



THE PERSONALITY OF MUHAMMAD ALI KHAN IS HIGHLIGHTED IN THE WORK "ANJUM UT-TAVARIH"

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Abstract

The work "Anjum at-tavariih" was written in the second half of the 19th century and is an important historical source dedicated to the political and dynastic history of the Kokand Khanate. The author of this work is a historian belonging to the Mingar dynasty - Khudoyorkhanzoda, who is considered one of the sons of the Kokand Khan Khudoyorkhan. The information provided in the work about Muhammad Alikhan stands out as an important source revealing his place in the Kokand Khanate, his political activities and historical memory. Muhammad Alikhan is mentioned in the work as the son of the Kokand Khan Umarkhan and the famous poetess Nodirabegim. After the death of his father, in 1822, he ascended the khanate throne, despite his young age. The author of the work notes that in the early years of Muhammad Alikhan's reign, his mother Nodirabegim carried out state administration. During this period, cultural and educational activities in Kokand significantly developed, especially in the fields of poetry, architecture and urban planning, literally reaching their peak. Also, the work "Anjum at-tavariih" highly evaluates the activities of Muhammad Ali Khan in foreign policy. In particular, details are given of his relations with the Bukhara Emirate, his campaigns in East Turkestan, and his acquisition of the right to collect tribute from Kashgar. As a result of these military campaigns, he was awarded the honorary title of "Ghazi". This title is a symbol of a faithful and selfless warrior in Islamic history, and played an important role in strengthening Muhammad Ali Khan's political power with religious views. The author describes Muhammad Ali Khan as a religious, people-oriented, just and hardworking khan. His respect for religious values, his policy that prioritized justice, and his approach to his subjects with love and compassion are especially praised. The "Anjum at-Tawariih" describes in detail the khan's construction of water structures (for example, the Khanariq Canal), his attention to mosques-madrasas, caravanserais, and markets, and his landscaping policy.

Keywords: Kokand Khanate, Muhammad Alikhan, Khudoyorkhanzoda, political activity

Introduction

Khudoyoronzoda devotes a chapter in his work "Anjum at-Tawariih" to the life and political activities of Muhammad Ali Khan, and he calls this chapter "



Remembrance of the government of Muhammad Ali Khan ibn Amir-ul Muslimin Umar Khan in Paradise." [Khudayorkhonzoda, Anjum ut-tavarih, 241 b] . The personality of Muhammad Alikhan is revealed in "Anjum ut-tavarih" not only through historical records, but also as a morally, politically and religiously mature statesman. His political responsibility, initiative and closeness to the people are positively highlighted in the work, and the author presents him as a leader who has won love and respect at the national level. In this work, Khudoyorkhonzoda expresses his rather positive thoughts about Muhammad Alikhan. He also mentions his father, Amir Umar Khan, and especially acknowledges that he ruled the throne wisely, was a mature person in all respects, and built many mosques and madrasas. He emphasizes that Amir Umar Khan also had a special place in poetry and wrote poems:

"Amir al-Muslimin Umar Khan was a wise, generous man, a man of virtues, a man of good character, an admirer of scholars, poets, and virtues."

... With the help of the Almighty, he built many noble buildings and structures from his current donations. For example, the canal dug from the Syrdarya to Shahrikhan, and the Khan arig in the Tashkent region. These canals are still used by the inhabitants of many villages. The Madrasa Oliy and the Jome mosque in the center of Khokand are also monuments to him. Also, many fine buildings from his emirs and ministers have survived to our time, the number of which does not fit into this brief work."

After the death of his father, Muhammad Ali Khan ascended the throne and became the Khan of Kokand at the age of 14. Since he was still young, he began to rule the khanate with the help of his mother, Nodir Beg, and ministers. Nodir Beg's contemporary, the court poet Khotif, says this about this:

"... After the death of Umar Khan, this pearl of chastity invited virtuous people, scholars, calligraphers, and painters from Fergana, Tashkent, Andijan, and other cities to her service." Nadirabegim also paid attention to the construction of bazaars and markets, mosques, madrasas, and caravanserais. He built the Mohlaroyim madrasa in the Takagarlik market.

