

SUFISM IN THE TIMURID AND SHEBANID PERIOD

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Under the Shaybanids, as under the Timurids, there was a strong influence of the Muslim clergy and Sufi sheikhs on politics in general and the Khans in particular. Of all the Shaybanids, Khan Ubaydullah, nephew of Mahmoud Sheibani, who ruled between 1533 and 1540, was considered the most consistent of the ideals of Muslim piety. It is no coincidence that he received the nickname Muizz ad-din, which means «praising the faith». By the way, Ubaidullah was named after the Sufi sheikh Ubaidullah Hoji Ahrar, who was his father's spiritual guide. The spiritual mentor of the Khan of Ubaidullah was a pupil of Khoja Akhrar, Yemeni sheikh Sayyid Abdullah al-Yamanii. Under Ubaydull the capital from Samarkand moved to Bukhara. On his order, the grand sheikh Abdullah Yamania was given a gift in 1530-1536. Miri Arab Madrassa was built in Bukhara.

At the end of the Timurids' rule of Central Asia, prominent representatives of Sufism, especially Naqshbandi, with great influence on various groups of the population, gained political weight and authority before the rulers. Tarikat Yasavia, mainly Turkic, also spread her teachings among this ethno-linguistic group. As mainly nomads, Yasawi's followers also had a presence in Central Asian cities: their groups were concentrated mainly within the smaller Khanaks, Aulus mausoleums and nearby madrasahs. However, the tarikat had a great influence in the region: firstly, as propagators of Islam among Turks and nomads in general from the moment of its appearance; secondly, as intellectual and spiritual guides and guides of local «elites». It is known that Amir Timur ordered the construction of a new mausoleum of Ahmed Yasawi on the site of an old dilapidated building, and in his campaigns the commander often appealed to the hikmets of the great sheikh. This is due, among other things, to the origins of Amir Timur (a Turkized tribe of Barlas) and to political motives: Sufism could also serve to consolidate around the leader, both in a power struggle and during constant campaigns. The introduction of the Tasavwufu and the acceptance of religious institutions, and the appearance of new objects of the cult increased its authority. However, Yasawi (at least during the subsequent Timurids) would later lose his influence



among the higher political elites: the tariq Naqshbandia was more present in the urban environment and, as mentioned earlier, was also spread among the linguistic population. Given the fact that the capital of the Timurid Empire was first located in Samarkand and then moved to Herat, it is obvious that the proto-linguistic component of the population of these cities, and therefore where Yasavia has more influence and distribution. Tarikat Kubravia by the end of the epoch of Timurids kept Khorezm as the main region of its distribution, but was not limited to it exclusively. According to Di Uis, according to the Nisbam of Kubravia Caliph, their teachings were also presented in Badakhshan, Kashmir and China (probably in East Turkestan) [1, 65] The sheikhs of Kubravia were also often patronized by prominent personalities, in particular by the governors of Khorezm. In particular, Khorezm was a border zone with Shia Iran, which gave Kubravia a special status of a peculiar religious «fortpost». However, gradually the influence of Cuba on the religious and political life of Central Asia begins to decrease. With the rise of the Shaybanid dynasty, the tarikat of Naqshbandiya lost some of the influence he retained under the Timurids. Naqshbandiya was strongly associated with the previous dynasty, and under Khoja Ahrar its political and economic power increased manifold. For this reason, the relationship of power in the new dynasty to the tariqut has somewhat cooled down. Thus, Muhammad Sheibani commits a ziyarat to the tomb of Ahmad Yasawi. [4, 142]. This shows the Sheibanids' initial greater favor for Yasawi, although Naqshbandi's authority continued to be high. The activities of the Naqshbandi tariq in the 16th century are inextricably linked to the name of Sheikh Jamal al-Din Ahmad al-Kasani al-Dahbidi, better known by his nickname of Mahdum and A'zam. He was born in 1461 in the Fergana city of Kasan. He studied in Tashkent and was a murid of Khoja Akhrara. Later, after his death, Mahdum-I A'zam became the head of the tarikat and became a major theorist of Sufism. Mahdum-I A'zam saw the tariq's political activities as his priority This shows the Sheibanids' initial greater favor for Yasawi, although Naqshbandi's authority continued to be high. The activities of the Naqshbandi tariq in the 16th century are inextricably linked to the name of Sheikh Jamal al-Din Ahmad al-Kasani al-Dahbidi, better known by his nickname of Mahdum and A'zam. He was born in 1461 in the Fergana city of Kasan. He studied in Tashkent and was a murid of Khoja Akhrara. Later, after his death, Mahdum-I A'zam became the head of the tarikat and became a major theorist of Sufism. Mahdum-I A'zam saw the tariq's political activities as his priority [4, 382]. At the same time, he inherited the idea of Khoja Akhrar in the formation of the sharia order. For the realization of the kingdom of God on



earth the Caliph must rule them, and prevents this ignorance of people and Sharia [3, 382] At the same time, Mahdum-I A'zam formed a new concept of the conditions of the Sufi brotherhoods, inheriting it from Muhammad al-Ghazali. To its three aspects: Ihwan (Brotherhood), Zaman (time), Makan (Place) – he adds another, Khan, while putting him in first place. Thus, Mahdum-I A'zam emphasizes that the existence of the tariq is impossible without political activity. Mahdum and A'zam also believed that Sufis should spread their influence and be aides to the rulers[3, 397]. Ubaydulla Khan was stationed with the sheikh and he followed the instructions of the Sufi. Thus, Naqshbandia retained her influence. However, the merits of Mahdum and A'zami le- 133 are more important in the theoretical heritage than in the growth of Naqshbandia as an independent political and economic entity. Mahdum and A'zam died in 1542, but his business was continued by one of his sons, Hodja Ishak. When he preached in Ferghana, a number of his disciples were joined by nomadic Kyrgyz, some of whom were shamanists [2, 198].

In the 16th-17th centuries. Competition for influence in various regions of Central Asia continues between Naqshbandi and Yasavia, but by the beginning of the 17th century. The palm finally goes to Naqshbandi. There are several reasons for this. Naqshbandiya skillfully combined both political and economic sufficiency and influence on the rulers, a deep ideological basis, and a wide, constantly growing number of followers. Moreover, they were heterogeneous in their origin: people from completely different strata joined the teaching, from khans to ordinary people. Yasawiyya was not able to build such an effective organization, but she was also more strict in accepting new followers.

The Tariqa of Kubrawiyya reached its last period of prosperity under Kamal ad-Din Husayn Khwarizmi. His birth is dated to 1470 [1, 71], but the exact date of birth is unknown. At first he wanted to become the murid of Khoja Ahrar, but by the time Khorezmi arrived in Bukhara, Ahrar had already died.

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