

Margilan Ruler Sultan Murad-Bek

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ABSTRACT

The article reveals the activities of Khudayar Khan's younger brother, the ruler of the Margilan bekdomb Sultan Murad-bek (1837-1875), his place in the social and political life of the Kokand Khanate and his tragic fate. Over the past ten years, the ruler of the Kokand Khanate in Margilan was Said Sultan Murad-bek, whose activities in the administrative system were preserved in the archives of the Kokand khans. According to reports, Sultan Murad-bek ruled the Margilan bek independently.

Key words: *Khudayar Khan's, Sultan Murad-bey, dynasty, madrasah, waqf, crisis.*

1. INTRODUCTION

In historical sources, Sultan Murad-bey is mentioned as one of the main participants in a number of important events that occurred during the reign of his brother Khudayar Khan. Before becoming governor of Margilan, Sultan Murad-bek ruled in Tashkent twice within a short period of time, from 1858 to 1862.

However, his main reign lasted from 1862 to 1875 in Margilan, where he ruled the Margilan bekdomb independently. Khudayar Khan discussed serious issues concerning the fate of the khanate together with Sultan Murad-bek.

From the administrative activities of Sultan Murad-bek in Margilan, it is clear that he did not spend his life in luxury, but rather followed the traditions of his ancestors and paid attention to agriculture, science, literature and art. His landscaping work can be seen in the construction of a sanatorium in Margilan and a madrasah in Kokand.

Sultan Murad-bey did not abuse his position during his rule in Margilan. Without deviating from the Sharia, he did not increase taxes, which would be an overload for people and which they could not bear. He did not allow infringement of the rights of traders and artisans, especially did not allow bribery, so that it would not harm the development of the country.

Key words: source, manuscript, archive, ruler, dynasty, madrasah, waqf, crisis, Sharia, tradition.

It is known from history that all aspects of the economic, social and spiritual life of each country are interconnected in the person of the ruler, especially in the middle and lower echelons, through which many knots are untied.

2. MAIN PART

All issues of public life were under the direct influence of one or another official. From family conflicts, whether people like it or not, to national problems, they were all resolved through this intervention or the ruler's official duties.

In the history of the ruling dynasties of Central Asia, the role of rulers and some officials in the management and development of the country was great.

For this reason, when it comes to any ruling dynasty, the activities of these people are assessed by researchers both positively and negatively.

The activities of Khudayar Khan's younger brother Sultan Murad-bek, who during the reign of the Kokand Khan Khudoyar Khan contributed to the country's stability, have not been studied by historians.

A lot of information about the history of Said Sultan Murad-bek is mentioned in more than thirty written sources concerning the Kokand Khanate.

In these written sources and studies on this topic, the personality of Sultan Murad-bek is not fully disclosed. Only his military campaigns are mentioned, in which he led the troops sent by the Kokand Khan Khudayar Khan.

However, Sultan Murad-bek has a place, at least in part, in the existing positive initiatives of the Kokand Khanate of Khudoyorkhan Khan. This study has attempted to clarify this very issue.

The city of Margilan was one of the most important administrative centers of the strategic importance of the khanate, its administration was given serious attention by the Kokand khans and until the 30s of the XIX century they were appointed to power only from representatives of their dynasty.

Due to the political crisis in the khanate after the 1840s, representatives of the ruling dynasty ruled Margilan, as well as people who played an important role in the social and political life of the khanate.

The rulers were tasked with ensuring the stability of the administrative unit, which played an important role in the khanate, by overseeing the local government system, and they strove to fulfill this task with dignity.

The last ruler of Margilan was Sultan Murad-bek, whose activities in the administrative system were preserved in the archives of the Kokand khans [6, 190]. According to sources, Sultan Murad-bek ruled the Margilan bekdomb independently [5,72].

It is known from history that all the sons of Shir Ali Khan were born from his Talas wives. In

particular, Salimsak, Khudoyar-khan and Sultan Murad-bek were born from Yarkin oyim (Jarkina; this woman became known as Hakim oyim), Mallahon and Sofibek were born from Sona oyim.

Also Shir Ali Khan had daughters named Norchuchuk-oyim, Oftob-oyim and Mohlar-oyim. Sultan Murad-bek (1837-1875) was the youngest of the sons of Shir-Ali-khan from Yarkin oyim [12, 146].

