



The Influence Of Bukhara Priests On The Socio-Political Life Of The Timurids

Jamshid Kulnazarovich Kucharov,

Lecturer Of The Department Of History Of Uzbekistan, Karshi State University, Uzbekistan

Journal Website:
<http://usajournalshub.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

This article discusses the politicization of the activities of Naqshbandi orders, the growing influence of the state and society since the death of Amir Temur and the struggle for the throne, which began in the kingdom between his children and grandchildren. After the death of Amir Temur, the Timurid Empire was mainly divided into two major centers, Samarkand and Herat, and its historical significance was discussed as well.

KEYWORDS

Movarounnahr, Naqshbandi order, Sufism, socio-economic, religion, Shafirkan, Lake Jafar districts, Harun, Dunkok, Sufisim order.

INTRODUCTION

The Timurid Empire, which has left a huge mark on world history and is famous all over the world. Unlike his uncle Shahrukh Mirzo, Khalil

Sultan, who seized power in Samarkand after the death of Amir Temur and was inexperienced in public administration. It can

be seen evidently in the struggle for the throne. Shahrukh Mirza's good relations with the priests, especially with the Naqshbandi orders, was one of the factors that later led to the transfer of Movarounnahr to Shahrukh Mirza. According to V.V. Barthold, as the consequence of the wrong policies and state affairs of Shadimulk oga who used consult with his wife led to the decline of Khalil Sultan's rule in Movarounnahr. Barthold wrote that Khalil Sultan and Muhammad Porso went into conflict, and as a result, Khalil Sultan Muhammad Porso went to the steppe and demanded that the nomads convert to Islam, and the sheikh agreed and first asked permission to leave after visiting the tombs of the saints of Bukhara. Shahrukh's letter to Khalil Sultan on the choice of battlefield reached Bukhara, and Muhammad Porso demanded that it be read in the Bukhara Friday Mosque before sending the letter to Samarkand, after which Khalil Sultan was soon defeated [1, p.71].

According to historical research, the influence of the Naqshbandi orders on the rulers and their active involvement in political life is associated with the name Muhammad Porso. There were a number of reasons including the socio-political confrontation of the fourteenth century, the growing the members of Sufisim orders, and the political and ideological undermining of the integrity of the state and society [2, p.43]. This was also the case in Central Asia, where Muhammad Porso, one of the Naqshbandi orders, was tasked with solving this problem and became politically important and the humiliation of Muhammad Porso, who was the ruler of the country, would cause the people to lose their respect.

The humiliation of Sheikh Muhammad Porsoni and the Naqshbandi orders ensured that the representatives of the people who followed and they would support Shahrukh. Moreover, Muhammad Porso openly supported Shahrukh Mirza at the mosque in Bukhara, and Khalil Sultan was quickly defeated in the battle between the two [3, p.88]. There is a wide range of information about the activities of Muhammad Porso, who was born in Bukhara, and we can see that in the activities of this ruler, Naqshbandi initially actively intervened in political struggles and served the accession of a prone ruler to the throne. From this time on, the influence of the Naqshbandi sheikhs in the Timurid kingdom increased, and it became possible for the prince who was inclined to them to sit on the throne and remain in power for a long time. In the historical literature, Muhammad Porso, who was able to carry out the first successful political event in this direction, was born in Bukhara in 1348 and died in 1419 as the city of Madinah [4, p.32]. Hoja Muhammad Porso was mentioned in many historical literatures. We can also see that Muhammad Porso was one of the mature sheikhs of Bukhara in the time of Shahrukh Mirza, a great sheikh and his influence on the life of the society, as well as N.Norkulov's death in 1419 in Madinah, Arabia [5, p.120]. Hodja Muhammad Porso was highly regarded among the Timurids in his time and achieved as his rightful deeds. The fact that many Temurids were his murshids mentioned in the historical literature.

