

**O‘ZBEKISTON RESPUBLIKASI FANLAR AKADEMIYASI  
TARIX INSTITUTI HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSc.05/2025.27.12.Tar.05.01 RAQAMLI ILMIY KENGASH**

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**TARIX INSTITUTI**

**ULUG‘BEK NUSRATULLO O‘G‘LI OLIMOV**

**TURONNING QADIMGI DAVRI ARAB TARIXSHUNOSLIGIDA  
(20-yuzyillikning ikkinchi yarmi – 21-yuzyillik boshlaridagi tadqiqotlar tahlili)**

**07.00.08 – Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari**

**Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi  
AVTOREFERATI**

**Toshkent, 2026**

**Falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi**

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## KIRISH (falsafa doktori (PhD) dissertatsiyasining annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Bugungi globallashuv va madaniy integratsiya sharoitida jahon tamadduni markazlari o'rtasidagi tarixiy-madaniy aloqalarning ildizlarini xolis tadqiq etish hamda insoniyat taraqqiyotidagi umumiy qonuniyatlarni aniqlash muhim ahamiyat kasb etadi. Qadimgi davr tarixini o'rganishda yagona mafkuraviy yoki hududiy yondashuvlar bilan cheklanib qolmasdan, xorijiy ilmiy maktablar tajribasi va muqobil nazariyalarga tayanish davr talabiga aylanmoqda. Mazkur yondashuv mintaqalararo munosabatlarning g'oyaviy negizlarini chuqur anglashga hamda fanda mavjud an'anaviy qarashlardan xoli bo'lgan, muhim ilmiy xulosalarni shakllantirishga xizmat qiladi.

Jahonning ko'plab nufuzli ilmiy-tadqiqot maskanlari va oliy o'quv yurtlarida Turonning qadimgi davr tarixi, jumladan, uning ilk tamaddun o'choqlari, o'ziga xos davlatchilik tizimi hamda qo'shni mintaqalar bilan o'rnatgan keng qamrovli savdo-madaniy aloqalari bo'yicha keng ko'lamlil izlanishlar olib borilmoqda. Jumladan, mintaqadagi ilk shaharsozlik madaniyati, savdo yo'llari tizimidagi iqtisodiy aloqalar, Zardushtiylik dini va uning tarqalish geografiyasi masalalari arxeologik va yozma manbalar asosida tizimli o'rganilmoqda. Shu bilan birga, Turon va Yaqin Sharq yodgorliklari o'rtasidagi tarixiy bog'liqlikni arab olimlarining xulosalari negizida asoslash, ularning ilk davlatchilik hamda siyosiy tarixga doir talqinlarini boshqa xorijiy izlanishlar natijalari bilan taqqoslash, shuningdek, arab mamlakatlarida Zardushtiylik dini va "Avesto" merosiga nisbatan shakllangan ilmiy qarashlarni yoritib berish orqali sohadagi mavjud ilmiy bo'shliqlarni to'ldirish bugungi kunda dolzarb ahamiyat kasb etadi.

Yangi O'zbekistonda milliy o'zlikni anglash va tarixiy merosni, ayniqsa, uning kam o'rganilgan sahifalarini xolisona tadqiq etishga alohida e'tibor qaratilmoqda. Bunday islohotlar negizida o'zbek davlatchiligining qadimiy ildizlariga ilmiy baho berish, uning jahon sivilizatsiyasidagi o'rnini aniqlash vazifasi yotadi. Darhaqiqat, "...bundan uch ming yil muqaddam mintaqada ilk shaharlar va davlatchilikning vujudga kelishi bu hududda yangi hayotiy tushunchalar va falsafiy qarashlarning, ilm-fan, xususan, tibbiyot va astronomiya, jo'g'rofiya va matematika, geodeziya, me'morchilik sohalarining, madaniy-ma'rifiy va diniy qadriyatlarining jadal taraqqiy etishiga asos yaratdi"<sup>1</sup>. Shu jihatdan, Turonning eng qadimgi davri tarixini xorijiy manbalar, xususan, arab tarixshunoslik va arxeologiya maktabi vakillarining tadqiqotlari asosida o'rganish, tariximizning mazkur davriga berilgan baholarni qiyosiy tahlil qilish uning xalqaro miqyosdagi ahamiyatini ochib berishda muhim masala ekanligini ko'rsatadi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi Farmoni, 2018-yil 16-yanvardagi F-5181-son "Moddiy madaniy va arxeologiya merosi obyektlarini muhofaza qilish va ulardan foydalanishni takomillashtirish to'g'risida"gi Farmoyishi hamda 2020-yil 29-oktabrdagi PF-6097-son "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi

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<sup>1</sup> O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning 2021-yil 15-sentabrda "Markaziy Osiyo – jahon sivilizatsiyalari chorrahasida" xalqaro madaniyat forumi ishtirokchilari uchun nutqi // <https://president.uz/oz/lists/view/4614>

Farmonida tarixiy merosni asrash, o'tmishni xolisona o'rganish va ilmiy tadqiqotlarni xalqaro andozalar darajasida rivojlantirishga oid belgilangan vazifalarni amalga oshirishga ma'lum darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi.** Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishi doirasida bajarilgan.

**Mavzuning o'rganilganlik darajasi.** Turonning qadimgi davri tarixining arab tarixshunosligida aks etishi masalasi bugungi kungacha mustaqil tadqiqot obyekti sifatida maxsus o'rganilmagan. Shu jihatdan aynan tarixshunoslik masalasi borasida bildirilgan ba'zi mulohazalarni keltirish mumkin. Xususan, ayrim arab olimlari o'z ishlarining kirish va xulosa qismlarida ushbu mavzuni o'rganish zarurati, holati, bu boradagi muammolarga to'xtalib o'tishgan. Ular Turonning qadimgi davri xususida o'zlaridan avvalgi ilmiy ishlarga umumiy sharh berib, qo'lga kiritilgan yutuq va mavjud kamchiliklarni ko'rsatib o'tganlar. Xususan, kuvaytlik tadqiqotchi Nodir al-Vasir o'zining "Movarounnahr yurti: Islom fathidan Rossiya bosqiniga qadar"<sup>2</sup> nomli monografiyasida Turon tarixining o'zidan oldingi arab mualliflari tomonidan o'rganilish darajasi, ya'ni bu mavzuning arab davlatlarida kam tadqiq qilinganligi, arab tilidagi ilmiy adabiyotlarning yetishmasligi kabi mavjud muammolarni ta'kidlagan. Saudiyalik Muhammad Muso Sharif esa "Markaziy Osiyo (Turkiston) ulamolari: qadimdan bugungi kungacha"<sup>3</sup> nomli ilmiy ishida mazkur mavzuning tadqiq etilishidagi asosiy nuqson sifatida Sovet hokimiyati tomonidan yozuv islohoti o'tkazilib, arab imlosidagi yozuvdan voz kechilganligini ko'rsatgan.

Mavzuni yoritishda nazariy va metodologik jihatdan ahamiyatli tadqiqotlardan biri sifatida esa Sh. Ikromovning ishini keltirish mumkin<sup>4</sup>. Uning tadqiqoti O'zbekistonning eng yangi tarixiga oid bo'lsa-da, arab davlatlaridagi ilmiy tadqiqot markazlari, tarix fanini o'rganish usullari, soha mutaxassislarining xulosalari orqali O'zbekiston tarixiga bo'lgan munosabat haqida tasavvurga ega bo'lish mumkin. Muallif O'zbekistondagi demokratik jarayonlar, xususan, diniy qadriyatlarining tiklanish va mustahkamlanish dinamikasi, tashqi va ichki siyosat, ikki tomonlama hamkorlik masalalari va ularning istiqbollarga oid arab davlatlaridagi tadqiqotlar hamda ilmiy markazlar faoliyatini tahlil qilgan.

Ko'rinib turibdiki, bu borada asosan davriy jihatdan so'nggi o'ttiz yillikdagi tarixiy jarayonlar qamrab olingan bo'lib, Turonning qadimgi davriga oid olib borilgan tadqiqotlar, jumladan Arab davlatlarida arxeologiya sohasining rivojlanish bosqichlari, Turonning qadimgi davriga oid tadqiqot olib boruvchi arab olimlari, ilk davlatchilik masalalari, Ahamoniylar va yunon-makedonlarga qaramlik davri va ijtimoiy-ma'naviy sohaga oid masalalarni tadqiq qilish zarurati mavjud. Bevosita,

<sup>2</sup> نادر الوثير. بلاد ما وراء النهر من الفتح الإسلامي إلى الاحتلال الروسي. - الطبعة الأولى. 1445هـ/2024م. - ص. 676.

<sup>3</sup> محمد بن موسى الشريف. علماء آسيا الوسطى (التركستان) بين الماضي والحاضر. 2009. - ص. 79.

<sup>4</sup> Ikromov Sh. Mustaqil O'zbekistondagi transformatsiya jarayonlarining arab davlatlarida yoritilishi: t.f.f.d. uchun yozilgan diss. - Toshkent, 2022. - 146 b.

Turonning qadimgi davrini tadqiq etgan arab olimlarining ishlari dissertatsiyaning boblarida tarixshunoslik nuqtai nazaridan batafsil tahlilga tortilgan.

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya O'zbekiston Respublikasi Fanlar Akademiyasi Tarix institutining "O'zbek xalqi va davlatchiligi tarixi (eng qadimgi zamonlardan hozirgacha)" o'n jildlik akademik ilmiy asari doirasida bajarilgan.

**Tadqiqotning maqsadi** arab tarixshunosligida Turonning qadimgi tarixi, xususan, eng qadimgi zamonlardan yunon-makedonlar istilosiga qadar bo'lgan davrga oid ilmiy talqin va yondashuvlarni aniqlash, ularni qiyosiy tahlil etish hamda milliy tarixshunoslik uchun nazariy va manbaviy ahamiyatini ochib berishdan iborat.

**Tadqiqotning vazifalari:**

Arab davlatlarida Turon tarixini o'rganishga bo'lgan qiziqishlarning kuchayishiga sabab bo'lgan ijtimoiy-siyosiy va ilmiy omillarni aniqlash;

Arab mamlakatlarida arxeologiya sohasining rivojlanish bosqichlari va mintaqa tarixini o'rganishdagi asosiy nazariy yondashuvlarni tahlil qilish;

Arab tarixchilarining Turon tarixiga bo'lgan qiziqishlari nima bilan bog'liqligini ochib berish;

Turon va arab davlatlaridagi qadimgi davrga oid manzilgohlarni o'zaro taqqoslash orqali to'plangan ma'lumotlar borasida milliy va arab olimlarining ilmiy xulosalarini qiyosiy tahlil qilish;

Turonda ilk davlatchilikning shakllanishi va siyosiy boshqaruv masalasiga doir arab tadqiqotchilarining qarashlarini ilmiy asoslanganlik darajasini belgilash;

Turonning Ahamoniylarga qaramlik davri tarixiga oid arab olimlarining yondashuvlarini tarixshunoslik jihatidan tahlil qilish;

Yunon-makedonlarga qaramlik davrida Turon mavzusiga oid arab davlatlaridagi tadqiqotlarni tahlil qilib, mavjud yondashuvlarni baholash;

Qadimgi davr Turonda ijtimoiy-ma'naviy qarashlar, Zardushtiylik dini va "Avesto" kitobining arab tarixshunosligida mavjud ilmiy yondashuv asosidagi tadqiqotlarni aniqlash, mualliflarning xulosalarini, qarama-qarshi fikrlar hamda ziddiyatli masalalarni tahlil qilish;

Arab davlatlarida Zardushtiylik dini va "Avesto" kitobiga oid diniy va falsafiy yo'nalishdagi izlanishlarni qiyosiy tahlil qilish orqali, olimlarning xulosalariga ilmiy-tanqidiy munosabat bildirish.

**Tadqiqot obyektini** arab olimlarining Turonning qadimdan yunon-makedonlarga qaramlik davrigacha bo'lgan tarixiga bag'ishlangan tadqiqotlari tashkil etadi.

**Tadqiqotning predmeti** arab olimlari tadqiqotlarida aks etgan Turon hududidagi qadimgi davri manzilgohlari, ijtimoiy-iqtisodiy, diniy hayot, harbiy-siyosiy jarayonlar, Ahamoniylar va yunon-makedonlarga qaramlik davridagi boshqaruvga doir ma'lumotlar, ilmiy-nazariy qarashlar, xulosalar va yondashuvlardan iborat.

**Tadqiqotning usullari.** Dissertatsiyada tarixiylik, xolislik, mantiqiylik, tizimlilik, davriylik, mikro va makro tarix, qiyosiy-tanqidiy tahlil usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi quyidagilardan iborat:**

Zamonaviy arab tarixshunosligida, umumiy arxeologik o'xshashliklarga tayanib ilgari surilgan "O'zbekistondagi Teshiktosh manzilgohi Iroqdagi Shanidar g'oridan migratsiya qilgan neandertallarning vaqtinchalik makoni" degan nazariyaning ilmiy jihatdan asossiz ekanligi tosh industriyasidagi turlarga oid farqlar (*Teshiktoshda og'ir mehnat qurollari ustunligi, Shanidarda uchli qurollarning ko'pligi*) hamda Turon hududida Teshiktosh bilan zamondosh rivojlangan boshqa manzilgohlarning (*Xatak*) mavjudligi asosida Boysun tog' tizmalari ko'chish jarayonidagi vaqtinchalik manzilgoh emas, balki mustaqil antropogenez o'chog'i ekanligi dalillangan;

Arab tarixshunosligida, ilgari surilgan "Turonning neolit va bronza davri madaniyatlari (*Joytun, Anov, Gono'rtepa*) Yaqin Sharq sivilizatsiyasi ta'sirining mahsulidir" degan yondashuvning biryoqlama ekanligi Janubiy Turkmaniston arxeologik kompleks ekspeditsiyasi (*M. Masson*) va Baqtriya-Marg'iyona arxeologik majmuasi (*V. Sarianidi*) materiallarining stratigrafik tahlili asosida inkor etilib, Joytun va Anov yodgorliklarida o'troq dehqonchilik hamda kulolchilikning shakllanishi tashqi omil hisobiga emas, balki mintaqaning o'z ichki ijtimoiy-iqtisodiy rivojlanishi negizida bosqichma-bosqich yuz berganligi, Gono'rtepaning me'moriy tuzilishi va dafn marosimlari esa Yaqin Sharq andozasidan farqli o'laroq, mahalliy diniy-dunyoviy qarashlar asosida rivojlangan mustaqil tamaddun o'chog'i ekanligi dalillangan;

Bugungi kungacha fanda mavjud bo'lgan "Ellin madaniyatining ustunligi"ga asoslanuvchi yondashuvga qarshi o'laroq, arab tarixshunosligida Makedoniyalik Aleksandrning sharqqa yurishi jarayonida yunon-makedon zodagonlarida Sharq madaniyatining o'ziga xos jihatlari (*hukmdor shaxsini hurmat qilishga qaratilgan saroy odati, tantanali qabul marosimlari, shohona libos va kiyinish madaniyati hamda hukmdorga murojaat qilishning yuksak tartib-qoidalari*) o'zlashtirishga moyilligi bo'lganligi, bu esa "ellinlashtirish"ning bir tomonlama jarayon emas, balki nisbiy tushuncha ekanligini ko'rsatuvchi xulosa ustuvor ekanligi asoslangan;

20-yuzyillikning ikkinchi yarmida arab tarixshunosligida "Avesto" va zardushtiylikni qiyosiy-diniy metod asosida o'rganish ko'lamining keskin kengayishi mintaqadagi siyosiy jarayonlar, xususan, 1967-yilgi "Olti kunlik urush"dagi mag'lubiyat ortidan "panarabizm" (arab birligi) mafkurasining chuqur tanazzuli bilan bog'liq ekanligi, natijada yuzaga kelgan g'oyaviy bo'shliqni to'ldirish hamda islom dinining qadimgi e'tiqodlardan mutlaq ustunligini ko'rsatib berishga bo'lgan ijtimoiy ehtiyojning ortishi mazkur yo'nalishdagi tadqiqotlarning kuchayishiga asosiy turtki bo'lganligi dalillangan.

**Tadqiqotning amaliy natijalari quyidagilardan iborat:**

Dissertatsiyada ilk bor arab tarixshunosligida Turonning qadimgi davriga oid jami 150 ga yaqin tadqiqot mavjudligi, ulardan 32 tasi maxsus maqola, 4 tasi dissertatsiya, 9 tasi manba hamda 100 ga yaqin umumiy tarixga oid adabiyotlar ekanligi aniqlanib, tahlil etilgan hamda ularda ilgari surilgan xulosalar milliy

tadqiqotchilarning ilmiy izlanishlari bilan taqqoslanib, ilmiy jihatdan asoslanmagan yoki bugungacha bahsli hisoblangan nazariyalar ko‘rsatib berilgan;

Arab davlatlarida Markaziy Osiyo respublikalari tarixi, jumladan, O‘zbekiston tarixini o‘rganishda asosiy masalalar tizimli tahlil qilinib, unga doir taklif va tavsiyalar ishlab chiqilgan. Shuningdek, mavzuning tadqiq etilgan jihatlari va kelgusida o‘rganilishi lozim bo‘lgan yo‘nalishlar borasida amaliy takliflar ishlab chiqilgan.

**Tadqiqot natijalarining ishonchliligi** Turonning qadimgi davr tarixini yoritishda bevosita “Arab arxeologlari ittifoqi” tomonidan nashr qilinadigan ilmiy jurnaldagi maqolalardan, arab davlatlari va Markaziy Osiyo hududida tashkil etilgan arxeologik tadqiqot materiallari, mavzuga doir 200 dan ortiq ilmiy adabiyotning tahlilga tortilgani, shuningdek, tarixshunoslik sohasida keng qo‘llaniladigan tanqidiy, qiyosiy tahlil usullari va yondashuvlaridan foydalanilgani, natijalarning respublika va xalqaro ilmiy konferensiya materiallari, OAK hamda nufuzli xorijiy ilmiy jurnallarda nashr etilgani, ishlab chiqilgan ilmiy-nazariy xulosalar, takliflar va tavsiyalarning amaliyotga tatbiq etilgani hamda vakolatli tashkilotlar tomonidan tasdiqlangani bilan asoslanadi.

**Tadqiqotning ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati Turonning qadimgi davri tarixiga oid arab tarixshunosligidagi qarashlarning ilk bor maxsus, yaxlit tadqiqot obyekti sifatida o‘rganilganligi, Turon sivilizatsiyasining Yaqin Sharq madaniyati ta‘sirida shakllangani haqidagi ayrim qarashlar tanqidiy tahlil etilib, uning o‘ziga xos (lokal) rivojlanish bosqichlariga ega bo‘lgani ochib berilganligi, shuningdek, mavzuga oid arab ilmiy markazlari va “Arab arxeologlari ittifoqi”ning faoliyati tahlil qilinib, arab tarixshunosligining o‘ziga xos yo‘nalishlari va uslubiy yondashuvlari aniqlab berilganligi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati xulosa va takliflaridan oliy o‘quv yurtlari, tadqiqot institutlari, arab davlatlari madaniyat markazlari bilan aloqalarni mustahkamlash, O‘zbekistonning boy va buyuk tarixini tanitish maqsadida arab davlatlarida xalqaro darajada ilmiy yig‘inlar tashkil qilish, tarixiy ko‘rgazmalarni ochish, har ikki tomon olimlari o‘rtasida doimiy aloqalarni o‘rnatishga xizmat qiladi.

#### **Tadqiqot natijalarining joriy qilinishi.**

Turonning qadimgi davri tarixining Arab davlatlarida yoritilishini (20-yuzyillikning ikkinchi yarmi – 21-yuzyillik boshlari) mavzusiga oid ilmiy xulosalar va takliflar asosida:

Zamonaviy arab tarixshunosligida, umumiy arxeologik o‘xshashliklarga tayanib ilgari surilgan “O‘zbekistondagi Teshiktosh manzilgohi Iroqdagi Shanidar g‘oridan migratsiya qilgan neandertallarning vaqtinchalik makoni” degan nazariyaning ilmiy jihatdan asossiz ekanligi tosh industriyasidagi turlarga oid farqlar (Teshiktoshda og‘ir mehnat qurollari ustunligi, Shanidarda uchli qurollarning ko‘pligi) hamda Turon hududida Teshiktosh bilan zamondosh rivojlangan boshqa manzilgohlarning (Xatak) mavjudligi asosida Boysun tog‘ tizmalari ko‘chish jarayonidagi vaqtinchalik manzilgoh emas, balki mustaqil antropogenez o‘chog‘i ekanligi haqidagi yondashuvlarga oid xulosalardan “O‘zbekiston tarixi” telekanalida efirga uzatilgan “Ochiq dars” ko‘rsatuvining ssenariysini tayyorlashda

foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston tarixi” teleradiokanali davlat unitar korxonasi)ning 2025-yil 3-avgustdagi 01-044-204-son ma‘lumotnomasi). Mazkur ma‘lumotlar Turon tarixining xalqaro miqyosda yoritilish darajasini keng ommaga tushuntirib berishga xizmat qilgan.

