scientifically studied this inscription and found that the inscription was written in the ancient Latin alphabet and the word "mojoro" is written. According to the scientist, "mojo" means a king, and "ro" means a person.

Hence the meaning of a king named Ro. Interestingly, since no king named Ro was found in sources from that period, further research could locate this historical figure, a discovery of world significance.

Monuments of the Kushan period occupy a significant place in the history of the Chaganyan culture. The largest monuments of this period are the archaeological sites Holchaion and Dalvarzintepa.

In the 1st century BC, Chaganiyan was one of the main centers of the Yuezhi state. During this period, Chaganiyan became part of the Kushan kingdom.

During this period, there were two large cultural centers in the oasis, one of which was Termez on the Amu Darya river, and the other - Dalvarzintepa on the Chaganrud (Surkhandarya) river. G.A. Pugachenkova described the life of Dalvarzintep in several periods:

1. Greco-Bactrian (III-II centuries BC)
  2. Yuechzhiy-Kushan or the first Kushan (1st century BC, 1st century AD)
  3. Great Kushan (second half of the 1st-2nd centuries BC).
  4. The last Kushan or Kushan Sassanids (III-IV centuries AD)
  5. Ephthalites (V century AD)
  6. Chaganhudod (VI-VII centuries AD)
- considers it expedient to study.

According to him, initially the city was built up by the population gradually. In any case, this idea is confirmed by the remains of cotton walls with an area of 3 hectares. This information is confirmed by the famous Uzbek archaeologist B. Turgunov. He writes: "Our first inspection in 1962 showed that he had a defensive wall of cotton and raw cotton 1 meter 60 cm thick" (History of Chaganiyan, T.2001, p. 93).

The first archaeological excavations began here and coins of Euthydemus were found. Today, the numismatic fund of the Archaeological Museum contains many original samples of silver and copper coins found in the monuments of Dalvarzintep and

other Kushan periods of Chaganiyan. The exhibition hall of the Museum "Culture of the Kushan Period" presents rare exhibits of world importance. Among them are many terracotta figurines found in Dalvarzintepa, female hair clips made of bone, a piece of the Buddha's head, a complex pole in the shape of an elephant and a zebu. Chess pieces of the 1st-2nd centuries, a model of a house and a courtyard found in Dalvarzintepa, a statue of a woman's head, from miniatures to large (90-95 cm) found in Holchaion, are the basis of exceptionally graceful and graceful columns. is a vivid demonstration of the rise of the material culture of Chaganiyan in the 19th century.

The findings of Dalvarzintep in the museum's collection make it possible to comprehensively understand the past way of life and traditions of the peoples of the oasis. For example, many terracotta statues depicting horses confirm that horses have long been skillful riders, and images of people playing ancient musical instruments and dancing with spoons show that Chaganiyan was a people who loved art, and they are carefully preserved in the museum's funds.

Cultural life flourished in the Kushan period as well. Historical sources confirm that the Bactrian language was declared the state language under King Kanishka.

In the 5th and 8th centuries, Tokharistan was officially divided into many small estates (there were 27 of them) under central authority. The central city of Chaganiyan's possessions was Budrach, located at the confluence of the Red River Chaganiyan with Surkhandarya. The wall of the central city of Chaganiyan was 5 km (10 km).

The cities of the V-VIII centuries, Chaganiyan, like the cities of the Kushan period, consisted of two main components: the alo arches and Shahristan.

The Budrach Arch is home to the ruler's palace and related buildings. In the urban planning of Chaganiyan, very complex architectural styles were used. These include domed rooms, brick arched roofs, the construction of the second and third floors from above, and the construction of mud brick arched doors. Chaganiyan architects skillfully used straw plaster, frescoes, monumental sculptures and carvings to decorate city reception rooms, hotels and household premises.

In particular, in the funds of the department of the early Middle Ages of the museum, handicrafts of the 5th-8th centuries, found in the Bittepa burial ground in the Chaganiyan region, have been preserved, some of which are successfully exhibited in the exhibition hall of this period.



