

## **SOME INFORMATION ABOUT REPRESENTATIVES OF THE ELITE OF THE KHOREZM KHANATE OF THE 19TH CENTURY (BASED ON PHOTOGRAPHS STORED IN THE PHOTO COLLECTION OF THE KHIVA STATE MUSEUM-RESERVE “ICHAN-KALA”)**

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### **Annotation**

The article reflects the history of one photograph, and the authors, based on historical sources, highlight the life and activities of Muhammad Rahim Khan II and the palace officials who ruled the Khorezm Khanate at the end of the 19th century.

**Keywords:** Khorezm Khanate, Muhammad Rahim Khan II, Matmurad-Devanbegi, Colonel Sultan Jafar Asfandierov, Kamil Khorazmiy.

### **INTRODUCTION**

Khorezm is the oldest cultural oasis in the north-west of Uzbekistan. The cultural development of the oasis was possible only under the condition of artificial irrigation. Here, on the banks of the great Amu Darya River, one of the most ancient civilizations of Central Asia was born. Urban culture and accompanying crafts and trade flourished in the oasis. Khorezm is the same age as Urartu and Babylon. Its inhabitants spoke the Khorezmian language, which developed in the 1st millennium BC, belonging to the ancient Eastern Iranian languages. In the 7th - 5th centuries. BC. Khorezmian writing appears; the Khorezmian language was spoken back in the 11th century. AD The first written information about Khorezm is found already in the most ancient Central Asian written monument - the sacred Avesta, (1st millennium BC), where the name of the country “Hvairizem” appears<sup>1</sup>.

According to scientists, this monument itself is of Khorezm origin. Mention of Khorezm was also found in the Bikhistun inscriptions, on the rock of Mount Dzhemshid in the city of Persepolis (Shiraz) and in the books of Hecataeus of Miletus (6th century BC). Greek authors of the 4th century BC report the presence of a large state formation in the territory of Central Asia, “Great Khorezm”. Sources from the era of the Arab conquest call Khorezm – the Land of a Thousand Fortresses<sup>2</sup>.

The city of Khiva was not originally the capital of Khorezm. According to historians, in 1573 the Amu Darya changed its course and Khiva became the capital of the Khorezm Khanate. After the capital of the state was moved to Khiva, it received the name of the Khanate of Khiva.

But this name was used only in Russian and European literature, and in official local toponymy it was called the Khorezm state. The study of the history of the Khorezm Khanate was divided into three periods.

- 1) 1511-1740 The era of the reign of representatives of the Yadgarkhana (Jochi) dynasty.
- 2) 1740-1770 After the conquest of Khorezm by the Iranian Shah Nadir Shah in 1740, the era of the reign of different khans began, which historians called the “Game of Khans.”
- 3) 1763-1804-1920 The era of the reign of representatives of the Kungrad dynasty.

In 1924, work on national demarcation was carried out on the territory of the Khorezm, Bukhara and Turkistan republics and the republics of Uzbekistan and Turkmenistan were formed. Since that time, Khorezm has been an integral part of the Republic of Uzbekistan and the national heritage of the entire Uzbek people.

## LITERATURE REVIEW

The history of Uzbekistan, which has made a significant contribution to the development of world civilization, has long attracted the attention of scientists around the world. Memoirs, scientific and artistic works of travelers, ambassadors, representatives of other states who arrived in Central Asia on official business and written based on their impressions of visiting Khiva serve as the main source for studying the history of the country and city of that period. In particular, we can mention the works of N.I. Veselovsky, N.N. Muravyov, A. Vambery, A.L. Kuhn, J. Mc Gahan, L. Kostenko, as well as other scientists and travelers.

V. V. Bartold, P. P. Ivanov, Ya. G. Gulyamov, M. Yuldashev and other scientists in the process of studying the history of Uzbekistan made an outstanding contribution to historical science and expressed their authoritative opinion about the Khorezm state, its cities, and especially about Khiva.

