



**THE PARTICIPATION OF THE PEOPLES OF CENTRAL ASIA IN THE
MILITARY-POLITICAL LIFE OF THE KOKAND KHANATE**

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Abstract: This article discusses the issue of determining the level of participation of various ethnic groups, including Tajiks, in the study of the early period of the history of the Kokand Khanate. The works of historians of the Kokand Khanate were referred to. The works of a number of authors, such as P. P. Ivanov, V. Nalivkin, were used effectively in writing the article. Information about the military reforms of Olimkhan, the first of the rulers of the Kokand Khanate, is provided. The reforms carried out in the country during the reign of Umarkhan, the most stable and prosperous period in the history of the Kokand state, are studied. The article also studies the issue of the participation of the peoples of Central Asia, in particular the Tajiks and Kyrgyz peoples, in the political and military life of the Kokand Khanate. Research has been conducted on the connection between the rise of Kokand as a state and its formation with the names of three rulers of the first half of the 19th century - Olimkhan, Umarkhan and Muhammad Alikhan.

Keywords: Kokand Khanate, ruler, Olimkhan, Umarkhan, Muhammad Alikhan, chronicle, sources, Tajik, soldier, defeated



Introduction

In studying the early history of the Kokand Khanate, it is important to determine the level of participation of various ethnic groups, including Tajiks.

The rise of Kokand as a state and its formation are associated with the names of three rulers of the first half of the 19th century - Olimkhan, Umarkhan and Muhammad Alikhan, who ruled one after another in the years 1800-1842. Umarkhan managed to subjugate the Kazakh and Karakalpak tribes living in the lower reaches of the Syrdarya, as well as the Kyrgyz in the upper reaches of the Naryn. Muhammad Alikhan subjugated the Kyrgyz people and occupied the territories of Karategin, Dorboz, and Kulob. He collected tribute from the population of East Turkestan.

P. P. Ivanov writes: "... arose at the beginning of the 19th century. as a small, feudal estate divided into a number of possessions, the Kokand Khanate after 20-30 years will become one of the largest states in Central Asia, which will include vast territories from the Pamir heights in the south to the Syrdarya basin in the northeast. «. [8, P.194-195] The first rulers of the Kokand Khanate, Olimkhan, Umarkhan and Muhammad Alikhan, to a certain extent contributed to the rise of the newly formed state.

During the reign of Olimkhan, the formation of a full-fledged centralized state began. The sources give different information about the time of his coming to power. In the annals, we note the year 1798, 1799, but in most works the year 1800 is noted [4, P.117].

Literature analysis and methodology:

Written sources mention that he had three sons, Olimkhan and Umarkhan, from his marriage with Mingoyim (from the Ming tribe) and Rustambek [6, P.287-288.]. However, according to the author of "Anjum at-Tawarih", Khudoyorzoda, Norbutabi had five sons and five daughters. He had two wives, the eldest of whom was Fahrunnisa bin (daughter) Imamqulibek bin (son) Dostqulibek Bahodirming, known as Mingoyim. From her, two sons were born - Olimkhan and Umarkhan. The names of the second wife and daughters are not mentioned in the source. From him were born Norbuta's sons Rustambek, Fozilbek and Yodgorbek.[14, P.114-115] The historian Ishaqkhon Ibrat mentions the names of Norbuta's two daughters - Aysuchuk (or Oychuchuk) Oyim and Aftob Oyim [11, P.296].

According to Khudoyorzoda, a year after Olimkhan came to power, the governor of Isfara, Boybut Kalmyk, Pirmuhammad Sovulbashi, Rajab Dodho and others, with the help of Hajibek, prepared a coup d'état against Olimkhan. The reason for the coup was that Boybuta Kalmyk was Norbutabi's closest associate and when Masumkhan Tora Nozir (governor of Isfara) was appointed to replace him, he resisted. Upon learning of this, Olimkhan severely punished the organizers of the rebellion and executed them. Rajab Dodho managed to escape to Bukhara.

The author of the work "History of Turkestan" writes that after coming to power, Olimkhan killed military leaders close to Norbutabi: Pirmuhammad Yasovul, Tashmuhammad Mirzo Buzrukhoja and others. As a result of the persecution, other influential people: "... Rajab Kushbegi with his Tajik sons Mirrahim and Boborahim, Qabil Mirzo Tajik, as well as Dostasovul-Tajik with



his sons Kurbanmuhammad Mirzo and Mominkhan Mirzo, Mullo Ashurmuhammad and Khudoykul-Bahodir-Tajik and several military leaders were forced to move from Kokand to Bukhara" [6, P.61].

