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ABDULKARIM SOTUK BUGROKHAN AND HIS PLACE IN THE POLITICAL HISTORY OF THE KARAKHANID STATE

Toshtemirova Sevinch
Student, Karshi State University

ABSTRACT

The article is dedicated to highlighting the personality and activities of Abdulkarim Sotuk Bugrokhan, who played an important role in the initial stage of development of the Karakhanid state. The acceptance of Islam by Sotuk Bugrokhan in the historical context, the impact of this decision on the state administration and political structure are analyzed. Also, during his reign, the formation of religious ideology, the integration of Turkish traditions and Islamic values, and the processes of political stabilization of the Karakhanid state are highlighted. Also, the activity of Sotuk Bugrokhan is evaluated as one of the important factors in the formation of Islamic state traditions in Central Asia.

Keywords: Movarounnahr, Karakhanids, Talas, Qibray, Abdulkarim Sotuk Bugrokhan, Islam religion, Holy Qur'an, Muslim culture, Mosque, Caravan.

INTRODUCTION

Abdulkarim Sotuk Bugrokhan occupies a special place in the history of the Karakhanid dynasty. He is not only one of the founders of his country, but he also went down in history as the first Turkish ruler to convert to Islam. The acceptance of Islam by Sotuk Bugrokhan and its rise to the level of state ideology caused radical changes in the religious and cultural life of the peoples of Central Asia. As a result of the work of Sotuk Bugrokhan, the Karakhanid state was politically strengthened, and Islam was deeply embedded in the state administration, legal

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system, and social life. This process created a solid foundation for the development of Islamic civilization in the region in the following centuries. Therefore, it is important to study the personality of Abdugarim Sotuq Bugrokhan on a scientific basis.

In 893, the troops of the Samoni Khanate defeated the Karakhanid troops in the lower reaches of the Syrdarya, captured the territory of Talas region, and captured more than ten thousand people under the leadership of the wife of the deputy khagan of the Karakhanid state, Ugulchak. Part of the Uyghurs who were invaded by the Somanites moved to the southeast, passing through Tangritog through places like the Ili Valley and Issyk-Kul surroundings, and settled in the western regions of the Torim Oasis. At the end of the 9th century and the beginning of the 10th century, the Tibetans became stronger and took control of the western and southern parts of the Torim oasis and established their administrative apparatus there. Those who migrated here from Turkestan and were called by Chinese scientists "Western Pamir Uyghurs" overthrew the rule of the Tibetans established in the Torim oasis¹.

The victory of the Karakhanid dynasty in the south of the Torim oasis was initially limited only to the lands between present-day Aksuv and Kashgar. Then this situation changed. After settling in this area, the Karakhanid dynasty extended its influence to Kuchar by marching to the north several times. However, after the disappearance of the above-mentioned Uyghur khanate from the historical scene around Kuchar, the caravan routes to countries in the Far East were blocked by the Uyghur khanate called "Shijou xueygu" (西州回鹘) in Chinese sources through places such as Urumchi, Turfon, Kumul regions, the vicinity of Lake Lobnor, and the eastern-southern part of the Junghor plain.

After that, the Karakhanids moved their political center, that is, their capital, from Bolosogun to Kashgar. Because at that time, firstly, this city was one of the major

¹ Xo'jayev A., Turdiyeva D. Qoraxonylar xoqonligi tarixi: Xitoy Xalq Respublikasi olimlari tadqiqotlarida. – T.: "Fan ziyosi", 2021. – B. 35.

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developed trade centers on the Great Silk Road, and secondly, the caravan routes to the Chinese capital Chang'an were open through the cities of Yerkend and Hutan in the south of the Taklamakan desert. After coming to Kashgar, Sutuq Bugrokhan (920-956), who understood the situation correctly, converted to Islam and called himself Abdulkarim. According to the narrations, he was the first to receive it through the means of Haji Abu Samani, who came to Kashgar with a trade caravan, and memorized the Holy Qur'an at the age of 12-25. From Abdulkarim Sotuq Bugrokhan, Islam spread to Kashgar, Yorkent, Aksuv and Khotan. During his tenure on the throne, great development took place in the Khaganate of the Karakhanids.

According to the legends, after the death of Sutuk Bugrokhan's father, the throne was temporarily left to his uncle (his father's brother). According to the agreement in the palace, after Sutuk Bugrokhan grew up, his uncle should give him the throne. But this did not happen in practice. The only way was to take the throne from his uncle by force. In order to gather the necessary strength, Sutuk Bugrokhan secretly converted to Islam and received the protection of those who believed in it.

