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SOCIO-POLITICAL FOUNDATIONS OF THE STATE OF AMIR TEMUR AND SUFISM

Abstract: The article analyzes the attitude of Amir Temur's Sokhibkiran to Islam and Sufism. Sufism is a religious and philosophical doctrine that arose in the middle of the VIII century in the Islamic world and left a deep mark in the history of the peoples of the East. The adherents of Sufism were called Sufis, and they became real saints, sheikhs and murshids. In particular, Sokhibkiran Amir Temur accepted several Sufi sheikhs as his spiritual mentors. Sokhibkiran honored the scholars and sheikhs of the Islamic world and followed their advice throughout his life. In the successful management of state affairs, the role of the spiritual mentors of Sakhbikiran was significantly great.

Key words: Philosophy of Sufism, the tariqas of Yassaviya, Nashbandiya, Kubraviya and Suhrawardiya, Temur's Code, Sufis and sheikhs of the Islamic world, descendants of the prophet, spiritual mentor, government, socio-political life.

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Introduction

In the history of Uzbekistan, many valuable teachings and ideas have been inherited from their ancestors, which still retain their relevance. They play a huge role in social progress and the formation of the modern spiritual world of our peoples, the further enrichment of traditional oriental culture.

Objective coverage of the rich heritage of the thinkers of Central Asia, in particular, Maverannah of the XIV-XV centuries, who, with their deep socio-political teachings, free-thinking, the combination of religious and secular ideas, the development of democratic principles of government and society, have left a deep imprint on history is of great scientific and practical importance. The analysis of this heritage is of great scientific interest from the point of view that it is directly related to the reformatory activities of Amir Temur.

Humanistic principles, prestige in the Muslim world made it possible for the representatives of Sufism to play an important peacekeeping role in cases of aggravation of relations between the people and the state in Central Asia, as well as between the

belligerent countries. All this testifies to the fact that the religion of Islam served as one of the most important ideological foundations of the states of Maverannah.

The era of Amir Temur is the brightest page in the history of Central Asia. This period in science is called the mature period of the Renaissance of Central Asia. From 70 years of the XIV century to the beginning of the XVI century, as a result of a long and prolonged struggle with the Chagatai ulus, Temur created the largest centralized empire, the capital of which was Samarkand, which became the most beautiful city not only in the East, but also in the whole world.

Amir Temur's activities are very multifaceted. He is famous as a just ruler, a major champion of religion, a deep thinker, and a talented military leader. All Temur's activities were aimed at strengthening his power and creating a strong, united state in Maverannah. [Arapov A. A. 2004 p. 25]

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Materials and methods

The purpose of this study is a philosophical analysis of the attitude of the great ruler, Sahibkiran, to the religion of Islam and Sufism. Especially XIV-XV in the history of Moverannahr Amir Temur is famous as a patron, a subtle and deep expert in religion, he attached particular importance to the guidance on the study of the Koran, hadith, Sharia and the dissemination of dogmas, provisions, principles, rituals and rituals, theory and philosophy of Islam among the wider strata population. The methodological foundations of this analysis were social methods, such as historical-philosophical and social, and comparative analysis. An important contribution to the historical and literary foundations of the study is the work of A.A. Semenova, A.A. Arapov, J.S. Trimmingham and R. Shamsuddinov and the sources of their time "Zafarname", "Temur Code" and many others. In the course of this study, the author analyzes in detail the socio-political foundations of the state of Amir Temur and Sufism.

Discussion and results

When the religion of Islam began to spread, many Muslims began to pay attention only to material values, and to abide by the norms of Sharia, not particularly caring about their spiritual life. This led to the call of many scientists to return to simple values, to start a struggle with the internal enemy - envy, arrogance, pride, stinginess, laziness. This gave rise to the development of the direction, which was named "tasawwuf", which means "Sufism". [Glasse Cyril. 1999. p. 41]

Sufism as a mystical-ascetic trend in Islam first appeared at the turn of the 8th-9th centuries. in the western regions of the Muslim world.

In the 10th century, Sufism, as an independent religious philosophical and moral movement within the framework of Islam, spread widely throughout the Muslim world, including in Central Asia.

The origin of the word Sufism is interpreted in different ways: from the Arabic suf - wool, from the Greek sofna - sage, from the Persian sof - sincerity, sincerity, innocence, from the Turkic suf - a place to sit. The most common point of view is that the term Sufism is derived from the word Suf - wool, rough clothing made of wool, which was worn by Sufis at an early stage in the development of this trend.

