

**O‘ZBEKISTON RESPUBLIKASI FANLAR AKADEMIYASI  
TARIX INSTITUTI HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSC.02/30.12.2019.TAR.56.01 RAQAMLI ILMIY KENGASH**

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**TARIX INSTITUTI**

**MARDONBEK QOSIMBOY O‘G‘LI RAJAPOV**

**AFRIG‘IYLAR SULOLASI DAVRI TARIXSHUNOSLIGI  
(XIX – XXI asrning 20-yillaridagi tadqiqotlar tahlili)**

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

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

**Toshkent, 2025**

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

**Оглавление автореферата диссертации доктора философии (PhD)**

**Contents of dissertation abstract of the doctor of philosophy (PhD)**

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**Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertasiyasi  
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**Toshkent, 2025**

Falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2023.4.PhD/Tar1753 raqam bilan ro'yxatga olingan.

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

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Bugungi kunda dunyoda kechayotgan globallashuv jarayoni har bir xalqni o'z milliy davlatchiligi an'analari yutuqlaridan foydalanish, uni avaylab-asrash hamda rivojlantirishdek ustuvor vazifalarni qo'ymoqda. Zero, mintaqadagi sulolalarning siyosiy tizimlari, tarixan shakllangan davlat boshqaruvi tajribasi zamonaviy jamiyatda yuzaga keladigan muammolarni bartaraf etishda muhim omil bo'lib xizmat qiladi. Shu jihatdan, o'zbek davlatchiligi tarixida eng ko'p hukmronlik qilgan sulolalardan biri hisoblangan afrig'iyalar sulolasi tarixi mintaqada yuz bergan hodisalar, ayniqsa madaniy taraqqiyot fenomenining ko'plab jihatlarini ochib berishda dolzarb ahamiyat kasb etadi.

Jahonning bir qator ilmiy tadqiqot-markazlari va oliy ta'lim muassasalarida afrig'iyalar sulolasi tarixi, xususan, uning qo'shni davlatlar bilan munosabatlarini tadqiq etish, sulolaning etnik mansubligini aniqlash, sosoniylar, eftaliylar, Turk xoqonligi davridagi siyosiy maqomini o'rganish, Arab xalifaligining Xorazmni bosib olganidan keyin yuz bergan ijtimoiy-iqtisodiy, siyosiy va madaniy o'zgarishlarni ochib berish borasida tadqiqotlar olib borilmoqda. Shu bilan birga, mintaqaning 600 yillik tarixida katta o'rin tutgan afrig'iyalar sulolasi tarixiga doir atamalar, jumladan "Afrig'" atamasining kelib chiqishini chuqur tahlil etish, afrig'iy hukmdorlarining ismlarini tilshunoslik jihatidan tadqiq etilishiga baho berish, tanga zarb qilish va tashqi savdoning ijtimoiy-iqtisodiy rivojlanishga ta'siri masalalariga aniqlik kiritish, Xorazmshohlar tomonidan ishlatilgan unvon turlari va ularning tarixiy voqeliklar bilan bog'liqligi hamda sulola tarixining o'zbek davlatchiligi shakllanishida tutgan o'rni va rolini tarixiy nuqtayi-nazardan ko'rsatib berish masalalari o'z yechimini kutmoqda.

Yangi O'zbekistonda ilmiy tadqiqotlarni yanada rivojlantirish, tarix fani sohasida, ayniqsa, kam o'rganilgan, ammo mintaqa hayotida alohida o'rin tutgan davrlar tarixi yuzasidan amalga oshirilgan yirik izlanishlarni tashkil etish borasida keng ko'lamli ishlar amalga oshirilmoqda. So'nggi yillarda ushbu masala bo'yicha ishlarni yangi sifat bosqichiga chiqarish maqsadida "Xorazm tarixini eng qadimgi davrdan boshlab yilma-yil o'rganib, odamlarga sodda tilda tushuntirishni yo'lga qo'yish"<sup>1</sup> masalasi tarixchilar oldiga maxsus vazifa sifatida qo'yildi. Shu jihatdan, mazkur dissertatsiya doirasida afrig'iyalar davri tarixi aks etgan yozma manbalarni arxeologik tadqiqotlar hamda milliy va xorijiy tarixshunoslikdagi xulosalar bilan qiyoslab tadqiq etish, nafaqat O'zbekiston, balki Markaziy Osiyo mintaqasi tarixini yangi ilmiy ma'lumotlar bilan boyitish imkonini beradi.

O'zbekiston Respublikasi Prezidentining 2020-yil 29-oktyabrdagi PF-6097-son "Ilm-fani 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2022-yil 28-yanvardagi PF-60-son "2022–2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida"gi farmoni, 2019-yil 11-iyuldagi PQ-4390-son "O'zbekiston tarixi" telekanalini tashkil etish chora-

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<sup>1</sup> O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning Iqtisodiyotni innovatsiyalarni keng jalb etgan holda har tomonlama rivojlantirish – xalq farovonligini yuksaltirishning muhim omiliga bag'ishlangan yig'ilishdagi nutqi // [www.gazeta.uz/uz/2018/11/29/turizm/](http://www.gazeta.uz/uz/2018/11/29/turizm/)

tadbirlari to'g'risida"gi qarori, shuningdek 2017-yil 24-maydagi PQ-2995-son "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida" qarori, O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 21-sentyabrdagi 792-son "Arxeologik tadqiqotlarni tubdan takomillashtirish to'g'risida" qarori va sohaga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur dissertatsiya muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi.** Dissertatsiya respublika fan va texnologiyalari rivojlanishining "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.** Afrig'iylar sulolasi davri tarixshunosligi bugungi kunga qadar mustaqil tadqiqot obyekti sifatida maxsus o'rganilmagan. Ushbu masala doirasidagi ilmiy izlanishlar 19-yuzyillikdan buyon davom etib kelayotganiga qaramay, mavzuning o'rganilishi borasida turli monografiyalarning kirish qismida, ayrim boblarida hamda kam sonli maqolalarda qisqacha yoki umumiy tarzda fikrlar berib ketilgan, xolos. Ularni muammoviy jihatdan ikkita guruhga ajratib ko'rsatish mumkin.

*Birinchi guruh* – afrig'iylar sulolasi davri aks etgan yozma va moddiy manbalar tavsifi hamda ularning o'rganilishi borasida ma'lumot beruvchi adabiyotlar. Xorazm tarixining turli davrlaridagi siyosiy jarayonlar va ijtimoiy-iqtisodiy hayotning har xil masalalariga bag'ishlangan ishlarning kirish qismlarida tadqiqotchilar o'zlaridan avvalgi ilmiy ishlarning umumiy sharhi, erishilgan yutuqlar va mavjud kamchiliklarni qayd etishgan. Xususan, 19-yuzyillik oxirlarida tadqiqotchilardan P. Lerx, E. Zaxau, De Guye, H. Landsel, G. Vloten, sovet davri olimlaridan Y. G'ulomov, E.E. Nerazik, B.I. Vaynberg, M.A. Itina, mustaqillik davri milliy tadqiqotchilaridan G'. Xodjanियazov, A. Doniyorov, Q. Masharipov, B. Sa'dullayev hamda xorij tarixchilaridan A. Kurat, A. O'zbayraktar, E. Baker, E. Vaser ishlarining kirish qismida, ayrim boblarida afrig'iylar sulolasi davriga oid yozma va moddiy manbalarni aniqlash, tasniflash va tahlil qilishga alohida e'tibor qaratib, sulola tarixini o'rganishdagi mavjud muammolarni, jumladan, manbalarning yetarli emasligi, qarama-qarshi talqinlarning mavjudligini ko'rsatib berganlar<sup>2</sup>.

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<sup>2</sup> Lerch P. Khiva oder Kharezmi.– St.Petersburg: Verlag der Kaiserlichen Hofbuchhandlung H. Schmitzdorff, 1873. –S. 24–25.; Sachau E. Zur geschichte und chronologie von Khwarizm. – Wien: Bei Karl Gerolds Sohn, 1873. – S. 27–31.; O'sha muallif. Chronologie orientalischer Völker (Brockhaus), also by Muhammad ibn Ahmad Biruni. –Leipzig: Brockhaus, 1878. – S. 3–11.; Goeje M.J. Das alte Bett des Oxsus Amu-daraja. – Leiden: E.J Brill, 1875. – S. 2–6.; Landsell H. Russian Central Asia including Kuldja, Bukhara, Khiva and Merv. Vol. I-II. – London: Houghton, Mifflin, and company, 1885. – P. 3–11.; Vloten G. al-Hwārizmī. Liber Mafātih al-oloum explicans Vocabula technica scientiarum tam arabum tam peregrinorum auctore Abū Abdallah Mohammad ibn Ahmed ibn Jūsuf alkātib al Khowarezmi. – Leiden: E.J Brill, 1895. – S. 46–50.; Фуломов Я.Ф. Хоразмининг суғорилиш тарихи. – Тошкент: Фан, 1957. – Б. 3–8.; Неразик Е.Е. Сельские поселения афригидского Хорезма: (По материалам Беркут-калинского оазиса). – Москва: Наука, 1966. – С. 4–8.; O'sha muallif. Формирование раннесредневекового общества. в низовьях Амударьи. – Москва: Гриф и К, 2013. – С. 3–11.; Вайнберг Б.И. Монеты древнего Хорезма. – Москва: Наука, 1977. – С. 5–7.; Итина М.А. Хорезмская экспедиция - основные итоги и перспективы исследований / Культура и искусство древнего Хорезма. – Москва: Наука, 1981. – С.

*Ikkinchi guruh adabiyotlarini* – shartli ravishda “Bibliografik sharhlar” deb ko‘rsatish mumkin. Chunki, ushbu guruhga kiruvchi tadqiqotlar bevosita tarixshunoslikka bag‘ishlangan bo‘lsa-da, asosan sulola davridagi muayyan bir soha va masalalar yoritilgan adabiyotlarga tavsif beruvchi kichik hajmli ishlardan iborat. Masalan, T. Matyaqubov, J. Abdullayev, O. Matqurbonov, R. Ne‘matovlarning ishlarida Xorazmning ilk o‘rta asrlar tarixshunosligi asosan sulola tarixiga oid mavjud adabiyotlarning qisqacha sharhini keltirish orqali berilgan<sup>3</sup>. Ularning aksariyatida o‘zidan oldingi ma‘lumotlar takrorlangan.

Bugungi kunda afrig‘iylar sulolasi tarixini yaxlit va har tomonlama tadqiq etishga bag‘ishlangan ishning yo‘qligiga qaramay, o‘zbek, rus, ingliz, turk, arab, eron va xitoy olimlari tomonidan ilk o‘rta asrlar Xorazm tarixining u yoki bu masalalarini yoritishga qaratilgan tadqiqotlar yetarli darajada ko‘paydi. Shu jihatdan, garchi, adabiyotlarning ko‘pchiligida bir-birini takrorlovchi ma‘lumotlar uchrasa-da, ularni tizimlashtirib, o‘zaro solishtirgan holda masalalar ko‘lami, ularning o‘rganilish holatini aniqlash hamda mavjud yondashuvlar va muammolarni ochib berish, ya‘ni yaxlit tarixshunoslik tadqiqotini amalga oshirish ehtiyoji mavjud.

**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** afrig‘iylar sulolasi davri (305–995-yillar) ijtimoiy-iqtisodiy, siyosiy va madaniy hayot masalasiga doir tadqiqotlarning yaxlit tarixshunoslik tahlili asosida bugungacha ilmiy-nazariy yechimini topmagan muammolarni aniqlash hamda sulolaning o‘zbek davlatchiligi tarixida tutgan o‘rnini ko‘rsatib berishdan iborat.

### **Tadqiqotning vazifalari:**

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<sup>3</sup> Matyoqubov T. Ilk o‘rta asrlarda Xorazm davlatchiligi tarixi. – Chisinau: GlobeEdit, 2020. – B. 11–17.; Абдуллаев Ж.Р. Хоразм воҳаси илк ўрта аср жамиятида кечган ижтимоий-иқтисодий ва этномаданий муносабатларнинг адабиётларда акс этиши // “Марказий Осиё тарихи ва археологияси: Анъаналар, инновациялар ва истиқболлар” халқаро илмий-амалий анжуман материаллар тўплами. – Тошкент, 2021. – Б. 472–745.; Матқурбонов О. XXI асрда Хоразмнинг илк ўрта асрлар савдо муносабатлари тарихи тарихшunosлигининг ўрганилиши // Хоразм Маъmun академияси ахборотномаси. – Хива, 2023. – №3. – Б. 44–50.; Неъматов Р. Илк ўрта асрлар Хоразм тарихшunosлигининг бугунги ҳолати // История и культура центральной Азии. – 2023. – № 1. – Б. 122–125.; О‘sha muallif. Илк ўрта асрларда Хоразм тарихшunosлигининг ўзига хос жиҳатлари // Interpretation and Researches. – 2023. – № 1. – Б. 25–32.

Afrig'iylar sulolasi tarixini yorituvchi o'zbek, rus, ingliz, fransuz, nemis, fors, turk va venger tillaridagi ilmiy adabiyotlarning manbaviy asosini, ya'ni ularda birlamchi manbalarni tadqiqotga jalb etilish holatini aniqlash va qarama-qarshi hamda ziddiyatli tafsilotlarning talqin qilinishini o'rganish;

tarixshunoslik nuqtayi-nazardan, olimlarning afrig'iylar sulolasi tarixiga yondashuvi va bu borada yuz bergan o'zgarishlarni, tadqiqot obyekti va predmetining mohiyatini tushunish va baholash evolyutsiyani tahlil qilish;

arxeologik tadqiqotlarni tizimli yondashuv asosida o'rganib, ulardagi xulosalarni yozma manbalardagi ma'lumotlar bilan qiyoslash, bir-birini to'ldiruvchi yoki inkor etuvchi ma'lumotlarni tanqidiy tahlil qilish;

yangi arxeologik kashfiyotlar avval qabul qilingan tushunchalarni qay darajada o'zgartirganligini aniqlash;

milliy va xorijiy tadqiqotlarni tahlil qilish orqali "Afrig'" atamasi borasidagi bahs-munozaralar mohiyatini ochib berish hamda imkon qadar bu nomning ma'nosini aniqlashtirish;

sulolaning etnik mansubligi borasidagi qarashlarni qayta ko'rib chiqish hamda afrig'iy hukmdorlarining ismlarini tilshunoslik jihatidan tadqiq etilishiga baho berish;

afrig'iylar sulolasining siyosiy maqomi va ularning boshqa davlatlarga tobelik darajasi, ularning ustidan hukmronlik qilgan davlatlar qo'llagan boshqaruv usul va vositalari masalasining adabiyotlarda aks etishini o'rganish;

mavjud adabiyotlarni turli birlamchi manbalardagi ma'lumotlar bilan qiyoslab o'rganish orqali ularda pul munosabatlari hamda savdo-sotiqning ijtimoiy-iqtisodiy rivojlanishga ta'siri masalalariga aniqlik kiritish;

ilmiy adabiyotlarni "muammoviy yondashuv" asosida tahlil qilish orqali afrig'iylar davridagi shaharsozlik madaniyatining o'ziga xos xususiyatlarini, shaharlarning joylashuvi, arxitekturasi va boshqa jihatlarini o'rganish, yozuv tizimining shakllanishi va rivojlanishi jarayonlarini tahlil qilish hamda mintaqadagi diniy e'tiqodlarning turlari, ularning ijtimoiy-siyosiy hayotga ta'sirini aniqlash.

**Tadqiqot obyekti** 4–10-yuzyilliklarda Xorazm hududini boshqargan afrig'iylar sulolasi tarixiga bag'ishlangan tadqiqotlar tahlili tashkil etadi.

**Tadqiqotning predmeti** afrig'iylar sulolasi davri (4–10-yuzyilliklar) Xorazmdagi siyosiy, ijtimoiy-iqtisodiy va madaniy hayot masalalari aks etgan o'zbek, rus, ingliz, fransuz, nemis, turk va fors tillardagi ilmiy adabiyotlar, olingan masala yuzasidan tadqiqotchilarning ilmiy-nazariy qarashlari, yondashuvlari, xulosalari, shuningdek, mavzuga doir moddiy va yozma manbalar, jumladan, O'zbekiston, Rossiya va boshqa davlatlar muzeylarida saqlanayotgan arxeologik topilmalar, yozma tarixiy asarlardan iborat.

**Tadqiqotning usullari.** Tadqiqotda tarixiy-qiyosiy tahlil, tizimlilik va fanlararo yondashuv usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi quyidagilardan iborat:**

mavjud tadqiqotlarda sulolaning davriy chegarasi Beruniyning "Qadimgi xalqlardan qolgan yodgorliklar" asariga tayanilgan holda 305–995-yillar sifatida ko'rsatib kelingan bo'lib, bu ma'lumotlar numizmatik tadqiqotlar orqali tarixiy haqiqatga mos kelmasligi, ya'ni sulolaning hukmronlik yillari 3-yuzyillikning

so'nggi choragidan (*taxminan 275-yil*) oli Iroq (*Iroq oilasi*) sulolasining taxtga kelishiga (*893-yil*) qadar davom etgani dalillangan;

“Poyko‘li tosh bitiklari” va “Tansarning maktublari” kabi pahlaviy manbalaridagi ma‘lumotlar sovet mafkurasi asosida “*Afrig‘iyalar davri Xorazmda Eron ta‘sirini to‘la inkor etish*” kontsepsiyasi biryozqlama yondashuv ekanligini, ya‘ni 242–350-yillarda Xorazm Eron sosoniylari vassalligida bo‘lgani hamda ular o‘rtasida iqtisodiy, siyosiy va madaniy aloqalar yo‘lga qo‘yilganini tasdiqlashi asoslangan;

mavjud ishlarda bir xil maqomga ega deb qaralgan “Xorazmshoh”, “Xorazm maliki” va “Xorazm xusravi” unvonlari hukmronlik mavqeyi jihatidan farqli ekanligi, ya‘ni “Xorazmshoh” – oliy hukmdorlik tituli, “Xorazm maliki” va “Xorazm xusravi” – xorazmshohga bo‘ysunuvchi yarim mustaqil hokimlarga tegishli ikkinchi darajali unvonlar bo‘lganligi aniqlangan;

4–6-yuzyilliklarda mintaqada yuz bergan ijtimoiy-iqtisodiy tanazzulning sabablari borasidagi mavjud xulosalar kengaytirilib, sovet davri tadqiqotlarida ko‘rsatib kelingan tashqi ta‘sirler – eftaliylar, Turk xoqonligi va boshqa ko‘chmanchilarning hujumlaridan tashqari, ichki kuchlar o‘rtasida taxt uchun vujudga kelgan siyosiy raqobat (*Kerdar, Hamjird, Hazorasp*), tabiiy-iqlimiy, (*Amudaryo o‘zanining o‘zgarishi, toshqinlar*) kabi omillar ta‘sir qilganligi aniqlangan.

#### **Tadqiqotning amaliy natijalari quyidagilardan iborat:**

Tarix, tarixshunoslik va manbashunoslik fanlari doirasida o‘rganilmagan mavzular, afrig‘iyalar sulolasining xorijda o‘rganilishiga bag‘ishlangan tadqiqotlarda qo‘llanilishi maqsadga muvofiq bo‘lgan usullarga oid taklif va tavsiyalar ishlab chiqildi;

19-yuzyillikning ikkinchi yarmi – 21 yuzyillikning boshlarida afrig‘iyalar sulolasi tarixini o‘rganishga oid ilmiy adabiyotlar, dissertatsiyalar, davriy nashrlarda e‘lon qilingan maqolalar, ma‘ruza tezislari, mavjud arxeologik topilmalar, yozma manbalar va muzey ashyolari ma‘lumotlari (o‘zbek tilida 62 ta, rus tilida 85 ta, ingliz tilida 83 ta, turk tilida 14 ta, fors tilida 4 ta, nemis tilida 13 ta, fransuz tilida 9 ta) topilib, tarixshunoslik jihatidan ochib berildi. Ular asosida tarixchi mutaxassislar tayyorlash, innovatsion g‘oyalarni o‘quv jarayoniga tatbiq etishda taklif va tavsiyalar ishlab chiqildi, shuningdek, mavzuga oid 28 ta yozma manba va 274 ta ilmiy adabiyotlarning bibliografik ko‘rsatkichi tuzildi.

**Tadqiqot natijalarining ishonchliligi** tarixshunoslik fanida umum e‘tirof etilgan zamonaviy tadqiqot, yondashuvlar va usullarning qo‘llanganligi, mavjud tadqiqotlarga asosli tahlil va ishonchli tanqidiy munosabat bildirilgani, respublika va xalqaro miqyosdagi ilmiy konferensiya materiallari to‘plamlari, OAK hamda xorijiy ilmiy jurnallarda chop etilgan maqolalar, xulosa, taklif va tavsiyalarning amaliyotda joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

**Tadqiqotning ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati afrig‘iyalar sulolasi ilk bor maxsus, yaxlit tadqiq etilganligi, uning asosida o‘zbek davlatchiligida bugungi kungacha mavhumligicha qolib kelayotgan, sulolaning kelib chiqishi, entik mansubligi, hukmronligining davriy chegarasi

singari masalalar ochib berilganligi, shuningdek, 4–10-yuzyilliklarda mintaqada ro‘y bergan siyosiy, ijtimoiy-iqtisodiy va madaniy hayotga oid ma’lumotlarning tanqidiy tahlili asosida umumlashtirilganligi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati shundan iboratki, 19-yuzyillik oxiri va 21-yuzyillikning 20-yillariga oid ma’lumotlarni tanqidiy tahlil qilish natijasida olingan afrig‘iyalar sulolasi tarixi va tarixshunosligi bo‘yicha yo‘l xaritasi ishlab chiqishga, shuningdek, tadqiqot davomida ishlab chiqilgan xulosalar va ilmiy-amaliy tavsiyalar zamonaviy davr tarixshunosligi bo‘yicha yangi tadqiqotlarni amalga oshirish, o‘quv qo‘llanmalar yaratish va uslubiy yondashuvlarni takomillashtirish, oliy o‘quv yurtlarida maxsus kurs ma’ruzalari o‘qishga xizmat qiladi.

