

MEDIEVAL SCHOLARS HISTORIANS FROM TASHKENT

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Abstract

Abstract: *In the 9th -12th centuries, Shash (Tashkent) was also famous as a center of science and culture. There were also medieval historians and scientists who sometimes came and worked here. The article pays attention the number of historians.*

Key words: *Chachi, Shashi, Banokati, Hafiz Kuxaki, Mirza Muhammad Haidar Duglot, "Baburname", V.V. Bartold etc.*

Introduction

One of the structures of the Organization of the Islamic Conference - International Islamic Organization for Education, Science and Culture (ISESCO) declared the city of Tashkent as the capital of Islamic culture in 2007 of Uzbekistan. In particular, this is another evidence that its capital city occupies a special place in the history of Islamic civilization. Indeed, there are specific historical and contemporary reasons for giving such a high status to the city of Tashkent.

It is well known from historical sources and literature that science and culture, especially Islamic sciences, developed in Central Asia in the 9th -12th centuries. Consequently, the ancient cities of this region such as Bukhara, Samarkand, Nasaf (Karshi), Termiz, Khiva, Shash (Tashkent) became famous as centers of science and culture in the Islamic world. In particular, medieval sources refer to Tashkent as Shash. Many famous scholars in Islamic sciences such as hadith and fiqh graduated from Shash. Many great people and scholars who were born and worked here are known to the world as "Shashi" and "Tashkandi" (since the 16th century). In addition to exploring the history of the oasis of Shash, a comprehensive study of their lives, activities, and scholarly spiritual heritage serves to define the role of these scholars in the development of Islamic science and culture.

Results

Tashkent is mentioned in sources under the names Chach, Binkat, Banokat. Scientists who were born and created here, and sometimes came here for residence, received the nisab of Chach, Shashi, Banokati. The scholars related to the Tashkent oasis are Ilaks, and those who lived in the last Middle Ages are inscribed in the pages of history with a large Tashkent ratio.

Such historians include Abu Sulayman Fakhriddin Ali ibn Abulfazl Dawud ibn Muhammad al-Banokati of Tashkent (fourteenth century), Hafiz Kohaki (sixteenth century), along with Muhammad Salih Rahimkhodja (nineteenth century), The author of "History of Rashidi" Mirza Muhammad Haydar ibn Muhammad Hussein Koragon (XVI century), the book "Ansab as-salatin wa tawarikh al-havokin" and autobiographical work "Bayan hasbi holi Mullo Mirzo Olim Mirzo" on the history of Fergana and Kokan 15th -19th centuries written by Mulla Mirzo Olim ibn Domla Mirzo Rahim Tashkandi (XIX century) and the history of the Kokand Khanate. Mention should be made of Abu Ubaidullah Muhammad ibn Sultankhodja (19th century), known as Eshan Khoja Qari Tashkandi, author of the autobiographical book "Khulasat ul-ahwal".

There is still a lot of research work to be done to study the works and writings of Tashkent historians who lived and worked in the Middle Ages. We will give you information about brief activities of several historians.

Abu Suleiman Banokati

Abu Sulayman Banokati was one of the prominent historians who lived in Shasha in the fourteenth century. His full name is Abu Sulayman Fakhruddin Ali ibn Abulfazl Daud ibn Muhammad al-Banokati.

According to Abu Sulayman Banokati, he was born in the city of Banokat in the 14th century. Later, the city of Banokat was also called Shahrukhiya. According to the work "Haft iqlim", another name of this city was called Shash or Chach.

During the reign of Ghazankhan (701/1301-1302), Banokatiy was also a court poet and managed to earn the nickname "Malik ush-shuaro" (leader of poets). He died in 730 (1329-1330).

He was also one of the scholars of his time. Abu Sulayman Banokatiy wrote his work "Rauzat ul-al-albab fi-at-tawarikh wa al-ansab" (The Garden of Minds on the History and Genealogies of Great Men) on general history as a sophisticated historian. He was abbreviated as "Tarikhi Banokatiyy" [1, 103].

This work is an abridged copy of Rashidaddin's famous historical work on universal history entitled Jomi at-tawirih and was completed in 1317. According to V.V. Bartold, Banokati independently recorded only events after 1310. The work consists of nine parts, in which he wrote about the history of India, Armenia, Iran, Rum, China, the Arab Caliphate, and the Mongols [2].

Two manuscript copies of this work are currently kept in the treasury of manuscript works of the Abu Rayhan Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. One of them was copied in the 16th century, the other in 1829.

Hafiz Kuhaki (16th century)

Hafiz Kuhaki, who lived and worked in Tashkent, was a talented scholar and historian of his time. He is the grandson of Ali Kushchi (15th century), a disciple of Mirza Ulugbek (1394-1449).

