



UBAYDULLAKHAN'S STRUGGLE AGAINST INTERNAL AND EXTERNAL ENEMIES

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Abstract: *This article analyzes the political activities of Ubaydullah Khan, his role in state governance, and his struggle against internal and external enemies. During the study, based on historical sources, the khan's military campaigns are examined, especially in the battles of Kul-i-Malik and Gijduvan. It also discusses his religious policy, relations with scholars, and efforts to strengthen the centralized state. The article highlights the importance of Ubaydullah Khan's activities in the complex political situation of the early 16th century - the struggle between the Shaybanids, Safavids, and Baburs. In my opinion, Ubaydullah Khan occupies an important place in history not only as a military commander, but also as a ruler who was able to make the right political decisions in a difficult situation.*

Keywords: *Ubaydullah Khan, Shaybanids, Safavids, Battle of Kul-i-Malik, Battle of Gijduvan, Babur Mirza, Najmi Sani, Movarunnahr, political struggle*

INTRODUCTION. Ubaydullah Khan was a just, enlightened, and popular ruler of his time. The historian Muhammadiyar ibn Arab Qatagan, who lived in the late 16th and early 17th centuries, writes about him: "This khan, a haven of justice and a place of victory, was a king who mastered science and art, spread Sharia, combined divine knowledge with royal affairs and kingship, and was the leader of the sultans of the Abulkhair Khan dynasty in intelligence, understanding, good behavior, and decency." [1] Hafiz Tanish Bukhari (1540-1589) also describes Ubaydullah Khan in his work "Abdullah Nama" as follows: "In order to raise the



state flag of Muhammad (pbuh) high and raise the banner of the eternal Sharia, he always developed the acquisition of Sharia knowledge. He constantly developed religion, introduced the supreme Sunnah of the Prophet (pbuh) in the country, and diligently tried to eliminate the pillars and foundations of bid'ah and misguidance. The sound of his bravery and courage reached everywhere, and his voice of mercy and bravery was heard in the ears of the angels in the sky. He was extremely virtuous and adorned with the ornaments of virtue and perfection. He had a magical image in his eloquence (glorification of words, poetry)." Ubaydullah Khan political activity shows that he was a religious ruler and commander. It is known that the territory of Turan has always been a hotbed of Sunni Islam. After Ismail Safavi, a Shiite, ascended the throne of Iran (1502), he began to widely spread this direction of Islam, carrying out a series of invasions to various countries - extending the territory of his state from the banks of the Amu Darya to the Black Sea and to the foothills of the Hindu Kush [2]. It was his two main battles in the vicinity of Bukhara in 1512 (Kuli Malik, Gijduvari) that marked a turning point in subsequent political processes. These battles left an indelible mark not only on the history of the Turkic peoples, but also on the history of world military art. After the death of Muhammad Shaybani Khan (1451-1510) in 1510, Ubaydullah Khan played a significant role in the restoration, establishment, and consolidation of the state founded by Shaybani Khan. Initially, Ubaydullah Khan and Shaybani Khan's son Muhammad Timur, who were afraid of the Safavid army's invasion of Transoxiana, exchanged ambassadors with Sultan Shah Ismail I and tried to make peace. At this time, Ismail I, pursuing the political interests of the Safavid state, encouraged Temuridza Babur Mirza (1483-1530) to fight, saying that he wanted to help him capture Transoxiana from the Shaybani. After that, Babur Mirza, with the support of the Safavid army, defeated the Shaybanids Hamza Sultan and Mahdi Sultan, captured Hisari Shodmon, Chaghaniyan, and Dehnav, and turned his attention to Maveraunnahr. In this



situation, Ubaydullah Khan, taking into account his available opportunities, on the advice of other Shaybanid sultans, abandoned Maverannahr and retreated towards Turkestan. However, he was supported only by Shaybanid sultans such as Muhammad Temur Sultan and Janibek Sultan. At the end of April 1512, the army led by Ubaydullah Khan, who had arrived from the steppe to Gijduvan through Yettikuduk and Tortkuduk, attacked the city of Bukhara and besieged it. The Bukhara governor, Shirim Togoyi (Shirimbek), reported this to Babur Mirza, who was in Samarkand. Before the Battle of Kul Malik, Ubaydullah Khan's army was small, but later, with the support of the local population, its power increased. According to the memoirs of Hasan Khoja Nisari (1516-1597) "Muzakiri Ahbob" (Memoirs of Friends), Babur set out from Samarkand with an army of 60,000 and approached Bukhara. According to Hafiz Tanish Bukhari, Ubaydullah Sultan, with only 2,600 selected young men (according to another source, Nisari, his army was 3,000), suddenly attacked the army of Babur Mirza, who was standing on the banks of Lake Malik in the Khairabad district of Bukhara. This battle took place on April 28, 1512, and went down in history as the Battle of Lake Malik[3]. Ubaydullah Sultan alleviated his situation through military trickery. When he heard through his informants that Babur Mirza was approaching Bukhara with a large army, he stopped the siege of Bukhara and, pretending to flee, retreated towards the Khorezm road. Seeing this, the Bukhara governor reported to Babur Mirza that "the Uzbeks had fled." Babur Mirza, after this news, calmly approached Bukhara. Ubaydullah Khan, on the other hand, suddenly attacked Babur Mirza's army. A fierce battle took place at Naija, and after much fighting and movement, Babur's army was defeated. After that, Babur Mirza retreated, first to Bukhara, and the next day to Samarkand, and realizing the difficulty of the situation, a day later he took his family and went towards Hisar[4]. After his victory in the Battle of Kul-i-Malik, Ubaydullah Khan had captured Bukhara and Samarkand. However, shortly after, in mid-June 1512,