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

Afrig‘iyalar sulolasi davri tarixshunosligi (XIX – XXI asrning 20-yillaridagi tadqiqotlar tahlili) mavzusiga oid ilmiy xulosalar va takliflar asosida:

Afrig‘iyalar sulolasining hukmronlik yillari bo‘yicha fanda umumqabul qilingan davriy chegara (305–995-yillar) qayta ko‘rib chiqilib, sulolaning mintaqadagi hukmronligi 4-yuz yillik boshlaridan emas, ilgariroq, ya‘ni 3-yuzyillikning so‘nggi choragidan boshlanib, 893-yilgacha davom etganligi, 893-yildan, ya‘ni Iroq ibn Mansur noibligidan boshlab Xorazmda yangi “Oli Iroq” (Iroq oilasi) sulolasi taxtga kelganligi, ular hokimiyatlarini qonuniylashtirish va mustahkamlash maqsadida o‘zlarini shajaraviy jihatdan afrig‘iyalarga bog‘laganliklariga doir ma’lumotlar “O‘zbekiston tarixi” telekanalida efirga uzatilgan “Taqdimot” ko‘rsatuvining ssenariysini tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanali davlat unitar korxonasi 2024-yil 3-avgustagi 01-044-204-son ma’lumotnomasi). Tadqiqot natijalarining joriy etilishi afrig‘iyalar sulolasining hukmronlik yillarini tuzatishga xizmat qilgan.

4–10-yuzyilliklarda Xorazmda yuz bergan muhim siyosiy voqealar sovet mafkurasi asosida “Afrig‘iyalar davri Xorazmda Eron ta‘sirini to‘la inkor etish” kontsepsiyasi beryoqlama yondashuv ekanligi “Poyko‘li tosh bitiklari” va “Tansarning maktublari” kabi pahlaviy manbalaridagi ma’lumotlar asosida 242–350-yillarda Xorazm Eron sasoniylari vassalligida bo‘lgani hamda ular o‘rtasida iqtisodiy, siyosiy va madaniy aloqalar yo‘lga qo‘yilganligi haqidagi ma’lumotlardan O‘zR FA Tarix instituti va Xorazm Ma‘mun akademiyasi tomonidan bajarilgan I-FA-2019-25-sonli “Xorazm shaharlarining tarixi, madaniy meroslari, obidalari va san‘at asarlarining tadqiqotlari asosida SMART texnologiyalarini yaratish” mavzusidagi qo‘shma innovatsiya loyihasi doirasida foydalanilgan (O‘zR FA Tarix instituti 2024-yil 3-oktyabr 3/1255-2197-sonli ma’lumotnomasi). Tadqiqot natijalari afrig‘iyalar sulolasi davri (4–10-yuzyilliklar) tarixini kam o‘rganilgan manbalardagi ma’lumotlar bilan boyitishga hamda sovet davrida shakllangan ayrim yondashuv va qarashlar xato ekanligini ochib berishga xizmat qilgan.

Afrig‘iyalar davlat boshqaruvi bo‘yicha ko‘plab tadqiqotlarda, ayniqsa xorij olimlarining ishlaridagi noto‘g‘ri talqinlar aniqlanib, “Xorazmshoh”, “Xorazm maliki” va “Xorazm xusravi” unvonlarini bir xil maqomga ega deb ko‘rsatilishi

xato ekanligi, “Xorazmshoh” oliy hukmdorlik, “Xorazm maliki” va “Xorazm xusravi” unvonlari esa unga bo‘ysunuvchi yarim mustaqil hokimlarga tegishli bo‘lganligi haqidagi ma’lumotlar O‘zR FA Tarix instituti va Xorazm Ma’mun akademiyasi tomonidan bajarilgan I-FA-2019-25-sonli “Xorazm shaharlarining tarixi, madaniy meroslari, obidalari va san’at asarlarining tadqiqotlari asosida SMART texnologiyalarini yaratish” mavzusidagi qo‘shma innovatsiya loyihasi doirasida foydalanilgan (O‘zR FA Tarix instituti 2024-yil 3-oktyabr 3/1255-2197-sonli ma’lumotnomasi). Tadqiqot natijalari Afrig‘iylar sulolasining davlat boshqaruvi bo‘yicha yangi qarashlarning shakillantrilishiga, sulolaning mintaqadagi geostrategik ahamiyatini ochib berishga xizmat qilgan.

4–6-yuzyilliklarda Xorazm vohasida yuz bergan ijtimoiy-iqtisodiy tanazzulning kelib chiqishiga sabab sifatida sovet davri tadqiqotlarida ko‘rsatib kelingan tashqi omillar – eftaliylar, Turk xoqonligi va ko‘chmanchilarning hujumlari bilan birgalikda siyosiy beqarorlik, tabiiy ofatlar: Amudaryo o‘zanining o‘zgarishi, toshqinlar kabi omillar ham ta’sir qilganligi haqidagi ma’lumotlardan “O‘zbekiston tarixi” telekanalida efirga uzatilgan “Taqdimot” ko‘rsatuvining ssenariysini tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanali davlat unitar korxonasi 2024-yil 3-avgustagi 01-044-204-son ma’lumotnomasi). Tadqiqot natijalarining joriy etilishi Xorazmning “noma’lum tarixi” sifatida ko‘rsatib kelingan 4–6-yuzyilliklarga oid yangi ma’lumotlar bilan boyitishga, sulolaning ijtimoiy-iqtisodiy ahvoli borasidagi xulosalarni kengaytirishga xizmat qilgan.

**Tadqiqot natijalarining aprotatsiyasi.** Tadqiqot natijalari 8 ta ilmiy anjumanda, jumladan, shundan 2 ta xalqaro va 6 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tgan.

**Tadqiqot natijalarining e’lon qilinganligi.** Dissertatsiya mavzusi bo‘yicha 15 ta ilmiy ish e’lon qilingan. Shu jumladan, O‘zbekiston Respublikasi Oliy Attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 4 ta maqola respublika va 3 tasi xorij jurnallarida, 8 tasi esa respublika va xalqaro ilmiy-amaliy yig‘inlar to‘plamlarida e’lon qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro‘yxati va ilovadan iborat. Dissertatsiyaning tadqiqot qismi 146 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning 1-bobi **“Afrig‘iylar davri aks etgan yozma va moddiy manbalar tadqiqi” deb nomlanadi.** Unda Xorazm tarixining 4–10-yuzyillik davri

tarixiga oid yozma manbalar va ularning tadqiqotlarga jalb etilish holati, xususan milliy tarixshunoslikda bugungi kungacha yetarlicha o'rganilmagan pahlaviy, suryoniy va arman tillaridagi manbalar ma'lumotlari ilk marta tadqiqot tahliliga tortilgan. Shuningdek, o'tgan asrning 30-yillaridan hozirgi kungacha olib borilgan arxeologik qazishmalar natijalari asosida Afrig'iyalar sulolasi tarixiga oid ilmiy yondashuvlar, talqinlar va xulosalar tadrijiy rivojlanib, boyib borishi hamda sulola tarixiga oid bilimlar rivoji yoritilgan.

Ushbu bobning birinchi paragrafi **“Yozma manbalarning tadqiqotlarga tortilish qamrovi: tahlil va talqin”** deb nomlanadi. Unda Afrig'iyalar sulolasining siyosiy, ijtimoiy-iqtisodiy va madaniy hayotini o'rganishda 300 dan ortiq tadqiqotlar tahlil qilinib, ularda sulola tarixining turli masalalarini yoritishda asosan 28 ta manbadan foydalanganligiga aniqlik kiritilgan hamda bu borada tarixchilarning fikr-mulohazalari, talqinlari va baholari keltirilib, manbalarning ilmiy ahamiyati ochib berilgan.

Bugungi kungacha ilmiy muomalaga tortilgan manbalar yuzasidan amalga oshirilgan ishlarning yutuq va kamchiliklaridan kelib chiqib, Xorazmning ilk o'rta asrlar tarixiga doir yozma asarlarni tiliga ko'ra quyidagi guruhlariga bo'lish mumkin: 1) Xitoy tilida yozilgan manbalar, 2) Vizantiya manbalari 3) Pahlaviy manbalari; 4) Arman tilidagi manbalar; 5) Suryoniy manbalari; 6) Musulmon manbalari (arab va fors tilida yozilgan manbalar). Manbalarning tili aslida ular muomalada bo'lgan mamlakatning nuqtayi-nazarini, ya'ni u yerda Xorazmga bo'lgan munosabat, bu hudud haqida shakllangan tasavvur va tushunchalarni aks ettiradi. Shu jihatdan, guruhlariga ajratilgan manbalarni qiyosiy tahlil qilish orqali bir xil voqealarning turlicha talqinlarini aniqlash, manbalarning xolisligini baholash imkonini oshirib, yangi tadqiqot yo'nalishlarini ochib berishi mumkin.

Afrig'iyalar davri haqida ma'lumot beruvchi xitoy manbalari ham o'rta asrlar Xitoy hukumati bosh mafkurasini tashkil etgan *sinosentrizm*<sup>4</sup> va *“samoviy mandat”*<sup>5</sup> konsepsiyasini ifodalashi, unga ko'ra, dunyoning markazi hisoblangan Xitoyning imperatori ilohiy qudratga ega (samo-osmon tomonidan tanlangan) hukmdor, boshqa davlatlardan kelgan elchilar hamda ular keltirgan sovg'a-salomlari esa tobe'lik (o'lpon) belgisi sifatida qabul qilingan. 645–755-yillarda Xitoyga tashrif buyurgan Xorazm elchi va savdogarlarining sovg'a-salomini ham Xitoy hukumati o'ziga o'lpon (tribut) sifatida qabul qilganligi tadqiqotlarda keltirilgan<sup>6</sup>. Xorazm hududi va uning aholisi haqidagi tasavvurlar Xitoyga tashrif buyurgan elchilar bilan o'tkazilgan savol-javoblar hamda Turkistonga yuborilgan Xitoy sayyohlarining ko'rgan-kechirganlari orqali hosil bo'lgan. Xitoyda xorijiy davlatlarning vakillarini kutib oluvchi rasmiy vakil va tarjimon odatda

<sup>4</sup> Sinotsentrizm – Xitoyning o'zini dunyoning markazi va boshqa davlatlarga nisbatan o'z tarixi, madaniyati va siyosiy tizimida ustun deb bilish konsepsiyasidir. Sinotsentrizm ko'pincha Xitoyning qo'shni davlatlar bilan munosabatlarida, xususan, o'lpon tizimi va “Samoviy mandat” konsepsiyasi orqali namoyon bo'lgan. // [www.newworldencyclopedia.org/entry/Sinocentrism](http://www.newworldencyclopedia.org/entry/Sinocentrism).

<sup>5</sup> Samoviy mandat konsepsiyasi –Xitoyda hukmronlik qilgan imperator yoki sulolaning hokimiyatini qonuniylashtirish uchun ishlatilgan qadimiy Xitoy falsafasi va siyosiy ideologiyasidir. Ushbu konsepsiyaga ko'ra, Osmon (yoki Koinotning oliy kuchi) adolatli va xalqparvar hukmdorlarni Xitoyni boshqarish uchun tanlaydi. // [www.worldhistory.org/Mandate\\_of\\_Heaven](http://www.worldhistory.org/Mandate_of_Heaven)

<sup>6</sup> Ying L. Some Chinese Sources on the Khazars and Khwarazm // Archivum Eurasiae Medii aevi. – 2000. – №11. – P. 342–345.

mehmonlardan savdogar yoki elchi davlatining nomi, Xitoygacha bo'lgan masofa, shahar va vassal davlatlar soni, aholi soni va savdo mahsulotlari kabi savollarni aniqlashga harakat qilgan<sup>7</sup>. Tadqiqotchilardan D. Pankenir, S. Yunlin, S. Allan, L. Feng, Ch. Dinsinlar xitoy manbalaridan foydalanish jarayonida ularning mafkuraviy jihatlariga e'tibor qaratish lozmligini ta'kidlashgan<sup>8</sup>.

Xorazmning qadimgi va ilk o'rta asrlar tarixini yoritishda Xitoy manbalariga tayanilgan tadqiqotlar 18-yuzyillikning 40-yillarida boshlangan. Tadqiqotchilardan J. Degin, A. Remusat, N.Y. Bichurin, E. Shavan, S. Jyulen, P. Pelliot, E. Volfram, L. Ying va A. Xo'jayevlar masalaning u yoki bu jihatlarini tadqiq etishda Xitoy manbalariga suyanishgan<sup>9</sup>.

Vizantiya manbalaridan Menandrning "Tarix" asari, pahlaviy tilidagi "Bundahishn", "Karnamag-i Ardashir-i Pabagan" ("Ardashirning ishlari kitobi"), "Poyko'li tosh bitiklari" va "Tansarning maktublari", arman manbalaridan Elishening "Vardan va Arman urushi tarixi", 6-yuzyillikda yozilgan "Arbeliya yilnomalari" hamda 8-yuzyillikga oid Jon Mamikonyanning "Taron tarixi", suryoniy manbalaridan Patriarx Buyuk Mixailning "Yilnomasi" kabi asarlarning tadqiqotlarga tortilishi qamrovi, olimlarning ushbu manbalar xususida fikr mulohazalari hamda Markaziy Osiyo, xususan Xorazm tarixini o'rganishdagi ahamiyati borasida yondashuv va qarashlar tahlil qilingan. Eronlik olim T. Daryoyiyning ta'kidlashicha, pahlaviy manbalari asosan zardushtiylik kohinlari tomonidan yaratilgan bo'lib, ular uchun tarixiy voqealarning davriy tartibi emas, balki diniy an'analar muhimroq bo'lgan. Bundan tashqari, o'rta fors tilidagi adabiyotlar asosida koinot va unda insonning o'rni masalasiga qaratilgan *kosmologik*<sup>10</sup> va dunyo oxirati borasidagi *eskatologik*<sup>11</sup> qarashlar yotganligi sababli, matnlarda ko'pincha aniq tarixiy ma'lumotlardan ko'ra afsonaviy hamda

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<sup>7</sup> Hirth F. China and the Roman Orient. – Munich / Shanghai: Georg Hirth / Kelly and Walsh, 1885. – P 28–29.

<sup>8</sup> Pankenier D. The cosmo-political background of Heaven's Mandate / Early China. Vol. 20. – Cambridge: Cambridge University Press, 1995. – P. 123–124.; Yonglin J. The Mandate of Heaven and The Great Ming Code / Asian Law Series. – Washington: University of Washington Press, 2011. – P. 3–8.; Feng L. Bureaucracy and the State in Early China. – Cambridge: Cambridge University Press, 2008. – P. 26–27.; Allan S. On the identity of Shang Di and the origin of the concept of a Celestial Mandate Early China. Vol. 31. – Cambridge: Cambridge University Press, 2007. – P. 1–46.; Dingxin Zh. The Mandate of Heaven and Performance Legitimation in Historical and Contemporary China // American Behavioral Scientist. – 2009. – № 53. – P. 420–424.

<sup>9</sup> Guignes J de. Mémoire historique sur l'origine des Huns et des Turcs. – Paris, 1748.; O'sha muallif. Histoire générale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux. – Paris: Desaint & Saillant, 1756. Rémusat A. Nouveaux mélanges asiatiques. – Paris: Schubart et Heideloff, 1829. – P. 226–229.; Бичурин Н.Я. Собрание сведений о народах, обитавших в Средней Азии в древние времена. Санкт-Петербург, 1851.; O'sha muallif. Собрание сведений о народах, обитавших в Средней Азии в древние времена. – Москва-Ленинград: Издательство академии наук СССР, 1953; Julien S. Hiouen-thsang. Mémoires sur les contrées occidentales, traduit du sanskrit en chinoise, en l'an 648 par Hiouen-thsang et du chinois en français par. – Paris: À l'imprimerie impériale, 1857.; Pelliot P. Le nom du xwārizm dans les textes chinois // T'oung Pao, 1938. – № 34. – P. 146–152.; Wolfram E. Das Toba-Reich Nord Chinas. – Leiden: Brill, 1949. – P. 6–12.; Ling Y. Some Chinese Sources on the Khazars and Khwarazm // Archivum Eurasiae Medii Aevi, 2000. – № 11. – P. 339–341.; Хўжаев А. Марказий Осиё халқлари тарихига оид маълумотлар (Қадимий ҳамда ilk ўрта аср Хитой манбаларидан таржималар ва тадқиқотлар). – Тошкент: Munis design group, 2015.

<sup>10</sup> Kosmologik dunyoqarash – bu olamning kelib chiqishi, tuzilishi, evolyutsiyasi va taqdiri haqidagi qarashlar tizimidir. U insonning olamdagi o'rnini, hayotning ma'nosini va kelajakka bo'lgan umidlarini shakllantiradigan falsafiy, diniy va ilmiy g'oyalarni o'z ichiga oladi.

<sup>11</sup> Eskatologik yo'nalish - bu dunyoning oxiri, qiyomat, oxirat haqidagi diniy yoki falsafiy ta'limot va qarashlar tizimidir. U insoniyat tarixining yakuniy bosqichi, yaxshilik va yomonlik o'rtasidagi kurashning natijasi, ruhlarining taqdiri va yangi dunyoning yaratilishi kabi mavzularni o'z ichiga oladi.

diniy elementlarga ko‘proq e‘tibor qaratilgan<sup>12</sup>. Xorijlik olimlar Eron tarixini tadqiq etishda yuqoridagi manbalarga tayangan holda ayrim ma‘lumotlarni keltirib o‘tish bilan cheklangan bo‘lsa, milliy tarixshunoslikda bu manbalarga umuman murojaat etilmagan.

Tarixchi olimlardan R.N. Fray, V.G. Lukonin, T. Daryoyiy, R. Shayegan, J. Piket, S. Malakzoda va N. Nematullohiylar manbalarning muomalaga kiritilishi, ulardagi ma‘lumotlarning sosoniylar va ularga tutash xalqlar tarixini o‘rganishdagi ahamiyatini keltirishib, 242–350-yillarda Xorazm Sosoniylar davlatiga siyosiy qaram bo‘lganligi, bu qaramlik siyosiy (davlat boshqaruvi) va iqtisodiy (tanga-pul va soliq siyosatidan foydalanishi) hayotida aks etganligini keltirishgan<sup>13</sup>.

Xorazmning 8–10-yuzyilliklardagi tarixini o‘rganishda musulmon manbalari (arab-fors manbalari) dan 15 tasi tadqiqotlarda keng foydalanganligi, ulardan Beruniy, Kufiy, Balazuriy va Tabariyning asarlarida keltirilgan ma‘lumotlar asosida tarixchilar manbalarning tadqiqotlarga tortilish darajasi, ulardagi chalkash va bir-biriga nomutanosib ma‘lumotlarni aniqlab, ko‘rsatilgan davrda Xorazm tarixini o‘rganishda vujudga keladigan muammo va kamchiliklar to‘g‘risida fikr bildirishgan<sup>14</sup>.

Ushbu bobning ikkinchi paragrafi **“Arxeologik tadqiqotlar va ularning xulosalari”** deb nomlanib, unda o‘tgan 80 yildan ortiq vaqt mobaynida olib borilgan arxeologik qazishma ishlari natijasida qo‘lga kiritilgan moddiy ashyolar (tangalar, kulolchilik buyumlari, ostadonlar, yozuv namunalari) hamda ular asosida arxeologlar tomonidan chiqarilgan ilmiy xulosalar, sulola davriga oid bilimlarning rivoji tadqiq etilgan. Shu jihatdan, hozirga qadar bo‘lgan arxeologik tadqiqotlarni olingan natijalar salmog‘i hamda muammoga nisbatan yondashuvlarga siyosiy

<sup>12</sup> Daryae T. The Fall of the Sasanian Empire and the End of Late Antiquity: Continuity and Change in the Province of Persis.: diss. for...c.h.s (PhD). – Los Angeles, 1999. – P. 33.

<sup>13</sup> Frye R.N. The political history of Iran under the Sasanians / The Cambridge History of Iran Vol. 3. Part 1. Ed. Yarshater E. – Cambridge: Cambridge University Press, 1983. – P. 124.; Lukonin V.G. Political, social and administrative institutions, taxes and trade / The Cambridge History of Iran Vol. 3. Part 2. Ed. Yarshater E. – Cambridge: Cambridge University Press, 1983. – P. 731.; Daryae T. The Fall of the Sasanian Empire and the End of Late Antiquity: Continuity and Change in the Province of Persis.: diss. for...c.h.s (PhD). – Los Angeles, 1999. – P. 52, 89.; Shayegan R.M. Aspects of Early Sasanian History and Historiography: diss.for...c.h.s ( PhD). – Cambridge, Massachusetts, 1999. – P. 22–25.; Pickett J.R. The Persianate sphere during the age of empires. diss.for...c.h.s ( PhD). – Princeton, New Jersey, 2015. – P. 10–14.; Malekzadeh S. The Sasanian Empire in the Fifth Century: The Case of Yazdegerd I and Bahrām V: diss.for...c.h.s ( PhD). – California, Irvine, 2018. – P. 90.; Nematollahi N. The iranian epistolary tradition: origins and developments: 6<sup>th</sup> century BCE to 7<sup>th</sup> century CE: diss.for...c.h.s(PhD). – Bloomington, 2019. – P. 150.

