

## CONDITIONS AND REASONS FOR THE EMERGENCE OF THE GREATER KHOREZM STATE

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**Abstract** This article is dedicated to the conditions and reasons for emergence of the Greater Khorezm. Study could help learners have information about the stages of development, the establishment of social, economic, trade, cultural, military, political relations with other nations, urbanization processes, the creation of defensive fortresses, changes in climatic conditions, the establishment of artificial irrigation systems, relations between settled and nomadic peoples, religion and the influence of religious relations on statehood.

**Keywords:** The Greater Khorezm state, conditions, influence, the emergence of the state, international relations, city-states, religion and religious relations.

**Introduction.** In ancient times, the state called Greater Khorezm has a past that can compete with the statehood of Ancient Egypt, Babylon, and India in the development of world civilization. For thousands of years, Khorezm has played the role of an important link in the relations between the peoples of Central and Minor Asia, Eurasia. The states formed in Khorezm had an impact on the lives of not only the peoples of Central Asia, but also the peoples of Iran, India, and Europe. Unfortunately, very few written sources have been preserved about Khorezm statehood, its emergence, stages of development, institutions of power, legislation. The role of Khorezm in the geopolitical arena, natural conditions, and wealth have attracted neighboring countries since time immemorial. As a result of many looting campaigns, written or other material sources were destroyed, robbed.

**Literature analysis.** The formation and development of the first statehood in Khorezm has long been of interest to researchers and scientists. Information about the early Khorezm statehood can

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be found in the works of ancient Greco-Roman historians and philosophers. Greco-Roman historians such as Herodotus, Quintus Curtius Rufus, Plutarch, Polybius, Arrian, Diodorus wrote down the first information about ancient Khorezm [1].

The history of Khorezm statehood was in the center of attention of our philosophers. Philosophers such as Abu Rayhan Beruni, Firdavsi, Narshahi, Muhammad Yusuf Munshi, Shermuhammad Munis, Muhammad Riza Agahi have studied the emergence and development of statehood in the Khorezm region to a certain extent and expressed their opinions [2].

The formation of statehood in Khorezm during the Soviet regime has been studied, albeit in a limited way. Academicians N. Bichurin, Kh. Sulaymonova, A. Askarov, B.Ahmedov, V.V.Bartold, Y.Gulomov, M.E.Masson, V.M.Masson, S. Tolstov made great contributions to this [3].

Issues of the state and law in the territory of Uzbekistan have long been of interest to foreign researchers. In particular, in the works of J.Markworth, A. Kiessling, K.A.Wittfogel and others, the issues of the emergence and development of statehood in the territory of Central Asia, in particular in Khorezm, were studied [4].

Nowadays, in the independent Republic of Uzbekistan, professors D.Alimova, H.Boboiev, I.Jabborov, A.Ziya, A.Ibrohimov, Z.Muqimov, E.Rtveladze, J.Tashkulov, A.Khojaev, R.Shamsutdinov, B.Eshov and others are conducting scientific research on the formation of ancient statehood in Khorazm [5]. But there are still many unexplored and undiscovered aspects of the ancient Khorezm statehood.

Khorezm has been known as a place where people have settled since ancient times, and it is known from history that the first states emerged and developed in these lands, as in other regions. Since the emergence and development of the ancient Khorezm statehood took place over thousands of years, it is possible that the history of the statehood is largely shrouded in mystery and legends.

**Discussions.** There is no unanimity among scientists about the history of the ancient Khorezm statehood. Some believe that the history of Khorezm statehood is as old as Ancient Egypt,[6. -P.4-16.; 10. -351 p.], while others suggest that the statehood in Khorezm begins with the Achaemenid rule in Central Asia [7. -P.23.].

In particular, Professor H. Boboiev claims that people lived in the territory of Uzbekistan since the ancient stone age (Paleolithic) about a million years ago, that the most ancient Turanian states, like Egypt, Babylon, Iran, India, China, existed 3-4 thousand years ago, that the findings of the Neolithic period (6-4 millennia BC) belong to Kalta-minor[6. -P. 16.].

