

THE ROLE OF THE "PERIOD" PHENOMENON IN THE DISRUPTION OF THE KINGDOM OF TEMURI

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Abstract

This article examines the general patterns of the path of historical development of human society on the basis of existing approaches in the philosophy of history and "Cyclism" on the basis of emergence, development, collapse and crisis. Timurid kingdoms. The shortcomings of Marx's linear path of development, the cultural approach and the geographical approaches that explain the history of human society are also discussed, and a new author's approach to explaining the history of human society and the causes of the crisis of the Timurid kingdom is described.

Keywords: Philosophy of history, "Cyclism", Formative approach, civilizational approach, geographical approach, Timurid kingdom, nomadic pastoralism, rain-fed agriculture, semi-arid agriculture, industrial society.

Introduction

When we study history, we must not forget that we have two main tasks:

1. History is a means of raising national pride in our youth. Honorable President Shavkat Mirziyoyev set the following task for historians and spiritual workers:

"National history should be created with a national spirit. Otherwise, it will not have an educational effect. We should teach our youth to draw conclusions and lessons from history, arm them with the science of history and historical thinking" [1].

2. True coverage of history.

There are nations that are used to sacrificing historical truth for the sake of the first task, that is, they are forced to falsify history in order to educate their people and young people in the spirit of national pride.

However, we, the people of Turonzamin, including the Uzbeks, have no need to weave a false history in order to educate our youth in the spirit of national pride. Because our country is the homeland of great figures - scientists and philosophers who spread fame to the world, wise people, world-lovers who did not lose their swords in any battle. No matter how much we should be proud of them, the whole world knows their deeds and heroism, there is no need to falsify history in this regard.

In order for our youth to be proud of our history, it is important for us to learn it correctly, to understand and interpret it correctly. To falsify our history, to falsely "raise" our past ancestors, only causes disrespect for our history.



Not being able to understand history correctly, not being able to give a correct assessment to our past ancestors, can sometimes be the reason for them to be condemned knowingly or unknowingly.

For example, in the 8th grade textbook "History of Uzbekistan" on the topic "Reasons and consequences of the development of the Central Asian countries", the short-sightedness, tyranny, cruelty of the khans, emirs, courtiers, etc. are shown as the reasons for the development. It is certain that our young people, who read such comments, will think, "So, our ancestors were very ignorant, oppressive, and illiterate." As a logical continuation of this idea, the conclusion that "the main reason why the Western countries are ahead of us in development is that they are wiser and more educated than us" is without a doubt.

The first condition for the correct understanding of history is to have a philosophy of history, which can give a general picture of the path of historical development of human society.

Many events and periods that happened in the history of Central Asia - Movarounnahr have not yet received their full and true assessment.

One such enigmatic topic in our history, which has not yet received its correct and complete assessment, is the reasons for the disintegration of the Timurid Empire.

Below we will get acquainted with how the "period" phenomenon played a role in the disintegration of the Timurid empire.

There are many great figures in the past of our nation. One of our greats and undoubtedly the first is our grandfather Amir Temur.

Many works have been created, are being created, and undoubtedly many more works will be written about the establishment of the great empire of our grandfather Amir Temur, his creative works, his role in world history, especially in the history of Turonzamin. There is no doubt that the works that have been written and will be written to this day will give readers sufficiently scientifically based ideas about the formation of Amir Temur's kingdom and the place of the Timurid kingdom in world history.

However, very little research has been conducted on the reasons for the disintegration of the Timurid Empire and its relatively short life (130 years), and it is difficult to say that even those that exist can provide a correct and logical answer to the problem. We can divide the views about the reasons for the crisis of the Timurid kingdom into two categories.