Book-albums, scientific collections prepared for various anniversaries, catalogs and guidebooks published at different times are also of particular importance in the study of the topic.

## METHODOLOGY

The application of the principle of objectivity in research allows us to minimize the influence of subjective views on research results when interpreting and evaluating evidence.

The reliability of the research results is explained by the fact that the work used approaches and methods recognized in historical science, used handwritten and archival documents, and relied on primary sources. The work used scientific research methods such as systematization, problem-chronological and historical-comparative analysis. The subject of research in this article is photography. It is considered by the authors as a historical source.

## RESULTS

The results of the study serve as an important source in the study of the history of Uzbekistan in the 19th century, including the history of Khorezm. Objects, archival documents, historical events captured in paintings and images stored in the collections of the State Museum-Reserve "Ichan-Kala" serve to popularize the movement of exhibits, the original versions presented in museum exhibitions.

## DISCUSSION

Khiva is one of the ancient cities located in the lower reaches of the Amu Darya, the pearl of the Khorezm oasis. The city arose on fertile irrigated lands near the waters of the Amu Darya. Khiva is an open-air museum. Therefore, in 1969, the territory of "Ichan-Kala" of the city of Khiva was declared an architectural museum-reserve. And in 1990, it was the first in Central Asia to be included in the UNESCO list as a world cultural heritage.<sup>3</sup>

In the collection of photo negatives of the Khiva Museum-Reserve "Ichan Kala" there is a photograph from 1888 where Muhammad Rahim Khan II was photographed in the circle of palace officials; we will provide information about the life and activities of the people depicted in this photograph<sup>4</sup>.



**Khiva Museum and Nature Reserve "Ichan-Kala" 1888.  
Kp-2863. Khiva Khan with a group of officials.**

First from left: Mirzabashi Kamil Khorazmiy (1825-1899) - Uzbek poet and musicologist. Second left: Kadam Yasovlbashi - Minister of Internal Affairs of the Khanate of Khiva, son-in-law of Matmurad Devanbegi. First from right: Matmurad Devan Beghi prime minister during the reign of Muhammad Rahim Khan II, Second from right: Colonel Sultan Jafar Asfandierov, translator in the office of the Governor General of Turkestan. He visited Khiva many times as a translator, sometimes accompanied the khan on his trips around Russia as an adviser on political questions.

## Muhammad Rahim Khan II "Feruzshah" (1864-1910)

Muhammad Rahim Khan II, the eldest son of Said Muhammad Khan, was born in the spring of 1844 in Kukhna Arka (Old Palace) of Khiva. His father named him Babajon Tora<sup>5</sup> so that he would become a great man like his grandfather. When the prince was young, he took lessons from teachers from all over the world, and when he reached the age of madrassah, he studied in a madrasah, which he could not complete because of the death of his father, but even so he knew how to read, write and speak Turkish and English. -Persian, and he knew a little Arabic. In 1864, after the death of his father, Said Muhammad Khan, Muhammad Rahim Khan II came to power. September 22, 1864 at the age of 19.

He was an educated ruler; in his youth he studied at the Arab Muhammadkhan madrasah<sup>6</sup> in Khiva. One of his teachers was the outstanding Uzbek poet and historian Agahi<sup>7</sup>.

During the reign of Muhammad Rahim Khan II, diplomatic relations were maintained with Russia, the Ottoman Empire, Iran, and Afghanistan.

Muhammad Rahim Khan II was an enlightened monarch, a famous poet and composer. He sought to improve his court environment precisely through cultural achievements. Improving court culture and creating the largest possible number of poetic opuses and cultural values at his court was the goal to which Muhammad Rahim Khan II strove. Muhammad Rahim Khan II even composed music, and also sought to ensure that his music evenings corresponded to the high level of musical art, and it was under him that musical notation was first created in Khorezm. The musical arrangement of evenings at the court of Muhammad Rahim Khan II had its own soil and cultural traditions in the history of the region. There were also areas of culture where Muhammad Rahim Khan II readily accepted innovations.

