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## SOCIAL AND MORAL WORLDVIEW OF AMIR TEMUR AND SUFISM

**Abstract:** The article analyzes the attitude of Amir Temur to Islam and Sufism. Sufism is a religious and philosophical doctrine which originated in the middle of the 8th century in the Islamic world and left a deep mark on the history of the peoples of the East. Adherents of Sufism were called Sufis, and they became real saints, sheikhs and murshids. In particular, Amir Temur accepted several Sufi sheikhs as his spiritual mentors. Amir Temur honored scientists and created all conditions for them to conduct their scientific activities. Preaching Islam, he ruled his state under Sharia law. Amir Temur praised the Sufis and sheikhs of the Islamic world and acted on their advice. He paid special attention to the development and improvement of Islam. For Amir Temur, the role of his spiritual mentors was great in the successful management of the state.

**Key words:** Sharia, Tasawwuf, Tariqat, feast, shaykh, Temur's Code, Tafsir, Cadiz, Fiqh, Sayyid, Sufi, Mutasawwuf.

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### Introduction

*“As you know, our region is, first of all, one of the ancient cradles of Islamic science and culture. In order to comprehensively study the rich historical, scientific, spiritual heritage of our people, to get acquainted with the world community, and, most importantly, to deeply reveal the true humanistic essence of the Islamic religion, we decided to create the Islamic Culture Center of Uzbekistan in the capital of our Motherland. It is planned to create this center on the territory of the famous Hastimom complex, which will provide rich information about the great Islamic scientists, thinkers, great poets and writers, artists and calligraphers who made an unforgettable contribution to the development of world culture. At one time, the Uthman copy of the Holy Quran brought to our country by our great ancestor Amir Temur will illuminate the entire hall in the center of this museum.*

[1]

**President of the Republic of Uzbekistan  
Shavkat Mirziyoyev**

The great statesman Amir Temur (1336-1405), who left a name in the history of Maverannahr, with

his sharp mind, unique leadership talent and military prowess, took a worthy place not only in our country, but also in world history. The life path and successes of the commander in governing the state, achieved during his activity, are reflected in a number of historical works.

Amir Temur founded a huge centralized state, covering a vast territory from India and China to the Black Sea, from the Syr Darya and the Aral Sea to the Persian Gulf. In addition, the countries of Asia Minor, Syria, Egypt and the northwest to the Lower Volga Region, the Don, in the northeast to Lake Balkhash and the Ili River, and in the southeast to North India are subordinated to the state of Amir Temur.

Amir Temur is valuable not only as a great statesman and commander who liberated our Motherland, our country and people from the half-century colonial oppression of the Mongols, but also as a person - the liberator of the European world and a unique person who gave rise to the Renaissance of these peoples.

In particular, the French explorer Louis Bazin, in his work “Amir Temur or “Temur Ruler”, mentioned few changed the wheel of history: his powerful victory over Boyazid Yildirim at the battle of Ankara in 1402

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extended the life of Constantinople for half a century, thereby saving Europe from the Turkish invasion; Strong blows inflicted on Tohtamyshkhan and the Golden Horde freed the Russians from Mongolian colonization and allowed Moscow to carry out reforms; his campaigns in the Middle East, Iran and Northwest India fundamentally changed the political balance of these regions.” [5]

A comprehensive study, analysis of the life and work of Amir Temur is one of the most important stages in the history of our country. The reign of Amir Temur in Maverannahr and its Muslim population based on Islamic traditions testifies to the role of Islam in the life of Amir Temur.

In the XIV-XV centuries, religious thinking was important in the socio-cultural life of the state of Amir Temur and the society of that time. The attention and respect of Amir Temur to the Islamic religion and its mature manifestations is noted in almost all sources of that time. According to sources, "Amir Temur, as a wise politician, has always been very friendly with all the clergy of the Muslim clergy, demonstrating his continued commitment to Islam." [2]

Amir Temur's father, Taragay Bahodir, was also supportive of the clergy and dervishes, especially with the famous sheikh Shamsuddin Kulol. Sharafuddin Ali Yazdi mentioned in his "Zafarnoma" the name of Sheikh Shamsuddin Kulol, and Ibn Arabsha mentioned by name as Shamsuddin al-Fokhuriy.

Amir Temur had close relations with the clergy and Muslim clergy, showed full respect for them, and kept in his palace the mature sheikhs of the Islamic religion. Temur has always strictly abided by Sharia law.

