



## The First States in Central Asia and The History of Their Formation (In the Example of The Bronze Age Pottery Culture of North Bactria) (In the Example of Local Research In 1991-2022)

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**Abstract:** this article provides information on the emergence of the first statehoods in Central Asia and the history of their formation on the example of the Bronze Age pottery culture of northern Bactria.

**Key words:** Bronze Age, ceramics, "Avesta", archaeologists.

Looking at the history of the peoples of Central Asia for thousands of years, we have information about the founders of the culture that was formed in the southern regions of the territory of Uzbekistan at the end of the II millennium BC and in the Bronze Age, and which was introduced into scientific circulation under the name "Ceramic culture" by a number of leading archaeologists. [Askarov, 1977] First of all, this area included the regions of Northern Afghanistan, Southern Uzbekistan and Southern Tajikistan. Sopolli culture, the ancient agricultural oases of the Bronze Age, was formed mainly in the vast areas lying on the left banks of Amudarya and on the shores of Bostonsoy and Ulonbuloksoy canals, which have dried up today, and this culture is studied by archaeologists in several stages. On the example of the complexes of Sopolli culture, that is, historical objects, several archaeologists published valuable pamphlets, which justify the further antiquing of the history of the Uzbek state from the Achaemenid period to the Bronze Age. [Shaidullayev 2000]

The discovery of Dashtli and Sopolli culture, the monuments of the late Bronze Age in the Central Asian region, and their confirmation in science, the formation of class relations in Central Asia between the mighty rivers Amudarya and Syrdarya, and even before the Achaemenid dynasty, and the dominant stratum and community of the population. The material objects found in Jaraton, Mo'lali, Ko'zali and Bo'ston settlements and cemeteries, which are objects of the Sopolli culture, reflect the way they lived. The issue of the establishment of the first statehood in the Central Asian region has been the cause of long disputes and debates among historians. However, the roots of the first statehood in Central Asia and the processes of its settlement have been proven on the basis of a number of material and written sources. The quality of the clear proof of our opinion is mentioned in the oldest and most valuable source of Central Asia, "Avesta", where the typology of Bactria meets in the form of "Bakhti" and the existence of a political association in the form of a state in this sunny country. [Avesta, Videvdat 8] The next valuable source about Bactria is Iran. The Behistun Rock Inscriptions,



located in the city of Kirmonshokh in present-day Iran, which were carved on a huge rock by the order of Darius I, the Achaemenid branch, are of great importance. Although it is not possible to come to a unanimous opinion about the foundation of the first state association in the territory of Central Asia in these rock images, but the valuable sources of our oasis, especially about Ancient Khorezm, Ancient Bactria and Ancient Sogd states, and precious stones brought from these oases, images of Bactrian ungulates bringing tribute to the Great Horned Horn as a subject of the Achaemenid state [Struve, 1968] The emergence and settlement of the first dynasty in the territory of ancient Bactria is also recognized by ancient Greco-Roman historians. In particular, these include Herodotus [Stronovskovo, 1972], Diodorus, [Tolstov, 1938] Pompey Trog, [Pompey Trog I.] Arrian, [Arrian VI, 24] Xenophons [Xenophon I] in their writings of that time We can find information about ancient Bactria. It should be noted that the above-mentioned historians talk about the nature, climate, serunum oases and valleys, geographical location, and even the population of Ancient Bactria.

In the last years of the 19th century and the beginning of the 20th century, several steps were taken by the Soviets to study the history of Central Asia and organize archaeological expeditions. In particular, Rtveladze, I. M. Dyankonov, [Dyankonov 1954] V.V. Barthold, [Barthold, 1915] S. P. Tolstov, [Tolstov, 1948] E.E. Kuzmina, [Kuzmina, 1978] I. V. Sarianidi, [Sarianidi, 1972] and the researchers who conducted archaeological excavations in the Soviet era A. A. Askarov, T. Sh. Shirinov, A. A. Abdullayev conducted several archaeological expeditions in the southern regions of Uzbekistan, precisely in the Surkhandarya region, and managed to discover several complexes of the Sopolli culture. In the treatise devoted to the history of Bactria and the socio-cultural history of its inhabitants, the first state associations established in Central Asia and their political system, on the example of the Ancient Bactria state, are the most relevant issues. Looking at the historiography of the Sopolli culture settled in Northern Bactria, we can observe that from the 60s of the last century to 1991, as well as from 1991 to the present, several tens and even hundreds of scientific publications, articles, and books were published.

