



ON THE HISTORICAL TOPOGRAPHY OF THE CITY OF ROBINJON

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ABSTRACT

This paper makes analyses of the On the historical topography of the city of Robinjon. On this case, research has been conducted on the historical topography of the city of Robinjon. The way of conclusion, research has conducted on this way.

Keywords : *historical topography, city of Robinjon, analyses, Uzbekistan.*

INTRODUCTION

The city of Robinjan, mentioned in medieval sources, was one of the largest and richest cities in Sughd during the early Middle Ages and the developed Middle Ages. Sources say he was bigger and more important than Dobusi. The city of Robinjon and its surrounding areas were of special interest to tourists who came to our country in the Middle Ages. The city has also been archaeologically explored. Archaeological materials found here show that the city is as acknowledged in the sources.

Ibn Hawqal, an Arab traveler, described the area where the city of Robinjan was located: All over Sughd there is no other canal with so much cultivated land, so densely populated, so many peasants, majestic castles, famous villages. It is the heart of Sughd, from which many streams flow ..., which irrigate the fields up to a 2-day journey (Betger, 1957, p.17). The city of Robinjon, which we are considering, is located in such a favorable environment, on the Great Silk Road, the Great Khorasan Road, the Shah Roh, the King's Road, 2 miles from Kushaniya, according to Istahri (Barthold, 1963, p. 147).). Robinjon also played an important role in international trade, and the city produced winter cloaks made of red wool.

MAIN PART

According to As-Sam'ani, Arbinjon or Robinjon is a smaller city located on the Samarkand-Bukhara road. The city was destroyed by the Khorezm king El Arslan in 553/1158 during the campaign against Samarkand. This fact is not found in any source other than al-Sam'ani (Kamaliddinov, 1993, p. 97). Therefore, this information of al-Sam'ani is

very important. Yakut also gives the name of this city in the style of Rabaykhan. In the tenth century, Arab tourists say that it was located south of the Sughd River and on the Samarkand-Khurasan road, two miles from Samarkand. Arbinjon was even larger than Dobusi and was surrounded by a large rustok. According to Ibn Khordadbeh's distortion, it is 12 fars away from Samarkand and 5 fars away from Dobusiya. According to Hudud al-Alam, written by an unknown author, Robinjan was a small town surrounded by many rivers and trees. According to al-Tabari, a large amount of felt was produced in and around the city, and these felts were exported to distant lands. The city is also mentioned in the works of Ibn al-Faqih, Qudama, Narshahi and Beruni (Kamaliddinov, 2014, p.71).

The city of Robinjon, mentioned in written sources, is recognized by all scholars interested in the history of the city as the site of a large archeological monument Oromijontepa, located 13 km west of Kattakurgan, Samarkand region, on the banks of the Narpay Canal. The monument has always been of interest to archaeologists and orientalists, so VL Vyatkin conducted archeological excavations in it for the first time, but these works of the scientist remained unpublished. In 1934 the monument was studied by A.Yu. Yakubovsky. VA Shishkin drew its topographic history, T. Mirgiyozov conducted archeological excavations (Yakubovsky, 1940, p. 157).

The total area of Oromijontepa, the ruins of the city of Robinjon, was more than 100 acres, and it consisted of arches, shahristans, and rabads, among other cities of Movarounnahr. Now that the city's rabbis are full, part of the shahristan is ruined. The arch is located in the northern part of the city, the area is 140x125 m, in the corners of which the remains of defensive towers can be seen. In the north-western corner of the arch there is a hill with the remains of a tower measuring 60x60 m on each side. To the northwest of the arch are the remains of an ancient building and two adjacent hills. On one of the hills, the remains of the two-story building's exterior wall made of straw were exposed. These hills were first monolithic and then cut in the middle by a bulldozer, thus resulting in the appearance of two hills. On three sides of the arch (except on the north side) there are two shahristans (Shahristan I and Shahristan II) separated by separate defensive walls. The total area of the arches and counties is 16 ha.

In 1958-1960, after the discovery of an ancient deposit in the territory of the town, a group of the Ministry of Geology of the USSR studied it from a geological point of view and built a number of trenches and trenches. In one of such ditch trenches a wooden coffin was found at a depth of 2 m. The coffin was very rotten and contained human bones. The outside of the coffin is triangular, square, and oblong, decorated with thin gold foil in a zoomorphic

shape. These medallions were nailed to the coffin with tiny bronze nails. According to archaeologist AA Raimkulov, this coffin was occupied by a man who believed in Christianity. (Raimkulov A.A. Katta Sughd - Sogdiana, Tashkent, 2017).

