

Historical, Socio-Political Situation in Central Asia, Afghanistan in the IX-XII Centuries (Example of Nizami Aruzi As-Samarkandi's Views)



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ABSTRACT: The article describes in detail the social, historical and political situation in the IX-XII centuries in the Central Asian region, Afghanistan, and the impact of these processes on the history of philosophical thought, scientific and social outlook.

KEYWORDS: Middle Ages, Great Upheaval, Balkh, Ghur, Bamiyan, Nishapur, Majma' an-navodir, (Collection of Rare Wisdoms), (Chahor article), Aruzi, Renaissance, Oriental thinker, Oghuz Rebellion.

INTRODUCTION

The era of Nizami Aruzi al-Samarkandi was the "Great Uplift" experienced by the mature medieval society of the peoples of the Middle and Middle East - unprecedented prosperity in social-economic, scientific-cultural, religious, artistic-ethical spheres, philosophy and politics, the latest world development. It was the XII century, which was a direct continuation of the IX-XII centuries. That's why the era, historical conditions, socio-political, religious-ideological environment, the situation in which Aruzi lived was extremely complicated, and due to these complications, for unknown reasons, the thinker went from Samarkand to Balkh, Ghur, Bamiyan, Nishapur regions of present-day Afghanistan, its rather complex personal activity, career and especially his worldview were characterized by life-giving optimism, noble humanitarianism and justice.

During this period, the state of the Ghaznavids, built by the Great Sultan of Ghazna and his descendants, was collapsing under the blows of the Seljuks and Ghurian states, at the same time, the Seljuk state pushed aside the Buwayh state and occupied Baghdad - rising to the highest peak of its development, Recognized as the "Pushtipanahi" - the protector and patron of the Abbasid caliphs, the Abbasid caliphate limited the power mainly to the religious-shari'a and spiritual-religious spheres (Caliphate), and it itself gathered all the actual political and military power in the classic Arab-Muslim society in its hands (Sultanity). kingdom (empire) [2.15]. On the other hand, the power of the Seljuks was established in the entire Middle and Middle Eastern mountain ranges of the Great Khorezmshahs, Kara-Khitays, Ghurians, and Shi'a-Ismailis, who were gaining strength again at the end of the XI century - the first half of the XII century, with Alamut as its center, the eastern borders are Nishapur, Ray, and in the west, Syria, Jerusalem, and the mountain fortress state, which is in crisis, gradually sinking under the blows, moreover, the Abbasid caliphate has very complicated, close regional and international relations with these sultans, emirs, and kings.

LITERATURE REVIEW

At the end of 1156 - the beginning of 1157, when Nizami Aruzi Samarkandi was writing his work "Majma' an-navodir" in Bamiyan, only 5-6 years before, that is, in 1152, the Ghurians defeated the army of Sultan Sanjar, conquered Balkh, Ghazni, and the state of the Ghaznavids, which ended abruptly, declared independence from the Seljuks, and refused to pay the yearly payment to the Sultanate of Sanjar. Nevertheless, on June 24, 1152, Sultan Sanjar defeated the army of the Ghurian Sultan Alauddin Husayni near Herat-Mirabad, and took himself prisoner. But because he was a special patron of Alauddin, he freed him and said, "If I am defeated and my kingdom is in trouble, the wealth of my country, my treasures full of gold, my flocks and herds, and my sheep and goats, it is better for you, Alauddin! You will replace my brother for me!" said [7.23].

In addition to this, the relationship between Otsiz and Sultan Sanjar of the newly formed state of the Great Khorezmshahs was both extremely complicated and unstable. Because, on the one hand, the Otsiz Seljuqs are one of the strongest pillars and defenders of the Sanjar state, and on the other hand, sometimes in collusion with the Abbasid caliphs, sometimes with the Ismailis, they conspired against Sultan Sanjar, sinking his state, even destroying it itself.

