SOME QUESTIONS OF THE ACTIVITIES OF XINJIANG IN THE KOKAND KHANATE

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ABSTRACT

The article is devoted to studying the activity of the people of Xinjiang in Khokand Khanate in 1709 – 1876. Because of the sources and materials of scientific researches it is determined the level of their participation in political and social-economic processes in the khanate.

Living together with settled population and their participation in building of the irrigation objects like Khotanarik and Chinabad channels, led to the process of settling of nomadic population on the khanate's lands. There is quite enough information about the migrants' involvement in farming and handicraft.

In general, studying the history of the activities of the people of Xinjiang in the life of Khokand khanate is one of important questions of the historical science of Uzbekistan.

Keywords: Uzbekistan, Khokand khanate, historical analyze

The relations between Central Asia and China, and the nations living in the district of the Eastern Turkistan, are one of the processes that have been continuing from ancient times. However, the Mountain Tangritag (Tian Shan) and the Pamirs divide these regions, their people moved from and to due to political instability, economic collapses and other reasons. The representatives of those immigrated nations were inhabited and got accustomed to the political, socio-economic and cultural life of the region. Especially, it's important to study the activities of the people of Eastern Turkistan in Khokand Khanate (1709-1876).

Muslim written sources in Persian (Farsi) and Turki of the 18th-20th centuries take an importance in study of this problem. For instance, the work of "Asar ul-futuh" by Zayn ad-din Muhammad Amin sadri Kashghari¹, "Memorials" by Shah Mahmud ibn Fazil Churas², "Tarikh-i Badakhshani" (The History of Badakhshani) by Sang Muhammad Badakhshani³, "Muntahab at-tavarikh" by Muhammad Hakimkhan⁴, "Tavarikh-i Manzuma" by Imam Ali Kunduzi⁵, The work of Complements, by Muhammad Sharif to the the book of "Tarikh-i Rashidi" (The History of Rashidiy) by Mirza Muhammad Haydar⁶, The Memorials on the cities Bukhara, Khokand and Kashgaria by Mirza Shams Bukhari⁷, "Tarikhi-i Shohruhiy" by Mulla Niyaz Muhammad⁸, "Ansab as-salatin va tavarikh al-havakin" by Mirzo Alim Mushrif⁹, "Tarikhi-i jadidayi Toshkand" by Muhammad Salih Tashkandi¹⁰, "Tarikh-i Aliquli amirlashkar" by Muhammad Yunus Taib¹¹, "Tarikh-i jahonnamoyi" by Avaz Muhammad Attar¹², "Gharoyib-i sipah" by Tajir¹³, "Tarikh-i muhojiron" by Dilshodi

¹ Muhammad Amin sadri Qashqariy. "Asar ul-futuh" – The Oriental Studies Institute under the Academy of Sciences of the Republic of Uzbekistan (briefly OSI AS RUz), manuscript inventory № 753.

² Shaykh Muhammad ibn Mirza Fazil Churas. Chronics. / Critical text, redone, with comments, the researches and the indexes are made by O.F. Akumushkina. – M., 1976. – 162 p.

³ Sang Muhammad. The history of Badakhshan. / edition by A.N. Boldirev. – L. 1959. – P. 57.

⁴ Muhammad Hakimkhontura, Muntahab ut-tavorix – The Oriental Studies Institute under the Academy of Sciences of the Republic of Uzbekistan (briefly OSI AS RUz), manuscript inventory № 592, 593. – 669 pages.

Muhammad Hakim khan. Muntakhab al-tavarikh. Vol. II. / Edited by Yayoi Kawahara & Koichi Haneda. – Tokyo: ILCAA 2006. – 716 p.

⁵ Imam Ali Qunduzi. Tavorixi manzuma. - UzR AS IOS, manuscript, inventory № 797. – 405 pages.

⁶ Mirzo Muhammad Haydar. Sharif. Tarixi Rashidiy. OSI AS RUz, manuscript, № 10191. – 394 pages.

