The Issues of the Heritage ("Valiaxd") in the Khanate of Khiva

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Abstract: The article examines the choice of heir to the throne in the late medieval era in the Khiva Khanate, the spiritual and physical maturity of the princes, and their preparation for governing the state.

Keywords: Khiva Khanate, Waliyah, heir to the throne, education, golden brow, Sadok wedding.

Introduction

It is well known from history that the appointment of heirs to the throne, their preparation for public service, and the upbringing of young members of the ruling dynasty as mature in all respects has always been a matter of state policy.

Even in the last Middle Ages there were less serious requirements for the heir to the throne, and, besides the general rules of the legitimacy of political power, great attention was paid to the personality of the crown prince, including his military skills and manners. As a result, a traditional school of upbringing of our people was formed, the features of which are also important in the development of modern youth.

In this regard, the article examines issues related to the election of the heir to the throne in the Khiva Khanate, the spiritual and physical maturity of the princes, their preparation for governing the state. Primary sources on the history of the Khiva Khanate have been published, including "Shajarai Türk" by Abul-Gazi-khan, "Firdaus-ul-Iqbal" by Munis and Agahi, "Zubdatu-t-Tavarikh" by Agai, and "Shajarai Khorezm" by Bayani. Attempts were also made to supplement the sources with the 'journeys' of foreign tourists who had visited the Central Asian khanates.

Main body

Under the Arabshahi/Shaibani dynasty (1511-1700), according to the tradition of the Khiva Khanate, the succession was determined mainly by age. According to tradition, the youngest representative of the tribe was appointed heir to the throne. In this case the rule of mayorat's office was observed, according to which inheritance by law went to the eldest in the generation, i.e. to the eldest child [4]. When the ruler died, his brother sat on the throne. Although he did not have a brother, his eldest son came to power. In most cases, khans appointed a hereditary prince while he was still alive. Heirs to the previous throne were called "qolg on" or "kolhons" [22] and other princes were called "sultans". People of the khans' dynasty were also given the title "to’ra".

When conquering a khanate, the question of "khasabi" and "nasabi" representatives of the dynasty was of great importance. In "Zafarnama" Shami says: "It is believed that a man acquires it through his diligence and efforts, and he inherits it from his ancestors" [18].

According to the book "Badoye-ul-Waqo’e" ("Rare Events") by Zayniddin Wasifi, the centuries-long reign of Sheibani sultans was such that their elder brothers and great-grandparents supported the above-mentioned idea [24]. As noted in Mirzo Ulugbek's Four Nations, "It is a tradition of peace, son, when the son always took the place of the father, while the uncle was still alive, the father took the place of the father? If the turn of peace comes, it may adorn the throne" [27].
When appointing princes as heirs to the throne, special attention was paid to their spiritual, cultural and spiritual-physical sides. The comments made in the Shajarai Turk on the appointment as khan of one of the sons of the Khiva khan Bogchakhor (1524-1529/30) broaden our understanding of this issue. According to Abu al-Ghazi Khan's "Shajaray Turk", the family's eldest son, Dost Mohammad Khan (Dust-sultan) (1557-1558), was "a poor and destitute man", while his younger brother Eshmuhammad (Esh-sultan) was "a brave warrior". In many cases the crown prince was appointed from among the physically strong and militarily brave sultans. However, according to the author of the Shajarai Turk, taking into account the moral aspects of the two sultans, "they befriended the khan" [16].

According to Narshakhi's "History of Bukhara", a prince worthy of the monarchy, more worthy of obedience, greater and more aware of the value of the monarchy because of his monarchy, was appointed khan [32]. According to Alauddin Atomalik Juwaini, children born of a single father were judged because of respect for their mother. His maternal lineage was central to the Walia genealogy.

In most cases the khans appointed heirs to the throne while they were still alive. According to "Firdaus-ul-ikbal" by Munis and Agakhi, on April 23, 1204/1790, before the death of Khiva khan Muhammad Amin Khan (1770-1790), he appointed his son Avazbi Inak (1790-1804) as his successor. It is noted that when appointing an heir to the throne much attention was paid to the question of his origin. In particular, in "Zubdat ut-Tavrikh" Agakhi states that a wali'a should possess three qualities: noble family, science, enlightenment and military skills.

Along with strict requirements for heirs to the throne and young members of the ruling dynasty, it was necessary to develop them mentally and physically, to eliminate if necessary all sorts of intrigue in the palace, to develop and implement operational strategic plans.

