



## SOCIO-POLITICAL SITUATION IN MAWARANNAHR AND THE DEVELOPMENT OF SCIENCE DURING THE LIFE OF FAKHR AL-DĪN ŪZJANDI

Journal Website:  
<https://masterjournals.com/index.php/crjps>

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Submission Date: April 16, 2024, Accepted Date: April 21, 2024,  
Published Date: April 26, 2024  
Crossref doi: <https://doi.org/10.37547/philological-crjps-05-04-07>

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### ABSTRACT

The full name of Fakhr al-Dīn Ūzjandi is Ḥasan ibn Maṣṣūr ibn Maḥmūd ibn ‘Abd Al-‘Azīz ibn ‘Abd al-Razzāq al-Ūzjandi al-Farghānī (hereinafter Fakhr al-Dīn Ūzjandi). To study the contribution of Fakhr al-Dīn Ūzjandi to the development of medieval Mawarannahr jurisprudence, it is necessary to have a complete understanding of the socio-political situation of the time when the scientist lived. Only then will it be possible to objectively determine and scientifically analyze its place in the development of the Mawarannahr school of Ḥanafī.

### KEYWORDS

Ūzjandi, Fakhr al-Dīn, fatwa, Karakhan, jurisprudence, jurist, Ozgan, Mawarannahr.

### INTRODUCTION

Fakhruddin Ozjandi's career coincided with the period of military conflicts between the Western Karakhanids (280-608/894-1212 AD) and the Seljuk rulers (431-590/1040-1194 AD) [1:376].

The service of the Karakhanid state was great in the development of Islamic sciences in Central Asia. The Karakhanids are the founders of the first

Turkic Muslim state that ruled in eastern and western Turkestan (225-609/840-1212) [2:1][3:1].

Literature analysis and methodology.

In Arabic sources, it can be seen that the Karakhanid state was called "Oli Khaniya", "Muluk al-Khaqaniyya", "Awlad al-Khaniyya" and "Oli Afrosiyab" by different names [4:320][6:22].



Because Fakhruddin Ozjandi, the author of the work "Fatovo Qazikhan" was born in Uzgand and died in Bukhara, it is concluded that he lived and worked in the western Karakhanid state.

At the beginning of the 12th century, a new march of the Karakhanids to Movarounnarh begins. Harun Tegin (Qadir Khan) Gabriel ibn Umar (492/1099-495/1102), the grandson of Bugrokhan Muhammad, killed Tamgoch Khan Abul-Qasim Mahmud I Tegin (490-492/1097-1099), captured Movaroonnahr, and in 1102 took advantage of the disputes between the sons of Sultan Malikshah. , with the intention of conquering Khurasan, starts marching into the territory of the Seljuks and captures Termiz. But Harun Tegin Kadir Khan was defeated by Seljuk sultan Sanjar near Termiz and executed in 495/1102 [1:381][43:22].

Sultan Sanjar, who took full control of Mowarunnahr, brought his nephew Muhammad Tegin II ibn Suleiman (495/1102-524/1130), a member of the Karakhanid dynasty, to Samarkand and appointed him as the great khan of the western Karakhanids [1:59] [8:291]. Muhammad Tegin II ibn Suleiman took the title of Arslan Khan and ruled until 1130[1:381] [6:22].

### **DISCUSSION**

Muhammad Arslan Khan (d. 1130) ibn Sulayman Tegin (496-525/1102-1130), who came to the throne with the help of the Seljuk sultan Sanjar (d. 1157) and received the title of "Arslon Khan", was the ruler of the Western Karakhanids during the time of Fakhruddin Ozjandi.