⁷ The Memorials of Mirza Shams Bukhari. On certain events in Bukhara, Kokan and Qashgar. Kazan, 1861. – 1256 pages.

⁸ Mulla Niyaz Muhammad. Tarixi Shohruhiy (The History of Shohruh). - OSI AS RUz, manuscript) inventory № 4463. – 252 pages. Istoriya vladeteli Fergani (The History of the owner of Ferghana). The works of Mulla Niyaz Muhammad ben Ashur Muhammad Xokandzi, published by N.N.Pantusov, 1885.

Mirzo Olim Mushrif. Ansob us-salotin va tavorix ul-havoqin. - OSI AS RUz, manuscript, inventory № 1314/1, 3753; Mirzo Olim Mushrif. The History of Kokan Khanate. | Edited by A.Matgoziyev, M. Usmonova. – Tashkent, 1995. – P. 128; Mirza Alim ibn Mirza Rahim Toshkandi. Ansab as-salatin va tavarix al-xavaqin.- T., 2007.

¹⁰ Muhammad Solih Toshkandi. "Tarixi jadidai Toshkand". OSI AS RUz, manuscript, inventory № 11072, 5732, 7791 – 1040 pages.

¹¹ Muhammad Yunus Toyib. Tarixi Aliquli amirlashkar // Sharq yulduzi. – Tashkent, 1996. – № 1. – P. 214-223; – № 2. – P. 208-223.

¹² Avaz Muhammad Attor. Tarixi jahonnamoyi – OSI AS RUz, manuscript, inventory № 9455, Avaz Muhammad Attor. Tarixi jahonnamoyi| Translated by Shodmon Vohid from Persian-Tadjik language. // Sharq yulduzi. – Tashkent, 1991. – № 8. – P. 119-137.

¹³ Tojir. Gharayibi sipah. – OSI AS RUz, manuscript, inventory № 5408. – 56 pages; Tojiri Khujandi. Gharoibi sipoh / Muratab Sadullohi Asadulloh. Khujand, 1993 – P. 83

Barno¹⁴, “Voqeati Muhammad Alikhan” by Uveysi¹⁵, “Tarikh-i Aziziy” by Muhammad Aziz Marghilani¹⁶, “Khulasat al-ahval”¹⁷ and “Anjum at-tavarikh”¹⁸ by Abu Ubaydulla Muhammad, “Tarikh-i janggi amir Nasrullohi va Muhammad Alikhon” by Mirzo Shamsiddin Bukhari¹⁹, “Shahnomai Umarkhoni” by Mirzo Qalandar Mushrif Ibrohimiy²⁰, “Tuhfaiy shohiy” by Abu al-Azim Somiy²¹, “Tarikh-i Farghona” by Is’hakkhan Ibrat²², “Tarikh-i Turkistan” by Mullo Olim Mahdum²³, “Gharibnoma” by Mullo Khalbek ibn Mulla Musa Andijoni²⁴, “Khullas at-tavarikh” by Mahmud Hakim Yayfani²⁵, “Mukammal tarikh-i Farghona”²⁶ by Muhammad Fazilbek, “Shohnomai Mutrib”²⁷, “Zafarnoma”²⁸ by Abdulgafur, “Amirlashkar jangnomasi” (The Chronicles of Battles of Amirlashkar)²⁹ by Beknazar, “Shohnomai Andalib”³⁰, “Tarikhi Hamsai sharqi”³¹ by Kurban Ali Ayaguzi, “Sharqiy Turkiston tarikhi”³² (The history of the Eastern Turkistan) by Mulla Muhammad Ibrahim Fanakhi, “Tazkirat ul-avliyo-i turkiy”³³ by Muhammad Siddik Rushdi, “Ghazat dar mulki Chin”³⁴ by Bilal Nazim, “The History of Kashgaria”³⁵ by Ilyas Akhund, however give certain information about the history of **Xinjiang**, they have not been studied thoroughly yet. Most of these sources, additionally to the history of Khokand Khanate, contain information about Uyghurs moved to the Khanate.

