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The History of the Khiva Khanate's Relations Between Neighboring Countries in "Shajaraii Turk"

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Abstract:

The article provides a brief information about the relations of the Khiva Khanate with neighboring countries in "Shajaraii Turk" by Abulgazi Bahodirkhan.

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Shajaraii Turkish is an important source for studying the socio-economic, political, military, diplomatic and ethnocultural relations of the Khiva Khanate with neighboring nations and states, including the Khiva Khanate, the Safavid state of Iran and a number of neighboring tribes such as Turkmens, Kazakhs and Kalmyks. The relationship between the Khiva Khanate and the Bukhara Emirate, in particular, the Khiva-Bukhara and Bukhara-Khiva wars are described widely.

The main reason for the wars between the Khiva khanate and the Bukhara khanate was the attempt of the Bukhara khanate to establish its dominance over the Khiva khanate. For example, about the main purpose of the Bukhara khan Ubaydullokhon's march against the Khiva khanate, he notes the

following:” “Ubaydkhan Taqi heard that Urgench was destroyed. If I go, half of them will be Amnakhan's sons, and half will be mine... *”. According to the work, Ubaydullokhon organized the war according to the request of Umargozi, the grandson of Elbarskhan, who was sent to Bukhara during the struggle for power[†], and directed against the descendants of Amnakhan Avaneskhan, Aktaykhan and Kolkhan, who condemned the persecution of Elbarskhan's descendants[‡].

The details of Ubaydullah's march to Khiva are described in great detail in the “Shajarayi Turkish”. According to the author, in addition to Ubaydullah, the grandsons of Barakkhan from Tashkent, Juvanmardkhan from Samarkand and Hamza Mahdi from Gissar also took part in the war. ““All of Abulkhairkhan's sons agreed to go. Barakkhan from Tashkent, Juvanmardkhan from Samarkand, the grandsons of Hamza Mahdi Sultan from Gissar, Ubaydkhan from Bukhara all left and came to Urgench ... §.

One of the main reasons for the conflict in Bukhara-Khiva relations is the presence of disputed territories between the two countries. Thus, Abdullah Khan, who had the necessary excuses to march on Khiva, attacked Khiva for the second time. Урушнинг биринчи босқичида Хива хонлигининг Хуросондаги ерлари Марв, Обивард, Нисо ва Боғобод Абдуллахон томондан босиб олинди **. Хуросонда Хива хонлиги тассаруфида фақатгина А In the first stage of the war, the lands of the Khiva khanate in Khorasan were occupied by Marv, Obivard, Nisa and Bagabad Abdullah Khan. In Khurasan, only Durungina, ruled by the Arab Muhammad, remained under the Khiva khanate.^{††}.

The following issues deserve special attention when analyzing the description of the events in the work.

First, the migration processes that took place as a result of the Khiva Bukhara wars and the civil wars in the Khiva khanate;

Second, diplomatic relations between khanates;

Third, the issue of the participation of the Bukhara Khanate in the political process in the Khiva Khanate;

In this regard, King Tahmasb of Iran (1524-1576) appealed to Khiva khan Buchgakhon (1522-1526) to end the civil war and to strengthen the ties between them through marriage, as well as the subsequent Khiva khans to the neighboring king of Iran Abbas I (1587-1602) is noteworthy for its diplomatic relations. Conflicts on the Khiva-Iran border, the turbulent political situation in Iran, the turmoil of local governors, the need to strengthen the weakened central government and ensure the security of its borders were the reasons why King Tahmasip appealed to the Khiva khan. Of course, it should be noted that the attempt of the King of Iran to strengthen relations between the two countries was mainly politically motivated, which was one of the peculiarities of the diplomacy of that period.

* Abulgazii.B., Shajarai Turk.-p.133

† Abulgazii.B., Shajarai Turk.-p.132

‡ Abulgazii.B., Shajarai Turk.-p.132

§Abulgazii.B., Shajarai Turk.-p.133

** The same. – p.151.

†† The same.

In the work, it is said that the Khiva khan, who accepted the offer of the king of Iran to send an envoy and say, "I will be a son of the khan," agreed to give his brother Sufiyonkhan's "grown-up daughter named Ayshabegi" because he hadn't got his daughter^{††}. By observing the exchanges of gifts and greetings between the rulers of the two countries in connection with this marriage, one can see the commonality in the customs, traditions and cultural values of the peoples of Iran and Turan. In other words, the fact that nine people were sent from Khorezm to Iran and that the royal gifts presented to the bride were nine shows that the number nine has a special symbolic meaning in both nations.^{§§}.

The internal socio-economic, political situation and external relations of the country are important indicators of its cultural and spiritual development. In particular, the process of interaction between neighboring states and peoples has been strong and can be observed in various fields, including science, art, ethnic composition of the population, commonalities in traditions and values.

In this regard, it is necessary to point out the political and economic factors that serve to ensure the interaction between peoples, their objective and subjective aspects, as well as marital relations and demographic processes. The Shajarayi Turk also provides noteworthy information about the Khiva khanate and the interaction of the peoples living in its northwest with the khanate. In particular, the source contains the following information about relations with the Russian people: "Six months later after being khan, a thousands of Cossacks from Russia who were in East came to the fortress of Urgench in early summer days . There was no one in the city except the ordinary people. The khan's courtiers and soldiers were on the banks of the Amu-darya. In seven days the khan came."

Sum up, Shajaraii Turk is the first source created in Khiva to provide information about the Khiva Khanate's relations with neighboring countries.

References

1. Abulgazii B., Shajaraii Turki. Tashkent, "Chulpan" 1992, pp.132-133
2. Abulgazii B., Shajarai Turk. – p.128. Look through: Another word about Abulgazihan // Lessons of Imam al-Bukhari, 2006. – № 3. – p.230.
3. Another word about Abulgazihan // Lessons of Imam al-Bukhari.2006. – № 3. – p.230

^{††} Abulgazi. Shajarayi Turk. - p.128. See also: Allaeva N. Another word about Abulgazihan // Lessons of Imam al-Bukhari. 2006. – № 3. – p.230.

^{§§} Allaeva N. Another word about Abulgazikhan // Lessons of Imam al-Bukhari. 2006. – № 3. – p.230.