



Article

The Description of The Relations Between The Khanate of Khiva and Russia in The Period of Khan Of Khiva Muhammad Rahimkhan I in The Work "Firdaws Ul-Iqbal" By Historicians Munis and Ogahiy

Saparbaev Bunyodbek Khurrambek Ogli*¹

1. Department of the History of the Urgench State University, Uzbekistan

* Correspondence: bunyod.saparbayev@gmail.com

Abstract: The article discusses the relationship between the Khiva Khanate and Russia in the work "Firdaws ul-Iqbal" by the historians of the Khiva Khanate, Munis and Ogahiy. It provides information on the stage to which these relations reached during the reign of Muhammad Rakhimkhan I, and how these relations were covered in the work. The establishment of the Supreme Council in order to implement the policy of making what he did, putting pressure on the Khanate of Khiva, seriously opposing the policies of some neighboring countries trying to interfere in his internal affairs, and using military force when necessary, in the past seven years was recognized by the Uzbeks, Turkmens and Karakalpaks during his military policy. That he worked in harmony with his armies, that responding to evil with evil is one of the unique methods for the feudal system, that these methods were also reflected in the activities of Muhammad Rahimkhan I, that Munis Khan's activities were based on the principle of truthfulness, as well as the fact that he impartially described all the atrocities committed by the khan, and expressed his heartfelt regret for those events in poetic verses information has been provided. In the article, the Khan of Khiva Muhammad Rahimkhan I (1806-1825) won the throne in order to restore the status of his country during the time of Khorezmshahs, strengthen the state borders, put an end to changes of khans, conduct a strong state policy, eliminate hypocrites who cause internal conflicts in the country, such as factionalism, separatism, and betrayal.

Keywords: Muhammad Rahimkhan I, Khiva State, Munis, Ogahiy, The Work "Firdaws Ul-Iqbal", Russia, System of Feudalism

Citation: Ogli S. B. K. The Description of The Relations Between The Khanate of Khiva And Russia in The Period of Khan Of Khiva Muhammad Rahimkhan I in The Work "Firdaws Ul-Iqbal" By Historicians Munis And Ogahiy. American Journal of Social and Humanitarian Research 2025, 6(2), 310-320.

Received: 11th Jan 2025
Revised: 19th Jan 2025
Accepted: 30th Jan 2025
Published: 22th Feb 2025



Copyright: © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

1. Introduction

Muhammad Rahimkhan I began to implement great works to put Khiva Khanate on the path of political and economic development. He first realizes that it is necessary to unite people of different nationalities in the country. By his decree, the Supreme Council is established. Muhammad Yusuf mehtar, Muhammadiyor qushbegi, the khan's brother Qutlugh Murad inaq, as well as Khojash mahram and qazi were also invited to him. Important issues of state importance were discussed at the council.

The troops of Kutlugmurad Inaq Chief Khan fought against the rebels in the Gurlan province and managed to retrace the tracks of Toramurod Sufi troops.

Muhammad Rahimkhan I uses all methods to end this internal and external instability. At first, he firmly adhered to the policy of strictness in eliminating various factionalism, hypocrisy, and treachery within the khanate. In fact, the above-mentioned vices were on the rise in the khanate. This can be seen in the example of Muhammadrizobek's policy. After he and his group were defeated, he introduced a policy of reconciliation. Khan accepts this offer and forgives their sin. According to the opposition's request, Muhammad Muradbek, Fazilbek and Niyazmuhammadbek were released from custody and sent to him. However, they plan to do more evil things [1]. As a result, the khan captured all of them in different ways, put them in prison and executed some of them [1]. Thirty youths belonging to them will also be destroyed on the basis of the policy of insubordination. While narrating these events, Munis expresses his opinion in the poem as follows:

Whether a person is good or bad,
A well-deserved award.
So, O heart, do good,
Always apologize for your bad behavior! [2].

During the time when Muhammad Rahimkhan ascended the throne, serious conflicts between the Khanate of Khiva and the Emirate of Bukhara flared up. These disagreements intensified during Eltuzarkhan's time and still did not lead to social and political instability. Amir Haydar, the ruler of Bukhara, tried to influence the different nationalities and tribes of Khiva Khanate in various ways. One such action, Kutlugmurad, causes the Inok to attack the Chinese team of Karakalpaks [2].

The Chinese team that settled on the banks of the Yangidaryo established a relationship with Amir Haidar, following the policy of disobedience to the Khanate of Khiva [3].

