

CHIRAQCHI FORT DURING THE BUKHARA EMPIRE

Sabohat Abduraimova

University of Economics and Pedagogy

Abstract

In the 18th - 20th centuries, Chirakchi was one of the major strongholds of Bukhara, which included more than a hundred villages. One of the princes stayed in this city. That is, the sons of the emirs of Bukhara were in charge of this land with the title of "bek". This article provides information about the territory, population and social structure of the Chirakchi district within the Bukhara Emirate, as well as the influence of political processes in the emirate on the district.

Keywords. Kashkadarya, Chirakchi, Chirakchi city, Shahrisabz historical region, Timurids, Shaibanis, Bukhara, Bukhara Khanate, Bukhara Emirate, Beklik, Mangit dynasty.

BUXORO AMRLIGI DAVRIDA CHIROQCHI QO'RG'ONI

Abduraimova Sabohat Ergash qizi

Iqtisodiyot va Pedagogika Universiteti

Annotatsiya

XVIII – XX asrlarda Chiroqchi o‘z tarkibiga yuzdan ortiq qishloqlarni oluvchi Buxoroning yirik bekliklaridan bo‘lib, Qashqadaryo daryosi havzasida joylashgan Chiroqchi shahri amirlikning muhim shaharlaridan biri sifatida bilingan. Bu shaharda shahzodalardan biri beklik qilgan. Ya‘ni Buxoro amirlarining o‘g‘illari “bek” unvoni bilan bu yer boshqaruvida bo‘lgan. Ushbu maqolada Buxoro amirligi tarkibidagi Chiroqchi bekligining hududi, aholisi va uning ijtimoiy tarkibi, amirlikdagi siyosiy jarayonlarning beklikka ta’siri haqida ma’lumot beriladi.

Kalit so‘zlar: Qashqadaryo, Chiroqchi, Chiroqchi shahri, Shahrisabz tarixiy viloyati, temuriylar, shayboniylar, Buxoro, Buxoro xonligi, Buxoro amirligi, beklik, mang‘it sulolasi

Introduction

In the 18th - 20th centuries, Chirakchi was one of the major strongholds of Bukhara, which included more than a hundred villages. One of the princes stayed in this city. That is, the sons of the emirs of Bukhara were in charge of this land with the title of "bek". At the same time, it is known that in the last quarter of the 19th century, Shahrisabz Bey's son sat here as a beklik. During this period, some consistent information about the social and political history of Chirakchi Beygi is found in dozens of historical and artistic works and travelogues written by historians of Bukhara Emirate and Western, especially Russian authors. Of course, there is a lot of information about settlements in the Kashkadarya oasis in the ancient and medieval



written sources, but among them there is a relative lack of information about the Chirakchi district. Also, if we look at the history of Chirakchi in ancient and medieval times, in this matter it is necessary to refer to written sources within the historical region of Shahrisabz.

If we limit the historical Shahrisabz region or the historical-geographical region called Kesh until the Middle Ages with the geographical concepts of ancient times, it is understood that its northwestern region is connected with the lands of Samarkand and Bukhara. Also, as P. Ravshanov emphasized, when it is said that the place of Saks or Shaks, one should not understand only the back of Sirdarya, it is known that when Bess came from Iran to Navtok, there were also Shaks among those who supported him, and Shak peoples are present Chirakchi and Kokdala it is unlikely that they settled in the steppes.

In the VI-VII centuries, fortified fortresses inhabited by large farmers began to appear in the Kashkadarya oasis, and the number of villages and farming settlements increased. As a result of archeological excavations, 8 out of 38 ancient sites investigated in the territory of Chirakchi district were found to belong to the V-VIII centuries. This indicator indicates that 10 out of 29 monuments in Qamashi district (or 34 percent) and 120 out of 200 monuments in Yakkabog district belong to the early Middle Ages.