Arab tarixshunosligida, ilgari surilgan “Turanning neolit va bronza davri madaniyatlari (Joytun, Anov, Gono‘rtepa) Yaqin Sharq sivilizatsiyasi ta‘sirining mahsulidir” degan yondashuvning biryoqlama ekanligi Janubiy Turkmaniston arxeologik kompleks ekspeditsiyasi (M.Masson) va Baqtriya-Marg‘iyona arxeologik majmuasi (V.Sarianidi) materiallarining stratigrafik tahlili asosida inkor etilib, Joytun va Anov yodgorliklarida o‘troq dehqonchilik hamda kulolchilikning shakllanishi tashqi omil hisobiga emas, balki mintaqaning o‘z ichki ijtimoiy-iqtisodiy rivojlanishi negizida bosqichma-bosqich yuz berganligi, Gono‘rtepaning me‘moriy tuzilishi va dafn marosimlari esa Yaqin Sharq andozasidan farqli o‘laroq, mahalliy diniy-dunyoviy qarashlar asosida rivojlanganligi haqidagi ilmiy qarashlariga oid natijalardan “O‘zbekiston tarixi” telekanalining ko‘rsatuvlar turkumini shakllantirishda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston tarixi” teleradiokanali davlat unitar korxonasi)ning 2025-yil 3-avgustdagi 01-044-204-son ma‘lumotnomasi). Taqdim etilgan materiallar milliy qadriyatlarning jahon ilmiy maydonidagi talqinini boyitishga xizmat qilgan.

Bugungi kungacha fanda mavjud bo‘lgan “Ellin madaniyatining ustunligi”ga asoslanuvchi yondashuvga qarshi o‘laroq, arab tarixshunosligida Makedoniyalik Aleksandrning sharqqa yurishi jarayonida yunon-makedon zodagonlarida Sharq madaniyatining o‘ziga xos jihatlarini (hukmdor shaxsini hurmat qilishga qaratilgan saroy odati, tantanali qabul marosimlari, shohona libos va kiyinish madaniyati hamda hukmdorga murojaat qilishning yuksak tartib-qoidalari) o‘zlashtirishga moyilligi bo‘lganligi, bu esa “ellinlashtirish”ning bir tomonlama jarayon emas, balki nisbiy tushuncha ekanligini ko‘rsatuvchi ilmiy ma‘lumotlardan Madaniy meros agentligi tizimidagi muzeylar faoliyatini tashkil etishda foydalanilgan (Madaniy meros agentligining 2025-yil 16-dekabrda 04-07/5042-sonli ma‘lumotnomasi). Aniqlangan ma‘lumotlar muzey ekspozitsiyalarini qadimgi dunyo sivilizatsiyalari o‘rtasidagi aloqalarni ko‘rsatuvchi yangi dalillar bilan boyitish imkonini bergan.

20-yuzyillikning ikkinchi yarmida arab tarixshunosligida “Avesto” va zardushtiylikni qiyosiy-diniy metod asosida o‘rganish ko‘lamining keskin kengayishi mintaqadagi siyosiy jarayonlar, xususan, 1967-yilgi “Olti kunlik urush”dagi mag‘lubiyat ortidan “panarabizm” (arab birligi) mafkurasining chuqur tanazzuli bilan bog‘liq ekanligi, natijada yuzaga kelgan g‘oyaviy bo‘shliqni to‘ldirish hamda islom dinining qadimgi e‘tiqodlardan mutlaq ustunligini ko‘rsatib berishga bo‘lgan ijtimoiy ehtiyojning ortishiga doir ilmiy tahlillardan Madaniy meros agentligi tizimidagi muzey ashyolari tavsifini yaratishda foydalanilgan (Madaniy meros agentligining 2025-yil 16-dekabrda 04-07/5042-sonli ma‘lumotnomasi). Tadqiqot natijalari O‘zbekistonning boy madaniy merosini ilmiy dalillar asosida keng ommaga targ‘ib etishga hamda xalqaro madaniy aloqalarni yoritishga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Dissertatsiya natijalari 5 ta ilmiy anjuman va seminarlarda, shu jumladan, 3 ta xalqaro, 2 ta respublika ilmiy-amaliy konferensiyalarida aprobatsiyadan o‘tgan.

**Tadqiqot natijalarining e‘lon qilinganligi.** Dissertatsiya mavzusi bo‘yicha jami 11 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 4 ta, xorijiy jurnalda 2 ta maqola nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, 3 ta bob, xulosa, foydalanilgan manbalar, adabiyotlar ro‘yxati, shartli qisqartmalar hamda ilovalar ro‘yxatidan iborat. Dissertatsiyaning umumiy hajmi 122 sahifani tashkil qiladi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida tanlangan mavzuning dolzarbligi va zarurati asoslanib, tadqiqotning maqsad va vazifalari ko‘rsatilgan, uning O‘zbekiston Respublikasi fan va texnologiyalarning ustuvor yo‘nalishlariga mos kelishi, natijalarning ilmiy yangiligi va amaliy ahamiyati bayon qilingan. Tadqiqot natijalarining amaliyotga joriy etilishi, ishning aprobatsiyasi, nashr etilganligi haqida ma‘lumotlar, dissertatsiya tuzilishi ko‘rsatilgan.

Dissertatsiyaning 1-bobi **“Arab davlatlarida arxeologiya fanining rivojlanishi va Turon tarixiga munosabat”** deb nomlanadi. Unda arab mamlakatlarida arxeologiya fanining tadrijiy rivojlanish dinamikasi hamda sohaga ixtisoslashgan ilmiy markazlar va oliy ta‘lim muassasalarining faoliyati tahlil etilgan. Shuningdek, bobda 20-yuzyillikning ikkinchi yarmidan bugungi kunga qadar Turonning qadimgi davriga oid arxeologik yodgorliklarning arab tarixshunosligida o‘rganilish darajasi, tadqiqotlarning asosiy maqsadlari va erishilgan ilmiy natijalar tizimli yoritilgan.

Ushbu bobning birinchi paragrafi *“Arab arxeologlari ittifoqi faoliyati va Turon tarixiga bo‘lgan qiziqish”* deb nomlanadi. Unda arab mamlakatlarida arxeologik tadqiqotlarning shakllanish bosqichlari hamda “Arab arxeologlari ittifoqi” faoliyati yoritilgan. Shu bilan birga, arab tarixshunosligida “Turon” tushunchasining ilmiy talqini, mintaqaning qadimgi tarixini o‘rganishga bo‘lgan qiziqishning yuzaga kelish omillari va tadqiqotchilarning metodologik yondashuvlari ochib berilgan. Shuningdek, mazkur yo‘nalishga ixtisoslashgan ilmiy markazlar va olimlar faoliyati, mavzuga doir fundamental asarlarning mazmun-mohiyati tahlil etilgan.

Turon tarixiga oid masalalarni yoritishdan avval, arab dunyosida arxeologiya fani va ilmiy-tadqiqot markazlarining shakllanish jarayonini davrlashtirish muhim ahamiyat kasb etadi. Bu jarayonni shartli ravishda ikki asosiy bosqichga ajratish mumkin:

*Birinchi bosqich* – (18-yuzyillik oxiri – 20-yuzyillik o‘rtalari) Yevropa mustamlakachiligi va xorijiy olimlar tadqiqotlariga asoslanadi. Bu davrda asosiy e‘tibor mahalliy tarixni chuqur o‘rganishga emas, balki mustamlaka siyosatini yuritish va G‘arb muzeylarini noyob eksponatlar bilan boyitishga qaratilgan edi. Napoleon Bonapartning 1798-yildagi yurishi davomida tashkil etilgan “Misr

instituti” faoliyati va 29 jildlik “Misr tavsifi”<sup>5</sup> asarining yaratilishi mazkur yo‘nalishdagi ilk tadqiqotlardan biri hisoblanadi.

*Ikkinchi bosqich* – 20-yuzyillikning ikkinchi yarmidan boshlangan ushbu bosqich arab davlatlarining mustaqillikka erishishi va milliy kadrlarning shakllanishi bilan tavsiflanadi. Milliy ilmiy markazlar va universitetlarning tashkil etilishi natijasida tadqiqotlar ko‘lami kengaydi. Ushbu bosqichda asosiy e‘tibor xorijiy muzeylarni boyitish emas, balki milliy tarixni qayta tiklash va madaniy merosni saqlab qolishga qaratildi.

Xususan, 1994-yilda Misr, Saudiya Arabistoni va Sudan olimlari tashabbusi bilan ilgari surilgan g‘oya asosida 1998-yilda o‘z faoliyatini boshlagan “Arab arxeologlari ittifoqi” sohadagi integratsiyani kuchaytirishga xizmat qilmoqda. Uyushma tomonidan muntazam o‘tkazib kelinayotgan xalqaro ilmiy anjumanlar materiallarining<sup>6</sup> tahlili shuni ko‘rsatadiki, ularda Markaziy Osiyo qadimgi tarixi bilan shug‘ullanuvchi arab olimlarining tadqiqotlari ham salmoqli o‘rin egallaydi.

Shu bilan birga, sohadagi eng so‘nggi kashfiyotlar va tahliliy xulosalar qator nufuzli xalqaro nashrlarda keng yoritib borilmoqda. Ular orasida Arabiston yarim orolining moddiy madaniyati va yozuvlariga ixtisoslashgan “Arabian Archaeology and Epigraphy”<sup>7</sup> (Arab arxeologiyasi va epigrafikasi), misrshunoslik sohasidagi yetakchi nashr “Journal of Egyptian Archaeology”<sup>8</sup> (Misr arxeologiyasi jurnali) hamda mintaqadagi akademik salohiyatni namoyon etuvchi “Journal of the Faculty of Archaeology, Cairo University”<sup>9</sup> (Qohira universiteti Arxeologiya fakulteti jurnali) jurnallarini alohida qayd etish joiz. Garchi ushbu tadqiqotlarning aksariyati bevosita Turon tarixiga bag‘ishlanmagan bo‘lsa-da, ularda mintaqqa o‘tmishi bilan bog‘liq muayyan jihatlarning uchrashi arab olimlarining Turonning qadimgi davrlariga oid masalalarni o‘rganishga bo‘lgan qiziqishidan dalolat beradi.

Ta’kidlash joizki, arab davlatlarida<sup>10</sup> Turonning bevosita qadimgi tarixi nisbatan kam o‘rganilgan mavzu bo‘lib, tadqiqotlar asosan islomlashuv davri va undan keyingi jarayonlarga qaratilgan edi. Biroq 20-yuzyillik oxiridan boshlab, Markaziy Osiyo respublikalarining mustaqillikka erishishi va arab mamlakatlarida milliy arxeologiya maktablarining rivojlanishi natijasida bu yo‘nalishga e‘tibor kuchaydi. Sovet davridagi mafkuraviy va hududiy yopiqlik siyosati arab tadqiqotchilarining mintaqaga kirishini cheklagan bo‘lsa, mustaqillik yillarida tarixiy-diniy mushtaraklik omili ilmiy hamkorlikning faollashuviga turtki berdi. Natijada arxiv va manbalarni o‘rganish imkoniyatlari kengayib, Turon tarixi arab tarixshunosligida alohida tadqiqot obyekti sifatida shakllana boshladi.

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<sup>5</sup> Description de l’Égypte. Recueil des observations et des recherches qui ont été faites en Égypte pendant l’expédition de l’armée française / publié par les ordres de Napoléon Bonaparte. – Paris: Imprimerie impériale, 1809 – 1828. – 724 p.

<sup>6</sup> <https://jguaa.journals.ekb.eg/> (Arab arxeologlari ittifoqining rasmiy nashri)

<sup>7</sup> <https://onlinelibrary.wiley.com/journal/> (Arab arxeologiyasi va epigrafikasi jurnalining rasmiy sayti)

<sup>8</sup> <https://www.ees.ac.uk/our-cause/publications/journal-of-egyptian-archaeology.html> (Misr arxeologiyasi jurnalining rasmiy sayti)

<sup>9</sup> <http://fa-arch.cu.edu.eg/en/index.html> (Qohira universiteti arxeologiya fakulteti rasmiy sayti)

<sup>10</sup> Arab davlatlari — Afrikaning shimoli va Osiyoning g‘arbiy qismida joylashgan 22 ta davlatdan iborat; *Batafsil qarang*: Ikromov Sh. Mustaqil O‘zbekistondagi transformatsiya jarayonlarining arab davlatlarida yoritilishi: Tarix fan. b-cha falsafa dokt. (PhD) ... diss. – Toshkent, 2022. – B. 16-17.

Arab tilidagi tadqiqotlarda mintaqaning tarixiy-geografik nomi sifatida Turon (طوران), Turkiston (تركستان), Movarounnahr (بلاد ما وراء النهر), G'arbiy Turkiston (تركستان الغربية) va Markaziy Osiyo (آسيا الوسطى) atamaları qo'llaniladi.

Xususan, saudiyalik Said Abdulmo'min Said Akrom o'zining 19–20-yuzyilliklar Turon tarixiga bag'ishlangan “Turon (Turkiston) tarixining muhim voqealari”<sup>11</sup> asarida “Turon” atamasiga ta'rif berib, geografik jihatdan ushbu hudud g'arbda Kaspiy dengizi va Ural tog'laridan sharqda Xitoy devorigacha, shimolda Sibir va Mo'g'ulistondan janubda Eron, Afg'oniston, Hindiston va Tibetgacha cho'zilgan keng makonni egallashi hamda umumiy maydoni 5,607,013 km<sup>2</sup> ekanligi qayd etgan. Muallif o'z qarashlarida “Turkiston” atamasi asosan o'lkaning Rossiya imperiyasi tomonidan egallanishidan so'ng keng muomalaga kiritilganini ta'kidlaydi. Biroq, boshqa ilmiy manbalarda, xususan, 7-yuzyillikka oid arxeologik topilmalar va yozma yodgorliklarda “Turkiston” toponimining uchrashi, bu atamaning tarixiy ildizlari 19-yuzyillikdan ancha avvalgi davrlarga borib taqalishini tasdiqlaydi<sup>12</sup>.

Arab davlatlarida Turon tarixining o'rganilishiga bir qator omillar sabab bo'lgan. Nodir Vasirning “Movarounnahr: Islom fathidan Rossiya bosqiniga qadar”<sup>13</sup> nomli tadqiqotida ta'kidlanishicha, Turon 7-yuzyillikdan boshlab Islom olami bilan mustahkam aloqalar o'rnatgan va Islom sivilizatsiyasining ajralmas qismiga aylangan. Buxoro, Samarqand va Xiva kabi markazlar musulmon ilm-fani rivojida muhim o'rin tutgani sababli arab olimlari mintaqaning boy madaniy merosini chuqur o'rganishga ehtiyoj mavjudligini qayd etadilar.

Muhammad Muso Sharif esa Turon tarixini tadqiq etishning uch asosiy sababini ko'rsatadi: birinchisi, musulmon jamoasida mintaqa tarixi, uning allomalari va tarixiy markazlari haqida yetarli bilimlarning mavjud emasligi; ikkinchisi, Turondan chiqqan minglab olimlarning Islom sivilizatsiyasiga qo'shgan ulkan hissasini yoritish zarurati; uchinchisi, o'tmishda ilm va din yo'lida xizmat qilgan zotlarga hurmat va e'tirof bildirish ehtiyoji<sup>14</sup>. Bu yondashuv arab tarixshunosligida Turonning ilmiy-madaniy merosini qayta baholashga bo'lgan intilish bilan izohlanadi.

Arab davlatlarida Turonning qadimgi davri bo'yicha maxsus monografik tadqiqotlar hali yetarli darajada emas. Buning asosiy sabablaridan biri – aksariyat arab olimlarining birlamchi arxeologik manbalarni o'rganish uchun zarur bo'lgan tillarni (rus va o'zbek) bilmasligi hamda asosan ingliz tilidagi adabiyotlarga tayanishidir. So'nggi yillarda O'zbekiston va arab mamlakatlari o'rtasida kuchayib borayotgan ilmiy hamkorlik kelgusida ushbu bo'shliqni to'ldirishga va mavzuning arab ilmiy muhitida chuqur tadqiq etilishiga zamin yaratadi.

Ushbu bobning ikkinchi paragrafi “*Turondagi qadimgi davr manzilgohlarining arab tarixshunosligida yoritilishi*” deb nomlanib, Turon hududidagi eng qadimgi davrga, xususan, tosh va bronza davrlariga oid manzilgohlar hamda ilk shaharlashuv

<sup>11</sup> السيد عبد المؤمن السيد أكرم. أضواء على تاريخ توران (تركستان). رابطة العالم الإسلامي- مكة المكرمة. – ص. 220.

<sup>12</sup> Камолитдин Ш. К вопросу об употреблении географических названий “Мавераннахр” и “Туркестан” // O'zbekiston tarixi. – 2002. – № 4. – С. 61-68.

<sup>13</sup> نادر الوثير. بلاد ما وراء النهر من الفتح الإسلامي إلى الاحتلال الروسي. الطبعة الأولى: 1445 هـ - 2024 م. – ص. 676.

<sup>14</sup> محمد بن موسى الشريفي. علماء آسيا الوسطى (التركستان) بين الماضي والحاضر. دار الأندلس الخضراء للنشر والتوزيع. 2009. – ص. 3.

o'choqlarining arab tarixshunosligidagi o'rni tahlil etilgan. Shuningdek, ushbu yo'nalishda izlanish olib borgan arab olimlarining ilmiy qarashlari, ularning mintaqa qadimgi madaniyatiga bergan baholari va yondashuvlari tizimli o'rganilgan. Tadqiqotda alohida e'tibor qiyosiy tahlilga qaratilgan bo'lib, arab davlatlari hududidagi qadimgi yodgorliklar bilan Turondagi ayni bir davrga mansub manzilgohlarning o'zaro o'xshash va farqli jihatlari hamda moddiy madaniyat namunalariidagi mushtarakliklar ochib berilgan.

Arab tadqiqotchilari tomonidan Turonning aynan qadimgi davriga oid manzilgohlarini o'rganishga qaratilgan ilmiy izlanishlar asosan 21-yuzyillikdan boshlangan. Biroq, mazkur yo'nalishning arab tarixshunosligi uchun yangi ekanligi va endigina shakllanayotgani sababli, bu boradagi tadqiqotlarni davriy ketma-ketlikda tizimli tahlil qilish ma'lum qiyinchiliklarni keltirib chiqaradi. Hozirgi kunda mavjud tadqiqotlar Turonning qadimgi tarixining barcha bosqichlarini birdek qamrab olmagan.

Arab tadqiqotchilarining Turondagi qadimgi davr manzilgohlarini tahlil qilishdagi asosiy metodologik yondashuvi arxeologik yodgorliklarning joylashuvi, dafn marosimlari, topilmalarning o'xshash va farqli jihatlari o'zaro qiyosiy tahlil qilishga asoslangan. Bunday yondashuv arxeologiya fanining asosiy tadqiqot uslubi hisoblanib, dunyoning ko'plab davlatlarida foydalaniladi<sup>15</sup>. Bunda, asosan, Turon hududidagi manzilgohlar tegishli davrga oid arab davlatlari hududidagi yodgorliklar bilan solishtiriladi.

Misrlik tadqiqotchilar Abulhasan Bakriy va Ahmad Said o'z ishlarida O'zbekistondagi Teshiktosh hamda Iroqdagi Shanidar manzilgohlarini o'zaro qiyoslab, Teshiktoshni Shanidar madaniyatining bir tarmog'i sifatida talqin qilishga uringanlar<sup>16</sup>. Biroq, so'nggi yillardagi milliy<sup>17</sup> va xorijiy tadqiqotlar<sup>18</sup> va yangi arxeologik ma'lumotlarga asoslanmagan bunday yondashuvni ilmiy jihatdan to'liq asosli deb bo'lmaydi.

Teshiktosh atrofida Xatak, Teshiktosh-2, 3 kabi yangi manzilgohlarning aniqlanishi hamda tosh qurollari (litik) majmualarining qayta tahlil natijalari shuni ko'rsatadiki, Teshiktosh aholisining xo'jalik faoliyati va turmush tarzi Shanidardan tubdan farq qiladi. Qolaversa, xronologik ma'lumotlar ham Teshiktoshdagi eng quyi madaniy qatlamlarning shakllanish davri Shanidarga nisbatan qadimiyroq ekanligini tasdiqlaydi. Shu bois, Teshiktoshni g'arbdan sharqqa tomon aholi migratsiyaning shunchaki oraliq nuqtasi emas, balki Boysuntog' tizmasida shakllangan o'ziga xos,

<sup>15</sup> *Batafsil qarang:* Renfrew C. *Archaeology: Theories, Methods, and Practice* / C. Renfrew, P. Bahn. – 7th ed. – London: Thames & Hudson, 2016. – 672 p.

<sup>16</sup> Bakry A., Saied A. Teshiktash and Shanidar: Middle paleolithic caves in Uzbekistan and Iraq compared // *مجلة كلية الآداب جامعة الإسكندرية*. – 2021. – P. 1 – 35.

