

The development of social thought in the post-Temurid period

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**Abstract:** *After the Timurid dynasty, instability arose in Central Asia. Socio-economic processes changed. Political conflicts arose. Disagreements arose between the Timurids and the Shaybanids. Shaybanid Khan marched from Turkestan to Samarkand in 1499-1500. However, the initial attempts to capture Samarkand failed. However, the suppression of uprisings in the Bukhara region, Karakul, Karshi, Guzar and other places and the six-month siege of Samarkand, forcing Babur to abandon Samarkand, could not but affect the activities in Transoxiana.*

**Keywords:** *Central Asia, Timurids, political conflicts, Shaybanids.*

Shaybani Khan captured Samarkand, and later Andijan, Tashkent, Hissar, Badakhshan, and marched on Khorezm and occupied it. These processes themselves affect the cultural, spiritual, and philosophical aspects of the country, which in a certain sense also leads to changes in the activities of the peoples. Having occupied Khorasan, Shaybani Khan also wants to conquer Iran. However, in 1510, the Iranian Shah Ismail besieged Shaybani Khan with an army of 17 thousand people near Merv, defeated him, and killed Shaybani Khan. It should be noted that Shaybani, who spent his whole life fighting for the throne, was a great ruler. He was also a great military leader and poet of his time. He gathered people of science, art, and literature around his palace for the interests of his dynasty. He took refuge with Muhammad Salih and Binoi, who had left the Timurid palace. It is known that Muhammad Salih wrote the historical epic "Shaybaniyname" about Shaybani Khan. This epic describes the Shaybani era in detail. It describes how the struggle for the throne between the two dynasties (the Timurids and the Shaybaniys) resulted in the destruction of many cities and villages, the death of thousands of people, and the outbreak of famine and mass diseases.

In the epic, Muhammad Salih describes Shaybani Khan's invasion of cities and villages:

"No one remained, the time was dry,  
there was no one to ask for a rich girl,"

or

"There were as many as there were soldiers,  
there were as many as there were rich men."

Shaybani Khan himself is also described without neglecting the "Taking a Rich Girl." When he defeated Boqi Tarkhan and captured Bukhara, he took the girl as one of his

wives when she was 12 years old. While defeating Shaybani Khan Kakhan and Aloja Khan with cunning and capturing them, he spoke abusive words to their wives, describing Shaybani Khan as

“He does not hold gatherings like other khans,  
He does not rest from pleasures.  
He is not inclined to drink,  
He is not heedless of pleasures,”-

Muhammad Salih describes. From these activities and events, we see that in those times there was unrest in the country and there was no opportunity for sustainable development. However, most of the works written during that period describe the activities of the people, their patriotism, heroism, and suffering in literature. For example, Shadi's work “Fathnomai Khani” also reflects the folk lifestyle. Philosophical activity during the Shaybanid era developed more on the basis of religious beliefs. Ideas based on the will of God prevailed.

In the second half of the 17th century and the first half of the 18th century, changes began to occur in Central Asia for philosophical ideas. An example of these changes is the thinker Mirza Abdulkadir Bedil (1644-1721). Mirza Bedil was born into a family of servants in Azimabad, Bengal, India, and died in Delhi. He wrote more than 120 thousand verses of poetry and prose consisting of 20-25 printed plates. He wrote works on philosophy such as "Irfan" (knowledge), "Char Unsur" (four elements), "Nuqat" (wise words). M. Bedil was a pantheist in philosophy and believed that God and nature are exactly the same, compatible with each other. Bedil, considered an outstanding philosopher and poet of his time, made a huge contribution to the cultural and philosophical development of the peoples of Central Asia. During Bedil's time, there were movements of "Wahdati Wujud" (physical existence) and "Wahdati Yazd" (the existence of the universe). In "Wahdati Wujud" it was said that "the world" means "god", while in "Wahdati Yazd" it was said that "god" means the world. That is, in the first, God was understood as the true reality, and everything else was explained as the miracle, the radiance of God. In the second, the eternity of nature was analyzed as the unity of matter and spirit, and God as the existence of the universe in himself. In Bedil's philosophy, all existence is composed of air. In his work "The Four Elements", he explains that the substance is "air". In his work "Irfan", he explains "air" as the creator of all existing things (wujudumajjud). According to Air-Bedil, it is absolute, eternal, mobile, light, colorless. It mainly moves upwards and downwards. Air absorbs water particles, fire particles, and earth particles in itself. The combination of these things gives rise to objects and phenomena in existence. From these thoughts of Bedil, it is clear that all types of objects and phenomena around are in constant motion, development, connection, and connection. In his book "The Forty Elements", he states that nature is an eternal truth, that is, it is eternally existing, and its manifestations, forms, and diversity are also in itself. The universe does not stand on one qualitative standard. Matter has a form.

Formless matter - matter cannot be formless. If matter does not open its veil, forms cannot be expressed.

Bedil's teachings attached great importance to the unity of existence. Matter and spirit, body and soul are interconnected. In his opinion, it is wrong to say that there is a spiritual world outside of bodies. It is also not correct to understand the world of bodies without spirits. The strength of the body is the strength, the vitality of the organism. If the organism is damaged, the strength of the spirit is also damaged. One of the main problems of Bedil's philosophy is that he also paid attention to the knowledge of the world. The first stage of knowledge is the objective world. Under the influence of the material world, feelings and sensations that create knowledge come into play. Bedil, who correctly understood the functioning of the sensory organs, analyzed the essence of smell, sight, taste, hearing and sensations through the skin. In Bedil's philosophy, knowledge of the world is not limited only to sensations, but also attaches great importance to human intelligence and thinking. That is, he correctly understands the dialectical relationship of the emotional and intellectual aspects in knowledge.

As a progressive thinker of his time, Bedil also paid attention to issues of social life. His works and poems reveal various spheres of life.

M. Bedil understands that the only way to conquer the world is through science. This forms the basis of his philosophy. He called for linking science with production. Therefore, in his opinion, all knowledge will not reach the human heart if it is not connected with practice and experience. In his philosophy, he called on people to work honestly and eat honestly. He criticizes those who live greedily, deceitfully, and indifferently. In this regard, if you say that you should not be alienated from good people, do not be friends with ill-wishers and gossipers, if you want to see yourself correctly, do not look behind the mirror - his philosophical and moral thoughts are also of great importance for our time.

The great philosopher Boborahim Mashrab (1657-1711) who made a significant contribution to the development of Central Asian philosophical thought was Boborahim Mashrab (1657-1711). The era in which he lived was a time of heightened socio-political processes. The struggle for the throne was ongoing, and the people's situation was worsening.

The main idea in Mashrab's philosophy was to protect people. His views were reflected in the collection of poems "Devoni Mashrab", which has survived to this day. In this collection, he calls the era in which he lived "urbatkhona". He condemns injustice and ignorance, oppression and violence. He praises the activities of the people:

I saw a people whose hearts were wounded by the sharp edge of oppression,

I saw a people whose bodies were ruined by pain and worldly corruption,



and laments the pitiful nature of the people's activities. Boborahim Mashrab's literature is associated with the science of Sufism. He was imbued with the teachings of Bahauddin Naqshband. In his poems, he sings of divine truth and divine love. Through his sharp mind and pen, Mashrab mercilessly criticized the ruling classes, individuals, and imams and mullahs. His humanism and actions towards officials did not please the leaders of Sharia. He was subjected to oppression. By decree of one of the rulers, Mahmud Qataqan, Mashrab was hanged in the city of Kunduz in 1711.

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