<sup>14</sup> Sachau E. Zur geschichte und chronologie von Khwarizm.... – S. 27–31.; Gibb H. The Arab conquests in Central Asia... – P. 43–50.; Kurat A. Kuteybe bin Müslim'in Hvârizm ve... – S. 396–400.; Толстов С.П. По следам древнехорезмийской... – С. 221–234.; Kurbanov A. The Hephthalites: Archaeological and Historical analysis:diss.for...c.h.s (PhD). – Berlin, 2010. – P. 205–207.;

Avci.B. Harezm Bölgesi'nin İslam Orduları Tarafından Fethi. –S. 7–8.; Kara C. Yahyâ B. Zeyd İsyani ve Horasan'daki Etkileri // Cumhuriyet İlahiyat Dergisi, 2020. – № 24. – S. 767–787.; Özbayraktar A. Hârezm'in Müslümanlar tarafından fethi (32-93/652-712) // DTCF Dergisi, 2023. – № 63. – S. 1064–1069.;

هروی جواد. ملوک خوارزم (آفریغی) از آغاز تا ظهور سامانیان. پژوهشنامه تاریخ. سال ۱۳۸۷. ص. ۸ – ۱۲.

Bosworth C. C.E. Bosworth. The Ghaznavids. History of Civilizations of Central Asia. Vol. IVa. – Paris: Unesco Publishing, 1998. – P. 108.; O'sha muallif. Āl-e Afriğ // Encyclopædia Iranica. – 1983. – № 7. – P. 743–745.; O'sha muallif. Āl-e Ma'mūn // Encyclopaedia Iranica. – 1984. – № 7. – P. 762–764.; Heravi C., Özbayraktar A. Āl-i 'Irāk:Hârezm'de Sāmānîlere tâbi yüz yıllık bir iktidar hakkında yeni bir araştırma // ASOBİD, 2018. – № 2. – S. 61–73.; Özbayraktar A. Erken islamî dönemde (93-205/712-821) Hârezm'de... – S. 16–17.; Matyoqubov T. İlk o'rtal asrlarda Xorazm... – B. 5., Otaxo'javev A va bosh. İlk o'rtal asrlarda Xorazm... – B. 147.

omillarning ta'sir qilishiga ko'ra ikki bosqichga ajratib ko'rsatish mumkin: 1) Sovet davridagi tadqiqotlar (20-yuzyillikning 30–80-yillari); 2) Mustaqillik yillaridagi tadqiqotlar (1991–2024-yillar).

Dastlabki arxeologik tadqiqotlardan to hozirgi kunga qadar olib borilgan izlanishlar natijasida sulola tarixiga oid turli yondashuvlar, qarashlar va xulosalar ilgari surilgan. Bu jarayonda turli masalalar yuzasidan tadqiqotchilar o'rtasida qizg'in bahs-munozaralar bo'lganligini kuzatish mumkin. Yangi yondashuvlarning paydo bo'lishini arxeologiya fanining rivojlanishi, yangi kashfiyotlar, davlat siyosatidagi o'zgarishlar hamda tarixchilar qarashlarining evolyutsiyasi bilan izohlash mumkin.

20-yuzyillikning 30–50-yillarida amalga oshirilgan qazuv ishlari asosan yozma manbalardagi ma'lumotlarni tasdiqlovchi arxeologik dalillarni izlash va ularni o'zaro solishtirish orqali amalga oshirilgan. Bu tadqiqotlarning metodologik asosini S.P. Tolstovning ilmiy qarashlari tashkil etdi. Xususan, uning “Qadimgi Xorazm”, “Xorazm madaniyatini izlab” va “Oks va Yaksart daryolarining qadimgi daltalari bo'ylab” kabi yirik monografiyalarida 20-yuzyillikning 20-yillaridan boshlab amalga oshirilgan qazishma ishlari natijasida qo'lga kiritilgan moddiy manbalar asosida Xorazmning 4–8-yuzyilliklardagi tarixi umumiy tavsiflangan<sup>15</sup>.

20-yuzyillikning 30–50-yillarida topilgan tanga ma'lumotlariga asoslanib Afrig' shaxsiga aniqlik kiritildi<sup>16</sup>. Xorazmning ibtidoiy jamoa tuzimidan 14-yuzyillikgacha bo'lgan 11 ta tarixiy bosqichlari davrlashtirildi<sup>17</sup>.

Ushbu davrda shakllangan yondashuvlardan biri afrig'iylar madaniyatini Eron sostoniyalari madaniyatidan “uzoqlashtirish” va uni Kushonlarga “bog'lash” bo'lib, bu yondashuv Xorazmning mustaqil madaniy rivojlanishini ta'kidlashga va uni Eron ta'siridan ajratishga qaratilgan edi<sup>18</sup>. Shuningdek, Menandr Protektor (6-yuzyillik) ning “Tarix” asarida keltirilgan Zemarx elchiligi va ashyoviy manbalarning o'zaro qiyosiy tahlili asosida afrig'iylarning iqtisodiy va siyosiy qudratini G'arbiy Turk xoqonligi bilan “tenglashtirish” masalasi ko'tarilib, unda afrig'iylar davlatining mintaqadagi kuchli davlatlardan biri ekanligini va G'arbiy Turk xoqonligi bilan teng mavqega ega bo'lganligini ko'rsatishga qaratilgan edi<sup>19</sup>.

1960–1980-yillardagi arxeologik tadqiqotlarda Markaziy Osiyo, jumladan, O'zbekiston arxeologiyasida katta yutuqlarga erishib, mintaqaning qadimgi va o'rta asrlar tarixini o'rganish, arxeologiya ilmini rivojlantirishi jihatidan eng samarali va boy davr bo'lgan<sup>20</sup>.

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<sup>15</sup> Толстов С.П. Древний Хорезм. – Москва: Издание МГУ, 1948.; Shu muallif. По следам древне хорезмийской цивилизации. – Москва-Ленинград: Изд-во АН СССР, 1948.; Shu muallif. По древним делтам Окса и Яксарта. – Москва: Восточная литература, 1962.

<sup>16</sup> Толстов С.П. По следам древне хорезмийской ... – С. 192.

<sup>17</sup> Толстов С.П. Хорезмская археологическая экспедиция 1940 г. // Краткие сообщения ИИМК. Вып. XII. – Москва-Ленинград: Изд-во АН СССР, 1946. – С. 89–90.

<sup>18</sup> Толстов С.П. Древности Верхнего Хорезма (основные итоги работ Хорезмской экспедиции ИИМК 1939 г.) // ВДИ, 1941. – № 1. – С. 9.

<sup>19</sup> Толстов С. П. Қадимий Хоразм цивилизациясини излаб. таржимон: А. Муҳаммадқулов; Масъул муҳаррир: У. Бекмуҳаммад. – Тошкент: Янги аср авлоди, 2014. – Б. 253.

<sup>20</sup> Алимова Д.А. Ўзбекистон археологияси тарихшунослигидан: Қадимги ва антик давр давлатчилик институтлари. –Тошкент: Bookmany Print, 2024. – Б. 12.

Mazkur davrdagi tadqiqotlar natijasida Xorazmning ilk oʻrta asrlariga oid koʻplab yangi ilmiy xulosalar ishlab chiqildi hamda 30–50-yillardagi yondashuv, shu jumladan, S.P. Tolstovning ayrim ilmiy qarashlari qayta koʻrib chiqildi va tuzatildi. Bu davrdagi tadqiqotlar S.P. Tolstov oʻrnatgan ilmiy qarashlar doirasidan chiqish boshlanganini koʻrsatadi. Shu bilan birga, Beruniy tomonidan keltirilgan davrlashtirish va afrigʻiyalar sulolasining shajarasi tangashunoslik materiallari bilan solishtirilib, yozma manba va tangashunoslik maʼlumotlari oʻzaro nomutanosibligi ochiqlandi<sup>21</sup>.

Mustaqillikning dastlabki yillarida arxeologik tadqiqotlar asosan ilgari toʻplangan materiallarni qayta tahlil qilish va yangi nazariy xulosalar ishlab chiqishga qaratildi. Bu davrda xorijiy davlatlar bilan hamkorlikda olib borilgan arxeologik ekspeditsiyalar soni ortdi<sup>22</sup>.

2003-yilda Xorazmning Shovot tumanida joylashgan Katqalʼada Xorazmshoh Artav tangasining topilishi<sup>23</sup>, Aqchaxonqalʼadan topilgan 50 dan ortiq Xorazm shohlarining sulolaviy nomlari aks etgan devoriy lavhalar<sup>24</sup> hamda 2015-yili Xumbuztepadan topilgan sopol parchasi bitiklari<sup>25</sup> Xorazmning qadimgi va ilk oʻrta asrlar tarixidagi ayrim masalalarni aniqlash imkonini vujudga keltirdi. Biroq, mazkur topilmalar arxeologik jihatdan tahlil etilmagan.

Dissertatsiyaning ikkinchi bobi **“Afrigʻiyalar sulolasining hokimiyat tepasiga kelishi va ularning Oʻzbek davlatchiligi tarixida tutgan oʻrni masalasi”** deb nomlangan. Ushbu bobda afrigʻiy hukmdorlar ismlari, entik mansubligi hamda sulolaning sosoniylar, eftaliylar, Turk xoqonligi, Arab xalifaligi, tohiriylar va somoniylar davrida siyosiy maqomi kabi masalalarda tadqiqotchilarning izlanishlari, ularning yondashuv va qarashlari tahlil etilgan.

Ushbu bobning **“Afrigʻ” atamasi va afrigʻiyalar sulolasining kelib chiqish masalasi: yondashuvlar va qarashlar**” deb nomlangan paragrafida “Afrigʻ” va sulolaning kelib chiqishi, uning tarixiyliigi, entik mansubligi hamda oli Iroq (Iroq oilasi) sulolasi bilan munosabati kabi masalalar yoritilgan.

“Afrigʻ” atamasining kelib chiqishiga oid turli xil qarashlar, jumladan, uning sugʻd tilidagi soʻzlar bilan bogʻliqligi, “oriylar” maʼnosini anglatishi, sosoniylar davrida paydo boʻlganligi va boshqa talqinlar keltirilgan<sup>26</sup>. Shuningdek, afrigʻiyalar

<sup>21</sup> Ртвеладзе Э.В. Государство Вазамаридов (Афригидов) Хорезма // Хорезм в государственности Узбекистан. Коллективная монография / Отв. редакторы: Ртвеладзе Э.В., Алимова Д.А. – Ташкент: Ўзбекистан файласуфлари миллий жамияти, 2013. – С. 90–94.

<sup>22</sup> 1994-yilda tashkil etilgan Qoraqalpoq–Avstraliya ekspeditsiyasi (KAE); YUNESKOning “Cross-cutting project” dasturi doirasida ekspeditsiyalar; 2005-yilda Oʻzbekiston-Fransiya hamkorligida tashkil etilgan Markaziy Osiyo neoliti boʻyicha arxeologik ekspeditsiya (MAFANAK); 2016-yilda ish boshlagan Angoqalʼa arxeologik ekspeditsiyasi (AGKE) ekspeditsiyalarini koʻrsatish mumkin.

<sup>23</sup> Садуллаев Б. Серебряная монета царя Артава из Кат-калы (Шаватской) // В сб.: Нумизматика Центральной Азии. – 2004. – №7. – С. 36–39.

<sup>24</sup> Матниёзов А. Қадимги Хоразмий ёзма ёдгорликларини ўрганишдаги долзарб муаммолар // Ўзбекистон тарихининг долзарб муаммолари ёш тадқиқотчилар талқинида. – Самарқанд, 2016. – Б. 35–37.

<sup>25</sup> Yuqoridagi asar. – B. 37.

<sup>26</sup> هروی جواد. ملوک خوارزم (أفریغی) از آغاز تا ؛ اذکائی پرویز. خاندان شاهیه خوارزم . ایران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۴۱. Daryaee T., Rezakhani Kh. From Oxus to Euphrates: The World of Late Antique Iran. Vol. 1. – UK: H&S Media, 2016. – P. 9.; Daryaee T. Kings, whores and children. Passing Notes On Ancient Iran And The World That We Live In. – London: Mehri publication, 2018. – P. 134–135.; Бобоёров Ф. Турк хоқонлиги даврида Хоразм // Хоразм тарихи замонавий тадқиқотларда. Кўпмуаллифлик илмий

sulolasining turkiy yoki eroniy ildizlarga egaligi haqidagi qarashlar ham tahlil qilingan. Bu qarashlarni 3 guruhga ajratish mumkin: 1) eroniy sulola; 2) turkiy sulola; 3) sulolani afsonalarga bog‘liq holda talqin qilish.

S.P. Tolstov, V. Zeld, K. Kouts, R.N. Fray, S. Brentes, P. Azkoyiy, J. Hiraviy, T. Daryoyiy kabi tadqiqotchilar Beruniyning “Qadimgi xalqlardan qolgan yodgorliklar” asaridagi ma’lumotlar, hukmdorlar ismlarining eroniy tillarga mansubligi, sulolaning sosoniylar madaniyati va an’analari bilan bog‘liqligiga tayanib afrig‘iylarni eroniy sulola sifatida talqin qilishgan<sup>27</sup>.

Olimlardan N.Y. Bichurin, E. Shavann, Z.V. To‘g‘on, O.I. Smirnova, A. Otaxojayev, G. Boboyorovlar Xitoy manbalaridagi Xorazm hukmdorlarining Chjaovu sulolasidan ekanligi haqidagi ma’lumotlar, eftaliylar va Xorazm tillarining o‘zaro yaqinligi, tanga yozuvlaridagi o‘xshashliklar, ayrim hukmdorlar ismlarining turkiy kelib chiqishiga asoslanib, afrig‘iylarni turkiy sulola sifatida talqin qilishgan<sup>28</sup>.

K.E. Bosvort (ilk tadqiqotlarida), M. Fedorov, A. Kuznetsov kabi tarixchilar “Afrig‘” atamasining faqat Beruniy asarida uchrashi, arxeologik qazishmalarda Afrig‘ nomi yozilgan birorta tanga yoki boshqa moddiy dalilning topilmaganligiga asoslanib sulolaning tarixiy mavjudligiga shubha bilan qarashgan<sup>29</sup>.

So‘nggi yillardagi tadqiqotlarda “afrig‘iylar” atamasi o‘rniga “oli Iroq” yoki “Banu Iroq” atamasi ko‘proq qo‘llanilmoqda. Buning sababi, oli Iroq haqida manbalarda aniq dalillar mavjudligi, afrig‘iylar bo‘yicha esa manbalardagi ma’lumotlar kamligi, aniq dalillar zaifligi bilan bog‘liq. Shu jihatdan, tadqiqotchilarning mazkur masala bo‘yicha yondashuv va qarashlarni 3 guruhga bo‘lib tasniflash mumkin: 1) oli Iroq (Banu Iroq)ni alohida sulola sifatida emas, balki afrig‘iylar sulolasining davomi (K.E. Bosvort va P. Azkoyiy); 2) ma’muniylar va oli Iroqni bir sulola (E. Zambuar); 3) oli Iroqni afrig‘iylar sulolasidan alohida, yangi sulola (A. O‘zbayraktar va J. Hiraviy) sifatida talqin qilish mavjud<sup>30</sup>.

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монография. Масъул муҳаррир Д. Алимова. – Тошкент-Урганч, 2019. – Б. 50–52.; Vaissière É. Asie centrale 300–850: Des routes et des royaumes. – Paris: Les Belles Lettres, 2024. – P. 124.

<sup>27</sup> Толстов С.П. Древний Хорезм... – С. 144–145.; Zeld K W., Coates P. Soviets in Central Asia. – London, 1951. – P. 31.; Frye R.N. Notes on the early coinage of Transoxiana / Numismatic Notes and Monographs, 1947. – P. 20.; Frye R.N., Henning W.B. Additional notes on the early coinage of Transoxiana II // Museum Notes (ANS), 1957. – № 7. – P. 23.; Brentjes S. Abu Nasr Mansur b. 'Ali b. 'Iraq (lived circa 950-1036) and Abu l-Rayhan alBiruni (lived from 973-after 1050) as students, teachers, and companions // Models & Optimisation and Mathematical Analysis Journal, 2015. – № 1. – P. 28–30.; تاریخ تمدن. تاریخ خوارزم. تابان سامانیان بر خوارزم. ص. ۱۰۷ – ۱۱۶. ؛ ایران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۰. ؛ ادکائی پرویز. خاندان شاهیه خوارزم اسلامی. سال ۱۳۹۱. شماره ۴۵. ص. ۱۰۷ – ۱۱۶. ؛ ایران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۰. ؛

<sup>28</sup> Бичурин Н.Я. Собрание сведений... Том. II. – С. 310.; Chavannes E. Documents sur les... – P. 310.; Togan Z.V. Umumi Türk Tarihine Giriş. İstanbul, 1981. – S. 60.; Смирнова О.И. Сводный каталог согдийских монет. Бронза. – Москва: Наука, 1981. – С. 425, 428.; Грицина А.А. Усрушанские были. –Ташкент, 2000. – С. 43.; Бобоёров Ф. Турк хоконлиги даврида Хоразм... – Б. 50–52.

<sup>29</sup> Bosworth C.E. The heritage of ruler ship in early Islamic Iran and the search for dynastic connections with the past // Journal of the British Institute of Persian Studies, 1973. – № 11. – P. 55.; O‘sha muallif. The transition from Ghaznavid to Seljuq rule in the islamic east. for the degree of Doctor of Philosophy. University of Edinburgh, 1961. O‘sha muallif. The Ghaznavids. History of Civilizations of Central Asia, Vol. IVa. – Paris: Unesco Publishing, 1998. – P 108.; O‘sha muallif. Āl-e Afrīg’ // Encyclopaedia Iranica, 1984. – № 7. – P. 743–745.; Fedorov M. The Khwarazmshahs of the Banu Iraq (4<sup>th</sup>-10<sup>th</sup> century) // Iran: Journal of the British Institute of Persian Studies, 2000. – № 38.; Fedorov M., Kuznetsov A. On some previously unknown Khwarazmian drachms and the names of rulers on them // Journal of the British Institute of Persian Studies, 2011. – № 49. – P. 79–88.

<sup>30</sup> Bosworth C.E. Āl-e Afrīg’ // Encyclopaedia Iranica, 1984. – № 7. – P. 743–745. Zambaur E. Manuel de Genealogie et de Chronologie pour l’histoire de l’Islam. – Hanovre, 1927. – S. 224 ;

Mazkur bobning “Afrig‘iylarning siyosiy maqomi masalasi” deb nomlangan ikkinchi qismida 4–10-yuzyillikda sulolaning siyosiy maqomi va roli milliy va xorijiy tadqiqotlar asosida tahlil qilingan.

Afrig‘iylarning siyosiy mavqeyi mintaqadagi siyosiy kuchlar nisbatiga qarab o‘zgarib turgan. Eftaliylar va Turk xoqonligi hukmronligi davrida, afrig‘iylar sulolasi soliq to‘lash majburiyati bilan chegaralangan holda ma’lum bir mustaqillikka ega bo‘lgan. Bu davrda ularning ichki ishlariga tashqi kuchlarning aralashuvi minimal darajada bo‘lgan<sup>31</sup>. Biroq, umaviylar sulolasi davrida arablarning Xorazmni bosib olishi bilan vaziyat tubdan o‘zgardi. Xorazmda ikki qutbli boshqaruv – markazi Gurganj bo‘lgan arablarning noib-amirlari boshqaruvidagi shimoliy qism, markazi Kat bo‘lgan janubiy Xorazmni esa afrig‘iylar sulolasi boshqaruvi davom etdi. Amudaryo geografik jihatdan Xorazmni ikki qismga ajratib turgan. Bu davrda afrig‘iylarning hukmronligi sezilarli darajada cheklangan bo‘lsa-da, ular o‘zlarining ma’lum bir darajadagi mustaqilligini saqlab qolishga muvaffaq bo‘ldi. Abbosiylar sulolasi davri boshlanishi bilan afrig‘iylarning siyosiy mustaqilligi yanada kuchaydi. Ular endilikda ichki va tashqi siyosatni mustaqil yuritish, shu bilan birga, tashqi savdoni rivojlantirish imkoniyatiga ega bo‘ldilar. Bu esa sulolaning iqtisodiy qudratining oshishiga olib keldi<sup>32</sup>.

Tohiriylar va somoniylar davrida esa vaziyat o‘zgarib, nafaqat ichki siyosat, balki tashqi siyosat ham ularning aralashuvi va roziligi bilan amalga oshirildi. Shuningdek, tadqiqotlar shuni ko‘rsatyaptiki, afrig‘iylar sulolasining hukmronlik davri 893-yilda barham berilib, somoniylar homiyligida yangi sulola – oli Iroq sulolasi tuzilgan. Bu sulola 896–952-yillarda somoniylar tobeligini ostida ichki va tashqi siyosat yuritgan bo‘lsa, 952–995-yillarda somoniylardan mustaqil tarzda o‘z siyosatini amalga oshirgan<sup>33</sup>.

Xulosa qilib aytish mumkinki, afrig‘iylar sulolasining siyosiy holati mintaqadagi kuchlar nisbatining o‘zgarishi, xususan eftaliylar, Turk xoqonligi,

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اذكائی پرویز. خاندان شاهیه خوارزم. ایران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۴۱.

<sup>31</sup> Skaff J.K. Western Turk Rule of Turkestan’s Oases in the Sixth through Eighth Centuries. The Turks. – Ankara: Yeni Türkiye, 2002. – P. 306–307.; Бобоёров Ф. Ғарбий Турк хоқонлигининг давлат тузуми. – Тошкент, 2018. – Б. 245.; Отаҳўжаев А. Илк ўрта асрлар Марказий Осиё цивилизациясида Турк-Сўғд муносабатлари. – Тошкент, 2010.; Kurbanov A. The Nephthalites: Archaeological and Historical analysis. PhD thesis. – Berlin, 2010.; Бобоёров Ф. Ғарбий Турк хоқонлигининг давлат тузуми. – Тошкент, 2018.; Ne‘matov R., Almanov Q. The role of historical sources in the study of the history of the Turkish empire // American Journal Of Social Sciences And Humanity Research, 2022. – № 2. – P. 25–31.; O‘sha muallif. Илк ўрта асрлар Хоразм тарихшунослигининг бугунги ҳолати // Марказий Осиё тарихи ва маданияти, 2023. – № 1. – Б. 122–125.; O‘sha muallif. Илк ўрта асрларда Хоразмда кечган этномаданий жараёнлар // Ижтимоий-гуманитар фанларнинг долзарб муаммолари, 2023. – № 3. – Б. 14–23.; O‘sha muallif. Хоразм Афригийлар сулоласи – Турк хоқонлиги сиёсий алоқалари // Фундаментал тадқиқотлар журнали, 2023. – № 7. – Б. 16–23.