At the court of Muhammad Rahim Khan II, dozens of intellectuals began to engage in poetic creativity, who simultaneously combined poets, calligraphers, translators, historians, and that more than 30 poets wrote poetic works. He led them, and even wrote poetry himself under the poetic pseudonym *Firuz*<sup>8</sup>. At the same time, he largely imitated the work of Alisher Navoi. Everyone around him wrote in Old Uzbek and also imitated Navoi's work. Almost each of his court poets created their own poetry collections (divan). The creation of a sofa was an indicator that the poet had achieved mastery and become a mature master. This was also an important factor for Muhammad Rahim Khan II, who cared about strengthening and improving his court poetic environment. The palace poet Kamil Khorezmi wrote that poets were given due attention under Muhammad Rahim Khan II.

Turkic scholar A.N., who visited the Khiva palace in 1908, spoke positively about the khan. Samoilovich (1880-1938): Seid-Muhammad-Rakhim II, the enlightened patron of Khiva science and art, showed full readiness to promote the scientific study of his country and also gave me access to his own, personal book treasures.

Muhammad Rahim Khan II, like any other ruler of the Muslim east, sought to be the patron of Sharia. According to the historian of the Khorezm court, poet Muhammad Yusuf Bayani, more than fifteen mosques and madrasahs were built under him in the city of Khiva<sup>9</sup>. One of the

madrassas was built with his personal funds and was named in his honor - Muhammad Rahim Khan Madrasah. During these years, the historian Agahi wrote the history of Khorezm.

The archive of the Khiva khans during the reign of Muhammad Rahim Khan was taken to St. Petersburg in 1873, where it was later discovered by P.P. Ivanov <sup>10</sup>.

Muhammad Rahim Khan II was the last independent khan of Khorezm. In 1983, despite resistance, the Khanate found itself under Russian protectorate. From 1896, lieutenant general; from 1904, cavalry general. Emperor Nicholas II in 1902 bestowed the title of "Serenemy" on the khan. Awards of Muhammad Rahim Khan II: Order of St. Anne, 1st class with diamonds (1883); Order of the White Eagle (1891); Diamond monogram of His Imperial Majesty Nicholas II (1896); Order of St. Alexander Nevsky (1900); Portrait of the Emperor with Diamonds (1905); Diamond insignia for the Order of St. Alexander Nevsky (1907); Order of St. Vladimir, 1st class (1908) <sup>11</sup>;

In 1910, Muhammad Rahim Khan II died, was buried in the mausoleum of Syed Mohi Ruyi Jahan, and his son Asfandiyar Khan (1910-1918) came to power in the state.

In 1874, under the patronage of Muhammad Rahim Khan II, the first printing house in Central Asia for printing lithographic books was organized in Khorezm. One of the first books published in it were "Khamsa" by Alisher Navoi and "Divan" by the poet Munis and others.

During the time of Muhammad Rahim Khan II there were a lot of innovations. For example, Khudaibergan Devanov, he visited Iran and brought photography techniques from there, and was the first photographer of Khiva.

**Matmurad-Devanbegi:** - (aka Muhammad-Murad-Devanbegi Sheikh-Nazar-Esaalbashi-Ogly) was born in 1830 in Khiva, in Dishon-Kala, in the family of a major dignitary of the Khiva Khanate - Sheikh-Nazar-Esaalbashi Muhammad- Murad-ugli, Minister of War of the Khanate. Matmurad himself was also a major political, public and military figure in the Khiva Khanate of the 19th century, one of the largest landowners (owned 50 thousand tanaps, i.e. 20.5 thousand hectares of land) <sup>12</sup>and horse breeders of Khiva, the main dignitary of the period Muhammad Rahim Khan II (1864-1910) in the rank of devanbegi (prime minister) <sup>13</sup>

