



## IDEOLOGICAL AND LEGAL BASIS OF STATE AND SOCIAL DEVELOPMENT

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### **Annotation:**

The article describes the questions connected with a legal basis of social-political and economy relations, of the rule of the state and society construction in Central Asia based on the analysis of written monuments. The article is a historical and comparative linguistic analysis of the events and phenomena of the early Middle Ages, the traditions of the state structure of the Central Asian peoples based on the etymological and morphological interpretation of onomastic data from Sogdian sources. The study of the grammatical means of the Sogdian language and the laws of word formation reflected in written sources substantiates the fact that the Uzbek statehood has a long historical stage.

**Keywords:** legal, social, political, economy, relations, state, society, confederation, early middle ages, written monuments, rule, construction

The history of the Central Asian region, which was called Turan in ancient times and Turkestan from the early Middle Ages to the late Middle Ages, is common to the peoples of the region today. Since ancient times, there are a number of historical and cultural regions formed in this region based on its geographical location, which are known to us under the names of Sugd or Sugdiyona, Bactria-Tokharistan, Khorezm, Marghiyona, Choch, Fergana, Ustrushona, Ettisuv, Eastern Turkestan.

The essence of the issues of political history reflects, first of all, the formation, gradualness and continuity of the system related to the management of society, and finally, the stable traditions of statehood. From this point of view, the processes of statehood in the regions of Uzbekistan, the state associations that arose at different stages, the regional state structures in the form of the history of the major kingdoms separately for each stage (for example, state associations such as Ancient Sughd, Marghiyona, Khorezm, satrapies in the ancient Iranian kingdom, the Kushan kingdom, the state of the Hephthalites, the Turkish khanate, etc.) were studied within the framework of the topics. On June 26, 1998, based on the opinions expressed by President Islam Karimov at a meeting with a group of leading historians of our republic





[1], the question of objectively studying the history of statehood in the territories of Uzbekistan as a continuous process based on historical sources became an urgent scientific task. The resolution of this issue was intended to serve to show the historical roots of statehood, to show that the national statehood of the peoples of Central Asia, including the Uzbek people, has traveled a path of several thousand years, and to demonstrate the continuity of the stages of formation and development. In particular, the emergence and development of statehood in the regions of Uzbekistan have had their own natural, social, and economic factors, despite the fact that other countries dominated this region in some periods, after each crisis period, it found new internal strength and made its way to recovery.

In the years of independence, the pages of the history of Uzbekistan that were little studied, wrongly assessed based on ideological requirements, due to lack of information, and sometimes methodologically distorted, were started to be revised. Based on historical traditions and values restored in the years of independence, the management system has been fundamentally changed, the legislative body, executive power and judicial power system have been formed in a new democratic form based on the most advanced world experiences. At the same time, the working methods of the Oliy Majlis and the Cabinet of Ministers were completely changed and adapted to the working methods of democratic countries. The state body was transformed into a supreme control system that protects it by relying on the law. In such conditions, the principles of democracy deepened in the society, and the social activity of citizens increased. The work of local self-governing bodies has improved in places based on the direct participation of all citizens.

The history of statehood in the territories of Uzbekistan has multi-level, organic and gradual features. In particular, the issue of the spiritual and ideological foundations of the history of Uzbek statehood is considered less studied than socio-economic relations. "The history of mankind clearly confirms that spirituality is a source of great wealth and power of a person, nation, society and state, and that without spirituality there will never be humanity and kindness, happiness and bliss in this life" [2, p.21].

The first stages of statehood in our region are very ancient, and one of our first written sources contains a number of reliable information about it in the book "Avesta". During the formation of the Zoroastrian religion as an official religion, it is possible to observe a number of features of the first state relations, and sometimes the signs of socio-political management in the bud. In the book "Avesta", which played an important role in bringing Zoroastrianism to the level of a world religion, the information about the spiritual justification of the ancient state processes in our country requires special attention.