And the historian of the 15th century Abdurazzak Samarkandi in his “Matla as-sa’dain” wrote that: “The prince Umarshaikh went to Kashgaria. The Khan of Mogholistan Khizirkhodja Oglan and Hudaydad had to leave the city

¹⁴ Dilshodi Barno. Tarixi Mukhojiron – OSI AS RUz, manuscript, inventory № 1207. – P. 15

¹⁵ Uveysiy. Voqeati Muhammad Alikhon – OSI AS RUz, manuscript, inventory № 1857.

¹⁶ Muhammad Aziz Marghilani. Tarikhi Aziziy. – OSI AS RUz, manuscript, inventory № 11108. – P. 219

¹⁷ Abu Ubaydullo Muhammad. Khulosat ul-ahvol. – OSI AS RUz, manuscript, inventory № 2084. – P. 240

¹⁸ Anjum at-tavarikh – OSI AS RUz, manuscript, inventory № 11366

¹⁹ Mirzo Shamsiddin Bukhoriy. Tarikhi janggi amir Nasrullohi va Muhammad Alikhon. – OSI AS RUz, manuscript, inventory № 861. – P. 4

²⁰ Mirzo Qalandar. Shohnomaiy Umarkhoni. – OSI AS RUz, manuscript, inventory № 10088. – P. 133

²¹ Abu al-Azim Somiy. Tuhfaiy shohiy. – OSI AS RUz, manuscript, inventory № 2091. – P. 298

²² Ishoqkhon To’ra Ibrat. Tarikhi Farghona. – OSI AS RUz, manuscript, inventory № 10117, 11616; Is’hoqkhon To’ra Ibrat. Tarikhi Farghona / edited by H. Bobobekov, Mahmud Hasaniy, Heritage series. – Tashkent: Kamalak, 1991. – P. 268-327.

²³ Mulla Olim Mahdum. Tarikhi Turkestan. – Tashkent, 1915; Mullo Olim Mahdum Hoji. Tarixi Turkiston. – Qarshi, 1992. – P. 148

²⁴ Mullo Kholbek ibn Mullo Muso Andijoni. Gharibnoma. OSI AS RUz, manuscript, inventory № 8816. – P. 767

²⁵ Mahmud Hakim Yayfoni. Khullas ut-tavorix – OSI AS RUz, lithographic edition, inventory № 304.

²⁶ Muhammad Fozilbek. Mukammal tarixi Farghona – OSI AS RUz, manuscript, inventory № 5971. – P. 546

²⁷ Mutrib. Shohnomai Mutrib – OSI AS RUz, manuscript, inventory № T/2412. – P. 25

²⁸ Abdulghofur. Zafarnoma. – OSI AS RUz, manuscript, inventory № 598. – P. 65

²⁹ Beknazar. The chronicles of battles of Amirlashkar. – OSI AS RUz, manuscript, inventory № 1225. – P. 27

³⁰ Shohnomai Andalib – OSI AS RUz, manuscript, inventory № 696, 596.

³¹ Imom qori Qurbon Ali (Chuguchakiy) valid Kholidbek Ayaguziy. Tavarikh khams-i Sharki / Published on the base of the manuscripts written in Chuguchak. – Kazan, 1910. – P. 212 .

³² Mullo Muhammad Ibrohim Fanahiy. The History of the Eastern Turkistan – OSI AS RUz, manuscript, inventory № 12663. – P. 230

³³ Muhammad Siddiq Rushdiy. «Tazkirat ul avliyoi turkiy» // The Fund of the Library of Tashkent State Pedagogical University named after Nizami, inventory № 646.

³⁴ Bilol Nozim. Ghazot dar Mulki Chin. – OSI AS RUz, manuscript, inventory № 1837.