<sup>32</sup> Kurat A. Kuteybe bin Müslim’in Hvârizm ve... – S. 398.; Özbayraktar A. Hârezm’in Müslümanlar ... – S. 1066.; O‘sha muallif. Erken islami dönemde (93-205/712-821) Hârezm’de ... – S. 16–17.

حسن زاده اسماعيل. تحليل انتقادی روایتیهای فتح خوارزم. مطالعات تاریخ اسلام. سال ۱۳۹۰. شماره ۸. ص. ۱۰ – ۱۴.

<sup>33</sup> Вайнберг Б.И. Монеты древнего Хорезма. – Москва: Наука, 1977.; Welin U.L. The Coins from Khwarazmand the Swedish Viking Age Hoards/Meddelanden fran Lunds. – Stockholm: Universitets Historiska Museum, 1961.; Ismailov Sh. Is the Khorezmshah Mamunids from Turkish Tribe or Arab? // EPRA International Journal of Socio-Economic and Environmental Outlook (SEEO), 2023. – № 10. – P. 7–8.; O‘sha muallif. The Coins of Khorezmshah in the Treasure of the Vikings // International journal of special education, 2022. – № 37.; Heravi C., Özbayraktar A. Âl-i ‘Îrâk:Hârezm’de Sâmânîlere tâbi yüz yıllık bir iktidar hakkında yeni bir araştırma // ASOBİD, 2018. – № 2; Fedorov M. The Khwarazmshahs of the Banu Iraq (Fourth/Tenth Century) // Iran: Journal of the British Institute of Persian Studies, 2000. – № 38.

umaviylar, abbosiylar, tohiriylar va somoniylarning ta'siri bilan uzviy bog'liq bo'lgan. Ushbu gegemon kuchlar bilan o'zaro munosabatlar ko'pincha harbiy yurishlar, diplomatik aloqalar va strategik ittifoqlar orqali ifodalangan. Natijada, afrig'iylar sulolasining siyosiy mavqeyi doimiy ravishda o'zgarib turgan va mintaqaviy kuchlar muvozanatidagi o'zgarishlarga moslashishga majbur bo'lgan.

Tadqiqotning **“Afrig'iylar davri (305–995) Xorazmda ijtimoiy-iqtisodiy va madaniy hayot masalalarining o'rganilishi”** deb nomlangan uchinchi bobida 4–10-yuzyillikda mintaqadagi ijtimoiy mulkchilik va pul munosabatlari, savdo-sotiq, shaharsozlik madaniyati, til va yozuv hamda diniy e'tiqod masalalari sovet davri, xorij va milliy olimlarning ishlari asosida tadqiq etilgan.

Ushbu bobning birinchi paragrafi **“Ijtimoiy–mulkchilik va pul munosabatlari, savdo-sotiq masalalarining o'rganilishi”** deb nomlanadi. Unda turli tadqiqotchilarning afrig'iylar davrida Xorazmning ijtimoiy-iqtisodiy hayotiga oid qarashlari qiyosiy o'rganilib, ularning yutuqlari va kamchiliklarini ko'rsatib berish bilan birga, bu davr tarixini o'rganishda yagona yondashuv mavjud emasligini, ayniqsa 4–6-yuzyilliklarga oid ma'lumotlar kamligi va tadqiqotchilarning turlicha talqinlari tahlil qilingan.

Xorazmning 4–10-yuzyilliklardagi ijtimoiy-iqtisodiy hayotini o'rganishda tadqiqotchilar mintaqaning iqtisodiy ko'rsatkichlari o'zgarishi sabablari, aholining ijtimoiy hayoti va unga ta'sir etuvchi omillarning darajasi hamda manbalarning ushbu masalani qay darajada aks ettirishiga qarab, bu davrni uchga ajratib o'rganishgan: 1) 4–6-yuzyilliklar; 2) 7–8-yuzyilliklar va 3) 9–10-yuzyilliklar. Guruhlarga ajratilgan birinchi davrda Xorazmda ijtimoiy-iqtisodiy va siyosiy beqarorlik kuzatilishini tadqiqotchilar turli omillar bilan izohlashga harakat qilishgan. Arxeologik tadqiqotlar natijalariga ko'ra, bu davrda Xorazm shaharlari sezilarli darajada tanazzulga yuz tutgan va sug'orish tarmoqlari qisqargan.

E.E. Nerazik, B.I. Vaynberg, S.P. Tolstov, Y. G'ulomov kabi olimlar bu davrda Xorazmda kuzatilgan ijtimoiy-iqtisodiy tanazzulni ko'chmanchi qabilalarning hujumlari, tashqi bosimlar, savdo yo'llaridagi o'zgarishlar bilan bog'laganlar<sup>34</sup>. AQSHlik arxeolog E. Baker yuqoridagi fikrlarga qo'shimcha qilgan holda tabiiy-iqlimiy ya'ni, Amudaryo o'zanining o'zgarishi, suv toshqinlari ham mintaqadagi ijtimoiy tanazzulga sezilarli darajada ta'sir ko'rsatganini ta'kidlagan<sup>35</sup>. Bu davrda ichki kuchlar o'rtasida taxt uchun vujudga kelgan siyosiy raqobat (Kerdar, Hamjird, Hazorasp) ham siyosiy inqirozni kuchaytirgan.

7–8-yuzyilliklarda mintaqada ijtimoiy-iqtisodiy hayot nisbatan barqarorlashadi va yuksalish kuzatiladi. E.E. Nerazik va S.P.Tolstovlarning fikriga ko'ra, bu yuksalish afrig'iylar sulolasining markaziy hokimiyatni kuchaytirishi va siyosiy tarqoqlikka barham berishi bilan bog'liq<sup>36</sup>. Bu davrda dehqonchilik, chorvachilik va hunarmandchilik rivojlanib, savdo-sotiq ishlari kengaygan. Xorazm savdogarlari Xitoy, Sharqiy Yevropa, Hindiston va boshqa davlatlar bilan

<sup>34</sup> Толстов С.П. Древний Хорезм... – С. 51.; Nerazik E.E. History and culture of Khwarizm... – P. 215–216.; Vaissière É. Asie centrale 300–850... – P. 123–124.

<sup>35</sup> Baker E.B. The Archaeology of the Aral Sea crisis... – P. 188–189.

<sup>36</sup> Nerazik E.E. History and culture of Khwarizm... – P. 215–222.

faol savdo aloqalarini olib borganlar<sup>37</sup>. 9–10-yuzyilliklarda afrig‘iylar davlatining siyosiy va iqtisodiy qudrati yanada mustahkamlangan. Bu davrda Xorazm xalqaro savdoda muhim rol o‘ynagan va o‘zining kumush tangalarini zarb qilgan, Buyuk Ipak yo‘lidagi muhim savdo markaziga aylangan. O‘sha davrlarga oid arab va fors manbalarida Xorazmning boy va xilma-xil iqtisodi, uning tovarlari, savdo yo‘llari va gullab-yashnagan shaharlari haqida ma’lumotlar keltiriladi<sup>38</sup>. Shu bilan birga, afrig‘iylar sulolasi tangalaridagi xorazm, sug‘d va arab yozuvlarining qo‘llanilishi savdo-sotiqning xalqaro miqyosda rivojlanganidan dalolat beradi. Biroq, tohiriylar va somoniylar davrida afrig‘iylarning mustaqilligi cheklanib, ularning siyosiy va iqtisodiy faoliyati nazorat ostiga olingan<sup>39</sup>.

Afrig‘iylar davrida Xorazmda qulchilik munosabatlari mavjud bo‘lgan. Jumladan, A.V. Livshits Tuproqqal’a va Mug‘ tog‘idan olingan hujjatlarga asoslanib, qulchilikning patriarxal (uy qulchiligi) xususiyatga ega bo‘lganini va asosan qarzdorlik yoki harbiy asirlik natijasida kelib chiqqanini ko‘rsatadi<sup>40</sup>. E.E. Nerazik esa qul va xizmatkorlardan tashqari badavlat kishilarga xizmat qiladigan “kadivarlar” ham mavjud bo‘lganligini qayd etgan<sup>41</sup>.

Ushbu bobning **“Shaharsozlik madaniyati, til va yozuv hamda diniy e’tiqod masalalarining tadqiq etilishi”** deb nomlangan ikkinchi paragrafida afrig‘iylar davri (4–10-yuzyilliklar) Xorazm vohasidagi shaharsozlik madaniyati, til va yozuv hamda diniy e’tiqod masalalarining tadqiq etilishi tahlil qilingan.

Arxeologik qazishmalar natijalari va yozma manbalar asosida, sovet davri tadqiqotchilari shaharsozlikning tarkibiy elementlari — saroylar, ibodatxonalar, turar-joylar, bozorlar va yo‘llarni shaharning shakllanishiga ta’sir etuvchi omillar sifatida baholagan va o‘rganishgan<sup>42</sup>. E.E. Nerazik o‘rta asrlar Xorazmdagi shaharsozlikni o‘rganish boshqa mintaqalarga, masalan, Sug‘d, Panjikentga nisbatan notekis olib borilganligini ta’kidlagan bo‘lsa, arxeolog E. Beker afrig‘iylar davri turar joy arxitekturasini o‘rganib, uni antik davr arxitekturasidan farqlovchi bir qator xususiyatlarni aniqlagan. Jumladan, afrig‘iylar davrida mudofaa va turar joy binolari birlashtirilgan holda qurilgan, bu esa kichikroq va ixchamroq aholi punktlarining shakllanishiga olib kelgan<sup>43</sup>.

Xorazm yozuvi va tilini o‘rganish bo‘yicha eng ko‘p tadqiqotlar sovet davrida olib borilgan bo‘lib, bunda XAEning o‘rni va roli katta ahamiyatga ega. S.P. Tolstov, M.M. Dyakonov, M.N. Bogolyubov, A. Freyman, V.A. Livshits, V.G. Lukonin, O.I. Smirnova va A.V. Gudkova kabi olimlar Xorazmning qadimgi yozuvini tiklash va o‘qish ishlarini amalga oshirganlar<sup>44</sup>. 1938-yilda S.P.Tolstov

<sup>37</sup> Ismailov Sh., Sadullaev B. and etc. The coins of Khorezmshah... – P. 281–287.; Matkurbonov O. Xorazmning ilk o‘rta asrlar savdo munosabatlari... – B. 44–50.

<sup>38</sup> Matkurbonov O. Xorazmning ilk o‘rta asrlar savdo munosabatlari... – B. 44–50.

<sup>39</sup> Ismailov Sh. VIII-XIII asrlarda Xorazmshohlar tangalari: t.f.f.d diss.. – Urganch, 2024. – B. 47–53.

<sup>40</sup> Лившиц В.А. Юридические документы ... – С. 37–40.

<sup>41</sup> Неразик Е.Е. Сельские поселения афригидского... – С. 109, O‘sha muallif. History and culture of Khwarizm... – P. 221–222.

<sup>42</sup> Неразик Е.Е. Формирование раннесредневекового общества ... – С. 49.

<sup>43</sup> Неразик Е.Е. Формирование раннесредневекового общества... – С. 49–50; Baker E.B. The Archaeology of the Aral Sea Crisis... – P. 182–190.

<sup>44</sup> Толстов С.П. Древний Хорезм. – Москва: Издание МГУ, 1948.; O‘sha muallif. По следам древне хорезмийской цивилизации. – Москва-Ленинград: Изд-во АН СССР, 1948.; Livshits V.A. The Khwarezmian calendar and the eras of the Ancient Chorasmia // Acta Antiqua Academiae Scientiarum Hungaricae. – Budapest,

tomonidan e'lon qilingan "Qadimgi Xorazm shohlarining tangalari va qadimgi Xorazm alifbosi" nomli maqolasida ilk marta numizmatik va epigrafik ma'lumotlar tahlil qilinib, Xorazm yozuvi va tilining kelib chiqishi va rivojlanish bosqichlari hamda yozuv tizimi, uning mazmuni keltirilgan<sup>45</sup>.

XAEning 1948–1949-yillarda Tuproqqal'ada olib borgan arxeologik qazishma ishlari natijasida teriga, yog'ochga bitilgan Xorazm hujjatlari arxivi topildi. Unda teriga yozilgan 8 ta hujjat va yog'ochga bitilgan 20 ta hujjat ilk bor S.P.Tolstov tomonidan o'qildi.V.B. Henning tomonidan ma'lum tuzatishlar kiritildi. Keyinchalik V.A. Livshits tomonidan matndagi yozuvlarning transliteratsiyasi va tarjimasini bilan e'lon qilindi<sup>46</sup>. E.E. Nerazik tangalar va sopol buyumlardagi yozuvlardan tashqari, ostadonlardagi 100 dan ortiq yozuvlar, Tuproqqal'adagi 18 ta hujjat, Yakkaperson manzilgohidan topilgan 2 ta hujjat Xorazm yozuvining oromiy yozuviga asoslanganligini, xorazm tilining esa sharqiy eroniy guruhiga mansubligini tasdiqlashini muhim dalil sifatida qayd etgan<sup>47</sup>. V.A. Livshits esa saqlanib qolgan Xorazm yozuvlarini to'rt guruhga: 1) Tangalardagi yozuvlar; 2) Kumush idishlardagi yozuvlar; 3) Tuproqqal'a arxividagi hujjatlar; 4) To'qqal'a qabristonidagi ostadon bitiklariga ajratib tadqiqotlar olib borgan. Tadqiqotlar Xorazm yozuvlari faqat tangalardagi yozuvlardan iborat emasligini, balki teriga, sopol parchasiga, yog'ochga, devorlarga, hayvon suyaklariga, ostadonlarga yozilgan matnlar mavjudligini ko'rsatadi. Masalaga tegishli adabiyotlarning tarixshunoslik tahlili shuni ko'rsatyaptiki, xorazm yozuvi boshqa oromiy yozuvlaridan nafaqat ayrim belgilarining yozilishi bilan, balki ideogrammalar tizimi bilan ham farq qiladi. Bu esa Xorazm madaniyatining mustaqilligidan dalolat beradi<sup>48</sup>.

M. Is'hoqovning 2008-yili chop etilgan "Markaziy Osiyo jahon yozma madaniyati tizimida (qadimgi davr va ilk o'rta asrlar)" monografiyasi mintaqaning yozuv tizimi va yozuv madaniyati tarixiy tahlil bilan birga tilshunoslik jihatidan ham tahlil qilingan birinchi asardir<sup>49</sup>. Ushbu asarda sug'd va xorazm yozuvlarining rivojlanish tarixi, ularning oromiy yozuvi bilan aloqadorligi chuqur tahlil qilingan. Muallifning eng katta yutug'i shundaki, u sug'd va xorazm yozuvlari aks etgan yodgorliklarni islomgacha bo'lgan Markaziy Osiyoning ijtimoiy-iqtisodiy, siyosiy va madaniy hayotini o'rganishda muhim manba sifatida ko'rib chiqadi.

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1968. – № 16. – P. 14.; O'sha muallif. Новые хорезмийские надписи из некрополя Ток-калы и проблема «хорезмийской эры» // Вестник Каракалпакского филиала АН УзССР, 1961. – № 1. – С. 3–19 (Соавтор А.В. Гудкова); O'sha muallif. Documents In Toprak-kala Dvorec, ed. J.A. Rapoport. – Moscow, 1984. – P. 251–286.; Lukonin.V.G. Persia II: from the Seleucids to the Sassanids. – London: Barrie & Jenkins, 1971.; Дьяконов М. М. Образ Сиявуша в среднеазиатской мифологии. // КСИИМК, 1951. – № 50. – С. 34–44.; Боголюбова М.Н. Частицы в хорезмийском языке // Учен. зап. ЛГУ. Сер. востоковедческих наук, 1961. – № 305.; Фрейман А.А. Хорезмийский язык. – Москва-Ленинград: Издательство Академии наук СССР, 1951; Смирнова О.И. Сводный каталог согдийских монет. Бронза. – Москва: Наука, 1981.; Гудкова А.В. Ток-кала. – Ташкент: Фан, 1964.

<sup>45</sup> Толстов С.П. Монеты шахов древнего Хорезма ... – С. 120–145.

<sup>46</sup> Толстов С.П. По древним делтам Окса и Яксарта... – P. 166–179.; Henning W.B. The Choresmian Documents ... – P. 166–179.

<sup>47</sup> Nerazik E.E. History and culture of Khwarizm... – P. 226.

<sup>48</sup> Livshits V.A. The Kwarezmian calendar... – P. 433–434.

<sup>49</sup> Алимова Д.А. Ўзбекистон археологияси тарихшунослигидан... – Б. 56.

Monografiyada ilk bor sug‘d, xorazm va parfiya yozuvlarining grafik asoslarining umumiyliigi qayd etilgan<sup>50</sup>.

Xorazm yozuvi va tili, ularning rivojlanish bosqichlari masalasi A. Matniyozov tomonidan ham maxsus tadqiq etilgan. Uning ishlarida ilk xorazmiy yozuvi mil.avv. 4–3-yuzyillik – mil. 7–8-yuzyilliklar oralig‘ida muomalada bo‘lganligini, “Ilk xorazmiy” atamasi oromiy alifbosi asosidagi xorazmiy yozuviga nisbatan uni arab alifbosiga asoslangan so‘nggi xorazmiy yozuvidan farqlash uchun shartli ravishda qo‘llanishini, eronshunoslikda qabul qilingan tasnifga ko‘ra, ilk va so‘nggi davr xorazmiy tili (yozuvi bilan) o‘rta eroniy tillarning sharqiy guruhiga kirishini, har ikkala yozuv turi (to‘liq tadqiq qilinmagan, maxsus o‘rganilmaganni ta’kidlagan<sup>51</sup>.

Arxeologik tadqiqotlar afrig‘iylar sulolasi davrida Xorazmda zardushtiylik bilan bir qatorda buddaviylik, shomonizm va xristianlik e‘tiqodlari ham mavjud bo‘lganligini ko‘rsatadi. S.P. Tolstov Tuproqqal’a arxividagi hujjatlarni tahlil qilib, Xorazmda qadimiy e‘tiqodlar saqlanib qolganligini, jumladan Mitra (quyosh), Vaxsh (suv), Vayu (shamol va olov) kabi xudolar haqida ma’lumotlar mavjudligini ta’kidlaydi<sup>52</sup>.

E.E. Nerazik arxeologik qatlamlarda topilgan but haykalchalari aholi orasida butparastlik kultlari davom etayotganligini qayd etib, Beruniy ma’lumotlariga tayanib, zardushtiylikning Xorazmda davlat dini darajasiga ko‘tarilmaganligini, Eron zardushtiyligidan farq qilganligini keltirib o‘tgan<sup>53</sup>. Y.A. Rapaportning fikricha, zardushtiylikning Xorazmdagi shakli Eronnikidan farq qilib, mahalliy butparastlik e‘tiqodlari bilan aralashgan<sup>54</sup>. E. Herzfeld Xorazmda o‘lganlarni dafn etish marosimlari Eron zardushtiyligidan keskin farq qilganini, Eronda o‘lganlarning suyaklari qoyalarga yoki gumbazli qabrlarga ko‘milgan bo‘lsa, xorazmliklar esa ostadonlardan foydalanganligini ta’kidlaydi.

## XULOSA

Afrig‘iylar sulolasi tarixshunosligi doirasida olib borilgan tadqiqot yuzasidan quyidagi xulosalarga kelindi:

1. Mavzuni o‘rganilishida ilmiy adabiyotlarning manbaviy asosiga e‘tibor berish nihoyatda muhim bo‘lib, milliy tarixshunoslikda tadqiqotlarning aksariyati sovet davrida ilmiy muomalaga kiritilgan afrig‘iylar sulolasi davriga oid xitoy (Tan shu va yangi Tan shu), arab-fors (15 ta) singari yozma manbalar bilan cheklanganini ko‘rsatadi. Xususan, xitoy manbalarida qadimgi va ilk o‘rta asrlar uchun katta ahamiyatga ega bo‘lgan 645–762-yillar oralig‘ida Xorazmdan Xitoyga yuborilgan 6 ta elchilik qayd etilgan, ammo, shundan faqatgina ikkita elchilik (751 va 762-yillardagi) haqidagi ma’lumotlar tahlil etilgan.

<sup>50</sup> Исхоков М.М. Центральная Азия в системе мировой письменной... – Б. 85–96.

<sup>51</sup> Матниёзов А. Қадимги Хоразмий ёзма ёдгорликларини ўрганишдаги... – Б. 35–37.

<sup>52</sup> Толстов С.П. Древний Хорезм.... – С. 168–170.

<sup>53</sup> Неразик Е.Е. Общество и культура древнего Хорезма. – Москва: Наука, 1984. – С. 112–115.

<sup>54</sup> Рапопорт Я. А. Из истории религии древнего Хорезма. Труды Хорезмской археолого-этнографической экспедиции, Том 6. – Москва, 1971. – С. 115.