The Sultanate of Sanjar, the rising state of the Great Khorezmshahs, the state leader of the last representatives of the dynasties of the Karakhanids, the Ghurians, the Bavoni of Tabaristan, and the Saffarids of Seistan, who are vassals of Sultan Sanjar, including the "Oghuz Rebellion" held in 1153 for the fate of the big and small Shansabi states (Ghur, Gulgula, Varshad, Bamiyan,

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Ghaznin), where Nizami Aruziy Samarkandi lived, worked, and created [7. 25-27], the events related to it, the source information related to the consequences of this rebellion clearly reveal the entire complexity and intensity of the atmosphere of regional and international political relations of that historical period.

The fact is that Imodiddin Isfahani wrote in his work "Zubdat al-Nusra wa Nukhbat-ul-Usra" that the sultan was aging in the palace of Sultan Sanjar, among the state officials, the Sultan's father-in-law, wives, ministers, emirs, and army chiefs, and that he was from Turkestan to the Mediterranean Sea, when they saw that they were no longer fit to manage their kingdom up to the banks of the Nile River, they asked the sultan for a higher position, wealth and wealth, and they were not able to see each other, and they were fueling jealousy and corruption [5.113-276]. Among the members of that state, Amir Qumoch, Khajib-Ali Chatri were self-motivated, self-motivated, and were ready for any abuse of the state. This sad situation led to such a dangerous situation during the "Oghuz Rebellion" that Sultan Sanjar was captured by the Oghuz clan army and remained in captivity for 1-2 years [1].

It is known from medieval historical sources that the Oghuz left a significant mark in the crisis of the Samanid state at the beginning of the XI century, and defeated the Ghaznavid state in the famous battle between the army of Sultan Masud Ghaznavid and the army of the Oghuz clan in Dandanakonda in 1040, which started the great crisis of this state [10. 285]. Over the next 100 years, the Oghuz lived in the deserts of Balkh, Marv, Farov and other regions, and became both nomadic and settled. On the eve of 1153, the heads of these Oghuz clans delivered 24,000 sheep to Sultan Sanjar's palace. Amir Imodiddin Kumoch was both Sipohsolari and Muqtadari of Balkh region. His officials, sent to collect taxes from the Oghuz, insulted the Oghuz-Turkmen, insulted their honor and dignity, and revolted, Amir Kumoch's expert, who sent him to suppress, was killed by Oghuz-Turkmen.

In the vicinity of Balkh and Marv, the tax collectors who came to collect taxes from the Oghuz insulted them, and some of the tax collectors were killed because they were tortured. Then Amir Sipohsalor of Otsiz, Imodiddin Kumoch, asked to give Balkh shikhna to him and promised that "I will collect the total amount of the tax of 30,000 head of sheep". But the Oghuz did not want to pay because we were invited by Sultan Sanjar himself and were his special citizens (khossi ra'yyat). When Kumoch attacked them with 10,000 horsemen and tried to drive them out of the region, he defeated them and fled to Marv. Amir Kumoch and his emirs reached Sultan Sanjar with the box. Although Sanjar was inclined to make peace with the Oghuz, the emirs did not allow it. When Sultan Sanjar came with a large army, they defeated him and captured him in 1153, executed Amir Kumoch and other amirs.

Against this same "Oghuz Rebellion", the "Majlisi Sami" or congress was convened in the Sultanate of Sanjar and an alliance was formed. Later, the vassals of the Seljuks in the region - the Karakhanids, the Ghuris, the Bavondis of Tabaristan, the Saffaris of Seistan, and the Khorezmshahs - joined this alliance. In the process of creating this regional and international alliance and fighting together, it was possible to observe the dominance, leftism, exile and extreme maneuverability characteristic of the foreign policy of Khorezmshahs, especially Otsiz, in 2 directions.

First of all, Otsiz intended to conquer the entire Seljuk kingdom, if circumstances allowed, and he seriously began to do so. The capture of Amul port, customs city was unsuccessful for Otsiz.

Secondly, to form a military alliance "against the Oghuz" under the leadership of Khorezmshah Otsiz and fight. In the end, Otsiz's main goal was to conquer the entire Seljuk kingdom. For this purpose, letters of appeal were sent to Tajiddin Abu-l-Fazl, the ruler of Sijjistan without horses, Alauddin Husain, the ruler of Ghur, Shah Ghazi, the Malig of Mazandaran, and others.

