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**TERRITORIAL AND GEOGRAPHICAL LOCATION OF THE CITIES OF THE  
TERMIZ OASIS IN THE EARLY MIDDLE AGES**

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**Annotation**

This article through written sources and archeological research analyzes changes in urban planning traditions in the Termez oasis with the spread of Islam in region, how these changes led to the conversion of large castles and villages into cities in the early Middle Ages, to the abandonment of dual system in the structure of cities, that is, the construction of new arches while preserving the arches and shahristans, and the geographical location of large and small cities in the Termez oasis, such as Chaghaniyon, Sarmingon, Charmingon, Hashimgird, Navandak, Vashgird, Barangi, Budrach, Darzangi.

**Keywords:** Shaharmonand, Chaghaniyon, Budrach, Denau, Basand, Boysun, Tokharistan, Termez oasis, Surkhan oasis. .

**INTRODUCTION**

Study of urban culture, historiography and source studies in the regions of southern Uzbekistan, the direction of archeological data, the factors and conditions of the emergence of urban and protogorod and early cities in the southern regions, the historical and geographical location of cities in the Middle Ages, trade and transit routes connecting cities, defensive structures of cities, fortresses, cultural development in cities, the peculiarities of urban development in certain oases is one of the urgent tasks for academic and scientific community. Therefore, in this article we aim to analyze the history and geographical location of the cities of the medieval Termez oasis.

**LITERATURE ANALYSIS AND METHODOLOGY**

Among Chinese sources, information from sources covering the history of the dynasties that ruled China in the early Middle Ages is important. More exactly, the official palace chronicles such as “Beyshi”, “Suyshu” and “Tanshu” are of great importance.

Chapter 97 of Beyshi, Chapter 83 of Suyshu, and Chapter 221 of Tanshu contain important information on the history and historical geography of the “Western lands” that are, the countries of Central Asia. For example, this chronicle has the information about the territory of Northern Tokharistan (Tuxolo), in particular, the territory of the Chaghaniyan and Termez estates, historical and geographical conditions, geographical location and boundaries of towns and villages. The Arab geographer Abulqasim ibn Hawqal’s “Kitab masalik al-mamalik” and “Kitab surat al-ard” also provide information about the medieval cities of the Termez oasis.



Arab geographers works and research also contain the significant information about the location of the cities of the Termez oasis. These sources are Mutahhar ibn Tahir al-Maqdisi's "Al-Bad'u wa-t-Tarikh", Ibn al-'Asir's "Al-Kamil fi-t-Tarikh" (The Complete History Collection), Ibn Rusta's "Kitab al-alak an-nafisa" (The Book of Pearls), Abu Ja'far Muhammad ibn Jarir al-Tabari's "Tarihi Tabari", "Kitab gharib al-funun wa mulah al-uyun", a manuscript written in Arabic by an unknown author in the first half of the 11th century, and Yaqut al-Hamawi's "Mujam al-buldon".

## RESULTS

Baranji (Barangi) is a large village in Chaghaniyan mentioned by Arab geographers Ibn Khordadbeh and Qudama. Historical sources state that Baranji (Barangi) is 7 fars away from Darzangi, 5 fars away from Saghaniyon and 19 fars away from Termez [1:55]. Archaeological excavations have revealed that it is located 10 km north of Shurchi, on the site of the ruins of Garmalitepa on the right bank of the Surkhan River [2:89]. The Chinese source Tan-shu mentions the Poly Mountains on the northern border of Tokharistan (Tu-ho-lo) [5:49]. These mountains correspond to the territory of the present-day Boysun Mountains.

10th century Arab geographers: Istahri, al-Muqaddas, ibn Hawqal, al-Yaqubi, and Hudud al-Alam mention the city of Basand (or Masand) on the way from Saghaniyan to Samarkand. Evidence of this can be found in the fact that the pottery found here dates back to the IX-XII centuries and was located on the medieval caravan route from Samarkand and Bukhara to Chaghaniyon [6:41]. In 18th century sources, the city is referred to as Boysun [7:80].

Budrach is the ruins of an ancient city 6 km southeast of Denau city. It is located at the confluence of the Kyzyl-Suu and Surkhan rivers. The ruins of the ancient city of Chaghaniyan are located on Budrach tepa (hill) [8:59]. During the Kushan period, there was a large city here. The remains of the ancient Chaghaniyan fortress are now called Akmozortepa, and the remains of Shahrستان are called Duniyotepa. During the early Middle Ages, the shahrستان expanded to cover an area of 50 hectares. It is surrounded by fortified walls and a ditch [9: 106]. Budrach is actually a human name. According to Mahmud Kashgari, the name of the chief of the Yaboqu tribe was Budrach. The greatest of the yaboqu was called the Buka Budraj [10: 247].

