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UMARKHON - A MIGHTY KOKAND KHAN



Authors:

**ABDUVOHIDOVA
RUXSHONA
DONIYORBEEK KIZI**



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ABDUVOHIDOVA RUXSHONA DONIYORBEC KIZI

UMARKHON - A MIGHTY KOKAND KHAN

(Methodological Guide)

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Author:

Abduvohidova Ruxshona Doniyorbek kizi

NamSU, History student

Editor-in-chief

Madrakhimov Zohid Sharofovich

NamSU, Candidate of Historical Sciences, Associate Professor

Reviewer:

Khalmuratov Bakhtiyor Rejvaliyevich

NamSU, Doctor of Philosophy (PhD) in Historical Sciences, Associate Professor

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FOREWORD

In 1709, the city's area was separated from the state's subject, which was mainly consisted of the Fergana Valley. The Kokand Khanate was founded until the midst of the XVIII century and fought to end the internal wars and overcome the outer enemies. The second half of the XVIII century is one of the most powerful states of the khan in Central Asia in the early XIX century. Norbatabiy (1763 - 1798), as well as the political, socio-economic and culturally rose of the khanate during the rulers such as Olimkhon (1798 - 1810), Umarkhan (1822 - 1822), Muhammad Alikhon (1822 - 1822).

One of the most powerful rulers of the room was Umarkhan and his reign achieved a leading position in Central Asia in political, socio-economic and cultural sectors. During Umarkhan rule, it determines the relevance of the topic to study the political, economic, social and culture of Kokandan's statehood.

In the process of research of the theme "Umarkhan - a mighty Kokand khan", the goals and objectives are:

- Coverage of the political situation in the state of Ashtarkhani and the Kokandan Khanate in the midst of the XVIII century;
- The XVIII - In early XIX century, in the early XIX century, demonstration of the domestic and foreign policy of Kokand Khan;
- Study and analysis of the process of Advancement of Umarkhan;
- Umarkhan reign during the reign of the Kokandan and foreign policy;
- Umarkhan's military campaigns and their consequences;
- Showing the reforms of Umarkhan in management and military industry;
- Study of Kokand Khan's relations between neighboring khanates and foreign countries during Umarkhan rule;
- Learning the socio-economic situation of Kokand Khan of 'Umarkhon Silkness;
- Study and a comparative analysis of the cultural condition of Kokandan's rule during Umarkhan reign.

INTERNAL AND EXTERNAL POLICY OF KOKAND KHANATE DURING UMARKHAN RULE

Umar Khan was the second child of Norbotahan and a thousand times, born in 1787. His brother, Olimjon [Kokand khon Olimkhon (1800-1810) from his mother. Umar Khan also had other stepbrother brothers and sisters. In particular, three little sons of Madamin and unmarried wives, and three more daughters were among their grandson and unmarried wives. [5. - P. 24-25.].

Begin recently obtained support and then took place at the Kokand madrasa. The upbringing of leading teachers is removed deeply from Arab and Persian due to actions and diligence. Oriental literature loves and reads. Muhammad has learned religious and mystical sciences. He covers all the basic knowledge of his time, and is also educated by the Harb, and is reaching a perfection and courageous person. Had wise, measure, organizing the age of hostile is involved in the palace since the birth: his brother is a Kandokhan Kahoni Activist in the state management. 1807 - in the 1807 - 1808s, his brother entrust him with the ruler of Margah.

Umar Khan will increase its experience in the military industry during the princdom. Kokand Honor has entrusted him several times his army during military campaign. In particular, in the work of Muhammad Hakimxonata, the Supplier of Olim Khon, Umar Khan and Muhammadihalikhalikhaliks, was reportedly moved from Duelbaqa to the end house. After the counsel of counsel, he did not find his army to come to any time and returned to anygice, and the people of the universe were responsible for this work. "[4. - P. 291.].

In 1807, Olim Khon Brother John will send Umar Khan against Tashkent with a 12,000 army. In a battle between the two, Kokand Khani troops defeat the Sultanhojojan, especially Niyazbek Qalah, overcoming the Sultanhojojoan instead of Yunuskhojojoj. According to Muhammad Hakimkan's work, "... The victory star was cut from the wiles of the Ahli prince Umarahan and the star of the Sultanhodja is now" [4. P. 293.]. Sultanhaja himself captured the Kokand troops. Homidjoja, who claimed responsibility, Komidhoja recognizes the body's to Kokand's room. However, sensing that Tashkent is later moving for independence, Olim Khon will be completely subordinate Tashkent [22. - P. 30].

Umarkhan Mountain is the Rakhmankulijan daughter, the daughter of Rakhmonkulijan, will marry my macliness. The work of "Metaxam At-Taworax" was in the hands of the Mohlari's mammal. [4. - P. 295.].

Umarkhand Nodira married in 1807 and became two sons. Muhammad Alikhon (Madalikhon) is a young Sultan Muhammad Khan. He also had a son of Umarkhan's son, 'Abdullahkhan's son, [7. - P. 24.].

By this time, a number of officials and religious scholars were dissatisfied with this actions of Olim Khan in Khanas. Using Olim Khon, they will host a plot, which is killed. The "Muntaxa At-Tavoryh," Shahzoda Umarkhan, "Shahzoda Umarkhan, dressed in Toshkan, and turned the rejrup to the root of the route. And after reaching the Mode, Amir Olimkhan was killed, [4. - P. 321.].

The throne is planted by 'Umar. Olimkhan knows the betrayal, leaving the Kokand in a short way, and on the way he was insisted. Olim Khon is shot dead in 1810 in a "six bird." The killer was a Shakar Mirza from Andijan [5. - P. 26.] Umarkhan makes a number of heavy killings in the process of sitting on the throne. He is in this direction, along with his brother Olim khon, his nephew of Olim Khon, who will kill Shahrukhk khon himself [4. - B. 337-338.].

Following his brother's death, he was sitting on the throne of his brother Umar khon (1810 - 1822). In its period, the borders of the Kokandan Khan's Khanate was expanded to Turkestan and Dashti to Samarkand, in the south, to East Turkestan in the eastern to East Turkestan.

Maxim scholar writes that the Khossian History of 'History and Melhali, Mashohih and Barur, and the Kabir is now all alleged, but again Umarkhan, Owadhi Umarkhan Bodi Rasala Dift by Surat al-Qari (Anna Fataahna) and Fongols Birk, the people of the Ferghemat [6. - P.37.]

The historist of the XIX centuries, the histor of Umalaman, brought Umalama and the Bulamah and Fuzalo and MISTRA Halmon. [3. - P.19.]

After Umarhan's throw Sunsht threshold, many soldiers who were forced to go to Bukhara were also returned to Kokand.

In the work of Muhammad Hakimkan, the Director of the Donabe of Rajab, in the 1,825, was left to the king. He would stop kissing his ormarkhan thief, a few days later, a few days after his seat. [4. - P. 338.].

The era of Umarkhon is also characterized by the difficult political events that have been over the Kokand khank. In the first time of Umarkhon rule, it is friendly to Bukhara Emirate. In the work of

"Muntaxabs at-Taworax", the following information is noted: He showed. Hoja Amir Haydar King has a new covenant to make a notice deal. "[4. - P. 338.].

But then the attitude was confusing between the two khanates. Among the Bukhara Emirate and the Kokand room, wars have been caused by Tashkent, Turkestan, Jizzakh, City, Khojah, other border, and fortresses. During Umarkhan rule, the advantage was on the side of Kokand.

In 'Umarkhon, Rising in Shymkent and Turkestan, and the governor of Uratepa, refused to obey the hoki of Uratepa. Umarhan made a number of changes in the management system to leave this difficult situation. As a result, Gulshah was ruled by the centurion, replacing the position of Yusufkhoja [7. -P. 38 .]. Joseph's direction of the captured Kokand, the Kokand army sent to Uritepa, and returned with great prey. After the obedience of Uratha, Umarkhan went to Tashkent in order to "report the country" in the army. In Tashkent, he sends the bakel of Rajab to conquer Turkestan with his army (1812, 1815). Turkestan is obtained [7. - P . 345.].

Inspired by victorious Bukhara Emir Bukhara Emir, the Samarkand uprising against Haydar, was introduced to Jizzakh, using the uprising of the Chinese-Kinakalpak Boss. The siege lifts for forty days and middries of the number of victims as a result of military action for a long time and forced Umarkhan to return to Kokand, and as a result, the Jizzakh Khanchs were not included.

In 1818, the Kazakhs were robbers. Umarkhan sent a 5,000 army against them against them and drove out Kazakhs [4. - P .156.].

During Umarkhan during the Olim Khankhan, the Kokand Khan's struggle on ownership of Bukhara Emirate continued. Catherbspa has been drafted between the Emirate of Bukhara and the Kokand Khanate several times. As a result of military action several times, Uratha Kokand is occupied by Corporities. Umarkhan first marches Uratepa in 1811 and adds it to the room. Mahmud Khan, appointed by the ruler of Bukhara Amir Haydar, was surrendered to Umarkhan, and established a friendly relationship. For this service, Umarkhon appoints him of the governor of Margilan. As the mayor of the Uratepa, the mayor of Uratha was appointed Kigrbegi of Rajab. [7. - P. 42.] However, this officer was not extended to long power in Urition. Over time, representatives of the face-length, Muhammad Rahim, led by Muhammad Rahim, and Rajab was tasked with a fight without a fight and was forced to return to

Kokand. The ruler of the XIX century Mu. Muardiki appointed Defense, the ruler of Rajab, who was accompanied by Rajab, who was accompanied by him, who was accepted by the governor of these historical events. [6. - P. 43.]. Umar Khan also sold its large army and surroundings to Samarkand and plunder around him. Umar Khan was supported by Kengand Kengaegas, which was relatives of Kokand's khansan, in the fight against the Emirates of Bukhara.

In the time of Umar Khan, he tried to strengthen state basics in the country. In particular, one of the important indicators of statehood has done important in establishing foreign relations. Umar Khan correctly realized the necessity of foreign trade relations and the main trade between the Kokand room and the first trade between Russia and sent diplomatic relations in 1812 [23. - P. 223 - 224.]. However, one of them will die from disease, but the other is killed by a grounded soldier in Petropavlovsk. In May 1813, F. Nazarov will be sent from Russia to the unpleasant event in May 1813, caught it until the khan and the rules of killing the ambassador. F. Nazarov lives for a year in the khan, leaving back to Russia in October 1814. [5. - P. 27.].

Umar Khan also tried to establish warm relations with the Ottoman Empire. In particular, in 1819, he sent ambassadors to the Ottoman Empire under the leadership of Khoja Mir Kurban. They went to the Ottoman Empire through the territory of the Khiva Khanate due to the bad relations of the Khanate with the Emirate of Bukhara. The ambassadors stopped in the Khiva Khanate on the way. Khan of Khiva Muhammad Rahim Khan I (1806 - 1823) showed respect to the Kokand ambassadors. The ambassadors also returned to their homeland through the territory of the Khiva Khanate. The ambassadors brought back from the Ottoman Empire a cloak, binoculars, a pistol, and most importantly, a label with the name of the Ottoman Sultan Mehmed II (1808-1839) for the Kokand Khan Umar Khan. The label mentions Umar Khan as "Khan of Khans" [4. - P. 149-150.]. This indicated that the Kokand Khanate was recognized by the Ottoman Empire and that the Khanate had a high position in Central Asia.

During the reign of Umar Khan, the Kokand Khanate established friendly relations with the Khiva Khanate. E.K. Meyendorff, who was in Central Asia in the 1920s, noted that Umar Khan was respected in neighboring khanates and that the Kokand Khanate was on friendly terms with the Khiva Khanate [4. - P.150.].