However, in 1156, Sultan Sanjar Otsiz, who escaped from the "Oghuz captivity", changed his plans. Now Otsiz, one of the leaders of the "Oghuz Rebellion", the leader of the Uch-Ok tribe of the Oghuz clan, Nasriddin Abu Shujo Toti Bek and others, is an academician who warned them of the inevitable and terrible revenge. According to V.V. Barthold's right and beautiful definition, he writes a letter that has become a "masterpiece of Eastern diplomacy" [1. 394]. "... After reading these words and saying this Preface, the "Ruler of the World" (i.e. Sultan Sanjar) is now in Termez, the capital, and all his subjects have come to his place, tied the belt of loyalty and obedience, and are ready for service. We came to Khurasan in this direction (that is, Khorezmshah)...

... Now, (it would be good) if the armies of the God-protecting side (i.e. the rebel Oghuz) inform (us) of what they intend to do. If they think that they will move from one city to another according to their custom, they are wrong, because you used to do that when the Ruler of the World (Sultan Sanjar) was your blessed prisoner, but now it is not possible.

Therefore, it would be correct if the Oghuz army apologized to the powerful kingdom, asked for forgiveness and expressed submission. The Great Khaqan Mahmud Khan's "Majlisi Sami", the Humayun Majlis of the Nimruz ruler, the Humayun Majlis of the Ghur ruler and this side (i.e. Khorezmshah) together, we ask the ruler of the world (Sultan Sanjar) to intercede for you, may Olampanoh forgive you for your past mistakes, and may they assign you lodgings and bread-bribe wages to move from pasture to pasture, and may they spend the rest of their lives in peace, abundance, and contentment (without pride). We hope that God will consider the guardian and recognize the impartiality and impartiality of our words, and that the Oghuz will understand that accepting our advice is beneficial for their faith and life and for the entire army". It was a terrible, warning letter from the great powers, based on the will of the union. But despite this warning, the Oghuz-Turkmen defeated the army of Sultan Sanjar, killed his traitorous, cowardly Khajib, his emirs, soldiers, captured the Sultan, ended the Seljuk state, and changed the development of the entire Middle and Middle East world.

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RESULTS

Khorezmshah Otsiz (d. 1160), who saw the greatest strategic and tactical benefit from the consequences of the "Oghuz Rebellion", took advantage of the crisis of the Seljuks and periodically attacked and threatened the state of the Khorezmshahs, achieved political stability, cultural growth. The Bamiyan-Ghur major and minor Shansabi dynasties, which are considered vassals and subordinates of the Ghurian dynasty, are located between the mountains that no army can easily reach, due to the protection of the Ghurians, stable life, economic progress has been achieved, science, philosophy, political sciences, and the values of the traditional classical Arab-Muslim society have flourished, had the opportunity to live peacefully, work, and do scientific work in the palace of this small Shansabi dynasty for quite a long time.

However, under the protection of the Ghurians, the great and small Shansabi dynasties achieved relative development and stability, and culture, science, philosophy, and politics flourished in a small-scale region, but the rulers of the Ghurian dynasty posed a constant threat to these regions, Bahromshah (1118-1152), the representative of the last Ghaznavid dynasty, who did not hesitate to annex his state, carried out a policy aimed at ending his state with very strict pressure, oppression and, finally, conquest and destruction.

Although the city of Ghaznin had lost its political, economic, scientific and cultural status during the first Ghaznavid period, during the 34-year reign of Bahromshah, some economic, scientific and cultural growth and a kind of renaissance were experienced under his rule.

In the conditions of the traditional high spiritual life, scientific-philosophical, artistic-ethical development of Ghaznin, great poets, writers, preachers, including the poet Sanai, Suzanai Samarkandi, the new Persian translation of "Kalila and Dimna", the author of "Sindbodnoma" Abu-l-Maoli Nasrullah Samarkandi and many other figures had emerged.