As a result, Kutlugmurad's Inakh armies came here and caused many people to be robbed and killed under the pretext of collecting taxes [3].

First, Khan went down to Urganch, where he visited the house of Sayyid Qulibay and Avaz Muhammedbay. A big party is organized. A horse is presented to the Khan by dressing him in sarupo [4]. On the way, he visits the grave of Niyaz Akhunbobo, makes offerings and goes to the Amu beach [4]. He will stay here for one night, and in the morning he will cross Amu to Kokhna Kot and visit the tomb of Sheikh Abbasvali. Then, it goes to Baday Lake through Oqqum and heads towards Khojalyi. He is hunting around here. The governors of Khojaly, Kipchak, Gurlan, Kangli, Khizreli warmly welcome the khan, royal banquets are organized and gifts are presented [5]. With these events, the second year of the khan's career comes to an end [5].

The third year of Khiva Khan's life was not easy either. There was still tension in the country. This problem was related to the disobedience of Turkmens belonging to the Yovmit and Chovdir clans in the territory of the khanate, and the separatist policy of Toramurod Sufi, who settled in Kungirod province in northern Khorezm. In 1808, this problem became more acute.

In the third year of his reign as Khan, Muhammad Rahimkhan I began to forcefully subjugate some of the Turkmen and Karakalpak clans. At first, the khan started efforts to subjugate the Chowdir class of Turkmens.

The anti-khanate policy of the Yovmit and Chovdir clans of the Turkmens was mainly connected with the activities of Toramurod Sufi.

Literature Analysis

There are many studies on the historical works and biographies of Munis and Ogahis. Preliminary information about Munis can be found in the works of A. Vamberi. According to him, Munis and Mirab (Vamberi understood this name and position as two

brothers and sisters. He calls Munis a poet and Mirob a translator) were brothers and were engaged in poetry and translation. By translation, he refers to Mirkhand's work "Rawzat ul-Safa"(Paradise garden) [1].

Manuscripts related to Munis and Ogahi first came to the attention of A.L. Kuhn, who came to Khiva in 1873 [2].

Khan's army marches to Okqum region to put an end to this separatist policy [6]. From there it goes to Kipchak and Khojaili. In this area, a fierce battle began, the peasants were brutally punished, crops were destroyed [6].

Muhammad Rahimkhan again attacked the chowdirs shortly after. A number of reasons forced him to walk a second time. First, the Karakalpaks of Arol, suffering from the oppression of Toramurod Sufi, sent a petition to the khan asking for protection. Secondly, when the convoy coming from the trading house built on the bank of Idil (Volga) reached Kokhna Vazir, people belonging to the Chovdir group attacked to rob it. They looted the goods. As a result, the elimination of such robbers is put on the agenda, and the khan gathers an army and marches to this area.

The poet describes this walk as follows:

Like him, he's a badass,
That the people of the mind are limited.
Unmatched in number, the celestial event,
A desert sand without a sky.
Once upon a time, the devafkanu was fine,
Masof ichra is like Rustam [7].

Having heard that the khan had arrived with a large army, the Chovdir invaders sought shelter from the Toramurod Sufi and settled in the Kungirof fortress. saved and transferred to Khiva [7].

In this area, the local soldiers of the Karakalpaks in Kipchak, Mangit, and Khojaili, who were loyal to the khan, joined the khan's army.

At the same time, it is the eve of Eid al-Adha, and the khan celebrates this ceremony in the camp and organizes a big party [8].

After this ceremony, the Khan's army will start to realize the main goal. The Hasanboy tribe, who lived here, sought refuge from the Toramurod Sufi. But when Hasanboy returned to the khan and prayed for safety, the khan pardoned him and moved them and sent the army to the Kunhirot fortress.

Among the Khan's army, there were many young men of the Turkmen and Karakalpak peoples. In order to conquer the city of Kungirof, Quvonj Sufi, Otamuhammad Onbegi, Berdibek, Muhammadniyoz Korcha, Kago Sardars, from the Karakalpaks: Aydoshti, Kadirberganbi, Koshberganbi and Shagolbi from the Yovmit category "there was a lot of army" [9].

This large army engages in a fierce battle with the Sufi armies of Toramurod and succeeds in driving the opponents into Kunhirot fortress. At this time, the khan orders the army not to enter the fortress.