Umar Khan also focused on improving relations with his eastern neighbor, China. In particular, during the reign of Umar Khan, an ambassador from the Manchu government constantly lived there. Umar Khan, like his predecessors, informed the Manchu government that the Kokand Khanate was an independent state. In a letter he sent to the Manchu emperor, written in gold-lettered letters, calling himself "khan", he addressed the emperor as "friend". In turn, he sent an elder named Mirza Abbas and a judge to East Turkestan in 1814, who controlled the order of Sharia. This qazi was entrusted with the tasks of coordinating the relations between the city governors of East Turkestan, the local Muslim population and the merchants of Kokand, resolving the collection of duties from the Muslim population of East Turkestan in favor of Umar Khan, and resolving problems in the customs system. However, these two officials could not come to an agreement with the viceroy of East Turkestan [4. - P. 40-43.]. Umar Khan asked the Manchu emperor to grant his request, at least, to "appoint two Kokand elders to supervise the merchants of Kokand." The Manchu government began negotiations in 1820, and eventually an agreement was reached. During his reign, the Manchu government paid Kokand 200 yombu of silver.

During the reign of Umar Khan, the central government system in the Kokand Khanate was further strengthened. The seat of government in the khanate was located in the khan's palace, and all matters of state importance were resolved in this palace. The central government system was also fully embodied in the palace, and all officials working in it were included in the Supreme Council under the khan. The central government consisted of the supreme ruler, then the council, which was an advisory body, and then responsible officials with executive functions.

Umar Khan, who implemented a number of reforms in the formation of a centralized state, also gave a place to several scholars to participate in the council. It is noted in Mulla Niyaz Muhammad's "History of the Shahruhiy" that "...implementing the Sharia law, there were always scholars in the emir's (Umar Khan's) councils as truth seekers" and the names of a number of high-ranking religious leaders and statesmen are mentioned, including Zakir Khoja Eshon, Domla Mirzo Kalon, Domla Mominjon Mavlavi, Sultankhan Tora Ahrori, Mahmudkhan Tora Ahrori, Ma'sumkhan Tora and Jahongirkhan Tora [2. - P. 69.].

In the Kokand Khanate, as in the Bukhara Emirate and the Khiva Khanate, the supreme ruler - the khan - was at the top of power and was considered the central figure of the Supreme Council.

In the Kokand Khanate, as in other Central Asian khanates, the officials of the ruling circle expressed their obedience to the new ruler and took an oath of allegiance, then carried him on a white felt horse. After the ceremony, the new khan was announced to the people [This ceremony was also carried out in the Bukhara and Khiva khanates in a similar way.].

There is important information about the ceremony of Umar Khan's enthronement in Mulla Olim Makhdum's work "History of Turkestan". According to the author of the work, the ceremony of Umar Khan's enthronement took place as follows: "...Umar Khan was dressed in a white cloth as the Uzbek khans would dress him, recited the Surah "Anna Fattahna", lifted him up, and placed him on the throne of Fergana, while the assembled crowd raised their voices of congratulations and congratulations to the throne" [6. - P. 36 - 37.].

During the reign of Umar Khan, a number of reforms were carried out in the administration of the Kokand Khanate. Umar Khan continued the military campaigns of Alim Khan to expand the territory of the country and tried to strengthen the centralized state. From the year he ascended the throne, Umar Khan established trade and diplomatic relations and introduced a number of new tasks and positions in the central government. The work "Muntakhab ut-tavorikh", which covers the periods of the reign of the Kokand khans Alim Khan, Umar Khan and Muhammad Ali Khan, provides some information about the central administration of the khanate. It is clear from them that various officials were appointed to various positions and functions in state administration by order of the supreme ruler.

This is also confirmed by the following words of the author of the work: in 1815, Umar Khan "... elevated the eshan Torahoja Makhdumi Azamiy and the eshan Sultan Khan Khoja Ahrariy to the position of Khoja Kalon (chief). And he called our father (Masum Khan Torah) Sheikhul Islam and named the poor man, even though he was a small child, a nobleman. And he appointed Mirzo Akhund as the qazikalon and Rahmonqulibi as the father's right hand and the eshan Torah as the reaper and Mirzo Qalandar as the qazi askar and the eshan Khan and Fayzi Torah and Khan Khoja as the mirasad and Umarali Khoja and Padshokhojani as the sadar and Qosimbek as the devanbegi and Ishaqbek as the devanbegi and Muhammadqulibek as the mirzabashi and Rajab as the kushbegi, Sayyidqulibek and Ernazarbek as the parvonachi" [4. – P. 346.].

During the reign of Umar Khan, a number of reforms were carried out in the administration of the Kokand Khanate. The highest military rank and title in the khanate was the Mingbashi. The Mingbashi was the head of a thousand soldiers. As an administrator, he was considered the ruler of the estate that provided a thousand soldiers. In the Kokand Khanate, he was the second person after the khan. According to historical sources, this position was introduced in the Kokand Khanate during the reign of Umar Khan. Mulla Alim Makhdum Haji says about the duties assigned to the Mingbashi: “.. this position is on the same level as the military ministry, and it will be fully involved in all the affairs of the other government, including foreign and internal affairs,” [6. - P. 104.] This shows that the chief of the thousands was considered the person with unlimited power after the khan. In the Bukhara Emirate, this function was performed by the kushbegi.

In the khanate, the commander-in-chief served as the supreme commander. During military campaigns, the commander-in-chief was also given the title of amir, and all the troops of the khanate on the move were subordinate to him. The fact that during military campaigns, all units of the army were united under one commander is also confirmed in the work "Muntakhab ut-tavorikh" by Hakimkhan ibn Sayyid Masumkhan.

In the sources and archival documents on the history of the khanate, the name of the chief of a thousand does not appear until the reign of Umar Khan. Several sources note that this position was established by Umar Khan, and a person named Shahi Margilani was appointed to it in 1810. However, this should not be taken to mean that there was no official who held the position of prime minister in the Kokand Khanate until the reign of Umar Khan. The information about the prime minister during the reign of Narbotabiy, given in the work “Muntakhab ut-tavorikh”, sheds light on this issue. This work indicates that the chief minister was the younger brother of the governor of Khujand region Abdurakhmon Bahodir, who held the position of kushbegi. In particular, the work states: “At that time, Abdurakhmon Bakhodir ruled in the Khujand region. He had a brother, who was called the kushbegi. He was a regular commander of Narbotabiy. The whole country was in his capable hands,” [2. – P. 77-78.]. Although the real name of Abdurakhmon Bakhodir’s brother is not mentioned by the historian, the fact that he was called “kushbegi” allows us to put forward the idea that he held the position of kushbegi. Because at that time, it was common to

call officials by the name of the position they held, and information confirming this can also be found in the works of other historians. In the above-mentioned work of V. Nalivkin, this issue is clarified, noting that the person who held the position of kushbegi during the reign of Norbuta Khan was named Abdullah, and he was the brother of the Khokim of Khujand, Abdurakhman.

The historical information cited provides grounds for saying that the prime minister in the state was the kushbegi before Umar Khan. In turn, the question arises as to why the kushbegi, who embodied the prime minister's duties, was replaced by the mingboshi. The reason why Umar Khan, after ascending the throne, established the position of the kushbegi, who previously held the position of prime minister, instead of the position of the kushbegi, who previously held the position of prime minister, can be explained as follows. It is known that the kushbegi also held the position of prime minister in the Bukhara emirate.

The Kokand Khanate, which separated from the Bukhara Khanate and formed an independent state, initially had a governance system modeled after Bukhara. Later, reforms were carried out in the administrative and management system of the Kokand Khanate, and the positions and activities of officials changed. The above situation can be said to be the result of such reforms.

The position of the chief of the thousands in Kokand increased further during the reign of subsequent rulers. In particular, starting from the reign of Sherali Khan (1842-1845), the position of the chief of the thousands in state administration increased, while during the reigns of Khudoyor Khan (I - period 1845-1858) and Sultan Sayyid Khan (1863-1865), the holder of this position gained full control over state administration.

In the central administrative system of the Kokand Khanate, the position of kushbegi was next to the thousand-headed, and this official was responsible for important tasks in implementing the government's policy. Mulla Alim Makhdum provides important information about his activities in his work. According to him, "Secondly, people in the position of kushbegi always stood as advisers to the khan and or as governors of some large city - independence" [6. - P. 104-105.]. The holders of this position were also among the military and actively participated in the management of the state's military forces. There is a number of evidence that people with the rank of kushbegi were appointed to the position of khokim to manage the provinces, such as

Muhammad Hakimkhan's "Muntakhab ut-tavorikh", Mirzo Alim Mushrif's "Ansob us-salatin...", and Mulla Niyaz Muhammad's "Tarihi Shahruhiy". In particular, in "Muntakhab ut-tavorikh", which contains information about the reign of Umar Khan, it is noted that in the 1820s, Khushwaqt khokim was khokim in Chust, and Lashkar khokim was khokim in Tashkent. It should be noted that a person with the rank of khokim also served as a commander during military operations [8. -P. 217.].

The kushbegi, the governor of Tashkent, which held an important economic and political position in the Kokand Khanate and was the basis of the defense system on the northern borders of the khanate, had great opportunities. The kushbegi appointed as the kushbegi of Tashkent was superior to other regional khokims in terms of military power. In some cases, the khokim of Tashkent was also given the title of beklarbegi.

The title of Beklarbegi was given to the supreme commander-in-chief during the Timurid period [7 – P.27.]. In the Kokand Khanate, that is, during the reign of Umar Khan, such a title was awarded to the governor of Tashkent, Lashkar Beklarbegi (1810 – 1812 and 1813 – 1831). The social origin of Lashkar Beklarbegi was a slave, and he was brought to Kokand from Chitral.

One of the high-ranking titles in the central administrative system of the Kokand Khanate was the title of atalik. Isokhon Tora provides clear information about the status of this title in his work "History of Fergana". He notes that "...if a person is older than the khan and serves in the ministry, he is given the title of atalik. The seal on the label is the same as the seal of the khan, no matter what, it is considered a nobleman" [2. – P. 303.].

Analysis of the sources shows that Umar Khan appointed his father-in-law to this title. In particular, the work "Muntahab ut-tavorikh" indicates that in 1815, Umar Khan's father-in-law, Rahmonqulibi, who was the governor of Andijan, was given the paternal title [2. – P. 87-88.].

A person with the title of father was considered the ruler's chief advisor in state administration, the socio-economic and political life of the country.

The highest religious position in the central administration of the state, the position of sheikh-ul-Islam, was established by Sh. Vahidov, Umar Khan in 1818 [26. – P. 222.]. In the work of Muhammad Hakim

Khan Tora “Muntakhab ut-tavorix” it is noted that Ma’sum Khan Tora was appointed to the position of sheikh-ul-Islam in 1230 AH. This date corresponds to 1815 AD. Until this period, the position of sheikh-ul-Islam existed in the Kokand Khanate, but information about it is very rare in historical sources. Mulla Alim Makhdum Haji notes: “[Olimkhan] ... headed the entire Fergana region, headed by the eshan domla Yaqub Akhund, and invited many scholars and fuzals to the horde” [6. – P. 29.], and held a special council. In our opinion, during this period Yaqub Akhund held the position of sheikh-ul-Islam.

