

**THEORIES AND VIEWS TO THE HISTORY OF KHOREZM
STATESHIP**

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Annotation. *The Kozalikyr fortress is recognized as a monument of early civilization and the center of statehood in Khorezm, but for many years the approaches and views on the history of ancient Khorezm statehood, which have been in practice in scientific literature and have become controversial, have not been addressed, and they have not been critically evaluated and considered. The noteworthy aspect of the issue is that these views were developed, in particular, by the employees of the Khorezm expedition. The article discusses approaches and views on the history of Khorezm statehood*

Keywords: *early statehood, approaches and views, the concept of "irrigation-state", collective-slavery state, military-political associations.*

Introduction. In the 90s of the last century, employees of the Khorezm archaeological expedition began to reconsider the history of early statehood in the Khorezm oasis. According to O.A. Vishnevskaya and Yu.A. Rapoport, the emergence of an archaic (ancient) state in the Lower Amu Darya basin should be determined by the boundary of the 7th-6th centuries BC. The ruins of the city of Kozalikyr, its first monument, undoubtedly, allow us to talk about the first stage of Khorezm civilization¹³. It is clear from this that the Kozalikyr fortress was recognized as a monument of the first civilization and the center of statehood in Khorezm, but no response was given to the approaches and views on the history of ancient Khorezm statehood, which have been in practice in scientific literature for many years and have become a subject of debate, and they were not critically evaluated and considered. The noteworthy aspect of the matter is that these views were developed, in particular, by the employees of the Khorezm expedition.

Analysis. The coverage of the first state in Khorezm as a product of a class society is connected with the necessity of extensive use of the labor of "thousands" of slaves in the process of building a large irrigation system in the oasis based on the concept of "irrigation-state", that is, the approach of "irrigation theory" in the 1st century BC. The military-political possibilities of owning "thousands" of slaves in the 7th century Khorezm oasis are undeniable, if not impossible, but the fact that this situation is excluded from scientific discussion, the dominance of traditional views that the "collective-slavery state" and slave production were characteristic of the early Khorezm

¹³ Вишнеvская О. А., Рапопорт Ю. А. Городище Кюзели-гыр...С. 150-151.

state as a primary socio-economic feature, does not sufficiently reveal the historical processes that developed in Khorezm before the emergence of the Kuzaliky culture. According to V. N. Yagodin, the main social institutions of the clan system were preserved in the life of pastoral communities during this period. At the same time, the Lower Amu Darya Sakas made raids on the southern centers of civilization, which served to increase the wealth of tribal leaders, increase their social status, and paved the way for the exploitation of ordinary members of the tribe, social stratification, and the development of class divisions within the tribe¹⁴. These views also adopted a class approach to the issue of statehood.

In the 8th-7th centuries BC, the herders living in the Aral Sea regions achieved technical achievements in the military field and in the development of weapons. Horse equipment, bronze and iron military weapons found in the burial mounds of Tagisken, Uygarak and Sakarchaga resemble the weapons of the nomadic tribes of the Eurasian steppes (Scythians, Sauromats). Cattle were the greatest wealth of the nomads. In the book "Yasht" of the "Avesta" there is information that the leaders and military commanders of tribes with "many herds" and "many horses" sacrificed "a hundred stallions, a thousand cows and countless sheep." The source states that "livestock is a source of life" and "we call for providing livestock with peaceful grazing and food"¹⁵. Highly productive livestock farming made it possible to provide community members with food and raw materials at a faster rate than agriculture and to use them in exchange. Providing community members with food products was important for meeting the needs of wool, skins and leather in everyday life. Livestock farming served to enrich communities materially.

For this reason, especially during the transition to nomadic livestock farming, when, under the influence of economic and demographic factors, there was a need to expand the territorial scope of pastures, seize new pastures and natural resources, it was necessary to use force and forcibly take away property and livestock from others. Due to this, military work, strategy and tactics of battle developed.

The Avesta mentions double-edged arrows, stone maces, battle axes, spears, daggers, shields, helmets, chariots with horses, and "warriors with swift horses," and describes raids and wars, looting, and the destruction of settlements in past eras¹⁶.

In the 9th-8th centuries BC, and especially in the 7th century BC, the nomadic way of life spread widely in the steppes of Central Asia and Kazakhstan, the nomads achieved success in the development of weapons and became a major military force. The raids of the nomads posed a real threat to the settled population of the southern regions of the region. The need to protect against military raids required the organization of a comprehensive defense system. Accordingly, in strategically important places (on the

¹⁴ Ягодин В. Н. Генезис и формирование раннехорезмийской государственности // История государственности Узбекистана. – Ташкент: "Узбекистан", 2009. Т. I. – С. 119-120.

