



**THE IMPORTANCE OF INFORMATION ON THE HISTORY OF
DAVAN STATEHOOD IN THE STUDY OF ETHNOGRAPHY OF THE
FERGANA VALLEY**

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Abstract

Annotation. This article discusses the ancient state of Fergana in the Fergana Valley, the problem of its naming and socio-political processes in the country. The study of this issue provides valuable information and important issues on the importance of Chinese and Arab sources, as well as the study of ancient Fergana statehood.

Keywords: Keywords. Davan, valley, state, written source, Chinese, chronicle, ambassador, Turkish people, emperor.

Introduction

We are proud of the fact that our country has achieved great successes and achievements over the years of independent development, and our country has taken a worthy place in the world community.

Indeed, Uzbekistan differs from other countries in the region with its rich history, national values and traditions, as well as its multi-ethnic people. And our history is, of course, connected with the basis of statehood. The political, socio-economic and cultural processes that took place in the countries that existed on this land in ancient times testify to the fact that our ancestors, in the course of socio-historical development, created their own state structures and improved their methods of governance. [14]

The state known as ancient Fergana or Davan is one of the oldest states in the territory of our Motherland. First of all, it is necessary to assess the geographical location of



Davan, which is called by different names in the history series. The region, which attracts the attention of many with its natural geographical location, favorable nature, natural resources, is originally a pearl of Central Asia. As the most ancient cultural center, it is located here in BC. Agriculture developed as early as the second millennium. There is information that our ancestors lived in this historical and ethnographic region since the Stone Age.

Literature Review

The ancient and early medieval history of the Fergana Valley can be found in most written sources, more specifically in Chinese sources, is in the history of the dynasties that ruled China and in the works written by palace historians. There is little information about the history of Fergana in Arabic and Persian sources. Fergana, which was excluded from the Achaemenid and Greek invasions in the VI-IV centuries BC and was not part of the Seleucid state, was a very prosperous and peaceful state. [13] Local sources are also important in studying the ethnic composition of the population of the Fergana Valley and the location of different ethnic groups. In particular, Mirza Alim Mushrif's "Ansab as-salotin and tawarikh al-havaqin" [1], Isakhan Ibrat's "History of Fergana" [2], Mulla Olim Makhzum Haji's "History of Turkestan" [3] are of great importance in studying this issue. Considering that they are Chinese sources that provide valuable information about the ancient state of Fergana, historians and researchers use this term. and these resources can be divided into several groups:

- Sources reflecting the history of the five great dynasties of China;
- Historical works of VII - XII centuries;
- These are the travelogues of Chinese tourists in Fergana. [12]

A number of sources describing the history of Chinese dynasties have been studied and translated into Turkish, French, English and Russian. However, these translations partially study the history of the Fergana Valley. Chapter 123 of the 130-chapter book by Shi historian Sima Qian (Historical Memoirs) provides preliminary information about Fergana, its ancient people, and their way of life.

If this belongs to the category of information provided by historians, then more information about the state of Fergana will be collected by ambassadors. According to the ambassadors, the name Davan was often used. [4]



Chinese ambassador Zhang Qian (Chyan) in written sources called the state in the Fergana Valley Davan (Day-yuan). Thus, in the III-I BC and the beginning of the AD era, there was the first state in the Fergana Valley, called "Davan", mentioned in Chinese sources. [5] However, in 436 of the 5th century, ambassadors sent by the Chinese emperor Wei Dun Wang referred to the valley as "Polona" (Lona). In Chinese sources of the 6th-7th centuries, Fergana is referred to as "Bokhan", and in the 7th-8th centuries as "Ninyuan". A well-founded opinion in this regard led to the conclusion that the French scientist M. Degin proved that "Davan" is connected with the Fergana state.

According to the orientalist A. Khodjaev, the phrase Davan is formed from a combination of two hieroglyphs, ie "da" ("day", "dat") and "yuan" ("wool", "yuy"). In this case, the hieroglyph "da" in Chinese - great, large, and "yuan" - corresponds to the meaning of the surrounding valley. Based on this, we can equate it with the toponym Fergana. [6]

Research Methodology. The article uses important research methods of historical science, in particular, comparative analysis of Chinese and Arabic sources, historical retrospective method, chronological analysis methods.

Analysis and Results. However, it should be noted that the ancient and modern Chinese sources do not mention the name of the Fergana Valley, mainly the name "Davan". Why is the name of a large country changed in Chinese sources?

In our opinion, the first reason is that China considered itself great and tried to name in Chinese the countries that have close and generally established diplomatic relations in the image of this greatness. In short, the Chinese rulers put themselves above other heads of state. Indeed, China and its rulers may have thus compelled China to recognize itself as powerful;

The second reason may have come from the name of the ambassador sent by the Chinese ruler to Fergana;

The third reason is that the ambassador of the Chinese ambassador, Zhang Qian (in Russian, Jyang Qian), who had been sent to the state of the Ruzies (Da-Yuechji "Great Ruzie"), fled to the state of Fergana (from the invading Huns on the way). It is possible that he praised the ruler of Fergana and began to call the state "Great Fergana", "Great Fergana" [7] (Day-Yuan in Chinese / Davan in transcription).



From the beginning of the 2nd century BC, the emperors of the Han dynasty of China were interested in neighboring countries and the peoples living there and sent ambassadors. The ambassadors tried to gather more information about the information that was important to China, namely its location, military capabilities, economy, conflicts, and the lives of its people. This movement was especially intensified during the reign of the first khan emperor U-di (Vu-di), who lived in 141-87 BC. Initially, it occupied the lands on the western sides of the empire. Then the attention to the news about the Fergana state increases.