Babur, relying on an 80,000-strong (some sources say 60,000-strong) Safavid army led by Najmi Sani (nickname, real name Amir Yor Ahmad Isfahani. He succeeded Amir Najmiddin as the Iranian Divanbeg after his death and was therefore nicknamed "Najmi Sani" - the Second Najm), sent by the Etan Shah Ismail I Safavid, captured Ghuzar and Karshi in the fall of 1512. Most sources and scholarly studies state that Najmi Sani was sent against the Shaybani sultans at the request of Babu[5]. However, Khandamir, who directly participated in the military-political processes of 1511-1512, and who knew the role of both Iran and the Transoxiana and Kabul in this process, in his work "Habib us-siyar" indicates that Najmi Soni was actually sent against Babur Mirza. That is, after the Battle of Merv (1510), Babur Hisari, having captured the regions of Shodmon, Khuttalon, Kunduz, and Baghlan, sent an ambassador to Shah Ismail (the ambassadors were led by Khandamir). In October 1511, with the help of the army sent by Shah Ismail, led by Ahmadbek and Shahrukhbek, Babur captured Samarkand and Bukhara, and according to the agreement, a sermon was read in the name of Shah Ismail and coins were minted. It is likely that after the allied Iranian commanders were allowed to return to their homeland, the inhabitants of Transoxiana, religious scholars, and a group of officials were forced to violate some of the terms of the agreement with Shah Ismail due to their strong disapproval of Babur Mirza's appointment as the viceroy of Iran, a Shiite ruler.[6] This is because in December 1511, after the Iranian shah's secret agents in Transoxiana reported that Babur Mirza was disobeying the shah, Shah Ismail sent an army of about 15,000 under the command of Najmi Sani to Transoxiana to bring Babur back to obedience (later, he also increased the number of his troops by recruiting other emirs in Khorasan). In April 1512, when Babur was defeated by the Shaybani sultans at the Battle of Kul-e-Malik, Najmi Sani was in Khurasan, and upon receiving the news, he marched against the Shaybani sultans in Maveraunnahr, contrary to the royal decree.[7] According to 16th-century historians, Najmi Sani



reached Maverannahr almost unopposed as far as Qarshi. The siege and subsequent bloodshed by the Iranian shah of Qarshi encouraged the people of Maverannahr to unite against the Safavids. After the capture of Qarshi, the city was massacred by the Iranians, resulting in the deaths of 15,000 people.[8] Among the scholars was the famous poet and historian Kamal al-Din Binoi (1453–1512). The influential scholar Amir Ghiyasiddin Muhammad ibn Amir Yusuf, who was a prominent figure in Transoxiana and Khorasan, and some Iranian emirs, pleaded with the Iranian commander Najmi Thani not to carry out the executions, citing the presence of Sayyids from the lineage of Hazrat Ali in the city of Karshi. But Najmi Soni did not listen to these words and massacred the city's population. According to Zayniddin Vasifi (1486-1566), a direct witness to the events of this period, Najmi Soni, who was relieved of his duties in Karshi, swore, "I will conquer Samarkand, level its slopes and plant melons, and send the first harvest - melons - as a gift to Shah Ismail. [9] Then I will march on China." The people of Transoxiana were horrified by this, their hatred for the Iranian Safavid (Shiites, Qizilbash) army grew, and they called on Ubaydullah Khan to fight against them. Najmi Soni's army, emboldened by the "victory" in Karshi, began to besiege Gijduvan. Ubaydullah Sultan and Janibek Sultan retreated to Karmana, while Kochkunchi Khan and Muhammad Temur Sultan retreated to Miyanqal, preparing for a decisive battle. Ubaydullah Sultan's mentor and mentor, Mir Arab (his real name was Amir Abdullah Yamani, who had come to Turan from Yemen at the age of 20), who had arrived from Turkestan, met with each of the Shaybani sultans before the battle, encouraged them to unite, gave them moral encouragement, and gave them instructions and recommendations on the strategy of the upcoming battle in Gijduvan.[10] Before the Shaybani sultans' army arrived, the small number of defenders in Gijduvan had left the fortress and were engaged in sporadic battles with the enemy army. However, Ubaydullah Khan, who had carefully implemented his military plan, launched a surprise attack on Najmi Soni's



army on November 24, 1512, in the village of Zarangaran near Gijduvan, with his small army. In the Battle of Gijduvan, the army led by Ubaydullah Khan used the "tol'gama" method against the military forces led by Najmi Soni and Babur (surrounding the enemy forces from the flanks and striking from the side and rear). The Qizilbash commander Najmi Soni, without even having time to put on his clothes, was surrounded and killed by Ubaydullah Khan's warriors while riding a horse and fleeing.

CONCLUSION

The reign of Ubaydullah Khan was one of the most testing periods of the Shaybanid state, which managed to maintain the integrity of the state in the face of internal disarray and external threats. In domestic politics, he took military and diplomatic measures against rebellious emirs and governors, strengthening the central government. He established cooperation with scholars and religious circles, creating a spiritual base for his power. In foreign policy, he skillfully used diplomatic means along with military power against the Safavids and other rival states. As a result of these struggles, centralization in the state increased, relative stability was established, and this, in turn, paved the way for the revival of economic and cultural life.

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