

HISTORICAL REFLECTIONS ON THE GUZAR BEKLIK IN MUHAMMAD SODIQKHOJA GULSHANI'S LEGACY

Buriyeva Difuza Mahmud kizi

Student of History University of Information Technologies and Management

Abstract: This article examines the historical reflections of the Guzar Beklik in the literary and historical heritage of Muhammad Sodikhoja Gulshani. Drawing upon Gulshani's writings, the study analyzes information concerning the political, socio-economic, and cultural life of the Guzar Beklik during the period of the Emirate of Bukhara. Particular attention is devoted to the administrative structure of the bekdöm, the activities of local rulers, the role of Guzar in regional governance, and its contribution to the historical development of Southern Uzbekistan. The article also evaluates the significance of Gulshani's works as a valuable historical source for reconstructing the history of the Guzar Beklik. Through a critical analysis of historical materials, the research highlights the importance of Muhammad Sodikhoja Gulshani's legacy in studying the historical geography and political history of the region.

Keywords: Muhammad Sodikhoja Gulshani, Guzar Beklik, Emirate of Bukhara, historical heritage, historical sources, local administration, political history, Southern Uzbekistan, historical geography, cultural heritage, regional history, historiography.

The article studies Gulshani's works from a source-critical perspective and, based on the information found therein, sheds light on the role of the Guzar Beklik within the Bukhara Emirate. It explores aspects such as urban and rural life, education and enlightenment, the religious environment, and the activities of notable local figures. The author's personal observations and descriptions further highlight Guzar's unique place in the history of national consciousness.

The history of the bekliks (or provinces) located in the Kashkadarya oasis—one of the major administrative regions of the Bukhara Emirate—is reflected in numerous sources written in various languages during the 19th and early 20th centuries. In particular, the historical and geographical data concerning the Khuzar (Guzar) Beklik—one of the significant administrative units of the oasis—can be found in many written sources from this period.

Especially valuable are historical works written in Persian and Turkic within the Bukhara Emirate context, as well as records produced by European authors such as envoys, diplomats, orientalist, merchants, and travelers. These sources contain information—though to varying degrees—about the geographical location and borders of Guzar, its administrative center and fortress, its natural features, population size and ethnic composition, and patterns of economic life.

One such author, Muhammad Sodikhoja Gulshani, provided important firsthand information in his work *Tārīkh-i Humāyūn* ("The Royal History"), written in 1909. This work covers many provinces of the Bukhara Emirate and includes original descriptions of Khuzar (Guzar). Written in Persian-Tajik, the text was published in 2006 in Dushanbe, with a facsimile and introductory note by J. Narziev. In *Tārīkh-i Humāyūn*, Gulshani provides detailed demographic data about the population of the Guzar Beklik (or province), which will be discussed under the following thematic sections [1].

The Borders of the Khuzar Province. Muhammad Sodikhoja Gulshani refers to the Guzar Beklik as *Wilayat-i Khuzar* (Khuzar Province). According to his account, this province is located at the foothills marking the beginning of the Hisar mountain range, and the distance from this area to Bukhara Sharif is 23 farsakhs. He notes that the province lies to the east of Bukhara. The eastern borders of Khuzar extend as far as the Machchi Mountains and reach Ketmonchopti-Tepe, located in the northern part of the Boysun region. Its southern boundaries reach the Kirishik



amlak (a smaller administrative unit roughly equivalent to a subdistrict comprising several villages) and the Kuhitang Mountains. To the north, it borders the Yakkabagh Beklik, and to the west, it extends to Yangi-Kent. The author also mentions that Yangi-Kent was an amlak under the jurisdiction of the Qarshi province [2].

