



## THE MATERIAL CULTURE OF TAHARYSTAN IN THE EARLY MIDDLE AGES (IN THE EXAMPLE OF SURKHAN OASIS)

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### Annotation

During the years of independence, a number of researches are being conducted in Uzbekistan on the problems of the history of the Uzbek people and statehood. The time has come to realize the geographic integrity of the current Central Asian territory, the relevance of historical events to all the states and peoples located in it, and the fact that they are the heirs of the cultural and spiritual heritage created on the basis of ethno-cultural commonality. In particular, the First President of the Republic of Uzbekistan, I. Karimov, "For us, Turan is a symbol of the cultural unity of the Turkic-speaking peoples of the Turan region, not only political, but also cultural, in addition, our common cultural, historical and anthropological roots connect us with other peoples of Central Asia. connects This gives us the full right to consider our culture as a synthesis of Turkish and Persian cultures, which is somewhat unique for Central Asia.

**Keywords:** Comparative analysis of urban planning and architecture of North Tokharistan, early medieval architecture of Sugd, Khorezm, Usturshona, Choch and Ilaq.

### Introduction

In the early Middle Ages, important changes took place in the socio-economic, cultural and political life of Tokharistan in Central Asia. The state of the Kushans, one of the largest empires of antiquity, was in crisis as a result of internal conflicts and the invasion of the Sassanids. The power of the Kangu Empire, which held the northern lands under its influence, weakened, and local states settled in the place of its properties. In general, in the III-V centuries, the continuous political crises and increasingly strong land ownership relations in the territory of Central Asia intensified the process of feudal fragmentation in the region[6]. The movement of individual properties towards independent management leads to the emergence of small states.





## Analysis and Results

In the written sources of the Middle Ages, it was recorded that 15 small states with independent policies operated in the territory of Central Asia at the beginning of the 5th-6th centuries, and 21 in the middle of the 6th century. In the middle of the 5th century, the Hephthalite state, which ended the rule of the Sasanian state in the country and subjugated the southern lands of Central Asia, Afghanistan[7], Northern India and part of Eastern Turkestan, left a great mark on the political life of the region. During the Hephthalite period, the emergence of a certain political stability as a result of the establishment of a centralized state in the region has a positive effect on the development of society. This process is especially evident during the period of the Turkic Empire. During the Khakhanid period, foreign trade relations, which had stopped during the period of political crisis, were revived in a large area from the Far East to Byzantium. After the control of the international trade on the Great Silk Road was transferred to the Turkish rulers, the foreign trade relations stabilized. Such fields of craft production as pottery, metalworking, jewelry, textiles, bone and stone work are developed. The quality of the ceramics of the early Middle Ages was very low, their clay was not baked well[8]. Ceramic products mainly consist of pear-shaped, egg-shaped, spherical jars with narrow and wide necks and deep plates. In the V-VII centuries, the quality of ceramics increases. Ceramics are made of well-tempered clay and fired at high temperatures[9].

In the practical art of the early medieval period of Marv, the importance of coroplasty was high, and more figurines of female goddesses were made. The figurines are made in a mold. At the beginning of the early Middle Ages, a type of female goddess - "mother-goddess" - was depicted holding a mirror in her hands and wearing a headdress[10]. Another type of figurines depicting the "maiden-goddess" is simply made without a headdress. In the VI-VII centuries, the art of coroplasty begins to lose its importance. It was replaced by hand-made anthropomorphic figurines, in particular, figurines of men, horsemen and horses. On the surface of the figurine of a horse, heavenly bodies: the sun, the moon and the signs of the cross are painted. Such images reflected the worldview of the people of the Middle Ages[11]. On the basis of the findings of scientists and ancient written sources, the following important scientific information about the culture of the Kushons was discovered in Tokhariston: the construction of a city with a strong defensive wall with towers was advanced, several dozen such cities, many large irrigation facilities built. There are arches inside the cities, which are surrounded by a complex of various buildings. In the construction of buildings in the north-western regions of Takharistan, raw bricks and straw were used more, and in the south-east, stone was used[12]. Cities are





usually built on the banks of rivers, in strategically convenient places. They consisted of the king's palace, the neighborhood of rich nobles and craftsmen, streets and squares, ponds, structures belonging to different religions, fields and gardens. The houses are multi-roomed, luxurious, and some of them are built with two wings. Bricks of various sizes were used on the courtyard, floor of the rooms, stairs. Under the wooden pillars of the porch, beautiful limestone bases are installed, and special ceramic gutters are used for the water flowing from the roof. The building and rooms are decorated with sculptures and works of fine art. Statues and paintings mainly depict tsars, members of the royal family, rich nobles, musicians and clowns (for example, in Holchayan)[13].

Buddhist structures in Takharistan depict the Buddha and his companions, followers, priests and servants. The sculptures are mainly made of limestone, clay, and clay, and some of them are coated with gold. The wall pictures depict religious and festive ceremonies, natural scenes, equestrians. Pottery has developed, and the found ceramic vessels are distinguished by their variety and their fineness and resonance[14].

