



AFTER ABU SAID MIRZA, THE INFLUENCE OF THE DASHTI KIPCHAK AND MONGOLIAN BEGS ON THE POLITICAL PROCESSES IN MOVAROUNNAHR

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Annotation:

This article talks about the activities of the Mongol begs and Uzbeks under the sons of Sultan Abusaid Mirza and their influence on political processes.

Keywords: Sultan Ahmad Mirza, Mahmud Mirza, Umarshaikh Mirza, Mahmud Khan Babur, Shaibani Khan, Hamza Sultan, Mahdi Sultan, Mongolian begs, Dashti Kipchak, Mongolian, Baburnama, Mongolian begs, Samarkand, Andijan.

Introduction

During the Timurid era, the power of mirzas and princes depended on the strength, number and loyalty of their subordinates. Such begs served the Timurid princes or served him after their father, or were chosen by the princes and elevated to the position of beg. For example, in "Baburnama" there is the following information about Boysunghur Mirza, the son of Sultan Mahmud Mirza: He did not have a promising kingdom that could raise a person in his hands and make him a respectable beg. His guardians were the guardians of his father and uncle" [1:69]. Such begs are persons who have a high rank within their clan and have a certain number of military troops. Therefore, during the Timurid era, they played an important role in determining the power of the prince they served.

Under Sultan Ahmad, Mahmud, and Umarshaikh Mirzas, from the lineage of Amir Temur's son Mironshah Mirza, the sons of Abu Said Mirza, several begs served. The information about this is brought mainly in "Baburnama". During the time of Timurids, the term "Mongolian" was used only for the Mongolian tribes who lived mainly in Yettisuv, Eastern Turkestan and Mongolia, and who had not completely transitioned to a sedentary lifestyle. Mongolians who settled down and mixed with the local population were called by adding tribal names to their names. Therefore, by the time of the Timurids, these tribes became Turkic and considered themselves Turkic. In the work "Baburnama" by Zahiriddin Muhammad Babur, the term "Mongolian" refers to a Mongolian who was originally from Mongolia and worked in Movarounnahr, who came and served mainly for military purposes.

Academician Ahmadali Askarov's work "History of the origin of the Uzbek people" provides the following information: "In the sources, 4 of Genghis Khan's 12 tribal armies that entered Central Asia during the Mongol invasion of 1219-1224 (jaloyir, barlos, arlot and kavchin) were Mongols" [3:452]. They went to different areas and settled in Movarounnahr. In the same work, it is stated that the Jaloyirs are a Turkic-speaking people, that the Barlos became Turkic by the middle of the 14th century, and that the Arlot and Kavchin tribes are also Turkic peoples [3:453,454,455]. They actively participated in military operations in their time and in the time of Timur and Timurids.



We also observe cases where Mongolians from Mongolia did not like to live in cities and returned to Mongolia even by the end of the 15th century. For example, according to Muhammad Haydar's "Tarikhi Rashidi", when Yunus Khan was called to Tashkent by Umarshaikh Mirza to prevent the attack of his brother Sultan Ahmad Mirza and gave Sayram to him, after a while Mongol begs returned to Mongolia with Yunus Khan's younger son Ahmad Khan by deceiving and persuading him to go back as they did not want to live in cities and villages [2:175].

The begs, who came from the Turkic tribes, are understandably representatives of the local noble dynasty. They achieved this status by serving Timurid princes like their ancestors. Although it was considered one of the usual cases for Mongolian begs to serve around Timurid mirzas at that time, the Mongolian begs of Umarshaikh Mirza are also related to the fact that his wife, Babur's mother Qutlugh Nigorkhanim, was of Mongolian descent.

Qutlugh Nigorkhanim was the second daughter of Yunus Khan from Chigatai lineage. After Mirza Abu Said marched to Mongolia and defeated Esan Buga Khan, he brought Yunus Khan, who was previously sent to Iraq by Ulughbek, around 1457 [3:286] and made him Khan of Mongolia. According to the historian Mirza Muhammad Haydar Dughlat's "Tarikhi Rashidi", the old enmity between the two great dynasties, Timurids and Chingizids, turned into friendship. He noted that such a sincere relationship between Abu Said and Yunus Khan is rarely met by fathers and sons. [2:155] After that, there was closeness between them, and later Yunus Khan's eldest daughter Mehr Nigorkhani was married to Abu Said's eldest son Ahmed Mirza, Sultan Nigorkhanim to Mahmud Mirza and Qutlugh Nigorkhanim to his younger son Umarshaikh Mirza. Therefore, some of the Mongol begs were permanent and some were sent by Babur's uncles Ahmad Khan and Mahmud Khan to serve Umarshaikh Mirza and Babur. However, it should be noted that Mongolian begs were often interested in loot. Therefore, treacherous actions were often encountered by them. For example, when Babur occupied Samarkand for the first time, there was a shortage of food in the city. In such a situation, all the Mongol begs fled from Babur and Samarkand. Among them there were Mongolian begs such as Ibrahim Bekchik, Khonkuli and Bayonkuli.

