THE DEVELOPMENT OF CULTURAL LIFE IN USTRUSHANA IN THE FIRST RENAISSANCE PERIOD AND ITS MATERIAL-CULTURAL BASIS

Sardor Ikhtiyor ugli Kabilov
Master's student of the Faculty of History,
Jizzakh State Pedagogical University

Abstract. *The article provides a thorough analysis of the stages of the rise of cultural life in the Ustrushan region during the First Renaissance. It substantiates their role in the spiritual life of society, along with the development of science and cultural life. It also extensively covers the factors of the development of urban planning, crafts, trade, and architecture as material and cultural foundations.*

Keywords: *Ustrushon cultural land, development of cultural life, Great Silk Road, Minq and Marosimanda, About Dizak , Khudaysar settlement, caravanserais and settlements, Ghazi camp, Ustrushon hadith scholars and jurist scholars, Arabic language and Islamic scientific traditions.*

The spread of Islam in the Ustrushana region and its assimilation by the local population is a complex and gradual historical process. The spread of Islam in Ustrushana initially began with political agreements, but later became a complex historical phenomenon with a solid social basis through centralized state policy and cultural integration.

Speaking about the economic and cultural foundations of the development of science and cultural life in Ustrushana during the Islamic era , first of all, the ancient international trade system, known as the "Great Silk Road", had a significant impact on the economic development and economic

traditions of the Ustrushana region during this period. This road was not only a means of exchange of goods, but also functioned as a complex communication network that ensured the mutual exchange of different cultures, technologies and social experiences. In this regard, Ustrushana was formed as one of the important transit areas in this system.

The routes from the Tashkent oasis through Zamin and Jizzakh connected the Eurasian steppes, through which stable trade relations were established between the East - in particular, China and the Far East - and the West, namely the Arab and Ajam (Iranian) regions. These routes were not only geographically convenient, but also provided an important logistics system for caravans due to the presence of natural resources, water sources and camping sites. As a result, caravanserais, trading settlements and craft centers developed in the Ustrushana region [Mavlonov O‘. 2008. p. 136]. Thus, the Great Silk Road not only stimulated economic growth in the Ustrushana region, but also served as an important factor in the improvement of economic culture, the formation of craft and trade institutions, and the strengthening of the region's place in the international trade system.

The material foundations of cultural development in Ustrushana during the First Renaissance were primarily based on urbanization and architecture. Archaeological research has identified major centers such as Bunjikat, which demonstrates the existence of palace complexes, temples, and administrative buildings in the region [Shishkina, 1981, pp. 54–60]. The development of cities contributed not only to political administration but also to the centralization of economic and cultural life. Crafts such as pottery, metalworking, weaving, and jewelry-making were highly developed, and their products were used both locally and in external trade.

Ustrushana historically stood out as one of the important metallurgical centers in Central Asia. The deposits located in the Turkestan, Kurama and

Zarafshan ranges in the region contained resources such as gold, silver, iron, copper, lead, mercury, oil and natural bitumen. Archaeological and geological studies show that these resources have been actively exploited since ancient times. Local craftsmen perfectly mastered the technologies of ore mining, smelting and processing, and the metal products produced were intended not only for domestic needs, but also for export.

In particular, iron mined in the Minq and Marosiman regions was initially transported to the Fergana Valley in a semi-finished state. Here, high-quality weapons, tools, and decorative items were produced and delivered to distant markets, including Baghdad. This situation indicates the mutual economic specialization of Ustrushana as a raw material base and Fergana as a processing center [Boboyorov G. 2010. p. 18-40].

Irrigated agriculture was also a key pillar of the socio-economic life of Ustrushana. Through canal and irrigation systems, crops such as wheat, barley, cotton, and various horticultural products were cultivated in foothill and valley areas [Sagdullaev, 2000, pp. 73–76]. This agricultural stability ensured economic prosperity, which in turn supported cultural development. At the same time, since branches of the Great Silk Road passed through Ustrushana, the region became an important transit trade center. As a result, Iranian, Turkic, Arab, and Chinese cultural elements interacted, leading to a synthesis in architecture, decorative arts, and everyday culture [Bosworth, 1967, pp. 201–205].

