



## **BUKHARA AND MASHRAB (Features of the period)**

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### **ANNOTATION**

*This scientific article analyzes the views of the thinker poet Boborahim Mashrab on his arrival in Bukhara, his acquaintance with the cultural life in the place, his interaction with the scientists of Bukhara, thinker and sufi Bahouddin Naqshband, his first teacher Mullo Bazar Oxund, who studied science in Bukhara.*

*Also, the political life of Bukhara state in the XVII-XVIII centuries, the peculiarities of the period were studied.*

**KEYWORDS:** Bukhara, Movarounnahr, Khiva, Samarkand, Abdulazizkhan, Subkhankulikhan, Qunduz, Balkh, Mahmudkhan, Mullo Bazar Oxund, juybor, Sheikh, sufi, mosque, science, culture, king, qalandar, Naqshband, Gijduvan, Hamadani, Mashrab.

### **DISCUSSION**

In the XVII century, Movarounnahr was given to the rule of the sheybanids, which lasted one century (1501-1598), and from 1601 the rule of the Ashtarakhans began directly.

100 years after the death of Amir Temur, the economic and cultural life of Movarounnahr had taken a path towards crisis as a result of political viability. By the beginning of the XVII century each of the Uzbek tribes of seed and had its own sphere of influence, the state within the Khan itself, the state within the beck-state. "The mangites - in Bukhara, kungirots in Khorezm, minglar in Fergana, the kenegas in Amudaryo had taken into their hands the reins of governance in the adjacent regions to the two coasts. The khans were weak, forced to share a career, depending on the position of the seeders. The emirs and princes rose to the height of self-rule, mutual strife disputes between officials in Central power, hit-collapse dried up the country"[1].

"At a time when the ashtarkhanids were standing on the edge of a mutual massacre, Imamkulikhan (1611-1642) occupied the throne" [2]. In the time of Imamkulikhan, some peace was established. During his reign, the Bukhara Khanate becomes a powerful state. However, the rise of the tribes against the central authority and the mutual

wars forced the Bukhara Khan to repeatedly draw an army against them, but these moves would often end with the defeat of the khan's armies: academic I.Muminov wrote: "beats would harm the broad masses of the people, only the nobility would hate them. Such a strike also undermined economic ties between the nomadic and more advanced inhabitants of Movarounnahr"[3].

Even in the years of the rule of Bukhara Abdulaziz (1645-1680), the head of the people did not come out of the war. Khiva Khan Abulgozihon (1643-1663) and his son Anushakhon (1663-1687) carried out several robbery marches to the Bukhara territories. Khorezmians attacked the surroundings of Korakol, Bukhara in 1655 year, plundering the lands. Abdulazizkhan, who did not find an opportunity to strike at enemy troops, to stop mutual wars, abandoned the throne. Even during his brother Subkhonkulikhan(1680-1702), who settled in his place on the throne, the relationship of Bukhara Khiva continued to be complicated. In particular, the Khiva Khan of the Samarkand emirs recognized the rule of Anushakhon, and his reading of khutba in his name caused some of the emirs' dissatisfaction. In such a situation, Subkhonkulikhan was supported by Mahmudbiy kataghan, the Samarkand people were punished. Nevertheless, the relationship between



Bukhara and Khiva remained tense. Mutual struggles, political unrest, which remained tireless at the beginning of the XVIII century at the end of the XVII century, aggravated the situation of the people's masses, increased taxes, escalation of bribery, and the resettlement of the country's economy into ruin, led to a collapse. In the Subkhonkulikhan period, a decree was issued on the collection of taxes for 7 years in a year. This led to further poverty of the population, the carelessness of the land, the crisis of farming, the rise in prices.