Hojibek, along with his sons Ulugbek, Sheralibek and Bekoglubek, and Olimkhan's brothers Rustambek, Fozilbek and Yodgorbek, were sent to the Talas Valley with a guard, but on the way, before reaching his destination, Hojibek died [14, P.114-115]. Some sources about the death of Hojibek contain information about his murder. Most likely, Hojibek and Rustambek were killed as the main contenders for the throne, and the rest were sent to Talas [6, P.60].

Results:

About the events connected with the coming to power of Olim Khan, Beisembiyev writes: "At the beginning of the 19th century, the unification of Fergana under the rule of Kokand was completed." And he further emphasizes: "... only in about 1805, after a seven-year war, Olim Khan conquered Khujand" [4, B.14]. Having captured Khujand, Olim Khan managed to completely stop the separatism of this city. Historical research often shows that throughout the history of the Kokand Khanate, Khujand, along with Uratapa, were centers of separatism. Analysis of historical chronicles shows that before the Russians entered the rule of Olim Khan, Khujand was part of Kokand with short breaks. Only during the period when Emir Nasrullah invaded the Kokand Khanate, Khujand and Uratapa were temporarily part of the Bukhara Emirate. According to sources, after the capture of the capital of the Khanate, Nasrullah Khan, he appointed Khoja Kalon Joybari as the ruler of Khujand. However, Khoja Kalon Joybari voluntarily handed over the city to Sarimsokbek, the son of Sherali Khan, because the Mongols regained power in 1842 [6, P.105].

Olim Khan was the first of the rulers of the Khanate of Kokand to carry out military reforms. Along with the tribal army called "Kara Chirik", he created a mercenary army called "sipohi jadidiya" or "galabahodur". This army was also called "tajikiya", that is, "Tajiks". Interestingly, these new military formations did not include representatives of the nomadic or semi-nomadic Uzbek, Kipchak, Kyrgyz or Karakalpak tribes, or even the sedentary Sarts - Tajiks and Uzbeks. The detachments organized by Olimkhan were entirely composed of mountain Tajik ethnic groups. The historical chronicles contain complete information not only about their number, but also about their ethnic origin. For example, Mirzo Alim Makhdum Khoji divided the detachments of mountain Tajiks into two groups, the first group included the Karategins and Khoitliks, numbering 3,100 people. The second group consisted of Darboz, Badakhshans, Kulobs, Hissars, Rushons, Shugnons and Chatrors, numbering 1,700 people [6, P.62]. However, Khudoyorzoda indicates that their number exceeded ten thousand [14, P.116]. The new army was provided with special uniforms, weapons, and horses. The Khan appointed a miri khazor (amir - thousands) and a sad - a centurion (hundreds) from among the army members [14, B.116]. Later, they were incorporated into the military-feudal nobility, which was especially noticeable during the reign of Umar Khan.

It should be noted that along with the hired detachments, the former military power of the thousands was also preserved, the Uzbeks - the Uzbek troops or the "koyna sipoh" army, they were also called "sartiya", since the core of these formations was the settled population - Tajiks and Uzbeks. During military campaigns, each unit attacked the fortresses in separate directions, detachments



recruited from the Tajiks guarded the fortress and were part of the ruler's personal protection. Such a policy of Olim Khan led to misunderstandings and sometimes opposition from those around him, but this move yielded positive results. Olim Khan's reformed army was first used to suppress the Buzruk-Khoja rebellion. Historical chronicles also contain information about Olim Khan's skillful use of the transformed army in the siege and assault of Uratepa, where he organized a company immediately after the reform. [20, B.1332]

The sources note that at that time the city was ruled by the Bukhara gatekeeper Mulla Ernazar [6, B.64]. The Kokand people approached the city from the area called Kallaminora. Umar Khan used the "old" (old guard) and "new" (new guard) formations in separate directions when attacking the fortress, thus establishing competition between them. Each group wanted to show heroism and enter the fortress before the other. As a result, Olimkhan was able to capture the city fortress with relative ease [6, P.62-64]. The governor of Uratepa, Ernazar Mangit (the protector of the Emir of Bukhara), was captured with a three-thousand-strong army and sent to the city of Kokand. Inak-Tajik, one of the famous military leaders of the Qadam, was appointed governor of Uratepa. Olimkhan's new military forces strengthened his position in the state and destroyed his separatist opponents. However, he was unable to resolve all the contradictions that ultimately led to his removal from power.

