

**THE ATTITUDE OF THE DESCENDANTS
OF GENGHIS KHAN TO THE SUFI MEN**
(or Mughal rulers who converted Islam and became Muslims)

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Abstract. The article discusses Genghis Khan's invasion of Central Asia, the overthrow of the Khorezm Shahs, and the fact that Genghis Khan's descendants embraced Islam and even became Sufis. Quotations from the book «History of Four Nations» by Mirzo Ulugbek clarify this small study.

Key words: Chenghis Khan, mughal, invader, destroy, burn, Central Asia, religion, Islam, Sufi man, local population, Shaykh Najmiddin Kubra, Khorazmshah, Jaloliddin Manguberdi, holy man, fate, Amir Temur, Babur.

Introduction. It is known from history that the invasion of Mughals in Central Asia in the 13th century brought a great calamity and suffering to the local population. Genghis Khan (Temujin), the leader of the Mughal invaders, spared no one, put everyone to the sword, looted the country, and there was a disaster after a disaster.

But until this time, and even after that, it was a rare situation in history, that the descendants of the emigrants were able to show their loyalty to the holy religious population of the indigenous population – Islam. No matter who the invader was, first of all, by propagating his religion, he destroyed the religion of the local population, destroyed the rituals and traditions of the same religion, burnt the rare resources to ashes, and killed its followers one by one.

Methods and materials. In the article the methods of literature studies, observing, analyzing and comparative literature are used to discuss the issues. The works of Najmiddin Komilov's "Najmiddin Kubro" and Mirza Ulugbek's "The History of Four Nations" and Uzbek Academician B.Ahmedov's "Temur rules" are chosen as the literary materials of the article.

Results and Discussion. Jalaluddin Manguberdi, the great commander of the Khorazmshah state, and the great Sheikh Najmuddin Kubro (r.a.) also caused a lot of casualties to the army of Genghis Khan. But the fate of the past, i.e. the written fate, was that the occupation of the Central Asian countries by Genghis Khan at that time. No force could stop it. Because the great masters Amir Temur and the Timurid dynasty and the Great Babur and the Babur dynasty (in Europe, unfortunately, they are called the Mongols, and their dynasties are called the "Mongol Empire". It is known from history that Amir Temur was born to Genghis Khan from his mother's side. — K.I.) were in the fate to come to the world. Even a holy Sufi man Najmuddin Kubra was not aware of this fate.

It is said that when Genghis Khan's army led by a general named Khulagu came to the residence of Khorazmshahs, for some reason the residence disappeared from its place. Every time the Mughals who came with a large army were shocked by this situation and kept going back. Later it became known that this is happening because of the blessings of Shaykh Najmuddin Kubra. By the time the enemy arrived at the camp, Najmuddin Kubro had stretched one leg to the gate of the castle. One day Najmuddin Kubra saw with his own eyes that Hizr (peace be upon him) would be coming in front of the Mughal army. Then he asked in surprise: "What is this?" "This is the verdict of fate and I have come to save you", said Hizr. After that, Shaikh Najmuddin Kubro accepted this fate and gathered his feet. The murids of the sheikh were unaware of this situation and pray for him to avert the calamity. Then the Shaykh confesses the fate of his disciples and answers, as follows: "This is a grave punishment – an unchangeable punishment, it cannot be averted by prayer... This is the punishment of God's zeal sent to his sinful servants"¹ ...

After that, the Mughals destroyed the country and took over the rule. Years later, the rulers of the third generation after Genghis Khan began to show favor to the people of Islam and Sufism. It is well known and clear to scholars that the warm relations of the Mughal rulers towards Muslims and mystics were also reflected in historical sources.

The work "The History of Four Nations"² by the grandson of Amir Temur, the great astronomer scientist Mirzo Ulug'bek is proof of our opinion. "The History

¹ N.Komilov. Najmuddin Kubro. Abdulla Qodiriy nomidagi Xalq merosi nashriyoti. - T.: 1995. – Pp. 27-28.

² Mirzo Ulug'bek. "To'rt ulus tarixi". Akademik B.Ahmedov tahriri ostida. - Toshkent. Cho'lpon nashriyoti. 1994. – P. 352.

of Four Nations" is a major historical work, and this work is the product of Mirzo Ulugbek's work in the field of history.

It can be understood from the work that many of Genghis Khan's descendants accepted Islam and had high respect for Sufism. One of Genghis Khan's grandsons, Baraka Khan (Berka Khan) ibn Jochi Khan, became a Muslim. According to historical works, he was born to a Muslim woman. He did not nurse his mother when he was born. Finally, a Muslim woman nursed him and took care of him. Baraka Khan became a disciple to Sheikh Saifuddin Boharzi in Bukhara, the half-brother of Sheikh Najmuddin Kubra³.

A similar incident happened when the Muhgalian ruler Karakhan had a son. That baby also refused to suckle his mother. At night, he entered his mother's dream and told her that he can suckle her only if she is a Muslim⁴. This child was Oguz Khan, and during his time, all the people, from the oldest to the youngest ones, became Muslims.

After the Mughal ruler Toqtai Khan, Hazrat Sultan Muhammad Uzbek Khan (Mirza Ulugbek calls him "Uzbek" - K.I.) sat on the throne, and the author emphasized that the "Uzbek" nation is attributed to him.

The following lines are found in Academician B.Ahmedov's study of the work: "...In the place where the history of the Uzbek Khan kingdom is described, in 720 AH (1320 AD) with the efforts of this king, with the help of Zangi Ata and his assistant Sayyid Ata, Dashtu Kipchak was founded. "It is told that the wandering Turko-Mughal people were worthy of the honor of being Muslim"⁵.

It is said in the work that Jonibek Khan, the son of Uzbek Khan, was an extremely pious person. In the work, it is necessary to pay attention to the fact that Mirzo Ulugbek glorifies Genghis Khan as "Great Master Genghis Khan the Glorified"⁶...

Conclusion. It should be said that the Mughal kings, after physically conquering Central Asia, heartily recognized the religion of the local population, later accepted this religion and appreciated the people of Sufism and followed them.

³ Ibid . -P. 223.

⁴ Ibid. -P. 42.

⁵ Ibid. -P. 10. See also full information on pages 225-226.

⁶ Mirzo Ulug'bek. "To'rt ulus tarixi". Akademik B.Ahmedov tahriri ostida.: - Toshkent. Cho'lpon nashriyoti. 1994. - P. 227.

This means that the Mughal did not conquer Central Asia, but were defeated. This defeat contributed to the prosperity of our holy religion, to the development of mature leaders and statesmen, scientists and scholars, and great saints.

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