The correspondence between Muhammad Porso and Shahrukh Mirza, son of Amir Temur, noted the warmth in their relationship. Even after the deterioration of relations between Muhammad Porso and Mirzo Ulugbek, the departure of Porso to Shahrukh Mirza was

recorded in the historical literature [6, p.64]. It should be noted that although Shahrukh Mirzo had good relations with clergy and priests and ruled the country on the basis of Sharia, his son and successor Mirzo Ulugbek conducted public affairs and governed according to Genghis Khan's rules and laws. It is noted that he later strained his relationship with the priests and Muhammad Porso in the early days [7, p.160]. The influence of Muhammad Porso in his time in the Muslim world, especially among the Muslims of Central Asia, is a separate issue, with the support of large sections of the population to become a leader, and now it can be seen that Naqshbandi in Muhammad Porso and his image is gaining political importance. In the reign of the Timurids, however, there is every reason to conclude that in the early days the mood of the clergy against the interference of the Naqshbandi in state affairs and political affairs prevailed. In particular, after Shahrukh, unlike his father, Ulugbek Mirzo ruled the palace and the army in accordance with the traditions of the Mongol period [8. p.5-6].

E.E. Karimov's research also includes Shahrukh Mirza's struggle against Khalil Sultan and the clergy's support in this regard, Ulugbek Mirza's quarrels with local priests, as well as Muhammad Porso, a Naqshbandi sheikhs, and Sheikh Khusamiddin who was originally educated in Tashkent and Bukhara. The contradictions between Ulugbek and the priests of the Naqshbandi order are analyzed [9, p.5-6]. Well-known academic scientist V.V. Barthold's work also provides insights into this. According to him, Khusomiddin Shoshi was one of the sheikhs of Naqshbandi in Bukhara, and although he did not want to be a judge, Mirzo Ulugbek forcibly appointed him judge of Bukhara, which provoked protests among the clergy [10, p.39]. Mirzo Ulugbek's rise to power

and his socio-economic policies in the country have angered clerics, including Naqshbandi sheikhs. It is known from the historical literature that the relationship of the leader of the Bukhara clergy, Muhammad Porso, with Ulugbek Mirzo was broken, which led to disputes between the great religious scholars. For example, there were disagreements between Ulugbek Mirzo and Muhammad Porso on religious issues. Even the great hadith scholar of his time, Muhammad ibn Muhammad Jaziri, intervened in this relationship, and under his testimony, Muhammad Porso was summoned to Samarkand and a discussion had been between the two scholars on religious matters [11, p.39-45].

According to the historical literature, Muhammad Porso could not reach an agreement with Ulugbek Mirza on socio-political issues. Muhammad Porso had many admirers in the territory of the Timurid kingdom and was always respected and respected by their honor. Abdurahman Jami said in his childhood that he had met the great sheikh of the Naqshbandi order, Muhammad Porso, in Herat. Rustamov cites in his monograph on Uzbek poetry of the XV century [12, p.39-45].

Ibn Arabshah, who witnessed that Amir Temur and the Temurids had deeply preserved the Turkic-Mongol traditions in public administration and public life, and in a sense became a critic of them, did not hide his devotion to the clergy in Movarounnahr. Muhammad Plorso is also mentioned in his work, and his name is Hoja Muhammad az-Zahid Bukhari, who is listed among the scholars of the reign of Amir Temur. He is also described as a great commentator, hadith scholar, hafiz.

According to Ibn Arabshah, Muhammad Porso interpreted the Qur'an in one hundred volumes. He mentions his death in Mecca (822/1419) [13, p. 275-279].

At the same time, it should be noted that during the early Timurids, the politicization of the Naqshbandi order intensified, and then there was every reason to say that in practice it was possible to direct the whole government, that is, the people to their desires. Mirzo Ulugbek tried to make sure that Naqshbandi (Darwishism) was deeply rooted in society and that the broad masses of the people were not completely subjugated by this current. In this regard, Ulugbek's path was to develop science and increase the number of literate people among the general public, and the madrasah he originally built was opened in Bukhara in 1420 for this purpose. That is, the original purpose of opening the madrasah was to combat the misinterpretation of Darwishism (Naqshbandiism) and its negative impact on the masses. Two of the three madrasas built by Ulugbek were in Bukhara (Bukhara and Gijduvan), and the Gijduvan madrasah was located near the tomb of Abdulkhaliq Gijduvani, the first representative of the Naqshbandi order. Hence, the fanatic was against the biblical sciences of Darwishism. However, Ulugbek madrasahs mainly promoted biblical sciences (scientific direction) and knowledge. This was disliked by some fanatical Naqshbandi scholars and was the impetus for the beginning of their controversy [14, p.143-145].

