



## **GENEALOGICAL FOUNDATIONS AND HISTORICAL INTERPRETATION OF UBAYDULLAH KHAN**

Farrux Fayzullayev Eshqabulovich

Lecturer, Chirchik State Pedagogical University

Phone: +998 97 737 99 92

Farruxfayz786 mail.ru

<https://orcid.org/0009-0006-0675-9853?lang=e>

### **Abstract**

Sources from the 16th century and later periods hold significant scholarly value for the study of the history of the Shaybanid dynasty. During this era, a centralized state system emerged, and the Bukhara Khanate became one of the major powers in Central Asia, ensuring political stability in the region. In the sphere of foreign policy, trade and diplomatic relations were developed with several states, and extensive urban development projects were carried out in the cities. This article analyzes Ubaydullah Khan's political activities, his role in the consolidation of the state, and the participation of his descendants, based on extant historical sources. Additionally, research conducted during the Soviet and post-independence periods is comparatively assessed.

**Keywords:** Abdulaziz Khan, Avlad, Bukhara Khanate, genealogy, source, Muhammad Rahim Sultan, Movarunnahr, Uzbek, Shayban, Shaybani Khan, research, Sufism, Timurid, Ubaydullah Khan, teacher, Khorezm.

### **Introduction**

Although a number of sources exist regarding the genealogy of the Shaybanids, there remain several ambiguities concerning the names of historical figures and the periods of their rule. Providing an accurate assessment and an objective evaluation of both the individuals and the political processes of that era remains a pressing issue for historians. From this perspective, the present study aims to examine information on the genealogy of Shaybanid Ubaydullah Khan based on sources preserved in libraries in Uzbekistan and around the world.



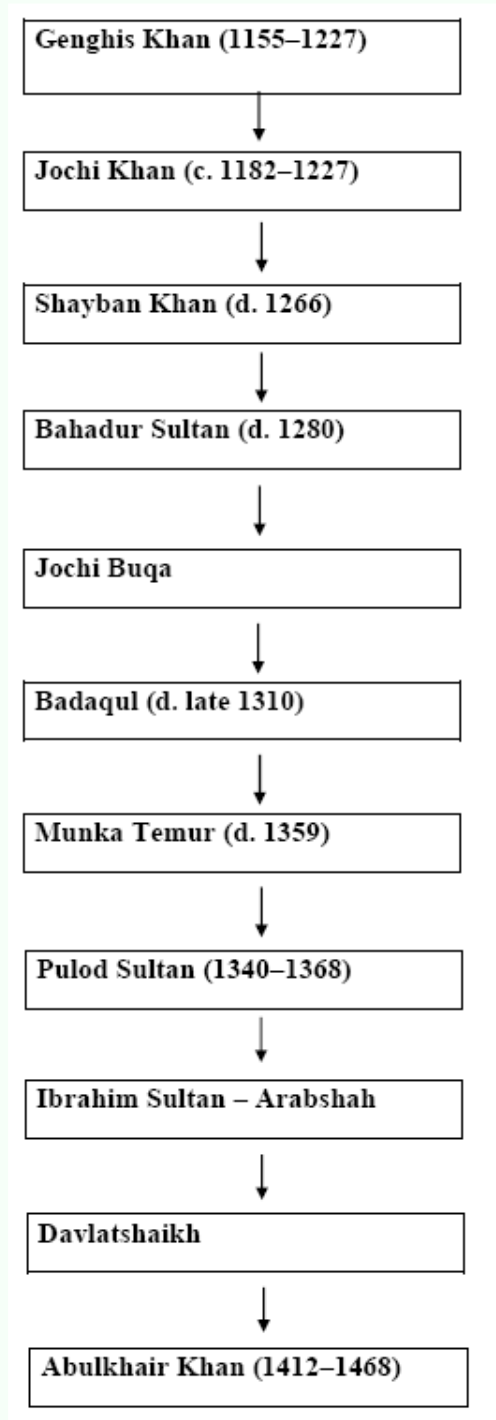
The activities of Shaybani Khan<sup>1</sup> (1500-1510) and Ubaydullah Khan (1533–1540) gave rise to the concept of “Uzbek statehood,” as prior to this period, no world maps contained the name “Uzbek State.” To illuminate the history of this era, key primary sources include Mas‘ud ibn Usman Kohistani’s (16th century) *Tarikh-i Abulkhayrkhani*, Mirza Muhammad Haydar’s (d. 1551) *Tarikh-i Rashidi*, Hafiz Tanish Bukhari’s (16th century) *Abdullanama*, Wasifi’s (d. 1566) *Badoyi‘ al-waqayi‘* (“Wonderful Events”), Muhammad Salih’s (d. 1535) *Shaybaninama*, Zahiriddin Muhammad Babur’s (1494–1530) *Baburnama*, Seydi Ali Reis’s (d. 1562) *Mir‘at al-mamalik* (“Mirror of Countries”), and Anthony Jenkinson’s (d. 1611) *Journey from Moscow in Russia to Bactria in Bukhara*. The majority of these works have been translated into Uzbek and published. Some information about the individual under study, Ubaydullah Khan, is available in the research of Abdurauf Fitrat, Olim Sharofuddinov, A. Ibragimov [12], Barthold [7], A.A. Semyonov [7], P.P. Ivanov, B. Akhmedov [4;5], G. Sultonova [24], S. Inoyatov [16], G. Agzamova, A. Zamonov [13], M.H. Abdullaev [1], Q. Rajabov, and E. Ochilov [22], who provide varying degrees of information regarding his activities. Among foreign scholars, the American researcher Martin B. Dickson [27] primarily examines the Shaybanids’ military and political relations with Shah Tahmasp over Khorasan.