As I. Jabborov, one of the scientists who studied the history of the Khorezm statehood, rightly noted, "Various political and social events that have occurred in Central Asia since ancient times, historical events that once shook Europe, powerful ethnic processes that caused radical changes in

many societies in the past and brought together different peoples, emergence of great states, unique material and spiritual monuments, one of the ancient centers of human culture these all have been scientifically proven in many historical and archaeological works that these all associated with Khorezm." [8. -P.6.].

S.P.Tolstov, a scientist who studied the history of ancient Khorezm, conducted extensive archaeological research there, emphasizes that Khorezm is a place where people have migrated and lived since ancient times, and in his works, he explains in detail the factors that influenced their lifestyle, social, economic, cultural life, international relations, the emergence and development of statehood [9.-351 p.] .

At the same time, there are scientists who associate the emergence of Khorezm statehood only with its incorporation into the Achaemenid state. In particular, Russian academician V.V. Barthold said that the regions of Central Asia entered the circle of historical life relatively late, that the narratives about the Assyrian rulers' marches to Bactria were rejected by Assyrian writings, that the Assyrian armies in the most prosperous periods of Assyria (9th and 8th centuries BC) did not pass through Demavend in the east, therefore Central Asia and any attempt to find information about its peoples in Assyrian and Babylonian records or in the Bible must be rejected outright.

He said that only with the creation of the Persian state in the 6th century BC, the territories of Central Asia were included in the cultural life of Western Asia, that the north-eastern border of the state was the Syr Darya, that there is no clear information about the conquest of the peoples of Central Asia by the Persians, from the stories about the campaigns of Alexander the Great, the head was fortified in the Syr Darya basin states that the construction of the city belongs to Cyrus, that in the famous Behustun inscriptions, Darius listed the province of Khorezms among the provinces under his control, without giving any details about this province, the country, or the events that happened in it, it is mentioned in other records of this ruler [7. -P.274].

V.V. Bartold questions the opinion of the 11th-century Khorezmian historian and astronomer Beruni that the Khorezmians have an era of 980 years from the era of Alexander (Seleucids), saying that it is "not a political era, but rather an astronomical era, that is, artificially deduced on the basis of astronomical calculations." But the research carried out in recent years clearly proves that V.V. Bartold's ideas are not well founded.

**Results.** It is clear that the Khorezm region emerged many times as a unified, huge and unique political association uniting the peoples of Central Asia on the basis of a single state system [9. – P.16.]. Scientists and researchers who studied the development of Khorezm statehood wrote about it. In particular, Khorezm was recognized as a major political power among Central Asian countries even before the Islamic era. According to V.V. Barthold, referring to the opinion of Tabari, the existing states in Central Asia gathered every year in Kandakin, one of the cities near Khorezm, to discuss important matters before the Arab invasion[7.-P.274.]. Researchers believe that this place is the city of Qyot, located in the Khorezm region. Khorezm was a leading power

among the Central Asian city-states, according to Narshahi, it is confirmed that Khorezmian money was widely circulated in Bukhara during this period [10. -P.58.].

The land of Khorezm is also mentioned in "Avesta", which is an important source for the development of the peoples of Central Asia. Verse 14 of its 10th Yasht (Mihra Yasht) dedicated to the fire of Mithra says:

“Where the valiant chiefs draw up their many troops in array;

where the high mountains, rich in pastures and waters, yield plenty to the cattle;

where the deep lakes, with salt waters, stand;

where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem; [1 1. - P.49-50.]”

The history of Khorezm was given a special place in the works of the philosopher Abu Rayhan Beruni, who deeply studied the social, economic, political, and cultural life of the peoples of Central Asia. He conducts research on the calendars (calendar years) of ancient nations, compares the calendars of many nations and presents his conclusions. This is of great importance in the study of the history of statehood of ancient peoples. He writes about it like this: "The people of Khorezm also took such a path (like Iranians and Romanians - J.T., A.N.). They used to get history from when people started coming to Khorezm. This was nine hundred and eighty years before Alexander. After that, they took the history of the arrival of Siyovush ibn Kaikovus to Khorezm, and the reign of Kaykhusrav and his descendants in Khorezm. At that time, Kaykhusrav moved to Khorezm and ruled over the Turkish kings. This event happened ninety-two years after the settlement of Khorezm" [12.- P.71.].

