

“HELLENISTIC EAST, THE ERA OF ALEXANDER THE GREAT”

Nuridinov Turdali Qambarovich (Phd)

Head of Department History
Kokand State Pedagogical Institute

Islomov Abdulaziz Latif ugli
3rd Year Student of the Faculty of History
Kokand State Pedagogical Institute

ABSTRACT	KEYWORDS
This article discusses issues related to how in the era of Hellenism the major centers for the development of civilizations of the West and East, including such cities - the capitals of the Hellenistic state, as Alexandria in Egypt, Antioch in Syria, Pergamum in Asia Minor.	Alexander the Great, Greek-Macedonian colonizers, Hellenism, peoples of the East, Greek culture.

The Greco-Macedonian colonizers settled mainly in cities, newly founded or rebuilt. The migration of Greeks and Macedonians to the East continued for more than two centuries. As a result, its most important and best lands of the East were occupied by colonizers who transferred their language, customs, customs and religion there, and consequently their culture. The old Hellenic culture was zealously guarded, but at the same time it continued to steadily develop further, in close interaction with the East. In the East, Hellenism penetrated as far as the borders of India and subjugated the most heterogeneous peoples and states. But, along with it, local cultures also played a role. “The Greeks, scattered across the East, found there not rude barbarians, but peoples with a very ancient civilization, and from them, naturally, they learned a lot, took a lot.

Alexander the Great is the great commander of antiquity, who managed to subjugate most of Asia in a short time, reaching India and Pakistan. He went down in history as a conqueror who did not lose a single battle. Such success was facilitated by the tactical talent of the ruler and the choice of strategy: the Macedonian army always acted quickly and suddenly, while managing with small casualties.[1]

In the East, the heterogeneous social composition of the population in the Hellenistic states, in parallel with the heterogeneity of the national, naturally, should give rise to a form of government that would contain at least external unity, which has long been familiar to the population of the peoples of the East. Only an absolute monarchy could have such a form. Therefore, the Eastern political form already from the first steps prevailed over the Greek. No sooner had A. Macedon reached his ultimate goal, passing through only part of the Persian kingdom, as already in the Libyan oasis he was declared the son of Amon, that is, a god. The cultural part of the Greek population was also prepared for it, after, starting from the 4th century, even in Athens, where the democratic regime reached its peak, the best minds more and more departed from democracy, which suffered from internal contradictions and carried in itself the rudiments of decomposition. and decline. Consequently, the task that the rulers-

colonizers had to perform was to adapt the monarchical principle to the political life of both the Hellenistic and the local population.

The interaction of the civilizations of the West and the East led to a change in the state system of the colonialists. Together with the changed forms of the state form of government, changes in the economic foundations of life went hand in hand. During the period of Hellenism, which merged with the East in one common statehood, the interaction of civilizations opened up new markets for Greek industry both in the Hellenistic states themselves, among the local population, and outside it, in neighboring countries. Increasing demand caused a brisk commercial and industrial activity, an increase in the number of manufacturing centers, which contributed to the growth of cities. Owing to increased exchange, the domestic foundations of economy began to be more and more supplanted, and the subsistence economy was replaced by money economy. Along with this, the labor of the producer became more intensive, and slave labor, under the influence of competition from individual producers, cities and states, was more and more squeezed out of production, especially because with the cessation of supply and the development of demand for slaves, it became more and more expensive. While free labor, as the urban population grew and the number of cities increased, became cheaper and cheaper. The centralization of power in the hands of the monarch drew the state itself into the environment of economic life.[2]

Only a few legends are connected with the destructive activity of Alexander the Great during his conquest of Central Asia. In particular, they include the interpretation of the origin of the mountain lake Iskanderkul in the upper reaches of the Fandarya, the left tributary of the Zarafshan.

In the spring of 334 BC. The Great Eastern Campaign has begun. Alexander, as the king of Macedonia and the hegemon of the all-Greek union, crossed with the army to Asia Minor, to the Persian possessions. According to rough estimates, the army consisted of a 30,000th infantry contingent and a 5,000th cavalry detachment.

