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SOCIO-ECONOMIC AND CULTURAL LIFE OF KHIVA KHANATE

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Abstract. The largest city of Khorezm or the Khiva Khanate was Khiva (modern Uzbekistan) — its capital from the beginning of the 17th century until 1920. In ancient times, the city was called Khiyvak. Since its foundation, Khiva was a link on the trade route between the East and the West. At the beginning of the 17th century, due to a change in the course of the Amu Darya, unfavorable living conditions for the population developed in the capital of the khanate, Urgench, and the capital was moved to Khiva. New Urgench was built under Abulgazi Khan in the 17th century. After that, ancient Urgench began to be called Kunya-Urgench. It contains the mausoleum of Fakhriddin Razi of 12th-14th centuries, the mausoleum of Sultan-Tekesh, Nazhmitdin-Kubro, a cathedral mosque, a minaret and the remains of caravanserais. New Urgench is the center of the current Khorezm region.

Keywords: the city of Khorezm, Khiva Khanate, Uzbekistan, 17th century to 1920, the routes between East and West, the Amu Darya riverbed, New Urgench, the mausoleum of Sultan- Tekesh, Najmitdin-Kubro, the cathedral mosque, the minaret, caravanserais.

In 1512, a new dynasty of Uzbeks, who had broken away from the Shibanids, rose to the head of an independent khanate[8] in Khorezm. Initially, the capital of the state was the city of Urgench (formerly Gurganj), located on the territory of modern Turkmenistan. In 1598, Amu Darya River retreated from Urgench, and the capital was moved to a new location - Khiva. The Amu Darya, flowing through the territory of the khanate, flowed into the Aral Sea, supplying residents with water, and also providing a waterway to Europe. Over the centuries, the river changed its course several times. 150 km from Khiva, near the city of Kunya-Urgench, which means "old Urgench", are the ruins of an ancient capital. It was a small fortified town with a ten- century history. The legend of its origins says that the city grew around the well of Kheyvak, the water from which had an amazing taste, and the well was dug by order of Shem, the son of the biblical Noah. In Ichan-Kala (the inner city of Khiva) you can still see this well today. When the capital was moved to a new place, over time, the khanate flourished again[4]

The real name of this country since ancient times was Khorezm. The Khorezm state, which existed until the 20th century, was ruled by nomadic Uzbek tribes under the leadership of the sultans Ilbars and Balbars, descendants of Yadgar Khan, since 1511. They belonged to the branch descended from Arab Shah ibn Pilad, a descendant of Shiban in the 9th generation, so the dynasty is also called Arab Shahids. Shiban, in turn, was the fifth son of Jochi. But neither they nor others called the state the Khiva Khanate, only Khorezm.

The Arabshahids, as a rule, were at odds with their relatives, the Shaybanids, who had settled at that time in Maverannahr after the conquests of Shaybani Khan.

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The Arab Shahids adhered to the steppe traditions, dividing the khanate into fiefdoms according to the number of males (sultans) in the dynasty. The supreme ruler, the khan, was the eldest in the family and elected by the council of sultans. For most of the 16th century, the capital

and Muhammad Rahim Khan I finally broke the opposition of the tribal nobility with the help of the Sarts and curbed the military strength of the Turkmen, whom they either persuaded to live in Khorezm by distributing irrigated lands in exchange for military service, or forced them to do so by force. They created a relatively centralized state in which provincial governors had limited power. In the first half of the 19th century, the Kungrats significantly expanded the irrigation system.

Under Muhammad Rahim Khan I, the khanate began minting its own coins with the inscription "issued in Khorezm." But despite all this, the khanate lacked both human and financial resources, and Khivan raids into the Bukhara Khanate and Khorasan, as well as against the Kazakhs and independent Turkmen tribes, became annual. At the same time, the Kungrat period was also marked by cultural achievements; it was at this time that Khorezm became the main center for the development of Turkic literature in Central Asia[1]

In Khorezm, unlike Bukhara, there were cases of marriages between government officials and Russian girls. For example, Matniyaz-divanbegi, the son of the khan's uncle, and a Russian slave. The Khiva Khanate was ruled for 4 centuries by two dynasties of nomadic Uzbek tribes: the Shabanids of the Arabshahids (1511–1740) and the Kungrats (1763–1920).

The founders of the Khorezm kingdom were the brothers Ilbars and Balbaras, descendants of the Golden Horde khan Arabshah. In 1511, Ilbars was crowned in Urgench. And the younger brother received the Mangyshlak peninsula to rule, which he annexed to Khorezm.

