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THE RELATIONSHIP BETWEEN ABULKHAIRKHAN AND THE RULERS OF TEMURIDS

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ABSTRACT

This article describes the political activities of Abulhairkhan, a skilled politician and commander, based on information from historical written sources. The city of Tura and its environs were also under the control of Adabbek and Kepakbek, the chiefs of the eagle tribes. The right tributary of the Ishim River, the left tributary of the Otbosar, was ruled independently by another nomadic Uzbek khan, Mustafa Khan. In short, the Uzbeks, who established their rule in modern Uzbekistan and Central Asia in the late 15th and early 16th centuries, played an important role in the formation of not only the Uzbek people, but also the Kazakh people.

KEYWORDS: *Abulhairkhan, Shaybani Dynasty, Turkestan, Movarounnahr, Science Of Hadith, Fiqh, Safavids, Mysticism, Teachings, Poetry.*

INTRODUCTION

Since independence the studies of the revival of our rich ancient history, including all spheres of our society, many aspects of our national spirituality has been researched. In this regard, President Shavkat Mirziyoyev noted in his address to the OliyMajlis: "... It is necessary to understand our national identity, study the ancient and rich history of our country, strengthen research in this area, fully support the work of scientists in the humanities." [1]. This article is based on written sources from the rise to power and military campaigns of Abulhairkhan, the founder of the Uzbek Nation.

MATERIALS AND METHODS

It is known that the Shayban ulus (southwestern Siberia and the Syrdarya basin) was ruled by several independent khans in the 1420s. In particular, according to the events of 1425, one of these khans, the rule of Jumadukhan (1425-1428) was established in the area adjacent to the Mangit ulus, north of the Aral Sea, between the Sarisuv and Emba rivers.. At the same time, Muhammad Yusuf Munshi writes that after the death of the Sheikh Oglon, the struggle for power in this nation intensified and as a result, his youngest son Abulhair Khan abdicated [2,49]. According to Mahmud ibn Wali: "Since the blessed prince (Abulhayr khan) was immature and his lucky star was still a few days away, Jumadukhan ibn Sufi, known in the sources of the Shayban sultans as Yumaduq, rolled up his sleeves. , by plotting, made the work of the heir to the throne (Abulhair khan) difficult, and thus captured the hearts of all the nomadic tribes and soldiers by throwing nets of lies in his path "[3,34-35]. Seeing that Abul-Khair Khan had lost power, Jumadukhan ibn Sufi, among others, recognized the oglon's rule.

Another khan who ruled the Shayban nation independently was Mahmudhoja ibn Koonbek. The city of Tura and its environs were also under the control of Adabbek and Kepakbek, the chiefs of the eagle tribes. The right tributary of the Ishim River, the left tributary of the Otbosar, was ruled independently by another nomadic Uzbek khan, Mustafa Khan. In the Mangit ulus, Idiku (Edigey) was ruled by Gozibi, the son of an Uzbek. Sources do not have enough information about the internal life of these countries and their interaction. According to Mahmud ibn Wali, the quarrels between all the Shaybani tribes, which began soon after Jumadukhan came to power, continued in the Manghit nation. It was this nation that marched to punish the rebels. They were executed according to the decisions of 'Ja Bahadir, Sarig' Uthman and others) [4,45-48].

At that time, a young man named Abulhair, who was in charge of Jumadukhan's army, was also taken prisoner. However, not only was his life saved, but with the help of elders such as Sarig 'Uthman and OlashaBahodir, the young Abulhair later gathered a number of fighting troops and returned to his nation in the spring of 1428. There are several tribes of Abulhair here, including Qiyat, Mangit, Dormon, Koshchi, Otoji, Nayman, Uqarash-Nayman, Tubai, Taymas, Jot, Chinese, Uyghur, Qarluq. , usun, qarlaut, tuman-ming, tangut, chiefs of bells and representatives of the clergy: SayyidKulmuhammad, supported by the Black Sayyids, proclaimed him khan. According to Mahmud ibn Wali, Abu al-Khair Khan was supported by about two hundred representatives of the tribes and clans at that time [3,38]. The reason for this support was that the aristocracy, which at the time feared that the tribes and nations would continue to plunder each other and that the nomads might cause popular uprisings, united around the khan, who had the power to centralize the country. , was forced to build a state system capable of keeping the working people in obedience. These factors led to the formation of a state of nomadic Uzbeks under the leadership of Abulhairkhan, and this state was not the first state of nomads, but similar to the states of the Huns, Turks and other nomadic peoples of Central Asia, only it was a new look that had been restored.

According to Muhammadyar ibn Arab Qatagan's Musahhir al-Bilad, who lived and worked in the middle of the 16th century, "... After the martyrdom of Khoja Mahmudkhan, the DashtiKipchak kingdom, that is, Turkestan, from the border of Signak, passed into his hands. At the age of twenty-four, ShahrukhMirzo ibn Amir Temur freed Khorezm region from the clutches of Koragon and relied on the heights of the khanate and the sky of secularism "[8, pp. 23-24].

