
SOCIO-ECONOMIC LIFE IN THE SUGDH OASIS

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ABSTRACT: In this article, socio-economic life in the Sughd oasis during the period of the West Turkic Khanate is analyzed based on historical sources and scientific literature.

KEYWORDS: Sughd oasis, Western Turkic Khanate, socio-economic life.

INTRODUCTION

During the period of the Western Turkic khanate, the traditions typical of the early Middle Ages prevailed in the socio-economic life of the Sughd oasis, which is reflected in written sources and archaeological materials in various languages. In ancient times, that is, until the last millennium BC and the middle of the first millennium AD, there was a relatively centralized political system in the oasis, but by this time, as a result of the relatively independent policy of large property owners in their territory, the society was divided into several rustaqs (districts) and separate villages. The emergence of political-administrative units is noticeable. By the beginning of the Middle Ages, the establishment of dozens of small principalities in the oasis was the result of these large landowners uniting around a certain ruler or governor and giving priority in the political, social and economic spheres. On the one hand, this situation resembled feudalism, the system that ruled Europe in the Middle Ages. In this system, each feudal lord becomes a representative of the ruling class in the society to which he belongs, takes an active part in the country's management, and the state manager - the ruler exercises power, counting with them to a certain extent.

If we look at the Sugdian society before the early Middle Ages, the eastern and central parts of the oasis, which was relatively centralized in ancient times, were occupied by Samarkand, one of the principalities in the Bukhara oasis in the western parts, and the principalities of Kesh and Nakhab in the southern parts of the oasis. In the early Middle Ages, in the vicinity of Samarkand, small districts such as Maymurg-Panch, Kabudon, Ishtikhon, Kushania (Kattakurgan) were established, each of which was characterized by the dominance of the system typical of this period in the society. It is known from the Mugh mountain Sugdian documents that at that time the ruling families and owners of large estates in the Sugd oasis were called uzt (azat), and lexically, this word meant "noble, one who knows his lineage", "free", "famous". They took the lead in community management, socio-political and religious-ideological affairs, and acquired economic wealth, large land and property.

In order to visualize the socio-economic situation of Sughd during the Khakhanid period, it is necessary to refer mainly to Sughd documents and partly to Chinese chronicles and Arabic-Persian sources. In particular, the Chinese monk Xuan Tszan "The region stretching from the city of Sue (Suyab) to the land of Kieshuanna (Kesh) is called Suli (Sugd). The inhabitants of (the region) have

the same name; Writing and language are also carried by this name , he emphasizes that teachers teach this writing from generation to generation and this tradition continues continuously. According to the monk, local residents wear clothes made of cotton and wool, and leather clothes are also found. From this information, it is clear that along with the importance of cotton cultivation in the economic life of the people of Sughd, the production of woolen fabrics and leather clothing is also widespread.

While the main part of the Sughd oasis consists of irrigated agriculture, the fact that a certain part of the oasis consists of mountains, highlands and steppes creates conditions for the wide spread of cattle breeding here. Another characteristic of the inhabitants of Sughd, which attracted the monk's attention, is that the habit of wearing tight and compact clothes was widespread among the inhabitants, thus people meant to move quickly. Of course, it depends on the lifestyle of the population and the type of economy . At the same time, Xuan Tszan, while assessing the character of the people of Sughd, pays attention to the fact that people are physically strong and handsome, and mentions that their character is characterized by originality, diligence, putting one's own interests above everything else, and the pursuit of profit. He emphasizes that the desire to find profit in everything has reached such a level that even father and son have arguments on this issue.

Although wealth is valued by many people in the society , Xuan Tszan, who paid attention to the fact that the household life of rich people is not different from that of others, emphasizes that the rich stratum of the population like other members of the society eat simple food and their clothes are worn out and worn out. " Half of the population is engaged in farming, and half of the population eats (from trade) to make a profit, " the monk wrote, describing the rulership of Samarkand, " It eats a large number of people. Valuable items from different countries are collected in this country. The soil is extremely fertile and various products are grown. A country rich in dense trees, lush green pastures, flowers and fruits. There are many thoroughbred horses. Craftsmanship is superior to that of other countries. The climate is warm and pleasant. The character of the people is tough. This country is the center of all Hu (settlements, mainly Sugdian) kingdoms, and the peoples living in far and near countries take an example of their way of life and character .

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