



ČAĠĀNĪĀN

ČAĠĀNĪĀN (Middle Pers. form Čagīnīgān, Arabic rendering Ṣaġānīān, with the common rendering of Iranian č as ṣ; Marquart's speculation [1938, p. 93] of an origin in Mongolian *čagan* "white" is baseless; attested in Sogdian writing as *cy'ny* [Henning, pp. 8-9]), a district of medieval Islamic Transoxania substantially comprising the basin of the right-bank affluent of the Oxus, the Čaġānrūd, the modern Qarataġ and Sorġān Daryā rivers, hence now falling mainly within the Uzbek SSR of the Soviet Union. It lay to the north of the Oxus crossing-point Termed (q.v.), although this town was normally administratively separate from Čaġānīān. To its east, in the next river valley of the Oxus affluent, the Qobāḏīān, modern Kāfernehān river, lay the small province of Qobāḏīān or Qovāḏīān (q.v.), which was at times attached to Čaġānīān; while to its north, where these rivers rose, lay the Bottam or Bottamān range of mountains, separating the upper Oxus valley and its right-bank tributaries from the upper valley of the Zarafšān river or Nahr Ṣoġd.

We know very little of the pre-Islamic history of Čaġānīān except that it formed part of the [Hephthalite](#) confederation in the 5th-7th centuries a.d. Religiously, it must have been affected to some extent by the Buddhism of the upper Oxus region. In Sasanian times, it had its own local dynasty of rulers with the title Čaġān-koḏāh (Ṭabarī, II, p. 1596; Justi, *Namenbuch*, p. 271), but it really lay beyond the eastern bounds of the Sasanian empire and fell, at least theoretically, within the vague overlordship of Central Asia claimed by the emperors of China; in the Buddhist pilgrim Hsüan-Tsang's travel account, Čaġānīān appears as Čḥ'ih-o-yen-na, and as Che-han-na, the eighth adminis-



trative division west of *Kottal*, in the Chinese imperial re-organization of the “Western territories” in 661 (Chavannes, p. 157 n. 5; Marquart, *Ērānšahr*, pp. 91, 226-27). Troops from Čaġānīān were among the fugitive Sasanian emperor Yazdegerd III’s last defenders against the Arabs in 31/651-52 and in the next year gave aid to the people of *Ṭokārestān* (q.v.) against the Arabs (Balāḍorī, *Fotūh*, p. 407; cf. Marquart, op. cit., pp. 64 n. 3, 69). Čaġānīān was thus at this time one of the petty principalities of Transoxania and northern Afghanistan resisting the eastwards advance of the Arabs, but by the time of the conquests of the governor of Khorasan Qotayba b. Moslem (q.v.), its ruler *Tiš* (thus in *Ṭabarī*, I, p. 1180 n. *d*; Chinese rendering, Tishe) adopted a more conciliatory attitude towards the Arabs, apparently as part of a policy of seeking an accommodation with the newcomers in order to have a freer hand for dealing with rival petty rulers of the districts of *Akarūn* and *Šūmān* in the valley to the east of Čaġānīān (Marquart, op. cit., p. 299), what was later known as *Qobādīān* (see Gibb, pp. 31-32). Hence although *Tiš* in 99/718 joined in an embassy of the princes of Sogdia to China, he did not seek Chinese aid against the Arabs, and in the great onslaught of the Western Turks or *Türgeš* against the Arabs in Transoxania of 119/737, Čaġānīān was one of the few remaining Arab footholds across the Oxus (Gibb, pp. 60, 81-82; Bosworth, 1981, pp. 1-2).

The next two centuries or so in the history of Čaġānīān are very obscure, but the gradual islamization of the region must have proceeded. In 179/795, Faḏl b. Yaḥyā Barmakī’s deputy governor in Khorasan, ‘Omar b. Jamīl, made it his base in the east, and his descendants continued to reside there for a long time afterwards; since all mention of the ancient Čaġān-*koḏāhs* disappears, they had possibly become extinct or were no longer of political significance there. Toward the end of the 3rd/9th century, Čaġānīān must have come within the orbit of the Samanid state built up in Transoxania, as one of the independent principalities of the upper Oxus region and northern Afghanistan which sent presents to the Samanid court at Bukhara but not regular tribute (cf. Barthold, *Turkestan*³, p. 233; Bosworth, 1981, p. 3). In the 4th/10th century, Čaġānīān and its ruling family for a while played a considerable role in the political and military affairs of the Samanid emirate and the eastern Iranian world in general with the emergence of a local family of rulers there, the Mohtajids, who may have been Iranized Arabs or conceivably descendants of the old Čaġān-*koḏāhs*. The celebrated general Abū ‘Alī Aḥmad Čaġānī of this family (d. 344/955) was one of the dominant figures in Samanid affairs during the middle years of the century (for a detailed consideration of him and this local dynasty, see Bosworth, 1981, pp. 3-20, and *āl-e moḥtāj*. In the early decades of the