Similarly, in the middle ages around Nasaf, the settlements of the population were strengthened mainly in water-related areas. S.B. Lunina is interested in the status of the addresses that were active in the early Middle Ages in the IX-XII centuries and cites the following numbers: 8 of the population addresses that existed in the early Middle Ages (V-VIII centuries) in the Chirakchi district are IX - He continued to live in the 12th century. This is 21 percent. 10 out of 29 villages belonging to the early Middle Ages in Qamashi district also existed in the developed Middle Ages (IX-XII centuries). In 24 of the more than 200 monuments of the early Middle Ages in Yakkabog District, antiques and ceramics of the IX-XII centuries were found. So, it shows that 20 percent of the villages of the early Middle Ages existed in the IX-XII centuries. In the developed Middle Ages, new villages and settlements appeared relatively little. According to antiquarians, in the developed middle ages, i.e. in the 19th century, 3 new villages were established in Chirakchi district, 2 in Qamashi, and 13 in Yakkabog. In the Middle Ages, 20 to 34 percent of pre-existing population addresses continued to live.

As in the early Middle Ages, it is necessary to look at the history of Chirakchi in the developed and classical Middle Ages within the historical-geographical region of Kesh. Only by the end of the Middle Ages, the situation changes somewhat. After the era of the Shaibanis, Ashtarkhanis and Bukhara Emirate, Chirakchi is sometimes mentioned as part of Shahrisabz, and sometimes separately. In particular, the Shaibanis, who seized power from the Timurids at the beginning of the 16th century, began to pay special attention to Shahrisabz and its neighboring areas. Muhammad Shaibani Khan and his followers divide the separate regions of the state among their clans and descendants as uluses. Hisar was given to Sultan Hamza and Mahdi Sultans, Fergana to Sultan Jonibek. As before, Bukhara was left to Ubaydulla Sultan, and Turkestan was left to Kochkunchikhan and his sons. Kesh (Shahrisabz), Nasaf (Karshi), Guzor and Darband and surrounding districts to the banks of Amudarya were left to Shaibani Khan's son Temur Sultan.



During the Shaibani dynasty, the owners of iqta consisted of members of the ruling family, great amirs and military nomadic nobles, and iqta was given on the condition of submitting a certain part of the tax to the central treasury and performing military service. . The author of "History of Rashidi" Mirza Muhammad Haidar (16th century) writes: "Shahbek gave Shahrisabz to my father (Muhammad Husayn Koragon) as a gift" [5], and during the Shaibani period, Chirakchi territories were also given to people close to this dynasty. done

Although there is no detailed information on when and where the Mangits came to Chirakchi and Shahrisabz, based on some evidence of historians of Bukhara, certain opinions can be expressed in this regard. In the written sources of this period, the ancestors of Muhammad Rahim-biy, the founder of the Manghit dynasty, Jani-biy ibn Musa-biy, one of the leaders of the Manghit clan, in particular, his grandson Davlat-mirza, lived in Samarkand. It is known that during the reign of Shaibani dynasty ruler Ubaydullah Khan (1534-1539), Davlat-mirza came to Samarkand with his clan - elat or elulus and a group of clans (elat) - kenagas, and settled in Konigil Kurug. they settle in Both of his sons, Rajab Berdi-bi and Shaydullabi Mirim, became murids of Sheikh Azizon. This person was one of the leaders of the "Ishqiya" sect in Eski Langar. Shahrisabz was the center of the Ishqiya order, and Old Langar was located in the south, southeast of Samarkand region, in Shahrisabz district. Historians of Bukhara note that Mirim Sheikh Azizon invited Manghit brothers Rajab Berdi and Shaidulla to move to Chirakchi together with their clan [6]. It can be seen that the location of the Mangits in Shahrisabz and Chirakchi and the fact that the representatives of this clan began to act as the viceroy of Bukhara in these two cities are connected with these historical realities.

