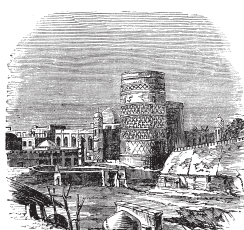


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**ABULGOZI BAHADIRKHAN'S
WORK "SHAJARAI TURK" IS AN
IMPORTANT HISTORICAL
SOURCE
(METHODOLOGICAL GUIDE)**



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Author

**MASHRABALIEVA
DURDONAKHON
MARUFJON KIZI**

Mashrabalieva Durdonakhon Marufjon kizi

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IMPORTANT HISTORICAL SOURCE
(Methodological guide)**

India – 2023

Author: Mashrabalieva Durdonakhon Marufjon kizi
NamSU, student of history

Responsible editor: Madrahimov Zahid Sharofovich
NamSU, Candidate of History,
Associate Professor

Reviewer: Tursunov Bekzot Yandashevich
NamSU, Candidate of History,
Associate Professor

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Introduction

After the independence of Uzbekistan, the Uzbek people had the opportunity to rediscover their rich and ancient history. "We all know very well what difficult times and difficult trials there have been in the thousand-year history of the Uzbek people" [1.- B.5]. It is this past rich in trials, this inexhaustible culture that encourages the Uzbek people to take a step towards a great and bright future, to overcome difficulties and trials, and unites them on the path of common goals. After all, the President of the Republic of Uzbekistan Sh.M. As Mirziyoyev said: "The most recent history of Uzbekistan and the great achievements we have achieved, our brave and tenacious people are able to overcome any difficulties, obstacles and trials with their strength and will[2.- B.7], gives full reason to say that".

Today, "the dream of the people embodied in the concept of New Uzbekistan in all periods of historical development motivates the mature representatives of the nation to take practical actions to realize it" [3.- B.16].

After Uzbekistan gained state sovereignty, necessary conditions were created for a critical observation of the history of the Uzbek people, first of all, the history of the Soviet era, which was distorted in the historiography of the country, from the point of view of the national independence ideology.

Today, the history of the Uzbek statehood, including the history of the states in the territory of Uzbekistan from ancient times to our time, is being restored in a complete state based on the criterion of historical truth, and the question of bringing it to our people is facing the scholars of history and history of Uzbekistan. is one of the most important and urgent tasks.

During the years of independence, special attention is paid to studying the life of our great ancestors and restoring and carefully preserving the rich cultural heritage left by them.

Knowing the historical sources left by our ancestors in the past, studying their scientific heritage is one of our most important tasks today. After all, every nation has great kings, great scientists, great writers and

poets who define its historical, cultural and national image. Based on this, it is important to study the works that fully describe the exemplary life of our patriotic and people-loving ancestors and the historical reality of the past based on the requirements of national independence. The relevance of the subject is determined by the study of the history of the creation of the work "Shajarai Turk" by one of our great-grandfathers who lived in the 17th century, the ruler and scholar Abulghozi Bahadirkhan, the scientific value of the work, the history of Central Asia and Khiva Khanate in the work.

CHAPTER I. THE PLACE OF ABULGAZI BAHADIRKHAN IN THE HISTORY OF KHORAZM

1.1. The history of the Khanate of Khiva is in local sources

In studying the history of Khiva Khanate, Abulghozi Bahadir Khan's "Shajarai Turk", Munis and Ogahi's "Firdavs ul-Iqbal", Ogahi's "Riyaz ud-Dawla", "Zubdatu-t-tawarikh", "Gulshani State", Bayani's "Shajarai Khorazmshahi" "[4.- B.381], the works of Mulla Khudoiberdi ibn Koshmuhammad, such as "Dili Gharayib" are the main sources. These historical works, written with high skill, occupy a special place due to their content, abundance of information and credibility. These historians continued each other's work and wrote down the works that included the events that happened in the territory of the Khiva Khanate from the 16th century to the beginning of the 20th century. Most of these works were written under the influence of Abulghozi Bahadir Khan's work "Shajarai Turk" and continued the traditions of historiography. In this sense, Munis and Ogahi's work "Firdavs ul-Iqbal" can be considered as a continuation of "Shajarai Turk". Together, these two works are of great importance in the study of the history of the Khiva Khanate, and serve as the main sources for the study of the culture, customs, and artistic language of Khorezm at that time.

As a talented writer of his time, Abulghozi took lessons and help from his predecessors who lived and created before him, so his works became a program for the writers after him. The traditions of the author had a particularly beneficial effect on Munis and Ogahi. They accepted and further developed the historiographical traditions of Abulgazi. "Firdavs ul-Iqbal", started by Shermuhammad Munis in the 19th century and completed by Muhammadrizo Aghahi, was undoubtedly a historical work written under the influence of Abulgazi Khan's works and using it. These authors often referred to the works of Abulghazi and relied on them as the main source in covering their historical period.

During this period, the role of two sensitive artists - Munis and Ogahi - was very important in the development and growth of the literary environment in Khiva. They created an immortal stream in the literary school of Khiva and left an inexhaustible legacy to their followers [5.- B.94].

Munis (1778-1829), the son of Shermuhammad mirab Awazbi, was a mirab by profession. He personally led the distribution of water, land development, digging of ditches, and construction of water structures in the khanate. Munis was forever imprinted in history not as a "mirob" but as a poet-historian. When he began to write the history of the khanate, he wrote about the people of each period and the life of the nation, national traditions, and creative works in a full, educated manner, describing reality clearly and objectively, avoiding any exaggerations and excessive glorification. tried to do it. In 1802, Munis began to write the history of the khanate at the request of Khan of Khiva Muhammad Rahim Khan I and created a huge chronicle under the name "Firdavs ul-Iqbal" (Garden of Happiness). One part of the chronicle (it consists of five chapters written in historical-chronological order) was written by Munis, and the rest was written by his nephew, poet-historian Muhammed Reza Mirob Erniyozbek's son Ogahi. The elegant ghazals written by great-uncle poets and historians are part of the immortal heritage of Uzbek classical poetry. Many treatises have been written about the work of two great poets, and their divans have been published over and over again.

Ogahi (1809-1874) lived and worked in Khiva. According to the order of Munis Khan, he wrote down the beginning of "Firdavs ul-Iqbal" and the period of the history of the Khanate until 1812. The most responsible and difficult part of this huge work fell on Agahi [6.- B.95].

In 1844, Ogahi created the work "Riyaz ud-Davla". It describes the details of the events that took place in the khanate during the reign of Olloquli Khan (1825-1842). After him, the work "Zubdatu-t-tawarikh" reflecting the era of Khan Rahimqulikhan (1842 - 1846), the work "Jome' ul Okhudati Sultani", which is the chronicle of the reign

of Muhammad Amin Khan (1846 - 1855), was written by Said Muhammad Khan (1856 - 1863). He wrote the works "Gulshan ud-Davlat", which is considered the history of the period. In the last years of his life, Muhammad Rahimkhan II began to write the work "Shahidi Iqbal" about the first period of Khanate. Great scholars highly appreciate the value of the chronicles created by Munis and Ogahi. V.V. Bartold, a scholar of the history of Central Asia, academician of Oriental studies, commented on these works: "No matter how short the works of Munis and Ogahi may be, they are about the Bukhara and Kokan khanates that have reached us with their evidentiary materials and the consistency of the narrative style. is superior to historical works" [7.- B.617] - he emphasized.

Munis and Ogahi turned the school of historiography started by Abulgazi Khan into a unique movement. This gave birth to another great chronicler in Khiva. This is Bayani, the son of Muhammad Yusuf Bobobek. He continued the history of the khanate and created a major work called "Shajarai Khorazmshahi".

In 1911, in order to complete the chronicles that were not continued after Agahi, Asfandiyar Khan gave Bayani the following task: "The history of the khanate should be written in a very simple language so that even a five-year-old child can understand it!" In 1914, Bayaniy completed his work, which includes the history of the Khiva Khanate from 1872 to 1912. While narrating the events, the chronicler relied on the sources he witnessed, heard, and collected, as well as the account of the march of the Russian invaders to Khiva at that time, and also used his works related to the events. The manuscript mainly consists of 16 chapters and ends with the period of Asfandiyarkhan (1910-1918). Guaranteeing the veracity of the events in the narrative work, Bayani writes as follows: "There is one condition for writing a history book: the writer of historical events must truthfully describe the events that happened without taking sides. If he does not tell the truth, his words will not be acceptable to anyone" [8. -B.49].

Historians highly valued Bayani's work and noted that it is even more valuable than the chronicles of Ogahi and Munis in terms of the sequence of events, consistency, and abundance of evidentiary materials.

After the events of the Khanate in 1920, the political changes that took place under the slogan of revolution, Bayani re-edited his work and called it "History of Khorezm". At the time of re-editing, the historian cleaned it of excessive praises and praises read in honor of the ruler in each chapter, and decided to take a look at the realities after the rulers left life. The work is invaluable in this respect [9.-B.50].

As a conclusion, it can be noted that the Khiva school of historiography, which began in a unique way with the works of Abulgazi Khan, was developed by the historians Munis, Ogahi and Bayani who lived in later periods. These historians continued the advanced traditions of Abulgazi and created new historical works.

1.2. Historical conditions on the eve of the creation of the work "Shajarai Turk".

After the death of Shaibani Khan in 1510, the territory of Khorezm was subjugated by Shah Ismail of Iran. In 1510-1512 Khorezm was ruled by the deputies of the Shah of Iran. However, in 1512, popular movements against the Iranians began in Khorezm regions. This movement was led by Umar Sheikh, the judge of the city of Vazir (located in Ustyurt, 60 km from Old Urganch, founded by Mustafa Khan, one of the Uzbek khans, in the 15th century). The rebels destroyed the Iranian viceroys and their troops in the cities of Vazir, Urganch, Khiva, Khazorasp of Khorezm. In 1512, the descendants of Sheikh Ota, one of the prestigious sheikhs of Khorezm, sent a letter to Elbarskhan, a descendant of the nomadic Uzbek sultan Berka, and invited him to the throne of Khorezm. After Elbarskhan ascended the throne, he completely expelled the Iranians from the territory of the country and practically founded an independent khanate. He greatly expanded the territory of the country to include the southern part of

present-day Turkmenistan, Sarakhs region in the north of Iran, Mangishlaq, Abulkhan, Durun. However, there was no political unity between Uzbek sultans and princes. Soon, the struggle for power between them escalated. Taking advantage of these struggles, the ruler of Bukhara, Shaibani Ubaidullah Khan, managed to occupy Khorezm for a short time in 1537-1538. However, Ubaydullah Khan's reign did not last long. The people of Khorezm, who could not bear the oppression of Ubaydullah Khan, revolted against the Bukharans under the leadership of Anusha Khan's successors. In 1538, Ubaidullah Khan again sent an army to Khorezm. Bukhara troops were defeated in a place called Kardaronhos between the cities of Khazorasp and Khiva. In Khorezm, which was freed from the Shaybanites, the internal struggles now escalated. Also, the centripetal movements of the rulers of cities and regions such as Urganch, Kat, New City, Khiva, Khazorasp increased, and they considered themselves independent in practice. Some cities were ruled by two rulers at the same time (for example, Steel Sultan and Iron Sultan in Khiva). Mutual struggles intensified especially between the generations of Elbarskhan and Anushakhan. According to Abdulghazi, in the 16th century, as a result of such struggles, dozens of khans lost power for a short period of time. As a result, the central government was almost in crisis. Mutual struggles and political tension, in turn, caused economic life to collapse.

In the second half of the 16th century, during the reign of Khojim Khan (Khoji Muhammad Khan, 1558 - 1593/1598 - 1602), mutual wars in Khorezm were somewhat stopped and peace and tranquility were established. Foreign trade and relations developed with serious attention paid to irrigation and agriculture, crafts and trade. During the reign of Khojim Khan, the capital was moved from Urganch to Khiva (in some sources, in the 70s of the 16th century, and in others in the 90s). The main reason for this is as a result of the Amudarya basin changing and not flowing into the Kasbi Sea (about the date of the transformation of Urganch and Khiva into the capital - 1556, 1598, 1602 - 1621, 1611 - 1611, 1610 - 1612 years, 1557 - 1603 years) there was a shortage of water in its surroundings, and secondly, the political and economic

position of Khiva became much stronger during this period and it became the main trade center. After the capital was moved to Khiva, the state was also called the Khanate of Khiva [10.- B.14-15].

