

THE ROLE OF THE MYSTERIOUS CERAMICS OF AKSIKAT IN THE CITY ECONOMY OF THE KARAKHANID PERIOD

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Abstract. the relevance of the problem under consideration is determined by the demand of this paradigm for science-based nation-building for post-Soviet Kyrgyzstan. the article pays special attention to the role of alien nomadic tribes in the development of feudal culture. the mass settlement of nomadic Turks contributed to the intensive growth of cities and villages in the region, and also accelerated the process of interpenetration and mutual influence of the two cultures. By this time, the territory of the Karakhanid state became the habitat of the ancient Turkic tribes, which subsequently reached a high level of cultural development. the main author's concept set forth in this article is to determine the degree of mutual influence of nomadic and sedentary culture on each other, i.e. about the fusion of cultures. Keywords: Yusuf Balasaguni, Mahmud Kashgari, architecture, tower, Turkic writing, caravanserai, religion

In the ethno-cultural, socio-political history of the Middle Asia by the 90s 10th century on the territory of East Turkestan, Semirechye and A large state was formed in the southern Tien Shan region, headed by the Turkic Karakhanid dynasty. The formation of the Karakhanid Khaganate has an important objective and historical significance for the modern Turkic peoples of the Middle Asia and Kazakhstan (Karaev, 1983, p. 3). At the end of the tenth century "The Karakhanid Khaganate, located in Semirechye and East Turkestan, has reached its power" (Mokeev, 2010, with. 36). Its formation is associated with political events that took place on a vast territory from Semirechie to Ispidzhab in the west and to Kashgar in the east. The Karakhanid state consisted of many destinies, uniting the nomadic steppe and urban population. In fact, the Semirechye, the Issyk-Kul basin and the Central Tien Shan consisted from a number of feudal estates (Safarov, 2021, p. 134). "The Karakhanid time was marked for all parts of the vast empire with significant economic, social and cultural changes" (Artykbaev, 2004, p. 159). In the XI-XII centuries. construction continued to develop in Central Asia, as evidenced by the remains of various monuments. During this period, there was an improvement in construction technology and great progress in architecture and applied art (Karaev, 1983, p. 152).

Of great importance for the development of medieval monumental architecture and art had the introduction of a state religion - Islam. The feudal era of the developed Middle Ages and Islam gave rise to new types of architectural structures. In architectural composition of the feudal city, high towers - minarets played an important role mosques. The minarets, from which people were called to prayer, became a

characteristic attribute of the Islamic rite, and the cathedral mosque personified the spiritual unity of the members of the city community (Jumanaliev, 2016, p. 214). The earliest extant Karakhanid architectural monuments - the famous Burana tower, erected in the 2nd half 10th century (Torokanov, 1990, p. 19). It served as a tower that called Muslims to prayer, and, apparently, a guard post of the city. An architectural complex of three mausoleums has been preserved in Uzgen and one minaret. In the Uzgen minaret, built approximately a century later, more perfect technique and graceful decor. In the details of architecture and decoration, it echoes the Bukhara minaret Kalyan (1127). During archaeological research, several caravanserais of medieval times were discovered, located, as a rule, along the trade route. Some of them had a simple layout - fenced yard space with small rooms around, others are more complex, with a complex of various utility, front and special rooms, with an extensive system of ceilings and rich interior decoration (History of the Kirghiz SSR, 1984, p. 359). Caravanserai X-XII centuries. located on the way from Fergana to Kashgar and the Issyk-Kul valley. Caravanserai San-Tash is located in the valley of the same name in the Tyup region. It served as a temporary shelter for caravans, as well as a guard post guarding a significant segment of the route, which ran in the mountains. The Islamization of the nomadic population has some specific features associated with the economic and cultural type, level spiritual development and nomadic way of life. As you know, Arabic the conquerors reached the north-east to Semirechye and Ferghana, where there were nomadic states of the Turks, Turgeshs, Karluks, and then Karakhanids and Mongols, who had close relations with the agricultural regions of Central Asia. The penetration of Islam into Semirechye, and then its adoption as the state religion of the Karakhanid Khaganate in 960 created a certain prerequisite for the development of the material and spiritual culture of the Karakhanids. Islamic culture and its achievements and flourishing in the XI- 12th century throughout the Near and Middle East had a huge impact on Turkic culture, primarily on architecture and construction, writing and education, science and literature. Thanks to the acquaintance with Muslim culture, with its achievements in the field of humanities and natural sciences, through the Arabic script and language the Turks created their own culture on its basis. The phenomenon of this phenomenon is that Muslim converts must were to know the holy book "Quran", for this it was necessary for them learn Arabic language and writing. It is the introduction of Arabic writing and language among the Karakhanids allowed the Turks to integrate with Muslim civilization, create in Arabic scientific works and literary works, get acquainted with the spiritual heritage of world culture. The common language played a positive role not only in the spread of religion, but also in science and literature. The Arabic language had a huge impact on the formation of common ideological and worldview traditions of the peoples of the Karakhanid state. In the Karakhanid Khaganate in addition to Arabic, they also used Syriac, Uighur scripts. In

