



Comparative Analysis Of The Formation Of Social Thought In The Ancient East And Central Asia

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ABSTRACT

In the article, the places of the primitive period in Central Asia, the findings of monuments and their influence on the development of human consciousness and thinking, the influence of the Ancient Eastern civilization on the development of the first statehood, writing, culture and art in Central Asia were studied based on the examples of material culture. The role of material culture in the development of human consciousness and thinking, in the formation of ideas and ideology, the reflection of ideas and ideology, worldviews in material culture, the importance of interregional trade-cultural relations and migration processes in the creation of civilizations.

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Introduction

The theme of the formation of primitive consciousness and the development of thinking in Central Asia is the discovery and study of the places and settlements occupied by the ancestors of mankind, the fact that Uzbekistan is one of the regions where the first human beings appeared. The importance of archaeological monuments such as Obirakhmat, Teshik-tash, and Machai, the study of the development of the consciousness and thinking of our ancestors based on the findings, the scientific interpretation of the characteristics of the Central Asian man and the traces of material culture, as well as the emergence of the first farming culture in the Central Asian region, based on artificial irrigation farming. The emergence of ancient city-states, writing and instilling in the minds of young people that it is the homeland of ancient civilization is an urgent issue of our time.

Connecting the history of the statehood of Uzbekistan with the history of ancient times is to show how ancient the roots of our national idea, which have played an important role in the lives of our ancestors since primitive times. It is to recognize and promote that the human mind and thinking, belief and faith are one of the leading factors in the creation of entire states and empires and great civilizations.

Methodology

The development of an irrigated farming culture of the ancient East is important not only in the way of life of people but also in the development of thinking. The discovery of the potter's wheel during the Bronze Age shows that humanity understood the idea of a 3600-degree rotation. That is why the appearance of the year, season, month, day and calendars put into one system made a revolution in the development of human

thinking. That is, 1 year 360 days, 12 years, 30 days in each month, and the remaining five days of the year are not celebrated during the harvest festival. In the Bronze Age, the southern branch of the Great Silk Road, the Lallazuri Road, was formed. That is, these roads led to the development of interregional trade and cultural relations. The territory of Central Asia and Iran was considered a crossroads of transcontinental roads.

That is why the Ubaid culture, which spread in the 5th-4th millennium BC, was formed as a time of cultural relations between the cities and villages of Mesopotamia with Central Asia and Iran. In particular, carboic and lapis lazuli stones were brought from ancient Bactria. G. Hermann Kohi reported that the Badakhshan Mazurite was brought by the "Ilohi" road of Khorasan [4].

A "talisman" depicting a two-headed snake found in the Fergana region in the 30s of the 20th century is made of chloride stone. Since this stone raw material is a rare mineral in Central Asia, scientists claim that this physical find was brought from abroad.

According to G. Frankfurt, Mesopotamia was the homeland of containers made of chloride stone. But F. Koli found a chloride stone workshop near the Tepa Yahya monument in the Kerman region of Iran. This fact confirms that the place of this mine is Iran. K. Lamberg believes that Karlovsky chloride vessels were designed only for export. It has been determined that the motherland of the chrysanthemum found in the Ferghana Valley is Iran [5].

A seal made of argent stone in the Tashkent oasis and cylinder-shaped seals found in the village of Jam in the Zarafshan oasis testify to the fact that the miners of the ancient East dug throughout Central Asia. These seals are dated to the beginning of the III millennium BC [6].

The agreement is one of the minerals that were widespread among cultures in the 3rd millennium BC, like chloride. Items made of Argemet were found in Kish, Tello, Ur, Iran, Susa, Tepo Musian in Mesopotamia at the end of the 3rd millennium BC and the beginning of the 2nd millennium BC. Tepa Ali-abad, Tepa Hissar, Shahdad, the city of Sokhtf, South Turkmenistan, and Afghanistan are common monuments. The argemium mineral is found in Iran, Afghanistan, Pakistan and Central Asia.

Jewellery made of argent, seals, and miniatures is used in women's make-up. The eyes of gold earrings filled with alabaster are observed in many monuments [7].

Findings made of alabaster, the territory and chronology of their distribution are also M. Developed by Hasanova. According to the dating table developed by him, the seals found in the oases of Tashkent and Zarafshan are located on the territory of Av. It was confirmed that the seal found in the Tashkent oasis belongs to the Harappan culture, and the seal found in the Zarafshan oasis belongs to the modern Iranians and dates back to the end of the III millennium [8].