In recent years, the archeological scientists of Uzbekistan managed to study the settlements where our ancient ancestors spent their lives and found out which eras the settlements belong to. Archaeologists have researched four Jonbasqals belonging to the Kaltaminor culture, which existed in the IV-III millennia BC. According to them, this settlement belongs to the Neolithic period, and the inhabitants lived a sedentary life, engaged in hunting and fishing. People lived together in a 24x17 meter dwelling. The house is built of wood and reeds on a barchan. Archaeologists pay attention to the location of the barchan on which this place was built, and emphasize that it was not chosen for nothing, that ancient people had deep geographical knowledge.

Based on the nature of the house plan, historians have come to some conclusions about the structure of the clan community of Kaltaminors. The large number of hearths, their use at different times, their instability, and the fact that settled pairs of families did not separate from the community. This situation is consistent with the social system described in " Avesta " . According

to historians, 90 to 185 people, on average 100-125 people lived in the settlement of Jonboskala on an area of 290 square meters [9. – P.62.].

It is known from history that one of the important signs of the emergence and development of statehood in a certain area is the high level of urbanization processes. According to the information of archeologists, there were a lot of ancient cities, fortresses and castles in the territory of Khorezm. Among them, Ahshikhankala, Hazorasp, Kozalikir, Koyqirilangkala, Tuproqkala, Ayozkala, Jonboskala, Govurkala, Kal'alikir I and II are examples of this. These monuments represent the highly developed material and literary culture, architecture and urbanism, written culture of Khorezm in the ancient period and the Middle Ages, and at the same time the state system was highly developed for its time [13.- P.16.].

The fact that most of these monuments found in Khorezm region are "surrounded by large and strong protective walls, the presence of fortresses, palaces of rulers, and temples - these cities indicate that they can attract many thousands of workers, provide them with building tools, materials, and food, and serve the people for a single purpose that it was an organizational force that could direct and manage. At the same time, the fact that the protective walls of the city were built means that an armed army was formed to guard it, maintain internal order, and protect it from external enemies. The command and provision of the army shows that a special political power was in effect" [14. -P.46.]. In a word, ancient cities and fortresses are an important sign of the existence of statehood.

The difference between the human society and the society of other creatures is that where two or more people live together, they interact, various rules regulating their activities are formed and developed. As a result of long-term use, it has become a habit and its implementation is ensured by the clan system. There is no doubt that similar general rules were applied in Kaltaminor or other settlements.

There is no unanimity in the opinions of scientists about the period of establishment of the ancient statehood in Khorezm. In the sources, there is often an opinion that the emergence of Khorezm statehood corresponds to the 7th century BC. It is mainly based on information from Chinese, Greco-Roman and Indian written sources [15]. At the same time, there are different opinions regarding the stages of the development of the statehood of Ancient Khorezm.

Scientist S.P.Tolstov who studied the history of ancient Khorezm, suggests the stages of development, based on the history of the Khorezm culture, the characteristics and period of use of the monuments studied with the help of archaeological excavations. S.P. Tolstov suggests studying the history of Khorezm culture in three major stages: *the first*, prehistoric Khorezm; *the second*, Ancient Khorezm; *the third* is medieval Khorezm. In turn, each stage is divided into several sub-stages, all of which represent a single Khorezm period of development [9. -P.32.]. In this article, we will limit ourselves to covering only the prehistoric Khorezm stage.

The prehistoric Khorezm period is divided into the following stages: *the first* is the stage of the Kaltaminore culture, which covers the IV-III millennia BC. Historically, this is called the Neolithic period, during which the ancient Khorezm people engaged in fishing and hunting, the clan community system prevailed, people built large round houses made of wood and reeds, and one of the largest monuments of this period is Jonboskala 4 and 5.