He is mentioned as one of the main participants in a number of important events that occurred during the reign of his brother Khudoyarkhan. Before becoming governor of Margilan, Sultan Murad-bek ruled Tashkent twice within a short period of time, from 1858 to 1862.

However, his main reign lasted from 1862 to 1875 in Margilan, where he ruled the Margilan bekst independently.

In 1871, the Russian geographer A. Fedchenko visited the house of Sultan Murad-bek and wrote the following sincere, warm words about the khan's brother: "Sultan Murad-bek wore golden silk clothes, he was about 35-40 years old. He had a beautiful face, he was very gentle and very attractive "[17, 56].

Khudayar Khan considered serious questions concerning the fate of the khanate in consultation with Sultan Murad-bek. Such conversations took place during organized hunts. It is noted that in 1875 on the occasion of the visit of the Kokand khan Khudayarkhan to Kara-tepa, his brother Margilan begi Sultan Murad-bek slaughtered sheep and cattle [16, 343].

According to the "Notebook" of the treasury of the khanate, Khudayar Khan periodically participated in hunting in the deserts of Yazzyavan at the suggestion of Sultan Murad-bek.

During his reign in Margilan, Sultan Murad-bek issued a special permit at the beginning of the spring of each year for the allocation of a sacrificial animal at the expense of the state - a sokim (specially fed bull or cow) or a ram and a certain amount of rice. This permission of Sultan Murad-bek is kept in the Central State Archives of the Republic of Uzbekistan [14, 97].

The Uzbek historian and poet of the 19th century Shavki Namangani described Sultan Murad-bek as pure, courageous, kind to the weak and knowledgeable Koran [23, 44].

Written sources contain information about the generosity and kindness of Sultan Murad-bek to orphans left orphans as a result of various natural disasters.

According to A.L. Troitskaya, dozens of children lived in Margilan, who lost their parents early during the life of Sultan Murad-bek. They were educated at the Horde School and were provided with food, hats and clothing.

Later, Sultan Murad-bek created all the conditions for teaching orphans to various professions [15, 271]. His improvement work can be seen on the example of the kary-khan in Margilan and the madrasah in Kokand.

Muhammad Umar Umidi-Khavoi in his work "History of Turani" tells about the history of the construction of the Sultan Murad-bek madrasah as follows: Sultan Murad-bek, with the permission of his brother Sayyid Khudoyarkhan, built a tall and beautiful madrasah in Kokand, about which the Kokand poets wrote a story.

The year of construction of the Sultan Murad-bek madrasah was 1289 AH (1872), and the location of this educational institution is in the Chorsu region of modern Kokand.

According to the information, at that time there were 100 rooms in the madrasah, and Sho Abdazkhan was appointed its head teacher. The number of teachers was 14, and the number of students - more than 200. Sultan Murad-bek madrasah was destroyed in 1918. It was completely demolished in the 30s of the last century [11, 65].

According to Tazkirai Kayumi, the poet Mukhsini (1860-1917) took lessons in Arabic grammar from a teacher named Abdulmumin Shakhrikhani in the Sultan Murad-bek madrasah [21, 381].

According to available information, the architect Suyarkul, the father of the poet Sulaimonkul Roji (1868-1924), played an important role in the construction of the Sultan Murad-bek madrasah.

"His name is Sulaimonkul, he is the son of the architect Suyarkul. His father was one of the famous architects of the city, and he designed the entrance door to the Sultan Murad-bek madrasah "[22, 479].

According to reports, Khudayar-rkhan built a madrasah in Kokand and named it in honor of his mother Hakim Oyim. Due to the relatively low cost of construction, the madrasah was built very poorly.

As a result, after a while, its walls began to crack. The younger brother of Khudayar Khan, the ruler of Margilan, Sultan Murad-bek, rebuilt the madrasah and allocated a foundation for it.

Muhammad Aziz Margilani writes about this madrasah in his book "Tarihi Azizi": "Sultan Murad-bek, ruler of Margilan, built a magnificent madrasah in front of the madrasah [Hakim oyim].

He spent a lot of money on madrassas and established many foundations. He built a good palace in front of the Margilan bazaar - Chitfurushlik-bazaar and founded this madrasah "[2, 827].

Today in the Fergana Valley there are several place names associated with the name of Sultan Murad-bek. The village of Sultanabad of the Kuva region is one of them.

These places were originally called Sultan Murad check, because they were given to Sultan Murad-bek, ruler of Margilan.