Another important material source confirming the cultural relations between the peoples of Central Asia and the ancient East is the "kidney"-shaped vessels and jewellery used in religious ceremonies related to the Jarqo'ton monument of the Sopolli culture. The important thing about them is that the finds belong to the first phase of Jarqo'ton, and they are all made of faience. Vessels of this shape are characteristic of the Harappan culture [9,10].

In addition, a faience vessel with the image of the "Pipal" tree was found in Jarqo'ton. Such vessels were found in Asmara, Ishtar temple, Toll Brak monument of India and Mesopotamia. Found in these areas. The dishes found in these areas are similar to Jarqo'ton dishes, and the earth. The former belongs to the XIX-XXIII centuries.

Stone "kriyas" characteristic of the material culture of ancient Eastern peoples were found in various monuments of Central Asia. Such stone tools were found in Sarazm, Koktepa in the oasis of Zarafshan, Sopollitepa in the Chust Surkhan oasis in the Fergana valley and Jarkoton, Gilot monuments in southern Tajikistan [5,6,11].

Such findings indicate the cultural and economic relations between the people of the Near East and Central Asia. This indicates the formation of cultural communication paths and the emergence of mutual cultural relations.

Sumerians, Harappans, and ancient Iranians were the founders of the first civilizations in human history, not only as owners of the first farming culture. Perhaps, in connection with the increase in the population, they

founded centralized states that intensively appropriated new lands and owned the underground and mineral resources of these lands.

The region of Central Asia became the cultural region of the founders of the first civilizations, producing precious stones and various riches and raw materials.

As proof of our opinion, we provide information about the results of archaeological research conducted in the territory of Central Asia in recent years.

Monuments found in this area are included in the series of Ancient Eastern civilizations. One such monument is the Sarazm monument located on the upper reaches of the Zarafshan River [12].

The area of the monument is 90 hectares, and life continued from the Eneolithic to the Late Bronze Age. Chronologically, it includes V-III millennia BC. Sarazm culture was created based on agriculture, animal husbandry and crafts. The buildings were built of mud and raw bricks, and the rooms had mihrabs and hearths. The circular and square altars here indicate the perfect religious ideas of the community.

The Sarazm monument of Zarafshan oasis is unique in Central Asia. Because such a monument has not yet been found in Central Asia. There are disputes about the origin of the Saraz culture. For example, K. Lamberg-Korlovsky, that the people of Sarazm migrated from Bulgaria and lived until the end of the Bronze Age. They admit that they are constantly in contact with the representatives of the first civilization, that is, "their countrymen" [13].

The reason why the scientist came to this opinion was that the material culture samples of Sarazm and Bulgaria were very similar to each other. Especially if the appearance of the potter's wheel in Central Asia coincides with the Late Bronze Age. Since it was found in Sarazm in the Eneolithic period, this production method is recognized as having come from outside. L. Korlovsky's opinion was accepted by many Central Asian scientists.

V. M. Masson states that the Sarazm culture was formed as a result of the migration of representatives of the Geoksur culture of southern Turkmenistan. V. M. Masson is based on the traditional design of Sarazm and Geoksur ceramics and the common similarities between them [14].

In addition, the French scientist Lyonne Bertili, who recognized the influence of Baluchistan on the scientist Geoksur, studied the eastern monuments of Bactria and noted that the ceramics found in the Tolikan oasis of Northern Afghanistan are exactly similar to the Baluchistan ceramics in the south of the Hindu Kush. It is scientifically proven that the people of Baluchistan first occupied the lands of northern Afghanistan [15].

The merit of the scientist is that he clarified that the population of Balochistan began to move towards Central Asia during the Eneolithic and Bronze Age. So, the culture of Sarazm is a culture formed as a result of the migration of ancient peoples, not the only one in Central Asia.

Thus, the Sarazm culture located upstream of the Zarafshan oasis emerged as a result of the migration of the early farming culture of Geoksur and Baluchistan in southern Turkmenistan and became important in the formation of the first statehood and urban culture in the Zarafshan oasis in the Late Bronze Age.

The peoples of Central Asia also established cultural and economic relations with the representatives of the Karappa culture of ancient India. In particular, a woman's grave was found in the lower layer of the Sarazm monument, which confirms that the burial ceremony of this period was extremely rich. Confirmation of 10,000 artificial white gypsum beads scattered over the site indicates connections between Central Asia and ancient Indus [16].