5th/11th century, Čaġānīān was a dependent principality of the Ghaznavids, used by Sultan Maḥmūd of Ġazna as a bridgehead across the Oxus against his enemies the Qarakhanids; but certainly by the sultanate of Ebrāhīm b. Mas'ūd of Ġazna (i.e., by 451/1059), Čaġānīān had passed to the new masters of Khorasan, the Saljuqs, for at this time, Čaġānīān and Țokārestān were allotted by the Saljuq sultan Alp Arslān to his brother Elyās b. Čaġrī Beg (Bosworth, 1981, pp. 12-15). By the next century, mention of Čaġānīān under that name begins to drop out of the sources, and all mention of a separate line of local princes disappears. Subsequently, it came within the Mongol empire, then that of its Chaghatayid branch and the Timurids; in Tīmūr's time, the place-name Deh-e Now (modern Denou) is mentioned, apparently to be identified with the medieval town of Čaġānīān, though no medieval monuments or remains seem to exist in the region today except at Termed (cf. Barthold, *Turkestan*³, pp. 74-76).

We possess quite full descriptions of Čaġānīān province and its towns from the 4th/10th-century classical Islamic geographers. The region seems to have been fairly sparsely populated (the figure of 60,000 villages in Maqdesī [Moqaddasī], p. 283, must be a gross exaggeration) with a considerable proportion of indigent people and a peasantry stigmatized as lazy (*Ḥodūd al-'ālam*, tr. Minorsky, p. 114). They are, however, also described as warlike, and the mention of *rebāṭs*, frontier-defense posts, well-endowed with *awqāf* for their support, in such towns as Termed, Čaġānīān, Daranjī, Šamanjī and Šūmān (Ebn Ḥawqal, ed. Kramers, p. 459, tr. Kramers and Wiet, p. 439) reminds one that for several centuries Čaġānīān was a frontier region, whose poverty and insecurity were probably aggravated by the depredations from the Bottam mountains to the north of the Komīdīs (possibly remnants of the ancient Sakas) and Kanjīna Turks there (cf. *Ḥodūd al-'ālam*, tr. p. 120, comm. pp. 361-63; Bosworth and Clauson, pp. 8-9; Bosworth, "Kumīdjīs," in *ET*²) who were doubtfully Muslim and who were still harrying the upper Oxus principalities in early Ghaznavid times (see Bosworth, *Ghaznavids*, p. 239).

The towns of Čaġānīān, going northwards from Termed, including Jarmanqān, Šarmanjī, Daranjī, Čaġānīān itself, Basand, Zīnvār, Būrāb and Rīgdašt were prosperous, several of them with strong citadels and with their Friday mosques often situated in the market area. The presence of the swift-running river meant that water could be brought to individual houses in Čaġānīān town. Fruits and saffron were grown, carpets and woolen goods woven, and furs brought down from the mountains to the north. Above all, Čaġānīān was



famed, like the other upper Oxus regions, for its fine pastures and hence horse-breeding (see Maqdesī [Moqaddasī], pp. 283-84; Ebn Ḥawqal, pp. 460-61, 465, 470ff., 518-21, tr. pp. 443-45, 447-48, 452ff., 495-97; *Ḥodūd al-‘ālam*, p. 114; Yāqūt, *Boldān*, Beirut, III, pp. 408-09; Le Strange, *Lands*, pp. 439-40). Maqdesī, loc. cit., comments on the paucity of ‘*olamā*’ from ČaġānĪān and the absence of any *faqīhs* at all. But Sam‘ānī, *Ketāb al-ansāb*, ed. Hyderabad, VIII, pp. 310-12, and Yāqūt, op. cit., III, p. 409, mention a not insignificant number of traditionists and other scholars with the *nesba* “Šaġānī”; notable is of course the famous traditionist and lexicographer Rażī-al-Dīn Ḥasan b. Moḥammad Šaġānī (d. 650/1252), author of two famed dictionaries, the ‘*Obāb* and the *Majma‘ al-baḥrayn fi’l-loġa* (see Brockelmann, *GAL I*², pp. 443-44, S. I, pp. 613-15; Haywood, pp. 75-76).

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