2. Menandr Protektorning (6-yuzyillik) “Tarix” asarida keltirilgan Zemarx elchiligiga oid ma’lumotlar ya’ni, *“Zemarxning 569-yilda G’arbiy Turk xoqonligi qarorgohiga Xorazm orqali borishi va qaytishida faqat Xorazm hukmdoriga o’z elchilarini xoqon elchilariga qo’shib yuborishga ruxsat berilishi”* sovet davri tarixshunosligida ma’lum bir siyosiy kontekstda shakllangan va noto’g’ri tarzda Xorazm G’arbiy Turk xoqonligiga vassal davlat sifatida emas, balki ittifoqchi davlat sifatida baholangan bo’lib, keyinchalik milliy tarixshunoslikda undan xabarsiz tadqiqotchilarning ishlarida mazkur nuqsonlar qaytarilgan.

3. Turli tillardagi yozma manbalardan eng ko’p foydalanilgani musulmon (arab-fors) manbalari hisoblanib, 28 tarixiy asardan 15 tasi ilmiy tadqiqotlarda jalb etilgan bo’lsa, pahlaviy, suryoniy, arman tillardagi birlamchi manbalar ilmiy iste’molga nihoyatda kam kiritilgan, milliy tarixshunoslikda esa umuman e’tibordan chetda qolgan.

4. Arxeologik tadqiqotlarning ilk bosqichida 4–10-yuzyilliklar afrig’iyalar sulolasi tarixini o’rganishda S.P. Tolstovning davrlashtirish modeli, tangalardagi yozuvni o’qish uslubi, etnik kelib chiqish masalasi jihatidan yondashuvi va ilmiy konsepsiyasi ustuvor bo’lgan. Keyingi davrlarda E.E. Nerazik, B.I. Vaynberg, V.A. Livshits kabi olimlar yangi arxeologik kashfiyotlarga asoslanib, S.P. Tolstovning davrlashtirish modelida siyosiy jarayonlarga urg’u berilganligi, unda faqat hokimiyat almashinuvi ifodalanishi, tangalardagi yovuzlarni yozma manbalardagi ma’lumotlarga moslashtirishga urinish sifatida baholab, unga “paradigmatik tuzatish” kiritishdi.

5. Tarixchilar tangashunoslik tadqiqotlarining ko’pchiligida sulola davriga oid yozma manbalardagi ma’lumotlarning aksariyatini ishonchsiz deb baholashgan. Mavjud ishlarda Beruniy asarida keltirilgan davriy chegara (305–995-yillar) ni qo’llash tasdiqlanmagan hamda sulola asoschisi sifatida qaralgan Afrig’ nomining tangalarda o’qishga urinishlar muvaffaqiyatsiz yakunlangan. Bundan tashqari, Beruniyda asarida keltirilgan 7-yuzyillik boshlarigacha bo’lgan 13 afrig’iy hukmdorlarning nasabnomasi tangalar bilan mos kelmaydi. Ulardan faqat Azkajavar va Shaushafar nomlari Beruniy nasabnomasida ko’rsatilgan tangashunoslik materiallariga to’g’ri keladi. Shuningdek, Muhammad (s.a.v) zamondoshi sifatida tilga olingan Arsamux (7-yuzyillik) tangashunoslik xulosalarida 3-yuzyillik oxirlariga to’g’ri keladi. Yuqoridagi ma’lumotlardan kelib chiqib B.I. Vaynberg va V.A. Livshistlar va ularning tadqiqotlariga tayangan zamonaviy ishlarda Beruniy asarida keltirilgan Xorazmshoh shajarasi va davriy chegarasini shubha ostiga olinib 1-yuzyillikdan 7-yuzyillikgacha Xorazmda mavjud bo’lgan sulolani afrig’iyalar deb qabul qilishga hech qanday asos yo’qligini keltirishgan.

6. Xorijiy tarixshunoslikda afrig’iyalar sulolasi tarixiga qiziqish va e’tibor bevosita etnogenez masalasi, ya’ni sulolaning eroniy (Eron va inglizabon olimlarda) yoki turkiy (milliy, turk tilli tadqiqotlarda) kelib chiqishini asoslash bilan bog’liq bo’lgan.

7. 4–6-yuzyillikdagi Xorazmning siyosiy, iqtisodiy va madaniy inqirozi borasida asosan ikki xil yondashuv bo’lib, bir guruh tadqiqotchilar bu holatni tashqi omillar, ya’ni eftaliylar va turklarning bosqini, ikkinchi guruh

tadqiqotchilari esa, ichki sabablar, ya'ni tabiiy ofatlar (suv toshqini, Amudaryoning o'zanini o'zgartirishi) va sulolaviy ichki nizolar bilan bog'lashgan. 6-yuzyillikga oid tanga va sopol buyumlarning kam topilgani hamda ularning nisbatan past sifatda ekanligi haqiqatda bu davr Xorazmda chuqur inqiroz yuz berganligidan dalolat beradi. Arxeologik va yozma manbalar, shuningdek, tashqi savdoda ishlatilgan tangalar va hunarmandchilik buyumlari 7–10-yuzyillikda yangi yuksalish boshlanganligini ko'rsatadi.

8. Xorazm vohasi shaharsozligini o'rganish boshqa mintaqalarga, masalan, Sug'd, Panjikentga nisbatan notekis olib borilgan. Amudaryoning chap qirg'og'idagi shaharlar o'ng qirg'oqdagilarga qaraganda kamroq o'rganilgan. Bunga chap qirg'oqdagi yodgorliklarning yaxshi saqlanmaganligi sabab bo'lgan.

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

1. Tarixshunoslik tahlili asosida aniqlangan afrig'iylar sulolasi tarixining tadqiq etilmagan yoki nisbatan kam o'rganilgan masalasi sifatida sulolaning hokimiyatga kelishi, mintaqadagi siyosiy jarayonlar, bu davrdagi davlat boshqaruvi va tizimda sodir bo'lgan o'zgarishlarni tarix fani nuqtayi-nazaridan tadqiq etish lozim.

2. Xorazmning Sosoniylar, Eftaliylar, G'arbiy Turk xoqonligi, Arab xalifaligi, Somoniylar tarkibida bo'lgan davri ijtimoiy-iqtisodiy va etnomadaniy hayot masalalarini bugungi kungacha ilmiy muomalaga tortilgan birlamchi manbalar bilan birga eng kam tadqiq etilgan pahlaviy, suryoniy va arman manbalari bilan qiyoslagan holda tadqiq etish.

3. Xitoy manbalariga tanqidiy yondashgan holda, dissertatsiyada ko'rsatib berilgan boshqa tildagi manbalar ham arxeologik ashyolar, tarix fani nuqtayi-nazaridan, jumladan tosh bitiklar va tangalardagi ma'lumotlar bilan solishtirish orqali afrig'iylarning etnik kelib chiqishi, Xorazm davlati va shaharlarining nomi, hukmdorlarning unvonlari va boshqa atamalarga aniqlik kiritish zarur.

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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**

**MARDONBEK KOSIMBOY UGLI RAJAPOV**

**HISTORIOGRAPHY OF THE AFRIGHID DYNASTY'S PERIOD  
(Analysis of research 19<sup>th</sup> – 20s of the 21<sup>st</sup> centuries)**

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

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

**Tashkent, 2025**

The theme of the doctoral dissertation (PhD) was registered at the Supreme Attestation Commission under Ministry of higher education, science and innovations 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.ziyo.net](http://www.ziyo.net)).

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**National University of Uzbekistan named after Mirzo Ulugbek**

The defence of dissertation will take place on January 22, 2025 at 14:00 at the meeting of the Scientific Council DSc.02/30.12.2019.Tar.56.01 on awarding academic degrees at the Institute of History of the Academy of Sciences of the Republic of Uzbekistan. Address: 100060, Tashkent, Shahrizabz 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.

Abstract of dissertation is sent out on "07" January 2025.

(Protocol registered of 1 on "06" January 2025).



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## **INTRODUCTION**

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

**Relevance and necessity of the dissertation topic.** The ongoing process of globalization presents every nation to prioritize the preservation and advancement of its national statehood traditions and accomplishments. Dynastic political systems and historically developed governance practices within a region provide invaluable insights for resolving contemporary societal issues. It is, therefore, the Afrighids, one of the longest-ruling dynasties in the history of Uzbek statehood holds significant importance in elucidating various aspects of the historical events in the region, particularly the phenomenon of cultural development.

Scientific research is being conducted in several research centers and higher education institutions worldwide on the history of the Afrighid dynasty, specifically its relations with neighboring states, determining the ethnic origin of the dynasty, studying its political status during the periods of the Sasanians, Hephtalites, and Turkic Khaganate and elucidating the socio-economic, political, and cultural changes that took place in Khorezm after the Arab Caliphate conquered it. Additionally, questions of a deep analysis of the origin of the term “Afrigh”, an assessment of the linguistic study of the names of the Afrighid rulers, clarification of the impact of coinage and foreign trade on socio-economic development, the types of titles used by the Khwarazmshahs and their connection with historical events, as well as showing from a historical point of view the place and role of the history of the dynasty in the formation of Uzbek statehood await their solution.

Rapid reforms in the new Uzbekistan, extensive work is being carried out to further advance scientific research, especially in the field of history, by organizing fundamental studies on periods that are under-researched yet hold a special place in the region’s life. In recent years, to elevate research on this topic to a new level of quality, historians have been specifically tasked with “studying the history of Khorezm year by year starting from the earliest period, and explaining it to the people in simple terms”<sup>55</sup>. Therefore, this dissertation aims to comparatively analyze written sources on the Afrighid period with archaeological findings and conclusions from both national and international historiography. This approach provides an opportunity to enrich the historical understanding not only of Uzbekistan, but also of the broader Central Asian region with new scholarly insights.

This dissertation serves to a certain extent, in implementing the tasks outlined in the Decree of the President of the Republic of Uzbekistan No. PF-6097 dated October 29, 2020, “On the Approval of the Concept for the Development of Science until 2030”, the Decree No. PF-60 dated January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022–2026”, as well as the Resolution No. PQ-2995 dated May 24, 2017, “On Measures to Further Improve the System of Preserving, Researching, and Promoting Ancient Written Sources”, the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 792 dated September 21, 2019, “On

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<sup>55</sup> Speech by Shavkat Mirziyoyev, President of the Republic of Uzbekistan, at a meeting dedicated to the comprehensive development of the economy with the broad involvement of innovations – an important factor in improving the well-being of the people // [www.gazeta.uz/uz/2018/11/29/turizm/](http://www.gazeta.uz/uz/2018/11/29/turizm/)

the Fundamental Improvement of Archaeological Research” and other relevant regulatory and legal documents, outline tasks that this dissertation aims to contribute to a certain extent.

**Correspondence of research to the priorities of the development of science and technology of the republic.** The research was carried out within the framework of the priority direction of “Ways to form a system of innovative ideas and implement them in the social, legal, economic, cultural, spiritual and educational development of an informed society and a democratic stage”

**The studied degree of the research.** The historiographical analysis of the issue indicates that the historiography of the Afrighid dynasty period has not been specifically studied as an independent research object up to the present day. Despite ongoing scholarly inquiries into this matter since the 19<sup>th</sup> century, discussions regarding the study of the topic have been provided only briefly or in general terms in the introductions, certain chapters of various monographs, and a small number of articles. Therefore, the historiographical studies analysed were divided into two groups based on their problematic aspects.

**First Group:** This group comprises literature that provides information on the description and study of written and material sources reflecting the Afrighid dynasty period. In the introductions of works dedicated to various issues of political processes and socio-economic life in different periods of Khorezm history, researchers have offered general overviews of preceding scholarly works, noting the achievements and existing shortcomings. Specifically, scholars such as P. Lerch, E. Sachau, De Guignes, H. Lansdell, G. van Vloten from the late 19<sup>th</sup> century; Soviet-era scholars like Y. Gulyamov, E.E. Nerazik, B.I. Vainberg, M.A. Itina; national researchers G. Khodjaniyazov, A. Daniyarov, Q. Masharipov, B. Sadullayev; and foreign historians A. Kurat, A. Özbayraktar, E. Baker, E. Vasser, have, in the introductions and certain chapters of their works, paid special attention to identifying, classifying, and analyzing the written and material sources related to the Afrighid dynasty period. They have highlighted existing problems in studying the dynasty’s history, such as the insufficiency of sources and the presence of contradictory interpretations<sup>56</sup>.

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<sup>56</sup> Lerch P. Khiva oder Kharezmi.– St.Petersburg: Verlag der Kaiserlichen Hofbuchhandlung H. Schmitzdorff , 1873. –S. 24–25.; Sachau E. Zur geschichte und chronologie von Khwarizm. – Wien: Bei Karl Gerolds Sohn, 1873. – S. 27–31.; O’sha muallif. Chronologie orientalischer Völker (Brockhaus), also by Muḥammad ibn Aḥmad Bīrūnī. –Leipzig: Brockhaus, 1878. – S. 3–11.; Goeje M.J. Das alte Bett des Oxsus Amu-daraja. – Leiden: E.J Brill, 1875. – S. 2–6.; Landsell H. Russian Central Asia including Kuldja, Bukhara, Khiva and Merv. Vol. I-II. – London: Houghton, Mifflin, and company, 1885. – P. 3–11.; Vloten G. al-Hwārizmī. Liber Mafātih al-oloum explicans Vocabula technica scientiarum tam arabum tam peregrinorum auctore Abū Abdallah Mohammad ibn Ahmed ibn Jūsuf alkātib al Khowarezmī. – Leiden: E.J Brill, 1895. – S. 46–50.; Фуломов Я.Ф. Хоразмнинг суғорилиш тарихи. – Тошкент: Фан, 1957. – Б. 3–8.; Неразик Е.Е. Сельские поселения афригидского Хорезма: (По материалам Беркут-калинского оазиса). – Москва: Наука, 1966. – С. 4–8.; O’sha muallif. Формирование раннесредневекового общества. в низовьях Амударьи. – Москва: Гриф и К, 2013. – С. 3–11.; Вайнберг Б.И. Монеты древнего Хорезма. – Москва: Наука, 1977. – С. 5–7.; Итина М.А. Хорезмская экспедиция - основные итоги и перспективы исследований / Культура и искусство древнего Хорезма. – Москва: Наука, 1981. – С. 4–16.; Ходжаниязов Ф. Кадимги Хоразм мудофаа иншоотлари (Мил. авв. VI асрдан мил. IV асргача). – Тошкент: O‘zbekiston, 2007. – Б. 10–22.; Дониёров А. Хоразм археология-этнография экспедицияси Ўзбекистон этнография фанида. Ўқув қўлланма. – Тошкент. – 2007. – Б. 37–48.; Машарипов Қ. Хоразмнинг Ўрта Шарқ ва Ервопа давлатлари савдо марказлари билан билан тарихий алоқалари (V-XV асрлар). – Урганч, 2016. – Б. 12–23. Саъдуллаев Б. Чап кирғоқ Кат-қалъа – Хоразмнинг қадимги ва ўрта асрлар шаҳри: тарих фан. бўйича фал. док. (PhD) дисс. – Тошкент, 2022. – Б. 12–26.; Kurat A. Kuteybe bin Müslim’in Hvārizm ve Semerkand’i zabti. – Ankara: DTCF Dergisi, 1948. – S. 396–400.; Özbayraktar A. Erken islamî

**Second Group:** The literature in this group can be conditionally designated as “Bibliographic reviews”. Although these studies are directly dedicated to historiography, they mainly consist of small-scale scholarly works that provide annotations on literature related to specific fields and issues during the dynasty period. In the works of T. Matyakubov, J. Abdullayev, O. Matkurbonov, R. Nematov, the historiography of early medieval Khorezm is presented mainly through brief reviews of existing literature related to the dynasty’s history. In most cases, they repeat information from previous works<sup>57</sup>.

Despite the current absence of a comprehensive and all-encompassing study dedicated to thoroughly and multidimensionally researching the history of the Afrighid dynasty, there has been a significant increase in studies aimed at illuminating various issues of early medieval Khorezm’s history by Uzbek, Russian, English, Turkish, Arabic, Iranian, and Chinese scholars. In this context, although much of the literature contains repetitive information, there is a pressing need to systematize and compare these works to determine the scope of issues, assess their state of research, and uncover existing approaches and problems. In other words, there is a need to undertake a comprehensive historiographical study.

**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 through comprehensive historiographical analysis of studies on the socio-economic, political, and cultural life during the Afrighid dynasty (305-995 AD), the problems that have not yet found a scientific and theoretical solution and to demonstrate the dynasty’s place in the history of Uzbek statehood.

**Research objectives:**

to determine the source base of the scientific literature in Uzbek, Russian, English, French, German, Persian, Turkish, and Hungarian that illuminates the history of the Afrighid dynasty;

to analyze from a historiographical perspective the evolution of scholars' approaches to the history of the Afrighid dynasty and the changes that have occurred

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dönemde (93-205/712-821) Hârezm’de yerel yönetim / Harezmsahlar ve etrafındaki dünya. Ed. O.Bozan, M.Saylik. – Bursa: Ekin Yayinevi, 2024. – S. 12–17.; Baker E.B. The Archaeology of the Aral Sea Crisis: Environmental Change and Human Adaptation in the Khorezm Region of Uzbekistan ca. AD 300–800: diss. for...c.h.s (DPA). – Los Angeles, 2011. – P. 194–205.; Vaissière É. Asie centrale 300–850: Des routes et des royaumes. – Paris: Les Belles Lettres, 2024. – P. 363–376.

<sup>57</sup> Matyoqubov T. İlk o’rta asrlarda Xorazm davlatchiligi tarixi. – Chisinau: GlobeEdit, 2020. – B. 11–17.; Абдуллаев Ж.Р. Хоразм воҳаси илк ўрта аср жамиятида кечган ижтимоий-иқтисодий ва этномаданий муносабатларнинг адабиётларда акс этиши // “Марказий Осиё тарихи ва археологияси: Анъаналар, инновациялар ва истиқболлар” халқаро илмий-амалий анжуман материаллар тўплами. – Тошкент, 2021. – Б. 472–745.; Маткурбонов О. XXI асрда Хоразмнинг илк ўрта асрлар савдо муносабатлари тарихи тарихшунослигининг ўрганилиши // Хоразм Маъmun академияси ахборотномаси. – Хива, 2023. – №3. – Б. 44–50.; Нёматов Р. Илк ўрта асрлар Хоразм тарихшунослигининг бугунги ҳолати // История и культура центральной Азии. – 2023. – № 1. – Б. 122–125.; О’sha muallif. Илк ўрта асрларда Хоразм тарихшунослигининг ўзига хос жиҳатлари // Interpretation and Researches. – 2023. – № 1. – Б. 25–32.

in this regard, including an analysis of the evolution of understanding and assessment of the essence of the research object and subject;

to study archaeological research using a systematic approach and to compare the conclusions drawn from these studies with information from written sources, critically analyzing data that either complements or contradicts each other;

to determine the extent of new archaeological discoveries have changed previously accepted understandings;

to reveal through the analysis of national and foreign research the essence of the debate surrounding the term “Afrighid” and, as far as possible, to clarify the meaning of this name;

to re-examine the views on the ethnic origin of the dynasty and evaluate the linguistic research conducted on the names of Afrighid rulers;

to examine how the literature portrays the political status of the Afrighid dynasty and their degree of dependence on other states, including an analysis of the methods and tools of governance employed by the states that ruled over them;

to clarify the issues of monetary relations and the influence of trade on socio-economic development in the existing literature by comparing and studying them with information from various primary sources;

to analyze scholarly literature using a “problem-oriented approach” in order to study the unique characteristics of urban planning culture during the Afrighid period, including the location of cities, their architecture, and other aspects; to analyze the processes of formation and development of the writing system; and to identify the types of religious beliefs in the region and determine their impact on socio-political life.

**The object of research** is the analysis of studies dedicated to the history of the Afrighid dynasty, who governed the Khorezm territory in the 4<sup>th</sup>–10<sup>th</sup> centuries.

**The subject of the research** is scholarly literature in Uzbek, Russian, English, French, German, Turkish, and Persian that addresses the political, socio-economic, and cultural life in Khorezm during the Afrighid dynasty (4<sup>th</sup>–10<sup>th</sup> centuries), as well as the scientific and theoretical views, approaches, and conclusions of researchers on the subject, materials and written sources relevant to the topic, including archaeological findings preserved in museums in Uzbekistan, Russia, and other countries.

**Research methods.** The research work is based on historical-comparative analysis, systematicity and interdisciplinary approach methods.

**The scientific novelties of the work are as follow:**

it has been proven that while existing research, relying on Beruniy’s “Chronology of ancient nations” has generally indicated the Afrighid dynastic period as 305–995 CE, numismatic studies have revealed this to be inaccurate, as well the dynasty’s throne actually spanned from the last quarter of the 3<sup>rd</sup> century (*circa* 275 CE) until the Āl-e Irāq (*Iraq family*) dynasty's rise to power in 893 CE;

it has been identified that based on the information of Pahlavi sources such as the “Paikuli inscriptions” and “Letters of Tansar” demonstrates the one-sidedness of the Soviet-ideology-driven concept of “*completely denying Iranian influence in Khorezm during the Afrighid period*”, instead this argument is supported by evidence that

Khorezm was a vassal of the Sasanian Empire of Iran from 242 to 350 CE and that economic, political, and cultural ties existed between them;

it has been justified that the titles “Khwarazmshah”, “Malik of Khorezm” and “Khosrow of Khorezm” which have been considered to hold the same status in existing works, actually differ in terms of their hierarchical position. Specifically, “Khwarazmshah” was the supreme royal title, while “Malik of Khorezm” and “Khosrow of Khorezm” were secondary titles belonging to semi-independent rulers subordinate to the Khwarazmshah;

it has been identified that existing conclusions regarding the causes of the socio-economic decline that occurred in the region during the 4<sup>th</sup>–6<sup>th</sup> centuries have been expanded, besides external factors – Hephthalites, the Turkic Khaganate and other nomads invasions which were emphasized in Soviet-era research, other internal such as the political rivalry for the throne arose (*Kerdar, Khamjird, Khazorasp*), as well as natural–climatic (changes in the Amu Darya riverbed and floods) factors significantly contributed to the decline.