Power in the Shibanid dynasty was passed on by inheritance through the male line.

According to the chronicle, there were 28 rulers from 1511 to 1740.

The period of greatest prosperity and economic growth of the khanate was reached during the reign of Khan Abulgazi and his son Anush Khan from 1643 to 1686.

By the middle of the 18th century, power in the country passed to another dynasty of Uzbek steppe tribes. The Kungrats are descendants of the Mongolian and Turkic peoples, and the Mangyts are Mongolian peoples. The confrontation between the two dynasties ended with the separation of the northern part of Khorezm[6]

Endless wars for lands were crowned with success: at the beginning of the 19th century, Khan Muhammad Rahim united the khanates and expanded the borders from the Aral Sea to the Kazakh steppes.

The Khiva Khanate was ruled by two dynasties of nomadic Uzbek tribes for 4 centuries: the Shabanids of the Arabshahids (1511–1740) and the Kungrats (1763–1920).

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The last Khiva Khan from the Kungrat dynasty ruled the state from 1918 to 1920. Internal disunity, the predominance of commodity and peasant farming, constant raids by warlike nomads, internal lag behind technical progress - all this led to the decline of Khiva Khanate.

The sources of income for the treasury were trade duties and local taxes. The list of taxes was very impressive:

•on land;

•on the work of slaves;

•on the purchase of weapons;

•on water;

•maintenance of troops;

•for evading public works.

•In total, there were more than 20 types of taxes from which members of the ruling family, relatives, clergy and those close to the khan were exempt.

•Duties for public works on cleaning irrigation canals, sewers, building defensive dams and maintaining the clergy greatly affected the mood of the people.

•The lands in Khiva Khanate belonged to the ruling dynasties and members of their families.

•The first Khiva coins began to be minted only at the beginning of the 19th century.

•In the best years, about half a million people lived in the khanate. The population consisted of Uzbeks, Turkmens, Cossacks, Karakalpaks and other steppe peoples.

In the 16th century, Khiva Khanate was not yet a centralized state, the influence of the tribal system was still strong; the head of the dominant tribe was declared a khan[2]

Like the Sheibanids in Maverannahr, Khiva Khanate was divided into small possessions. The vilayets were ruled by members of the khan's family. They did not want to submit to the central government. This circumstance was the cause of internal strife.

The population of the khanate was divided into three groups, differing in their ethnic, cultural and linguistic characteristics:

•direct descendants of the ancient Khorezmians, assimilated with various ethnic groups;

•Turkmen tribes;

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•Uzbek tribes who migrated from Desht-i-Kipchak to Khorezm.

Before the establishment of the dynasty from the Kungrat tribe, the heads of large Uzbek tribes became independent rulers of their lands and began to exert a decisive influence on the socio-political situation in the khanate.

In the second half of the 16th century, an economic crisis broke out in the Khiva Khanate, one of the main reasons for which was the change in the course of the Amu Darya; starting in 1573, it stopped flowing into the Caspian Sea and for 15 years rushed towards the Aral Sea. The lands along the old riverbed turned into a waterless steppe, and the population was forced to move to other, irrigated regions.

In addition, in the 16th century, the Khiva Khanate was conquered twice by the Bukhara Khanate. Internal strife, heavy taxes and duties led to the ruin of the country's population, which, in turn, had a negative impact on trade.

In the 17th century, two features were observed in the political life of the Khiva Khanate: a decline in the authority of the ruling dynasty and an increase in the influence of the heads of tribes. True, officially the beks and biys still submitted to the central government. In fact, within their beks, they had absolute power. It got to the point that they began to dictate their will to the supreme ruler. The khan could not decide state affairs independently, without their participation; on the contrary, they decided the fate of the khan at elections. Political fragmentation in the state was especially evident under Arab Muhammad Khan (1602-1621). Due to a change in the course of the Amu Darya, he moved his capital from Urgench to Khiva[1]The economic crisis had a strong impact on the political situation in the state.

Under Arab Muhammad Khan, the Yaik Cossacks, led by Ataman Nechai, who guarded the Russian border, carried out a robbery attack on Urgench, taking 1,000 young men and women prisoner. But on the way back, the Khan and his army overtook them. The Cossacks were defeated. Sometime later, Ataman Shamai and his detachment attacked Urgench, but they also failed and were captured by the Khan.

