

Processes of Cultural Synthesis, Integration and Transformation in the Evolution of Ancient Khorezm Culture

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Abstract:

If the culture of the ancient peoples of the East is the foundation for the evolution of the peoples of the world, the ancient culture of the peoples of Central Asia reflects these Eastern traditions. For example, every inch of land of our country tells about certain historical events. In this regard, the ancient land of Khorezm developed not only on the basis of recognition as the homeland of the Fire worship (Zoroastrianism), but also on the basis of the synthesis of national traditions and customs of distant and nearby countries, integration and transformation of science and culture. Since our country is located at the intersection of the Great Silk Road, it is possible to obtain much scientific information from the scientific study and research of the events that are important to the world culture.

Keywords: Egypt, Babylon, India, China, philosophy, theology, history, culture, Vedic scriptures, fire worship, Zoroastrianism, Avesta, ancient, old, Oriental, religion, worldview, thought, archaeology, anthropology, ethnology, ethnography, relief, world, architecture, architectural monument, architectural complex.

During the time of the Soviets, the history of our country was evaluated in the interpretation of the periodical ideology, so cultural studies was forbidden to be studied as a bourgeois science. After the independence of our country, the historical problems of our nation and its past started to be studied on an objective and scientific basis. However, the relationship to the culture and cultural heritage of the past ancestors and the study of problems from the perspective of history and other related social sciences could not compensate for some deficiencies and shortcomings. The science of cultural studies studies the research of sources in an integral and comparative way with the sciences of

archeology, anthropology, ethnology, ethnography, linguistics, literary studies and art studies. For example, in source studies, it differs from the opinion of ancient people in referring to sources such as folklore, myths, and mythology among written sources, but modern people also use their imagination and thinking. There is a huge gap between past and present knowledge, especially when studying written sources, the researcher should be familiar with diachronic linguistics and comparative historical linguistics.

At the end of the 2nd millennium BC, the first statehood was formed from the process of mutual transformation in the unity of language and faith among the tribes of Central Asia. Various religious beliefs and rituals that developed in our country in primitive times, and the influence of the religious thinking and worldview of the advanced peoples of the East, took a permanent shape over time [1].

In the 2nd millennium BC, when the tribes were united and the state began to be formed, it was natural for various religious beliefs and rituals to be integrated in our country and to take a permanent shape over time. The Late Bronze Age is characterized by the interplay of three main faith traditions: Mithraistic with the casting of khaoma, Avesta, with its dominant belief in fire, and the intermingling of Vedic themes in the pastoral tribes living north and east of Sogdiana.

Integration is a concept that expresses the state of interdependence of some parts and functions of a system (system) or an organism and the process leading to such a state [2].

The term integration was originally used in the exact and natural sciences, and was later applied in this field as a result of the development of science and technology. By the 20th century, the term cultural integration was applied to the interaction of religious beliefs, language and culture of historically close nations and peoples in social and humanitarian sciences, in particular cultural studies.

Ancient East: Egypt- the Nile, Babylon- the Tigris and the Euphrates, Indus-the Gang and the Jamuna and China – the Yellow and Yangtze river basins where the first civilizations arose. The Amudarya river has a great importance in the early development of the peoples of Central Asia, as well as connecting cultural relations and trade routes with the ancient Eastern countries. Since the end of the Bronze Age, long-distance trade traditions have developed widely. The trade routes starting from Badakhshan mountains connected Iran and Babylon (Mesopotamia), the development of these two countries in all aspects had a positive effect on the cultural development of the population of our country. Jewelry and household items decorated with precious stones and lapis lazuli of Badakhshan were found in Egypt, Babylon and Persia.

Transformation (from Late Latin *transformatio* “transformation, transformation, metamorphosis”). Transformation in genetics is the process of an organism’s cell absorbing a free DNA molecule from the environment and integrating it into the genome, which leads to the appearance of new heritable characteristics characteristic of the DNA donor organism. This concept was first put into practice in the 20th century, in the field of medical biology, and later in social science, especially in cultural studies, fundamental reforms took place in society due to the interaction of theological thinking, worldview and society, customs and traditions [2].

In weaponry, the peoples of Central Asia used bronze bows, Bactrian bows, Khorezm daggers, and Saks military axes, which were popular in the East from ancient times, because of their sharpness and ease of use during battle. In the oasis of Kozalikir, Khumbuztepa and Khazorasp of ancient Khorezm, the pottery wheel was used, production of labor and military weapons from iron, palace, household building, fire-worship shrine and bonfires were built. The "golden road" starting from Badakhshan, the "golden road" of Western Siberia (Altai) also passed through Central Asia and continued to the Mediterranean Sea. The ancient roads were the basis for wide spread of not only trade, but also moral, social and cultural relations.

