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SOCIO-POLITICAL AND SCIENTIFIC-CULTURAL LIFE IN TRANSOXIANA DURING THE 13TH-14TH CENTURIES

Abstract: This article discusses the socio-political and scientific-cultural life in Transoxiana during the 13th-14th centuries. During this period, the territory of Transoxiana experienced contradictory and complex processes associated with Mongol rule. The Mongol invasion not only affected the political and social situation of the region but also had a significant impact on its scientific and spiritual environment. By the 13th-14th centuries, attention to the Arabic language had diminished, and the demand for Persian literature increased. In particular, some jurists who worked in Samarkand, such as Mas'ud Samarqandi, wrote their works in Persian and contributed to the development of Hanafi jurisprudence in Transoxiana.

It is known that after the end of the Caliphate's rule in Transoxiana and Khorasan, and the establishment of independent states of the Samanids, Karakhanids, Seljuks, and Khwarazmians, attention to Islamic teachings, Sharia precepts, and knowledge and enlightenment intensified further. "The strengthening of autonomous governance in central cities led to the expansion of the sphere of influence of ulama groups. This created real conditions for the application of fiqh norms in life. Bukhara and Samarkand were transformed into true centers of knowledge"[1]. During this period, i.e., in the 12th-13th centuries, due to favorable conditions, the number of jurists increased in these and other cities of Central Asia[2].

Later, in the first half of the 13th century, as a result of the invasive wars of Genghis Khan and his heirs, the Mongol Empire was established.

The details of the Genghis Khan army's invasion of Central Asia are described in many historical sources. Written historical sources on the study of socio-political and cultural life, scientific and educational environment in Transoxiana in the 13th-14th centuries, such as the works of Ibn al-Athir (555/1160-630/1233), Minhaj-ud-Din Usman ibn Siraj-ud-Din Juzjani (12th-13th centuries), Ata-Malik Juvayni (622/1225-682/1283), Rashid-al-Din Fazlullah (645/1247-718/1318), Shihab al-Din Muhammad Nasawi (13th century), Ibn Battuta (704/1304-779/1377), Hasankhoja Nisoriy, Mawlana Muhammad Dusti (16th century), Jamal Qarshi (died in the early 16th century), serve as primary sources for studying the historical process of the period when Ala al-Din Bukhari lived. The chronicles written by Plano Carpini, C. de Bridia and William of Rubruck during their travels to Central Asia in the second half of the 13th century, and later by Marco Polo and other travelers, are also noteworthy[4]. Indeed, being representatives of other nations and cultures, they carefully observed and recorded even the subtle aspects of the culture and way of life of the peoples of the region.

The history of Central Asia, particularly Samarkand in the 13th-14th centuries, has also interested scholars of later periods[3]. However, analyzing the initial years after the invasion remains a pressing issue. Especially, it is necessary to clarify the role of jurists in this process. This issue has not been sufficiently covered by researchers.

The Mongols well understood that it was not always possible to control the people of conquered Transoxiana by force alone. During this period, the majority of the population in Transoxiana strictly adhered to the pillars of Islam and firmly held Muslim beliefs. The Mongols did not want to create a new religion here or incorporate their own religion, which could lead to further conflicts between the people and the Chinggisids. The Mongols demanded that the Muslim religious leaders of that time promote complete obedience to Mongol authority among the people.

Muslim scholars faced two paths: the first was to mobilize the people against the invaders and fight the enemy, while the second was to fulfill certain demands of the Mongol government and resolve conflicts between the people and the Mongols peacefully. If the scholars had chosen the first path, it would have led to the decimation of the population. The scholars took a wise approach, maintaining their way of life and beliefs while submitting to the Mongols and achieving a certain degree of freedom for the people. To prevent conflicts and disagreements and gain the trust of the people, the Mongols granted freedom to the scholars and requested them to write necessary practical works. One such work is "Salat-i Mas'udi" by Mas'ud al-Samarqandi.

The activity of the Samarkand school, which produced prominent jurists for Islamic culture, merged with local culture in the late 12th and mid-13th centuries and maintained its influence even during the Mongol period. Thus, despite the excessive destruction during the Mongol invasion, scholars and scientists managed to maintain their position to some extent. Although the level of jurisprudence was not as high as during the Karakhanid period, its place in the classification of sciences was not lost. Indeed, in this process, Islamic rulings were observed to be acceptable and appropriate not only for the Muslim population but also for the new government. This was because the "new state" utilized the experience and skills of the ulama in governing citizens and the sedentary state[4].

Scholars played a significant role in the Mongols' acceptance of Islam. For instance, Berke Khan, the younger brother of Batu Khan, embraced Islam under the influence of the Sufi scholar Saif al-Din Bakharzi (586/1190-659/1261). He was given the title "Shaykh al-Alam" (Scholar of the World) by the Mongol khans[5].

By the first half of the 14th century, the process of Mongols transitioning to a sedentary lifestyle in the Chagatai Ulus accelerated, leading to significant changes in their social life. Kebek Khan (718/1318-726/1326), one of the Chagatai khans, sought to establish strong ties with local nobility and scholars of Transoxiana and to adopt a sedentary lifestyle. According to Ibn Battuta, after a conversation with the jurist and preacher Badr al-Din Maydani, Kebek Khan began to show care for the jurist and all Muslims[6].

