



CLASSIFICATION OF THE HISTORY OF THE KHOJA AHROR VALI AND THE TIMURIDS IN THE SOURCES

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ABSTRACT

It is known that Khoja Ahror lived in extremely dangerous period when the great empire created by Amir Temur collapsed and struggle for the throne and internecine strife broke out between the Timurid princes. He did much to protect the prosperity of the country, the tranquility of the people and the interests of the oppressed classes, which was based on a noble desire to preserve the integrity of the Timurid kingdom and overcome decay.

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The reign of Amir Temur and the Timurids occupies a special place in our country's history as a period of awakening and creativity. The whole world is still admiring the great discoveries made in science, literature and culture during the same centuries.

Hazrat Khoja Vali was born at the end of Sahibqiran Amir Temur's life. According to Alisher Navoi, they gained the status of "*Murshidi Ofak*", "*custodian of the world patrimony*", "*sultan over all salotins*".

This respected person who attained such high ranks during the Timurid period as Khoja Ubaidullah, who became famous in Maverannahr and Turkestan for his qualities of faith, chastity and perfection, was born in Tashkent in 1404 in the family of Sheikh Omar Boghistani, Sheikh Khovandi Takhur, Tajiddin Dargami, Khoja Muhammad and Khoja Mahmud. In this respect, this breed is also mentioned in the style of Khoja Ubaydullah Shoshi. Educated in Tashkent schools, Khoja Ubaydullah arrived in

Samarkand during the reign of Mirzo Ulugbek (1424–1428) and entered the madrasah of Mavlana Qutbiddin Sadr. A year later he went to Herat and was educated in tariqat for four or five years [1].

Thereafter, they return to Tashkent. Hazrat Khoja Ubaydullah's actions and statements to promote faith, unity, fine human qualities, as well as caring, compassion and mercy for people would further increase his authority and fame. Nevertheless, the Timurid prince Abu Sayyid Mirza, upon believing in Khoja, thanks to Ulu Muhammad's encouragements, took the throne of Maverannahr in 1451.

Thereafter, Sultan Abu Said Mirzo and his children and grandchildren Sultan Ahmad Mirzo, Umarshaykh Mirzo, Sultan Mahmud Mirzo, Zahiriddin Muhammad Babur and Shorukh Mirzo's grandson Abulkasim Babur made no mistake in honouring Hazrat as a spiritual guide. For Abu Sayyid Mirzo, who relocated Khoja Ubaydullah to Samarkand, following his advice in public affairs, remains the sole ruler of Khorasan and Maverannahr. Hazrat Khoja Ubaydullah, in turn, urged the Timurid Sultans to live in peace and harmony, prevent conflicts, reduce taxes for the commercial population, peasants and artisans, in general, to observe justice. And those who benefit from the concerns of Khoja Ubaydullah begin to revere this noble figure as Khoja Ahrori Vali, the purest and wisest Khoja.

It is known that Khoja Ahror lived in a very dangerous time, when the great kingdom founded by Amir Temur was falling apart and the struggle for the throne between the Timurid princes was in full swing. He made great efforts to protect the prosperity of the country, the peace of the people and the interests of the oppressed, based on a noble desire to preserve the integrity of the Timurid kingdom and overcome its decline. [2].

Here are a few examples: *"Matla' as-sa'dayn"* by Abdurazzak Samarqandi, *"Ravzat us-safo"* by Mirkhand, *"Boburnoma"* by Zahiriddin Muhammad Babur, *"Tarixi Rashidiy"* by Mirza Muhammad Haydar, *"Tarixi Abulxayroxoniy"* by Masud ibn Usman Kohiston, *"Bahr al-asror fi manaqib ul-ahyor"* by Mahmud ibn Wali and others.

It cannot be said with certainty that Khoja Ahror did not try to participate in political life until his relationship with Abu Sayyid neared. The author of *"Rashokhat"*, citing other sources, stated that the Sheikh was prepared for such an event.