Hafiz Kuhaki was commonly known as Hafiz Koiki. He dealt with history, Arabic language and grammar, logic, jurisprudence and religious sciences and classified a number of works in this field.

Hafiz Koohaqi also taught in madrasas as he was well versed in Arabic language and grammar as well as the science of logic. Muhammad Hashim ibn Muhammad Qasim writes about Hafiz Kohaki in his work "Nasamot al-Quds min hadayik al-uns":

“Mawlono alomai Toshkandi, who became famous as Hafiz Kohaki, was one of Mawlono Asamidin's students and published a number of works” [3, 110].

Probably because Hafiz Kuhaki was a learned and respected man of his time, in 935/1528 he was sent from Tashkent to India in the presence of Zahiriddin Muhammad Babur on the occasion of his wedding. Babur mentions in “Baburnama” the participation of Hafiz Kuhaki in this wedding.

Also, according to the Indian historian Abdulkadir Mulukshah Badawani in his historical work *Muntahab at-tawarikh*, Hafiz Kuhaki traveled to India for the second time in 977/1569 during the reign of Akbarshah. He is accepted by Akbar and may have received more gifts for his scholarly skills.

Badawani writes: “Hafiz Kuhaki, known as Hafiz Tashkandi, was a great scholar and was particularly well versed in Arabic language and literature. Mawlana was a pupil of Asosmuddin and a scholar who was fond of the sciences of his time. The scholars who lived in Mowaroonnahr in his time recognized his greatness. He travels from India to Mecca and from there comes to Turkey. He makes the acquaintance of the Turkish sultan. There he gains the honor and reputation that he found in India. After rejecting the offer of service, he returned to his native Movarounnakhr (Tashkent) and died there. During his life he had the opportunity to learn from two great scholars. The first was Kazi Nizam Badakhshi, nicknamed Kazikhan, and the second was Maulana Asomuddin Ibrahim. He was also highly respected by the people. He was a disciple of Fasih Zabai, a well-established scholar and probably had prestigious titles. He died in 992/1584” [4, 111].

One thing to note is that Hafiz Kuhaki was highly respected both in the presence of the Indian Sultan and the Turkish Sultan, even if he was offered a job in the ministry, but he valued his homeland, the land where he was born, raised and created, above all wealth and position. He is a scholar. Hafiz Kuhaki has traveled to Iraq, Egypt, Syria, Afghanistan, Iran and other countries.

Hafiz Kuhaki categorizes a number of research papers on various problems. He wrote “Tarikhi Tashkent” (“History of Tashkent”), “Tarikhi oli Genghis” (“History of Genghis Khan's Generation”), “Risola fi fann at-tafsir wa-l-usul wa-l-furu wa-l-mantik wa-l-mantik wa-l-kalam” (“Treatise on Interpretation, Logic, and the Science of Speech”) Abdurrahman Jami “Sharhi Mulla” Hashya to his commentary on the Arabic grammar entitled “Fawoidi Ziyayyah” which became known as, “Sharh ash-sharh adab al-munozara” (“Commentary on the Commentary on the Rules of Debate”), ‘Ujalat ul-bayan fi sharh al-mezon’ (“A Brief Explanation of the Criteria”), and ‘Mezon ul-adab’ (“The Criterion of Knowledge”) on the grammar of Maulana Asamidin. He is the author of a number of works, such as a summary of the Mezon commentary. Also, Hafiz Kuhaki or Hafiz Tashkandi translated Muhammad ibn Adnon's two-volume work “History of Turkestan” from Persian into Uzbek and gave it a different title after adding some information. According to Badawani in his work, Hafiz Kohaki died in Tashkent in 992/1584 and is said to have been buried on the right side of the entrance to his mausoleum in the Kaffoli Shashi cemetery. Now the neighborhood where Hafiz Kohaki lived in Almazar district of Tashkent city is called “Hafiz Koiki”.

Mirza Muhammad Haidar Duglot

He was a famous historian, writer and statesman of 16th century Central Asia and as the author of the famous “History of Rashidi” took a firm place in the pages of history. In literature he is often referred to as Mirza Haidar. His paternal ancestors were influential Douglat emirs who ruled in Mongolia in the 14th – 16th centuries, those with the privileges and title of tarkhan given by the Chigatai khans; they were given the administration of the Kashgar region.

Mirza Haidar's father Muhammad Hussein had close relations with Sultan Mahmudhan (1487-1503), Khan of Mongolia, in 1493 he married his sister Hob Nigor (younger daughter of Yunus Khan) and took

the title of koragon (son-in-law of the Khan), in 1495 he was appointed governor of Uratapa region. He lived in Tashkent for several years under Sultan Mahmudkhan, and Mirza Haydar was born in this city in 905 AH (August 1499-July 1500).

At the time when his father was executed by Shaybani-khan, the 9-year-old boy Mirza Haidar was with his teacher Maulana Muhammad in Bukhara, in the presence of his sister, who was married to Ubaidullahan.