<sup>17</sup> Сулейманов Р.Х. Еще раз о переходе от нижнего палеолита к среднему палеолиту в Центральной Азии // *Ўзбекистон археологияси*. – 2018. – № 2 (17). – С. 63-75.; Сайфуллаев Б. Тешиктош гори ва унинг Марказий Осиё палеолитшunosлигида тутган ўрни // *Ўзбекистон археологияси*. – 2018. – № 2 (17). – Б. 7.; Nishiaki Y., Aripdjanov O. A new look at the Middle Paleolithic lithic industry of the Teshik-Tash Cave, Uzbekistan, West Central Asia // *Quaternary International*. – 2021. – Vol. 596. – P. 22-37.

<sup>18</sup> Francis H. *Les civilisations du paléolithique*. – Paris: Presses Universitaires de France, 1982. – 128 p.; Алекшин В. А. Мустьерские погребения Передней и Средней Азии // *Археология Средней Азии, Сибири и Кавказа*. – Москва, 1993. – С. 3-8.; Varoujan S. Shanidar Cave – An Interesting Archaeological Site in the Kurdistan Region, Iraq // *Journal of Science and Engineering*. – 2019. – Vol. 3, No. 2. – P. 7-8.; Teshik-Tash // *The Wiley-Blackwell Encyclopedia of Human Evolution* / ed. by B. Wood. – Chichester: Wiley-Blackwell, – 2013. – P. 780.

mahalliy madaniy-hududiy birlikning mustaqil markazi sifatida baholash maqsadga muvofiqdir.

Turon hududida o'troq turmush tarzi va ishlab chiqaruvchi xo'jalikning shakllanish jarayonlarini tadqiq etishda Janubiy Turkmanistondagi mil. avv. 6-mingyillikka oid Joytun madaniyati muhim o'rin tutadi. Mazkur yodgorlik haqidagi dastlabki ma'lumotlar 20-yuzyillikning boshlarida R. Pompelli tomonidan qayd etilgan bo'lsa-da<sup>19</sup>, u 1946-yildan e'tiboran akademik M.E. Masson rahbarligidagi ekspeditsiya tomonidan to'liq ilmiy asosda o'rganila boshlandi<sup>20</sup>. Natijada, 1950-yillarda fanga "Joytun madaniyati" tushunchasi kiritildi. Keyingi davrlarda Rossiya va Turkmaniston arxeologlarining hamkorlikdagi izlanishlari ushbu madaniyatga oid yana qator yangi yodgorliklarni aniqlash imkonini berdi.

Arab tarixshunosligida ushbu masala misrlik olim Abulhasan Bakriy tadqiqotlarida o'z aksini topgan. Muallif o'zining "Janubiy Turkmanistondagi Joytun madaniyatining vujudga kelishi: Neolit davrida Yaqin Sharq madaniyatlarining o'zaro ta'siri" nomli maqolasida<sup>21</sup> Joytun madaniyatini Yaqin Sharq neolitining shimoli-sharqiy tarmog'i sifatida baholaydi. Biroq, bu kabi yondashuv Joytun madaniyatini faqat tashqi ta'sir mahsuli sifatida ko'rsatishga urinish bo'lib, Turondagi mahalliy madaniy rivojlanish jarayonlarini inkor etishga olib keladi. Shu bois, olimning xulosalarini biryozqlama va bahsli deb hisoblash mumkin.

Abulhasan Bakriyning navbatdagi tadqiqotlari Turonning eneolit davriga mansub Anov madaniyati san'ati, xususan, antropomorf (odamsimon) haykalchalarning ilmiy tahliliga qaratilgan. "Qadimgi davrda Anov madaniyatidagi inson haykallari"<sup>22</sup> nomli tadqiqotda Joytun (neolit) va Anov (eneolit-bronza) davrlariga oid haykalchalar morfologik tuzilishi, tayyorlanish materiali, ishlash texnologiyasi hamda topilma o'rni asosida tasnif etilgan.

Muallif ushbu san'at namunalarida vaqt o'tishi bilan yuz bergan tadrijiy o'zgarishlarni kuzatib, Anov madaniyatini qadimgi Yaqin Sharq an'analari bilan bevosita bog'lashga urinadi. Biroq, mazkur yondashuv madaniyatning ichki rivojlanish qonuniyatlarini e'tibordan chetda qoldirib, jarayonni faqat tashqi madaniy ta'sir bilan izohlashga moyilligi sababli bahsli hisoblanadi. Shunga qaramay, ushbu tadqiqot Anov madaniyati aholisining ijtimoiy hayoti, diniy-mifologik qarashlari va tafakkurini yoritishda muayyan ilmiy ahamiyat kasb etadi.

Turonning eneolit davri ham Abulhasan Bakriy tomonidan tadqiq etilgan. Uning nomzodlik dissertatsiyasida (Eron va Janubiy Turkmaniston madaniyatlarining o'zaro aloqadorligi masalalari: eneolit davri keramikasi va tosh buyumlaridagi hayvonlar tasvirlarini talqin qilish)<sup>23</sup> Eron va Janubiy Turkmaniston madaniyatlari o'rtasidagi o'zaro aloqalar eneolit davriga oid sopol va tosh buyumlardagi zoomorf tasvirlar tahlili orqali yoritilgan.

<sup>19</sup> Pumpelly R. Explorations in Turkestan: Prehistoric Civilizations of Anau / R. Pumpelly. – Washington: Carnegie Institution of Washington, 1908. – 2 vol. (Carnegie Institution of Washington. Publication no. 73). – 402 p.

<sup>20</sup> *Batafsil qarang:* Труды Южно-Туркменской археологической комплексной экспедиции (ЮТАКЭ). Т. 1. – Ашхабад: Изд-во Туркменского филиала АН СССР, 1949. – 424 с.

<sup>21</sup> أبو الحسن محمود بكرى موسى. حضارة جيتون بجنوب تركمنستان (آسيا الوسطى) مشكلة الأصل في إطار تأثرها بحضارات الشرق الأدنى خلال العصر الحجري الحديث. دراسات في آثار الوطن العربي. – ص. 50 – 24.

<sup>22</sup> أبو الحسن محمود بكرى. التماثيل الأدمية في حضارة أناو (جنوب تركمنستان) في عصور ما قبل التاريخ. دراسات في آثار الوطن العربي. – ص. 31.

<sup>23</sup> Бакри А. Вопросы взаимосвязи культур Ирана и Южной Туркмении: интерпретация изображений животных на керамических и каменных изделиях эпохи энеолита: дисс. ... для ... к.и.н. – Москва, 2005. – 208 с.

Tadqiqotda tasvirlarning morfologik tuzilishi, ishlash texnologiyasi va semantik mazmuni qiyosiy o'rganilib, ular qadimgi aholining diniy-ijtimoiy tasavvurlari, totemistik qarashlari va marosimiy an'alarini tiklashda muhim manba sifatida baholangan. Bakriy zoomorf motivlarning tarqalish hududi, rivojlanish dinamikasi hamda neolit va eneolit davrlari o'rtasidagi uzviylikni asoslab bergan. Olimning xulosasiga ko'ra, Eronning ayrim hududlaridan Janubiy Turkmanistonga aholi ko'chishi yuz bergan bo'lsa-da, ko'chib kelgan guruhlar vaqt o'tishi bilan mahalliy aholi tarkibiga singib, assimilatsiya bo'lib ketgan. Mazkur tadqiqot Turon va Eron o'rtasidagi madaniy aloqalarning murakkab va ikki tomonlama xarakterga ega ekanligini ilmiy asoslashga xizmat qiladi.

Turon sivilizatsiyasining yirik markazi bo'lmish Gono'rtepa ham arab tarixshunosligida tadqiq qilingan va Misrdagi Avaris shahri o'rtasidagi madaniy-tarixiy jarayonlar qiyosiy tahlil etilgan<sup>24</sup>. Ishda mil. avv. II mingyillikda har ikki markazning xalqaro savdo va siyosiy jarayonlardagi yetakchi o'rni, xususan, nekropollar tuzilishi, dafn marosimlari va qabr ashyolari o'rtasidagi jiddiy o'xshashliklar mavjudligi asoslab berilgan.

Muallif mazkur o'xshashliklarni tasodifiy hodisa emas, balki chuqur tarixiy ildizlarga ega deb baholaydi. Uning fikricha, bu aloqalar xalqaro savdo tizimi va "jangchi-savdogarlar" deb ataluvchi qatlam faoliyati bilan bog'liq bo'lib, ular nafaqat iqtisodiy manfaat, balki marosimiy an'alar, me'moriy uslublar va dunyoqarashning keng hududlarga yoyilishida muhim vositachi bo'lganlar.

Tadqiqot metodologiyasi moddiy madaniyat namunalarini qiyosiy o'rganishga asoslanadi. Unda dafn inshootlari, marosim elementlari, qurol-yarog', sopol buyumlar va taqinchoqlarning tipologik yaqinligi sinchiklab tadqiq etilgan. Shuningdek, Bakriy arxeologik ma'lumotlarni Mesopotamiya mixxat yozuvlari (Marxashi podsholigi) va Misr manbalari (giksoslar poytaxti – Avaris) bilan o'zaro bog'lash orqali ikki makonning tarixiy aloqadorligini tiklashga harakat qilgan.

Shunga qaramay, tadqiqotda ayrim bahsli jihatlar ko'zga tashlanadi. Muallif asosan arxeologik materiallarga tayanib, yozma manbalarni kamroq jalb etgani, asosiy ilmiy nashrlardan<sup>25</sup> foydalanmagani sababli, giksoslar va Baqtriya-Marg'iyona arxeologik majmuasi elitalari o'rtasidagi bevosita munosabatlarga doir xulosalar yetarli darajada asoslanmagan. Qolaversa, ishda Turonning qadimgi madaniy rivojlanishida Yaqin Sharqning ta'siri bo'rttirib ko'rsatilgan bo'lib, bu mintaqaviy madaniyatning mustaqil taraqqiyot omillarini to'liq aks ettirmaydi.

Bundan tashqari, arab tarixshunosligida Turonning bronza davriga oid tadqiqotlar ham mavjud bo'lib, ularda asosan mintaqaning Qadimgi Hindiston sivilizatsiyasi bilan o'zaro madaniy va savdo aloqalari tahlil qilingan<sup>26</sup>. Shu o'rinda, arab mamlakatlari muzey kolleksiyalarida Turonning qadimgi davriga oid nodir eksponatlarning

<sup>24</sup> Бакри А. Аварис и Гонур // Древность: историческое знание и специфика источника: материалы V Международной научной конференции, посвященной памяти Э.А. Грантовского и Д.С. Раевского. – Москва: ИВ РАН, – 2011. – Вып. 5. – С. 19-29.

<sup>25</sup> Naville E. The Shrine of Saft el Henneh and the Land of Goshen. – London: Egypt Exploration Fund, 1887. – 68 p.; Bietak M. Avaris, the Capital of the Hyksos: New Excavation Results / M. Bietak. – London: British Museum Press, 1996. – 124 p.; Труды Маргианской археологической экспедиции. Том 2 / Гл. ред. В.И. Сариниди – Москва: Старый сад. 2008. – 253 с.

<sup>26</sup> Bakry A. Prehistoric Contacts between Central Asia and India // Труды Маргианской археологической экспедиции. – Т. 6 / отв. ред. Н.А. Дубова. – Москва: Старый сад, 2016. – С. 422-435.

saqlanishi ham diqqatga sazovordir. Xususan, Birlashgan Arab Amirliklaridagi Luvr Abu Dabi muzeyidan o‘rin olgan va jahon ilm-fanida “Baqtriya malikasi”<sup>27</sup> nomi bilan mashhur bo‘lgan haykalcha bunga yaqqol misol bo‘la oladi.

Xulosa o‘rnida ta’kidlash joizki, arab dunyosi olimlari tomonidan Turonning qadimgi tarixini o‘rganishga bag‘ishlangan tadqiqotlar mavjud bo‘lsa-da, ularning ko‘lami hozircha cheklangan. Shunga qaramay, 21-yuzyillik boshlaridan buyon ushbu yo‘nalishda ilmiy qiziqish va faollikning ortib borayotgani kuzatilmoqda. Mazkur tadqiqotlarda ustuvor ravishda qiyosiy-tarixiy tahlil metodidan foydalanilgan bo‘lib, asosiy e’tibor turli sivilizatsiyalar o‘rtasidagi madaniy-tarixiy aloqalarni aniqlashga qaratilgan.

Biroq, ushbu ilmiy ishlarning jiddiy kamchiligi sifatida, ularda Markaziy Osiyo, xususan, O‘zbekiston olimlari tomonidan olib borilayotgan so‘nggi arxeologik va tarixiy izlanishlar natijalarining yetarlicha hisobga olinmasligini ko‘rsatish mumkin. Qolaversa, Turon hududida qadimgi davrga oid yuzlab yodgorliklar mavjud bo‘lishiga qaramay, arab tarixshunosligida ularning faqat sanoqlisigina tadqiqot obyektiga aylangan.

Bu holat Turon madaniyatining ichki rivojlanish dinamikasiga oid muhim dalillarning nazardan chetda qolishiga sabab bo‘lmoqda. Natijada, tahlilni faqatgina Qadimgi Yaqin Sharq yodgorliklari bilan qiyoslash asosida olib borish, Turon sivilizatsiyasining kelib chiqishi va taraqqiyot bosqichlari haqida biryoqlama, ba’zi o‘rinlarda esa noto‘g‘ri xulosalar chiqarilishiga olib kelishi mumkin.

Dissertatsiyaning ikkinchi bobi **“Arab tarixshunosligida Turondagi ilk davlatchilik shakllari hamda uning ahamoniylar va yunon-makedonlarga qaramlik davri masalasi”** deb nomlangan. Ushbu bobda Turon hududidagi dastlabki shahar-davlatlarning shakllanish jarayonlari, ular xususidagi yozma manbalar va arxeologik ma’lumotlarning arab davlatlari tadqiqotlaridagi talqini atroflicha yoritilgan. Shuningdek, mintaqaning Ahamoniylar imperiyasi, Yunon-makedonlar va Salavkiylar tarkibidagi siyosiy-ijtimoiy tarixi, mazkur davrlarning arab tarixshunosligida aks etish darajasi hamda tadqiqotchilarning yondashuvlari tahlil qilingan.

Ushbu bobning *“Turonning Ahamoniylar istilosiga qadar tarixi va imperiyaga qaramlik davri talqini”* deb nomlangan paragrafida arab olimlarining Turon hududidagi ilk davlatchilik masalasiga doir ilmiy qarashlari o‘rganilgan. Shuningdek, bo‘limda Ahamoniylar imperiyasi hukmronligi davrida mintaqadagi ma’muriy boshqaruv tizimi, siyosiy jarayonlar hamda ijtimoiy-iqtisodiy va madaniy hayotga oid ma’lumotlarning arab tarixshunosligida yoritilish darajasi tahlil etilgan.

Arab tarixshunosligida Turonning Ahamoniylargacha bo‘lgan davrdagi davlatchiligini o‘rganish ikki asosiy yo‘nalishda talqin etiladi: o‘rta asr mumtoz manbalaridagi an’anaviy qarashlar va zamonaviy ilmiy yondashuvlar.

Qohira universiteti olimi A. Bakriyning 2016-yildagi tadqiqotlarida Baqtriya-Marg‘iyona arxeologik majmuasining yirik markazlari – Jarkuton, Gono‘rtepa va Oltintepa yodgorliklari me’moriy-rejaviy tuzilishi hamda moddiy madaniyati

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<sup>27</sup> Female figure called “Bactrian princess” (LAD 2011.024) [Electronic resource] // Louvre Abu Dhabi Collection. <https://collection.louvreabudhabi.ae/en/object/female-figure-called-bactrian-princess-100004965>

nuqtayi nazaridan qiyosiy tahlil etilgan<sup>28</sup>. Muallif saroy majmualari, ma'muriy binolar, ibodatxonalar va Harappa tipidagi muhrlarni Turon hududida shakllangan ilk davlatchilikning muhim belgilari sifatida baholaydi. Shuningdek, ushbu topilmalar mintaqaning Hind vodiysi sivilizatsiyasi bilan savdo-madaniy aloqalari mavjudligidan dalolat beruvchi asosiy omillar sifatida talqin qilingan.

Biroq, mazkur tadqiqotlar hali tizimli va yaxlit xarakterga ega emas. Shu bois, Turonning Ahamoniylargacha bo'lgan davrdagi davlatchiligi masalasi arab tarixshunosligida alohida fundamental ilmiy muammo sifatida to'liq o'rganilmaganligicha qolmoqda.

Zamonaviy arab tarixshunosligida Turonning Ahamoniylar hukmronligi davridagi tarixi fundamental darajada tadqiq etilmagan bo'lib, ilmiy e'tibor asosan imperiyaning markaziy siyosatiga qaratilgan. Natijada, mil. avv. 6–4-yuzyilliklardagi Turon tarixi mustaqil ilmiy mavzu sifatida emas, balki imperiyaning shimoli-sharqiy satrapliklari (Baqtriya, So'g'd, Marg'iyona) hamda "sak qabilalari bilan munosabatlar" masalasi doirasida yoritish bilan cheklanilgan. Arab tadqiqotchilarining o'zlari ham bu borada birlamchi arabcha manbalarning yo'qligini e'tirof etadilar. Xususan, A. Umar Ibrohim o'z izlanishlarida aksariyat hollarda xorijiy adabiyotlarga tayanishga majbur bo'lganini qayd etadi<sup>29</sup>.

Ushbu davrni o'rganishda arab tadqiqotlarining manbaviy asosini uch guruhga ajratish mumkin:

1. *Yunon-rim manbalarining tarjimalari*<sup>30</sup>;
2. *Behistun yozuvlariga oid tadqiqotlar*<sup>31</sup>;
3. *Xorijiy adabiyotlar*<sup>32</sup>.

Yuqorida qayd etilgan yirik tadqiqotlardan tashqari Hala Abdul Amir Muhsin<sup>33</sup>, Xoris Bastoniy<sup>34</sup>, Shokir Majid Shatriy<sup>35</sup>, Jamil Abdul Karim Muhammad<sup>36</sup>, Hasan Karim<sup>37</sup>, Muhammad Bayumiy<sup>38</sup> kabi qator arab tadqiqotchilarining asarlari ham Ahamoniylar davri tarixining turli jihatlarini yoritishga xizmat qiladi.

Yuqoridagilardan kelib chiqib, ushbu manbalarni tahlil etishda muammoviy-mavzuiy yondashuvni qo'llash hamda Turonga doir tarixiy dalillarni quyidagi ustuvor yo'nalishlar bo'yicha tasniflash maqsadga muvofiq:

<sup>28</sup> Bakry A. Prehistoric Contacts between Central Asia and India // Труды Маргианской археологической экспедиции. – Т. 6. – Москва: 2016. – С. 422-435.

<sup>29</sup> علي عمر إبراهيم. دارا الأول حكمه ومنجزاته. مجلة آداب الحديثة - العدد الخامس عشر. 2022. ص. 388-391.  
<sup>30</sup> حسان مخائيل إسحق. الجغرافيا: سبعة عشر كتابا في جزأين. الجزء الثاني. 2017. ص. 225؛ عبد الإله الملاح. تاريخ هيرودوت. المجمع الثقافي أبوظبي. 2001م. - ص. 747.

<sup>31</sup> Ramazan Ziyar Sadiq. Ta'sirat funun al-Sharq al-Adna al-Qadim fi naqsh Bistun li-l-malik Dariyush al-Awwal (522–486 BCE). Magazine of Historical Studies and Archaeology. 2023. N. 86. – P. 153 – 220.

<sup>32</sup> بيير بريانت. تاريخ الإمبراطورية الفارسية من قورش إلى الإسكندر. 2015. ص. 388.

<sup>33</sup> هاله عبد الأمير محسن. الإمبراطورية الإخمينية (509-331 ق.م) دراسة تاريخية في عوامل الضعف. 2022. ص. 252.

<sup>34</sup> حارث البستاني. الأخمينيون - الإمبراطورية الفارسية الأولى. 2018. ص. 140.

<sup>35</sup> شاكرا الشاطري. تأريخ الإمبراطورية الفارسية القديمة. 2015. ص. 212.

<sup>36</sup> جميلة عبد الكريم محمد. قورنائية والفرس الأخمينيون منذ انشاء قوريني حتى سقوط اسرة باتوس (بيروت: دار النهضة العربية، إصدارات الجوهرة، 1996م. ص. 456.

<sup>37</sup> حسن كريم الجاف. الوجيز في تاريخ إيران، بغداد: بيت الحكمة. 2003. ص. 252.

<sup>38</sup> محمد بيومي مهران. الحضارة المصرية القديمة الحياة الاجتماعية والسياسية والعسكرية والقضائية والدينية، ط، الإسكندرية: دار المعرفة الجامعية، 1989. ص. 578.

