

**HISTORY OF THE FORMATION AND DEVELOPMENT OF EARLY STATESHIP IN  
CENTRAL ASIA**

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**Annotation:** The foundations of early statehood in Central Asia were formed by the development of irrigated agriculture and specialized craft farms in the Bronze Age (III-II millennium BC). Also, the historical roots of early statehood were not only due to internal reasons, but also to highly developed traditional historical and cultural ties in the ancient East. The process of formation and development of early statehood in Central Asia occurred based on the unity of territorial, cultural, religious views, the need to realize common interests, and important socio-economic reasons. Thus, it would be correct to abandon the use of terms such as "class society" and "slavery system" when covering the history of early Central Asian statehood.

**Keywords:** Central Asia, statehood, agriculture, specialization, crafts, East, "class society", "slavery system", A.S. Sagdullayev, Fergana, Choch, Sughd (Sugdiana), Khorezm and Bactria (northern part), Bactria River (now Balkhob), Margiana, Behistun inscriptions, Aeschylus' tragedy "Persians", "Avesta", "Sugd's place Gava", Herodotus, Sogdiana, Khwarizm, Khorezm, Amirabad culture, Akes (Amu Darya) River, Kopetdag, Turkish Khaganate, Byzantium, Feofan of Byzantium.

**Introduction.** The history of statehood is associated with the last 5 thousand years of human civilization. The first states had different characteristics and historical patterns in their stages of development, and the first states appeared where the productive forms of the economy - agriculture, animal husbandry, and crafts - had already developed. The development of productive forms of the economy led to the settlement of the population, the expansion of territories, and the development of external relations.

**Research methods and materials.** According to the research of A.S. Sagdullayev, the foundations of the emergence of management are: the division of production and social labor, the need for protection from external military invasions. The scientist noted that from the most ancient times to the present day, the following management tasks have been prioritized: organization, regulation, control, management of the internal and external complexities of society. BC. In the first half of the 1st millennium BC, such historical regions as Fergana, Chach, Sughd (Sugdiana), Khorezm and Bactria (northern part) existed in the territories of Uzbekistan. Their development is directly related to the history of Uzbek statehood. In various early written sources, Bakhti, Bactris, Bactriana, Bactria, Bakhlika (in Indian sources) are the names of large regions and states. Bactria is a concept associated with the name of the Bakhti, the Bactrian River (now Balkhob). The Roman historian Cursi Rufus reports: "The name of the city and region came from the name of the Bactrian River." At the initial stage, this word was the name of a single oasis, and in later periods it was used to mean the Bactrian region, the Bactrian state (several river oases and regions) belonging to a vast territory. According to historical data, the names of ancient regions and countries usually came from the names of rivers, tribes, peoples and central cities. In the history of the peoples of Central Asia, rivers played an important role as a source of life. Even now, the regions of Uzbekistan are mainly designated by the names of rivers and cities.

**Results and discussion.** Thus, the terms Bactra and Bactria are geographical concepts. The terms "Bactrians", "Bactrian people" are mentioned in ancient sources and mean a single people or a concept uniting several related tribes. Usually, the Bactrians are referred to in Greek written sources as a people who resisted invaders (Assyrian king Ninus, Cyrus II, Alexander the Great). The lands of Bactria included the northeastern part of Afghanistan, southern Tajikistan, and the Surkhandarya oasis. The oldest people in the territory of Bactria spread since the Stone Age. In the Bronze Age, a state system emerged in the territory of Bactria. We know that large architectural structures such as palaces and temples belonging to this period have been found, and traces of a high culture of construction, crafts, and agriculture have been identified. BC. By the 9th-8th centuries, a military-political union was formed on the soil of Bactria. This corresponds to the period when part of the population of Central Asia was engaged in nomadic cattle breeding. In these processes, where political conflicts were escalating, the position of armed cavalry and warriors was high. The history of this stage and the political struggles of military leaders are described in the Avesta. BC. 700-540 years was the period of development of the ancient Bactrian state, its territorial borders reached the Hindu Kush range, Badakhshan and Hissar range (river oases - Balkhob, Kunduz, Panj, Vakhsh, Kafirnikhan, Surkhan). The Bactrian state was the largest of the first states that developed in Central Asia. Written sources indicate that Margiana was part of the ancient Bactrian state. The Behistun inscriptions contain the following conclusion about the suppression of the rebellion in Margiana by King Darius I: "This is what I did in Bactria." During the reign of Darius III, Bactria and Sogdiana were united into a single administrative-territorial state, ruled by a satrap named Bessus. The customs and culture of the inhabitants of Margiana and Bactria developed from common roots and traditions. Before Herodotus, the concept of "Bactrian people" was used by Aeschylus in his tragedy "The Persians" (performed on stage in 472 BC). In the tragedy "The Persians" such young Bactrian warriors as Tenagone and Arctamides are mentioned. They died in the Battle of Salamis (480 BC) and were buried on this island. "The Bactrian people perished," Aeschylus concluded in his work. In ancient Persian writings, Bactria and the Bactrians are mentioned from 522 BC. will be mentioned later. Various reports about Bactria were widely known in the Middle East. Herodotus says that, along with Egypt and Babylon, Bactria was an obstacle to the military campaigns of Cyrus II. Undoubtedly, this indicates the significant military and economic importance of Bactria (population, large number of powerful cities and fortresses, wealth in raw materials, intersection of important central trade routes, development of crafts, land of infantry and cavalry, etc.). The origin of the names Sogd, Suguda, Sogdiana in various sources and their meaning are still unknown. The "Sogdian place Gava" mentioned in the Yasht book of the Avesta may be the oldest region of Sogdiana. According to some information, Gava (Gau) - "bull", "herd", is associated with the Kashkadarya oasis. This term is repeatedly preserved in many geographical names of this region (Gavdara, Gavkhona, mountains Gau, peak Gau, etc.). It is determined by the 10th-8th centuries. Among them are Sangirtepa, Yangitepa, Chiroqchitepa, Yerkurgan. Early Greek historians mentioned Sogdiana less often than Bactria or the Sak-Massagets. After the campaigns of Alexander the Great, historical and geographical information about Sogdiana became more complete and expanded. Sogdiana was located in the Zarafshan and Kashkadarya oases, bordering Bactria in the southeast and Khorezm in the northwest. In ancient times, Sogdiana was located at the crossroads of important trade routes. The Avesta, Herodotus, and the Achaemenid period tell about Sogdiana. The center of Sogdiana was the city of Marokanda (in Sogdian inscriptions of the 8th-7th centuries AD - Smarokansa, translated as "place of meeting, conferences"). Some researchers (V. Tomashek) believe that this name is derived from the Iranian word "SUS" - "to burn, shine, radiate light", while others (O. Smirnova) believe that this word means "land of fertile oases". Other urban centers of Sogdiana are the monuments of

