



# CENTRAL ASIA IS AN INTEGRAL PART OF WORLD CIVILIZATION

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## ANNOTATION

*The history and culture of the longest-running primitive period in the evolution of human society have not been sufficiently studied, because the science of archeology and anthropology gives information about this. Evidence from the past can enrich scientific knowledge with history, ethnology, ethnography and cultural studies.*

*The cultures of ancient Egypt, Mesopotamia, India and China had a positive impact on the civilization of the peoples of the world. The history of the peoples of Uzbekistan as an integral part of world history serves as a solid foundation of traditions, customs, upbringing, morals and values, which are an important factor in the formation of the nation as a people in the long history of the peoples of Central Asia.*

**KEYWORDS:** *ethnogenesis, identity, ethnic history, cultural process, culture, primitive, ancient, civilization, history, archeology, anthropology, anthropogenesis.*

## INTRODUCTION

Not only archeological and anthropological data on the origin of the first primitive human life in Africa and Asia, but also the natural climatic conditions of the region are important for the suitability of primitive man for life.

The first Paleolithic in world history began 3-2 million years ago and lasted about 100,000 years. Human body remains, labor and hunting weapons found in various parts of the world testify to this. This period is called "the Stone Age" because the weapons were made with stones. This period is called the Paleolithic and it was the longest period in human history. The Paleolithic period is divided into three parts: early, middle and late Paleolithic period.

A very large period of Uzbek history has been studied without written sources, based on archeological and anthropological sources. In the primitive human period, the Paleolithic world and the concept of man were the basis for the peoples, the history and culture of their ancestors due to the phenomenon of ethnogenesis, from the process of understanding the world to the phenomenon of self-realization. The history of the peoples of Central Asia, especially Uzbekistan, includes thousands of years. During a long period of development, our ancestors underwent complex ethnic processes. Therefore, not only the anthropological image of the

primitive ancestors, but also the intermingling of tribes led to drastic changes.

## **The process of ethnogenesis, ethnos and cultural transformation in Central Asia.**

The history and culture of each nation is formed at certain stages, and the events that took place in the process of formation of a certain ethnos, nation and peoples are the historical and ethnocultural process of the people. In general, it is impossible to create a scientific image of a nation, its territory and statehood without defining the ethnogenesis of the people, the composition of the ethnic strata.

Central Asia is located at the crossroads of complex ethnic and cultural development, and in the early Mesolithic period (9-14 thousand years ago) it was originally inhabited by primitive hunters and fishermen. In later periods (Neolithic, Eneolithic, Bronze) peasants, hunters and fishermen, breeders lived together. Their close proximity, inextricable ties, led to not only cultural but also ethnic mergers and acquisitions.

The existing scientific methodology in the science of ethnogenesis has not been developed, the origin of the people. Ethnogenesis is said to be the formation of a new ethnos based on several ethnic components that already exist. The concept of ethnogenesis was first introduced to science in the



1920s by N.Y. Marr [1.P.304]. However, attention should be taken not to allow any influx of tribes to migrate to the territory of Uzbekistan, as they would always be more numerous than the tribes to which they migrated. Archaeological and anthropological research proves this.

In the 4th-3rd millennia BC in the north-east of Afghanistan appeared the sites of the famous Indo-Pakistani representatives of the Harappan culture in this direction they crossed the high Hindu Kush mountain roads with the veils of the Harappa culture. The occupation of the ancient tribes, in addition to the acquisition of new lands, mineral resources; also associated with the search for deposits of copper, tin, and lead [2.P.24].

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In the middle and second half of the 2nd millennium BC, tribes with different cultural traditions lived on the territory of Uzbekistan. During this period, Tozabog'yo' and Zamonbobo cultures were formed in Surkhandarya oasis, which developed in terms of material culture, construction, housing and handicrafts. Territorial factors determining ethnos in the process of ethnogenesis: language and ethnic nomenclature, ethnocultural unity and affiliation, socio-economic and economic object, unity of ethnic nomenclature and identity, unity of political association, common religion and a number of other ethnic features are important.

Ethnos-people is formed only when all these ethnic signs and symbols occur, that is, the process of ethnogenesis is completed. Material-social human creative power and abilities are expressed in various forms of human life and activity as a certain stage of historical development, as well as in the material and spiritual sources they create. Culture includes not only the development of the ability to adhere to existing norms and customs, but also the encouragement of the desire to adhere to them. Culture includes not only the development of the ability to adhere to existing norms and customs, but also the encouragement of the desire to adhere to them. Such a two-pronged approach to culture is inherent in any society (Jen in ancient China, Dharma in India). The Hellenes saw their fundamental difference from the "uncultured" barbarians in "paydey", that is, in "upbringing." In the last days of ancient Rome, the concept of "culture" was similar to the concept of civilization, which was enriched with the content of social life that reflects the urban way of life and became widespread in the Middle Ages.