In Kokand, the military judge was a person with the rank of qazi askar, and the position and scope of this official were the same as in the Bukhara and Khiva khanates. During the reign of Umar Khan, Mirzo Qalandar Mushrif Isfaragi, the author of the work “Shahnomayi Umar Khan”, served in this position. He, in this work, dwells on the duties he performed and notes that “... the qazi askar served in the army and supervised the rules and procedures of Sharia law. It is clear that an educated and literate jurist - scholar would be appointed to this duty and position,” [9.- P. 16 - 17.].

The military judge, in turn, was subordinate to the chief judicial official in the central state administration - the qazikalon.

During the reign of Umar Khan, the activities of religious titles such as orok and sudur were also established in the central administrative system of the khanate. The main task of the holders of these titles was to control the waqf properties. According to Sh. Vohidov, the orok was the person responsible for the taxes and duties of the waqf lands. The sudur was the person responsible for the income and accounting of the waqf properties [26.– P. 222.].

In this regard, the issue of the regional governors being called kushbegi, devanbegi, parvanachi also requires a separate explanation. It should be noted that these officials actively participated in the central administration system before they took these positions in local government. Within the framework of their activities, they played an important role in the internal and foreign policy of the state and gained a certain authority. Some of them were entrusted with the administration of regions for certain political and socio-economic reasons. In many cases, even after being appointed as governors of a region, they were also called by the name of the position they previously held in the central administration system of the country. There is a lot of information confirming this in historical sources. One of them, in the

work "Muntakhab ut-tavorikh", is written about how the ruler of Kokand, Umar Khan, at the request of the governor of Tashkent, Rajab Devanbey, appointed Lashkar Kushbey as governor instead of him: "... keeping his promise, they appointed Lashkar Kushbey as governor of Tashkent instead of Rajab Devanbey, and they themselves became the just and ungrateful Khoqand" [2. - P. 80-82.].

If the issue of citizens whose rights were violated in the local government system was not dealt with fairly, they could complain to the central government system. The fact that the khan personally dealt with these issues is confirmed by a number of information provided in historical sources. For example, in several places in the work of Muhammad Hakimkhan "Muntakhab ut-tavorikh" about the rulers of Kokand, one can find the following expressions: "The citizen was busy with his grievances." This indicates that the grievances of the population were not always taken into account by the local rulers, and they turned to the supreme ruler to solve their problems.

In the preface to his divan, the ruler Umar Khan also provided information on this issue: "The people of the era found peace and since the throne and the throne of the kingdom were not in vain, I spoke with the language of patriotism and citizenship, and having seen the condition of the oppressed and the oppressed, I asked the poor and the needy, I brought joy to the memories of the sad and oppressed, and I brought joy to the hearts of those who were devastated by the oppression of the era, and I blessed them with grace and mercy," he proudly notes his work.

During the reign of Umar Khan, considerable attention was paid to military affairs. Because the political situation of that time required it. In the work of the 19th century historian Mirzoolim Mushrif "Ansob us-salatin va tavorikh ul-khavoqin" it is noted about this: "During the reign of Umar Khan, scholars and fuzalo scholars gained respect. The army and soldiers gained order and order, and clarity appeared in the minds of the people about their state" [3.- P.19.].

Along with expanding the territory of the Umar Khanate, in order to ensure the security of the country, he also built fortresses and forts in the border regions. The majority of the fortresses in the Khanate were built during the reigns of Umar Khan and Muhammad Ali Khan. The increasing external threat was the reason for their construction during this period. During this period, due to the increasing movement of Russia towards the territory of Central Asia and the increasing threat from Kashgar, many fortresses were built to protect the vast territory.

Most of the main fortresses in the khanate were built during the reign of Umar Khan, and this process is associated with the expansion of the khanate's borders. In particular, in 1813-1815, the Battle Camp, which belonged to the Bukhara Emirate, was restored by the Kokand people and was named the White Mosque. In 1814, the Choloq Kurgan was built north of Karatog. Around the same time, the Kyzylkurgan point was formed at the confluence of the Gulcha and Murdash rivers. In 1822, the Pishpek fortress was built. At this time, the threat of the invasion of the army of the Xin Empire into the territory of the khanate required the strengthening of the southern borders of the khanate [3. - P. 64.].

It is worth noting that the time of construction of some fortresses in the Kokand Khanate is controversial. For example, the Kyrgyz scholar B. Soltonov believes that Pishpek was founded by the Kokand people in 1800-1812, while the Uzbek scholar H.Z. Ziyoyev notes that Pishpek and Tokmoq were built during the reign of Umar Khan, that is, in 1822 [24. - P.162..]. We consider the latter opinion to be correct. The reason is that, despite the expansion of the territory of the Kokand Khanate during the reign of Olim Khan, the construction of fortresses did not reach such a high level. In addition, since in 1812 Umar Khan was busy re-introducing the existing territories, namely the territories in the Uratapa and Tashkent regions that had refused to submit, into the khanate, the idea put forward by H.Z. Ziyoyev is closer to the truth.

Although the construction of fortresses in the Kokand Khanate did not differ significantly from each other, they differed in their place in the khanate's defense system.

Built in 1822 by order of the supreme ruler Umar Khan, the Pishpek fortress, located on the Siberia-Central Asia and China route, was considered the "key to the east" of the khanate. For this reason, serious attention was paid to the defense of the fortress. The fortress walls were surrounded by a 4-meter-deep moat and filled with water. The height of the fortress walls was 7 meters, the foundation was 6 meters thick, and the upper part was 3 meters. The entrance gate to the fortress was located in the north, and the inner fortress was entered from the west. Along the inner fortress walls, as was observed in other places in Central Asia, there were trading posts and residential buildings. The fortress housed the house of the fortress chief, soldiers' quarters, a dungeon for criminals, and buildings for weapons and food supplies. The information that a gunsmithing workshop operated in the northern part of the fortress is also noteworthy. After all, this factual information indicates that,

along with the military, various craftsmen lived in the fortresses, in particular, craftsmen whose activities were related to military work. According to archival data from the 70s of the 19th century, the defenders of the Pishpek fortress, consisting of 250 infantrymen armed with rifles and 150 cavalrymen, had from 3 to 5 cannons and 15 homemade mortars [Mortar - a short cannon used in the defense of the fortress.]. In the khanate, the fortresses were guarded by from 150 to 300 soldiers. Depending on the situation, their number could increase to several thousand people [3 - P.69.].

In every state system of government, the army is the main factor in implementing domestic and foreign policies, which are carried out by the central government, the supreme ruler. The Kokand Khanate was no exception.

Historical data confirm that the fortresses and border units that existed in the Kokand Khanate during the reign of Norbotabiy served as the basis of a regular army. The regular army in the literal sense was founded by the Kokand Khan Olim Khan. During the reign of Umar Khan, the khanate became even more advanced in military terms.

In the first half of the XIX century, various rulers of Kokand made efforts to create and strengthen a regular army in the country. During the reign of the Kokand ruler Olim Khan, a regular army was formed in the country. This army was further strengthened during the reigns of the subsequent rulers Umar Khan and Muhammad Ali Khan. According to information, during the reigns of Olim Khan, Umar Khan and Muhammad Ali Khan, they were able to gather about 40 thousand troops. The regular army in the Kokand Khanate was mainly located in fortresses, military fortifications and large economic and political centers, cities.

During the reign of Umar Khan, the structural division of the army in the Kokand Khanate was based on traditions widespread in Central Asia.

During this period, the ancient division of the army was preserved in the khanate, and a large army was divided into a district (consisting of 10,000 people), a district, in turn, was divided into a hazar (consisting of 1,000 people, in the Kokand Khanate), a hazar-dasta (1,000-500 people), a dasta-yuzlik (a banner in the Kokand Khanate), a hundred-elly, and an elly-onlik [3 - P. 100.].

According to the work "History of Shahruhiy", the flag of the Kokand Khanate was white. It was woven from silk, and kokils hung

from top to bottom. In the army of the Kokand Khanate, each five-hundred-centuries division had its own flag. Each hundred-centuries division also had its own symbol (coat of arms). The information about flags provided by the author of the work "History of Shahruhiy" should not be taken as very strict and precise information. Some sources note that different parts and divisions of the khanate army had flags of different shapes and colors. One of the flags captured by the Russians in the city of Turkestan was red, and the flag captured from Akbulak had a shiny, shiny sheen.

During this period, the main part, that is, the core, of the army was made up of cavalry. F. Nazarov, who was in Kokand in 1813-1814, wrote about the horses kept in the stables of the Kokand Khan for 20,000 soldiers. His following thoughts are also noteworthy. He wrote, "...cavalry soldiers rode on strong horses, wore trousers made of expensive fur and red leather. They wore red turbans on their heads. Other types of troops wore white turbans. The clothes of the cavalry and their behavior on horseback make a solid impression." On the one hand, this opinion shows that the views of some researchers that the Kokand cavalry soldiers did not have special clothes are incorrect. On the other hand, the fact that various military units of the Kokand army had their own uniforms indicates that the uniforms of cavalymen, although partially, differed from those of other types of troops [3. - P. 89.].

The khan's treasury also provided for high-ranking officials in the military. A number of officials who held important positions in the Kokand administrative system and were also entrusted with military duties, such as the otalyk, kushbegi, parvanachi, dodoh, biy eshiksa agasi, korch, and karaulbegi, were also provided with a certain amount of grain and money from the khan's treasury.

Also, the supply of the Kokand Khanate was concentrated in different regions. According to historian R.N. Nabiyeu, during the reign of Umar Khan, the capital, that is, the army of the Kokand district, was supplied only with grain grown in the Shahrikhan district.

The highest military rank and title in the khanate was the chief of a thousand. According to historical sources, this position was introduced in the Kokand Khanate during the reign of Umar Khan.

When Umar Khan, who was nicknamed "Jannatmakon" (Heavenly King) died of illness in 1822, his son, 19th-century historian Ishaq Khan Junaydullahoji, son of Ibrat, ascended the throne, according to Ishaq

Khan Junaydullohoji, a 15-year-old Muhammad Ali Khan (Madali Khan) (1822-1842) [2 - P. 292.].

Various information has reached us about the death of Umar Khan. However, the following information is provided in the work "Muntakhab at-tavorikh" by Umar Khan's contemporary, nephew and the khan at the time of Umar Khan's death: "When the summer ended and winter arrived, the nature of Emir Umar Khan, due to his excessive consumption of wine, went beyond its normal limits and he fell ill. The disease, it is said, penetrated the pure essence of the Umar Khan, and the disease found its way to his noble and noble nature. No matter how hard the doctors tried to treat him, they got the opposite result, and gradually the client's weakness intensified and increased. On the eighteenth of Rabi' us-Sani in 1237, on the day of Jusa, and on the twelfth of Jadi, at sunrise (January 12, 1822), his holy spirit began to fly towards the holy sky" [4.- P. 454.].

In conclusion, it can be noted that in 1810, Umarkhon succeeded his brother Alimkhan as the ruler of the Kokand Khanate. During the reign of Umarkhan, the Kokand Khanate became one of the largest states in Central Asia. In relations with the Emirate of Bukhara, the advantage shifted to the Kokand Khanate. Umarkhan pursued an active foreign policy and, along with the Khiva Khanate, maintained diplomatic relations with Russia, the Ottoman Empire, India, and China. Unlike Umarkhan, he worked in alliance with religious leaders and military commanders who had a strong influence on the governance of the state. The position of religious officials in the central government began to increase significantly. During the reign of Umarkhan, the state system of the Kokand Khanate, the laws and regulations for conducting state affairs, and religious affairs were almost regulated. The activities carried out by Umar Khan to increase the political status of the state, strengthen the potential of the centralized state, the military reforms they carried out, and the domestic and foreign policies aimed at further expanding the country's territory created the basis for this. During this period, new positions such as the head of the thousand, the head of the army, and the head of the military police were introduced into the central administration system of the state.