Ubaydullah Khan’s full name was Abulghazi Ubaydullah Bahadur Khan ibn Mahmud Sultan ibn Shah Budagh Sultan ibn Abulkhair Khan. In his study, Muhammad Abdullaev, relying on the 17th-century historian Muhammad Yusuf Munshi’s *Tarikh-i Muqimkhani*, reports that Ubaydullah Khan was born in 1487 in the Tirsak region near the city of Wazir in Khwarezm, during Shaybani Khan’s military campaign to seize Khwarezm [1:139]. According to the custom of the period, it was considered an honor for rulers ascending the throne to trace their lineage to Genghis Khan. A distinct form of legitimization can also be observed among the Shaybanid rulers. Ubaydullah Khan’s status as the sole son is also reflected in the following quatrains.

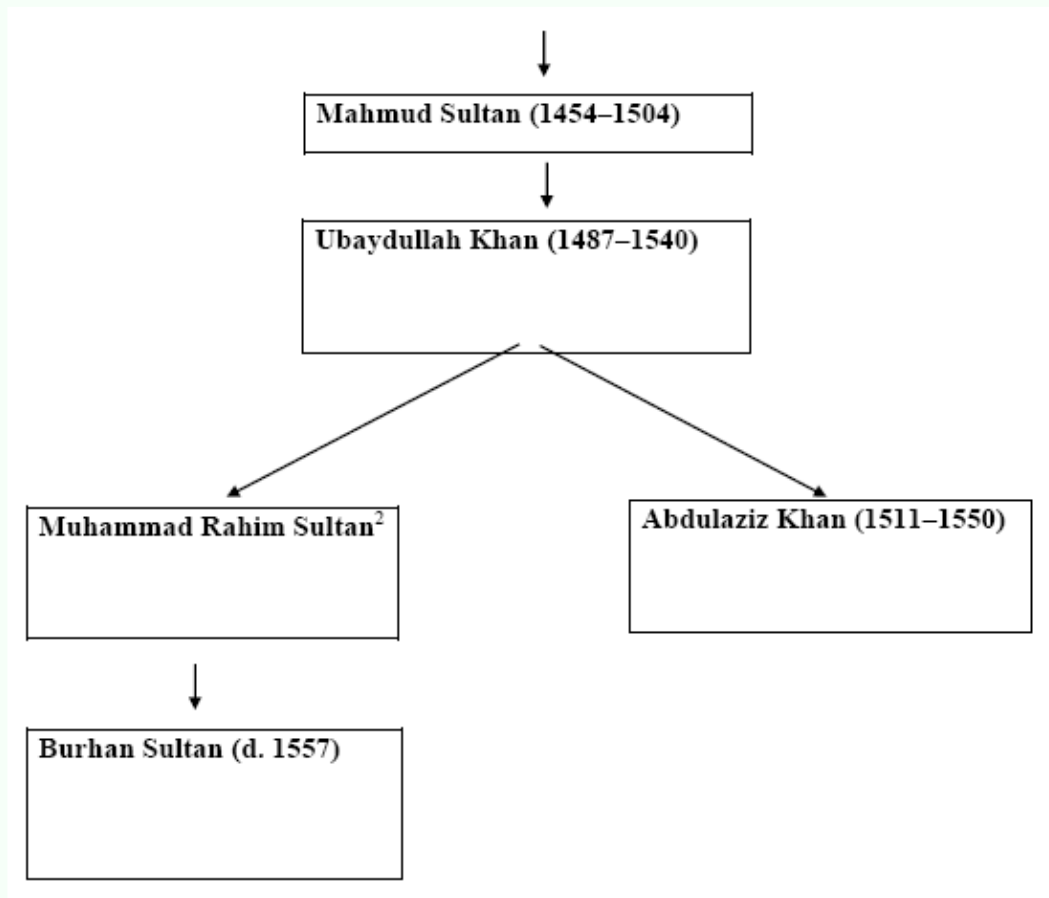
---

<sup>1</sup> Muhammad Shaybani Khan composed ghazals and rubaiyat under the pen names Shahbakht, Shoyboq, Sheboni, Shohibek, and Shaybani. He was honored with the title “*Hazrat Imam uz-Zaman, Khalifat ur-Rahman*” [9:55; 15:24; 8:963].

## Genealogy of Ubaydullah Khan<sup>2</sup>



<sup>2</sup> The genealogy was compiled based on Hafiz Tanish Bukhari's *Abdullnoma*, Abdullah Nasrulloki's *Zubdat al-Asar*, Abulghazi Bahodirkhan's *Shajarayi Turk*, the work of the Iranian historian Hasanbek Rumlu *Ahsan ut-Tawarikh*, and Muhammad Yusuf Munshi's *Tarikhi Muqimkhani*.