Ibn Battuta, an Arab traveler who visited Transoxiana in 733/1333, specifically notes that he encountered Tarmashirin (734/1334-778/1376), the khan of the Chagatai Ulus, in a mosque. By this time, the relative political stability established in Transoxiana led to the revival of economic life and the restoration of cities, crafts, trade, and agriculture that had been devastated during the Mongol invasion. Major cities like Urgench and Bukhara began to be rebuilt, and Samarkand was reconstructed. City markets became bustling again. As a result of the revival of economic life in cities and villages in the second half of the 13th century and early 14th century, branches of science,

literature, art, and culture that had declined during the Mongol invasion also began to recover. During this period, construction and architecture related to urban development were prioritized.

Among the ruins of cities in Transoxiana, grand edifices, mosques, madrasas, khanaqahs, mausoleums, minarets, and palaces began to rise. Andijan, Karshi, and Urgench, which became centers of trade and crafts, were renovated. Cities like Samarkand, Bukhara, Shash, and Termez, which regained their former status, began to develop their distinctive architectural appearances.

Cultural restoration and beautification also began to take place in Samarkand. The ziyaratkhana (visitation hall) of the Qusam ibn Abbas mausoleum, which is the main part of the famous Shah-i-Zinda architectural ensemble, was restored as one of the beautiful examples of architecture. The Shah-i-Zinda complex served as a unique creative workshop for the city, combining new architectural solutions and a harmony of various patterns. It blended the stylistic features of local architectural schools from the pre-Amir Timur period (up to 771/1370) with new styles that emerged after Timur's victorious campaigns[7].

Even after the Mongol invasion, the science of fiqh and the activities of jurists did not cease, but rather developed in a different manner. Namely, the need for practical works increased more than theoretical ones. The characteristics of this period were manifested primarily in the introduction of the Persian language in place of Arabic, and secondly, in the significant decline of the position of Islamic theorists, with the emergence of works and commentaries related to Hanafi fiqh and Maturidi kalam instead of deeply scholarly works[8]. The scholarly legacy of Mas'ud al-Samarqandi serves as a vivid example of this.

During the Mongol rule (615/1218-771/1370), changes occurred in the political, social, and spiritual environment of the country. Islamic scholar Ashirbek Muminov explains this situation in his scholarly article "Muslims of Transoxiana: The Hanafis" as follows: "...Hanafism in Central Asia left a deep imprint on local culture and had the aspect of merging with various sects. If we see this in cooperation with Karramiyya in the early period, we can see it in the later period in the activities of Baha al-Din Isfijabi (12th century, Hanafi-Yasawi relations), Saif al-Din Bakharzi (Hanafi-Kubrawiyya), and Khoja Muhammad Parsa (Hanafi-Naqshbandiyya). As a result, these Sufi teachings were imbued with the spirit of Hanafism"[1].

The Mongol invasion had an impact not only on the political and social situation of the country but also on its scientific and spiritual environment. By the 13th-14th centuries, attention to the Arabic language had diminished, and the demand for Persian literature increased. In particular, some jurists who worked in Samarkand, such as Mas'ud Samarqandi, wrote their works in Persian.

"Anke von Kügelgen[9] assumed that 'Salat-i Mas'udi' might be a work authored by the famous Khorasani scholar Sa'd al-Din Mas'ud Taftazani (722/1322-792/1390)[10]. However, 'Salat-i Mas'udi', which was widely read and loved by the peoples of Central Asia, is actually a work by the Samarkand jurist Mas'ud ibn Mahmud ibn Yusuf al-Samarqandi (14th century)"[11].

The work "Salat-i Mas'udi" is dedicated to the vital religious and legal issues of all Muslims of the Hanafi school, which was widely spread in Central Asia. According to the tradition of that time, the work was written in a large volume. Initially, this work consisted of 83 chapters[12], but later it was supplemented with jurisprudential information and divided into 3 sections or volumes[13].

The first volume of "Salat-i Mas'udi" mainly includes the following topics: prayer, virtues of Imam Abu Hanifa, ablution, ritual bath, and so on.

The second volume is dedicated to issues such as wiping over footwear, dry ablution, direction of prayer, recitation, prayer, call to prayer, virtue of congregation, supererogatory prayers, washing the deceased, prostrations, and so forth.

The third volume covers details that are of great legal importance: practical worship (zakat, fasting, pilgrimage), family law (marriage, nursing, divorce, waiting period), oaths, buying and selling, usury, rent, endowments, sacrifice, hadd punishments (punishments prescribed by Allah), types of crimes, court, claims, testimony, retaliation, reconciliation, jihad, wills, inheritance, and many other jurisprudential topics and issues.

In conclusion, it can be said that the period in which Mas'ud Samarqandi lived coincided with the Mongol rule, which had created a significant intellectual void in spiritual life. Nevertheless, among a number of jurists, Mas'ud Samarqandi also carried out his activities and made a worthy contribution to the science of fiqh with his work "Salat-i Mas'udi".

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Немис тили бўйича мутахассис Ғанижон Маҳмудовнинг таъкидлашича, ушбу лавҳадаги илк жумла «Diese Schrift konnte ich nicht nachweisen.»-“Мен бу қўлёзмани исботлай олмадим” деб таржима қилинса, мақсадга мувофиқ бўлади.

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