In the course of these events, many Karakalpak clans agreed to obey the Khan and asked for forgiveness. Khan will satisfy their request. Most of these seeds are transferred to another area. Of course, many people will be executed and people will be robbed. After that, Khan went to Old Urgench, visited the grave of Sheikh Najmuddin Kubro and returned to Khiva [11].

In 1809, Muhammad Rahimkhan I was again busy solving problems related to Toramurod Sufi.

In his report, Munis cites all the information related to the origin and ancestor of Toramurod Sufi. According to his writings, Muhammad Nazarbi ibn Qulmurad Inaq ibn Bekmurad had a younger brother named Saidnazarbi, sons named Khojamurad, Toramurad, Shahmurodbek, and appointed Muhammad Amin Inaq Saidnazarbi as governor of the Aral region. Khojamurad and Toramurod have been living in Khiva, sometimes in Arol, with a modern arrangement [11].

After that, many things will happen. By the time of the Awazbi Inaq, the conflict in the Arol region increased. Khojamurad's younger brother Toramurod raised the flag of opposition and pursued a separatist policy. During the time of Eltuzarkhan, these brothers came to an agreement due to necessity. However, Eltuzarkhan expelled Toramurod Sufi from the country. He lives in Bukhara.

During the reign of Muhammad Rahimkhan I, he returned, took up residence in Kungirat and continued the separatist policy.

In 1809, Muhammad Rahimkhan I executed Khojamuradbi and his five sons [11: P.195]. Before that, he betrayed the khan and committed duplicity, but the khan pardoned him. Even though he was restored to his position in Khiva, he spied for the Toramurod Sufi. After this treason was revealed, the above-mentioned execution was carried out.

Hearing about the execution of his brother and nephews, the Sufi Toramurod, relying on the emir of Bukhara, started more corrupt activities than before [11].

As a result, the khan was forced to start the Arol campaign [11]. During the trip to the island, he also pays attention to many household chores. He sends a person called the Sufi of Panah as an ambassador to the Sufi of Toramurad. However, Sufi Toramurod detained the ambassador for fifteen days and sent him back, and no specific agreement was reached. Many citizens fleeing from the tyranny of Toramurod Sufi come to the khan. They also caught his spy named Nematgarang and handed him over to the Khan. Khan hangs him [11]. In the process, the robbers who were accomplices of Toramurod Sufi were attacked and the caravans coming from Astrakhan and Mangishlok to Khiva were secured. Many chapovuls are organized. However, this time, the khan built a fortress on the bank of the Shumanai stream, placed Kutlugmurad in there, and returned to Khiva himself [11].

It should be noted that the Kungirod problem related to Toramurod Sufi became one of the serious issues for the khanate. Kutlugmurad, who stayed in this area, was more busy with farm work and dealt with the problem of controlling the river flood. In the meantime, Sufi Toramurod organized a raid on the Karakalpak farms outside of Kungirod, captured many people, and looted their property [11].

Such bloodshed has escalated. Sufi Toramurad drew Eshmuhammadbek and Nazarbi into war again with navkars taken from Uzbeks and Chowdirs. However, commanders such as Niyaz Muhammed Boy and Muhammad Qulibek repulsed this attack. Khan rewards them for these services [11].

2. Materials and Methods

Muhammad Rahimkhan used to go hunting two or three times a year. In the fourth year of his khanate, he goes hunting. It passes through the Amudarya through Khanka and reaches the territory of Khojaly. Even before starting the hunting event, the khan receives various disturbing messages. In particular, they inform the khan that a trade caravan has set off from Kungirod to Bukhara and that the sons of Bekpolat father are coming from Bukhara to Kungirod. As a result, the khan sent Mohammadniyazbek with two hundred men to Erdar. However, they cannot find anyone. After that, Soloq sent the centurion and the General of the People to Kungirod to loot the bell [11].

The mutual conflict between Muhammad Rahim Khan and Sufi Toramurad led to the destruction of the common people.

Looting and taking captives, which always happened between two countries, was now happening within one country.

The fourth year of Khan's career also passed mainly within this conflict. At the end of the year, the war organized under the leadership of Muhammadjonbek brought great hardships to the people of Kungirat. The fifth year of the reign of Muhammad Rahimkhan I coincided with the year of the year. After the Nowruz ceremony, the khan again started to solve the problem of Kungirat. Eight days after Nowruz, he sent two commanders from Yovmit commanders to Kungiroto to loot the bell [11].

