
RELATIONS OF ASHTARKHANI ABDULAZIZ KHAN WITH REPRESENTATIVES OF SCIENCE AND CULTURE

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ABSTRACT: This article discusses relations of Ashtarkhani Abdulaziz Khan with representatives of science and culture.

KEYWORDS: Relations, Ashtarkhani Abdulaziz Khan, science and culture.

INTRODUCTION

The era of the Ashtarkhanids in the Bukhara Khanate was a period of mutual wars, political disunity and chaos. The main reason for this was the lack of mutual harmony between the representatives of the ruling dynasty, fighting for the throne and leading bloody wars. These wars devastated the country and had a negative impact on its political, social, economic and, in turn, cultural spheres. Another serious obstacle to the development of science of this period was the unrestricted rights of religious fanatics. They took over the fields of school, literature and science. The priests did not want any innovation to enter the country. Because they are afraid of reducing their influence on the people.

The main results and findings

Despite this, the 16th-17th centuries in the Bukhara Khanate were not only a period of mutual wars and internal disputes. During this period, cultural life and science developed to a certain extent. Even among the rulers who fought for the throne or territories and fought wars, there were also rulers who patronized the people of science and literature. Due to the politics of the period, the relations between the rulers and the people of knowledge changed in both positive and negative directions. One such ruler was Abdulaziz Khan.

In 1645, Abdulaziz Khan came to the throne. According to the sources, great changes took place in the spiritual and cultural life during his time [1]. He was always kind to poets, respectful to scientists and kind to mystics. He is from Maulana Nasriddin Bukhari, one of the famous scholars of jurisprudence of his time educated in Islamic jurisprudence. Abdulaziz Khan did a number of positive things for the development of science. In particular, in 1652-1654, he built an 84-room madrasa in Bukhara [2]. This madrasa is located opposite the Ulugbek madrasa built in 1417.

According to historical sources, Abdulaziz Khan studied at this madrasa under the famous scholar of his time, Maulana Muhammad Sharif al-Bukhari al-Alawi. In addition, Abdulaziz Khan built a large madrasa in the northern part of Registan. The territory of this madrasa is called "Madarasayi Bazar Gusfand" because it was built in place of an old market (this madrasa was destroyed in 1930-1940s)

[3].

Abdulaziz Khan is a famous Ashtarkhan ruler who was engaged in science. According to the sources, he was an expert in the field of mathematics. Polish Ambassador N. Witsin writes about it as follows: "Abdulaziz Khan was a scientist in various fields of science, especially in the field of mathematics. Khan was even engaged in literary creation" [4].

During the reign of Ashtarkhani ruler Abdulaziz Khan, good neighborly relations were established with the Babur Empire. At that time, Aurangzeb Alamgir (1658-1707) was ruling in India, science was very developed. In the 17th century, a new wave of the Naqshbandi sect appears. This rise is related to the activities of such great Sufi scholars as Khwaja Muhammad Baqibillah ad Dehlavi, Sheikh Ahmed Sir Hindii, Khwaja Muhammad Ma'sum, and Khwaja Muhammad Habibullah. Among them, Sheikh Ahmed Sirkhindi, who received the name "Mujaddidi Alfi Sani" (understander and strengthener of religion in the second millennium), is one of the people who made a great contribution to the development of science of his time. The Naqshbandiyya sect he practiced was named Mujadiya Naqshbandiyya in India. Abdul Azaz Khan also has good news. Igan and he tries to connect with the Indian scholars. During this period, the famous murshid of the sect was Khwaja Muhammad Masum, the son of Sheikh Ahmad Sirhindi. In order to develop science and faith in Bukhara, Abdulaziz Khan invited Khaji Muhammad Habibullah from among them to Bukhara. As a result, the Mujaddidiya Naqshbandiya sect appeared and spread widely in Bukhara.

One of the most famous people of the 17th century was Mawlavi Muhammad Sharif A'lawi al Mudaris ash Shahrissaby al-Bukhari. Hazrat Mawlana was born in Shahrissabz in 1617. Later he came to Samarkand to study. There, the murshid of the Yassawiya sect was in the service of Azikhan Olim Sheikh Siddiqi Aliabadi and he switched to this sect. According to information, a disagreement arose between Mawlavi Sharif Bukhari and Sheikh Khalifa Khudaidad. This disagreement was resolved by Ashtarkhani Abdulaziz Khan. There is also a story about this. It is said that when Abdulaziz Khan's legs became paralyzed, he did not know which of the above two sheikhs to turn to, and he took a risk and gave the horse the choice to go to whichever sheikh it was walking towards. The horse eventually stops near Maulavi Sharif Gate. When the ruler arrived, the Maulana ordered him to enter his house. At this moment, his illness is cured. When Abdulaziz Khan entered, he was communicating with the spirit of Sheikh Muhammad alaihissalam. The ruler also joins this conversation. When Caliph Khudoidad learned of this, he went to Mawlavi Sharif's house with his murids. His goal was to return the ruler to himself. He leaves his disciples on the street and goes inside himself. Look at the situation. He also communicates with the spirit of the prophet. At the end of the story, the ruler Abdulaziz Khan reconciles the two pirs. Indeed, this is one of the narrations spread among people. In historical sources, there was a connection between Sheikh Khudoidad and Maulana Muhammad Sharif. When the ruler arrived, the Maulana ordered him to enter his house. At this moment, his illness is cured. When Abdulaziz Khan entered, he was communicating with the spirit of Sheikh Muhammad alaihissalam. The ruler also joins this conversation. When Caliph Khudoidad learned of this, he went to Mawlavi Sharif's house with his murids. His goal was to return the ruler to himself. He leaves his disciples on the street and goes inside himself. Look at the situation. He also communicates with the spirit of the prophet. At the end of the story, the ruler Abdulaziz Khan reconciles the two pirs. Indeed, this is one of the