1. The cause of the crisis of the Timurid kingdom was the mutual wars between the Timurid princes for the throne after the death of Amir Temur. For example; one of the manifestations of this approach explains the reason for the disintegration of Amir Temur's kingdom as follows: "The polygamy of the kings, including Amir Temur, escalated their mutual struggles. Because each of the children and grandchildren of one father and one mother considered themselves entitled to occupy the throne. After the death of Sahibqiran, a strong person, that is, a ruler, was not found capable of eliminating the difficult situation and firmly holding the reins of the kingdom" [2].

Such an approach to the reasons for the disintegration of Amir Temur's kingdom cannot withstand any criticism. Because it is not only about the reasons for the disintegration of the kingdom, but also about the fact that it had a very short life compared to other kingdoms. However, the kings of the kingdom, who lived for 400-500, even 800-1000 years, usually had



many wives, and there were kings who had ten to fifteen sons. Similar thoughts were expressed by Sardar Ali Nurmat:

"Thus, after the death of the master, the partiality of the officials, the arbitrary behavior of the queens, and the hostile struggle between the Timurid princes ultimately led to the weakening of the great kingdom" [3].

2. While not denying the impact of the internecine war for the throne between the Timurids, the main factor was the strengthening of the nobility, wealthy landowners, influential begs, priests, and local power that appeared in the country.

We believe that the second theory, as a representative of the geographical school in sociology, is closer to the truth, but this theory cannot fully answer the problem.

In our opinion, the "period" phenomenon, which is characteristic of almost all countries where irrigated agriculture is a priority in the economy of the Timurid kingdom, should be considered as the main factor.

So what exactly is an "era"? And in what societies, under what laws does it happen? "In order to answer the question of what the era is, in what societies and under what laws, we need to have a correct idea of the general picture of the history of human society. Because none of the models of approach to history that are in scientific circulation today can give a correct idea of the path of historical development of human society. It is impossible to understand the phenomenon of "period" without having a correct idea about the laws of the historical development of human society [4].

From our point of view, after the gathering and hunting phase, humans engaged in three main types of subsistence acquisition:

1. Nomadic herding.
2. Irrigated farming.
3. Dry farming.

Each of these three types of production creates its own way of life and development.

1. Nomadic herding - this lifestyle is characterized by its stability.
2. Irrigated agriculture - development in these societies occurs in the form of "periods".
3. Dry farming - the historical development of these societies has a straight line.

The first concepts of "period" were described by the Arab historian and traveler Ibn Khaldun.

We can say that European historians such as Vico and Herder had a clearer idea of the "era".

However, until recent days, the ideas about the "era" could not get rid of one-sidedness. That is, we cannot say that the laws of occurrence of the "period" were fully revealed until recently.

For example, Oswald Spengler, one of the greatest exponents of the "periodicity" theory, describes the "period" as a universal phenomenon in his work entitled "The Fall of Europe".

But the most recent studies have shown that the "period" was not a universal phenomenon at all, but only characteristic of societies whose economy was dominated by irrigated agriculture.

Most researchers divide the "period" into four main stages.

1. Birth.
2. Growth.
3. Stagnation.
4. Crisis-disruption.



- Birth - includes the process of emergence of a centralized state that includes a certain river basin.

- The growth of growth production forces, the expansion of irrigation networks, the development of new lands. By the end of this stage, the local power in the areas will be strengthened, the first conflicts between the big zamindars and the local government on the one hand, and the central government on the other hand will begin to take place.

- Stagnation - in this stage, extended reproduction is replaced by simple reproduction. The conflict between the big zamindars and the central government is growing. In exchange for the strengthening of the local authority, the central authority is weakening. Confiscation of the lands of the rich zamindars by the central authorities and the imposition of various punishments on them is becoming systematic.

- Crisis-disorganization - the country practically breaks up into small states, each of which is independent. There are constant wars between them. Uprisings of landless peasants who have been deprived of their land are frequent. In internecine wars and suppression of rebellions, famine and natural disasters, usually floods, kill the majority of the population. the survivors go in different directions.