Discords became more frequent in the khanate. In 1616, the sons of Arab Muhammad Khan, Habash Sultan and Elbars Sultan, with the support of the heads of the Naiman and Uyghur tribes, rebelled against their father. The Khan gave in to his sons. He added the city of Vazir to the lands that belonged to them. But in 1621, they rebelled again. This time, Arab Muhammad Khan was supported by his other sons, Isfandiyar Khan and Abulgazi Khan. The troops of Habash Sultan and Elbars Sultan won the battle. By order of his sons, their father, who had been captured by them, was blinded with a red-hot rod and thrown into a dungeon. Sometime later, the Khan was killed.

Abulgazi Sultan found refuge in the palace of the Bukhara Khan Imamkuli. Asfandiyar Khan hid in Khazarasp. Later, his victorious brothers allowed him to go on the hajj. But Asfandiyar Khan went to the Iranian Shah Abbas I and with his help took the Khiva throne in 1623. Upon realizing this, Abulgazi Sultan hurried to Khiva. Isfandiyar Khan (1623-1642) appointed him ruler of Urgench. But their relations soon deteriorated, and Abulgazi fled to the ruler of Turkestan Eshimkhan. After the

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latter's death in 1629, Abulgazi moved to Tashkent to its ruler Tursun Khan, then to Bukhara Khan Imamkuli.

The Turkmens, dissatisfied with the policies of Isfandiyar Khan, asked Abulgazi to come to Khiva. His brother was forced to cede the Khiva throne to him. But six months later, Abulgazi was accused of attacking Niso and Darun (settlements between Ashgabat and Kizyl-Arvat), which belonged to Iran, was captured and, accompanied by his detachment, sent to the Iranian Shah Safi I (1629-1642). Abulgazi Sultan had to live in captivity for 10 years (1630-1639). In 1639, he managed to escape, and in 1642 he arrived to Uzbeks of the Aral Sea region. After the death of Isfandiyar Khan in the same year, Abulgazi (1643-1663) took the Khiva throne. The 20-year period of his reign was spent in military campaigns. He had to fight with the Bukhara Khanate several times. Abulgazi, having raised the authority of the heads of tribes, intended to get rid of their attacks on the central government. He divided all the tribes living on the territory of the Khanate into four groups: Kiyat-Kungrat, Uyghur-Naiman, Kanki-Kipchak, Nukuz-Mangyt. In doing so, their customs, way of life, and family relations between tribes were taken into account. Fourteen more small tribes and clans were added to these groups. Elders - inaks - were appointed in each group. Through them, the khan solved the problems of the tribes[4]

At the same time, Abulgazi Khan was an enlightened ruler. He wrote historical works in Uzbek language "Shazharai Turk" (Family Tree of the Turks) and "Shazhara-i Tarokima" (Family Tree of the Turkmens). After the death of Abulgazi Khan, his son Anusha Khan (1663-1687) took the throne. Under him, relations with the Bukhara Khanate became even more strained. He undertook military campaigns against it several times, reached Bukhara, and captured Samarkand. In the end, the Bukhara Khan Subhankulikhan organized a conspiracy against him, and Anusha Khan was blinded. Subhankulik Khan formed a conspiracy in Khiva from his supporters.

In 1688, they sent a representative to Bukhara with a request to accept the Khiva Khanate as their subject. Taking advantage of this circumstance, Subhankuli Khan appointed the inak Shahniyaz as the Khan of Khiva. But Shahniyaz did not have the ability to govern the state. Feeling his helplessness, he betrayed Subhankuli Khan and began to look for a stronger guardian. Russia could become such a guardian. With the help of the Russian Tsar Peter I, he wanted to maintain his position. In secret from Subhankuli Khan, in 1710, he sent his ambassador to Peter I and asked to accept the Khiva Khanate as Russian subject

Having long dreamed of taking possession of the gold and raw material reserves of Central Asia, Peter I considered this a convenient opportunity and on June 30, 1710, issued a decree satisfying Shakhniyaz's request. The Khiva ruler's appeal to Russia was assessed by his contemporaries as a betrayal of the interests of the Turkic-speaking peoples. This appeal opened the way for Russian colonizers. After these events, political life in the Khiva Khanate became even more complicated.

The social situation in the Khiva Khanate, as in other Central Asian states, was characterized by stagnation, which was due to the khanate lagging behind the process of world development. Political fragmentation, the dominance of subsistence farming, ongoing internal strife, and attacks by foreigners led to the country's economy being in decline and social life being monotonous. The rulers thought more about their own well-being than about the benefit of the state and the people.