I. Boshqaruv tizimi va siyosiy tarix aks etgan tadqiqotlar. Mazkur yo‘nalishda Hala Abdul Amir Muhsin<sup>39</sup>, Muhammadin Ahmad Solih<sup>40</sup>, Ala Umar Ibrohim<sup>41</sup>, kabi olimlar tadqiqotlar olib borgan.

II. Ijtimoiy hayot tarixiga oid ma‘lumotlar aks etgan tadqiqotlar: Bu yo‘nalishdagi tadqiqotlarda Ahamoniylar imperiyasi tarkibidagi hududlarning aholisi, ijtimoiy tarkibi, savdo-pul munosabatlari va soliq siyosati kabi masalalar o‘rganiladi.

III. Iqtisodiy hayot aks etgan tadqiqotlar. Ahamoniylar saltanatidagi iqtisodiy munosabatlar, jumladan, tanga pullar muomalasi, ko‘pincha tarixshunoslikda rivojlanish va markazlashuv belgisi sifatida yoritiladi. Ammo bu jarayonlarning zabt etilgan xalqlarga, jumladan, Turon mintaqasiga ta‘siri ko‘pincha e‘tibordan chetda qoladi.

Turon hududining Ahamoniylarga qaramlik davri zamonaviy arab tarixshunosligida alohida va mustaqil tadqiqot obyekti sifatida shakllanmagan. Aksariyat arab tadqiqotchilarining e‘tibori Ahamoniylar tarixining umumiy jihatlariga, xususan, ularning Yaqin Sharq va Misrdagi faoliyatiga qaratilgan. Shu sababli, Turon mintaqasining tarixiga oid ma‘lumotlar ko‘pincha ikkinchi darajali yoki bilvosita ravishda qayd etilgan. Bu esa mintaqadagi o‘ziga xos tarixiy jarayonlarni chuqur tahlil qilish imkonini bermay, uni imperiyaning chekka hududi (periferiyasi) sifatida qoldirgan. Umumiy asarlarda Turonga oid keltirilgan ma‘lumotlar ko‘pincha maxsus tahlilga asoslanmagan, bu esa mustaqil ilmiy xulosalar chiqarish uchun yetarli asos bo‘la olmaydi.

Shunga qaramay, Ahamoniylar tarixiga bag‘ishlangan ushbu umumiy tadqiqotlar Turon tarixini o‘rganishda muhim bilvosita manba bo‘lib xizmat qiladi. Ularni tanqidiy tahlil qilish orqali bir qator muhim ma‘lumotlarni ajratib olish mumkin. Iqtisodiy jihatdan, arab tarixshunosligi xalqaro savdo yo‘llari, jumladan, Buyuk Ipak yo‘lining dastlabki shakllanishidagi Turonning roli, pul-moliya tizimining joriy etilishi va uning mahalliy iqtisodiyotga ta‘sirini yoritishda muhim qadamlar qo‘ygan. Siyosiy-ma‘muriy jihatdan, Doro I islohotlari, satraplik tizimining tashkil topishi va uning Turon mintaqasidagi siyosiy muvozanatni ta‘minlashdagi roli, shuningdek, Frada kabi mahalliy yetakchilarning ozodlik kurashlari haqidagi talqinlar e‘tiborga loyiqdir. Madaniy jihatdan esa, Behistun yozuvlari kabi manbalar tahlili orqali Turon xalqlarining imperiya doirasidagi madaniy integratsiyasi va o‘zaro uyg‘unlik jarayonlari haqida muayyan tasavvurlar shakllantirilgan.

Ushbu bobning “*Yunon-makedonlar hukmronligi davrida Turon: asosiy qarashlar va yondashuvlar*” nomli ikkinchi paragrafida Turonning Makedoniyalik Aleksandr boshchiligidagi bosqinlarga ko‘rsatgan qarshiligi, Salavkiylar hukmronligining siyosiy va ma‘muriy xususiyatlari, shuningdek, bu davrda mintaqada ro‘y bergan ijtimoiy-iqtisodiy va madaniy o‘zgarishlar tarixshunoslik manbalari asosida tahlil qilingan.

<sup>39</sup> محسن، هاله عبد الأمير. الإمبراطورية الأخمينية (559–331 ق.م.): دراسة تاريخية في عوامل الضعف والسقوط. أطروحة دكتوراه، جامعة بغداد، كلية الآداب، قسم التاريخ، بإشراف الدكتور جواد مطر الموسوي. 2022. – ص. 252.

<sup>40</sup> محمد أمين أحمد صالح. قيام دولة الفرس الأخمينية وحضارتها. 2021. – ص. 145-154.

<sup>41</sup> علي عمر إبراهيم. دارا الأول حكمه ومنجزاته. مجلة آداب الحديثة - العدد الخامس عشر. 2022. – ص. 388-391.

Makedoniyalik Aleksandr shaxsiyati zamonaviy arab tarixshunosligida tarixiy manbalar, diniy matnlar va adabiy an'analar kesishgan murakkab hodisa sifatida o'rganiladi. Tadqiqotlarda uning nomi turlicha – Al-Iskandar al-Akbar (الإسكندر الأكبر), Makedoniyalik Iskandar (الإسكندر المقدوني), Makedoniyalik Iskandar uchinchi (الإسكندر الثالث المقدوني) kabi shakllarda qo'llanilsa-da, barcha izlanishlar uchun asosiy muammo uning tarixiy siymosini keyingi davrlarda yuzaga kelgan diniy va adabiy talqinlardan ajratish bo'lib qolmoqda.

Mazkur yo'nalishda Rauf Saloma Muso<sup>42</sup>, Jobir Xalil<sup>43</sup>, Hasan Hamza Javad<sup>44</sup>, Said Muhammad Umar<sup>45</sup> kabi arab tadqiqotchilari tomonidan bir qator ilmiy izlanishlar olib borilgan. Ushbu tadqiqotlarda asosan Makedoniyalik Aleksandr shaxsiyati, uning harbiy yurishlari, istilodan keyingi siyosiy boshqaruv tizimi, ellinistik davrda yuzaga kelgan madaniy jarayonlar va salavkiylar davri tahlil qilingan. Arab tarixshunosligidagi bu ishlar Turonning yunon-makedon va salavkiylar hukmronligi davridagi o'rni va bu jarayonlarning mintaqa hayotiga ta'sirini qayta baholash imkonini beradi.

Aleksandrning Turon hududlarini bo'ysundirish jarayoni faqat harbiy ustunlik bilan emas, balki puxta o'ylangan siyosiy rejalar bilan ham belgilanadi. Shunday muhim qarorlardan biri miloddan avvalgi 327-yilda Baqtriya zodagoni Oksiartning qizi Roksana bilan tuzgan nikohidir. Hasan Hamza Javad bu nikohning siyosiy mazmuniga alohida e'tibor qaratadi<sup>46</sup>. Tadqiqotchilar fikriga ko'ra, ittifoqning asosiy maqsadlari – Baqtriyada siyosiy barqarorlikni ta'minlash, sulolaviy yaqinlashuv orqali mintaqaviy integratsiyani kuchaytirish hamda Hindiston yurishi arafasida orqa tomondan xavfsizligini mustahkamlashdan iborat bo'lgan.

Mazkur nikoh, shuningdek, yunon-makedonlar bilan mahalliy aholi o'rtasidagi madaniy aloqalarning faollashuviga turtki bergan. Garchi bu ittifoq Aleksandrning vafoti tufayli uzoq davom etmagan bo'lsa-da, u Turon tarixida siyosiy jihatdan muhim o'rin egallagan.

Arab tadqiqotchilarining ushbu davrga doir yana bir muhim qarashi shundan iboratki, ular hozirgacha ilmda keng tarqalgan “yunon madaniyatining ustunligi” tamoyiliga asoslangan an'anaviy yondashuvni tanqidiy qayta ko'rib chiqadilar. Arab tarixshunosligi nuqtai nazaridan, Aleksandrning Sharqqa yurishi natijasida yunon madaniyati mintaqaga bir tomonlama singmagan; aksincha, yunon-makedon zodagonlarining o'zlarini sharqona an'ana va madaniy qadriyatlarni faol o'zlashtirgan. Shunday qilib, bu davr madaniy jarayonlari biryoqlama “ellinlashtirish” emas, balki ikki tomonlama madaniy ta'sir va sintez jarayoni sifatida talqin qilinadi.

Tadqiqotning **“Zardushtiylik arab olimlari talqinida: siyosat, ijtimoiy-falsafiy tafakkur va e'tiqod masalasi”** deb nomlangan uchinchi bobida Zardushtiylik dini va “Avesto” kitobiga oid arab ilmiy-falsafiy tafakkuridagi yondashuvlar milliy hamda xorijiy olimlarning tadqiqotlari qiyosiy tahlili asosida yoritilgan.

<sup>42</sup> رءوف سلامة موسى. الإسكندر الأكبر. – ص. 75-82.

<sup>43</sup> Athar alrafedain. – 2022. – Vol. 7, no. 1. – P. 25. // جابر خليل. الإسكندر المقدوني والطريق الى كوكاميل

<sup>44</sup> حسن حمزة جواد. نشوء الدولة السلوقية وقيامها (دراسة تاريخية ٣١٢ - ٦٤ ق.م). رسالة ماجستير، جامعة بغداد، كلية الآداب، قسم التاريخ، 2008م / 1429هـ، بإشراف: الأستاذ الدكتور جواد مطر الموسوي. بغداد. 2008. – ص. 390.

<sup>45</sup> السيد محمد عمار علي. المصاهرات السياسية في المملكة السلوقية. العدد الحادي والأربعون حولية كلية اللغة العربية بالزقازيق. 2013. – ص. 84.

<sup>46</sup> حسن حمزة جواد. نشوء الدولة السلوقية وقيامها (دراسة تاريخية ٣١٢ - ٦٤ ق.م). بغداد. 2008. – ص. 28.

Ushbu bobning “Zardushtiylik dini va “Avesto” da davlat boshqaruvi va ijtimoiy-falsafiy qarashlar borasidagi munozaralar” deb nomlangan birinchi paragrafida arab tadqiqotchilarining Zardushtiylik diniga oid ilmiy izlanishlari tahlil qilingan. Xususan, 20-yuzyillikning ikkinchi yarmidan boshlab mazkur yo‘nalishdagi tadqiqotlarga qiziqishning ortishiga sabab bo‘lgan omillar hamda “Avesto” kitobiga nisbatan shakllangan ilmiy-tanqidiy munosabatlar yoritib berilgan.

20-yuzyillik oxiri – 21-yuzyillik boshlarida arab ilmiy muhitida zardushtiylik va “Avesto”ni o‘rganishda yangi bosqich kuzatildi. Mazkur davr tadqiqotlarining o‘ziga xosligi ularning qiyosiy dinshunoslik aspektida olib borilganidir. Bu holat mintaqadagi chuqur mafkuraviy inqiroz (1967-yil voqealari) va dunyoviy millatchilik g‘oyalarining obro‘sizlanishi natijasida yuzaga keldi. Hosil bo‘lgan mafkuraviy bo‘shliqning “islomiy uyg‘onish” bilan to‘ldirilishi zardushtiylikni islom bilan qiyoslash, raddiya berish yoki aksincha, inqiroz ildizlarini o‘tmish merosidan izlash kabi yondashuvlarni shakllantirdi<sup>47</sup>.

Manzur Hayik<sup>48</sup>, Amin Muhammad<sup>49</sup>, Ala’a Ali<sup>50</sup>, Xolid Kabir<sup>51</sup>, Shofe’ Ahmad<sup>52</sup>, Jamshid Yusufiy<sup>53</sup> va Sa’ad Samar<sup>54</sup> kabi arab tadqiqotchilari o‘z ishlarida Zardushtiylik dini hamda “Avesto” kitobiga asosan tarixiy-ilmiy nuqtai nazardan yondashganlar. Jumladan, mazkur tadqiqotlarda Zardushtning shaxsiyati, u yashagan davr muammolari va Turondagi davlatchilik tarixiga oid masalalar atroflicha tahlil qilingan.

Arab tarixshunosligidagi zardushtiylikka oid “Tarixiy-ilmiy yondashuv” asosan dinning kelib chiqishi, asoschisining shaxsi va “Avesto” manbashunosligi kabi tarixiy muammolarga qaratilgan bo‘lib, diniy-aqidaviy masalalarni ikkinchi o‘ringa qo‘yadi. Ushbu yondashuv doirasida arab tadqiqotchilari Zardushtning ismi, yashagan davri va vatani borasida turli, ba’zan ziddiyatli qarashlarni ilgari surganlar. Tahlillar shuni ko‘rsatdiki, garchi ayrim tadqiqotlarda Turon omiliga (masalan, Zardushtning kelib chiqishi yoki faoliyati orqali) murojaat qilinsa-da, umuman olganda, bu yondashuvda ham “Eronsentriзм” ustunlik qiladi va Turon bilan bog‘liq masalalar (xususan, Anahitaga sig‘inishning mahalliy ko‘rinishlari) ko‘pincha e’tibordan chetda qoladi yoki manbalardagi qarama-qarshiliklar yetarlicha chuqur tahlil qilinmaydi.

Arab davlatlari tarixshunosligida Zardushtiylikka oid tadqiqotlar muhim bir qadam bo‘lib xizmat qilsa-da, bu mavzuni chuqur va keng qamrovli tahlil qilish imkoniyati hali to‘liq amalga oshirilmagan. Buning yaqqol misoli shundaki, arab tadqiqotchilari o‘z izlanishlari doirasida O‘zbekistonda amalga oshirilgan va “Avesto”ning Turon tarixi uchun ahamiyatini tahlil qiluvchi ko‘plab ilmiy ishlardan<sup>55</sup> deyarli foydalanmaganlar.

<sup>47</sup> Batafsil qarang: Abu-Rabi I.M. Contemporary Arab Thought: Studies in Post-1967 Arab Intellectual History. – London: Pluto Press, 2004. – 464 p.

<sup>48</sup> منذر الحايك. أبحاث كتاب زرادشت المقدس. الإصدار الأول 2019 م. – ص. 9.

<sup>49</sup> أمين محمد سعيد الطاهر. الفكر الأسطوري بالبعد الغيبي في الأديان "قراءة في الزرادشتية" "المجوسية" والمسيحية "النصرانية". ص. 15-20.

<sup>50</sup> آلاء علي. الديانة الزرادشتية، وأوجه الشبه، والإختلاف بينها وبين الدين الإسلامي. 2022. – ص. 7.

<sup>51</sup> خالد كبير علال. الزرادشتية ابتدئها المجوس في العصر الإسلامي. – ص. 145.

<sup>52</sup> الشفيق الماحي أحمد. زرادشت والزرادشتية. قسم الدراسات الإسلامية - جامعة الملك سعود. 2001. – ص. 10-12.

<sup>53</sup> جمشيد يوسفى. الزرادشتية الديانة والطقوس والتحويلات اللاحقة. الطبعة الأولى. 2012. – ص. 9.

<sup>54</sup> سعد عبود سمار. الإلهة أناهيتا: دراسة في التطور التاريخي لعبادتها // مجلة كلية التربية. – جامعة واسط. – العدد الحادي والثلاثون، 2018. – ص. 287-328.

<sup>55</sup> Исҳоқов М. Авеста: Зардушт “гоҳ”лари (мазмун ёндошувлари ва герменевтик талқинлари). – Тошкент: Bookman print, 2022. – 304 б.; Авесто: Яшт китоби / М. Исҳоқов таржимаси. – Тошкент: Шарқ, 2001. – 128

Uchinchi bobning “*Qiyosiy-diniy yondashuv – arab tarixshunosligining o‘ziga xos jihati*” deb nomlanib, unda Zardushtiylik va Islom dinlari o‘rtasidagi g‘oyaviy, marosimiy hamda huquqiy o‘xshashliklar va farqlar arab olimlari tadqiqotlarida qanday talqin etilgani qiyosiy dinshunoslik metodologiyasi asosida yoritilgan. Xususan, arab mualliflarining ikki din ta’limotidagi ilohiyot, payg‘ambarlik va oxirat haqidagi qarashlarga oid ilmiy-tanqidiy mulohazalari tizimli tahlilga tortilgan hamda arab tarixshunosligida qiyosiy yondashuvning shakllanish bosqichlari ochib berilgan.

Bu masalada tadqiqot olib borgan arab olimlari asosan dinshunoslik va islom tarixi sohasi mutaxassislaridir. Xolid Kabir<sup>56</sup>, Ala’a Ali<sup>57</sup>, Shofe’ Ahmad<sup>58</sup>, Amin Muhammad Said Tohir<sup>59</sup>, G’assan Hamdan<sup>60</sup> va Usama Adnan Yahyo<sup>61</sup> kabi tadqiqotchilarning asarlari shular jumlasidandir.

Arab tarixshunosligida zardushtiylikning islom dini bilan munosabati masalasiga “diniy-qiyosiy yondashuv” nuqtai nazaridan qaralganda, o‘zaro farqlanuvchi ikki xil ilmiy qarash mavjudligi ko‘zga tashlanadi. Ulardan birinchisi – radikal yondashuv bo‘lib, uning yorqin vakili jazoirlik olim Xolid Kabir A’laldir. U zardushtiylikni islomdan avvalgi qadimiy din sifatida emas, balki hijriy 2–4-yuzyillarda (mil. 8–10-yuzyilliklar) “shuubiya” harakati ta’sirida majusiylar tomonidan o‘ylab topilgan “soxta din” deb baholaydi. Muallif o‘rta asr manbalarini subyektiv talqin qilgan holda, zardushtiylikni islomiy tushunchalar niqobi ostida qayta ishlangan majusiylik deb ataydi hamda Zardusht va Ibrohim payg‘ambar o‘rtasidagi o‘xshashliklarni tarixiy-diniy nomutanosibliklar (davr, makon va Qur’onda zikr etilmaganligi) orqali rad etadi. Ikkinchi – mo‘tadil qiyosiy yondashuv tarafdorlari (xususan, Ala’a Ali) esa zardushtiylikning qadimiylikni e’tirof etadilar. Mazkur yo‘nalishdagi tadqiqotlar asosan ikki din o‘rtasidagi o‘xshashlik va farqlarni aniqlash hamda o‘zaro ta’sir ya’ni qaysi biri birlamchi ekanligi masalalariga qaratilgan. Qayd etish joizki, Xolid Kabirning zardushtiylikni “islom davri mahsuli” deb atashi milliy va jahon tarixshunosligidagi mavjud arxeologik hamda yozma dalillarga ziddir. Zamonaviy milliy tadqiqotlar ushbu din mil. avv. II-I mingyillikda Turon zaminidagi ijtimoiy-iqtisodiy jarayonlar natijasida shakllanganligini isbotlaydi.

Arab tadqiqotchilari (J. Yusufiy<sup>62</sup>, F. Sivah<sup>63</sup>) asarlarida zardushtiylikning ichki teologik-falsafiy muammolari, xususan, “Zurvoniylik” oqimi atroflicha tahlil etilgan. Aniqlanishicha, mazkur ta’limot zardushtiylikdagi dualizm (yaxshilik va yomonlik kurashi) muammosini hal qilishga urinish sifatida yuzaga kelib, unda Ahuramazda va Ahrimandan ustun turuvchi mutlaq ibtido – Zurvon (Cheksiz

б.; Аширов А. “Авесто”дан мерос маросимлар, Масъул муҳаррир: Д.А. Алимова, – Тошкент: Абдулла Қодирий номидаги халқ мероси нашри, 2001. – 32 б.; Абдалов У. Зардуштийлик дини тарихи, анъана ва маросимларини тадқиқ қилишнинг асослари // Хоразм - Марказий Осиё цивилизацияси тизимида. – Урганч, – 2020. – Б. 113-115; Аъзамова С. Авестода аёл образи // Шарқ ва Ғарб: Зардуштийлик ва Авестонинг ғарб дунёқарашига таъсири. Халқаро илмий-назарий семинар материаллари. – Наманган, – 2001. – Б. 68-69

56 خالد كبير علال. الزرادشتية ابتدئها المجوس في العصر الإسلامي. دار المحتسب. الجزائر. 2019. – ص. 145.

57 آلاء علي. الديانة الزرادشتية، و أوجه الشبه، و الإختلاف بينها و بين الدين الإسلامي. 2022. – ص. 25.

58 الشفيق الماحي أحمد. زرادشت والزرادشتية. قسم الدراسات الإسلامية - جامعة الملك سعود. 2001. – ص. 120.

59 أمين محمد سعيد الطاهر. الفكر الأسطوري بالبعد الغيبي في الأديان "قراء في الزرادشتية" "المجوسية" والمسيحية "النصرانية". المجلد الأول – العدد الثالث. سبتمبر 2019. – ص. 31.

60 غسان حمدان. ملاحظات عن الثقافة الزرادشتية. 2021. – ص. 5.

61 اسامة عدنان يحيى. الديانة الزرادشتية ملاحظات واره. اشور بانبيال للكتاب. الطبعة الأولى: ٢٠١٦. – ص. 170.

62 جمشيد يوسفي. الزرادشتية الديانة والطقوس والتحويلات اللاحقة. الطبعة الاولى. 2012. – ص. 351 – 352.

