

THE HISTORY OF THE FORMATION OF THE FIRST STATES IN CENTRAL ASIA

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ABSTRACT

This scientific article analyzes from a historical point of view the emergence of the first states of Central Asia, including in Uzbekistan. Social, geographical, natural, national and religious features are listed as important factors in the formation of states.

Keywords: Central Asia, Davlatlar, Khorezm, Bactria, "Avesta", religion.

The state is an organization of political power, the features of which are: the presence of a single territory and a single administrative system; the presence of organizing power structures (public authorities, bureaucracy); the emergence of law (code of laws); unified tax system; the ability to protect the territory.

A feature of Central Asian statehood is the fact that states appeared here even before the emergence of classes and exploitation. They were formed as small territorial structural units, which were cultural and economic regions in ancient agricultural oases, 5-10 square kilometers in size. There were empty spaces between them. The need to organize in such associations was caused by military conflicts over the property of the community[1]. The most ancient state formations arose in the areas of agricultural oases. Irrigation construction work required supervision. This determined certain functions in the first states: public (regulation of internal relations), economic, trade, military, religious.

In contrast to the regions created according to the administrative-state principle, the historical and cultural regions of Central Asia have evolved over a long period of time on the basis of a wide variety of factors: territorial and geographical location, economic and cultural and ethnic community. For certain reasons and, in particular, socio-economic, political and natural-geographical, ethnic groups that originally inhabited a small area confined to a water source, gradually settling, occupied a vast territory, which most often was assigned the former name. The formation of such large historical and cultural regions as Bactria, Sogd, Khorezm proceeded in a similar way, on the basis of which large state associations were subsequently created. Each such region, in turn, consisted of smaller territorial units, which also arose initially not according to the administrative principle, but due to certain historical and cultural reasons. They occupied a geographically limited small area, mainly in river valleys or in mountainous areas.

All these areas, inhabited, apparently, from the beginning of the 1st millennium BC. The ethnically homogeneous population speaking Eastern Iranian dialects to a large extent was characterized not only by ethnic kinship and economic and cultural commonality, but also by local differences.

Khorezm is an ancient historical and cultural region in the lower reaches of the Amu Darya. The etymology of the name Khorezm (ancient Persian - Uvarazmas, Greek - Khorasmia, Arabic - Khvarism) is not entirely clear. According to one opinion, the word Khorezm means "land of the sun", according to other researchers - it is "fertile land", according to a third point of view -

Khorezm means "good land", "land with good land", i.e. cities. A completely different interpretation was proposed by S.P. Tolstov - "the land (country) of the people of Khvari or Harri", in which he sees a reflection of the name of the people of the Hurrians, who created the state of Mitani in Asia in 2000 BC.

The history of Khorezm goes into the distant past. In the Neolithic era, the Keltiminar culture (the second half of 4-3 thousand BC) was widespread here - the culture of hunters and fishermen.

In the Late Bronze Age in the second half of the second millennium BC. - the beginning of 1 thousand BC it is replaced by the Tazabagyab culture, the main occupation of whose inhabitants was agriculture and cattle breeding, and the Suyurgan culture, at an early stage of development of which its inhabitants were engaged in hunting and fishing, and at a later stage - agriculture and cattle breeding. At the beginning of the first millennium BC. Amirabad culture spread on the territory of Khorezm, which was at a higher stage of development than previous cultures.

Bactria - Bactriana - other Greek; Bakhlika - other ind.; Baktrish - other Persian; Bahdi - avest; Bakhlo - Balkh - Baktr, Persian. - historical and cultural area on both banks of the Amu Darya from the Hindu Kush /Afghanistan/ to the Gissar Range /Uzbekistan, Tajikistan/, originally a small area in the Balkhab valley. The capital center is the city of Baktra, the later Balkh in the North. Afghanistan. Human exploration of the area dates back to the Paleolithic and Neolithic eras. At the beginning of the 2nd millennium BC, perhaps somewhat earlier, there was a wide development of the Amudarya plain in the south and in the north by settled agricultural tribes /Dashly - Sapallin culture / who came from the Murgab valley and Southern Turkmenistan.

In the river valleys, small oases are formed, in which there were several settlements with a fortified center. A high level of agricultural culture based on artificial irrigation, specialized crafts - pottery, metalworking is characteristic. Architecture, construction business, and trade are developing significantly. There are monumental buildings, palaces (Dashly - 3, Jar - Kutan). In the second half of the 2nd millennium BC. proto-cities are formed in this area. Somewhat later, perhaps, an early state association arises - the ancient Bactrian kingdom.