In the meantime, the ruler of Bukhara, Abdullah Khan II, succeeded in restoring the Shaibani state, and started to take the territories of Khorezm under the control of the Shaibani. For example, after several campaigns in 1593, Khorezm again fell into the hands of the Shaibanis. Having been defeated by Abdullah Khan, Khojim Khan left Khiva and fled to Iran with a group of servants and took refuge in the palace of Shah Abbas. After the death of Abdullah Khan II in 1598, Hajim Khan returned to Khorezm with the permission of Shah Abbas. Under the new conditions, he took over the management of Urganch and Vazir, gave Khiva and Kat to Arab Muhammad Khan, and Hazorasp to Isfandiyar Sultan. In 1600, Khajim Khan handed over the management of Urganch and Vazir fortresses to his sons who came from Turkey, and he stayed in Khiva with his younger son Arab Muhammad Khan. After Hajim Khan died in 1601 at the age of 83, his son Arab Muhammad Khan (1602 - 1623) sat on the throne [11.- B.211].

During the early years of Arab Muhammad Khan's reign, the struggle for the throne continued. In particular, in 1605, representatives of the Naiman clan planned to transfer Khusrav Sultan, a descendant of Elbarskhan, to the throne. However, this conspiracy was revealed and Khusrav Sultan was executed. Two years later, with the advice of the Uighur elders, Salih Sultan became a contender for the throne, this rebellion was suppressed and Salih Sultan was killed.

By 1616, the sons of Arab Muhammad Khan also joined the disputes over the throne and position. Isfandiyar Hazoraspda, Abulgazi Sultan Katda, Abyssinian and Elbars sultans were appointed as Vazir and governors of Urganch. Each of the Khan's children was a contender for the throne. The actions of the Abyssinian sultan and Elbars sultans were particularly intense. Conflicts between fathers and children intensified and eventually turned into a bloody war. In 1621, a battle took place between the troops of the Abyssinian and Elbars sultans of Arab Muhammad Khan

and his sons near the Tashli Yorilish stream (near Khiva). Sultans Isfandiyar and Abdulghazi fought on the side of their father, but Arab Muhammad Khan was defeated in this battle. Arab Muhammad Khan was first blinded and sent to Khiva. In 1623, Arab Muhammad Khan, his wife, young sons, and two grandsons were killed by Sultan Khabash and Elbars near Qum Castle. Isfandiyar fled to Iran (although he was allowed to go to Mecca), and Abdulghazi fled to Bukhara and saved his life.

In 1623, after hearing that his father was executed, Isfandiyar Khan gathered an army from Durun city, Abdul Khan mountains, Turkmen tribes of Taka, Yovmut, Sarik and started marching to Urganch. In the 23-day long battle between the troops of Isfandiyar Khan and Abyssin-Elbars near Urganch, the armies of the united brothers were crushed by the army of Isfandiyar. Elbars was captured and executed. Abyssinia prayed for salvation from the Karakalpaks on the banks of the Syrdarya. However, he could not find refuge here and was captured with his servants and handed over to Isfandiyar Khan and all of them were executed [12.- B.92-93].

During the years 1623-1643, the throne of Khiva Khanate was ruled by Isfandiyar Khan. Isfandiyar Khan led his twenty-year state administration relying on Turkmen tribal chiefs. Turkmens were appointed to high positions in the khanate and were given great privileges. As a result, the discontent of the Uzbek clans against the policy of Isfandiyar Khan grew stronger. Isfandiyar Khan exterminated the Naiman clans in the year he ascended the throne. The Uzbek clans in the khanate were divided into three parts, one - Mangit, one - the land of the Kazakhs, and another moved to Movarounnahr. Shortly after that, the Uzbeks who returned to their country were put to the sword by Isfandiyar Khan.

Even during the reign of Isfandiyar Khan, peace and tranquility were not established in Khorezm. The struggle for the throne continued as in previous times. Forces dissatisfied with Isfandiyar Khan, who handed over the political power in the khanate to the Turkmens, made plans to remove him from the throne. These forces were led by Abulghazi, the khan's brother. Also, the influence of the Uzbeks who lived in the place

where the Amudarya flows into the Arol (Aral) (here the Uzbek clans had a great political position) on the political life of the khanate grew stronger.

According to the sources, in 1643, the Uzbeks of the Aral region made Abulghozi Sultan (1643 - 1663) a khan [13.- B.94]. Abulgazi Khan, who was famous as a great statesman and historian-creator in the history of Khorezm statehood, had a difficult life. Abd al-Gazi Khan had to live in exile for many years (more than twenty years) before his father, Arab Muhammad, abdicated from the throne. At first, he lived under the protection of Bukhara ruler Imam Qulikhan, and later he lived in the palace of Kazakh sultan Eshimkhan for about two years. After that, he came to Tashkent and lived here for two years. Returning to Khiva from Tashkent via Bukhara, Abulgazi was arrested by Isfandiyar Khan on the charge of invasion and deported to the city of Isfahan to the presence of the Shah of Iran. Abulghozi, who lived in captivity in the Taborak fortress near Isfahan for ten years, managed to escape from captivity in 1639 with the help of his guards. After that, he lived in the Mohin village of Khorasan for about a year, and among the Turkmen of Mangishlaq for about two years. Then the Kalmyk khan invited him to his court. After living here for about a year, Abulgozi returned to Urganch with a large force collected by the Kalmyk Khan in 1643 and sat on the throne of Khiva with the help of the Uzbeks of the island.

During his lifetime, Abulgazi Khan handed over the throne of Khiva Khanate to his son Anusha Khan (1663-1687) and died six months later. Anusha Khan continued his father's work in order to increase the status and power of the Khanate of Khiva. He organized several military campaigns to Bukhara, Samarkand, and Khurasan and tried to strengthen and expand the borders of the khanate. The attitude towards the Turkmen who showed bravery in Anusha Khan's military campaigns has changed. Khan gave permission for the Turkmen to move to Khorezm oasis and its surroundings [14.- B. 94].

In conclusion, it can be noted that Khorezm, which was occupied by the troops of the Iranian king Ismail Safavi at the beginning of the 16th century, revolted against the Reds in 1512 and an independent state was established. The capital of the country was first Vazir, then Kohna

Urganch, at the end of the 16th century, i.e. during the reign of Khojim Khan, it was moved from Urganch to Khiva, and the country began to be called the Khanate of Khiva. At the beginning of the 16th and 17th centuries, internal and external wars intensified in the Khanate of Khiva, and the rulers changed frequently. Socio-economic life has become difficult. Relations with the Bukhara Khanate deteriorated.

1.3. The life and scientific activity of Abulgazi Khan

Khiva Khan Abulghozi Bahadir Khan, who lived and created in the 17th century, fought for the honor and glory of his dynasty, the owner of the throne, and at the same time, he fought with both arms and pen to turn the khanate, which was falling apart, into a strong centralized state. He was also a feudal lord who tried to carry out the noble intention of establishing relative peace. Also, Abulgazi Khan is a keen connoisseur of the history, culture, and literature of the peoples of the East, an enlightened statesman and a scholar-writer who believed in science and directly supported the creation of rare architectural monuments.

Abulgazi Khan was born on August 15, 1603 (1014 Hijri) in Urganch. He was the fourth son of Khiva Khan Arab Muhammad Khan (reigned 1602-1623). 40 days before the birth of Abulgazi Khan, Arabmuhammed won the war with the Ural Kazakhs. That is why he named his son Abulgazi. In addition, his mother was a descendant of the Ghazis, whose lineage goes back to Genghis Khan. His mother died when Abulgazi was 6 years old. He was brought up by his father in Urganch until he was 16 years old. He writes about his birth in "Shajarayi Turk" as follows: "History in Urganch region was in the year of Topus Khan in one thousand and fourteen years and the zodiac sign of Asad and the month of Rabi'-ul-Awwal. At fifteen, on Monday, we made the sun rise together" [15.- B.167].

Arab Muhammad Khan had seven sons named Asfandiyar Khan, Habash Sultan, Elbars Sultan, Abulgazi Khan, Sharif Muhammad Sultan, Khorezmshah Sultan, Afghan Sultan [16.- B.160] These seven sons Arab Muhammad Khan had children from several wives. According to Abulgazi: "Asfandiyar Khan's mother was from our community. The mother of Habash and Elbars was the daughter of Naiman and had one mother. The mother of both Sultan Sharif Muhammad and Sultan Khorezmshah was descended from Khwaja Mawdud Chishti. The mother of the Afghan sultan was from the family of Abul Khair Khan[17.- B.93]".

Abulg'ozī Bahodirxon o'z otasining nomi bilan ataluvchi He studied at Arabmuhammad Khan madrasa. Arabmuhammad Khan paid special attention to his son's education and worldly affairs. Abulgozi, who is the most intelligent and talented among his brothers, after studying under the hands of the scholars of his time, he showed devotion and enthusiasm to the science of history. His creativity increases from a young age due to his love of learning folklore. All these factors helped him become a great statesman, a progressive figure of his time, and a creator.

Because Abulghazi, together with his father and brothers, fought as Bahadirs in feudal wars, they started calling him Bahadir Khan [18.- B.34]. Abulghazi Khan studied various subjects and received military training from a young age. From the age of sixteen, he began to interfere in state affairs. He himself writes about this: "... When we reached the age of six, our mother passed away. Until we were sixteen years old, we were in the care of our father in Urganch. After Andin, our father died. Our elder brother Khabash Sultan gave half of Taqi Urganj and half to us. A year later, our Habash and Elbars horses had a dispute. Because of that, we couldn't stand it, and we came to our father's house in Khevak... First, spring came. After going to Kat and staying for six months, our father rode together and went to Khabash and Elbars" [19.- B.168].

Abulghazi Khan lived in a period of difficult political situation in the Khanate of Khiva. From childhood and adolescence, he grew up witnessing fierce battles for the kingdom between distant and close relatives. Sometimes he saw that these struggles turned into terrible

invasions that led to conspiracy between clans and peoples, and he himself often took part in them.

First of all, Abulgazi was the governor of Urganch together with his older brother Habash Sultan. Later, after a dispute arose between them, Abulgazi, who could not stay in Urganch with Habash, came to Khiva to his father Arab Muhammad Khan. After arriving here, Arab Muhammad Khan appoints Abulgazi as governor of Kat. Abyssinian and Elbars sultans attack Iran and Bukhara several times despite the resistance of Arab Muhammad Khan. When Abulgazi was the governor of Kat, he received an order from his father Arab Muhammad Khan to come to him with his soldiers. Arab Muhammad Khan, Abulgazi, Asfandiyar and Sharif Muhammad marched on Abyssinia and Elbars. "Shajarayi Turk" writes about the march: "Our khans became a ball. Asfandiyarkhan was left and Faqir was right. I fought until the poor three horses fell. I left after all the people" [20.- B.168]. During this campaign, Arab Muhammad Khan was defeated, captured and blinded. Abulgazi, who crossed the water with a thousand hardships, first came to Kat and from there to Imam Quli Khan. Asfandiyar, Sharif Muhammad and Khorezmshahs entered the Khazorasp fortress and hid themselves. Abyssinia besieged the fortress for 40 days and finally a truce was concluded. Asfandiyar is allowed to go to Iran for the Hajj to Mecca. According to Abulghazi, his brother Asfandiyar wrote a letter to Abulghazi, who was staying in Imamquli Khan's palace, and asked him to help him in the fight against Abyssinia and Elbars. But Imam Quli Khan did not allow him to go. Abulghazi stays in Imamquli Khan's palace for two years [21.- B.93-94].

After a certain struggle, Asfandiyar Khan, who won over Abyssinia and Elbars, sent someone to ask for his brothers Abulgazi and Sharif Muhammad to the palace of Imam Quli Khan. Only after that, Imam Quli Khan will allow them to return to Khorezm. Then Abulgazi returns to Khiva, and Asfandiyar appoints him as governor of Urganch. Now there were disagreements between Asfandiyar and Abulgazi. But in this situation, Abulghazi and his brother Sharif Muhammad were governors of Urganch for some time.

Abulghazi, who could not find a way to stay in Urganch, stayed with Eshim Khan, the governor of Turkestan, for three months. Then Abulgazi came to Tashkent and stayed in Tashkent for two years. After that, Abulgazi came to Imamquli Khan. Later, Abulgazi returns to Khiva. Two months after his arrival in Khiva, he went to Sharif Muhammad Hazorasp - Asfandiyar [22.- B.26].

A struggle begins again between Abulgazi and Asfandiyar and Sharif Muhammad. Asfandiyar, who failed to defeat Abulgazi after several campaigns, captured Abulgazi with a trick and sent him to Iran to Obivard with 20 people he trusted. They took Abulgazi and handed him over to the governor of Obivard. The Governor of Obivard handed over Abulgazi to Beglar Beg of Khorasan. He sends Abulgazi to Iraq.

