

Participation of the Sufis of the Kokand Khanate in the Fight Against Emir Nasrullah

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Abstract:

This article examines the participation of Sufis, religious leaders, ishans in the political life of the Kokand Khanate, in solving the problems of relations with the Bukhara Emirate during the reign of Emir Nasrullah and Muhammad Ali Khan, Sher Ali Khan.

Keywords: Sufi, murid, pir, ishan, emir Nasrullah, Muhammad Ali-khan, Sher-Ali-khan.

INTRODUCTION

The political situation in the first quarter of the 19th century in the Kokand Khanate and the Bukhara Emirate are very similar. After the death of Amir Khaidar (1825), a struggle for power between his sons began in Bukhara. The winner is Amir Nasrullah, which means that the victory of one of the pretenders to the throne implies a direct danger to the lives of the others. Thus, Amir Umar Khan ibn Amir Haydar, who seized the throne for several months, after a palace coup fled to Kokand and Madali Khan accepted the fugitive. But soon Amir Nasrullah sends several killers who poison Amir Umarchan, subsequently his body was transported to Bukhara and buried there. [1: p.333-334]. But there is another version about the death of Amir Umarchan, given by the Russian ambassador to Bukhara P.I. Demesenoma. In the notes about the Bukhara Khanate, P.I. Demezen reports that Madali Khan accepted Amir Umar Khan because he wanted to "keep the Bukhara ruler of his enemy in fear," and his death was connected with excessive consumption of opium [2: p. 67-68].

An almost very similar political situation is developing in the Kokand Khanate. After twelve years of reign, Umarchan dies and seventeen years old Muhammad Ali Khan was installed on the throne of the khanate in agreement with the ulema, scholars, elders and emirs. Fearing reprisals from Madali Khan with the closest relatives, those who could claim the throne, his mother Nodira flee, so that to protect his other son sends Sultan Mahmud Khan to Shakhrisabz, where he is taken into the care of the governor of the region Muhammad Sadik Biy ... [3: c. 163].

For the first years of his reign, Madali Khan reigned on the advice of the prudent far-sighted viziers who remained after Umarchan. But the growing power and strength turned Muhammad Ali Khan into an eternally drunken man who spent a lot of time in a harem.

Several people from the lower ranks gather around the khan, the political situation is heating up and causes an unfriendly attitude towards the khan among the citizens, religious leaders, and the whole people. The Khan's irresponsible behavior led to the fact that they began to treat him with contempt and disrespect. Sultan Mahmud Khan and Hakim Khan Tura, alienated from the power and the political elite, in the name of satisfying their ambitions, wrote a letter to Amir Nasrullah with a request to "punish the outrageous sinner." [3: p. 175].

The punishment was cruel, after the seizure of the Kokand Khanate by Bukhara troops, Amir Nasrullo mercilessly killed the descendants of Umarchan, did not spare the mother and wives of Muhammad Ali-khan Sultan. The complete beatings and looting, which caused a lot of grief and suffering to the population of Kokand, angered the people. Having harbored a great grievance, the

people of Kokand after Shera Ali Khan came to power began a fierce struggle against the Mangyt army. [6. p.95-97]. Help and support to the khan was actively provided by the clergy of Fergana - Khoja and Ishan.

The Bukhara army, moving away from Saritol to Tuikatep, inflicts many attacks on the city of Kokand. The Bukhara emir, having suffered defeat, undertakes to conclude an agreement with the khanate. Andalib provides us with very important and reliable information about this in his work "Shohnamai Devon Andalib" [4. p.25]. To fulfill the ambassadorial mission, Emir Nasrullo entrusts the son of his late feast, the representative of one of the major Sufi sects of the Naqshbandiyya Khalifa Muhammad Husayn Bukhoriy Khalifa Abdusattor Mahdum. [5. pp. 129-130]. For negotiations with Sheralikhan, Caliph Abdusattor Mahdum sends two Sufi murids. Unfortunately, the sources do not give the names of these Sufi representatives. Despite this, there are some notes about the mission entrusted to the Sufi representatives. For example, Andalib in his work notes that each Sufi was given one letter. One letter was intended for Sufis, ishans, religious representatives, and the second letter was addressed personally to the khan. [4. p.30-31]

The purpose of the letter sent to the religious representatives was that by agreeing with them, one could influence the course of events and weaken the military forces of Sher Ali Khan opposing the Bukhara army.