Studies have shown that this "period" phenomenon occurs again and again in all societies where irrigated agriculture is a priority in the economy - Egypt, India, the Two River Basin, China, etc. However, we can say that the occurrence of the "period" in Central Asia had different, unique characteristics compared to the indicated countries: For example; Egypt, India, China, the dynasties between the two rivers lived longer than the dynasties in Central Asia. For example, each empire in China lived an average of 400-500 years. The Babur Empire in India lasted for more than 350 years. The Byzantine Empire in Asia Minor lived for more than 1000 years, and the Ottoman Empire lived for about 800 years. But the dynasties that came to the throne in Central Asia in the last millennium - Somanids, Karakhanids, Khorezmshahs, Chingizids, Timurids, Shaibanis, Ashtarkhanids - all lived an average of 100-150 years.

However, in the economy of the countries mentioned above, irrigated agriculture was also of priority importance. Therefore, there is no doubt that the phenomenon of "period" played a key role in the change of dynasties in these countries as well.

So, this study has two main tasks:

1. Justifying that the "period" was the main factor in the collapse of the Timurid kingdom.
2. The specific aspects of the "period" in Central Asia, that is, in other words, in regions such as China, India, Egypt, Asia Minor, each dynasty lived an average of 400-500 years, or even more than 1000 years, while in Central Asia, dynasties averaged 100 years. -Explaining the reasons for 150 years of life.

Compared to other regions, the frequent change of dynasties in Central Asia was related to the ratio of the settled population to the nomadic cattle-breeding population in this economic space. Of course, the nomadic herding peoples in the desert, mountains and steppes had a strong influence on the settled civilizations. The greater the influence of the nomads in relation to the settled peoples in a certain economic space, the stronger this effect was. Here it is necessary to clarify what the single economic space is.



In our opinion, the theory of "mir system" is useful in solving this problem. I. Wallerstein defines the concept of mirosystem-unified economic space as follows: "Mirosystem - single economic space is a territorial-periodic space that includes several political and cultural units that are a single organism and whose entire activity is subject to unified systemic rules"[5].

Can we consider Central Asia as such a single economic space (myrosystem)?

In my opinion, Central Asia should be considered as a part of a single economic space formed in the Middle Ages in this region. We can say that Dashti Kipchak is the second part of this single economic space (mirosystem).

Indeed, the medieval history of Central Asia cannot be imagined without Dashti Kipchak. Unlike countries such as China, Asia Minor (Ottoman Empire), India, the Central Asian Steppe was a small island in the ocean of nomadic cattle herders: "The presence of the Great Steppe, which stretched from Central Asia to the plains of Hungary, was another natural condition of Central Asia that deeply influenced the entire course of its history. was a sign. The climate and natural conditions in its entire area (M. A. of Dashti Kipchak) are almost the same, and it itself served as a corridor for the movement of many nomads" [6]. China built a great wall to get rid of its northern neighbors - settlers. India and Asia Minor were protected from the attacks of settlers by the distance and natural barriers - mountains, seas, and impassable forests. But in Central Asia there was neither this nor this. The Central Asian Steppe was condemned to live together with Kipchak as one economic space.

This Dashti Kipchak people was a place of many different clans and tribes, they were constantly moving in search of good meadows and pastures. This way of life trained each of them to be skilled and brave warriors. They moved around the settled civilizations of Central Asia, constantly engaged in intense trade with settled peoples, guarded the caravan routes, the weakening of the central authority in the settled civilizations, they still attacked these lands, sometimes plundered them, sometimes they stayed in these valleys, settled and lived in the dying civilization. they were new.

In the work "My Family History", the author writes about the influence of nomadic herders on the national formation of settled peoples: "History has scattered a large number of clans and tribes throughout its territory, they mixed with local tribes, sometimes subjugated them, sometimes subjugated them, who founded new tribes that adopted more of the characters of the other. Therefore, it is difficult to find any direct line of descent from the ancient tribes to the modern peoples in a stable manner" [7].

