

Characteristics of Cultural Development in Movarounnahr and Khurason in XV-XVI Centuries

Tangirberdiyev Sh. G.

Gulistan State University

Abstract: The article analyzes the historical situation, socio-economic situation and spiritual-cultural development in Movarounnahr and Khurason in the 15th-16th centuries. The spiritual life of this period was studied on the basis of primary sources, and its influence on the formation of the worldview of Alloma Fakhraddin Ali Safi was evaluated.

Keywords: Movarounnahr, Khurason, Iran, Timurids, Shaibanids, Ali Safi, source.

In the 15th and 16th centuries, complex historical conditions, socio-political and religious-ideological situation arose in Movarounnahr and Khurason. Because, from a superficial point of view, even in this period, the states of the Timurids were still strong and flourishing. Shahrukh Mirza put an end to the general confusion, struggle for the throne, intrigues and conflicts that began after the death of the master Amir Temur, and he himself restored the great Timurid kingdom in Iran, Hirot, Afghanistan, Ulugbek Mirza in Turkestan, and took power. They brought it to the state of a centralized powerful state. After the death of Shahrukh and Ulugbek Mirza, after a short period of chaos, we can see the flourishing of science, culture, religion and mysticism again during the nearly 20-year reign of Abu Said Mirza.

In the period between the 15th and 16th centuries, when Fakhraddin Ali Safi lived, very complex, complex historical-political, religious-ideological processes were taking place in Central Asia, Movarounnahr and Hirot.

First, the power of the masters Amir Temur and the Timurid dynasty, which flourished for about one hundred and forty years, passed the peak of its development, went through a wide, deep and general crisis, declined, and was replaced by a new dynasty - the Shaybanids. was getting tired. The inevitable consequences of these processes - non-stop struggles and innumerable internecine wars between socio-political, religious-ideological forces led by different claimants to the throne were falling on the population. Also, economic oppression and shortages were rampant. On the other hand, as the Shaybanid dynasty was intensifying its struggle to establish its power, administration, and legal system in the regions of Central Asia, Movarounnahr, and Hirot, and to make decisions, there was a conflict between them and the Timurids. Unceasing wars were waged, and all the weight of it fell on the people in the form of various taxes.

Secondly, there were two more external historical events - detonators - that intensified the historical, socio-political and religious-ideological situation in Turkestan and Hirot: First, he was forced to leave Turkestan and settled in Kabul, then in India, and established his own Mirza Babur, who started to build his state, was carrying out war efforts to recapture Movarounnahr with all his might. In this way, he was forced to use the support of the newly founded Iranian Safavid state and the direct assistance of his army in order to achieve some strategic and tactical military-political goals. In addition, the Safavids, who had just been founded and were entering the heyday of their power, wanted Iran to achieve its strategic position of superiority (hegemony)

in the region, to stop the attack of the Shaybanites on Khurasan and Iran along the Amudarya line, and if possible, to move inside Movarunnahr. He looked at his teeth. He intended to break the power of the Shaybani and to bring Turkestan and Khurasan under his control. There was a goal of establishing a single, centralized, powerful and great Shiite Safavid Iranian Empire in Iran and the Central Asian region. It sought to eliminate the Shaybanites as a competing force. It was evident that this intention of the Iranian Safavids was a serious strategic and religious-ideological goal that they used Mirza Babur's claim of "recapturing Turkestan" to achieve their goals. In 1506 and 1511, not only Najmi Sani's army of 60,000 men was sent, but the main army of the Safavids, led by Ismail Safavi himself, was brought to the regions of the western coast of Amudarya. This is a military-political detonator, not only during the era of the Safavids, but also during the subsequent dynasties, that is, during the 16th-18th centuries, Iran's continuous interference in the affairs of Turkestan, even temporarily in the Bukhara and Khorezm regions during the time of Nadirshah and his successors, Iran transfer to his possession caused him to be within the sphere of influence.

Thirdly, the relationship between the Babur empire built in Afghanistan and North India and the Safavid Iran did not lose its character of a military-strategic alliance. Although it played a certain positive role in stabilizing the historical, socio-political situation in the region, in fact, it had the character of escalating the rivalry between the Baburites and the Shaybanites for the military-strategic hegemony in the region.

So, between the 15th and 16th centuries, unique three-polar historical, socio-political and religious-ideological processes were emerging in the region of Central Asia, Movarounnahr and Hirot. The historical development of this region in the first 30 years of the 16th century coincided with the maturity of Fakhruddin Ali Safi's work, the most productive period of his scientific and creative activity. After all, although Husain Boygaro's state had not fallen yet, its internal decay was increasing, and the contenders for the throne, Badiuzzamon Mirza, Muzaffar Mirza, and Muhsin Mirza, were fighting each other and with their ancestors Husain Boygaro.

In 1503, Ali Safi's work "Rashahot ayn ul-hayot" ("Drops of the Spring of Life"), which had a great influence on the development of scientific-mystical, mystical-political, philosophical, artistic-ethical thinking and culture, was completed. [1]. His most recent, major work, "Latoif ut-tavoif" ("A witty saying, a story, sharp phrases, proverbs, anecdotes, moving between different classes"), is about the life of Ali Safi. the last was written between 1532-1533 [2]. All his other scientific-philosophical, artistic-aesthetic, mystical treatises were written in these suran years.