He went to Hazorasp with the issue of water. The old way of life continued in the northern part of the khanate. The separatist policy of Toramurod Sufi was disrupting the peaceful life of the Karakalpak people and leading to fraternization. An example of this is when Aymirzabi, with the help of Aydoshti, marched on the Karakalpaks in the Kungiroto province with an army of four hundred people consisting of Karakalpaks, plundered them, and captured many people [11: P.204]. At this time, Sufi Toramurod came to subjugate the Akyokish fortress at the head of seven hundred thousand troops. Before this army arrived, Aydoshti had ambushed three hundred men from the fortress. These people attacked the fortress of Toramurod Sufi, took a hundred people captive and looted them. As a result, Toramurod Sufi is forced to return to his footsteps [11]. These events were an immense tragedy for an ordinary citizen and an immense misfortune for the nation. Russian officer N. Muravyov points out Muhammad Rahimkhan as the cause of these events. He considers him to be the main culprit in confusing nations with each other.

Actually it was not. It is known that in those times the remains of seed production were very strong. The Yovmit, Chovdur, Taka, Goklan, Jamshid, Emreli and many other clans of the Turkmen could not get along with each other, so there were frequent wars and bloodshed. This situation also existed among the Karakalpak clans. In turn, various conflicts often arose between Turkmens and Uzbeks, Turkmens and Karakalpaks.

3. Results

Muhammad Rahimkhan I was struggling to eliminate those conflicts and create a unified state policy. The establishment of the Supreme Council upon his accession to the throne was also related to that policy.

By 1810, the conflict between clans and nations was exacerbated by the separatist policies of Toramurod Sufi. While the khan's servants punished the clans and tribes that supported him, Toramurod Sufi brutally punished the clans and tribes loyal to the khan.

Muhammad Rahimkhan I began to take drastic measures to end this bloodshed in the country.

In the fifth year of his work, he started marching to Arol province for the third time. He came to his residence in the Moyli forest near Gurlan, crossed the river through Kipchak and stopped at Beshtepa. There, under the leadership of Muradbek kunghiroto, Tanak bahodir kunghiroto, Dosim bahodir mangit, and Badal, he gathered seven hundred cavalry troops and went to the areas where Toramurod Sufi planned to attack. Because messengers were coming to the khan asking for help from some regions. Among them were Tashim Naiman, Muhammadnazar Ataliq and Khojamurad, who were the predecessors of Toramurod Sufi. It turns out that there is a spy of Toramurod Sufi among them, and they catch him.

At this time, Toramurod was unaware that Sufi Khan was coming to Kungiroto with his army. At that time, he sent a commander named Eshmuhammadbek with two hundred and fifty soldiers to plunder Hasanbaybiy's people. But Kadirbergan, the son of Koshberganbi and Hasanbaybi, repelled this attack with his Karakalpak men. Eshmuhammadbek and some of his companions hid in the reeds in the lake and after three days, they reached Kunghiroto barefoot [11].

In this campaign, Muhammad Rahimkhan I fought four consecutive wars to take Kungirat fortress. Knowing that the war was about to start, Sufi Toramurad left the fortress, built a fortification, and put up a strong resistance. The war is very intense, cannons and rifles are fired non-stop. In this process, the governor of the Arol Nayman sided with the khan.

However, Sufi also had many supporters. One of them is the Fasting Qiyat, which he fights with serious resistance. Despite this, they catch him, cut off his head from his body and hang his head on the gate of the sangar. Toramurod Sufi and his comrades are imprisoned in the castle. After this incident, the khan prepared for two days and started attacking the fortress again. Sufi Toramurod also came out of the fortress and stood ready for war. The battle took a fierce turn, and when Eagle was going to the Sufi Toramurad, hugging him and knocking him off his horse, the enemy's guards saved him and Eagle was killed [11].

After three days of war, the khan orders the armies to stop fighting and rest. In the meantime, the judge of Nukuz and his relatives are subordinate to the khan. Khan sends them to the territory of Khojaly.

The next day, the Khan's armies started a new war. Many people will die in this battle. Both sides will suffer huge losses. Munis describes this battle in a poem:

Swords spilled like blood,
There was a flood of blood on the field.
Sinon nogi el bagrin ailab shikof
It is clear that the dead have died [11].

It is clear from the image in the poem that the corpses of those who died in the war were piled up like a mountain. This incident clearly shows how great a tragedy internal wars bring to the common people.

Unable to stop the Khan's army, Toramurod Sufi entered the fortress again with his followers. There was a war between different clans in the Kungirat area.