At that time, Shah Abbas died and his grandson Shah Safa succeeded to the throne. Abulgazi visits him in Hamadan. Shah sends Safa Abulgazi to Isfahan. He assigns him a house there and allocates 10,000 coins a year for expenses. Abulghazi is kept under control.

Thus, Abulgazi stayed in Isfahan for 10 years. Then he tries to return to his country from there. He manages to get out of there using a number of measures. This issue is covered in detail in his work "Shajarayi Turk". When he left Isfahan and came to Bastom, he almost got caught. Abulgazi, who escaped this conflict by using various tricks, came to the village of Mahin in Khurasan with his companions. It stays there until spring[23.- B.94].

After spring, Abulkhan went there and lived there for two years. After that, he goes to Manqishlaq and stays there for a year. Then he comes to Urganch. Abulgazi (1052) came to Urganch in 1642-1643. Six months after he returned to Khorezm, Asfandiyar Khan died. In 1644-1645 (1054), one year after the death of Asfandiyar Khan, the people living in the land of the Amudarya river raised Abulgazi as their khan. Two years ago, his younger brother Sharif Mohammad also died.

Abulghazi, who became the khan on the island, after several struggles, took the throne of Khiva in 1644-1645 and was khan in Khiva until 1663-1664. After that, he handed over the khanate throne to his son Anusha and died in 1664.

Abulgazi Khan sat on the khanate throne for twenty years. But his life was spent mostly in wars: from 1646 to 1653, he waged war with the Turkmens of Tajan, Bomi Baurma (a settlement located on the southeastern side of Kizil Arvot), Atrok, and Jurjan, from 1655 to 1662, he visited the country. fought with the invading Russian Kazakhs, Kalmyks and Kazakh settlers from Yayik (Ural), and in 1663-1664 marched on Bukhara several times[24.- B.94].

When Abulgazi Khan ascended the throne, he gathered builders, doctors, poets, historians, writers, calligraphers and other professions in Khorezm in order to promote science and improve culture [25.- B.6]. For example, after returning from the successful campaign to Bukhara and Karmana in 1657, he gave a big wedding to the country and appreciated the services of his son in front of the people, and presented him with a flag, army, flag and drum and Hazorasp. He also built a new Akmasjid in honor of this victory. Akmasjid was built in the style of ancient art. This mosque is located next to Polvan Darvoza. The Akmasjid was built of brick, and the ruins of a brick bath are still preserved next to it [26.- B.21]. This bath built in honor of Anusha Khan is one of the blessings that Abulgazi Khan gave to his son. Also, at the end of his life, he handed over the throne to Anusha Khan before he died. Other than Abulgazi Khan, the rulers who ruled in Khorezm did not do this. After that, the khan retreated to uzlat and created a series of historical works [27.- B.173].

Although Abulgozi Bahadirkhan is not well known to today's youth with his socio-political and creative activities, he is a great historical figure. The reason is that the renaissance after the nearly two-century crisis in the development of the state and culture in Central Asia begins with the socio-political and creative activity of Abulgazi. In the conditions created by the enlightened and learned Amir Temur, the great poet Alisher Navoi, the great scholar, appeared in Khorezm after Abulgazi Khan, and the development towards high culture and knowledge is noticeable [28.- P.11]. In the words of academician Boriboi Akhmedov, he remained "...not as a supreme ruler in history (some tsars who shook the world did not pass in history, but there are no traces left of them already), but as a great scientist. This is the nature

of science. In fact, Abulgazi Khan was a broad and deeply educated person" [29.- B.217]. As a ruler, he organized events that put an end to mutual extermination wars between the Beks, and as a creator, he created "Shajarai Turk", "Shajarai tarokima" and "Manofe' ul-insan" ("Measures useful for man"). He wrote rare historical-artistic and medical books.

The first historical work of Abulgazi Khan is called "Shajarayi tarokima" and provides valuable information about the origin of the Oghuz tribes, especially the Turkmen people. Abulghazi gives detailed information about its writing in the work. In 1644, when Abulgazi Khan had just taken power, the Turkmens lived around Mangishlaq, Bolkhan and Tajan rivers. In order to strengthen his power and subjugate the Turkmens, Abulgazi Khan repeatedly attacked them. According to the author, "One karat in Khorasan, near the water touched by Beurma belonging to Durun, we fought together. From Avoldin to the end, twenty thousand people died because of us. There were sinners and innocents in it" [30.- B.12]. Abulghazi considered himself indebted to them because he had caused the death of more than a thousand Turkmens due to his wars of aggression, and he willingly accepted the request of the Turkmens. According to the author, "Shajarayi Tarokima" was written in a language that an ordinary Turk can understand, even a five-year-old Turkish boy can understand, at the suggestion of Turkmen elders and great chiefs. The work remembers the descendants of Adam, the prophets before our prophet Muhammad (pbuh), it tells about Ham, Sam, Jofas and Turk, the son of Jofas, Turk, Mongolian. the history of the peoples is discussed, the activities of Oguz Khan, the son of Karakhan, the tribal composition of the entire Oguz and Turkmen people, the interconnected points of their clans, historical ethnogenesis is shown. The political struggle of the Turkmens with the Khanate of Khiva is also mentioned. It is noted that the work "Shajarayi Tarokima" was written long after Abulgazi Bahadir Khan ascended the throne. According to this information, it was created between 1660 and 1661. The written monument "Shajarayi Tarokima" describes the political struggles between the Turkmen people and the

Khanate of Khiva, the struggles to subjugate the Turkmens, and the establishment of peace between the Uzbek and Turkmen peoples is emphasized [31.- P.10]. A critical text of this work, a Russian translation, together with a large scientific study, was published in Saint Petersburg in 1958 by A.N. Kononov (1906-1986). There are seven copies of this work known to us in the treasures of the world. Two of them are in Russia and the remaining five copies are kept in the Institute of Oriental Studies named after Aburayhan Beruni in Tashkent.

The second work of Abulgazi Khan is known as "Shajarayi Turk". The main part of this work was written in 1663-1664. It describes the socio-political history of Khorezm in the first half of the 16th - 17th centuries. "Shajarai Turk" is a work rich in interesting information about various issues of history (social-political, economic, ethnic, etc.).

Abulghazi Bahadir Khan did not limit himself to writing only historical works. He also created a work on medicine called "Manofe ul-insan" (Measures useful for man). The work was written around 1657. Although the author does not write that among the abilities given to him by Allah, he learned the secrets of medicine and medicine, it is clear that he knows human diseases and their treatment methods well. The book consists of four parts and 21 chapters. It is stored in the manuscript fund of the Institute of Oriental Studies of the UzFA under the number 4107. In his work, he described the method of disease treatment and vaccination in about 120 fields of medicine. First, various simple drugs, then complex drugs, ways of their preparation and use, and then treatment methods and treatment considerations are presented. Also, in the work, the author discussed the opinions of his predecessors in this field. In particular, he used natural sulfur, local sand, salt and water deposits to treat rheumatism, skin and nerve diseases, diseases of the spine, accumulation of salt in the joints of hands and feet. He considered the maintenance of the country's cleanliness and public health as the first issue.

Abulgazi Khan was a statesman of his time, a famous historian and scientist. If we quote his following words, we can clearly imagine what kind

of person he is. "This poor man has been given a lot by God's grace. In particular, the tour that gave three crafts. First of all, the law and order of the bridegroom is to ride and walk and make a lot of money, to be clean when walking a lot, and to be clean when walking a little. The second is to understand masnaviyot and qasayid and ghazaliyat and muqattaat and rubaiyot and all Ash'ar, to know the meaning of Arabic, Persian and Turkish dictionaries. The third is to know more or less about the names and lives and reigns of the kings who passed in Arabia, Iran, Turan, and Mongolia from the time of Adam until now. At this time, a person who is poor in understanding and knowledge of history is probably in Iraq and India, I would be lying if I said no. But to know the life of the Sipohi, at this time, the Muslim and the infidel do not exist in the lands and countries that we can see and hear. The earth is wide, it is not surprising if it is in places we have not heard of [32.- B.167]". Judging by the above information, Abulgazi had a good understanding of poetry and also knew Arabic, Persian and Turkish languages well. Abulghazi, who is well-versed in the science of history, classified the above-mentioned works. Speaking about the life and work of Abulgazi, we should first of all refer to his works. Because he gives a lot of information about his biography in his classified works. In particular, in the work "Shajarayi Turk" he dwells in great detail on his life and political activities. Biographical information about Abulgazi can be found in K. Yusupov's dissertation ("Abdulgazi i Khivinsky khanstvo v pervoy polovine XVII veka") and A.Yu. Yakubovsky's "Ocherki po istorii Turkmenskogo naroda i Turkmenistana VIII - XIX vv." (– S.216-233) is also mentioned in his work [33.- B.45].

As a conclusion, it can be noted that Abulghazi Khan Khiva Khan was the fourth son of Arab Muhammad Khan, and Abulghazi's father and brothers started calling him "Bahodir Khan" because he fought in Bahadur wars. Abulghazi Bahadir Khan studied at Arab Muhammed Khan madrasa named after his father. After studying at the hands of the scholars of his time, he was devoted and enthusiastic to the science of history. Abulgazi Khan lived in a period of difficult political situation in the Khanate of Khiva. The struggle for the throne between father and son and brothers reached its peak, as a result of which Abulgazi lived in captivity for 10 years in Isfahan, Iran. After several

struggles, Abulghazi took the throne of Khiva in 1644-1645 and ruled Khiva until 1663-1664. When Abulgazi Khan ascended the throne, he gathered builders, doctors, poets, historians, writers, calligraphers and other professions in Khorezm in order to promote science and improve culture. Abulghazi Khan's historical works called "Shajarayi Tarokima", "Shajarayi Turk" and "Manofe ul-insan" (Measures useful for man) exist and have reached us.

CHAPTER II. CREATION OF THE WORK "SHAJARAI TURK" AND HISTORICAL EVENTS REFLECTED IN IT

2.1. History of writing and study of "Shajarai Turk".

Abulgazi Khan's second major work is known as "Shajarayi Turk". The main part of this work was written in 1663-1664. The work is a rare source for describing the social and political history of Khorezm in the second half of the XVI-XVII centuries.* As Abulghazi starts to create his work, which he will leave as a gift to future generations, he tries not to allow fabrications and forgeries, not to deviate from history. Abulghazi Bahadirkhan relies on eighteen sources written in Persian and Turkish languages to finish this work. He himself says about this: "From the history of the horses of Genghis Khan's sons who passed through Turan together in Iran, eighteen Mughals are now standing in front of the fakir of this time." Abulghazi knew his mother tongue well, Persian-Tajik, and Mongolian languages as well. He wrote his works in his native language. Abulghazi Bahadirkhan said: "I told this history in Turkish so that everyone, good and bad, would know it. "I will not add a single word from Turkish, Persian or Arabic. To make it clear, I have also mentioned Turkish in such a way that a five-year-old boy can understand it," he writes [34.- B.2-3].

Abulghazi's works began to attract the attention of not only historians and scientists of the East, but also Russian and other foreign scientists. In particular, "Shajarai Turk" was added to the list of works translated from foreign languages in Russian historical literature from 1770. The author's work "Shajarai Turk" was published in Kazan in 1825 by Rumyantsev, in 1854 by G.S. Sablukov, in 1871 by P.I. Demizonar, and "Shajarai tarokima" was published several times in Russian in 1898 and 1966. The translation of "Shajarayi Turk" into Russian had a positive effect on teaching the history and language of Eastern peoples in Russian higher education institutions. For example, the professor of the Kazan State Dorilfunun, I.N. Berezin, relied on the

* 11 copies of this work of Abulgazi are kept in Tashkent (Uz FA SHI) and six copies in St. Petersburg.

works of Abulgazi in teaching the history of the Turkic peoples: the book "Turk Chrestomatiya" and the lectures he gave to the students of the *dorilfunun*, "Shajarayi Turk" served as the main source of the scientist. *zi* emphasizes.

