
**HISTORIOGRAPHY OF THE FORMATION OF HISTORICAL
KNOWLEDGE IN CENTRAL ASIA**

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Abstract: In the history of mankind, the stone age included the longest period, during which progress was developed step by step, that is, in an evolutionary way. Only by the New Stone Age, drastic changes occur in human society. This process was observed in Mesopotamia and Egypt from the 7th millennium BC, in India, Iran and the south of Central Asia from the 6th millennium BC. For millions of years, people lived only using the gifts of nature, that is, eating fruits and vegetables grown in nature and meat products obtained as a result of hunting in their daily life. This article provides information about the history of the emergence and formation of historical knowledge in Central Asia.

Key words: Central Asia, Neolithic, invention of writing, cuneiform, peroglyphs, stone inscriptions and chronicles, archaeological and paleogeographic perspective.

Аннотация: В истории человечества каменный век включал в себя самый длительный период, в течение которого прогресс развивался поэтапно, то есть эволюционным путем. Лишь к Новому каменному веку в человеческом обществе происходят кардинальные изменения. Этот процесс наблюдался в Месопотамии и Египте с 7-го тысячелетия до нашей эры, в Индии, Иране и на юге Средней Азии с 6-го тысячелетия до нашей эры. На протяжении миллионов лет люди жили, только используя дары природы, то есть питаясь в своей повседневной жизни фруктами и овощами, выращенными в природе, и мясными продуктами, полученными в результате охоты. В данной статье представлены сведения об истории возникновения и становления исторических знаний в Центральной Азии.

Ключевые слова: Средняя Азия, неолит, изобретение письменности, клинопись, пероглифы, каменные надписи и летописи, археологический и палеогеографический ракурс.

INTRODUCTION

By the Neolithic (new stone) period, man started farming and crafts for the first time. Introduces primary animal husbandry by taming some species of wild animals. With the invention of metal (first copper, then bronze) and the production of various

products from it, the development of society develops more rapidly. Later, on this basis, settlements and cities of the first urban type, then directly related city-states and small states of the "Nom" type appear. In particular, the first state in the form of city-states in Mesopotamia appeared in history at the end of the 4th millennium BC. This process is observed in the regions of Uzbekistan in a unique way. According to archaeological research, irrigated farming began to be widely used in the southern regions of Uzbekistan (Surkhandarya region) from the middle of the two thousand years BC, and the first city with its own fortress, palace and temple was established in the place of the Zharkoton monument as its center.

MAIN PART

Before writing, epic works (epos is a Greek word meaning works of epic, narrative, legend) were the only source for the study of history. So to speak, the "Alpomish" saga can be compared to the same series of epic works. An irrefutable proof of this is that "Alpomish" consists of many options. A number of variants of this work have been written down by the workers of our alpomishology, Hodi Zarif, Mansur Afzalov, Tora Mirzaev and a number of other scientists, and scientific research work has been carried out. But with the passage of time, they did not find consistency. Thankfully, the independence of Uzbekistan paved the way for Alpomish. In addition, the government's decision to widely celebrate the 1000th anniversary of the creation of the epic was a prelude to great work in this regard. At the same time, it should also be said that there are many versions of the "Alpomish" epic, and each version has its own qualities and advantages. Like the epics belonging to the "Gorogli" series, the "Alpomish" epic is a complete series of its own.

After the invention of writing, cuneiforms, peroglyphs, stone inscriptions, and chronicles are the oldest sources of written history. The sources written down by the witnesses or contemporaries of the events of those times are the sources that were later copied by calligraphers, poets, poets, or bakhshis or passed down from mouth to mouth. In all written nations, inscriptions and chronicles are found. Recently, the resource scientist I.V.Pyankov published an article "Emergence of the oldest states in Central Asia", in which the first Bactrian states ("царство древнего Кави") appeared in the X-IX centuries BC and in the VII century BC (Kavi Vishtaspi and Zarathushtra period) it is said that the centralized state of Bactria was founded.

Only two signs of the city, writing and the signs associated with them are associated with the emergence of civilization in the ancient East, dating back to the first half of the fourth millennium BC. Even if the real writing did not appear in Zharkoton, the 52 signs mentioned by Sh.Shaydullaev similar process is observed in the northern regions of Uzbekistan. In particular, agriculture has been practiced in the Fergana Valley since the middle of the 2nd millennium BC. Incipient states or state-type political associations must have emerged. M.Kh.Isomiddinov suggests that the

first state union was formed in the Sogd territory on the basis of these small states in the 10th-8th centuries BC. There is no doubt that his capital city was on the site of Kuktepa or Afrasiab.