Sources speak of the rise of religious fanaticism in Fergana in the late 17th and early 19th centuries, against which Olim Khan actively fought. He organized complex "exams" for religious representatives, who declared themselves saints and gathered ordinary people around them. The khan demanded that each "holy" sheikh prove his holiness. Each sheikh had to demonstrate extraordinary qualities that were not characteristic of others. As a result, the number of "holy" decreased, but the number of Olim Khan's enemies increased. This fight against religious fanaticism eventually led to an attempt on his life, but Olim Khan escaped with minor injuries. The murderer was captured and executed. Dissatisfied with Olim Khan's religious policy, Buzruk Khoja initially organized a rebellion in the Chust fortress. The troops of the rulers of Namangan and Turakurgan could not suppress it. When Olimkhan learned about this, he used the army, Buzruk Khoja could not resist the newly formed army of Olimkhan, and in a clash in the desert zone near Akhsikent, the rebel forces were destroyed [14, P.117-119].

After brutally suppressing the rebellion, Olimkhan set off on a military campaign to Tashkent, against the troops of the ruler of Tashkent, who were moving towards Fergana. At that time, Tashkent was an independent principality, ruled by Yunus Khoja, who, given the instability of the situation in Fergana, wanted to capture it with the help of the rebels. Yunus Khoja crossed the Kandir pass to Fergana and clashed with the vanguard of Olimkhan's army near Gurumsaroy. Olim Khan's troops were led by the governor of Khujand, Rajab-Kushbegi. Rajab-Kushbegi managed to defeat the main forces of Yunus-Khoja before the main forces of the Kokand people led by Olim Khan arrived. The Tashkent people abandoned everything and fled the battlefield. Pursuing them, the Kokand people completely destroyed the main forces of Yunus-Khoja. [19, P.43]



In 1805, Olim Khan declared himself khan, and from that time on the state was called the Kokand Khanate [4, P.14]. This event was the beginning of the rise of Kokand, which lasted until the 40s of the 19th century.

After the defeat of the Tashkent people, Olim Khan made a military campaign towards Kurama (formerly Iloq region) and subjugated Kurama and Pskent together. The Kokand people, on the instructions of Olim Khan, captured the Niyozbek fortress near Tashkent, which was located near the irrigation network that supplied Tashkent with water. Olim Khan also captured Shymkent, Turkestan, and the coastal zone of the Syrdarya, where Kazakh tribes wintered. After that, Tashkent was captured in 1809 [8, P.196].

During the reign of Olim Khan, serious conflicts arose with officials around him. For executions and brutal massacres against enemies, Olim Khan received the name "tyrant" [11, P.287]. Conflicts between him and people from different strata of society intensified. Among his opponents were high-ranking officials, military leaders, who eventually became the initiators of a coup d'état. Olimkhan was not only removed from power, but also shot dead in 1810 by Qambar Mirzo from Andijan in the town of "olti-umush" (7-8 km from the city) while traveling from Tashkent to Kokand [6, P.78-80].

The main reasons for the coup defeat were related to Olimkhan's domestic policy and personal nature. Military reforms that weakened the role of the feudal elite led to the emergence of an opposition group of feudal military nobility. When Olimkhan created a mercenary army at the expense of mountain Tajiks, this led to conflicts between the leaders of the militarized tribal detachments. On the other hand, he was cruel, and these qualities led to discontent among all segments of the population. It was the military elite and the feudal nobility that were not only the initiators of the coup, but also the organizers, ultimately ensuring the change of power and the physical removal of Olimkhan.

The second important reason was related to the religious policy of Alim Khan. In order to establish religious order in the country, he appointed religious supervisors - muhtasibs - in each city, who were supposed to identify false sheikhs - people who aimed to enrich themselves through religious fraud. Strict control led to discontent in society. The Khan's Sufi mentor was Sheikh Nasir, whose Sufi school belonged to the "jahriya" (the sect (direction) "jahriya" was distinguished from the "botiniya" by reading prayers aloud, while the "followers of the botiniya", on the contrary, performed religious prayers without reading aloud). A distinctive feature of this school was that religious texts were read aloud during meetings. The author of "History of Turkestan" tells about Alim Khan himself taking an active part in such meetings. An attempt was made on his life during one of such events. The knife wound almost led to his death [6, P.68-69]. Another source states that the attempt on Olimkhan's life occurred during the Navruz holiday, a New Year's holiday that has been celebrated since ancient times outside the city of Kokand, in the Chorchaman region [14, P.129-130].

