

# The Social, Economic, And Political Foundations Of The Emergence Of Management Systems And Early States

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**Annotation.** This article provides information on the social, economic, and political foundations for the emergence of early states and the formation of governance systems in the territory of ancient Uzbekistan. It also discusses how initial views on the origin of the state emerged starting from the ancient and medieval periods, leading to the development of various theories. Proponents of these theories attempted to prove their respective viewpoints based on their ideologies, approaches, and worldviews. These theories predominantly feature abstraction and general philosophical methods, with less emphasis on the historical and legal aspects of the problem. Information is provided on the definitions given by scholars (R.V. Rtveladze, A.Kh. Saidov, A.V. Abdullayev) who have examined this issue, regarding a number of theories.

**Keywords:** “Matriarchy”, “People's Assembly”, Clan System, Primitive Society, Village Elder, Council of Elders, Ancient Egypt, Sumer and Akkad, Assyria, Bactria and Sogdia.

## Introduction

In the history of humankind, spanning hundreds of thousands of years, the formation of the first states and cities, the development of crafts and trade, and the emergence of writing are relatively recent phenomena. Statehood arose in the East at the end of the 4th millennium BCE in world history, and is associated with the last 5,000 years of human civilization.

Ancient states, in their stages of development, possessed various characteristics and historical patterns. Initially, early states emerged where productive forms of economy – agriculture and animal husbandry – developed first. No state has emerged in any society based on a foraging economy (hunting, fishing).

## Material and Methods

*The earliest form of governance in clan communities emerged as social management during the Upper Paleolithic period. In the periodization of world history, this stage is associated with the transformation of human life into a distinct kinship union – the clan – and is called the era of the mother clan, or matriarchy. During the Mesolithic and Neolithic periods, in Central Asia's mountainous, steppe, lake, and coastal regions, where the population was engaged in hunting and fishing, the social life was characterized by matriarchy, where the position of older women (the great mother) was considerably higher than that of men. The significance of the blood-kinship principle in the socio-economic development of the clan society during this period has been emphasized above [1].*

The characteristic feature of matriarchy was that kinship was determined through the maternal line and primarily manifested within the clan and family (in raising children,

distributing food supplies, preparing food and clothing, regulating mutual relations within the community, and controlling internal affairs). However, men played a significant role in making labor tools, organizing, and carrying out hunting and fishing activities. Thus, organizational and management activities emerged. In this regard, the necessity of conducting ritual ceremonies is also noteworthy.

### Results

*The process of developing economic forms, transferring knowledge and skills from generation to generation, led to the selection of skilled toolmakers, fishermen, and hunters who stood out in the community with their experience and practical knowledge. In the clan system, customs and moral traits predominated, and legal relations had not yet formed [2].*

*In the history of primitive society, the principles and functions of social governance took various forms, which were related to the functions of organizing, regulating, controlling, and managing the internal relations of the community. In this way, socio-economic requirements led to the selection of individuals who possessed prestige, and who stood out from others with their personal moral traits, practical knowledge, and experience. The clan elders and tribal leaders were elected at the gatherings of community representatives ("People's Assembly"). In the history of primitive society, the leader was engaged in socially useful activities, and the social authority based on clan-tribal customs initially represented a form of social organization that had not yet reached the level of a political state [3].*