SOCIO-ECONOMIC CONDITION OF THE KOKAN KHANATE DURING THE RULE OF UMAR KHAN

During the reign of Umar Khan, the Kokand Khanate became a major state in Central Asia. In the years when the potential of a centralized state was strong, the development of economic life, the development of crafts and trade that formed it, was clearly visible.

At the beginning of the 18th century, when the Khanate was formed, the cities of Andijan, Margilan, Osh, and Khujand were considered major cities in the Fergana Valley. As the country progressed politically, their potential as economic centers gradually increased.

During the reign of Umar Khan, a period of political and economic growth began in the khanate. As a result, along with the rise of the status of the country's cities, major political and economic centers such as Tashkent, Turkestan, Shymkent, and Sairam were annexed. Also, the fortresses of Akmasjid, Tokmauk, Pishpak, and other fortresses were founded in the border regions of the khanate.

Another city founded during the reign of Umar Khan and gradually becoming one of the major economic centers was Shahri Khan. According to the information in the work "History of the Migrants" by Dilshod Barno, a contemporary of the Kokand Khan Umar Khan, Umar Khan founded Shahri Khan in 1821-1822 [1. - P. 77 - 91.]. After founding the new city, Umar Khan brought craftsmen from different regions of the khanate and ordered not to collect taxes from merchants for several years in order to develop trade here.

In 1819-1821, the Shahri Khan stream was dug and a canal called "Shahri Umar Khani" was dug. After the canal was completed, which was 101 kilometers long and took water from the Karadarya River, water was released to the southeastern regions of Andijan, and the development of dry and barren lands began, as a result of which the population moved to new lands.

Also, after Umar Khan dug the Shahri Khan canal, much land was developed and Shahri Khan expanded further. Historian Mirzo Alim Mushrif wrote, "Shahri Khan became prosperous, its grain was enough for the Khoqand soldiers, and even more was stored in warehouses."

Another city that gained importance during the reign of Umar Khan was Namangan. The Yangiariq Canal, dug in 1803, which received water from the Naryn River, was expanded in 1819 by the Kokand Khan Umar Khan, which resulted in the development of protected lands and

the expansion of the city of Namangan. The Yangiariq Canal was expanded and lengthened, reaching 100 kilometers (4-5 cubic meters per second). A total of 96 ditches were taken out of Yangiariq, and many surrounding villages were supplied with water from these ditches. Therefore, Umar Khan led the expansion of this canal and the provision of water to the population.

During the reign of Umar Khan, various branches of craftsmanship developed in the khanate. Kokand was distinguished by paper, jewelry, saddles and horse-drawn carriages, Margilan and Khujand by silk (canoviz, shoyi, atlas, etc.), semi-silk fabrics (beqasab, banoras, adras), Osh and Andijan by tanning and livestock products, and Namangan by blacksmithing and woodworking.

One of the main occupations of the craftsmen was weaving. The main raw material for weaving was cotton grown by local farmers. The textile product widely used in the khanate was called boz or karbas. During the reign of Umar Khan, that is, in 1813-1814, F. Nazarov, who came to the khanate on an official visit, described it as follows: "Cotton and silk cultivation were developed around Kokand, there were more craftsmen than farmers, and women worked along with men. The textile and silk products made by Kokand craftsmen were superior to similar goods in other regions."

F. Nazarov, who was in Margilan, noted that "...there are various factories in the city, where they produce Persian cloth, velvets, and various Asian fabrics. They sell them to Bukhara and Kashgar." Regarding Namangan, he wrote, "...there is a large population, there is a paper factory, the fruits here are not found in other places, and the population trades with the mountainous Kyrgyz."

During this period, the weaving of boz was developed in the cities of Kokand and Tashkent in the Khanate and was considered famous for its quality. In particular, in Tashkent, the "blue boz" and "ordinary boz" types were widely woven and were purchased in large quantities by the local population as well as by the livestock farmers living in neighboring regions.

Alacha made up a part of the woven products in the cities of the Khanate. The main buyers of olacha cloth were the Kazakh and Kyrgyz cattle breeders, and the production of this cloth was developed in the main centers of their trade - Tashkent and Namangan.

Another product of the Kokand weavers was chit. Chitgars printed flowers of various colors on specially prepared molds on gray, and this

fabric was considered chit. Chitgar weaving was an extremely delicate and complex profession, and Tashkent was a leader in the production of high-quality chit among the cities of the khanate.

One of the main occupations of the population of the Kokand Khanate was sericulture, and silk and silk fabrics were one of the main products of the country's foreign trade. Kokand and Margilan held a special position in the khanate in the production of silk and silk fabrics.

The silk produced in the khanate was of high quality, and the country's markets were famous for its raw silk and silk fabrics. Depending on the quality, the silk produced by the craftsmen of the Kokand Khanate was divided into “chilla”, “tafil”, “sarnoq” and other varieties. The khanate also spun silk products and made yarn. The highest quality yarn in the country was considered to be “Namangan”.

In Margilan, one of the largest markets of the khanate, trade in silk and silk fabrics was carried out intensively throughout the year.

Among the fabrics made by the craftsmen of the Kokand Khanate, atlas was considered famous. In Margilan, this fabric was known as “atlas” or “jiba arkog” [5– P. 115.].

The raw materials of silk and cotton grown in the Kokand Khanate and the products made from them had a unique position in the domestic markets of Central Asia. However, these products were made by hand and in most cases their quality was not up to the required standard, and later they lost their competitiveness with the entry of English and Russian goods into the Central Asian markets.

The demand for pottery products widely used in everyday life has always been high among the peoples of Central Asia. Like the Bukhara and Khiva khanates, the Kokand Khanate also had its own pottery school. The center of pottery in the Kokand Khanate was the city of Rishton, and the products made here played an important role in satisfying the needs of not only the city but also the rural population. As a result of numerous construction projects carried out in the khanate, brick kilns appeared in large cities. In particular, before the Russian invasion, there were brick kilns on the left bank of the Yangiariq Canal in Namangan, and the bricks made in them were widely used in the construction of local structures, madrasas, mosques, caravansaries, and other construction works.

Woodworking and metalworking, and the production of iron products were also developed in the khanate in their own way. In the cities of Kokand, Tashkent, Namangan and Andijan, there were many

workshops for woodworking, iron products and others, which were mainly located in craft shops in the markets. The products made in them were sold in the shops themselves. Such shops of craftsmen made up the majority in the cities of the khanate, and in the 19th century, about 400 coppersmiths and about 100 potters worked in Kokand alone [5. - P. 103.]. Boatbuilding and shipbuilding also developed in the cities of the khanate located on the banks of the rivers and in the adjacent areas. Examples of these cities include Kokand, Tashkent, Namangan and Khujand. Namangan was one of the cities that took its place not only in the khanate, but also in Central Asia as a center for metalworking and the manufacture of various items from it. This center, where weapons manufacturing was developed, produced rifles and swords. Blacksmithing also developed in other cities of the khanate. In particular, the cities of Chust, Shahri Khan, Kokand, Poytug, and Karasuv are five centers of metal products, mainly knives, in the Fergana Valley, and the markets of three of them are located in Andijan [6. - P. 123.].

One of the unique crafts that developed in the Kokand Khanate was cart building. Cart building developed in the cities of Kokand, Tashkent, Namangan and Margilan, and carts made in the khanate are known in Central Asia under the name “Kokand cart”. Because Kokand was a leader in Central Asia in cart building and saddlery. Kokand cart could carry loads of 25-40 poods [(Note. Pood - a unit of measurement of weight equal to 16.3 kg) (National Encyclopedia of Uzbekistan. - P. 196).] and was mainly transported to the destination using horses. These carts were actively used in internal and external trade.

Jewelry has long been a valued profession among the peoples of Central Asia. This industry also developed in its own way in the Kokand Khanate, and in accordance with the traditions of the peoples of Central Asia, jewelry workshops were located in the centers of large cities. The capital Kokand stood out in terms of jewelry production, and only Bukhara could compete with it in Central Asia. Tashkent jewelers also had their own style. They produced relatively inexpensive jewelry, aimed at the inhabitants of the neighboring steppe region.

The development of economic relations of the Khanate population with nomadic peoples had a positive impact on the development of tanning and leatherworking in the country. The centers where such crafts developed were cities. The cities of Kokand, Tashkent, Andijan and Osh were tanning centers, where, in addition to processing leather and making shoes from it, the production of leather clothes, hats, water bags

and kimiz was established. In particular, in the capital of the country, Kokand, tanning, processing, dyeing livestock skins in various colors and making boots, sandals, and mahsi from them was also very popular. Shoes made in the Khanate were in great demand not only among the local population, but also among the inhabitants of the steppe and foothill regions, mainly Kazakhs and Kyrgyz, who were engaged in animal husbandry.

Paper made in the capital Kokand was famous in Central Asia and was highly valued among scholars. There were two paper factories in Kokand, one near the city's "Mo'yi Muborak" gate, and the other in the nearby village of Chorku. Paper made in Kokand was exported to markets throughout Central Asia.

The inhabitants of the khanate cities were also actively engaged in agriculture and gardening. The products grown in the fields, orchards and gardens of the cities and their surroundings were actively traded in the khanate markets. In particular, the Fergana Valley has long been known in neighboring regions for its horticultural products. The valley retained its position in this regard even during the Kokand Khanate. The gardens of Namangan, Margilan, and Kokand were famous for their abundance, taste, and quality of their fruits. Namangan stood out in this area. Namangan was famous for growing figs and pomegranates in the khanate, and local healers used figs, pomegranate flowers, roots, bark, and leaves to treat various diseases. Namangan apples were also known and in demand outside the khanate. Horticulture was also developed in many other cities of the Fergana Valley, their surroundings, and villages. The pomegranates of Margilan called "Dona Kalon" and the almonds of Konibodom were also famous in the khanate markets. The fruits grown in the gardens of the Fergana Valley were in great demand in neighboring regions, and throughout the year, caravans carrying dry and fresh fruits from here traveled to neighboring khanates, steppe regions, and other countries.

The cities of the Khanate were also famous for their agricultural products. In particular, wheat cultivation was developed in the vicinity of Namangan, and during the Khanate period, Kokand and its surroundings could not provide themselves with wheat, and the wheat grown by Namangan farmers was supplied to the markets of the capital Kokand throughout the year. Namangan was also famous for its tobacco [1. – P. 38-39.].

During the reign of Umar Khan, almost every madrasa, mosque, qarikhana, khana qah, pilgrimage site, and cemetery in the khanate had its own waqf properties. The majority of waqfs were mainly allocated to madrasas, mosques, and qarikhanas. In the khanate, a large part of waqfs, especially trade waqfs, were allocated to madrasas. Umar Khan received the title of "Amir-ul-Muslimin" in 1818 for his patronage of religious leaders.

During the reign of Umar Khan, the system of endowment works was well established in the territory of the khanate. Umar Khan built a special hostel for the blind in Kokand called "Rahmati-Shohi" (Ammi-xona) and gave it two caravanserais as an endowment. One of the caravanserais brought the hostel 3,000 rubles a year, and the other 2,000 rubles. in income. Also, 16 shops were endowed to the hostel in the bazaar in the center of Kokand, which brought 2,000 rubles a year, and 3,000 rubles. from the lands belonging to the hostel. The hostel received a total income of more than 10,000 rubles a year from the endowment properties. About 80 blind people lived in "Rahmati-Shohi", who were divided into 3 categories depending on their physical condition. The representatives of the first category were about 40 people, each of whom received up to 200 rubles, the representatives of the second category, consisting of 25 people, received up to 100 rubles, and the representatives of the third category, consisting of 15 people, received up to 50 rubles [15. – P. 55 – 58.].

