

## FACTORS AFFECTING THE CRISIS IN CENTRAL ASIA (From Ancient Times To The Middle Ages)

*Sharifov Ehronbek Erkin o'g'li*  
Magstr, Termez state university

\*\*\*

**Abstract:** This article describes the dynasties and states that ruled Central Asia and the factors that led to the disintegration or collapse of state governance. The period covered in the article focuses on the dynastic states with a centralized state system in the Central Asian region from antiquity to the middle ages.

**Keywords:** Achaemenid Empire, Political, Kushan Empire, Arab Caliphate, Economic crisis, Samanid state, Socio-demographic crisis, Gaznavid's state, Military-political crisis, Khorezm state, Socio-demographic crisis

### Factors influencing the weakening of the Achaemenid Empire

#### Political:

For one thing, weak rulers led to numerous provincial revolts, especially in Egypt, which always had detested Persian rule. Secondly, the provincial satraps also became more independent, ruling their satrapies more as kings than as the king's loyal subjects. They even carried on their own foreign policies and waged war on each other, which only added to Persia's problems. Revolts and unruly satraps caused serious economic problems for the empire. The government definitely grew weaker after the start of the fall of the Persian empire.<sup>1</sup> The government struggled with thriving without having a strong ruler that could train armies to battle and gain wealth for Persia.<sup>2</sup> The government started to shift to a very dysfunctional dictatorship. The Persian army was negatively affected because they no longer had a strong base or leader to keep them in line.

### Factors influencing the weakening of the Kushan Empire

After Kanishka's successor Khuvishka, the Kushan kingdom gradually began to face a crisis.

By 226, the Sassanid state had entered the political arena, replacing the Parthian state to the west of the Kushan Empire.<sup>3</sup> This state was formed in the territories belonging to Parthia. However, King Ardasher I sought to function as an independent state during the period and began to threaten the state of Kushan. This situation did not leave the Kushans indifferent. The king of Kushan, Vasudeva, sent an ambassador to China in 230 in search of an alliance against the threat posed by the Sassanids. It was natural that there would be a battle between the Kushans and the Sassanids. In 242-243, in the last two battles, the Sassanids defeated Shopur I's army, the Kushans.<sup>4</sup> After that, the Sassanid rulers received the title of "Kushanshah" in the territories of East Khorasan. In 252, they were again given the title of "Great King of the Kushan Kings". By these years the Kushans had lost all the great lands of India. This is stated in a Buddhist text (mid-3rd century) that the world was divided into three parts (China, Rome, and Kushan), but that the "sons of heaven" (kingdoms) were four: China, Rome, Kushan and Hind. According to Indian sources, by the middle of the 3rd century, India was an independent state from the Kushan's.

In the same years, Khorezm was separated from the Kushans. Thus, from the middle of the 3rd century, the

<sup>1</sup> Xartli, Charlz V.; Yazicioğlu, G. Bike; Smit, Adam T. (2012). *Evrosiyodagi kuch va siyosat arxeologiyasi: rejimlar va inqiloblar*. Kembrij universiteti matbuoti. p. 83.

<sup>2</sup> Potts, DT (1999). *Elam arxeologiyasi: Qadimgi Eron davlatining shakllanishi va o'zgarishi*. Kembrij universiteti matbuoti. p. 345

<sup>3</sup> Gafurov B. G., Ko'shanskaya epoxa i mirovaya sivilizatsiya, Moskva, 1968.

<sup>4</sup> Staviskiy B. Ya., Ko'shanskaya Baktriya. Problemi kulturi, Moskva, 1977.

Kushan Empire faced a deep economic and political crisis. But even then, the Kushan state remained on the stage of history for more than 100 years as one of the largest states in the Middle East. The rise of the Sassanid kings led to the strengthening of the Kushan connection with the Roman Empire.<sup>5</sup> Sources indicate that the Kushan ambassadors took part in the celebrations of the victory of the Roman emperor Aurelius over Palmyra in 274. As a result, the Sassanids, fearing Roman-Kushan friendship, set out to improve relations with the Kushans. In order to achieve a positive result of this goal, the Sassanid king Khumuzd II (301-309) married the queen of the Kushans. However, by the middle of the 4th century, relations between the Kushans and the Sassanids became tense again. During this period Shapur II (309-379) defeated the Kushans and conquered the lands of Northern Bactria. The Kushans can withstand this blow as well. The last representatives of the Kushan dynasty are the Kidaris. The ceremony of their accession to the throne took place in Balkh at the end of the IV century. The Kidaris did not live long on the stage of history. New forces appeared on the field.<sup>6</sup> These forces in time led to the disappearance of the Kushan kingdom from the stage of history.