³⁵ Ilyos Okhund. The history of Qashqar – OSI AS RUz, manuscript, inventory № 415, – P. 56

of Moghols (i.e. Kashgar – Sh. Q.). Prince Umarshayx after had captured Khudoydod moghol's mother and Amir aka and his harams (the women under his hand), sent them to Samarkand and the people of Kashgaria move to Andijan"³⁶. There is not a fixed number of Ughurs moved to Khokand Khanate in historical literatures. If it was written in some sources as 324 000³⁷ and according to another source it was supposed that 200 000 - 250 000 of Kashgarians (people came from Kashgaria) had lived in the territory of Khokand Khanate since 1860³⁸. On the basis of the information of historical sources and literatures, we may divide the migrants moved to Khokand Khanate into several groups counting on their social strata, ethnicity and geographic localization. Among them, the habitants of Yorkend, Uchturfan, Khotan, Kuchar, Aksu and Kashgarians who is greater in number were significant. Ethnic migrants were composed of Uyghurs, Dungans, Gypsies of Kashgaria and others³⁹. There were also the representatives of social strata - statesmen, state official, peasants, handicraftsmen, poets and writers among them. In most sources of that time, the phrase "the people of mountain" or "mountaineers" (i.e. came from mountainous area) was also used for those migrants⁴⁰. Ch. Valikhanov, who was in **Xinjiang** -Uyghur autonomic district during 1850-1858 commented on this phrase as follows: «Mountaineers (like "villagers" – "people living in the villages") is the name which differs small Bukharians (i.e. Uyghurs – Sh.Q.) from those living in the plains. In Khokand Khanate it was used for the migrants of **Xinjiang**-Uyghur autonomic district»⁴¹. There are many cases that prove this phrase in Khokand Khanate. For instance, local people called one of the Eastern city gates as "the gate of mountaineers" and the way which leads to the Eastern Turkistan as "the road of mountaineers" ⁴². Besides, the phrase "mountaineer" was also added to the people's names. The name of Yusuf mingbashi toglik (toglik means "mountaineer" in Uzbek)⁴³, Yunus toghlik⁴⁴ are the examples for this. As we know from the sources, in fact the mountaineers were divided into two groups

³⁶ Abdurazzak Samarkandiy. Matla us-Sadayn // The Materials on the history of the kyrgyzs and Kyrgyzstan. Edition no. III. – M., 1973. – P. 154.

³⁷ Ishakov G.M. Etnograficheskoye izucheniya uygurov Vostochnogo Turkestana russkimi puteshestvennikami vtoroy polovini XIX veka. Alma-Ata, 1975. – P. 48.

³⁸ Zakharova I.V. Materialnaya kultura uygurov Sovetskogo Soyuza. //SES.II. –M., 1959, – P. 223.

³⁹ Gubaeva S.S. Naseleniye Ferganskoy dolini v kontse XIX – nachale XX v (etnokulturniye protsessi) Tashkent, 1991. – P. 54: See also: Abdullayev U. Inter-ethnic processes in Ferghana valley (XIX – the beginning of XX Century. Tashkent, 2005, – P. 69.

⁴⁰ Beysembiev T.K. «Tarikhi Shahkruhi» kak istoricheskiy istochnik. Alma-ata, 1987. – P. 80.

⁴¹ Valikhonov Ch.Ch. O sostoyanii Altishara ili shesti vostochnix gorodov kitayskoy provintsii Nan-lu (Maloy Bukharii) v 1858-1859 godax // sobraniye sochineniye v 5 tomax. T. 3. Alma-ata, 1985. – P. 179.

⁴² Beysembiev T.K. Abovementioned work. In the same place.

⁴³ Mahmud Hakim Yayfoni. Khullas at-tavorikh. OSI AS RUz, lithographic edition, inventory № 304, – P. 19: another copy was printed in 1914 in Print House of Shumakov and now it is stored at Literature Museum of Kokand. Here we used this version.