In the early years of his reign, Muhammad Tegin II Arslan Khan had to fight with an emir named

Hasan ibn Ali (Sagirbek), who claimed the Karakhanid throne. Ibn Asir says that Sagirbek was also from the Karakhanid dynasty [1:137]. The first rebellion of Sagirbek was in 1103. At that time, the parties came to peace with the mediation of Sultan Sanjar. When Sagirbek revolted again in 503/1109, Muhammad Tegin II ibn Suleiman defeated the rebels in Nakhshab with Sultan Sanjar's help. Sagirbek was taken as a prisoner to Hasan ibn Ali Marv. [7:137] [1:382] [43:125,175] [8:292]

After that, the state will be stable for twenty years. Muhammad Tegin II Arslan Khan is distinguished from other Karakhanid rulers by being a godly and pious ruler. Many structures, mosques and madrasahs were built during his time [3:22]. [42:149]

In 1119, he built a prayer hall in place of the destroyed Shamsiabad castle, and in 1121, he built a luxurious mosque and two palaces. By his order, the minaret of the mosque was moved to Shahristan. He was also known as "Ghazi" because he fought with Turkic peoples (Kipchaks) who had not yet accepted Islam [1:382].

In the 20s of the 11th century, as a result of the struggle of local nobles and jurists against the power of the Khan, a complicated situation arose in Movarounnahr [42:175]. Abu Ishaq Ibrahim ibn Ismail (d. 534/1139), who was the head (chairman) of the Bukhara jurists, was also the father of Ismail al-Saffar al-Ansari al-Bukhari. criticizes the rulers and makes fair demands, and this situation causes uprisings in the country. In order to maintain stability in the state, Sultan Sanjar had to exile him to Marv [14:383]. By this time, a dynasty of



presidents known as "Oli Burhan" rose in Bukhara, and they were called sadrs [15:20]. The founder of this dynasty was Abdulaziz ibn Umar ibn Moza (d. 517/1123), who was sent to Bukhara by Sultan Sanjar in 495/1102 [16:99]. Sultan Sanjar named him Sadr and sent him to replace Ismail al-Saffar [8:27].

As Muhammad Arslan Khan became paralyzed in the last years of his life, he appointed his son Nasr Khan II ibn Muhammad as his deputy. Nasr II is assassinated. Taking advantage of Arslan Khan's absence, the jurist and mudarris Ashraf ibn Muhammad al-Alavi al-Samarkandi and the chairperson of Samarkand organized the assassination. After him, his other son Ahmad Khan II ibn Muhammad, who came to the throne in 525/1130 under the influence of the Seljuks, ruled for a short time [1:383][3:22].

Fearing that Ahmed Khan II could not stop the jurist Ashraf ibn Muhammad and the chairperson of Samarkand, Muhammad Arslan Khan asked for help from Sultan Sanjar. At the same time, Muhammad Arslan Khan called his son Ahmad Khan II (523/1129) to Samarkand. When Faqih Ashraf and the chairman of Samarkand went out to meet Ahmad Khan II, he executed the faqih and captured the chairman [1:383]. According to Ibn al-Asir, after peace was established, Muhammad Arslan Khan regretted asking for help from Sultan Sanjar and wrote a letter to him stating that he was subject to the Sultan and asking him to return to Khurasan. However, Sultan Sanjar's army crossed the Amudarya and entered the territory of Mowarounnahr. Sultan Sanjar captures twelve armed men while hunting. They confess that they

were hired by Arslan Khan to kill Sultan Sanjar [10:175]. After that, Sanjar besieged Samarkand and conquered it in 524/1130. Muhammad Arslan Khan, hiding in one of the castles, came out of the castle asking for safety. Sultan Sanjar showed respect to him and sent him to Balkh to his wife and daughter of Muhammad Arslan Khan [10:253]. Muhammad Arslan Khan ibn Sulaiman died in Marv in 526/1132 [3:22].

Sultan Sanjar stayed in Samarkand for a while, appointed Hasan ibn Ali (Saghirbek), who was a prisoner in Marv, as governor of Samarkand and returned to Khurasan [10:253][42:175]. After the death of Hasan Tegin in 526/1132, Muhammad Arslan Khan's brother Tamgoch Bugro Khan Ibrahim II ibn Suleiman was appointed as the great khan [1:383][3:23][42:175].