The path of any Sufi is divided into four stages: Sharia - the fulfillment of the laws of Islam, tariqat - obedience, marifat - knowledge of God, haqiqat - complete comprehension of the truth.

People who wish to embark on the path of Sufism are called murids, they must walk their path under the guidance of a spiritual mentor, teachers who are called sheikhs, murshids, pirs, who in turn received permission from their spiritual mentor. Sufi sheikhs are mentors whose lineage goes back to the very origins of Islam. In Central Asia, at the beginning

of the 12th century, three large Sufi orders of the tarikat appeared - Kubraviya, Yassaviya and Naqshbandiya. [Babadjanov B. 1996. p. 28]

Amir Temur was the sovereign ruler of a global scale with the ambitions of a ruler claiming world domination. He was a rare combination of an outstanding statesman, a talented military leader and an intelligent politician. The rulers of China, India, Mogolistan, the Golden and White Hordes, Iraq, Byzantium and other countries sent their embassies to Temur. His activities were most vividly manifested in the field of foreign policy and diplomacy.

The creator of a grand empire, Amir Temur was just and, having a sober, analytical mind, even in the most difficult political situations, he found the right and fateful decisions. He managed to create a powerful state uniting economic, social, political and spiritual principles in a single concentrated union. When uniting into a single centralized state of Central Asia and the adjacent territories, Temur used various methods to facilitate the unification of regions - the use of military force, tactics and diplomacy. He kept some from any actions by fear, others managed to quarrel among himself, the third he attracted to his side by means of encouragement, etc. [L. Harold. 2008. p. 37]

A characteristic feature of Amir Temur's political thought is the priority of justice both in ideas and in politics, in all his spiritual and secular achievements. Justice acts as a solid connecting principle of the entire system of its practical conceptual principles, in particular humanism, mercy, generosity, etc. Amir Temur believed that Islam, in turn, is the key to justice, because without a religious background it is impossible to solve important social problems of society.

It should be noted that Amir Temur perfectly understood that spirituality and spiritual life in the development of the society of Moverannahr and the state system was of decisive importance. Amir Temur himself was a versatile gifted person, he perfectly understood that the spiritual factor is extremely necessary and without it the existence of society itself and any human civilization is impossible. He used the religions of Islam mainly as a tool to gain prestige and legitimize his actions. He led a secular life.

Amir Temur was considered a murid (from Arabic - "student") a follower of the Sufi tariqah (from Arabic - "direction" in Sufism) of the Naqshbandi order. In the philosophy of Sufism, a special place is occupied by humanism, courage, hard work, honesty, with which he met from an early age, and which had a huge impact on his spiritual qualities.

Love for God occupies a special place in Sufism. Sufis constantly emphasize that love requires a sincere heart and soul of a lover, freed from all worldly attachments and earthly pleasures - nafs. For them, tarikat is the preparation of the heart for love, and the acquisition of love is reality (hakikat).

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In the philosophy of Sufism, there is a fundamental principle, the meaning of which is that the teacher and the student should be connected in everything. The student must be devoted to his teacher. [Islam. Encyclopedia, p. 324]

Looking at the thoughts about the state and society of Amir Temur, we see that he believed that knowledge and intelligence should prevail in the management of the state and direct social life in the right direction. His unusually rare intelligence was one of his virtues. Medieval historian Ibn Arabshah wrote about his intellect: "Temur is a moral, reasonable person, there are no obstacles to his mind." [Ibn Arabshah. 2017. p.118]

Amir Temur attached great importance to the quality of education. He demanded in the process of teaching young people to explain to them the meaning of the "Koran", the meaning of the thoughts expressed in it and together with it to explain to the listeners the laws of the state, Sharia and their observance in life, and on the issue of morality to study and observe the "Hadith" requirements, to strive for human excellence. Amir Temur appointed scholars and teachers to teach Muslims religious issues, religious jurisprudence and hadiths in each city. The overlord, along with teaching youth religious subjects, paid great attention to teaching and other sciences such as mathematics, geometry, architecture, astronomy, literature, history and music.

Amir Temur considered the book to be the basis of knowledge. In the capital of Movarounnahr - Samarkand, he organized a famous large library that attracted the attention of many states and scientists. The library contains books, manuscripts created in the East, China, India; in the West of Russia, Armenia, Rome and other states. For example, when Temur conquered Asia Minor, he found a rich library in the ancient city of Bursa. All valuable books, loaded on horse-drawn carts, transported to Samarkand. [R. Shamsutdinov 2013. 209].