The peoples of Central Asia also learned to use precious metals as early as the Eneolithic period. The grave of a woman found in Sarazm is the 2nd find in this regard. Gold objects were found for the first time in the Geoksur monument of South Turkestan [17].

So, Geoksur and Baluchistan people did not migrate to Zarafshan Oasis for anything. They were discovered here, extracting gold from the dunes of Zarafshan. Since there is no gold mine in southern Turkmenistan, scientists wondered where the people of Geoksur got their gold, it is no exaggeration to say that Zarafshan was the source of these precious metals.

The shell and eye rings found in the tomb of Sarazm aroused great interest among scientists. According to Sh. Therefore, they are considered precious stones. Because the colour of shell stones does not change for a long time, because they are smooth and beautiful, jewellery making has become popular. So, the cultural contact between the peoples of ancient Central Asia and India began in the Eneolithic period.

The material culture and spiritual life of the peoples of Central Asia were greatly influenced by the first centres of a civilization formed in the ancient East.

In particular, the Mohenjo-Daro and Harappan cultures of ancient India rose to a high level of development as early as the III millennium BC and were discovered in the world as major centres of the primary civilizations of the Ancient East.

The development of urban planning, pottery, jewellery, metalwork, carpentry, and artistic and practical arts of ancient India had an impact on the culture of neighbouring regions. Being located at the crossroads of ancient Bactrian and Near Eastern civilizations, this transcontinental region attracted the attention of the owners of primary civilizations. The material and spiritual culture of the countries and peoples located from the ancient Indian territories to the Mediterranean basins has been perfected due to the organic connection based on the cultural-economic and demographic migration processes. From ancient India to the Mediterranean, long-distance cultural contacts became important with interregional trade routes and the exchange of various valuable goods. Ancient Indian miners, craftsmen, and jewellers were skilled masters of finding and extracting precious stones and minerals without noticing. After the death of Hindus, the mountainous regions to the west attracted the attention of the owners of the Harappan culture with their rich mines. One of the first appropriated shrines is the monument on the place of Shortogai.

On the eastern border of Shortogai-Bactria, at the upper reaches of the Amudarya and at the confluence of the Panj River, is a monument occupied by the owners of the Harappan culture. This monument is 1100 km from Mohenjo-doro, the centre of Indian civilization. It is located in the north-eastern distance.

The Shortogai monument was created as a result of the migration of the population belonging to the Harappan culture, and later the culture was localized here under the influence of the farming and nomadic cultures of Andronov. reaches [18].

From the lower layer of the monument, the same material finds as samples of Harappan material culture were found. G.P. Frankfort confirms that the Shortogai monument was founded in 2200-2000 BC. It is noted that the findings of this monument are exactly similar to the findings of Harappa and Kalibangan of ancient India. The monument chronologically coincides with monuments such as Altindepa, Namozgoh, Afghanistan, Mundigak, the Iranian city Sokhta, Tapa Yahya, and Shahdad.

The Shortogai people from Harappa abandoned the monument at the beginning of the 2000th millennium. The second life in Shortogai includes the years 2000-1700 BC. It has been determined that the cultural layer of this period belongs to the owners of the Sopoli and Dasht cultures of ancient Bactria [9].

Thus, the Shortogai monument is divided into two periods. The first one is related to the appropriation of the monument by the Harappan people, and the second one is related to the cultural layer or traces of life left by the local Bactrian people in this monument. According to G. P. Frankfort, the monument of Shortogai satisfied the need of the ancient peoples of the East. The main characteristics and important features of the second period of the monument are introduced. These seals depict the struggle between humans and the animal world, and since such images are characteristic of the material culture of the ancient Elamites, it is recognized that the Elamites also took an active part in the culture and trade of the second period of the Shortogaites and had a strong influence on their material and spiritual culture.

Archaeological research conducted in recent years shows that the civilizations that arose in the territory of India, ancient Bactria and Margyana were not affected by the attack of the Aryans, but by environmental or political problems. In particular, the sharp decrease in the construction of urban planning, and architectural structures, the shrinking of the population and the territories occupied by the Harappan culture of India, and the decrease in trade confirm our opinion [19].

This crisis affects not only India but also the Middle East. It also includes the cities of Iran and Central Asia. At the beginning of the second millennium BC, the cities and villages in the places of Sarazm monuments in the upper reaches of Altindepa, Anov, Nomozgohdepa, and Zarafshan in southern Turkmenistan experienced a crisis almost at the same time. V.M. According to Masson, this crisis was caused by natural ecological processes or internal development [20].