Most of the army was made up of Macedonians and representatives of other peoples who lived on the territory of the Macedonian kingdom. These were warriors with excellent fighting qualities, trained under Philip II. 12 thousand soldiers, mostly hoplites, were Greeks. Of these, 7 thousand were part of the polis militias allocated by the members of the union. The rest were mercenaries[3]

The entire army was superbly armed, accompanied by technical personnel for the construction of siege devices. A considerable number of scientists and writers went east with Alexander, who were supposed to capture the campaign in the memory of generations. On the Greek scale, the army that entered the borders of the Achaemenid state was very large. In addition, in the future, at the request of Alexander, reinforcements from Greece and Macedonia repeatedly arrived to him. But the forces of the Greek-Macedonians, of course, could not be compared with those hundreds of thousands of soldiers who, if necessary, the Persians could put up. Persia, where King Darius III ruled at that time, was still a colossal empire. But the further, the more its fragility and backwardness were revealed. After the death of Darius, Alexander announced to his army that the goal of the war, for the sake of which a Pan-Greek alliance under Macedonian hegemony was created at the Corinthian Congress, had been fully achieved, the "sacred revenge" on the Persians had been accomplished. In this regard, he disbanded the detachments sent to the allied army by the Greek policies, and allowed the soldiers to return home. But he offered those of them who wished to stay with him for further military operations - already as mercenaries. Most of the warriors decided to stay with the lucky commander.[4]

Alexander faced a new difficult task - organizing the administration of the state created as a result of

the conquest. He sought to strengthen its unity by acting as the lord of a huge multinational power. Hence the so-called "policy of the fusion of peoples", which found its most striking expression in the wedding in Susa, when in one day the marriage of ten thousand warriors with local girls was magnificently celebrated. His close associates married girls from the families of the Persian nobility, and Alexander himself took one of the daughters of Darius as his wife. Alexander involves the local nobility in governance, which, obviously, is the most correct way to see the tsar's desire to expand the social base, and not evaluate him as a herald of the "brotherhood of peoples" and almost the first internationalist. Attention is drawn to the town-planning policy of Alexander, who, according to ancient authors, founded about 70 cities, which soon became major economic, cultural and political centers in the vast expanses of the East. Most of the new cities and settlements were created in the eastern part of the state - in Iran, Central Asia, and India. From the time of the campaigns of Alexander the Great to the East, for the peoples of a significant part of the Mediterranean, Egypt, Asia Minor and the adjacent regions, the southern parts of Central and Central Asia to the lower reaches of the Indus River, a new era in their historical development begins - the Hellenistic one. The very concept of "Hellenism" was first introduced into historical science in the first half of the 19th century.[5]

German historian of antiquity I. Droysen, who applied this concept to a significant historical period that came after the conquests of Alexander the Great, and limited its content mainly to the cultural sphere. Until now, discussions continue about the nature of Hellenism, its chronological and territorial framework. Since the beginning of the 1950s, Hellenism has been commonly defined in Russian historical science as a concrete historical phenomenon characterized by a synthesis of Hellenic (Western) and local (Eastern) principles in political, economic, cultural, ideological and other areas of life. This synthesis was realized in a concrete historical setting, determined by the consequences of the Greco-Macedonian conquest of significant territories of the Ancient East. Such a definition, although it requires clarification and some detail, nevertheless most adequately reflects the essence and nature of the most complex changes in the life of numerous and diverse peoples who lived in the vast expanses of the Ancient East and part of Europe at the beginning of the campaigns of Alexander the Great. The era of Hellenism was the time of the greatest territorial expansion of ancient civilization.[6]

After the campaigns of Alexander, the Great, Hellenism spread throughout the part in all the conquered territories. As a result, we can say the history of Hellenism is the world history of that time. Ideas were born in it - scientific, philosophical, ethical, religious, which for centuries ruled the world. Significant shifts have taken place in the economy, in political forms, in public consciousness, and in culture. Regardless of this or that historical assessment of the changes that have taken place, they obviously cannot be ignored by a historian who seeks to comprehend the historical process. The interaction of individual countries and civilized peoples within the ecumene has become incomparably closer and more fruitful than before.

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