This includes unique items such as copper bracelets from the 7th to 8th centuries, small copper cup-shaped breast pieces, copper female jewelry, bronze rings and beads with tapered holes for caps.

By the 5th century, in some parts of northern Tokharistan, Sassanian Kushan-Sassanid coins established monetary relations. Monetary relations were mainly established in the Sassanian territories. In particular, Chaganiyan entered the territory. Academician E.V. Rtveladze, who deeply studied this period, said: Coins come in 8 different forms and depict various mythical figures and seals. These coins were in circulation until the first half of the 6th century, and later they were replaced by coins minted by Khisrav I, "writes E.V. Rtveladze. (Money circulation in North-West Tokharistan in the Early Middle Ages. Tashkent. Science. 1987. p. 122)

Ardasher's gold coin, one of the Kushan-Sassanid coins of this period, is on display in the exhibition hall of the museum.

From the end of the 9th century to the 1920s, Chaganiyan was ruled by the Samanids, Karakhanids, Gaznevids, Seljuk, Karluks, Gurov and Khorezmshahs. It was during this period that the process of formation and development of Islamic culture began in Chaganiyya, as well as in other parts of Northern Tokharistan.

This process is characterized by the spread of Islam, the Arabic language and writing, the emergence of architectural structures typical of the Muslim world, including madrasahs, mosques, caravanserais, mausoleums and other types of culture.

The central city of Chaganiyan (a monument to Budrach at the confluence of the Red River with Surkhandarya) covers an area of 6 square kilometers. At the time of its development, in the first half of the X-XI centuries, the city occupied both banks of the Red River.

In the 9th-13th centuries, crafts were especially developed in Chaganiyan. This is evidenced by the exhibits of the museum in the exhibition hall "Surkhandarya oasis in the Middle Ages".

According to the scientific conclusion of the famous archaeologist of the oasis T. Annaev, the treasury of copper vessels found in pottery workshops in the vicinity of the village of Chaganiyan / Armalitepa testifies to the development of copper business in Chaganiyan. Weighing about 300 kilograms in the 11th century, the treasure consists of various utensils, including large and small pots, pots, candlesticks and jugs. The most unique examples of this treasure are displayed in the central part of the room.

From the end of the 9th century, Chaganiyan mastered the manufacture of glazed dishes. Ceramics

from the 10th century, especially bowls, bowls, plates and jugs, are painted with green, brown and yellow glazes. The rest of the crockery is painted white and decorated with black and brown, painted in the Kufic style.

In the XI-XII centuries, types of ceramics were enriched with more colorful paints and covered with glaze patterns.

Samples of the material culture of the Chaganiyan region will be presented in the hall of the museum "Termez and Chaganiyan Amir Timur and the culture of the Timurid state". During the reign of Amir Timur, Chaganiyan, the capital of the Chaganiyan region, did not lose its status. Archaeological evidence suggests that by the end of the 15th - early 16th century, life in Chaganiyan shifted from Shahristan to Rabat. Another Chaganiyan center is Navand. (Navand-chopar, the city of messengers) There were mints in Chaganiyan and Navand, where dirhams (copper coins) were minted in circulation on the territory of Amir Timur and the Timurid state. Copper coins presented in the central part of the hall are copper dirhams minted on behalf of Amir Timur, Shokhrukh, Ulugbek, Abu Said Mirzo, as well as on behalf of local emirs, and have special historical significance.

Monument Navandaktepa (Uzun district) XIV-XVI centuries, like other monuments of this period in Chaganiyan, served as a village, trade route, customs. The material resources presented at the exhibitions in these halls, in particular, armored protective chain mail, bowls and bowls, jugs and lamps, glassware, architectural tiles of Chaganiyan practicality, which are not inferior in quality to Chinese and Damascus porcelain, are unique examples of art. It should be noted that the material culture of the Timurid period has one thing in common in the production of raw materials, especially in the production of ceramics. This commonality lies in the widespread use of the color of air in all industrial products and even in all historical monuments built during the Timurid period. Because the color of the air is the color of the sky, which means greatness.