The Administrative Center of the Khuzar Beklik. The administrative center of this province was the city of Khuzar. Gulshani devotes significant attention to the city's central fortress. He emphasizes that the fortress of the Khuzar province was one of the ancient structures, allegedly built by Afrasiyab. According to his account, the city fortress was situated on the bank of a "nahr-i azim" (Great River), which surrounded it on three sides—east, south, and west. The fortress had three gates and was known for its well-organized market stalls and numerous caravanserais, indicating a flourishing trade environment. Within the fortress were two jāmi' (congregational) mosques, a 'īd (festival) mosque, and six daily prayer mosques. In addition, there were 35 mosques and three madrasas located in the city's surroundings. According to Tārīkh-i Humāyūn, both within the city and around its fortress, numerous ancient historical buildings and shrines could be found. Among them were tombs of revered saints, the most notable being that of Mirjanda, which held particular renown in the region [3].

The full name of Mir-i Janda is Abu Hafs Umar ibn Muhammad ibn Abdullah ibn Shahab al-Din Suhrawardi, indicating that the scholar was born in the city of Suhraward, located in the Jibal region of northeastern Iran. The renowned historian Shams al-Din al-Dhahabi, in his work Kitāb al-Mushabbah fī Asmā' al-Rijāl, comments on this, noting: "Zanjan is a province of Azerbaijan." Suhraward distinguished itself as one of the major cultural and scholarly centers of its time.

In the history of Sufism, two great scholars born in Suhraward left a significant legacy as prominent Sufi figures. The first is the subject of the present account — a major Sufi thinker and founder of the Suhrawardiyya order, Shahab al-Din Umar Suhrawardi, who spent much of his life in Baghdad. One of Uzbekistan's distinguished scholars, Nasir Muhammad, wrote about Umar Suhrawardi's origins, stating: "Under the Seljuk Sultanate of Konya, culture flourished. As the Islamization of Asia Minor advanced, Sufi orders like the Mawlawiyya and Bektashiyya began to form. Famous Sufi figures such as Jalal al-Din Rumi (1207–1273), Yunus Emre (1240–1320), Khwaja Bektash Wali (1248–1328), Sadr al-Din Qunawi, and Shaykh Suhrawardi emerged from cities like Konya, Sivas, Kayseri, and Nicaea—important centers of their time."

It is thus evident that Umar Suhrawardi was one of the prominent figures of his age. The fact that he held the title Shaykh al-Ta'lim wa al-Tarbiyya ("Master of Sufi Instruction and Education") and was honored as Shaykh al-Mashayikh ("The Master of Masters") at the court of Caliph al-Nasir li-Din Allah in Baghdad further affirms his outstanding scholarly and political influence.

The second major philosopher from Suhraward was Shahab al-Din Yahya Suhrawardi (d. 1191), the founder of the Illuminationist (Ishrāqī) school of philosophy. For this reason, he is often referred to in sources as Shaykh al-Ishrāq ("Master of Illumination"). Due to the similarity in their names, some authors have confused these two scholars.

Because Shahab al-Din Suhrawardi was a bearer of the khirqā (a symbolic Sufi cloak), the burial site associated with his name—Mir-i Janda (literally "Master of the Cloak")—is likely related to this aspect of his identity. The word janda, a vernacular form of khirqā, is derived from Arabic and means "patchwork" or "ragged." It refers to the woolen upper garment worn primarily by Sufis. The khirqā was passed from master to disciple, often becoming worn and patched from prolonged use. Thus, Shaykh Shahab al-Din Suhrawardi, having received the khirqā from his master and eventually attaining the rank of a pir (spiritual guide), was known as a Sāhib-i Janda ("Bearer of the Cloak").

Among the people, several legends persist about how the janda worn by this great Sufi arrived in the region—possibly as part of the scholar's religious and diplomatic journeys—and



how it was preserved in the mosque for many years, giving rise to the name Mir-i Janda Jāmi' Mosque. Despite its legendary background, the Mir-i Janda Mosque has long been regarded by the local Muslim community as one of the sacred pilgrimage sites (tabarruk qadamjo), and it continues to be honored as such today.