Among the scientists who conducted scientific research on Abulghazi's works "Shajarai Tarokima" and "Shajarai Turk" are Munis and Ogahi's "Firdavs-ul-Iqbal" S.P. Tolstov in the book "In Search of Ancient Khorezm Culture", Ya.G'.G'ulomov "History of irrigation of Khorezm" [35.- B.323], and Bayani expressed extremely good opinions in the book "Shajarai Khorezmshahi". Also, P.P. Ivanov and A.K. Borovkov in the work entitled "Reflections on the sources of Turkmen history of the 16th - 19th centuries", B.V. Lunin in the pamphlet "Essays on the History of Central Asia", M.I. Yoldoshev "Land Ownership and State Structure in Khiva Khanate" [36.- B.286], B.V. Bartold "History of cultural life", Q. Munirov "Historical works of Munis, Ogahi and Bayani", B.A. Ahmedov "State of nomadic Uzbeks" also gave a high assessment to the work of Abulghazi Bahadirkhan.

In Western Europe, the work was translated and published in German, English, French, and even in America. Europe got acquainted with this work in the second quarter of the last century. After the victory near Poltava, the Swedish officers sent to Siberia started working on the translation of this work when they got acquainted with Abulgazi Khan's manuscript and its contents in Tobolsk. The main initiator of this scientific research was Philip Johann Tabbert Strahlenberg. A reader from Bukhara, who knew the Russian language well, explained the translation of Abulgazi Khan's work to a Russian writer. In turn, the Swede Schenstrem managed to translate the work into German using the Russian translation. This translation was published in 1780 under the editorship of "Abulgasi Bahadur Chan's Geschlecht buchder Mungalischen Chanen, auseiner turkischen Handschrift udersetzt von Dr.D.G.Messerschmid, 1780". Before the work was translated into German, it was published in French in 1726 in Brussels "Histoire genealogique des Tatars, traduite du manuscript

tartare d'Abulgasi - Bahadur - Chan, et enrichie d'un grand nombre de remarques et tres curieuses sur le veritable estat present de l' Asie septentrionale, avec cartes geographiques necessaires. Published under the name "ParD". This publication is annotated by Bendik. This French translation, in turn, served as the basis for the English translation of the work (1780). Russian scientist Trediakovsky's work was published from French into Russian under the name "Rodoslovnaya istoriya o Tatarakh, perevedennaya na franzuskii yazyk s rukopisnyya tatarskoi knigi, sochineniya Abulgachi-Bayadur-Khana... a s franzuskogo na Rossiyskoy v Akademii nauk" (1770).

According to the Russian scientist G. Sablukov, not all translations of the work can be considered reliable. Because none of them can clearly explain a historical problem. Scholars who knew the language of Abulgazi Khan's work, and those who did not, tried to translate the work more satisfactorily. In order to clarify the expressions in the text of the work and to supplement the historical knowledge based on the sources, Chancellor Count N.P. Rumyantsev allocated funds for the publication of Abulghazikhan's work, and the work was published in the typography of Kazan University [37.- B.6-9].

In 1863, G. Vambery, a real member of the Hungarian Academy of Sciences, a famous Oriental scientist, left Tehran and traveled along the eastern coast of the Caspian Sea. During this trip, he gets Abulghazi's book "Shajarai Turk" and gets to know him perfectly. The book has a strong influence on the Oriental scholar. For this reason, he gave a high rating to the work "Shajarai Turk". P.N. Demezov, who has been interested in Abulghazi's work since the 1870s, translated "Shajarai Turk" into French in 1871-1874 in his book "Travel around Central Asia" (1865). The translation of "Shajarai Turk" brought him great fame.

From the above, it can be concluded that Abulgazi Khan's work "Shajarai Turk" has been one of the unique works that has attracted the attention of Eastern historians, Russian and Western European orientalists in the past. It has maintained its importance as a valuable source on the history of the Turkic peoples for nearly three centuries. A number of

scientific investigations were carried out on the role and importance of the works "Shajarai Tarokima" and "Shajarai Turk" in the science of historiography. The books "Discussions on the Sources of Turkmen History of the XVI-XIX Centuries" created in 1938 and "Essays on the History of Central Asia" published in 1958 are among the works that discuss the historiographical activities of Abulgazi. "Abulghazi's works are also important because such works were not created before this author, and they also show the Khiva-Turkmen relations, which were created and remained characteristic for the next XVIII-XIX centuries, and the interaction of Turkmen with Bukhara and Iran. provides rich material for the understanding of relations" [38.- B.31].

"Abulghazi Bahadir Khan gained fame among Mongolian and Turkish historians with his history, and at the same time he was the ruler of Khiva (1643-1663), and his works were translated into Russian and foreign languages." 39.- B.72], writes scientist A. Semenov. Historians covering the history of the peoples of Uzbekistan, Turkmenistan, and Tajikistan, in particular, turned to the works of Abulgazi as a source of support [40.- B.8].

Abulgozi Bahadirkhanniig's activity and historical heritage was made a separate object of scientific research by K. Yusupov. In 1950, he wrote and defended his candidate's thesis on the topic "Khiva Khanate and Abulgazi in the first half of the 17th century".

Also, academician Ya. Gulomov makes many references to Abulgozi's works when creating his monograph "The History of Khorezm's Irrigation". "Events such as the construction of the new Urganch, the construction of the Urganch canal, and the construction of the Vazir fortifications north of Gurlan were completed during the reign of Khan Abulghazi. Thus, during his period, the second development of the southern lands of the left-bank Khorezm began. This enlightened ruler of Khorezm abandoned the nomadic habits of his ancestors and adopted the culture of the city and the agricultural oasis. The Ghazabad canal and its fortification (Ghazovot) are also associated with the name of Abulgazi" [41.- B.303].

Academician M.I. Yoldoshev stated the entrepreneurship of Abulgazi Khan in studying the composition and structure of seeds in Khorezm: "The information given in the work of Shermuhammad Munis about the activities of Abulgazi Khan also shows the composition and structure of seeds. is noteworthy for study" [42.- B.81], he said.

Since the early years of the 20th century, Abul Ghazi's works have been of interest to linguists. A number of prominent Turkic scholars have made good use of Abulgozi's works in their scientific-theoretical works on the history of the Uzbek literary language.

On June 4-11, 1957, at the first scientific-theoretical conference of the All-Union Orientalists held in Tashkent, a lecture was given on the topic "The works of Khivalik Abulgazi Khan - as a monument of Uzbek literature and language." In the lecture, special attention was paid to the collection and systematization of Abulgazi Khan's literary heritage and comprehensive, in-depth research on them. In 1958, A.N. Kononov translated Abulgozi's work "Shajarai tarokima" into Russian and published a critical text. The translator wrote a brief introduction to this work.

In 1959, A.M. Shcherbak's book "Oguznoma va Muhababnoma" was published in the Eastern Literature Publishing House in Moscow. This book is dedicated to the monuments of ancient Uyghur and old Uzbek writings, and in connection with Oghuznama, a lot of space is devoted to Abulghozi's work "Shajarai Turk". These two works are compared by the researcher and scientific and theoretical conclusions are drawn from them. A.M.Shcherbak compared different versions of the manuscripts covering the legendary history of Oguzkhan and came to the conclusion that the most widespread, important and oldest one among them is the version presented in "Shaja-rai Turk" by Abulghozi. will come. By comparing some details in "Shajarai Turk" with the Uyghur version, i.e., the places of use of bow and golden arrows, it is more ancient "Oguznoma" which has not reached us in the hand of Abulghazi. judge that it was a copy. Opposing the one-sided opinions of some historians that Abulghazi Khan took the evidence about Oghuzkhan from Rashididdin's work "Jome al-Tawarikh", the scholar writes: "In general, Oghuz is in the hands of

Abulghazi It is true that there is a reliable, ancient copy that has not reached us...". During his stay in Iran, Abulghozi also learned some facts from Rashididdin's "Jome al-Tawarikh" from the historical chronicles of other Persian writers. By the way, Reza Noor's claim that "Abulgozi took the legend of Oguz completely from Rashididdin" is not justified. A characteristic feature of Abulgozi's account of Oghuz and "Shajarai Turk" in general is the mixed use of different symbols from the point of view of language. The presence of western and southern language layers and the author's social background indicate his closeness to the Khiva dialect. In the book "Oguznoma and Muhabbatnoma", "Variants of Oguznoma", "About the content of Oguznoma", "Language and place of writing of the legend", "Language of the legend and ancient Uzbek Qarluq-Uyg" In the sections entitled "The Problem of Interrelationship of Ur Languages", valuable remarks about the language of Abulgazi's work "Shajarai Turk" are presented.

The well-known Turkologist S.I. Ivanov has been conducting research on Abulgazi Khan's "Shajarai Turk" for many years, and as a result of his productive work, he wrote a monograph entitled "Abulgazikhan's "Shajarai Turk" ("Rodoslovnoe drevo tyurok" Abulgazikhana)". . The monograph was published in 1969 in Tashkent. In 1970, the linguist defended his doctoral dissertation on the topic "Verbs and Nouns in Abulghozi Bahadirkhan's Shajarai Turk".

"In the monograph on "Shajarai Turk", the grammatical construction of the language of the work is analyzed on the basis of a new method, taking into account the achievements of modern linguistics. It can be seen that in our linguistics as well as in our historiography, Abulghazi's work "Shajarai Turk" is studied comprehensively and widely. However, in our literary studies, this monument has not been widely and comprehensively studied, its artistic value has been highlighted, and it has not been included in literature textbooks as an example of artistic prose. Zahiriddin Muhammad Babur's "Boburnoma" has been widely studied from the point of view of eternal ornithology by our scientists since the 30s of the 20th century. The role of "Boburnoma" in Uzbek classical literature has been sufficiently analyzed in a number of scientific theoretical works.

However, Abulgazi's "Shajarai Turk", which is a work of this type, has not been thoroughly studied from the point of view of literary studies. However, A.G. Vambery, a member of the Hungarian Academy of Sciences, said that "Many of Abulghazi's works remind Babur, the world is grateful for his "Shajarai Turk" [43.- B.115].

Literary scholar Olim Sharofiddinov, who started to study "Shajarai Turk" in the 40s of the XX century, prepared "Chrestomatiya of the history of Uzbek literature" before the Second World War and handed it over to the publisher (killed in the war). "Uzbek literature" was published in 1945. In the second book of the "History Chrestomatiya" he gave brief information about the book "Shajarai Turk" and gave some examples from it: "Abdulghazi Bahadir Khan bini Arabmuhammad is an important person after Babur among the Uzbek khans. "His work in the history of culture is great" [44.- B.531], he very correctly assessed the writer. In 1944, A.P. Abrajejev wrote and defended his candidate's thesis on the topic "Literary significance of Abulghozi Bahadirkhan's work "Shajarai Turk". In his research, A.P. Abrajejev was the first to study the literary significance of "Shajarai Turk", the construction of the work, the additional episodes included in it, the description of the participants, the artistry of the depiction of events, the language and style of the poems, and the art of the poems. tried to clarify its value and achieved partial success. The researcher devotes himself to interpreting the figure of Abulghozi as the main character of the work, as an artistic image. However, he does not thoroughly research many aspects of "Shajarai Turk" such as compositional structure, artistic value, various artistic image tools, landscape, portrait image, folk traditions, folklore elements.

In the following years, some work was done to study this work. M.Yunusov's master's thesis on the subject of "19th century poet Kamil Khorezmi's creativity", V.A.Abdullayev's doctoral dissertation on the topic of "Uzbek literature of Khorezm in the 17th - 18th centuries", and H.Koro'oglu's "O' "The Heroic Epic of the Gooses" was supported by Abulghozi Bahadirkhan's works "Shajarai Turk" and "Shajarai Tarokima" as one of the main sources. E. Rustamov, in his monograph on Uzbek

poetry in the first half of the 15th century, defined and described arrows and bows, among other sources he referred to Abulghozi's works "Shajarai Turk" and "Shajarai Tarokima". .

By the sixties, in connection with the creation of textbooks on the history of Uzbek literature for higher educational institutions, the activity and creativity of Abulghozi Bahadirkhan was written in the second book of the textbook "History of Uzbek literature" created for higher educational institutions by the author V.A. Abdullayev Abulg dedicated some space to his work in the section "XVII century historical works and paintings" [45.- B.14]. Readers and students will have a certain idea about the literary value of Abulgazi and his heritage through the textbook.

"Shajarai Turk" is a classic in the work of Abulghozi, both as a historical source and as an artistic-literary, political monument, and it expresses the leading features of Uzbek literary prose. "Shajarai Turk" contains historical events describing the history of Khorezm in the XVI-XVII centuries. In "Shajarai Turk" prose fragments, narratives, and the author's own adventures and sufferings are so vividly reflected that it reads like a work of art. The information about the history of the Turkic peoples and the history of Khorezm in Abulghazi's works is of great importance. Also, Abulghozi, who is well acquainted with folklore, cites many myths and legends in these works.

