

Historiography of the development of historical knowledge in Central Asia in the X-XII centuries

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Annotation: Historiography is a science that studies and analyzes the formation and development of historical knowledge, historical products or historical research created at a certain historical stage. Historiography regularly deals not only with history, but also with special historical sciences. The main task of historiography is to deeply and objectively understand the development process of history, analytically apply the historical knowledge accumulated during a certain historical period, and to understand the current problems of history and prevent future mistakes. This article describes the formation of historical knowledge and the essence of historiography in Central Asia, the unparalleled work of rulers and scholars who contributed to it.

Key words: Historiography, Somanids, Karakhanids, Ghaznavids, Altyntashis, Oghuz, Bekdili, Devonkhana, Sogdians, Turks, Kufi, Rayhani, Nastaliq, Colophon, Suls inscriptions, Uyghur and Christian historiography

Introduction

With the honor of independence, there was a need to re-analyze the path of the science of history by historical researchers. Preliminary research in this direction determined the responsible task of creating a history of the Middle Ages, which reflected the turns of social development and was rich in positive and negative events. In particular, the study of the historiography of the Somanids, Khorezmshahs, Ghaznavids, Seljuks and other Central Asian states related to the history of our country has been revived.

The services of Azamat Ziya, Azod Masharipov, Matyakub Matniyozov, Abdulla Sotlikov, Anatoly Sagdullaev and others were effective in this field. One of the largest states formed in the former territory of the Baghdad Caliphate was the Samanid state (819 – 999 AD). By the end of the 10th century, feudal disunity intensified. In Hamadan, Isfahan and Rai, the Buwahys, and in Tabaristan and Jurjan, the Ziyaris gained independence. In 962, Alptakin, the deputy of the Somonites in Ghazni, also declared independence. The lands on the right bank of the Syrdarya, as well as Chaganiyan and Khorezm, refused to obey the Somanites.

Main Part

We have seen several times that every oasis and valley of our country has a contribution in our historiography. In this sense, the political process that took place in the beginning of the XI-XIII centuries in old Khorezm, where the beginning of our statehood was settled, and its impact on the entire region are of great interest. Khorezmshah, in fact, means the representative of the dynasty that ruled the Khorezm oasis, that is, the ruler (king) of Khorezm. We know that for many centuries, a number of dynasties have been active in this region under the title of Khorezmshahs. For example, in the 4th-10th centuries, the African dynasty, in the years 995-1017, the Mamunids (Ma'mun I, Abulhasan Ali, Ma'mun II), and in the years 1017-1041, the Altuntoshis (Altuntosh, Harun, Handon) dynasties ruled with the title of Khorezmshahs. those who are sitting But the dynasty that went beyond Khorezm and reached the state level of management on the national and regional scale and not limited to this is Anushtegenii (1097-1231).

In 1017, Mahmud Ghaznavi conquered Khorezm and appointed his chief adjutant Altintash as governor of Khorezm with the title of Khorezmshah. In 1043, Khorezm was annexed to the Seljuk state. The viceroy of the Seljuks in Khorezm, Otsiz Khorezmshah took advantage of the weakness of the Seljuks and started an independent policy and founded a new dynasty in Khorezm. In 1172, Karakhanids invaded

Khorezm. Takash, the grandson of Horseless Khorezmshah, conquered Nishonpur in 1187, Rayi in 1192, Marv in 1193, and defeated Seljuk Sultan Togrul II in 1194. During the reign of Takash Khorezmshah (1172-1200), the Eastern part of Iran was annexed to Khorezm. During the reign of his son Muhammad Khorezmshah, Khorezm became the most powerful state in the Middle East.

Khorezm looked over the territory from the northern shores of the Caspian Sea to the Persian Gulf, from the Caucasus to the Hindu Kush mountains. Khorezm traded with China, Mongolia, Tibet, India, countries in the Middle East, Russia, and cities along the Volga. Historian scholar Azod Masharipov provides information about this in works such as "Pages from the history of Khorezm" and Matyokub Matniyozov and Abdulla Sotlikov "Khorezm in world history and culture". Their value is also that they have enriched our historiography from the point of view of today. However, information about Anushtegin's origin from Turkic tribes and his descent from the Bekdili clan of the Oghuz tribes is given in the works of the Persian historian Rashiduddin Fazlullah ibn Imoduddawla Abulkhayr al-Khamadani "Jome al-Tawarikh".

The Ghaznavid dynasty was founded in 962 by Alptakin, the Samanid general, who conquered the city of Ghazna and founded the Ghaznavid dynasty there. Abul Fayzi Bayhaqi, with 25 years of public service in the Ghaznavid Diwan, founded this historiography with his "History of Mas'ud" or "Tarihi Bayhaqi". During the prosperity of the Ghaznavid state, great scientists lived and created in the palace and cities (Beruni, Utbi, Abulfazl Bayhaqi, Gardizi, Firdawsi, etc.). The Ghaznavid state began to weaken after the death of Mahmud Ghaznavi. During the reign of Masud I (1030-1041), Khorezm was lost, and the Karakhanids seized the lands upstream of the Movarunnahr from the Amudarya. In the 70s of the 12th century, the Ghaznavids were pushed out by the Ghaznavids to Northern India, and Lahore became their capital. In 1186, the Hurrians conquered Lahore.

