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Kenagas Clan And Their Place In The History Of Bukhara Khanate

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Abstract

This article analyzes the origin and history of the Kenagas clan and their role in the political and social life of the Bukhara Khanate based on historical literature

Keywords: Kenagas, mangit, clan, Bukhara Emirate, Shahrissabz, Karshi, dynasty, Shaybanites, Ashtarkhanids

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Introduction

As we know from history, in all periods, a representative of a great dynasty came to power and established his power. Or that country has become a simple puppet in the hands of the representatives of the dynasty that dominates the political life. In such cases, the interests of the powerful people always prevailed over the condition of the common people, and the palace coups and social life were destroyed in this country. The entire state is in the hands of these individuals. This is especially true in the Bukhara Khanate (later Emirate) during the Shaybanids and Ashtarkhanids period, Mangits and Kenagas had the highest position, and now, having understood the essence of the topic, let's continue our thoughts about the origin of Kenagas and their importance in political processes.

Kenagas are the largest branch of Uzbek clans. According to Suyun Karayev's work "Toponymy", the Kenagas lived in the oases of

Shahrisabz, Bukhara, Karmana, Denov in a sedentary and nomadic way. It is reported that the Kenagas are divided into small tribes and clans such as Achomaili, Kirei, Abak Kirei, Ovozi Tarokli, Chuyut, Kayri Soli. They were engaged in agriculture and animal husbandry. During the reign of Abdullah Khan II, the Kenagas held high positions. The leaders of Kenagas were among the figures on the right side of the khan, next to the chairman.

During the reign of Abdulaziz Khan from the Ashtar Khans, Saqi Khoja Kenagas was appointed as the governor of Ishkamish. According to the information in the work "History of Abulhairkhani", in the Uzbek ulus, kenagas served in the left wing of the army, i.e. in juvangara. According to Abdurakhman Tole's "History of Abulfayzkhan", when Abulfayzkhan sat on the throne of Bukhara (1711), he indulged in luxury and abandoned state affairs. As a result, inter-tribal animosity and enmity increased in the country, and Kenagas, along with several tribes, took part in committing various crimes against civilians, robbing them.

According to Academician Radlov's work "Legends of Turkic tribes living in the North-East of Zarafshan", it is written that Kenagas and Mangit were brothers. They were very friendly and their union was rich in wealth. Those who could not see them fought over the goods, and it was difficult for the brothers to resist them. Brother Mangit and Kenagas agree to go to places where the enemy can't reach them, and when they set out, a mountain valley appeared in front of them. Mangit left his brother in front of the mountain and went to the desert by himself.

It is difficult to say how much truth there is in the story. But the truth is that the Mangit people live around Karshi, and the Kenagas live in Shahrisabz and Kitab. The Kenagas tribes took an active part in the political processes of the Bukhara Khanate in the 17th-19th centuries. According to the information of Poyon Ravshanov, the ancestors of Ibrahim Kenagas, who gained political power during the time of Abulfayzkhan, were the governors of Shahrisabz since the time of Shaibaniykhon and had a great reputation. For example, in 1719, an army of 2,000 Kenagas under the leadership of Mirokhor Ismail invaded the village of Bahauddin in the Bukhara region, where they demanded and oppressed the people who had gathered for the "guli surkh" (red flower) holiday.

Here the Kenagas fight against the Mangits. The Mangits were gaining strength at this time. Ibrahim Kenagas also fought against the Magi, and in 1722 he went to Samarkand in 1722 to make his son-in-law Rajab Sultan, a descendant of Genghis, the Khan of Samarkand. At this time, other tribes who were dissatisfied with Aulfayz Khan also participated in this rebellion. They besiege the capital for months. They call Kazakhs and Dzhungars for help. Unfortunately, their actions led to negative consequences, and the Dzhungars and Kazakhs began to plunder Zarafshan, Bukhara and Karshi. These processes were evidence of the weakening of the khanate.

Due to this situation, Abdurahimbi invaded Bukhara with an army of 20,000 people in 1725 and captured the cities of Khojand, Shahrisabz, and Oratepa. Hakimbek, the governor of Shahrisabz, married Aychuchuk, the daughter of the father's brother Ibrahim, to Abdurahimbi. After Abdurahimi's death, Kenagas (Oychuchuk) married his brother Abdukarimbi. The Kenagas were considered the most influential Uzbek clan after the Mangits in the Emirate of Bukhara.

Until now, it is believed that the Kenagas opposed the Mangits after they came to the throne of Bukhara. The increase in the influence of one or another Uzbek clan in court relations, the rise of the princes belonging to one or another clan to high officials affected the pride of other peoples. For example, during the period of Ubaidullah Khan (1702-1711), special attention was paid to the Yuz clan. The highest positions go to them. Even governors from the Mangit clan are appointed to the regional governorship. It becomes clear that Shahrisabz begs were discriminated against. Dissatisfied with this situation, the people rioted in Kesh. Suppression of the uprising is entrusted to Bek Muhammad.