Hakim Khan Tora writes in the section of his work "Muntakhab al-Tawarikh" "The mention of Daniyal Devanbegi's capture of Chiroqchi": "While Amir Nasrullah was engaged in the siege of Bukhara, Daniyal Devanbegi rode from Shahrisabz , besieged the Chirakchi Castle, where the graves of the Mangit ancestors are located, including the burial place of their grandfather Khudoyar Otalik. However, as the period of the siege was prolonged, they began to make fierce attacks and finally captured the fortress with a strong attack, and they also captured the governor of the place, Hakim Dodkhoh Mangit. Daniyol Devanbegi did not touch him, on the contrary, he showed respect, gave him a high reward and allowed him to leave. Many other officials were robbed. "Daniyol Devan Begi returned to Kash with victory."

In this place, Hakim Khan Tora's information about "the tomb of the Manghit ancestors, including the Chirakchi Castle where his grandfather Khudoyar Otalik was buried", "the ruler of the land, Hakim Dodkhoh Manghit", is not only Chirakchi Bek. , but it is important for the history of the Kashkadarya oasis and the Bukhara emirate. First of all, at that time the Chirakchi begs were descended from the Manghit clan, in particular, the clan of the Bukhara emirs, and before the Mangits came to the top of the Bukhara state, the members of this dynasty lived around Shahrisabz, including Chirakchi. Even the emirs of Bukhara were well aware that the graves of the political leaders of the Mangit clan were located in Chiroqchi. It was not without reason that in Bukhara Mangits had a great influence that the Godfather mangit had a special place and the emirs paid special attention to it. Also, the Mangits occupied a great place in the political life of the emirate as a clan with its own political influence in the territories adjacent to the Chirakchi Beky, in the Shahrisabz and Karshi Bekys. However, it is noteworthy that the



grave of Khudoyar-biy Mangit, the father of Muhammad-biy Ataliq, one of the founders of the Mangit dynasty, is not in Shahrisabz or Karshi Bek, but in Chirogchi.

It is known that Khudoyar-biy Mangit was a major political figure during the reign of the Ashtarkhanid dynasty, which was at the top of the Bukhara Khanate, and in 1712-1716 he held the position of "ataliq", that is, an official at the level of prime minister. As the son of Khudoyqul-biy Manghit, one of the leaders of the Manghit clan, he achieved a number of successes in his career and became the father during the reign of Abulfayz Khan (1711-1747). Khudoyar-bey's son Muhammad Hakim-bey worked in the position of paternal "prime minister" for many years - from 1721 to 1743, and eventually prepared the ground for the transfer of Bukhara power from the Ashtarkhanid dynasty to the Mangit dynasty.

As mentioned briefly above, Khudoyar-bi's father, Khudoykuli-bi, was actually one of the most influential persons, and Chirakchi and its surroundings may have had a special place in his political activity. According to the historiography of the Mangit period, the ruler of Bukhara, Ubaidullah Khan, appointed Khudoykulibi to the viceroyalty of Shahrisabz. Even the historian emphasizes that Miri Khudoyquli-biy was the commander of Abdulaziz Khan (1645-1681) and Subhlnqulikhan (1681-1702). According to the information of some Bukhara historians, his son Khudoyar-biy ibn Khudoykuli-biy could not stay long as the deputy of Bukhara khans in Shahrisabz. The reason is that Khudoyar-bi's people are dissatisfied with him, and he begins to act as the deputy of Chirakchi. At that time, Chirakchi was the stronghold of the Mangits after Samarkand, and Khudoyar-bi felt very safe here. Also, in Shahrisabz, the position of the Uzbek "kenagas" clan is higher than the Mangits, and this situation prevented Khudoyar-biy Mangit from becoming a viceroy here. According to one of Bukhara historians, Muhammad Ya'qub, Khudoyar-bi died in Chiroqchi.

