

Comparative Analysis of Information about the Olimkhon's Period in "Garoyibi Sipoh" with Other Works on the History of Kokand

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Abstract

This article deals with a comparative analysis with other manuscripts on the history of the Kokand Khanate in the work of Tojir Khojandi "G'aroyibi sipoh" kept in the Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Republic of Uzbekistan under the number 5408.

Key words: Tojir Xo'jandiyning, G'aroyibi sipoh, Kokand khanate, Olimxon, Murodxon, Yunisxon, Xo'jand, Sudur, Chust, Namangan.

Introduction

From the beginning of the 18th century to the 70s of the 19th century, the Kokand Khanate, one of the largest states in Central Asia, developed, science and culture continued to improve. In turn, historiography developed and many works on the history of the khanate were written. One of such valuable works is the work of the historian known to science as Tojir Khojandi "G'aroyibi sipoh".

Two manuscripts of the work are now known to science. One of the manuscripts is kept in Tajikistan. Another copy of the manuscript is kept in the Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Republic of Uzbekistan under serial number 5408, and we would like to dwell on the information given in this manuscript about the period of Kokand khan Alimkhan. Information about the Alimkhan period in the century is available on pages 4b, 5a, 5b.[1]

Analysis of the literature on the subject: So far, the Tashkent copy of the manuscript has been mentioned in Vahidov's dissertation "Development of historiography in the Kokand khanate" ("Qo'qon xonligida tarixnavislikning rivojlanishi"), in his monograph "Historiography in the Kokand khanate (genesis, functions, representatives, works)" ("Qo'qon xonligida tarixnavislik (genezisi, funksiyalari, namoyondalari, asarlari)") and in Sultanov's "History of Uzbekistan (Chrestomathy)" ("O'zbekiston tarixi (Xrestomatiya)") (with a brief translation). Some details about the manuscript have also been given in the book "Collection of Oriental Manuscripts of the Academy of Sciences of the Republic of Uzbekistan" ("Собрание Восточных рукописей Академии наук Республики Узбекистан"). And we used the information in them to write the article.

In the article while comparatively analysing the information about the Alimkhan period in the manuscript we have used such works as Avaz Mukhammad Attor Khokandiy's "Tarikhi jahonnamayi", Mukhammad Umar Umidiy's "Tarikhchayi Turoniy", Mirza Olim Makhdum Khoji's "Tarikhi Turkistan", Niyaz Mukhammad Khokandiy's "Ibratul xavoqin (Tarikhi Shaxruxiy)", Khudoyorxonzoda's "Anjum at-tavorix", Mukhammad Khakimkhon Tora's "Muntahab at – tavorikh" and Muhammad Fozilbek ibn Qazi Muhammad Otabek's "Complete History of Fergana" which is

kept under the number 597 in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Republic of Uzbekistan

Theoretical and methodological bases of the research are historical, scientific objectivity, systematicity, principles of determinism, comparative hermeneutic analysis, historical-typological method, chronological method, method of historical comparison, historical-structural method, diachronic method, deductive method, induction-deduction, intuition methods.

Analysis and results: It is known that after Alimkhan came to the throne of Kokand, he reformed the army, as well as other spheres. According to "Anjum at-Tavorix", Alimkhan gathered an army of ten thousand men from the mountainous Qoratagin, Darvaz, and Badakhshan. Calling them "galabahodir" [3-63-64 p] Mirihazara, like Sada, introduced them to the army. Thus, from that time on, the general army in Kokand was divided into two. One is a "sipohi jadid" of Kokhistani and the other is an "sipohi qadimiya". [8 -160 p], [4-61 p] Olimkhan's military reform is described in detail in "Ibrat ul-Havoqin". [3-65 p], [5- 28 p] Tojir Khojandi also confirms this and gives information that is not found in other works: "One of the generosity of the incomparably luxurious khan was that a silk cloth (kimkhob) cost forty-fifty gold coins, even when the woolen salla was eighty to one hundred gold coins, the good horses, the woolen salla, and the silk garments were kindly distributed to their soldiers". [1-5a] From this information provided by Khojandi, it is confirmed that Alimkhan paid special attention to the organization of the army. Tokhir Khojandi also dwells on Olimkhan's military campaigns. He gives the following information about Olimkhan's march to Khojand: "One of the fame of that great amir was that for seven years he would raise an army against Khojand, which was like Paradise, and there would be many battles between the two opposing sides. At that time, the disobedient people resisted so fiercely that every year at the beginning of the month the khan destroyed the grain of the region to such an extent that nothing was left. There were so many battles and murderers that the angels sang praises and praises from the roof of the sky. Eventually, in the seventh year, with vigor and courage, he succeeded in taking over the administration of the Khojand region. The war lasted for seven years, and the people of the region became tarkhon. He was so firm in his promise that nothing was required of these fearless citizens for eight years" [1-5a].

A closer look at the issue reveals that the author refers to Khojand as a paradise. [1-36b] In the play, as well as in other parts, Khojand is found with other glorifying names. O'. Sultanov, who drew attention to the issue, said that the reason for this was that he was born in Khojand region. This adds to the importance of the information provided by Khojand about the situation during the Olimkhan's period.

