

# INTERNATIONAL JOURNAL OF CULTURE AND MODERNITY



## A Portrait of Abdumalik Tora in Sami's Work

**Kalandarova Ferangiz Azamatovna**

Lecturer of Bukhara State University, Bukhara, Uzbekistan

### ANNOTATION

This article analyzes information about Mirza Sami and his work about Abdumalik Tora, the eldest son of Amir Muzaffar. In Sami's work "Tarihi salotini mangitiya" information about the life and activities of Abdumalik Tora, his struggle against the Russian invaders, and a comparative analysis of this information with other sources created during this period were carried out. The article also clarifies Mirzo Sami's personal attitude towards Abdumalik Tora.

**KEYWORDS:** ruler, movement, ambassador, prince, governor, peace, sources, commander.

### INTRODUCTION

Abdumalik Tora (1848-1909) was the eldest son of Emir Muzaffar (1860-1885), one of the Mangit rulers, and his life and work coincided with the period of complex political events in the life of the Emirate at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. Because this complicated and full of struggles period forced him from the position of crown prince and forced him to go into exile in other countries, we would not be wrong. Information about his life can be found in many sources covering the history of this period. In some of them, Abdumalik Tora is mentioned as a rebel who opposed his father, while in others, he is mentioned as a prince who fought against the Russian invaders and led the resistance movement.

### Discussion

Mirza Abdulazim Somiy (1838-1907), another historian who lived and worked during this period, in his work "Tarihi Salatini Mangitiya" (History of Mangit rulers) provides a number of interesting information about the life and activities of Abdumalik Tora. In several chapters of the work, the prince's struggles against the Russians and his actions against the invaders are covered.

The author's information about the people united around Abdumalik Tora is important in creating an idea of the scale and power of this movement. For example, Khudoyar Eshigaboshi, tribes of Hisar, tribes of Sherabad, Uzbek tribes from Karshi, Turkmens of Ersari, Hakimbekbi from Aksaray (father of Bobobek), Jorabekbi from Kitab and other military commanders sent their ambassadors to the Tora and announced that they were ready for a holy battle.

When Sami writes about Abdumalik Tora in particular, he cites the generals around him as the reason for justifying his actions and disobeying the will of his father, the ruler. But he didn't say it openly.

For example, "... Tora Abdumalik, being young, could not speak against their (surrounding generals) words..." [1.83], While writing about the battle between the Russians and the Tora troops in Samarkand, the Tora had to return to Shakhrisabz, filled with grief and helpless

[1.90], "...Tora fought bravely and bravely with the small army that remained..." [1.91], from similar sentences, it can be seen that the author's opinion about the crown prince is not negative.

In another chapter of the work, Amir Muzaffar's efforts to recapture Guzor and subjugate the crown prince are described. It contains the text of the letter written by Shakhrisabz hokim Bobobek and Kitab hokim Jo'rabek in response to the emir's letter demanding to take the net and send it to him. In the letter, governors of both regions justified the actions of Abdumalik and asked the ruler to pardon the crown prince.

It is written about Amir Muzaffar's appeal to the governor to suppress the revolt of the Tora from Abduma, the battle of the prince with the Russian troops on the Kungur Hill near Chortok, and the defeat of the Tora at the expense of losing many soldiers. At that time, the governor-general of Turiston was Kaufman (1867-1882), under his command, General Abramov, the head of the Zarafshan district, defeated the troops of the Great Army.

In another chapter of the work, Sami mainly tells about the further actions of Abdumalik Tora, that is, he left the country after being defeated. It details the route of the cities visited by the prince before leaving the country. Below is an approximate direction.