Shahrisabz Bey is an important area for the Bukhara Emirate, and with its fertile lands and handicrafts, this place has played an important role in the economy of the Emirate. In this matter, Chirakchi also has its own characteristics, the inhabitants of the region have grown livestock products for the emirate. That is why historians of Bukhara paid attention to this place. For example, Hakim Khan Tora gave detailed information about the political realities in Chirakchi district in the section of his work entitled "The mention of Amir Nasrullah's army on Chirakchi". According to Hakim Khan Tora, the emir of Bukhara, Nasrullah (1826-1860), passing through Samarkand region and marching to Shahrisabz, passed through Chirakchi region. He writes about it as follows: "After that, Amir Nasrullah decided to take back this fortress from the Kenagas, and headed towards Shahrisabz with a large army. Hearing this news, Daniyol Devanbegi Shahrisabz rode with his army and entered the field between Shahrisabz and Chirakchi and ordered his brother Fazilbi, who was the governor of Dehiyak and was considered the only one of his time to be courageous and brave, to enter the Chirakchi fortress and give a befitting reply to Amir Nasrullah. He accepted the word of his brother, Sheryurak Mir, entered the fortress and sat waiting for the war, having completed the tasks of strengthening the fortress to his heart's content. When Amir Nasrullah came upon them, Fazilbi came out of the fortress and waged such a war that the blood of the Bahadirs turned the ground purple.



For three days the battle got hotter and hotter. According to Amir Nasrullah, victory is not easy to achieve. Finally, the word of reconciliation and peace was put in the middle, and through the exchange of two wise ambassadors, this condition was proposed for the deal: Daniyol Devonbegi would attain the position of father and Fazilbi would take the position of dodhoh in the state. After demolishing the Chirakchi fortress, the governorship of this district and all its revenues will be in the hands of Daniyol Devanbeg. This condition was acceptable to both parties, and an agreement was reached in this regard, and everyone left for the capital of their country. Amir Nasrullah got some rest after getting tired of the road and got busy with state affairs. In 1243/1827-28, Mr. Sayyid took refuge in Eshon Sultan Khan (Ado) from Amir Nasrullah Muhammadali Khan, and raised his head with the action of Bukhara Sheikhul Islam. It can be seen that while the central authorities of the Bukhara Emirate sent their troops to the rebel regions - Shahrisabz and its surroundings - to keep the provinces under control, they paid attention to the Chirakchi fortress. It seems that Kenagas had a very high influence around Chirakchi. This is evidenced by the fact that representatives of the "Chuyut" clan, which is a branch of the Kenagas, have several villages here.

In the section of Hakim Khan's Tora entitled "Amir Nasrullah's mention of his army in Shahrisabz", the following information is given about the restoration of the Chirakchi fortress: "In the same year, Amir Nasrullah led an army to Shahrisabz. On the way, he stopped at the Chirakchi fortress, rebuilt the dilapidated fortress, and after a few days he moved towards Shahrisabz. Father Daniyal learned of his arrival and began to prepare for battle. The two armies faced each other in the Beshtarak region, which is a stone's throw from the city of Kitab, and engaged in a fierce battle. After many skirmishes and battles, Danyol Otalik managed to get his army safely out of the battle field with great pain and suffering. Amir Nasrullah, who was not fed up with the war, did not go back on his word after these battles and began to besiege the Sinakhan fortress and subjected this fortress to a rain of cannon balls. Danyol Ataliq turned Sayyid Lola's tomb half a farsakh away from Kitab into his headquarters. One day we were watching the army of Mangit with binoculars together with the poor Daniyol father. "Avliya Tuksoba is our dear old friend of several years, and he was the nickname of Daniyal father." Amir Nasrullah heard that Dost Muhammad Khan had returned, and the next day he ordered through his person to "disperse his officials outside that city, and then he knows where he will go." This is how Dost Muhammad Khan responded to his thousand brave soldiers. They lost their sultan with a lot of crying and crying. ... According to the order, Dost Muqammad Khan entered Bukhara with his sons and returned to the previous place. Several days passed like this. After that, Amir Dost Muhammad Khan, his brothers' sons and son-in-law, eighteen princes in all, decided to run away with seventy people and turned towards Shahrisabz. They traveled for a day and night and reached the places overlooking the city of Karshi. The governor of the city of Karshi found out about their arrival and sent through his person that "it seems that the princes have come without the permission of Amir Nasrullah, so we have to oppose their passage to Shahrisabz." The officials of the governor went to the princes and conveyed the word. The princes did not listen to such an order and continued on their way. As a result, the quarrel between the Turks and the Afghans intensified, and the princes ran over and killed several of the governor's men. The news of this event reached the governor of Karshi, he immediately