Literary critic Abdusattor Jumanazar noted in the monograph "Mashrab": in the Balkh 1114 (1702-1703) Odil otaliq ibn Kupak goes to his hand and head in Mahmud qatagon goes to the Kunduz. After the death of the just Fatherland, the grandson of Subkhonkulikhan Mukimkhon ibn Iskandarkhon calls him from the Kunduz. Subkhonkulikhan died in Bukhara at the age of hijri 1114 on the 21st day of the month of rabi us-soni (1702 year 14 September) 77 years. The throne is occupied by the 20-year-old son Ubaydullah. Mukim Muhammad ibn Iskandar sulton ibn Subkhonkulikhan, a resident of the Balkh region, does not want to be subordinated to his uncle, and in the meantime, mutual hostility arises. The battle is intense and the Mahmudbiy paternity, with extensive experience in politics, will take advantage of such a situation. He kills the Mukim Muhammad Sultan and takes the throne of the Balkh and declares himself the king of the Balkh in the name of Mahmud Bahodurkhon. Ubaydullah went with an army to the Balkh at the beginning of hijri 1119 year (April 1707 year) and invades with great difficulty. After this battle, Mahmudbiy qatagon escapes to the Kunduz and remains in that place until the end of his life. In the second half of 1707, Balkh and Kunduz became two independent provinces with their own policies. Mahmudbiy qatagon cannot return to the Balkh until this is done. Muarrikh Muhammad Yakub, says that he will rule for some time in the Kunduz and will die under the house in the earthquake of hijri 1126 year (1714). The analysis of the data collected shows that around seventy youth of Mahmudbiy qatagon died [4]. There is a fact that Mahmud qatagonbiy who gave judgment to the death of the Prophet Muhammad died under the roof not after 3 days as he predicted 3 years later.

The position of the pious in the country of Bukhara during the ashtarakhanids was also higher than the position of the Uzbek seeds. Their interference in state affairs led to a gradual oblivion of the achievements of the Middle Ages in the field of Exact Sciences (geometry, mathematics, medicine, astronomy), the establishment of the dominance of the divine worldview only in explaining the world, the progress of society. This caused primarily religious fanaticism, national intolerance, the suffocation of Social Thought and secular development: "as a result, Movarounnahr, the cradle

of Science and culture, became a politically, economically and culturally disadvantaged country in the time of the Ashtarakhans. The role and prestige of Joybor sheikhs in the socio-political life of the state of ashtarakhani was very great"[5]. Bukhoro Khans were not limited to awarding Joybor khodzhas with Land-Water, cash and valuable gifts, but also sought a parish with them. Joybor Masters also had a certain influence on the appointment of any person to a higher position, dismissal from his career and other duties.

Shoh Mashrab simply did not carry out the pilgrimage. As Mansur, who reached the level of "martyr excellence", reached the tranquility of the soul, the king became a guest of his native land Turkistan before his last trip to Mashrab. Passing through Bukhara, Bahouddin Naqshband visited the tomb and other holy places. A group of mullahs there and their great mawlono Sharif began to argue, sharply criticizing the apparent views of the mullahs, after which he leaves[6].

He did not live in a busy city, but was widely promoted among the people by the teaching of the city, city and country kezib. After leaving the village of mashraqhoja, he went to many countries: Yorkent, from there to Khutan, Kumul, Turfon, then he went to Ghulja. The Mashrab will return from the Ghulja to the Kashgar. Then comes to Namangan his native land after him, to Tashkent on the instruction of Ufoqhoja and again to Ufoqhoja. After that, he started the qalandarhuja movement. Baborahim Mashrab, who has been visiting the lands for 18 years, is also in places such as Yemen, India, Dakan, Isfahan, Khorasan, Herat, Mashhad, Iran, Mecca, Medina, Halab, Sheroz, Sham, Rum, then Bukhara, Tashkent, Shahimardon, Saripul, Shibirgan, Andkhoy in Afghanistan[7]. By I.Abdullaev "uzbek art and literature" weekletter and the article "Mashrab and "Mabdai nur", published in the number of April 12, 1991, tells about which lands he went to in a gazal about the biography of the poet:

Заминни хок этиб, бағридин эмди осмон  
кетдим,

Фалакни тай қилиб, аршдин ўтуб то  
ломакон кетдим.

Чиқибон лемакондин бозина дорулфано  
узра,

Қарор олмай, гаҳи улён бориб, гаҳи буён  
кетдим.

Тижоратни қибоб айлаб, тилаб ул холи  
рухсорин,

Яманни шахридин бир лаҳзада Ҳиндустон  
кетдим.

Дақанда неча кун ман истиқомат айлабон  
кўрдим,

Тамоми расми кофирни кўруб, ман  
Исфаҳон кетдим.