Abulgozi's young years coincided with complex conditions full of conflicts. From the first half of the 17th century, Abulgozi saw with his own eyes that Khorezm became a battleground for land and water between Uzbek and Turkmen feudal lords, and he was a participant in these historical events. Together with his elder brother Asfandiyarkhan, Abulgozi also fought for the throne.

The period in which he lived, mutual wars and conflicts and opinions against them were impartially written in Abulgozi's works. As a ruler, he sought to develop economic and cultural relations with other countries. Abulgozi also paid attention to establishing lost trade and cultural relations with foreign countries. He proposed to strengthen the trade relations between the Russian Empire and Khiva

through his ambassador Davatlamand and to establish trade relations between the two. Abulghazi Bahadir Khan sends Shahbaba and Shahjans as ambassadors to India to strengthen diplomatic and trade relations between Khiva and India. When Abulgozi sent an ambassador to the Shah of Iran in 1648, the trade relations between them improved [46.- B.11].

Abulghazi's original goal in creating the work was not to create the history of Genghis Khan's generation, but to write down the history of his predecessors' reign in Khorezm, the unwritten history, and leave it for future generations: "But the carelessness of our ancestors and the ignorance of the people of Khorezm, for these two reasons, the ancestors of our community, Abdullah Khan (Shaybani Abdullah Khan II (1583 - 1598)) (Abulhair Khan (1528 - 1568)) and our ancestors (Shaybani Yodgor Khan (15th century)) continued their history until they came to us. We thought that we should offer the history to one person, we did not find anyone suitable, it was necessary (and) that's why we told it ourselves" [47. - P. 11]. The author wrote the work "Shajarai Turk" during 1663-1664. The work is a rare source for describing the social and political history of Khorezm in the second half of the 16th-17th centuries. However, Abulgazi Khan did not finish the work and died. The work was commissioned by his son Anusha Khan by a scholar named Mahmud ibn Mulla Urganji. brings to an end. Despite the fact that the author fell ill during the writing of the work, he decided to continue it: "We have written the history of the good kings and councilors of the Mongols and Uzbeks, the deeds they did and the words they said. We wanted to tell everything one by one and make a big book, but I got sick while I was walking. My illness dragged on. I said from the bottom of my heart that if I die, the book will not be written. There is no one like me. In particular, a person from a foreign country does not know about our congregation until Yodgorkhondin is poor. There is no one in our nation. So I said what's the use of taking Muni to the grave. I killed only four navesanda. Until Taqi came to Adamdin Jo'chikhan, I looked at old histories. Sometimes I said it without saying, I could remember everything for him. Until

Shaybankhandin came to me[48.- B.50], I did not read any books. I said that I had it in my mind."

When writing his work, he studied dozens of historical works and summarized what he found to be historical truth. When he starts writing the work, he notes that he has 18 sources written in Persian and Turkish languages. In the book, the author cites only two of them: "Jome' ut-tawarikh" by Fazlullah Rashididdin and "Zafarnama" by Sharafiddin Ali Yazdi. In addition, when writing the original part of the work (chapters 8, 9), the author made extensive use of the information collected by himself and by inquiry.

"Shajarai Turk" consists of nine chapters and begins with a short introduction. In the first chapter of the work, the period from the creation of Adam to the birth of Mughal Khan is briefly described. Because in the Muslim East, it had become a tradition to start a work like this. In this, of course, as in other historical works, myths and legends are referred to.

The second chapter reflects the period from the birth of Mongol Khan to Genghis Khan. It can be observed that historical events are mixed with legends. Chapter 3 covers the period from the birth of Genghis Khan to his death. Chapter 4 talks about the reign of Odagai Qoon and his descendants. Chapter 5 is about the reign of Chigatai Khan's dynasty in Movarounnahr and Koshgar, the next chapter is about the reign of Tulukhan's dynasty in Iran, and chapter 7 is about the reign of Jo'chikhan's dynasty in Dashti Kipchak. Chapter 8 tells about the khans of Movarounnahr, Crimea, Kazak and Turan of Shayban Khan, the son of Jo'chikhan. Chapter 9 mentions the reign of Shayban Khan's generation in Khorezm. This chapter is the most valuable part of the work, and it is in this chapter that the author describes the political and social history of the Khiva Khanate in the second half of the XVI-XVII centuries. While describing it, the author tries to fully cover the social environment of that time, the struggle for the throne between his father and brothers, as well as his time in exile, war and defeats.

Abulghazi Bahadir Khan continued the tradition of his predecessors and was inspired by them, reflecting the feudal wars and their negative consequences. He turned to stories and narratives like them in the

narration of historical events. For example, Gulbadan Begim wrote in his work "Humayunnama" that Humayun was remounted in order to eliminate arbitrariness and conquer India. In the work, historical events such as the killing of Hindol, the blinding of Komron, and the killing of Komron by order of Humayun are related to the events in Abulghozi Bahadir Khan's work "Shajarai Turk", that is, the blinding of Arab Muhammad Khan. It coincides with historical events such as the exile of Abulghozi to Iran by Asfandiyarkhan, and the sending of Avghan to Moscow at the discretion of the Russian kingdom. The main issue is not in this similarity, but in the fact that the traditions of Gulbadanbegim came to Abulgazi in writing the struggles for the throne that are repeated in history from an advanced point of view.

Also, Hafiz Tannsh Bukharai's work "Abdullanoma" occupies a great place in the study of the socio-economic life of the peoples of Central Asia in the 16th century. The work includes political events in Central Asia, Kazakhstan, and partly in Afghanistan and Khorasan from 1534 to 1539. Pages 56-88 of the work contain ancient legends. On pages 8-88 of "Shajarai Turk" there are such events that in this respect the beginning of these two works are similar to each other. The stories about Prophet Noah, Olonquva and his children in "Shajarai Turk" by Zatan Abulghozi remind the legends in "Abdullanoma".

Abulghazi Khan wrote part of the 7th, 8th and 9th chapters of the work (the history of events until 1644). Chapters 1 - 6 and the continuation of chapter 9 (events of 1644 - 1664) were written by Mahmud ibn Mullah Muhammad Urganji on the order of Anusha Khan. It was included in the book by Mahmud Urganji in 1116/1704-1705 Hijri by the order of "His Highness Musa Muhammad Khan", who was the chief khan of Khorezm. Musa Muhammad Khan was the son of Shahghazi ibn Awzghazi ibn Sultanghazi ibn Elbarskhan. As for his surname, Abulgazi gives the following information. In 1512-1513, Elbarskhan from Dashti Kipchak expelled the deputies and troops of the Safavids from Khorezm, became a khan, and invited his uncles from his relatives and gave them to manage the districts of the country. After a long time, in 1532, for a trivial matter, there were devastating wars between the descendants of Elbarskhan and his cousin

Avanesh Sultan and his descendants. As a result, the children of Elbars were defeated, and all of them were forced to go to Bukhara, Samarkand and Tashkent to live with their relatives Shaybani. Of them, Sultan Ghazi ibn Elbars, with the help of Ubaydullah Khan, Khan of Bukhara, won't be able to retake Khorezm for a short time.

As a conclusion, it can be noted that the main part of Abulgazi Khan's work "Shajarai Turk" was written in 1663-1664. The work is a rare source for describing the social and political history of Khorezm in the second half of the XVI-XVII centuries. Abulghazi's works attracted the attention of not only historians and scientists of the East, but also Russian and other foreign scientists. The work was translated and published in Western Europe in German, English, French, and even in America. Abulghazi Bahadirkhan's activity and historical legacy have been researched and are being studied by many historians and literary experts of our country.

2.2. The work reflects the socio-economic life of the Khanate of Khiva

In the first half of the 16th and 17th centuries, there is very little information about the internal situation in the Khiva Khanate, and they are mostly limited to the memories of ambassadors and merchants who came to Khiva, information about their travels. During this period, the only source that illuminates the history of the khanate is Abulghozi Bahadir Khan's work "Shajarai Turk". Although the author focused on covering the political events of that period in the history of the Khiva Khanate in the work, there is a lot of interesting information about various issues of history. In particular, the work contains a lot of information about the socio-economic situation in the country.

The work contains ethnographic information about Turko-Mongol tribes, in particular, their names, etymology, and customs. Information about Uzbeks, Sarts, and Turkmen clans (Sarik, Yovmut, Kizil Ayag, Ersari, and Hokocho) is also very important. In particular, he said that the tribes belonging to the Turkic tribes and called by the name of Turks make up the following 5 major generations

(generations). These are: Uyghur, Kangli-Kinikli, Kipchak, Kalach, Karluq tribes. It is worth noting that the author mentions the names of clans and tribes, and also gives information about their territorial location: "Kalach-Oghuz sons went to Movarounnahr and Khurason without separating from the Turkmens. Kipchak - Tin and Atil and Yayik; They killed him in the middle of the mentioned waters. Qiniqli - they killed together with the Turkmens. After entering the Turkmen region, Issyk-kol and Chu and Talosh; They lived and died for many years on the shores of these mentioned waters" [49.- B.31]. Then he dwells on other Turkic tribes and clans: 1. Takrin or Makrin; 2. Kyrgyz; 3. Kamkamchutlar; 4. Forestry; 5. Tatars; 6. Lessons 7. Tumat's seed; 8. Naiman; 9. Read 10. Ungut; 11. China; 12. Turqaq 13. Mongolian clans; 14. Markit-makrit; 15. Call; 16. Denial; 17. Alqanut; 18. Karanut; 19. Build and tear; 20. Ornavut; 21. Satisfied; 22. Arlat; 23. Kilgit; 24. Badai and winter seeds; 25. Uyshan; 26. Suldus; 27. Ilkurkin; 28. Kankit; 29. Dorman; 30. Barin and Suqut; 31. Oklan. 32. Bayovut; 33. He gave the origin and territorial location of the names of Jalayir clans. In his book, Abulgazi Bahadirkhan divides the Mongols into two large groups. One is qiyani-qiyat (nirun), the other is nuguz-nukuz (darlikin). In addition to these, he mentions 25 Mongolian clans and tribes, all of which are part of the ethnic composition of the Uzbek people.

O'zbeklarning urug' va qabilalariga tegishli ma'lumotlardan asard The names of clans and tribes mentioned in a are very important. These are: Orlot-arlat, ogor, olayunotli, okli, aymok, bashkird, bayot, tot, tatar, temirli, turumchi, turk, turkman, taka, turbotli, tevachi, jobi, jomachi, chobichok, cho' Boni, Chigatoy, Choni, Khizir Eli, Khurasanli, Khalaj, Dugar, Soik, Solur, Surhi-Surgi, Sokar, Seljuk, Sultanli, Savroki, Sovchili, Korgoli, Korkin, Karlik, Kipchak) .

Among the information about the socio-economic situation of the country, information about the prosperity of Khorezm at that time, the time of the change of the Amudarya basin and its consequences are also valuable. In particular, interesting information about the life, living conditions, and activities of the people living in the Khiva

Khanate can be found. He also points out that one of the main reasons for the decline of the khanate is the fact that the population of the khanate is divided into three groups that differ not only in ethnic, but also in cultural and economic relations, and this is one of the reasons that increased the internal contradictions in the khanate.

In particular, the inhabitants of the city and the farming villages were considered descendants of the people who lived in Khorezm since ancient times. They are mainly engaged in agriculture and crafts.

The second important ethnic group is the Turkmen tribes, who lived in the western and southern parts of the khanate, and were mainly engaged in animal husbandry and partly in agriculture. The Turkmens could not act as a single force due to the fact that they were divided into many clans and tribes and were subordinated to the khanate in the 16th century. The inclusion of Turkmens in the framework of economic and political relations with neighboring countries led to the development of internal relations among Turkmen tribes. This process accelerated the transfer of Turkmen officials to the service of the Khans of Khiva, as a result of which the disunity of the Turkmen tribes became stronger.

The Uzbeks who moved to Khorezm with Elbarskhan formed the third ethnic group, and they preserved the nomadic way of life and the division into tribes and clans.

"Shajarai Turk" provides information about many aspects of the history of the people of the XVI-XVII centuries. The author describes the wars of robbery between the khans or the conflicting struggles for the throne between close relatives, and emphasizes that the working people have a decisive role in these struggles. It also describes the sad life of the people, which was caused by the frequent bloody conflicts.

After the death of Elbars Khan, according to the tradition of that time, the son of Sultan Belikach Sultan Belikach, the eldest son of Yadgor Khan, and after his death, Hasanquli, the son of Abulak Khan, took the throne of the khanate. After that, the sons of Elbarskhan and Belikach sultans together marched to Urganch on Khasanquli and Urganch was besieged. It is said in the work: "Urganch is a great city.