In the spiritual and cultural sphere, the spread of Islam led to the emergence of mosques and madrasas, creating favorable conditions for the development of science and education. Ustrushana was influenced by major intellectual centers such as Bukhara and Samarkand, becoming part of the broader scientific and cultural environment of Central Asia. Interest in

disciplines such as medicine, astronomy, and philosophy increased, although written sources about local scholars are limited.

By the 7th–8th centuries, the rulers of Ustrushana and Fergana began to mint coins independently. Ustrushana coins were initially minted in the Sogdian script, which indicates the widespread use of the Sogdian language in the region. The obverse of the first coins depicted a crowned ruler, while the reverse bore a stamp and inscriptions such as "Ustrushana ruler Satachari". Later, the names of famous afshins such as Rakhanch, Satachari, and Chirdmish were recorded on the coins [Boboyorov G'., Goyibov B., A.Kubatin. 2020. p. 108-109]. This served to strengthen the independence of political power and the legitimization of the ruling dynasty.

Silver and copper coins minted by the rulers of the Ustrushana are one of the important sources indicating the development of domestic economic life. The widespread circulation of money indicates a highly organized agricultural, craft and trade systems. In particular, irrigated agriculture, animal husbandry and urban crafts developed in harmony with each other.

Indeed, Ustrushana occupied an important place in the trade, economic, cultural and religious life of Central Asia. Its geographical location served as a bridge connecting various civilizations and served the development of regional and international relations. As a result, this region has taken a unique place in history as not only an economic center, but also an important center for the exchange of cultures and ideas.

The significant development of science and cultural life in the Ustrushana region during the Islamic period is confirmed by archaeological, historical and written sources. The material and cultural monuments found as a result of archaeological research in this region - the ruins of ancient cities, mounds, handicrafts, coins and written sources - indicate that this region, along with economic stability, also had a high cultural environment. In particular, the

social infrastructure in the cities, the presence of mosques and madrasas, indicate the development of scientific life in Ustrushana.

Ustrushana is recognized as one of the important scientific and cultural centers of the First Renaissance, which arose in the territory of Transoxiana. During this period, not only religious, but also secular sciences developed in the region, and great scholars in the fields of hadith, jurisprudence, interpretation, logic and philosophy emerged. Research shows that more than 80 hadith scholars emerged from this region, who made a significant contribution to the development of Islamic sciences [Atayev M. 2026. p.25-26].

The scientific activity of the scholars of hadith was not limited to their own territory. In search of knowledge, they traveled to major scientific centers such as Samarkand, Bukhara, as well as to Khorasan, Baghdad, Damascus and other Eastern countries. This indicates the close connection of the Ustrushan scientific environment with vast territories. Their hadith narrations and scientific works were later recognized by the leading hadith scholars of the Islamic world and included in many hadith collections.

It should be noted that it is scientifically incorrect to study the development of hadith science in Ustrushan in isolation from neighboring regions. Because scholars in this region actively participated in the process of scientific exchange and were part of the global scientific network of their time. Through their scientific travels, teacher-disciple traditions, and written heritage, hadith science developed in a single civilizational space.

Not only hadith scholars, but also great scholars in the field of fiqh - Islamic jurisprudence - grew up in Ustrushan. The formation of dynastic scientific schools in this region is especially noteworthy. For example, Abu-l-Hasan Ghubdini was one of the most prominent jurists of his time, and his scientific work was continued by his two sons - Naim ibn Muhammad and A'la

ibn Muhammad. Representatives of this dynasty made a worthy contribution to the development of the science of fiqh and enjoyed great prestige in their time.

In addition, another scientific dynasty founded by Majduddin Husayn ibn Ahmad Ustrushani is also of particular importance. His sons Ahmad and Mahmud Ustrushani and his grandson Muhammad ibn Mahmud Ustrushani worked in the field of Islamic jurisprudence and left a scientific legacy. They lived during the Karakhanid state and made a great contribution to the development of the science of jurisprudence. Their works were used as the main manual not only in their time, but also in subsequent centuries in the madrasa education system [Atayev M. 2026. p. 26].

