
IN THE MID-19TH CENTURY OF SHAHRISABZ AND KITOB

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Abstract: This article provides information about the socio-political life of the Shahrisabz and Kitab principalities of the Bukhara Emirate, their population, the clans that lived in the principalities, their territorial location, and their historical geography.

Keywords: Ashtarkhanids, Emirate of Bukhara, Bekhi of Shahrisabz, Kitab Beklik, Hisar, Zarafshan, Amir Nasrullo Iskandar Vallami, councils.

INTRODUCTION:

Shakhrisabz and Kitab, which had been fighting for independence since the time of the Ashtarkhanids, were militarily strengthened by the second half of the 19th century. These two cities, which the Mangid emirs could not completely subjugate for centuries, were quite crowded in those years. In other words, the Shahrisabz bey was not inferior in numerical strength to the Karshi bey, but being semi-independent, the Shahrisabz and Kitab beys were largely independent of the political events in the emirate. Foreigners who were in the emirate did not enter this peculiar miniature state, which is why there is little information about Shahrisabz in the middle of the 19th century.

The Shakhrisabz oasis was considered one of the most important political and military-strategic regions of the Bukhara Emirate during the period under review.

Shahrisabz and Kitab Beklik are located in southwestern Uzbekistan, in the Kashkadarya basin, between the mountains of Hissar and Zarafshan ranges [1].

A comparative analysis of data from the mid-19th century revealed that the area of the Shahrisabz principality was 5.8 thousand km².

Statistical data from the early 20th century indicate that the total area of the oasis is 26,286 square miles [2], while another source states that the total land area of the oasis is 26,001 km² [3].

The majority of the population of the Shahrisabz and Kitab principalities were Uzbek kenagas and saroy clans. Kyrgyz and Jews also lived in the principalities. The population of the principalities was mainly engaged in agriculture and livestock breeding (sheep breeding was mainly practiced by the population living in the mountains and pastures).

One of the famous clans of the Uzbek people is the Kenagas, who were considered the leading tribe in the Shakhrisabz oasis in the late 19th and early 20th centuries. In the 1920s, the total number of Kenagas was about 35 thousand people, who lived on the southern slopes of the Zarafshan mountain range, in the upper reaches of the Kashkadarya River, as well as in Khorezm and Fergana. The main part of them, about 18 thousand, lived in Shakhrisabz. Some of the Kenagas lived in the Bukhara oasis and Karmana, another part in the Langardarya basin, and a small group of the Chuyut people lived south of Samarkand - in the village of Kenagas in Urgut.

A. Kun lists the following tribes as the Tarakhli, Temirchi, Kaychili, Dormon, Ortarakhli, Baltali, Naymantarakhli, Qishliq, Chigatoy, Chutdatugal, Surum, Koshaboshi, Yomchi, Achamayli, Shirach, Kandaligali, Turop, Karakalpak, Minjir, and Chubbulok as branches of the Kenagas tribe, and notes that these tribes live mixedly in the river basin, foothills, and some in the gorges [4]. At the beginning of the 20th century, the Kenagas were located along the upper reaches of the Kashkadarya in the following order:

- 4,275 people live in the upper reaches of the Kashkadarya River;
- 1,545 people from Ochamayli along the upper reaches of the Yakkabag River;
- Chuyuts on the slopes of the Samarkand mountains - 4,475 people;
- In the mountainous areas of Yakkabagh Beklig, there are mainly 840 people with disabilities [3]

Although almost all ethnographers provide information about the Kenagas clan, they do not dwell on the issue of their origin and migration. In particular, Radlov notes that the Kenagas make up the majority of the population of Shahrissabz and also live in Khiva, while Khoroshin reports that they live in the Kashkadarya valley.

According to NA Aristov and AD Grebenkin, the Kenagas tribe of Tarakhli origin is of Chinese origin [6]. The Kenagas, who made up the majority of the population of the Shahrissabz principality, as well as living in the neighboring Kitab principality and to a lesser extent in other regions of Uzbekistan, are one of the largest ethnic groups of the Uzbeks. The Kenagas considered the Shahrissabz oasis to be their homeland.

When and where they arrived in the ancient oasis of Kesh-Shahrissabz is still a matter of debate. The ethnic history of the Kenagas has not yet been studied as a separate subject of scientific research.

The works of historians of the Bukhara Emirate contain various information about the lineage of the supreme rulers, their relatives, friends and enemies, their struggles for the throne and military campaigns, and the appointment of local beks by the emir. It is worth noting that in the works of some authors, the Shahrissabz kenagas and local beks are depicted as "rebels", and the causes of the existing discontent and uprisings in different periods in the regions are not sufficiently analyzed. Mirolim Bukhari positively assesses the punitive campaigns of Amir Nasrullo against

Chiraqchi and Shahrisabz in 1834 and glorifies his work[7]. A similar approach is found in the work of Mirzo Salimbek. The author describes the Kitab and Shahrisabz kenagas, who opposed Amir Muzaffar, as "Rebels"[8].