### **Factors influencing the weakening of the Arab Caliphate**

In the late eighth and early ninth centuries, the Arab caliphate faced severe political tensions. It has become increasingly difficult for the Arabs to keep the subjugated peoples in obedience. Frequent uprisings by the people of Movarounnahr and Khorasan, relentless civil wars and internal conflicts weakened the power of the Arab Caliphate.<sup>7</sup>

#### **Economic crisis:**

In addition to the introduction of Islam, the Arabs also introduced a number of other heavy taxes, which led to the revolt of the local people against the government, which led to the weakening of the government and the concentration of the state in the hands of other people. 1) Jizya is a life tax levied on non-Muslims, first in the Arab Caliphate and later in other Muslim countries (including Central Asia). The state had to protect the rights of non-Muslims and protect them from external and internal aggression. In return Jizya was recovered from them. Jizya was imposed on minors (the elderly, women, children, slaves, and the disabled were exempted from it). Jizya collected mainly in the form of money and in kind. 2) Zakat (Arabic - purification, giving alms) - alms given from property and income, charity. One of the 5 basic requirements of Islam. According to the Shari'a, an adult Muslim who has a certain amount of wealth pays Zakat. The person who gives zakat must have more than the necessary needs of himself and his dependents. This includes a person's savings, things to sell in a store, things to keep for sale, and loans to someone. In some surahs of the Qur'an, Zakat is mentioned without burning with prayer. It is a charity that must be given once a year and is also a prayer. The amount of zakat is 1/40 of the funds (2.5%). Zakat is entitled to be received by Muslims who cannot pay zakat. Zakat is first given to the needy among the relatives, and in the absence of such relatives to the poor, the indebted, and the strangers. The amount of Zakat received from farmers and herdsmen is set slightly differently. The true wisdom of zakat is to provide for the poor and needy. 3) Kharaj, Kharaj (Arabic) is a state land tax levied by the state in the Near and Middle East, including Central Asia. The land tax (harag) was introduced as a result of the tax reform carried out by the Sassanid state Qavad I and his son Khusrav I Anushirvan. Xiraj was used as a synonym for the term "jizya" in the territory of the first Khilafah, and was derived from Muslims who owned land and water, as well as non-Muslims. Muslim jurists have divided it into xiraj misoha (derived from a unit of land area) and xiraj muqasama (derived from 1/4, 1/3, or 1/2 of the crop, depending on the quality of the land and the method of irrigation). X. The Ottoman Turkish Empire merged with the Jizya in the late 18th century. In Egypt, 1907 y. replaced by income tax.

4) Ushr, Ashur, Ashar - 1) one-tenth; 2) the type of tax levied on tithes. In Muslim countries, it is collected in kind (sometimes in cash). The Ushr tax is levied annually on agricultural, livestock, fishery, and other products. In the early days, Sayyids, prominent Muslim clerics, as well as some emirs and residents of areas "who voluntarily

<sup>5</sup> Pugachenkova G. A., Rtveladze E. V., Dalverzintepa — kushanskiy gorod va yuge O'zbekistona, Toshkent, 1978.

<sup>6</sup> Litvinskiy B. A., Sedov A. V., Kulti i rituali ko'shanskoy Baktrii, M, 1984.

<sup>7</sup> B. Eshov O'zbek davlatchiligi tarixi. – T.: "Ma'rifat", 2009 y., 204-bet.

surrendered to the Islamic army" were recruited. The land obtained from ushr is called the "property of the Assyrians." At different times, the Ushr shape changed according to local conditions. Mac, in the Ottoman Turkish Empire - iqto', dimos, onli, ontalik, salaria, Iran, Bukhara emirate and elsewhere - was called dahyak. In the Middle Ages (partly in the New Age). The amount of ushr was sometimes from 10% to half of the farmer's income. Later, when the new income tax was introduced, it was abolished almost everywhere (in Algeria in 1918, in Turkey in 1925, and in Tunisia in 1935). But it is still present in some Muslim countries (Saudi Arabia, Yemen, etc.). It existed in Central Asia until the early 20th century. As a result of the increase in such taxes, the economic crisis led to the impoverishment of the people, and in the name of the Arab power, new states and powers began to emerge.