The author does not give information about when and from whom Olimkhan took Khojand. This requires us to consider other works on the history of the Kokand Khanate. For example, in the work "Tarixi Turkiston" it is stated that Alimkhan managed to capture Khojand in 1805. [4 -174p] According to Mukhammad Hakimkhan To'ra, Bekmurodbi was the governor of Khojand at that time. In other words, in 1806, Bobo Parvanachi, the governor of O'ratepa, a descendant of Fozilbi, was killed by his nephew Bekmurodbek, who was the governor of Khojand, and he began to rule Khojand. However, his reign lasted only six months. In other words, in the same year, Olimkhan, who had put an end to internal political instability, attacked Khojand. As Shakhristan was easily captured, Behmuradbi resisted in the ark for five days. [7-283p] However, to no avail, he made a truce, left Khojand and returned to O'ratepa. Thus, Khojand is completely annexed to Kokand. If we take into account that Olimkhan ascended the throne in 1798 and that these events took place in 1805-1806, during which Olimkhan marched to Khojand several times, the interval is seven years.

Tokhir Khojandi mentions that Olimkhan also visited Chust and Namangan. However, it did not elaborate. In other works on Olimkhan's march to Chust are described in detail. [1-5a] However, the

reasons for the Chust march are a bit confusing. According to Muhammadhakimkhan Tora, Khankhoja's death was in fact organized by Olimkhan, and when Buzurgkhoja, the governor of Chust, the son-in-law of Norbotabiy, found out about it, he rebelled. He defeated the first army sent by Alimkhan to suppress Isan in Khojabod district. Olikhon himself went to war against Buzurgkhoja. The battle took place in the Mashhad district of the present-day Pop district. Olimkhan manages to capture Chust. Buzurgkhoja fled to Kokand. He tries to get help from Yunishan. Eventually the province is recaptured. Olimkhan again marched on Chust. But this time there was no battle, and the people handed over Buzurgkhoja to Olimkhan and he was executed.[7 -276-280 Pp] Information about this event is given in a special way in "Anjum at-Tavorix". It is written that Olimkhan fights against false sheikhs. However, they face stiff opposition. One such sheikh was Buzrukhoja. He gathered an army of bandits around him, attacked and captured the fortress of Chust. He begins to confiscate the property of the inhabitants of the city. Upon hearing this news, the governor of Namangan and Turakorghan marched on Chust Buzrukhoja. however, it is defeated. As soon as Olimkhan heard this news, he sent Rajab with two thousand sipahi and four thousand old advanced troops. They crossed the Syrdarya and made Kamyshkurgan their home and then set off. After crossing the Syrdarya, he turned Mashhad into his residence. It collides in the Akhsikent desert in the village of Shakhhand in present-day Namangan Province. Buzrukhoja was defeated and retreated. He sends his sons to Yunishoja for help. With the help of an army sent by Yunishoja, he laid siege to Chust again. Alimkhan sent an army against him under the command of Rajab devonbegi, Yusufalikhoja and Yunisalikhhoja, sons of Khankhoja. In our opinion, Olimkhan's march to Namangan, mentioned by Tojir Khojandi, took place because of the Buzrukhoja incident. [8 -163-169 Pp] This is different from the information in the "Muntahab at-Tavorix", but the details in the "Anjum at-Tavorix" are close to the truth, indicates the importance of the data.

As with other marches of Tojir Khojandi Olimkhan against Tashkent and Yuniskhan, the march is stopped without details. However, Yuniskhan is referred to as sudur.[1-5a] It is known that sudur is a religious title and Yuniskhan is not called by this name in any other work. Tajir Khojandi dwells in detail on the death of Olimkhan. He wrote that after Olimkhan's conquest of Tashkent, he received a message that some members of the Kazakh elat had refused to pay zakat on Dasht property. This angered Olimkhan, who immediately gathered an army and came to Tashkent region. After that, he gave an army to several commanders and sent them to Dashti Kipchak. When the army arrived in Tashkent, it traveled a short distance and returned due to heavy snow and extreme cold. Angered by this, Olimkhan again ordered, "Go and do not come until you have finished the work of those unbridleds." But they left the gates of Tashkent, consulted, took Umarchan, went to Kokand and made him khan.[1-5a,5b] When Olimkhan found out about this incident, he left Tashkent and set off for Kokand. However, when he reached the Oltiqush[7-312p, 5- 29p, 4- 77p,3-93-94p] he was shot dead and buried in Dahmaishahan.[1- 5b] According to Tojir Khojandi, on the way Olimkhan sent his son Muradkhan to Bukhara. [1-5b] It is noteworthy that no other work on the history of the Kokand Khanate contains information about this. However, Tojir Khojandi does not give any information about the purpose of sending Muradkhan to Bukhara. If we assume that he was sent from Bukhara for practical assistance, the information in all other sources denies this. In addition, Tojir Khojandi does not provide any information about the future of Muradkhan. In our opinion, even if Olimkhan sends Muradkhan to Bukhara, he will not be able to leave Kokand. After Olimkhan's death, he was captured by Umarchan. Although Olimkhan's son Shahruxbi was killed in Tashkent, he was placed under house arrest by Murodkhan Umarchan, who did not pose a serious threat. According to Muhammad Hakimkhan Tora, after Umarchan returned from his march on Jizzakh with Mahmudkhan, the governor of O'ratepa, he sent Muradkhan along with another son of Olimkhan, Khan Otalik, to Abdulazizkhan in Qorategin.[7- 340p]

In conclusion, it can be said that in the Tashkent version of "G'aroyibi sipoh" Olimkhan's attention to the army, his march to Khojand, Chust, Namangan, Yuniskhan's name as Sudur, his son Muradkhan's sending to Bukhara it is not found in any other works on the history of the Khanate and plays an important role in the study of the history of the Kokand Khanate.

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