Particularly interesting are the chess pieces found in the Kumkurgan region and displayed in the central part of the hall.

Chess pieces made of glazed ceramics and decorated with various patterns are the only complete copies of chess pieces found in the museums of the republic (16 pieces). The last hall of the museum is called "Surkhan oasis of the XVI-early XX centuries" and is dedicated to the cultural life of Chaganiyan during the period of the khanate.

It is known that from the beginning of the XVI century to the first half of the XVIII century, the



Surkhandarya oasis was ruled by the Shaybanids and Dzhaniids (Ashtarkhanids). From the first half of the XVIII century to the beginning of the XX century, the oasis was an integral part of the Bukhara Emirate.

At the end of the XVI century, as a result of the complete crisis of Chaganiyan (Budrach), a new city was formed on the site of Dekhinava (Denau) in the upper basin of the Red Sea. Written sources of the XVII century say that Denau was a fortified fortress with a bustling bazaar, a large madrasah and the city of Honakoli.

Navandak, Shahri Safo, Javzi, Tofolon, Vakhshivor, Basand (Boysun from the XVII century), Mirshodi Chaganiyan were large settlements of the Khanate period.

N.A. Maev, who arrived in the oasis on a scientific trip at the end of the 19th century, wrote that he had not seen an inch of land in the Surkhandarya oasis, from Shodiboy to Denau. It is amazing to see the green fields around Denau. According to him, a large amount of grain, wool and sheep will be sent from Chaganiyan to the Khan's capital. Also N.A. Maev passes 32 versts (1 verst-1.06 kilometers) from Shodiboy to Denau, passing 13 villages along the way and calling their names: Mirshodi, Ogbulak, Dishnushbulak, Batosh, Kunsaikhona, Khatyrchi, Ammansoy, Chakcha, Karsagon, Kulluk, Ipak Khoja and Koshsoat.

N.A. Maev also provides interesting information about the Sayyid Atalik madrasah in the center of Denau. He writes that in the city center, not far from the bazaar, two two-story madrasahs were built by a man named Abdulkarim (or the name of the head of Denau, or the chief architect or patron saint), and that they were built in almost the same way as the madrasah of Shakhrisabz, Kokand and Bukhara.

In the central part of the exhibition hall of the museum, a photodiagram of the interior and exterior of the Sayyid Atalik madrasah, as well as a model of the Iskandar bridge in the Kumkurgan region, will be presented.

A study of historical sources associated with the construction of the Alexander Bridge showed that the structure was built mainly for irrigation purposes. This scientific conclusion is confirmed by Academician E.V. Rtveladze.

During the period of the khanate, craft centers were developed in Chaganiyan, mainly in Boysun and Denau. Among the exhibits of the museum are tiled tiles, iron and stone working and military weapons, jewelry and artifacts typical for the school of crafts.

Pottery - another type of Chaganiyan craft of the 16th - early 20th centuries - also developed,

continuing the pottery traditions of the Amir Timur period.

The colorful ceramics are painted with blue paints and have a certain meaning. For example, from the image of the sun, stars and sky in ceramic bowls, the symbol of natural plants, the image of a scorpion in the celestial constellation, it is easy to understand that each ceramic product has a certain meaning and idea.

#### **LIST OF USED LITERATURE**

1. A.G. Anan'ev. Irrigation of the "Sherabad Valley" by the waters of the Surkhan River. Tashkent, 1911
2. S.K. Kondratov. Water use of the Sherabad and Surkhan valleys of the Bukhara Khanate. M. 1918
3. G.A. Pugachenkova, E.V. Rtveladze and others. Dalvarzintepa is a Kushan city in the south of Uzbekistan. Tashkent, 1978
4. G.A. Pugachenkova. Dalvarzintepa. Tashkent, 1978
5. B.A. Turgunov. Method of fortification of ancient Chaganiyan. CA, 1968. No. 1
6. B.A. Turgunov. Finds of Dalvarzintepa. Goleston 1971. No. 8
7. Chaganiyan's story. Tashkent Islamic University Press, 2002.