Mir Muhammad Amin Bukhari's work "Ubaidullanama" highlights the centuries-long conflicts between Mangit and Kenagas as the reason for the decline of the nation. In 1740, when the king of Iran Nadirshah occupied Bukhara, he began an attack on Khiva. There are even reports that when Muhammad Rahimbiy became the ruler (1756), he tricked and executed 32 Kenagas emirs in Shahrisabz. After that, Muhammad Rahimbiy appointed his younger brother Qutlugbiy devanbegi as governor of Shahrisabz.

But they also tried to conduct an independent policy. During the reign of the next ruler Daniyolbi (1758-1785), Beknazarbi from the

Kairusoldi clan of Kenagas came from Bukhara and killed Qutlugbi devonbeg and took power. According to information, the previous begs of Shahrissabz were from the Ochomaili clan. Although Amir Shahmurad tried again and again, he could not capture Shahrissabz. During the reign of Shahmurad (1785-1800), the governor of Shahrissabz was Niyazalibi. During his hokim period, his eldest son Muhammad Sadiq Devanbegi was in Shahrissabz, and his second son Danyolbi was the hokim of Kitab. After the death of their father, the sons cannot agree and a conflict arises between them.

Amir Haydar, the emir of Bukhara, who learned about this, prepared for war and brought an army to Shahrissabz. Realizing this, the brothers reconciled and prepared for battle. In the middle, the battle will take place in the area of Imam Yaqub. By 1828, after the death of Muhammad Sadiq Devanbegi, Daniyolbi became the governor of Shahrissabz and Kitab. Amir Nasrullah organized 32 military campaigns in 1830-1856 to occupy these cities. In the last campaign of 1856, Amir Nasrullah won the upper hand and these two strongholds were subdued.

Amir Nasrullah organized a military campaign to these two cities every year. They fought with their governors Khojakulibi and Iskandarbek, made peace and returned to Bukhara. Amir Nasrullah, the daughter of Vallami Daniyori, who was the beggar of Shahrissabz and Kitab at the time, and at the same time the sister of Iskandarbek, the governor of Shahrissabz, forcibly marries Fatima and kills Iskandar. The description of Fatimah Husni Jamal was the only one that reached the whole of Turkestan. At that time, the Khanate of Koqan, which was in competition with the Mangits, was on the path of reconciliation with Shahrissabz. In the eyes of Amir, the best and most valuable things in the country should be his. Amir Nasrullah achieves his goal with violence. But Princess Kenagas (Mother Fatima) will take revenge for her life partner and her country where her ancestors were executed.

He kills Amir by pouring mercury into his ear. When the ministers found out about this, they killed Ms. Kenagas alive and her two sons in front of their eyes and threw them into the Childirukhtaran pit near the Ark. The governors of Shahrissabz, Bobobek and Joe Rabek, fight valiantly against Amir Muzaffar and the Russians.

In conclusion, it can be said that the Mangit and Kenagas peoples were in constant conflict. This struggle of theirs created common historical

conditions for both peoples to be unable to form a strong state. Kenagas are one of the major clans that occupy an important place in the history of Uzbek statehood. They played a significant role not only as a military and political force, but also in the territorial administration system. Also, the role of local clans in the process of centralization of the Bukhara Emirate was shown. In the case of the activities of the Kenagas, it can be seen that the strengthening of territorial disputes and conflicts with the central government had a certain effect on the political weakening of the dawlat.

This is considered as one of the factors that caused political stability in the Movarounnahr region to quickly derail in the 17th-19th centuries. The differences between the Kenagas and the Mangits are not accidental, that is, they are conditions created by history and have arisen on the basis of deep political and power-related reasons. First of all, Shaybani Khan gave Kenagas a separate Shahrisabz Bey. That is, they ruled by inheritance. The Mangits tried to take these lands away from the Kenagas. It can be seen that the Kenagas did not want to submit to the central authority, and the Mangit emirs tried to strengthen the centralized state.

Conclusion

As a result, political conflicts arose. Secondly, Shahrisabz and Kitab bekliks are strategically located. For example, it was close to the trade routes, and it was a military-friendly and strong base area. The Mangits wanted to fully control these areas, while the Kenagas tried to maintain their influence. On the one hand, the Kokan khanate was interested in the political disunity of the Mangits and supported the Kenagas. Naturally, Bukhara always had the intention of conquering Kokan. Studying the activities of Kenagasla is not only a study of the history of a clan, but also serves to better understand the internal political mechanisms of the Uzbek statehood, and the relations between the center and regions.

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