According to the author, the water source of the Katta Daryo (Great River) begins in the Pil Mountains and flows toward Machchi and Kantal. The Kichik Daryo (Little River) originates from the Aqrabot region. Interestingly, many of the names of the nearby settlements discussed below appear in early 20th-century Bukharan Kushbegi (chief vizier) documents under similar or identical forms [4]. For example, the villages mentioned in the work—Oqdahana and Beliboyli—are described as being located along the river's course, which continues toward Tangiharam and Gumbuloq. The author notes that these two rivers merge near the Khuzar administrative center, at a location known as Qushulush (meaning "Confluence" or "Joining"), approximately one farsakh away. It is worth noting that in the printed edition of *Tārīkh-i Humāyūn*, the place name Beliboyli is read by the publisher as Bayliboyli. However, several pieces of evidence confirm that the original and correct form of the name is indeed Beliboyli. Firstly, in the manuscript of *Tārīkh-i Humāyūn*, the name clearly appears in the form Beliboyli. Secondly, a village by the name Beliboyli still exists today in the Dehqonobod district, which supports the preservation of this historical toponym in its original form [5].

The author also notes that approximately one farsakh east of the Khuzar fortress there were villages whose inhabitants received water from the Khuzar River, and that this area was locally referred to as Hatlamatosh.

The Local Population of the Khuzar Beklik. According to the author, the population of the Khuzar fortress and its surroundings consisted entirely of "atrāk-i uzbek-i kochak"—that is, Turkic nomadic Uzbeks. Various Uzbek tribal groups inhabited the rural areas of the beklik, living in utovs (nomadic dwellings) and engaging primarily in livestock breeding.

Gulshani further writes that two major tribes predominated in several villages under Guzar's jurisdiction: the Qongirat and the Harduri. These groups were settled along the banks of two rivers, which the author names as Nahr-i Kalān (Great Canal) and Nahr-i Khurd (Small Canal). He also emphasizes that in the dialect of the Qongirat Turks (atrāk-i Qongirat), these rivers were referred to as Rūd-i Kalān (Large River) and Rūd-i Khurd (Small River), respectively [6].

Furthermore, according to the author, the Qongirat tribe consisted of approximately forty thousand households, while the Harduri tribe comprised twenty thousand households. The Qongirats were identified as Uzbeks, whereas the Harduris were considered Tajiks. The author states that members of the Qongirat tribe were predominantly engaged in sheep herding, while the Harduris were primarily involved in agriculture [7].

The author also provides the following estimation regarding the population size of the province: "The Khuzar province consists of seventy thousand households—forty thousand Qongirat households, twenty thousand Harduri households, and ten thousand urban and suburban households." These figures, however, may be somewhat exaggerated. That is, the ethnic and tribal composition of the population as described by Gulshani does not fully align with information found in other historical sources. In addition to the Qongirats, the Khuzar region was also home to representatives of other major Uzbek tribes such as Saray, Qovchin, and Batosh, all of which were part of the broader classification of the "92 tribal branches of Uzbeks." Nonetheless, by the early 20th century, members of the Qongirat tribe indeed formed a demographic majority, particularly in the area that is now Dehqonobod district, which may explain why the author focused on them in particular. It is also known that Tajik-speaking populations formed a significant portion of the inhabitants in the mountainous parts of the Khuzar province.

As for the "ten thousand urban inhabitants" noted by Gulshani, these likely refer to the population residing in the city of Khuzar, which consisted primarily of Uzbeks and, to a lesser



extent, Tajiks. These city dwellers—artisans, craftsmen, merchants, intellectuals, and religious figures—mostly spoke Uzbek and generally did not identify with a specific tribe. Gulshani appears to have been aware of some sub-branches of Uzbek tribes as well. He notes that the population of the Beliboyli area belonged to the Qongirat tribe and were referred to as the Qaychili division. It should be mentioned, however, that the editors of Gulshani's published work mistakenly read this term as Qabchili rather than Qaychili [8].