Later, the village included such districts as Bai-topi, Yangi-sor, Tajik, Tash-yuli, Yuziya. Over time, the village was renamed Sultanabad.

The name of the village was mentioned during a visit to Fergana by Mulla Alim, editor of the

newspaper of the Turkestan region, in 1910: "We took two carts from the village of Kubo, and Mullah Khalikjon Kazi and I got into one carriage, and two of our comrades got into another cart and left Kubo. Passing through the villages of Naiman, Sultan Murad-bek, Bahrin, Kurama and Niyaz-botur, we came to the village of Bahrin Chavkon, the home of the teacher Ziyod Alam"[7].

In 1907 Akbar-abad, Yuziya, Dam-arik. The petition of the inhabitants of the spring villages of Kanda to the tsarist officials contains interesting information about the name of this village. Specifically, the application can read the following lines:

To restore the desert areas that were not prosperous during the time of Mr. Khudayar Khan, he ordered his brother Sultan Murad-bek: "Give land to the poor who have nowhere to live." Sultan Murad-bek informed all cities and villages: "I will give from these lands. Let the poor come and give way. " We ... came to this desert country with our children, built a house, opened a nature reserve and made it prosperous "[19].

During the uprising near Tashkent in 1873, Khudayar Khan sent Sultan Murad-bek and Dost-Muhammad Dadho there and suppressed the uprising.

In 1873, after the order of Khudoyar Khan on the inheritance of the deceased, an uprising broke out again. Then the son of Muslimkul Abdurah-man aftobachi, in conspiracy with Mullo Isa Avliya, promised to hand over Sultan Murad-bek to the Kipchaks and sent Sultan Murad-bek to the Ikki-suv arasi area.

These two conspire and promise to make Sultan Murad-bek khan. When the civil war broke out, when Sultan Murad-bek arrived in Kokand, the townspeople seized him and handed him over to the impostor Khan Pulat-khan. By order of Pulat Khan, he was taken to a large cemetery in Asaka and killed.

In the "History of Azizi" by Muhammad Aziz Margilani, this tragic event is described as follows: "Pulat Khan came to Asaka ... He pointed at Sultan Murad-bek on horseback and took him to a deserted place in a large cemetery in Asaka. The grave was prepared during the day. There he demanded water. They brought water to the well, he immediately took a bath, performed two rak'ahs and, having performed namaz, agreed.

Since the grave was half dug, he was carried to the edge of the grave, his hand was tied behind his back, and [the executioner] grabbed him by one ear and stabbed him in the throat with a dagger. Look at the pain and from the sweetness of his soul [Sultan Murad-bek] suddenly got up, fell again and gave his life to God.

Immediately the executioner put [Sultan Murad] bey's jacket on one place, threw a cloak over it and covered it with earth, went to [Pulat] khan and informed him "[8, 32].

According to the historian T. Beysembiev, Sultan Murad-bek (1837-1875) had wives named Chorkuhlik ayim, Margilanlik ayim, Sharofatkhon Pasha, and they had the following children:

1. The name of the son of Sultan Murad-bek, who died in infancy, is not mentioned.
2. Akbar-alibek (1854-1875).
3. Said Mavlan-bek (1863-1875).
4. Abdulloh-bey.
5. Muhammad Ali-Khon (1863-1875).
6. Sodik-bek (1864-1875).
7. Said Alim Khan.
8. Nabira-khon (1867-1875).
9. Abdulaziz Khan (killed in 1875).
10. The name of the other son, killed in 1875, is not mentioned.
11. The name of his third son, who was killed in 1875, is not specified.
12. Yuldash-bek (1875-1875).

In total, Sultan Murad-bek had 12 sons and two daughters named Saodat-khan and Yodgor-posho. According to T. Beisimbeyev, 8 sons of Sultan Murad-bek were executed during the events of 1875 [1, 846].

Umidi is a poet and historian from Margilan, who lived in the late 19th - early 20th centuries, in his book "Maktubchai Khan" wrote poetry about the death of Sultan Murad-bek and his homeless children [9, 29].

Ibn Yaminbek, the son of Khudayar Khan, who survived the massacre by the grace of God, published his tragic childhood memories 15-20 years later in 1893 in the Turkestan regional newspaper and wrote: "My mother still cannot recall without tears the sufferings during the reign of Pulat Khan, the pain and misfortunes that she endured, and how he saved me from the hands of murderers.