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Abdulaziz Khan had great respect for Haji Muhammad Habibullah, one of the representatives of the Mujaddids of the Naqshbandi order. He even gave him a house-madrassa built in the 16th and 17th centuries. Its name will later be named the Madrasah of Muhammad Habibullah. He goes on a pilgrimage at the age of twenty. He studies in Bukhara. After completing his studies, he goes on Hajj. He reaches the country of Rum through Isfan, Shiraz road of Iran. He will be in the presence of the famous Sufis of Rum. After the pilgrimage, he will go to India. There, Shaykh Muhammad Ma'sum will be in service for six months and his return to his homeland is associated with the name of Ashtar Khani Abdulaziz Khan. In 1663-1665 Haji Muhammad Habibullah returned to Bukhara. After visiting the tombs of Naqshband, Bahauddin entered the city of Bukhara.

Ashtarkhani ruler Abdulaziz Khan welcomes him. In his honor, Abdulaziz Khan organizes a meeting of scholars and scholars in the palace. Maulana Sharif, Qazi Syed Mir Jalal, Qazi Amir Nasir. Prominent scholars of their time such as Ohund Khoja Moh, Mullah Nizam, Ohund Mullah Fazil, Ohund Mulla Wafa and Ohund Mullah Mir Muhammad will participate. At the meeting, there will be a debate on hadiths and Fazil Urganchi's treatise on Shiism. In this meeting, the scholars test Khoja Habibullah. At the meeting, he justified the trust of Abdulaziz Khan. After that, the ruler gave the Volidai Khan madrasa and the house next to it to Khoji Habibullah. In addition, the khan gives him two villages as suurghol. From this period until the end of his life, Khoja Muhammad Habibullah remained in Bukhara.

During the period of Abdulaziz Khan, the art of calligraphy flourished to a certain extent, and famous calligraphers worked in Bukhara. Maulana Haji Yodgor Abdulaziz Khan, the calligrapher who copied many books in the palace library and wrote different continents, painstakingly copied Hafiz Shirozi Divan for seven years [6].

This copy of the book was sent as a gift by Abdulaziz Khan to the ruler of Iran, Shah Suleiman (1667-1694). The ruler of Iran, Suleiman, did not pay attention to the valuable things that were sent, he was only interested in this book and said: "Abdulaziz Khan sent me the blessings of the whole world in this one book" [7].

A well-educated person of his time, Abdulaziz Khan was also capable in the field of poetry. He wrote under the pseudonym "Azizi" and is also the author of several beautiful masnavis and poems [8]. He had high respect for poets. Even in one of the sources written about this period, there is such a story about Abdulaziz Khan's respect for the people of Sharia. A poet in the time of Abdulaziz Khan wrote a mocking poem about the Khan's obesity. Upon learning of this, Abdulaziz Khan ordered to bring the poet to his presence. Afraid of this, the poet thought that he would kill me. But Abdulaziz Khan said to the poet: "I heard that you wrote an insulting poem about me." Don't say that about others, it will be hard for you." [9] said and ordered to give 10 thousand dinars and a cloak to the poet. It can be seen from this that Abdulaziz Khan respected people of knowledge, especially poets, and had high respect for them.

Abdulaziz Khan learned to write in nash and nastalik letters from the best scholars of his time. Even after he became the ruler, he wrote names for the rulers of other countries, sometimes in Turkish, sometimes in Persian, and edited them himself. If he did not like the names, there were cases where he personally rewrote them. This shows that he was well aware of letters and essays [10].

CONCLUSION

To sum up, internal conflicts, constant wars and political disorganization escalated during the Ashtarkhanid dynasty, which came to power in the Bukhara Khanate at the beginning of the 17th century. Such processes, of course, did not fail to show their negative impact on spiritual, educational and cultural life. Despite this, the Ashtarkhan rulers sponsored the development of the fields of science and culture. Not only patrons, but also engaged in scientific and creative activities. We considered this in the case of Ashtarkhani Abdulaziz Khan. Taking into account the political situation of the XVII-XVIII centuries, we were convinced that the development and progress of the scientific and creative environment was directly dependent on the policy of the rulers.

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