Хуросонни ҳавоси яхши, аммо одами  
кофир,  
Ҳироту Машҳадни сайр этиб, юрти Эрон  
кетдим.  
Мадина, Маккани тавоф айлабон ҳам чоҳи  
Замзамни,  
Чоҳар ёрни тавоф айладим, йиғлаб равон  
кетдим.  
Ҳалаб, Шероз билан Шоми шарифу Румни  
кўрдим,  
Бухоро мулки индим, ўтубон Тошкон  
кетдим.  
Яно ҳам Шоҳмардон шер даргоҳин тавоф  
айлаб,  
Сарипулу Шибирғон, Андхўй худ ҳам ки он  
кетдим.  
Қарори топмадим рўйи заминга, Машрабо  
ҳаргиз,  
Ажални илқидин, аё дўстлар, охир равон  
кетдим[8].

In this poem he wrote: "Since he was also in Yemen, he went to India and stayed for a few days in the city of Dakan, then went to Isfahan, Herat, traveled Mashhad, went to Iran, visited Mecca, Medina, drank from the waters of the zamzam spring, saw Halab (Aleppo), Sheroz, Damascus (Syria), Rum, returned from there to Bukhara, then went to Tashkent, then Shahimardon, writes that he was in places"[9]. In all the articles and books written so far, it was written that the poet did not go to Mecca and returned from the road. It is also quite hand in hand to make Mashrab an atheist.

Concluding on the peculiarities of the ideological directions of Central Asia of the XVII-XVIII centuries, it is possible to observe that this period received mutual struggles for domination in Movarounnahr, occupation, aggression, aggression. Between Khiva and the Kokand Khanate, which separated from the Bukhara Khanate in the village of Chodak in the Independent 1818 year of the Chust district, there were internal conflicts, the people lived in urdobi and experienced unrest. All this did not remain without a negative impact on the existing ideology, spirituality. The intellectual layer of society and cultural figures sought to keep a soul in such conditions. Science and culture in Bukhara, Samarkand, Khiva, Kokand cities continued to develop passively.

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Mashrab comes into the city of Bukhara, and in the neighborhood of Pirmast you say Bukhara as you lie in the Suvdon."..man is going to pray there, saying,"let the enter the mosques. As far as I'm concerned, the sufi is standing ready to leave the door of the mosque. The king dreamed of sleeping in the mosque at night: "O Prophet, do not let go of the door, I am a stranger, I will be in the mosque tonight[10]"-they said. When he looked at the Sufi, he said,"it is strange that he is a Kalandar," he gave the key of the mosque to the king. The mistress knocks a pile on the mistress and connects her ass to the mistress. And he himself goes to sleep, going out to the pulpit of kindness. Sufi came to the mosque in the morning and saw a lamp burn and his ass tied to the sanctuary of the mosque. With a stick in his hand, he beats and pumps the ass. Sufi look will witness that the donkey is tied with a chain of peas, and he will tie the donkey out and will urge the mosque to pray by standing in a corner and saying: "O Kalandar, what is the tie of the donkey to the altar?"the shoh Mashrab said, "You shall not leave behind your palms, which you have received six coins, lest the thief take them away, but you shall put them before you, and pray, and the man shall take this ass for fifteen coins, and the man shall not take my ass for a thief, and my ass shall go to the beast.

The last years of the poet's life came to Balkh, when he settled in Bukhara, then in India, then in the opposite 3-4 year. During this period, the governor of the Balkh region was Mahmudkhan qataghan. Rumor has it that Mashrab Mahmud qataghan meets well and puts the soup in front of him, while mash gives the soup to his dog. The dog does not look at the soup. Mahmudhan's life grew, seeing that neither he nor the dog did not eat soup, he himself ate it. The second day is also called Mashrab Mahmudkhan. Then he said: "Shoh Mashrab say, O Mahmudhan, give this throne to your client. As long as it will be good. Let on sit". Mahmudkhan descended from that



throne here. Vacated the hotel. And the shoh Mashrab entered the hotel, and ascended the throne, and laid the cloths on the cloths. The shoh Mashrab said: "O Mahmudkhan, take your throne!" The minister came and said that the throne was full of salvation. And the minister tore his collar and said to the king, " O King, from which bank are you devouring the qalandar? The coming of a Kalandar from the Fergana land is the salvation of the throne of King Mahmud, – that will remain forever misfortune. If you do not believe, go and see for yourself!" [12] " – he said. King Mahmudkhan with horse army came to jump. The throne of is sunk with salvation. Mahmudkhan said: "O Mashrab, what have you done with this?" The shoh Mashrab was crying out: " I did it. What happens if I sit on the throne of you. You sit to the land" [13].

