



THE FOREIGN POLICY OF THE KOKAND KHAN MUHAMMADALIKHAN IS ON THE EXAMPLE OF QOSHGAR

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ABOUT ARTICLE

Key words: Kokand, Qoshgar, Uyghur, Treaty, Beijing, custom, East Turkestan, Sin, manjur, Ghazi,

Abstract: This article focuses on the foreign-economic, political, cultural trade-diplomatic relations of the Khan of Kokand Muhammadalikhan with Qoshgar.

Received: 11.06.2023

Accepted: 16.06.2023

Published: 21.06.2023

INTRODUCTION

The history of Uzbekistan has an ancient and rich history, and our people have gone a very big and laborious way. It was on this road that pastu - Balani, from "svilizat" to "Renaissance", followed a very arduous route from "Renaissance" to Russian invasion. Our people saw a huge number of righteous tsars, Enlightened statesmen and mature scientists-fuzalos, invincible warlords, Goose rulers. A notable example of this is the "Qurichiddin val Mansur Muhammadalikhongozi ibn Umarkhan", a prominent figure of his time who left an indelible mark on history. Muhammadalihan made very great cultural and educational reforms during his time, adding his worthy khissas to science, shariat and history. During the "Ghazi" era, mosques and madrasas were built. Coins were minted. Many ditches were dug. In foreign policy, he tried to establish relations with many countries. And sought to strengthen the established ties. Muhammadalihan maintained contacts with countries such as Turkey, Bukhara, Russia, and India. Conducted a huge number of military campaigns. In a word, Muhammadalikhan called among the people "Ghazi or "Madali" i.e., the righteous, the source of Justice.

Muhammadalikhan, Khan of Kokand, finds the center of the Khanate in Kokand in 1806-1810. His Father Is Amir Umarchan, His Mother Is Mohlaroyim, His Uncle Is Olimkhan, His Younger Brother Is Sultan Mahmudkhan, Abdullahbi, His Wife Is Uluqkhan, And His Father - In - Law Is Olimkhan., Children -: Muhammadinbek. {1.21.the Khan of B Kokand Muhammadalikhan ascended the throne of Khanate in 1822-1823 after the death of his father Umarchan at the age of 12, some sources say 14, by the Kasimbeklarbegi Shaykh-ul Islam Masum Khan Tora and Domulla Zakirkhoja on the Blessed Friday of 29 December 1822. { 2.16.B}

The Kokand Khanate conducts trade relations with the Chinese state through Eastern Turkestan. Because the Qoshgar Transitway was important for the time. The main reason for the struggle between the Kokand Khanate and China, for which the main gate was Qoshgar i.e. East Turkestan, is due to the ownership of the territory. The area is located on the main trade route from China to the West. East Turkestan was divided into two natural geographical zones by Mount Tyan-Shan. While the northern part is Jungoria, the southern part is called Ettisuv, Qoshgar. The markets in the towns of qoshgarh are crowded and are adjacent to trade routes from different sides. Chinese merchants from the East, tatar merchants from Russia from the North and Kokand, Bukhara merchants from the West brought and sold their products here. There were three main roads from Kokand to East Turkestan. The first is the most convenient and short route, which passes through the Terek pass from the mountains of Tyan-Shan and Oloy. The second is a safe, but long road that passes through Tashkent, Turkestan and Qulja. The third was a dangerous pass through the Pamirs and Badakhshan, with relatively few caravans, and it is worth noting that through Qoshgar, present-day Pakistan and Hindestan were dominated by the Baburis and maida Rojas of the time. Now the Qoshgar road for Kham Central Asia is very special. {3.58.B} the establishment of the Khanate by trade and diplomatic relations with the Manchurian state emperor the situation in Qoshgar, with the occupation of Qoshgar by the manjurs and the arrival of Erdonabi from the Qooqan Khans to khokimiyat in 1751-1754-1754-1762. Since the related Erdonabian period, the Khanate of Kokand was officially dependent on the Sin empire from 1758-1762 until the Muhammadaligazi period, the Khanate had a permanent sin dynasty. After erdonabi's death the throne in the Kokand Khanate, as in the Khiva Khanate, the era of the KHAM throne games continues until the Narbakhadi or Norbotakhan periods. Abdulhamidbek periods during the 1770s and 1800s, good neighborly relations with the Sinas are conducted. During the government of Olimbek(Khan) 1801-1809, Kham good neighborly relations are carried out. Under umarkhon, the situation becomes somewhat controversial. The far-sighted Emir Umar Khan was eager to pursue a policy of peace as far as possible. { 4.41.43.B}