The rebellion of Buzruk Khoja in Chust was also the result of dissatisfaction with Olimkhan's religious policy. All these contradictions ultimately played a detrimental role in Olimkhan's political career and led to a change of power. He was harsh and cruel, and according to Olimkhan's methods



of governing society, he swept away everyone in his path, starting with all his supporters and ending with the ruler himself.

Speaking about Olimkhan, V. Nalivkin wrote: “this is not a tyrant, but rather a blackly recognized hero; the unifier of the Kokand Khanate, who dreamed of creating a strong and completely separate state. selfless, brave and strong, tough and demanding...” [7, P.144]

Historical chronicles record that Olimkhan built a two-story madrasah of burnt brick in the city of Kokand. By his order, six canals - “ariq” were built, as a result of which this place was called “Oltiarik” (“six canals”), the water from which was widely used to irrigate this area, turning it into one of the most prosperous regions of the valley. Support for the disabled and the elderly is noteworthy in his policy. By his order, money was allocated from the treasury for material support for this category of people. Public kitchens were organized for them in each region. Physically healthy people were forbidden to beg. According to their abilities, they were engaged in manual labor. All this happened during the reign of the khan, who was called a “despot” - “tyrant”. A comparative analysis of historical chronicles and scientific literature shows that Olim Khan was a contradictory person with a complex character. The main reason for the assassination of Olim Khan was undoubtedly connected with the struggle for power. The military feudal nobility, who came from the Uzbeks and Tajiks of the Fergana Valley, were against his military reforms, which were based on increasing the potential of the mountain Tajiks. The Fergana clergy, who had great authority in society, were also dissatisfied with the persecutions and “examinations” of Olim Khan’s officials and declared him “tyrant Olim Khan” - “Olim Khan - Tyrant”. Thus, the coup organized by the military feudal elite was supported by the clergy.

The most stable and prosperous period in the history of the Kokand state is considered to be the years of Umar Khan's rule. With the coming to power of Umar Khan, a new era began in the history of the state. The stabilization of public life began. Umar Khan partially reformed the system of state administration. This was evidenced by the introduction of the high positions of the chief of thousands [2, B.12] and Sheikhlislam. Powerful people who were persecuted by Olim Khan returned to Kokand. Returning from exile to Bukhara, the Tajik Rajab-Kushbegi again occupied an important position in the state, the position of chief of thousands. [15, B.314] On his advice, the organizers of the assassination of Olim Khan - Iriskulbek, Mominbek and Jumaboy Kitoiki - were executed, who allegedly planned to assassinate Umar Khan again, and in his place was elevated to Iriskulbek, one of the authoritative leaders of the Ming tribe. Two years later, Rajab Qushbegi became the governor of Khujand, and later he was appointed governor of Uratapa, but his further fate was also sad. He was executed for surrendering Uratapa to Muhammad Rahim-atalik without a fight. The author of “History of Turkestan” writes about this: “... In the thirteenth year of the reign of Umar Khan. Ernazar Devanbegi was appointed governor of Turakurgan, and Rajab Qushbegi was exiled with him, and the exiled palace servant (mulozim) threw Rajab Qushbegi’s body into the river [6, P.88] The Tajik bald man Shodi Margilani first became the chief of the thousand, and then he was appointed deputy governor of Khujand, and another Tajik-Chitral lashkar Qushbegi was appointed governor (deputy) of Tashkent. He held this position until 1841. During this period, the fortresses of Cholok, Suzok and



Akmasjid were built under his leadership [4, B.17]. Thus, the first person to receive the post of chief of the thousand (a position of second rank after the khan) was Kal Shodi, then Rajab Kushbegi, and his place was taken by Yusuf Kashgari. Umar Khan continued to expand the territory of the state, ensuring internal stability.

The struggle for Uratapa between the emir of Bukhara and the leaders of the Yuz tribes continued. Umar Khan made several trips to this long-suffering city [12, B.629]. The 16-17-year-old poet Dilshodi Barno, who witnessed those tragic days, tells about the cruelty of Umar Khan and his soldiers in his book "Tarihi Muhajiron" ("History of the Immigrants"). According to his data, 13,400 people were taken captive, and 13,000 of them were forced to move to Fergana, where they were called "ou uyuk", which means "owners of white houses". People with such a status did not have the right to build houses before receiving official permission and were forced to live in women's quarters. According to Barno, only seven years later, the Uratapa people received permission to build houses, as a result of which a city was built, named "Shahrikhan" after Umar Khan [16, P.38].