⁴⁴ Mirza Olim Mushrif. The History of Kokand Khanate. Tashkent, 1995. – P 35.

naming “white mountaineers” (i.e. from “White Mountain”) and “black mountaineers” (i.e. from “Black Mountain”). In the khanate they were called generally just as “Mountaineers”. As the truth, these groups were founded by two sons of Mahdumi A’zam of Kasansay (1461-1542), who was the representative of the society of Khojagan⁴⁵. In the first years they acted as religious groups and further being politicized came to power. They were active not only in **Xinjiang**, but also played significant role in the political and social life of the Khokand khanate. The authority and influence of these khodjas were big among the population of the khanate⁴⁶.

The ruler of Khokand khanate Umar-khan (1810-1822), in the first years of the 19th century made military reforms and conformed units which formed from ethnic groups lived in the khanate and they named as tugs and each tug consisted of 50 soldiers. Tugboshi (i.e. “the head of tug”) or Tugbegi commanded these units⁴⁷. For example, “Tugi Afghoni” - composed of Afghans, “Tugu Tojiki” - composed of Tadjiks and “Tugi toghlik” - composed of the people of **Xinjiang**. Yusuf Kashgari who moved from Kashgaria to the khanate was appointed as a “tugbegi” for the units of the kashgarian “Tugi Toghliq”. This military unit actively attended in the battles of Khokand rulers. Further the title “dadhah”⁴⁸ was presented to Yusuf Kashgari. And Khokand ruler Umar-khan promoted him to the position of mingbashi in 1812, which was one of high posts in the khanate and appointed him as a Commander in Chief (which was called as “amirlashkar” meaning the head of the army). The 19th century’s historian Mulla Alim Mahdum Haji in his book “The History of Turkistan” wrote the followings: “Umarkhan’s ruling in the khanate was very calmly, afterwards appointed mingbashi Gulishahi from Margilan as a governor (hakim) of Khokand and Yusuf Kashgari got his post”⁴⁹. New commander in chief of Khokand send by Umar-khan to fight for disputed land with Bukhata Emirate – Uratepa. The army in three days occupied territories from Uratepa till surroundings of Samarkand. After had satisfied from the results of military achievements, as Mulla Alim Mahdum Hadji notes, Umar-khan granted royal feast to the commander, presented every soldier certain titles and ordered to distribute gathered things in the battle among them⁵⁰. The army of Khokand khanate headed by Yusuf mingbashi taghlik went towards Tashkent, Turkistan and Dashti Kipchak (Kipchak step) and the most part of

⁴⁵ Jalilov O. Ofoqkhodja manoqibi. Andizhan, 2001. – P. 6-7: Kattaev K. Mahdumi A’zam and Dehbad. Samarkand, 1994. – P. 18.

⁴⁶ Vohidov Sh.Kh. The Development of Historiography in Kokand Khanate in XIX- the beginning of XX Centuries. The Dissertation work of the Candidate for Doctor of Historical Sciences. Tashkent, 1999. – P. 16.

⁴⁷ Beysembiev T.K. «Tarikhi Shahkruhi» kak istoricheskii istochnik. Alma-ata, 1987. – P. 80.

⁴⁸ Dodhoh – is a high rank person who searches for justice, receives the letters of complaints and gives reports on their accomplishments.

⁴⁹ Mullo Olim Mahdum Hoji. The History of Turkistan. Karshi, Nasaf, 1992. – P.38.

⁵⁰ Mullo Olim Mahdum Hoji. The History of Turkistan. Karshi, Nasaf, 1992. – P.38.

these territories captured by the khanate. As a result, the representative of “taghlik” (i.e. mountaineers) – Yusuf Kashgari obtained authority among the statesmen and militants.

