



MIRZO ULUGBEK'S ATTITUDE TO SUFISM

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Article history:	Abstract:
<p>Received: September 10th 2023 Accepted: October 10th 2023 Published: November 17th 2023</p>	<p>The article analyzes the important aspects of Mirzo Ulughbek's Sufism doctrine and his attitude towards its major representatives. Also, Mirzo Ulughbek's "History of Four Nations" provides information about the position of sheikhs in social life, their role in politics, their influence in solving state issues, and their power within the people.</p>
<p>Keywords: Mirzo Ulugh'bek, the teachings of Sufism, the work "History of Four Nations", a sheikh, his influence, people, discussion, religious sciences</p>	

The attitude of one of the largest representatives of the Timurids, Mirza Muhammad Taraghay bin Shahrukh, to Islam and Sufism has always been of interest to scientists. According to medieval sources, among the advisers who won the trust of Ulughbek were the famous sheikhs Hasan Attar, Nizamiddin Khomush, Khoja Akhror in Samarkand, Muhammad Porso in Bukhara, Yakub Charkhi in Badakhshan and Chaganian. However, we cannot agree with the opinion of researchers who claim that "Most of the Central Asian fanatics were hostile to UlughBeg and that Muhammad Porso, the head of the Bukhara sheikhs, who in the early years was an ally of Ulughbek, subsequently did not receive a prestigious place in his state". Ulughbek's attitude towards Sufism and its great representatives can be understood from the positive attitude shown towards the influential Sheikh Qasim Anwar, exiled by his father Shahrukh from Herat to Samarkand. According to historian Mirkhand, "When Maulana Sayyid Qasim came to Samarkand, Ulughbek saw his wise and noble personality and showed him favor. Ulughbek placed Sayyid Qasim Anwar in the Shahmalik madrasah and provided him with staff"[1;55]. Historical sources record that the great Sufis of their time came to the madrasahs built by Ulughbek in Bukhara in 1419[2;24], and in Samarkand in 1417-1420 [3;25]. According to the French scholar Lucien Karen, the greatest merit of Shahrukh and Ulughbek, which brought them fame, was the creation of a centuries-old culture known as the "Renaissance culture of the Timurid period." As a result of his influence and motivation, new cultural centres appeared and developed in Central Asia. In turn, Ulughbek founded an academy in Samarkand, supported intellectuals, and built magnificent buildings[4;203-204]. These madrasahs at one time and in later times served as places of learning and education and forever imprinted the name of Ulughbek. Davlatshah Samarkandi in his book "World History" writes that Jami, Hussein Boyqaro, Mugribi Samarkandi, Said Rokim and others were students of Ulughbek's madrasah. Ulughbek appointed great sheikhs at the head of his madrasah. Because, according to Ulughbek, the sheikhs were the pioneers of world science. The senior teachers of the Ulughbek madrasah were the great writer Abdurrahman Jami and the great Sufi sheikh Khoja Muayadi Mehna. Information about the training of Sheikh Muayadi Mehna in the Ulughbek madrasah is recorded in "Muzakkiri Akhbab" by Hasanhoji Nisari as follows: "Sheikh Muayadi Mehna is a descendant of Sultan Abu Sayyid Abul Khayr, and the title of Sayyid belongs to the Sayyids of Mashhad. Sultan Ulughbek was a teacher in a madrasah. Due to the inattention and indifference of officials, he was pestered with unsuitable tasks, therefore, although he made a lot of effort, his topics were maliciously rejected and his ideas remained useless in the eyes of young and old" [5;163]. It should be noted that the historian Davlatshah of Samarkandi notes the following about Sheikh Arif Azari, Ulughbek's mentor in his youth: "Sheikh Arif Azari said that in the eight hundredth year I was in Karabakh with my uncle, who was the narrator of Temur, Emir Kabir. I entered the service of Ulughbek, who was still young at that time" [6;60-64]. Ulughbek had a deep understanding of the foundations of Islam and Sufism.

According to Mir Alisher Navoi: "Ulughbek is a wise king. There was a lot of maturity. He memorized the Qur'an in seven readings. He knew geometry and mathematics very well. He compiled an astronomical table and built an observatory"[5;180]. Thanks not only to the wise state policy of Ulughbek, but because of his intellectuality, peace reigned in Movarunnahr for another forty years, and science and culture flourished in the country. It should be emphasized that it was not Sufi sheikhs, but some Sharia leaders who considered Ulughbek their enemy and tried to discredit him before the people. It is clear that Ulughbek was able to discuss theological issues with the greatest sheikhs of his time and amazed them with his religious knowledge. However, some misunderstandings arose due to the incorrect interpretation of this period by Soviet scientists. For example, we cannot agree with the inappropriate opinion of the scientist V.V. Bartold that "the 15th century was a period of struggle between two worldviews in Central Asia, that is, on the one hand, the grandson of Temur Ulughbek, who ruled Samarkand for 40 years, and on

the other hand, his young contemporary, representative of the Naqshbandi sect Khoja Ahror"[7;47]. These thoughts are baseless. Research by the scientist K. Kattaev, who has studied the activities of Khoja Ahror Vali and Ulughbek in recent years, shows that Khoja Ahror has nothing to do with the tragedy of Ulughbek[8;23-24]. Ulughbek was a fair ruler, thinker and believer. Ulughbek built a madrasah and studied both secular and theological sciences. No matter how much he practiced worldly science and made discoveries in the field of astronomy, he absorbed the power of God into his heart and considered these discoveries to be the desire and will of God. Ulughbek never turned away from religion and never denied God. Ulughbek wrote on the facade of the Zangiota memorial he built: "My houses are mosques, whoever performs ablution at home and visits my house deserves my respect" [9;64]. The fact that Ulughbek was a man of faith can be understood from the fact that by special decree he built a huge pedestal in the Bibihanim mosque in Samarkand. On the pedestal are written the words "Great Sultan, patron of religion, keeper of the Hanafi madhhab, ruler of the faithful Ulughbek"[10;120]. Ulughbek understood his kingdom and kingdom as a gift from God[10;35]. Ulughbek gave information about the position of sheikhs in public life, their role in politics, their influence in resolving state issues, and their power among the people in his work "The History of Four Nations." An important aspect of Ulughbek's attitude to the teachings of Sufism and its main representatives was that he understood Sufism as a movement of courage and bravery, and in his book "The History of Four Nations" he recognized that the uprising of Sheikh Mahmud Tarabi was a humanitarian movement, the power of the sheikh, the power to lead the people, he condemned the incompetent emirs[10;299-300].

Therefore, one of the main reasons for Ulughbek's positive attitude towards Sufism is that he was a broad-minded, enlightened and perfect man. According to our understanding, Ulughbek considered sheikhs and Sufis to be the main category fighting for Islam and its spread. By the 14th and 15th centuries, Islam and Sufism fully emerged as teachings and influenced all spheres of public life. This is closely related to the activities of the Timurids. In fact, this, on the one hand, shows that the Timurids had deep spirituality, and on the other hand, it shows that they were also mature politicians who deeply understood the role of each social class in society and its relationship with the people. These same qualities led the Timurids to Islamic priests and Sufis in order to create ample opportunities for their activities and involve them in political processes. Most Timurid rulers accepted Sufism as the basis of their government affairs and daily life, sought to deeply study the divine, worldly and practical aspects of the teaching, and worked to form and develop true qualities in themselves.

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