"I brought Sayyids, scholars and sheikhs closer to me. They always came to my palace and decorated my meetings. They put forward religious, legal, mental questions, expressed valuable thoughts. And I also learned from them what is legal and illegal" - said Temur in his code. [7]

Amir Temur paid attention to the people of science, spirituality, showed goodwill and sought to use them in the cultural life of society. As the historian Ibn Arabshah wrote, "Temur was kind to scientists and thinkers whose he brought close to him. He was full of respect for scientists and saw them completely holy from any person. Each of them was appointed by job so that they could make a career and showed high respect for him. [4]

In the palace of Amir Temur, many enlightening scholars such as Mavlon Abdujabbor Khorezmi, Mavlon Shamsuddin Munshi, Mavlon Abdullo Lison, Mavlon Badridin Ahmad, Mavlon Numoniddin Khorezmi, Xoja Afzal, Mavlon Alouddin Koshiy, Jalol Xokiy enjoying the blessing of Amir Temur, were at his service. Amir Temur paid great attention to the development of science, medicine, mathematics, geography, architecture, astronomy, literature, history and music and talked a

lot with scientists, about this scientist L.Lyange writes: "Timur had a great respect for scientists. He often came down from the throne and came to them to talk with historians, philosophers, as well as with everyone who was talented in science, management, and other matters. Amir Temur also added to the ability to subjugate his people, the talent to make them happy under his rule". [6]

The mature historian of his time Ibn Arabshah writes in his work "Ajoyib al-maqdur fi tarixi Taymur": "When Amir Temur was in the presence of Shamsuddin al-Fokhuri (Sheikh Shamsuddin Kulal), he was busy with references to Allah, filled with deep fantasies from his followers adherents. As soon as the sheikh looked at him, Timur rushed to the sheikh. Sheikh told his people: "Oh people! You pray for him that he will achieve his desired goals". Amir Temur regarded this sheikh's prayer as the first reason for his success." [4]

One of the feasts of Amir Temur is Mir Sayyid Baraka, whose ancestors belonged to the Meccan family. Before the conquest of the Balkh fortress in 1370, he came to Amir Temur and gave him a drum and a flag (signs of strength). And he predicted that his future would be bright. It should be noted that from the very beginning of his political career, Amir Temur established strong ties with Muslim priests, and this relationship continued throughout the entire period of his reign. [1]

Amir Temur, in any case, always favored representatives of religion. Even in the conquered countries, spiritual leaders were taken under protection, often they personally came to Amir Temur, he liked to talk with scientists. In particular, he had conversations with theologians, philosophers, historians, astrologers and mathematicians.

He allowed scientists to freely communicate with him in such discussions and encouraged them. If they made a great impression on Amir Temur, then he either invited them to serve in his palace, or in Samarkand, or allowed them to stay in his country. [8]

Amir Temur always honored the saints and with special respect for their memory. For example, Syrian scholar Akram Hasan al-Alabi writes that during his stay in Damascus, Amir Temur built worthy domes over the tombs of the wives of the prophet Muhammad (s.a.s.) Umm Salama and Umm Habiba.

According to the "Zafarnoma" Amir Temur visited the grave of Ahmad Yassavi in Yassi many times. By his decree, a huge mausoleum was erected on the grave of the sheikh. Visiting the temples of saints and shrines was a strict tradition for Amir Temur, who always, even during military campaigns, strictly abided by this habit. He also did not allow the cities where the saints' graves are located to suffer damage to their souls. [9]

In addition, Amir Temur ordered his military commanders and troops not to destroy the city of Homs, where the grave of one of the companions of

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the Prophet Muhammad, the great Muslim commander Khalid ibn Walid, is located. [4]

The relationship of Amir Temur to the shrines, patrons of religious Islam, their temples is described in detail in the "Temur code": I ordered the worship of the descendants of the Prophet, scholars, and holy people. To donate funds to the graves and shrines of the clergy. To provide carpets, food and lamps for these shrines. [7]

It is known that Amir Temur respected scientists, took into account their views and talked with them on various topics.

The famous Arab historian and thinker Ibn Khaldun (1332-1406), who arrived in Damascus, which was besieged by the forces of Amir Temur, was received by Amir Temur and a long and interesting conversation took place between two great people. During the meeting, when the famous historian presented Amir Temur with a beautiful copy of the Holy Quran, he immediately got up and kissed the holy book.

Amir Temur paid special attention to strengthening the foundations of Sharia, strict observance of the laws of the Islamic religion. Those who acted contrary to Sharia law were severely punished. Justice and law enforcement were the structural foundations of Amir Temur. He did his best to spread the religion of Islam. That is why he described a campaign in some non-Muslim countries (for example, Georgia, Armenia, India), primarily by spreading Islam in these countries and eliminating oppression against Muslims there.

The knowledge and keen mind of Amir Temur in his youth was highly appreciated by his teachers and mentors who advised the father of Temur: "the son took us enough science, and now give it to the mentor better than us."