We can observe this issue in the functional analysis of some verses of Yasht nask and the emanations of Ahura Mazda - six maloikas. For example, a number of clauses in





Mitra's alqov refer to the human, family, clan, tribe, tribal alliance, small and large territorial, and administrative units of the society. There are layers of meaning in it, such as the two opposing sides, their military-organizational structure, their kings asking for help from the god Mitra in the upcoming battle, which are difficult to evaluate as mere relations [3, p.48]. Also, in another scene of "Avesta" in the image of Ardvi Sura, the image of the ancient regions through which the strong current of Amudarya flows is reflected. Historically, they were in a large territorial unit, and it is known that they became the first state associations at the beginning of the 1st millennium BC. Khvarno, found in the texts of "Avesta", is a symbolic light figure that supports the concept of the state, power, that is, the legitimacy of the Kaiyans about the divine kingdom. The Sugdians called Khvarna "parn". In particular, the names of people with the meaning of Khuparn (owner of good happiness), Vgashparn (owner of joyful happiness) were used in society [3, p.57]. There is also an idea that this angel will appear as a bird, a white sheep to the believer he chooses.

In one of the verses of "Avesta", concepts such as the head of the country, the head of the clan, and the owner of the house are listed from the highest structure to the lowest stage of the initial elements that serve the foundations of statehood [3, p.57-60]. The owner of the house is the head of a large patriarchal family nmana. The term head of seeds was not used in vain, because during this period, seed production played an important role in the life of the peoples of Central Asia.

The position of Mithra as a deity entered Zoroastrianism from ancient polytheistic (polytheistic) times. Because in the time when Zarathustra lived, it was difficult for people to imagine the abstract image of the supreme divine being. Therefore, Ahura Mazda informs Zarathustra in "Khurmuzd Yasht" that his "creative" mission is not only to unite the good world, but also to create deities who have the task of protecting it from all sides. Mitra's allusion mentions several times the breadth of his pastures, the abundance of pastures and livestock. It was during the period of Zoroastrianism that the first states were formed in Central Asia, and animal husbandry played an important role in the life of Central Asian tribes.

It is not justified to call Mitra "sun god" in the literature. The quality of "guardian of truth" is one of the main functions of Mitra. And truth in Zoroastrian Arta, that is, the good order of existence created by Ahura Mazda, is a philosophical category of materiality and spiritual goodness.

During the rewriting of the Avesta, in the next lines, Mitra was reduced to the level of social relations and interpreted as a deity controlling the execution of deals and contracts [3, p.62-70]. Mitra's function of overseeing the strict execution of agreements and contracts has a purely religious basis in addition to this social essence.





Because, in the first place, the covenant of a person was understood as the word given by his servant in front of the God who created him from the point of view of Mazda Yasna (Zoroastrianism).

Mithra appears in the Zoroastrian system as a multifaceted deity. A number of features distinguish him from other deities. Most importantly, Mitra Ahura is considered the guardian of the good world created by Mazda, the destroyer of lies, the punisher of evil giants, and the fighter against traitors. Moreover, since the deity Mithra had a high influence before the Zoroastrian Reformation, his attributes in the Avesta are considered to be similar to those attributed to Ahura Mazda in many respects. But this does not contradict the main idea in Zoroastrianism - the sole creative function of Ahura Mazda. Because Ahura Mazda is interpreted as the creator of Mitra, Ardivi Sura, Vourukhsh, Tishtrya and many other deities-goddesses. The patronage functions of the gods in various fields served the spiritual foundation of the social system and the first statehood during the formation of Zoroastrianism.

In Zoroastrianism, the theological system is divided into upper, middle and lower layers. The highest of the highest stratum belongs to Ahura Mazda, who has six angels who directly execute his will. Vahumana - the angel of good intentions, Arta Vahishta - the heavenly Truth given in exchange for good intentions, Spenta Armaiti - earth - the angel of the earth, Xshastra Varya - fair citizenship, a symbol of power, Khaurvatat - the angel of perfection, wholeness and health, Ameritah - represent the ideas of eternity, immortality. If we pay attention to the tasks of these qualified figures, it can be noticed that they are directly related to such important issues as managing society, organizing social life.