Applied art was also widely developed in Tokharystan in the early Middle Ages, today its best examples are kept in the State Hermitage in St. Petersburg. The production of jewelry, labor and war weapons, and weaving of cloth developed[15].

The Kushan-Bactrian language was adopted as the state language in Tokharist during the Kushan period, especially during the Kanishka period. The population mainly believed in the Mahayana sect of Buddhism, many Buddhist temples were built, and fire worship and Hinduism were also widespread. Kanishka was the first in the history of Buddhism to introduce a religious gathering from time to time. At the first meeting, this new sect of Buddhism - Mahayana - was formalized. This caused Buddhism to spread widely in Asian countries, and it became one of the world religions[16].

A number of coins were found as a result of research conducted in the territory of historical Tokharistan. On the reverse side of the coins, you can see the images of various deities, such as Mithra (God of the Sun), Farr (God of Fortune and Administration). the development of trade allowed writing to spread widely. In North Tokhariston, the Sughd script was used based on the Aramaic script. A sample of Kharoshti writing based on the Indian alphabet was found for the first time in Termiz, and a sample of Khorezmian writing written on leather and wood was found in Tuproqqala. It was found that the Great Silk Road passing through Tokharistan had a positive effect on the development of foreign trade. Bronze and copper coins of their rulers have been found in various regions of Asia. This indicates that Tokharistan region has extensive trade and cultural relations with foreign countries[17]





Written sources and archeological findings on the history of Tokharistan are important for studying the culture of this region, for scientific evaluation of their place in the development of the culture of the peoples of Central Asia, including Uzbekistan. A number of cities developed in Toharistan in the early Middle Ages and earlier, one of which is the ruins of Dalvarzintepa[18]. The center of Shorchi district of Surkhandarya region is located 10 km northeast of Shorchi city. Dalvarzintepa consists of two parts: the royal palace fortress surrounded by a powerful defensive wall (up to 10 m thick) and the city itself. The city also had a fortified system of defense, where nobles, craftsmen, potters, merchants and priests lived[19].

In 1962, the expedition of the Scientific Research Institute of Art Studies in Dalvarzintepa carried out preliminary investigations and regular archaeological research since 1967. Dalvarzintepa, the first capital of the Kushan kingdom, was located on the basis of the findings of the expedition (statues, pottery, the results of the study of city defense structures, etc.) the hypothesis was put forward[20]. Mil. av. At the end of the 2nd century, in the 1st centuries, a small settlement appeared in the place of the current Dalvarzintepa. Dalvarzintepa was formed as a city during the reign of Kanishka, one of the Kushan kings. Mil. av. At the end of the 1st century - at the beginning of AD, such a large city is not mentioned in sources other than Dalvarzintepa in the territory of North Tokharistan. In the territory of the city, there were streets and alleys that divided it into several neighborhoods[20].

One of the 12-meter-wide avenues leads to two houses of wealthy citizens. In 1972, an expedition found a rare treasure of gold ornaments and yombis weighing about 36 kg in one of these houses. The settlement of Kattatepa (Khosiyattepa (may. 20 ha)), the center of one of the small estates of North Tokharistan, consists of two parts and is surrounded by a defensive wall. reinforced with. In the part of the arch there is a temple and a treasury of local rulers[21]. The location is considered by researchers to be one of the city-shaped settlements in the area of the Kafirnahr and Vakhsh river oases in Tajikistan, which is the center of the Kuftan property mentioned in the medieval Arab sources, Khushvara ( the area is about 13) the settlement was formed in antiquity. The square-shaped settlement had a defense system consisting of a wall, a moat, a protekhism, a tower and a battlement, and a central street divided the city into two. The city was founded in the Hellenistic period. Residential buildings are located inside the defensive wall of the city residences and production facilities are located. Kafirkala was considered the central city of the Vakhsh oasis during the early Middle Ages. Other monuments of the country, Bolaliktepa[22], Kuyovkurgan, Yumaloktepa settlements were the place of mansions and castles of state landowners in the early Middle Ages. The central place in these monuments is occupied by





magnificent lobby and hotels. The majestic rooms are decorated with works of art such as worldly paintings, sculptures, wood and ganch carvings[23].

In the early medieval period of North Tokharistan, coroplasty, that is, the art of small figurines and painting, was well developed. Samples of the art of coroplasty were found and studied in the Kuyovkurgan cave. In the art of sculpture, the tradition of antiquity continues, and the influence of the last Gandhara and Sasanian culture is noticeable[24].

Examples of color painting, another type of fine art, were studied at the Bolaliktepa and Tavka monuments. The Bolaliktepa murals depict the feasts of an influential family, and the Tavka monument depicts the hunting process.

### Conclusion

In short, the cultural examples of the material and spiritual life of North Tokharistan left a deep mark in the history of the peoples of Central Asia due to their attractiveness, viability, and the ability to reflect all the interests and needs of the population [25]. Studying the culture of this period will be important in the future of the Uzbek people on the path to independence, and in determining the future correctly.

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