63 فراس السواح. الزار دشتية - المانوية - اليهودية - المسيحية. مكتبة الفكر الجديد. 2018. – ص. 400.

zamon) g'oyasi ilgari surilgan. Tadqiqotchilar tarixiy manbalarning taqchilligiga tayangan holda, ushbu oqimning paydo bo'lishini aniq davrlashtirish imkonsizligini, biroq u Sosoniylar davrida an'anaviy zardushtiylik bilan raqobatlashgan falsafiy harakat bo'lganligini ta'kidlaydilar. Shuningdek, arab olimlari oqim ichidagi ziddiyatli qarashlar mavjudligiga e'tibor qaratib, umumiy xulosalarida G'arb ilmiy maktabi bilan hamohanglik kasb etadilar<sup>64</sup>.

## XULOSA

Turonning qadimgi davri arab tarixshunosligida o'rganilishi doirasida olib borilgan tadqiqot yuzasidan quyidagi xulosalarga kelindi:

1. Zamonaviy arab tarixshunosligida Turon mintaqasi qadimgi sivilizatsiyasi tarixini yoritishda tashqi ta'sir omilini mutlaqlashtirish, xususan, madaniy yutuqlarni Yaqin Sharqdan kirib kelgan degan qarash ustunlik qiladi. Bu yondashuv mintaqadagi avtohton (mahalliy) rivojlanish jarayonlarini, ya'ni o'ziga xos tarixiy sharoitda vujudga kelgan mustaqil davlatchilik va madaniy rivojlanish bosqichlarini to'liq qamrab ololmaydi. Shu bois, aksariyat arab tadqiqotchilari asarlarida Turon sivilizatsiyasi Yaqin Sharq madaniyatining bir qismi sifatida talqin qilinib, uning asl tarixiy taraqqiyot dinamikasi e'tibordan chetda qoladi.

2. O'rganilgan davr arab tarixshunosligida kuzatilgan jiddiy metodologik muammolardan biri – bu manbaviy bazaning til jihatidan cheklanganligidir. Arab mualliflarining aksariyati sovet va mustaqillik davrida yaratilgan rus hamda o'zbek tilidagi fundamental tadqiqotlar, arxeologik hisobotlardan bevosita foydalanish imkoniga ega emas. Ular, asosan, ingliz tilidagi ikkilamchi manbalarga yoki G'arb tarixshunosligidagi talqinlarga tayanib qolmoqda. Mazkur holat Turon qadimgi tarixi bo'yicha chuqur tahliliy asarlarning kamligiga va tarixiy jarayonlarning fragmentar yoritilishiga sabab bo'lgan.

3. 20-yuzyillikning so'nggi choragi va 21-yuzyillik boshlarida arab tarixshunosligida Turon tarixiga oid tadqiqotlar ko'lamining kengayishi bevosita geosiyosiy o'zgarishlar, ya'ni Markaziy Osiyo davlatlarining siyosiy mustaqillikka erishishi bilan izohlanadi. Ushbu davrda mintaqani umumislom sivilizatsiyasi kontekstida qayta tahlil qilish jarayoni kuzatiladi. Arab mualliflarining ushbu yondashuvi o'z mamlakatlaridagi ijtimoiy-siyosiy va madaniy o'zgarishlar hamda "islomiy o'zlikni" anglashga bo'lgan ehtiyojdan kelib chiqqan holda shakllangan.

4. Tahlillar shuni ko'rsatadiki, zamonaviy arab tarixshunosligida o'rganilayotgan davrlar o'rtasida jiddiy nomutanosiblik saqlanib qolmoqda. Asosiy e'tibor islomlashuvdan keyingi bosqichlarga qaratilgan bo'lib, qadimgi davr tarixi alohida fundamental tadqiqot obyekti sifatida emas, balki ko'proq Islom sivilizatsiyasining muqaddimasi sifatida talqin qilinadi. Ushbu davrni yoritishda arxeologik dalillar va moddiy manbalar tahlilining yetishmasligi kuzatiladi. Natijada, qadimgi Turon tarixi ilmiy xolislik mezonlari asosida emas, balki o'tmishga keyingi davr qarashlari bilan yondashish (retrospektiv) tendensiyasi asosida yoritilgan.

5. Zamonaviy arab tarixshunosligida Turonning qadimgi ma'naviy hayotini yoritishda Zardushtiylik ta'limoti va "Avesto" matnlarini o'rganish ustuvor

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<sup>64</sup> Zaehner R. C. Zurvan. A Zoroastrian Dilemma. – Oxford: Clarendon Press, 1955. – 318 p.

ahamiyat kasb etadi. Mazkur mavzuning tadqiqotlar markaziga chiqishi shunchaki ilmiy qiziqish mahsuli bo'lmay, balki arab jamiyatidagi ijtimoiy-siyosiy va mafkuraviy o'zgarishlar bilan uzviy bog'liqdir. So'nggi davrlarda islomgacha bo'lgan e'tiqodiy tizimlarga nisbatan an'anaviy qarashlardan voz kechish, ularni qiyosiy dinshunoslik nuqtai nazaridan xolis tahlil qilish va tarixiy merosni qayta baholash harakati ushbu yo'nalishdagi ishlarning salmog'i ortishiga xizmat qildi.

6. O'rganilgan adabiyotlarda Zardushtiylik mavzusiga yondashuvda qiyosiy-tahlil metodologiyasi yetakchilik qiladi, bunda asosiy e'tibor uni Islom dini aqidalari bilan solishtirishga qaratilgan. Tahlillar shuni ko'rsatadiki, aksariyat mualliflar "Avesto" matnlarining manbaviy ishonchliligi va tarixiy sanasiga nisbatan o'ta tanqidiy munosabatda bo'lishgan. Natijada, ushbu manbalarni ilmiy-tarixiy hujjat sifatida emas, balki keyingi davr to'qimalari sifatida talqin qilish holati yaqqol ko'zga tashlanadi. Bu esa tadqiqotlardagi ilmiy xolislik mezonlarining ma'lum darajada buzilishiga sabab bo'lgan.

7. Mintaqaning qadimgi siyosiy xaritasini tashkil etgan Xorazm, So'g'diyona, Baqtriya, Qang' va Farg'ona kabi davlat tuzilmalari tarixi arab mualliflari asarlarida yaxlit tadqiqot obyekti sifatida qamrab olinmagan. Ushbu siyosiy-hududiy birliklar faqat umumiy tarzda, fragmentar ma'lumotlar asosida yoritilgan. Tadqiqotlarda ilmiy muammoning mohiyatini ochishga qaratilgan tahlil o'rniga, voqealarni shunchaki qayd etish uslubi yetakchilik qiladi, bu esa qadimgi davlatchilik tizimi rivojlanishini tizimli o'rganishga to'sqinlik qilgan.

8. Turonning qadimgi tarixini faqat yozma manbalar asosida o'rganish an'anasi bugungi kun talablariga to'liq javob bermaydi. Arab tarixshunosligida kuzatilgan biryoqlama yondashuvlarning asosiy omili – bu fanlararo aloqalarning yetishmasligi hamda ilmiy tadqiqotlarning yopiq holda olib borilishidir (izolyatsiyasi). Aynan ushbu omillar Turon sivilizatsiyasining jahon tarixshunosligi kontekstidagi o'rnini xolis baholashga to'sqinlik qilayotgan asosiy to'siq sifatida baholandi.

Amalga oshirilgan ilmiy tadqiqot davomida quyidagi **taklif** va **tavsiyalar** ishlab chiqildi:

1. Arab davlatlari ilmiy fondlarida saqlanayotgan, Turonning qadimgi tarixiga oid birlamchi manbalarni, xususan, mixxat yozuvi va boshqa qadimgi yozuvlardagi nodir hujjatlarni o'rganish va tarjima qilish tizimini shakllantirish hamda qadimgi tillar va yozuvlarni mukammal biladigan tor doiradagi manbashunos-mutaxassislarni tayyorlash masalasiga alohida e'tibor qaratish;

2. Turon va Yaqin Sharq sivilizatsiyalari o'rtasidagi tarixiy-madaniy aloqalarni chuqur o'rganish maqsadida xalqaro ilmiy muloqot platformasini yaratish. Buning uchun o'zbek va arab olimlari ishtirokida muntazam fanlararo ilmiy anjumanlar o'tkazish hamda O'zbekiston hududidagi qadimgi yodgorliklarda qo'shma xalqaro arxeologik ekspeditsiyalar faoliyatini yo'lga qo'yish;

3. Qadimgi Turon tarixi bo'yicha qo'lga kiritilgan ilmiy yangiliklarni xalqaro miqyosda, xususan, arab dunyosida keng targ'ib qilish uchun hammualliflikda fundamental ilmiy asarlar nashr etish amaliyotini joriy qilish hamda ilmiy integratsiyani kuchaytirish maqsadida ikki mintaqa oliy ta'lim muassasalari va ilmiy markazlari o'rtasida talabalar, tadqiqotchilar almashinuvini tizimli tashkil etish zarur.

**SCIENTIFIC COUNCIL NUMBER DSc.05/2025.27.12.Tar.05.01  
ON AWARDING ACADEMIC DEGREES AT THE INSTITUTE OF  
HISTORY OF THE ACADEMY OF SCIENCES  
OF THE REPUBLIC OF UZBEKISTAN**

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**INSTITUTE OF HISTORY**

**ULUGBEK NUSRATULLO UGLI OLIMOV**

**THE ANCIENT PERIOD OF TURAN IN ARAB HISTORIOGRAPHY  
(Analysis of research from the second half of the 20th to the early 21st centuries)**

**07.00.08 – Historiography, source studies and methods of historical research**

**Doctor of Philosophy (PhD) dissertation in historical sciences  
ABSTRACT**

**Tashkent, 2026**

**The theme of the doctoral dissertation (PhD) was registered at the Supreme Attestation of the Republic of Uzbekistan number No. B2023.4.PhD/Tar1753.**

The dissertation is completed at the Institute of History of the Academy of Sciences of the Republic of Uzbekistan.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (resume) on the website of the Academic Council ([www.fati.uz](http://www.fati.uz)) and on the Informational and Educational Portal "ZiyoNET" ([www.ziynet.uz](http://www.ziynet.uz)).

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The defence of dissertation will take place on April 10, 2026 at 14:00 at the meeting of the Scientific Council DSc.05/2025.27.12.Tar.05.01 on awarding academic degrees at the Institute of History of the Academy of Sciences of the Republic of Uzbekistan. Address: 100060, Tashkent, Shahrisabz Street, 5, The Institute of History, 8th floor, Meeting Hall. Tel.: (+99871) 233-54-70; fax: (+99871) 233-39-91, e-mail: [info@fati.uz](mailto:info@fati.uz).

The dissertation is available at the Fundamental Library of the Academy of Sciences of the Republic of Uzbekistan (Registered under No. \_\_\_\_). Address: 100170, Tashkent, Ziyolilar Street, 13). Tel.: (+99871) 262-74-58; Fax: (+99871) 262-34-41.

The abstract of dissertation was distributed on March 19, 2026.

(Registry protocol No. 6 dated March 19, 2026).



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## INTRODUCTION

(Annotation of the dissertation of doctor of philosophy (PhD))

**Relevance and necessity of the dissertation topic.** In the context of the current globalization process, the objective assessment of historical-cultural relations between centers of world civilization and the identification of general laws in human development acquire great importance. The interpretation of the statehood of Eastern peoples and the history of the ancient period in modern foreign scientific schools, particularly in Arab historiography, demonstrates the ideological roots of interregional relations and the mutual continuity of historical processes. These approaches serve to enrich the conceptual views existing in world historiography today and to raise the processes of cultural and educational integration between peoples to a new level.

In numerous prestigious research centers and higher education institutions worldwide, the ancient history of Turan, including its early centers of civilization, its unique system of statehood, and its extensive trade and cultural relations with neighboring regions, is recognized as an integral part of world heritage, and large-scale research is being conducted in this direction. At the same time, substantiating the historical connection between the monuments of Turan and the Near East on the basis of the conclusions of Arab scholars, comparing their interpretations regarding early statehood and political history with the results of other foreign studies, as well as elucidating the scientific views formed in Arab countries regarding the Zoroastrian religion and the heritage of the “Avesta” are of urgent importance in filling the existing scientific gaps in the field.

In New Uzbekistan, particular attention is being paid to strengthening national self-awareness and conducting an objective study of historical heritage, especially its under-researched aspects. At the core of these reforms lies the task of providing a scholarly assessment of the ancient roots of Uzbek statehood and determining its place within world civilization. Indeed, as emphasized in official discourse, “... approximately three thousand years ago, the emergence of the first cities and early forms of statehood in the region laid the foundation for the rapid development of new social concepts and philosophical views, as well as science – particularly medicine and astronomy – along with geography and mathematics, geodesy, architecture, and cultural, educational, and religious values.<sup>1</sup>” From this perspective, studying the earliest period of Turan’s history on the basis of foreign sources, especially the research conducted by representatives of the Arab archaeological school, and comparatively analyzing the assessments given to this period, constitutes an important scholarly task in revealing its international significance.

This dissertation research contributes to a certain extent to the implementation of the objectives defined in the Decree of the President of the Republic of Uzbekistan No. PF-4947 dated February 7, 2017, “On the Action Strategy for the Further Development of the Republic of Uzbekistan” the Presidential Order No. F-5181 dated January 16, 2018, “On Improving the Protection and Use of Objects of Material Cultural and

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<sup>1</sup> Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev delivered on September 15, 2021, to the participants of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations // <https://president.uz/oz/lists/view/4614>

Archaeological Heritage” and the Decree No. PF-6097 dated October 29, 2020, “On the Approval of the Concept for the Development of Science until 2030” which emphasize the preservation of historical heritage, the objective study of the past, and the advancement of scientific research in accordance with international standards.

**Correspondence of research to the priorities of the development of science and technology of the republic.** The dissertation was carried out within the framework of the priority direction I of the development of science and technology of the Republic, entitled “Ways to form innovative ideas and implement them in the social, legal, economic, cultural, spiritual, and educational development of an information-oriented society and a democratic state”.

**The degree of study of the topic.** The issue of the reflection of the ancient history of Turan in Arab historiography has not been specifically studied to date as an independent object of research. In this regard, it is possible to refer only to certain observations expressed within historiographical discussions. In particular, some Arab scholars have addressed the necessity, current state, and existing problems of studying this topic in the introductory and concluding sections of their works. They have provided general overviews of earlier scholarly studies on the ancient period of Turan, highlighting both the achievements attained and the shortcomings that remain.

Notably, the Kuwaiti researcher Nadir Vasir, in his monograph “The Land of Mawarannahr: From the Islamic Conquest to the Russian Occupation<sup>2</sup>” emphasized such existing problems as the limited degree of research on Turan’s history by earlier Arab authors, the insufficient attention paid to this topic in Arab countries, and the scarcity of scholarly literature in the Arabic language. Similarly, the Saudi scholar Muhammad Musa Sharif, in his study “Scholars of Central Asia (Turkestan): from antiquity to the present day”<sup>3</sup> identified as one of the main deficiencies in researching this topic the script reform carried out during the Soviet period, which led to the abandonment of the Arabic script.

Among the studies of theoretical and methodological significance for addressing this topic, the research conducted by Sh. Ikromov deserves particular attention<sup>4</sup>. Although his work is devoted to the contemporary history of Uzbekistan, it provides valuable insights into perceptions of Uzbekistan’s history through an analysis of research centers in Arab countries, approaches to the study of historical science, and the conclusions drawn by specialists in the field. The author examines studies conducted in Arab countries concerning democratic processes in Uzbekistan, including the dynamics of the revival and strengthening of religious values, foreign and domestic policy issues, bilateral cooperation, and their future prospects, as well as the activities of relevant academic institutions.

As can be observed, existing studies in this field mainly cover historical processes of the last thirty years. Consequently, there remains a clear need for comprehensive research on issues related to the ancient period of Turan, including the stages of

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<sup>2</sup> نادر الوثير. بلاد ما وراء النهر من الفتح الإسلامي إلى الاحتلال الروسي. – الطبعة الأولى. 1445هـ/2024م. – ص. 676.

<sup>3</sup> محمد بن موسى الشريف. علماء آسيا الوسطى (التركستان) بين الماضي والحاضر. 2009. – ص. 79.

<sup>4</sup> Ikromov Sh. Mustaqil O‘zbekistondagi transformatsiya jarayonlarining arab davlatlarida yoritilishi: Tarix fan. b-cha falsafa dokt. (PhD) ... diss. – Toshkent, 2022. – 146 b.

development of archaeology in Arab countries, Arab scholars engaged in the study of Turan's ancient history, problems of early statehood, the periods of Achaemenid and Greco-Macedonian domination, and socio-spiritual aspects of historical development. The works of Arab scholars who directly investigated the ancient period of Turan have been subjected to detailed historiographical analysis in the chapters of this dissertation.

**The connection of the dissertation with the research plans of the higher education and scientific-research institution where the work has been conducted.** The dissertation was completed within the framework of the ten-volume academic research project "History of the Uzbek People and Statehood (from Ancient times to the present)" conducted by the Institute of History of the Academy of Sciences of the Republic of Uzbekistan.

**The purpose of the study** is to identify scientific interpretations and approaches in Arab historiography regarding the ancient history of Turan, specifically the period from the earliest times to the Greco-Macedonian invasion, to conduct a comparative analysis, and to reveal their theoretical and source significance for national historiography.

**Research objectives:**

to identify the socio-political and scientific factors underlying the growing interest in the study of the history of Turan in Arab countries;

to analyze the stages of development of the field of archaeology in Arab countries and the main theoretical approaches to the study of the region's history;

to reveal the factors underlying Arab historians' interest in the history of Turan;

to carry out a comparative analysis of the scholarly conclusions of national and Arab researchers based on data obtained through the comparison of ancient settlements in Turan and Arab countries;

to determine the degree of scientific validity of Arab researchers' views on the formation of early statehood and political governance in Turan;

to analyze, from a historiographical perspective, Arab scholars' approaches to the history of Turan during the period of Achaemenid domination;

to analyze studies conducted in Arab countries on the history of Turan during the period of Greco-Macedonian domination and to evaluate the existing approaches;

to identify studies in Arab historiography based on scientific approaches to social and spiritual views, the religion of Zoroastrianism, and the Avesta in ancient Turan, and to analyze authors' conclusions, opposing viewpoints, and controversial issues;

to express a scientific-critical attitude towards the conclusions of scholars by conducting a comparative analysis of religious and philosophical studies in Arab countries devoted to the Zoroastrian religion and the "Avesta" book.

**The object of research** comprises the studies conducted by Arab scholars devoted to the history of Turan from ancient times up to the period of Greco-Macedonian domination.

**The subject of the research** comprises the ancient settlements of the Turan region reflected in the studies of Arab scholars, data on socio-economic and religious life, military-political processes, governance during the periods of Achaemenid and Greco-Macedonian domination, as well as scientific-theoretical views, conclusions, and approaches.

**Research methods.** The dissertation employs historical, objective, logical, systematic, chronological, and comparative-critical analysis methods.

**The scientific novelty of the work is as follows:**

it has been substantiated that the theory advanced in modern Arab historiography, which relies on general archaeological similarities and argues that “the Teshik-Tash site in Uzbekistan was a temporary shelter for Neanderthals who migrated from the Shanidar cave in Iraq,” is scientifically unfounded; based on typological differences in the stone industry (*predominance of heavy labor tools at Teshik-Tash, abundance of pointed tools at Shanidar*) and the existence of other settlements in the Turan region that developed synchronously with Teshik-Tash (*Khatak*), it has been proven that the Boysun mountain range was not a temporary settlement during the migration process, but an independent center of anthropogenesis;

the approach existing in Arab historiography that “the Neolithic and Bronze Age cultures of Turan (*Joytun, Anov, Gonur Depe*) are the product of the direct influence of Near Eastern civilization” has been refuted as one-sided based on the stratigraphic analysis of materials from the Southern Turkmenistan Archaeological Complex Expedition (*M.Masson*) and the Bactria-Margiana Archaeological Complex (*V.Sarianidi*); it has been proven that the formation of sedentary agriculture and pottery in the Joytun and Anov monuments occurred not due to external factors, but gradually on the basis of the region’s own internal socio-economic development, and that the architectural structure and burial rites of Gonur Depe, unlike the Near Eastern model, constituted an independent center of civilization developed on the basis of local religious and secular views;

contrary to the scholarly approach existing until today based on the concept of the “dominance of Hellenic culture,” it has been substantiated that in Arab historiography priority is given to the conclusion that during Alexander the Great’s eastern campaigns, Greco-Macedonian elites demonstrated a strong tendency to assimilate specific aspects of local Eastern culture (*court customs aimed at respecting the ruler’s person, ceremonial reception rituals, royal attire and dressing culture, and high protocols for addressing the ruler*), indicating that “Hellenization” is not a one-sided process but a relative concept;

it has been proven that the sharp expansion of the scale of research studying the “Avesta” and Zoroastrianism on the basis of a comparative religious method in Arab historiography in the second half of the 20th century was directly linked to regional political processes, specifically the deep crisis of the ideology of “Pan-Arabism” (Arab unity) following the defeat in the 1967 “Six-Day War,” and that the increasing social need to fill the resulting ideological vacuum and to demonstrate the absolute superiority of the Islamic religion over ancient beliefs was the main impetus for the intensification of research in this direction.