The jurisprudential works created by the jurists of Ustrushana are still studied today in the prestigious scientific centers of the Islamic world. This shows that their scientific heritage has remained relevant for a long time. In particular, the scholars who came from this region made a great contribution to the development of the Hanafi school. They used a logical and systematic approach to solving legal issues, further improving the science of jurisprudence.

Also, the development of cultural life in Ustrushona was closely connected with crafts, trade and urban planning. Since one of the branches of the Great Silk Road passed through this region, Ustrushana became a crossroads of different cultures. This enhanced the exchange of scientific ideas and cultural integration. As a result, the scientific environment that formed in this region was a unique synthesis - a combination of local and pan-Muslim traditions.

The economic and cultural foundations of the development of science and cultural life in the Islamic period in Ustrushana are illuminated as a result of research into archaeological monuments existing in this cultural region. The developed medieval archeology of the most remote and densely populated

northwestern part of Ustrushana (the Jizzakh oasis) has been studied extremely poorly, and therefore many issues related to the political, economic and cultural history of this period have not yet been resolved. However, the works of historical geographers of the 9th-12th centuries provide detailed information about the cities and towns of this region. Judging by the information in these sources, the main city of the Feknon rustak was located on the northwestern caravan route connecting the lands of Dizak, Sughd and Shash, on the border with the nomadic herders of the Syrdarya. Al-Muqaddasi writes about Dizak as "...a city located on a flat land, densely populated, with clean air, clean running water, pleasant, with many gardens and fields, and the doors of its caravanserais are always open for merchants and tourists." The unknown author of "Khudud al-Alam" writes, "Dizak is also a small city near a running water (Sangzor), next to it is a place called Marsmand, where a trade fair is held once a year, and it is said that the daily trade turnover there exceeds one hundred thousand dinars" [Pardaev M. 1994. p. 49].

Indeed, due to its geographical location, Dizak, the main city of the Feknon rustaq, had a number of advantages and privileges in the political, economic, cultural spheres, and especially in the caravan trade. In the Middle Ages, Dizak, recognized as the land "trade port" of Maveronnahr, served as a natural "eastern gateway" for Samarkand. Because the caravans connecting Samarkand with China and other eastern countries almost always passed through Dizak and the Ilono'tti Gorge (Iron Gate) along the following routes and destinations - China-East Turkestan-Choch-Dizak; China-Fergana-Xovos-Dizak; China-Fergana-Bunjikat-Sabat-Zomin-Dizak.

Also, according to written sources, Dizak, which had an important military strategic importance in the 9th-10th centuries, became a base for the gathering of the Islamic army "ghazis" who fought for the prosperity and protection of religion and participated in the "ghazavat" against the plundering

campaigns of the nomadic steppes. Therefore, many rabotas were built in Dizak, which belonged not only to the people of Ust-Rushon, but also to the people of Samarkand.

During the work on the formation of the complex of archaeological monuments, the recording of more than forty rural settlements, fortresses - rabots, concentrated in the Jizzakh micro-oasis located downstream of the Sangzor, especially around the monuments of the city of Qaliya-tepa and Orda, confirms the veracity of the information about the rabots in medieval sources. During the Arab conquest, Qaliya-tepa was destroyed in the middle of the 8th century, and city life moved to Orda, located 6 km. to the north-west. In addition, the existence of ancient cemeteries called “Khoja-Ghoziyon” and “Khoja Mazor” in the northeastern part of the Jizzakh Horde, on the southeastern edge of the current “Cho’l-Molkanlik” neighborhood, which are still active, indicates that it is not by chance that in the 9th-10th centuries Jizzakh (Dizak) was indeed described as the camp of the “Ghozis” mentioned in the sources [Pardayev M., 2022. p.136-137]. In addition, in the central part of these ancient cemeteries, which are still active, where the burial places are level with the ground, there are tombstones with inscriptions in the Arabic alphabet.

