

History of State Institutions in the Kushan State, Which Founded Statehood on the Territory of Central Asia

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ABSTRACT

in this article we will talk about oi issues to the Order of Public Administration of the Kushan state, which has a special place in our statehood in the ancient and early Middle Ages.

ARTICLE INFO

Article history:

Received 11 Aug 2024

Received in revised form

10 Aug 2024

Accepted 23 Sep 2024

Keywords: Kushon, Hyumi, Shaunmi, Guyshuan, Xise, Dumi, Da-yuechji, Mode, Shansuy Lyaoshan, Geray, Kudzulla Kadviz, Vima Kadviz, Kanishka, Avrelín, Palmir, Vasishka, Khuvishka.

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The Kushans initially did not associate their name with the name “King” or “king” when they came to power. But after the expansion of the territory of the Kushan state and the strengthening of political power and military power, the coins used the words “King” and “King”. Such changes indicate an increased power of the Kushan state and indicate recognition by other countries as well. King Kanishka kept and continued the traditions of Public Administration that preceded him. Certain provinces and cities were ruled by the supreme ruler noib, who stood at the top of the state. Such noblemen were appointed by the Tsar and were considered his closest and most trusted representatives. They were unconditionally subordinate to the Supreme Ruler, The King. They were constantly paying taxes. In the Kushan state, power was held by the clergy, and in this state, in addition to the administration of the Tsarist power, the high priest was also considered. The Kushans functioned within their own dynasty in the title of yabgū. The dynasty began to make extensive use of the traditional satrapy system for the region after its foundation. Satraps were chosen by the supreme ruler from the manifestations of his circle, who gained his trust. At the same time, the rank of satrap was also assigned to the Army leaders, who were diligent in military campaigns. The satraps were among the Bactrians. The Viceroy of the satraps was also appointed by the Viceroy. The Kushan Kingdom was considered a centralized state, and the importance of rural communities in the state was extremely high. As well as being a secular leader, the King was a kohin. The yuechji who came to Bactria divided the land into 5. 1.Wahan (Syunmi) Center-Mocheng 2.Shuanmi (Suamaka) Center-Shuangmi 3. Kushan (Guishuan) Center- 4.Kandat (Khusuo) Parwar (Sidan) Center Uchju 5. The tail was lush. The Kushan army consisted of cavalry and infantry, with the cavalry engaged in battle chanted into armor. The weapons of battle included: a sharp sword, dagger, spear, combat oybolta, hammer on both sides, more than one mtr in length. The Kushan military has also done some work on improving the hanging bow while fighting from afar. A complex double bow, covered with bone or King, was created in the Kushan period. This type of Bow spread through the Lands of the Urals to Scotland, in the East to Iran, India and China. In the workshops of weapons, the making of military

weapons developed. The Blades are made of wood. The arrows and spearheads were made of iron and made of several sights. The pointed triangular axes were more widely spaced. The military was armed with daggers and swords. Armor also included a shield, a battle axe. The community was founded by a seed or rural community that farmed. Each community was required to provide the government with a tax on its farm, as well as a man to the soldier and to dig ditches, fort and Road. It should be noted that the political history of the Kushan state in relation to cultural and socio-economic history is a poorly studied issue. The date of the Kushan coming to power periodization of the history of this state is based on some Kushan inscriptions, tangashunos data, partly Chinese sources, Buddhist data and early medieval sources. The very important Buddhist centre of Kushan times is the Dalvarzintepa monument on the Right Bank of Surkhandarya, 10 km northeast of Shurchi. Two Buddhist monuments have been found and excavated here, temples outside the city and in the center of the city. A more interesting find is the head of the Kushan Prince wearing a high, conical headdress with gold ornaments embroidered with a meaningful and majestic face. The statue was found in Ayritam Frieze and Fayoztepa. Along with monuments depicting Buddha and monks, the Bactrian sculpture, made according to the traditions of ganthara art, is among the most unique naamunas of the school of architecture. Of great interest is a figure with a waistband, a cloak, a seemingly donator, a chief of the devats, and a mustache similar to the ark of religion. During the Kushan period, not only temples were built, but also fortress walls with internal firing lanes, as in previous times, in which towers, pedestal structures, tire structures, etc.were preserved. The process of origin and formation of Kushan-era cities is relatively well reflected by Dalvarzintepa. Its original foundation dates back to the 1st century BC.in the 1st century BC. In the 3rd century, Kohna appears in the southeastern part of the city, on a high hill, where an ancient tributary passes on both sides. These tributaries were used as trenches. From the different thinking about the ancestors of different peoples, the yuechji people also did not subside. The treatment of how the Chinese term “Yuechji” would be correct if turned over is still not clearly resolved by historical scholars. Some scholars have argued that " all the alleged inference and the confessions made out of insufficient collected material cannot be accepted. Therefore, the term” yuechji” does not go beyond saying " the name of a nomadic state. One says that the people referred to by the term” yuechji " were massagets, while the other counts the ancestors of the Scythians. While others associate the yuechji people with the Hunns, others associate with the usuns. In historical science, however, the ethnonym” yuechji " has been placed among a relatively diverse range of ethnonyms. Many archaeological studies conducted in recent years have provided ample opportunities by providing rich materials on the study of the material culture of the peoples of Central Asia of the Kushan period. According to the results of these studies, the mil.in the 1st century BC. The end of the 1st millennium BC-the early centuries AD was a period of rising levels of economic and cultural life in Central Asia. Archaeological finds from Southern Turkmenistan and Khorezm, Bukhara and Samarkand, Surkhan Oasis, Vakhsh, Kashkadarya and Fergana valleys from the same period indicate a significant development of irrigation agriculture. Due to the development of Agriculture, vast territories are absorbed by the population of grasslands. For example, E.According to research by V Rtveladze, more than 120 Kushan-era settlement towns and villages have been identified in Northern Bactria alone. During this period , agriculture is spread not only on the plains, but also in mountainous areas. Farming settlements have been found and explored from the high-flow mountainous regions of Zarafshan and Qashqyan. This Dard will also build irrigation facilities in Khwarazm, Zarafshan, Surkhan Oasis, which have long been complicated compared to the previous one. Changes in farming weapons also occur. In its heyday, the Kushan State held territories inhabited by many peoples and elates. These peoples and elates spoke different languages, used different orders of writing, and held different religious beliefs. Some differences are also observed in material culture items. Nevertheless, the culture of the Kushan period has much in common. However, the opinion cannot be said that a single culture prevailed in the entire Kushan state. Each province of this vast state had a culture that was unique in some ways.

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