rode away, and the princes caught up with him, and they went away fighting in the night. However, the hired guide of the princes ran away, and they did not know where to go in a strange place, and they had no choice but to follow the road and walk slowly. At that time, the governor of Chirakchi arrived and the number of Uzbek soldiers reached three thousand. Even in that dark night, the fighting continued and the war did not stop. When it was almost dawn, they came to the village of Valina'mi-tepa near Chirakchi and dismounted. A little breath was taken, and when the darkness of the night ended and the day army began to come out, the princes drew the sword of enmity from its scabbard and closed in on the Turkish army. The Turks also fell upon the Afghans like a calamity."

Here, the interesting part of this information is that the author mentioned the local fighters who fought around Chirakchi against the mercenary Afghans who fought in the armies of the Bukhara emir, sometimes as "Uzbeks" and sometimes as "Turks". At that time, the inhabitants of Central Asia were referred to by names such as Uzbek, Kazakh, Kyrgyz, Turkmen, Tajik, and the concept of "Turk" and "Turkish" in the general sense was somewhat preserved. The use of the term "Uzbek" for the population and army of the Kashkadarya oasis of the Bukhara Emirate, including Karshi, Shahrisabz, and the neighboring beks, was somewhat widespread in Bukhara historiography. The information in the work "At that time, the Governor of Chirakchi arrived and thus the number of Uzbek soldiers reached three thousand people" attracts attention.

REFERENCES:

1. Kaldibekova, A. S., & Norboyev, F. C. (2021). Pedagogik innovatsion faoliyatda psixologik to'siqlar muammosi. *Academic research in educational sciences*, 2(CSPI conference 1), 611-615.
2. Urinova, M. V. (2021). Issues of use of information and communication technologies in the conditions of digital economy. *Academic Research In Educational Sciences*, 2(6), 1520-1525.
3. Bakhronovna, R. M. (2023). The Theory And Experience Of The Formation Of Professional Value Criteria In The Continuous Education Of The Future Primary School Teacher. *Boletin de Literatura Oral-The Literary Journal*, 10(1), 2179-2186.
4. Baxronovna, R. M. (2023). Developing teacher's skills in using scientific methodological articles in science teaching. *International Journal of Advance Scientific Research*, 3(09), 122-127.
5. Baxronovna, R. M. (2023). Boshlang 'ich ta'limda xorijiy metodikalar asosida o 'qish savodxonligini oshirish. *fan, ta'lim va amaliyotning integratsiyasi*, 408-411.
6. Baxronovna, R. M., & Nishanovich, X. J. (2023). Improving Reading Literacy Using Foreign Methods in Primary Education. *Journal of Pedagogical Inventions and Practices*, 18, 94-96.
7. Raxmonova, Z. (2021). The influence of family values on personality development. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(3), 1855-1857.
8. Ne'matovna, R. Z. (2024). Problems of emotional intelligence stability in the formation of individual values. *Academia Repository*, 5(3), 218-220.