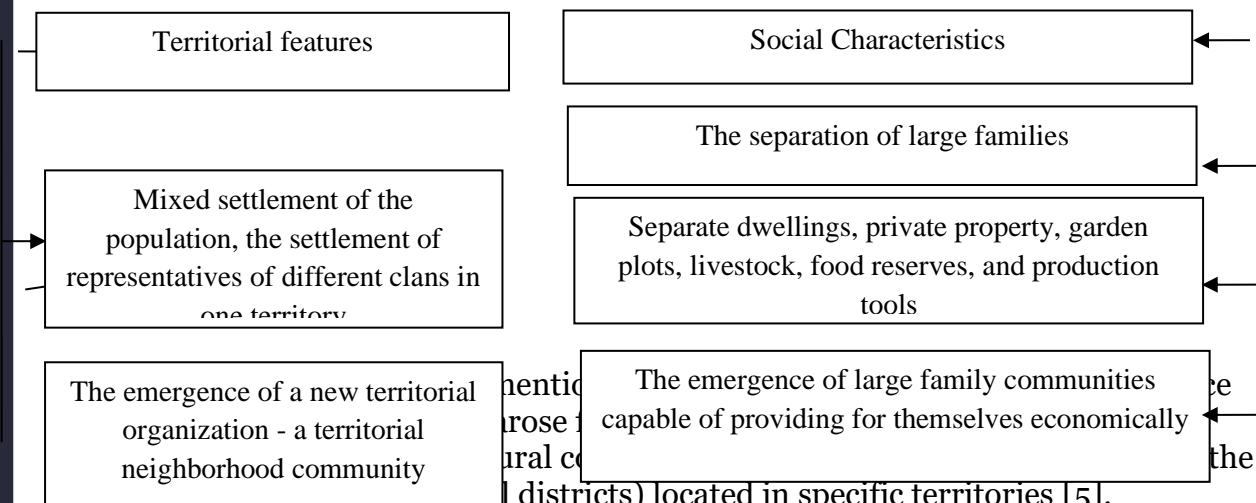
In primitive history (during the era of early clan communities), the settlement of the population was determined by blood kinship ties. Only members of a single blood-related clan lived in a given territory. The development of productive forms of economy led to the expansion of settlement areas and the continuous development of external relations. The need for production and other economic factors necessitated this. Thus, the process of mixed settlement of the population began, where representatives of different clans lived in one territory. In this way, a new territorial organization of society emerged, and large families capable of providing for themselves economically appeared.

**The study of the emergence of early statehood in the history of the Uzbek people, the peoples of Central Asia, and their ancestors is of great importance. In Central Asia, the development of irrigated agriculture and specialized crafts during the Bronze Age laid the foundation for the early state system. It is particularly important to note that the transition to statehood in Central Asia was not only due to internal reasons, but also related to external influence processes, including highly developed traditional historical-cultural ties and migrations in the East. High-quality gold, silver, and bronze artifacts, as well as unique architectural traditions found in the Margiana-Bactria region, indicate not only the development of foreign trade and mutual relations but also the emergence of new centers of civilization as a result of migrations. The issue of ethno-cultural and economic relations with ancient Eastern state centers is a relevant topic, and archaeological data reveal the characteristics of the spread of existing technologies and economic**

**innovations in mutual interactions [4].**

The territorial basis of early states was formed by neighboring agricultural districts located close to each other. In the areas developed for economic purposes, the population was densely settled, and these were called ancient agricultural district-oases. In each of them, in addition to fertile lands and irrigation systems, there were houses and fortresses, settlements, uncultivated lands, and pastures. The structure of ancient agricultural districts was related to the natural-geographic, socio-economic, and cultural environment. Several districts formed a province.

**Characteristics of primitive societies based on productive economies.**



(ancient agricultural districts) located in specific territories [5].

Thus, the process of transition to early statehood began. The second stage was associated with the complete subordination of the community's self-governance institutions to the leader's authority, and in this process, the legal order of internal and external relations among community members became more refined. This situation led to the legal regulation of various functions in the state system and the legal formalization of power. In the early state system, governance was carried out in connection with economic, political, social, and territorial functions [6].

In summary, it is important to emphasize that the history of the early states of the ancient East ('nomes,' city-states) did not initially begin with the division of society into slaves and slaveholders. The conclusion that opposing classes emerged in society and became the main cause for the emergence of early states, i.e., the class theory of the origin of the state, needs revision in many respects. One of the important factors in this process is the division of society based on social-practical functions, which is not related to class antagonism, and the need for communities to unite in order to implement their common interests. This situation is primarily related to socio-economic, military, and religious factors. The process of profound property and social stratification in society became evident after the foundations of statehood and political institutions had been established [7].