Remains of the first medieval temple were also found in the lower layers of the ruins of Robinjontepa, which was converted into a Muslim mosque after the Arab conquest (Tashkhodjaev, 1974, p. 23).

In 1961-1962, an expedition of the Institute of Art Studies under the Ministry of Culture of the USSR conducted short-term archeological excavations in Oromijontepa. But the results of the excavations have not been published.

In 1971, the Oromijontepa rabadi area, part of the shahristan, was turned into arable land, and a canal was built through the town area. In 1973, an archeological expedition of the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan led by Yu.F. Buryakov conducted extensive archeological excavations in Oromijontepa and obtained a large number of archeological sources on the history and historical topography of the city. That same year, a treasure trove of 44 gold dinars was found in the town. Here we briefly dwell on the results of its historical topography.

Excavations revealed two rooms of a building built on a cotton stage on a secluded hill to the north of the town. According to the authors of the excavations, the building was a Zoroastrian temple built in the IV-V centuries, and it was destroyed in the VIII century. Later, at the end of the VIII century, the remains of it were leveled and another majestic building was built on it. The building was a Muslim mosque, which functioned in the IX-XII centuries and was destroyed along with the city (Buryakov, Rostovtsev, 1984, p.158).

Excavation 3 explored the arch's defensive wall and part of the building in front of the arch's entrance gate and four rooms. This building was built to control the entrance to the arch. By the IX-X centuries these rooms were turned into a workshop of glassblowers. This proves that the arch was obsolete as a defensive structure by the Middle Ages, and that its remains have become dwellings and workshops for the common people.

During the excavations in the eastern part of Shahristan, it was discovered that pottery, glassmaking and jewelry workshops operated in the area during the V-XII centuries.

Excavation 4 on the northern façade of the arch revealed that the defensive walls of the arch were built on a stage made of cotton, and that there were corridors within the walls. The surface of the platform behind the outer walls of the arch is paved with gravel and sand. Excavations at the site revealed that the city arch was built in the IV-V centuries, the

corridors inside the walls were filled in the VI-VII centuries, and partially repaired in the VIII-IX centuries.

Excavation 5 on the southern façade of the arch also found corridors inside the outer defensive wall and more than 500 stone fragments were found inside the corridor. According to the authors, these stones were collected for throwing in stone-throwing devices.

Excavation 6 is located in the terrace between the arch and the Zoroastrian temple, from where it was discovered that an ancient canal had passed. The canal was built in the IV-V centuries, but in the VI-VII centuries it was damaged due to flooding and was not cleaned. In the 8th century, a new canal was dug on the north side of the Zoroastrian temple.

Other excavations have provided new information about the cultural strata, material culture and architecture of the medieval city. Another excavation (excavation 10) is located in the rabad, where several rooms of a wealthy mansion have been excavated. The walls of the rooms are built on a foundation made of baked bricks. From the rooms were obtained a large number of pieces of embossed wall coverings made of plaster, pieces of plaster grating. The wall coverings are made in a highly artistic way and come in a variety of looks. All archeological artifacts found in the rooms belong to the X-XI centuries (Buryakov, Rostovtsev, 1984, pp.158-167).

In conclusion, it should be noted that the extensive archeological excavations carried out in Oromijontepa, the ruins of Arbinjon, Robinjon, described in medieval written sources as one of the largest and most prosperous cities of Sughd, fully confirmed the data of written sources. The city was built in the IV-V centuries and originally consisted of an arch and a shahristan. In the northern part of the city there was a Zoroastrian temple that served the people of the city and its suburbs. The existence of a separate temple also proves that the city was one of the largest cities of Sughd in the early Middle Ages. During the Arab conquest, this temple was demolished and its ruins were later turned into a Muslim mosque. During the Samanids, the city of Movarounnahr became a center of handicrafts around the city as a result of the expansion of the city in the Middle Ages. The majestic settlements of the townspeople were erected, and the townspeople took an active part in local and foreign trade relations. The written sources were found to be reliable.

CONCLUSION

The geographical location of the city was of great importance in the development of the city (Adylov, Mirzaakhmedov. 1996. P.128-129).

The fact that the city of Robinjon is located on the main route of the Great Silk Road, a route of international trade and cultural dialogue, also ensured its comprehensive development in the early Middle Ages and the Middle Ages. However, a wooden coffin found in the city and a cross-shaped ceramic plaque found in the rabad area show that the city was inhabited not only by Muslims but also by non-Christians.

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