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In the Khiva Khanate, as well as in Bukhara, there were many taxes and duties. The main one was considered to be the land tax "salguto". Among other taxes, the population paid "algug" (once a year) and "miltin puli" (for the purchase of a gun), "arava oluv" (use of the population's carts), "ulok tutuv" (mobilization of draft animals), "kunalga" (provision of housing for ambassadors and officials if necessary), "suysun" (slaughter of animals for treating government officials), "chalar puli" (payment for messengers), "tarozuyana" (payment for scales), "mirabana" (payment to the elder for the division of water), "darvazubon puli" (payment to the gatekeeper and security guard), "mushrifana" (payment for determining the amount of tax on the harvest), "afanak puli" (payment to the one who brings news of the begar), "chibik puli" (payment for exemption from other work from society), payment to the clergy, etc. In total, the people paid about 20 types of taxes.

In addition, the population was forced to perform compulsory public works:

•"begar" - one person from each family had to work 12 days a year (sometimes up to 30 days) on various construction sites, cleaning irrigation canals, etc.;

•"kazuv" - construction of canals;

•"ichki va obkhura kazuv" - cleaning irrigation systems and dams with locks;

•"kachi" - construction of defensive walls and dams;

•"atlanuv" - participation with a horse in the khan's hunt.

These duties, connected mainly with the maintenance of irrigation systems, were a heavy burden for the working people, because most of them were connected with earthworks. Sometimes newly erected dams were destroyed under the pressure of water, and the period of earthworks was extended to 1-3 months. Therefore, at times in the khanate there were crop failures, famine set in, and the people were forced to leave their native places. About 40 families lived in Khiva by the time of the arrival of the Kungrat dynasty.

By this time, the population of the khanate numbered about 800 thousand people, 65% of whom were Uzbeks, 26% were Turkmen, and the rest were Karakalpaks and Kazakhs. Uzbek tribes and clans lived mainly in the north of the khanate, in the lower reaches of Amu Darya. The khanate consisted of 15 vilayets - Pitnak, Khazarasp, Khanka, Urgench, Kashkupyr, Gazavat, Kiyat, Sha-khabbaz (Shahbaz), Khodjeyli, Ambar-Manok, Gurlen, Kunya-Urgench, Chumanay, Kushrat, Tashauz - and two viceroyalties - Besharik and Kiyat-Kungrat, as well as tumens belonging to the khan himself.

The supreme power was exercised by the khan. High-ranking officials inak, ataliq and biy enjoyed great influence. To resolve issues of state importance, a divan of influential officials, that is, a state council, was created under Muhammad Rahim Khan I. Court cases, the clergy being the arbiters, were based on Sharia law. The state language was considered Uzbek. The main wealth of the khanate was considered to be land. It consisted of irrigated (akhya) and non-irrigated (yadru) lands. In the Khiva Khanate, as well as in Bukhara, the following types of land ownership existed: state (amlyak), private (mulk) and religious waqf.

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At the same time, land ownership in the Khiva Khanate had its own distinctive features compared to land ownership in the Bukhara and Kokand Khanates. The Khan and his relatives owned half of all the lands, the rest of the lands were considered state lands (except for waqf lands). Tenants worked on state lands. Farmers who worked on the Khan's and private lands were called yarimchi (yarim - half): they gave half of the harvest for rent.

The khan's relatives did not pay taxes to the state. The clergy, high-ranking officials, and owners of tarhan charters, which gave the right to lifelong ownership of land, were also exempt from taxes, while small landowners, burdened with taxes, went bankrupt and eventually lost their land. The main occupation of the khanate's population was agriculture. Its basis was farming and cattle breeding.

Agriculture was carried out in difficult conditions. The lands were irrigated by canals from Amu Darya, and in many places by a chigir driven by draft power. The drying up of the old bed of Amu Darya at the end of the 16th - beginning of the 17th century forced the rulers to seriously engage in irrigation. Arab Muhammad Khan (1602-1621) ordered a canal to be built near the Tuk fortress. Under Ali Sultan (1558-1567), the Yangiaryk, Tahiti, and Yarmysh canals were built. In 1681, the Shahabad canal was put into operation.