The history of these dynasties clearly shows that the steppe Kipchak settlers are the main reason for the relatively short life expectancy of the Central Asian countries.

There are many studies about the establishment and rise of the Timurid Empire. We want to say that the "birth" and "growth" stages of the "period" are very well studied. However, as mentioned above, there are very few studies on the reasons for the collapse of the Timurid kingdom, and we cannot say that even those that exist can shed light on the issue. With this in mind, in this study, we focus on analyzing the process of the crisis of the Timurid kingdom.

The first blow to the Timurid kingdom was given by the Timurids - Khalil Sultan, who did not recognize the will of Amir Temur, captured Samarkand and opened the way for mutual wars.



Most researchers recognize the same point as the starting point of the Timurid crisis. But this opinion cannot be agreed. Although the wars started by Khalil Sultan were one of the important factors in the disintegration of the unified kingdom, the main reason for the disintegration was the lack of strong economic ties within the vast empire created by force of arms. If Khalil Sultan had not been there, it was clear that another prince or one of the army chiefs would have shown the same disobedience. Because the disobedience to Amir Temur's will did not come from Khalil Sultan alone, but a number of begs and army chiefs under the leadership of Khalil Sultan refused to obey and opposed Amir Temur's will.

Although the internecine wars started by Khalil Sultan's conspiracy led to the separation of some territories from the Sultanate, these losses did not have major consequences. The core of Timur's kingdom, which included Khurasan and Movarounnahr, was preserved. Shahrukh Mirza, who won mutual wars, managed to maintain peace and stability in Khurasan and his son Ulughbek Movarounnahr for 40 years. After the death of Shahrukh in 1447, another war started between the Timurids. If the times of Shahrukh Mirza and Ulughbek are considered the stage of "growth" of the "era" for the Timurid dynasty, we can say that the country has entered a period of stagnation and even crisis since the death of Shahrukh Mirza and especially the execution of Ulughbek.

In any case, it would be more correct to consider this period, that is, from the middle to the end of the 15th century, as a stage of stagnation.

But from the middle of the 15th century, the forces that undermine the peace and stability of the society began to show themselves.

So what were these powers?

It is known that the efficiency of the economy and production in countries whose economy is dominated by irrigated agriculture requires peace and stability. Ensuring peace and stability depended on the complete obedience of the members of the society to the supreme authority. That is, every member of the society, regardless of his position in the society, had to maintain complete obedience to the central authority.

But the phenomenon of "period" begins to show itself, gradually the local authorities become stronger. Large zamindars are beginning to appear in places.

For example, Khoja Ahrori Vali, who was one of the biggest priests of that time, had about 1300 husbands, and in addition, he had enterprises that weaved velvet and produced paper. In addition, Khoja Ahrori Vali had large foreign trade caravans and traded with countries such as India and Iran. The role of Khoja Ahrori Vali in the political and social life of Movarounnahr is extremely incomparable. He reconciled Timurid princes several times and prevented bloodshed.

When Umarshaikh Mirza demanded a tax of 250,000 dinars from the residents of Tashkent, Khoja Ahrori Vali gave him this money and paid an additional 70,000 dinars[8].

But as the number of big landowners like Khoja Ahror increased, and as the local power in the places became stronger, the central power became weaker and weaker. With the weakening of the central government, the raids of Dashti Kipchak settlers on Movarounnahr began to increase.



Dashti Kipchak's first invasion of Movarounnahr began during the lifetime of Amir Temur. Taking advantage of Amir Temur's travel, Tokhtamish Khan organized an invasion of Movarounnahr and plundered the territories of Temur's kingdom.

It was not for nothing that Temur inflicted a crushing defeat on the Golden Horde and inflicted a hard blow on its economic foundations. Temur must have been well aware of the constant danger from this great country.