One dark night, Sutuk Bugrokhan, now 16 years old, attacked the horde with the help of 40 of his relatives, killed his uncle and his sympathizers, and took the khan's throne himself. After that, Sutuk Bugrokhan first started a war against Khotan, a place of Buddhists, and then against the power of the Uyghurs (Shijou Huyyu) living in the eastern regions of East Turkestan. But his efforts did not give the expected result. After that, Sutuk Bugrokhan turned his political activity to the west. He suppressed the rebellions raised by the tribes (yaoyue 藥勿葛 in Chinese sources) in the regions around Lake Ettisuv and Balkash, and sent his troops through the Ili valley to the Jungor plain. All the work done in Sutuk Bugrokhan's life was related to accepting Islam, promoting and strengthening it².

² Xo'jayev A., Turdiyeva D. Qoraxonylar xoqonligi tarixi: Xitoy Xalq Respublikasi olimlari tadqiqo tlarida. – T.: "Fan ziyosi", 2021. – B. 37.

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Sutuk Bugrokhan taught Islam not only to the people of Kashgar and Oksuv regions, which he directly ruled, but also to the people living in all the lands where the Karakhanid army stepped, including Yettisuv, Balkash Lake and Jungor Plain. At his instigation, the troops of the Karakhanids demolished Buddhist temples, idolaters and other religious structures. Therefore, in written materials promoting Islam, including information in Uyghur, Arabic and Persian writings, Sutuk Bugrokhan's services in spreading Islam are highly appreciated.

After Sutuk Bugrokhan came to power, he established the new authorized management bodies of the Karakhanid Khaganate Center. Initially, he appointed the governor of the northern region in Bolosogun, and after the subjugation of the Movarounnahr region, he appointed the governor of the western region in the fortress of Uzgand. The chief governor of the northern region was assigned the Aral Sea, the shores of Lake Balkash, the pastures to the north and west of the Ettisuv and Jung'or plains, and the regions of Fergana, Samarkand, Bukhara, and Badakhshan were assigned to the governor of the western region. The territories on the western and southern shores of the Torim oasis were under the direct control of the Karakhanid central government³.

It is said that Sutuk Bugrokhan died in 955 (in some works in 956) and was buried in the cemetery of Orttush, located 32-35 km from Kashkar. However, according to Shahista Oljayeva, she will first be in Bukhara, where her condition will worsen. Then he goes to Samarkand, his illness worsens day by day. Due to the heat, Abdulkarim Sotuk Bugrokhan wants to go to cold countries and decides to go to Kashgar. Historical books say that he died on the way. According to Muslim customs, the body is buried in one day. Now this grave is located in New Road MFY, Kybrai District, Tashkent Region, Republic of Uzbekistan.

It indicates the year of Bugrokhan's death as 955. At that time, there was a mosque here along with a grave. During the Soviet era, the mosque was demolished in

³ Xo'jayev A., Turdiyeva D. Qoraxonylar xoqonligi tarixi: Xitoy Xalq Respublikasi olimlari tadqiqotlarida. – T.: "Fan ziyosi", 2021. – B. 66.

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order to plant cotton. A branch of the Great Silk Road passed through this village, and based on this, the fact that he died on the road and was buried on the same day, according to Muslim belief, is the basis for the location of his grave in Qibrai. The scientists of modern Turkey, Russia, India, Azerbaijan and other countries also recognized that the grave is in Kibrai district. After that, according to the existing tradition, his son Musa Bugrokhan (Musa binni Abdulkarim) sat on the throne under the name of Arslan Khan. Musa Bugrokhan did not have any military success worth mentioning, except for the fact that he fought dozens of wars against the Buddhist authorities in Khotan and the Uyghur authorities in Shizhou (Western Province). For this reason, his contemporaries and the authors of historical works of the later period did not pay attention to reflecting the activities of Musa Bugrokhan⁴.

CONCLUSION

So, Abdulkarim Sotuq Bugrokhan occupies a special place in the history of the Karakhanid state not only as a political figure, but also as an important religious reformer. His acceptance of Islam and raising it to the level of state policy started a new stage of religious, political and cultural processes in Central Asia. This process strengthened the internal unity of the Karakhanid state and strengthened the ideological foundations of the ruling power.

As a result of the work of Sotuq Bugrokhan, Islam spread widely among the Turkic peoples and became an important support of the state administration and legal system during the subsequent dynasties. His policy was of great historical significance in the formation and development of Islamic civilization in Central Asia. Therefore, the study of the personality and activities of Abdulkarim Sotuq Bugrokhan is a deep understanding of the history of the Karakhanid era and the

⁴ Xo'jayev A., Turdiyeva D. Qoraxonylar xoqonligi tarixi: Xitoy Xalq Respublikasi olimlari tadqiqotlarida. – T.: "Fan ziyosi", 2021. – B. 38.

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analysis of the religious and political development of the region is of great scientific importance.

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