In the 1670s, a dam was built on the tributary of the river that flows into Lake Daukar. At the beginning of the 19th century, the Lauzan irrigation ditch was taken from Amu Darya, which later turned into a canal. It irrigated the lands between Parsu, Khodjeyli and Kunya-Urgench. In 1815, the large Kilic-Niyazbai canal was dug. It irrigated the lands of the right bank of Daryalyk. In 1831, the lands of Kunya-Urgench began to be irrigated with an irrigation ditch taken from Lake Lauzan. In 1846, a dam was built on the old bed of Amu Darya, and the lands of the south of Kunya-Urgench were irrigated with water from it; the Bolshoy Khanabad canal was built, which irrigated the outskirts of Vazir, Gandumkala and the Uaz gorge.

The largest city of the khanate was Khiva, its capital from the beginning of the 17th century until 1920. In ancient times, the city was called Khiyvak. Since its foundation, Khiva was a link on the trade route between the East and the West. At the beginning of the 17th century, due to a change in the course of Amu Darya, unfavorable conditions for the life of the population developed in the capital of the khanate, Urgench, and the capital was moved to Khiva.

By the middle of the 18th century, due to the invasion of Nadir Shah, Khiva was destroyed. Under Khan Muhammad Amin Khan (1770-1790), the city was restored. Under Allakuli Khan (1825-1842), Khiva was surrounded by a wall, the length of which was 6 kilometers. The basis of the current architectural appearance of Khiva was formed from the end of the 18th century until the 20th century. The architectural ensemble of Khiva is distinguished by its unity. Inside it, Ichan- Kala (inner fortress) was first built, where the khan's palace, housing for the khan's family, a mausoleum, a madrasah, and mosques were located. The total area of Ichan-Kala is 26 hectares, the length of its wall is 2200 meters. It was crossed by two streets, four gates opened into the city

- Dishan-Kala, where artisans and merchants lived; there were also shops and shopping arcades. The length of Dishan-kala is 6250 meters, it has 10 gates[6]

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One of the surviving monuments of Khiva is the Said Allautdin Mausoleum, built in the 14th century. Other architectural monuments that have survived to this day include Kunya-Ark, the Cathedral Mosque, Ak-Mosque, the Uch-ovliya Mausoleum, the Shergazikhan Mausoleum, the Allakulikhan Caravanserai, the Inak Kutlug-Murad Madrasah, the Inak Muhammad-Amin Madrasah, and the Tash-Khauli Palace, which has 163 rooms (built under Allakulikhan). They testify to the skill of Khiva builders, stonemasons, and wood artists. In this regard, Khiva was the pride of the khanate.

Kunya-Urgench was built 2000 years ago. It is located on the route of trade caravans (now located in Turkmenistan). In the 10th-13th centuries, it was the capital of the Khorezmshah state. New Urgench was built under Abulgazi Khan in the 17th century. After that, ancient Urgench began to be called Kunya-Urgench. It contains the mausoleum of Fakhrildina-Razi of 12th-14th centuries, the mausoleum of Sultan-Tekesh, Nazhmitdin-Kubro, a cathedral mosque, a minaret and the remains of caravanserais. New Urgench is the center of the current Khorezm region[1]

In 1874, Abdalov Atajan founded book printing in Khorezm, and Khudaibergen Devanov became the first Uzbek photographer and cameraman.

It is known that irrigation and water played a special role in Khorezm. The change in the course of Amu Darya even led to a change in the capital. Irrigation, the construction of devices, and artificial irrigation systems served to establish Khorezm as a center of science and culture, and this, of course, had a very great influence. Amu Darya changed its course several times. Because of this, at one time the center of Khorezm, the city of Kyat, was devastated, they erected a new Kyat. The same thing happened with the city of Vezir, which, unfortunately, later lost its significance as a capital. I can also mention old Urgench, which is now located in Karakalpakstan. At that time, Urgench was destroyed because the old bed of Amu Darya changed its course in the other direction. The khans always paid special attention to the restoration and cleaning of the irrigation system of canals. In this regard, in 1646, Abulgazi Bahadur Khan, whom I introduced as the most prominent representative of the Arabshahids, ordered a new city to be built near old Urgench. And it was already called New Urgench, Yangi Urgench. At one time it was the capital. Then the city of Khiva was the capital of the Khiva Khanate, but Urgench was the capital of merchants who were engaged in international trade, and all the largest trade deals were concluded in the city of Urgench. The supreme ruler was always there personally and controlled the process of cleaning canals, irrigation ditches. It was his duty to constantly, every year (this is called "kazu", from the word kazish - to dig) conduct such an event. The khan himself was personally present at least on the first day, he himself set an example. This was the most important action that required the intervention of the central government.

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