"Mongols, who quickly recovered from the defeat in 1425, frequently attacked Movarounnahr, especially Ferghana, Sairam and Turkestan. During the upheavals of the last years of Ulugbek's rule, they even conquered Andijan and reached Konibodom.

In the Kipchak steppes, at the same time, Abulkhair Khan conquered all the steppe lands north of Movarounnahr. He captured the northern part of Khorezm with Urganch in the winter of 1430-1431. In the forties, Uzbek tribes reappeared on the banks of the Syr Darya River, and at the end of those years, the viceroys of Saganak, Sozak and Uzgan were appointed by Abulkhair" [9].

Thus, we see that as the power of the local government and zamindars and various other rich people and priests increased in the Timurid empire, the central government weakened accordingly. As the central government weakens, the attacks of Dashti Kipchak settlers increase.

The overthrow and execution of Ulughbek, and the execution of Abdulatif six months later, and the installation of Mirza Abdullah on the throne, was a sign that the reins of the Timurid kingdom were gradually passing from the hands of the Timurids to the hands of scheming court nobles, large priests, and rich zamindars.

Mirza Abdullah could not sit on the throne for long. Abulkhair Khan, who founded the Uzbek state in Dashti Kipchak, along with the Timurid prince Abusaid, took the throne from him. Abusaid sat on the throne. And Abukhair took Ulugbek's daughter Ruqiya as his wife and took him with him to Dashti Kipchak.

Abusaid was able to capture Khurasan for a short time and unite the Timurid kingdom. But soon there will be another division - Movarounnahr will be divided between the sons of Abusaid. Sultan Ahmad in Samarkand, Sultan Mahmud in Bukhara and Umarshaikh in Ferghana began to rule.

In the second half of the 15th century, on the one hand, the process of disintegration of the Timurid kingdom intensified. On the other hand, Dashti Kipchak nomads began to move more and more towards the interior of Movarounnahr.

For a correct and complete understanding of the relations between Central Asia and Dashti Kipchak, we should once again return to Emmanuel Wallerstein's theory of "mir-system". According to this theory, the center takes the lead economically, politically, and culturally in "center-foreign" relations located in a certain single economic space.

There is no doubt that Central Asia and Dashti Kipchak form a single economic space. But we cannot say that in this single economic space, although we accept the settled societies of Central Asia as the center, the Dashti of this center has political and economic leadership over the Kipchak.



It would be more correct to say that the political-economic relations between these regions are balanced.

The first stage of the "period" is the stage of "birth" between the Dashti Kipchak nomads and the settled societies. That is, there will be a fierce struggle between the settlers and the settled population on the issue of who owns the centralized state.

The analysis indicates that the birth of a centralized society is carried out in most cases through the initiative of settlers, their actions (Karakhanids, Hephthalites, Genghisians, Shaibanis).

In some cases, even if the head of the dynasty came from settled peoples, his accession to the throne and his firm sitting on the throne were connected with the nomads - there is no doubt that Amir Temur's ancestors were nomads, but even though his father was a settled generation, traces of nomadism had not completely disappeared in their lifestyle.

The most important sign of nomadism is that the nomad does not love a certain country - he has a weak concept of the Motherland. When an enemy attacks, he first of all thinks of protecting himself, his family, and livestock, and if there is no way to defeat the enemy, he immediately moves to another place. When Ilyashoja invaded, the leaders of the Barlos clan behaved in this way.

But we also see that loyalty and love for the country where he was born and raised appeared in Amir Temur. When his uncle fled the country, Amir Temur considered it an inappropriate thing for him and agreed to serve the enemy. If the influence of the complications of the nomadic lifestyle is stronger in the older generations of the representatives of the Timurid dynasty, we see that the values of the settled life are getting stronger as the generations change.

For example, under the rule of Amir Temur, along with the rules of Islam, he followed the traditions of nomadic life. The tradition of solving the most important issues in state administration through the Kurultay is a sign of the persistence of those nomadic traditions.