At the end of the 3rd millennium BC and the beginning of the 2nd millennium BC, a drought began in the agricultural oases mentioned above. This situation caused the migration of people and the acquisition of new lands. A change occurs in the historical demography of countries. In the following years, new ideas were put

forward about the role of the Harappan ethnic group in the ancient Bactrian culture. For example, Bertil Lionnet believes that it is necessary to think about one Harappan ethnic group, and not about the cultural influence of the Harappan culture on Bactria. V. M. Masson's conclusion that the material resources found during the "Zilkurat" excavations opened in Altyn-depe are closer to the Harappan culture than to Iran is proof of the long-standing cultural ties between the peoples of Central Asia and India [21,22].

All the information given above indicates cultural connections between the peoples of Central Asia and ancient India. But based on these ideas, we cannot say that the inhabitants of Central Asia and ancient India are of the same language. This shows that the idea that the people of Central Asia are Dravidian speaking or belong to the Dravidian race is unfounded.

The ethnic composition of the inhabitants of the Eneolithic and Bronze Age of Central Asia has been extensively studied by archaeologists and anthropologists, based on the anthropological objects found in Sopollitepa and Jarkoton, T.Q. Khodzhaiov confirmed that the inhabitants of the Sopolli culture belong to the Eastern Mediterranean race. In this regard, most anthropologists agree, that is, in the area from the shores of the Caspian Sea to the Pamir Mountains. It is noted that the population belonging to the Mediterranean branch of the Europoid race lived there [23-25].

With the dissolution of the Nomozgoh culture in southern Turkmenistan, where the settled-farming population lived in the southern part of Central Asia, the idea to call the owners of this culture Aryans appeared. This idea was further strengthened after the discovery of Bronze Age farming cultures in southern Uzbekistan and northern Afghanistan. In the later studies of V. M. Masson, the inhabitants of the Nomozgoh culture are called not Aryans, but Dravidian-speaking or Elamite-speaking people [26-32].

The people of Bactria and Margyona had very close cultural contact with Harrapa but were not the same people. The Bactrian people did not form the same ethnic group as the Harappan culture during the Bronze Age. From the anthropological point of view, the fact that the Harappans belong to the Mediterranean race, and the Bactrians belong to the Mediterranean race, has been proven based on more than one hundred anthropological and chronological sources studied in Sopollitepa, more than two thousand studied in Jarkoton, and more than three thousand studied in Gonur.

Conclusion

In conclusion, we can say that the object's characteristics of the Ancient Eastern cultures found in the territory of Uzbekistan are related to divinity, and religious views and belong to the owners of the material culture created by the peoples of Balochistan and Ancient Iran. The roots of culture from the ancient Orientals can be observed not only in the material culture objects found separately but also in the example of whole monuments.

The monument of Sarazm is a similar monument, which shows that the people who came from the east lived peacefully. They were in constant cultural contact with their compatriots, the Ancient Easterners. In our opinion, as a result of the migration and symbiosis of the Geoksur culture of South Turkmenistan and the early mining cultures of Baluchistan, the Sarazm culture was formed in the Upper Zarafshan region. The people of Sarazm, who came from two regions, lived peacefully and harmoniously with representatives of two different cultures and had constant cultural contact with representatives of the Ancient Eastern civilization, discovered a new culture suitable for the local area in the Zarafshan region. Representatives of this culture lived as a patriarchal village community until the late Bronze Age and played a leading role in the foundation of the first urban culture and statehood in the Zarafshan region.

Sarazm people were one of the first peoples who mastered Zarafshan, and Kddimgi carried out trade activities in order to satisfy the desire of the peoples of the East for gold, which is considered the rarest and most valuable metal.

The second monument formed as a result of the Eastern migration is Shurtugai, the location of a trading colony in lapis lazuli, which arose as a northern trading outpost of the Harappan culture. The stratigraphy of the monument has given information that in its second period, the local Bactrian people managed to push out the Harappans, perhaps they took ownership of the lapis deposits of Badakhshan and Pamir, and the Bactrian people were also involved in the lapis trade.

Based on the received historical and archaeological data, we can conclude that lal metal was continuously transported to the cities of Mesopotamia and Harappa. This demand was mainly satisfied by precious stones brought from the Bactrian mines. The mineral deposits of Bactria were first occupied and developed by the Baluchistan people who came to the Tolukan region.

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