It is known that the Sughd confederation formed in the oases of Zarafshan and Kashkadarya in the early Middle Ages and its provinces were ruled by kings and rulers with titles such as ikhshid, khutav, khvabu [5, p.119-129; 6, p. 35; 7, p.57]. The history of early medieval Sughd is an integral part of the history of Uzbekistan. During the development stages of the history of statehood in the territory of Uzbekistan, the processes of statehood took place in the valleys of Zarafshan and Kashkadarya, in the oases of Samarkand, Bukhara, Kesh, Karshi-Nakhlab from the first millennium BC to the last quarter of the first millennium AD, and finally, this process started from the middle of the sixth century AD. It cannot be denied that Sughd was associated with the confederal state structure until the middle of the 8th century. In the sources, it is noted that in the VI-VIII centuries, Kesh (Shahrisabz), and then the city of Samarkand was the center in the Sughd oasis, and their rulers controlled the governors of cities such as Kushania (Kattakurgan), Fay (Narpay), Maymurg, Kabudon, Ishtikhan, Panjikent, Nakhlab (Nasaf). First of all, this period includes the preservation and





stabilization of the confederal structure based on internal autonomy under the rule of the Turkic Khaganate from Sughd, finally, the failure of the subjects of this structure to defend the country on the eve of the Arab invasion and the processes of the collapse of this structure (the first half of the 8th century AD). . In addition, the unique period of social and cultural growth of Sughd in the VI-VIII centuries is a problem that requires special research.

In this regard, the place of written monuments is incomparable in the study of the internal socio-political and spiritual-cultural issues of the Sughd confederation structure, which includes an important stage in the history of our statehood. For example, many unique monuments written from the beginning of our era to the 11th century have come down to us through the Sugdian script. Among them are texts written on metal, ceramic, wood, leather, paper and other materials, personal letters, fragments of religious, moral-philosophical texts, economic, legal and diplomatic documents. The archive of Sugdian documents found in the ruins of the early medieval castle of the Mugh mountain in the upper reaches of the Zarafshan River is an important group of such unique Sugdian written monuments [14, p.90; 15, p. 222; 16, p.132]. This is a collection of Sugdian documents called the "Sugdian Archive" of Mount Mugh, which includes unique documents from the end of the VII century to the beginning of the VIII century (before 722).

The categories (levels) of the nobility reflected in these written sources indicate the existence of a developed position based on land ownership, a social rank (gradual subordination of lower officials to higher officials). The highest rank of this system was occupied by nobles.

Titles mentioned on coins and Sughd documents [13, p.548] about the composition of the Sughd nobility shed light not only on the political history of the country, but also on the social relations of the society. When observing the coins of Sughd, it can be seen that the titles of local rulers underwent certain changes from the end of the 6th century to the beginning of the 7th century. In inscriptions on bronze coins, in addition to the usual title of the ruler of Sughd, two other titles appear. Three main gradations (consistencies in transition from one state to another) are prominent in titration. MLK' is a title given by the Aramaic ideogram for "king" (literally "ruler"), referring to the highest rank. The second is MR'Y "governor" and the third is the Sughd 'w'(w) "governor, sir" titles.

The first of them appeared on the coins of Samarkand kings who had the right of succession in the second half of the 7th century, instead of the common title 'w' (w) belonging to them. From this period, according to chronicles and Sugdian documents,





they received the title of "king" or "King of Sugd" (s'wdy'n'k MLK'). This title was retained after them, throughout the reign of the dynasty.

The second – MR'Y "hokim" title, according to Mugh documents, was actually a title or honorary name of the rulers of Samarkand (sm'rkndch MR'Yn) and Panjikent (pnchy MR'Y). The third title 'w' (w) is one of the ancient titles of Central Asia and used in the language in two meanings - the title of social hierarchy and the name of land ownership, including as an expression of respect in customary behavior.

Researcher G'. Boboyorov's article entitled "Sug'd during the Turkic dynasty" states that "in the 7th-8th centuries, in the Sughd oasis, first Kesh (Shahrisabz), then the city of Samarkand was the center, and their rulers were Kushonia (Kattakurgan), Fay (Narpay), Maymurg (Maymurg - in the early Middle Ages, in the south of the city of Samarkand the name of the region in which it is located), Kabudon (the name of a city located in the northeast of the Kabudon-Sugd oasis), Ishtikhan, Panjikent, and Nakhab (Nasaf) are noted to have control over the governors [5, p. 120.].

The Ikhshid dynasty of Samarkand ruled Sughd from the second quarter of the VII century to the third quarter of the VIII century. According to Nasafi, the author of "Kitab al-Qand fi tarikhi Samarqand", there were thirteen successive rulers who came to the throne before the arrival of the Arabs [10, p. 110.], we now know the names of eight of them. One of them, Turgar, son of Gurak, took the throne in 738 after his father's death.