The management system in the khanate, including representatives of the ruling dynasty, used various methods to meet the needs of the lower strata of the population in the khanate. No separate funds were allocated from the state budget for the financially disadvantaged strata of the population. Attempts were made to solve this problem in other ways. This issue is clarified by a number of information in the endowment certificates, which are property certificates that the rulers allocated from state lands to various tombs, mosques, and madrasas. In 1812, Umar Khan allocated 120 plots of state land to the tomb of the Turkon saints as an endowment. The endowment certificate consists of ten items, the fifth item of which lists the assistance that should be provided to the strata of the population in need of material support. The foundation's foundation states: "Another condition is that on Mondays and Fridays of every week, they should cook soups such as shavla, tulan, goja, khakhat, and loviyashorak in turn; once every two weeks, pilaf soup; and twice a year, halim and sumalak. They should also distribute it with bread to the

qari, qalandar, zakir, faqir, gharib, widow, and poor. Every year, they should grind ten batmans of wheat into flour, bake bread, and give it to these people, and they should spend as much as they need. If the produce from the waqf lands exceeds the above-mentioned soup and bread, they should distribute it to the people at the mausoleum. If the aforementioned produce is more than sufficient, the remaining amount should be spent on the construction of the mausoleum by the said mutawalli. If there is still more, he will convert it into money and give it to every traveler passing through this place,” it is noted [18. – P. 14-15.]. This paragraph of the foundation document shows that even foreign travelers passing through that area were allocated financial resources in the form of money, which shows that the state has carried out important work in terms of social protection of the population. In addition, in the preface to the divan he compiled, Umar Khan can be seen noting the care he showed to the part of the population living in materially difficult conditions: “... I showed mercy to the poor and needy,” [3. – P. 19.].

In addition to taxes and fees, there were also various labor obligations in the khanate, which were widely used in the construction of water structures and in landscaping works in the spring months. In the sources, one can see that labor obligations were called by different names. In the certificates of exemption from taxes, the name “jamalgai yurtiya” is mentioned [27.– P. 65.].

The labor obligation was carried out on the basis of the order of the supreme ruler or the governor of the region, and one person from each household worked with a work tool for several periods. Hashars were one, two, three and more days. At the same time, there were also hashars lasting several days. This is confirmed by the order of Umar Khan in 1819 that one person from each family in the Namangan region should be in hashar for 15 days with their own food and a hoe to participate in the digging of the New Arik [2 – P. 120.].

Along with strengthening the country politically, Umar Khan sponsored the development of trade, built markets, caravanserais, stalls and shops, and took control of the trade process in the markets.

During the reign of Umar Khan, the markets of Kokand, Tashkent, Namangan, Margilan, Andijan, Osh, Khujand and other cities were famous throughout Central Asia for their architectural style, organizational work, abundance and cheapness.

Among the cities of the Kokand Khanate, Kokand and Tashkent stood out for their wholesale trade.

The city of Kokand was a major economic center of the khanate and also played an important role in internal trade. The local population exported handicrafts and agricultural products from the outskirts of the city to the Kokand markets. Also, most of the products prepared and grown in different regions of the khanate were sold in the Kokand markets. The Kokand market was the main distribution center for goods entering the Fergana Valley from neighboring regions, and merchants from different regions of the khanate could be seen in its markets.

During the reign of Umar Khan, one of the largest markets in Central Asia was located in Kokand. In particular, according to F. Nazarov, who was in the khanate in 1813-1814, there were 9 caravanserais and three stone markets in the center of Kokand, where markets were held twice a week [28. - P. 76.].

As the economic life of the khanate gradually developed, the number of markets also increased. In the 20-40s of the 19th century, it was shown that there were 6 markets in the capital of the khanate, Kokand [1. – P. 117-118.].

In the covered palaces of the markets of the Kokand Khanate, relatively expensive goods were traded, and in the caravanserais, foreign goods and wholesale goods were traded.

The market in Kokand lasted three days a week - Wednesday, Thursday and Sunday - from morning to evening. Wednesday was considered the main market day, and merchants from different cities of the khanate and neighboring regions came to the market on this day.

The largest trade in the markets of the Kokand Khanate was carried out in open market areas, while relatively expensive goods, foreign goods and wholesale goods were traded in caravanserais.

One of the largest and richest markets of the Kokand Khanate was located in Tashkent, and it was also famous for its market, where, along with local handicrafts, farming, and gardening products, goods brought from the Russian and Kazakh steppes were sold. In the main market of Tashkent, the Dzhuba market (now Chorsu), in the 20s and 30s of the 19th century, there were more than 3,000 shops, including the main stalls and shops in the caravanserais [14. – P. 205 – 209.]. In Tashkent, like in Kokand, there was a market three times a week - on Wednesdays, Thursdays, and Sundays.

At the beginning of the 19th century, Namangan was also famous for its markets, which played an important role in the trade of handicrafts and horticultural products, as well as with the highland Kyrgyz. The

main market of Namangan, as in the large cities of the khanate, was divided into stalls and small markets depending on the type of products. Small trade was carried out in the city market every day of the week, while the large market, like the Kokand and Tashkent markets, lasted several days a week - from dawn to dusk on Saturdays and Sundays, all year round.

By order of Umar Khan, in 1819, as a result of the expansion of the Yangiariq canal in Namangan, many protected lands were developed, and the city of Namangan expanded further and its economic potential increased.

Margilan was distinguished from other markets of the khanate by its market for silk and semi-silk fabrics, which played an important role in foreign trade. Taking this into account, the Kokand khans paid great attention to the Margilan market, expanding it and building new stalls, shops and caravanserais. Small trade was carried out in the Margilan market every day of the week, and the main large market was held on Thursdays and Sundays.

One of the centers famous for its bazaars in the khanate was Andijan. The bazaar located in the city center had more than 1,000 shops. The bazaar was divided into separate stalls and small markets depending on the types of products. In the north of the city there was a horse bazaar, in the south a sheep bazaar, in the center a shoe and clothing bazaar, a tailor's, a carpet and a silk-making bazaar .

Mondays and Sundays were market days in Andijan, and trade caravans came from different regions of the khanate, as well as from neighboring countries. On other days of the week, small trade was carried out in the bazaar [1.— P. 122-124.].

During the reign of Umar Khan, the city of Osh also had great importance. Located on the border of the Kokand Khanate with Kashgar and one of the largest trading cities, Osh played an important role in the trade relations of the Khanate with Kashgar and the Kyrgyz, and many local and foreign merchants could be found in its markets. According to Mir Izzat Ulla, who was in Osh in 1812, Osh was a large city on the Kokand-Kashgar road, and goods from different countries were exchanged here, and on Tuesdays there was a large market in Osh.

During the reign of Umar Khan, the strengthening of the position of the Kokand Khanate in the cities of Tashkent, Turkestan, Shymkent, and Avliyoata had a positive effect on the development of trade relations. The income from trade duties to the Khanate treasury also increased.

In the markets of the Kokand Khanate, one could often meet merchants from the Bukhara and Khiva khanates, Afghanistan, Iran, India, Russia and Kashgar. The wide opportunities provided to representatives of different nationalities and religions to live and trade freely in the khanate, as well as the rich and popular market, attracted merchants from different countries to this country.

Also, during this period, merchants of the Kokand Khanate traveled to Russia, China, Kashgar, India, Afghanistan, Iran, Arab countries, Turkey and other regions for trade.

Umar Khan, along with strengthening political relations with foreign countries, realized the incomparable role of foreign trade relations in the development of the state and tried to establish trade relations with them. In particular, Umar Khan established the first trade and diplomatic relations between the Kokand Khanate and Russia and sent his ambassadors to this state in 1812. He also established trade relations with Russia and maintained diplomatic relations with the Turkish state [6.].

During this period, the Bukhara Emirate was of great importance in the foreign trade relations of the Kokand Khanate. The Kokand Khanate also had certain trade relations with the Khiva Khanate, although not at a high level. The Khanate's trade relations with Khiva were mainly conducted through the markets of the Bukhara Khanate and caravan routes passing through the territory of this state. As a result of the expansion of the territories of the Kokand Khanate during the reign of Umar Khan, the borders of the two khanates were connected through the Kazakh steppes and the opportunity to conduct direct trade relations arose. In particular, the mutual trade between the Khiva and Kokand Khanates was carried out through the lower reaches of the Syrdarya (Aqmasjid), and from 1814, through the military border fortifications built by Umar Khan - Yangikurgan, Kushkurgan and Chimkurgan [13. - P. 28.].

The traveler Nikolay Muravyov, who visited Khiva and Bukhara in 1819-1820, wrote the following about the trade relations between the khanates: the Khiva people bought paper, silk, silk and semi-silk fabrics, silk clothes, cashmere scarves, Chinese porcelain dishes, tea, etc. from the Bukhara markets. Most of the products that the Khiva people bought from the Bukhara markets were brought to the Bukhara markets by merchants from Kokand. That is, the Bukhara emirate acted as an intermediary in the Kokand-Khiva trade relations.

During the reign of Umar Khan, thefts in the markets of the Kokand Khanate, which is typical of the peoples of Central Asia, were very rare, and if such a case occurred, severe punishment was applied. In particular, according to F. Nazarov, who was in the khanate during the reign of Umar Khan, that is, in 1814, the fingers of a person who stole a sheep were cut off and put in a boiling bucket and then carried upside down on a donkey, and the market was turned upside down. And the person who was weighed on the scales was whipped naked in the market. Such drastic measures allowed buyers and sellers to move freely in the markets.

The Kokand khans until the 70s of the 18th century were engaged in maintaining the country's political independence and preventing civil wars. Therefore, the process of buying and selling in internal trade relations was carried out through the money of neighboring khanates, mainly Bukhara coins, and barter.

After Norbotabiy, each khan who ascended the khanate's throne minted new money in his own name and collected the old one. The Kokand khans minted more chaqa money, some gold coins. In particular, Norbotabiy minted copper chaqa, Olimkhan minted copper chaqa and silver coins, Umarkhan initially minted copper and silver coins, and in the last years of his reign, he again carried out a monetary reform and introduced gold coins into circulation for the first time in the history of the khanate [16. - P. 131-133.].

The name of the ruler who minted it was written on one side of the coins of the Kokand Khanate, and the year and place of minting on the other. In particular, on one side of the coin minted by Umar Khan, it was written - "Muslim emir Sayid Muhammad Umar Sultan", and on the other side - "1237 was minted in the capital Kokand" [16. - P. 131-133.].

The coins of the Kokand Khanate were also used in the markets of Khiva, Bukhara, and Kashgar. In turn, trade was carried out in Khiva, Bukhara, Kashgar, Chinese, Russian, Afghan, and Indian coins on the territory of the khanate. Also, the tradition of bartering goods in the khanate markets did not lose its importance.

Customs work and trade taxes in the khanate were carried out based on the rulings of Islam. The main part of the income of the Khan's treasury came from taxes on trade. The tax system in the Kokand Khanate was almost the same as that of neighboring khanates.

In conclusion, it can be noted that during the reign of Umar Khan, the growth of economic centers had an impact on the well-being of the

khanate's population. Kokand produced paper, jewelry, saddles and horse-drawn carriages, Tashkent produced yarn fabrics and handicrafts, which were in great demand among the inhabitants of the neighboring steppes, Margilan and Khujand produced silk products, Osh and Andijan produced tanning and livestock products, Namangan produced horticultural products and wood products, and the cities of Turkestan, Shymkent, Avliyoata, and Sairam produced livestock and livestock products. Along with strengthening the country politically, Umar Khan sponsored the development of trade, built markets, caravanserais, trading posts, and shops, carried out monetary reform, and took control of the trading process and trade duties in the markets. As a result, the markets of the Kokand Khanate became the richest and most sought-after markets in Central Asia.