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

Proposals and recommendations have been developed regarding methods appropriate for studies dedicated to the foreign research of the Afrighid dynasty, as well as topics not previously explored within the disciplines of history, historiography, and source studies.

Scientific literature, dissertations, articles published in periodicals, conference abstracts, existing archaeological findings, written sources, and museum artifacts related to the study of the history of the Afrighid dynasty from the second half of the 19<sup>th</sup> century to the early 21<sup>st</sup> century have been collected and elucidated from a historiographical perspective. This includes 62 works in Uzbek, 85 in Russian, 83 in English, 14 in Turkish, 4 in Persian, 13 in German, 9 in French. Based on these materials, proposals and recommendations have been developed for training specialist historians and implementing innovative ideas in the educational process. Additionally, a bibliographic index comprising 28 written sources and 274 scientific works related to the topic has been compiled.

**The reliability of the research results** is explained by the application of generally accepted modern research, approaches and methods in the field of historiography, well-founded analysis and reliable critical approach to existing research, the publication of articles in the collections of materials of republican and international scientific conferences, the Higher Attestation Commission (HAC) and foreign scientific journals, the implementation of conclusions, proposals and recommendations in practice and the confirmation of the results obtained by competent organizations.

**Scientific and practical significance of research results.** The scientific significance of the research results lies in the fact that the Afrighid dynasty has been studied for the first time as a special, comprehensive subject. Based on this study, issues that have remained ambiguous in the history of Uzbek statehood until now such as the origin of the dynasty, its ethnic affiliation, and the chronological boundaries of its rule have been elucidated. Additionally, the research is characterized by a synthesis

derived from critical analysis of information concerning the political, socio-economic, and cultural life that unfolded in the region during the 4<sup>th</sup> to 10<sup>th</sup> centuries.

The practical significance of the research results is that, through critical analysis of data from the late 19<sup>th</sup> century to the 20s of the 21<sup>st</sup> century, a roadmap for the history and historiography of the Afrighid dynasty has been developed. Moreover, the conclusions and scientific-practical recommendations formulated during the research serve to facilitate new studies in contemporary historiography, the creation of educational manuals, the enhancement of methodological approaches, and the delivery of specialized course lectures in higher educational institutions.

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

Based on the scientific conclusions and proposals regarding the topic “Historiography of the Afrighid dynasty’s period (analysis of research from the 19<sup>th</sup> to the 20s of the 21<sup>st</sup> century)”:

The information related to generally accepted timeframe for the Afrighid dynasty's reign (305–995 CE) has been revised based on new research. This research suggests that the dynasty's rule in the region began earlier, in the last quarter of the 3rd century CE, and lasted until 893 CE. According to this revised timeline, a new dynasty, “Al-e Irak” (the family of Irak), came to power in Khorezm in 893 CE, beginning with the reign of Irak ibn Mansur. To legitimize and consolidate their rule this new dynasty claimed a genealogical connection to the Afrighids was used in the development of a script for the “Taqdimot” (Presentation) program broadcasted on “O‘zbekiston tarixi” TV channel (reference number 01-044-204, dated August 3, 2024 of the state unitary enterprise of the Uzbekistan National Television and Radio Company “O‘zbekiston” television and radio channel). The implementation of these research findings has led to a correction in the established dates for the Afrighid dynasty’s reign;

The information related to the determination of the one-sidedness of the Soviet-ideology-based concept that “the Afrighids era is a complete denial of Iranian influence in Khorezm” in connection with important political events in Khorezm in the 4<sup>th</sup>–10<sup>th</sup> centuries, the determination based on information from such Pahlavi sources as “Paikuli inscriptions” and “Letters of Tansar” that Khorezm in 242–350 was a vassal of the Sasanian Iran and economic, political and cultural ties were established between them were used within the framework of the joint innovative project titled “Creation of SMART Technologies based on research of the history, cultural heritage, monuments, and artworks of Khorezm cities” (I-FA-2019-25) executed by the Institute of History of the Academy of Sciences of the Republic of Uzbekistan and the Khorezm Mamun Academy (Reference No. 3/1255-2197 dated 03.10.2024 from the Institute of History of the Academy of Sciences of the Republic of Uzbekistan). The research results served to enrich the history of the Afrighid dynasty (4<sup>th</sup>–10<sup>th</sup>) with information from little-studied sources, as well as to reveal the fallacy of some approaches and views formed during the Soviet period;

Information related to the determination of the existence of an incorrect interpretation of the state administration of the Afrighids in many studies, especially in the works of foreign scientists, an incorrect interpretation of the titles “Khorezmshah”, “Malik of Khorezm” and “Khosraw of Khorezm” as having the same

status, but in reality “Khorezmshah” represented the supreme power, while the titles “Malik of Khorezm” and “Khosraw of Khorezm” referred to subordinate semi-independent rulers was used within the framework of the joint innovative project titled “Creation of SMART Technologies based on research of the history, cultural heritage, monuments, and artworks of Khorezm cities” (I-FA-2019-25) executed by the Institute of History of the Academy of Sciences of the Republic of Uzbekistan and the Khorezm Mamun Academy (Reference No. 3/1255-2197 dated 03.10.2024 from the Institute of History of the Academy of Sciences of the Republic of Uzbekistan). The research results served to form new views on the state administration of the Afrighid dynasty and reveal the geostrategic significance of the dynasty in the region;

Information related to the causes of the socio-economic decline in the Khorezm oasis in the IV-VI centuries, which, according to studies of the Soviet period, are shown as external factors that influenced it – attacks by the Hephtalites, the Turkic Khaganate and nomads, as well as natural disasters: a change in the Amu Darya riverbed, floods, was used in the development of a script for the “Taqqimot” (Presentation) program broadcasted on “O‘zbekiston tarixi” TV channel (reference number 01-044-204, dated August 3, 2024 of the state unitary enterprise of the Uzbekistan National Television and Radio Company “O‘zbekiston” television and radio channel). The implementation of the research results served to enrich the so-called “unknown history” of Khorezm with new information related to the 4<sup>th</sup>–6<sup>th</sup> centuries to expand the conclusions about the socio-economic situation of the dynasty.

**Approbation of research results.** The results of the research were discussed at 8 scientific conferences, 2 of them abroad, and 6 at national scientific-practical conferences.

**Publication of research results.** A total of 15 scientific works related to the dissertation topic have been published. Among these, 4 articles were published in national journals and 3 articles in international journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations. Additionally, 8 works were published in the proceedings of national and international scientific-practical conferences.

**The structure and scope of the dissertation.** Introduction of the dissertation, three chapters, summary, list of references and appendix parts. The research part of the dissertation is 146 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, its compliance with the priorities of science and technology of the Republic of Uzbekistan, the scientific novelty and practical significance of the results. While justifying the reliability of the results obtained, their theoretical and practical significance are revealed. Information on the implementation of research results in practice, approbation of the work, publication, the structure of the dissertation.

Chapter 1 of the dissertation is entitled “**Study of written and material sources reflecting the Afrighid period**”. In this chapter, the written sources related to the

history of Khorezm during the 4<sup>th</sup> to 10<sup>th</sup> centuries and their incorporation into research are discussed. Specifically, the scope of Pahlavi, Syriac, and Armenian sources, which have not been utilized in national historiography up to the present day, is highlighted. Furthermore, the research highlights how scholarly approaches, interpretations, and conclusions regarding the history of the Afrighid dynasty have progressively developed and been enriched based on the results of archaeological excavations conducted from the 1930s to the present day. The evolution of knowledge concerning the dynasty's history is also illuminated.

The first paragraph of this chapter is titled **“The scope of inclusion of written sources into research: analysis and interpretation”**. In this paragraph, over 300 studies examining the political, socio-economic, and cultural life of the Afrighid dynasty are analyzed. It is clarified that these studies have primarily relied on 28 sources to illuminate various issues concerning the dynasty's history. Additionally, the paragraph presents historians' opinions, interpretations, and evaluations regarding these sources, elucidating their scholarly significance.

Based on the achievements and shortcomings of the works carried out regarding the sources that have been introduced into scientific discourse up to the present day, the written works concerning the early medieval history of Khorezm can be divided into the following groups according to their language: 1) Sources written in Chinese ; 2) Byzantine sources ; 3) Pahlavi sources 4) Sources in Armenian ; 6) Syriac sources ; 6) Muslim sources (sources written in Arabic and Persian). The language of these sources actually reflects the point of view of the country in which they were circulated that is, the attitude toward Khorezm in that region and the perceptions and concepts formed about this area. In this regard, comparative analysis of the sources divided into these groups can help identify different interpretations of the same events, enhance the ability to assess the objectivity of the sources, and open up new directions for research.

Chinese sources that provide information about the Afrighid period also reflect the concepts of *sinocentrism*<sup>58</sup> and the *“Mandate of Heaven”*<sup>59</sup>, which constituted the main ideology of the medieval Chinese government. According to this ideology, the emperor of China, considered the center of the world, was a ruler endowed with divine power (chosen by Heaven), and the envoys from other countries and the gifts they brought were accepted as symbols of subordination (tribute). Studies have noted that the gifts and presents from Khorezmian envoys and merchants who visited China between 645–755 were also received by the Chinese government as tribute<sup>60</sup>. Perceptions about the territory of Khorezm and its inhabitants were formed through question-and-answer sessions held with visiting envoys and through the observations

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<sup>58</sup> Sinocentrism is the concept whereby China views itself as the center of the world and regards its own history, culture, and political system as superior to those of other countries. Sinocentrism often manifested in China's relations with neighboring states, particularly through the tribute system and the concept of the “Mandate of Heaven”. // [www.newworldencyclopedia.org/entry/Sinocentrism](http://www.newworldencyclopedia.org/entry/Sinocentrism).

<sup>59</sup> The concept of the Mandate of Heaven – is an ancient Chinese philosophy and political ideology used to legitimize the authority of the emperor or ruling dynasty in China. According to this concept, Heaven (or the supreme power of the Universe) selects just and benevolent rulers to govern China. // [www.worldhistory.org/Mandate\\_of\\_Heaven](http://www.worldhistory.org/Mandate_of_Heaven).

<sup>60</sup> Ying L . Some Chinese Sources on the Khazars and Khwarazm // Archivum Eurasiae Medii aevi. – 2000. – №11. –P.342-345.

of Chinese travelers sent to Turkestan. In China, the official representative and interpreter who received foreign delegates usually attempted to ascertain information such as the name of the merchant's or envoy's state, the distance to China, the number of cities and vassal states, population size, and trade products<sup>61</sup>. Researchers like D. Pankenier, S. Yunlin, S. Allan, L. Feng, and Ch. Dinsin have emphasized the need to pay attention to the ideological aspects of Chinese sources during their utilization<sup>62</sup>.

Research relying on Chinese sources to illuminate the ancient and early medieval history of Khorezm began in the 1740s. Scholars such as J. De Guignes, A. Rémusat, N.Ya. Bichurin, E. Chavannes, S. Julien, P. Pelliot, E. Wolffram, L. Ying, and A. Khodjajev have drawn upon Chinese sources in studying various aspects of the subject<sup>63</sup>.

From Byzantine sources such as Menander's "History", Pahlavi texts like the "Bundahishn", "Karnamag-i Ardashir-i Papagan" ("The Book of the deeds of Ardashir, son of Papak"), the "Paikuli inscriptions", and "Letters of Tansar"; Armenian sources including Elishe's "History of Vardan and the Armenian war", the 6<sup>th</sup> century "Chronicle of Arbela", and John Mamikonyan's 8<sup>th</sup> century "History of Taron"; as well as Syriac sources like Patriarch Michael the Great's "Chronicle" the extent to which these works have been incorporated into research, scholars' opinions and considerations regarding these sources, and their approaches and perspectives on their significance in studying the history of Central Asia, particularly Khorezm, have been analyzed.

According to the Iranian scholar Touraj Daryaee, Pahlavi sources were mainly created by Zoroastrian priests, for whom religious traditions were more important than the chronological order of historical events. Additionally, since Middle Persian literature is based on *cosmological views*<sup>64</sup> concerning the universe and humanity's

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<sup>61</sup> Hirth F. China and the Roman Orient. – Munich/Shanghai: Georg Hirth/Kelly and Walsh, 1885. – P 28-29.

<sup>62</sup> Pankenier D. The cosmo-political background of Heaven's Mandate / Early China. Vol. 20. – Cambridge: Cambridge University Press, 1995. – P. 123–124.; Yonglin J. The Mandate of Heaven and The Great Ming Code / Asian Law Series. – Washington: University of Washington Press, 2011. – P. 3–8.; Feng L. Bureaucracy and the State in Early China. – Cambridge: Cambridge University Press, 2008. – P. 26–27.; Allan S. On the identity of Shang Di and the origin of the concept of a Celestial Mandate Early China. Vol. 31. – Cambridge: Cambridge University Press, 2007. – P. 1–46.; Dingxin Zh. The Mandate of Heaven and Performance Legitimation in Historical and Contemporary China // American Behavioral Scientist. – 2009. – № 53. – P. 420–424.

<sup>63</sup> Guignes J de. Mémoire historique sur l'origine des Huns et des Turcs. – Paris, 1748.; O'sha muallif. Histoire générale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux. – Paris: Desaint & Saillant, 1756. Rémusat A. Nouveaux mélanges asiatiques. – Paris: Schubart et Heideloff, 1829. – P. 226–229.; Бичурин Н.Я. Собрание сведений о народах, обитавших в Средней Азии в древние времена. Санкт-Петербург, 1851.; O'sha muallif. Собрание сведений о народах, обитавших в Средней Азии в древние времена. – Москва-Ленинград: Издательство академии наук СССР, 1953; Julien S. Hiouen-thsang. Mémoires sur les contrées occidentales, traduit du sanskrit en chinoise, en l'an 648 par Hiouen-thsang et du chinois en français par. – Parij: À l'imprimerie impériale, 1857.; Pelliot P. Le nom du χwārizm dans les textes chinois // T'oung Pao, 1938. – № 34. – P. 146–152.; Wolfram E. Das Toba-Reich Nord Chinas. – Leiden: Brill, 1949. – P. 6–12.; Ling Y. Some Chinese Sources on the Khazars and Khwarazm // Archivum Eurasiae Medii Aevi, 2000. – № 11. – P. 339–341.; Хўжаев А. Марказий Осиё халқлари тарихига оид маълумотлар (Қадимий ҳамда илк ўрта аср Хитой манбаларидан таржималар ва тадқиқотлар). – Тошкент: Munis design group, 2015.

<sup>64</sup> Cosmological worldview is a system of perspectives concerning the origin, structure, evolution, and destiny of the universe. It encompasses philosophical, religious, and scientific ideas that shape humanity's understanding of its place in the cosmos, the meaning of life, and aspirations for the future.

place within it, as well as *eschatological beliefs*<sup>65</sup> about the end of the world, the texts often focus more on mythical and religious elements rather than precise historical information<sup>66</sup>. While foreign scholars have limited themselves to citing certain information from these sources when studying Iranian history, in national historiography these sources have not been referenced at all.

Historians such as R.N. Frye, V.G. Lukonin, T. Daryaee, R. Shayegan, J. Pickett, S. Malekzadeh, and N. Nematollahi have emphasized the introduction of these sources into scholarly discourse and highlighted their importance in studying the history of the Sassanids and neighboring peoples. They have noted that between 242 and 350 CE, Khorezm was politically dependent on the Sassanian state, and this dependency was reflected in its political (state governance) and economic (use of coinage and tax policies) life<sup>67</sup>.

In studying the history of Khorezm during the 8<sup>th</sup> to 10<sup>th</sup> centuries, 15 Muslim sources (Arabic-Persian sources) have been widely utilized in research. Based on the information presented in the works of al-Biruni, al-Kufi, al-Baladhuri, and al-Tabari, historians have assessed the degree to which these sources have been incorporated into scholarly studies. They have identified the confusing and inconsistent information within these sources and have expressed opinions regarding the problems and shortcomings that arise when investigating the history of Khorezm during the specified period<sup>68</sup>.

The second paragraph of this chapter, titled “**Archaeological Research and its Conclusions**” examines the material artifacts (coins, ceramics, workshops, writing

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<sup>65</sup> Eschatological orientation refers to a system of religious or philosophical doctrines and views about the end of the world, the Day of Judgment, and the afterlife. It encompasses themes such as the final stage of human history, the outcome of the struggle between good and evil, the fate of souls, and the creation of a new world.

<sup>66</sup> Daryaee T. *The Fall of the Sasanian Empire and the End of Late Antiquity: Continuity and Change in the Province of Persis*: diss. for...c.h.s (PhD). – Los Angeles, 1999. – P. 33.

<sup>67</sup> Frye R.N. *The political history of Iran under the Sasanians / The Cambridge History of Iran Vol. 3. Part 1*. Ed. Yarshater E. – Cambridge: Cambridge University Press, 1983. – P. 124.; Lukonin V.G. *Political, social and administrative institutions, taxes and trade / The Cambridge History of Iran Vol. 3. Part 2*. Ed. Yarshater E. – Cambridge: Cambridge University Press, 1983. – P. 731.; Daryaee T. *The Fall of the Sasanian Empire and the End of Late Antiquity: Continuity and Change in the Province of Persis*: diss. for...c.h.s (PhD). – Los Angeles, 1999. – P. 52, 89.; Shayegan R.M. *Aspects of Early Sasanian History and Historiography*: diss.for...c.h.s ( PhD). – Cambridge, Massachusetts, 1999. – P. 22–25.; Pickett J.R. *The Persianate sphere during the age of empires*. diss.for...c.h.s ( PhD). – Princeton, New Jersey, 2015. – P. 10–14.; Malekzadeh S. *The Sasanian Empire in the Fifth Century: The Case of Yazdegerd I and Bahrām V*: diss.for...c.h.s ( PhD). – California, Irvine, 2018. – P. 90.; Nematollahi N. *The Iranian epistolary tradition: origins and developments: 6<sup>th</sup> century BCE to 7<sup>th</sup> century CE*: diss.for...c.h.s(PhD). – Bloomington, 2019. – P. 150.

<sup>68</sup> Sachau E. *Zur geschichte und chronologie von Khwarizm...* – S. 27–31.; Gibb H. *The Arab conquests in Central Asia...* – P. 43–50.; Kurat A. *Kuteybe bin Müslim'in Hvârizm ve...* – S. 396–400.; Толстов С.П. *По следам древнехорезмийской...* – С. 221–234.; Kurbanov A. *The Hephthalites: Archaeological and Historical analysis*:diss.for...c.h.s (PhD). – Berlin, 2010. – P. 205–207.;

Avci.B. *Harezm Bölgesi'nin İslam Orduları Tarafından Fethi*. –S. 7–8.; Kara C. *Yahyâ B. Zeyd İsyani ve Horasan'daki Etkileri // Cumhuriyet İlahiyat Dergisi*, 2020. – № 24. – S. 767–787.; Özbayraktar A. *Hârezm'in Müslümanlar tarafından fethi (32-93/652-712) // DTCF Dergisi*, 2023. – № 63. – S. 1064–1069.;

هروی جواد. *ملوک خوارزم (آفریغی) از آغاز تا ظهور سامانیان*. پژوهشنامه تاریخ. سال ۱۳۸۷. ص. ۸ – ۱۲.

Bosworth C. C.E. *Bosworth. The Ghaznavids. History of Civilizations of Central Asia. Vol. IVa*. – Paris: Unesco Publishing, 1998. – P. 108.; O'sha muallif. *Āl-e Afriḡ* // *Encyclopædia Iranica*. – 1983. – № 7. – P. 743–745.; O'sha muallif. *Āl-e Ma'mūn* // *Encyclopaedia Iranica*. – 1984. – № 7. – P. 762–764.; Heravi C., Özbayraktar A. *Āl-i 'Irāk:Hârezm'de Sāmānîlere tâbi yüz yıllık bir iktidar hakkında yeni bir araştırma // ASOBİD*, 2018. – № 2. – S. 61–73.; Özbayraktar A. *Erken islamî dönemde (93-205/712-821) Hârezm'de...* – S. 16–17.; Matyqubov T. *İlk o'rta asrlarda Xorazm...* – B. 5., Otaxo'jayeve A va bosh. *İlk o'rta asrlarda Xorazm...* – B. 147.

samples) obtained through archaeological excavations conducted over the past 80 years, as well as the scholarly conclusions drawn by archaeologists based on these findings. It investigates the development of knowledge about the Afrighid dynasty through these archaeological studies. In this regard, the paragraph suggests dividing archaeological research to date into two stages based on the significance of the results obtained and the influence of political factors on the approaches to the problem: 1) Soviet-era research (1930s–1980s); 2) Research during the years of independence (1991–2024).

From the initial archaeological investigations to the present day, research has produced various approaches, perspectives, and conclusions regarding the history of the Afrighid dynasty. Throughout this process, it's evident that there have been heated debates among researchers on various issues. The emergence of new approaches can be attributed to advancements in archaeology, new discoveries, shifts in state policy, and the evolution of historians' perspectives.

Archaeological excavations carried out in the 1930s–1950s were primarily focused on searching for archaeological evidence to corroborate information found in written sources and comparing these two types of data. The methodological foundation of these studies was formed by the scholarly views of S.P. Tolstov. In particular, his major monographs, such as “Ancient Khorezm”, “In search of Khorezm civilization” and “Along the ancient deltas of the Oxus and Jaxartes Rivers” the history of Khorezm during the 4<sup>th</sup>– 8<sup>th</sup> centuries was generally described based on the material evidence obtained from excavations conducted since the 1920s<sup>69</sup>.

Based on coin data discovered in the 1930s-1950s, the identity of Afrig was clarified<sup>70</sup>. Eleven historical periods of Khorezm from primitive communal society to the 14<sup>th</sup> century, were periodized<sup>71</sup>.