In short, when the fame of his royal heroism and the sound of his glorious glory spread everywhere, those around him turned to the Ka'bah of the needy. Each returned with the desired amount of survival and the needs of both worlds. In particular, Sultan Abusa'id Mirza (1451-1469) and his younger brother Manuchehr Mirza and Muhammad Joki Mirza and Sultan Hussein Mirza, descendants of Amir TemurKoragon, came to the service of Hazrat and became a state official of Humayun. and they achieved their desires because of his grace and protection.

Abul-Khairkhan, who was planning to establish a centralized state, set himself the goal not only of uniting the Shayban nation, but also of subjugating the territories that were once part of the Golden Horde, that is, the lands east of the Ural River. had done. Initially, he made a military expedition to Tura in 1428-1429. The mayors of the city (beks) Adabbek, Kepakhoja and the nobles of the city submitted to Abulhairkhan without resistance. After a sermon was delivered in his name and coins were minted here, Tura remained the capital of the Shaybanid (i.e., Uzbek nation) state until 1446.

Thus, according to the narration of Mas'ud ibn 'Uthman al-Kuhistani, a number of beys and sultans who were famous at that time, including Bakhtiar sultan, a descendant of Arabshah, the son of Khidr Khan, who was a loyal soldier until the end of his life).

In a very short time (between 1428-1431), Abul-Khair Khan managed to unite the Shayban nation and establish his rule.

In other words, the author of Bahrul-Asror, Mahmud ibn Wali, also wrote that Abul-Khairkhan did not submit to the descendants of TuqayTemur, who ruled in the Golden Horde at that time, and declared the independence of his state. Abulhairkhan, like the governors of all nations, will be invited to the congress after Muhammad Khan ascends the throne of his ancestors in Saraychik in Tukay-Temurid. The withdrawal of Abulhairkhan and other Shaybanis, who did not want to obey the decision to gather troops at this congress, led to the breakdown of the alliance between the TukayTemurs and the Shaybanis after this event (5, 76-77).

However, the last rulers of the Shayban ulus (Davlat Sheikh, Jumaduuq, Mahmudhoja) were to some extent mute to the TukayTemurids.

During the subsequent marches, in 1431-32, Khorezm (Hafiz Tanish Bukhari, 1999. pp. 53-54) and his brothers Ahmadkhan and Mahmudkhan, his fathers Kichik Muhammad, Javak Sultan and Bashak, he defeated the combined forces of the sultans in Egritepa (prof. Semyonov called this place Iqri-tur, according to "TarihiAbulhairkhan", Iqritub. Prof. Semyonov assumed that its location was in the steppes along the Syrdarya) which occupied the Orda bazaar (once Sainkhan, i.e., the residence of Botukhan) (Ahmedov, 1992. pp. 44-45) and thus strengthened its position in the western part of DashtiKipchak. As a result of Abulhairkhan's 15-year (1431-1446) military campaigns to expand his possessions, a patriarchal state was established, although not centralized in the Syrdarya and Kazakh steppes.

There were forces on the borders of Abul-Khairkhan's state that threatened his state. That is, on the one hand, the fact that sultans such as Ibakhan, Burka Sultan, Janibek and Garoy were fighting against him, and one of his active rivals, the Uzbek khan Mustafa Khan, turned a large part of the mangits to his side. , on the other hand, were the Tuqay-Temurids, who were migrating to the south-west, especially waiting for a convenient opportunity to obtain the blood of defeat in Egritepa.

Nevertheless, Abul-Khairkhan resumed his march in the 1840s. In particular, in 1446, Shahrukh ibn Amir Temur skillfully took advantage of the difficult situation and political disintegration in Mongolia to build fortresses on both banks of the middle reaches of the Syrdarya, namely, Akkurgan, Arquq. Conquers fortresses such as Signak and Suzak (6, p. 53). Archaeological maps show the location of these fortresses on the left bank of the Syrdarya (3, p. 47-48).

The vast area is rich in cities and a culture of irrigation based on artificial irrigation. In other words, Zagryazhsky, who conducted research in 1874, noted that the lands between the Syrdarya, Aris, Karatag and Turkestan were well irrigated by the rivers Today, Chayon, Borjar and Ikan, which flow from Karatag. . In later centuries (i.e., the twentieth century), Kallaur and Richkov proved that these areas were indeed prosperous and irrigated (7, 70).

In short, the Uzbeks, who established their rule in modern Uzbekistan and Central Asia in the late 15th and early 16th centuries, played an important role in the formation of not only the Uzbek people, but also the Kazakh people. They were also considered an ethnic component of the Uzbek people and soon became part of the Turkic community of Movarounnahr, giving it only its own name. Therefore, the opinion of some scholars that the Uzbek people are known only after the XV century is completely wrong.

CONCLUSION

In conclusion we can note that some historians such as Ivanov and Semyonov believe that the state of Abulhairkhan was a temporary state union. However, the existing state courts, devons, government officials, tax regimes, and the fact that coins were minted in the name of the head of state, the khan, and intercultural relations with other states, especially the Timurids, were signs of his temporary state union indicates that it was a patriarchal state, though not centralized.

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