During this period, it can be said without exaggeration that such large socio-economic and cultural centers as Hirot, Ghazna, Kandahar, Astrobad, and Mashhad were defeated several times, even dozens of times by the hands of the Shaybanites, Safavids, and Baburites. The historical situation of this period and the uncertainty of the conditions could be seen from the fact that during the last 5-6 years of Ali Safi's life, i.e. between 1528-1533, the city of Hirot was repeatedly attacked by Shaybanites. passed into the hands of the Safavids and was taken back again. The historical situation and conditions are extremely complicated, and the ruling dynasty - the Shaybanids and the Safavids - are only trying to strengthen their sphere of influence, take control of Hirot, and establish their rule. not only the war-conflicts between them, but also in the process of Ali Safi's personal social-political, scientific-creative activity was manifested in the form of a most difficult period.

A.N. Boldirev in his research "Zayniddin Vasifi" concluded as follows: "The arrival of Uzbeks is not a change of the existing system among the urban masses, but an unfair, dishonest, consisting of representatives of the Timurid dynasty, deprived of the goodwill of the people, was perceived as the forced rise from the middle of the ruling dynasty, which became a symbol of violence and oppression" [3]. The same was the case when Movarounnahr passed under Shaybani Khan's rule, and the famous Uzbek historian R.G. Mukminova summarized in her many years of research that

the Shaybani did not allow the Shaibani to rob the population in Samarkand and other cities and villages. came to such a conclusion.

At the moment, such conditions, historical situation, religious-political, ideological, did not lead to significant, disastrous consequences and changes. The reason for this was that in the Hirot region, in the whole of Khurasan, the Timurid state administration and management method, the religious-ideological policy of the Shia community, which made up a large part of the population, and the Sunni communities led by the ruling dynasty were the traditional parity-consensus - "murosai-madora" policy was decided. The Shaibani who established their new rule belonged to the Sunni sect and were well aware of this parity relationship. They realized the disastrous consequences of violating this parity and began to conduct a responsible and rational policy. Between 1512 and 1528, the balance of power in the region changed, Ghazna, Kabul, Kandahar remained in the hands of Babur's sons Komron, Hindol Mirzos, Hirot, Mashhad, Isfahan, Astrobad, Seistan, Mozandaran gradually If it falls into the hands of the Ismaili Safavi state, which is full of power and power is increasing, two Sunni Muslim states in this region, first of all, the Shaibani Uzbeks and the Andalu Turkish states, will pose a serious strategic threat to the future fate and development of the region. political-ideological steps were taken [5; 6].

In the second half of the 15th century - the first thirty years of the 16th century, when Ali Safi lived, the influence of Shia began to grow, the competition, conflict, salvation and strife between the Shia and Sunni directions. had led to an outbreak. Historical conditions, religious-political, ideological situation, the weakening of the position of Sunni Islam, Sharia, the main reason for the sudden departure of administration and management from the hands of Sunni Muslims, as mentioned above, the birth of the Safavid dynasty, Ismail Safavi in 1502 The very complicated and controversial process that ended with the accession to the throne as the first Shahanshahi of the new dynasty - the Safavid state, actually began with the activity of Shaykh Safi'iddin Ishaq Ardabili (1252-1334) from Ardabil, the founder of the Safavid sect, who was a Bektoshi-Mawlawi shahab in Sufism [4]. Later, the sheikhs of this sect, who wanted to spread the influence of the Safavid order to the whole of Iran, Azerbaijan and Andalu Turkey, added the Turkmen, Azerbaijani, Turkish nomadic herdsman clans, including the Shamlu, Rumlu, Tekeli clans. This Sufism got the name "qizilboshlar", "turkman-qizilboshlar" from the red top and headdresses of the tax collectors. "Boburnoma", "Tarixi Roshidiy", "Habib us-siyar", "Ravzat us-safo", "Badoe' ul-vaqoe'", "Abdullanoma" and other primary historical sources of this period are mostly called by this name. .

To sum up, the period, historical conditions, situation and spiritual life in which Ali Safi lived was characterized by its complexity, temporality and extreme change, deposit and instability, and the personal life, scientific, social life of this allama - found its direct reflection in his political activity, worldview, mystical-scientific heritage.

References

1. Faxruddin Ali Safiy. Rashahotu aynil-hayot. –T.: Abu Ali ibn Sino, 2004.
2. Фахруддин Али Сафи. Занимательные рассказы. –Д.: Ирфон, 1977.
3. Болдырев А.Н. Зайниддин Васафи (Опыт творческой биографии). –Д.: Адиб, 1989.
4. Акимушкин О.Ф. Суфийские братства: сложный узел проблем.-Дж.С.Треммингем. Суфийские ордена в исламе. –М.: Наука, 1989.
5. Мавлянов, У. Н. (2020). ПРОБЛЕМЫ ОНТОЛОГИИ И НАСЛЕДИИ АЛИ САФИ. *Вестник Российского философского общества*, (1-2), 200-209.
6. Mavlyanov, U. N. (2021). FAHRUDDIN ALI SAFI'S TEACHING ABOUT BEING. *Bulletin of Gulistan State University*, 2021(2), 61-67.