

SOCIO-POLITICAL AND CULTURAL LIFE IN THE BUKHARA KHANATE OF THE XVI CENTURY

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ABSTRACT

This article reflects the events of socio-political and cultural life in the Bukhara Khanate in the 16th century. Mirzo Ulugbek's activities were also mentioned as the reasons for the Timurids' departure from power, in particular, the processes of the end of the Timurid rule in Central Asia and the emergence of the Shaybanid state during this period, the cultural environment in the Bukhara Khanate during the Shaybanid dynasty. Information is given about the poets, historians and their works created during this period. In the middle Ages, the Uzbek statehood and the origin of the term "Uzbek", the activities of science and madrasahs and the activities of religious clerics in public administration are analyzed.

KEYWORDS: *Social Life, Culture, Politics, Science, Uzbek, Madrasa, Mysticism, Sheikh, Academy, Astronomy, Poetry*

INTRODUCTION

After the death of Amir Temur (1336-1405), the state he founded was disintegrated as a result of mutual political struggles between the Timurid princes. By the 1420s, almost all of Amir Temur's property was united under Shahrukh (1377-1447) and his descendants. Ulugbek (1409-1449), who ruled in Movarounnahr, focused on the development of socio-economic life, science and culture.

Since Ulugbek's grandfather did not have the same military talent as Amir Temur, he carried out some military campaigns only in order to maintain internal life and peace around him. Although, he tried to put an end to these struggles as a wise and prudent ruler, he was unable to resolve these internal conflicts, because he devoted most of his strength and skills to science and became more involved in science and became a victim of these struggles due to his direct involvement.

In Movarounnahr, political disintegration intensified during these periods, and in every province, in every city, the Timurid princes tried to establish their independent rule. Interestingly, they used the forces of the Dashti Kipchak tribes in their mutual struggle for power. In particular, in 1451 they helped Abu Sa'id (1451-1469) to seize power, and three years later, he supported Abu al-Khair Khan Muhammad Juqi. Fighting has aggravated the situation in Movarounnahr.

Muhammad Shaibanikhan (1451-1510), the grandson of Abul-Khairkhan, who was educated under the Timurids at that time, began to consolidate his power by uniting the scattered tribes living in Dashti Kipchak and marched towards Movarounnahr. Shaibanikhan has great physical strength and military organizational skills, through which a lot of important information is given in the historical works created in his time. Mastery of internal conflicts, Muhammad Shaibanikhan in a short

period of time captured the Timurid cities of Bukhara, Samarkand, Merv, Herat, Mashhad, Nishapur and conquered large areas from Syrdarya to central Afghanistan. Only the Fergana and Syrdarya rivers came under the jurisdiction of the Tashkent khokimiyat, and these lands were included in the territory of the Sheibanikhan state [1; 234].

The political disintegration that took place in the Timurid state in the late 15th and early 16th centuries and the aspirations of some rulers for independence led to the collapse of the great state. Unlike the last Timurids, Shaybanikhan tried to put an end to disintegration and strengthen the unity of the country. It is worth noting that on the eve of the attack on Sheibanikhan, the poor socio-economic situation in the country, the poor life of the working people was one of the main factors in the victory of nomadic Uzbeks. Such a difficult economic situation led to the support of the Sheibanikhan government by the clergy and intellectuals who were the backbone of the country. One of the most important issues in the history of Uzbek statehood is the emergence of the term "Uzbek". In particular, from the XV-XVI centuries the Dashti Kipchak tribes united around the descendants of Abulhairkhan (1412–1468) and entered Movarounnahr and adjacent territories. Well-known source scholar Boriboy Ahmedov wrote that in the early 15th century, part of the Dashti Kipchak tribes (Uzbeks - "Uzbeks") united around Shaibanikhan and settled in Central Asia in what is now Uzbekistan. Since then, the term "Uzbek" has taken on an ethnic meaning, and the Turkic population in the area has adopted the name "Uzbek"[2; 58].

