
**CLASSIFICATION OF SOCIO-CULTURAL PROCESSES OF PROFESSION AND
ITS SURROUNDING AREAS IN ANCIENT AND EARLY MIDDLE AGES**

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Annotation:

The ancient and medieval Kasbi and its surroundings are unique. At the same time, in addition to the fact that they are a common cultural space, some of its regions, especially Kasbi and the adjacent territories, have their own relatively separate development and cultural features. This article expresses opinions about the historical, cultural, political realities, historical roots, foundations and factors of these processes that took place in Kasbi and its surrounding areas.

Key words: Erkurgan, Sogd, Pishaktepa, Khontepa, Kichiktepalar, Kultepa, Oytug'ditepa, Laylakuytepa, Kichiktepa

It is generally recognized that the formation and development of human civilization was inextricably linked with the history of the sedentary lifestyle, statehood, and urban and nomadic craft culture. In this regard, the research of historical geography, historical toponomics, economic and cultural life of the Central Asian region during the ancient and early medieval period, related to the ancient statehood, is of great scientific importance.

In studying the history and ancient culture of independent Uzbekistan, paying special attention to the traditions of statehood and urban planning, studying the main factors of these traditions is of particular importance. Each sovereign state has its own unique history and culture. The true creator and creator of this history, this culture is rightly considered to be the people of this country[1:5]. In the following years, in order to raise the development of the economy of our Republic to new levels, the issues of restoring the traditional crafts of our people and using them in the development of tourism have been raised to the level of state policy. "History of Uzbekistan" is one of the most important directions in the science of statecraft and urban planning, and it is one of the most important sources in the periodization of ancient layers, defining cultures, studying the economic power of the state, international economic relations [2].

With the establishment of the Kushan empire, it can be said that Buddhism spread, even if it did not become the main religion, in all the areas they ruled. The discovery of a Buddhist temple not only in South Sughd, but also in the city of Kuva in Fergana, indicates that it had its influence not only in the areas close to the center, but also in distant places.

It is important to note that the scientific conclusions of the late Japanese researcher, honorary citizen of Uzbekistan, Kyuso Kato, about the spread of Buddhism to the regions of Eastern Turkestan, China and Japan through Uzbekistan, are attracting the attention of many. It can be observed that the penetration of other religions has been realized due to the reasons mentioned above.

We believe that the progress of these industries in Southern Sughd can be determined by the development of several cities in the Nakhshab area, their socio-economic and cultural position. Kasbi (or Kasbah) was located 4 farsakhs from Nasaf and 6 farsakhs from Bazda. Its ruins were found near the modern village of Kasbi, 35 km southwest of the city of Karshi. Its high five-sided fortress was surrounded by a city with traces of a fortress wall and a huge rampart extending to 1 km from the southeast. It was not for nothing that medieval geographers noted that it was larger than Nasaf in terms of area [3:52]. According to archaeologists, the city reached 200 hectares. Its foundation includes ancient layers, in the early Middle Ages it was a fortress, and in the 9th-12th centuries it became a city with a mosque[4:23].

It is located in the middle of the Bukhara-Balkh route, and even in later centuries it was known as a key point providing an external route, bringing goods such as fast-moving camels, black and green camel skins, and slaves to the market[5:79-87]. This shows that even after the Mongol conquest, the region did not lose its position as a transit route of Eurasian trade.

Bazda - the village of Kunya Fazli - located 40 km west of Nasaf, was also one of the largest centers along the Bukhara-Balkh road. All the eastern authors (even Ibn Haukal, who classifies all settlements, the Nasaf region as settlements) state that the presence of the mosque of Bazda, which is considered a symbol of the city in the east, means that the city is powerful [6:52].

The base consists of a pre-Arabic wall and an unfortified city of a kuhandiz up to 20 m high, 1x0.5 km in circumference, surrounded by a moat. The area of the city is about 100 hectares. Research has shown that the point appeared in the Hellenistic period, and its heyday corresponds to the VII-XII centuries. Moreover, it was not only a trading center, but also a fortress on the border of the oasis [7:24].

In the III-IV centuries, the existing social system in Central Asia was in crisis, and a new social system began to take its place. This system is a new land ownership system, which reflects a new stratification of the population. As in other regions, in Sughd, in particular, in Kasbi and Bazda, the population is beginning to be stratified according to the order of land ownership. These are the freedmen, (in some later sources they were considered as farmers, cattlemen, and slaves[9:98]).

The division of the population into such social strata has a great influence on the further development of the society. The settlement of the owners of the land, the formation of the

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forms of land ownership and the development of the economy based on the rules of the owners are observed.

Thus, in the early Middle Ages, a new system of land ownership began to settle in South Sughd. New classes of the population are formed, and the economy begins to develop on the basis of this social system. The division of labor is increasing not only between the layers of the population, but also between cities and villages, and the process of specialization in the economy is developing.

As in the whole of Central Asia, political disunity prevailed in Sughd in the early Middle Ages. As each property owner became stronger, coins were minted. Their rise should be visible not only politically. Minted coins were intended for internal and external trade, and were supposed to serve to increase the financial power of political estates. These minted coins are typical for Nakhab and its surrounding cities. The minting of coins led to the growth of trade relations. In turn, "trading relations were of great importance in the acceleration of the process of exchange between cities and villages, the development of agriculture and handicrafts" [10:37].

We can see the diversity of religious views in the region of Nakhab at the Khontep monument on the left side of the Karshi-Koson road. The research carried out here shed some light on the social and cultural life of Nakhab in the ancient and early Middle Ages.

In short, in the Early Middle Ages, the settlement of various ethnic groups was observed in the southern Sughd area, including the areas located near the current city of Karshi (Kasbi, Koson). As a result, it is possible to see the influence of the Melon culture, which originated in the Syr Darya River and later spread to the lower reaches of the Syr Darya River, Fergana, Ustrushona and Sughd. The cultures of the settled and herding people, who lived side by side and developed and mixed with each other, can be clearly seen in the material objects. In the early Middle Ages, the unique culture of Southern Sughd was formed. We can know this from the range of distribution of Nakhab jugs from pottery products. This is evidenced by the fact that such jugs are made very elegantly, their walls are thin, and they are not found elsewhere.

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