Continuing the information about the Jizzakh rabotas, the rabotas were actually defensive posts, which were part of the system of oasis walls built against nomads, or operated as independent defensive structures located at a certain distance from each other. After a certain time (i.e., after the Arab conquest), fortresses - fortifications with defensive structures, called rabotas, were built along trade routes. In the eastern part of the Jizzakh oasis, in the Qaliya-tepa irrigation zone, more than 20 rabotas, and more than 10 around Orda, located at a distance of 600-800 m from each other, formed a defensive

chain for the Kaliyatepa and Orda city monuments, and also closed the Ilono'tti gorge from the east and northeast.

According to the medieval authors al-Istakhri, ibn Khawkal, and as-Samoni, the Khudaysar fortress was built in the first quarter of the 9th century on the initiative of the crown prince of Ustrushana, Haydar al-Afshin, in the border area of the Feknan village, adjacent to the land of the nomadic steppes.

Al-Istakhri and Ibn Khawkal noted that "... there is no other rabota built so close to the land of the yaghiys (nomads) like this one." "Such a prosperous and prosperous rabota is the only one in the entire Samarkand region," described Khudaysar . When the authors used the expressions "land of the yaghiys" and "land of enemies," they were certainly referring to the nomadic pastoral tribes of the middle Syr Darya, in particular the Oghuz, who periodically organized raids on the settled peasant and artisan population that had converted to Islam. It was not for nothing that many defensive works, "ghazi camps" were built in the city of Dizak and its surroundings to prevent such invasions, to strike at them, and especially to prevent the movement of nomads into the interior of the Central Sughd region [Pardayev M. 2022. p.138].

It is worth noting that, as a result of exploration studies in the 1970s-1990s, it was noted that the site of the Khudaysar raboti was located on the site of the Kok Ravat monument in the Qorovultepa area of the Hamid Olimjon collective farm of Jizzakh district, and that it is located 7-8 km north of Qaliyatepa and 15-16 km east of Orda . Also, during the land development works, only the central part of the monument was preserved, and fragments of ceramic vessels dating back to the 9th-10th; 11th-12th centuries, and bricks of the Samanid period in a mold measuring 21x21x4 cm were collected from its surface and sides.

Experts who studied the archaeological monuments of the area between the Jizzakh region and Zamin noted that in the Middle Ages, about 10 caravanserais operated in this area. In particular, Sarboztepa near the village of Karakoyli, Kokravat south of Uchtepa, Gishttepa in the Galakuduk region, Qorgontepa in the village of Ravot, Tortkoltepa north of the village of Gulbo, Machitlitepa in the village of Akbulok, and Kaltepa in the Farish district are among them.

Among these archaeological monuments, if we turn to the Tortkultepa caravanserai, the traditional four-aisled caravanserai method was not followed in its construction project - according to the microrelief of the monument, only three aivans were built in it. In addition, opposite the central entrance complex, on the southern wall, there was a second gate of the caravanserai. Caravanserai with two gates opposite each other are usually considered the first caravanserai, and they are characteristic of the periods before the Arab conquest. Such caravanserai include Azlartepani near Zamin [Gritsina A. 1994. p. 25.], the Poykend caravanserais in the Bukhara oasis [Pardaev M. 2022. p.142] can be cited as an example. And of course, one of the most memorable and rare events in archaeological excavations is the preservation of the central gate of Tortkultepa to our days. The porch was made of raw brick, and its preserved height was about 5 m. According to A. Gritsina, excavations at the Tortkultepa caravanserai revealed that this historical structure was built during the Samanid era.

Thus, the large area of the caravanserai, the presence of magnificent architectural structures, the fact that no other rabotas were recorded to its north, that is, on the borders of the “country of geese”, and in most cases such huge caravanserai were built in border zones, and of course, the presence of finds dating back to the Samanid era among the samples of material culture, indicate

that the famous rabota mentioned in the sources operated in place of the Tortkultepa caravanserai.