"At a very young age, Amir Temur remembered the Holy Quran for three years. He studied the book of Allah to such an extent that the experience of Amir Temur has still not been done by anyone else. Just as Amir Temur read every sura from beginning to end, he read it in the opposite direction, that is, vice versa. Although this work is not encouraged by anyone, it is proof of how thorough Amir Temur was". [10]

Amir Temur not only remembered the Holy Quran, but also knew its meaning and was well versed in other sciences. He was particularly famous in the field of jurisprudence. This, in turn, gave him a reputation and increased respect for the people.

Amir Temur was awarded the title of Qutbiddin<sup>1</sup>, which is given once every hundred years. By accepting Islam and sincerely accepting its humane and living doctrines, Amir Temur achieved high standards of the so-called "Muslimity", as well as

peace, solidarity, charity, fraternity, prosperity in all aspects of his activities. Amir Temur called on the people to actively participate in public life, to be fair, enlightened and honest.

In written sources, numerous data cited in historical works indicate that pilgrims traveling from Maverannahr and Khorasan to Mecca for pilgrimage have long suffered from attacks by robbers in places passing through the territory of Iraq, as well as from not only the Central Asian commercial people and trade caravans suffered from the robbers, but also local merchants. For this reason, local merchants turned to Amir Temur in search of salvation when the Amir Temur was in Baghdad. Amir Temur quickly carried out the relevant work in this direction, eliminated the robbers and putschists, and also eliminated the threat on Iraqi roads, ensuring calm.

In his personal life, Amir Temur accepted Islamic mysticism as a faith, deeply accepted its theoretical foundations and directly followed it in his political activities. He included mysticists and famous scholars in his pillars and used his ideas to address important political issues. In particular, Ibn Arabshah noted with surprise that, in addition to Muslims, Amir Temur was faithfully served by Christians, Zoroastrians, Buddhists and people of other religions.

"In addition to God, they considered Timur their leader and patron, and they were proud of it. Their blasphemy and love for him were so great that if Timur had declared prophecy or divinity, they would certainly have confirmed their claim. Each of them loved Temur and kept close to Allah". [4]

He also patronized sheikhs such as Xoja Ali Muayyad al-Tusiy, Sheikh Ibrohim, Sayyid Muhammad as-Sarbadol and sheikhs of Samarkand such as al-Islom, Xoja Abdul al-Avval, Sheikh Xoja Isomiddin as-Islom al-Malik, Sheikhs of Kesh brother Sheikh Islom Abdulhamid and Sheikh Abdurakhmon. Amir Temur accepted Khoja Ahmad Yassavi, Sul-ton Burhoniddin Qilich, Sheikh Nuriddin Basir and Sheikh Burkhoniddin Sogarji as his spiritual feasts, received divine support from their spirits and ruled his country. From historical data it is clear that Shamsiddin Kulol, Amir Said Kulol, Mir Sayyid Baraka, Abu Bakr Toyobodiy taught Temur the principles of the path of spiritual perfection.

At the same time, the Timurid princes, like their father and grandfather Timur, believed in Sharia and noble teachings and followed the advice of the sheikhs of their time. Muhammad Porso, Hasan Attor Samarqandiy, Yaqub Charkhiy, Sadididdin Qoshgariy, Nizomiddin Khomush, Xoja Ahror Valiy, Shoh Nematulloh Vali, Abdurahmon Jomiy, Alisher Navoiy, Makhdumi A'zam Dahbediy and others lived

<sup>1</sup> Qutbiddin - ("polar", "arrow" in Arabic;) - the ideal, only and greatest leader in the Sufi view. (Encyclopedia of Islam, Tashkent 2017 p. 625)

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during the time of the Temurids dynasty and had an excellent reputation.

In the palace of Amir Temur and Temurids (his descendants), the richest libraries functioned - "Dor ul - Kutub" ("house of books"), in which books and rare manuscripts of various subjects were stored. The rulers showed particular concern for enriching this knowledge with treasures with completely new manuscripts, allocating the necessary funds for this purpose.

Thus, Amir Temur was a commander with deep knowledge, theology and deep knowledge of the world. The reign of Amir Temur pays great attention

to Islam. It would not be an exaggeration to say that Islam at that time served as the main ideology and theoretical basis for creating a centralized state and achieving its goals in the field of economics, culture and science.

Amir Temur fought for justice, correctness and purity, not engaging in adultery and bad deeds, avoiding dirty deeds, honestly working, practicing a profession, showing compassion for those in need. Amir Temur relied on Islam not only as a government, but also as a humane institution with high human interests.

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