The adult Muhammad Ali Khan sought to expand the Khanate by capturing part of the territory of the Bukhara Emirate, subjugating the Tajiks at the foot of the Southern Aloy Mountains, completely conquering Karategin, and partially conquering Darvaz, Shug'nun, Roshan, and Vakhsh. The work describes in detail the services and political activities of Muhammad Ali Khan for the development of the country:



“...By order of Humayun, engineers and architects began to build a two-story madrasah in the city of Khokand from baked bricks and ganj. Many endowments were also assigned to it. Until now, the scholars and students of this madrasah are engaged in the study of knowledge in peace and quiet. By the decree of Adolatnishonli Khan, a ditch was dug from the Soh River, and the barren lands that had been lying dead were revived and improved. Farming and agricultural work were developed and given new prosperity. Over time, many villages were founded from the blessings of this ditch, which would take a long time to list and describe.”

The author describes Muhammad Ali Khan as a "justice-bearing" khan and praises his work in urban planning. In the work of Khudoyorkhanzoda, Muhammad Ali Khan is not only described as a historical figure, but he is also praised and praised as an important political figure, a people-loving, selfless ruler who upholds religious traditions. The work also notes that Muhammad Ali Khan was awarded the title of "Ghazi" as a result of his military campaigns in East Turkestan in 1826–1831. This title is considered sacred in Islamic traditions and is seen as a symbol of courage against the enemy and selflessness in the path of faith:

"...As a result of his campaigns against Kashgar, he was awarded the title of "Ghazi"..."

This title of praise indicates that Muhammad Ali Khan strengthened his authority in Islamic and Turkic regions. The title "Ghazi" began to be used from the earliest periods of Islamic history. There were also those who were called by this title among the companions of Muhammad (pbuh). During the Seljuks, Timurids, and Ottomans, this title was used as a high religious and political status. Often, this title was given to or given to heads of state, emirs, or military commanders. This title was given to Muhammad Ali Khan for his campaign against the enemies of Islam, to strengthen his political and spiritual superiority in the eyes of the religious community. From a religious point of view, this title expressed loyalty and devotion to the Islamic religion. It was also evaluated as a quality close to the status of martyrdom, for which paradise was promised. Muhammad Ali Khan, the holder of the title, was seen as a person who served the religion, was just, and devoted. The author highly appreciates his devotion to religion and his special attention to justice.

The work describes the landscaping works, construction of mosques, madrasas, and caravanserais during the reign of Muhammad Ali Khan as follows:

"He built mosques and madrasas, markets and buildings, and ensured the prosperity of cities and villages."



... During his reign, his emirs and ministers in the Fergana region also renovated mosques and madrasas, charitable buildings, and allocated many endowments for these structures, many of which still exist and are in operation. Students of the Ahl-i Islam are benefiting from them. It would be too long to describe them in detail in this brief summary."

In reality, Muhammad Ali Khan was a just king and poet. He wrote poems, created a divan. Muhammad Ali Khan ruled for almost 21 years. But the political situation was not so good. During the time of Madali Khan, many conflicts arose between the nobility within the khanate. In particular, the conflicts with Sultan Mahmudbek were highlighted with special emphasis. Relations with the Bukhara Emirate deteriorated. Madali Khan's policy was viewed as a threat by Bukhara. The Bukhara people made plans to eliminate Madali Khan. This situation also increased internal threats in the khanate. The Bukhara sepoys pretended to welcome Madali Khan with "respect", but in fact acted against him:

"Although the Bukhari outwardly showed respect, sang songs, and served food, their inner motives were treachery and oppression. They said, 'This man is weak, in our hands. We can destroy him at any time.'"

The khan's entourage and loyal commanders looked for ways to save him from this disaster, but no measures were effective. The commanders instilled in the khan the idea that "the enemy is weak." However, they were deeply mistaken. The Bukhara army completely surrounded the khan and did not give him a chance to escape.

"Due to the darkness of his fortune and fate, Muhammadali Khan, the great man of Farghani, was attacked by an illness. He would frequently vomit, lose consciousness, and lose consciousness. The doctors, believing it to be a case of poisoning, began to work hard to treat him."

Muhammad Ali Khan fell seriously ill. He could not even get up from his bed due to the pain. Meanwhile, Amir Nasrullah Khan broke the truce, received them as guests, and attacked the people who had opened the city gates. Muhammad Ali Khan, who learned of these events, was disgusted by how lowly a person Amir Nasrullah Khan was: "When this unfortunate incident reached Muhammad Ali Khan's ears, he was filled with grief and sorrow from the innocent massacre. The tears that flowed from his eyes fell on the nobleman's beard. As soon as the nausea, anxiety, and fainting stopped, he was still unable to get up. The doctors did not allow him to move." Despite this, he sent an order to the emirs of the Fergana army stationed in Khujand to go to the border and protect and guard the fortresses and