Ubaydullah Khan passed away in Bukhara on March 17, 1540, at the age of 54 (Friday, 8th of Dhu al-Qi‘dah, 946 AH) [21:134]. He had two sons: the elder, Abdulaziz Khan, whose mother was of Kazakh origin, and the younger, Muhammad Rahim Sultan, whose mother was Mongol [10:55]. After Ubaydullah Khan’s death, both of his sons actively participated in the socio-political affairs of the state and sought to claim the throne as heirs to the Bukhara khanate. Ubaydullah Khan’s eldest son, Abdulaziz Khan (Hijri 917), was born in 1509 in the Arqoq region, which belonged to the province of Turkistan<sup>3</sup>. His mother was Qozokhanim<sup>4</sup>, the daughter of the Kazakh khan Qosim Khan<sup>5</sup>.

In 1537, the Shaybanid sultans, under the leadership of Ubaydullah Khan—who had departed from Bukhara—marched from Tashkent under Baroq Khan, from

<sup>3</sup>*Musakhkhir al-Bilad*, preserved at the Institute of Manuscripts of the Academy of Sciences of the Republic of Uzbekistan (inv. No. 1505), manuscript, 53 folios.

<sup>4</sup> Qosim Khan (1445–1521) was a Kazakh khan and one of the founders of the Kazakh Khanate. He was the son of Zhanibek Sultan. Qosim Khan’s mother, Jahonbegim, was the sister of Oqqozibegim, the mother of Shaybani Khan.

<sup>5</sup> Her original name was Kutlug Sultan, but she was known as Qozok Khanum. After Ubaydullah Khan established Bukhara as the capital, Qozok Khanum undertook numerous construction and architectural projects in the new capital.



