

Khoja Ubaidullakh Akhror Vali and His Political and Scientific Activity

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ANNOTATION

The famous article shares brief information about religious and statesman Khoja Ubaidullakh Akhror Vali and his scientific and political activities, his good deeds, his outstanding treatises, and his accomplished students.

There are such breeds that remain in history, in writings, in the hearts of mankind, and with the passage of time, they live in the language and spirituality of peoples. Such persons are not a gift of all times, it takes hundreds of years, even thousands of years for such persons to appear. The science and culture of the Timurid period, which was the second period of development of the entire East in the XIV-XV centuries, constitutes a special period in the culture of Central Asia. This period, which is considered a classic period in the history of culture, served as a basis for the current legal location of Uzbek culture. First of all, the culture of this period is related to the socio-economic development formed on the basis of the principles of strong statehood founded by Timur. The unification of Central Asia into an independent state during the time of Amir Timur has a positive effect on the economic and cultural development of the country. Science, literature and art, crafts and architecture flourished. He gathered many people of science and art, craftsman architects and painters from local and foreign countries for the improvement of the country and the capital Samarkand. Mirza Ulugbek, Jalaliddin Akhmad Khorazimi, Alisher Navoi, Babur Mirza, Abdurakhman Jami, Khoja Akhror Vali, Kamoliddin Bekhzod, Mirkhand, Khondamir, Ghiyaziddin Jamshid Koshi, Ali Kushchi, Mukhammad Khavofi, Kazizada were the leaders of world science and culture of this period. Scholars such as Rumi made their worthy contributions to the world science [1. -P. 220.]. The time has come to approach the history of our ancestors with fairness and justice, to tell the whole truth, to be nourished and proud of their great deeds and spirituality. Khazrat Khoja Akhror Vali (1404-1490) is included in the ranks of those great nobles.

Ubaidullakh Akhror Vali was born in 1404 in the village of Bogistan in the Shosh oasis. His father Khaja Mahmud and grandfather Khwaja Shakhbiddin had unique careers in the field of Sufism. Khoja Akhror's family history goes back to Khoja Nomi through 3-4 generations. Khoja Nomi was a native of Baghdad, a scholar of inner and outer sciences, and one of the prominent scholars of his time. His mother was the daughter of Sheikh Davut, the son of the famous Sheikh Khovand Tohur. Khoja Akhror's childhood was spent in Shosh, in primary school he studied "Chor Kitab", "Khaftiyak", "Koran" and hadith works. Then his uncle Khoja Ibrakhim studied various subjects at the Amir Timur madrasa in Samarkand and lived there. Khoja Akhror's uncle came to Samarkand. In 1427 he came to Samarkand [2. -P.12.], at that time it was the center of science of the Samarkand era. Scholars such as Mirza Ulugbek, Alauddin al-Kushchi, Kazizada Rumi, Shakkoki, Bisoti, and Sadiddin Kashgari worked there. Khoja Akhror Vali first learned about Sufism from Sheikh Sadiddin Kashgari. He was one of the successful representatives of the Nakshbandi order. Khoja Akhror studied at the madrasas in Samaga, but due to his ill health, he left the madrasa without finishing, but he continued to develop science in every way. Later, Yakub Charkhi, one of the famous sheikhs, became a disciple. In them, the teacher and apprentice lasts for three years. During this period, he also mastered the delicate issues of Tariqat and Sharia science. Finally, Yakub Charkhi gives a white blessing to Khoja Akhror among his disciples. He received the right of irshad (which means a leader who leads to the right path) and had the status of perfection. After that, Khoja Akhror became famous around Tashkent and Turkestan [3. -P. 365.].

Khoja Ahror Vali returned to his hometown Shosh via Karshi, Shakhrisabz, Samarkand and Jizzakh with the permission of his teacher Yaqub Charkhi after a five-year study tour in Herat. He is engaged in farming in Tashkent, and at the scale of this period, his reputation was constantly growing. As a result, among the people who were devoted to him, there were also people who were against him in Tashkent. As a result, Khoja Akhror moved from Tashkent to Farkat (an ancient city near Tashkent). Khoja Akhror's further activities are political in nature. Abu Said Mirza (Khalil Sultan's son), who ruled in Tashkent at that time, noticed that Khoja Akhror was a saint with unique abilities and a saint in the eyes of the people. manages [4. -P. 342.]. In 1451-1452, Abu Said Mirza marched to Samarkand under the instructions of Khoja Akhror and took control of it. In this march, he participates as a spiritual guardian-leader of Abu Said Mirza, and Mirza's love for him increases. Since then, the sheikh was directly involved in the wars of the Timurid princes for the throne. The sheikh, who thinks about peace and prosperity, reconciles the parties in the struggle for the throne and maintains peace. For example: in 1462 Mukhammad Joki Mirza (son of Abdulatif Mirza) rebelled against Abu Said Mirza. The residents of the city of Shahrukhiya fully participate in the uprising. Abu Said Mirza besieges the city, the siege lasts more than a year. Finally, in 1463, according to the demands of the rebels, Khoja Akhror offered to mediate. Khoja Akhror came from Samarkand to reconcile both sides, and made Sultan Abu Said Mirza swear to repent of his sins and not harm them. The main cause of the uprisings was heavy taxes. Realizing this, Khoja Akhror demanded that taxes be collected in accordance with the interests of the people. It is mentioned in the work "Ravzat us-safo" that Sultan Abu Said imposes a stamp tax for Samarkand and Bukhara.