Shaybanikhan sends secret men to Bukhara to execute him as well. Mawlana's coach Muhammad, noticing this, distracts them with various tricks and takes the boy out of the city dressed as a dervish.

Mirzakhan (1507-1521) came to Badakhshan. On hearing this, Babur wrote a letter to Mirzakhan informing him that his province was not sure of Shaybanikhan's danger and demanded that he send the boy to Kabul. Mirza Haidar lived in Kabul from 1509-1512 in Babur's palace. Babur Mirzo, who was 17 years older than him, took care of Haidar like a father, bringing him up, teaching him knowledge and skills. In his work Mirza Haidar deeply appreciates Babur's care and mentions it repeatedly [5, 68].

In 1512, Mirza Haidar's uncle, the Khan of Mongolia, Sultan Sayyidkhan, asked him to Babur. Mirza Haidar first went to Andijan, to Sayidkhan, and then, when Sayidkhan established his power in Kashgar, went with him to Kashgar and was in his service until Sayidkhan's death (1533) [6, 116].

Discussion

Sayyid Khan, as stated in the Tarihi Rashidi, "entrusted him with unlimited confidence in the management of the entire army and state affairs and in all other affairs and entrusted everything to him." Sayyidhan Mirza Haydar even entrusted the education of his own son Abdurashid. Despite the fact that most of his life was spent in constant travel and military campaigns, like Babur, Mirza Haidar managed to obtain a high level of education for his time.

For example, Zahiruddin Muhammad Bobur in "Baburnama" noted that Mirzo Haydar was deeply educated, versed in all arts and very capable.

In fact, while reading "History of Rashidi", the author Mirza Haydar mentioned his life-philosophical thoughts, spiritual and cultural concepts of his time - if we take into account more than sixty works read by him, we can say that, the historian's circle of knowledge was among the highly educated people of his time.

Therefore, according to the content of these works, we can list the following fields with which Mirzo Haydar was familiar: history, literature and theory of poetry (dreams, riddles, art essays), geography, astronomy, Sufism, jurisprudence, history of Islam, philosophy, Arabic grammar, etc. The information given in the paper about the literary and spiritual life of the Timurids, especially Alisher Nawai, indicates that Mirzo Haydar himself was educated in accordance with the scientific, cultural and literary traditions of the time.

In 1539 he went to Agra in the service of Humayun and participated in his military conflicts with Sherkan. In 1551 he was killed in an assassination attempt organized by unknown assailants.

As for "Tarikh Rashidi", Mirza Haidar wrote it between 1541 and 1546, when he was in Kashmir. According to the preface to the work, its purpose is to create a complete history of Mongolia from the time of Tugluk Timur, who ascended the throne in 1347, to the time of the author. He says, "There is no historical work, even a small one, on the last period after the Mongols adopted Islam".

"Rashidi's Story" consists of two parts. The author calls them "notebook". The first book sequentially outlines the history of the Chigatoi khans who ruled Mongolia and Kashgar, from Tugluk Temurkhan, who was the first to embrace Islam, to Abdurashidkhan, who ascended the throne in 1533.

The second notebook was written between 1541 and 1542. It describes historical events and the author's own adventures in the genre of memoirs. The memoir begins with the events of the late 15th century and continues until 1542, when Mirza Haidar conquered Kashmir and settled there.

However, Babur wrote his works in Uzbek, while Mirza Haydar wrote them in Persian. However, the Turkish passages mentioned in some places in the text of the work indicate that the author's native language is Turkish.

V.V. Bartold, who deeply studied "Tarikhi Rashidi" and compared it with "Baburnama", wrote: "Mirza Haydar's work often reminds of the memoirs of his great-aunt Babur. Bartold wrote: "Mirza Haidar's work often reminds the memories of his great-aunt Babur. His historical accounts are as truthful and impartial as those of Babur, and his geographical descriptions describe places clearly and distinctly" [7, 710-719].

V.V. Bartold also concludes that although "Tarikhi Rashidi" is inferior to "Baburnama" in terms of consistency of small details and accuracy of dates, it contains information about the history of Mongolia that cannot be found in other historical sources.

In his work, Mirzo Haidar writes about the Central Asian countries corresponding to present-day Uzbekistan, Kyrgyzstan, Southeast Kazakhstan, and East Turkestan, and he provides much information about the political and economic spheres, cultural life, and relations among the Uzbek, Kazakh, Uyghur, and Kalmyk peoples living in these places.

Covering military campaigns in Tibet, Kashmir, Badakhshan, it also provides historical, ethnographic, geographical information about these countries.

At the Beruni Institute of Oriental Studies of Uzbekistan the work was translated into Russian on the basis of several Persian copies and published in 1996 with scientific commentaries.

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