One of the approaches that emerged during this period was to “distance” Afrighid culture from that of Sasanian Iran and to “link” it to the Kushans. This approach aimed to emphasize the independent cultural development of Khorezm and separate it from Iranian influence<sup>72</sup>. Furthermore, based on a comparative analysis of Zemarchus's embassy described in Menander Protector's (6<sup>th</sup> century) “History” and material evidence, the issue of “equating” the economic and political power of the Afrighids with the Western Turkic Khaganate was raised. This aimed to demonstrate that the Afrighid state was one of the powerful states in the region and held an equal position with the Western Turkic Khaganate<sup>73</sup>.

The archaeological research conducted in the 1960s-1980s represents a period of significant achievement in the archaeology of Central Asia, including Uzbekistan. It

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<sup>69</sup> Толстов С.П. Древний Хорезм. – Москва: Издание МГУ, 1948.; Shu muallif. По следам древне хорезмийской цивилизации. – Москва-Ленинград: Изд-во АН СССР, 1948.; Shu muallif. По древним делтам Окса и Яксарта. – Москва: Восточная литература, 1962.

<sup>70</sup> Толстов С.П. По следам древне хорезмийской ... – С.192.

<sup>71</sup> Толстов С.П. Хорезмская археологическая экспедиция 1940 г. // Краткие сообщения ИИМК. Вып. XII. – Москва-Ленинград: Изд-во АН СССР, 1946. –С. 89–90.

<sup>72</sup> Толстов С.П. Древности Верхнего Хорезма (основные итоги работ Хорезмской экспедиции ИИМК 1939 г.) // ВДИ, 1941. – № 1. – С. 9.

<sup>73</sup> Толстов С. П. Қадимий Хоразм цивилизациясини излаб. таржимон: А. Мухаммадқулов; Масъул муҳаррир: У. Бекмуҳаммад. – Тошкент: Янги аср авлоди, 2014. – Б. 253.

was a highly productive and fruitful era for the study of the region's ancient and medieval history and for the development of archaeological science<sup>74</sup>.

The research conducted during this period resulted in the development of many new scholarly conclusions regarding the early medieval history of Khorezm. Additionally, some of the approaches from the 1930s-1950s, including certain scholarly views of S.P. Tolstov, were revisited and revised. This indicates a departure from the scholarly framework established by S.P. Tolstov.

Furthermore, Beruniy's chronology and genealogy of the Afrighid dynasty were compared with numismatic materials, revealing discrepancies between the written source and numismatic data<sup>75</sup>.

In the early years of independence, archaeological research mainly focused on re-analyzing previously collected materials and developing new theoretical conclusions. During this period, the number of archaeological expeditions conducted in cooperation with foreign countries increased<sup>76</sup>.

In particular, the discovery in 2003 of a coin of Khwarazmshah Artav at Katqala, located in the Shovot district of Khorezm<sup>77</sup>, the discovery of more than 50 wall plaques bearing the dynastic names of Khwarazmahs from Aqchakhonqala in 2015<sup>78</sup>, during archaeological excavations at Khumbuztepa conducted by the staff of the Khorezm Mamun Academy, the finding of an inscription consisting of a single word on a pottery<sup>79</sup> shard have provided opportunities to clarify certain issues in the ancient and early medieval history of Khorezm. However, these findings have not been analyzed archaeologically.

The second chapter of the dissertation is titled **“The rise to power of the Afrighid dynasty and the question of their place in the history of Uzbek statehood”**. In this chapter, the investigations, approaches, and perspectives of researchers are analyzed concerning issues such as the names of Afrighid rulers, their ethnic affiliation, and the political status of the dynasty during the periods of the Sasanian Empire, the Hephthalites, the Turkic Khaganate, the Arab Caliphate, the Tahirids, and the Samanids.

In the paragraph titled **“The term “Afrigh” and the issue of the origin of the Afrighid dynasty: approaches and perspectives”** matters such as the meaning of “Afrigh”, the origin of the dynasty, its historicity, ethnic affiliation, and its relationship with the Āl-i Iraq dynasty are examined.

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<sup>74</sup> Алимова Д.А. Ўзбекистон археологияси тарихшунослигидан: Қадимги ва антик давр давлатчилиги институтлари. – Тошкент: Bookmanу Print, 2024. – Б. 12.

<sup>75</sup> Ртвеладзе Э.В. Государство Вазамаридов (Афригидов) Хорезма // Хорезм в государственности Узбекистан. Коллективная монография / Отв. редакторы: Ртвеладзе Э.В., Алимова Д.А. – Ташкент: Ўзбекистон файласуфлари миллий жамияти, 2013. – С. 90–94.

<sup>76</sup> The Karakalpak-Australian Expedition (KAE), established in 1994; expeditions within the framework of UNESCO's "Cross-cutting project" program; the archaeological expedition on the Neolithic of Central Asia (MAFANAK), organized in 2005 in cooperation between Uzbekistan and France; and the Angoqal'a archaeological expedition (AGKE), which began work in 2016.

<sup>77</sup> Садуллаев Б. Серебряная монета царя Артава из Кат-калы (Шаватской) // В сб.: Нумизматика Центральной Азии, 2004. – № 7. – С. 36–39.

<sup>78</sup> Матниёзов А. Қадимги Хоразмий ёзма ёдгорликларини ўрганишдаги долзарб муаммолар // Ўзбекистон тарихининг долзарб муаммолари ёш тадқиқотчилар талқинида. – Самарқанд, 2016. – Б. 35–37.

<sup>79</sup> Ibid: – P. 37.

Various interpretations concerning the origin of the term “Afrigh” have been presented, including its connection with words in the Sogdian language, its meaning as “Aryan”, its emergence during the Sassanian period, and other explanations<sup>80</sup>. Additionally, perspectives on whether the Afrighid dynasty has Turkic or Iranian roots have been analyzed. These perspectives can be divided into three groups: 1) theory of Iranian origin; 2) theory of Turkic origin; 3) theory linking the dynasty to legends.

Researchers such as S.P. Tolstov, V. Zeld, K. Kouts, R.N. Frye, S. Brentes, P. Azkai, J. Hiravi, and T. Daryae, relying on the information in al-Biruni's “Chronology of ancient nations”, the affiliation of the rulers' names to Iranian languages, and the dynasty's connection with Sassanian culture and traditions, have interpreted the Afrighids as an Iranian dynasty<sup>81</sup>.

Scholars like N.Ya. Bichurin, E. Chavannes, Z.V. Togan, O.I. Smirnova, A. Otakhojyev, and G. Boboyorov, based on information from Chinese sources stating that Khorezmian rulers were from the Zhao dynasty, the closeness between Hephthalite and Khorezmian languages, similarities in coin inscriptions, and the Turkic origin of some rulers' names, have interpreted the Afrighids as a Turkic dynasty<sup>82</sup>. Historians such as K.E. Bosworth (in his early research), M. Fedorov, and A. Kuznetsov have viewed the historical existence of the dynasty with skepticism. They base their doubts on the fact that the term “Afrigh” appears only in al-Biruni's work, and that no coins or other material evidence bearing the name Afrigh have been found in archaeological excavations<sup>83</sup>.

In recent years, instead of the term “Afrighids”, the terms “Āl-i Iraq” or “Banu Iraq” have been used more frequently in research. The reason for this is related to the availability of concrete evidence in sources about Āl-i Iraq, while information about

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هروی جواد. ملوک خوارزم (آفریغی) از آغاز تا ؛ اندکائی پرویز. خاندان شاهیه خوارزم . ایران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۴۱. ۳۳-۱. ص. ۱۳۸۷. پژوهشنامه تاریخ. سال ۱۳۸۷. Daryae T., Rezakhani Kh. From Oxus to Euphrates: The World of Late Antique Iran. Vol. 1. – UK: H&S Media, 2016. – P. 9.; Daryae T. Kings, whores and children. Passing Notes On Ancient Iran And The World That We Live In. – London: Mehri publication, 2018. – P. 134–135.; Бобоёров Ф. Турк хоқонлиги даврида Хоразм // Хоразм тарихи замонавий таджикотларда. Кўпмуаллифлик илмий монография. Масъул муҳаррир Д. Алимова. – Тошкент-Урганч, 2019. – Б. 50–52.; Vaissière É. Asie centrale 300–850: Des routes et des royaumes. – Paris: Les Belles Lettres, 2024. – P. 124.

<sup>81</sup> Толстов С.П. Древний Хорезм. – М.: МГУ, 1948. – С. 144–145.; Zeld K W., Coates P. Soviets in Central Asia. – London, 1951. – P. 31.; Frye R.N. Notes on the early coinage of Transoxiana / Numismatic Notes and Monographs, 1947. – P. 20.; Frye R.N., Henning W.B. Additional notes on the early coinage of Transoxiana II // Museum Notes (ANS), 1957. – № 7. – P. 23.; Brentjes S. Abu Nasr Mansur b. 'Ali b. 'Iraq (lived circa 950-1036) and Abu l-Rayhan alBiruni (lived from 973-after 1050) as students, teachers, and companions // Models & Optimisation and Mathematical Analysis Journal, 2015. – № 1. – P. 28–30.; هروی جواد. آل عراق : پژوهشی تازه در یک قرن حاکمیت تابع سامانیان بر خوارزم. تاریخ تمدن اسلامی. سال ۱۳۹۱. شماره ۴۵. ص. ۱۰۷ – ۱۱۶. ؛ ایران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۰. ؛

<sup>82</sup> Бичурин Н.Я. Собрание сведений... Том II. – С. 310.; Chavannes E. Documents sur les... – P. 310.; Togan Z.V. Umumi Türk Tarihine Giriş. – İstanbul, 1981. – S. 60.; Смирнова О.И. Сводный каталог согдийских монет. Бронза. – Москва: Наука, 1981. – С. 425, 428.; Грицина А.А. Усрушанские были. – Ташкент, 2000. – С. 43.; Бобоёров Ф. Турк хоқонлиги даврида Хоразм... – Б. 50–52.

<sup>83</sup> Bosworth C.E. The heritage of ruler ship in early Islamic Iran and the search for dynastic connections with the past // Journal of the British Institute of Persian Studies, 1973. – № 11. – P. 55.; O'sha muallif. The transition from Ghaznavid to Seljuq rule in the islamic east. for the degree of Doctor of Philosophy. University of Edinburgh, 1961. O'sha muallif. The Ghaznavids. History of Civilizations of Central Asia, Vol. IVa. – Paris: Unesco Publishing, 1998. – P 108.; O'sha muallif. Āl-e Afrīg” // Encyclopaedia Iranica, 1984. – № 7. – P. 743–745.; Fedorov M. The Khwarazmshahs of the Banu Iraq (4<sup>th</sup>-10<sup>th</sup> century) // Iran: Journal of the British Institute of Persian Studies, 2000. – № 38.; Fedorov M., Kuznetsov A. On some previously unknown Khwarazmian drachms and the names of rulers on them // Journal of the British Institute of Persian Studies, 2011. – № 49. – P. 79–88.

the Afrighids in sources is scarce, and concrete evidences are weak. In this regard, researchers' approaches and perspectives on this issue can be classified into three groups: 1) Interpreting Āl-i Iraq (Banu Iraq) not as a separate dynasty but as a continuation of the Afrighid dynasty; 2) Interpreting the Ma'munids and Āl-i Iraq as a single dynasty; 3) Interpreting Āl-i Iraq as a new, separate dynasty from the Afrighids.

Researchers such as K.E. Bosworth and P. Azkai consider the Āl-i Iraq dynasty as a continuation of the Afrighid dynasty. In contrast, E. Zambaur, in his research, regards the Āl-i Iraq and Mamunid dynasties as a single dynasty, linking their origins to the Arabs. A. Özbayraktar and J. Hiravi consider the Āl-i Iraq dynasty as an independent dynasty that emerged after the Afrighids<sup>84</sup>.

Although each of the aforementioned theories possesses its own evidence, none of them can fully explain the origin of the Afrighid dynasty. Therefore, to address this issue, methods of synthesis and historical modeling were employed. As a result, it was concluded that the origin of the Afrighid dynasty had a polyethnic character.

In the second section of this chapter, titled “The issue of the political status of the Afrighids”, the political status and role of the dynasty during the 4<sup>th</sup> to 10<sup>th</sup> centuries are analyzed based on national and foreign research studies.

The political position of the Afrighids fluctuated according to changes in the regional balance of political power. In the initial periods – specifically during the rule of the Hephthalites and the Turkic Khaganate, the Afrighid dynasty enjoyed a certain degree of independence, limited primarily by the obligation to pay taxes. During this time, external powers minimally interfered in their internal affairs<sup>85</sup>. However, the situation fundamentally changed with the Arab conquest of Khorezm during the Umayyad dynasty. Under the Umayyads, Khorezm experienced a bipolar administration: the northern part was governed by Arab deputy-emirs with their center in Gurganj (modern-day Kunya-Urgench), while the Afrighid dynasty continued to rule southern Khorezm from their capital in Kath. Geographically, the Amu Darya river divided Khorezm into two parts. Despite the significant limitations on Afrighid authority during this period, they managed to maintain a certain degree of independence. With the onset of the Abbasid dynasty, the political independence of the Afrighids strengthened further. They were now able to conduct internal and external policies autonomously and had the opportunity to develop foreign trade. This led to an increase in the economic power of the dynast<sup>86</sup>.

<sup>84</sup> Bosworth C.E. Āl-e Afrīg // Encyclopaedia Iranica, 1984. – № 7. – P. 743–745. Zambaur E. Manuel de Genealogie et de Chronologie pour l’histoire de l’Islam. – Hanovre, 1927. – S. 224; انكائى پرويز. خاندان شاهيه خوارزم. ايران شناخت. سال ۱۳۷۷. شماره ۱۰. ص. ۱۴۱.

<sup>85</sup> Skaff J.K. Western Turk Rule of Turkestan’s Oases in the Sixth through Eighth Centuries. The Turks. – Ankara: Yeni Türkiye, 2002. – P. 306–307.; Бобоёров Ғ. Ғарбий Турк хоқонлигининг давлат тузуми. – Тошкент, 2018. – Б. 245.; Отахўжаев А. Илк ўрта асрлар Марказий Осиё цивилизациясида Турк-Сугд муносабатлари. – Тошкент, 2010.; Kurbanov A. The Hephthalites: Archaeological and Historical analysis. PhD thesis. – Berlin, 2010.; Бобоёров Ғ. Ғарбий Турк хоқонлигининг давлат тузуми. – Тошкент, 2018.; Ne’matov R., Almanov Q. The role of historical sources in the study of the history of the Turkish empire // American Journal Of Social Sciences And Humanity Research, 2022. – № 2. – P. 25–31.; O’sha muallif. Илк ўрта асрлар Хоразм тарихшунослигининг бугунги ҳолати // Марказий Осиё тарихи ва маданияти, 2023. – № 1. – Б. 122–125.; O’sha muallif. Илк ўрта асрларда Хоразмда кечган этномаданий жараёнлар // Ижтимоий-гуманитар фанларнинг долзарб муаммолари, 2023. – № 3. – Б. 14–23.; O’sha muallif. Хоразм Африғийлар сулоласи – Турк хоқонлиги сиёсий алоқалари // Фундаментал тадқиқотлар журнали, 2023. – № 7. – Б. 16–23.

<sup>86</sup> Kurat A. Kuteybe bin Müslim’in Hvârizm ve... – S. 398.; Özbayraktar A. Hârezm’in Müslümanlar ... – S. 1066.; O’sha muallif. Erken islamî dönemde (93-205/712-821) Hârezm’de ... – S. 16–17.

During the periods of the Tahirids and the Samanids, the situation changed such that not only internal policy but also foreign policy was conducted with their intervention and consent. Furthermore, research indicates that the rule of the Afrighid dynasty came to an end in 893, and under the patronage of the Samanids, a new dynasty—the Āl-e Iraq dynasty—was established. This dynasty conducted both internal and external policies under Samanid subordination from 896 to 952, and from 952 to 995, it implemented its policies independently of the Samanids<sup>87</sup>.

In conclusion, the political status of the Afrighid dynasty was inextricably linked to the shifting balance of power in the region, particularly influenced by the Hephtalites, the Turkic Khaganate, the Umayyads, the Abbasids, the Tahirids, and the Samanids. Interactions with these hegemonic powers were often manifested through military campaigns, diplomatic relations, and strategic alliances. Consequently, the political position of the Afrighid dynasty was in constant flux, requiring them to adapt to the changing regional power dynamics.

The third chapter of the research is entitled **“The study of socio-economic and cultural life issues in Khorezm during the Afrighid period (305–995)”**. In this chapter, deals with the analysis of the socio-economic relations of property ownership and monetary transactions, trade, urban culture, language and script, and religious beliefs in the region during the 4<sup>th</sup> to 10<sup>th</sup> centuries. This analysis is based on the works of soviet era, foreign and national scholars.

The first paragraph of this chapter is entitled **“The study of socio-property and monetary relations, and trade issues”**. In this section, the perspectives of various researchers on the socio-economic life of Khorezm during the Afrighid period are comparatively studied. The achievements and shortcomings of these studies are highlighted, demonstrating that there is no unified approach to studying the history of this period. Particularly, the scarcity of information related to the 4<sup>th</sup> to 6<sup>th</sup> centuries and the diverse interpretations by researchers are analyzed.

Studying the socio-economic life of Khorezm in the 4<sup>th</sup>–10<sup>th</sup> centuries, researchers have divided this period into three stages for study, based on the reasons for changes in the region’s economic indicators, the degree of social life of the population and the factors affecting it, and the extent to which the sources reflect this issue: 1) 4<sup>th</sup>–6<sup>th</sup> centuries; 2) 7<sup>th</sup>–8<sup>th</sup> centuries; 3) 9<sup>th</sup>–10<sup>th</sup> centuries.

Scholars such as E.E. Nerazik, B.I. Vaynberg, S.P. Tolstov, and Y. Gulyamov have linked the socio-economic decline observed in Khorezm during this period to the invasions of nomadic tribes, external pressures, and changes in trade routes<sup>88</sup>. American archaeologist E. Baker, adding to the above opinions, emphasized that

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حسن زاده اسماعیل. تحلیل انتقادی روایت‌های فتح خوارزم. مطالعات تاریخ اسلام. سال ۱۳۹۰. شماره ۸. ص. ۱۰ – ۱۴.;

<sup>87</sup> Вайнберг Б.И. Монеты древнего Хорезма. – Москва: Наука, 1977.; Welin U.L. The Coins from Khwarazmand the Swedish Viking Age Hoards//Meddelanden fran Lunds. – Stockholm: Universitets Historiska Museum, 1961.; Ismailov Sh. Is the Khorezmshah Mamunids from Turkish Tribe or Arab? // EPRA International Journal of Socio-Economic and Environmental Outlook (SEEO), 2023. – № 10. – P. 7–8.; O’sha muallif. The Coins of Khorezmshah in the Treasure of the Vikings // International journal of special education, 2022. – № 37.; Heravi C., Özbayraktar A. Āl-i ‘Īrāk:Hārezm’de Sāmānīlere tâbi yüz yıllık bir iktidar hakkında yeni bir araştırma // ASOBĪD, 2018. – № 2; Fedorov M. The Khwarazmshahs of the Banu Iraq (Fourth/Tenth Century) // Iran: Journal of the British Institute of Persian Studies, 2000. – № 38.

<sup>88</sup> Толстов С.П. Древний Хорезм... – С.51.; Nerazik E.E. History and culture of Khwarizm...– P. 215–216.; Vaissière É. Asie centrale 300–850... – P. 123–124.

natural-climatic factors, namely the change in the Amu Darya riverbed and floods, also significantly impacted the social decline in the region<sup>89</sup>. During this period, the political rivalry that arose between internal forces for the throne (Kerdar, Khamjird, Khazorasp) also intensified the political crisis.

In the 7<sup>th</sup>–8<sup>th</sup> centuries, socio-economic life in the region stabilizes relatively, and a resurgence is observed. E.E. Nerazik and S.P. Tolstov believe that this upswing is connected with the Afrighid dynasty's strengthening of central authority and the elimination of political fragmentation<sup>90</sup>. During this period, agriculture, animal husbandry, and handicrafts developed, and trade expanded. Khorezmian merchants conducted active trade relations with China, Eastern Europe, India, and other countries<sup>91</sup>. In the 9<sup>th</sup>–10<sup>th</sup> centuries, the political and economic power of the Afrighid state was further strengthened. During this period, Khwarazm played an important role in international trade and minted its own silver coins, becoming a major trading center on the Great Silk Road. Arabic and Persian sources from that time provide information about Khwarazm's rich and diverse economy, its goods, trade routes, and flourishing cities<sup>92</sup>. At the same time, the use of Khwarazmian, Sogdian, and Arabic scripts on Afrighid dynasty coins indicates the international development of trade. However, under the Tahirids and Samanids, the Afrighids' independence was limited, and their political and economic activities were brought under control<sup>93</sup>.

During the Afrighid period, slavery relations existed in Khorezm. For instance, A.V. Livshits, based on documents obtained from Topraq-qala and Mount Mug, demonstrates that slavery had a patriarchal (domestic slavery) character and primarily arose as a result of debt or military captivity<sup>94</sup>. Additionally, E.E. Nerazik notes that, apart from slaves and servants, there were also “kadivars” who served wealthy individuals<sup>95</sup>.

In the second paragraph of this chapter entitled “**The study of urban culture, language and script, religious beliefs**”, the research analyzes the examination of urban culture, language and script, and religious beliefs in the Khorezm oasis during the Afrighid period (4<sup>th</sup>–10<sup>th</sup> centuries).

Based on the results of archaeological excavations and written sources, Soviet-era researchers evaluated and studied the components of urban planning—palaces, temples, residential buildings, markets, and roads as factors influencing the formation of cities<sup>96</sup>. While E.E. Nerazik noted that the study of urban planning in medieval Khwarazm was uneven compared to other regions, such as Sogd and Panjikent, archaeologist E. Baker, having studied the residential architecture of the Afrighid period, identified several features that distinguish it from the architecture of the ancient period. In particular, during the Afrighid period, defensive and residential

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<sup>89</sup> Baker E.B. The Archaeology of the Aral Sea crisis... – P. 188–189.