After Tora was defeated, Karshidan - Tashkurgan - Katta Kurgan - Khatirchi - Nurota - G'izhduvan - Khorezm - Chorjoi - Parvard Castle (located 14 farsakhs from Chorjoi) - Maimana - Aqcha (located on the left bank of Amudarya, recognized the authority of the Bukhara Emirate for several centuries were semi-independent regions. In the 60s-70s of the 19<sup>th</sup> century, during the reign of the Afghan ruler Sherali Khan, he went on a pilgrimage after passing through Balkh-Hisar-Karategin-Olai Kyrgyz, Kokan-Kashghar-Kabul (the Afghan ruler Sheral Khan did not accept him) - then he came to Peshawar and took refuge from the British government, lived here until the end of his life (1909). Sami writes most of this information on the basis of the story of his comrades or people who saw him. The author emphasizes this in several places.

It should be mentioned that not everyone openly welcomed the Abdumalik Tora in their territory. For example, he retreated to Shakhrisabz after the defeat of General Abramov's troops, but the governor of that land, Bobobek, did not accept him. For this reason, he had to go to Tashkurgan (a place located in the south of Yakkabog).

Khan of Khiva (Khan of Khiva at this time was Muhammad Rahim Khan II Feruz (1863-1910)) did not accept him as expected. Nevertheless, "he stayed with the ruler of Urganch for several days and wrote a letter to his father asking for his forgiveness," Sami writes.

But there is another work that sheds light on the events of this period, that is, in Muhammad Yusuf Bayani's "Shajarai Khorazmshahi", the Abdumalik tora came with two hundred soldiers, a toxoba and a number of horsemen, the khan received him with honor and respect, the Tajik Tora (Abdumalik tora in the work it is written) that he asked Khan for an army to fight with his father. However, since the time of Muhammad Amin Khan, peace has been concluded with the emir of Bukhara, and there is still no opposition between Bukhara and Khorezm, so the khan does not consider it worthy to give him an army to fight with his father. Even so, Abdumalik Tora stayed there for a few months and then took permission from the Khan and said that he would go to Tehran [3.204].

In this work, which covers the history of Khorezm at the end of the 19th and the beginning of

the 20<sup>th</sup> century, we came across some information about the personality of Abdumalik Tora, which we did not find in other sources. In it, “But I didn’t have a good image of Tajik Tora, and at the age of eighteen, I met a young man who looked like an apostle.” It would not be wrong to say that this is one of the reasons why a large number of troops gathered around the tora, not only because of the goal he set for himself, but also because the prince had charisma (I could not find the translation) characteristic of rulers.

## Results

Yakubbek (1820-1877), the ruler of Ettishahar state in Eastern Turkestan, is one of the rulers who welcomed the Abumalik Tora. Yakubbek forms his state during the process of the Russian conquest of Central Asia. At one time, he was the governor of the Chinoz region, in 1851 he was the beki of Akmasjid, and in 1865 he was sent to Kashgar. After that, he conquered the cities of Eastern Turkestan one after another. After capturing the city of Urumqi in 1870, he founded the independent state of Ettishahar and declared himself Otaliq Ghazi Badavlat (religious fighter and happy) [4.280]. Yakubbek even fought against the Russian invasion standing in the same line as Alimkul. When Turkestan, Avliyoota was conquered and it was Shymkent’s turn, he participated in the defense of the fortress together with Mullah Alimqul Yakubbek [5.127-135].

After Yakubbek’s death in 1877, his state weakened due to internal struggles and was taken over by China in 1878. According to the information given by Somi, during Yakubbek’s life, Abdumalik Tora was with him and even took his daughter in marriage and became the commander of Yakubbek’s army. After his death, he was forced to go to Kabul, to Sheralikhan.

The author narrates some information about Prince Abdumalik Tora using the stories of people who were part of his army. For example, his comrades told the news about the Tora leaving the country and the cities and forts he saw until he reached the Peshawar region, where he lived until the end of his life. Mirza Sami heard from the pilgrims that Tora was not accepted by the Afghan ruler Sherali Khan (1825-1879) and settled in Peshawar after visiting the city of Mecca, where he married a religious woman and had two or three children.

## Conclusion

In conclusion, the thoughts about Abdumalik tora given in the works of Mirzo Somi allow us to fill his activity and portrait with additional information.

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