When the Khan's army came to this region, Mullah Khoroz Kungirod and Egilikbi Qiyat from Hasanbaybi's rule had divided with their clans in Shorkul and joined the policy of disobedience. Khan sends part of his army in that direction to turn them away. However, before the war reached its peak, Mulla Khoroz and Egilikbiy surrendered by hanging their swords. Khan pardons them. Then, he moved all of them together with his family to the territory of Khojaly and provided them with pasture [11].

After these events, the Khan's army entered the war for the fourth time to take Kungirat fortress. The war takes a terrible turn. Many people will die. Sufi Toramurad ran back into the castle. This time the war will go inside the castle.

During this process, Shakhniyaz, the chief of the army, came to the Khan and advised them to stop the war, to replenish the ranks of the army, and to arrange the horses. Khan agrees to this proposal. As a result, the army returned to Khiva under the leadership of Khan [11]. Even after these events, Toramurod Sufi did not calm down, but continued his provocative actions.

In 1811, the Khorezm caravan going to Russia was returned by Karimberdi father and Muhammadrizo Qushbegi through the Arang kiri.

Sufi Toramurad found out about this and sent three hundred men from his clans to rob the caravan. He sends another two hundred people to Akyokish to rob Aydoshtbiy's land. Not limited to this, under the leadership of Eshmuhammadbek, he sends another two hundred and fifty warriors to plunder Gurlan [11].

They reached Gurlan and set fire to the houses of Khudoynazarbek and Orozali inok. In that process, Orozali Inok is executed.

At this time, the khan was hunting in Astana and Yangariq. The incident of Gurlan comes to Kutlug Murad. He sends the Godly trumpeter to the khan to deliver this message. Tanak sends the young man, who is called Bahadur, to the protection of Gurlan.

When the Khan heard this news, he sent his brother Qutlughmurad Inok with his army to Gurlan, and sent Karimberdi father to that area to help him.

When Tanak Bahadur reached Kot, Ashurbek, the centurion of Kot, joined him with his soldiers. Khudoinazarbek and Chotkara centurions, who fled from Gurlan to Kot, joined them and marched together to Gurlan.

Later, the Shahabad and Chigatai armies will join them. All these armies, under the leadership of Kutlugmurad Inakh, will deal a terrible blow to the enemy. The people of Gurlan joined them, and many enemy soldiers were killed and captured. Most of the commanders were killed and captured and executed. In this way, the army sent by Toramurod Sufi to Gurlan was defeated. They captured Sayyid Qulibek and Eshmuhammadbek and executed them for the revenge of Orozali Inaq. Khan Orozali gave the position of father to the eleven-year-old son of Inok [11]

The three hundred Chowdir robbers sent by Toramurod Sufi to rob the caravan will not be able to achieve their goals. The people in the caravan raised the load and earth around them, built a protective wall and resisted fiercely. The robbers fight for five days and get separated from thirty companions. In the meantime, the news of Eshmuhammadbek's defeat in Gurlan arrives. After this news, the Chowdir robbers leave the caravan and run away [11].

The army chiefs who came to Akyokish to rob the people of Oydostbi belonged to the Karakalpak category. When commanders such as Sarimsogbiy Koldovli, Islamasbiy Bolgalali, and Nurtoiybiy Koshtangali were approaching Akyokish, Aydstbiy's trusted men - Khojamberdibek, Qalandar Kor, Eshmuhammad the centurion heard the news of Eshmuhammadbek's entry into Gurlan and died on the way of treachery. bite and leave the fort. Hearing this, the khan removed these cowards from their posts and appointed Muhammadniyozbek and Hasanmurad Kipchak in their place [11].

For that reason, no one chased the enemies who came to this fort. They felt defeated and survived. In this way, the three armies that the Sufi sent in three directions will be defeated.

For that reason, no one chased the enemies who came to this fort. They felt defeated and survived. In this way, the three armies that the Sufi sent in three directions will be defeated.

As we mentioned above, the internal situation in the Khiva Khanate was very complicated, and the foreign policy was also very difficult. The Khanate could not agree with the rulers of Iran.

The population of the Turkmen, belonging to the Taka category, separated Marv from the Khanate of Khiva and refused to submit.

In addition, many people belonging to the category of taka were engaged in piracy.

When the events related to Toramurad Sufi had just been suppressed, a group from the Kara Ahmad community of the Takas crossed the border of Hazorasp, attacked the house of one of the owners of Karvak, demanded his property and took his children captive and went into the sand at dawn [11]. It was the month of Ramadan.