Among the scientific publications on the history of statehood and state structure in Central Asia, Sh. The only question brought to the attention of historians by our first president in the doctoral dissertation written by B. Shaidullayev in 2007 in Samarkand to receive an academic degree is: when does the history of Uzbek statehood begin? The general questions of his tribe were clearly and unanimously answered by the archeologist. As a result of his 25-year archaeological research on the complexes of the Sopolli culture, the master proved the so-called "horn" monument of the Sopolli culture, Jarqo'ton, and destroyed the scientific veracity of the opinions of several scientists. In particular, the following 7 main scientific conclusions are made that the Zharkoton monument of the Sopolli culture is the first city-state political structure in the territory of Uzbekistan.

In particular.

First of all, the monument of Jarqo'ton is topographically similar to the city-states of the Ancient East. Its inhabitants were at the same level of development as the inhabitants of the city-states of the Ancient East with their achievements in the fields of crafts, architecture, jewelry, metalwork and art.



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Secondly, the administration of the city-state of Jarqo'ton is located in the "Jarqo'ton Fire Temple". The monumental structure located on the 6th hill served not only as a temple, but also as a palace-temple.

Thirdly, with the formation of the first states, the process of centralization of religion is certainly natural. The construction of the Jarqo'ton palace-temple is a proof of this idea. At the same time, the forms of religion worshiped by the communities will be preserved. In the Bronze Age, the development of religions such as zoolatiric and worshipping the spirits of ancestors was observed on the basis of material sources from Jarqoton to the top.

Fourth, writing, which is the main form of civilization, was also discovered during the Sopolli culture. This is an inscription with pictographic signs, and 52 types of such signs have been observed on Jarkoton ceramics. The area of distribution of these signs is quite wide, and they are found in the bronze age monuments of southern Central Asia, northern Afghanistan, central and northern Iran, and one of them is characterized by similarity to one another.

Fifth, the seals of the ceramic culture, which are recognized as archaeological signs of private property and statehood, were classified for the first time.

Sixthly, the inhabitants of the earthen culture are the people who are the basis of international relations. It was proved on the basis of new material sources that it had direct cultural contact with Harappa, Ancient Iran and Andronova cultures, and indirect cultural contact with Syria, Hittite, Mesopotamia.

Seventhly, the inhabitants of the ceramic culture are peoples who form a single ethnic group with the inhabitants of Anov-Namozgoh, Murgab, Dashtli, Central and Northern Iran. [Shaidullayev, 2009]

At this point, it should be said that in Bahadir Eshov's treatise, the objects of the Sopolli culture were described as "village", and the origin of this culture was in the Neolithic period, when the "Hisar" hunters created oases of small and large rivers, the mountain up to Boysuntog and Kohitang. ' and begins with the process of development of mountainous areas. In the Bronze Age, these regions had a different appearance and new cultures with their own economic forms began to form. In the second quarter of the second millennium BC, the first fortified villages in the form of Sopollitepa appeared on the right bank of Amudarya, more precisely in its western part. These villages are villages of a completely new appearance that have developed in these regions and are different from the places of the Neolithic period (Hisar culture). According to the author's conclusion, Sopollitepa, formed on the right bank of the Amudarya, is the first settled farming village of the Bronze Age. But later, as a result of the expansion of the northern borders of the settled farming communities, Sopollitepa began to lose its former importance and became empty, and the main center became Jarkoton, which appeared as a strong fortress on the road leading out of the mountain gorge. passes.