Samarkand under Jovonmard Khan, from Hisor under Hamza, and from Mahdi Sultan, and captured Urgench. Avanes Khan was killed. Ubaydullah Khan appointed his son, Abdulaziz, as governor of Urgench [2:133]. The official appointment of Abdulaziz in Khiva signified that Khiva was subordinate to the Bukhara Khanate. However, this arrangement did not last long. The descendants of Avanes Khan went to Darun to seek assistance from Dinmuhammad. With the help of loyal Turkmen forces, Dinmuhammad seized Khiva and killed the Shaybanid representative. Consequently, Abdulaziz Khan was forced to flee to Bukhara to seek refuge with his father. The army sent by Ubaydullah Khan was also defeated by Dinmuhammad. Following Ubaydullah Khan's death, the country witnessed the brief rule of Abdullah Khan I (1539–1540), after which a dual sovereignty emerged in the Bukhara Khanate. Abdulaziz Khan governed Bukhara, while Abdulatif Khan administered Samarkand. This period may be characterized not merely as dual rule, but as political fragmentation, since neither ruler could restore centralized authority and their governance remained confined to the territories under their direct control. The Shaybanid sultans conducted independent policies in their respective regions. For instance, during this time, Navruz Ahmad governed Tashkent and Turkestan, Iskandar Khan—Abdulaziz Khan's father—ruled Karmina and Miyankol, Pir Muhammad Khan governed Balkh, and Kılıch Qora Sultan, Abdulaziz Khan's cousin, was the ruler in Nasaf [10:]. During his reign in Bukhara, Abdulaziz Khan implemented several reforms, including the abolition of certain taxes. He commissioned the construction of madrasas and edifices at the burial site of Bahauddin Naqshband. Abdulaziz Khan also established a large library. His court nurtured the literary activities of poets such as Hafiz Sultan, Ali Ubahi, Wasifi, Majlisi, Kavkabi, Shaydo, and Afsari, whom he patronized. A devout ruler, Abdulaziz Khan was a disciple of the Sufi scholar Sheikh Jalol [11:344], adhering, like his father Ubaydullah Khan, to the Yasawi and Naqshbandi tariqas. Abdulaziz Khan died on May 16, 1550, at the age of 41, and was interred beside his father. He left no heirs. Ubaydullah Khan's second son, Muhammad Rahim Sultan, was known for his good reputation and was a learned figure of his time. However, historical records provide limited information about him. Muhammad Rahim Sultan had a son named Burhan Sultan, whose activities were marked by internal conflicts. Muhammad Yusuf Munshi noted that he engaged in unworthy deeds and was indulgent in pleasures [18:59]. Nevertheless, Burhan Sultan was a courageous commander. During the feudal struggles for the