At this time, in the harsh winter of 1460, Abu Said Mirza was in Herat, and Khoja Akhror went and asked him to cancel the tax. The Sultan accepts the request and cancels the tax of Samarkand and Bukhara regions, which is a very large amount. The main obstacle to the development of trade and commerce of the country was the stamp tax [5. -P. 91-92.]. Also, when Abu Said Mirza's son Umarshaikh Mirza (Babur Mirza's father) demanded a tax of 250,000 dinars from the residents of Tashkent region, Khoja Akhror Vali not only paid all this amount, but also gave 70,000 dinars to the tax collectors. donated The amount of his property was equal to 5 million gold coins. Before his death, he donated half of this inheritance to his children and the other half to madrasas in the cities of Samarkand, Bukhara, Herat and Tashkent for the development of knowledge. Abu Said Mirza moved Khoja Ahror to Samarkand in 1452, and the sheikh lived in Samarkand until the end of his life. During the reign of Sultan Abu Said and his son Sultan Ahmed, his political status increased even more, and even his influence on the ruler of Khurasan, Abu Qasim Mirza (grandson of Shahrukh

Mirza), was significant. What he did as a religious and statesman is that he exerted his influence on the rulers for many years, eliminated mutual wars and conflicts, and tried to establish peace and tranquility. As he said, “we sheikhs do not address the emirs and kings about the condition of the common people, we consider it necessary to do so” [4.-P.343.]. He achieved great economic and political power in Movarounnakh and played an important role in the internal and external life of the country. He established trade with Khurasan and India. During his life, he did many good deeds for the benefit of the country and the people. He used most of his income to pay taxes and build constructions, helped the poor, and used his high position to fight for the throne. He communicated with sultans and kings and protected the interests of the people [6. - P. 484.]. Khoja Ahror Vali ensured peace in Fergana, Tashkent, and Samarkand, whereas when he entered the political arena, it was a place where mutual war and conflicts between Temurzades were at their peak.

His disciples and murshids could not be counted. Among the most famous of his students are Maulana Tabrizi, Mukhammad Kazi, Abdurakhman Jami, Alisher Navoi and Sultan Abu Said, his sons, especially Umarshaikh Mirza, have a strong love for the sheikh, and he asks to name his first son. and the sheikh names his child Zakhiriddin Mukhammad. Zakhiriddin Mukhammad Babur also considered him to be his spiritual leader.

Khoja Ahror lost his health while living with the disease of the people, fighting for justice and coping with the intensity of political events. In the last days of his life, his grandson Khavand Makhmud went to Herat to visit Alisher Navoi. Navoi sends his personal physician Abdulkhai from Herat to Samarkand, but it was not possible to save Khoja Akhror [5. -P.68.]. Khoja Ahror Vali died on February 21, 1490 at the age of 89 in the village of Kamangaron near Samarkand. The scientific and spiritual heritage of Khoja Akhror Vali is also important, and three of his treatises have reached us. One of them, “Fakarot al-orifin” (Excerpts from the Sayings of the Sages), contains examples of the thoughts of some other mystical mystics. The second treatise was called “Risalai Volidia” and it was dedicated to his father, and instructions on the sect are given from him. This work was translated from Persian to Uzbek by Zakhiriddin Mukhammad Babur. The third treatise is called “Havroiya” and is dedicated to the rubai of the famous mystic poet Abu Said Abulkhair, which begins with the word “Havro” (hurs or angels). Such works are dedicated to the science of Sufism, and the guidelines for human perfection are shown. He emphasizes that spiritual growth depends only on acquiring and spreading knowledge, and society can progress only with knowledge. 356 saints passed away in the Muslim world, 3 of them were recognized as Kutb ul-Aktab (a saint who reached a great level), and one of these 3 nobles was Khoja Akhror [7.-P. 447.]. Such scholars do not happen in all eras, Khoja Akhror was always in action for the people and the country. Unfortunately, it was not possible to tell the truth about Khoja Akhror during the Shura period. After we gained independence, the dear names, works and good deeds of such scholars, who are the pride of our country, were announced to the people. Attention was paid to the study of their scientific heritage.

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