However, Mirzo Ulugbek cannot be accused of atheism and hostility to the Sufi order. First of all, Ulugbek Mirzo, regardless how great a scientist and ruler he was, he became a man of his time and a man of great faith. On the other

hand, Mirzo Ulugbek's religious knowledge and even his knowledge of mysticism were sufficient, and Ulugbek only condemned following clerics blindly in public life. He tried to inculcate in the minds of the general public the need to master the secular sciences as well as the religious sciences. According to Barthold, Mirzo Ulugbek was a representative of the Sufi order and was a leader of Qasimi Anwar, one of the most mature sheikhs of his time. Due to the activities of Ulugbek, who, although his relations with the Naqshbandi sheikhs were not satisfactory, noted that during his reign the people lived in peace and never revolted [15, p.234]. Information about Mirzo Ulugbek's uniqueness in religious knowledge was also mentioned in the sources of that time. There are even opinions that some religious scholars were amazed by Ulugbek's religious knowledge. There are also reports that some believers dedicated their works to Ulugbek. For example, Aloaddin al-Bukhari from Bukhara wrote a commentary to the book written by Abu Hanifa an-Nu'man b.Zuga in 850/1447. Researchers have found that the review book, written by Abu Hanifa an-Nu'man b.Zuga (150/767) "Al-fiqh, al-Akbar"- "the commentary to the great Fiqh" dedicated on Mirzo Ulugbek" [17, p.234-239]. However, it should not be concluded that the sheikhs of the early period of Naqshbandiism were also far from enlightenment and were very fanatical. We have already mentioned Muhammad Porso from Bukhara, who could not agree with Ulugbek and went to Herat. In our opinion, the conflict between Muhammad Porso and Ulugbek was caused by the ancient (Mongol) traditions in the management of the state and society and the religious belief that the kingdom belonged to Allah. However, it can be concluded that the views of both individuals on the development of society and

the interests of the population were common. The information in the historical literature confirms that Muhammad Porso was also a supporter of the development of science and built a library in the city of Bukhara where he lived. In addition, a number of land properties in Bukhara were donated to the Muhammad Porso Library as a foundation. In particular, Harun, Dunkok, Lake Jafar districts of Mirabad district; Lands belonging to the Russian villages of Khorkash in Shafirkan district and Khutfar were donated. The foundation document was approved by the Bukhara judge in 810 / 1407-08 and sealed [18, p.422].

Sufism orders continued to take an active part in political life during the last stages of Timurid rule. Later we can see that some priests took this or that heir to their throne under their protection. This shows that now the interests of society, the state and the people are of secondary importance, and the feudalization of the clergy, the hierarchy of Darwishism has emerged. For example, in the struggle between the Timurid Mirza and Sultan Ali Mirza, the fact that the priests took two Timurids under their protection in their own interests serves as the basis for the above considerations. Hodja Ubaydullo (Governor of Ahror) protected his sons Hojaka Boysungur Mirza and Hodja Yahya Sultan Ali Mirza [19, p.422-429].

In the early period, the teachings of Sufism were superior to such practices, and its sheikhs considered ensuring social justice in public administration to be the first priority. Sufism also completely rejects the rules of enthronement based on the traditions of Genghis Khan in Central Asia and the East. In their view, all power belongs to Allah and they act under this motto. The first results of these

political movements took place in Iran, where Turkish-Mongol traditions were deeply entrenched, and it was the Safavid dynasty that came to power, overthrowing local secular rulers under the will of Allah [20].