Even Umar-khan became a relative through marital links between his son Muhammad Ali-khan and Yusuf Kashgari’s daughter. Step by step, Yusuf Kashgari begun to play a major role not only in military things, but also in state and social affairs. As sources say, when Umar-khan died, Yusuf Kashgari headed royal burial ceremonies. On this occasion, the 19th century historian wrote the followings: “The father-in Law of Muhammad Ali, Yusuf Mingbashi taghlik was respected leader and adviser for all commanders and state officials. For security and defense purposes only after he had placed suitable men in the surroundings of the throne, declared the death of Umar-khan to the public. On that day as if little resurrection day, all the people – aristocrats and the ordinaries, commanders and ministers, the rich and the poor were in mourning for Umar-khan, due to thousands of men rushing in the streets (i.e. crowded - Sh.K) Yusuf mingbashi with difficulties brought it to the royal burial place and buried near the parents⁵¹. When Umar-khan died his son was 14 years old. Yusuf mingbashi put him in the throne officially, but in fact governed the state himself. But, Muhammad Ali-khan in the fifth year of his reign, due to disagreements with his father-in Law, appointed him as a hakim (governor) for Marghilon and later sent him to the pilgrimage (Haj). On the way to Haj, Yusuf Kashgariy died⁵².

As it’s known, the Ruler of Khokand Khanate – Muhammad Ali-khan (1822-1842) attacked Xinjiang in 1826-1827⁵³. But, during the capture of military and administrative castle of Gulbagh, which was built by Chinese Manchurian government, his army had to draw back to the khanate. The troop led by commander Haqquli stayed here for helping to Jahongirkhodja to put down the uprising⁵⁴. But, 15 days later Haqquli mingbashi after invading of the castle of Gulbagh, he also began the expansion to other territories of **Xinjiang**. But, the Manchurian government rapidly moved from the inner regions of China – Shansu, Gansu, Khaylon, Shandung, Chjaylung together with 36 000 soldiers, 20 000 military horses, more than 10 000 camels – totally of 70 000 army began to invade firstly Aksu and later Kashgaria. As a result, 70 000 Uyghur families under the guidance of Haqquli brought to the khanate and placed in different

⁵¹ Mullo Olim Mahdum Hoji. The History of Turkistan. Karshi, Nasaf, 1992. – P.43.

⁵² Mahmud Hakim Yayfoni. Khullas at-tavorikh. – P. 25.

⁵³ See: Pan Chjipin. Chjunya Khaokhango yuy Tsinday Sintsyan (Kokandskoye khanstvo v Tsentralnoy Azii I Sintsyan period Tsin) – Urumchi, 1991. – P. 45-53; that author. Kokand State and the Politics of Western Country. – Beijing, 2006. – P. 069-070 (in Chinese language)

⁵⁴ Muhammad Hakimkhontura, Muntahab ut-tavorix – OSI AS RUz, manuscript № 594. – P. 313-a-b

cities and villages. The historian of Khokand Khanate, Muhammad Solihkhodja in his book "Tarikhi jadidai Toshkand" wrote the followings on the occasion of the housing of migrants in the territories of the Khanate: "Muhammad Ali-khan, khan of Khokand placed 12 600 migrants in Osh, Andijan, Shakhrikhan, Namangan, Marghilan, Turakurgan, Khodjand, Uratapa, Kurama and Tashkent"⁵⁵.

There is also information in sources about other "mountaineers" (toghlik) who played great role in political life of the khanate except Yusuf mingbashi. Among them, we can meet the name of Khodja Kalon Kashgari⁵⁶, who were the governor of Andijan in 1856-1857, one of state officials of Khokand Khan Malla-khan – Mulla Fathiddin Hakim Kashgari⁵⁷ and others are examples for this.

In the last years of the 18th century by the hands of migrants from Khotan there were dug irrigation ditch called Khotanarik⁵⁸ (the river) and in the 50-s of the 19th century were built the channel of Chinabad⁵⁹. And through these channels were watered arid areas. Besides, this led to the movement of migrants, shortening of cattle fields and the settlement of nomadic tribes of Kipchaks and Kyrgyzs. Some rich men who have more cattle bought their own lands to the migrants from Xinjiang⁶⁰. And the nomadic poor population were also became settled by the impact of the settled migrants and local people. Settled migrants also engaged in growing crops. The products of market gardening such as melon, water melon, pumpkin, onion, carrot, the grass of Kashgaria were supplied by them in the markets of the khanate⁶¹. Additionally, this population was also busy with various handicrafts. They bought their hand-made goods in the markets of Osh, Andijan and other cities⁶². Migrant gypsies of Kashgaria were involved in making jewelry⁶³. All the migrants were also actively participated in building the Horde (Residence) of Khudayar-khan of Khokand⁶⁴. Among migrants, together with permanent inhabitants living in the territories of the khanate, there were, of course, certain kinds of people who just came to the khanate in the early spring, earned some