Taking Boborahim close to himself and telling him some of the footage from his life, Bazar Oxund speaks with pleasure that he sold his book "Sahihi Buhari" as "I will sell my precious book" only to be saved from a woman's veil, adding a little money and buying it, and that Khoja Ismail al-Bukhari turned the world around and filled the did not see fasting, until the surrender of the soul, lived strangely, did not know what wealth is a household, from time immemorial scribes will tell the fate of steam past eating momentum.

Boborahim Mashraf received his first education from Mullo Bazar Oxund, who originally returned from namangan, a study in Bukhara. However, the cardigan was wearing in the presence of hole Ofoquja. The meaning of the word "Ofoq" means "Pole of world", and in the narrative poem it is called: "two Ofoq passers-by in the world: one is the son of Abdul-ul-Ghijduvani, the other is the Ofoquja." Mashrab worried: "Sharif from that is more meaningless if I go to your services," they read this gazal:

Надоматда тўқуб ёш, васлинг излаб  
юргоним беҳроқ,  
Ғаму дардинг рафиқ айлаб, мудом оқ  
юргоним беҳроқ.  
Жаҳон айвонида юрган, муҳаббат ўтиға  
қуйган,  
Суяр қуллар изини кўзларимга сурганим  
беҳроқ.  
Ўшал Мажнуни ҳайрондек юрак-бағрим  
оқар кўздин,  
Санамни ҳажрида саҳрову чўлни кезганим  
беҳроқ.  
Қиёмат ҳашроғида сўралғай барча  
қирдорим,  
Яқомни чок этиб Аллоҳ, букун дод этганим  
беҳроқ.  
Муяссар бўлмаса жаннат ичида давлату  
диддор,

Биҳиштдин кечибон дўза ичида куйгоним  
беҳроқ.

Ҳазон бўлмай гулистони баҳори умр, эй  
Машраб,

Саҳар вақтида булбулдек фиғонлар  
қилганим беҳроқ [14].

In the world of mysticism of the XVII-XVIII centuries, two great teachings became the leading force. The first was connected by the name of Gazzali and the second by the name of Ibn Al-Arabi. A huge, incomparable scholar of the history of Sufism, Usman Turar, has thoroughly studied each sect and its founders.

Qadiriya, Yassaviya, Naqshbandi, Khilvatiya, Rufoia, Mawlavi, Shozaliya, Saadiya, Dasuqiya, Bedavi, Akbaria, Suhrawardiya, Kubraviya, Madyaniya, Chishdiya, Bayramiya sects [15]. In particular, in some of Abdulkhaliq Ghijduvani's advice to the people of the sect, it is stated: "do not enter into work (mathematics) without learning knowledge. For a thorough understanding of the ways of religion, fiqh and Hadith are learned.. Do not strive to occupy a career, become a leader, anyone who aspires to leadership will not find relief.. do not approach the circle of rulers.." [16]. Again they said: "Whoever befriends three things, his place is hell. The first is to love to eat delicious food. The second is to put lipstick on wearing elegant and royal clothes. The third is the one who dreams of the conversation of the poor without ignoring the conversation of the poor. After all, each of these is formed by the desire and desire of hoyu [17]. Adherence to the sunnah of the rasul is a matter of employment. Whoever does not follow his religion risks " [18]. Khoja Ahror: "dervesh, do not deal with the constantly mention of the Prophet (s.a.v.) is an expression from the study and assimilation of noble deeds, including softness, cabbage, loyalty, humility, etc." [19].

In particular, although the famous Hojagon sect and its chain of offices came to the name of Boyazid Bistomy, Junaid al-Baghdad approved the idea [20]. The formation of the hodjagon sect is associated with Bukhara.

The teachings of Yusuf Hamadani came from two sufi schools-Yassawi and Khojagon. Yassavi tariqat Ahmad Yassavi, and Khodagon tariqat are related to the names of Abdulkhaliq Gijduvani [21].

In general, the teachings of Yusuf Hamadani had a great influence on the sufi leeches that arose in Central Asia and were an important ideological source especially in the establishment of the school of Khodagon. This sect functioned in the XII-XIV centuries. Hodjagon found his sufi teaching as a component of Islamic culture in his own way.