### **Factors influencing the weakening of the Samanid state**

#### **Socio-demographic crisis:**

The events of 992 showed the fragility of the Samanid Emirate. Abu Ali Simurgi and Faik rebelled against Nukh II - one in Khorasan and the other in the Balkh region.

Returning to Bukhara, Nukh II, not relying on his own strength, turned to the ruler of Ghazni, the Turk Sebuk-Tegin, for help. Sebuktegin willingly accepted the emir's request and immediately set off for Maverannahr. With an army of 20 thousand, he crossed the Amu Darya and entered first into Kesh, then into Nakhshab, and from there, together with Nukh, went against Abu Ali Simurgi and Faik. After several battles, the troops of the rebels were defeated, and they themselves fled to Djurdjan. But in 995-996, new uprisings of the vali of individual Samanid regions took place, and the Karakhanids, led by Ali ibn Suleiman Arslan Khan, resumed their attempts to capture Maverannahr. And this time Nuh II, with the help of Sebuk-tegin, suppressed the uprisings and prevented the attack of the Karakhanids, although he was forced to cede the northeastern regions to them.

In 997, Nuh II and Sebuk Tegin died. Emir Mansur II ibn Nukh (997-999) - the son of Nukh II came under the strong influence of the Ghaznavid emir Abul Qasim Mahmud ibn Sebuk-tegin, known as Mahmud Ghaznavid. The rulers of Nishapur, the Harun Bughrahan, who were in collusion with the Karakhanids, fearing further rapprochement between Mansur II and Mahmud, blinded Mansur II, after which he soon died (999). At the insistence of Harun Bughrahan, the brother of Mansur II, Abd al-Malik II ibn Nuh, ascended the throne.

Under the pretext of blood revenge for Mansur, Mahmud Ghaznavid forces Abd al-Malik II to cede the northern part of present-day Afghanistan, and then enters Khorasan with an army. Thus, only Maverannahr remained subordinate to Emir Abd al-Malik II.

However, in 999 this last stronghold of the Samanid power collapsed under a new onslaught of the Karakhanid troops. Nasr ibn Ali Arslan-khan (998-1017), the youngest son of Ali Arslan-khan, to whom during his lifetime Ali bequeathed his throne, seized Bukhara, and Abd al-Malik II and other members of the ruling family were imprisoned. Thus, the power of the Samanids collapsed.

### **Factors influencing the weakening of the Gaznavid's state**

#### **Military-political crisis:**

According to Beruni, Mahmud Ghaznavi could not remain indifferent to the events in Khorezm. He marched on Khorezm with 100,000 cavalry and 500 elephants. On July 3, 1017, the capital of Khorezm, Qiyot, was captured. Khorezm passed to the Mahmud Ghaznavid state. The title of Khorezmshah was retained and Mahmud's military commander, Altintosh, a Turk, was appointed governor of Khorezm. Mahmud Ghaznavi took the young Khorezmshah and all members of his family dynasty and the great scholar Beruni with him to Ghazna. Thus, the independence of Khorezm was abolished and Mahmud Ghaznavi achieved great diplomatic and military success. But Khorezm did not stay long under the control of the Ghaznavids. After the death of Mahmud Ghaznavi in 1030, his successor, the army of his successor Mas'ud, was defeated in 1040 at Dandanakan, eighty kilometers from Marv, by the Seljuk ruler Toghrulbek, narrowed. Defeated, Masood barely escaped, came to the Treasury, and

was soon killed by the conspirators.<sup>8</sup> Masood's brother Muhammad sat on the throne. But Mas'ud's son Ma'dud (1041-1048) started a war against Muhammad, defeated his armies and killed himself, becoming the ruler of the Ghaznavid state. However, the successors of Sultan Mas'ud failed to restore the former power of the Ghaznavid state.