⁵⁵ Muhammad Solih Toshkandiy. "Tarixi jadidai Toshkand". OSI AS RUz, manuscript, inventory № 7791 – p. 430 a-6, 423, 426

⁵⁶ Beysembiev T.K. "Tarikhi Shakhruhi" o Vostochnom Turkestane. Iz istorii Sredney Azii i Vostochnogo Turkestana. XV-XIX Centuries. -T., 1987. – P. 169.

⁵⁷ Mirzaolim Musrif. The history of Kokand Khanate. – P. 65.

⁵⁸ Jalilov S. From the history of irrigation of the Eastern districts of Ferghana valley (XIX Cent. And the beginning of XX Cent.) – from dissertation for getting scientific degree of Candidate of Historical Sciences. -T., 1965. – P. 62.

⁵⁹ Beysembiev T.K. "Tarikhi Shakhruhi" kak istoricheskiy istochnik. – Alma-Ata, Nauka, 1987. – P. 80.

⁶⁰ Nalivkin V.P. Kratkaya istoriya Kokandskogo Khanstva. Kazan. 1886. – P. 34.

⁶¹ Abdullayev U. Inter-ethnic processes in Ferghana valley (XIX cent. – the beginning of XX cent.). Tashkent, 2005, – P.69.

⁶² Narodi Sredney Azii i Kazakhstana. – Moscow, 1963, Vol. 2, - P. 497.

⁶³ Gubayeva S.S. Indicated work. – P. 45.

⁶⁴ Ismoilova F. Abdukahharova N. The architected monuments of Kokand. // Kokand – within the Centuries. The materials of Republican scientific-practical conference. Kokand. 2004, – P. 162-162.

money for their family till the late autumn and went back to homeland⁶⁵. But, migrants were mostly composed of those people who became settled and assimilated with local people. There were regular cultural relation between the migrants and the people of the khanate. As a result of these processes, one may be observed interaction and enriching of cultures to each other. Till now, among the people of Ferghana valley there have been saved the traditions of Uyghur cuisine, kashgarbaldak⁶⁶ in jewelry, kashgarian type of terrace and chimney flue in architectures⁶⁷, kashgarian styles in metal carving and pottery which are the results of this⁶⁸.

Thus, the migrants of Xinjiang actively involved in political, socio-economic, cultural life of Khokand Khanate feeling free as the citizens of the khanate. They were as equal to gain certain titles and positions as the other local citizens. They served in the military operations of the khanate. In farming and irrigation works, different areas of handicraft and trade they acted side by side local people. Here it's crucial and important for our history to investigate thoroughly these relations.

⁶⁵ Gubaeva S.S. Indicated work. – P. 45.

⁶⁶ Umarov A. Umarova Z. From the history of national fine arts // Kokand – within the Centuries. The materials of Republican scientific-practical conference. Kokand. 2004, – P. 174-175.

⁶⁷ Voronina V.L. Stariye jilie doma v Fergani. Arkhitektura SSSR. – 1940.- № 3. – P. 62: The same author. Uzbekskoye narodnoye jilishe // Sovetskoy Etnografiya. – Moscow, 1949.- № 2. – P. 70.

⁶⁸ Peshereva M.E. Goncharnoye proizvodstvo Sredney Azii. – Moscow-St. Petersburg., 1959. – P. 203: Abdullaev T. Uzbek chasing culture in XIX - XX Centuries. –T., 1974. – B. 37.

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3. Sang Muhammad. *The history of Badakhshan*. / edition by A.N. Boldirev. – L. 1959. – P. 57.
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