After the death of Ibrahim II, in 526/1132, the third son of Muhammad Arslan Khan and the nephew of Sultan Sanjar, Ruknuddin Mahmud Khan II ibn Muhammad (526/1132-535/1141) is declared great khan [42:175][25:156][3:23].

The conquest of Mowarounnahr by the Qarakhitas (536-607/1141-1211) dates back to the time of Mahmud Khan ibn Muhammad. In 522/1128, the Karakhitas marched to Eastern Turkestan for the first time [10:321][1:32][42:177]. They were defeated by Arslan Khan Ahmad ibn Hasan, the Khagan of the Eastern Karakhani state. After the victory of Kashghar Khan Ahmad Khan over the Karakhitas, Sultan Sanjar wrote in a letter to the Seljuk minister in Baghdad that the threat from the outsiders had been completely eliminated [42:177].



After the defeat, a part of the Karakhitai moved to Ettisuv and settled there, and when their number reached forty thousand Otov (519/1125 or 524/1130 year [42:177]) under the leadership of the ruler Elyu Dashi (i.e. Gorkhan), they conquered Bolasogun and founded their state. They start marching to Movarounnahr [10:321][1:33][42:177]. In 531/1137, Mahmud Khan II ibn Muhammad was defeated in the war against Karakhitas near Khojand and fled to Samarkand [3:23][1:386]. Mahmud Khan asks Sultan Sanjar for help against the Qarakhitas and the disobedient Qarluqs. When the sultan arrived in Samarkand with a hundred thousand horsemen, the Qarluqs asked the Karakhitas for help. Karakhitai ruler Gorkhan sided with the Qarluqs and asked Sultan Sanjar to pardon them [4:322]. The insulting response of the Seljuk sultan causes a new march of Karakhitai to Mowarunnahr [1:389][42:178].

The Battle of Qatawan, which took place between the Seljuks and Qarakhitas on September 9, 536/1141, ended with the crushing of the Eastern-Seljuk Sultanate [3:23].

The army of Gorkhan Elyu Dashi, the ruler of the Karakhitas, consisted of Turks, Chinese, and about fifty thousand Karak warriors who had joined the Karakhitas. The army of Sajuqis was composed of warriors from Khurasan, Sijistan, Mazardaran and Karakhani military units [42:179].

Gorkhan divided his army into three parts in order to encircle the enemy's army. Sultan Sanjar divided his army into the right wing, left wing and middle part. Sultan Sanjar himself led the center of the army, entrusting the right wing to Amir

Qumoch, and the left wing to Tajuddin Abul-Fazl, the ruler of Sijistan [10:322][42:179].

Sultan Sanjar's army is surrounded, flees and is trapped in a gorge at a place called Dargom. Hundreds of Sultan's soldiers drowned in the river. The prominent emirs of Sultan Sanjar: Quraysh ibn Zangi, Umar ibn Onar and Mahmud al-Kashani were killed in the battle. Amr Qumoch, the ruler of Sijistan, Tajuddin Abul-Fazl, and Sultan's wife, Turkon Khotun, are captured [10:322].

Sultan Sanjar and Mahmud Khan II ibn Muhammad, who the Karakhitas defeated in the battle on the Qatavan steppe, were forced to flee to Termiz, leaving Movarounnahr to the Karakhitas [3:23][1:389][42:215][10:416,421,448,449][1:393,395,398].

Modern historiography has not given a unanimous assessment of the Battle of Qatavon. Azerbaijani historian Agadzhanov writes that Karachi-Seljuk and Seljuk-Karakhani relations of that period confirm that the war was a continuation of internal politics based on violence. The pursuit of wealth and conquest of neighboring countries was one of the main reasons for the conflict of the Eastern Seljuk Sultanate with the Karakhitas [42:181].

The defeat of the Seljuk army caused great changes in the region. The Battle of Qatawan opened the way for the migration of nomadic peoples to Central Asia. Buddhism and spirituality also entered the region with them [42:181].