the encyclopedic work of an unknown author of the 12th century, forms of all types of documents common in that era were found, on the basis of which it can be judged that during the reign of the Karakhanids in Central Asia, office work was carried out mainly in Arabic and Turkic languages (Bulgakov, 1976, p. 59). On the territory of modern Kyrgyzstan in the early Middle Ages, there were several writing systems. The most common at first was Sogdian. Its origin was due to two main reasons: the presence of Sogdian settlements and the international prestige of this language. Distribution of the ancient Turkic and Uighur writing did not supplant Sogdian, but only narrowed its scope. It was used in Semirechye and in the 9th-10th centuries, when Arabic graphics and writing began to spread. The latest of known Sogdian epigraphic monuments date back to the beginning 11th century (History of the Kirghiz SSR, 1984, p. 366). In the VIII-X centuries. scientific thought is developing in Central Asia. At the end of X - XI century. the cities of Balasagyn and Kashgar became the eastern outpost of Muslim learning. Here the first Turkic-language poem "Kutadgu Bilig" ("Blessed Knowledge", or "The Science of government administration"). It was written by a poet and thinker Yusuf Balasaguni. According to O. Karaev (1984, p. 256), the author wrote the poem in Arabic script, which at that time was widely used in his homeland, in the Central Tien Shan and Semirechye. The poem "Kutadgu bilig" was written under the influence of literary school that developed in the 9th-10th centuries. in Bukhara. Nevertheless, it reflected the local Turkic traditions associated with the circle of ideas, legends characteristic of Semirechye and Eastern Turkestan - Chui and Talas valleys, the Central Tien Shan and the lake basin. Issyk-Kul. The poem is written in the form of dialogues, sayings and edifications. Deep content, bright poetic language earned her popularity. in the people. They were brought up on this poem, decorated with sayings from it household items, dishes. Yusuf Balasaguni, expressing his socio-philosophical views in poetic language, pays special attention to the role of reason and knowledge in people's lives, argues that a person without them will not achieve perfection and harmony, in the process of knowing the world around him delves into its essence, recognizes the regularity and infinity nature, in connection with this, a person in the knowledge of nature should not stop there (Balasaguni, 1983, p. 57). The poem contains information about mathematics, astronomy. She has of great importance for studying the features of the language, style, social ideology of the tribes of the Karakhanid Khaganate. It contains the names of tribes that lived on the territory of modern Kyrgyzstan, and in cities. He makes extensive use of folk wisdom, Turkic folklore, proverbs, sayings, winged words. Yusuf Balasagunsky was an excellent connoisseur of human souls, an encyclopedic scientist, poet, who owns all the subtleties of Arabic, Persian and Turkic poetry (History of the Kirghiz USSR, 1984, p. 376). About the life and work of another Turkologist, linguist and lexicographer, ethnographer and folklorist, historian and geographer Mahmud Ibn Hussein Mahmud