Darzangi is one of the cities mentioned in the works of Arab geographers. In Hudud al-Alam, Darzangi is mentioned as a property belonging to Chaghaniyan [5:49]. Ibn Khordadbeh is given in the form of Darzanji, Darzanki (Darzangi) in Qudama, Darzanaka in al-Yaqubi, and Darzanj in Yaqut. Arab historians Ibn Khordadbeh and Qudama Darzangi state that they were 12 fars away from Termez and 6 fars away from Sarmanjan. Arabic and Persian sources state that Darzangi-Chaghaniyan was a large, prosperous settlement with a large population, a large bazaar, and a mosque in the middle of the bazaar. V.V. Bartold considers Darzangini to be located near the confluence of the Kokjar (Bandixonsay) with the Surkhandarya [11: 124]. As a result of E.Rtveladze and M.Ishakov's research, the ruins of a large medieval town in the village of Jaloir, 62 km from Termez, led to the conclusion that the 50-hectare unnamed settlement was the site of ancient Darzangi. It is said that the city lived from the early Middle Ages to the XIII century, and in the IX-XII centuries life flourished here. According to them, most of the settlement was flooded, and the rest was turned into a field and a cemetery [2:86].



The prosperous city of Darzangi in its time was destroyed by the Mongol invaders led by Genghis Khan and was not rebuilt as a city. Jarmingon is one of the historic cities. It is mentioned in Istahri as Jarminkan, in Ibn Hawqal as Jarmiqa, in Hudud al-Alam as Charmongon, in al-Yaqubi as Sarmankan, and in Ibn Khordadbeh as Sarmanjan. Ibn Khordadbeh states that Sarmanjan is six fars away from Termez. V.V. Barthold considers Sarmanjan to be on the site of the present-day village of Minor, south of Jarqurghon [11: 123]. According to archeological research, there was a large medieval settlement here [6:40]. At the same time, Ibn Hawqal also mentions the cities of Jarmingon and Sarmanji, which are located in a row in the province of al-Termiz. This form is not found in other sources. According to Sh. Kamoliddinov, the caravans stopped at another place on the way to Charmongon (Jarminkon / Jarminkon / Sarmankon / Sarmonjon), ie on the border of his lands. As-Sam'ani mentioned that this city was his own district [12: 311]. Now most of it has been turned into arable land. Navandak is an ancient city located in Chaghaniyon. Originally called Navandak or Navand by the Arab geographers Qudama and Ibn Khordadbeh. According to Arab geographers, the city is 3 fars away from the center of Chaghaniyon (now Budrach) and 6 fars away from others. The ancient city of Novandak corresponds to the ruins of Kofirqala or Navandaktepa, 3 km east of the present Uzun district center. The total area was 20 hectares. Life in the city existed between the V-XVIII centuries [6:42]. In the 15th century, during the Timurid period, there was a mint in Navandak, where copper coins with the word Navand were engraved [13:18].

The city of Vashgird is first mentioned in the Avesta as Visagird. In Firdausi's Shahnameh, the city is mentioned in the form of Visa, Visagird or Visagan in connection with the events of the Afrosiab period. The name Vashgird is also likely to be associated with the name of Afrosiab's minister, Piran Visa [16:61]. In Sogdian documents found on Mount Mug, the city is mentioned as Vapshirt or Vashkird [17: 124]. In Hudud al-Alam, it is given in the form of Vayshagirt (veshagirt) and is said to be located between Chaghaniyan and Khuttalon, between mountains and deserts [5:50]. In Ibn Khurdadbeh, the city is written as al-Washjird, 54 fars away from Termez, between Shuman and Ar-Rast. The city paid a tribute of 1,000 dirhams a year [18:68]. Another Arab geographer, al-Yaqubi, noted that there were more than 700 forts in the Khuttal province, among which Vashjird (Vashgird) was the largest city of Khuttal bordering the Turks. In Al-Istahri, the city is recorded as Vashjird Vashkird [1: 166]. N.A. Maev states that Vashgird was in place of Kulob and Baljuvan [19: 121]. According to V.V. Barthold, Vashgird was in the place of the present Faizabad [20: 121]. Many researchers also believe that Vashgird was located near Faizabad, on the site of the ruins of Qalai Sangin or Tash Vozjur in the Ilaq River Valley [21: 169]. Sangardak is an ancient village in Sariosiya district. The left tributary of the Surkhan River is called by this name (Kizilsuv). The 11th century geographer Abu Said Gardizi mentions it in the form of Sengerdix [22:45]. During the Middle Ages, the Sangardakdarya was called Khavarrud [1: 173]. The Holy Sankarda refers to the city, i.e. Sangardak [1: 173]. According to Ibn Hawqal, Sankarda consisted of two rusts belonging to the Kesh province. The first is the Inner Sangardak and the second is the Outer Sangardak [1: 173]. Among the estates belonging to al-Yaqubi Saghoni in the ninth century, Kura mentions the possession of Hardan, i.e., Hardan. It can be read as Kardak or Sankardak [19: 153]. According to Ibn al-Asir,



