



Article

The Significance of the Work “History of Khumuli” in Documenting the Mangit Period’s History

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Abstract: This article delves into the creation of the historical masterpiece “History of Khumuli”, shedding light on the background of the author and tracing the decline of Abdul Fayzkhan, the final ruler of the Ashtarkhanid dynasty in Bukhara. It further examines pivotal moments like the assassination of Nadirshah and the subsequent intrusion of Iranian forces into Bukhara. Detailed accounts are provided on the events during the transition to the new Mangit dynasty’s reign in Bukhara, showcasing the reigns of the inaugural Mangit rulers, including Muhammad Rahimbiy, Daniyobi, and Amiri Masum Shahmurad.

Keywords: history, literature, religious, intellectual level, minister, pilgrimage, throne, army, cultural heritage

Introduction

During the reign of the Mangit dynasty, the final ruling dynasty of Bukhara, a wealth of significant historical writings emerged, capturing the essence of a transformative era. Among these important works, Jumaqli Khumuli’s “History of Khumuli” stands out for its detailed and nuanced portrayal of the Mangit rulers, including Muhammad Rahimkhan, Shahmurad, and Haydar. This seminal text begins with the dramatic invasion of Bukhara by Nadirshah, setting the stage for a comprehensive exploration of the period’s pivotal events. Khumuli’s narrative offers a rich and insightful account of the Mangit dynasty’s governance, providing a vivid depiction of the political, social, and cultural dynamics that defined the era. Through meticulous documentation and analysis, “History of Khumuli” not only chronicles key moments but also reflects the complex interplay of historical forces that shaped the final years of Bukhara’s historical prominence.

LITERATURE ANALYSIS AND METHOD

It is fascinating to see the extensive interest that the work “History of Khumuli” has sparked among various scholars and researchers. The fact that renowned figures like Muhammadsharif Sadri Zia, Qori Rahmatullah Vazih, and Mirsiddiq Hashmat have referenced this work in their own research speaks to its significance in the field. The subsequent contributions by S. Ainiy, I. Abdullayev, H. Hikmatullayev, B. Bobojonov, and H. Yuldoshkhodzhayev further emphasize the enduring impact of “History of Khumuli”.

The critical edition of the text by Ghulam Karimi and Iroda Kayumova in 2013 represents a milestone in the scholarship surrounding this work, shedding new light on its content and historical context. The involvement of foreign scholars such as Von Kugelgen, Hofmann, and C. A. Storey underscores the international recognition of the significance of “History of Khumuli” in academic discourse.

Citation: Hamroyev A.U. The Significance of the Work “History of Khumuli” in Documenting the Mangit Period’s History . Central Asian Journal of Social Sciences and History 2024, 5(7), 293-297.

Received: 10th Sept 2024

Revised: 11th Oct 2024

Accepted: 20th Nov 2024

Published: 23th Nov 2024



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The editorship of H. Yuldoshkhodzhaev in the publication of this work demonstrates a collaborative effort by scholars to delve deeper into its content and implications. The diversity of perspectives and analyses provided by these researchers enriches our understanding of the work and its author, making it a subject of enduring interest and scholarly exploration. It is clear that "History of Khumuli" has left a lasting impact on the academic community, attracting attention from a wide range of scholars who continue to engage with its themes and historical significance.

The author of the work, Jumaquli Khumuli, was born in a pious and intellectual family. His father was one of the Sufis who followed the Mujaddidiya direction of the Naqshbandi order. In this regard, the author himself wrote: "My honorable father (may Allah have mercy on him) was a righteous and prudent person. Although they did not acquire the official (shar'i) sciences, they mastered the science of truth very deeply" [1.8].

In addition, the author wrote down unusual events and blessings that happened with his father, referring to his birth.

This article takes a comprehensive approach to explore why Jumaquli Khumuli's "History of Khumuli" is so important for understanding the Mangit period. Here's how we break it down:

1. Textual Analysis: We dive deep into the "History of Khumuli" itself, looking closely at how the story is told, the themes it covers, and its accuracy. This helps us pinpoint the major events and figures Khumuli describes and understand his perspective and interpretation of history.

2. Historical Contextualization: We place Khumuli's work within the larger historical and political landscape of the Mangit dynasty. By comparing it with other contemporary records, we can see how it fits into the broader picture and why it matters for documenting this era.

3. Comparative Study: We compare Khumuli's account with other historical writings from the Mangit period. This comparison reveals what makes his work unique and sheds light on its contributions to our understanding of the Mangit dynasty.

4. Scholarly Interpretation: We draw on insights from other historians and scholars who have studied the Mangit period. Their analyses help us frame Khumuli's work within ongoing scholarly discussions and highlight its significance in the field.

Through these methods, we aim to show why "History of Khumuli" is a key resource for grasping the history of the Mangit period and its lasting impact.