¹⁵ Авесто. Яшт китоби // М. Исҳоқов таржимаси. – Тошкент: "Шарқ", 2001. – Б. 22-23.

¹⁶ Авесто. Яшт китоби.. Б. 67-68.

banks of steppe and mountain communication routes, at the crossings of the Amu Darya, in mountain gorges) structures and military fortifications began to be built¹⁷.

The campaigns and invasions coincided with the period of the collapse of primitive society and the emergence of military-political unions of tribes. The invasions were caused by the desire to acquire material wealth and additional products through violence. The variability of social and economic factors led to mutual struggles and competition between the sedentary population and nomadic tribes and directly herders-pastors, as mentioned above, for their own lands and pastures. This process is reflected in the "Avesta" in such descriptions as "invasions of armies", "the encounter of battle lines", "bloodthirsty enemy armies", and tells about the times when economic and political interests prevailed¹⁸.

Under the influence of these events, a new social system emerged in the nomadic society. The tribe, as a social institution, began to completely dominate over the clan and the community. Although the tribal assembly, the council of elders, and the heads of clans and tribes, characteristic of the history of pastoral society, retained their positional importance, military leaders and tribal associations took on a significant role in the system of external relations, and their military functions increased¹⁹.

Such military associations, tribal associations, begin to form in the Aral Sea regions. V. N. Yagodin notes that, according to historical and ethnographic data, military raids arose during the "military democracy" stage of the history of nomadic pastoral communities²⁰.

In addition, in our opinion, the researcher's conclusions about the history of pastoralists, about the "exploitation" of members of the tribe by military nobles, and the separation of classes within the community, are controversial. These ideas are interpreted in connection with the concept of giving universal importance to the emergence of military leaders, "noble society", in the transition from primitive society to the state system²¹.

In the history of ancient pastoralists, the emergence of political associations and militarization processes was determined not only by the need to organize campaigns and raids against neighbors, but also, first of all, by the need to protect their territories and pastures, settlements and settlements, and livestock herds from external invasions. For this reason, each shepherd was armed, and cavalry and infantry troops were ready to strike at the enemy in the ranks. The socio-political environment that united such clan-tribal communities was far from the hypothetical picture of "internal exploitation" and "class separation" described above. According to V.N. Yagodin, at the end of the 7th -

¹⁷ Шайдуллаев Ш. Б. Северная Бактрия в эпоху раннего железного века. – Ташкент: Изд. им. А. Кадири, 2000.; Сагдуллаев А. С. Становление раннебактрийской и раннесогдийской государственности // История государственности Узбекистана. – Ташкент: "Узбекистан", 2009. Т. I. – С. 79.

¹⁸ Авеста. Избранные гимны // Пер. с авестийского И. М. Стеблин-Каменского. – Душанбе: "Адиб", 1990. – С. 121-123.

¹⁹ Матякубов Х. Х. Хоразм воҳасида қадимги бошқарув тизими... Б. 188-190.

²⁰ Ягодин В. Н. Генезис и формирование... С. 119.

²¹ Абдуллаев Ў. И. Ўрта Осиёда ибтидий жамоа тузуми ва илк давлатчилик тарихи. – Тошкент: "Lesson Press", 2019. – Б. 58-59.

mid-6th centuries BC, Kozalikyr in the western part of Khorezm was the center of a new statehood, the borders of which were limited to the territories of the Sarikamish region. The state administration was based on the authority of a leader - a "king", tribal nobility and military power. In the palace of the inner fortress of Kozalikyr, reception ceremonies were held and religious rituals associated with fire worship were also performed²².

According to the researcher, Kozalikyr has the appearance of a military-administrative and worship center. Therefore, it is concluded that the Sak king sat on a throne installed in the spacious courtyard of the palace located in the inner fortress during ceremonies, tribal nobles were seated on benches made of raw bricks on both sides of the courtyard, and opposite the throne, in the center of the courtyard, a fire burned in a high-pitched prayer fireplace²³.

The author of this dissertation also supported in his work the idea that the process of formation of the state system in Khorezm at the turn of the 7th-6th centuries BC was based on socio-economic and military-political factors, but with a slightly different approach, he emphasized that the first state structures in the oasis developed in separate oasis districts (Kuzaliqir in the west, Hazarasp in the south), that they reflected a small state organization in terms of territory, that the first statehood in all regions of Central Asia was formed on the basis of separate oasis districts, and that this regional feature also belonged to the history of Khorezm²⁴.