As a result of research carried out in the late 1970s, in the southwestern part of Afrasiab, under the protection wall of the city, some archaeological materials obtained in the following years were found in Samarkand - on the site of the present Afrasiab monument. It allows us to say that the first town appeared in the form of a settlement already in the 9th-8th centuries. However, in order to justify this opinion, it is necessary to study the oldest cultural layers located under the ancient and medieval cultural layers with a thickness of 10-13 meters in several places from an archaeological and paleogeographic point of view. A similar historical process took place in the Aral Bay lands, that is, in the lower basins of the Syrdarya and Amudarya rivers (Tegisken, Kozalikir). In all places, early statehood developed along with the emergence of writing and its accumulation of historical knowledge. With the emergence of the state, the demand for historical knowledge increased. The importance of ideology in the structure of the state increased, and the need for written historical sources increased. In the 7th century BC, the Zoroastrian religion appeared and spread widely in our country.

During this period, steppe people who mainly engaged in animal husbandry in the small states, in the deserts of Central Asia and Kazakhstan, formed the Saks ethnos. In their time, the ancestors of the Sogds were also the Saks of the two regions of Central Asia. The Massagets were the ancestors of the Khorezms. There can be no doubt that the types mentioned in "Avesta" were Sakas of Turonzamin. Also, the ancestors of the Saks of Kazakhstan were inhabitants of the Andronov culture. The inhabitants of the Andronova culture are Aryans, Dahals and Avesta types. In 2001, in connection with the celebration of the 2700th anniversary of Avesta, this unique cultural monument was translated into Uzbek and published. As a result, researches on the literary monuments of the Eastern peoples in Avesta, Khorezm, Sogdian, Kushon, Moni, Aramaic and other scripts were published all over the world. The nine-volume book "Dinkard" dedicated to the study of the history of Zoroastrian religion was published, the description of the verse about the creation of the world in the "Avesta" - "Bundakhshon" - was brought to the public's attention.

Zoroaster began to compose "Avesta" during the years he spent on Sablon Mountain. All "Avesta" scholars admit that he created Goths and Yashts directly with poetry. After he emigrated, he wrote the rest of the book in northern Iran together with several priests and scholars and copied it with gold water on twelve thousand ox skins. Another copy of this text is taken and given to the dizhnabisht (archive) where administrative letters, royal decrees and rare records are stored. The original text will be handed over to the treasury of King Gushtasp. After Alexander the Great conquered Iran, he translated the "Avesta" from Dizhnabisht into Greek with the help of

Zoroastrian scholars and left the rest of it. The fate of the original in the Gushtasi treasury is still unknown. There is a single opinion among scientists that "Avesta" language refers to Khorezm, a region of Central Asia, that is, Ayrana Vij. "Avesta" is not only the oldest written source, but also a gift of the thinking of our ancestors who determined the task of historical knowledge with the emergence of the state in our historiography.

Avesta is one of the oldest monotheistic doctrines and a work that had an invaluable influence on the formation of Zoroastrianism and other religions and cultures. The works of ancient Greek and Roman historians and geographers serve as an important source in the historiography of Uzbekistan in ancient times. We can find information about 9 of them using the "Historical Source Studies" study guide. In Herodotus' "History" we find valuable information about the ancient peoples of Uzbekistan, the Agrippa, Issedon, Massaget, Doi and Sakas, about their life, customs and relations with neighboring countries.

Only volumes 1-5 of Diodorus (90-21 BC) "Historical Library" consisting of 40 books, which tell about the history and legends of the ancient peoples of the East, have been preserved. The "History of Philip" by Pompey Trogus (1st century BC) contains important information about the Scythians, Bactria, the cities and buildings built in Bactria and Sughd under Alexander the Great, the Parthian kingdom, the origin of its inhabitants, and their relations with Media. In the study of the ancient history of Uzbekistan and Iran, Arrian's work entitled "Campaigns of Alexander", written in the spirit of panegyric-praise, is of great importance. In the work of Quintus Curtius Rufus - "History of Alexander the Great", the conquest of the territory of Uzbekistan by the troops of Alexander the Great, the struggle of peoples against foreign forces, in particular, the rebellion of the leader of Spitamen, is widely covered. Amriddin Berdimurodov publishes interesting information about the beautiful Apama, who was born in Samarkand, in the family of a brave Spitamen, and married Seleuca Iskandar, who was the enemy of her country and her father, at the will of her. The prolific scientist Gaius Pliny Secundus (24-79) in his work "Ordinary History" provides valuable information about the ancient history of Uzbekistan, the peoples who lived there, the Scythians, the establishment of the cities of Oxus, Yaxart, and Antioch.