As a true Muslim, a deep connoisseur and an excellent reader of the Koran, a consistent adherent of the Sharia and a zealous devotee of hadiths, Amir Temur relied in his multifaceted activity on the principles, rules and regulations of Islam.

Temur's Code of Laws says about certain measures taken by Amir Temur in terms of strengthening the position of Islam, as well as spreading it among the population: "I put in every city a representative of religion and pious people to study the Koran by Muslims and to explain the foundations of the faith based on the commentaries of scholars and sacred tradition". [Code of Temur. 2018 p. 80]

The study of the Code allows us to conclude that Amir Temur pursued the chain of creating a society based on social equality, which, however, he understood not about the absolute meaning, but from the point of view of equality of social opportunities.

Amir Temur has always been a supporter of a fair democratic policy, which, in his opinion, can be carried out only in conditions of consistent observance of laws and their priority. He came to this conviction also thanks to a deep study of the works of a number of major thinkers, as well as religious sources.

Temur's Regulations indicate that if religious leaders participate in the meetings, then no one can defeat such a ruler. He managed to find a force capable of uniting peoples - justice. It is not for nothing that he proclaimed the slogan: "Strength is in justice", which has become the main principle of life. He himself wrote about this in his Code of Practice: "Through justice and impartiality, he acquired the favor of God's creatures. He extended his blessings to both the guilty and the innocent; my generosity secured me a place in the hearts of the people, justice ruled my decisions. With wise policy and strict justice, I kept my warriors and subjects between fear and hope. I had compassion for the lower and the most unfortunate classes of the state "[Temur's Code. 2018 p. 88]

He valued people not according to the wealth and nobility of the clan, belonging to a particular religion, but according to their human, business qualities. All his activities are permeated with one idea - Islam, the principles and provisions of the Koran and hadiths, Sharia and Kalam.

Amir Temur honored scientists and created all the conditions for them to conduct their scientific activities. Preaching Islam, he ruled his state according to Sharia law, glorified the Sufis and sheikhs of the Islamic world and acted on their advice. He called the great Sufis and sheikhs of the Islamic world Sheikh Shamsuddin Kuyal, Zainiddin Abubakr Taebodiyya and Mir Seyid Bereke his mentors. Before military campaigns, Amir Temur consulted with them. He paid special attention to the development and improvement of Islam. Amir Temur's devotion to his mentors helped him become a guide of a great empire. In the matter of successful government of the state for Amir Temur, the role of his spiritual mentors was great. With devotion, following the instructions of his mentors, Amir Temur attached great importance to all areas of government, and these instructions were always in the center of his attention.

The first mentor of Amir Temur was Sheikh Shamsuddin Kulyal. Many sources definitely call Sheikh Kulyal a figure who inspired Amir Temur with the idea of a high destiny as the ruler of the world. Sohimbkiran and his father Muhammad Taragay are considered the murids of Sheikh Kulyal. In written sources, he is referred to as Shamsuddin Kulyal (in "Zafarnam") and as Shamsuddin Fakhuri (in Arabshah). He supported Sakhimbkiran in the early years of his political career. [Sharafuddin Ali Yazdi. 2008 p. 164]

Most sources agree that Sheikh Kulyal was Amir Temur's spiritual mentor in his younger years. It is recognized that it was he who inspired Sakhimbkiran

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with the idea of a high destiny as the future ruler of the world. Sheikh Kulyal lived and preached in Karshi and Kesh for a long time and enjoyed exceptional spiritual authority in the Barlas society. In the 40-60s of the XIV century, Sheikh Kulal played an important role in introducing Islam to those living here. In popular literature, and even in some scientific publications, an error is still being relayed that unites Shams ad-Din Kulal and the Bukharian Sayyid Amir Kulal, one of the teachers of Baha ad-Din Naqshband, into one person. This leads to confusion, due to which Sheikh Kulyal and Timur himself are ranked as "Naqshbandiyya". The religious belief of Timur is close to the Sufi tradition, and in this matter he obviously belonged to the Sufi order of Naqshbandiyya".

Let's pay attention to one circumstance, which was noted by academician Barthold. During the hajj to Mecca, Shams ad-Din Kulal joined the Sufi centers of Iraq to the Suhrawardiyya tariqah and began to spread this teaching in Maverannah. [Barthold. V.V. 1994 s. 47]

After the death of his mentor, Amir Timur takes the next fundamental step. He carries out the reburial of his father Muhammad Taragay from the ancestral cemetery in the Kesh line next to the tomb of his mentor. The family necropolis of the Timurids was erected here, where Timur's father, Muhammad Taragay, some of his children, as well as the famous Sheikh Shams ad-Din Kulyal are buried.