**The practical results of the study are as follows:**

for the first time, it has been identified and analyzed that Arab historiography contains approximately 150 studies devoted to the ancient period of Turan, of which 32 are specialized articles, 4 are dissertations, 9 are sources, and about 100 are literature related to general history; the conclusions advanced in them have been compared with

the scientific research of national researchers, and theories that are scientifically unfounded or considered controversial to date have been identified.

The main issues related to the study of the history of the Central Asian republics, including the history of Uzbekistan, in Arab countries have been subjected to systematic analysis, and proposals and recommendations concerning them have been developed. Furthermore, practical proposals have been formulated regarding the aspects of the topic that have already been studied and the directions requiring further research in the future.

**The reliability of the research results** is substantiated by the direct use of articles published in the scientific journal issued by the “Union of Arab Archaeologists” in elucidating the ancient history of Turan, by the analysis of materials from archaeological research conducted in Arab countries and in the territory of Central Asia, by the examination of more than 200 scientific publications related to the topic, as well as by the application of critical and comparative analysis methods and approaches widely used in the field of historiography, by the publication of the results in the proceedings of republican and international scientific conferences, in journals recommended by the Higher Attestation Commission (HAC) and in reputable foreign scientific journals, and by the practical implementation of the developed scientific-theoretical conclusions, proposals, and recommendations and their approval by authorized institutions.

**Scientific and practical significance of research results.** The scientific significance of the research results is determined by the fact that views in Arab historiography concerning the ancient period of Turan’s history have, for the first time, been studied as a special and integral object of research; that certain views asserting the formation of Turan civilization under the influence of Near Eastern culture have been subjected to critical analysis, revealing that it possessed its own distinctive (local) stages of development; as well as by the analysis of the activities of Arab scientific centers and the “Union of Arab Archaeologists” related to the topic, through which the specific directions and methodological approaches of Arab historiography have been identified.

The practical significance of the research results lies in the fact that its conclusions and recommendations serve to strengthen cooperation with higher educational institutions, research institutes, and cultural centers of Arab countries, to organize international-level scholarly meetings in Arab countries with the aim of promoting Uzbekistan’s rich and great history, to establish historical exhibitions, and to ensure the establishment of permanent cooperation between scholars of both sides.

#### **Implementation of research results.**

Based on the scientific conclusions and proposals related to the topic “The coverage of the ancient history of Turan in Arab countries (the second half of the 20th century – the beginning of the 21st century)”:

Scientific conclusions regarding the approach that the theory advanced in modern Arab historiography, based on general archaeological similarities – that “the Teshik-Tash settlement in Uzbekistan was a temporary site for Neanderthals who migrated from the Shanidar cave in Iraq” – is scientifically unfounded based on differences in stone industry types (the prevalence of heavy tools in Teshik-Tash, the abundance of pointed tools in Shanidar) and the existence of other developed settlements contemporary with Teshik-Tash (Khatak) in the territory of Turan, and that the Boysun mountain ranges are not a temporary settlement during migration but an independent

center of anthropogenesis, were used in the preparation of the script for the "Open Lesson" television program broadcast on the "History of Uzbekistan" TV channel (Reference No. 01-044-204 dated August 3, 2025, issued by the State Unitary Enterprise of the "History of Uzbekistan" TV and Radio Channel of the National Television and Radio Company of Uzbekistan). These materials served to explain the level of international coverage of Turan's history to the general public.

Results regarding the scientific views that the one-sided approach advanced in Arab historiography, claiming "the Neolithic and Bronze Age cultures of Turan (Joytun, Anau, Gonur Depe) are the product of the influence of Near Eastern civilization," was refuted based on the stratigraphic analysis of materials from the South Turkmenistan Archaeological Comprehensive Expedition (M. Masson) and the Bactria-Margiana Archaeological Complex (V. Sarianidi), and that the formation of sedentary farming and pottery at the Joytun and Anau monuments occurred step-by-step not due to external factors but on the basis of the region's own internal socio-economic development, while the architectural structure and burial rites of Gonur Depe developed on the basis of local religious-secular views, contrary to the Near Eastern model, were used in forming a series of programs on the "History of Uzbekistan" TV channel (Reference No. 01-044-204 dated August 3, 2025, issued by the State Unitary Enterprise of the "History of Uzbekistan" TV and Radio Channel of the National Television and Radio Company of Uzbekistan). The submitted materials served to enrich the interpretation of national values in the global scientific arena.

Scientific data showing that, contrary to the approach based on "the superiority of Hellenistic culture" existing in science to date, there was a tendency among Greco-Macedonian nobility to adopt specific aspects of Eastern culture (court customs aimed at respecting the ruler's personality, solemn reception ceremonies, royal attire and clothing culture, and high rules of addressing the ruler) during Alexander of Macedon's campaign to the East in Arab historiography, which indicates that "Hellenization" was not a one-sided process but a relative concept, were used in organizing the activities of museums within the system of the Agency for Cultural Heritage (Reference No. 04-07/5042 dated December 16, 2025, issued by the Agency for Cultural Heritage). The identified data enabled the enrichment of museum expositions with new evidence demonstrating the connections between the civilizations of the ancient world.

Scientific analyses regarding the fact that the sharp expansion of the scope of studying the "Avesta" and Zoroastrianism based on the comparative-religious method in Arab historiography in the second half of the 20th century was connected with political processes in the region, specifically the deep decline of the ideology of "pan-Arabism" (Arab unity) following the defeat in the 1967 "Six-Day War," and the resulting increase in social need to fill the ideological void and demonstrate the absolute superiority of the Islamic religion over ancient beliefs, were used in creating descriptions of museum exhibits within the system of the Agency for Cultural Heritage (Reference No. 04-07/5042 dated December 16, 2025, issued by the Agency for Cultural Heritage). The research results served to promote Uzbekistan's rich cultural heritage to the general public based on scientific evidence and to highlight international cultural relations.

**Approbation of research results.** The results of the dissertation were approbated at 5 scientific conferences and seminars, including 3 international and 2 national scientific-practical conferences.

**Publication of research results.** A total of 11 scientific works related to the dissertation topic have been published, including 4 articles in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main results of doctoral dissertations, and 2 articles in foreign journals.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, a list of used sources, a bibliography, a list of abbreviations, and appendices. The total volume of the dissertation is 122 pages.

## MAIN CONTENT OF THE DISSERTATION

**In the introductory part,** based on the relevance and necessity of the chosen topic, the goals and objectives of the research are indicated, its compliance with the priorities of science and technology of the Republic of Uzbekistan, and the scientific novelty and practical significance of the results are described. Information on the implementation of research results in practice, approbation of the work, publication, and the structure of the dissertation are presented.

Chapter 1 of the dissertation is entitled “**The development of archaeology in Arab countries and attitudes towards the history of Turan**”. It analyzes the dynamics of the evolutionary development of archaeology in Arab countries and the activities of scientific centers and higher education institutions specializing in the field. Furthermore, the chapter systematically illuminates the level of study of archaeological monuments related to the ancient period of Turan in Arab historiography from the second half of the 20th century to the present day, the main goals of the research, and the scientific results achieved.

The first paragraph of this chapter is entitled “*The Activities of the Association of Arab Archaeologists and Interest in the History of Turan*”. It illuminates the stages of formation of archaeological research in Arab countries and the activities of the “Union of Arab Archaeologists”. At the same time, the scientific interpretation of the concept of “Turan” in Arab historiography, the factors giving rise to interest in studying the ancient history of the region, and the methodological approaches of researchers are revealed. Additionally, the activities of scientific centers and scholars specializing in this direction, and the essence of fundamental works on the subject are analyzed.

Before illuminating issues related to the history of Turan, it is important to periodize the process of formation of archaeology and research centers in the Arab world. This process can be conditionally divided into two main stages:

First stage – (late 18th century – mid-20th century). Based on European colonialism and the research of foreign scholars. In this period, the main focus was not on a deep study of local history, but on conducting colonial policy and enriching Western museums with unique exhibits. The activity of the “Institute of Egypt,” established during Napoleon Bonaparte's campaign in 1798, and the creation of the

29-volume work “Description de l'Égypte”<sup>5</sup> are considered one of the first studies in this direction.

Second stage – commencing from the second half of the 20th century, this stage is characterized by the Arab states achieving independence and the formation of national personnel. As a result of the establishment of national scientific centers and universities, the scope of research expanded. The main goal now was focused not on enriching foreign museums, but on restoring national history and preserving cultural heritage.

Specifically, based on the initiative put forward by scholars from Egypt, Saudi Arabia, and Sudan in 1994, the “Union of Arab Archaeologists” which commenced its activities in 1998, serves to strengthen integration in the field. An analysis of the materials<sup>6</sup> from international scientific conferences regularly conducted by the Union indicates that research by Arab scholars dealing with the ancient history of Central Asia also occupies a significant place within them.

At the same time, the latest discoveries and analytical conclusions in the field are being widely illuminated in a number of prestigious international publications. Among them, it is worth noting journals such as “Arabian Archaeology and Epigraphy”<sup>7</sup>, which specializes in the material culture and inscriptions of the Arabian Peninsula; the “Journal of Egyptian Archaeology”<sup>8</sup>, a leading publication in the field of Egyptology; and the “Journal of the Faculty of Archaeology, Cairo University”<sup>9</sup>, which reflects the academic potential of the region. Although the majority of these studies are not directly dedicated to the history of Turan, the presence of certain aspects related to the region's past within them testifies to the interest of Arab scholars in studying issues related to the ancient periods of Turan.

It should be noted that in Arab countries<sup>10</sup>, the direct ancient history of Turan is a relatively understudied topic, with research primarily focused on the period of Islamization and subsequent processes. However, commencing from the late 20th century, as a result of the Central Asian republics achieving independence and the development of national schools of archaeology in Arab countries, attention to this direction has intensified. While the policy of ideological and territorial closedness during the Soviet era limited the access of Arab researchers to the region, during the years of independence, the factor of historical-religious commonality provided an impetus for the activation of scientific cooperation. Consequently, opportunities for studying archives and sources expanded, and the history of Turan began to take shape as a separate object of research in Arab historiography.

In Arabic-language research, the terms Turan (طوران), Turkestan (تركستان), Transoxiana (Mawarannahr - بلاد ما وراء النهر), Western Turkestan (تركستان الغربية), and Central Asia (آسيا الوسطى) are utilized as historical-geographical names for the region.

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<sup>5</sup> Description de l'Égypte, ou, Recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française / publié par les ordres de Napoléon Bonaparte. – Paris: Imprimerie impériale, 1809 – 1828. – 724 p.

<sup>6</sup> <https://jguaa.journals.ekb.eg/> (Official publication of the Union of Arab Archaeologists)

<sup>7</sup> <https://onlinelibrary.wiley.com/journal/> (Official site of the journal Arabian Archaeology and Epigraphy)

<sup>8</sup> [The Journal of Egyptian Archaeology | EES](http://www.journalofegyptianarchaeology.com/) (Official site of the Journal of Egyptian Archaeology)

<sup>9</sup> <http://fa-arch.cu.edu.eg/en/index.html> (Official site of the Journal of the Faculty of Archaeology, Cairo University)

<sup>10</sup> Arab countries — consist of 22 states located in North Africa and Western Asia; *See in detail:* Ikromov Sh. Coverage of transformation processes in independent Uzbekistan in Arab countries: PhD dissertation in History. – Tashkent, 2022. – P. 16-17.

Specifically, the Saudi scholar Said Abdulmumin Said Akram, in his work “Important Events in the History of Turan (Turkestan)”<sup>11</sup>, dedicated to the history of Turan in the 19th–20th centuries, defines the term “Turan” and notes that geographically this territory occupies a vast space extending from the Caspian Sea and the Ural Mountains in the west to the Great Wall of China in the east, and from Siberia and Mongolia in the north to Iran, Afghanistan, India, and Tibet in the south, with a total area of 5,607,013 km<sup>2</sup>. The author emphasizes in his views that the term “Turkestan” was introduced into wide circulation mainly after the conquest of the region by the Russian Empire. However, the occurrence of the toponym “Turkestan” in other scientific sources, particularly in archaeological finds and written monuments dating to the 7th century, confirms that the historical roots of this term date back to periods much earlier than the 19th century<sup>12</sup>.

A number of factors have contributed to the study of Turan's history in Arab states. As noted in the study by Nadir Vasir titled “Transoxiana (Mawarannahr): From the Islamic Conquest to the Russian Invasion”<sup>13</sup>, Turan established strong ties with the Islamic world commencing from the 7th century and became an integral part of Islamic civilization. Since centers such as Bukhara, Samarkand, and Khiva played an important role in the development of Muslim science, Arab scholars note the existence of a need to deeply study the rich cultural heritage of the region.

Muhammad Musa Sharif, meanwhile, points out three main reasons for researching the history of Turan: firstly, the lack of sufficient knowledge within the Muslim community regarding the region's history, its scholars, and historical centers; secondly, the necessity to illuminate the immense contribution of thousands of scholars from Turan to Islamic civilization; and thirdly, the need to express respect and recognition for those who served the path of science and religion in the past<sup>14</sup>. This approach is explained by the aspiration in Arab historiography to re-evaluate the scientific-cultural heritage of Turan.

Special monographic studies on the ancient period of Turan are not yet sufficient in Arab countries. One of the main reasons for this is that the majority of Arab scholars do not possess the languages necessary to study primary archaeological sources (Russian and Uzbek) and primarily rely on literature in English. The scientific cooperation strengthening between Uzbekistan and Arab countries in recent years creates a foundation for filling this gap in the future and for the deep investigation of the topic within the Arab scientific environment.

The second paragraph of this chapter is entitled “*The Coverage of Ancient Settlements of Turan in Arab Historiography*” and it analyzes the place of settlements belonging to the most ancient period of the Turan region, specifically the Stone and Bronze Ages, as well as centers of early urbanization in Arab source studies. Additionally, the scientific views of Arab scholars conducting research in this direction, their assessments regarding the ancient culture of the region, and their

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<sup>11</sup> السيد عبد المؤمن السيد أكرم. أضواء على تاريخ توران (تركستان). رابطة العالم الإسلامي- مكة المكرمة. - ص. 220.

<sup>12</sup> Камолитдин Ш. К вопросу об употреблении географических названий “Мавараннахр” и “Туркестан” // O‘zbekiston tarixi. – 2002. – № 4. – С. 61-68.

<sup>13</sup> نادر الوثير. بلاد ما وراء النهر من الفتح الإسلامي إلى الاحتلال الروسي. الطبعة الأولى: 1445 هـ - 2024 م. - ص. 676.

<sup>14</sup> محمد بن موسى الشريفة. علماء أسية الوسطى (التركستان) بين الماضي والحاضر. دار الأندلس الخضراء للنشر والتوزيع. 2009. - ص. 3.

approaches have been systematically studied. In the research, special attention is focused on comparative analysis, revealing the mutual similarities and distinctions between ancient monuments in the territory of Arab countries and settlements belonging to the same period in Turan, as well as commonalities in samples of material culture.

Scientific inquiries by Arab researchers aimed at studying settlements specifically belonging to the ancient period of Turan commenced primarily in the 21st century. However, due to the fact that this direction is new to Arab historiography and is just taking shape, systematically analyzing research in this regard in chronological sequence presents certain difficulties. Currently existing research does not equally encompass all stages of Turan's ancient history.

The main methodological approach of Arab researchers in analyzing ancient period settlements in Turan is based on the mutual comparative analysis of the location of archaeological monuments, burial rites, and the similarities and differences of findings. Such an approach is considered the main research method of archaeology and is utilized in many countries of the world<sup>15</sup>. In this context, settlements in the Turan region are mainly compared with monuments in the territory of Arab states belonging to the corresponding period.

Egyptian researchers Abulhasan Bakry and Ahmad Saied, in their works, compared the Teshik-Tash settlement in Uzbekistan and the Shanidar settlement in Iraq, attempting to interpret Teshik-Tash as a branch of the Shanidar culture<sup>16</sup>. However, such an approach, which is not based on national<sup>17</sup> and foreign research<sup>18</sup> of recent years and new archaeological data, cannot be considered scientifically fully grounded.

The identification of new settlements such as Khatak, Teshik-Tash-2, and 3 around Teshik-Tash, as well as the results of the re-analysis of stone tool (lithic) assemblages, indicate that the economic activity and lifestyle of the Teshik-Tash population fundamentally differ from Shanidar. Furthermore, chronological data confirms that the formation period of the lowest cultural layers in Teshik-Tash is more ancient compared to Shanidar. Therefore, it is appropriate to evaluate Teshik-Tash not merely as an intermediate point of population migration from west to east, but as an independent center of a unique local cultural-territorial unit formed in the Baysuntau range.

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<sup>15</sup> See in detail: Renfrew C. *Archaeology: Theories, Methods, and Practice* / C. Renfrew, P. Bahn. – 7th ed. – London: Thames & Hudson, 2016. – 672 p.

<sup>16</sup> Bakry A., Saied A. Teshiktash and Shanidar: Middle paleolithic caves in Uzbekistan and Iraq compared // *مجلة كلية الآداب جامعة الإسكندرية*. – 2021. – 84 № – P. 1-35.

<sup>17</sup> Сулейманов Р.Х. Еще раз о переходе от нижнего палеолита к среднему палеолиту в Центральной Азии // *Ўзбекистон археологияси*. – 2018. – № 2 (17). – С. 63-75.; Сайфуллаев Б. Тешиктош ғори ва унинг Марказий Осиё палеолитшунослигида тутган ўрни // *Ўзбекистон археологияси*. – 2018. – № 2 (17). – Б. 7.; Nishiaki Y., Arıpdjanov O. A new look at the Middle Paleolithic lithic industry of the Teshik-Tash Cave, Uzbekistan, West Central Asia // *Quaternary International*. – 2021. – Vol. 596. – P. 22-37.

<sup>18</sup> Francis H. *Les civilisations du paléolithique*. – Paris: Presses Universitaires de France, 1982. – 128 p.; Алекшин В. А. Мустьерские погребения Передней и Средней Азии // *Археология Средней Азии, Сибири и Кавказа*. – Москва, 1993. – С. 3 – 8.; Varoujan S. Shanidar Cave – An Interesting Archaeological Site in the Kurdistan Region, Iraq // *Journal of Science and Engineering*. – 2019. – Vol. 3, No. 2. – P. 7 – 8.; Teshik-Tash // *The Wiley-Blackwell Encyclopedia of Human Evolution* / ed. by B. Wood. – Chichester: Wiley-Blackwell, – 2013. – P. 780.

The Jeitun culture of the 6th millennium BC in Southern Turkmenistan holds an important place in researching the processes of the formation of a sedentary lifestyle and a food-producing economy in the Turan region. Although initial information about this monument was recorded by R. Pumpelly in the early 20th century<sup>19</sup>, it began to be studied on a fully scientific basis by the expedition led by Academician M.E. Masson commencing from 1946<sup>20</sup>. As a result, the concept of “Jeitun culture” was introduced into science in the 1950s. In subsequent periods, collaborative research by Russian and Turkmen archaeologists allowed for the identification of a number of new monuments related to this culture.

In Arab historiography, this issue is reflected in the studies of the Egyptian scholar Abulhasan Bakry. In his article titled “The Emergence of the Jeitun Culture in Southern Turkmenistan: Interaction of Near Eastern Cultures during the Neolithic Period”<sup>21</sup>, the author assesses the Jeitun culture as a northeastern branch of the Near Eastern Neolithic. However, such an approach constitutes an attempt to present the Jeitun culture solely as a product of external influence, leading to the negation of local cultural development processes in Turan. Therefore, the scholar's conclusions can be considered one-sided and controversial.

Abulhasan Bakry’s subsequent studies are focused on the scientific analysis of the art of the Anau culture belonging to the Eneolithic period of Turan, specifically anthropomorphic (human-like) figurines. In the study titled “Human Statues in the Anau Culture in the Ancient Period”<sup>22</sup>, figurines belonging to the Jeitun (Neolithic) and Anau (Eneolithic–Bronze) periods are classified based on their morphological structure, manufacturing material, production technology, and place of discovery.

Observing the evolutionary changes that occurred in these art samples over time, the author attempts to directly link the Anau culture with the traditions of the ancient Near East. However, this approach is considered controversial due to its tendency to overlook the laws of the internal development of the culture and to explain the process solely through external cultural influence. Nevertheless, this study possesses certain scientific significance in illuminating the social life, religious-mythological views, and mindset of the population of the Anau culture.

The Eneolithic period of Turan has also been researched by Abulhasan Bakry. In his PhD dissertation (Issues of Interrelation between the Cultures of Iran and Southern Turkmenistan: Interpretation of Animal Images on Ceramic and Stone Items of the Eneolithic Period)<sup>23</sup>, the interactions between the cultures of Iran and Southern Turkmenistan are illuminated through the analysis of zoomorphic images on pottery and stone items belonging to the Eneolithic period.