The Ghaznavid state, which gradually began to lose its power, was completely abolished by the Guris, a new state formed in the territories of Afghanistan in the late twelfth century. More precisely, in 1186, the army of Ghiyosiddin Muhammad of the Gurian dynasty crushed the Ghaznavid power, which was limited to the Punjab province. Khorezm was the first to secede from the Ghaznavid state. After the death of Altintash, the Khorezmian deputy in Khorezm (1032), his son Harun rebelled against the Ghaznavids (1034). He established friendly relations with the Seljuks and Karakhanids and declared Khorezm independent from the Ghaznavids.<sup>9</sup> During this period, a fierce struggle between the Karakhanids and the Ghaznavids for the conquest of Chaghaniyon, Khuttalon, and Termez began. In the Battle of Dandanakon near Merv (May 1040), when Mas'ud Ghaznavid's army was defeated by the Seljuks, the Ghaznavids completely lost Khorasan. The defeated sultan, Mas'ud Ghaznavi, fled to Ghazni and was later killed by the conspirators (1041). Mas'ud's brother Muhammad sat on the throne.<sup>10</sup> However, Mas'ud's son Mavdud (reign: 1041–1048) defeated his uncle Muhammad's army, killed him, and ascended the throne. Sultan Mavdud's efforts to retake the upper reaches of the Amu Darya were unsuccessful. The efforts of Sultan Farrukhzod (reign: 1053–1059) were somewhat effective, defeating the Seljuk army in two consecutive battles. But later Alp Arslan managed to defeat the Ghaznavids. According to the treaty between the two (1059), the Ghaznavids lost all rights to Movarounnahr and Tokharistan. Their territory is Ghazna Province and Shim. It was limited to a part of India (Punjab and others). This area, too, has been gradually shrinking since the early 12th century. In the 60s of the 12th century, the Gurian state overthrew the Ghaznavids. It was completely squeezed out of India, and the capital was moved from Ghazni to Lahore (1161). The Ghaznavid state was completely abolished when the Guriyan ruler Ghiyasiddin Muhammad's army conquered Lahore (1186).

### **Factors influencing the weakening of the Khorezm state**

#### **Socio-demographic crisis:**

In 1219, Chingiz Khan, with about 200,000 of his main troops, led by his sons, began a long military campaign against the Khorezmshah-Anushtegin state. The forces will spend the summer on the Irtysh River and cross the border in September. Chingiz Khan was joined by the Uyghur ediquti (khan) Baurchak, the Qarluq khan Arslankhan, and the Almalyk ruler Signoqtegin. Chingiz Khan crossed the border with his army near the city of Otrar, at the confluence of the southern Kazakh deserts with the Syrdarya, and divided it into four parts. Chigatay and Oktay with part of the army besieged and occupied Otrar. The second part was sent under the leadership of Jochi to capture the cities of Jand, Yangikent, Borchigliqent, and Signak in the upper reaches of the Syrdarya. In the third part, the 5,000-strong army, led by Ulak Noyon and Suketu Cherbi, was tasked with occupying the south of Otrar, Khojand, and Banokat. Chingiz Khan's fourth, main force (which included the well-known commanders Jebe and Subutoy) set out for the Zarafshan oasis to conquer Bukhara and Samarkand. Chingiz Khan marched on Khorezm and conquered Otrar (1219), Bukhara and Samarkand (1220). Muhammad left Movarounnahr and fled to Khorasan. The relentless pursuit of Chingiz Khan's 20,000-strong army prevented Muhammad from regaining his strength and breathing. Muhammad, who went to the island of Ashur in the Caspian Sea, became seriously ill and at the end of his life changed his mind and proclaimed Jalaliddin Manguberdi as his successor instead of his son Qutbiddin Ozlaqshah. He died on the island in 1221 and was buried there.<sup>11</sup> According to Jalaliddin's order, Muhammad's body was brought to the Ardahn fortress for burial in the mausoleum built in memory of the Khorezm kings in Isfahan.

<sup>8</sup> Abu-l-fazl Bayxaki, *Istoriya Mas'uda* (1039–1041), T., 1962; 2-nashri, T., 1969.

<sup>9</sup> Beruniy, *Hindiston* (Tanlangan asarlar, 2-j.), T., 1965.

<sup>10</sup> Beruniy, *Qonuni Mas'udiy* (Tanlangan asarlar, 1–2-kitoblar, T., 1973; 1976.