Transformation is one of the ways in which genetic material is exchanged in prokaryotes, changing its genetic properties as a result of the entry

of foreign DNA into the cell. From a close relationship according to a particular territorial unit or phenomenon of ethnic and religious affiliation, a cultural transformation takes place in relation to the emergence of harmony in the customs, traditions and culture of the peoples, and in the process of transformation in culture, the process of renewal, change, and development takes place, with the enrichment of traditions and customs from the voluntary assimilation of the highest priority of other peoples and tribes. As a person knows his own identity and obtains deeper knowledge on his or her lineage, the feeling of love for his country grows [3.P.24].

While this is a positive aspect of the cultural transformation process, it led to a crisis of religious, moral, cultural and national values of the victorious nation or people defeated in subsequent periods by crusades. Such cultural threats are taking on a new style, appearance, and form according to the phenomenon of space and time. [3.P.59].

The cultural and social system of Central Asia also underwent changes, and the Bronze Age system was abolished. Due to the development of prospecting, mining and processing of ore deposits, the labor and status of men in society has risen to the first level. It was better for man to adapt it to himself than to adapt to the environment. The changes that have taken place have had an impact on people's lifestyles in every way. In the past, only women's clothes were made not only of different colored fabrics, but also of silk and natural fiber fabrics. The men wore clothes made of coarse wool and straps made of animal skins on the shoulders, sleeves, chest and waist. [4.P.329].

But the formation of a social class also had an effect on men's dress. Then their clothes were made of high-quality silk and natural fibers.

### **The first fine art in Central Asia.**

Primitive fine arts in world history, especially the painting of various images on the walls of caves, coincided with the Late Paleolithic period, and in Central Asia, rock carvings appeared in the Mesolithic period. The rock paintings common in the mountainous regions of Central Asia were of two kinds according to the method of processing. Some are painted and the other is engraved.

The rarest examples of rock paintings in Uzbekistan are Zarautsay, Bironsay, Kuksaroy, Takasay, Teraklisay and Sarmishsay. There are pictures of the ancient and modern fauna of Uzbekistan on the rocks here. They are primitive bulls, lions, tigers, foxes and wolves, deer and gazelles. Among the paintings are arrows, long swords, daggers, helmets, and traps.

The oldest paintings are Zarautsoy, which date back to the Mesolithic-Neolithic, VIII-IV millennia BC. Through rock paintings we can learn



about the hunting, labor and fighting weapons of the people of that period. Rock paintings are important in the study of the ideological views and religious beliefs of our ancient generations.

Rock images are found in many parts of the world. A noteworthy feature of the nearly 4,000 rock paintings found in the Sarimsay gorge in Navoi Province is that the images reflect a particular event.

The images have a certain compositional appearance when depicting a hunting scene, a state of war, or a religious ceremony. Not all of these rock paintings were created at the same time or period. If the first images were drawn in the early Paleolithic period, the rest were drawn in the later period. It differs not only in image but also in color. For the inscriptions in the Arabic spelling around the latter also prove it. In the depiction of a hunt, a battle, or a religious ceremony, an attempt to express a holistic event or phenomenon is felt because of the attempt to accurately depict the object in the human hand. It is not difficult to distinguish whether a wolf, a fox, a sheep, a goat, a camel, a horse, and other animals have been tamed by man, or whether they live in the wild.

These rock paintings provide an opportunity to get a clear idea and thinking about the daily life, training and protection of ancestors from the external dangers of the past, the animal world that surrounds them, said researcher I.V. Sukhirov.

During the Eneolithic-Stone Age, people became acquainted with the first metal. By this time copper weapons were much more advanced, but it was not possible to make heavy labor weapons from them. Copper is mainly used in household items, jewelry and military weapons. Monuments of the Eneolithic period were found and examined in Lavlakon, Uchtut (copper deposit) in districts of Bukhara region and around Samarkand (Sarazm culture). By this time, agriculture had spread to the northeastern regions of Central Asia. [5.P.5].

The largest of them are Tozabogyob, Zamonbobo, Sopollitepa, Jarqo'ton, Chust, Amirobobd monuments. Research on these monuments suggests that great changes took place in the cultural development of human society during the Bronze Age. The population shifted to certain forms of management, that is, to agriculture in oases, lakes, rivers, and streams, and to livestock in the steppes and foothills. (The first major division of labor was formed).

During archeological excavations in the Surkhandarya region of Uzbekistan, 46 graves of the Paleolithic period were found, mainly ammunition, knives and stone weapons were found in men's graves. And in addition to household items such as pottery, bronze mirrors, jewelry, necklaces and beads made of precious and semi-precious stones were found in the graves of their wives.

Many stone statues have been found in Central Asia, many of which have a theological basis. but on the basis of a bust statue of a man found in Jarqo'ton, an idea of the external structure of the population of Jarqo'ton emerged. By this time many sculptures had been found in the tombs of Jarkoton and Boston, in which the human figure was expressed in an anthropomorphic form. And a bust found in the arch of jarkuton depicts a human figure vitally. If we think on the basis of this statue, the inhabitants of thejarkuton belonged to the European race, and their snub-nosed, hairy, bearded men were snow-red.

