



## ON THE ASPECTS OF ZAHIRIDDIN MUHAMMAD BABUR'S POLITICAL ACTIVITY RELATED TO BUKHARA

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Article history:	Abstract:
<b>Received:</b> 26 <sup>th</sup> July 2021	This article discusses the Timurids, who were fighting for the throne in Transoxiana, fought for the overthrow of the Timurids and for the establishment of their rule in these territories at the end of the 15th century.
<b>Accepted:</b> 7 <sup>th</sup> August 2021	
<b>Published:</b> 30 <sup>th</sup> August 2021	
<b>Keywords:</b> : Kipchak steppe, ideology, Shaybanids, sect, residence, ruler, Historical, source, sect, Shia, army	

### INTRODUCTION

During this period, the role of Bukhara as a religious and cultural center was growing, although Samarkand did not lose its importance as the capital city and the largest economic, cultural and political center in Transoxiana. In many ways, this is due to the Naqshbandi sect, and the role of these leaders in the political life of the country in the late Timurids was growing. For this reason, the rulers claiming the throne of Movarounnah tried to pursue a policy acceptable to the Naqshbandi eshons in Bukhara. The fact that Shaibanikhan lived in Bukhara for some time during the Late Temujin period, was educated by religious leaders, had sufficient knowledge of the political life of the country, and strengthened his position in Samarkand and Bukhara in establishing his rule in Movarounnahr. That is why we see that the main battles between Babur and Shaibanikhan were for these cities. Even before the beginning of Shaibani Khan's military operations in Movarounnahr, Babur's political activities were marked by realities related to Bukhara, and Sultan Ali Mirzo, an ally in the struggle against Baysungur Mirzo, was the ruler of Bukhara.

### MATERIALS AND METHODS

According to the analysis of historical sources and literature, the main struggle after the beginning of the Shaibani Khan's military campaigns, the political process took place in connection with Bukhara, and the survival of the Timurid dynasty in Movarounnahr can be attributed to Bukhara. One of the leading poets of his time, Muhammad Salih, was one of the leading poets of his time during the struggle for Samarkand in 1499. At the same time, the fact that Baki Tarkhan was gathering troops from Karakul and Bukhara, and the plan of war of the Timurids conveyed to Shaibanikhan [8, 64]. Muhammad Salih, who had fled to Shaibanikhan, was one of Boki Tarkhan's most trusted officials and was aware of almost all the proceedings at his residence. According to the Tavorihi Guzidai Nusratnama, Muhammad Salih, who had fled from Baki Tarkhan to Shaibanikhan, completed the Timurid war plan for Shaibanikhan, and as a result, the Timurid army was defeated and defeated the city of Bukhara. Z.M. Babur wrote in his memoirs [4, 70]. The fact that Shaibanikhan, who first occupied Bukhara, did not plunder the common people, but plundered the property of officials who amassed innumerable fortunes during the Timurid period, and thus earned the love of the common people, can be seen in the historical literature. Along with Muhammad Salih, another poet, Binoi, fled to the Shaybanids, who helped him during the occupation of Bukhara. As a token of gratitude to the Timurids for carrying out the battle plan, Shaibanikhan gave Muhammad Soldih the title of Bukhara doctor. According to academician B. Akhmedov, this incident took place on May 29, 1500. However, a month later, the people of Bukhara revolted against the new government. Muhammad Salih remained loyal to Shaibani Khan and became the leader of his army in 1501 in suppressing the Karakul uprising [1, 24]. This opinion was confirmed by the information written by Muhammadyar ibn Qatagan. According to him, after the capture of Bukhara, Muhammad Salih, who was appointed the new mayor of the city, entered Bukhara in a solemn ceremony surrounded by people. However, it can be seen that the attitude of the people towards Shaibanikhan changed rapidly and the uprising, which later arose as a result of heavy taxes, forced Muhammad Salih to flee from Bukhara [8, 66]. The Karakul region of Bukhara was one of the most developed areas of economic life at that time. In fact, some medieval sources refer to it as a separate province from Bukhara. At that time, Karakul was of special importance in the socio-political life of Bukhara, and along with Bukhara, there was a revolt against the Shaibani. From the information given in the "Boburnoma" it can be concluded that the Timurids at that time tried to unite against Shaibanikhan. During the second conquest of Samarkand by Babur Mirzo in 1500-1501, Hussein Bayqara's deputy in Marv, Abulmuhsin, sent troops to help the Karakul people during the second uprising in Karakul, and the rule of Shaibanikhan was overthrown [4, 77]. Reflecting on the social