<sup>11</sup> Буниятов З.М. Государство Хорезмшахов – Ануштегинидов, стр.75.

In 1221, the Mongols conquered Urgench, the capital of the Khorezmshahs, after a five-month siege. Jalaliddin Manguberdi's valiant resistance did not stop the Mongol invasion. Until the end of his life, Jalaliddin Manguberdi worked with the desire to restore the state of Khorezmshahs and liberate them from the Mongols. But not all of his efforts paid off. All written sources of that time describe Jalaliddin Manguberdi's bravery, courage and bravery.<sup>12</sup>

At the beginning of the 13th century, the total number of troops of the Khorezmshah kingdom was slightly higher than the military power of Chingiz Khan. Khorezmshah's government was not politically strong, especially in terms of administration. Because the officials were in a state of crisis, they would resign, disobey the king, and act as they pleased. Even some governors of the region were subordinated to Khorezmshah in name only and were practically independent.<sup>13</sup> On top of this, a strong dispute reigned within the Sultan's court. In particular, the mother of Sultan Muhammad, known as the "Turkun Khotun," the "mother of the Turks," was closely associated with the Kipchak aristocracy, the supreme commanders of the army, through tribal ties. He led all the conspiracies in the palace for the benefit of his tribesmen, and even instilled in them a spirit of enmity against the king. Internal strife, chaos, and civil unrest intensified, and the country's political life was in crisis. To address this dangerous situation, Sultan Muhammad established a Council of State at the end of his reign. 6 knowledgeable representatives will be involved in the council. Although it discusses the most pressing issues and makes decisions, it does not yield positive results in practice. In this situation, he was attacked by Chingiz Khan, a militant Mongol tribe.<sup>14</sup>

Chingiz Khan's invasion led to the decline of the Khorezm state, which had ruled Central Asia for more than 100 years, and its departure from the stage of history.

### References

1. Xartli, Charlz V.; Yazicioğlu, G. Bike; Smit, Adam T. (2012). Evrosiyodagi kuch va siyosat arxeologiyasi: rejimlar va inqiloblar. Kembrij universiteti matbuoti. p. 83.
2. Potts, DT (1999). Elam arxeologiyasi: Qadimgi Eron davlatining shakllanishi va o'zgarishi. Kembrij universiteti matbuoti. p. 345.
3. Gafurov B. G., Ko'shanskaya epoxa i mirovaya sivilizatsiya, Moskva, 1968.
4. Staviskiy B. Ya., Ko'shanskaya Baktriya. Problemi kulturi, Moskva, 1977.
5. Pugachenkova G. A., Rtveladze E. V., Dalverzintepa — kushanskiy gorod va yuge O'zbekistona, Toshkent, 1978.
6. Litvinskiy B. A., Sedov A. V., Kulti i rituali ko'shanskoy Baktrii, M, 1984.
7. B. Eshov O'zbek davlatchiligi tarixi. – T.: "Ma'rifat", 2009 y., 204-bet.
8. Abu-l-fazl Bayxaki, Istoriya Mas'uda (1039–1041), T., 1962; 2-nashri, T., 1969.
9. Beruniy, Hindiston (Tanlangan asarlar, 2-j.), T., 1965.
10. Beruniy, Qonuni Mas'udiy (Tanlangan asarlar, 1–2-kitoblar, T., 1973; 1976.
11. Буниятов З.М. Государство Хорезмшахов – Ануштегинидов, стр.75.
12. Tolstov S. P. "Qadimgi Xorazm madaniyatini izlab". – T.: "Fan", 1964, 293-bet.
13. Курбанов, Абдусамат Мелигалиевич. "БРОНЗА ДАВРИ ИБОДАТХОНАЛАРИДА УЧРАЙДИГАН АЛТАРЛАР." *ВЗГЛЯД В ПРОШЛОЕ* 24 (2019).

<sup>12</sup> Tolstov S. P. "Qadimgi Xorazm madaniyatini izlab". – T.: "Fan", 1964, 293-bet.

<sup>13</sup> Буниятов З.М. Государство Хорезмшахов – Ануштегинидов, стр.102.

<sup>14</sup> Буниятов З.М. Государство Хорезмшахов – Ануштегинидов, стр.86.