CULTURAL LIFE IN THE KOKAN KHANATE DURING THE RULE OF UMAR KHAN

After ascending the throne of the Khanate, Umar Khan, along with politics, paid great attention to the development of education, science, literature, and especially art.

Umar Khan wrote poems under the pseudonym "Amiriy". According to information, more than 70 poets gathered around him. In 1821, Fazli Namangoniy, at the behest of Umar Khan, compiled the collection "Majmuai shoiron", which included poems by 63 poets [11. -P. 8.]. Writing odes in his honor, attaching tatabbu's to his ghazals, occupied a leading place in the work of these poets.

Mulla Alim Makhdim Khoji writes in his work "History of Turkistan", "...always in the emir's assembly there were scholars and scholars who were flattering. In addition to these, Umar Khan established "Majmu' ush-shuaro", collected intelligent and elegant shuaros, compiled qasayds, ghazals and asharaats recited by all the shuaros and made a diwan... In particular, Umar Khan himself was a poet and a sweet speaker. His poems are famous in Fergana and other regions" [6. – P.44.].

The interest in Amiri's work was so strong that his diwan was printed more than 15 times in lithography in the late 19th and early 20th centuries in cities such as Tashkent, Bukhara, and Istanbul. At the same time, his poems, repeatedly copied by poetry lovers, were included in various collections and collections. Copies of them are kept in manuscript funds, libraries, museums, and some literature lovers in St. Petersburg, Tashkent, Samarkand, Bukhara, and Kokand. In the process of studying and describing various tazkirs and bayazes of manuscript lithographic copies, it was possible to identify his 10,229 verses. Among the materials collected by the scientific staff of the Department of Textual Studies and Publication of Written Monuments of the Alisher Navoi Literature Museum of the Academy of Sciences of the Republic

of Uzbekistan for the catalog of written literature, 26 manuscripts of Amiri's divan were taken into account and their scientific description was given. The manuscript fund of the Abu Raykhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan also contains 17 manuscripts of the Amiri Divan.

Based on Amiri's relatively complete collection, copied in 1877 and kept in the personal library of the Kokand literature enthusiast Salijon Yuldoshev, we know of a total of 544 poems by the poet. The genre composition of these poems is as follows: 465 ghazals, 53 muhammas, 5 musammans, 6 musaddas, and 16 tuyuks. The collection includes 307 poems in Uzbek and 159 poems in Persian-Tajik. Amiri's work is not as diverse in terms of genre as it is in terms of subject matter. The poet's legacy consists of genres such as ghazals, muhammas, musaddas, musamman, tarjeband, and tuyuk. He showed his talent more in ghazals and muhammas.

According to the work "Muntakhab at-tavorikh", "during the gatherings organized by Umar Khan, the rubaiyats of Omar Khayyam and the verses of Khoja Hafiz Shirazi were read. The Amir especially mentioned the rubaiyats of Omar Khayyam" [4. – P. 452.].

Also, Amir Umar Khan attributed the takhmis to three ghazals of Sheikh Zalili Qashqari from Eastern Turkestan, one of the poets he respected.

During the time of Umar Khan, many talented poets such as Gulkhani, Mahmud, Fazli, and Fazi worked.

A remarkable poet who lived and worked during the time of Amir Umar Khan was Muhammad Sharif Gulkhani from Fergana. He was born in 1770 in the Tavildara district of present-day Tajikistan. He received his primary education in his village. Due to poverty, he came to Namangan and worked as a laborer. Later he lived in Kokand. Here he worked as a porter (fireman). That is why he wrote under the pseudonym Gulkhani [2. – P. 266-267.].

Information about Gulkhani's life and work is provided in Fazli Namangani's "Majmuat ush-shuaro", Qori Rahmatillo Vozekh Bukhari's "Tuhfat ul-ahbob fi taskirat ul-asqob", Avaz Muhammad Attor's "Tarihi jahonomayi", and the work "Tarihi Kokand" of unknown authorship [11. -P. 304.].

Gulkhani was a servant at the court of Kokand Khan Olimkhan (1800-1810) and participated in wars, showing an example of heroism. He studied a lot through independent reading. During the reign of

Umarkhan, he was involved in the circle of court poets. The talented Uzbek poet Gulkhani is a poet who introduced the genre of parables to Uzbek poetry. He wrote poems that expressed the spirit of the working people. He worked under the pseudonyms "Gulkhani" and "Jur`at" in the Uzbek and Tajik languages. His most famous and surviving work among the people is "Zarbulmasal" ("The Story of the Butterfly"). Parables in the work such as "Monkey and Najjor", "Camel and Bo'talok", "Tortoise and Scorpion" have a deep moral and educational significance.

Qori Rakhmatillo Vozeh Gulkhani said that he had a collection of poems and odes, but it has not been found yet. Gulkhani's 12 ghazals and one ode have come down to us through the memoirs of Fazli Namangoni. These are the radifs "Achchishmiman" ("From My Eyes"), "Ey to'ti", "Angusht" ("Finger"), as well as ghazals beginning with the lines "Lola ko'ksidek bag'rim taqbataq kara konslar", "Termamish may tobidan gulbari ruhsorim ko'ring", etc. Some of the ghazals in them are a nod to Umarkhan's poems.

In the radif ghazal "Badeh" ("Bergil"), the poet described his miserable situation during his youth, difficult living conditions, and financial helplessness. Gulkhani was considered a national writer due to his great talent, experience, and honest view of life [2. – P. 268-272.].

Gulkhani writes his poems in Uzbek and Tajik. He was a folk poet and reflected the discontent of the people in his poems.

One of the talented poets who made his worthy contribution to the golden fund of Uzbek classical poetry was Mahmud (real name Mahmud, late 18th century - 1844) who was the son of a famous scholar and poet Akmal, who served in the court of Umar Khan [11.- P. 162-164.]. The poet Fazli described him as "an excellent poet who mastered poetry", "one of the good masters of words." He studied at the "Madrasai Mir" in Kokand. He served as a soldier in the army of Umar Khan. From a young age, Mahmud developed a passion for poetry and deeply studied the heritage of Sa`di, Hafiz, Jami, and Navoi [2.– P. 292-293.].

Mahmud's satirical poetry collection has been preserved and contains 69 works (3417 verses). His poems such as "Hapalak", "Ta`rifi vilayat Kurama" are famous.

In poems such as "Hapalak", "Tarifi vilayat Kurama", the ruined landscape of the village of the same name (the poet's family was from this place) and the miserable life of its inhabitants are realistically depicted. The typical landscape of Central Asian villages is reflected. In his lyrical poems, Mahmud created the image of a beautiful mistress who

sang the elegance of real life and physical love. The poet, who attached metaphors to the ghazals of Hafiz, Jami, and Saib Tabrizi, created works in Uzbek and Tajik languages, which are artistically perfect.

Mahmur's satirical poetry collection has been preserved, which contains 69 works (3417 verses), and his lyrical works are included in written literature. His work made a significant contribution to the strengthening of the democratic trend in Uzbek literature of the first half of the 19th century, the foundation of the critical realism movement, and had a beneficial influence on the work of democratic poets such as Mukumiy, Zavqiy, Avaz O'tar [2– P. 294-296.].

Abdulkarim Fazliy Namangoni (18th century – early 19th century) – historian, literary critic. Fazliy Namangoni was born in the second half of the 18th century in the Anorzor neighborhood of Namangan. Orphaned by his father at an early age and raised by his mother, he studied under Zakir Haji, a learned teacher and poet of his time, who was educated in the Fazli neighborhood.

Fazli, who was fond of poetry from a young age and began to write poems himself, was also impressed by the ghazals of Amir Umar Khan, the Khan of Kokand. The Khan summoned him to Kokand and invited him to serve in the palace.

Fazli became known for his talent and intelligence and became one of the leading poets in the palace. According to the historian Mushrif, the author of the work “Shahomai Nusrat Payam”, he rose to the rank of “Malikush Shuarolik”.

There are legends that Fazli was expelled from Umar Khan's palace twice. The reasons for this are unknown. Perhaps it was due to jealousy or his sharp tongue, stubbornness and irresponsibility. After Umar Khan's death, he returned to Namangan and lived there until the end of his life in the garden courtyard left by his father. Fazli was buried in the Labbaytoga cemetery. He collected his poems, which he wrote in Uzbek and Tajik, and put them in a collection. However, the fate of this collection is still unknown. Someone took it to Tajikistan through one of his relatives during the years of repression.

Fazli's work preserved the best traditions of Uzbek and Tajik literature, and his poems are beautiful examples of Uzbek classical literature.

Fazli spent most of his life in the city of Kokand. He wrote the manuscript "Majmuat ush-shuaro" about the poets who lived in the Kokand Khanate. At the request of Umar Khan, he wrote "Shahnoma"

("Umarnoma", "Zafarioma"). This is a historical work of poetry (more than 5,000 verses) about the era of Umar Khan, which was completed in May 1821. Scholars still objectively evaluate and appreciate Fazli's work and effectively use his "compilation of poets".

Nodir (born 1743) is an Uzbek poet. He served at the court during the reign of the Kokand khans Umarkhan and Muhammad Alikhan. The poet's epic poem "Haft Gulshan" is famous, he knew Persian and Arabic perfectly, and was also engaged in calligraphy [5. - P. 158.].

During the reign of Umarkhan, the attention paid to female poets reached an unprecedented level not only in the history of the Kokand Khanate, but also in the history of the entire Asian region. The main reason for this was Umarkhan's passion for poetry and, of course, the creativity of Amir Umarkhan under the pseudonym "Amiriy".

Umarkhan's wife, Nadira, brought talented girls and young women from different parts of the khanate to the court and always entertained her. The court created very good conditions for poets to work. There was a library in the palace, and poets could freely use the books in this library, which served as an impetus for their even stronger creativity.

Amir Umarkhan held various events to increase the prestige of women in the country. He supported female poets and scholars, personally took an interest in their work and gave his assessment.

During this period, Dilshod (1801 - 1905/06), Mahzuna (19th century), Uvaysiy (1771 - 1845), Zinnat, Samdaboku, Khayriniso, Fazilatbonu and many other poets gathered in the palace of Nodira, held various celebrations, enjoying each other's creative examples.

Uzbek poet, enlightened statesman Mohlaroyim - Nodira (1792 - 1842) was born in Andijan. Her father Rahmonqulbiy was the governor of Andijan and was the uncle of Kokand Khan Olimkhan [19. - P. 20.].

After Umar Khan was appointed governor of Maigilon, he married Nodira in 1808 [some sources say in 1807]. When Nodira met Uvaysi, she invited him to become a teacher to teach young children and concubines. After her 14-year-old son Muhammad Ali Khan ascended the throne, Nodira actively participated in the administration of the state. After the Bukhara emir Nasrullo conquered Qakan in 1842, Nodira and her sons Muhammad Ali Khan, Sultan Muhammad Khan, Muhammad Ali Khan's son Muhammadamin Khan and his wife Ayshabibi were executed, as well as many people. Later, the bodies of Nodira and her sons were found by Sherali Khan, the Khan of Qakan, and buried in the Dakhmai Shokhan in Qakan [19. - P.44-45.].