By the way, Timur was the first ruler in Central Asia closely associated with the Sufi mentors. His first spiritual teacher was his father's mentor, the Sufi sheikh Shamsaddin Kulyal. Also known are Zainuddin Abu Bakr Taybadi, a major Khorasan sheikh, and Amir Kulal, a potter, a prominent figure in the Naqshbandi tariqat. The main spiritual mentor of Timur was a descendant of the Prophet Muhammad, Sheikh Mir Seyid Bereke. It was he who gave the new ruler the symbols of power: a drum and a banner when Timur came to power in 1370. Handing over these symbols, Mir Seyid Bereke predicted a great future for the emir. He accompanied Timur on his long campaigns. In 1391 the sheikh blessed him before the battle with Tokhtamysh. In 1403 they mourned together the unexpectedly deceased heir to the throne - Muhammad-Sultan. Mir Seyid Bereke was buried in the Gur Emir mausoleum, where Timur himself was buried at his feet. Another mentor of Timur was the son of the Sufi sheikh Burkhan ad-din Sagardzhi Abu Said. Timur ordered to build the Rukhabad mausoleum over their graves. After a victorious campaign against Tokhtamysh, Timur began construction of the grandiose mausoleum of Ahmad Yasawi, a Sufi saint who lived in the 12th century. During his reign, other architectural structures related to Islam were also built. The monuments of Islamic architecture of this time are different. [Beloglazov. A.V. 2013 p. 50]

All these facts provide grounds for attracting more careful research attention to the possible connection between Amir Timur and the Sufi tradition.

In the XIV-XV centuries. Sufism, as a religious-philosophical and at the same time a socio-political trend, covered all spheres of society. Almost all thinkers, as already noted, were members of one or another Sufi order. Of course, their attitude towards Sufism was ambiguous. Some of them accepted only its theoretical provisions, and taking into account the position of its specific direction, others also fulfilled the practical requirements of the Sufis and Sufi orders. With all the variety of Sufi trends, they were connected by a common religious and philosophical content, aimed at finding ways to unite a person with the social principle, and hence at a certain elevation of his personal and social being.

In the XIV-XV centuries. in Maverannah, such Sufi orders as Yassaviya, Naqshbandiya, and Kubraviya were most widespread. Naturally, there were certain theoretical differences between them, which, however, did not prevent the further intensive development of Sufi literature, the emergence of new followers of Sufism.

In the 13th-15th centuries, the great activity of the Yassaviyya Sufis played in Central Asia. Actually, the teachings and traditions of "Yassaviyya" became the religious form of Islam that was adopted during this period by the Turkic clans. This spiritual practice was founded by Khoja Ahmad Yassawi, who combined the Islamic worldview and Turkic customs within its framework. [J. Trimingham, 1989. p.58].

At the end of the 14th century, Amir Timur built another - perhaps the most fundamental Sufi complex of his time. He erected in Yaassah (modern Turkestan) a majestic architectural ensemble over the grave of the founder of the Yassaviyya tariqat (spiritual path), Ahmad Yassavi. At the same time, at the direction of Amir Timur, the mausoleums of the followers of Yassavi - the holy couple: Sheikh Zangi-ata and his wife Ambar-bibi - were being built in Tashkent. One of the fundamental principles of the Sufi tradition is the possibility of spiritual growth of the Sufi personality from the level of a student to the achievement of high degrees of holiness, which was substantiated in his writings by the outstanding Sufi sheikh Hakimi Termezi.

Amir Timur also highly esteemed the cult of saints. He had an immutable principle: wherever he went, wherever he was, he never ignored the holy graves of famous personalities and "saints." Before visiting this or that holy place, he necessarily performed a ritual ablution and only then read a prayer. And only after that did he allow himself to be engaged in state and personal affairs. [A.A. Semenov, 1946. p. 180]

According to sources, it is noted that Amir Timur throughout his life remained faithful to the Sufi

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principles laid down in his youth. His enormous contribution to the revival of Islam as a state religion allows the assumption that for him this business was a kind of spiritual mission, a certain meaning and motive for building a great empire. The "Code" attributed to Sokhibkiran contains the text of a fatwa published by the Muslim ulema of Maverannahr, in which Amir Temur is recognized as "an ascetic who develops and renews the faith of Muhammad" [Code of Temur. 2018 p. 73-78]