Although Amir Temur, as a son of a Muslim, had a strong faith in Islam, it cannot be denied that he also followed the Law of Genghis Khan in some matters of state administration, especially in military affairs.

Another noteworthy aspect is that the nomadic tradition was stronger in Mowarounnahr than in Khorasan. It is not known to us that any Timurid, such as Shahrukh or Husayn Boykara, acted based on nomadic values in Khurasan. However, historians have recorded one story about Shahrukh's son Ulugbek following the traditions of nomads; "One day a military man came to Ulug'bek and said:

- My brother died. He left a widow and two orphans. According to custom, I must marry her and father her children. But he said she was resisting.

Ulugbek called Yasovulbosh:

- Go with this man and tell that woman to marry him.

At that time, Abulfath Daylar was sitting in front of the king. He addressed the king:

- Don't hurry, my fault. Yes, there is such a custom. But it was preserved only among the settlers. In addition, the consent of both parties is required for marriage according to Sharia.

Ulugbek immediately called the guard beg and canceled his previous order"¹³.

From the middle of the 15th century, we can consider that the "era" entered its "stagnation" phase in the Timurid dynasty. At this stage, the land that can be developed by means of the



technology of that time is completed, and the expanded reproduction is replaced by simple production.

In the life of the society, the need for innovations in the fields of science, technology, and production disappears, depression is observed in the spiritual and cultural spheres of the society.

In the second half of the 15th century, in the kingdom of Timurids, especially in Movarounnahr, the signs listed above manifested themselves: in 1469, after the death of Abusaid, the disintegration of the central power reached its climax: in Khorasan, Husain Boykara and Abusaid's three sons divided Movarounnahr. Khorezm had already separated from the Timurid state. Internecine wars began to take shape between them. Destruction was slowly approaching. The main cause of stagnation and disorganization was not Timurids' indifference and lack of education, as some people think.

Considering that the Sultanate was divided into 3-4 states, in fact, even in that "centralized" state, there was no strict discipline, as before, that is, during the time of Temur and Mirzo Ulug'bek;

"In those troubled times, the princes and governors of the small country tried to achieve complete independence and weaken the power of the Timurids. Many small governors, as well as the descendants of Khoja Ahror, were exempted from taxes and military service. They took possession of lands and cities, plundered them mercilessly, imposed heavy taxes on the population, paid compensations, imposed obligations, separated them from agricultural work and enlisted them in the army, bringing the economy, which was already crumbling, to crisis" [10].

In societies whose economy is dominated by irrigated agriculture, the occurrence of the last "disruptive" stage of the "period" may occur differently in each country and in different countries.

The following situations may occur:

1. In the absence of any external influence, all stages of the "period", including the stage of "disorder", are fully manifested. In this case, the characteristics of the occurrence of the "period" depend on such factors as the turbidity of the rivers, the scale of irrigated agriculture.
2. When external forces intervene, we can witness two different situations:
 - a) Nomads attack the societies that are in the stage of "disruption" or are approaching it, and establish their authority there. In this case, all stages of the "period" do not occur completely, a new "period" begins after the "stagnation" stage of the "period".
 - b) nomads attack societies in the stage of "disruption", demand it, and then return.

Although the phenomenon of the "period" played a key role in the crisis of the Timurid kingdom, not all stages of the "period" fully manifested themselves in Movarounnahr. That is, here the first appearance of the second situation occurred - the entry of nomadic Uzbeks led by Shaibani Khan into the society, which was moving towards chaos, interrupted the "era" at the stage of stagnation.

Thus, we can be sure that the "period" phenomenon was the main factor in the disintegration of the Timurid Empire.



The reason for the short life of the Central Asian kingdoms, especially the Timurid kingdom, was that it was the only economic space with the Kipchak steppe.

The fact that not only the Timurid dynasty, but none of the dynasties that ruled in the next millennium in Central Asia lived for more than 100-150 years is also a proof of this opinion.

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