Nodira copied several books and encouraged poets to write new collections, works, epics. The poetess personally supervised the beautiful writing of collections and the decoration of their covers. She gave gold pens and silver pens to the scribes who worked well and promoted them to the rank of “Golden Pen” [5.– P. 170.].

Nodira herself wrote in both Uzbek and Tajik. She wrote a collection of 180 poems under the pseudonym Mohlaroyim Nodira, 19 ghazals under the pseudonym Komila, and a collection of 333 ghazals under the pseudonym Maknuna. About 10 thousand lines of lyrical literary heritage remained from Nodira. The basis of her poetry is lyricism [2. -P. 318-319.].

Nodira's divan was written on Kokand paper in the Nastaliq script and is currently stored in the Manuscript Fund of the Institute of Oriental Studies of the Republic of Uzbekistan under number 4180 [19. – P.10.]. Also, today, Nodirabegim's poems written in Uzbek and Persian-Tajik languages under the pseudonyms Nodira, Maknuna, and Komila are being found and studied.

In addition, Nodira also wrote muhammas to the ghazals of Navoi, Fuzuli, and Bedil.

Dilshod (1801 – 1905/06) – a democratic, enlightened Tajik poet. She can also be called an Uzbek poet, because at the age of 17 she was captured and brought from Oratepa to Kokand. There, she married an Uzbek man and wrote many ghazals in Uzbek until the end of her life. In her work, Dilshod expresses public opinion and presents different aspects of her life. Her works written in Tajik and Uzbek complement and enrich each other. She placed them above each other, because the poetess, due to her perfect knowledge of these languages, writes deep, meaningful works in both languages.

Information about Dilshad's life is preserved in his own works and in the book "Mukhtasar ul-ash'ari Dilshod" by the poet Sulayman Roji from Kokand. Her father was also a poet, but he was executed. Dilshad was very young at that time, he lost his mother early (1814) and was raised by his grandmother. At the age of 17 (1818) he was taken captive by Umar Khan's soldiers to Kokand. However, due to his honesty and criticism, Dilshad was expelled from Umar Khan's palace, and later married an imam named Tashmahmud. The poet's mother-in-law was an enlightened and learned woman and ran a school.

Dilshod also followed in her mother-in-law's footsteps and became a teacher. Among Dilshod's students, Anbar Utsin paid special attention to

her. Dilshod entered literature early. She wrote poems in Uzbek and Tajik under the pseudonyms Barno and Dilshod. The poetess created ghazals, muhammas, musaddas, artistic memoirs, and several epics. Her works reflected real historical events, people's lives, and livelihoods. The poetess was very talented. Dilshod also opened a school in Kokand.

Mahzuna Mehribon mulla Bashmon kizi (19th century) - Uzbek poetess. There is no complete information about her life and work. In Fazli's work "Majmuat push-shuaro" it is said about Mahzuna: "She is unique in intelligence and perception, like Zebinisa, and is one of the famous poetess of Kokand. The pseudonym of this fair-faced woman is Mahzuna... No matter what ghazals I send her with various thoughts and ideas - her fairy face would give me answers as pure as pearls to every verse of mine" [11.-P. 235-240.].

There is different information about the year of birth of Jahon atin - pseudonym Uvaysi (1780 - 1841). Traveler Kasimov records that Uvaysi was born in 1780, while Bobobekov records that Uvaysi was born in 1771. His real name was Jahonbibi. He was born in the Childukhtaron neighborhood of Margilan.

Uvaysi's family was one of the most progressive and enlightened families of his time. His father was a writer in both Uzbek and Tajik. The family environment brought out Uvaysi's creative abilities. Uvaysi diligently studied the works of Navoi, Lutfi, Babur, Fuzuli, Hafiz, and Jami.

During the years when Amir Umorkhan was the governor of Margilan (1806-1807), Uvaysi was a well-known poet among the people. His poetic talent captivated Umorkhan's wife, Nodira. When Umorkhan ascended the throne of Kokand, Uvaysi was invited to Kokand. Here he mentored many young people. His creative collaboration with Nodira was established. Uvaysi was a leading poet of his time, and the lyrical heroine in his ghazals is a chaste, artistically mature, patient, and loyal woman. Uvaysi especially mastered the art of aruz and problema. According to Dilshad, Uvaysi traveled with Nodira to cities such as Konibodom, Khujand, Uratpa, Tashkent, and Andijan. In 1842, after the Bukhara emir Nasrullo occupied Kokand, Uvaysi returned to Margilan and lived there until the end of his life.

Her work is distinguished by its nationalism. Uvaysi's literary heritage includes 269 ghazals, 29 muhammas, 3 epics, and others. In her works, the ideas of respect for a person, friendship, loyalty, devotion,

national pain, and national longing are sung. The ideological scope of the poet's work is deep and multifaceted [2. -P. 330-333.].

Nozuk Khanim (late 19th century - early 20th century) - Uzbek poetess. She practiced writing poetry from a young age. In her works, she sang about love and expressed "feelings of hatred for oppressors." Ibrahim Davron's commentary entitled "Ash'ori Nisvan" includes the poet's poems "Fasona", "Rekht Gul" and "Ghazal Afsona" [5. – P. 172.].

We see that historiography in Kokand is developing significantly during the time of Amir Umar Khan.

Several historical works written during this period were translated from Persian and Arabic into Uzbek, and new books were written about this period of the Kokand Khanate. These new works also had their own characteristics - some of them were written in a poetic or partially poetic manner. This shows that Kokand historians not only knew literature well, but also wrote poetry themselves. Some of them were famous poets of their time. Although some authors were not originally from Kokand, they lived for a long time in the palace of Umar Khan and wrote their works there. Mirzo Qalandar Mushrif Isfaragi is a historian and poet. He was born in the city of Isfara and moved to the city of Kokand during the reign of Umar Khan. Mushrif served as a military judge in the palace of Umar Khan.

By order of Umar Khan, Mirzo Qalandar Mushrif Isfaragii wrote a prose version of Fazmi Namangani's "Zafarnama". The title of this work is "Shahnomai Umarkhani" and it was completed after the death of the khan. The work was based on the poetic "Umarnama" (so called in Avaz Muhammad Attar's "Tuhfat at-tavarikh khani"), as the author gives many examples from Fazli. The work contains a lot of valuable information [5. – P. 174].

Mullo Niyoz Muhammad Khoqandiy – was born in 1802-1803 in Kokand into a military family. He left military service around the beginning of the 19th century and began living in his neighborhood in Kokand. There he wrote his work "Historical Shahrukh" (Historical Shahrukh). His book "Historical Shahrukh" was published in 1885 by N. Pantusov. This work was written on the instructions of Khudoyorkhan and covers the period from the reign of Shahrukh to 1872.

Avaz Muhammad Attar Khoqandiy (late 18th century - 70s of the 19th century) - Uzbek historian. He wrote the work "Tarihi jahonomai" (also known as "Tuhfat at-tavorikhi khani"). Avaz Muhammad was also engaged in medicine and calligraphy until the end of his life. A copy of

the work "Mafriz al-qulib" by the Indian physician Muhammad, Arza, copied by Avaz Muhammad's hand, has survived to our days.

"Tarihi Jahonomai" is a work written in the oriental style. After the "debocha", the genealogy of the khans is given. The history of the Kokand Khanate is described in detail. From the content of the work, it is known that it was written until the third accession of Khudoyar Khan. It is worth mentioning that in the introduction to the work, the author writes that he began this work at the end of May 1822. The work gives the date of Umar Khan's death (17 Rabi ul-Awwal 1238/2 December 1822). However, someone corrected it and wrote it as 7 Rabi ul-Sani 1237 (2 February 1822). This correction was made very correctly. Because Mushrif correctly writes that Muhammad Ali Khan ascended the throne as 14 Rabi ul-Sani 1237 (9 January 1822). The author of the manuscript "Muntakhab at-tavorikh" Hakimkhantora writes that Umarchan died on 18 Rabi' us-soni 1237 and says that he attended the funeral [5. – P. 174].

Shavqiy Namangoni (1805 – 1889) – Uzbek historian and poet. His historical epics such as "Jome' ul-khavodis", "Tarihi Kho'qand", "Pandnomai Khudoyorkhan" are important in studying the interrelationships of social and political events during the reign of Khudoyorkhan. He was born in 1805 in the village of Kalvak, now part of the Turakurgan district of the Namangan region, into a peasant family. Shavqiy, who received his initial education from his father, Mulla Hasan, studied at a madrasah in the village of Shahand, part of the same district" [13.– P. 32]. After graduating from the madrasah, he returned to his village. The reason is that his father died, and he was struggling to make a living, weaving and supporting his family. When Muhammad Alikhan heard about the poet Shavqi's poems, he summoned him to his presence and appointed him as a mirza to the qazi of a place called Kulla near Asaka. When the struggle for the throne and internecine wars began in the khanate, he returned to his village. Later, he came to Namangan and engaged in creative work. Shavqi left behind more than 10 thousand verses of poetry during his creative work. His epics "Pandnomai Khudoyorkhon" and "Jome' ul Havodis" and works called "History of the Kokand Incident" are known. The moral and ethical views of the progressive poet Shavqi were reflected in his poems [11. - P. 55-56.].

Muhammad Hakimkhantora (born in 1802) – grandson of the Kokand Khan Norbotabiy, nephew of Alimkhan and Umarchan.

Muhammad Hakimkhantora's father, Ma'sumkhantora, was married to Oftaboyim, sister of Alimkhan and Umarkhan[4. – P. 7.].

Kokand Khan Muhammad Alikhan appointed Muhammad Hakimkhantora as governor first of Turakurgan, then of Namangan and Kasan. Later, accusing him of treason, he expelled him from the Kokand Khanate. In addition to the Central Asian khanates, Muhammad Hakimkhantora visited Afghanistan, Iran, Egypt and other Arab countries, and at the end of his life, based on what he saw and experienced, he wrote the work "Muntahab at-tavorikh" ("Collection of Histories")[21. – P. 174-175.]. This work is an important source in studying the history of the Bukhara and Kokand khanates.

Hakimkhantura's work "Muntakhab at-tavorikh" is unique in its genre, combining world history, local history and memoir. According to the plan of the work, it is a living world history. However, due to its size and importance, and the fact that its content is related to the history of Central Asia, it can be viewed primarily as a local history. There are versions of "Muntakhab at-tavorikh" in Uzbek and Persian. It contains narratives about the prophets, brief information about the history of ancient Iran, the Arab Caliphate, the Samanids, Seljuks, Khorezmshahs, Mongols, Timurids and Baburs. It also describes the history of the Bukhara and Kokand khanates from the establishment to the 40s of the 19th century in more detail. The work contains the author's impressions from his travels to Russia, Arab countries, and Iran, including information about the life and customs of the peoples of these countries.

Mullo Ali Qari Kunduzi (1786-1857) - originally from Kunduz, he lived and worked in the Kokand Khanate. He wrote the works "Tawarikhi Manzuma" and "Hol ul-Faroid". "Tawarikhi Manzuma" is also notable for its coverage of Kokand-Chinese relations.

Book writing also developed during the reign of Amir Umar Khan. During the reign of Umar Khan, Navoi's most beautiful divans were copied. One of the rarest copies of them is kept in the Institute of Oriental Studies of the Uzbek Academy of Sciences (No. 2223/1). A collection called "Muhabbatnama" consisting of the divans of Lutfi, Navoi, and Amir Umar Khan was decorated with special beautiful ornaments and copied in beautiful calligraphy. Umar Khan sent this collection as a gift to the Turkish Sultan. In the same way, the Bedil divan was also sent to Turkey as a gift [11. – P. 36.].