The Aramaic form of the word MLK' entered the Sugdian texts during the ancient Akhmenid dynasty through the office management documentary tradition and was long preserved in heterographic use in Sugdian as well.

The ideogram MLK' is written on Samarkand bronze coins from the first quarter of the 7th century. The last coins of the Sughd kings with this title date back to the beginning of the second half of the 8th century: (s'wdyk MLK' twr'r). On these coins, the title of ikhshid, given by the ideogram MLK', was held by the kings of Sughd, Varkhuman, Tukaspadak, Mastan-Avyan, Tarhun, Gurak, Turgarlar. The first coins issued with the title of Sugd "ikhshid" belonged to Shishpir, the ruler who lived in the first half of the 7th century. This ruler, whose name is preserved only on coins, is considered to be the same as Shashebi or Shasebi, King of Kesh in Chinese sources. In 642, he sent gifts to the Emperor of Xiotai through ambassadors. In 658-659, the right to issue coins in the name of the king in Sughd was transferred to the rulers of Samarkand [9, p. 36-38.].

The formation of property relations, the development of the economy, the stabilization of the political situation, the development of international trade relations caused the rise of monetary relations in Sughd. Samarkand and Panjikent became the





main centers of coinage. Bronze coins issued in Samarkand at the beginning of the 7th and 8th centuries with the title of MLK' (King), the highest level of state administration, are a political document of the Sughd state administration system.

According to the information in Arabic language sources, "ikhshid" means "horn of horns" (malik ul-mulk) in Ferghana language [11, p. 38.]. A.A. Freyman compared Gurak's title "Sugd ikhshidi, Samarkand afshini" given in Yakubi with Devashtich's title "Sugd king, ruler of Samarkand" in the Mugh documents and came to the opinion that the title of ikhshid corresponds to the ideogram MLK' in the Sugdian language [12, p. 122; 17, p.12]. Later, A.A. Freyman, based on the information of Sug'd documents, concluded that the titles 'wb'w, 'w'(w) are hidden in the ideogram MR'Y, and the title 'šywn is hidden in the ideogram MLK' [14, p. 84]. V.A. Livshits also believes that the MR'Y ideogram gives Sugdian 'w'(w) or 'wb'w [15, p. 50.].

Sugdologist M. Ishakov says that ikhshid means "radiation from oneself, enlightenment", that is, "one who has divine light and has the right to reign". Because ikhshid (Iranian: khayatiya) has the meaning of "radiating light" and is a reference to the heavenly nature of the state. Here, M. Ishakov based on the interpretation of the book "Avesta" gives the following: "Avesta, in addition to the information about the history of the first statehood, also embodies the ideological foundations of these statehood processes. ...the fourth of the responsible angels of Ahura Mazda - Xshatra Varya - is the status of "Citizenship", that is, the status of happy, prosperous, ruling life with divine justice on the paradise earth. This maloika is understood in the Avesta as a reference to the divine conceptual basis of righteous kingship" [8, p. 19-20.].

The management system of Sughd in the VI-VIII centuries deserves special attention, first of all, with its conceptual foundations. The fact is that the concept of state power for ancient and early medieval Sughd is related to the concept of the heavenly-ba "god". Because the Sugdian words xwtaw (av. xwa-tawa) have the meaning "one who is capable of himself". Another socio-political term xw'w (xwa-bawa) is derived from the root meaning "to happen by itself", and these concepts served to show the divinity of state power.

The levels of management of society are formed on the basis of the legitimacy of power based on the above divinely given "right".

After all, the well-being and peace of society is primarily related to good intentions. Because there is no place for evil when there is a good intention. Truth can be achieved through good intentions. However, real life is created for man on earth, not suspended. If the tasks of all three angels are the same, life on earth will prosper. And this, in turn, leads to the increase of goodness on earth, and of course, human generations. Therefore, there is a need to manage the human society with justice, and





a competent figure in the status of a citizen begins his task. If good intention, good life is stable on earth, if it is governed by justice, such a society will be a whole, healthy, spiritually stable and eternally immortal society. This ideological system of Zoroastrianism can be considered as the ideal society and the oldest ideal state idea.

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