The heir to the throne was also required to have personal qualities. These qualities included perseverance, the ability to assess the political situation, and military valor. In particular, the nature of perseverance, which is one of these qualities, was one of the key determinants of governance. In particular, the source says about Abulakhon (Hasankulikhan's father (1519-1524)), a descendant of Yodgarhan of the Arab shahs, that "he was a very mild and gentle man. This caused the Uzbeks[26] to shift, and the preponderance[42] became real" [38].

The more important it was for the eldest son to become the crown prince, the more important it was for him to do good to his relatives after ascending the throne. Such human qualities of princes can be seen in the information given by Abul-Gazihan in his book "Shajarayi Turk". In particular, in Firdavs ul-Iqbal the son of Muhammad Amin Khan Avazbek was prescribed to follow the rules of "brotherly mercy" and closeness to his brothers in advising the crown prince [37]. From this we can conclude that good relations between the tsesarevich and his relatives were of particular importance in the future government.

According to tradition, the crown prince was given the management of a particular administrative unit. Hazarasp[41], the second capital of the khanate, was under the authority of the crown princes. In particular, Sultan Isfandiyar, the successor of the Arab Mohammed Khan (1602-1621), received Hazarasp at the age of thirteen. Shajaray Turk reports that Khiva Khan Anushakhor (1663-1687) was appointed viceroy of Hazarasp by his father Abulghazikhan after his first visit to Bukhara at the age of fourteen. In the play they called the people together and said, "Who was our son's first visit, his feet and his path have been blessed". We married such a great king as Abdulaziz Khan, praised his deeds on the day of the war, and had a magnificent wedding. They gave birth to Taki and gave Hazarasp along with an army [14].

The crown prince was given the office of governor. In particular, the writings of Agahi say that Rahimkulahan, one of the rulers of the Kungrad dynasty, was the ruler of Hazarasp until he ascended the throne [31].

Over time, however, more and more attention was paid to the comprehensive education of princes. Khiva Khan Muhammad-Rahimkhan II Feruz (1864-1910) also strictly controlled the
comprehensive education of princes. As an example, khan ordered to publicly beat his 10-12 year old grandson Nasir Turan with ten lashes in order to teach other princes not to go to madrasah.

It is noteworthy that princes took part in library talks organized in the khan's palace with the participation of scholars and fusals, and even the military were invited there [19]. In addition, a high-ranking official and clergyman, as well as the crown prince, took part in a special examination for madrassa students. Undoubtedly, this had a great influence on their cultural and spiritual upbringing, the formation of oratorical skills, and the preparation of young princes for public service.

The available evidence shows that music occupies a special place in the upbringing of young people in the Khiva khan's palace. In particular, in the palace of Khiva khan Sayyid Muhammadkhan (1856-1864) special attention was paid to studying music by young princes, their musical knowledge was constantly tested [21].

The emphasis on music increased during the reign of Muhammad Rahim-khan II (1864-1910). It was under him that the Khorezm authorities were listed and the "sheet music line" of Kamil Khorezm was discovered [6]. Due to the conditions and prestige created, a special team of officials also operated in the palace. The state of musical art in other countries and foreign musical instruments was also studied under the auspices of Khan. In particular, one of the leading thinkers Muhammad Niaz Devonbegi (Komil Khorezmi) studied such European instruments as cubiz (stringed instrument), organ, balalaika and harmonica during his visit to St. Petersburg.

Khan himself, who composed under the pseudonym of Feruz, also played more than a dozen musical instruments and created a number of chants. In fact, a special decree of khan, issued in 1299/1882, pointed out that the position of the people was the property of the people, and that in cases of humiliation or misleading by anyone severe punishment was inevitable[39].

In turn, the training of the sultans in physical force, in particular the acquisition of all kinds of martial arts, including sniper skills, had a special place. As a result, Khorezm formed and developed its own tradition of "physical training schools" based on Sadok weddings ("sadoq to 'yi") [34], golden pumpkins ("oltun qaboq") [33] and hunting rites.

The so-called "sadoq to 'yi" in Khorezm took place when adolescents reached puberty and became physically active, that is, when they fully mastered the rules of archery. In particular, the source says that Eltuzarkhan (1804-1806) gave the people a "wedding of allegiance" [1].

After the "sadoq to 'yi", teenagers received the right to carry bows and arrows, participate in ceremonies and military exercises. Many of them were directly involved in military operations. In the 16th and 17th centuries, the main weapons of the Khan's troops were arrows and spears. Loyal soldiers were the first to attack in battle and made up the bulk of the army. According to the testimony of "Shajarayi Turk ", twenty-one out of three hundred soldiers in the field were loyal, twenty of them were loyal to Abul-Gazikhan Yarrowul' s position, twenty to the right, and the remaining twenty to the left.