Valuable information for the emperor was brought to the palace in late 128th century BC by Zhang Chiang. The Chinese emperor is based on the philosophy that he is the son of God, the representative of God on earth, and that the rulers of all the countries under heaven are the rulers in his obedience. And, of course, court historians and ambassadors did not deviate from this rule. According to legend, the greatest dream of the emperor, who considered himself the ruler of Heaven, was to ascend to heaven in the heavenly vultures. He heard from his ambassadors that large, thoroughbred, racehorses were plentiful in the Fergana region. This dream led the Chinese emperor to get closer to the Fergana state.

It is known that Chinese written sources give several different names of Ancient Fergana in different periods, such as Dayuan, Dayuan, Davan, Polona (Lona), Boxhan, Ninyuan. In particular, Zhang Chian writes about the Fergana Valley, ie Davan: "Davans live a sedentary life, are engaged in agriculture, grow rice and wheat. They have grape juice ... Rich people. They store up to 10,000 wines. There are 70 large and small cities in Davan ... The population is several hundred thousand".[8] Sources from these dynasties state that the Davans kept "celestial vultures" and kept them in the city of Ershi, and that the Davans did not want to hide such horses and give them to the Chinese ambassador. This is evidenced, of course, by the memoirs written by the Chinese ambassador to the country, Zhang Chiang. It was also noted that 300,000 people lived in Fergana during this period. It has more than 70 cities and towns, where trade and handicrafts are highly developed. There is no doubt that the Fergana Valley, as an independent region with a cultural, sedentary life of our ancestors, with its own statehood, can be compared with such ancient states as Greco-Bactria and Ganga. Chinese sources report that in the 7th century there were "6 large and about 100 cities" in the valley.



The Arab historian Ibn Hawqal's book, *Kitab surat al-arz* (The Picture of the Earth), based on travel materials collected from traders and Hurdadbeh's works, provides invaluable information about the cities and people of Movarounnahr. In particular, about the state of Fergana, "it starts in the eastern part of the region before you turn left. According to him, Fergana is the eastern gate of Turkestan.

It (Fergana) was very prosperous, there were 40 mosques. Its capital is Akhsikat, among its cities Miyonrudiyya (Miyon Rudon), Nasrabad, Manora, Ranjad, Shikit, Zarokon, Khairalam, Bishabishon, Uzkan are of great importance. Among the cities of the Naso region were Osh, Qubo, Birink, Marginon, Rishtan, Vonkat, Kand, Uval, Dakarkard, Navqad, Muskan, Biykon, Ishtijon, Jidgil and Shovadon. In the works of the Arab geographers Istakhri and Muqaddas, it is recognized that there are a total of 40 mosques in the Fergana Valley.

Archaeologist B. According to Matboboev's archeological materials, "an average of more than 3,000 people lived in 22 cities. The Fergana state has managed to maintain its relative independence for some time in the process of socio-political changes in Central Asia. The ruler relied on the Council of Elders, its advice and guidance, in resolving any internal and external issues concerning the life of the country. The Supreme Council of Elders had special powers, especially in matters of war and peace, embassy relations. The ruler was compelled to admit it. Another important aspect of socio-political life is the status of women in society. According to Chinese sources, the majority of the population of the Fergana Valley is Turkic-speaking.

They also contain valuable information about the lifestyle, customs, ethnic history, ethnography, anthropological structure, language, religion, basic occupations and other activities of the Turkic population of the Fergana Valley. The language and dialect were half Torah, half Turkish, half local. In this country, men shave their beards and women grow their hair. Such anthropological data also prove that the population of Fergana in the early Middle Ages was Turkic.

As much as the Davan state is controversial in its name, controversy continues over its major cities, especially its capital. Historians, Chinese scholars, orientalists have different opinions and views. Many researchers consider the capital of the country Ershi (now located in the Marhamat district of Andijan region) as one of the most prosperous, beautiful and densely populated cities of its time.[13] A. Khodjaev, a Chinese scholar, expressed the opposite opinion, saying that the view that the city of Ershi is the capital of Ancient Fergana (Davan) is completely unfounded. However,



Ancient Uzgen, Kasan, Kuva, Kokand are also among the most popular cities of Ancient Fergana (Davan).

There are more than a dozen large agricultural settlements in the Davan area, where the local peasant population is engaged in the cultivation of rice, wheat and other crops. According to archeological data, silkworm breeding has been established in Davan since ancient times, and bode (cotton) has also been grown. For example, historical chronicles state that the Davan rulers sent the body to the Chinese emperor Shi-Liu. Among the centers of economic activity and agricultural development are the settlements close to water. Ethnographers say that such agricultural areas as Aravonsay, Akbora, Sultanabad, Kurgantepa, Andijansay, Moylisay, Ulugnor, Yilginsay, Shahrikhonsay can be included in this list.[11] It should be noted that the localization of Davan cities is one of the most problematic aspects of this issue.

Conclusion and Recommendations

In short, during the years of independence, an attempt has been made to study the history of the homeland, including the history of statehood, objectively and controversially on the basis of various sources.

First, the role and importance of migration processes in the formation of the population of the Fergana Valley, the specificity of its ethnic composition. The Great Silk Road, which began its work in the III-II millennia BC, played an important role in the life of the peoples of the East and the West, and the branches of this trade route laid an important foundation for interethnic relations.

Secondly, the fact that most of the sources are cited in Chinese written sources and that we have translated them into originals and adopted them for scientific use is due to the name of the Great Fergana.

Third, it would be expedient to periodically study the localization of its major cities, the capital.

Fourth, the study of political relations of the state, trade and economic, free monetary relations, ethnic composition of the population, ethnocultural processes, economic culture of the population, fortifications on the four sides of the ancient Fergana state, their architecture are also hot topics.



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