No one will notice this incident. But in the morning, one of the farmers at the foot of Karvak saw them and Abdullah informed Inok about it. Inok went to Karvak with one hundred and fifty horsemen, collected food for the morning from the owners there, and began to chase the robbers. However, he stops walking, using the heat as an excuse.

At that time, Kutlugmurad was hunting in the province of Dargan Ota. When this news reached him, he separated seventy of his servants and sent Qalandar the pilot,

Iskandar Khoja Bekobod and Eloman Bahadir to pursue the robbers. This group traveled for three days and nights and found a trail of robbers in the area of Shorquyi well. The three generals left thirty soldiers here, and they themselves rode after the robbers, caught them and killed them, and brought back the property and prisoners. In nine days, they reached the border of Pitnak and came to Kutlugmurad inakh. Such events often happened in the khanate. Especially in the north of the khanate, factionalism and separatism increased.

In addition to Toramurod Sufi, Orinbaybi, Eshjonbi, Hasanbi, Esangaldibi, Toqtapolodbi, and Mamanbi, who ruled the Yangidarya Karakalpaks, did not obey the ruler of the country and strengthened their relationship with the emir of Bukhara. They were always busy robbing Khorezm and Kazakh caravans.

4. Discussion

In 1809, the Khan organized a raid on this area. However, this region was still not subject to any country. The rulers of the Akyokish fortress caught them and the ambassadors of Toramurod Sufi who were going to Bukhara and executed them. In the meantime, Eralikhan, the king of the Chumanay class of the Kazakhs, with an army of 1,500 men, looted Tanga and Kipchak and killed many people. To stop them, the Yangidaryo dances turn to the Karakalpak boys. They defeat Eralikhan and force him to flee [11]. After this event, Yangidaryo princes sent an ambassador to Khiva Khan. Ambassadors will be welcomed by Khan Khushnud. However, except for Orinbaybi and Eshjanbi, the biys strengthened their ties with their Kazakh khans.

After these events, the khan gave an order to march to Yangidaryo. Leaving Khiva, crossing Amudarya through Tashkala and Moylijangal, he visited the rabot built by Eltuzarkhan [11]. In the process, Khan Shaykh will visit the tomb of Sultan Uwais located on the Jalil mountain. An earthquake will happen on this night.

The poet Mirza Masiho will also participate in this procession of the Khan. At first, Khan was engaged in hunting on both sides of the river.

Munis notes that at this time he stayed in Gurlan and quickly reached the territory of Kipchak and continued his work under the khan [11]

When Muhammad Rahimkhan I was hunting, Muhammadniyozbek mahram was sent to Khojaly with Mirza Masiha. They bring gifts of His Highness to Sayyid Pirimhoja Eshan, Tursunhoja Eshan and Sayyid Gadayhoja Eshan.

At this time, it is the end of autumn, and suddenly it gets cold and the river freezes. While the khan continues hunting, Orinbiy and Eshjonbiy from Yangidarya come to obey the khan. They moved their people together with two thousand Karakalpak families and settled on the banks of the Amudarya River around Baday Togai [11].

However, Esangaldibi, Tokhtopoladibi and Mamanbi refused to obey the khan and sent an ambassador to the Kazakh khans.

The khan gave the area from Kengyantok to Chilpik to the people who moved [11].

Even though the khan was hunting, he often organized chapovul for Kungirat. In the meantime, the rulers of Yangidarya's population split into two, Esangaldibi, Tokhtopolodbi and Mamanbi, and moved to the Kazakh territory by sea. Chief Manglai and Boron from Besh Sorig clan moved to the territory of the khanate with two thousand five hundred households and refused to obey. In the process of describing these events, Munis tells interesting stories about the Aral Sea. According to his notes, the island is so majestic that it has no equal in grandeur. At that time, this sea was called "Bahirai Khorezm". The poet describes the sea like this:

Khurshid that time is enough in the world,
From then on, even then,
Every creature under the water,
The board is not proud of the lake.
Suddenly the wind blows,

It's like a flood.
 At that time, it is not morning or dawn,
 There's no doubt, it's going to happen.
 Every wave of mine goes out into the sky,
 When he returns, he tends to samakka [11].

According to the historian, at that time the Uzbeks called this sea by the names "Tobak", "Arol", "Otov". It is said that at one time there were fortresses called "Adok" and "New city" in this place of the sea, and even now the remains of their stone buildings are visible to sailors from under the sea [11].

