

**IN THE SIXTEENTH CENTURY THROUGH THE TEM UR AND SHEIBANIDS SOCIAL AND  
POLITICAL PROCESSES INSTEAD OF THE IMAGINATION**

Kandakharov Anvarjon Khasanovich

Associate Professor of NavDPI, Doctor of Philosophy in History

Tel: +998973200551, e-mail: [anvar0303\\_82@mail.ru](mailto:anvar0303_82@mail.ru)

**ABSTRACT:**

This article reveals the socio-political life of the XVI century, in particular, the disputes between Zahiriddin Muhammad Babur and the Shaybanis, the activities of mystics who took an active part in political relations on the basis of historical sources. In particular, the participation of Sheikh Khudoydod Vali, a representative of the Yassaviya sect, in socio-political processes is revealed on the basis of sources. The article also provides information about the rise to power of the princes of the Shaybani dynasty and the life and work of the representatives of the mystical sect, who supported the rulers in the policy of centralization of the country, both politically and spiritually.

**Keywords:** sect, joibaris, pir, murid, poverty, justice, struggle for the throne, embassy

**INTRODUCTION:**

Important socio-political and cultural processes that took place in the Bukhara Khanate in the XVI century, historical figures, religious mystics and their manuscripts, cultural and spiritual heritage left to future generations are important in the gradual study of the history of our country. Scientific development of science, development of religious and secular knowledge in the period of Bukhara Khanate, Karmana and its historiography, which are of strategic economic and cultural importance in the Khanate, scientific analysis of the life and activity of mystic scholars who lived here and had a significant impact on socio-political and cultural life plays an important role in the study of the medieval history of Central Asia.

The First President of the Republic of Uzbekistan I.A. Karimov also studied the history of Karmana. Historical monuments, saints and scholars focusing on the rosaries and deepening them today research, as well as the homeland of today's young generation effective use in the field of education in the spirit of care. In 1998, the Navoi region of the city of Karmana at the extraordinary session of the Shin Age, Sardoba and history of Malik Rabot, Qasim Sheikh monument on the subject of research<sup>1</sup> and 1999 Navoi At a meeting with voters in the province, Hazrat Qasim Sheikh Azizon said: "We have always been a great ancestor.

We are proud of our people. Their memory is still there our motherland is covered with honor. That's it one of the nobles, the sacred khoki in the soil of Zarafshan The sleeping Sufi scholar is Nizamiddin Qasim Sheikh. He lived in the 16th century and devoted his entire life to enlightenment. To prevent war and conflict; the great, which is devoted to the perfection of the feelings of consequence This humble man was highly respected by the people during his lifetime. worthy of respect.

The socio-political history of Central Asia in the late 15th and early 16th centuries differed from other historical periods in that it was characterized by the rise of Muhammad Shaybanikhan and the Shaybanid dynasty to power in Movarounnahr and Khorasan. Another characteristic of the Middle Ages was the work of mystics who emerged as a separate branch of Islam. During this period, a socio-political situation arose in which some members of the mystical sect were engaged in both practical and creative activities in the social, political and spiritual spheres. Examples are Khoja Islam (1493–1563), Khoja Sa'd (1531–1589), Mahdumi Azam, Sheikh Khudoydod, Qasim Sheikh.

It can be observed that during this period the representatives of mysticism even interfered in the struggle for the throne among the Shaybanis and tried to influence the political life of the country. In particular, some members of the sect also influenced the political activities of the khans. In particular, "Abdullanoma" states that in 1561 Pirmuhammadkhan (1557-1561) agreed with Abdullah II to exchange Balkh for Bukhara in order to capture Bukhara, but his path was blocked by Khoja Islam. Then Hoja Islam informed his murids and supporters about it as follows: "Abdullah, without consulting us, turned Bukhara into Balkh. Let him do what he wants! Let him give power to whomever he wants! "We'll see what they can achieve." Five days

later, Abdullah II came to Hoja Islam to express his remorse.[1] . It can be said that by the time of the Shaybanids, some religious figures had taken a leading role in the life of the country and tried to influence their rulers on some issues.