In the production activities of early states, the labor of free community members initially played a significant role. The growth of the population, as well as the need for new settlement areas, uncultivated lands, pastures for livestock, and access to mineral-rich resources, led to both large and small wars. In conditions of constant military invasions, some states were defeated, while others grew stronger. As a result of the wars of conquest, captives and members of devastated communities were subjected to slavery. With the increase in the number of slaves, their labor was widely

used for construction, building artificial irrigation systems, and production purposes [8].

In this way, the slaveholding system historically emerged in states with medium-sized territories (middle kingdoms) such as Ancient Egypt, Sumer and Akkad, and Assyria. Their economic basis was formed by the large palaces, temples, and the households of large family communities. In society, wealthy individuals and certain affluent families held high prestige and social status. There were also middle-class and poor population groups, as well as slaves. In the stages of development of ancient states, there were specific characteristics and historical patterns. Therefore, periodizing the history of statehood and comparatively studying historical events related to ancient societies is a relevant task. In the territories of Central Asia, early states also did not emerge as slaveholding states. Acknowledging the diversity of theories regarding the origin of the state, it is advisable to abandon the class theory related to this topic [9].

### Discussion

The study of archaeological sources shows that in the early Iron Age, the main productive forces in the Bactrian and Sogdian communities were household communities (representatives of large families) consisting of several small families. The external signs of the location of houses and fortresses indicate that the household communities apparently formed rather large territorial neighboring communities. In the governance system, the heads of households, as well as the rulers of certain oasis-districts, had great importance [10].

Such signs as kinship relations among individual households apparently became secondary. This is evident in the fact that each large family, despite possible kinship ties, possessed separate private property, its own housing, production tools, as well as agricultural products and livestock. In other words, they represented a household capable of providing for itself economically. The form of large family communities depended on the nature of production and the economy within the community, and they led to the economic strengthening of the community [11].

The rights of the owners of houses and fortresses were quite high, and as managers of the family and community, they managed various relationships in order to develop traditional agricultural forms and increase food production. In this social system, some groups were engaged in agricultural activities. The system also included those engaged in household animal husbandry, specialized crafts, construction work, and, in general, producers. In addition, there were individuals who were not involved in the production process but performed planning, organizing, regulating, and controlling functions in the socio-economic system. This category of people included owners of houses and fortresses, community elders, religious figures, and district and provincial governors. All of them differed from others in their role in the life of society and the production order [12].

In the territories of Uzbekistan, statehood developed on the basis of early urban centers due to the separation of specialized crafts from agriculture. The importance of urban centers increased, especially during military conflicts, and they were used by the district population as a shelter and as a safe haven for herds of livestock, which formed the basis of communal property.

According to historical data, in the early Iron Age, positions such as 'house owner,' 'village elder,' 'council of elders,' and 'oasis-district governor' existed in the communities of southern Uzbekistan. This stage of the social system was a high level of early statehood, which retained its prestige and importance in the social life of the

communities. Organizational management was necessary for the community during large-scale construction, irrigation, and agricultural activities. The existence of separately located palace-fortresses within the inner citadel of ancient cities, belonging to the ruling leaders, also testifies to their distinction from others. This authority governed the internal and external relations of the community [13].

### Conclusion

In conclusion of this section, it can be said that in the Ancient Bactrian society of the 7th-6th centuries BC, the processes of settlement intensified based on the development of new lands. Ancient cities developed, and around them, production farms, fortresses, and support fortifications appeared. The importance of defense structures increased in the construction of various buildings. In the first half of the 1st millennium BC, the Bactrian state formed not only a political but also an ethnic and cultural unity. According to the archaeological features of ancient cities, namely, architectural styles, the art of architecture, and similarities in material culture, the above ideas are confirmed. Such similarities could have arisen on the basis of economic and cultural relations, as well as political unity.

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