Summing up from the above, B. Eshov gives such a historical and scientific conclusion to the complexes of Sopolli culture: "The settled farming communities living in the regions of Southern Uzbekistan during the Bronze Age were at the highest level of social development and passed from the last stage of primitiveness to civilization. The beginning of this civilization was Sopollitepa, which reflected the signs of a city (protogorod), while Jarqo'ton was an example of the first city in the territories of Uzbekistan. [Eshov, 2012]



It should be noted that Sh. Even before B. Shaydullayev's dissertation, a number of archaeologists conducted scientific research on the history of Uzbek statehood and the roots of political associations. In particular, A. A. Askarov and T.Sh. Taking into account the handicrafts created by the residents of the Shirinov Sopolli culture, especially the unique T-shaped construction of the city, as well as the achievements of its inhabitants in the religious sphere (in this regard, the works of the authors have a wide focus on the Zharkoton fire temple), Zharkoton is the Middle It is recognized as the first city of the Bronze Age in Asia. [Askarov, Shirinov. 1993]

The State Committee for Science and Technology of the Republic of Uzbekistan, the Institute of History of the Academy of Sciences of the Republic of Uzbekistan and the National Center for Human Rights of the Republic of Uzbekistan E.V. Rtveldze, A.Kh. Saidov and E.V. In 2001, the Abdullayevs wrote a work entitled "Civilization of Ancient Uzbekistan: Scenes from the History of Statehood and Law", the authors provided a lot of valuable information on the history of statehood and law of Ancient Uzbekistan. In particular, in this work dedicated to the 10th anniversary of the Republic of Uzbekistan, important problems that have not been sufficiently covered in history and legal sciences are considered for the first time, including state and legal institutions, monetary relations, tax service, writing, diplomacy, the emergence of Zoroastrian law. , decision-making and development issues are covered. In the appendix of the book, the "Vandidod" translation of "Avesta" is presented for the first time as an important legal monument of Central Asia. Including in this work, in the process of dividing the development of ancient states in the territory of Uzbekistan into periods, the evolution of statehood in Central Asia is divided into several periods covering the period from the second half of the II millennium BC, to the III century BC - the IV century of the new era. The settlement of the first form of statehood took place in the settlement-farming culture of the Bronze Age after spreading in the south of Uzbekistan. Its end coincides with the collapse of the Kushan and Parthian empires that existed in Central Asia in the first half of the new era. Around this time, the Kang state was in crisis. Scientists estimate the first period of the evolution of statehood as the second half of the second millennium BC - the emergence of an "embryonic" state-like structure in the south of Uzbekistan. Such a model of the state finds its confirmation in the example of Zharko'ton of the Sopolli culture. [Rtveldze, 2001]

Looking at the process of comparative analysis of the history of Uzbek statehood in the Central Asian region, the thoughts and comments related to the history of the first statehood of the ancestors of the Uzbek people A. Sagdullayev, B. Aminov, O'. In the first part of the work entitled "History of Uzbekistan: Development of the State and Society" published in 2000 by Movlonov, N. Norkulov, it is recognized that the roots of Uzbek statehood developed in connection with agricultural oases. In particular, the first states in world history were formed during the period when agriculture and animal husbandry appeared. The oldest known states appeared in the 4th millennium BC in Mesopotamia and Ancient Egypt. Gradually, farming spread here to neighboring regions (Caucasus, Iran, Central Asia, India, China). In the III-II millennium BC, there were cultural contacts between the people of the Ancient East. The team of authors states that the beginning of the first statehood in the territory of Uzbekistan was formed on the basis of the development of ancient farming culture in the Surkhan oasis in the



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middle of the II millennium BC [Sagdullayev 2000]. This is an indication that the foundation stone of the first statehood was laid on the basis of ceramic cultural objects.

While continuing the comparative analysis within the framework of this topic, it should be noted with a thousand regrets that the history of Uzbek statehood is closely connected with the 1st millennium BC. For the period of the 1st millennium BC, did the rapid and contented political, social, economic international relations go to an endless, unrestrained infinity, or was there a system that restrained them and brought them into the framework of order? The author answers that absolutely. In particular, he claims that this system is the state, namely the system of statehood. Thus, Azamat Zia came to the following conclusion: "In the first half of the 1st millennium BC, more precisely, in the 6th century, the foundations of statehood were formed in our country." [Azamat Zia, 2001]

Thus, on the basis of the works and scientific articles of a number of archaeologists and historians, we give ample space to the comparative analysis of the history of statehood and management methods in Central Asia. was built, and the Jarqoton monument, a historical object of ceramic culture, is a vivid proof of our idea

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