It quickly became a problem. A donkey's head cost forty-fifty coins and was not found. When he says scream, the bitterness of Urganch's words comes. Its meaning is ul tururkim, Urganch will be the congregation of the mullahs. They had a good statesman. When he entered his house, I saw five or six of the elders of the mullahs being killed. The owner of the house puts the donkey's dung on a plate and squeals like a thief who has stolen the fire. The situation of the people became like this in two months. Compare the last and the last" [51.- B.125]. It is possible to witness how difficult the situation of the common people is during internecine wars. About the famine of Urganch in the past and the fact that the people in it died of starvation, when the Urganch citadel was besieged, people were forced to eat donkey and dog meat in order not to die of hunger, Muhammad Salih also wrote in his epic "Shaybaniynama". confirms [52.- B.321].

Taxes in the khanate are mentioned in the part of the work during the reign of Sufiyan Khan. Sufiyan Khan sent people to the Turkmen tribes living in Abulkhan and said, "It is obligatory to give zakat according to God's command. Let them give zakat from their goods every year. I will not send someone to run away" [53.- B.126] he sends someone. The Turkmen obeyed the khan and paid zakat every year from their property. A total of forty tax collectors were sent to large clans and one person to 2-3 small clans. They pay taxes on time for several years, but one day they refuse to obey the Khan and kill the tax collectors. Khan decides to punish them and goes to Abul Khan. The Turkmens who escaped from the army of Sufiyan Khan hid in Chotak. Khan besieges Chotak with his troops. The besieged will be forced to obey Aghatoykhan. Khan imposed a tax of one thousand sheep to forty thousand sheep for each person killed. Taka, Yavmud, Sarik, and Ersari who disobeyed the Khan paid the tax. A few years after this event, this tax was introduced to other Turkmens based on the number of their heads and livestock: put a thousand sheep, then put a thousand and six hundred grains to be slaughtered in another kingdom". In this case, the next tax was "Kazan sheep", and sixteen thousand sheep were named "Barot sheep" (The total amount of these taxes was 58 thousand 800

sheep). 12,000 Igdil and Chovuldur seeds, 4,000 Ushaq seeds, 12,000 Barots for Koklan, 1,200 Koz sheep, 12,000 Barot sheep for Adakali and 1,200 Koz sheep. plate In this case, the "Barot sheep" tax was paid to the laborers, and the "Kazan sheep" tax was taken to the Khan's palace. During this period, moving from Urganch to Abul Khan was equivalent to moving from one village to another, because Amudarya flows from the Urganch fortress. It flowed towards the eastern side of Mount Abulkhan. From there, it flows to Oghar and flows into the Mozandaran (Caspian) Sea. At that time, there were plantations on both sides of Amudarya, there were many fruit trees and vineyards. Screeching towers were built on high ground [54.- B.126].

The population of the Khanate was mainly engaged in agriculture - farming and cattle breeding. In agriculture, grain, cotton and cotton products are grown. In particular, according to the information provided in the work, the fields were mainly planted with grain, especially winter wheat. It is written about this in the work as follows: "At that time, wheat was planted from the fortress of Mazdehkhani to the place where the face of Bakirgan touched Quygun. Our khan (Arab Muhammad Khan) is digging a ditch above the Tuk fortress. You would not have been born poor a year ago. When it was Mezan, he would burn his beard. Wheat was harvested at the time of harvesting. After a few years, the width of the ditch became impermeable to bullets. The foot of the water went to Quygun. Only wheat was planted. A man on a horse couldn't go round a stone of wheat in ten days. At that time, he used to walk around with change, half a shekel of copper. They used to give half a teva load of wheat for one coin. They used to give one bushel of wheat for one bushel of copper" [55.- B.161-162]. From this we will be able to learn about the fact that during the time of Arabmuhammad Khan, a canal was built from the upper part of the Tuk fortress, and with this, very large areas were irrigated. Farmers planted wheat in the mezan months and poured water there after harvesting. Through this, they got more wheat harvest. Abulghazi Khan emphasized that the water of the canal has become a big stream in several years and naturally the cultivated land has expanded, as a result

of which the price of wheat has become much cheaper. In addition, through the above passage, we can get information about the currency of that time, that is, according to the author, half a shekel of silver was equal to one coin. A donkey's load of wheat could be bought for one shekel of silver, and a camel's load of wheat for one coin. From this it can be concluded that the political situation in the khanate was extremely tense even during the time of Arab Muhammed Khan, attention was paid to the construction of irrigation facilities, the improvement of people's life and standard of living.

The main reason for the construction of irrigation facilities during this period was the change in the irrigation system: Amudarya changed its riverbed, and the land around the old riverbed became a desert. About this, the author says: "Before we were born, thirty years ago, the Amu water, the top of the host kinora, is called the Black Stallion Forest, and it made a road on the ground and flowed, went to the Tuk Castle, and put it in the Sea of Secrets. an erkandur. That's why Urganch became a desert. The vassals killed Urganch even if it was a desert, and the khan, the head of the army, planted crops in suitable lands near the Amu river in the summer, and after harvesting the crops, Urganch borurur was spared" [56.- B.167] . So, due to the change of the Amudarya basin (1573), Urganch turned into a desert. As a result, it will not be possible to engage in farming here, and the inhabitants will return to Urganch after planting crops on the banks of the river. It is clear from this that the population was not fully settled even in this period.

The lack of water in the khanate did not affect the life of cattle breeders who made up the majority of the population. About it: "Spring sheep and lambs. There will be no grass in the garden. Bring out the color. Khevaq Turkman goes to the sand. "Kendli is going to eat hard crops" [57.- B.172].

Priests had a special position among the population. Using their influence in Khiva, the dervish sheikhs took an active part in the battles between the khans. Abulghazi Khan writes about this: "There used to be a man from the family of Sayid Ota at the threshold of Bakirgan,

who was called Nazar Khoja. The Sultan of Elbars took his daughter... In those days, all the people rode to the Asfandiyar sultan, saying that it was good for the Asfandiyar sultan to come, that God had saved him from the tyrants who did not know his father. of the person who is coming to Makkah, and some of them in words and some of them in words. "God forbid, if Sultan Asfandiyar takes over the country, he will kill your male and give your female to Abul Khan and Manqishlaq Turkmen. He takes it as a prey. If there is a lie in my words, may the word of God strike me" - he said, swearing an oath from the Qur'an in front of everyone. Asfandiyar gathered all the people who were going to the sultan and took them. The Turkmen would prey on his sons and daughters, and after drinking it, he was afraid... If an old man swears a hundred times from the Qur'an every day, who will not believe that I will eat your sorrows" [58.- B.164]. In 1622, Sheikh Nazar Khoja, who is a descendant of Abyssinian Sultan and Elbars Sultan, who rebelled against his father, Sheikh Nazar Khoja, supported the sons of Arab Muhammad Khan in the fight against his father, and managed to get the people to follow him. As a result, the people engaged in the fight against the Sultan of Abyssinia and the Sultan of Elbars followed the Hajj of Nazar.

In 1558, the traveler A. Jenkinson, who sailed along the Volga River from the city of Astrakhan through the Caspian Sea to the Mangyshlak Peninsula, wrote in his memoirs: "This sultan (Temur Sultan) did not live in a palace and a city, but lived in the desert, and I he was sitting when I entered his small cane-covered grass covered with felt and rugs. A priest of this country was sitting with him. As much as they respect the bishop of Rome in a large part of Europe, the people loved him as much as he did.

During this period, trade relations in the khanate stopped, but mutual feudal wars and conflicts with neighboring countries gave a big blow to the growth of trade relations, especially caravan trade. However, trade between Bukhara and Khiva khanates did not stop completely. On the eve of Bukhara Khan Abdullah Khan II's accession to the Khanate, large merchants and pilgrims from Movarunnahr did

not want to pass through the lands of the red-headed people on their way to Shirvan, but passed through Urganch to Mangishlokh, and from there they boarded ships bound for Shirvan. This was one of the important reasons for Abdullah Khan II's invasion of the khanate. Trade relations with Russia were important for the development of the Central Asian economy: "In the first spring of the year we were born, seventeen people went to Russia for trade" [59.- B.167] . Although detailed information about this is not given in the work, it is evidence that the population of the khanate had trade relations with neighboring countries at that time. Also, S.P. Tolstov, a scientist who studied the history of Khorezm culture, noted that various goods were brought here from Bukhara and Iran [60.- B.48-49].

As a conclusion, it can be noted that although Abulghozi Bahadir Khan focused on covering the political events of that period in the history of the Khiva Khanate in the work "Shajarai Turk", there are many important information about various issues of history. occurs. In particular, the work contains a lot of information about the socio-economic situation in the country. Also, the work contains ethnographic information about the Turko-Mongolian tribes, in particular, their names, etymology, and customs. The information about the Uzbeks, Sarts and Turkmen clans deserves attention. Among the information about the socio-economic situation of the country, information about the prosperity of Khorezm at that time, the time of the change of the Amudarya basin and its consequences are also valuable.

2.3. Issues of socio-political and cultural life in Khiva Khanate in "Shajarai Turk".

Among the historical information presented in "Shajarai Turk" is Shayban Ulus and its borders, its general situation in the last quarter of the 15th century and the beginning of the 16th century, the Khanate of Siberia, the socio-political situation of Khorezm in the first half of the

16th - 17th centuries, its Russian, Kazakh and The information about their relations with the Bukhara khanates is noteworthy.

During the reign of the Shaibanis, in the 16th century, feudal disunity began to increase in the territory of Central Asia. One of the socio-political reasons for this is that the khan with unlimited rights sat at the head of the Shaybani state, all the regions were given to the members of this family, the sultans, and the regional rulers relied on a special military group, the upper circles of clans and tribes, and priests. . However, the rulers did not want to obey the khan and tried to manage their territory independently.

As the author stated in "Shajarai Turk", the purpose of writing the work was to record the unwritten history from the time of Yodgor Khan and pass it on to future generations. Because Abulgazi Khan himself was the ruler, he did not have to obey the officials. This ensured the absolute freedom of creativity, that is, in the work, he openly stated the opinions of his predecessors and contemporaries, as well as his own, about state management, domestic and foreign policy. In particular, the work vividly describes the suffering of the local people as a result of the rulers' policy. After the death of Elbarskhan, the struggle for the throne between the grandsons of Yodgorkhan represented the situation of the city of Urganch and its inhabitants.

After Shaybani Khan's death, Shah Ismail sent a message to all provinces in Khurasan. Three letters were sent to Khorezm, one to Khiva and Hazorasp, another to Urganch, and the next to the cities of Vazir. So, on the eve of the establishment of the khanate, the main cities of Khiva, Hazorasp, Urganch and Vazir had a high political position. During the reign of Sufiyan Khan, the capital of the khanate was the city of Urganch, and during this period, the khanate included Vazir, New City, Tirsak, Khurasan, Durun, Manqishloq, Khiva, Hazorasp, Kat, Buldumsoz, Pingichka, Bogabad, Nisoy, Obivard, Chahordeh, Mahna. , there were cities such as Chacha, Abulkhan and Dehistan. The youngest representative of the dynasty was placed on the khanate throne. It is mentioned several times in the work that the existence of such a habit

sometimes led to sad consequences. Because not all representatives of the dynasty had management skills.

Relations with Iran in foreign policy are mentioned in many places in "Shajarai Turk". During the reign of Bukhacha Khan, Shah Tahmasp sent an ambassador to the khanate: "I am telling the khan to be a son. Temurbi became the son-in-law of Genghis Khan's generation, and he is still called Temur Ko'ragan. I also want to be a descendant of Genghis Khan. My great enemy like Hunkor, tell me who Shah Tahmosib took the daughter of the Uzbek king; they got along well" [61.- B.128]. Bugacha Khan did not have his own daughter, so he gave Sofiyan Khan's horse daughter Aisha Beg to him. Nine people are sent to Kazvin under the leadership of Ayesha Bey's brother Agish Sultan. Shah Agish welcomes the Sultan with great respect and festivities. Agish gives the city of Khojand to the sultan, and the sultan will rule Khojand for thirty years until his death. Also, Bugacha Khan was given nine gold bricks (daggers), nine silver bricks, nine zarabof tops, silk bottoms, a tent with a bed and all its accessories made of gold and silver, a saddle and a yugani. nine horses, and at the same time he sends a thousand pieces of silk cloth. From this we can conclude that the reputation of the generation of Genghis was high not only in Movarunnahr and Khorasan, but also in Iran, and we can witness that it did not lose its importance even in that period. It is also known that the mutual conflicts during the time of Shah Ismail have softened a lot by this time.