It is not an exaggeration to see it as an integral part of world history and culture, as it is contemporary with ancient Khorezm, ancient Greek and Roman culture, although it is not equal to ancient Egypt, Babylon, India and China, which is the cradle of human civilization. "...in cultural studies, traditionalism refers to the repetition, comparison, of any historical process, event, or phenomenon directly or indirectly in a similar way." [3].

The emergence of the first states in Central Asia is inextricably linked with the history of the states of the Ancient East, in particular, from Afghanistan, Pakistan and India ceramic household items, various equipment and jewelry are decorated with seashells and ivory. Seals with images of elephants and dragons are also found on metal products. It is also not a coincidence that material evidence of the Harappa-Mohenjo-daro culture was found in the Shurtuqay, trading post located on the left bank of the Panj River in the north-east of Afghanistan. "...It is located 1,100 km from Mohenjo-daro, the center of Indian civilization, near the mining districts of Eastern Bactria, rich in rare minerals and metals....[4].

The Vedic scriptures, which were created at the end of the 2nd millennium and the beginning of the 1st millennium BC, played an important role in the development of the philosophical thinking and cultural worldview of not only the ancient Indians, but also their close neighbors. Veda - in Sanskrit, knowledge, an ancient relic of Indian written literature, the source of theological-philosophical knowledge. So far four parts of this monument have come down: the Samhitas, the Rigveda ode, a collection of hymns and prayers, the Samaveda collection of hymns and Ayurveda, or Yajurveda ways of sacrifice, and the Atharvaveda collection of magical incantations. Vedic literature has been formed for several thousand years and represents the level of religious-philosophical and aesthetic development of ancient Indian society.

According to Vedic teachings, they considered a man as an important part of nature and imagined that his life, well-being and happiness depend on these forces. ".....According to the Rigveda, Indra is the thunder god, Mitra is the sun god, Varuna is the sky god, Agni is the fire god, Yama is the destroyer and bringer of death, Soma is the moon goddess, Rita is the order of the universe. The rishis who collected and sang the songs of the Rigveda, the sages who weaved the divine songs, were considered the most prestigious persons in the society...." [5].

The oldest of the Vedas is the "Rigveda", which consists of ten mandala books, and events and phenomena in nature, changes in the sky, the position and location of the sun and stars are interpreted as influencing not only changes in nature, but also the fate of people. Thunder, wind, rain, mountains and rivers are personified as divine forces, songs and hymns are woven in their honor, and sacrifices are offered asking for mercy from the forces that create them.

The Rigveda is a unique artistic expression of ancient world philosophical thought, and the ancient Indian thought about the mysteries of the universe. Let's say that the sun, which is not attached to the dome of the sky and does not rely on anything, why does it not fall, where does it disappear at night? Or where the wind is born and then where it goes? What is the basis of the universe? In the Vedas, there are many such problematic questions, and the idea that the solution of the problem leads to the knowledge of the secrets of the universe is put forward. Eastern philosophers believed that the four elements - water, fire, air and earth - are the basis of all beings in the universe. For this reason, the Vedic philosophy had its influence on the philosophical thinking of the time of Aristotle and the time of Pharaoh after that. The literature of the Vedas also consists of the Brahmanas, the Aranyakas and the Upanishads.

Abu Rayhan Biruni in his work "India" stated that the Indians looked upon the rishis and sages as angels in human form because of their divine knowledge and considered them to be better and more than them, because they believed that the angels also use the knowledge of the rishis. "...In addition to natural and human factors, the type of state was also important in the emergence of religious beliefs. From time to time, some differences have arisen between the beliefs that arose on the land

of Uzbekistan based on its historical tradition and the beliefs brought by the statehood of foreign invaders..."[1].

It is noted that Avesta, the sacred book, was created in Khorezm in the first half of the first millennium BC, this opinion is also confirmed by geographical data. The book mentions the holy land created by God: ancient Khorezm, Gava (Sugdiana), Margyona (Merv) and Bactria (Balkh), a garden with fertile soil and a fertile field on the banks of the Aral Sea (Vorukasha or Vurukasha) and the Amudarya (the good river Daitya). , is described as consisting of endless meadows and steppes. The first homeland of the people whose names are mentioned in the Avesta is the rich nature and beauty of the Syr Darya, Amudarya foothills and Zarafshan valley. Also, the word "Khorazm" first appears in the "Avesta", in the 5th section of the "Avesta" called " Mihr Yasht ", part 14, along with the name of Sogdiana, Khorazm (Khwarazm) is also mentioned.