According to the founder of the khojagon sect, Hazrat Abdulkhaliq Ghijduvani, its protesters, Hazrat Orif ar-Revgari, Khoja Mahmud Anjir al-Fag'nawi, Khoja Ali Romitani, Khoja Muhammad Baboi



Samoi, Hazrat Sayid Amir, the life and religious-irfanian heritage of the potters "from the point of view of historicism, Naqshbandiya is the last of all classical sects... It can be said that naqshbandiyalik is the Supreme stage of classical perfection of the sufi sect"[22].

Bahouddin Naqshband in the Islamic world, Bahouddin Balogardon, Hazrat Bahouddin, Shahi Naqshband, Khoja Bahouddin, Imam Rabbani, Hojai Buzrug and Khoja ul haq and those who are famous for such honorable names as religion. In the sources, the name-patronymic of Bahouddin Naqshband is mentioned by different names. This disambiguation page lists articles associated with the title Bahouddin Muhammad ibn Burhaniddin Muhammad Al-Bukhari.

The main religious-philosophical ideas of the naqshbandian sect rely on the following three sources:

-eleven rashes (rule) of the sect. Four of them are the basic rules of the famous kalima (chahor kalima): "hush dar rest", "khilvat dar conference", "nazar bar qadam", "safar dar vatan;

-the main motto of the sect is "Dil ba yoru dast ba kor";

-the pattern consists of band "virtues", that is, supplications, exclamations and ugit, that is, patterns aimed at enlightening wisdom, that is, high humanism, halal purity.

The spiritual aspect in the theoretical basis and practice of Naqshbandi consists of: sharia, sect, enlightenment and truth, they consist of the following 7 rules: repentance, vara, zuhd, faqr, patience, tavakkul and rido.

In the XIV century, Khoja Bahouddin Muhammad encouraged the enlightenment to be achieved through strict observance of the sunnah of the Prophet Muhammad, honest work and hard prayer. He conveyed the four popular principles of achieving perfection in the way of Hodjagon to eleven.

The literary critic Dilorom Hamroeva called one of his studies about the poet "Afsana and truths about the profession". In this article, Mullo Bazar Ohund, the first teacher, expressed his own thoughts about Ofoqhuja and noted that the poet revered both his teachers in his poems, that he was a spiritual teacher and piru murshid, because he was a person of spirituality: "Mashrab is one of the most vivid manifestations of Uzbek classical poetry. The literary environment, the socio-political period, in particular the role of its masters in the development of poet creativity can not be overemphasized. It is not known from whom he took the first lesson. Only in the mangabas it is written that he went to school at the age of seven, and from the age of fifteen he studied at the Mullo Bazar Oxund hand. Mullo Bazar is one of the remarkable men of his time in the Oxund. First mentor, Mullo Bazar Ohund, was famous in Bukhara,

as the poet noted. Contemporaries glorify him with the nickname devonajon. Mashrab described it as: "[24]

Маърифатнинг гулзори Мулло Бозор  
девона,

Ошиқларнинг сардори Мулло Бозор  
девона.

Йўқтур асло кийнаси, баҳри урфон  
сийнаси,

Нури Ҳақ ойинаси Мулло Бозор девона.  
Жойларидур Наманган, Ҳақ йўлда жон  
берган,

Муридларини севган Мулло Бозор  
девона.

Ичларидур тўла нур, пирларидур Баҳодур,  
Бухорода ул машҳур, Мулло Бозор  
девона.

Машраб ўзи девона, ишқ ўтига парвона,  
Йўл юродур сарсона, Мулло Бозор  
девона[25].

So he was a sahibhol and a majzub man. This evidence is of great importance in studying the life of the Mashrab. Because, as they say in the stories of the Mashrab, Mullo Bazar Ohund was not "Saint modarzod", "Masti mustagriq" until he recognized. It is natural that in it there was a wit, a sharp vision, a mind and a peculiar mood. But the Mashrab was attracted by leeches. D.Hamroeva noted: "that is, first there was a solic, then a majzub. In some, the first seduction was a victory. They entered the leech after that. Of course, the seduction is a donation to his loved servant of the truth. But pir can educate his student in this way. The Mashrab was bred from leeches and seduction at this time. Mullah Bazar Oxund, who saw this quality in him, sent him to Qashqar"[26].

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