In order to expand the territory of the state, the Kokand troops began to penetrate the steppe zone of Kazakhstan. In military campaigns, as in the time of Olimkhan, mercenary detachments of mountain Tajiks formed the shock troops. As a result, "... during the development of the Kokand Khanate, the fate of the peoples of Kazakhstan and mountainous Tajikistan, Fergana and the Middle East was interconnected and intersected" [4, P.17].

In the spring of 1814, the Kokands led by Rajab-Devonbegi conquered Turkestan, the Kokand detachments continued their march to the lower reaches of the Syrdarya and reached the Aral Sea. The Kazakh sultans Tokay-Tura and Adil-Tura recognized the authority of Umar Khan. Around 1817, the Akmasjid fortress (now Kyzylorda) was built, and in the 1920s, the Avliyo Ata fortress (now Zhambyl) was built, and later the Chulok and Suzok fortresses were built. "Thus, the vast steppe spaces located in the West, the Aral Sea and the Darya basin, or in the East, which constituted the possessions of the large and partly medium Kazakh armies, became part of the Kokand Khanate" [8, P.199].

The subjugation of the Kyrgyz tribes also occurred during the reign of Umar Khan. The Kyrgyz are ethnically divided into left and right wings, and some of them are mixed tribes, as well as independent tribes and clans - Adyghe, Togay, Bagish, Sayak, Salto, etc. [17, P.157-177]. Tribal associations were led by manapa leaders. The conquest of the Kyrgyz began during the reign of Olim Khan, but the Kyrgyz of the Naryn Hills were subjugated from 1821, after Umar Khan sent a detachment led by Sayidkulbek against them, as a result of which the Bagish, Sayak, Satok tribes submitted to the city of Kokand. Later, the Sara-Baghish tribe was subjugated [8, P.202-203]. Later, Muhammad Ali Khan continued to expand into the Kyrgyz nomads.

There is information about Umar Khan's diplomatic relations with the Sin Empire. Umar Khan sent an envoy there twice: the first time in 1814, and the second time in 1820, in order to create conditions for trade in Kashgar. However, the Sin governors responded rudely to Umar Khan's proposal and did not support his intention [18, P.204-205].



In addition to military fortresses, during the reign of Umar Khan, mosques and madrasahs were built in such large cities as Kokand, Khujand, Tashkent, Turkestan, Shymkent, Sairam, and Avliyo-ata. The Shahrikhonsoy main canal was built on the Syrdarya, which supplied the city of Shahrikhon and its surroundings with water. The Khanariq canal was built in Tashkent, the Ayim madrasah was built in Kokand, and in 1818, a mosque was built, which brought Umar Khan fame in the religious environment, and he was given the religious title of "Amir-ul-Muslimin". He was not only a ruler, but also a poet, wrote poems in Uzbek and Tajik under the pseudonym Amiri, often gathered poets and organized creative meetings. Given these qualities of Umar Khan, V. Nalivkin calls him a "patron".

No ruler before and after Umar Khan enjoyed such great authority among all strata of the population as he did. Umar Khan ruled the state for more than ten years. The years of his reign are considered the period of the rise and prosperity of the Kokand Khanate. He came to power after a political crisis, which resulted in a coup d'état and a change of power. Umar Khan left behind a stable and prosperous state. On December 30, 1822, Umar Khan fell ill and died quickly, leaving behind two sons - Muhammad Ali Khan and Sultan Mahmudbek.

Conclusions.

The conclusions drawn in the process of writing the article show that this was the essence of the policy of Olim Khan and Umar Khan. Sources confirm that the foundations of state governance were created thanks to Olim Khan's tough policy. The regular army created by Olim Khan was of great importance in centralizing power. Of course, the centrifugal forces were strong, they could not be broken instantly. Olim Khan's reforms, which contradicted the interests of the established political and military elite, ultimately led to a political coup. Umar Khan, in essence, continued the policy of Olim Khan, but, unlike him, took into account the interests of the local military-feudal nobility. He not only removed from power the organizers of the coup that brought him to power, but also publicly executed them, proving their guilt in preparing a new coup. He was also a supporter of changes in society, but unlike Olim Khan, he implemented the changes in an evolutionary manner. As a result, the majority of the population supported his policies. He, unlike Olimkhan, was a creative person, wrote poems, created a collection of poems "Devon", organized creative evenings. It is not surprising that V. Nalivkin called him "Patron", because he developed the Kokand literary environment that had emerged before him. It was a "golden age" for creative people. He ruled for more than ten years, and after him remained a stable, economically developing state.



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