The name of the Seljuk state (1038-1194) was derived from the name of the head of the nomadic Turko-Oghuz tribe, Seljuk. In the 30s of the 11th century, the Seljuk Turks received property from the Ghaznavids in Khorasan in exchange for their military services. According to the work of historian scholar Azamat Zia entitled "History of Uzbek statehood", the historiography of the Seljuks begins with the works of Sadr ad-Din Ali Husayni entitled "Zubdat at-Tawarikh", "History of Salojoqa", "Rohat as-Sudur". The latest historiography shows the continuation of S. Agadzhanov's works "Essays on the history of the Oguzes and Turkmens of Central Asia in the 9th-12th centuries". From the end of the 11th century, the Seljuk state began to decline. As a result of the first crusades, the Seljuks were separated from the coastal regions of Asia Minor.

Due to mutual dynastic and internal disputes, some of Togrulbek's descendants formed independent sultanates, as a result of which the Seljuk state was divided into two. The first capital was Hamadan, the second was Marv. Khorezmshah Takash conquered Marv, and the old sultanate, whose capital was Hamadan, ruled until the 12th century. A. Sagdullaev, B. Aminov, O. Mavlonov, N. Norkulov "History of Uzbekistan: state and society development. They do not provide any information about the Seljuks in the work "Part I". Nevertheless, Boriboi Akhmedov's work "Lessons from History" contains brief information about the Seljuk state. The Karakhanids (927-1212), a Muslim Turkish state established in the regions of Eastern Turkestan, Yettisuv and Southern Tangritog, played an important role in the strengthening of relations between the Sogdians and the Turkic clans.

The state of the Karakhanids was established in the Yettisuv region in place of the state of Qorluq (756-940). Its founder is Sotuq Bugrokhon (915-955). In 942, he defeated the governor of Bolosogun and called himself khakhan instead. Two tribes - the Yagmo and Chigil tribes - joined the Karakhanid state. The historiography of the Karakhanids begins with Mahmud Kashgari's "Devoni Lug'ati Turk" and Gardiz's "Zain ul-akhbar" ("Jewelry of Messages"). Later, the historiography in this direction is filled with information from Yusuf Khos Hajib's work "Kutadgu Bilig". In the 60s and 70s of the 11th century, the Karakhanids clashed with the Seljuks and weakened. In 1212, Muhammad Khorezmshah completely ended the Karakhanid state. In the 11th and 12th centuries, commodity-money relations developed greatly in Central Asia.

In historiography, this period was also a period of expansion and development of cities, production of goods, and general growth of the economy. Political changes had a strong impact on the science and culture of the peoples of Central Asia. In historiography, the historian tried to demonstrate his knowledge of the "Holy Qur'an", hadiths and "Stories of the Prophets", religious narratives and to make effective use of the famous and well-known events, incidents, narrations and beliefs in them. The oldest works of history in the Arabic language - the "Holy Qur'an" in Kufic, and tafsir, hadiths - written in naskh, suls-yazuh. After the 15th century,

the nastaq script came into use. Separate decrees and documents are written in full text. In the content of historical writings, there is a soft traditional praise to Allah - tamhid, the sayings of our Prophet, the description of the four companions or companions, then a dedication - praise is usually written to whom the work is dedicated to, and then the humble author describes himself, how he wrote about his intention to write a work, its name and the concise content of the work. At the end of the work - the colophon, the author thanks God for completing the work, gives information about this manuscript and its copy, the place of copying, history, and calligraphy.

Although Hazrat Beruni rightly noted that the tradition of creating history in the Arabs is not very old and rich, after the formation of the Arab caliphate, Arab and Arabic historians who made positive and creative use of the Greek, Iranian, Jewish and Christian historical traditions are Arab peoples and made a great contribution to writing the history of the peoples who entered the territory of the Arab caliphate or were adjacent to it. Our historians who came out of our country also wrote in Arabic, especially historians such as Beruni, Sam'ani, Shahabeddin Nisavi, who contributed to the science of history in the Arabic language by creating wonderful works. Mahmud ibn Vali (1596 - 1668) wrote in his work "Bahr ul-asrar-fi manoqib ul-aqyor" ("Sea of Secrets About the Courage of Noble Men") that the army of nomadic Uzbeks included troops of Ayrot, Major and Kipchaks. We also find valuable information about Uzbeks in the work "Hospitable Bukhara" by Abulkhair Fazlullah Rozbeho. According to him, Uzbeks (nomadic Uzbeks) are mainly composed of three categories, that is, a union of tribes: tribes belonging to the Shayban ulus (Shaybaniyan), Kazakhs and Mangits. The historical work of Mas'ud ibn Osman Kohistani entitled "History of Abulkhairkhani" contains valuable information about the nomadic Uzbeks and their state founded in the 15th century.

Conclusion

To sum up, studying the history of nomadic peoples and its historiography is one of the urgent problems of modern historiography. In the second half of the 13th century, Turko-Mongol tribes who migrated to a large part of Dashti Kipchak, in particular, to the White Horde and Shayban ulus, began to be called "Uzbeks", and this vast territory began to be called "Uzbek region". This does not lead to the conclusion that Uzbeks appeared in Dashti Kipchak only in the second half of the 14th century, nor does it follow that the current Uzbeks appeared in Dashti Kipchak only in the second half of the 14th century. The ancestors of today's Uzbeks, as well as Kazakhs, Karakalpaks, Bashkirs, Tatars and other Turkic-speaking peoples lived in the area where these peoples live from ancient times.

The nomadic Uzbek state at that time established its rule over a large part of present-day Kazakhstan and South-Western Siberia. The formation, development and crisis of this state, as well as the socio-political life of the Turko-Mongol tribes who moved in this vast area during the 15th century, have not been thoroughly studied in the science of history. In general, the history of nomadic peoples is called the historiography of nomadism. For this reason, without a doubt, studying the history of the first state in the history of the Uzbeks, which was formed after the Mongol invasion, can greatly help to understand the issue of the formation of not only the Uzbek people, but also the Kazakh people as one nation.

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