of Kashgar is also very little known. Judging by content of his Dictionary, he was from the family of Karakhanid rulers. The father of Mahmud of Kashgar is a native of the city of Barskhan (southern coast lake Issyk-Kul). Mahmud received his initial education in Kashgar, continuing his education in Baghdad. He was fluent in Arabic, knew the life of the Turkic peoples well and wrote about them not from book sources, but on the basis of personal acquaintance (Chorotegin T.K., 2017, p. 41). Of the two books written by Mahmud Kashgari, the “Divan Meadows Tat-Turk” (“Dictionary of Turkic Dialects”), compiled between 464–466 / 1072–1074, has come down to us. Its copy, copied in 1226 by Muhammad al-Sawi, published in Turkey and translated into Turkish, Uzbek, Kazakh and Russian. Material collected in the "Dictionary" of Mahmud Kashgari on the languages and dialects of various Turkic peoples. Most complete reflects the vocabulary of the Turkic tribes that were part of the Karakhanid state; most of the samples of folklore (samples folk poetry, proverbs, sayings, etc.) also belongs to these tribes. In addition, the dictionary of Mahmud Kashgari contains historical and geographical information about the tribal composition of the Tyroi, about lakes, lands, cities and settlements within the state of the Karakhanids (History of the Kirghiz USSR, 1984, p. 379). The "Dictionary" of Mahmud Kashgari reflects the system of ideas about nature among the ancient Turks, in particular, they used calendar system of a 12-year animal cycle, by observing the heavenly bodies, by their location and change, people determined the time year, and at night they were guided by a kind of compass. The author gives classification of drugs, very advanced for its time. In folk medicine, people of that time used as a medicine various mineral springs, products of domestic and wild animals, etc. The work of Mahmud Kashgari gives a visual representation of settlement of 20 Turkic tribes in the 2nd half of the 11th century, each of these The tribes consisted of several clans, some of which led a nomadic lifestyle, while the other was sedentary (Mahmud al-Kashgari, 2010, p. 137). Judging by the content of his Dictionary, in the eastern part of the Karakhanids in the 11th century. inhabited by chigils, yagma, sogdak, argu, tukhsi, kypchaks and others tribes and peoples. The Kyrgyz are mentioned in three places, as one from the Turkic tribes (Karaev, 1984, p. 254). Mahmud Kashgari left us rich geographical information about Tien Shan and Semirechye, more complete than in other territories Central Asia and South Kazakhstan, in particular, the names of mountains, lakes, rivers, steppes, etc., located in the lands of the Muslim Turks; geographic names and nomenclature found in the lands of non-Muslim Turks. Of particular interest is the round map of the world ("Divan Meadows Tatturk" "Dictionary of Turkic Dialects") by Mahmud Kashgari, which covers a vast territory (31 thousand km long, 18 thousand km wide), lakes are marked on it. Issyk-Kul, Balasagyn and Kashgar, where mainly settled Turkic tribes. It should be noted that the map contains names that are absent in the text of the Dictionary, or, conversely, not all geographical names mentioned in the text are shown

on the map. The Karakhanid state was important for history the entire region, which was already "synthesized with settled areas" and "the interpenetration of the two worlds began." Summing up all that has been said, it should be noted that the era of the Karakhanids in the medieval history of Kyrgyzstan marked the highest rise in the culture of local peoples. Islam was widespread with a whole network of mosques, madrasahs and minarets. Actively developed writing in Sogdian, Uighur, Arabic and alphabets. Many cities and urban settlements arose with a peculiar Sogdian architecture, as evidenced by numerous archaeological finds in the area. Great progress was made in the applied arts (pottery, jewelry, etc.). Special contribution to the development of human civilization was made by such outstanding encyclopedic scholars like Yusuf Balasaguni and Mahmud Kashgari. The Karakhanids managed to create a coherent system of medieval state administration based on the principles of Muslim law.

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