In the second half of the 2nd c. BC. in Bactria, the Saka and Yuezhi (Tocharian) tribes who came from the north and northeast settled. Possibly, since that time Bactria began to be called Tokharistan, this name was first recorded in 386 AD. named after one of the tribes - the Tokhars, who conquered Bactria.

Sogd is a historical and cultural region. Initially, apparently, it occupied only the Zarafshan valley, later also the territory of modern. Kashkadarya and Bukhara regions of Uzbekistan. Most of the Arab-Persian geographers and historians considered Penjikent as the eastern border of Sogd, and Karminia (near the city of Navoi) as the western border. At the same time, some authors expand the concept of Sogd, including Bukhara and Kashkadarya. Also, Chinese authors who attributed Kesh to Sogd. After the 10th century, Sogd as the name of a country and region gradually fell into disuse, being preserved under the Timurids as the name of two small tyumens (districts) to the west of Samarkand.

The etymology of the word "Sogd" remains unclear. Starting with V. Tomashek, the opinion was established in science that it goes back to the Iranian "soh" - to burn, shine, shine. According to

O.I. Smirnova, "Sogd" is a country of fertile valleys. At the end of the 6th - 4th centuries. BC. Sogd is part of the 16th satrapy of the Achaemenid state.

In the evolution of statehood in Central Asia, several periods can be distinguished, covering the time from the second half of the 2nd millennium BC. e to 3 c.n. e - 4 in n. e, i.e. before the Middle Ages:

1 period - the second half of 2 thousand BC. e - the formation of a proto-state entity in the south of Uzbekistan. Dzharkutan.

2 period - the beginning of 1 thousand BC. e - 539 BC. e - the formation of the historical and cultural regions of Bactria, Sogd, Khorezm.

3 period -539 BC e -330 BC. e - a break in the development of local statehood, caused by the conquest of the Achaeminids[2].

4 period - the end of the 4th century BC. e - the beginning of the second half of the 2nd century BC. e - from the conquests of Alexander the Great to the fall of the Greco-Bactrian kingdom. At the same time, there is a process of revival of local statehood, in the last third of the 4th century BC. e there is a kingdom in Khorezm. At the end of the 3rd century BC. e - 2nd century BC. e separate possessions are formed in Bukhara, Davan, Sogd, the formation of the state of Kangyuy takes place.

5 period - the second half of the 2nd century BC. e - the beginning of the 1st c. e - strengthening and further development of local statehood - Kangyui, the Khorezmian kingdom, the possessions of Bukhara, Sogd, Davan, the formation of the Yuezhi state.

6 period start 1 ext. e - 3 c - the flourishing of local statehood. The entry of the south of Uzbekistan into the Kushan Empire. The coming to power in Khorezm of the Afrigid dynasty, which ruled for 700-800 years. Independent possessions were Bukhara, Chach and Davan[3].

The Avesta has long been the subject of the most thorough research by many scientists from the West and East, who deservedly rank it among the outstanding monuments of world significance. Considering the importance of the Avesta in the history of world civilization, the UNESCO session adopted a special appeal to the world community with a call to celebrate the 2700th anniversary of the Avesta with dignity. The government of Uzbekistan has adopted a resolution on the wide celebration of the anniversary of this outstanding cultural monument of antiquity. In November 2001, in Khorezm, President I. A. Karimov unveiled a monument to "Avesta".

Ancient Khorezm was a highly developed country. The peoples inhabiting it had their own written language. Other peoples were well aware of this country, and not only neighbors. Khorezm is described in detail by Persian rock inscriptions, Greek - Latin, Chinese, Armenian manuscripts. The people of this country have achieved great success in the development of animal husbandry, agriculture, and in the construction of cities. Here - was highly developed material and spiritual culture.

Soon Zoroastrianism spread throughout almost the entire territory of Western Asia, became the dominant religion in the territories that today are occupied by Armenia, Azerbaijan, Afghanistan, Kazakhstan, Uzbekistan, where it coexisted with Buddhism, which came from the south, and Christianity, which came from the west. Zoroastrianism has become a world religion in the full sense of the word. But in the 7th century, the displacement of Zoroastrianism by Islam began. In Muslim Iran, fire worshipers became a persecuted minority, and a significant

part of them, unable to withstand the persecution, began to migrate to India, where already from the 8th century. arose, and then in the course of subsequent migrations, the Parsi community grew. In Iran itself in the 17th century. there were 14 Zoroastrian sects, mostly small communities. However, many of the ideas of Zoroastrianism were adopted by Islam and especially by individual Shiite sects, such as the Ismailis.

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