Muqanna's forts were located in Siam and Sanjard in the Sangardak rustak. Interestingly, in the 19th century, the mountain opposite the village of Yurchi was called Sina. There is a village of the same name on this mountain. B.N. Kastalsky says that the city of Sangardak was located on the site of a village of the same name. Sh. Kamoliddinov believes that Sangardak was in the valley. The Arab geographer Ibn Rushd mentions Mount Sinam in the land of Saghaniyan (Chaghaniyan) [23:11].

Khushvarag-Sherabad district is the name of an ancient city that existed in the early Middle Ages. It is first mentioned by al-Tabari [24: 107]. Khushvarag was a very large city, surrounded by a defensive wall. According to archeological data, the ancient Khushvarag corresponds to the archeological monument of Kattatepa or Khosiyattepa, 7 km south-west of the present-day city of Sherabad [21: 127].

### DISCUSSION

Life in Barangi came to an end after the Mongol invasion. Baranji (Barangi) is a word specific to the Iranian languages, ancient Iranian upari and Parthian br-high [3:78]; bar / var / par / pur - wall, fortress, city, ngi / nji suffix made place name [4:26]. Baranji means "the city above."

In place of the ancient city of Chaghaniyan or its ruins, there was also a residence of the Yaboku tribe. Hence the name of the place Budrach.

After the crisis of the ancient city of Darzangi, the Uzbeks moved here and built a settlement on the ruins of the city. Later, this place was called Jaloyir with the seed name. Now this village is a part of Kumkurgan district.

The name Navandak, or Navand, is also found in other sources. For example, in the 12th century, one of the districts in Balkh had the same name [14:18]. According to the linguist T.Nafasov, in the Iranian language, a kind of new, andak-kandak, ditch, ditch-dug place, a hole carved as a barrier, a ditch ditch-dug around the ancient fortress (castle), filled with water, served as a barrier [4 :129]. According to Sh. Kamoliddinov, the toponym is made of a small form of the Persian word navand – "runners" (navand + ak). This name may be associated with the postal service, which connects settlements on the roads through which caravans pass [15: 124].

N.A. Maev states that Vashgird was in place of Kulob and Baljuvan [19: 121]. According to V.V. Barthold, Vashgird was in the place of the present Faizabad [20: 121]. Many researchers also believe that Vashgird was located near Faizabad, on the site of the ruins of Qalai Sangin or Tash Vozjur in the Ilaq River Valley [21: 169].

Sangardak, an ancient Turkic syn element, is used in toponyms as a geographical term, meaning "peak", "rock", "high mountain range". The second stem gard "card" in the Jard-Iranian language "kala, shahr" - a white affix affix. Sangardak means "Sanam fortress". Later the river was also called by the same name.

Khushvarag toponym consists of khush + varag. The word khush is a modified form of the word khisht (brick) typical of ancient Iranian languages (khisht / xish / khush). Varak / parak is an old Sogdian word. Parak – "fortress, fortress", "a fortress surrounded by a wall" [25:11]. Khushvara means "brick fortress" or "brick city". Because the ruins of the ancient city were larger than other surrounding archeological sites, the locals called it Kattatepa.



## CONCLUSION

Research analysis shows that with the advent of Islam, changes in urban planning traditions in the Surkhandarya oasis began. These changes are most noticeable when large castles and large villages of the early Middle Ages are transformed into cities, and the construction of new arches begins to be abandoned while the dual system of urban structure, i.e. arches and shahristans, is preserved. Evidence of our opinion is the fact that in the Surkhandarya oasis of the early Middle Ages there was a lot of information in written sources about large and small cities such as Chaganiyon, Sarmingon, Charmingon, Hashimgird, Navandak, Vashgird, Barangi, Budrach, Darzangi.

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