9. Hayitmuradova, N. A. (2022). Positive influence of physical activities on the organism of young athletes. *Science and Innovation*, 1(8), 641-644.
10. Xamidov, M. (2023). On some similar and different aspects of proverbs and subjects. *American Journal of Pedagogical and Educational Research*, 15, 66-68.
11. Mirakhmedova, S. N. (2024). Socio-philosophical analysis of transformation of spiritual-ideological reforms in new Uzbekistan. *Proximus Journal of Sports Science and Physical Education*, 1(1), 28-32.
12. Xamidov, M. A. (2022). Surxondaryo o 'zbek shevalariga doir ayrim paremlar tahlili. *Oriental Renaissance: Innovative, educational, natural and social sciences*, 2(7), 676-684.
13. Musurmanov, A. A., Bazarova, R. S., & Tojiyev, K. (2022). Innovative methods of growing pineapples (*Ananas comosus* (L.) MERR). *Journal of Academic Research and Trends in Educational Sciences*, 1(8), 7-12.
14. Xamidov, M. (2023). JANUBIY SURXONDARYO O 'ZBEK SHEVALARI MAQOLLARINING HOSIL BO 'LISHIDA BILINGVIZM HODISASI. *INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION*, 2(20), 123-125.
15. Xamidov, M. (2023). Badiiy matnlarda uchrovchi o 'zbek sheva maqollarining transformatsiyasi. *models and methods for increasing the efficiency of innovative research*, 3(25), 204-206.
16. Xamidov, M. (2023). On some similar and different aspects of proverbs and subjects. *American Journal of Pedagogical and Educational Research*, 15, 66-68.
17. Abdumannobovich, X. M. (2023). TRANSFORMATION OF PAREMIOLOGICAL UNITS IN SOUTHERN SURKHANDARYA UZBEK DIALECTS. *European International Journal of Multidisciplinary Research and Management Studies*, 3(05), 168-173.
18. Abdumannobovich, X. M. (2021). O'zbek tili paremiologik birliklarida somatik so'zlar salmog'i (Janubiy Surxondaryo o'zbek shevalari misolida): Xamidov Mansur Abdumannobovich Termiz davlat universiteti O'zbek tili va adabiyoti kafedrasida o'qituvchisi, erkin tadqiqotchi. In *Научно-практическая конференция*.
19. Holiqova, D. S. (2023). Methodology of developing students' reading and writing skills based on distance education technologies (in the example of English language materials). *Current Issues of Bio Economics and Digitalization in the Sustainable Development of Regions (Germany)*, 7(2), 75-80.
20. Holiqova, D. S. (2023). Тенденции развития образования и педагогики. Conference, 1(5), 147-150.
21. Jalilovna, K. D. (2020). The stability of the ideological concept in the work of Dostoevsky. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(53), 301-309.
22. Umurqulov, Z. (2019). Lingvistik tahlil asoslari. *Ilm sarchashmalari*, 6, 23.
23. Умуркулов, З. Б. (2015). Эркин Аъзамнинг сўз қўллаш маҳорати. 56.
24. Халилова, Д., & Халилова, Ш. (2019). Концептуальный подход к художественному творчеству Достоевского. *Евразийское Научное Объединение*, (4-5), 308-310.

25. Jalilovna, K. D. (2019). The concept of literary psychologism in the works of F. Dostoyevsky. *European journal of literature and linguistics*, (2), 39-42.
26. Yorbekova, D., & Raximova, U. (2023). Modern Foundations of Teaching Economics in University. *Евразийский журнал академических исследований*, 3(2 Part 4), 173-176.
27. Rahimova, U. (2019). Lingvopersonologics As A New Direction Of Anthropocentric Linguistics. *Scientific Bulletin of Namangan State University*, 1(8), 259-265.
28. Umurqulov, Z. B. (2020). Comparison in literary text and its linguopoetic value. Karshi State University.
29. Умуркулов, З. Б. (2020). Сравнение в художественном тексте и его лингвопоэтическая ценность. Каршинский государственный университет.
30. Khalilova, D. J. (2019). Human and society interpretation in literary work. *Гуманитарный трактат*, (55), 20-23.
31. Умуркулов, З. Б. (2020). Бадий матнда қиёс ва унинг лингвопоэтик қиммати. Қарши давлат университети.
32. Rakhimova, U. (2023). Formal features of the rhyme. Proceedings Of ASAR Internaional Conference, New Deihi, 58-59.