As General M.A. Terentyev noted: "Divan-begi is the commander-in-chief, he is also in charge of irrigation, ziyaketa collections and the mint. The then Divan-begi was... named Mad-Murad" <sup>14</sup>

Matmurad graduated from the Khiva madrasah, and was friends with the Khiva poets Kazi-Inatulla, Bayeni, Mirzo, Tabibi. He was one of the most educated people of the Khanate, had a good command of almost all Turkic languages (Uzbek, Turkmen, Turkish, Tatar, etc.), as well as Arabic, Persian, Russian, and wrote poetry. He served in the personal guard of Khan Khiva, going through all the ranks from junior officer to commander of the guard, minister of war and commander-in-chief of the khanate's troops. He held the rank of general in the army of the Khan of Khiva and received a number of awards from the Khanate of Khiva. Served successively under five khans: Muhammad Amin Khan (1845–1855), Abdullah Khan (1855), Qutlug Murad Khan (1855–1856), Said Muhammad Khan (1856–1864) and Muhammad



Rahim Khan Feruz (1864–1910). Under the last two khans, he led the council (Devan) under the khan<sup>15</sup>. As modern researcher N. Polvonov notes: “Matmurad (Muhammad Murad) divanbegi emerged, in whose hands the main managerial functions were concentrated<sup>16</sup>.”

In 1864, Matmurad supervised the construction of the Said Muhammad Khan madrasah<sup>17</sup>. He was distinguished by courage, strong will, “bravery and energy” (Agahi), and repeatedly participated in battles with rebellious Turkmen and Kazakh tribes, as well as with Iranian and Russian troops. In 1871, he built a madrasah in Khiva, which is known as the Muhammad-Murad madrasah.

This circumstance was also noted by the American J. A. McGahan: “Until now, the khan left all the management of the state to his minister, divan-begi Mat-Murad...<sup>18</sup>. He also managed to earn the favor of the young khan, and the latter, upon his accession to the throne, made him his chief adviser<sup>19</sup>.”

Matmurad began his service under the khan’s father, “he managed to earn the favor of the young khan, and the latter, upon his accession to the throne, made him his chief adviser... He led the Khiva army near Sheikh-aryk and then accompanied the khan,” i.e. the time of the offensive of Russian imperial troops on Khiva in 1873. The paintings of the artist N. N. Karazin “Khiva Campaign of 1873” are dedicated to this event. The transition of the Turkestan detachment through the dead sands to the wells of Adam-Krylgan", "The first appearance of Russian troops on the Amu Darya. Crossing of the Turkestan detachment at Sheikh-aryk." N.

Polvonov calls Matmurad “a hero of the fight against Russian conquerors<sup>20</sup>.” In 1873, Matmurad commanded the Khiva troops<sup>21</sup>, and lost his eldest son Kutlug-Murad in battles. Unlike a number of other dignitaries of the Khanate (such as Mat-Niyaz, Said-Amir-ul-Umar, Yusuf-Maksum, etc.), who were supporters of the speedy conclusion of peace with the Russian Empire, Matmurad was a supporter of armed struggle against the invaders.<sup>22</sup> As noted McGahan: “When the khan surrendered to the Russians, Mat-Murad was captured.”

<sup>23</sup>Thanks to Matmurad and a number of other patriots (Rahmatullah-Bek-esaulbashi, Abdullah-Bek) who led the anti-imperial resistance, the Khorezm Khanate was not completely liquidated (this was part of the original plans). After the defeat of the Khanate of Khiva and the signing of an agreement with the Russian Empire, the most active participants in the resistance to the tsarist troops were repressed.

Matmurad also came under repression - he and his entire family were exiled first to Kazalinsk (1873–1874), and then to Kaluga, where he lived until 1880, where his 2 youngest sons were born. As Bartold notes: “After the capture of Khiva, his property was confiscated and he was exiled to Kaluga, where he lived for 6 years<sup>24</sup>.” Together with him in exile were also his two closest associates - Rahmatullah-Esaulbashi and Abdullah-Bek. According to some information, Matmurad-Devanbegi had contacts with relatives and associates of Imam Shamil who were exiled and lived in Kaluga.