During the time of Avanes Khan, the lands from the foot of Khurasan to Astrobad belonged to the kings of Urganch. He had three sons named Dinmuhammad, Mahmud and Ali Sultan. Even when Dinmuhammad reached the age of 19, his father did not give him anything. At this time, young men from Urganch were returning to Khorosan, having captured the spoils of the raid on the red-headed people. Without his father's permission, Dinmuhammad went to Astrobad and Mozandaran with these young men. Due to mutual disagreements, Dinmuhammad Khan Muhammad Ghazi kills the Sultan. Upon hearing this news, Sultan Ali Vazirda killed the sultan. After these events, Avanes Khan called a council. When Kalkhan, Aqataikhan, his brother

Sufiyankhan and Bugachakhan learned about this, Sultan Ghazi's men attacked Avaneskhkan and marched on the Vizier, and Avaneskhkan's men marched on Urganch. Amnak Khan's sons are in Urganch, and Elbars Khan's sons are in the city of Vazir. Avaneskh Khan offers to reconcile many times, but his brothers do not agree. Amnak Khan's sons go to the prosperous city of Kumkend, on the eastern side of the Wazir, and fight with Sultan Ghazi. Despite Avaneskh Khan's instigation of the war, they entered the city of Wazir and killed the 16 sons of Elbars Khan's Sultan Ghazi chief. Aqatai Khan sends his wife, two sons and two daughters to Bukhara. After that, when the Sultan's descendants came to Kumkend from New City, Belikach found out about the incident. After that, they decide to march to Bukhara via Urganch [62.- B.133].

The Khan of Bukhara, Ubaid Khan (Ubaidullah Khan) from Bukhara, who learned about these events, formed an alliance and the sons of Abulkhair Khan, Barak Khan from Tashkent, Juvanmard Khan from Samarkand, and the grandsons of Hamza Mahdi Khan from Hisar marched on Urganch. Abulghazi Khan, speaking about Dinmuhammad Khan, who went to fight against Ubaydullah Khan, described his initiative: "God, I surrendered my life to you, I surrendered my body to the dust," he put a radish on his shirt collar and gave it to the begs and said "I'm dead, if your life is more than mine, don't go to war, if it's equal to mine, don't stay," he said, riding his horse. They all followed Dinmuhammad sultan crying" [63.- B.135].

During the reign of Haji Muhammad Khan (1558-1593), Abdulla Khan marched to the territory of Khanate II. "Shajarai Turk" shows three reasons for Abdullah Khan II's campaign. First of all, the voice of Abdullah Khan II reached the ruler of Rum during this period, and he sent a person named Payola Shah as an ambassador to Abdullah Khan and suggested that he and Abdullah Khan, on the one hand, exterminate the son of the sheikh (Persian king). Payola watched the king reverently. He arrived here via India in three years. After that, he says that if I go to Urganch and from there to Turkman through Shirvan, it will take four months to reach Istanbul. This is the second reason for walking. Because during this period, Shirvan was a colony of the ruler of Rum, and the

pilgrims and merchants of Movarunnahr passed through Urganch to Mangishlaq to avoid passing through the land of the red-headed people, and from there boarded Shirvan ships. When Payola came to Urganch, Sultan Ibrahim, the son of Haji Muhammad Khan, took away all the property of the sultan. Angry at this, Abdullah Khan sent him back to Mangishlaq and ensured that he boarded the Shirvan ship. A year before the march to Urganch, a man named Haji Qotas came to Khiva leading many pilgrims and a caravan. Baba Sultan, the eldest son of Polad Sultan, seized all their goods and chased them on foot to Bukhara. Haji Qotas complains to Abdullah Khan, and in response, Abdullah Khan says, "Haji Muhammad Khan is not a king or servant like me." Then Haji Qotas said: "...when God becomes the judge of Tangla and the prophet becomes an intercessor, I will hold you and say, "My God, Haji Muhammad Khan's power was no more than that of Abdulla Khan's servant. Abdullah Khan's strength was fading. Taqi did not go and take my rights. Khan said, Haji, you have taken a big land. "Okay, let's do it if we can" [64.- B.151] he said.

The next reason for the march was that by this time, all of Avanesht Khan's grandsons had died, and Abul Khan had one unknown son born from a gypsy. He managed Marv and Obiward. The sons of Haji Muhammad Khan's brothers go to Marv every year and cause him a lot of trouble. Nurum Khan could not bear this and came to Abdulla Khan saying that he would give Marv to me if I read the sermon in the name of Haji Muhammad Khan and not in the name of Abdulla Khan II. After that, Abdullah Khan II launched an attack and captured Marv, Obivard, Nisoy and Bogabad. In the hands of Haji Muhammad Khan, no other province remained in Khurasan Durun [65.- B.151].

During the period of Arab Muhammad Khan, the struggles intensified. From the first years when Abulgazi ruled a part of Khorezm Khanate, he showed his support for a strong centralized feudal state. Khysrav sultan strongly condemns the attempts of Sami sultans to take over the Arab-Muhammad state by conspiracy. He cannot come to terms with his father killing only the leaders of the plot and forgiving their accomplices. "The greatness of the Khan's deeds and his pardoning of sinners will bring glory

to our father Khan and to all the people of the country" [66.- B.160], he reckons. Abul-Ghozi, who was tired of the turmoil in the country, fighting for the crown and the wars between relatives, fathers and children, and brothers, wrote about the first development periods of feudalism: "The ancient people were better than the people of this time. If the people and the people gather and can kill someone, or the sinner can beg, or if you can manage something, then why did the king leave a horse? , they kill him in the net of his house, and put all the people's wills in his hands" [67.- B.161].

In this place, there are dreams about the subjection of all the elite countries to "one brave king" about the absolute ruler who has unlimited rights, that is, dissatisfaction and objection to the division of the country into small khanates. it seems. For this reason, Abulghozi condemns his brothers Khabash and Elbars sultans and their disguised patrons, Kurban Haji and Chin Haji, who are fighting for the throne while his father is still alive. Abulghozi, who was displeased with the fact that his father had sent Haji Kurban to the rebellious sons of Arab Muhammad and believed the false news he brought: "...I also went to the door to see my father, and Haji also came to the door. we entered the khan's house together. Khan said: "Tell me what you saw and heard, pilgrim." What can I say, madam, I feel sorry for my loan. The upper one is Dorugan Ota, the lower one is Baqirgan Ota, and the Uzbek boys who killed him are gathering... came a shrill voice... The lady has gone bad. You know that when my heart burns for you, the hem of other people's blood does not burn. Now he's going to Khavaq. Stay away from these oppressors. Abulghazi is angry that he believed what he said, "Our country, our people, we will have a consultation" [68.- B.167]. However, it is emphasized in the work, "At that time, the people were afraid of the khan (Arab Muhammad Khan), ... When the khan came out and told the people, don't send your brother and your son to Abyssinia, if whoever sends me, do not expect good from me, tell this word of mine to each other, and if it is judged, if someone sends and shouts this word in the cities and markets, one person will not be able to go out of his house" [69. - B.161].

Sultan Asfandiyar and Abulgazi Khan joined forces, attacked the Sultan of Elbars and defeated the rebel. The defeated Sultan of Elbars went ashore with five or six men. The following events are described in "Shajarai Turk" as follows: "... We destroyed the house and the house (meaning the family members of Sultan Elbars and his close people). All the sultans gathered at Khan Khati. I came to see my father. There was a single prayer in Urdu. After praying, I went to his relatives and told him: "Sultan Elbars went ashore with five or six people. What do you think now?" They said: "What's on your mind?" I said: "Sultan Asfandiyar, judge the poor together... Kill Sultan Elbars, and then none of your remaining five sons will encroach on your judgment" [70.- B.163]. Arab Muhammad Khan consults Chin Haji about this matter. Chin Haji, who is on the side of Abyssinians and Elbars, says, "If you kill one of your sons, none of your followers will believe you [71.- B.163]."

Abulgozi's worldview is clearly expressed in this place. He strives to save a large country from disintegration, and encourages his father and brothers to do so. But his father Arabmuhammad does not accept the suggestions of his son Abulgazi. Abulghozi does not hesitate to face the truth in his father's face: "... After they caught you, put you in the house, and took your property, what is left? Bad things will happen tomorrow, and you will regret it," he said.

We can learn from the above words of Abulgazi that he was a witness and an active worker of the historical events of that time. Indeed, Habash and Elbars, as Abulghozi rightly pointed out, begin to do bad things.

Arab Muhammed is defeated in battle, imprisoned, and his children are scattered everywhere. Abulghazi is forced to go to Bukhara, and Sultan Asfandiyar is forced to go to Mecca. Later, the sultans of Khabash and Elbars were not satisfied with their father's eye, and executed him, his son and grandsons - two sons of Asfandiyar Khan and his younger brother Khorezmshah.

Even during the time of Asfandiyar Khan, the wars did not stop. When Asfandiyar Khan came to the throne with the help of the Turkmens, he tried to increase their position in the khanate, and began to oppress the

Uzbeks, killing them with cruelty. Especially the Uyghurs and Naymans suffered greatly: "... Asfandiyar Khan killed the Uyghurs and Naymans. After Andin, all Uzbeks went away together. Uzbek divided into three. One of them is Mangite, one is Kazakh, and one went to Movarounnahr" [72.- B.166].

After that, the fights will take place between the brothers Asfandiyar Khan, Abulghozi and Sharifmuhammad Khans. Because Asfandiyar Khan, who has the throne, follows the traditions of his predecessor's kingdom and takes Khiva, Khazorasp and Kat by himself. He gives Urganch to Abulghazi Khan and Wazir to Sharif Muhammed Khan. Seeing that Asfandiyar Khan ruled the kingdom by relying on the Turkmen tribes, Abulgazi Khan followed the policy of completely capturing the khanate by relying on the Uzbek tribes.

Asfandiyar Khan was shocked by the migration of all Uzbeks to Bukhara and was forced to accept their offer. The chiefs of the Uzbek tribes, who were proud of this success, did not agree to Abulghozi's actions and hurried to elevate him to the throne as soon as possible. "... Let's send four guards tonight. A thousand people should be at the gate at dawn. Muhammad Husaynbek, the chief, is the king of the Turkmen. Taqi, the Turkoman who was killed by Khevaqdaqn. This winter was the beginning of the rise of Khevaq. It will be spring," they shout.

Abulgazi's "... you can't read Turkman. He will run away after hearing. All of Kishina Turkmen stand on Khevak. You can't even get it. If you go to sleep, you will be homeless. Kalmyk is coming. He tries to turn them away from this path by saying, "A bald boy will steal your love" and throws the following actions between them:

"... Muhammad Husayn, the chief, should send the Turkmen well. May Sharif Muhammad spend the winter in a dark castle. After you have had your fill of all the Uzbeks, let's move them and bring Sharif Mohammad to us. Let every five hundred married people and every thousand married people put on a jib and spend the winter... Let's gather in one place. If there are few among us, there will be five or six hundred Turkmen. First of all, it's clear. At this time, the Turkmen of Abul Khan

and Manqishlaq came to Khevaq to take the lead, and all of them went to the house. There is no grass in the spring for the sheep and lambs. Asfandiyar Khan's army has more than a hundred people and less than fifty people in the Khevaq. They will not accept even if he shows the way to win, saying that he goes carelessly and is the gatekeeper" [73.- B.172]. "Considering it worthy to ride, they rode on Khevak. You have done a bad thing, you have ruined the country, I went after you after two days. We went down on the ground where Tashko'prik touched the edge of the Khikaiik stream. "We found a hungry Turkman and killed him" [74.- B.172], he regrets.

However, they cannot win. They were defeated in the war with Asfandiyar Khan. After Abulgozi was defeated, he was forced to hide in the dungeons of Kazakh Khan Tursun Khan and then Imam Quli Khan of Bukhara, hoping for help. He returns to his country with the help of Uzbek tribes. They fight again as Uzbek-Turkmen.

"After that, I came to Khevak together with five or six people. Two months after me, Sharif Muhammad came to Asfandiyar Khan in Hazorasb. The two became one. They fought together. I won, they made peace. Six months later, I accidentally killed him in Khevak, two of them came crying and came down near the gate. Outside, the murderous Turkmen gathered in Asfandiyorkhan. There were five thousand people. There were six hundred people in my line... There was a war in the morning, and at that time the youth fled" [75.- B.174-175].