Bukhara throne, he waged a vigorous campaign. In 1551, Muhammad ‘Uyar Sultan, the son of Suyunch Muhammad Sultan, ascended the Bukhara throne. Several Shaybanid sultans, led by Tinishbiy Qushchi, installed Burhan Sultan alongside him on the throne. Until 1554, Bukhara was jointly ruled by Muhammad ‘Uyar Sultan and Burhan Sultan<sup>6</sup>. Supporters of Burhan Sultan positioned him against Muhammad ‘Uyar Sultan. In 1554, Burhan Sultan was killed by his own faction [21:45;10:114]. Burhan Sultan also engaged in several battles with Abdulaziz Khan (1557–1598), the governor of Karmina and Miyankol. In this struggle, Burhan Sultan relied heavily on the assistance of Khoja Islam, a prominent figure among the Joybor Khodjas. However, Khoja Islam supported Abdulaziz Khan instead. When Burhan Sultan found himself in a difficult position against Abdulaziz Khan, he appealed to Khoja Islam: “Whether you grant us the province (Bukhara) or send our heads to them, it is your discretion. Let there only be peace” [26:42]. In 1557, Khoja Islam persuaded Abdulaziz Khan to accept a settlement. Aqobi ibn Saydimbiy Qushchi summoned Burhan Sultan to his residence over a certain matter and executed him [10:152]. Burhan Sultan’s head was severed from his body, displayed atop the Ark Gate, and later mounted on a spear before being presented to Abdulaziz Khan. The execution of Burhan Sultan may have been regarded as a manifestation of Khoja Islam’s “divine favor.” Consequently, no descendant of Ubaydullah Khan remained, and the genealogy of Ubaydullah Khan’s line ended with Burhan Sultan’s death in 1557. Medieval works, including *Abdullnoma*, *Zubdat al-Asar*, *Shajarayi Turk*, and *Tarikhi Muqimkhani*, provide valuable information regarding the genealogy of the Shaybanid rulers and the socio-political conditions of the peoples of Central Asia during their reign. The Shaybanids were able, under any circumstances, to justify the legitimacy of their rise to power. Analyzing the Shaybanid genealogy allows us to conclude that the Shaybanid rulers were descendants of Genghis Khan, and the throne was passed sequentially according to tradition: only the eldest sultans of the “khan” lineage ascended the throne, continuing uninterrupted up to Ubaydullah Khan. This practice prevented disputes over succession and ensured relative stability within the state. After the death of Ubaydullah Khan, the struggles for the throne among the Shaybanid sultans intensified to such an extent that each ruler began to administer his own region independently. This state of affairs persisted until the accession of Abdullah Khan II, who restored centralized control and curtailed such fragmentation.

<sup>6</sup> <https://usajournals.org/index.php/3/article/view/1274>



Although this topic has been studied to some extent, there remain no dedicated sources or literature that comprehensively illuminate the genealogy of this dynasty, which left a distinct mark on the development of Uzbek statehood. Even in the existing Shaybanid genealogical records, certain inconsistencies are evident. It is also important to acknowledge that contemporary scholarly literature on this subject primarily focuses on the emergence of the Shaybanid state, the socio-political structure of Transoxiana in the first half of the 16th century, and the struggles of the Shaybanid rulers for power.

## REFERENCES

1. Абдуллаев М.Ҳ. Убайдий ҳаёти ва адабий фаолияти. Филология фанлари номзодлиги диссертацияси – Тошкент, 2000. – 139 б.
2. Абулғозий. Шажарайи турк / Нашрга тайёрловчилар: Қ.Муниров, Қ.Махмудов. Тошкент, 1992. – 192 б.
3. Асқаров А. Ўзбек халқининг келиб чиқиш тарихи. – Т.: “Ўзбекистон” НМИУ. 2015. - 661 б.
4. Ахмедов Б. Ўзбек улуси. – Т.: Нур, 1992. – 130 б.
5. Ахмедов Б. Тарихдан сабоқлар. – Т.: Укитувчи, 1994. – 432 б
6. Бартольд В.В. Узбекские ханства / Соч. в 9 т. Москва: 1963. Т. II (1).
7. Бартольд В.В. Туркестан в эпоху монгольского нашествия. – М.: Наука: 1963. – 763 с.
8. Гиёсиддин Ҳумомиддин Ҳондамир. Хабиб ус-сийар фи ахбори афроди башар / Форс тилидан таржима, мукаддима муаллифлари Ж. Ҳазраткулов, И. Бекжонов. Тошкент, 2013. – 1302 б.
9. Ҳасан Хожа Нисорий. Музаққир ул-аҳбоб / Форс тилидан Исмоил Бекжон таржимаси. Тошкент, 1993.
10. Иброҳимов А. И. XVI аср ўзбек адабиётининг асосий хусусиятлари – Т.: Фан, 1976. – 208 б.
11. Замонов А., Тўхтабеков К. Бухоро хонлигида ижтимоий, сиёсий-иқтисодий жараёнлар. - Тошкент: ТУРОН-ИҚБОЛ, 2018. – 160 б.
12. Захириддин Муҳаммад Бобур. – Бобурнома / Нашрга тайёрловчи: П.Шамсиев, С.Мирзаев, Эйжи Мано. Тошкент, 2008. - 509 б.
13. Зайниддин Восифий. Бадоеъ ул-вақоеъ / Форсийдан Наим Норкулов таржимаси. Тошкент, 1979. – 216 б.