One of the features of Kaluga was that it was practically the only city in the center of Russia (not counting Moscow) where there was a mosque. Perhaps this is why rebellious Muslims were often exiled here. Here, at various times, the last Crimean khan Shagin-Girey, the last khan of the Younger Kazakh zhuz Aryngazy Khan, the leader of the Turkmen uprising Cherkez Khan, the Chechen Sufi Kunta-Khaji, Imam Shamil, and finally the exiled Khivans Matmurad-Devanbegi, Rakhmatullah- Bek-esaulbashi, Abdullah-Bek<sup>25</sup>.

Around the late 1870s - early 1880s. The tsarist government began to move from a policy of harsh confrontation with the elites of Muslim peoples and pressure on them to another tactic - flirting with them<sup>26</sup>.

This was expressed in the fact that people from noble families began to be accepted to study at military educational institutions in Russia, to serve in the most elite units of the Russian army and Life Guards (including the emperor's own convoy)<sup>27</sup>.

During the period of Kaluga exile, Matmurad's two sons, Sheikh-Nazar (the future esaulbashi) and Khusain-Muhammad, studied in the Muslim department of the Voronezh Cadet Corps (in 1878–1880)<sup>28</sup>.

In 1879, Matmurad, at the personal request of the Khan of Khiva, was pardoned by Emperor Alexander II and he was allowed to return to Khiva. In December 1879, the Turkestan Governor-General Adjutant General K.P. von Kaufmann wrote to the Khan of Khiva: "According to my submission, addressed as a result of Your Highness' petition for the return to their homeland of the Khiva dignitaries Divan-begi Magamed-Murada and Esaul, exiled in 1873 -Bashi Rahmatullah, the Emperor, the merciful White Tsar, on the 27th day of September of this year, deigned to command "to return the aforementioned Khivans to their homeland." Informing your highness about this highest command, I ask you, upon the return of Magamed-Murad and Rahmatullah to their homeland, to have strict supervision over them<sup>29</sup>."

After returning to his homeland in 1880, Matmurad was again appointed to the post of devanbegi. As Bartold notes: "After returning to Khiva, he was again recruited and in 1883 ... was the first minister<sup>30</sup>" It should be noted that Matmurad quite often did not carry out many orders of the royal authorities, which is mentioned in the documents.

Thus, in a letter from the Turkestan Governor-General Dukhovsky addressed to the Khan of Khiva dated June 17, 1898, it is said: "Muhammad Murad could not help but grasp the concept that the orders of Mr. Turkestan Governor-General, as a person invested with the full confidence of His Imperial Majesty, is reported to the Khiva authorities for precise execution, and therefore it is completely unclear to me what considerations Mohammed Murad Divanbegi could have been guided by in not following my order<sup>31</sup>."

Under the new Emperor Alexander III, Matmurad received a number of Russian orders (St. Stanislav, St. Anna, St. Vladimir) and the rank of colonel in the Russian army (the Khan of Khiva himself had the rank of major general). Matmurad was also awarded awards from the Khorezm Khanate, the Bukhara Emirate and Persia (in particular, the Order of the Rising Star of Noble Bukhara and the Persian Order of the Lion and the Sun). Many noted Matmurad's

desire (especially after returning from exile) towards European forms of organizing life. As V. Bartold noted: “In Khiva he had a house in the European style, with European furniture and windows<sup>32</sup>.”

As part of the Khiva embassies and privately, Matmurad visited various cities of Russia (Moscow, St. Petersburg, etc.) many times. He ended in Khiva in 1901. He was buried in Khiva in the family tomb<sup>33</sup>.

**Mirzabashi Kamil Khorazmiy:** - (1825-1899) - Uzbek poet and musicologist. Real name: Muhammad Niyaz Mirzabashi. He studied at the Khiva madras. He was a pupil of the Agahi School.