During the reign of Umar Khan, the capital city of Kokand became one of the major centers of Central Asia. Beautiful and majestic palaces and various structures were built.

Among the structures built during the reign of Umar Khan, the Jome Mosque in the city of Kokand is famous. The Jome Mosque is an architectural monument, built as both a mosque and a madrasah, and it had about 100 rooms. Judging by manuscripts and archival sources, the construction of the mosque was initiated by Olim Khan (1801-1810). By his decree, the site was determined and the bricks were also brought. However, after Olim Khan was killed, the bricks were used to repair the old Horde. By order of Umar Khan, the Maschiti Jome Mosque was built again in the same place in 1817/18. In 1852, a brick minaret was built in front of the Jome Mosque. In 1857, by decree of Khudoyor Khan, the mosque was renovated. The Jome Mosque and Madrasah began to deteriorate during the Russian Empire and the Soviet regime, and the colors of the decorations faded. In accordance with the demand of the Kokand population, the mosque was renovated again in 1982. During the years of independence, the Jame' Mosque was taken under state protection. In 2011, extensive renovation work was carried out on the mosque [22. – P. 219.].

The mosque built during the reign of Umar Khan is also a high example of culture and art. Mulla Alim Makhdum Haji writes about the time of its construction: “In the sixth year of Amir Umar Khan’s accession to the throne, he began the construction of the mosque and mosque, and in the eighth year he completed it Before Olim Khan, it was planned to build a high madrasah instead of the mosque and mosque, and after the walls were built to the height of a man, a snake stopped it, and after Olim Khan, Umar Khan first demolished the building and built a second mosque and madrasah in its place” [6. – P. 40.].

The mosque was built as a mosque and a madrasah, with about 100 rooms. The mosque itself is a khanaqoh porch, enclosed on three sides, and is supported by 98 columns. Ten of them are inside the khanaqoh. Some of the columns are decorated with a plant-like carving. The length of the mosque is about 100 meters. The central part of the front is slightly raised. The ceiling of the mosque is flat, built in a double style, with basins in some places. The ceiling in front of the khanaqoh is very beautiful and elegantly decorated. The main facade of the building faces east. The mosque is distinguished by its magnificent size (97.5X25.5 m) and the variety of decorations [22.– P. 217.]. Although the baked bricks

on the outside were left undecorated, the main facade and interior are distinguished by the richness of the decorations. The lamps and beams of the ceiling are decorated with various Islamic and geometric patterns. The junction of the ceiling and the walls is “softened” with muqarnas friezes. The walls are decorated with ganchkor decorations, and right-angled panels are noticeable. The carved wooden pillars of the mosque are topped with muqarnas capitals and bottom with marble kursi. The mosque was built as a mosque and a madrasah, with about 100 rooms. The mosque itself is a khanaqoh porch, enclosed on three sides, and is supported by 98 columns. Ten of them are inside the khanaqoh. Some of the columns are decorated with a plant-like carving. The length of the mosque is about 100 meters. The central part of the front is slightly raised. The ceiling of the mosque is flat, built in a double style, with basins in some places. The ceiling in front of the khanaqoh is very beautiful and elegantly decorated. The main facade of the building faces east. The mosque is distinguished by its magnificent size (97.5X25.5 m) and the variety of decorations [22. – P. 217.]. Although the baked bricks on the outside were left undecorated, the main facade and interior are distinguished by the richness of the decorations. The lamps and beams of the ceiling are decorated with various Islamic and geometric patterns. The junction of the ceiling and the walls is “softened” with muqarnas friezes. The walls are decorated with ganchkor decorations, and right-angled panels are noticeable. The carved wooden pillars of the mosque are topped with muqarnas capitals and bottom with marble kursi. This creates a harmonious balance with the material laid on the ground. The minaret, which stands next to the mosque, was probably built at the same time as the mosque. The minaret is in the shape of a truncated cone, the top of which ends with a six-sided cage-hole and a dome. The majestic appearance of the 22.5-meter minaret, with a spiral staircase built into it, is devoid of decoration [22– P. 219.].

By the decree of Umar Khan, 30 shops and one bathhouse were given to the Jomi madrasa, consisting of 79 rooms, as a foundation for its full-fledged, effective operation .

Umar Khan's wife, Nadira, also paid attention to the construction of markets and markets, mosques, madrasahs, and caravanserais in the capital, Kokand. Nadira also built the "Madrasai Chalpak" in the large cemetery, the "Mohlaroyim Madrasah" in the Takachilik market, the "Dahmai Shahon" and "Modarikhan" dahmas.

The “Dahmai Shohon” cemetery is the burial ground of the Kokand khans. The construction of the dahma was started in 1822 by Umarkhan, and after his death, the construction was completed by his wife Nodira and son Muhammadalikhan in 1824. The construction work was led by masters Muhammad Qazi and Muhammad Iso Najjorla. The dahma consists of an arched roof facing south (9.4X11.7 m), a two-column mosque and an aivan. The roof is decorated with geometric patterns. Blue and blue colors are used more often. The two-tiered carved door, the interior of the mosque and the ceiling form an ensemble of colorful decorations of the complex. The dahma contains the graves of Norbotabiy, Olimkhan, Umarkhan Sayyid Muhammad Aminkhan [22. – P. 221.].

The current name of the Khan's mother is Modarikhan (the Khan's mother). The dahma was originally built in honor of Zuhra Ayim, the wife of Norbotabiy, the mother of Amir Umar Khan, also known as Ming Ayim. Construction began by order of Nodirabegim, and master Hasanboy Gilkor was appointed as the chief architect. After his death, his students continued the construction. When the dahma was built, it consisted of such components as a khanaqoh, chillakhona, qorikhona, hilkhona and a kitchen. However, at present, the roof with a dome (7.5X8.7 m) and two pointed towers at the corners of the main facade have been preserved.

During the reign of Umar Khan, the Kokand Khanate achieved a high position in Central Asia politically, economically and culturally. According to Umar Khan's decree, a number of reforms were also carried out in religious life. According to the work of historian Mirzaolim Mushrif "Ansab us-salatin va tawarikh ul-khavoqin", Umar Khan "did everything with the fatwas of the scholars" and "gave the rule of Sharia a high degree of elevation and ascension" [3. – P.19.].

In conclusion, it can be noted that during the reign of Amir Umar Khan, science developed in the Kokand Khanate, and the “Kokand literary environment” was formed. During this period, the city of Kokand was not only the capital of the khanate, but also a cultural center, creating a unique literary environment. Scholars, scholars, poets, and historians gathered, held various conferences, discussed historical works, and wrote various historical works for future generations. All of these activities were led by the leader of science and culture, khan and poet Amir Umar Khan.

CONCLUSION

As a result of the analysis of the conducted research, the following conclusions were drawn:

- The complex political situation that arose in the Bukhara Khanate at the beginning of the 18th century intensified during the reign of Ubaydullah Khan (1702 - 1711). As a result of the chaos in the central government, the state administration became sluggish, internecine wars and inter-tribal conflicts intensified, and communication between the center and the local government system was disrupted. As a result, the country was divided into several independent administrative units. In this process, in the late 17th - early 18th centuries, the Mings gained a higher position in the Fergana Valley compared to other Uzbek tribes, and they founded a new state;

- From the time of its establishment to the middle of the 18th century, the Kokand Khanate fought to end internal wars and eliminate external enemies. In the second half of the 18th century - the beginning of the 19th century, the khanate became one of the most powerful states in Central Asia. During the reign of Norbotabiy and Olimkhan, the Kokand Khanate achieved a leading position in Central Asia. Umarkhan, who ascended the throne after Olimkhan, continued this tradition;

- After Umarkhan took the throne of Kokand, he continued the tradition of his predecessors, the Kokand Khans Norbotabiy and Olimkhans, and pursued an active foreign policy. He pursued an active foreign policy towards the Bukhara Emirate, which was considered his eternal rival. The Kokand Khanate had an advantage in the disputed territories between the two states, such as Tashkent, Turkestan, Uratapa, Khojand, and Jizzakh;

- During the reign of Umar Khan, he tried to strengthen the foundations of statehood in the country. In particular, he carried out important work in establishing one of the important indicators of statehood - foreign relations. During the reign of Umar Khan, the Kokand Khanate established friendly relations with the Khiva Khanate. Umar Khan, correctly understanding the incomparable role of foreign trade relations in the development of the state, established the first trade diplomatic relations between the Kokand Khanate and Russia and in 1812 sent his ambassadors to St. Petersburg. Umar Khan also tried to establish warm relations with the Ottoman Empire. Umar Khan also paid attention to improving relations with his eastern neighbor, China;

– Along with expanding the territory of the Umar Khan Khanate, in order to ensure the security of the country, he also built fortresses and forts in the border regions. The main part of the fortresses in the Khanate were built during the reign of Umar Khan and Muhammad Ali Khan. The increasing external threat was the reason for their construction during this period. During this period, due to the increasing movement of Russia towards the territory of Central Asia and the increasing threat from Kashgar, many fortresses were built to protect the vast territory;

– The activities carried out by Umar Khan to increase the political position of the state, strengthen the potential of the centralized state, the military reforms they carried out, and the internal and foreign policy aimed at further expanding the territory of the country created the basis. During this period, new positions such as the chief of a thousand, the head

– During the reign of Umar Khan, a period of political and economic growth began in the khanate. As a result, along with the rise in the status of the country's cities, major political and economic centers such as Tashkent, Turkestan, Shymkent, and Sairam were annexed. Also, the fortresses of Akmasjid, Tokmauk, Pishpak, and other fortresses were founded in the border regions of the khanate.

– During the reign of Umar Khan, the Kokand Khanate experienced one of its most developed periods. The country's territories expanded, the well-being of the population increased. Agriculture, crafts, and trade developed. New economic centers appeared. Markets, caravanserais, and roads were built. The tax system was brought under control. A monetary reform was carried out, and competitive gold, silver, and copper coins were minted. The Khanate maintained extensive trade relations with the Khanates of Bukhara and Khiva, as well as with Russia, India, Afghanistan, China, Iran, Turkey, Kashgar, and other foreign countries;

– Umar Khan was not only a khan, but also the founder of a large literary environment called “Koqon literary environment” in the history of Uzbek literature. After ascending the throne of the Khanate, Umar Khan, together with politicians, paid great attention to the development of education, science, literature, and especially art. Umar Khan wrote poems under the pseudonym “Amiriy”. More than 70 poets gathered around him. During the reign of Umar Khan, many talented poets such as Gulkhani, Mahmud, Fazliy, and Faziyy worked. During this period, Dilshod, Mahzuna, Uvaysiy, Zinnat, Samdaboku, Khairiniso,

Fazilatbonu, and many other poets gathered in the palace of Umar Khan's wife, Nadira, and were engaged in various creative activities;

– During the reign of Umar Khan, great attention was also paid to architecture. During the reign of Umar Khan, the capital city of Kokand became one of the major centers of Central Asia. Beautiful and majestic palaces and various structures were built. The Jame' Mosque, built during the reign of Umar Khan, is also a high example of culture and art.

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Abduvohidova Rukhshona was born on July 1, 2005 in the village of Chudja, Norin district, Namangan region. She is an Uzbek by nationality. In 2022, she graduated from Norin district secondary school No. 44. In 2023, she was admitted to the Faculty of Social Sciences of Namangan State University, Department of History. She is currently a 2nd year student of this faculty. She is conducting scientific research at the university under the guidance of her mentor, Candidate of Historical Sciences, Associate Professor Zoxid Madrakhimov. To date, she has published more than 10 articles in foreign journals, in international conferences, and in national journals and conferences.