

## Tajik Peoples in the Kokand Khanate

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**Abstract:** *At the beginning of the 18th century, the weakened central government of the Ashtarkhanids failed to protect the interests of their subjects, which led to invasions by neighboring nomads and instability in the border areas. Faced with threats from Iranians and Baburids in the south, and Kyrgyz and Kazakh tribes in the north, the population of Ferghana began to look for new forms of government. As a result, in 1709, the Kokand Khanate was formed under the leadership of Shahrukhbiy, who was elected leader of the Uzbek tribe "ming". Different ethnic groups, such as merchants and Chinkants, played a key role in this process. The issue of the legitimacy of the new state's power has become an important aspect of its history, especially given the attempts of the Ming dynasty to establish a lineage connecting them with the Genghisids and Timurids.*

**Keywords:** *Kokand Khanate, Shahrukhbiy, Ashtarkhanids, Ferghana, ethnic groups, legitimacy of power, history of Central Asia, Ming dynasty, Genghisids, Timurids.*

### Introduction

As for the etymological meaning of the term "legitimism" itself, the word comes from the Latin word (from Latin legitimus, French legitime, "legitimate"), which means "law", legitimism is following the law, an ideology that proclaims its goal to fight for the legitimacy of Supreme power in the country. Having deeply analyzed the issues of legitimism based on historical chronicles regarding the Mangit rulers of the Emirate of Bukhara, German scientist Anke von Kugelgen writes: "At the analytical level, they can be divided into six categories: divine legitimation, genealogical legitimation, electoral legitimation, legitimation through orientation towards a role model, legitimization through superior force and legitimization through the preservation of norms [1]. The purpose of the classification proposed here is mainly, using a specific example, it is possible to identify the priority of any one of these legitimization factors". Considering Anke von Kugelgen's classification of legitimism, facts confirming both divine and genealogical legitimation can be found in the Kokand historical chronicles. At the beginning of the 18th century, the struggle of nomadic and semi-nomadic tribes for hegemony in the region intensified [2]. The Mingi, Kipchaks, and some Kyrgyz tribes were particularly distinguished among them. In order to strengthen their positions, the aristocrats of the Ming tribe tried to rely on spiritual leaders, including the Sufi order called Khojagon. At the turn of the XVII - XVIII centuries. In the Ferghana Valley and East Turkestan, along with the strengthening of the authority of nomadic and semi-nomadic Uzbek tribes, there was also a strong political and spiritual influence of the Sufi movement - "Khojagon". Shohmastbi – one of the founders of the Ming dynasty was the murud of Vali Lutfulloch Chusti [3]. The issue of legitimizing their power among the Ming rulers did not arise immediately after they came to power, but later - when Kokand turned into a khanate and began to claim leadership among the Central Asian states. It was at this time that the issue of legitimism appeared in the historical chronicles. Thus, in connection with the strengthening of the central government, the question of the legitimacy of the Ming power in the Kokand Khanate is being raised. As a result, the legend of "Oltun Beshik" appears in historical chronicles, which means "Golden Cradle" in translation [4]. The essence of the legend lies in the fact that in it, the Mingi link their genealogy with Zahiriddin Muhammad Babur, the last ruler of the Timurids in Ferghana,

and in the future – the founder of the state in India - the empire of the Mongols. Thus, the Mingi, the rulers of the Kokand Khanate, associate their origin with Zahiriddin Babur, and through him with Timur and the Timurid dynasty. As noted in the sources, One day, while passing through the area of Targova, Zahiriddin Babur, who was being pursued by the Sheibanids, ordered the baby, his son, to be left here [5]. Here, near a village inhabited by semi-nomadic tribes, one of Babur's confidants was left with the baby, who was supposed to look after the baby. At that time, three different ethnic groups lived in this area, where a small river flowed - Chinkants, Saroi and Targova. According to legend, on this day, these groups organized a viewing of the area in order to build a water structure in the upper reaches of the river. On the way back to the village, they saw a golden cradle with a baby, which was covered with a blanket [6]. The elders agreed to divide the find among themselves as follows: the Chinkants will receive the golden cradle (oltun beshik), the baby's accessories will be transferred to the sarai (saroi), the Targovians will receive the baby (targova). A man authorized by Babur, who was watching from the sidelines, caught up with Babur and conveyed what he saw [7]. Reassured by this message, Babur and his companions continued on their way.