One of the religious scholars who had a significant impact on the socio-political and spiritual processes of the Bukhara Khanate in the XVI century was Sheikh Khudoydod Wali Azizon (1461-1532). The role of Sheikh Khudoydod Wali in political life is also mentioned in Lamahot in the description of political relations between Zahiriddin Muhammad Babur and Shaybani Ubaydullah, which took place in Movarounnahr in the early 16th century.[2] . That is, in 1511, Zahiriddin Muhammad Babur, with the help of the army of Shah Ismail Safavid, the king of Iran, seized the throne of Samarkand, and Ubaydullah Shaybani went to war against him with the intention of regaining the throne. In the process, Babur Mirza asked Sheikh Khudoydod Wali to send his man and support him. But Sheikh Khudoydod Wali refused, saying, "Whoever is more Muslim will be the king." In turn, Ubaydullah gathered supporters around the tomb of Ahmad Yassavi and swore allegiance to the Sunni sect for life if he won the throne of Samarkand. Zahiruddin Muhammad Babur, on the other hand, realized his mistake and admitted, "Ubaydullah's Islam is superior to ours." As a result, religious scholars such as Sheikh Khudoydod Wali support Ubaydullah[3] . It must be acknowledged that, from the point of view of that period, Sheikh Khudoydod Wali prevented another calamity that might befall the people, namely religious and national conflicts.

In his relations with Abu Saidkhan, who was the governor of Samarkand in the 1530s, it is also stated that Abu Saidkhan fell seriously ill and could not get up and asked Sheikh Khudoydod Wali for help. Then Sheikh Khudoydod Wali will cure him. That is, according to the source, Abu Sa'id Khan's leg hurt so badly that he could not find any claim against him, and as a result, he asked Sheikh Khudoydad for help. Then Sheikh Khudoydod said, "Gather all the people of Samarkand, big and small, hold a big meeting (sadaqa) and give soup to the people! And here we pray for you. Perhaps the prayer of the people will lift you up,[4] "he said. Abu Said Khan performs these deeds and after Sheikh Khudoydad blessed him, he stood up and recovered. After this incident, Abu Said Khan became strongly attached to Sheikh Khudoydod[5] . The author of Lamahat describes Abu Sa'id's attitude towards Sheikh Khudoydad as follows: would hold. When they went to Samarkand, they went alone at midnight. His goal is not to lead Abu Sa'id Khan "[6] .

These data show that Sheikh Khudoydod Wali was a mystic who gained great fame not only among the common people, but also before the rulers of the time. The rulers often tried to use his growing influence for their own benefit. But Sheikh Khudoydod Wali never went to the rulers for his own benefit. However, one day, when he and a group of his companions were on their way to Khorasan to see his teacher Sheikh Jamaliddin, poverty and hunger prevailed in the Karshi desert, and he informed the judge of Karshi. Sheikh Khudoydod Wali remembers this event with a lifetime of remorse and regret. That is, because he expects help from his servant, not from God.

The sources state the attitude of Sheikh Khudoydod Wali towards Muhammad Shaibanikhan: "Know that, O Talib, Hazrat Azizon Jamoliddin will visit Bukhara. Shahbekkhan (Shaibanikhan) was a murid of Sheikh Azizon, then Amir Abdulali[7] Tarkhan was the governor of Bukhara and Samarkand. One day, Shahbekkhan remembered the deaths of the Keragonian mirzas (the end of the Timurid dynasty). He is King Amir Abdullah , why can't I be king . After all ,

I podshohzoda Could! ' Imaginations . These images come before the Lord Almighty Jamoliddinov a di . Then Hazrat said,

" Shohbek ! Due to the removal of your hayolingdan Abdullah Sharia xukmronlikdan no one can not be a barrier to me , I'll be a king , he said . ( This is the same dreams . ) Now come on now . " After Sheibany (1502 ) in Bukhara, the son of Sheikh jamoliddin ordered to torture tied him to a ladder in front of a di . Sheikh Khudoydod, who was watching these events, said to his teacher: "Let me pay attention, so that Shahbekkhan and his army perish." Sheikh Jamal al-Din replied, "Although the sultan of the sect and the Burhan of Truth are in favor of making Hodja Ahmad Yassavi his king, it is immoral to wish for his death." [8] . It can be seen that the conquest of the throne of Movarounnahr by Shaybanikhan at that time was not supported by some religious leaders, but due to the high esteem in which the founder of the sect, Ahmad Yassavi, did not oppose Muhammad Shaybanikhan.