As in the Timurid state, the position of religious scholars in the socio-political life of the Shaybanid state was high. Representatives of this dynasty regarded the famous sheikhs and scholars of their time as pir and relied on their assistance in the implementation of domestic and foreign policy of the country. In particular, Muhammad Shaybanikhan considers Sheikh Mansur, one of the prominent representatives of the Yassaviya sect, as his pir. In accordance with Sheikh Mansour's symbolic gesture, "It is necessary to start from the edge, not the middle," he first sent an appeal to the nearby Turkish princes, urging them to end the Timurid rule completely. Detailed information about the first meeting between Muhammad Shaibanikhan and Sheikh Mansur is also given in the book "Lamahot" by the famous mystic Olim Sheikh Azizon, who lived and worked in the XVI century [3; 97].

Based on traditional methods of governing, Shaibanikhan divided the conquered lands among his relatives, the great aristocracy and military commanders of the Uzbek tribes. Disagreements arise between the representatives of the Shaybani tribe, who are dissatisfied with the distribution of some provinces. Shaybanikhan's march to the south was stopped by King Ismail I of Iran (1510-1524) and ended with the destruction of Shaybanikhan. After the death of Shaibanikhan (December 10, 1510), internal conflict and disunity intensified in the country. Although Ubaydullah (1533-1539) tried to put an end to internal conflicts during his reign, after his death a dual rule began in Movarounnahr: Abdullatif Sultan rose to Samarkand as khan (1540-1550); In Bukhara, Abdulaziz formed his own government (1540-1549). In 1551-1556, the country was turned into a battlefield between the contenders for the throne - Navruz Ahmadkhan (1551-1556), Burkhan Sultan (1553-1557), Abdullah II (1583-1598). After a long bloody war (1557-1582), Abdullah II managed to unite Movarounnahr and conquer Tashkent and Turkestan. He captured Badakhshan and Kulob in 1584 and Herat in 1588. By establishing his rule in Khorezm in 1594, he expanded the territory of the khanate and achieved relative peace in the border lands. Abdullah II not only conducted military campaigns, but also did a lot of work on the centralization and consolidation of the state [4; 161].

The changes in the socio-economic, political and cultural life of Shaybani Ubaydullokhon and Abdullokhon II were supported by the high-ranking Mahdumi Azam Dahbedi, Sheikh Khudoydod Wali, Qasim Sheikh Azizon and Joybor

Khoja (Khoja Islam, Khoja Sa'd). Especially during this period, the power and authority of the Joybor lords was higher than that of other religious priests. They linked themselves to the descendants of the Prophet Muhammad (saas) on the paternal side and to the descendants of Genghis Khan and Joji on the maternal side, according to their high positions in nobility and sect. They have a lot of property in their hands, which can only be compared to the property of Khoja Ahror. According to historian Hafiz Tanish, one of the Khojars, Khoja Sa'd, had a great influence on political events as a coach and adviser to Bukhara Khan Abdullah II, and personally participated in all political events. Even Abdullah II did not start any important work without the permission of Hodja Sa'd. This can be explained by the fact that Hodja Sa'd had a high socio-political position and supported Abdullah II in coming to power.

Even during the Shaybanid period, Bukhara maintained its position as one of the main centers of Islam in Central Asia. Here, religious scholars, sheikhs, mudarris were gathered from different regions of Central Asia, who were engaged in various fields of Islamic sciences. The author of "Ubaydullanoma" gives the following information about it: "There were so many theologians, scientists, pious and saints in and around the beautiful city of Bukhara that they could not be counted"[5; 158]

From this information, it can be concluded that, as was the case with all medieval statehood, the representatives of the Shaybani dynasty were forced to compromise with the clergy in order to maintain their position and ensure peace and tranquility in the country. Representatives of the Shaybani dynasty, like the Timurids, paid special attention to the development of science and culture. In his youth, Muhammad Shaibanikhan studied at the Bukhara madrasah and devoted himself to poetry. Ubaydullah showed great interest in musicology, calligraphy and art. It is noted that another member of this dynasty, Abdullatifkhan, had a high potential in the field of history and science. Libraries established by Abdulazizkhan and Abdullahan II are one of the largest book treasures of their time, in which manuscripts were copied, repaired and decorated [1; 250].

