

COVERAGE OF ETHNIC PROCESSES AND ECONOMIC LIFE IN KHIVA AND NEIGHBORING COUNTRIES IN THE WORKS OF ABULGOZI BAKHODIRKHAN

Alimova Gunchakhon Bakhodirovna

Teacher of the Department of History of the Urgench State University named after Abu Rayhon

Beruni e-mail:alimovaguncha@gmail.com: +998990185433

Resume: *This article discusses the reflection of ethnic processes and economic life in Khiva and neighboring countries in the works of the Khiva khan, historian Abulgozi Bakhodirkhan.*

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INTRODUCTION

It is known from history that the peoples of Central Asia have been in constant ethnic, economic and cultural contact with each other for many centuries, and to some extent they have even mixed. The interaction of the Iranian-speaking population with the semi-nomadic inhabitants of the steppes surrounding Central Asia is the main driving force behind the ethnic history of the Khorezm population and the ethnic processes that have developed in its territory since ancient times.

Abu Rayhan Beruni also noted that the language of the Khorezm people is close to the language of the Iranians and the Sogdians. Academician K. Shoniyozov, who deeply analyzed the ethnogenesis of the Uzbek people, gave his conclusion regarding Beruni's opinion that "now, as for the Khorezmians, although they are a branch of the Iranian tree and a branch of the Iranian river, they follow the Sogdians in determining the beginning of the year and in which month (in which month) to place the extra days": "Although the origins of the Khorezmians are close to the Iranians, it is wrong to understand them as Iranians themselves.

In the early Middle Ages, the Khorezmians were a people who had their own language, writing, name, and sense of mind." Muhammad Kazim, an Iranian historian and a direct participant in the events of that period, reported that in the mid-18th century, more than 2,000 Iranians lived among the population of Khorezm, whose fathers were Uzbeks and who had their own homes. The information of A. Vamberi and A. Khoroshkhin, who were in Khorezm, about the special image formed as a result of Iranians and their marriages with Khorezmians in the ethnic composition of the population is also noteworthy.

The ethnogenesis process of the population of Khorezm, like that of other Central Asian peoples, lasted for many centuries, and the Kangars, Kipchaks and other Turkic-speaking groups also played an important role in this process.





The Great Silk Road also played an important role in the rapprochement and communication of the peoples living in a certain territory with each other and with neighboring peoples. Since ancient times, two language families have lived side by side in this territory: Persian-Iranian and Turkic-speaking peoples.

As a result, some groups of the Persian-Iranian-speaking population mixed with the Sogdians, Khorezmians and others. Thus, Khorezm, whose population, in addition to Uzbeks, was also made up of Turkmen, Karakalpaks, Persians, Tajiks, Kyrgyz and Kazakhs, also went through a complex stage of ethnic processes.

During this process, the population sometimes increased and sometimes decreased. In particular, the Arab traveler Ibn Battuta, who visited Khorezm in the 14th century, described the city of Urgench in his memoirs as "Life is bustling in the city, the population is so large that it resembles a surging sea." However, over the centuries, changes in the political situation, internecine wars, and invasions have had an impact on the socio-economic situation of the country. The Englishman Anthony Jenkinson, who visited Khorezm in the 16th century, writes that as a result of internecine wars, the city of Urgench fell into crisis due to the change of power four times in seven years. It should be noted that not only political shocks, but also natural changes caused the crisis of cities and the population. The change in the course of the Amu Darya River in the 1670s had a devastating effect on the city of Urgench, and life began to fade.

During the 14th-18th centuries, the political situation in Khorezm was complicated, and the conflicts that occurred could not but affect the ethnic composition, location and number of the country's population. During the 14th-16th centuries, a certain part of the Khorezm population was resettled to Maveronnahr. In particular, during his last campaign against Khorezm (1388), Amir Temur captured the city of Urgench and moved the majority of the city's population (mainly artisans) to Samarkand. Most of them settled in the middle and lower reaches of the Zarafshan oasis, which K. Shoniyazov explains as a meeting of groups known as "urganji" in these regions at the end of the 19th and beginning of the 20th centuries. According to the Khiva Khan Abulgozi Bahodirkhan (1603-1663), Ubaydullahkhan (1533-1539), who was from the Shaybanids, "captured Urgench and brought the people to Maveronnahr."

