

Information About Kokturks and Islam in Ahmad Zaki Walidiy's "Method In History"

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Annotation: In this article, Ahmad Zaki Walidi's "Method in History" reveals information about the Kokturks and Islam and the influence of Islamic culture on the cultures and peoples of Central Asia, Asia Minor and the Far East.

Keywords: History, Islam, culture, tribe, religion, dialect, language, state, culture, east, west, state.

Ahmad Zaki Walidi's Knowledge of Kokturks and Islam in The Method in History The activities of Iranian and Old Asian immigrants (culturally and economically) in Turkestan paved the way for the Islamic culture of West Asia and Iranian culture.

It squeezed out the local cultures that existed in Turkestan, as in Azerbaijan and the South Caucasus. Just like in Azerbaijan before the Arabs, in Turkestan, each region had its own religion, dialect, and each region had its own values-based culture. It was later re-formed on the basis of Islamic culture. A century and a half before their arrival, in the middle of the 6th century AD, the Kokturk state was founded in the Middle Tien Shan. This state was defeated by the Chinese from the east and the Arabs from the west in the first half of the 8th century AD.

In the struggle between the cultures and peoples of Central Asia, Old Asia and the Far East, Old Asia won. The state of Kokturk (Qarakhanids) in the early 7th century AD (610-620 during the reign of the great Hakan of the Western Kokturks Tunyabgü) subjugated the lands south of the Amu Darya and settled the Turks in these lands. The center of this state was located in Mingbulak, between the present-day Awliya-ata (Talas) and Sayram (Isfijob), southwest of Siyab and Bolosogun (now Tokmak) on the Chu River.

The efforts of the Turanians to overthrow the Greco-Bactrian state in South Turkestan in the second half of the 2nd century BC were to intensify with the activities of the Kokturk Hakans in the south of the Amu Darya in the early 7th century and then to end.

In Turkestan and its environs (Yettisuv and Kashgar) the idea arises of the need to build a state based on high culture instead of cultural anarchy and feudalism. He received new strength and spirit from Khorasan and Turkestan (especially Movarounnahr) in order to transform his culture into a culture that all mankind would follow, to give it a new form and strength, as well as to get rid of the scourge of different cultures, ideas and upbringing in these countries. 'Idi. Thus, the ways of renewal and development in the cultural and economic life of Turkestan were opened. The great thinker of Turkestan, al-Byeruni, said that the information given by the ancient Greeks about the East was incorrect, adding that before Islam, Western scholars could not come to these lands (Turkestan) and did not trust them. Now the East has become a West. Islam has restored cultural ties between the Far East and the West.

The Qarakhanids. The formation of the Karakhanid state in the history of Turkestan is explained by two events that took place in the Far East in 910 and in Movarounnahr in 999. This state reached its peak in the 15th century and was abolished at the end of that century.

The prince of Haqqani, who lived in Karashar and was referred to in Chinese sources as "tye-myen-lye," took advantage of this. He invaded from the east with his supporters. The seeds of peace - the seeds of yagmo and chigil in the Middle Tianshan, united the Buddhist Turkic peoples of East Turkestan and revived the ancient Qarakhanid dynasty. He chose Kashgar and Aksu as state centers. This dynasty did not belong to any Turks, but to the ancient Kokturk, Turgush, and nine Oghuz khagans, Asyena, a descendant of the khagans.

The Uyghurs of the Moni religion united with their earlier converts to Buddhism in North Turkestan and established a new state in Kochu and Byeshbalik. The Qarakhanid Hakan Bilganchur fought the

Samanids in 840, and the Tabgach Hakan (also known as Ogulchak) in 893. As a result of the strong ties established with the Islamic lands, they converted to Islam. In the east, Mongol tribes, oppressed by the Chinese and Tatars, settled in the Middle Tien Shan in the mid-10th century. In BC, the tribes of Turan had assimilated their culture from the Aryans (Achaemenids and Greek-Bactrian) under their rule. In the same way, the Karakhanids, who had learned the teachings of Islam and culture from the Arabs and Iranians, used new forces from the East to the Middle Tien Shan. and took Movarounnahr from the Samanids. The conversion of the Qarakhanids to Islam took place at the same time as the Bulgars on the Edil River (920). According to Abdulkadir Baghdadi, Zoroaster's prediction that the Iranian pagans would rule the world a thousand years later was in preparation for a general uprising in 929 in Iran . However, the conversion of the Turkestan Turks to Islam, the capture of Bolosogun by the Muslims (Qarakhanids) and the activities of other Turkic peoples in India under the banner of Islam thwarted the entire Iranian plan. That is, the conversion of the Qarakhanids to Islam saved the Islamic world from a great crisis.

In the first half of the 10th century AD, the Oguz participated in the beginning of the movement of the Turkic tribes from East to West. Some of them (Seljuks) went to Iran in the 11th century, and some followed the P e chyen and spread to the south of Eastern Europe. This migration, which is described in Chinese sources as the result of the Chinese invasion, is shown in Islamic sources as the result of economic factors, an increase in population, and a decrease in pastures.

The main population of the Karakhanid state consisted of cultural Turks, that is, "cultural Turks" or "true Turks" whose Arab geographers were completely different from other Turks. The Karakhanid dynasty, which relied on the Turkic tribes living along the Chu and Tarim rivers, was a cultural Turkic dynasty, although it maintained a nomadic lifestyle. This dynasty has recently come under the influence of Iranian culture. However, Islamic judges were also appointed in places where the Turks lived (for example, in York). They conducted official correspondence in Arabic.

Among the Hakans were those who wrote poetry in Persian. When the Turks revolted in the country, these khans relied on the Iranian Persians of Movarounnahr. Eventually, the dynasty weakened in the 11th century as a result of a tribal uprising that continued to come from Mongolia and the development of trade. The lands of this state were seized by the Iranian-backed Khorezmians and the nomadic Karahitays, as well as by the Turkic khans of Naiman (Turkish for "Eight"). At the beginning of the 13th century, the migration of Turkic and Turanian peoples from east to west intensified. Both the Karakhanids and the Khorezmshah dynasty (which had grown stronger as a result of invasions from the east, abandoning the Irtysh and relying on the Kipchak tribes to invade Khorezm) were overthrown by the Mongols under Genghis Khan.