Three months after my father, my eldest son, my brother Nasriddinbek, ascended the throne in Kokand ... He [Pulat Khan] captured and killed my father's brother Sultan Murad-bek, two other brothers of my mother (one was four years old, one was three years old), three sons of Nasriddin Khan and seven sons of my uncle Sultan Murad-bek.

They say that Pulat Khan ordered to slaughter the one-year-old son of Sultan Murad-bek, who was lying in the cradle. As soon as the executioner approaches the cradle and enters the lake, the baby looks at the executioner and smiles with great love. Then the executioner complains to Pulat Khan.

"My Lord, I could not kill this child because he smiled at me when I approached him to kill him. The innocent child's smiles caught her breath. In a fit of rage, Pulat Khan gets up and unknowingly kills the child in the cradle and the executioner with his own hands "[4].

Muhammad Hokandi in his work Ibratul-havokin writes: "The butcher Pulat-khan came from Asaka

to Margilan. However, Kokand did not dare to go ... He killed the six-month-old homeless child of Sultan Murad-bek and eleven other babies. Many of these princes were still babies [13, 338].

According to the historian U. Sultanov, Akbaralibek was not executed among the children of Sultan Murad-bek. According to the book "Tarihi Jadidai Tashkent", Muhammad Salih-Khoja was one of the famous teachers in Tashkent, therefore, from 1294/1877 he taught the sons of Khudayar Khan living in Tashkent, as well as the sons of his brother Sultan Murad-bek Said Ali Akbar-bek and Said Mavlon-bek.

Muhammad Salih-Khoja was also a mentor of the grandchildren of Sultan Murad-bek, Said Akromkhan-tyur and Said Azamkhan-tyur, the sons of Nasriddin-bek, Amir Said-bek and Said Burkhon-bek and his daughters Akramkhan-begim and Khidoyatbegim, as well as famous people of the city. He taught them the basics of Islam, recitation, from the "divan" of Hafiz Shirazi (1325-1389) [24,13].

The Central State Archives contains a statement written by the wife of Sultan Murad-bek, Padishah Ayim, the Governor-General of Turkestan, which also contains information about other children of Sultan Murad-bek.

It is known that the petition of Padishah Ayim, the wife of Sultan Murad-bek, was written in 1883 [20]. This petition was written by Said Ali Akbar-bek. This means that Akbar-bek survived the massacre of 1875. The life of Sultan Murad-bek was full of mistakes and shortcomings. However, written sources, archival documents, memoirs of travelers, folk legends - all this helps to form a certain idea of Sultan Murad-bek [25,192].

Sultan Murad-bey did not abuse his position during his rule in Margilan. Without deviating from the Sharia, the population did not increase the types of taxes that would be an additional burden on their necks and which they could not bear. He did not allow pressure on merchants and artisans, especially bribery, which was detrimental to the development of the country.

When we get acquainted with the administrative activities of Sultan Murad-bek in Margilan, we see that he did not spend his entire life in luxury, but built mosques and madrassas, following the traditions of his ancestors and paying attention to agriculture, science, literature and art.

In general, the activity of the Governor of Margilan Sultan Murad-bek is obvious in the following areas:

- founded a madrasah for the development of science and appointed a vakuf for them;
- for the development of Islam, he founded the Koranic schools and established a waqf;
- built schools with special attention to orphans who have lost their parents;
- for a long time did not tax landless people, allocating land on undeveloped land;
- sponsored oil production in the village of Chimgan, which belongs to the Margilan Bekstvo. He used the income from oil for good deeds;
- in Margilan, he built large palaces and warehouses for storing and selling cotton and used their income for foundation work;
- funds were allocated in the form of material assistance to the population for digging canals in villages in the early spring of each year;
- supported traders and artisans, creating a wide range of conditions;
- did not allow officials to abuse their office and take bribes.
- demanded that judges rely only on the criteria of fairness in relations with the population;
- he did not participate in conspiracies against his brother Khudayar Khan, the ruler of the country.

Since time immemorial, many complex problems have been associated with violations of human rights, loss of confidence in the triumph of justice.

Regardless of the period and in which country the injustice was not eliminated, people in such countries have never lived a peaceful life.

3. CONCLUSION

During the reign of Sultan Murad-bek, he ruled on the basis of this criterion. This led to an increase in his popularity among the people. For this reason, not a single historian in his work has expressed a negative attitude towards the personality of Sultan Muradbek. This is an example for today's leaders.

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