It is known that the Bukhara Emirate was administratively divided into principalities. The Karshi principality was mainly ruled by the heir to the throne. Each principality independently governed the territory belonging to it, and his will was considered law in this territory.

The begliks, in turn, were divided into estates and administered by estate managers appointed by the begs. For example, the Karshi beglik was divided into 15 administrative units of estates, the Kitab beglik into 9, the Shahrisabz beglik into 14, the Yakkabog beglik into 11, the Chiraqchi beglik into 6, and the Guzar beglik into 6 estates. The estate managers included several villages. The estate managers performed the functions of tax collection, mirshablik, and administrative leadership in their territory.

The Kenagas were considered the most influential Uzbek clan in the Bukhara Emirate after the Mangits. Until now, the prevailing view in historical science is that the Kenagas opposed the Mangits after they ascended to the throne of Bukhara. It can be said with certainty that the seeds of political conflict between Shahrisabz and Bukhara were sown long before, since the 16th century, especially during the reign of the Ashtar Khans, the system of government based on clans was a major obstacle to national unity.

By 1841, Amir Nasrullah's regular army, cavalry, cannons, and artillery had grown considerably in size and strength. It is estimated that at this time the Bukhara army numbered thirty-six thousand, and eighty cannons were the emir's unstoppable weapon [9]. Amir Nasrullah, sensing his growing power, was not at ease with his surroundings. While this young man was not being watched by Muhammad Ali Khan in Kokand, the Afghan emir Dost Muhammad, who had just come to seek refuge, had seized power in Kabul, fortified Herat, Balkh, and Kandahar, and was acting as if he had seen me. Khojaquli, the navigator, established contact with the Afghan emir Dost Muhammad and was trying to build an artillery base. Rahmatullah Afghan sent a man named Dost Muhammad Khan to Shahrisabz to engage him in cannon work. The long-eared men of the Turkmen minister, Mulla Rahmonberdi, reported that recently, after six months of efforts, Rahmatullah Afghan had prepared a cannon and had tested it in the Pistakhan steppe. The copper cannon boomed and resounded. On that day, a procession was held in front of the Oksaroy.

Khojaquli Parvanachi was a modest and simple man. He spent most of his time in the company of Hakim Khan Tora and Mulla Kurban Khirami. Hakim Khan became attached to the Tora like a child. Without Hakim Khan's efforts and efforts, he would not have sent anyone to Qabil, nor would he have established contact with Dost Muhammad Khan. Dost Muhammad Khan, who had shown great humanity during the difficult days of his exile, had great respect for Hakim Khan Tora and Daniyor Vallami, and even when Qabil regained the throne, he retained respect for them in his heart. The Qabil king, expressing his discontent at the failure to fulfill Daniyor Vallami's condolences, sent gifts to Shahrisabz and the Vallami family, and asked Hakim Khan Tora to fulfill

his prayers and blessings on his behalf. Because of the mediation of Hakim Khan Tora, at the request of Khojaquli Parvanachi, he sent Rahmatullah Afghan, who was familiar with the science of casting and making cannons, to Shahrisabz. Rahmatullah Afghan began to make one or two cannons with his students a year. This, in turn, created a sense of self-confidence and indifference among the Vallamis, who were rivals and enemies of Bukhara and the Mangid emirs [10].

Soon, a struggle began between the brothers to strengthen their influence in Shahrisabz. In 1846, after serving as governor of Shahrisabz for 6 years, Khojaqulbiy died. After his death, Shahrisabz was succeeded by his son Ashirqulbiy, and Kitab by Iskanderbiy, the son of the Daniyal father. Soon, Iskanderbiy took Shahrisabz from Ashirqulbiy. Like his father, Iskanderbiy pursued a policy of non-subordination to the Bukhara Emirate. His policy was supported by some governors and palace officials inclined to separatist sentiments. The reason for this was the weakening of the Bukhara Emirate. Moreover, the tendencies of non-subordination to the central government in Shahrisabz and Kitab had already spread to the Hissar and Balkh regions of the emirate.

Thus, the Shakhrisabz region, which became a center of opposition in the emirate, and the separatist sentiments of the regional governor, Iskander Vallami, clashed with the intentions of Amir Nasrullah, who was pursuing a consistent policy of unifying and centralizing the Bukhara state. As a result of Amir Nasrullah's policy against the Kenagas, part of the population belonging to this clan was forced to move to other places. Iskander Vallami's separatist actions were even actively supported by the neighboring Kokand Khanate. The rulers of the Kokand Khanate advocated that the Bukhara emirate weaken and divide into several independent principalities.

The years of Iskandar Vallami's rule were also characterized by the continuation of Amir Nasrullah's numerous campaigns against Shahrisabz. Amir Nasrullah made 32 military campaigns against Shahrisabz over the course of 20 years, finally capturing Shahrisabz in 1856.

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