Sergey Pavlovich Tolstov, developing this idea, rightly noted that the names of most ancient countries are related to ethnic names, and connected the etymology of the term "Khorazm" with the name of the tribe of the ancient Mitanni state, the Hurrians. It can be concluded that the term "Khorazm" is the name of the people mentioned in historical sources, and this ethnic term becomes the general ethnogeographical name of the settled population living in the lower basin of Amudarya in the VI century BC [6].

According to archaeologist Mikhail Masson, the culture of the peoples of Central Asia was the highest achievement of Indian cultural synthesis and it was formed under the influence of the Kushan civilization. Both were cultural, economic and political centers. The basis of the development of the Bactrian state was the achievements of the Bronze Age of Northwest India. Thus, Khorezm was initially influenced by Indian and Buddhist elements, and later, it was transformed by Greek culture. However, by the end of the II century, the Kushan Empire was in crisis.

According to the results of the latest archaeological research, the idea that Akchakhan-Kala was the first capital of ancient Khorezm was put forward. The city had a rectangular shape consisting of an inner and an outer fortress. Each of them is surrounded by separate defensive walls. In the northern corner of the monument, there is an inner fortress, which occupies an area of 13 ha. It made up $\frac{1}{4}$ of the total area of the city. The inner fortress was surrounded by two rows of defensive walls. The upper city had four gates, located in the middle of each wall. The main gates were fortified with a maze and an additional wall [7].

Based on the results of the preliminary survey of the archaeological site, during the excavation in the upper part of the city, the remains of the main fire temple or agiary were discovered in its center, and the royal palace, the temple complex and its "hall of 100 columns" were discovered in the northwest. The design (layout) of the castle, the style of construction, the composition of construction materials, and the aspects of its use were exactly the same as the findings studied in Khorezm until now. A double wall was built to protect the palace, and the walls of the corridor were decorated with colorful paintings and portraits of the king and his relatives. The result of a separate art history examination on drawing murals and pictures, form of work, methods of paint and its use, and composition also confirmed this initial opinion.

In fact, the ancient Khorezm culture gained special importance in the history of our country, and information has reached us through the oldest written and oral literature samples of the peoples of our country, historical books, Beruni's works. According to E. Rtveladze, cultures belong to all periods of human history, and statehood arises when certain conditions are formed. Therefore, it is a natural situation that religious beliefs form the basis of statehood as a component of culture.

The moral-philosophical essence of the Avesta is expressed in the holy triad of "good thought", "good word" and "good deed". Zoroastrians used to say these three phrases before prayer, that is, with intention. The basis of moral-philosophical teaching is goodness and goodness, positive forces

are in the sky, and evil forces are underground, and the earth is a conflict of opposites, a field of struggle. Various changes in life depend on which force wins. Man is also a struggle between body and soul, and morality is a struggle between good and bad behavior. In this regard, Khorezm expert archaeologist-scientist S.P. Tolstov believed that "...the 3,000-year history from the 2nd-1st millennium BC to the 4th century AD is the period showing the development of ancient Khorezm" [8].

Abu Rayhan Biruni's work "The Mas'udi Law" described the ceramic device made by them as similar to an astrolabe. Archaeologists have found the first calendar of the third century AD, that is, the "Calendar of the Khorezms"; such unique finds testify to the development of the science of the ancient land.

The issues of the Great Khorezm state in the works of Hecataeus and Herodotus, as well as Ctesias' information about the kingdom of Bactria served as the basis for the scientific problem of the emergence of the first states in Central Asia. In this regard, the works of authors such as "Historians of the ancient world: Herodotus, Ctesias, Aeschylus, Euripides, Aristotle, Strabo and Yaqut al-Hamawi" and the legends, narratives and stories of the ancient Khorezm peoples are mentioned [9].

Alexander the Great's invasion policy towards Central Asia, who occupied the central cities of Persia - Babylon, Susa, Persepolis, Ecbatana and Egypt, was strongly opposed. He personally chased Spitamen to the border of the steppe, and on his way back, he killed more than 120 thousand civilians, destroyed many villages and fortresses, destroyed fields and gardens. In 329 BC, after defeating Bactria and Sogdiana, the Greco-Bactrian state was founded.

In conclusion, the study of the culture and history of our country is the main factor in educating the young generation in the spirit of patriotism. Because, along with the sources written by Chinese, Greek and Arab historians about the ancient past of our country, it will be enriched on the basis of archeological, anthropological, folklore examples. From a comparative study of these written records, scientific sources can be obtained. In addition, we clarify our history from all aspects by collecting and studying manuscripts scattered in the Abu Rayhan Biruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, other scientific institutions and foreign countries. By translating the learned sources into the popular foreign languages of the world, it creates a foundation for foreigners to have a perfect knowledge of our country.

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