

## POPULATION OF THE KOKAND KHANATE IN HISTORICAL SOURCES AND LITERATURE

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### ABSTRACT

This article uses local sources, archival information, works of foreign tourists and scientists, collections and publications written during the Russian Empire, as well as information given in literature published during the Soviet period and the years of independence on the ethnic composition, location and occupation of the population, living on the territory of the Kokand Khanate. There is a lot of information about the main ethnic groups, their role in the political and social life of the country, their places of residence and their way of life. The article also reflects the processes of arrival and settlement of Uzbek tribes in this region.

**Key words:** Muntahab at-tawarikh, Ansab al-salatin and tawarikh al-havokin, History of Turkestan, Mir Izzet Ullah, Philip Nazarov, Beisembiev T.K., Vakhidov Sh.Kh., Anarbaev A., aimak, rayat, taifa, tribe, people, settler, nomad, kirks, mings, yuzy, kungrat, kenagas, kazakh, karakalpak, kyrgyz, tajik.

### INTRODUCTION

#### 1. Relevance of the topic:

The Fergana Valley with its natural climate has long been considered a region with all the conditions for people to live comfortably. The flat area of the valley is very favorable for the development of the irrigation system, the dry and hot climate of the area, the sufficient water resources have created ample opportunities for the development of agriculture here since ancient times.

#### 2. Methods and level of study:

An attempt was made to carry out the research on the basis of historical sources and literature, observing the principles of objectivity, historicity, objectivity, scientificity and modernity. Also, comparative analysis and critical analysis methods were used in the research.

#### 3. Research results:

People who lived in the Fergana Valley [1: p. 192] can be learned from local sources, archival data, works of foreign tourists and scientists, collections and publications written during the Russian Empire, and literature published during the Soviet period and years of independence [2].

When studying sources, it is necessary to pay special attention to the period of its creation. For example, in the information studied during the Russian Empire, it is said that the Uzbeks are peoples who came from different parts of Central Asia, and some minority may be the descendants of the Uzbeks during the time of Amir Temur. Also, Kyrgyz and Uzbek are one

people, Kyrgyz are similar in appearance to Kipchak and Qtoi. It is said that the facial structure of the Uzbeks has changed due to mixing with other peoples living in Central Asia and is now different from the Kyrgyz [3: p. 115]. Of course, it is well known from history that these data are far from the truth. A number of archeological scientists (O. Islamov, A. Anorboev, etc.) have proved in their research [4: p. 84] that the original ancestors of the Uzbek people lived in the Ferghana Valley since the ancient stone age and went through all the stages of human development.

Uzbek clans that lived in the Khanate are found in many works but scattered. Historian scientist Sh. Makhmudov manages to identify the works in which 92 Uzbek peoples are listed among the sources related to the history of the Kokan Khanate. These are the works of Avaz Mohammad Attar's "Tukhfat at-tawarikh Khany" and "History of Khoqand and its literature" by Polotjon Damulla Qayyumi [5: p. 72]. Of course, only a certain part of these clans lived in the territory of the khanate.

The works of historians and writers who lived during the Khanate period, including the work "Muntakhab al-Tawarikh", the representatives of various Uzbek clans in the Koqan Khanate, the location of the Uzbek clans such as Min, Yuz, Kipchak, Kyrgyz, Tajik, Kazakh, Karakalpak, Kalmaq in the territory of the Khanate and their political life in the Khanate gives some information about the position.

Mirza Olim Mushrif, the author of the work "Ansab al-Salatin wa Tawarikh al-Havoqin", worked as a library director in the Koqan Khanate, and in the process of writing a lot of information about the social and political life of the Khanate in his work, he was an Uzbek who had an important role and influence in the political life of the Khanate. also gives information about the seeds.

The settled population who lived in the Kokan khanate can be conditionally divided into three groups. In particular, first of all, Uzbeks living a sedentary life in cities and villages, who have already been cut off from tribal traditions. They were mainly formed as a result of the assimilation of the Turkic and Persian-speaking population, and have lived in the area since the end of the 1st millennium BC. Secondly, the representatives of the Turkic tribes who came even before the establishment of the rule of Muhammad Shaibani Khan (1500-1510) - Yaghmo, Karluq, Chigil, Ashpar, Turkshar, Chogarok, Kavchin, Jaloyir, Barlos, Naiman, Qtoy, Min, Kirq, Churas, Kangli, Bahrin. . Thirdly, at the end of the 15th century - the beginning of the 16th century, the clans that came from the Dashti Kipchak regions - kungiro, qiyat, katagon, kenagas, mangit, maroi, yuz, kipchak, etc. [6: p. 416].

In the sources related to the history of the Khanate, detailed information was given about the various peoples who lived in the valley. In the XVIII-XIX centuries, forty, thousand, hundred, Kenagas and other tribes lived in the territory of Fergana [7: p. 550]. One of them is considered to be one of the tribes of the thousand dynasty - the Uzbek people, and they lived partly in the current Samarkand region, Fergana valley and Bukhara oasis, scattered in Boysun, Sherabad, Denov districts of Surkhandarya region, Khorezm and Hisar district of Tajikistan. The thousands living in the Zarafshan Valley are divided into three large clans, which, in turn, are divided into several smaller clans. In particular, the first is tugali (akhmat, chaghir, toyi namaz, akshik, etc.), the second is boglan (chibli, black, mirza, etc.), and the third is Uvok tamgali (algol, chaut, jayli, oramas, tokhnamoz, kiyu- khoja, yarat) are the seeds. Thousands

were part of the Bashkirs. There were thousands of Kokan Khans. Thousands of people who lived in the Bukhara oasis took an active part in the political life of the Bukhara Khanate. Important posts in the khanate have been occupied by thousands of beys. Begs of Oratepa and Urgut were also among the thousands [7: p. 19]. Today's sources [6: p. 416] also recognize that the Minglar are Turkic peoples (Yagmo, Chigil, Jaloyir, Barlos, Nayman, Ming, Kirq, Qtoy, Bahrin, etc.) who came to Central Asia much earlier than Muhammad Shaibani Khan.