Unfortunately, such a great sea is now on the verge of extinction. However, only 200 years have passed since Munis described the sea. For history, this date is like a ghost.

Although Shermuhammad Munis played a major role in the creation of the great historical work "Firdaws-ul-Iqbal", Ogahi also played a significant role in its completion. When Ogahi was born, Munis was 31 years old and was known as an accomplished poet and historian. On the day of Ogahi's birth, Munis was traveling with Muhammad Rahimkhan I and was writing about the events of Kun'girat related to the conquest of the Sufi Toramurod. At the same time, he also mentions the following inscription among the adventures of that trip: "This year, in the month of Mazbur, that is, on the tenth of Zulqa'da, on Saturday, Erniyozbek, the brother of the poor, Hazrat Vahib-ul Atoya gave a child, Arjumand, and a child, Saadat, and he was a gift of light, glory, and perfection, and it was a season for Muhammadrizobek" [12].

This date falls on December 17, 1809. Ogahiy was one of Munis's most capable students in mastering history and literature and tried to be with him as much as possible. When Munis died, Ogahiy was already twenty years old and had not yet formed as a person. Despite his lack of life experience, Alloquli Khan pampered him with the position of miroblik, one of the most responsible and influential positions in the khanate, and invited him to scientific and literary conversations in his circles.

Personally, Alloqulikhan mentored and patronized Ogahi in many areas. He was 16 years younger than Munis and 17 years older than Ogahi.

Consequently, in 1840, Alloqulikhan offered Ogahi to continue the historical work "Firdaws-ul-Iqbal", which Munis had begun but failed to complete [13].

Thus, on the instructions of Ogahiy Alloqulikhan, Abulgaziy Muhammad Rahimkhan began to record the events from the eighth year of his first activity until his death on the page of history. According to the historian, he asked people who were eyewitnesses to the events that he did not witness. In some places, he used written materials [14]. It should be noted that Munis managed to write down seven years of the history of Muhammad Rahimkhan I. However, although he did not systematize and complete the history of the remaining years, he participated in all the events and recorded all the important events [15]. Those written draft materials served as a valuable source for Ogahiy in writing the continuation of the book. After Ogahiy continued the events in the book in 1813, Muhammad Rahimkhan I had significantly influenced the political and economic life of the country and strengthened his position [16].

Despite this, internal conflicts, wars of plunder and aggression between different khanates did not cease in the country [17]. Therefore, the Khan of Khiva spent most of his activities organizing military campaigns, ensuring the territorial integrity of the country, combating invasions and robberies. Sometimes he himself used a policy of violence against violence and aggression [18].

Describing the events that took place in the eighth year of the reign of Ogahiy Muhammad Rakhimkhan I, he pays special attention to the socio-political situation that took place in that year within the framework of the khan's activities. He tries to describe the economic and cultural life of the people in the context of the policy pursued by the head of state [19].

Of course, every historian is first and foremost a person of his time. Therefore, the works created by Ogahiy are also characterized by the fact that they fully reflect the ideology of the era in which he lived [20]. For this reason, the historian thinks within the framework of the khan's policies. However, in some places he also gives a realistic picture of his oppression and violence

5. Conclusion

Thus, Muhammad Rahimkhan I moved with the Manglai and Boron tribes of Yangidaryo region, and ordered to persecute the disobedient three biys. Esangaldibi, Toqtapolodbi and Mamanbi, who understood the khan's firm goal, came with the advice of Aydoshti and Oranbaybi with a promise of obedience to the khan. Khan accepts them well and pardons them [11: P.233]. Amonboy also appointed a centurion to be responsible for their relocation. Khan crossed the ice and came down to the confluence of the Yangidarya, sent Mullah Eshimboy as an ambassador to the Kazakh king Abdulaziz Khan and asked to hand over all the captured Karakalpaks and their property. After that, the army will go back.

They hardly manage to cross the ice, some horses drown in the sea. Three days later, the khan came to Akyokish and awarded Aydoshti and Aymirzabi for their good deeds [11]. After that, it comes to Moilijangal through Khojaly. He visits Khiva on Eid al-Adha. After a while, Eshimboy, who had become an ambassador to Abdulaziz Khan, returned after finishing all the work and establishing friendship with the Kazakh ruler. With them, the representatives of Abdulaziz Khan, Toka Sultan and Sabdat Garoy, a group of delegations, arrived before the Khan [11].