14. Иноятов С., Хайитова О. Кармана тарих кузгусида. – Тошкент, 2006.
15. Муқимов З. Шайбонийлар давлати ва ҳуқуқи (Тарихий-ҳуқуқий тадқиқот). Тўлдирилган иккинчи нашри. Тошкент, 2007. – 123 б.
16. Мухамед Юсуф Мунши. Муқимханская история. / Пер. с тадж., предисл., примеч., и указатели А.А.Семёнова. – Ташкент, 1957. – 302 с.
17. Мухаммад Хайдар Мирзо. Тарихи Рашидий / Сўзбоши ва изоҳлар муаллифлари: В.Раҳмонов ва Я.Эгамова. Тошкент, 2010. – 720 б.
18. Мирза Мухаммад Хайдар. Тарих-и Рашиди. Отв. ред. д.ист.н. А.Урунбаев. Т.: Фан, 1996. – 284 с.
19. Мухаммадёр ибн Араб Қатағон. Мусаххир ал-билод. (Мамлакатларнинг эгалланиши) / Форс тилидан тарж., изоҳлар ва кўрсаткичлар муаллифлари Исмоил Бекжонов ва Дилором Сангилова – Тошкент: Янги аср авлоди, 2009. – 429 б.
20. Ражабов Қ., Очилев Э. Убайдуллахон (рисола). – Тошкент. АБУ МАТБУОТ-КОНСАЛТ нашр., 2011. – 44 б.
21. Сабитов Ж.М., Маргулан А.С., Камбарбекова Г.А. Сравнительный анализ генеалогий джучидов по данным пяти списков Муизз ал-ансаб // Золотоордынское обозрение. 2022. Т. 10, № 4. 799-818. DOI: 10.22378/2313-6197.2022-10-4.799-818 EDN: HSLHVQ.
22. Султонова Г. XVI аср иккинчи ярмида Бухоро хонлигининг Қозок ва Ёркенд хонликлари билан алоқалари. Тарих фанл. номз. ... дисс. Тошкент, 2005. – 148 б.
23. Шарофуддинов О. Ўзбек адабиёти тарихи хрестоматияси. II том. – Т.: Ўздавнашр, 1945. – 704 б.
24. Fayzullayev, F. (2024). FAZLULLOH IBN RUZBEHONNING “SULUK AL-MULUK” ASARINING TADQIQI VA TASNIFI. MARKAZIY OSIYO XALQLARINING ETNO-TARIXIY JARAYONLARI, 490.
25. F.Fayzullayev, UBAYDULLAH KHAN’S MILITARY CAMPAIGNS TO KHORASAN: HISTORICAL SOURCES AND THEIR ANALYSIS. (2025). Modern American Journal of Social Sciences and Humanities, 1(7), 287-295. <https://usajournals.org/index.php/3/article/view/1274>.
26. Normatov O.M. History of Namangan on the eve of regionalization. (2025) // Modern American Journal of Social Sciences and Humanities, 1(7), 337-342. <https://usajournals.org/index.php/3/article/view/1280>



27. Normatov Otabek Maxamatjonovich, Mamadaminova Bakhtigul Abdupattayevna, Sulaymanova Shohsanam Absamatovna. Administrative-Territorial Reformes Conducted In Central Asia And Its Results // Journal of Advanced Zoology, 2023., Volume 44(S6), (S) Issue-02, pp.274–279. (Q4). <http://jazindia.com/index.php/jaz/article/view/2094>
28. Ikramov R.A., Normatov O.M. COOPERATION BETWEEN CENTRAL ASIAN COUNTRIES IS A GUARANTEE OF PEACE AND DEVELOPMENT. (2026). EduVision: Journal of Innovations in Pedagogy and Educational Advancements, 2(1), 387-391. <https://brightmindpublishing.com/index.php/ev/article/view/2036>.