During the reign of the Shaybanids, science and culture in Movarounnahr developed in a peculiar, localized way, though not at the level of the Renaissance of Eastern culture, which is recognized by scholars all over the world as in the Timurid period. During this period, Chigatoy-Turkish literature was formed and religious and mystical ideas were incorporated into scientific and artistic works. The Shaybanis sought to develop secular sciences as well as religious sciences. Sources say that during this period, education continued at the academy founded by Ulugbek, and there were selfless scholars who continued the traditions of the Ulugbek Academy. Among them are Mavlono Kamoliddin Ibrahim, who taught in Samarkand and Bukhara madrassas, Khoja Muhammad, Abdullah's teacher, astronomer Qiyomiddin Shaydoni, and Mavlono Kavkabi, who became famous in mathematics and astronomy. In particular, Muhammad Olim Sheikh, who lived in the XVI-XVII centuries, in his work "Lamahot" mentions the activities of the Ulugbek Academy. Also, during this period, unlike Samarkand, Bukhara gradually strengthened its position as a social, economic, political and cultural center [3; 86].

Muhammad Salih's works in the Chigatay-Turkic language, such as Shaybaniyama, Fazlullah ibn Ruzbekhan's Mehmonnomayi Bukhara, Bina'i's Shaybaniyama, and Sayyid Hasan Hodja Nisari's Muzakkiri ahbob, have been created. One of such sources is the work "Tazkirat ush shuaro" written in 1605 by the famous poet and literary critic, musician, even Mutribi, which provides important information about the cultural life of Samarkand, the layout of architectural structures, the history of construction, its functions. According to Mutribi's description, from Gori Amir to the city market,

mosques, madrassas and mausoleums of great sheikhs, as well as the Bayni Toqayn (two arches) alley built by Ulugbek in the middle, form a single architectural complex. Also, on the instructions of Mirzo Ulugbek, he copied a round map of the globe drawn on the wall of the madrasah in the form of a semicircle and attached it to his work. Recognizing this as a remarkable event, it can be concluded that the Ulugbek map also existed in 1605 and was suitable for use by students.

After the death of Shaibanikhan, Ubaydullah was one of the people who seriously engaged in creativity. He was a brave and courageous soldier, a strict ruler, and at the same time, a gentle poet. Ubaydullah founded a strong state after Shaybanikhan and marched on Khorasan six times, inflicting several blows on Iran's neighbors. At the same time, he conquered Khorezm. He wrote poems in Persian and Arabic under the pseudonyms "Ubaydiy", "Ubaydullo", "Kul Ubaydiy". Ubaydullah's pandnoma and pamphlets written in the masnavi style "Ghayratnoma", "Shavkatnoma", "Kitab us-salat" has survived to our time. During the reign of Ubaydullah, the literary environment of Bukhara had a special influence in Movarounnahr. In particular, Zayniddin Wasifi, in his book "Badoe ul-Waqoya" mentions Ubaydullah's interest in problem art, one of the most complex literary genres, and states the following: Ubaydullah was especially good at solving problems - he found 65 of my 79 problems anonymously [6; 14].

In short, the Temurid princes Shahrukh and Mirzo Ulugbek, after the death of Amir Temur, succeeded in establishing a somewhat centralized state in Movarounnahr and Khorasan, and the tragic death of Mirzo Ulugbek led to the decline of the Timurid kingdom. The political disintegration that took place in Movarounnahr in the late 15th and early 16th centuries paved the way for the conquest of Movarounnahr by the nomadic Shaybani from Dashti Kipchak. The cultural processes of the Shaybanid period, unlike the Timurids, had a local rather than a secular appearance. As a result, a separate culture of the Bukhara Khanate was formed, which included certain parts of Movarounnahr and Khorasan.

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