*The second stage*, called the Tozabogyob culture, covers the II millennium BC and corresponds to the Bronze Age. During this period, the ancient Khorezm people engaged in plow farming and cattle breeding, the clan system continued, and the alliance of tribes was formed and the largest monuments of this period are considered to be Angqa-kala 1, Teshik-kala 1 and 2.

*The third stage*, called the Amirabad culture, corresponds to the Early Iron Age, covering the period up to the first half of the 1st millennium BC. During this period, the ancient Khorezm people were engaged in farming and cattle breeding, the union of tribes was strengthened and developed, the population lived in long communal houses made of clay, and one of the largest monuments of this period - Jonboskala 1, 2, 7, etc. [9.-P.32.].

In the emergence and development of the Greater Khorezm state, the climate, the living environment of people, changes in conditions, the migration or immigration of tribes and peoples from one region to another are considered important factors affecting the formation and development of statehood. Natural and climatic conditions, especially Amudarya, played an important role in the creation and development of Khorezm statehood. After all, the economy based on artificially irrigated agriculture was of decisive importance in the life of the ancient Khorezm society and state. It is known from history that as a result of the increase or decrease of water in the Amudarya and its basins and operation of artificial irrigation facilities, cities have developed rapidly or turned into deserted deserts for a short time.

In ancient Khorezm, the operation of irrigation systems gave impetus to the emergence and development of states, on the contrary, the failure of artificial irrigation systems caused the decline of cities and states. It is known from archeological research that ancient monuments related to the artificial irrigation system in Khorezm date back to the middle of the 1st millennium. As Y.G'.Ghulamov rightly noted, "A highly developed agricultural culture based on artificial irrigation in Khorezm arose and developed in ancient times, just like in Egypt, Mesopotamia and other countries of the East" [16. -P.17.].

S.P.Tolstov, scientist who studied the history of the artificial irrigation system in Khorezm, notes that the irrigation canals repeated the path of the ancient deltas of the Amudarya. People have been engaged in pumping water into the once dry, drained deltas. They did not go against nature, on the contrary, they acted in accordance with nature with their techniques, they sought to increase its useful aspects with their activities[9. -P.45.].

S.P. Tolstov, studying the changes that occurred in the ancient irrigation systems of Khorezm, comes to remarkable conclusions. If we look at the attached map, we will see, first of all, a modern

irrigation network: a main canal called the Shurahan Canal, or Pakhta-Arna, which is divided into three current canals: Kelteminar, Taza-bagiyab and Amirabad. The ancient network reproduces the modern one in an expanded form. [9. -C.46.].

The irrigation networks of the right-bank Khorezm were reduced by the III-IV centuries. Until this time, all channels were fully operational. Researchers note that in the III-IV centuries, the inhabitants of the oasis faced an emergency situation: *on the one hand*, the eastern system branches, *on the other hand*, the lower parts of other channels stopped functioning. In particular, the ancient Kaltaminor, considered the most eastern of these canals, stops supplying water to the ruins of the Kargatushgankala. At the same time, Jonboskala and its right side that watered its surroundings also dried up. Small Kyrkkyz and Ayoz-kala territories become abandoned [9. -P.46.].

A similar situation is revealed when the monuments of the left bank of Khorezm are studied. Big Chirmonyob stream extends towards the Khatib tract, which is located on the southeastern borders of the Sarikamish basin. This canal was in full operation from the Achaemenid era to the III-IV centuries of our era. After the IV century, it completely dried up. Monuments of the 6th-10th centuries have not been found in the Charmonyob barrens. It was not mentioned in the works of Arab historians who wrote about the 10th century or earlier. The name of the Madra channel, according to its signs, is the ancient name of the Charmonyob channel, which in the 10th century reached the border of the left bank cultural lines and corresponds to the present Ghazovot channel. For almost thousands of years, these ancient canal lands were abandoned until the ruins of the city of Zamakhshar (now the town of Zamakhshar). But in the heyday of the Khorezmshahs - in the 12th century, this area was completely restored up to the ruins of Shahsanam. Later, like the right bank, cultural life ceased in the 13th century. Although there was some revival in the 14th century, it fell into complete decline from the 15th century. [9. -P.47.].