Ali Dust taghoyi was a descendant of Babur's grandmother Eson Davlatbegim. Babur gave him a negative description and wrote that he claims yadachilik (the process of making it rain with blessing) [1: 37]. During the conflict between Jahangir Mirza and Babur he handed over Andijan to Ahmad Tanbal after hearing about Babur's serious illness. He was the governor of Marghilan. After Babur left Samarkand and Andijan Ali Dust sent someone to Babur and asked him to forgive him and told him to hand over Marghilan. There, he gathered some strength at the expense of Mongol begs and forces from the provinces who came as help from his uncle Mahmud Khan, and later in 1499, Babur regained Andijan. After Babur took Samarkand for the second time, Ali Dust died of anthrax.

Mir Ghiyos taghoyi is the younger brother of Ali Dust taghoyi. Babur described him: "There was no one greater among the Mongol nobles than him in the reign of Sultan Abu Said Mirza, the square seal of Abu Said Mirza was staying in it" [1:37]. After the death of Mirza Umarshaikh, he served Babur for some time, then in 1494, when Kason fell into the hands of Mahmud Khan, he also went to Mahmud Khan's side.



Babur wrote that Qanbar Ali was a horse breeder and was also called a butcher because his father was a butcher [1:37]. He was together with Babur for a long time and sometimes betrayed him. Khojand was given to him, and when Babur took Andijan, he also granted Konibodom and Isfara to him. He was the one who had the largest army and province among Babur's begs. When Babur attacked Jahangir and Ahmad Tanbal to take Andijan in 1499, the begs of Babur who advised Babur to make peace were Kanbar Ali and Ali Dust. Although Babur did not want it, he agreed to this truce due to the possibility that these great begs would betray him and go over to Mirza Jahangir. According to the peace agreement: the territories on the Akhsi side of the Khojand water belonged to Jahangir, and the territories on the Andijan side to Babur. Also, if Samarkand was occupied, Andijan should be given to Jahangir Mirza. After the defeat against Shaybani Khan in Saripul in 1501, Khanbar left Ali Babur and went to Khisravshah. Later, he became together with Babur during their wanderings.

Tulun Khoja was from the Borin clan, and Umarshaikh Mirza honored him by giving him a position. Later, Babur paid attention to him and took care of him. Babur said that he was one of the most trusted people among the Mongols [1:60]. When Babur captured Samarkand for the first time and some of his emirs turned away from him Ahmad Tanbal and Uzun Hasan killed Tulun Khoja.

Apart from these, there are also Mongol Begs who served Umarshaikh Mirza, and later Babur Mirza, who helped only in certain situations and returned with loot. For example, when Babur recaptured Andijan in 1499, he allowed the Mongol begs sent by his uncle Mahmud Khan. As mentioned above, such begs fought for booty and there were cases of betrayal. For example, the Mongol begs who came to the aid of Mahmud Khan in the battle of Saripul, instead of fighting against Shaibani Khan, turned back by plundering Babur's residence. According to Babur, their habit is to take prey on condition both they attack and even when they are attacked, they plunder their own people. [1:81]. Naturally, such a situation is a situation with a high probability of changing the historical reality. The above action of the Mongol army is evaluated by Muhammad Haidar in his "Tarikhi Rashidi" as Mahmud Khan's help to Shaibani Khan: "Khan was a little helper and did not spare the rebels. Until it reached this place, with the help of the khan, Shahibek Khan took Bukhara and Samarkand" [2:233]. The late arrival of the Mongol army and their looting of Babur's camp may have given the author such an idea. However, in our opinion, this may not correspond to the historical truth. This is because, first of all, Babur did not write about it or else he could hold a grudge against Mahmud Khan. Secondly, it would have been better for Mahmud Khan to have his nephew Babur on the Samarkand throne rather than Shaibani Khan.

Although Babur spent some time among the Mongols in his hard times (when Tashkent belonged to Mahmud Khan) and was on good terms with the Mongols through his uncles, he brings negative thoughts about Mongol begs. It is said in "Baburname" that "Evil and corruption have always been caused by the Mongols. So far, they have messed with me five times. They are not angry with me. They also repeated such actions against their Khans again and again" [1:67].