It's not for nothing that one letter was sent to religious representatives. As we know from the work of Mirza Alim "Ansab al-salatin wa tavarikh al-havakin" what a strong influence the Sufis had on the social and political life of the khanate. At a time when Kokand and its population experienced difficulties, the Ishans and other religious representatives responded to help the people. For example, Azim-Khoja Ishan Marginani, an influential and well-known representative of the Naqshbandi movement, wrote and sent letters all the way to Osh and Andijan, asking all ulema and scientists to come with suitable people for help. [6. pp. 100-101]. The influence of Azim-Khoja Ishan Marginani was so strong and impressive that many responded, gathering a large number of Mirgans, with the ulemas of Margilan and Andijan, they came to the aid of Sher Ali Khan. All the ulama gathered together and drew up a written opinion on the application of Sharia law against the fight against the Mangit army. Traveling around the cities, they read and chased the contents of the rivayat of the Mujtahids, called on the population to fight. [6. pp. 100-101]. Amir Nasrullo, finding himself in a difficult situation with the inaccessible inhabitants of the city of Kokand, sends an ambassador to Sher Ali Khan.

Sources such as "Shokhnamai Devon Andalib" and "Ansab al-salatin wa tavarikh al-havakin" contain information about the Sufi ambassadors sent by Amir Nasrullo to Sheralikhan, but unfortunately there is no information in them and the names of these ambassadors are not indicated. But it should be noted that in sources on the history of the Kokand Khanate such as "Muntahab at Tavorikh", "Tarihi Shohrukhi", "Tarihi Turkiston", "Tarihi Fargona" there is no information about the participation of Sufis in diplomatic relations between Sher Ali Khan and the Emir. Nasrullo. [1. p. 661-666; 13. p. 91-133; 11.p. 99-101; 12. p.13-17]. The work of Mirza Alim "Ansab al-salatin wa tavarikh al-havakin" informs that the ambassador came from Dakhbid Khodjas, with a good reputation and benevolent character. After meeting with Sher Ali Khan, the ambassador persuades the emir to return, since all men and women are determined to fight to defend their city, and a whole year will be spent, but the defenders of the city will not be able to wear down or weaken their resistance. After these words Amir Nasrullah lifts the siege at dawn and leaves. [6. p.101-102]. The meeting of the ambassadors with the khan is described in more detail in "Shohnamai Devon Andalib". In the above source, only one ambassador is mentioned, and in this work there are two Sufi ambassadors. After negotiations with Sher Ali Khan, the ambassadors are kept for three more days in order to think things over and gain time. After three days of imprisonment, the ambassadors are released and sent

with two letters. One of the bottom is intended for the Emir Nasrullah himself, and the second was intended for the Amir's feast, that is, Khalifa Abdusattor Mahdum. [4. pp. 37-39]. This act on the part of the khan was copied from the emir of Nasrullah, since Sher Ali Khan also wanted to have a clear influence on the clergy of Bukhara.

After the military actions of Amir Nasrullah against the Kokand Khanate, Sufi representatives played an important role in strengthening the power of Sher Ali Khan. From historical sources it is clear that Khoja Djuybar without a fight gave Khozhdend to the management of Malla Khan, who came to conquer the city on behalf of his father, to the eldest son Sher Ali Khan. The work of Mirza Alim describes in detail the meeting of Khoja Djuybar and Malla Khan, about how the khanzade was met with respect and honors, Khoja himself personally appeared with the messengers, having made a bow of humility and congratulated him. Malla Khan also honored him and presented him with a robe as a sign of respect. Then Malla-khan follows to Nau and Kosh-Tegirman, comes to Aksu, where hakims, noble people of the region, amines and aksakals came to a meeting and prayed for him, and they were gifted with honorary sarupas. [6. p.107]. From this situation it is clear that when the Kokand Khanate was under the rule of the Bukhara Emir in 1842, Djuybar Khoji were appointed to major administrative positions in Fergana. Such a political attack from the side of Amir Nasrullah was aimed at increasing the role of the clergy to the detriment of the feudal lords. [13. p.131].

When processing the above sources, we clearly see that in the political life of the Kokand Khanate, the participation of Sufi representatives during the reign of Sherali Khan increased and was much higher than under Madali Khan. This is clear to us from the active participation of the Ishans and Khojas of Margilan, Khojend, Andijan.

Although "Shohnamai Andalib" is written in poetic form and cannot provide us with accurate historical information, the direct participation and testimony of the author of the events of those times increases the credibility of his work. This source describes in detail the ambassadorial missions between Khanan Sher-Ali and Amir Nasrullo, where Sufi representatives from both sides played an important role.

In Tarihi Shohruhi, the author at least several times acknowledges it to be praiseworthy when the ruler treats the ulema with respect and acts according to their instructions, as well as he was for the "harmonious" division of functions and power between secular and spiritual feudal lords while maintaining the supremacy of secular rulers, but Unfortunately, there is no detailed information about the active participation of religious leaders, Sufis, Ishans, etc.

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