It also describes the flight of a large part of the population to Bukhara, Samarkand, Mangid ulus and Kazakhs from the oppression of the Turkmens who supported the Khiva Khan Isfandiyorkhan (1623-1645), and the migration of the Karakalpaks living in Khorezm to the banks of the Yangisuv and Syrdarya in 1726/1727 due to the oppression of Shergozi Khan. The information in the work about the state-significant reforms carried out by Abulgozi Bakhodirkhan in order to stabilize the political, social and economic situation among the population is also worthy of attention. In order to put an end to the struggles



between the clans, he divided the Uzbeks in the lower reaches of the Amu Darya into four associations - "Topa". That is, he united the Uzbek peoples into four pairs, uniting them into one community: Uyghur-Naiman, Kung-Yort-Kiyat, Nukus-Mang-Yit, Kang-Li-Kipchak. In the work "Firdaus-ul Iqbol", along with the Uzbek tribes, he also provides ethnographic materials about the Turkmen tribes - Ersari, Salur, Khurasan Saluri, Soruk, Taka, Yavmut, Hasan Eli, Ali Eli, Khizr Eli, Goklan, Tevachi, etc. The ethnographic information presented in the work, that is, information about the Turko-Mongol tribes, in particular, the meaning of their names, as well as information about the Uzbeks, Sarts and Turkmen tribes (Saryk, Yavmut, Qizil Ajak, Ersari, etc.) is also extremely important. In particular, he said that the tribes belonging to the Turkic tribes and called by the Turkic name constitute the following 5 large generations (branches). These are: Uyghur, Kangli/Kangli, Kipchak, Qalach, and Karluk tribes. Then he discusses other Turkic tribes and clans: 1. Tekrin or Mekrin. 2. Kyrgyz. 3. Kem-Kemchut. 4. Ormonkat. 5. Nukuz. 6. Tatars. 7. Oirat/Uyrat. 8. Turgovut. 9. Qori. 10. Tolas. 11. Bulgochin. 12. Kermuchin. 13. Tulengut. 14. Orasut. 15. Kusutmay. 16. Naiman. 17. Kerait. 18. Ongut. 19. Turgok. Surprisingly, Abulgozi gives some of these ethnonyms with their etymology.

Abulgozi Bakhodirkhan in his work divides the Mongols into two large groups. One is the qiyon/qiyot (nirun), the other is the nuguz/nukuz (darlikin). In addition, he mentions 25 clans and tribes of the Mongols, all of which are part of the ethnic composition of the Uzbek people. "The original word (mongol) is Mongolian. Since the language of the people was not familiar, they gradually changed it to Mongolian. All Turks know the meaning of mung: it stands for sadness. Its meaning is simple-minded, that is, a sad person"; "Kipchok - Tan (Don) and Itil (Volga) and Yoyik (Ural), they live between these mentioned waters"; "The Turkmen of Kinik lived together with the Turkmen. After the Turkmen came to the region, they settled on the banks of Issyk-Kul, Chu, and Talosh; they lived for many years. Tekash Khan, one of the Urgench kings (reigned 1172-1200), married the daughter of a son of Kinik. Turkan was a horseman. Sultan Muhammad Khorezmshah (reigned 1200-1220) was born from that daughter." The last example: "After Toqtoq Khan (the Golden Horde Khan who ruled from 1290 to 1312), at the age of thirteen, Uzbek Khan (1312-1342) became Khan. He conquered the people of Taqi with the program of his ancestors. He gave gifts, respecting everyone's rank. He introduced Islam to the people and the nation... Then Joji called them Uzbeks."

Conclusion. Based on the above information, the following conclusions can be drawn regarding the coverage of ethnic processes and economic life in the Khiva Khanate and neighboring regions in the "Shajarayi Turk":





Firstly, the frequent internal wars in the Khiva Khanate and the migration processes that occurred as a result of the khanate's wars with neighboring states were covered quite extensively by Abulgazi;

Secondly, Abulgazi tried to shed light on the issues of ethnogenesis of ethnic groups, clans, and tribes that lived in Khiva and adjacent regions;

Thirdly, the author provided interesting information on the etymology of a number of ethnonyms in the work.

Fourthly, the "Shajarayi Turk" contains original information about the occupations and economic activities of the population of the Khiva Khanate.

Fifthly, the work describes the tax system of the Khanate.

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