So, Abulghazi Khan was defeated in the bloody wars between the brothers and was exiled to Iran by Asfandiyar. He was kept under surveillance for ten years in the Iraqi city of Isfahan. However, this decade will be extremely useful for Abulgozi and its future. Although he was deprived of ruling the kingdom, he made up for the lack of knowledge he had acquired in the previous ten years, that is, from the age of six to sixteen. The knowledge he gained during his exile became the basis for his development as a mature person and creator [76.- B.39].

After ten years, Abulgozi considered his training to be up to standard, escaped from exile in the eleventh year and reached his country with the

help of the Kalmyk khan with some difficulties: "... I left Andin and went to Manqishlaq . At that time, the Manqishlaq turkmen were destroyed, and seven hundred families remained, and they remained a tribe of Kalmuk. The king of Kalmuk heard about my arrival, sent good men and took me away, and saved me for a year and sent him to our people, who killed him in Urganch" [77.- B.132-133].

After that, a new era of political activity of Abulgazi will begin. This includes the years 1643-1663. Abulghazi until this time (from the age of sixteen, until he was exiled to Iran by Asfandiyar Khan) managed the affairs of the kingdom in a part of the country - a territory granted to him - as a vassal of his father and brother. , had accumulated experience. At the age of forty-one, he won first the governorship of Arol, then the administration of Khiva khanate, and was the khanate for twenty years - until the age of sixty-one.

However, after being promoted to the governorship of the island; It was not easy to win the khanate. It is said in "Shajarai Turk": "At that time, Imamqulikhan died, and his younger brother Nadir Muhammedkhan became the khan in the place of his brother Imamqulikhan. We asked for the sons and province of our Turkmen brother, but he did not give them. Taqi Nadir Muhammed Khan's father sent his brother Ashraf Sultan. We ran away from Khevak two times. After Andin, Nadirmuhammad Khan Khevaq sent a governor to Hazorasb. Asfandiyar Khan's son and daughter were taken away and killed in Karshi. To whom Asfandiyar Khan gave Khavaq and Hazorasb's office, Nadir Muhammad Khan's predecessors did not separate from that person. [78.- B.179]."

Historian, scientist and poet Shermuhammad Munis wrote in his work "Firdavsul-Iqbal" that after Abulghozi came to the top of the state, he assigned a place and work to many people. Abulghazi Khan focused on strengthening the centralized management system in the Khanate. In this process, first of all, he removed the Turkmen leaders from management work. Their land, water, and property were confiscated, and they themselves were exiled to the interior of the country.

Heads of Uzbek accents were appointed to all positions in the khanate. Abulgazi Khan carried out administrative reforms and completely reorganized the management system of the khanate. The position of Uzbek clans in the management system of the khanate increased, and 360 representatives of them were promoted to various positions in the khan's palace. Khan took 32 of the most prestigious among the new officials with him. According to Munis, "there are two sheikhs of Islam, two judges, one chairman from the family of Said father, one mutawalli, one naqib, four fathers, four inaq, four mirabs, four propellers, two okos, two nobles, four chigatayi inoqis and a vizier, they say holo mehtar and a qushbegi, these two stand on their feet in the presence of the khan without a place" [79.- B.52].

He carried out important reforms in the management of the country and divided the Uzbek clans into four groups: the first group consisted of the Uyghur-Naymans, the Dorman and Yuzming communities belonged to the Uyghurs, and the sheikhs and the descendants of the Prophet the Borls joined the Naimons; Nukuz-Manghits were also included in one group, and Kanagas and Khoja lands were attached to them; kangli kipchak seeds are included in the next groups, and fourteen seeds are added to them. Unions were led by the Inoks. Khan solved the issues related to the tribe through these people.

All these clans are allocated land from Dargan to the Aral Sea, on both sides of the Amudarya. In this way, the population will be transferred to the New Urganch fortress. Khan built a fortress in the southwest in 1646, and the ruins of Old Urganch were called Old Urganch from that time. According to Munis's information, this place is "very well-managed and prosperous and the great trading room of Khorezm" [80.- B.52]. Academic scientist Ya. Ghulomov describes the period of Abulghozi Khan's rule and says about the khan's organization and initiative: "Although we do not find a canal named after Abulghozi in history during his reign, he occupied Khiva and took a great initiative in the development of Southern Khorezm. Abulghozi will go down in history."

In domestic politics, in order to preserve the integrity of the country, Abulgazi Khan waged war with the Turkmens of Tajan, Bomibaurma (a

settlement located on the southeastern side of Kizil Arvot), Atrok, and Jurjan from 1646 to 1653. From 1655 to 1662, he visited the country from time to time. fought with Cossacks, Kalmyks and Kazakh settlers from Yayik (Ural) In 1663-1664, he marched on Bukhara several times and tried to expand the borders of the khanate.

As a conclusion, it can be noted that the information about the socio-political situation of the Khiva Khanate in the first half of the XVI-XVII centuries, its relations with Russia, the Kazakh steppes and the Bukhara Khanate in Abulgazi Khan's work "Shajarai Turk" is noteworthy. In the work "Shajarai Turk" the khanate's foreign policy relations with the Bukhara khanate and Iran are mentioned in many places. The work contains valuable information about the political events, internal disputes, the process of his accession to the throne, and his policy during the reign of the Khanate of Khiva in the late 16th - early 17th centuries.

CONCLUSION

The Khiva school of historiography, which began in a unique way with the works of Abulgazi Khan, was developed by the historians Munis, Ogahi and Bayani who lived in later periods. These historians continued the advanced traditions of Abulgazi and created new historical works. "Firdavs ul-Iqbal", which was started by Munis in the 19th century and completed by Ogahi, is undoubtedly a historical work written under the influence of the traditions started by Abulgazi Khan. Because these historians relied more on the works of Abulghozi Bahadir Khan in telling their own history.

Abulghazi Khan Khiva Khan was the fourth son of Arab Muhammad Khan, and Abulghazi's father and brothers started calling him "Bahodir Khan" because he fought like Bahadurs in wars. Abulghazi Bahadir Khan studied at Arab Muhammed Khan madrasa named after his father. After studying at the hands of the scholars of his time, he was devoted and enthusiastic to the science of history. Abulgazi Khan lived in a period of difficult political situation in the Khanate of Khiva. The struggle for the throne between father and son and brothers reached its peak, as a result of which Abulgazi lived in captivity for 10 years in Isfahan, Iran. After several struggles, Abulghazi took the throne of Khiva in 1644-1645 and ruled Khiva until 1663-1664. When Abulgazi Khan ascended the throne, he gathered builders, doctors, poets, historians, writers, calligraphers and other professions in Khorezm in order to promote science and improve culture. Abulghazi Khan's historical works called "Shajarayi Tarokima", "Shajarayi Turk" and "Manofe ul-insan" (Measures useful for man) exist and have reached us.

Abulghazi Khan's work "Shajarayi Turk" expresses the political, socio-economic and ethnic processes that took place in Khiva Khanate in the second half of the 16th century - 50-60s of the 17th century. At the beginning of the 16th century, in Khorezm, which was occupied by the troops of the Iranian king Ismail Safavi, in 1512, a revolt against the Reds broke out and an independent state was established. The capital of the country was first Vazir, then Kohna Urganch, at the end of the 16th century, i.e. during the reign of Khojim Khan, it was moved from Urganch

to Khiva, and the country began to be called the Khanate of Khiva. At the beginning of the 16th and 17th centuries, internal and external wars intensified in the Khanate of Khiva, and the rulers changed frequently. Socio-economic life has become difficult. Relations with the Bukhara Khanate deteriorated.

The main part of Abulgazi Khan's work "Shajarai Turk" was written in 1663-1664. The work is a rare source for describing the social and political history of Khorezm in the second half of the XVI-XVII centuries. Abulghazi's works attracted the attention of not only historians and scientists of the East, but also Russian and other foreign scientists. The work was translated and published in Western Europe in German, English, French, and even in America. Abulghazi Bahadirkhan's activity and historical legacy have been researched and are being studied by many historians and literary experts of our country.

Although Abulghozi Bahadir Khan focused on covering the political events of that period in the history of the Khiva Khanate in the work "Shajarai Turk", there are a lot of interesting information about various issues of history. In particular, the work contains a lot of information about the socio-economic situation in the country. Also, the work contains ethnographic information about the Turko-Mongolian tribes, in particular, their names, etymology, and customs. The information about the Uzbeks, Sarts and Turkmen clans deserves attention. Among the information about the socio-economic situation of the country, information about the prosperity of Khorezm at that time, the time of the change of the Amudarya basin and its consequences are also valuable.

The work contains interesting information about the life, living conditions, and daily activities of the people living in Khiva Khanate. In particular, the population of Khanate is divided into three large groups in terms of ethnic, cultural and economic relations; The inhabitants of cities and villages living in Khorezm since ancient times are mainly engaged in agriculture and crafts; that the Turkmen tribes lived in the western and southern parts of the khanate and were mainly engaged in animal husbandry; About the nomadic life of the Uzbeks who moved to Khorezm with Elbarskhan and their clans and tribes; the existence of many types of

taxes in the khanate, their amount and collection; Interesting information about the social changes in the life of the Khanate population due to the change of the Amudarya basin is presented.

In Abulgazi Khan's work "Shajarai Turk", the socio-political situation of the Khiva khanate in the first half of the 16th - 17th centuries, its relations with the Bukhara khanates of Russia, the Kazakh steppes is noteworthy. In the work "Shajarai Turk" the khanate's foreign policy relations with the Bukhara khanate and Iran are mentioned in many places. The work contains valuable information about the political events, internal conflicts, the process of his ascension to the throne and his policy during the reign of the Khanate of Khiva in the late 16th - early 17th centuries.

State administration, domestic and foreign policy of the rulers who ruled the Khanate of Khiva in Abulghozi Bahadir Khan's work "Shajarai Turk"; feudal relations, mutual wars and their consequences, political relations with the Bukhara khanate, the main reasons for the march of the Bukhara khans Ubaidullah Khan and Abdullah Khan II to the khanate are listed; Political relations during the time of Arab Muhammad Khan: details of mutual massacres between fathers and sons; in this period, the issue of religious relations between the population and the interference of religious representatives in political life; The administrative reforms carried out during the time of Abulgazi Khan and the nature of the reorganization of the state management system are explained in detail.

In the work, the role of cities such as Khiva, Hazorasp, Urganch, Vazir in the cultural life of the khanate; Relations with Iran, including the establishment of kinship relations with Shah Tahmasp during the time of Bugacha Khan, and the fact that many gifts were sent to the khanate from Iran; issues such as trade relations during this period, including trade relations with the Bukhara Khanate and the Russians, as well as important information about the passage of trade caravans through Mangishlaq, are covered.

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CONTENT:

| | |
|-------------------|---|
| Introduction..... | 3 |
|-------------------|---|

CHAPTER I. THE PLACE OF ABULGAZI BAHADIRKHAN IN THE HISTORY OF KHORAZM

| | |
|---|----|
| 1.1. History of the Khanate of Khiva in local sources..... | 5 |
| 1.2. Historical conditions on the eve of the creation of "Shajarai Turk"..... | 8 |
| 1.3. The life and scientific activity of Abulgazi Khan..... | 12 |

CHAPTER II. CREATION OF THE WORK "SHAJARAI TURK" AND HISTORICAL EVENTS REFLECTED IN IT

| | |
|--|----|
| 2.1. The history of the writing and study of "Shajarai Turk"..... | 20 |
| 2.2. The work reflects the socio-economic life of the Khanate of Khiva..... | 30 |
| 2.3. Issues of social, political and cultural life in the Khanate of Khiva in the work "Shajarai Turk" | 36 |

| | |
|-----------------|----|
| CONCLUSION..... | 47 |
|-----------------|----|

| | |
|-------------------------|----|
| LIST OF REFERENCES..... | 56 |
|-------------------------|----|

Mashrabalieva Durdonakhon Marufjon kizi



Durdonakhon Mashrabalieva was born on August 27, 2002 in the village of Hadikent, Yangikurgan district, Namangan region to an intellectual family. The firstborn of 3 children in the family, in 2018 she graduated from the general secondary school No. 29 with honors. During 2018-2020, she graduated with honors from the academic lyceum under the Namangan Institute of Engineering Construction. In 2019, she won the 1st place of honor at the Provincial Science Olympiad, and in 2020, she was admitted to Namangan State University to study history. At the university, her mentor is conducting scientific work with the candidate of historical sciences, associate professor Zohidjon Mahrahimov. She was publication including 22 articles in foreign countries, 10 articles in international conferences, and 15 articles in national journals and conferences. In addition, she publication 3 methodological manuals, 1 brochure, 1 test collection and 1 annotated dictionary of world history.