However, in the manuscript of the work, this name is clearly written in the form Qaychili [9]. A sub-clan (tūp) of the Qongirat tribe's "Vakhtamghali" branch known as the "Qaychili" does indeed exist, and their descendants currently reside in the present-day Dehqonobod district. The ancestors of the inhabitants of the Qaychili village in Kitob district belonged to the Qaychili sub-branch of the Kenagas tribe [10]. Among several Turkic peoples, tribal groups known as "Qayshili" or "Qaysili" are known to exist. It can be assumed that these groups received their name from the fact that their tribal tamgha (emblem) resembled the shape of a pair of scissors (qaychi in Turkic).

References:

1. Murodullaevich, B. O. (2024). The fight against infectious diseases of Uzbekistan on experience. *Western European Journal of Historical Events and Social Science*, 2(4), 93-97.
2. Bo'ronov, O. Qishloq joylarda tibbiy profilaktika va sanitariya-epidemiologik barqarorlikni ta'minlash ishi tarixi. *Journal of Social Sciences*, 1(02).
3. Buronov, O. (2025). Changes In The Murobak Gas Processing Plant In The Years Of Independence. *Zien Journal of Social Sciences and Humanities*, 40, 62-67.
4. Buronov, O., & Davronov, U. B. (2025). Administrative-territorial division and demographic indicators of Samarkand during the years of independence. *International Journal of Artificial Intelligence*, 1(1), 405-409.
5. Buronov, O., & Davronov, U. B. (2025). History of modern construction and urban development in Samarkand region during the years of independence. *International Journal of Artificial Intelligence*, 1(1), 410-414.
6. Buronov, O. (2025). SOCIO-ECONOMIC CONDITIONS IN UZBEKISTAN IN THE 40-80-IES OF THE XX CENTURY. BRIDGING THE GAP: EDUCATION AND SCIENCE FOR A SUSTAINABLE FUTURE, 1(1), 1160-1168.
7. Murodullayevich, B. O. (2025). O'ZBEKISTONDA QISHLOQ JOYLARDA IJTIMOIIY-MAISHIY OMILLARNING AHOLI SALOMATLIGIGA TA'SIRI (XX ASR 50-80 YILLARI). *Международный научный журнал*, 2(1), 52-58.
8. Буронов, О. (2021). ЭТАПЫ РЕАЛИЗАЦИИ ОЗДОРОВИТЕЛЬНЫХ МЕРОПРИЯТИЙ В СЕЛЬСКОЙ МЕСТНОСТИ (1991-2021 ГГ.). In *ПСИХОЛОГИЯ И ПЕДАГОГИКА 2021* (pp. 22-26).
9. Bo'ronov, O. Qishloq joylarda tibbiy profilaktika va sanitariya-epidemiologik barqarorlikni ta'minlash ishi tarixi. *Journal of Social Sciences*, 1(02).
10. Buronov, O., & Abdulla, B. (2025). LIBRARIES DURING THE TIMURID ERA AND THEIR SCIENTIFIC SIGNIFICANCE. *EDUCATION AND RESEARCH IN THE ERA OF DIGITAL TRANSFORMATION*, 1(2), 3658-3664.
11. Buronov, O., & Tursunov, A. (2025). SOCIAL, ECONOMIC AND CULTURAL LIFE OF SAMARKAND REGION (ON THE EXAMPLE OF NURABAD DISTRICT). *BRIDGING THE GAP: EDUCATION AND SCIENCE FOR A SUSTAINABLE FUTURE*, 1(1), 1781-1788.
12. Мухаммад Содикхочаи Гулшанӣ. Таърихи Ҳумоюн. Бачоптайёркунанда, мураттиб ва сарсухан Ҷӯрабек Нарзиев. – Душанбе, 2006.
13. Мухаммад Содикхочаи Гулшанӣ. Таърихи Ҳумоюн. – Б. 102.



14. Населенные пункты Бухарского эмирата (конец XIX – начало XX в.). Материалы к исторической географии Средней Азии. Под. Ред. А.Р. Мухаммеджанова. – Т.: Университет, 2001. – С. 298-299.

15. Нафасов Т. Қашқадарё қишлоқномаси. – Т.: Мухаррир, 2009. – Б. 56.