Kenagas are also one of the tribes that are part of the Uzbek people. These tribes lived in Khorezm, Bukhara region, Ferghana Valley, Karakalpakstan and Northern Afghanistan, and included several small tribes and clans. The largest of these were Achamayili, Kirei, Abak, Ovokli, Tarokli, Chuyut, Qairi Soli, and others, who were the dominant tribes around Shahrisabz and Kitab[7: p. 20].

Another ethnic group that is important in the social and political life of the Khanate is the Yuz clan. They lived scattered around Samarkand, in the south of Panjikent, in the present Gallaorol, Jizzakh, Zomin, and mainly in Khojand and Oratepa regions [7: p. 82]. In the Kokan khanate, it is possible to find out from the sources that the Yuz clan is mainly located in the Khojand region of the khanate. According to the author of Muntakhab al-Tawarikh, Aqbotabi, who belonged to the Yuz clan, was the governor of Khojand in the 20s of the 18th century. This information in itself proves that the Yuz clan had a high position in Khojand. In addition, the faces formed the main ethnic group in Oratepa and its surroundings. Dilshodi Barno, the author of "History of Migrants", states that the "hundred tribe", "hundred beggars" were controlled by representatives of the hundred clan of Oratepa region. In 1816, the Yuz were forcibly moved from Oratepa to the Andijan region by Koqan Khan Umarkhan (1810-1822), and later they founded the city of Shahrikhan [8: 285a - sheet.]. Russian sources of the 19th century also confirm that the ethnic composition of the population in Khojand and Oratepa regions, which were part of the khanate, consisted mostly of Yuz clan and Tajiks [9: p. 176].

Forty and one hundred are one of the major tribes of the Uzbek people. The Forty Clan often lived mixed with the Faces. That is why it is also known as "forty hundred" in many sources. Forty, one hundred and one thousand tribes were called by the general name of marka[10]. The ethnogenesis of the Kirqs is related to the Dashti Kipchak Uzbeks, and the Kirqs were divided into several clans in the past. The largest of them are: white-sheep, black-sheep, black-sirak, Karacha, Olma-un, Chaparasli, etc. Until the beginning of the 20th century, they lived in a semi-sedentary manner, engaged in cattle breeding, part of them lived on the slopes of the mountains, in the hills, and engaged in rainfed and irrigated agriculture [11: p. 115]. It can be seen that some of the tribes that began to settle in the late Middle Ages kept their clan-tribal traditions until the beginning of the 20th century.

In the memoirs of Russian tourists, there is also information about the peoples living in the territory of the Khanate. For example, there is information that black-Kyrgyz nomads lived in the outskirts of Andijan and were engaged in cattle breeding, and local residents had constant trade relations with them[12: p. 171].

Olim Khan (1798-1810) made various campaigns to expand the territory of the khanate. For example, the information that he himself stood in Kirovchi and sent a twelve-thousand-strong army to plunder the Kazakhs living in the regions around Tashkent and up to Shymkent

indicates that Kazakhs made up the majority of the population living in the northwestern regions of the khanate [13: p. 73].

In the vast areas north of the Andijan mountains of the khanate, the Kazakh and Karakalpak peoples [14: p. 160; p. 99-116] lived.

During his 1813 trip to the Kokan Khanate, the Russian traveler Philip Nazarov gave information about the peoples who lived in the border areas of the Kokan Khanate. According to him, he mentions that the khanate was bordered by Kara-Kyrgyz in the northern regions, Arabs and Trukhmen [15] in the west, mountain Galchas and Karategins who speak Persian in the southern region, and Kashgar in the east [12: p. 167].

Karakalpaks are another ethnic group of the population of the Khanate. The Karakalpaks moved to the valley and settled in the middle of the 18th century. They mainly lived in the Tashkent suburbs of the khanate, in the central regions of Shahimardan and Fergana [16: p. 191].

Mir Izzet Ulla, an Indian traveler who traveled to Kokan Khanate in 1812, tells about the subjugation of Kyrgyz, Turks, Kipchaks, Ming and Kazakh peoples to Kokan [14: p. 159]. This information proves that the above-mentioned peoples lived mainly in the outskirts of the city and led a nomadic and semi-nomadic lifestyle.

According to the historians of the Middle Ages, in relation to the population, "district", "community", "raiyyat", "category", "seed", "nation", "house", "el", "elat", "elatiya", "tribe", Expressions such as "people", "aymoq", "people and population", "people", "sokin(on)", "baroyo" (nomadic population) are used.

## CONCLUSION

In conclusion, it can be said that local sources provide very scattered information about the Khanate population, peoples and tribes. But it became clear that the composition of the ethnocultural space in the whole of Central Asia was the same. The population was more concentrated in sub-ethnic areas, and their representatives were less numerous in other places. Kazakhs in border areas of the khanate with Kazakhs, Kyrgyz-Kipchaks in neighboring lands, representatives of this people, and native Tajiks lived together with Tajiks were the leaders. Local historians often gave more detailed information about the Mings, Mangits, Kungirots, Kipchaks, and Uzbeks, among the leading tribes that played a role in the political history of the Khanate. However, it is difficult to find enough information about the number of tribes, their composition, what they are doing, and the sex composition in them, which is required by modern science. Nevertheless, any ethnic information found in the works of local historians gives us accurate information about the ethnic composition of the country's population at that time.

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