He served as Mohammed Rahim Khan II's secretary and head of the chancellery. He created a system of notes known as “Khorezm” and recorded Uzbek classical melodies. Translated “Kalila and Dimna” from Persian into Uzbek. He was a talented artist and skilled calligrapher.

He was the head of the office of the Khiva Khan and trained over 50 students-calligraphers and musicians. As a statesman, he made a worthy contribution to the development of the spiritual culture of Khorezm. With his participation and patronage from Muhammad Rahimkhan, a printing house was organized in the city of Khiva.<sup>34</sup>

In 1883, Kamil Khorezmi, together with Muhammad Rahimkhan, visited Moscow and St. Petersburg, where they studied the life and culture of the Russian people. Returning from his trip, Kamil Khorezmi supervised the opening of a Russian-native school in Khiva and organized literature and music evenings here.

His son and student Muhammad Rasul Mirza-Bashi (1870-1916), using Khorezm tanbur notation, wrote down VI - maqoms. The handwritten sofa by Kamila Khorezmi is kept at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

**Sultan Jafar Asfandierov:** - Colonel of the Russian Empire, translator in the office of the Governor General of Turkestan. He visited Khiva many times as a translator, and sometimes accompanied the khan on his trips around Russia as a political adviser.

In the biography of Sultan Jafar Asfandierov, written on October 18, 1898, he reports that he is a descendant of the Sultan of the Small Zhuz Abulkhair (great-grandson of Aishuak Khan, who ruled in the Younger Horde) that he worked as a translator in Turkestan for almost 30 years, that in 1874, that he 8 children. He writes about how difficult it is to live in retirement, because the little money he saved went to provide for his family and raise his children, and he also lost 2 plots of land that he bought near Tashkent.

He served as a military translator under the Turkestan governor-general, and retired in 1916 with the rank of major general<sup>35</sup>. The Khiva Ichan-Kale Museum-Reserve contains a photograph of Sultan Jafar Asfandiyorov photographed with Muhammad Rahimkhan Feruz and a group of officials in 1888.

The daughter of Sultan Jafar Asfandiyarov, Umami-Gulsum Asfendiyarova, also worked as a doctor (obstetrician-gynecologist) in Khiva in 1912-1914.



## CONCLUSIONS

Today, along with archival documents stored in the National Archival Fund of Uzbekistan, various photographic materials are important in the study of various aspects of the country's history. In this regard, existing written sources, archival documents, museum exhibits and photographic materials of the Khiva Khanate, which occupied a unique place in the history of the country's statehood, are one of the important sources for clarifying the real history of the Khanate. The history of the State Museum-Reserve "Ichan-Kala" has been the focus of attention of historians, museologists, and art historians for many years. Although the museum has been repeatedly reported in the media and books and albums have been published, its activities have received virtually no scientific research. Researchers paid attention mainly to the study of historical monuments of the museum-reserve.

Today, the structure of the State Museum-Reserve "Ichan-Kala" has 15 permanent exhibitions; the fund contains more than 60,000 exhibits reflecting the rich history of Khorezm from ancient times to the present day. The team of the Museum-Reserve carries out joint work on the study and translation of historical documents with employees of the Institute of Oriental Studies named after Abu Raikhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, the Institute of Iranian Studies of the Academy of Sciences of Austria, the universities of Tokyo and Kyoto in Japan, and collaborates with the St. Petersburg Museum of Anthropology and Ethnography named after Peter the Great Russian Academy of Sciences (Kunstkamera), Aktobe Regional University named after K. Zhubanova Kazakhstan.

### Foot Notes

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- 4) KhMZ. Kp-2863 Khiva Khan with a group of officials
- 5) Tura / tora / - title of the son of the khan
- 6) Arab Muhammad Khan Khan of Khiva in 1602-1621.
- 7) Muhammad Riza Agahi (1809 Khiva - 1874 Khiva) - Uzbek poet, historian and translator.
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