### Methodology

Thus, the Targova community, which received the baby, named him Oltun Beshik and placed him in the hands of a woman known for her good manners and authority in the community. From the very beginning, the woman paid special attention to the upbringing of the baby, because his origin was well known in the community. As the author of the book "Tarikhi Turkiston", Mirza Olim Makhдум Khoji, notes, when Oltun Beshik grew up, he was married to the beautiful Targova community, and they had a son, named Sulton Elik [7]. Sulton Elik had a son, who was named Sulton Khudoyor, and a son, Muhammadamin, was born to him. Mukhammadamin had a son, who was named Abul-Kasim, he also had a son, Shohmastbiy, he had Shokhrukhbiy, and Shokhrukhbiy had Khojibiy [8]. Then the family was continued by Khojibiy Ashurbi, from Ashurbiy Shokhrukhbi was born, who became the founder of the Ming dynasty. Ten generations, two hundred years, have passed from Oltun Beshik to Shokhrukhbi, the author of the source believes. Thus, according to written sources, Shokhrukhbi is actually a direct descendant of Zahiriddin Babur [9]. In conclusion, it should be noted that in difficult moments in the history of the Kokand Khanate, the local clergy and the feudal nobility have always been the mainstay. They were the ones who played the main role in the change of power of Alimkhan, they were the main mentors of the separatists under Madalikhan and during his overthrow by the Emir of Bukhara. They removed Musulmankul Mingbashi from power and organized the "Kipchak massacre" in 1853, thus showing what the local feudal nobility and clergy were capable of [10]. Throughout the history of the Kokand Khanate, their power was felt, based on their strength, and the Ming dynasty ruled the state for more than a hundred years. Having captured Kokand, Emir Nasrullah organized a bloodbath in the capital of the state, in which the entire aristocratic nobility, the mainstay of centralized power, was virtually exterminated [11]. As a result, the central government was actually no longer able to find a support that was interested in strengthening and strengthening the central government and in the stability of the state. The entire subsequent history of the state was an internal struggle of semi-nomadic and nomadic Kipchak and Kyrgyz tribes who were not interested in strengthening the central government [12]. But that was still a long way off, the creation of the state was just beginning.

### Results and Discussion

Thus, a new state was created, the main territory of which was only a few districts of the northern part of the Ferghana Valley. Historical literature marks these territories of the newly formed state: "...from Namangan to Shahidan and Pansadgazi." The territory of Shahidan is Shaidon, the current administrative center of the Asht district of the Sughd region of the Republic of Tajikistan, and Pansadgaz, the current Pongoz within the same Asht district [13]. It follows that from the very beginning of the emergence of the Kokand Khanate, the current Asht district was part of it. As for the reign of Shahrukhbi, the founder

of the new state, there is interesting information in the historical chronicles of the XIX – XX centuries. The initial stage of Shahrukhbiy's reign is full of contradictory information [14]. The first contradiction is related to the relationship between the Mingos and the Chodak Khojas, who had great authority in the spiritual and, to some extent, political life of the peoples of Ferghana. This issue is covered in some written sources. It is noted that as soon as the state was formed, the Uzbek top Mingov lured the Khoja leader with a proposal to establish family relations: allegedly giving their daughters to Khoja, the then ruler of Chodak. As soon as Khoja, having accepted the offer, came to visit them with the accompanying forty horsemen, the Mingi, according to their custom, divided the guests among themselves, and after the meal, at a signal, they all killed them together. After that, the Mingi, crossing the Chodak, seized the weapons and treasury of the Khojas, thus removing the main challenger to the power of the Mingi [15]. Another account of Shahrukhbiya's death is also related to representatives of Sufism.: During the construction of the fortress, one of the followers of Mullah Bozor Ohunda, the teacher of Boborakhim Mashrab, worked in it. Mullo Bozor Ohund came to Shahrukhbi and asked for the release of his student. Shahrukh refused and Mullah Bozor Ohund returned with regret. On the way, I visited a murid, and here, having painted Shah Rukh on the wall, I began shooting arrows at the drawing, saying "Shohruh murd" - "Shohruh is dead." "It happened on Thursday, and on Friday, a sore appeared on Khan's shoulder and he died from it". Among the initiators of the new state, the names of the Chadak Khojas are not accidental; the new dynasty, most likely, attracted them to itself in order to receive spiritual support [16]. The main transformations that took place under Shah Rukhbiye are the distribution of power between ethnic groups, taking into account their political position in society. As soon as Shahrukh biy became the ruler, he began appointing his people to various positions in the central government, as well as in the provinces. Apparently, Shahrukhbi (or his advisers) successfully dealt with this issue, as evidenced by the agreement between different ethnic groups and estates. Although Shahrukhbiy is noted in historical literature as the organizer of the newly organized state and army system, there are few concrete examples of this. The book "Tarihi Turkiston" notes the appointment of governors "... from the border of Namangan to Shahidon and Ponsadgoz, which is now called Pongoz". At the behest of the new ruler, capable specialists were appointed to identify a suitable area for the construction of the fortress. Thus, the Shokhrukh citadel was built in the Kyktynlik area, which later, when another new fortress was built, was named Eski Kyrgon ("old fortress") [17]. Shahrukh biy ruled until 1722, after his death he had three sons: Abdurakhimbiy, Abdukarimbiy and Shodibi.

## Conclusion

The formation of a new independent domain was the result of the weakening and disintegration of the Ashtarkhanid state. Shahrukhbiy, a representative of one of the influential tribes of Ferghana, came to power, firstly, with the help of his tribesmen, and secondly, with the strong support of representatives of the clergy, the Khojagon Sufi order. Through Khoja Shokhrukhbiy, he gained the support of the local settled feudal elite, who were most interested in forming a strong, centralized government. Shahrukh biy and his descendants justified the trust of the ethnic groups that chose them in the sense that they were not only able to preserve the independence of Ferghana, but also expanded and strengthened the borders of the state. The birth and formation of the new state took place in a difficult environment of struggle against both internal and external enemies, the struggle against separatist-minded governors. Later, this Ferghana possession was called the Kokand Khanate.

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