In this place, the history written by Munis ends. The 7-year career of Muhammad Rahimkhan I occupies an important place in the history of Khorezm.

1. Muhammad Rahimkhan I won the throne in order to restore the position of his country during the time of Khorezmshahs, strengthen the state borders, put an end to changes of khans, and conduct a strong state policy.
2. He pursued a policy of eliminating hypocrites who cause internal conflicts such as sectarianism, separatism, and betrayal in the country.
3. In order to improve the management policy in the country, to unify clans and tribes, the Supreme Council was established.
4. He seriously opposed the policy of some neighboring countries trying to put pressure on the Khanate of Khiva and interfere in its internal affairs, and used military force when necessary.
5. In the past seven years, he has been recognized by a number of countries for his policies, and proposals have been made to send him ambassadors and establish friendly relations.
6. During his military policy, he cooperated with the Uzbek, Turkmen and Karakalpak armies.
7. Of course, responding to evil with evil was one of the methods peculiar to the feudal system. These methods were also reflected in the work of Muhammad Rahimkhan I.
8. The principle of truthfulness was the basis for covering Munis Khan's activities. He also impartially described all the bloodshed committed by the khan. He expressed his heartfelt regret for those events in poetic verses.

Ogahi followed the same path in covering Khan's further activities.

REFERENCES

- [1] A. Vambéry, *Traveling through Central Asia*, T.: Institute of History of the Peoples of Central Asia named after Mahpirat, 2007.
- [2] V. V. Bartold, *Essays*, vol. 2, part 2, Works on individual problems of the history of Central Asia, M.: 1964.

- [3] *Materials on the history of the Turkmen and Turkmenistan*, Proceedings of the Institute of Oriental Studies, vol. XXIX, Sources on the history of the peoples of the USSR, vol. 2, Iranian, Bukhara and Khiva sources, M., L., 1938.
- [4] P. P. Ivanov, *Essays on the history of Central Asia: XVI-mid-XIX centuries*, M.: ed. East Lit., 1958.
- [5] *Materials on the history of the Kazakh khanates of the XV-XVIII centuries*, compiled by S. K. Ibragimov, N. N. Mingulov, K. A. Pishchulina, V. P. Yudin, Alma-Ata, 1969.
- [6] Shermuhammad Munis Khorezmi and Muhammadreza Mirab Almutakhallis Bil Ogahi, *Firdaws ul-Iqbal*, Leiden, 1988.
- [7] *Firdaws ul-Iqbal (Gardens of Paradise)*, T.: "Teacher", 2010, preparers for publication: N. Jumakho'ja, S. Ro'zimboev, A. Ahmedov.
- [8] S. Rozimboev and A. Akhmedov, "About literary genres in *Firdaws ul-Iqbal*," *Uzbek language and literature*, 2009, no. 6, pp. 20-24.
- [9] K. Khudoyberganov, *From the history of the Khans of Khiva*, Urganch: "Khorazm", 2008, pp. 141, 100.
- [10] N. N. Muravyov, *Travel to Turkmenistan and Khiva in 1819 and 1820*, M.: 1822, p. 159.
- [11] *Firdaws ul-Iqbal (Gardens of Paradise)*, T.: "Yangi asr avlodi", 2010, preparers for publication: N. Polvonov, Sh. Vohidov.
- [12] G. Hollieva, "On the scientific and critical text of *Firdaus ul-Iqbal* published abroad," *Uzbek language and literature*, 2007, no. 4, pp. 45-50.
- [13] O. Mutalov, *Khiva Khanate during the time of Allaqulikhan*, T.: 2005, p. 62.
- [14] *History of Uzbek literature*, vol. IV, T.: "Fan", 1978, pp. 438-442.
- [15] H. Khudoynazarov, *Abulgozi Bakhodirkhan: historian and writer*, T.: "Uzbekistan", 1994, p. 56.
- [16] Y. Gulomov, *History of irrigation of Khorezm*, T.: "Fan", 1959, p. 323.
- [17] I. Jabborov, *Uzbek folk ethnography*, T.: "Uqituvchi", 1994, p. 312.
- [18] K. Munirov, *Historiography in Khorezm*, T.: 2002, p. 191.
- [19] K. Munirov, *Historical works of Munis, Ogahiy and Bayoni*, T.: "Fan", 1960, p. 170.
- [20] N. Shodmonov, "*Shahidu-l-Iqbal*: literary source", T., "Fan", 2009, p. 11.