It can be seen from the fact that the irrigation structures stretching for tens of kilometers with primitive means of production in Greater Khorezm were not built by the actions of one clan or tribe. The establishment of large irrigation facilities required the presence and activity of a certain organized political force. As the German researcher K.A. Wittfogel pointed out, "in a society based on irrigated agriculture, construction, organizational activities and purchasing activities are concentrated in the leading center - the central government, and ultimately in the hands of the head of the government, the hands of the ruler." It is in this center that with the emergence of the civilization of a society based on irrigated agriculture, as a rule, all important forces in society converge... The sovereign ... consolidates his absolute high position, surrounds himself with symbols of the highest religious authority in one form or another. ... in most cases, hydraulic regimes are theocratic or almost theocracy" [17. -P.90-92.].

One of the important factors that influenced the emergence of statehood in the territory of Uzbekistan is the fact that the nomadic and settled population have been living side by side for a long time. Nomadic and settled peoples interacted differently: *firstly*, most nomadic peoples were

ethnically close to the settled population, and their culture was also somewhat harmonious; *secondly*, these nations were connected by strong economic ties. The existence of the need of the nomadic peoples for developed crafts and, in turn, the need of the settled population for livestock products played a decisive role in the life of the peoples of Central Asia. *Thirdly*, the political life of the settled population and the nomadic peoples were closely related to each other.

These relations were different. Sometimes the nomadic tribes were a component, part of large states, and passed various obligations (for example, military support). Sometimes, the nomads conquered the territories of the settled population and became the leaders of the associations of the nomadic tribes, the ruling dynasties. Research scientist Khodzhaniyazov G. rightly noted that "Khorazm, located in the center of the world of nomads, played the role of a mediator between the nomadic and settled peoples both ethno-culturally and in the development of new achievements, including the methods and laws of military fortifications, and their transmission to generations" [18 . -P.7.].

German sociologist Franz Oppenheimer explains the emergence of the state based on the nature of nomadic and settled peoples. According to him, nomadic tribes have a warlike, quick-organizing, mobile structure that unites to achieve a goal. Although the settled peoples are numerous, they are more tied to the land, have the skills of hard work, and due to the lack of discipline, their military efficiency is very low. This, in most cases, caused them to submit to the nomadic peoples and observe the rules set for them [19. -P.93.].

The structure of the monuments identified in the territory of ancient Khorezm, consisting of thick and high walls, surrounded by moats, in a word, served as a military fortification protecting the peoples living there from external armed attacks in ancient times. Settlers used them as a means of protection against the attacks of nomadic tribes or other invaders. According to archaeologists, some monuments were destroyed by a strong fire[9. -P.144.]. This confirms F. Oppenheimer's opinion to some extent.

The emergence and development of statehood in Khorezm did not happen separately from other regions, far and near neighboring countries. On the contrary, social, economic, cultural, trade and military relations have been established with the peoples and tribes living in other regions and territories since the first times when people settled in Khorezm . According to the researchers, the peoples who lived in Khorezm established various contacts with countries such as Northern India, Mesopotamia, Egypt, China, Iran, and Medes in the 2nd-3rd millennium BC [ 20. -P.52.].

According to historians, the Neolithic culture of Kaltaminor in turn influenced the Neolithic culture of southern Siberia. According to the researchers, this cultural influence or ethnic migration occurred from the Aral coast towards Siberia. As a result, common and similar aspects of Afanasev and Kaltaminor culture were formed [9.- P.65.].

In addition, most of the jewelry found by archaeologists was made of seashells, and this type of seashells was not found on the coast of the Aral, but in the Barents Sea, the North, the



Mediterranean, the Red Sea and the Persian Gulf, and others were found only on the shores of the Indian Ocean basin. This shows that the ancient Khorezm people entered into mutual relations with the peoples who lived in those regions [9. -P.65.].

In ancient times, social, economic, and cultural relations between peoples ultimately had an impact on the rise of the general culture of peoples and the formation of statehood. In some cases, ancient Khorezm served as an economic, political, and military center for neighboring countries, while in others, ancient Khorezm was part of large empires or participated in their military campaigns.