According to Shajaray Turk, members of the ruling dynasty who had reached the age of "loyalty" had the right to directly interfere in the administration of the state. In particular, "during the reign of Abulakhon oglu Hasankulikhan (1519-1524) the number of loyal teens increased somewhat" and, as a consequence, the question of division of property between them caused serious problems and conflicts for power [9]. This is because if the number of princes is small, each of them is given several cities, and if there are many applicants, the management of one city is entrusted to two people.

In turn, "faithful" princes were considered marriageable. In particular, Shadjarai Turk informs that Akataikhan (1547-1556) actively participated in wars when he was young and after the war with Turkmens he married the daughter of an eleven-year-old Turkman [10]. The fact is that the
increase in the number of "faithful young men" coincided with the period of Khudoidodhan's rule (1687-1688), during which the struggle for power intensified.

Thus, the epoch of "sadok boglash" and the related "sadok tuyi" occupied a special place in the medieval state traditions of Khorezm. At the same time, a number of games and ceremonies promoting courage and bravery were held at various gatherings. These included the "golden eyebrow" ceremony. In Firdaus-ul-Iqbal the events described in this ceremony can be found several times. In particular, Muhammad Rahimhan I (1806-1825) attended a circumcision wedding in Khazarasp on March 18, 1226/1811, where he organized a wrestling match between Khiva and Khazarasp boys. The wedding reception was followed by a "golden eyebrow" ceremony.

It tested the experience and skill of the faithful princes, as well as their personal abilities, such as sensitivity, meticulousness, intelligence, and marksmanship. A gold coin was placed inside a gourd stuck in a tall tree. Snipers were considered those who aimed an arrow at a target.

According to the source, on December 24, 1257/1841 at the wedding of Allakulihon Tashkhovli in honor of his grandson Mohammed Ali Tur, the ceremony of "golden eyebrow" was held.

Thus, ceremonies such as the "golden eyebrow to the faithful" ("sadog to’yi", "oltun qaboq") played an important role in the formation of the power of princes. Such rites served not only to increase their physical and combat readiness, but also to train their wise judgment and to make correct decisions in case of emergency.

CONCLUSION

In conclusion, we can say that during the late Middle Ages, the processes of socio-political life of the Khiva Khanate were reflected in various rituals. These rites, which had long historical roots, played an important role in the spiritual, military and physical development of young princes and their preparation for governing the state. In turn, the issue is of great practical importance in the development of today's younger generation into mature people, educating them in the spirit of our historical traditions and national values.

REFERENCE


26. Appointed


38. Firdavs-ul-Iqbal page 77. [Firdavs–ul-iqbol 77-bet].


41. According to the Hazarasp-Khorezm legend, this fortress was built by a huge giant. This giant deceitfully captures a thousand winged horses that come here to drink water, and cuts off their wings and sets them up for himself. This fortress, which became famous because of the best generations of these horses, is called "Hazarasp". Ya. According to Gulyamov, this fortress is located in the territory of the present Hazarasp district. It was formed in the IV-III centuries. Rahimqulikhon, the protagonist of Zubdatu-t-tavorix, was the governor of Hazarasp province before ascending the throne of Khiva khanate. See Zubdatu-t-tavorix asari ... p. In the 17th and 19th centuries, the capital was inhabited by the Crown Prince after Khiva. See https://ru.wikipedia.org/wiki/ Khazarasp. [Hazorasp-Xorazm afsonasiga ko‘ra, bu qal’ani bahaybat dev qurgan emish. Bu dev aldov yo’li bilan bu yerga suv ichgani keladigan mingta qanotli otni qo‘lga kiradi va ularning qanotini kesib, o‘ziga o‘matadi. Shu otlarning sara avlodlari tufayli shuhurat qozongan bu qal’ani “Hazorasp” deya boshlaydilar. Ya. G’ulomov ma’lumoticha, bu qal’a hozirgi Hazarasp tumani hududida er.авв. IV-III asrlarda vujudga kelgan. “Zubdatu-t-tavorix” asarining bosh qahromoni Rahimqulixon Xiva xonligi taxtiga chiiqunga qadar Hazarasp muzofoti hokimi bo‘llgan. Qarang: Zubdatu-t-tavorix asari ... 226-bet; XVII - XIX asrlarda poytaxt Xivadan keyin turgan, valiahd yashagan shahar. Qarang: https://ru.wikipedia.org/wiki/ Xazarasp].

42. Expenditure margins