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<sup>19</sup> Pumpelly R. Explorations in Turkestan: Prehistoric Civilizations of Anau / R. Pumpelly. – Washington: Carnegie Institution of Washington, 1908. – 2 vol. (Carnegie Institution of Washington. Publication no. 73). – 402 p.

<sup>20</sup> *See in detail:* Труды Южно-Туркменской археологической комплексной экспедиции (ЮТАКЭ). Т. 1. – Ашхабад: Изд-во Туркменского филиала АН СССР, 1949. – 424 с.

<sup>21</sup> أبو الحسن محمود بكرى موسى. حضارة جيتون بجنوب تركمنستان (آسيا الوسطى) مشكلة الأصل في إطار تأثرها بحضارات الشرق الأدنى خلال العصر الحجري الحديث. دراسات في آثار الوطن العربي. – ص. 50 – 24.

<sup>22</sup> أبو الحسن محمود بكرى. التماثيل الأدمية في حضارة أناو (جنوب تركمنستان) في عصور ما قبل التاريخ. دراسات في آثار الوطن العربي. – ص. 31.

<sup>23</sup> Бакри А. Вопросы взаимосвязи культур Ирана и Южной Туркмении: интерпретация изображений животных на керамических и каменных изделиях эпохи энеолита: дисс. ... для ... к.и.н. – Москва, 2005. – 208 с.

In the research, the morphological structure, production technology, and semantic content of the images were comparatively studied, and they were evaluated as an important source for restoring the religious-social ideas, totemistic views, and ritual traditions of the ancient population. Bakry substantiated the distribution area of zoomorphic motifs, their development dynamics, and the continuity between the Neolithic and Eneolithic periods. According to the scholar's conclusion, although migration of the population from certain regions of Iran to Southern Turkmenistan occurred, the migrant groups were absorbed into the composition of the local population over time and became assimilated. This research serves to scientifically substantiate that cultural relations between Turan and Iran possessed a complex and bilateral character.

Gonur Depe, a major center of the Turan civilization, has also been researched in Arab historiography, and the cultural-historical processes between it and the city of Avaris in Egypt have been comparatively analyzed<sup>24</sup>. The work substantiates the existence of significant similarities between the leading roles of both centers in international trade and political processes in the 2nd millennium BC, particularly in the structure of necropolises, burial rites, and grave goods.

The author evaluates these similarities not as accidental phenomena, but as having deep historical roots. In his opinion, these connections were related to the international trade system and the activities of a stratum called “warrior-merchants,” who were important intermediaries in the spread not only of economic interests but also of ritual traditions, architectural styles, and worldviews over vast territories.

The research methodology is based on the comparative study of samples of material culture. In it, the typological proximity of burial structures, ritual elements, weaponry, pottery, and jewelry was scrutinized. Additionally, Bakry attempted to restore the historical connectedness of the two spaces by linking archaeological data with Mesopotamian cuneiform texts (Marhashi kingdom) and Egyptian sources (Avaris – the capital of the Hyksos).

Nevertheless, certain controversial aspects are noticeable in the research. Due to the author relying primarily on archaeological materials and engaging written sources to a lesser extent, as well as not utilizing main scientific publications<sup>25</sup>, conclusions regarding direct relations between the Hyksos and the elites of the Bactria-Margiana Archaeological Complex (BMAC) are not sufficiently substantiated. Furthermore, the influence of the Near East on the ancient cultural development of Turan is exaggerated in the work, which does not fully reflect the factors of independent development of the regional culture.

Moreover, there are also studies in Arab historiography related to the Bronze Age of Turan, in which cultural and trade relations of the region with the Ancient Indian civilization are primarily analyzed<sup>26</sup>. In this regard, the preservation of rare

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<sup>24</sup> Бакри А. Аварис и Гонур // Древность: историческое знание и специфика источника: материалы V Международной научной конференции, посвященной памяти Э.А. Грантовского и Д.С. Раевского. – Москва: ИВ РАН, – 2011. – Вып. 5. – С. 19-29.

<sup>25</sup> Naville E. The Shrine of Saft el Henneh and the Land of Goshen. – London: Egypt Exploration Fund, 1887. – 68 p.; Bietak M. Avaris, the Capital of the Hyksos: New Excavation Results / M. Bietak. – London: British Museum Press, 1996. – 124 p.; Труды Маргианской археологической экспедиции. Том 2 / Гл. ред. В.И. Сариниди – Москва: Старый сад, 2008 – 253 с.

<sup>26</sup> Bakry A. Prehistoric Contacts between Central Asia and India // Труды Маргианской археологической экспедиции. – Т. 6 / отв. ред. Н.А. Дубова. – Москва: Старый сад, 2016. – С. 422-435.

exhibits related to the ancient period of Turan in the museum collections of Arab countries is also noteworthy. Specifically, the statuette located in the Louvre Abu Dhabi museum in the United Arab Emirates and known in world science as the “Bactrian Princess”<sup>27</sup> serves as a vivid example of this.

In conclusion, it should be noted that although there are studies by scholars of the Arab world dedicated to investigating the ancient history of Turan, their scope is currently limited. Nevertheless, an increase in scientific interest and activity in this direction has been observed since the beginning of the 21st century. In these studies, the comparative-historical analysis method has been predominantly utilized, with the main focus directed towards identifying cultural-historical connections between different civilizations.

However, as a serious shortcoming of these scientific works, one can point out the insufficient consideration of the results of recent archaeological and historical inquiries conducted by scholars of Central Asia, particularly Uzbekistan. Furthermore, despite the existence of hundreds of monuments related to the ancient period in the territory of Turan, only a few of them have become objects of research in Arab historiography.

This situation leads to important evidence regarding the internal development dynamics of Turan culture being overlooked. Consequently, conducting analysis solely based on comparison with monuments of the Ancient Near East may lead to one-sided, and in some places incorrect, conclusions regarding the origins and development stages of the Turan civilization.

The second chapter of the dissertation is entitled **“Early forms of statehood in Turan and the issue of its period of dependency on the Achaemenids and Greco-macedonians in arab historiography”**. In this chapter, the processes of formation of early city-states in the territory of Turan, as well as the interpretation of written sources and archaeological data regarding them in the studies of Arab countries, are comprehensively illuminated. Furthermore, the political-social history of the region within the composition of the Achaemenid Empire, the Greco-Macedonians, and the Seleucids, the level of reflection of these periods in Arab historiography, and the approaches of researchers are analyzed.

In the paragraph of this chapter entitled *“The History of Turan Prior to the Achaemenid Conquest and the Interpretation of the Period of Dependency on the Empire”* the scientific views of Arab scholars regarding the issue of early statehood in the territory of Turan are examined. Additionally, the section analyzes the level of illumination in Arab historiography of information concerning the administrative management system, political processes, as well as socio-economic and cultural life in the region during the period of Achaemenid Empire rule.

In Arab historiography, the study of statehood in Turan in the pre-Achaemenid period is interpreted in two main directions: traditional views in medieval classical sources and modern scientific approaches.

In the 2016 studies by Cairo University scholar A. Bakry, the major centers of the Bactria-Margiana Archaeological Complex (BMAC) – the monuments of Jarkutan,

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<sup>27</sup> Female figure called “Bactrian princess” (LAD 2011.024) [Electronic resource] // Louvre Abu Dhabi Collection. <https://collection.louvreabudhabi.ae/en/object/female-figure-called-bactrian-princess-100004965>

Gonur Depe, and Altyn Tepe – were comparatively analyzed from the perspective of their architectural-planning structure and material culture<sup>28</sup>. The author evaluates palace complexes, administrative buildings, temples, and Harappan-type seals as important indicators of early statehood formed in the territory of Turan. Furthermore, these findings are interpreted as key factors testifying to the existence of trade-cultural relations of the region with the Indus Valley Civilization.

However, these studies do not yet possess a systematic and holistic character. Therefore, the issue of statehood in Turan in the pre-Achaemenid period remains not fully studied as a separate fundamental scientific problem in Arab historiography.

In modern Arab historiography, the history of Turan during the period of Achaemenid rule has not been researched at a fundamental level, with scientific attention primarily focused on the central policy of the empire. As a result, the history of Turan in the 6th–4th centuries BC is limited to being illuminated not as an independent scientific topic, but within the framework of the empire's northeastern satrapies (Bactria, Sogdia, Margiana) and the issue of “relations with Saka tribes”. Arab researchers themselves acknowledge the absence of primary Arabic sources in this regard. Specifically, A. Umar Ibrahim notes in his inquiries that he was compelled to rely on foreign literature in the majority of cases<sup>29</sup>.

In studying this period, the source basis of Arab studies can be divided into three groups:

1. Translations of Greco-Roman sources<sup>30</sup>;
2. Studies related to the Behistun inscriptions<sup>31</sup>;
3. Foreign literature<sup>32</sup>.

Apart from the major studies noted above, the works of a number of Arab researchers such as Hala Abdul Amir Muhsin<sup>33</sup>, Harith Boustany<sup>34</sup>, Shakir Majid Shatri<sup>35</sup>, Jamil Abdul Karim Muhammad<sup>36</sup>, Hasan Karim<sup>37</sup>, and Muhammad Bayumi<sup>38</sup> also serve to illuminate various aspects of the history of the Achaemenid period.

Based on the above, it is appropriate to apply a problem-thematic approach in analyzing these sources and to classify historical evidence regarding Turan according to the following priority directions:

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<sup>28</sup> Bakry A. Prehistoric Contacts between Central Asia and India // Труды Маргианской археологической экспедиции. – Т. 6. – Москва: 2016. – С. 422 – 435.

<sup>29</sup> علي عمر إبراهيم. دارا الأول حكمه ومنجزاته. مجلة آداب الحديثة - العدد الخامس عشر. 2022. - ص. 388 – 391.  
<sup>30</sup> حسان مخائيل إسحق. الجغرافيا: سبعة عشر كتابا في جزأين. الجزء الثاني. 2017. ص. 225؛ عبد الإله الملاح. تاريخ هيرودوت. المجمع الثقافي أبو ظبي. 2001م. - ص. 747.

<sup>31</sup> Ramazan Ziyar Sadiq. Ta'sirat funun al-Sharq al-Adna al-Qadim fi naqsh Bistun li-l-malik Dariyush al-Awwal (522–486 BCE). Magazine of Historical Studies and Archaeology. 2023. N. 86. – P. 153 – 220.

<sup>32</sup> بيبير بريانت. تاريخ الإمبراطورية الفارسية من قورش إلى الإسكندر. 2015.

<sup>33</sup> هاله عبد الأمير محسن. الإمبراطورية الإخمينية (509-331 ق.م) دراسة تاريخية في عوامل الضعف. 2022. - ص. 252

<sup>34</sup> حارث البستاني: الأخمينيون - الإمبراطورية الفارسية الأولى. 2018. - ص. 140.

<sup>35</sup> شاكِر الشاطري : تاريخ الإمبراطورية الفارسية القديمة. 2015. - ص. 212.

<sup>36</sup> جميلة عبد الكريم محمد، قورنانية والفرس الأخمينيون منذ انشاء قوريني حتى سقوط اسرة باتوس (بيروت: دار النهضة العربية، إصدارات الجوهرة، 1996م.

<sup>37</sup> حسن كريم الجاف، الوجيز في تاريخ إيران، بغداد : بيت الحكمة، 2003.

<sup>38</sup> محمد بيومي مهران، الحضارة المصرية القديمة الحياة الاجتماعية والسياسية والعسكرية والقضائية والدينية، ط ، الإسكندرية : دار المعرفة الجامعية، 1989.

I. Studies reflecting the management system and political history. Scholars such as Hala Abdul Amir Muhsin<sup>39</sup>, Muhammadin Ahmad Salih<sup>40</sup>, and Ala Umar Ibrahim<sup>41</sup> have conducted research in this direction.

II. Studies reflecting information on the history of social life. In studies within this direction, issues such as the population, social composition, trade-monetary relations, and tax policy of the territories within the Achaemenid Empire are studied.

III. Studies reflecting economic life. Economic relations in the Achaemenid Empire, including the circulation of coinage, are often illuminated in historiography as a sign of development and centralization. However, the impact of these processes on conquered peoples, including the Turan region, is often overlooked.

The period of dependence of the Turan territory on the Achaemenids has not taken shape as a separate and independent object of research in modern Arab historiography. The attention of the majority of Arab researchers is focused on general aspects of Achaemenid history, particularly their activities in the Near East and Egypt. For this reason, information regarding the history of the Turan region is often recorded in a secondary or indirect manner. This does not allow for a deep analysis of the unique historical processes in the region, leaving it as a “periphery” of the empire. Information concerning Turan presented in general works is often not based on special analysis, which cannot serve as a sufficient basis for drawing independent scientific conclusions.

Nevertheless, these general studies dedicated to Achaemenid history serve as an important indirect source in studying the history of Turan. Through their critical analysis, a number of important pieces of information can be extracted. Economically, Arab historiography has taken important steps in illuminating the role of Turan in the initial formation of international trade routes, including the Great Silk Road, the introduction of the monetary-financial system, and its impact on the local economy. Politically-administratively, interpretations regarding the reforms of Darius I, the establishment of the satrapy system and its role in ensuring political balance in the Turan region, as well as the liberation struggles of local leaders like Frada, are worthy of attention. Culturally, through the analysis of sources such as the Behistun inscriptions, certain perceptions have been formed regarding the cultural integration and mutual harmony processes of the peoples of Turan within the scope of the empire.

In the second paragraph of this chapter, titled “*Turan During Greco-Macedonian Rule: Main Perspectives and Approaches*” the resistance of Turan to the invasions led by Alexander the Macedonian, the political and administrative features of Seleucid rule, as well as the socio-economic and cultural changes that occurred in the region during this period are analyzed based on historiographical sources.

The personality of Alexander the Macedonian is studied in modern Arab historiography as a complex phenomenon where historical sources, religious texts, and literary traditions intersect. Although his name is utilized in various forms in

<sup>39</sup> محسن، هاله عبد الأمير. الإمبراطورية الأخمينية (559–331 ق.م.): دراسة تاريخية في عوامل الضعف والسقوط. أطروحة دكتوراه، جامعة بغداد، كلية الآداب، قسم التاريخ، بإشراف الدكتور جواد مطر الموسوي، 2022. – ص. 252.

<sup>40</sup> محمد بن أحمد صالح. قيام دولة الفرس الأخمينية وحضارتها. 2021. – ص. 145–154.

<sup>41</sup> علي عمر إبراهيم. دارا الأول حكمه ومنجزاته. مجلة آداب الحديثة - العدد الخامس عشر. 2022. – ص. 391 – 388.

research – such as *Al-Iskandar al-Akbar* (Alexander the Great), *Al-Iskandar al-Maqduni* (Alexander the Macedonian), and *Al-Iskandar al-Thalith al-Maqduni* (Alexander III of Macedon) – the main problem for all inquiries remains separating his historical image from the religious and literary interpretations that emerged in later periods.

A number of scientific inquiries have been conducted in this direction by Arab researchers such as R. Musa<sup>42</sup>, J. Khalil<sup>43</sup>, H. Jawad<sup>44</sup>, and Said Muhammad Umar<sup>45</sup>. These studies primarily analyze the personality of Alexander the Macedonian, his military campaigns, the political administration system following the conquest, cultural processes that emerged during the Hellenistic period, and the Seleucid era. These works in Arab historiography allow for a reassessment of Turan's place during the period of Greco-Macedonian and Seleucid rule, as well as the impact of these processes on the life of the region.

The process of Alexander's subjugation of the Turan territories is defined not only by military superiority but also by carefully considered political plans. One such important decision was his marriage to Roxana, the daughter of the Bactrian nobleman Oxyartes, in 327 BC. H. Jawad pays special attention to the political significance of this marriage<sup>46</sup>. According to researchers, the main goals of the alliance consisted of ensuring political stability in Bactria, strengthening regional integration through dynastic rapprochement, and consolidating the security of the rear on the eve of the Indian campaign.

This marriage also provided an impetus for the activation of cultural relations between the Greco-Macedonians and the local population. Although this alliance did not last long due to Alexander's death, it occupied a politically important place in the history of Turan.

Another important perspective of Arab researchers regarding this period is that they critically revisit the traditional approach based on the principle of the “superiority of Greek culture” which is widely prevalent in science to this day. From the perspective of Arab historiography, Greek culture did not penetrate the region unilaterally as a result of Alexander's campaign to the East; on the contrary, the Greco-Macedonian nobility themselves actively adopted Oriental traditions and cultural values. Thus, the cultural processes of this period are interpreted not as unilateral “Hellenization,” but as a process of bilateral cultural influence and synthesis.

The third chapter of the research is entitled “**Zoroastrianism in the interpretation of Arab scholars: politics, socio-philosophical thought, and the issue of belief**”. In this chapter, approaches in Arab scientific-philosophical thought regarding the Zoroastrian religion and the book “Avesta” are illuminated based on a comparative analysis of studies by national and foreign scholars.

The first paragraph of this chapter, titled “*Debates on State Governance and Socio-Philosophical Views in the Zoroastrian Religion and the Avesta*” analyzes the scientific inquiries of Arab researchers regarding the Zoroastrian religion. Specifically,

<sup>42</sup> ر عوف سلامة موسى. الإسكندر الأكبر. – ص. 82 – 75.

<sup>43</sup> Athar alrafedain. – 2022. – Vol. 7, no. 1. – P. 25. // جابر خليل. الإسكندر المقدوني والطريق الى كوكاميل

<sup>44</sup> حسن حمزة جواد. نشوء الدولة السلوقية وقيامها (دراسة تاريخية ٣١٢ - ٦٤ ق.م). رسالة ماجستير، جامعة بغداد، كلية الآداب، قسم التاريخ، 2008م / 1429هـ، بإشراف: الأستاذ الدكتور جواد مطر الموسوي. بغداد. 2008. – ص. 390.

<sup>45</sup> السيد محمد عمار علي. المصاهرات السياسية في المملكة السلوقية. العدد الحادي والأربعون حولية كلية اللغة العربية بالزقازيق. 2013. – ص. 84.

<sup>46</sup> حسن حمزة جواد. نشوء الدولة السلوقية وقيامها (دراسة تاريخية ٣١٢ - ٦٤ ق.م). بغداد. 2008. – ص. 28.

the factors contributing to the increase in interest in studies in this direction commencing from the second half of the 20th century, as well as the scientific-critical attitudes formed towards the book “Avesta,” are illuminated.

In the late 20th and early 21st centuries, a new stage was observed in the Arab scientific environment in the study of Zoroastrianism and the “Avesta.” The peculiarity of studies in this period lies in their being conducted within the aspect of comparative religious studies. This situation arose as a result of the deep ideological crisis in the region (the events of 1967) and the discrediting of ideas of secular nationalism. The filling of the resulting ideological vacuum with the “Islamic awakening” shaped approaches such as comparing Zoroastrianism with Islam, providing refutations, or conversely, seeking the roots of the crisis in the heritage of the past<sup>47</sup>.

Arab researchers such as Manzir Hayik<sup>48</sup>, Amin Muhammad<sup>49</sup>, Ala’a Ali<sup>50</sup>, Khalid Kabir<sup>51</sup>, Shafi Ahmad<sup>52</sup>, Jamshid Yusufi<sup>53</sup>, and Sa’ad Samar<sup>54</sup> approached the Zoroastrian religion and the book “Avesta” in their works primarily from a historical-scientific perspective. Specifically, in these studies, issues related to the personality of Zoroaster, the problems of the era in which he lived, and the history of statehood in Turan were comprehensively analyzed.

The “Historical-Scientific Approach” to Zoroastrianism in Arab historiography is primarily focused on historical problems such as the origin of the religion, the personality of its founder, and the source studies of the “Avesta,” placing religious-dogmatic issues in the second place. Within the framework of this approach, Arab researchers have put forward various, sometimes contradictory, views regarding Zoroaster's name, the era he lived in, and his homeland. Analyses have shown that although the Turan factor is referred to in certain studies (for instance, through Zoroaster's origin or activities), generally speaking, “Iranocentrism” dominates in this approach as well. Issues related to Turan (specifically, local manifestations of Anahita worship) are often overlooked, or contradictions in the sources are not analyzed deeply enough.

Although studies regarding Zoroastrianism in the historiography of Arab countries serve as a significant step, the opportunity to analyze this topic deeply and comprehensively has not yet been fully realized. A clear example of this is that Arab researchers, within the scope of their inquiries, have made almost no use of the numerous scientific works<sup>55</sup> conducted in Uzbekistan that analyze the significance of the “Avesta” for the history of Turan.

<sup>47</sup> See in detail: Abu-Rabi I.M. Contemporary Arab Thought: Studies in Post-1967 Arab Intellectual History. – London: Pluto Press, 2004. – 464 p.

<sup>48</sup> منذر الحايك. أستاذ كتاب زرادشت المقدس. الإصدار الأول 2019 م. – ص. 9.

<sup>49</sup> أمين محمد سعيد الظاهر. الفكر الأسطوري بالبعد الغيبي في الأديان "قراءة في الزرادشتية" المجوسية والمسيحية النصرانية. – ص. 15-20.