Later, Sheikh Khudoydod moved from Wali Karmana to Gazira district of Samarkand region and continued his activity here. Later, Sheikh Khudoydod moved from Wali Karmana to Gazira district of Samarkand region and continued his activity here. Throughout his life, Sheikh Khudoydod Wali fought against vices such as slander and theft. He said, "I command that those who are engaged in makruh (haram) and mujrimat (criminal) and the like should not come to us." Sheikh Khudoydad writes to all his murids: "Azar, Turks, Persians, Arabs and non-Muslims were equal before Hazrat Eshan (Sheikh Khudoydod) and bowed and honored each of them." This is a clear example of interethnic harmony, which is one of the main directions of state policy aimed at ensuring peace and stability in our independent country today, and has been reflecting the qualities of our people for centuries.

Sheikh Khudoydod Wali introduced the provision of pensions and food in the places where he lived, first of all, to the hungry, helpless women and children, the disabled, with a strict account. These sentences are logically connected with the principle of "strong social protection of the population", which is the essence of the social policy of our independent state today, showing that Sheikh Khudoydod Wali was a poor man, always put the interests of others above his own interests.

Sheikh Khudoydod Wali also paid special attention to the issue of disciples in the sect and recognized the stage of enlightenment as one of the main ones. At this stage, he taught his students authentic hadiths and verses from the Qur'an. The method of observation played an important role in this. Manoqib also contains information about the environment in which Sheikh Khudoydod Wali lived, the process of settlement of the nomadic population from Dashti Kipchak, and the level of literacy. In particular, the author quotes Sheikh Khudoydod Wali as saying: "We have now reduced the demand for education, which is typical of slaves, why there are no sages among the settled peoples."

Sheikh Khudoydod explains to his disciples that "knowledge is the union of science with practice." Therefore, he conducted both practical and theoretical classes with the students he taught, checking their level of knowledge. In particular, the source answers the question between the teacher and the student: "What does logic teach? Logic is a weapon, a tool, it protects the mind from wrong thoughts." Sheikh Khudoydod also reminded the students to always be among people, friends. For when a person is free from people, his condition is weak and his deeds are unacceptable. It will be of little use to the people and will be deserted at the conference. It was said that in the eyes of the people this man was without society and he enjoyed it. If he suffers from it, he will not reach maturity and is not worthy of guidance.

The above-mentioned data show that the sheikhs of the Yassaviya sect took an active part in the socio-political and cultural life of the society from the end of the 15th century to the beginning of the 16th century. After the rule of Amir Temur and the Temurids, the Shaybanids, who managed to establish a relatively centralized state in Movarounnahr, created conditions for the representatives of the sect to carry out not only theoretical but also practical activities in the socio-political life of the country. This period was also a period of improving the relations between the Yassaviya-Naqshbandi, Yassaviya-Kubroviya sects, the joint settlement of some contentious issues between them, the specific development of the sects.

Although the information given in the sources does not indicate that Sheikh Khudoydod had such an economic and political position in the Shaybani state as the Joybor Khojas, it does indicate that he had a certain influence on political life. In particular, due to the complicated political situation in Movarounnahr in the late 15th and early 16th centuries, he supported the rise to power of Ubaydullah Shaybani, not the Timurid prince Babur.[9]. This was done in terms of ensuring the peace and tranquility of the people and adherence to religious beliefs and values, based on the conditions of that period.

## REFERENCES:

- 1) Hafiz Tanish Bukhari. Abdullanoma. The first book. - B. 168.
- 2) Lamahot, -B.158.
- 3) Hasankhoja Nisoriy. Muzakkiri ahbob ...– B. 191; See also: Lamahot .... - b. 158.
- 4) Lamahot, -B.96.
- 5) Lamahot, -B.95.
- 6) Lamahot, -B.96.

- 7) Amir Abdulali is from the Argin tribe. During the reign of Sultan Ahmad Mirza he ruled Bukhara. See Hafiz Tanish al-Bukhari. Abdullanoma. The first part..... - B. 374.
- 8) After this incident, Muhammad Shaybanikhan went to Sheikh Mansur in search of another pir, a religious leader, and on his advice went to Turkestan to visit the tomb of Ahmad Yassavi and receive a white blessing from him. This event is meant here. See: Lamahot ... - B. 82.
- 9) See Lamahot. –B.158.