Yerkurgan in the Karshi oasis, Uzunkyr (area 70 ha) in the eastern part of Kashkadarya, and Koktepa (area 100 ha), located 30 km north of Samarkand. During the late Achaemenid period, Bactria and Sogd were united into one administrative region - a satrapy. Achaemenid inscriptions report that lapis lazuli was brought from Sogdiana to the palace of Persepolis, but lapis lazuli deposits are known only in the Badakhshan mountains of Bactria. People entered the territory of Sogdiana in the Paleolithic Age, and in later periods began to spread widely along the mountain and river oases. The concepts of Khwarizm (in the "Avesta" language), Khwarazmish (in ancient Persian), and Khoresmiya (in ancient Greek) referred to the Khorezm oasis in the Lower Amu Darya region. According to the earliest records of the Avesta (Yasht Hymns), the Khorezm monuments, which are contemporary with the Amirabad culture, are dated to the 9th-8th centuries BC. The monuments of this period preserved the features of the local Bronze Age culture and were distinguished by semi-basement dwellings, small irrigation structures, and handmade pottery. Bronze artifacts include sickles, brass needles, and stone molds with arrowheads. Based on Hecattius' information about the Khorezm people living east of the Parthians and Herodotus's reports about the lands of the peoples who used the waters of the Akes (Amu Darya) River, a scientific theory about the "Greater Khorezm" union under the political leadership of the Khorezmians emerged. Before the Achaemenid era, the Khorezmians were located on the slopes of the Kopetdag to the east of the borders of Parthia. The center of the "Greater Khorezm" state was around Merv and Herat, and after the ancient Persian king Cyrus II subdued this state, it is assumed that the Khorezmians moved to the Lower Amu Darya - Khorezm oasis. The Khorezmians, who lived in the northwest of Bactria, migrated to the lands of the Lower Amu Darya from the south due to the threat of invasion by the ancient Persians. Khorezm maintained its political independence during the reign of the Khionites, Kidarii, Hephthalites, and the Turkic Khaganate. Khorezm maintained diplomatic relations with Byzantium and the Turks. From the 70s of the 4th century to the second half of the 5th century, the Khionids ruled Central Asia. The Khionids initially occupied the Zarafshan oasis, moved south, and replaced the much weakened Kushan kingdom. They established the Khionid state, which included parts of Northern India, Afghanistan, and Khorasan, with its center in Tokharistan. In the 20s of the 5th century, another nomadic pastoral population, the Tokharians, entered Khorezm and the Amu Darya basin from the east through the Syr Darya and Aral Seas. From the 20s of the 5th century to the 70s of the 6th century, the Ephthalid state functioned in Central Asia. During the Ephthalid period, the kingdom was ruled by a single ruler. The throne did not pass from father to son, but whoever was considered worthy from this dynasty ascended to the throne. Starting from the second half of the 6th century, a union of Turkic tribes began to form in the regions of Southern Siberia and Northern Mongolia, that is, Altai. We have information about the Turks in the historical works of the Byzantine historians Menander Protector, Feofan of Byzantium, and the Syrian historian John of Ephesus, who lived at the end of the 6th century. The meaning of the word "Turk" is strong, solid. According to historical sources, the emergence of the Turkic Khaganate dates back to 551-552. Initially, Asan and Tuu, from the Ashin clan of the Turks, founded the union of Turkic tribes. Tuu's son Bumin was elevated to the white mantle as the Khagan of the Turkic people in 551.

**Conclusion.** The concept of the history of Uzbek statehood includes the state administration, legal system, economy and culture formed over thousands of years, these states were built by the ancestors of the Uzbek people. This concept means that although statehood is not new for the Uzbek people, the concept of the state was lost during the many years of colonial rule. Later, during the years of independence, the history of Uzbek statehood was restored, and concepts of the Uzbek state were restored.

- State administration: The system of governing states from ancient times to the present day, including rulers, administrative management, social order and legal systems, is a key part of the concept of the history of Uzbek statehood.
- Economy and culture: Since ancient times, Uzbek statehood has included economic development, particularly trade, crafts, and agriculture. Cultural heritage has also influenced the economy and politics of the states.
- Restoration of independence: The concept of the state, which was lost during the colonial period, was restored after independence, the history of Uzbek statehood was studied, and the concept of national statehood was restored.

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