Muhammad al-Bukhari who was one of the Bukhara religious leaders of the Temurids, the sheikhs of Naqshbandi and their influence on the socio-political life. There is not enough information about this person in the historical literature. However, Muhammad al-Bukhari was originally born in Iran, his family came to Bukhara in his youth and spent his childhood in this city. He was educated in madrassas here and became a great religious scholar. Ibn Arabshah uses the phrase "my teacher" to describe Muhammad al-Bukhari. He described "Muhammad al-Bukhari as a knowledgeable and energetic imam, a perfect scholar, a scholar of mankind, a teacher of the world, the pinnacle of religion and a sheikh of scholars" [21].

Bukhara produced many religious scholars during the reign of Amir Temur and the Temurids. Many foreign religious scholars came to Bukhara to study. Even well-known people who studied in various madrassas in other countries came to Bukhara to study, and a new page was opened in their lives. One such person is Yaqub Charkhi. Born in the village of Charkh, near the city of Ghazni (now Afghanistan), he studied first in Herat and later in Egyptian madrassas. After that he came to Bukhara to study and get acquainted with the Naqshbandi order and became one of the active propagandists and mature sheikhs of this order. This person, who lived in 1360 / 61-1477, even mentored Khoja Ahror Vali while working in Bukhara [22].

Khoja Ahror Vali was also educated in Bukhara during the Timurid period and became one of the great Naqshbandi sheikhs. This person was seen by many Temurids as their sheikh. The fact that he saved the three Temurids from the inevitable battles and many bloodshed is justified by the fact that the activities of the first representatives of the Naqshbandi order embodied the interests of the broad masses [23, p.294-297].

During the last period of the Timurid rule, as a result of the escalation of the struggle, the scholars of Bukhara became more involved in political life. Naqshbandi sheikhs were ready to support any political force capable of establishing peace in the country. Muhammad Shaibanikhan was one of the people who satisfied the Naqshbandi orders, and his arrival in Bukhara can be seen differently in the historical literature. Shaibanikhan's grandfather Abulkhairkhan was defeated in the battles for the throne near Sabron on the Syrdarya and came to Bukhara. Abduali Tarkhan, who had been appointed Tarkhan to Bukhara by Sultan Ahmad Mirza in exchange for Abulkhairkhan's military assistance to Abu Said Mirza, met him. Shaibanikhan lived in Bukhara for some time. According to Muhammadyar ibn Qatagan, Shaybanikhan studied sciences in Bukhara from Mawlano Muhammad Hitoy. It is noted that he studied Kalomullo (religious) for two years from Jalaliddin Mahmud, Hafiz Hasan Basir, Hafiz Hamid [24, p.171-177]. The successors of the representatives of this religion later supported Shaybanikhan and the Shaybanid dynasty came to power.

CONCLUSION

To conclude briefly, religion and religious knowledge, mysticism flourished in Bukhara during the reign of Amir Temur and the Temurids. Also, the Naqshbandi order, which began to emerge during the Mongol rule. Naqshbandiism became politically important, and one of the main directions of Naqshbandiism was to ensure peace, the cessation of civil wars, and the support of those who supported the ideas of this order under the motto of power during the reign of Amir Temur.

REFERENCES

1. Bartold V.V. Ulugbek and his time. - Petrograd 1918. - p. 71.
2. Karimov E.E. "Rashakhot ayn-Khayat" as a source for the study of the history of Maverannakhra XV century.// Social sciences in Uzbekistan. No. 1, - p. 43
3. Msahibov D.I. Scholars of Bukhara in the works of Haji Khalifa.// Social sciences in Uzbekistan. 1-2 issue, 2005. - p. 88. - p. 86-93.
4. Norqulov N. Excerpts from the history of culture of the Timurid period. - Urgench: "Khorezm" publishing house, 1996. - p. 32. – p.125
5. Porso, Hoja Muhammad. Risolai qudsiya [text]: The holy words of Bahouddin Naqshband / Hoja Muhammad Porso; Translator and author of comments A.Boltaev is a candidate of political sciences. - T.: Movarounnahr, 2020. - p. 5. – p.120
6. Ahmedov A. Ulugbek (life and activity). (1394-1449). - T.: Fan, 1991. - p. 29. – p.64
7. Bartold V.V. Ulugbek and ego time. - Petrograd 1918. - p. 61. – p.160