The emergence, development or decline of states in the Khorezm region was influenced to a certain extent by religion, religious views and relations related to religion. At the stage of the development of human society before the emergence of the state and law, relations related to religious beliefs were regulated by the customs and traditions of clans and tribes. With the expansion of the sphere of influence of certain religions, the increase in the influence of those who believe in them, the increase and strengthening of faith in one or another religion, and the stable tone, the norms of customs and traditions have been replaced by religious norms.

The first historical elements of moral categories, such as good and evil, goodness and evil, justice and injustice, were formed in human thinking based on the first religious ideas of ancient times. In the course of social development, religion has become one of the manifestations of people's way of living and thinking, ancient culture and spirituality. At the same time, as one of the forms of social consciousness, religion took an important place in the formation and functioning of society and its political system [22. -P.11.] .

Various regional religious beliefs that existed in the territory of Uzbekistan in ancient times formed the spiritual aspect of people's lives. In the Stone Age, the peoples of Uzbekistan worshiped various animals (totemism) and the Sun (astral mythology), and later the first religious views such as fetishism, animism, and sorcery were formed.

S.P. Tolstov, relying on the research of archaeologists, asserts that the people who lived in Khorezm already had a religious outlook in ancient times. In particular, the Neolithic site found in Khorezm in 1939, 1.5 km from Jonboskala, serves as a basis for such a conclusion. The residential area is 20x17 m, i.e. 280 m<sup>2</sup>. There was a large central hearth in the center of the settlement. It was significantly different from other hearths in terms of its size, location, and composition of residual ash. From this, the researchers came to the conclusion that this is not an ordinary hearth, but a hearth intended for religious ceremonies [9.- P.61.].

As a result of the development of social and cultural relations with other regions, Buddhism, Monism, Mazdakism, Christian Nestorianism entered Central Asia, including the ancient Khorezm region. The religion of Zoroastrianism spread to the surrounding regions [22. -P.15.] .

The emergence of the Zoroastrian religion coincides with the era of the collapse of the clan system in Iran and the countries of the Asian continent, and the emergence of the state in Central Asia.

Zoroastrianism played the role of an ideological basis for the unification of the tribes and clans in the region around a strong centralized authority, and the struggle against the threats of nomadic tribes and clans in the neighboring regions. As a result of Zoroastrianism's life-and-death struggle between philosophical categories such as good and evil, justice and injustice, truth and falsehood, light and darkness, the idea of goodness served as a guiding force in all aspects of social and political life.

Firdawsi and Beruni write about Zoroastrianism becoming the official state religion of the Achaemenid state, "Zoroastrian was the first to base his religion on the Iranian king Vishtasp and gain his recognition. It is written in the book "SharristanKhan Iran" that according to the decree of Vishtasp, Zoroaster wrote the 1200-chapter "Avesta" on golden tablets and handed it over to the king's fire. After that, the king became an ardent propagator of the new religion as a supporter of the prophet. In this book, Arjasa, the ruler of Amu's two coastal lands, accuses his brother Vishtasp of apostasy and leads an army against him. Arjasa is killed in an unequal battle. As a result, Mazdaism - Zoroastrian religion is fully introduced in Iran and Turan. According to Zarathustra's wish and Vishtasp's decree, atashka dalars – fire temples are built in all cities" [23. -P.7-8.] .

**Summary.** In general, statehood in the territory of Ancient Khorezm has followed a long path of gradual development. The simplicity of production, the complex geographical situation of the territory, the way of life of the population, mutual relations with other nations, states, and religious relations caused the development or decline of statehood. Close cooperation of representatives of history, archeology, numismatics, sociology, political science, jurisprudence, and oriental studies in the research of ancient Khorezm statehood is the demand of the time. It is important to establish scientific cooperation with foreign scientific centers in order to clarify the laws of the emergence of the state in Khorezm and on the earth as a whole. Studying the factors that influenced the emergence and development of statehood in the territory of ancient Khorezm will help to understand and develop the positive situations that are important for the development of statehood in the future, and on the contrary, to prevent the situations that have a negative impact on the development of statehood.

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