<sup>90</sup> Nerazik E.E. History and culture of Khwarizm... – P. 215–222.

<sup>91</sup> Ismailov Sh, Sadullaev B and etc. The coins of Khorezmshah... – P. 281–287.; Matkurbonov O. Xorazmning ilk oʻrta asrlar savdo munosabatlari... – B. 44–50.

<sup>92</sup> Matkurbonov O. Xorazmning ilk oʻrta asrlar savdo munosabatlari... – B. 44–50.

<sup>93</sup> Ismailov Sh. VIII–XIII asrlarda Xorazmshohlar tangalari: t.f.f.d diss.. – Urganch, 2024. – B. 47–53.

<sup>94</sup> Лившиц В.А. Юридические документы ... – С. 37–40.

<sup>95</sup> Неразик Е.Е. Сельские поселения афригидского... – С.109, Oʻsha muallif. History and culture of Khwarizm... – P. 221–222.

<sup>96</sup> Неразик Е.Е. Формирование раннесредневекового общества ... – С. 49.

buildings were built in a combined manner, which led to the formation of smaller and more compact settlements<sup>97</sup>.

Extensive research on the study of the script and language was carried out during the Soviet era, with the KHAEE playing a significant role. Scholars such as S.P. Tolstov, M.M. Dyakonov, M.N. Bogolyubov, A. Freyman, V.A. Livshits, V.G. Lukonin, O.I. Smirnova, and A.V. Gudkova undertook the work of deciphering and reconstructing the ancient Khorezmian script<sup>98</sup>. In the article “Coins of the shahs of ancient Khorezm and the ancient Khorezmian alphabet” published by S.P. Tolstov in 1938, numismatic and epigraphic data were analyzed for the first time, presenting the origin and stages of development of the Khwarazmian script and language, as well as the writing system and its content<sup>99</sup>.

As a result of the archaeological excavations carried out by the Khorezm Archaeological and Ethnographic Expedition (KHAEE) in Topraq-kala in 1948–1949, an archive of Khwarazmian documents written on leather and wood was discovered. Eight documents written on leather and 20 documents written on wood were first read by S.P. Tolstov. W.B. Henning made certain corrections. Later, V.A. Livshits published the transliteration and translation of the inscriptions in the text<sup>100</sup>. E.E. Nerazik highlighted over 100 inscriptions found on ossuaries, 18 documents from Tuprak-kala, and 2 documents from the Yakkaparsan settlement, alongside inscriptions on coins and pottery, as key evidence affirming that the Khorezmian script was based on the Aramaic script and that the Khorezmian language belonged to the Eastern Iranian group<sup>101</sup>. V.A. Livshits classified the preserved Khorezmian writings into four groups: 1) inscriptions on coins; 2) inscriptions on silver vessels; 3) documents from the Tuprak-kala archive; 4) ossuary inscriptions from the Tok-kala cemetery. The research reveals that Khorezmian writings were not limited to inscriptions on coins but also appeared on materials such as leather, pottery fragments, wood, walls, animal bones, and ossuaries. An analysis of the literature indicates that the Khorezmian script differs from other Aramaic-derived scripts not only in the form of certain characters but also in its system of ideograms, which underscores the cultural independence of Khorezm<sup>102</sup>.

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<sup>97</sup> Неразик Е.Е. Формирование раннесредневекового общества... – С. 49–50; Baker E.B. The Archaeology of the Aral Sea Crisis... – P. 182–190.

<sup>98</sup> Толстов С.П. Древний Хорезм. – Москва: Издание МГУ, 1948.; O'sha muallif. По следам древне хорезмийской цивилизации. – Москва-Ленинград: Изд-во АН СССР, 1948.; Livshits V.A. The Khwarezmian calendar and the eras of the Ancient Chorasmia // Acta Antiqua Academiae Scientiarum Hungaricae. – Budapest, 1968. – № 16. – P. 14.; O'sha muallif. Новые хорезмийские надписи из некрополя Ток-калы и проблема «хорезмийской эры» // Вестник Каракалпакского филиала АН УзССР, 1961. – № 1. – С. 3–19 (Соавтор А.В. Гудково); O'sha muallif. Documents In Toprak-kala Dvorec, ed. J.A. Rapoport. – Moscow, 1984. – P. 251–286.; Lukonin.V.G. Persia II: from the Seleucids to the Sassanids. – London: Barrie & Jenkins, 1971.; Дьяконов М. М. Образ Сиявуша в среднеазиатской мифологии. // КСИИМК, 1951. – № 50. – С. 34–44.; Боголюбова М.Н. Частицы в хорезмийском языке // Учен. зап. ЛГУ. Сер. востоковедческих наук, 1961. – № 305.; Фрейман А.А. Хорезмийский язык. – Москва-Ленинград: Издательство Академии наук СССР, 1951; Смирнова О.И. Сводный каталог согдийских монет. Бронза. – Москва: Наука, 1981.; Гудкова А.В. Ток-кала. – Ташкент: Фан, 1964.

<sup>99</sup> Толстов С.П. Монеты шахов древнего Хорезма... – С. 120–145.

<sup>100</sup> Толстов С.П. По древним делтам Окса и Яксарта... – P. 166–179.; Henning W.B. The Choresmian Documents... – P. 166–179.

<sup>101</sup> Nerazik E.E. History and culture of Khwarizm... – P. 226.

<sup>102</sup> Livshits V.A. The Khwarezmian calendar... – P. 433–434.

M. Is'hoqov's monograph "Central Asia in the system of World written culture (ancient period and early middle ages)", published in 2008, is the first work that analyzes the history of the region's writing system and written culture from both a historical and linguistic perspective<sup>103</sup>. This work provides a deep analysis of the development of Sogdian and Khorezmian scripts and their connection to Aramaic script. The author's greatest achievement is that he considers the monuments reflecting Sogdian and Khwarazmian scripts as important sources for studying the socio-economic, political, and cultural life of pre-Islamic Central Asia. The monograph is the first to note the common graphic basis of Sogdian, Khwarazmian, and Parthian scripts<sup>104</sup>.

The issue of the Khorezmian script and language, and their stages of development, has also been specifically studied by A. Matniyozov. His works indicate that the early Khwarazmian script was in circulation from the 4<sup>th</sup>–3<sup>rd</sup> centuries BC to the 7<sup>th</sup>–8<sup>th</sup> centuries AD. He explains that the term "Early Khorezmian" is used conditionally to distinguish the Khorezmian script based on the Aramaic alphabet from the later Khorezmian script based on the Arabic alphabet. According to the classification accepted in Iranian studies, both early and late Khorezmian languages (with their scripts) belong to the eastern group of Middle Iranian languages. He emphasizes that both types of scripts have not been fully studied or specifically researched<sup>105</sup>.

Archaeological research indicates that during the Afrighid dynasty's reign in Khorezm, alongside Zoroastrianism, beliefs such as Buddhism, Shamanism, and Christianity also existed. S.P. Tolstov, analyzing documents from the Topraq-kala archive, emphasizes the preservation of ancient beliefs in Khorezm, including references to deities like Mitra (sun), Vaxsh (water), and Vayu (wind and fire)<sup>106</sup>.

E.E. Nerazik notes that the discovery of idol figurines in archaeological layers signifies the continuation of pagan cults among the population. Citing Beruniy's information, Nerazik highlights that Zoroastrianism did not attain the status of a state religion in Khorezm and differed from its Iranian counterpart<sup>107</sup>.

Y.A. Rapaport asserts that the form of Zoroastrianism in Khorezm, unlike in Iran, was intertwined with local pagan beliefs<sup>108</sup>. E. Herzfeld points out that the burial rituals in Khorezm starkly contrasted with those of Iranian Zoroastrianism. In Iran, the deceased were interred in rocks or domed tombs, whereas in Khorezm, ossuaries were utilized.

## CONCLUSION

The following conclusions have been drawn from the study of Historiography of the Afrighid dynasty's period (analysis of research 19<sup>th</sup> – 20s of the 21<sup>st</sup>centuries):

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<sup>103</sup> Алимова Д.А. Ўзбекистон археологияси тарихшунослигидан... – Б. 56.

<sup>104</sup> Исҳоқов М.М. Центральная Азия в системе мировой письменной... – Б. 85–96.

<sup>105</sup> Матниёзов А. Қадимги Хоразмий ёзма ёдгорликларини ўрганишдаги... – Б. 35–37.

<sup>106</sup> Толстов С.П. Древний Хорезм... – С. 168–170.

<sup>107</sup> Неразик Е.Е. Общество и культура древнего Хорезма. – Москва: Наука, 1984. – С. 112–115.

<sup>108</sup> Рапопорт Я. А. Из истории религии древнего Хорезма. Труды Хорезмской археолого-этнографической экспедиции, Том 6. – Москва, 1971. – С. 115.

1. Paying attention to the source base of scientific literature in the study of the topic is extremely important. In national historiography, most of the research is limited to written sources related to the Afrighid dynasty, which were introduced into scientific circulation during the Soviet era, such as Chinese (Tan shu and New Tan shu) and Arab-Persian (15) sources. In particular, Chinese sources record 6 embassies sent from Khwarazm to China between 645-762 AD, which is of great importance for the ancient and early medieval periods. However, only information about two embassies (from 751 and 762 AD) has been analyzed.

2. The information regarding the Zemarch embassy mentioned in Menander Protector's (6<sup>th</sup> century) "History", namely, "Zemarch's journey through Khorezm to the headquarters of the Western Turkic Khaganate in 569 and the fact that upon his return, only the ruler of Khwarazm was allowed to send his own envoys along with the Khagan's envoys," was formed within a certain political context in Soviet-era historiography. It was incorrectly assessed that Khwarazm was not a vassal state of the Western Turkic Khaganate, but rather an allied state. Subsequently, in national historiography, these flaws were repeated in the works of researchers unaware of this issue.

3. The most frequently utilized sources in various languages have been Muslim sources (Arabic-Persian), with 15 out of 28 historical works being analyzed in scholarly research. To this day, primary sources in Pahlavi, Syriac, and Armenian languages have been introduced into academic discourse very rarely and have been largely overlooked in national historiography.

4. In the initial stage of archaeological research, S.P. Tolstov's periodization model, his method of reading inscriptions on coins, his approach to the issue of ethnic origin, and his scientific concept were dominant in the study of the history of the Afrighid dynasty from the 4th to the 10th centuries. In later periods, scholars such as E.E. Nerazik, B.I. Vaynberg, and V.A. Livshits, based on new archaeological discoveries, assessed S.P. Tolstov's periodization model as emphasizing political processes, expressing only a change of power, and attempting to adapt the villains on the coins to information in written sources. They introduced a "paradigmatic correction" to it.

5. Historians, in the majority of numismatic studies, have assessed most of the information in written sources related to the dynasty's period as unreliable. In existing works, the use of the chronological boundary (305-995 AD) given in Beruni's work has not been confirmed, and attempts to read the name Afrig', considered the founder of the dynasty, on coins have been unsuccessful. Moreover, the genealogy of 13 Afrighid rulers up to the beginning of the 7th century mentioned in Beruni's work does not match the coins. Of these, only the names Azkajavar and Shaushafar correspond to the numismatic materials indicated in Beruni's genealogy. Also, Arsamukh (7th century), mentioned as a contemporary of Prophet Muhammad, falls at the end of the 3rd century according to numismatic conclusions. Based on the above information, B.I. Vaynberg and V.A. Livshits, and modern works based on their research, have questioned the genealogy of the Khwarazmshahs and the chronological boundary given in Beruni's work. They argue that there is no basis for

considering the dynasty that existed in Khorezm from the 1<sup>st</sup> to the 7<sup>th</sup> century as Afrighids.

6. In foreign historiography, interest in and attention to the history of the Afrighid dynasty has been directly linked to the issue of ethnogenesis, that is, the substantiation of the dynasty's Iranian (among Iranian and English-speaking scholars) or Turkic (in national and Turkic-language studies) origins

7. Regarding the political, economic, and cultural crisis in Khorezm during the 4th-6th centuries, there are primarily two differing approaches. One group of researchers attributes this situation to external factors, namely the invasions of the Hephthalites and Turks. The second group of researchers links it to internal causes, such as natural disasters (floods, changes in the Amu Darya riverbed) and internal dynastic conflicts. The scarcity and relatively low quality of coins and pottery artifacts from the 6th century indeed suggest a deep crisis in Khorezm during this period. Archaeological and written sources, along with coins and craft items used in foreign trade, indicate the commencement of a new upsurge in the 7th–10th centuries.

8. The study of urban development in the Khorezm oasis has been uneven compared to other regions, such as Sughd and Panjikent. Cities on the left bank of the Amu Darya have been explored to a lesser extent than those on the right bank. This disparity is attributed to the poorer preservation of archaeological sites on the left bank.

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

1. Based on the historiographical analysis, the understudied or relatively poorly studied issue in the history of the Afrighid dynasty is the dynasty's rise to power. It is necessary to study the political processes in the region and the changes that took place in government and the system during this period from the perspective of historical science.

2. It is essential to investigate the socio-economic and ethnocultural aspects of Khorezm during its periods under the Hephthalites, Western Turkic Khaganate, Arab Caliphate, and Samanids. This should be done by comparing primary sources that have been introduced into scholarly discourse with Pahlavi, Syriac, and Armenian sources, which remain the least studied to date.

3. While critically approaching Chinese sources, it is necessary to clarify the ethnic origins of the Afrighids, the name of the Khwarazm state and its cities, the titles of rulers, and other terms by comparing the sources in other languages indicated in the dissertation with archaeological artifacts from the perspective of historical science, including inscriptions on stone and coins.

**НАУЧНЫЙ СОВЕТ DSc.02/30.12.2019.Tar.56.01 ПО ПРИСУЖДЕНИЮ  
УЧЁНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ ИСТОРИИ АКАДЕМИИ  
НАУК РЕСПУБЛИКИ УЗБЕКИСТАН**

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**ИНСТИТУТ ИСТОРИИ**

**МАРДОНБЕК КОСИМБОЙ УГЛИ РАЖАПОВ**

**ИСТОРИОГРАФИЯ ПЕРИОДА ДИНАСТИИ АФРИГИДОВ  
(Анализ исследований XIX – 20-годов XXI вв)**

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

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

**Ташкент, 2025**

Тема диссертации на соискание ученой степени доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций 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)).

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Защита диссертации состоится «22» январь 2025 г. в 14:00 часов на заседании Научного совета DSc.02/30.12.2019.Tar.56.01 по присуждению ученых степеней при Институте истории АН Республики Узбекистан. Адрес: 100174, г. Ташкент, улица Шахрисябская, 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. Зиевлар, 13 дом). Тел.: (+99871) 262-74-58; факс: (+99871) 262-34-41.

Автореферат диссертации разослан «07» января 2025 г.

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## ВВЕДЕНИЕ

(аннотация диссертации доктора философии (PhD))

**Цель исследования** заключается в том, чтобы на основе цельного историографического анализа исследований вопросов социально-экономической, политической и культурной жизни периода династии афригидов (305-995 годы), выявить проблемы, которые до сих пор не нашли своего научно-теоретического решения, а также показать роль династии в истории узбекской государственности.

**Объект исследования** составляет анализ исследований, посвящённых истории династии афригидов, правившей на территории Хорезма в 4–10 столетиях.

**Предметом исследования** является научная литература на узбекском, русском, английском, французском, немецком, турецком и персидском языках, в которых нашли отражение вопросы политической, социально-экономической и культурной жизни Хорезма в период династии афригидов (4–10 столетия), научные и теоретические взгляды, подходы, выводы исследователей в отношении выбранной проблемы, а также материальные и письменные источники по теме, в частности археологические находки, хранящиеся в музеях Узбекистана, России и других стран, письменные исторические произведения.

**Научная новизна исследования** заключается в следующем:

доказано, что в имеющихся исследованиях периодические границы династии, опираясь на произведение Беруни «Памятники минувших поколений», указываются в пределах 305–995 годов, а нумизматическими исследованиями доказано, что эти данные не соответствуют исторической действительности, то есть годы правления династии охватывают период с последней четверти 3-столетия (около 275 года) до восшествия на престол (893 год) Аль-и Ирак династии (*Иракская семья*).

обосновано, что сведения из таких пехлевийских источников, как «Надписи Пайкули», высеченные на камне, и «Письмо Тансара» показывают, что концепция «*полного отрицания иранского влияния на Хорезм в период афригидов*» является односторонним подходом, основанным на советской идеологии, что в 242-350 годах Хорезм находился в вассальной зависимости от иранских сасанидов и между ними были налажены экономические, политические и культурные отношения;

установлено, что титулы «Хорезмшах», «малик Хорезма» и «хусрав Хорезма», которые в имеющихся работах рассматриваются как равные по рангу чины, отличаются друг от друга по своему статусу во власти, то есть «Хорезмшах» - это титул верховного правителя, «малик Хорезма» и «хусрав Хорезма» - второстепенные звания, принадлежавшие полунезависимым правителям, подчинявшимся хорезмшаху;

на основе расширения существующих выводов о причинах социально-экономического упадка, произошедшего в регионе в 4-6 столетиях, установлено, что кроме показанных в исследованиях советского периода

таких внешних воздействий, как нападения эфталитов, Тюркского каганата и других кочевников, влияние оказали такие факторы, как междоусобная политическая борьба за престол (*Кердар Хамджирд Хазарасп*) и природно-климатические факторы (*изменение русла реки Амударья и наводнения*).

#### **Внедрение результатов исследования.**

На основе научных выводов и предложений, разработанных в процессе исследования на тему: *Историография периода династии Афригидов (анализ исследований периода XIX – 20-х годов XXI веков)*:

сведения, связанные с пересмотром общепринятых в науке хронологических границ господства династии Афригидов (305–995 годы) и определением того, что господство династии в регионе начинается не в начале IV столетия, а раньше, то есть в последней четверти III столетия и продолжается до 893 года, а с 893 года, то есть, начиная с наместничества Ирака ибн Мансура, в Хорезме восходит на трон новая династия “Оли Ирак” (семья Ирак), которая в целях узаконивания и укрепления своей власти связывает свою родословную с афригидами, использованы при подготовке сценария «Такдимот», переданной в эфир на телеканале “История Узбекистана” (справка № 01-044-204 Государственного унитарного предприятия телеканал «Узбекистан» Национальной телерадиокомпании Узбекистана от 3 августа 2024 года). Внедрение результатов исследования послужило исправлению времени господства династии афригидов;

сведения, связанные с определением односторонности основанной на советской идеологии концепции о том, что «эпоха Афригидов является полным отрицанием влияния Ирана в Хорезме» в связи с важными политическими событиями в Хорезме в IV – X столетиях, определением на основании сведений таких пехлевийских источников, как «Наскальные надписи на озере Пойкуль» и «Письма Тансара», Хорезм в 242-350-х годах являлся вассалом Сасанидов Ирана и между ними были налажены экономические, политические и культурные связи, использованы в рамках совместного инновационного проекта И-ФА-2019-25 “Создание СМАРТ технологий на основе исследования истории, культурного наследия, памятников и произведений искусства городов Хорезма”, реализованного Институтом истории АН РУз и Хорезмской академией Маъмуна (справка № 3/1255-2197 Института истории АН РУз от 3 октября 2024 года). Результаты исследования послужили обогащению истории периода господства династии афригидов (IV – X столетия) сведениями из малоизученных источников, а также раскрытию ошибочности некоторых подходов и взглядов, сформировавшихся в советский период;

сведения, связанные с определением существования неправильной интерпретации государственного управления Афригидов во многих исследованиях, особенно в работах зарубежных ученых, неправильного истолкования титулов “Хоразмшох”, “Хоразм малики” и “Хоразм хусрави” как имеющих одинаковый статус, а в действительности “Хоразмшох” представлял собой высшую власть, титулы же “Хоразм малики” и “Хоразм хусрави” относились к подчиненным ей полунезависимым правителям

использованы в рамках совместного инновационного проекта И-ФА-2019-25 “Создание СМАРТ технологий на основе исследования истории, культурного наследия, памятников и произведений искусства городов Хорезма”, реализованного Институтом истории АН РУз и Хорезмской академией Маъмуна (справка № 3/1255-2197 Института истории АН РУз от 3 октября 2024 года). Результаты исследования послужили формированию новых взглядов на государственное управление династии афригидов, раскрытию геостратегического значения династии в регионе;

сведения, связанные с причинами возникновения социально-экономического упадка в Хорезмском оазисе в IV-VI столетиях, которые, согласно исследованиям советского периода, показаны как повлиявшие на него внешние факторы – нападения эфталитов, Тюркского каганата и кочевников, а также стихийные бедствия: изменение русла Амударьи, наводнения, использованы при подготовке сценария «Такдимот», переданной в эфир на телеканале “История Узбекистана” (справка № 01-044-204 Государственного унитарного предприятия телеканал «Узбекистан» Национальной телерадиокомпании Узбекистана от 3 августа 2024 года). Внедрение результатов исследования послужили обогащению новыми сведениями так называемой «неизвестной истории» Хорезма новыми сведениями, относящимися к IV-VI столетиям, расширению выводов о социально-экономическом положении династии. **Апробация результатов исследования.** Результаты исследования прошли апробацию на 8 научных конференциях, в том числе, на 2 международных и 6 республиканских научно-практических конференциях.

**Опубликованность результатов исследования.** По теме диссертации опубликовано 15 научных работ. В том числе, в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций, опубликовано 4 статьи в республиканских и 3 статьи в зарубежных журналах, а 8 статей - в сборниках республиканских и международных научно-практических конференций.

**Структура и объем диссертации.** Диссертация состоит из введения, трёх глав, заключения, списка использованных источников и литературы и приложения. Исследовательская часть диссертации составляет 146 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I bo'lim (I часть; part I)**

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