Polybius (201-120 BC) "General history" provides important information about the military campaign of Antioch I against the Bactrian king Ephthaltes. In the "Geography" of Strabo (63 BC-23 BC), the natural state of Hyrcania, Parthia, Bactria and Margyona, cities, partly the roads leading to them, about the Okha (Harrirud), Ox and Yaxart rivers, about the ancient peoples of Uzbekistan, their It provides information about the origin, life, customs and beliefs of these peoples, as well as the internal situation and relations between Parthia and Bactria in the first quarter of the 3rd century BC. "Geography" of Ptolemy Claudius (about 90-160 AD) contains

information about the geographical situation of Hyrcania, Margyona, Bactria, Sogdiana and the Scythian country, famous cities of Bactria and Sogdiana, and their inhabitants. Also, the works of Plutarch, Polyenus, Justicus provide valuable information about antiquity.

All the peoples of the world experienced the Middle Ages, which was an important stage in the history of mankind (V-XVII centuries). In historiography, a humanitarian (humanistic) worldview was formed during the Middle Ages, and a new cycle of history began. The restoration and development of the relations between the Western and Eastern worlds, where humanity has always been in mutual economic and cultural dialogues during its development, was launched from the same period, that is, from the Middle Ages. In the Middle Ages, the appearance of the tools of material culture had a great impact on the life of Christians, and the appearance of manuscripts and printed books had a great impact on the development of human culture. Eastern handwritten books served to pass several universal religions from generation to generation, spread the laws of many religious and ethnic systems to the world, and ensured the continuity of world cultural treasures.

The Holy Qur'an is a unique resource for ensuring the spiritual perfection of mankind. Even now, the only divine book that satisfies all the spiritual and spiritual needs of mankind is the Holy Qur'an. The previous prophets did not declare the message they delivered to be the last, firm, definitive message, they believed in continuous spiritual and spiritual development, the prophet Muhammad (s.a.v) who constantly unites all people to his people and leads them to the final high destination gave good news that they will come. Allah Almighty sent Muhammad (s.a.v) to humanity as the last prophet "khatam ul-anbiya". The Holy Qur'an, which was revealed to mankind through this great prophet, is the last, greatest and most perfect of these holy books and pages, and the book that confirms, complements and Islamizes them. Although more than fourteen centuries have passed since then, not a single word of it has reached us without change. The great work that had an incomparably great influence on the formation of medieval historical works created in the Islamic world is the Holy Qur'an.

Imam Bukhari's collection of hadiths called "Jome'-as-Sahih" is second only to the "Qur'an" in terms of reliability. The fact is that al-Bukhari was not only a great engineer known to the world, but also a famous historian of his time. His work "Jome'-at-Tawarikh" consists of 3 parts known as Small History, Medium History and Big History. Ahmad ibn Ismail al-Bukhari's books "Little History" and "Ordaza Tarikh" discovered in 1974. It is kept in the Oriental Manuscripts Fund of Samarkand State University named after Alisher Navoi. In the 16th and 17th centuries, natural sciences began to rise dramatically. The growth of production, including technology, opened a wide path to scientific progress.

Flavio Biondo (1392-1463), Lorenzo Valla (1407-1457) became the founders of historical criticism. Niccolo Maccaveli (1463-1527) becomes the founder of the school of political history. In the works of Jean Woden (1530-1569), Thomas More (1478-1535) within the crisis of the old society, its maturing bourgeois relations in the field of spirituality, through sharp changes in people's worldview, the great achievements of the Renaissance culture were ensured. The unique features of medieval European historiography undoubtedly described the socialist and communist system that was able to see the future and emerged in a large part of the world in the 20th century, but failed to realize utopian ideas. The ideological struggle of feudal and bourgeois contradictions in the 16th and 17th centuries had a serious impact on the science of history. The historical thoughts of the bourgeois socio-social layer began to win.

At the end of the 17th century and the beginning of the 18th century, absolutism and feudalism were criticized, and science and education were widely promoted. This trend in social thought was called enlightenment, and its representatives went down in history under the name of enlightened people of the 18th century. They put forward ideas aimed at abolishing old procedures and introducing new, advanced procedures. Starting from 1751, a number of intellectuals led by the writer and philosopher Denis Diderot began to publish the multi-volume "Encyclopedia of Science, Art and Crafts". (Encyclopedia is a Latin word that means the study of science, skill. Here it means a dictionary with detailed articles on various subjects).

CONCLUSION

In short, during this period, man not only uses the gifts of nature, but also starts to produce himself. As a result, the basis for the appearance of an additional product is created. The wars that arose as a result of tribal disputes also play a big role in this. The captives captured in the war are forced to work in the families with more additional products and on the lands under the control of the tribal chiefs. This, in turn, leads to an increase in class stratification. From this period, the society's need for historical knowledge began to appear. As a result, ideas developed that historiography means "writing history". With the accumulation of historical knowledge, history became a science. In Russia, by the 18th century, historical knowledge became a science, or was formed as an independent science. In Uzbekistan or Central Asia, most programs and literature are of the opinion that this process took place at the end of the 18th century. It is difficult to understand the development of historical knowledge into a science without the development of philosophical and historical worldviews.

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