As for the begs under Sultan Ahmed Mirza and Sultan Mahmud Mirza, although they also married Mongols, (Yunus Khan's daughters Mehr Nigorkhanim and Sultan Nigorkhanim) unlike Umarshaikh Mirza Mongol begs were rarely seen under them. Almost no information is found in "Baburname" about the Mongol forces that came to help them. In our opinion, the reason for this is, first of all, that the



territories ruled by these two mirzas did not directly border the Mongol state, (Sultan Abusaid gave Ahmed mirza Samarkand and Bukhara (for a certain time, Tashkent, Sayram, Oratepa and Khojand) also), gave Mahmud Mirza Astrobad, later Termiz and Chaghaniyan, Hisar and Khatlon, Kunduz and Badakhshan were transferred to Sultan Mahmud Mirza) **[1:44]**. Secondly, these mirzas are a threat to Umarshaikh mirza regions Akhsi and Tashkent. This is because, Umarshaikh Mirza had a need to maintain contact with the Mongol Khans and to receive support forces. On the contrary, although Sultan Ahmed and Sultan Mahmud Mirza were not in serious conflict with the Mongol khans, their constant communication was weak, and sometimes there were military conflicts. For example, according to “Tarikhi Rashidi” after the death of Yunus Khan, Sultan Ahmed Mirza and marched to Tashkent against the new Khan Mahmud Khan due to the word of the emirs, and was defeated. **[2:179]**. According to Babur's work “Baburname”, Sayyid Yusuf was one of the begs of Sultan Ahmed Mirza. His grandfather came from Mongolia. His father was in the service of Ulughbek. After the death of Sultan Ahmed Mirza, Sayyid Yusuf entered Babur's service. In “Baburname”, “He was a cheerful and eventful person. He also has bravery. He used to play the trumpet well **[1:41]**. He was sometimes separated from Babur and sometimes joined. He was with Babur when Kabul was taken. When Babur went to India, Babur put him in Kabul and he stayed there until the end of his life.

In the service of Sultan Ahmad Mirza, there was also a beg named Abdulali Tarkhan. Shaibani Khan from Dashti Kipchak was at first a servant of Abdulali Tarkhan **[2:233]**. Babur wrote: “Shaibani Khan, although he was no servant, would spend a lot of time with him. Most of the low-earning sultans served him. Abdulali Tarkhan was the reason why Shaybani Khan became so powerful and destroyed so many ancient houses” **[1:41]**.

In Tarikhi Rashidi, Shaibani Khan is mentioned as a servant of Abdulali Tarkhan, while Babur wrote that Shaibani Khan was not his servant. These two ideas do not contradict each other. Because Shaibani Khan gathered around him a lot of servants and did the service of the Timurid princes. For example, before the aforementioned battle between Sultan Ahmed Mirza and Mahmud Khan, Shaibani Khan secretly met with Mahmud Khan as part of Ahmad Mirza's army and made contract. According to it, it was agreed that during the battle, Shaibani Khan's soldiers would get hurt and retreat, and the army would be in disarray, and so it happened **[2:179]**. It was one of the reasons of Ahmad Mirza's defeat in that battle.

After the death of Umarshaikh, Sultan Ahmed and Sultan Mahmud mirzas, the process of redistribution in Movarounnahr and its dependent territories intensified. Some begs tried to become independent with their provinces, while others served another Timurid prince to take them the government.

Hisar province belonged to Sultan Mahmud Mirza. After his death, Sultan Husayn Boykara sent an army to Hisar. In this situation, it is written in “Baburname” that: “The begs living in Hisar region who has been serving to Sultan Mahmud Mirza for several years, after separating from Shaibani Khan, namely Sultan Mahdi, Khamza Sultan, Mamoq Sultan son of Khamza Sultan, Muhammad Doghlat, and the Uzbek clan of Dashti Kipchak, Sultan Husayn Doghlat and the Uzbeks belonging to these sultans, the Mongols came to Andijan in the month of Ramadan for us. At that time, I was sitting on the mattress according to the custom of Timurid sultans” **[1:48]**. They pay homage to Babur. Babur also welcomes



them. All of them declared that they wanted to join Babur's service. But after some time Mahdi Sultan fled to Samarkand. Hamza Sultan also went to Samarkand asking for permission. At that time, Samarkand was under the control of Boysunghur Mirza, one of the sons of Sultan Mahmud Mirza. At first, the Mahdi Sultan seems to have defeated the army sent by Sultan Ali Mirza (another son of Sultan Mahmud Mirza) to take Samarkand and serve Baysungur Mirza. But soon Mahdi sultan and Khamza sultan became aware of the strength, army and weakness of the Timurid princes and left Samarkand and returned to the service of Shaibani Khan. Later, in 1500, they came to Samarkand with Shaibani Khan and took part in the Saripul battle against Babur, standing on the left wing of Shaibani Khan's army. In 1503, Shaibani Khan gave Hisar to them. In 1512, after Babur occupied Samarkand for the 3rd time, he attacked Hamza sultan and Mahdi sultan, captured them and then executed them.

In addition, other Mongolian and Dashti Kipchak begs who directly and indirectly served Sultan Ahmed and Mahmud Mirza can be found in the sources. They often changed territories and Timurid princes without settling. This has always had a noticeable impact on the political situation and balance of power in Movarounnahr. One of the main reasons for the political chaos Abu Said mirza's death was the lack of a single force that united them. After the death of one of the sons of Mirza Abu Said, the rule fell on the young princes. And they were not strong, experienced and old enough to manage the begs left by their father.

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