This approach was largely influenced by the results of the reassessment of the history of early statehood on a regional scale in the 1990s and early 21st centuries, the review of the state system based on new data, and the development of archaeological signs of statehood. At that time, based on new data, the question was raised about the emergence of the first Bronze Age states in Margiana and Bactria in territorially separate agricultural oases-districts. An inner fortress, palace, and temple were found in Jarqutan in southern Uzbekistan²⁵. Such architectural structures have also been identified in Northern Afghanistan and the Lower Murghab oasis (Dashtli, Gonur)²⁶. The archaeological sources studied indicate the complexity of socio-economic relations in farming communities. There are suggestions that leaders emerged in society, who were associated with management functions such as organizing production, carrying out community customs, and regulating and controlling mutual relations²⁷. Even the development of a kingdom

²² Ягодин В. Н. Низовья Амударьи в эпоху распада первобытно-общинного строя и возникновения первичных государственных образований // Хорезм в истории государственности Узбекистана. – Ташкент, 2013. – С. 28-29.

²³ Ягодин В. Н. Низовья Амударьи..С. 27.

²⁴ Матякубов Х. Х. Хоразм воҳаси бронза асри ва илк темир даври... Б. 202-203.

²⁵ Аскарлов А. А, Ширинов Т. Ш. Ранняя городская культура эпохи бронзы юга Средней Азии-Самарканд: Институт археологии АН РУз, 1993. – 162 с.; Хуфф Д., Шайдуллаев Ш. Б. Жарқўтон 2000 // Ўзбекистонда археологик тадқиқотлар . 2000 йил. – Самарканд, 2002. – Б. 23-25.

²⁶ Сариниди В. И. Древности страны Маргуш. – Ашхабад: Ўлим, 1990. – С. 102-103.

²⁷ Шайдуллаев Ш. Илк давлатларнинг археологик белгилари // O'zbekiston tarixi, 2002. № 3. – Б. 5.; o'sha muallif. Ўзбекистон ҳудудида давлатчиликнинг пайдо бўлиши ва ривожланиши босқичлари: Тарих фан. докт.. дисс..... автореф. – Самарканд: ЎзФА Археология институти, 2009. – Б. 23-24.

MODERN EDUCATIONAL SYSTEM AND INNOVATIVE TEACHING SOLUTIONS

like Margush of the ancient Eastern type in the Lower Murghab oasis was realized²⁸. The issues of the history of statehood during the transition from the Bronze Age to the Iron Age and directly during the Iron Age were also covered²⁹.

Conclusion. Based on new data, the following military, economic and social signs of the emergence of statehood in Khorezm at the end of the 7th century BC were distinguished:

a military and religious center, a general defense system, the presence of an internal fortress and palace;

a refuge for members of the communities and their main wealth during the threat of external invasions, a military fortification;

the development of the craft sector, iron and bronze processing, the production of various metal products and weapons, pottery, construction and highly productive livestock breeding;

social stratification of society, livestock breeders, craftsmen, builders, representatives of the middle and ordinary community, clan chiefs, tribal leaders, priests, warriors³⁰.

In the table of management and control functions developed and published by researchers on the period of the formation and development of statehood in agricultural oases, the following economic, social and military factors characteristic of the history of Khorezm from the end of the 7th century BC to the middle of the 6th century BC correspond³¹:

collective economy and social division of labor, organization of economic and construction work; development of handicraft products, exchange of finished products and raw materials;

control and coordination of social relations of the community, resolution of controversial issues;

the need to protect the population from the threat of external invasion, preparation of various offensive and defensive weapons;

organization of military forces and defense;

distribution and delimitation of pasture areas;

resolution of territorial problems that arose between communities;

performance of religious rituals.

All these factors created the need to manage relations in the internal and external activities of communities and led to the selection of individuals engaged in management work.

²⁸ Сарияниди В.И. Маргуш. Древносточное царство в старой дельте реки Мургаб. – Ашгабат, 2002. – 272 с.

²⁹ Исамиддинов М.Х. Истоки городской культуры Самаркандского Согда. – Ташкент: Изд. Им. А. Кадири, 2002. – 255 с.; Матбобоев Б. Қадимги Фарғонада илк давлатчилик илдиэлари // O'zbekiston tarixi, 2002. № 1. – Б. 3-11.

³⁰ Матякубов Х. Х. Хоразм воҳаси бронза асри... Б. 188

³¹ Сағдуллаев А. С. Становление раннебактрийской ... С.87.

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