As a result of the conspiracy, turmoil, and war between the Ghurians and the last Ghaznavid Bahromshah, Qutbiddin, the elder brother of "Malik-ul-Jibal" Alauddin Jakhansoz, who was ruling on the basis of a tradition of friendship with him, quarreled with his brothers and moved to Ghazni. He was living in luxury. However, this free and luxurious life made Qutbuddin Bahramshoh gradually suspicious and hesitant, and poisoned him. To take revenge, Qutbuddin Ghuri caused his strongest brother Sayfiddin al-Suri to ride and take Ghaznin, causing Bahromshah to flee to India.

However, Bahromshah, who gathered a large army from India - the ancient rear platform of the Ghaznavids, recaptured Ghazni, and the negligent al-Suri hanged Musavi, his chief Sadriazam.

In 1146, Alauddin Husain, the third son of Izd-ud-Din Hasan, who was honored as "Malik-ul-Olam, Sultan-ul-Mashriq ruler" and received the tragic name "Jakhansoz" (Burner of the World), got angry at such tragedies and ordered all the military forces of the Ghuris to sit on the throne of the Ghurians in 1146 (as well as large and small Shansabis) and organized a march to Ghazni against the last ruler of the Ghaznavids, Bahramshah. Although Bahromshah resisted with an army, he was defeated by a heavy blow.

He mercilessly burned the city for seven days, razed it to the ground, destroyed the rich city, which was a great economic and cultural center of that time, and killed 70,000 inhabitants. A. N. Boldyrev described the brutality of this ruler as "murderer-poet ruler", "Nero of the medieval East".

In fact, the inhuman and unconscionable cruelty of Alauddin Jakhansoz was clearly visible not only in the massacre of 70,000 innocent civilians, but also in the executions he carried out during the 7 days of mourning after this massacre. For one week, without any reason, the unrestrained, looting and debauchery did not destroy the entire male population, capture, sell, and enslave women, girls and children, by order of Alauddin, he opened the graves and burned the bones of all representatives of the following dynasty, except for Sultan Mahmud, Sultan Masud and Sultan Ibrahim Ghaznavid. The magnificent palaces built by the Ghaznavids, mosques and other structures that have no equal in the world were completely destroyed and burned in the cities of Ghaznin, Dovar, and Bust.

DISCUSSION

Bamiyan is a small descendant of the Shansobis, located 40 km from Termiz, Uzbekistan, to Balkh, 60-70 km, even 500 km away from the Ghurians in Gulgula, Firuzkoh, from here to the left, horses, cavalry, trade caravan routes, postal exchange, a series of road stations Mowarounnahr, Turkestan, Khorezm to India, Kashgar, a connecting bridge between Iran and Western countries, as a center of exchange, will bring significant benefits to the people here, it allowed to live a relatively stable life, that is, it gave opportunities for peaceful, peaceful life, development of science and culture.

Speaking about the historical conditions of the state of the great and small Shansabi dynasty located in the Bamiyan-Ghuri regions at the beginning of the XII century, the representatives of the Ghuri-Shansabi dynasty, who formed this state, the land population was mostly close to the beliefs of the peoples of Kafiristan, who were not completely separated from their ancient primitive beliefs and traditions. In addition, the inhabitants of this region believed in the beliefs and rituals of the Shia-Isma'ili school of Islam, which differed sharply from their Islamic, official Sunni form of belief. In addition, the Bamiyan-Ghur region was a unique region where the remains of ancient Zoroastrianism, Mohrism, Buddhism, and Manicheanism were still rudimentary.

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This is the historical, natural-geographical and religious-religious identity that gave the Ghurians and Shansabis the opportunity to live a peaceful and peaceful life in their remote, remote mountain regions, which are much wilder, poorer and more warlike, when the situation arose, he conducted a more independent policy towards the powerful Muslim states - Ghaznavids, Seljuks, and Khorezmshahs, and sometimes, for example, they conducted a policy of passive and reckless interference in the affairs of the ruling dynasties of the Ghurians, Ghaznavids, Seljuks, or Khorezmshahs. It is enough to recall the following rare examples of attempts to conduct such a relatively independent policy.