Ibn al-Asir says that the ruler of the Qarakhitas, Gorkhan Elyu Dashi, was spiritual. Gorkhan forbade his soldiers to plunder the conquered lands and oppress the population. When a city was





conquered, the Karakhitays were limited to collecting a tax of one dinar from each house. Gorkhan did not distribute lands to his commanders and did not appoint commanders as chiefs of more than a hundred cavalry so that they could not rebel. As a sign of subordination, the local rulers who were subject to the Karakhitas were obliged to wear a small plate made of silver on their waists [10:322,323][1:34].

After the Battle of Qatawan, Ettisuv and Movarounnahr became part of the Karakhitan Empire. The southern part of Ettisuv, the north-eastern regions of Gulja and Syrdarya were under the direct control of the Karakhitas. Gorkhan's headquarters was located on the banks of the Chu river, near Bolasogun, and was called Khosun-Orda. The vassal power of the Karakhanids continued in Movarounnahr and Eastern Turkestan. During the Karakhita period, he was a permanent representative of Gorkhan next to the ruler of Samarkand and Qarluq khans. Representatives were sent to Khorezmshah only at certain times to collect taxes. However, some governors, like the chairman of Bukhara, acquired the right to collect taxes for the Karakhitas [1:35]. In 536/1141-42, the Karakhitas also occupied Bukhara. At that time Husamiddin Umar al-Sadr al-Shahid (d. 536/1141), the son of Abdulaziz ibn Umar ibn Moza, was the chief of Bukhara. After the battle in Qatavan, Gorkhan captured Bukhara and executed Husamiddin Umar [42:181][8:347]. In the same year, the Karakhitas appointed a person named Alp Tegin as the governor of Bukhara [4:304,348].

During the rule of the Karakhitas, the struggle between the Khans and the Qarluqs continued in Movarounnahr. The Garuks, under the protection of the Karakhitas, caused political instability in Movarounnahr. During the reign of Muhammad Arslan Khan (496-525/1102-1130 AD), they considered the Oghuz who came to Movarounnahr and were soldiers in his army to be their rivals and aimed to expel them from Movarounnahr, and succeeded [4:304,348]. Tamgoch Khan Ibrahim III ibn Muhammad, who was placed on the throne by Karakhitas who were left helpless after the Oghuzs dispersed Movarounnahr, was executed in the war with the Karluks in 551/1156 and his body was thrown into the desert [4:401].

Ibn al-Asir said, the Karakhita ruler Gorkhan Chagribek demanded from Alikhan to expel the Qarluqs from Bukhara and Samarkand, to force them to move to Kashgar, and he wanted the Qarluqs to lay down their weapons and engage in farming. The Qarluqs revolted and started marching to Bukhara. Husomiddin Umar al-Sadr al-Shahid's son and the chairman of Bukhara at that time Muhammad ibn Husomiddin Khan informed about this and asked him to come with an army against the Qarluqs. At the same time, the chairman managed to distract them by sending ambassadors to the Qarluqs, telling them that the Karakhitas did not commit murder and robbery when they attacked Bukhara, and that it would be a sin for the Qarluqs to do such a thing when they were Ghazis. Khan's army made a sudden attack and destroyed most of the Qarluqs, and drove the rest out of Movarounnahr [10:473][1:398][8:308].



It can be concluded that although the political power was in the hands of the Karakhitas, the Sadr family did not lose its influence in Bukhara.

After the death of Chagribek Ali Khan in 555/1160, his brother Qilich Tamgoch Khan Mas'ud II ibn Hasan ascended the throne (556/1160-574/1178) [25:157]. Tamgochkhan Mas'ud II, who fought with the Qarluqs and Oghiz, tried to establish stability in the country. During the reign of Tamgoch Khan Mas'ud, the Qarluqs revolted under the leadership of a commander named Ayorbek. In the battle between the Khan's army and the Qarluqs, the Qarluqs were defeated, and the Qarluq Ayorbek, who had been the chief commander in Movarounnahr for a year, was executed [8:310] [1:400].