The historical period involving his study of mysticism in his youth, his travels in his youth and even his grandfather's "prophecy" that Khoja Shahobiddin Shoshi had earlier made Khoja a political figure is aimed at confirming the idea that it was written. Khoja Ahror's fame as a political figure did not come suddenly. During the reign of Mirza Abdullah, son of Ibrahim Sultan of the Timurid dynasty, Khoja Ahror travelled to Samarkand. The purpose of his visit to the ruler's palace was to prove the necessity of strengthening and spreading Shariah in the country and to win the support of the head of state. But Mirza Abdullah neither compliments nor even receives the Sheikh. The ruler is received by one of the king's emirs. After a futile and insulting conversation with the Amir, Khoja Ahror returns to Tashkent.

In 1451, at the height of the struggle for the Samarkand throne, Temuriyazoda Abu Said appealed to Khoja Ahror for support and encouragement. Apparently, Temuriyazoda by that time was well aware of the position of Khoja Ahror in the social life of Tashkent. Numerous legends abound in the sources, replete with mystical dogmas about the rapprochement and relationship of these two personalities [3].

Such examples can often be found in the history of Central Asia. In the struggle for the crown, the aspirants sought partners for their support from urban artisans, shopkeepers who formed the backbone of the broad masses of people, as well as representatives of the clergy able to exert a strong influence

on the class of "market people and merchants". *"Rashokhat"* writes that the conquest of Tashkent, Samarqand and Khorasan by Abu Sayyid was predicted by Khoja Ahror. Moreover, the work narrates that a paper with the name of the ruler who replaced Mirzo Abdullo was pasted on the turbans of Hazrat Eshon Mubarak. At this point in Abu Sayyid's dream this becomes apparent. One day Abu Said has a dream in which he is talking to Khoja Ahmed Yasavi. Yasavi informs him about Khoja Ahror and tells him that he should approach him. Abu Sayyid asks Yasavi the name of the sheikh and places his image in memory. According to the author of the *Rashokhat*, when Abu Sa'id wakes up, Khoja sets out to meet Ahror. He arrives in Tashkent in search of the Sheikh and finds out on this boat that Hoxha is in Parkent.

According to this source, Khoja Ahror asks him what is the purpose of his march to Samarkand[3]. He then tells him that if he goes with the intention of making the Shariah laws stable and showing mercy to the Shariah, the consequences will be favourable and he will win. Abu Sa'id tells the Eshan that he intends to make the Shariah laws stable and show mercy to the ra'iyat so that the consequences will be favourable and he can win.¹ Abu Sa'id promises the Eshan to perform jihad to demonstrate Shariah law, to show mercy to the citizen. The author of the *Rashokhat* writes that Khoja Ahror told him at the end of the meeting, "go under the protection of the Shariah and your wishes will come true". Visions of prophetic dreams, as noted above, are a frequent phenomenon in medieval literature. It was considered natural for a person of medieval society that a saint, a living one, or one whom he gave to the world, might appear in a dream or foretell the future. Sources provide interpretations of many dreams related to the person and activities of Khoja Ahror. The reason for this was probably the high political authority of the host in society. Khoja is often attributed the role of foreteller of conquests and victories in wars.

If we reason on the basis of the information given in the treatise *Rashokhat*, at the beginning of the success Abu Said achieved, Khoja was endowed with muja with a prophetic dream that appeared to Aroru. As a result, he won the struggle for the Timurid throne in Samarkand. As-Safiy cited several stories describing the battle between them.

As-Safiy relates in one of his stories that some of the ashabs say that Eshon instructed Abu Said not to launch an attack until a gala raven appeared in the arch of the enemy's neighbour. When the two armies clashed, Abdullah's soldiers damaged the right wing of Abu Said's army. At the time when they now wanted to strike the left flank as well, a gala raven appeared behind Abu Said's soldiers [4].

At this point it should be noted that the glorification of victorious rulers, describing the victory of one side over the numerically superior army of the political enemy, was a common trope among court sages.

In studying the relationship between Khoja Ahror and the Timurids, manuscript sources indicate that the relative calm and a certain level of cultural and spiritual transformation that prevailed in Maverannahr in the second half of the fifteenth century was due to the efforts of Hazrat Eshon and his high authority [5].

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