fortifications . He ordered not to engage in open battle until he recovered and regained strength. Amir Nasrullah Khan also turned his brother against his brother. Having received foreign aid, the emir launched an attack with a very large force. Muhammad Ali Khan managed to hide in a fortress on the outskirts, but two of his soldiers betrayed him. “ In the middle of the month of Rabi' us -Sani in 1258 (this month began on May 12, 1842), after midnight, Muhammad Ali Khan, Sultan Mahmudbek ibn Umar Khan, Muhammad Aminbek ibn Muhammad Ali Khan, Muhammad Ali Khan's mother Mohlaroyim, Muhammad Aminbek's mother and her pregnant wife, and two other trusted women were martyred in a garden adjacent to the palace by the order of Amir Nasrullah Bukhari.” [Khudayorkhonzoda, Anjum at-Tawarih, 299 b]

beheaded everyone, even young children , and for this act he is still remembered with the nickname "executioner emir". The true enlightener does not spare Nadir Begum. These events caused the people to completely turn their backs on Amir Nasrullah Khan. When the people of Fergana heard that the khan, his sons, his mother and his family had been martyred, tears of pain and sorrow gushed from their eyes like a fountain, flowing like a flood, drowning in a flood of mourning and grief. The work emphasizes that the poets of the century wrote many elegies and histories in response to his martyrdom. Below we have cited one of them:

Amir Nasrullah ul Shahi Bukhari,

Hajjohi Soni is bleeding.

Here, “Hajjohi Sani” is being compared to Hajjaj ibn Yusuf al-Saqafii, one of the most famous tyrants in history (a military ruler who lived during the Umayyad era and shed a lot of blood in Mecca and Iraq). The poet equated Amir Nasrullah precisely with Hajjaj in terms of his bloodthirstiness. This couplet is written in a sharply critical spirit and expresses social and legal dissatisfaction with Amir Nasrullah's tyranny. Amir Nasrullah Khan was hated by the people for his bloodthirstiness. Being a very cunning person, he came to make peace with Muhammad Ali Khan, but the next day he unexpectedly attacked the city again. This situation was repeated several times. Unable to conquer, Nasrullah Khan now used religious representatives to turn the people against Muhammad Ali Khan. He spread the news everywhere that the khan had become an “apostate” and had abandoned his religion, having married his own mother. Amir Umar Khan fell in love with a concubine and died before he could marry her. Muhammad Ali Khan also fell in love with this concubine and married her. The most interesting thing is that after the execution of Muhammad Ali Khan, Amir Nasrullah Khan took this concubine with him. (The scorpion from the altar by Abdullah Qodiri) Although Khudoyar Khan



does not directly touch on these events in his work, he quotes the following sentence:

“There was no daughter left from Muhammad Ali Khan. After Muhammad Ali Khan was martyred, the emir took one of his concubines into his harem.” After capturing Muhammad Ali Khan, Amir Nasrullah Khan's true face began to be revealed. The people who supported Amir Nasrullah Khan began to cry out indignation at the unprecedented cruelty.

"The army of Bukh-aro and Sheikh Abdulqadar Bukhari, having united with his disciples, the Daydi Shumshuk and the Sanki (wanderers), formed a large group and accompanied the Sheikh in plunder, corruption and rebellion, plundering the city neighborhoods to such an extent that nothing remained in the houses and rooms except for the patterns of mats and spider webs. Not content with this, they stripped the private parts of women and men and inflicted so much dishonor and oppression on the people of Fergana that it would have been beyond anyone's imagination."

These fragments of the work show that Muhammad Ali Khan had a special influence and place among the figures in the history of the khanate. The coverage of the image of Muhammad Ali Khan in the work “Anjum at-tavarih” is formed on the basis of the historical, moral and religious views of the author Khudoyorkhanzoda . In the work, Muhammad Ali Khan is depicted as a leader with positive qualities, who protected the interests of the people, was just, loyal to religion and attentive to spirituality. Although Khudoyorkhanzoda presented him as a true ruler, this image also corresponds to historical reality. His military campaigns, development work, and manner of dealing with the people are positively evaluated in the work and show him as a person who occupied a special place in the history of

the Kokand Khanate. In conclusion, the sections about

Muhammad Ali Khan in the work “Anjum at-tavarih” serve to highlight not only the political, but also the cultural and spiritual heritage of this historical figure. The work portrays him not only as a khan, but also as a progressive leader of his time, a just man who was not indifferent to the suffering of the people.

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