Also, the struggle of Tamgoch Khan Mas'ud against the Qarluq troops who executed Tamgoch Khan Ibrahim III and the Oghuz who plundered Khurasan also ended successfully. His battles against the Qarluq troops who executed Ibrahim took place in Nakhshab (Karshi), Kesh, Chaganiyan and Termiz, and these places were cleared of them and stability was established [1:400].

When Qilich Arslan Khan Usman returned to Samarkand in 608/1211, when he found out that the Khorezm people had oppressed and mistreated the local population, he wrote a letter to the Karakhitai ruler Gorkhan and expressed his desire to submit to him again. Gorkhan agrees and marries him to his daughter.

These educational institutions soon spread all over the country. As a result, madrasahs were opened in cities such as Samarkand, Bukhara, Shosh, Bolasogun, Yorkent and Kashgar [38:218].

## RESULTS

Due to the Karakhanids paying great attention to the people of knowledge [1:373], the status of knowledge and people of knowledge increased among the population. Two different goals can be identified in the behavior of the Karakhanids: First, to strengthen the confidence of the newly Muslim population and to distance them from their old religion; Second, to defend the Sunni-Hanafi faith against the Shiites, who have an impressive power in the country.

The cities of Movarounnahr have become centers of science and culture in a short period of time. Mature scientists in various fields of science came from there. Full information about madrasahs during the Karakhanid period can be obtained from the foundation documents of the madrasah built by Tomgoch Bugrokhan in Samarkand in 459/1066 [40:184]. It is one of the first examples of waqf documents compiled in Movarounnahr that have come down to us. From the point of view of science, this madrasah, built by Ibrahim Khan, served as a center of knowledge, enlightenment and education, and produced Hanafi scholars to prevent the spread of false sects.

In this foundation document, there are agreements that the obtained income will be used primarily for the needs of the madrasah, and will be used for planting trees. It is also mentioned separately that it is necessary to conduct education in the madrasah according to the Hanafi sect. The maximum monthly salary for students is set at thirty dirhams. It is stated that the mudarris should appoint them based on their condition and



that the state of depreciation of money should also be taken into account [40:185].

In this foundation document, it is stipulated that the person who replaces the head of the madrasah should be a member of the education and a jurist, as well as be appointed by the decision of the jurists who can issue fatwas in Samarkand, be reliable and ethical [40:185].

The madrasahs and mosques built during the Karakhanid era and their activities indicate that the Karakhanid rulers attached great importance to the development of science, and this was one of the main reasons for the spread of the Hanafi school of thought throughout Movarounnahr. This situation, in turn, occupies a special place in creating an image of the scientific environment of the period when Fakhruddin Ozjandi lived and worked.

Ubaydullah ibn Umar al-Dabusi (d. 456/1063), Halwani (d. 482/1089), Sarakhsi (400/483-1009/1090), Pazdavi (d. 482/1089) who contributed to the development of the Hanafi sect. y.), Umar Sadr al-Shahid (d. 536/1141), Umar al-Nasafi (d. 537/1142), Ibn Moza Mahmud (d. 570/1174), Alauddin Kosani (d. 546/1151 y.), Qadi Khan (d. 592/1196 y.) and Marg'inani (d. 594/1197 y.) emerged during the Karakhanid period and were from Movarounnahr. influenced.

During the Karakhanid era, the cities of Movarounnahr, such as Samarkand, Sarakhs and Bukhara, were independent centers of knowledge, where the foundations of the Hanafi school were developed. The favors of the Muslim Turkic rulers to the jurists also had a great influence here. Since the jurists of Movarounnahr

who lived and worked during the Karakhanid period were mujtahid jurists, the era of the Karakhanid can be included in the "period of mujtahid imams" in the history of Islamic law. The period of imitation began after this period.

It can be concluded from the information given above that political decline and instability characterized the period in which Qadi Khan lived. Despite this, this period acquires its own importance due to the development of culture, art and science. During this period, mosques, madrasahs, caravanserais, and buildings beneficial to the population were built in the cities.

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