structure of the uprising in Karakul, it can be concluded that the common people fought against the rule of Shaibanikhan. The Tavorihi Guzidai Nusratnoma states that a poor section of the population revolted in Karakul. To appease the rebels, Shaibanikhan (1501) summoned Sultan Hamza, the ruler of Karakul, and sent Sultan Babai in his place. However, the people took him captive and made him a beggar. This can be considered as a reference to the social composition of the rebels. As a result, the Shaybani army was forced to spend four months to suppress the uprising in Karakul. A tower will be built from the heads of 400 captives who were brutally retaliated against by the rebels [11, 40]. Information about the Karakul uprising is given in a number of historical literatures, and the information in them does not differ much from each other. According to A. Vamberi, the people of Karakul destroyed the garrison built by Shaibanikhan under the leadership of Babai Sultan and the revolt was brutally suppressed [5, 10]. One of the historical sources of that period, "Nusratnoma of Tavorihi Guzidai", contains information about the revolt and persecution of Hamza Sultan, the ruler appointed by Shaybanikhan. To suppress the revolt, Sultans Janibek and Muhammad Temur were sent by Shaibanikhan. There are also speculations that the beheadings of captives during the uprising were used to build a tower in the horse market [11, 123].

### RESULTS AND DISCUSSIONS

The information about the revolt in Karakul and the bloody suppression of the uprising by the Shaybanids is also given in the poetic work "Fathnama" by Mulla Shodi. Although the identity of Mullah Shadi and his writings is not sufficiently mentioned in the historical literature, it is mentioned in the historical literature that he was one of the servants of Mahmud Shaibani Khan's brother Mahmud [1, 17]. As a result of the suppression of the uprisings in Bukhara and Karakul, Shaibanikhan was allowed to go to Samarkand and Babur Mirzani was expelled from Movarounnahr. Z.M. Babur's struggle for power in Transoxiana resumed after the death of Muhammad Shaibani Khan. Although Babur's military campaign in Transoxiana was carried out with the help of King Ismail Safavid of Iran, there is every reason to believe that the coup was a success. According to the sources of that period, including Muhammad Haidar Mizo's "History of Rashidi", Babur Mirzo came to Karshi to start military operations in order to seize the throne of Samarkand and expel the Shaybanis from Movarounnahr. In the city of Karshi, the ruler of Bukhara region, Ubaidullo Khan, fortified and organized a defense. However, Babur Mirzo did not want to spend much effort on the siege and marched on Bukhara, after which the Uzbeks fled across the desert to Turkestan. The author's kindness to Babur Mirzo is also evident in the description of these events. When he captured Samarkand after Bukhara in September 1511, Babur did not hide the fact that the people were waiting for him with joy [9, 62]. Muhammadyar ibn Qatagan, one of the historians of the same period, also contains almost various facts based on the information written by Muhammad Haidar Mirza. In particular, Babur Mirza's march to Bukhara and the escape of Ubaydullah's chief Shaybanis through the desert to Dashti Kipchak (Turkestan) [8, 127]. Although Ubaydullo Khan fled Bukhara, Babur Mirzo was not strong enough in Movarounnahr. The main reason for this was the help of the Safavids, the transformation of Shiism into a state ideology in Iran, and the lack of popular support for Babur in the Transoxiana. Ubaydullah Khan, who was monitoring the situation in Transoxiana, came to Bukhara, one of the Sunni centers of Transoxiana, through the desert in the early spring of 1512 to fight Babur. According to Haidar Mirzo, Ubaydullah Khan came to conquer Bukhara via the Ettikuduk road in Kyzyl-Kuda, and between April and May 1512 he defeated Babur at the Battle of Lake Malik [8, 133]. Mohammad Haidar Mirzoda said that in addition to Ubaydullo Khan's arrival through