The next research on the advanced medieval period of the Lower Sangzor oasis was conducted in the rural area of Kizlartepa. The Kizlartepa monument is located approximately 350-400 m. south of Qaliyatepa, the oldest and largest urban area of the oasis. The purposeful, scientific study of the stratigraphy, architectural construction and material culture of Kizlartepa, which provides a full-fledged archaeological source for the advanced medieval period, began in the early 2000s by the Jizzakh archeology department. During the excavations using the planigraphic method, 14 rooms were identified, most of which were fully opened.

Most of the residential rooms discovered in Kizlartepa are raised from the pakhsa, their inner and outer sides are plastered with high-quality straw clay, the floor of the house is plastered and in a dense state. The pottery vessels found during the excavations, in particular, glazed, flowered bowls, plates, deep plates, lamps, unglazed jugs, khums, cauldrons, water vessels made in the “murg'oba” method with dark red and brown paint, and numismatic sources recognized as Karakhanid coins, although extremely poorly preserved, allowed us to date the upper construction layers of Kizlartepa to the 11th-12th centuries [Pardaev M. 2012. p. 170-176].

Thus, the information recorded in medieval written sources about the cities and towns of the Jizzakh oasis located on the Lower Sangzor River was confirmed by material evidence obtained as a result of excavations in Qizlartepa, Tortkultepa, Kurgantepa, and partly in the Horde, based on the information in written sources of the developed Middle Ages. During this period, continuous life continued in the Jizzakh oasis, integrating with the political, economic, and cultural life of neighboring historical and cultural regions.

In conclusion, the development of science and cultural life in Ustrushan during the Islamic period was directly related, first of all, to the favorable geographical location of the territory and its proximity to trade routes. The developed agriculture, irrigated land systems, and crafts in the region ensured economic stability and created the necessary material basis for scientific and cultural activities. With the advent of Islamic civilization, the activities of religious and educational centers, mosques, and madrasas expanded, giving a strong impetus to the development of scientific thought. As a result of the introduction of the Arabic language and Islamic scientific traditions, local scientists integrated into the pan-Islamic scientific environment. Also, a synthesized scientific and cultural environment was formed in the Ustrushan region as a result of the interaction of different cultures. The patronage of scientists by local rulers and nobles was also one of the important factors in the development of science. In this process, written culture, historiography, and the traditions of creating religious and scientific works developed.

REFERENCE:

1. Atayev M. “Source analysis of the history of Ustrushan in the ancient and first Renaissance periods”. Abstract of the dissertation for the degree of Doctor of Historical Sciences. Tashkent. 2026.

2. Bartold V.V. Turkestan in the Age of the Mongol Invasion. Moscow, 1963.

3.Boboyorov G. Information about statehood in the territory of Uzbekistan on coins of the early Middle Ages // Issues of source studies in the history of Uzbekistan. Tashkent. 2010.

4. Boboyorov G., Goyibov B., A.Kubatin. Central Asian Inscriptions – I. Sogdian Written Monuments. Tashkent. 2020.

5. Bosworth C.E. The Islamic Dynasties. Edinburgh, 1967.

6. Gritsina A.A. i dr. Ancient Zaamin. - Tashkent, "Fan", 1994. S. 25.

7. Mavlonov O. The ancient roads of Central Asia. Tashkent: Academy, 2008.

8. Pardaev M. . Material and cultural ties of ancient Fergana and Ustrushana. Fergana in ancient and medieval times. (Collection of articles prepared on the occasion of the 70th anniversary of Professor Yu.A. Zadneprovsky). Samarkand. 1994.

9. Pardaev M., Ubaidullaev I. Jizzakh developed in the Middle Ages // UMMT. 38th issue. Samarkand. 2012.

10. Pardaev M., Pardaev Sh., Hasanboev T. In the Middle Ages, the Lower Sangzor oasis developed. Republican scientific conference. Samarkand. 2022 .

11. Sagdullaev A. Fragments from the History of Ancient Uzbekistan. Tashkent. 2000.

12. Shishkina G.V. Ancient Ustrushana and Its Culture. Tashkent. 1981.