<sup>50</sup> آلاء علي. الديانة الزرادشتية، وأوجه الشبه، والإختلاف بينها وبين الدين الإسلامي. 2022. – ص. 7.

<sup>51</sup> خالد كبير علال. الزرادشتية ابتدئها المجوس في العصر الإسلامي. – ص. 145.

<sup>52</sup> الشفيق الماحي أحمد. زرادشت والزرادشتية. قسم الدراسات الإسلامية - جامعة الملك سعود. 2001. – ص. 10-12.

<sup>53</sup> جمشيد يوسفى. الزرادشتية الديانة والطقوس والتحويلات اللاحقة. الطبعة الأولى. 2012. – ص. 9.

<sup>54</sup> سعد عبود سمار. الإلهة أناهيتا: دراسة في التطور التاريخي لعبادتها // مجلة كلية التربية. – جامعة واسط. – العدد الحادي والثلاثون، 2018. – ص. 287-328.

<sup>55</sup> Исҳоқов М. Авеста: Зардушт “гоҳ”лари (мазмун ёндошувлари ва герменевтик талқинлари). – Тошкент: Bookmany print, 2022. – 304 б.; Авесто: Яшт китоби / М. Исҳоқов таржимаси. – Тошкент: Шарқ, 2001. – 128 б.; Аширов А. “Авесто”дан мерос маросимлар, Масъул муҳаррир: Д.А. Алимова, – Тошкент: Абдулла Қодирий номидаги халқ мероси нашри, 2001. – 32 б.; Абдалов У. Зардуштийлик дини тарихи, аънава ва маросимларини тадқиқ қилишнинг асослари // Хоразм - Марказий Осиё цивилизацияси тизимида. – Урганч, – 2020. – Б. 113-115; Аъзамова С. Авестода аёл образи // Шарқ ва Ғарб: Зардуштийлик ва Авестонинг ғарб дунёқарашига таъсири. Халқаро илмий-назарий семинар материаллари. – Наманган, – 2001. – Б. 68-69

The paragraph of the third chapter is entitled “*The Comparative-Religious Approach as a Specific Feature of Arab Historiography*”. In it, the interpretation of ideological, ritual, and legal similarities and differences between Zoroastrianism and Islam in the studies of Arab scholars is illuminated based on the methodology of comparative religious studies. Specifically, the scientific-critical observations of Arab authors regarding views on theology, prophethood, and eschatology in the doctrines of the two religions are subjected to systematic analysis, and the stages of formation of the comparative approach in Arab historiography are revealed.

Scholars conducting research on this issue are primarily specialists in the fields of religious studies and Islamic history. The works of researchers such as Khalid Kabir<sup>56</sup>, Ala’a Ali<sup>57</sup>, Shafi Ahmad<sup>58</sup>, Amin Muhammad Said Tahir<sup>59</sup>, Ghassan Hamdan<sup>60</sup>, and Usama Adnan Yahya<sup>61</sup> are among them.

When the issue of the relationship between Zoroastrianism and Islam is viewed from the perspective of the “comparative-religious approach” in Arab historiography, the existence of two distinct scientific views is discernible.

The first is the radical approach, a prominent representative of which is the Algerian scholar Khalid Kabir A’lal. He evaluates Zoroastrianism not as an ancient religion preceding Islam, but as a “pseudo-religion” invented by the Magi (Zoroastrians) under the influence of the *Shu’ubiyya* movement in the 2nd–4th centuries AH (8th–10th centuries AD). Interpreting medieval sources subjectively, the author terms Zoroastrianism as paganism reworked under the guise of Islamic concepts and refutes similarities between Zoroaster and the Prophet Abraham through historical-religious discrepancies (time, location, and absence of mention in the Quran).

The second group – proponents of the moderate comparative approach (specifically, Ala’a Ali) – acknowledges the antiquity of Zoroastrianism. Studies in this direction are primarily focused on identifying similarities and differences between the two religions, as well as issues of mutual influence, i.e., which one is primary. It should be noted that Khalid Kabir’s designation of Zoroastrianism as a “product of the Islamic era” contradicts existing archaeological and written evidence in national and world historiography. Modern national studies prove that this religion was formed in the 2nd–1st millennia BC as a result of socio-economic processes on the soil of Turan.

In the works of Arab researchers (J. Yusufi<sup>62</sup>, F. Sivah<sup>63</sup>), internal theological-philosophical problems of Zoroastrianism, specifically the “Zurvanism” sect, are comprehensively analyzed. It has been determined that this doctrine emerged as an attempt to resolve the problem of dualism (the struggle between good and evil) in Zoroastrianism, putting forward the idea of Zurvan (Infinite Time) as an absolute origin standing above Ahuramazda and Ahriman. Relying on the scarcity of historical sources, researchers assert that it is impossible to precisely periodize the emergence of this sect, but note that it was a

56 خالد كبير علال. الزرادشتية ابتدعتها المجوس في العصر الإسلامي. دار المحتسب. الجزائر. 2019. – ص. 145.

57 آلاء علي. الديانة الزرادشتية، وأوجه الشبه، والإختلاف بينها وبين الدين الإسلامي. 2022. – ص. 25.

58 الشفيق الماحي أحمد. زرادشت والزرادشتية. قسم الدراسات الإسلامية - جامعة الملك سعود. 2001. – ص. 120.

59 أمين محمد سعيد الطاهر. الفكر الأسطوري بالبعد الغيبي في الأديان "قراءة في الزرادشتية" "المجوسية" والمسيحية "النصرانية". المجلد الأول – العدد الثالث- سبتمبر 2019. – ص. 31.

60 غسان حمدان. ملاحظات عن الثقافة الزرادشتية. 2021. – ص. 5.

61 اسامة عدنان يحيى. الديانة الزرادشتية ملاحظات واءاء. اشور بانبيال للكتاب. الطبعة الأولى: ٢٠١٦. – ص. 170.

62 جمشيد يوسف. الزرادشتية الديانة والطقوس والتحويلات اللاحقة. الطبعة الاولى. 2012. – ص. 351-352.

63 فراس السواح. الزار دشتية - المانوية - اليهودية - المسيحية. مكتبة الفكر الجديد. 2018. – ص. 400.

philosophical movement competing with traditional Zoroastrianism during the Sassanid era. Furthermore, Arab scholars, drawing attention to the existence of contradictory views within the sect, align in their general conclusions with the Western scientific school<sup>64</sup>.

## CONCLUSION

Based on the research conducted within the scope of the study of the ancient period of Turan in Arab historiography, the following conclusions have been drawn:

1. In modern Arab historiography, in illuminating the history of the ancient civilization of the Turan region, the tendency to absolutize the factor of external influence, specifically the view that cultural achievements were introduced from the Near East, predominates. This approach fails to fully encompass the processes of autochthonous (local) development in the region, that is, the stages of independent statehood and cultural development that emerged under unique historical conditions. Consequently, in the works of the majority of Arab researchers, the Turan civilization is interpreted as a part of the Near Eastern culture, leaving its genuine historical development dynamics disregarded.

2. One of the serious methodological problems observed in Arab historiography of the studied period is the linguistic limitation of the source base. The majority of Arab authors do not have the opportunity to directly utilize fundamental research and archaeological reports created in Russian and Uzbek during the Soviet and independence periods. They rely primarily on secondary sources in English or interpretations in Western historiography. This situation has led to a scarcity of deep analytical works regarding the ancient history of Turan and to the fragmentary illumination of historical processes.

3. The expansion of the scope of research regarding the history of Turan in Arab historiography in the last quarter of the 20th century and the beginning of the 21st century is directly explained by geopolitical changes, namely, the achievement of political independence by Central Asian states. During this period, a process of re-analyzing the region within the context of Pan-Islamic civilization is observed. This approach of Arab authors was shaped based on socio-political and cultural changes in their own countries and the need to understand “Islamic identity”.

4. Analyses indicate that a serious disparity remains between the periods studied in modern Arab historiography. Main attention is focused on the stages following Islamization, while the history of the ancient period is interpreted not as a separate fundamental object of research, but rather as a prelude (*muqaddima*) to Islamic civilization. A lack of analysis of archaeological evidence and material sources is observed in illuminating this period. As a result, the history of ancient Turan is illuminated not based on criteria of scientific objectivity, but based on a tendency of retrospective approach (viewing the past through the lens of later periods).

5. In modern Arab historiography, the study of Zoroastrian doctrines and “Avesta” texts acquires priority significance in illuminating the ancient spiritual life of Turan. The emergence of this topic at the center of research is not merely a product of scientific interest, but is inextricably linked with socio-political and ideological changes in Arab society. In recent times, the movement to abandon traditional views regarding pre-

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<sup>64</sup> Zaehner R. C. *Zurvan A Zoroastrian Dilemma*. – Oxford: Clarendon Press, 1955. – 318 p.

Islamic belief systems, to analyze them objectively from the perspective of comparative religious studies, and to re-evaluate historical heritage has served to increase the significance of works in this direction.

6. In the studied literature, the methodology of comparative analysis predominates in the approach to the topic of Zoroastrianism, where the main attention is focused on comparing it with the dogmas of the Islamic religion. Analyses show that the majority of authors have adopted an extremely critical attitude towards the source reliability and historical dating of “Avesta” texts. Consequently, the interpretation of these sources not as scientific-historical documents, but as fabrications of a later period is clearly discernible. This has caused a certain degree of violation of the criteria of scientific objectivity in research.

7. The history of state formations that constituted the ancient political map of the region, such as Khorezm, Sogdia, Bactria, Kangju, and Fergana, has not been encompassed as a holistic object of research in the works of Arab authors. These political-territorial units are illuminated only in a general manner, based on fragmentary information. In the studies, instead of analysis aimed at revealing the essence of the scientific problem, the style of mere recording of events leads, which has hindered the systematic study of the development of the ancient statehood system.

8. The tradition of studying the ancient history of Turan solely based on written sources does not fully meet modern requirements. The main factor for the one-sided approaches observed in Arab historiography is evaluated as the lack of interdisciplinary ties and the conduct of scientific research in isolation. Precisely these factors are assessed as the main obstacle hindering the objective evaluation of the place of the Turan civilization in the context of world historiography.

Based on the scientific research conducted, the following **suggestions** and **recommendations** have been developed:

1. To pay special attention to the issue of establishing a system for studying and translating primary sources related to the ancient history of Turan preserved in the scientific funds of Arab countries, specifically rare documents in cuneiform and other ancient scripts, as well as training a narrow circle of source study specialists who possess perfect knowledge of ancient languages and scripts;

2. To create an international scientific dialogue platform in order to deeply study the historical-cultural ties between the civilizations of Turan and the Near East. To this end, to conduct regular interdisciplinary scientific conferences with the participation of Uzbek and Arab scholars and to establish the activities of joint international archaeological expeditions at ancient monuments in the territory of Uzbekistan;

3. To introduce the practice of publishing fundamental scientific works in co-authorship in order to widely promote scientific novelties achieved regarding the history of ancient Turan on an international scale, particularly in the Arab world, and to systematically organize the exchange of students and researchers between higher education institutions and scientific centers of the two regions in order to strengthen scientific integration.

**НАУЧНЫЙ СОВЕТ DSc.05/2025.27.12.Tar.05.01 ПО ПРИСУЖДЕНИЮ  
УЧЁНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ ИСТОРИИ  
АКАДЕМИИ НАУК РЕСПУБЛИКИ УЗБЕКИСТАН**

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**ИНСТИТУТ ИСТОРИИ**

**УЛУГБЕК НУСРАТУЛЛО УГЛИ ОЛИМОВ**

**ДРЕВНИЙ ПЕРИОД ТУРАНА В АРАБСКОЙ ИСТОРИОГРАФИИ  
(Анализ исследований второй половины XX – начала XXI века)**

**07.00.08 – Историография, источниковедение и методы исторического исследования**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по историческим наукам**

**Ташкент, 2026**

**Тема диссертации на соискание ученой степени доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за № В2023.4.PhD/Tar1753.**

Диссертация выполнена в Институте Истории Академии наук Республики Узбекистан. Автореферат диссертации на трёх языках (узбекский, английский, русский (резюме)) размещён на веб-странице Научного совета ([www.fati.uz](http://www.fati.uz)) и на Информационно-образовательном портале «ZiyoNET» ([www.ziynet.uz](http://www.ziynet.uz)).

**Научный руководитель:** **Нигора Ашировна Аллаева**  
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**Официальные оппоненты:** **Азимходжа Музаффарович Атаходжаев**  
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**Тохир Хусанович Норқобилов**  
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**Ведущая организация:** **Ташкентский государственный университет востоковедения**

Защита диссертации состоится «10» апреля 2026 г. в 14:00 часов на заседании Научного совета DSc.05/2025.27.12.Tar.05.01 по присуждению ученых степеней при Институте истории АН Республики Узбекистан. Адрес: 100060, г. Ташкент, улица Шахриябзская, 5 д. Институт истории АН Республики Узбекистан, 8-этаж, Зал заседаний. Тел.: (+99871) 233-54-70; факс: (+99871) 233-39-91; e-mail: [info@fati.uz](mailto:info@fati.uz).

С диссертацией можно ознакомиться в Фундаментальной библиотеке Академии Наук Республики Узбекистан (зарегистрирована за № \_\_\_\_). Адрес: 100170, г. Ташкент, ул. Зиёлилар, 13 дом). Тел.: (+99871) 262-74-58; факс: (+99871) 262-34-41.

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## **ВВЕДЕНИЕ**

**(аннотация диссертации доктора философии (PhD))**

**Цель исследования** заключается в том, чтобы выявить научные трактовки и подходы в арабской историографии касательно древней истории Турана, в частности периода с древнейших времен до греко-македонского нашествия, провести их сравнительный анализ, а также раскрыть их теоретическое и источниковедческое значение для национальной историографии.

**Объект исследования** составляют исследования арабских ученых, посвященные истории Турана периода с древнейших времён до греко-македонского владычества.

**Предметом исследования** являются отраженные в исследованиях арабских ученых сведения о стоянках и поселениях древнего периода на территории Турана, социально-экономической и религиозной жизни, военно-политических процессах, данные об управлении в периоды владычества Ахеменидов и греко-македонцев, а также научно-теоретические взгляды, выводы и подходы.

**Научная новизна исследования заключается в следующем:**

доказана научная несостоятельность выдвинутой в современной арабской историографии теории (*основанной на общих археологических сходствах*) о том, что «стоянка Тешикташ в Узбекистане была временным пристанищем неандертальцев, мигрировавших из пещеры Шанидар в Ираке»; на основе типологических различий в каменной индустрии (*преобладание тяжелых орудий труда в Тешикташе, обилие остроконечных орудий в Шанидаре*) и наличия других развивавшихся синхронно с Тешикташем поселений на территории Турана (*Хатак*), обосновано, что горная цепь Байсун являлась не временным пунктом в процессе миграции, а самостоятельным очагом антропогенеза;

на основе стратиграфического анализа материалов Южно-Туркменистанской археологической комплексной экспедиции (*М. Массон*) и Бактрийско-Маргианского археологического комплекса (*В. Сараниди*) опровергнут как односторонний существующий в арабской историографии подход, трактующий культуры неолита и бронзового века Турана (*Джейтун, Анау, Гонур-Депе*) как продукт прямого влияния цивилизации Ближнего Востока; доказано, что формирование оседлого земледелия и гончарного дела на памятниках Джейтун и Анау происходило не за счет внешних факторов, а поэтапно на основе внутреннего социально-экономического развития региона, а архитектурная структура и погребальные обряды Гонур-Депе, в отличие от ближневосточных образцов, представляли собой самостоятельный очаг цивилизации, развивавшийся на основе местных религиозно-светских воззрений;

обосновано, что в противовес существующему по сей день в науке подходу, основанному на концепции «превосходства эллинской культуры», в арабской историографии превалирует вывод о том, что в процессе восточного похода Александра Македонского среди греко-македонской знати была сильна склонность к освоению специфических элементов местной восточной

культуры (*дворцовые обычаи, направленные на почитание личности правителя, церемонии торжественных приемов, культура ношения царских одеяний и высокие протоколы обращения к правителю*), что свидетельствует о том, что «эллинизация» является не односторонним процессом, а относительным понятием;

доказано, что резкое расширение масштабов изучения «Авесты» и зороастризма на основе сравнительно-религиозного метода в арабской историографии во второй половине XX века было непосредственно связано с региональными политическими процессами, в частности, с глубоким кризисом идеологии «панарабизма» (арабского единства) после поражения в «Шестидневной войне» 1967 года, и что основным толчком к усилению исследований в этом направлении послужила растущая социальная потребность в заполнении возникшего идеологического вакуума и демонстрации абсолютного превосходства исламской религии над древними верованиями.

### **Внедрение результатов исследования.**

На основе научных выводов и предложений, разработанных в процессе исследования на тему: Древний период Турана в арабской историографии (Анализ исследований второй половины XX – начала XXI века):

Научные выводы, касающиеся подходов о том, что выдвинутая в современной арабской историографии на основе общих археологических сходств теория «стоянка Тешикташ в Узбекистане является временным пристанищем неандертальцев, мигрировавших из пещеры Шанидар в Ираке», является научно необоснованной исходя из различий в типах каменной индустрии (преобладание тяжелых орудий труда в Тешикташе, обилие остроконечных орудий в Шанидаре), а также наличия на территории Турана других развитых поселений, современников Тешикташа (Хатак), и что горные хребты Байсуна являются не временной стоянкой в процессе переселения, а самостоятельным очагом антропогенеза, использованы при подготовке сценария телепередачи «Очик дарс» («Открытый урок»), вышедшей в эфир на телеканале «Узбекистон тарихи» (справка Государственного унитарного предприятия телерадиоканала «Узбекистон тарихи» Национальной телерадиокомпания Узбекистана от 3 августа 2025 года № 01-044-204). Данные материалы послужили разъяснению широкой общественности уровня освещения истории Турана в международном масштабе.

Результаты, касающиеся научных взглядов о том, что односторонний подход, выдвинутый в арабской историографии, утверждающий, что «культуры неолита и бронзового века Турана (Джейтун, Анау, Гонур-Депе) являются продуктом влияния ближневосточной цивилизации», опровергается на основе стратиграфического анализа материалов Южно-Туркменистанской археологической комплексной экспедиции (М. Массон) и Бактрийско-Маргианского археологического комплекса (В. Сарияниди), и что формирование оседлого земледелия и гончарного дела на памятниках Джейтун и Анау происходило поэтапно не за счет внешних факторов, а на базе собственного внутреннего социально-экономического развития региона, в то время как архитектурная структура и погребальные обряды Гонур-Депе

развивались на основе местных религиозно-светских взглядов, в отличие от ближневосточного эталона, использованы при формировании цикла передач телеканала «Узбекистон тарихи» (справка Государственного унитарного предприятия телерадиоканала «Узбекистон тарихи» Национальной телерадиокомпании Узбекистана от 3 августа 2025 года № 01-044-204). Представленные материалы послужили обогащению трактовки национальных ценностей на мировой научной арене.

Научные данные, показывающие, что в противовес существующему до сегодняшнего дня в науке подходу, основанному на «превосходстве эллинской культуры», в арабской историографии отмечается склонность греко-македонской знати к освоению специфических аспектов восточной культуры (дворцовые обычаи, направленные на уважение личности правителя, торжественные церемонии приема, царские одеяния и культура одежды, а также высокие правила обращения к правителю) в процессе похода Александра Македонского на восток, что свидетельствует о том, что «эллинизация» была не односторонним процессом, а относительным понятием, использованы при организации деятельности музеев в системе Агентства культурного наследия (справка Агентства культурного наследия от 16 декабря 2025 года № 04-07/5042). Выявленные сведения позволили обогатить музейные экспозиции новыми фактами, демонстрирующими связи между цивилизациями древнего мира.

Научные анализы, касающиеся того, что резкое расширение масштабов изучения «Авесты» и зороастризма на основе сравнительно-религиозного метода в арабской историографии во второй половине XX века связано с политическими процессами в регионе, в частности с глубоким упадком идеологии «панарабизма» (арабского единства) после поражения в «Шестидневной войне» 1967 года, и возникшим в результате ростом социальной потребности в заполнении идеологического вакуума и демонстрации абсолютного превосходства исламской религии над древними верованиями, использованы при создании описания музейных предметов в системе Агентства культурного наследия (справка Агентства культурного наследия от 16 декабря 2025 года № 04-07/5042). Результаты исследования послужили популяризации богатого культурного наследия Узбекистана среди широкой общественности на основе научных доказательств и освещению международных культурных связей.

**Апробация результатов исследования.** Результаты диссертации прошли апробацию на 5 научных конференциях и семинарах, в том числе на 3 международных и 2 республиканских научно-практических конференциях.

**Опубликованность результатов исследования.** По теме диссертации опубликовано всего 11 научных работ, в том числе 4 статьи – в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций, и 2 статьи – в зарубежных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованных источников и литературы, перечня условных сокращений и приложений. Общий объем диссертации составляет 122 страницу.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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