RESULTS

Khumuli's approach to Amir Shahmurad showed that Shahmurad's work was a clear example among Mangit rulers, and he won the respect of not only the intelligentsia and officials, but also the people.

The peculiarity of this history of Jumaquli Khumuli is that he knew the history of the past rulers very well, so he compared his contemporary rulers to them. For example, Nadirshah was compared to Amir Temur, while Amir Shahmurad was compared to Ismail Somani: "Historians say that from the time of Amir Temur until this time, that is, until 1152 (1739), no one except Nadir Shah sat on the throne of the world among the Muslim and infidel kings. He combined the rules of Faridun with the policies of Genghis and the courage of Timur. He had a very beautiful face and a very wise manner" [1.69-70].

Historian Khumuli had a special approach to Shahmurad from the Mangit rulers and gave many instructive information about his actions, spiritual maturity, belonging to the Naqshbandi Mujaddidiya, and his behavior since his accession to the throne. He said that as Aurangzeb became the crown of the Timurid dynasty, Shahmurad was the crown of the Mangit dynasty. Also, the information about his military campaigns and the campaigns of the enemies against him has been extensively discussed. He dedicated a special topic to the death of Amir Shahmurad and indicated the date as 1215 (1800).

In this topic, it was stated that the cause of his death was an illness, that he died in Bukhara, and that his funeral was held during Friday prayers, and there were many people there. Also, it is said that many lamentations and histories were written dedicated to his death, and the author's own lamentation and history of his death are given.

After Khumuli stated that he had re-subjugated all the territories subdued during the reign of his father Shahmurad on the subject of "Submission of the Governor of Hisar", he temporarily stopped information about the activities of Amir Haidar.

The last information about Amir Haydar in the work is the account of the events of his army withdrawal to Oratepa, and then it ends with the pirs and the letters that happened to them.

Khumuli himself wrote the conclusion of his work, stating that he was seventy-three years old and the date was 1263 (1847). He wrote with deep sadness that he was the father of four children, four of them died in their teens, and the third son, Imamquli, was very talented and died at the age of twenty-three. At the end of the work, he wrote a four-line poetic history dedicated to the death of his son.

DISCUSSION

Khumuli acquired various Shari'i and mystical sciences from a young age. He himself gave information about his studies in the presence of advanced scientists of his time.

In enriching his work with content, Khumuli used poetic passages, anecdotes, stories, and events from the works of classical literature representatives. The general spirit of the work is mystical, in which interpretation of dreams in the form of divine signs, drawing mystical conclusions from various events is a priority. Also, at the end of the work, there are separate topics about Musa Khan Dahbedi, a prominent representative of the Naqshbandi-Mujaddidiya order, and his four caliphs. Looking at it from this point of view, Khumuli himself was a member of the Tariqat along with being a judge. It is enough to mention that Khumuli was a disciple of Hazrat Fayzi Khan and Muhammad Lutfullah known as Baba Khoja, who were among the great Sufi sheikhs of his time [1.31-32.].

Jumaquli Khumuli was also a poet. It is known that he wrote ghazals in Persian and Turkish and has a collection of poems. He gave many examples of his poetic works in "History of Khumuli". Also, at the beginning of the work, he stated that it was his poetic creation with sentences such as "Qit' ai Khumuli", "limuallifihi" (that is, "that of the author of the work").

From a lot of information about the author in the work, it can be understood that he was a leading scientist and intellectual official of his time in Sharia, Sufism, religious and secular sciences. From this point of view, the information and historical events presented in the work are completely reliable and accurate.

Khumuli began his history with information about himself and his lineage, as well as information about the leaders of the orders of his time, their intellectual level, their children, and their affiliation. After introducing the details, he went to the goal and showed the reasons why the Mangits came to the top of the throne. He listed the dynasty of the Mangits in the following order on the example of Amir Shahmurad: Shahmurad ibn Amir Daniyal ataliq ibn Hakim ataliq ibn Muhammadyar ataliq ibn Khudoyor ataliq ibn Khudoyqulibey ibn Chovushboy.

In this place, Khumuli told the story of the meeting between Chovushboy and Khizr, the founder of the Mangite dynasty. According to this story, Khizr, peace be upon him, told Chavushboy that from his descendants there would be rulers who would be the sum and cream of khans and khans, and he prayed for them. Khumuli said that this story was mentioned in "Tuhfai Khan" and other works written about the history of the Mangite dynasty.