Ettikuduk, the population of Bukhara was dissatisfied with the Timurid rule, and a revolt broke out over rumors that Babur was following the path of the Shiites. As a result, Babur's army of 40,000 men was defeated by 3,000 Ubaydullah Khan's troops at Lake Malik [9, 375]. Babur Mirza's army numbered 40,000 and was defeated by Ubaydullah Khan's army of 3,000 men. Babur Mirza's struggle for the throne of Movarounnahr and the process of these political realities connected with Bukhara were not born of this. The battle that put an end to the rule of Babur and the Timurids in Movarounnahr took place in the fortress of Gijduvan near Bukhara. L. Keren, who gave information about the Battle of Gijduvan, referred to this toponym as Taj Devon and mentions it as a small village near Bukhara [7, 200]. However, Gijduvan was one of the most important fortresses of Bukhara at that time and controlled the whole oasis that captured it. The reason for the defeat in the battle between the Timurids and the Shaybanis, who decided the fate of Movarounnahr in Gijduvan. Gijduvan was an important fortress located 6 farsakhs (7-8 km) away from Bukhara, and one of the tributaries of the Zarafshan River was an important fortress on the island of Kharkanrud, which was formed naturally. V.V., who provided information about the castle. Barthold mentions that it was founded in the pre-Islamic period at least in the VI century, was the most important fortress in the Bukhara oasis in the X-XVI centuries and was the key to Bukhara [2, 400]. As a result of the above-mentioned reasons and factors, the capture of Gijduvan was considered important for the reign of Bukhara. Babur, who had invaded Movarounnahr for the second time with the help of Ismail Safavi, and Najmi Sani, the leader of the Iranian army, also tried to capture Gijduvan. According to historical sources and literature, Babur and Najmi Sani besieged Bukhara and sent Kuchumkhan Temur and Abu Said, the supreme leaders of the Shaybanis at that time, to help the besieged Ubaydullah Khan. When they reached Gijduvan, they entered the fort and fortified themselves. He proposed to stop the siege and occupy Gijduvan, that Ubaydullo and Janibek sultans pursued the rival who was on their way to besiege Gijduvan. It is reported that Janibek stopped pursuing him and attacked from behind Najmi Sani's army, as a result of which Najmi and Bayramkhan's army were defeated and they were captured and killed [3, 141-14]. In historical sources and literature it is possible to find that the battle of Gijduvan between Timurids and Shaibanis took place on November 24, 1512 [8, 133]. Sources also mention another place in Gijduvan district and the fact that the

main battle took place here. According to Hafiz Tanish Bukhari, Iranian soldiers are considered infidels because they are Shia. It is noted that the Shiite soldiers led by Babur and Najmi Soni were met by the Shaybanis led by Ubaydullah along the Zarangari Canal, and when Najmi was captured and killed in the battle, the defeated enemy fled [12, 87]. Another historian of the same period, Muhammad ibn Qatagan, who gave information about this battle, states that this place was located on the bank of the Zarnakuy (which distorted the name of Zarangari) on the east side of Gijduvan [8, 140]. After the battle of Gijduvan, Babur and the Timurids in general did not try to re-establish their rule in Transoxiana, and the rule of the Shaybanis came to end.

### CONCLUSION

In short, during the reign of Amir Temur and the Temurids, Bukhara was one of the largest political centers in Movarounnahr and played an important role in the life of the country. Babur Mirza's main efforts to preserve the Timurid rule also took place in connection with Bukhara, and Gijduvan put an end to the Timurid rule in Movarounnahr. The main reason for this is religious hatred, and there is every reason to believe that the Sunni-Shia opposition has risen to the level of state ideology, and the population is becoming more and more fanatical.

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