The first is the end of the state of Bahromshah, the representative of the last Ghaznavid dynasty of the Ghuri-Shansabis, Alauddin Husain, which we tried to cover in more detail above (1150-51).

The second, in 1152, crushed the army of Sultan Sanjar, commanded by Amir Imodiddin Kumoch, occupied the cities of Balkh-Ghazna, and despite the luxury of the kingdoms of the Seljuks and Khorezmshahs, they conquered and finished the properties of the former Ghaznavids.

Thirdly, on the eve of the Mongol invasions, Khorezmshah Takash and Alauddin threatened the world empire and proposed to besiege the capital city of Urganch and conclude a prestigious and very beneficial Peace Treaty. Those who achieved the fulfillment of the peace with strict demands and pressure, returned to their region with great pride and enthusiasm.

Only in 1222, Bamiyan was conquered during the victorious campaign of the Mongols, and the state of the Ghuri-Shansabis was ended. As can be seen from the above, the Ghuri-Shansabi state mainly lived in its own territories, separately, without joining other peoples, and conducted politics, but when the time came, they were able to force the large and powerful states of the region to conduct politics with them from a strategic and tactical point of view.

CONCLUSION

Historical, natural-geographical, religious, political-ideological identity, freedom and independence in relation to many neighboring countries and societies, as well as customs, have escaped persecution in their country, state, and confessional communities, to this country, which is a refuge for free-thinking, tolerant people, religious or political-ideological persecuted forces, at least looking through the window, giving way as if they did not see, and perhaps, as Aruzi was not free from some heresies of the Shia faith, it is likely that he could not live in the Sunni Islamic environment of Mowarounnahr, Samarkand, Bukhara and settled down there.

Khurasan and Mowarounnahr - Turkestan in the IX-XI centuries and in the XII-XIV centuries in the fields of knowledge, spirituality, religious-ideological competition has another characteristic in the nature of legitimacy, which is unique in the personal life of Nizami Aruzi, his success in the career ranks and He had shown himself clearly in his failures.

The fact is that Khorasan, Mowarounnahr - Turkestan and Khorezm regions are free-thinking, new religions, sects that were banished from the centers of the ancient Turkic Khakhanities, China, Tibet, India, the palaces and cities of the Shahs of Iran, and from Iraq-Baghdad, Damascus and other central regions during the Islamic period (Zoroastrian, Moni, Mazdak, Buddhist saints who founded heresy) and their followers – “false prophet” [4] (...saints, rebel Asians, for example, Jabgu Abo (Islamic Abru), Muqanna, Shia-Isma'ili, Mutazilis, Murjia, Qadariya, Sufis were considered to be exiled, run away and find refuge regions. After all, the rulers of the ancient and medieval Turkish khanates treated freedom, religion, sects as the basis of the original Turkish statehood, and kept them at a distance from the official state power, formed the mentality of religious tolerance, patience, tolerance, consisting of equal treatment [8.75-86] country, regions are counted.

From this point of view, if we look at such processes as the rise of heresy in Turkestan, the fight against it, and even the creation of an alliance of several countries, we can be surprised to see the following law. If the Turks and Turkestans played a decisive role in suppressing the rebellions in the centers of the Shahshahs of Iran, and, on the contrary, the participation of the Sassanids in such rebellions and coups in Turkestan can be observed.

During the Islamic period, the Shiites revolted in Khorasan, namely Ghur-Bamiyan, and, for example, Turkestans suppressed them during the Samanid period, and, on the contrary, when such rebellions and heresies flourished in Turkestan, Bukhara, for example, Muqanna, Sharik, Hamza Harojit, Shia Ismaili heresy, other Khurasanians, starting with Abu Muslim, and later Mahmud Ghaznavi played a decisive role in suppressing sects. Abu Rayhan Beruni wrote about Mahmud Ghaznavi's decisive and uncompromising struggle against the Shi'ite conspiracies and the growing influence of the Mutazila movement in the Khorezm-Ray region in his “Relics from Ancient Nations”, Aruzi Samarkandi in his book, Nizam-ul-Mulk in his “Politics” and other medieval authors left rich and interesting information.

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