After that, the fact that Abulfaiz Khan was the last Genghis Khan and his relationship with the Shah of Iran, Nadir Shah. He said that Nadirshah had a habit of taking people as hostages from the lands he occupied. He also took twelve thousand Uzbek soldiers from Movarounnahr and appointed Hakim father as a minister to Abulfayz Khan. He stated that he took his son Muhammad Rahim Khan with him as a sipohsolar (chief) to the Uzbek servants. Muhammad Rahimkhan stood out in front of Nadirshah with his potential, insight and talent. Nadirshah adopted him. After some time, Ibodullah Khan China rose up in Mionkol. Abulfayz Khan informed about this to Nadirshah and asked him for help. Nadir Shah sent three experienced amirs with an army against Ibadullah Khan. Hearing that the army had crossed Amudarya, Ibodullah Khan and his gang fled to Tashkent and Turkestan. The army led by three emirs stayed in Movarounnahr and had many conflicts with

the local people. Especially Shia-Sunni hostility has increased. The people are in need. Abulfayzkhan indulged in luxury and was indifferent to the condition of the people. When these news reached the ears of Nadirshah, he called Muhammad Rahim Khan, who was carrying him with him, and gave him an order to dethrone Abulfaiz Khan and send him on pilgrimage, instead of him to place his young son Ubaydullah Khan on the throne. He also sent Muhammad Rahimkhan to Bukhara with a certificate stating that he was the father of the new khan. In addition, he also instructed to send the Shiite army back to Iran.

According to Khumuli, the news that Muhammad Rahim Khan was killed by the Shiites at the crossing of the Amudarya reached the Uzbek soldiers who stayed with the king. Hearing this, Muhammad Rahimkhan entered Bukhara, under the condition of keeping the incident of the king's murder a secret. After that, he deposed Abul Fayz Khan and made his son Ubaydullah Khan the khan, and he himself became the father of the new khan. They also managed to drive the old khan out of the city with the Shia army in order to send him to the Kaaba.

The Shiite army that came out of the city heard that Nadir Shah had been killed and told Abulfayz Khan to go with them to Iran and give him the throne. The khan, who believed in "Ahli Sunna Wal Jama'a", did not agree to this proposal of the Shiites and returned to the city of Bukhara and was executed in the Mirarab Madrasah.

Jumaqli Khumuli showed that the main reason for the mistakes in Abulfayz Khan's policy during his forty-year reign was his soft nature and lack of determination. He wrote that the avbas who took advantage of this nature plundered the country from all sides, and because of the lack of strictness, the local governors also oppressed the people, and that is why the people hated Abulfaiz Khan.

After that, Khumuli started the series of Mangit rulers with a special theme "Silsilai Salatini Mangit" and named Muhammad Rahim Khan as the first of the Mangit rulers: "Mohammed Rahim Khan was the first king from the Mangit community to sit on the royal throne" [1.73].

The following events are devoted to the battles fought by Muhammad Rahim Khan to consolidate the throne. He wrote that he included the country of Turan, Balkh, Badakhshan, Hisar and Khatlon under his control, after which he fell ill and died of natural causes.

Donyolbi's ascension to the throne caused resentment from Faziltora's mother's generation, and the new khan began a struggle to strengthen his power.

Historian Khumuli wrote twenty-five names praising Shahmurad about the events of Shahmurad's son Muhammad Daniyalbi's succession to the throne. The theme came as follows:

Sa'adat manus (one who attains happiness), sultonul salotin (sultan of sultans), burhanul khavaqin (Evidence of Khakans), mujaddidul millat (renovator of the nation), muhyis sunnat (resurrecting sunnat), mohiyul bid'at waz zalalat (the remover of heresy and error), homyyush shariat wal hidayat (protector of sharia and guidance), Nurul Khulafa (Light of the Caliphs), shamsul urafo (sun of scholars), Hujjatur Rahman (Document of Rahman), rahmatul Mannon (Mercy of Mannon), farukuz zaman (separator of tenses), Mahdiy davran (Mahdi of the era), misbohut tariqat (light of tariqat), minhojush sharia (sharia program), zahirul Muslimiyn (back of the Muslims), mughusul masokin (helper of the poor), malozul umam (the refuge of the ummah), malja'ul olam (the refuge of the people of the world), fakrul avtod (pride of cars), najmul afrod (lone star), jami'ul khilafatul real wal majazi (combining real and figurative caliphate), amirul mominin (chief of the believers), alma'sum (innocent) Shahmurad - al-Ghazi (may Allah Almighty enlighten his proof) to the throne [1.97].

CONCLUSION

In conclusion, "History of Khumuli" stands as a vital piece of our historical puzzle, offering much more than just a chronological account of events. Its significance goes beyond mere dates and facts; it provides a rich, nuanced understanding of the spiritual and educational landscape of the Mangit era. Through Khumuli's detailed narrative, we gain valuable insights into the political dynamics, cultural developments, and the lives of key historical figures from that time. This work not only helps us appreciate the complexities of the past but also sheds light on how those historical

threads have woven together to shape our present. By engaging with “History of Khumuli”, we connect with the deeper currents of history, enriching our understanding of both the specific period and its broader impact on our historical and cultural heritage.

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