8. Rayimovich, A. A. (2020). EARLY SETTLEMENTS OF CENTRAL ASIA AS A FACTOR OF FORMATION OF FIRST SOCIETIES (ON EXAMPLE OF THE SETTLEMENT OF SARAZM). European science review, (5-6).
9. Rayimovich, Abdukayumov Asror. "EARLY SETTLEMENTS OF CENTRAL ASIA AS A FACTOR OF FORMATION OF FIRST SOCIETIES (ON EXAMPLE OF THE SETTLEMENT OF SARAZM)." European science review 5-6 (2020).
10. Isayev, O. (2019). THE CULTURAL LIFE IN SURKHAN OASIS: INFORMING OF ACHIEVEMENTS AND PROBLEMS BASED ON ARCHIVAL MATERIALS (1925–1941 YEARS). The Light of Islam, 2019(4),
11. Bakiev, Anvar, and Zubayda Yuldasheva. "THE FIFTH CIVILIZATION OF THE ANCIENT EAST." Theoretical & Applied Science 8 (2020): 39-45.
12. Kushakov, S., & Akhmedov, S. (2021). The Ethnic History And Composition Of Uzbek People: On The Example Of Two Languages, Settlement And Livestock Tribes. The American Journal of Interdisciplinary Innovations and Research, 3(02), 24-27.
13. Abdulloev, S. B. (2021). Positive Attitudes To" Dev" In Central Asian People. The American Journal of Social Science and Education Innovations, 3(01), 275-279.
14. Yusupovich, K. S. (2020). The Emergence Of Religious Views Is Exemplified By The Southern Regions. The American Journal of Social Science and Education Innovations, 2(10), 143-145.
15. Orziyev, Mahmud Zayniyevich, and Bakhshand Bakhodirovna Yunusova. "Difficult ways edifying education." European Conference on Education and Applied Psychology. 2014.
16. Orziev, Makhmud Zayniyevich, and Amonkeldi Khasanovich Akhmatov. "THE CHANNEL FROM SIRDARYA TO BUKHARA: TRUTH OR FRAUD." Scientific reports of Bukhara State University 3.1 (2020): 234-239.
17. Orziev, Mahmud Zayniyevich. "THE SECOND WORLD WAR AND THE UNOPENED AFGHAN FRONT." Scientific reports of Bukhara State University 4.3 (2020): 243-249.
18. Orziev, Mahmud Zainiyevich. "MATERIAL SUPPORT FOR PRINTING CREATED IN THE BUKHARA EMIRATE." Russia-Uzbekistan. International educational and socio-cultural technologies: vectors of development. 2019.
19. Allamuratov Sh.A. History of the Amudarya shipbuilding // Bulletin of Science and Practice. 2020.Vol. 6.No.10. p. 422-429.
20. Allamuratov S.A. THE ROLE OF THE AMUDARYA FLEET IN THE ECONOMIC LIFE OF THE EMIRATE OF BUKHARA AT THE END OF THE 19TH CENTURY-THE BEGINNING OF THE 20TH CENTURY //Ўтмишга назар журнали. – 2019. – Т. 21. – №. 2
21. Allamuratov, Sh.A. (2020). The role of the Amudarya waterway and the Surkhan oasis crossings in trade relations of the Emirate of Bukhara. Actual problems of modern science, education and training. Vol. 5, Issue 1, October. (in English).
22. Allamuratov Shukhrat Ashurovich. CRAFT AND TRADE RELATIONS IN EASTERN BEKS OF THE BUKHARA

EMIRATE. ACADEMICIA: An
International Multidisciplinary
Research Journal. Vol. 11, Issue 2,
February 2021

23. Buronov A. K. Uzbekistan In The New
Era Of Trade Union Development
(2016-2020) //The American Journal of
Social Science and Education
Innovations. – 2021. – T. 3. – №. 01. – p.
294-297

24. Uktamovna, Y. D. (2020). The Effect Of
The Russian Empire On The Political
Life Of The Emirate Of Bukhara (1868-
1917). The American Journal of Social
Science and Education Innovations,
2(10), 171-177