The situation becomes more serious by the time of the Khan of Kokand Muhammadalihan. The main reason for this was the fact that the largest military action of Madalikhan was carried out in Kashgar. The real reason for madalikhan's March to Qoshgar was the repeated flight of Jahangirkhoja to Qoshgar, who had been held captive in Qooqan since the time of his father. According to sources, the Kokand Khans were carrying a thousand yombi (200 yombi according to other sources) of silver from China for keeping Jahangirkhoja in Kokand. Jahangirkhoja and his loved ones were kept under the arrest of the Horde in Kokand during the Umar Khan period, and were treated well. But Madalikhan did not treat them well. They were not financially supported by the state. As a result, they had a somewhat difficult life. Jahangirkhoja then manages to escape to Qoshgar along with his nephew Thurahan Thura. But they are captured in the mountainous regions of Andijan and brought back to Kokand. The Torah is released, while Jahangirkhojani continues to be held in prison. But at this time, 1824, there will be a severe earthquake in the Fergana Valley. Muhammadhakim Khan Thura, however, gives this earthquake as 1822-1823. Jahangirkhoja takes advantage of the chaos in the earthquake and escapes again. This time the Escape is lucky for him. This time jahangirkhoja flees to Balkh and Badakhshan sides. There, he married the daughter of a local governor, and after forming a mutual alliance with the local governors and gathering strength, began a march with his army of two thousand men to Qoshgar in March 1825. His army included even 12 Englishmen. There were even those who came to join the Jahangirkhoja Army from all over Central Asia. But the Kyrgyz, unable to cope with the difficulties during the walk, turn back. In the spring of 1826, Jahangirkhoja's troops occupy the lands up to the Tomb of Sotuk

Bugrokhan. This tomb becomes their residence, and whole neighbors begin to come there, dissatisfied with the policies of the Sin Empire. The Chinese army sent here surrounded the tomb and met the geese in maglubat, but Jahangirkhoja survived for hiding in a tomb. Of course this March was carried out with the consent of Madalikhan. Madalikhan sent an army of 10,000 men to the March. This walk ends with little success for the Madalikhan. After that, Madalikhan of 1243/1827 – 1828 receives the title of self-Governor. We can learn about this from the silver coin madalikhan minted in 1243/1827-1828. On the front side of the coin minted in this year – the title of Muhammadalikhan Ghazi is written. After madalikhan returned to Kokand, the qoshgarites continued their war against the Chinese, capturing the entire western part of Sintszyan (Yangihisor, Yorkent, Khotan) and continuing their march westward (Turfan, Ghulja, Oqsuv). From then on, Jahangirkhoja's authority in Qoshgar was restored and he would rule there for quite some time. Muhammad Ali Khan in general, like the rulers before him, pursued an active foreign policy. The events in the neighbouring region of Qoshgar led him to act in the area and consequently to a tense turn of his relations with China. It should be noted that From 1692 to 1760, kadar Qoshgar was dominated by Khojas, descendants of Mahdumi a'zam. Jahangirkhan Thura, a descendant of Sayyid Khidoyatulloh Khoja (Ofokhoja) of the same generation, would head towards Qoshgar from Kokand in 1826 with the aim of recapturing Qoshgar. After Jahangir Khan established his rule by freeing Thura Qoshqar from Chinese rule, Muhammad Alikhan also enters Qoshqar with the Qooqan army and assists him in consolidating power. But this reign will last only 9 months and end after the Chinese attack. Jahangirkhoja and his loved ones had been captured by Chinese troops and executed in Beijing in the summer of 1829. The Chinese at this time send an emissary to Madalihan to try to agree to keep him from arming the Khojas against them. But Madalikhan refuses the offer of the Chinese and arranges a march to Qoshgar. Sources cite the lack of timely collection of taxes from the territories under the Khanate as the reason for this March, filling the Treasury for the next March. In the same year, a Chinese ambassador arrives in Kokand. In Kokand, the proposal of the Chinese ambassador is discussed and ambassadors are sent to Beijing under the leadership of Aalam pochcha. The ambassador is received with great pomp in Beijing. According to local muarrichs, Madalikhan had sent the following demands to the Chinese emperor: 1) the release of Sayyids (Khoja) held captive in Beijing (because they are of prophetic Descent); 2) the surrender of Muslims in seven cities of Qashqar for sharia-based Administration; 3) the payment of silver from China annually in the amount of 10 thousand yombi as a customs tax. Madalikhan's second march to Qoshgar occurs in 1830. During this period of March, the Kokand army was around 40,000 (some sources give it as 60,000-65,000). During this March, the Kokand will achieve a series of victories, but the siege of gulbogh will last 4 months. But other victories are not mentioned in the sources. As a result, Madalikhan sent ambassadors to Beijing. This embassy knew paralell sent also ambassadors to Russia to receive diplomatic support. As a result of the ambassadorial negotiations, Madalikhan moved about 70,000 qoshgars to Fargona. Of madalikhan's second march to Qashqar, local historians give a different view than Russian and Chinese historians. On the eve of the second march, Madalikhan orders Jahongirkhoja's brother Haqquli mingbashi to organize a march, to raise an army. This walk is much more successful for Madalikhan. But the Gulbogkamalilin, the center of the Qoshgar, did not end successfully. Nevertheless, Madalikhan returned from this March with great wealth. Not wanting to stay in qoshgar, the qoshgarites return with them. He downloads the payment of Zakat and Hiraj to people of other religions and converts Buddhist temples into mosques. But since this information is written many years after this walk, this cannot be said to be so true. The March, while not a great success, was of great political importance. Because a year after the March, i.e. 1832, the proposal to conclude a trade agreement for Kokand that would be