By this time, the social structure of Central Asia had also changed. although the seed system continued into the Bronze Age, the status of the mother seed was lost. As a result of metal smelting and the development of the economy, the labor and position of men in society became of paramount importance. it can be concluded from this that the Bronze Age was dominated by men in the development of society, in the development of agriculture, animal husbandry, hunting and handicrafts. Even if women participate in the consumption of what men produce, they lose ownership of it. Dominance in production thus passes into the hands of men, and the system of the mother's seed is replaced by the system of the father's seed (patriarchy).

As a person knows his own identity and obtains deeper knowledge on his or her lineage, the feeling of love for his country grows. [6.P. 3167].

### **The Development of Urban Planning and Urban Culture in Central Asia.**

According to archeological data, agriculture developed in Uzbekistan in the 2nd millennium BC. According to archaeologists, in the territory of Surkhandarya, Bukhara and Khorezm, farmers of the Bronze Age, settlements along the banks of mountain rivers and streams watered the fields.

The Sopollitepa settlement in Muzrabad district was surrounded by a three-row defensive wall. Multi-room dwellings, handicraft workshops, bronze tools, weapons, pottery and other utensils were found in the old mausoleum. the settlement of Jarqo'ton in the Sherabad district has a much larger area, surrounded by strong defensive walls, and divided into parts.

Kaltaminor culture originated in the territory of ancient Khorezm in 5-4 millennia BC. The tribal population of Kaltaminor was engaged in fishing, hunting, and partly in handicrafts.

In turn, differed from the culture of the steppe cattle-breeding tribes in the territory of Khorezm and Bukhara. but the constant communication and interactions that existed between the tribes also led to the spread of cultural characteristics. Thus, the traditions of agriculture,



horticulture and animal husbandry are widespread in the territory of Uzbekistan.

At the end of the 2nd millennium BC and at the beginning of the 1st millennium BC, in the Fergana valley the settlements where the Chust culture flourished were surrounded by defensive walls. The inhabitants of this settlement lived in a house and a basement made of straw or raw brick.

Spinning mills and weaving looms were created here. woven fabrics of wool and vegetable fibers, and sewed garments. thus the production economy came into being. bronze was invented during this period. In the discovery of bronze, production developed and metal was used to make axes, sickles, hoe, tessa, spears, knives, swords, daggers and jewelry. handicraft workshops appeared, and blacksmiths, thieves, and carpenters were made. the use of animals as a means of transportation was mastered, and livestock, irrigated agriculture, and trade relations were established.

Socio-cultural changes in society led to a change in the system of governance and the transition to patriarchy. cities appeared. different social strata, property inequalities emerged. city-states were formed. In the course of each specific cultural period, many socio-political events and processes have led to changes in the socio-political system and public administration. Since the emergence of the first statehood, many processes, such as the stages of development of urban culture, ethnocultural and economic relations, migration processes, relations between nomadic and sedentary populations, the development of material and spiritual culture are directly related to each other.

A nation that realizes its changes on time and honors its national identity and national values can build a solid foundation for its future with the highest respect. No matter how much scientific, political, and economic development mankind is, it is natural that people make efforts to inherit mental, spiritual and moral perfection of their ancestors, and try to be like them. After all, national self-awareness is a force that combines emotional and rational ideas that reveal the level of human consciousness. It is difficult to understand national identity, national interests if the moral and ethical environment in people's lives is not in demand. [7. P. 2122].

## CONCLUSION

The issue of studying the origins of the Uzbek people has long attracted the attention of scholars, and much has been done in the meantime. but it is extremely difficult to solve this problem perfectly because periodic ideology predominated in research conducted during the former Soviet era. therefore, scientific truth can be obtained from a comparative analysis of the studied sources with Iranian, Greek, Chinese, and Arabic sources.

The modern Uzbek people are multi-component, most of them consisting of tribes and generations. The heroic epic of the Uzbek people "Alpomish" tells about 92 descendants of Uzbeks. these Turkic tribes lived in a vast area from the Korean border in the east to the Black Sea coast in the west, from the coldlands in the north to the Caucasus, the Iranian hill in the south, southern Afghanistan, and the Himalayas. There have been many cases of reunification and disintegration in their lives, and sometimes, as a result of the strengthening of these tribes, there have been many cases of migration, reunification and division among the Turkic tribes. The territory of Uzbekistan has been a crossroads of the Great Silk Road for thousands of years. therefore, the region served not only as a crossroads of diplomatic, trade, and cultural ties, but also as a crossroads of ethnic ties. there are many examples of this in history.

Some information about the ancient history of our people has been preserved in Iranian, Greek, Armenian and Chinese sources. Therefore, a comprehensive and detailed restoration of the ethnic history of the Uzbek people depends not only on the results of archeological excavations, but also on the study of sources written in different periods and languages, as well as in-depth and wide-ranging scientific research. Chinese written sources are important in carrying out this complex and topical task. because in ancient times the Chinese had extensive embassy, tourism, and trade relations with neighboring countries, and this was done at the expense of receiving information from visiting ambassadors and merchants.

Therefore, in Chinese sources there is a great deal of information relating to trade routes, to the defense of the surrounding countries and their cities, to interstate relations, and to the relations between the tribes and between them. of course, most of the Chinese sources that have survived to our day are official sources.

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