beneficial in trade affairs in Qoshgar is expressed by the Chinese government. In accordance with the treaty, the confiscated products of the qawwani merchants, who received the right of Qawwani officials to collect taxes from Muslim merchants, would be returned. Moreover, it is in this year that Madalikhan receives the title of himself —Abulghazikhan, that is, —the father of the struggle for religion. {5.31.32.B} the migration of the Qoshgar people to Muhammadalikhan Davida is due to the migration of the Qoshgar people to the khudududu of the Qooqan Khanate during the period 1826-1831, which generally refers to the migration of the Qoshgar people to the Khanate, if in historical sources it is divided into 4 stages. 1. The period of the invasion of this period is a historical event during the period 1745-1770 ad due to khodisya processes, in which about 12,000 families of the East Turkestan (Qoshgar) people in 1752. Badakhshan (Badakhshan it is khududud, which is part of modern Tajikistan and Afghanistan) is said to have marched towards Badakhshan while his 9,000 families settled in Kokand. The 2nd period, which includes the years 1826-1830, is marked by the Muhammadalikhongoghazi period, during which we can see that 12,000 inhabitants moved to Khanate khududi in 1830 alone, along with the jakhongirkhoja Torah in 1838, when 50,000 families moved. The Phase 3 period, on the other hand, included the periods of 1848-1858 i.e. the Khanate between the periods of Khudoyar Khan and his brother Mallahan and the Phase 4 period between 1862 and 1877. {6.96.99.b} primarily the Qoshgar people were settled in the following deities in the 1st quarter of the 19th century-more precisely in 1829. As a result of the basis of the Uyghurs who migrated to the eastern districts of the valley-the upper part of the Okbur River-to the surrounding areas of the Kurshab Valley, the Uyghur culture of the Kokartsoy Valley-i.e. Jalalabad, Suzuk, khudududud, settled in the suburbs of Yozyavan, Shahrikhonsoy and Andijon, new lands and a new and sister culture emerged in the country. As a result of the rise of the Uyghurs, Ham began to spread to the following deities. These are Pakhtaabad, Shahrikhon district on the basis of Shahrikhonsoy, Asaka district (Shahar) Uyghurs on the basis of markhamat. Up to now {2.62.B} Qoshgar Kokand trade relations Ch. According to valikonov, in terms of the total number and importance of merchants in Qoshgar, the first place was occupied by the Kokand, then by the bukharians, and the Chinese named them after "andtszidjon" (andijonians). The Treaty of 1832 provided for the administration of Qoshgar by an elder with the right of a resident and Consul. The elder was appointed by the Khan of Kokand and sent 500 Silver yombi to his Treasury. In the presence of this elder, Qazi, along with the Imam and the Godhead, was an official called "Khan dalloli". Because the official was dallolicized in the business dealings he would have with the merchant, he received 3 tilla of each yombi, and one tenth of the SHARE if it were with the trade yombi. A duty of 2 coins was taken from each of the mounts on the caravan leaving the tower. The dallols paid the Treasury 3,600 silver annually. In return, the elder protected the merchants from Highwaymen with the help of guards. - Foreign trade of Eastern Turkestan with countries such as Bukhara, Khiva, India, Afghanistan, Russia was conducted through Kokand. From Kokand to Qashqar, mainly, Russian iron, red leather, cloth, muvut, Lux made in Riga, glass, peppermint, novshadil, Mercury, paints, gold were carried. From qashqar to Qoqan, rugs, nashatil, tea, and felt were mainly served. From the tower to the mound, 30,000 horses of tea were served each year, 200 horses of white cloth, and 50 horses of attaching items. Trade relations between Kokand and Qoshgar were certainly tied to political events. In particular, there was a decline in trade during the war of 1826-1832, while there was a great increase following the peace treaty of 1832. The diplomatic and trade relations of Kokand and East Turkestan in turn influenced the development of cultural contact, which was formed over the centuries. In East Turkestan, while sensing the influence of the peoples of Central Asia, the patterns of the culture of the qashqarites also had their name in Kokand. In memorialization, sewing techniques called "embroidery" originated. The national cuisine of the peoples

of Eastern Turkestan began to occupy an important place in the field of economic affairs, especially in the matter of food. {4..58.59..B} in conclusion. Trade with the Qoshgar people during the Ming Dynasty cultural humanitarian ties flourished for some time. Examples of this include the migration of several tens of thousands of families to the Khanate khududu in the Erdonabian periods and Muhammadalikhan periods to the Fergana Valley and the relocation of this migrating akholini of the Khans themselves to the KHAM chiefdom in the recent past and now the KHAM hospitality in this era of Muhammadalikhan, historical sources indicate. History encourages us to think broadly and consistently.

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