Amir Temur strictly follows the teachings of Islam, advocates for its ever wider dissemination in the newly conquered territories. When he took possession of the Arab countries, he was personally convinced that these peoples somewhat moved away from Islam, from religion. And, being, for example, in Baghdad, Amir Temur restored Islamic traditions there. He ordered to strictly follow them, appointed responsible persons for observing the precepts of Islam. It should be emphasized that he not only spread, but also restored Islam, even where this religion originated from. Amir Temur's attitude to Islam and Sufism is evidenced by his Code of Practice, where it is written: "I cared about the spread of the religion of God and the law of Muhammad. I have supported Islam at all times and in all places." [Code of Temur. 2018 p. 79]

Amir Temur honored the descendants of the Prophet Muhammad. He treated them with great respect and in every possible way took care of the well-being of the sayyids, appointed them a good salary from the state treasury.

In the "Code" Temur divides his subjects into 12 classes and, when describing the twelfth class, sets out the following: «I extended a helping hand to travelers of all regions and all states in order to have news of foreign kingdoms, I sent merchants and caravan leaders to all countries of the world, I ordered them to bring me the rarest things that can be found in Khorasan, China, India, cities of Egypt, Arabia, Syria and Rome. I wanted them to inform me about the situation, rights and customs of other states. After the conquest of this or that country, this or that city, he immediately ordered his military commanders to gather representatives of the clergy, mullahs, ulema, noble, authoritative people, and arranged long conversations with them, during which they discussed various issues concerning the life of this country and region. If necessary, he consulted with them and together made the necessary decisions on this or that issue." [Code of Temur. 2018 p. 81]

For him there were no friends or foes. He treated everyone equally decently within the framework of human etiquette with oriental honors, respecting their dignity, national traditions and customs. There is a lot of information about these characteristic human qualities and attitude to religion and Sufism of Amir Temur in his "Code", where he writes: "In the state, again subordinated to my authority, I honored those

who were worthy of it, I treated with the greatest respect and reverence the descendants of the Prophet, teachers of the Law, scientists and elders, I assigned them a salary, pensions; the nobles of this country became, as it were, my brothers, and the orphans and the poor became my children. With the good, no matter what nationality they belonged to, I treated with kindness, but the evil and traitors were expelled from my state". [Code of Temur. 2018 p. 95]

Speaking about Amir Temur's attitude to Islam and its significance in the activities of the great thinker, commander, it would be appropriate to cite the confessions of the ruler himself: "Experience has shown me that power that is not based on religion and laws will not retain its position and strength for a long time. She is like a naked person who makes others lower their eyes when meeting him, without instilling any respect for themselves. You can also compare it to a house that has no roof, no doors, and no fence, into which the most despicable person can enter. That is why I founded the building of my greatness on Islam, with the addition of rules and laws that I strictly observed during my reign." [Code of Temur. 2018 p. 79]

Studying the life and activities of the rulers, the history of peoples, Amir Temur understood that many rulers did not pay due attention to the spiritual side of the life of society, and therefore their states eventually came to a crisis, to decline. This alerted him, and he took all the necessary measures to prevent such undesirable phenomena in his state - a social economic crisis. He, as a true champion, patron of religion and spirituality, created all the necessary objective and subjective conditions for the development of the religion of Islam.

In the capital of his state, he gathered over 150 thousand sheikhs, ulema, artisans, architects, stone cutters, weavers, armourers, jewelers, and the most prominent masters of various arts and culture from various countries conquered by him. All conditions were created for them to continue to create and create for the benefit of the state and society. Moreover, he provided them with housing, land and other necessary means of subsistence. They did not know the need and oppression in a foreign land, but on the contrary, they felt free and at ease in their new homeland. Considering that these people were representatives of different peoples, nations, nationalities, ethnic groups with different beliefs and convictions, then we must pay tribute to the talent and tolerance of Amir Temur. [Roux Jean Paul 2007 p. 55]

First of all, it should be noted that almost all rulers and thinkers, in particular such as Amir Temur, Ulugbek, Kasimi Anvar, Navoi, Shah Nemaqulla Vali, Jami, Kashifi in their theoretical positions, ideas and practical actions, in the management of the state, relied on the provisions of the Koran, on the teaching of Islam in general.

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At the center of the socio-political views of these thinkers was the question of their attitude to man. They proceeded from this that religion was created for man and should serve him. Their great merit lies in the desire to expand the social content and humanistic essence of religious faith.

In the XIV-XV centuries, during the reign of Amir Temur and the Temurids, large mutasaavifs such as Shah Nematulla Vali, who wrote a textbook for Sufis "A Treatise on Terms Used by the Followers of Sufis" terms, teacher. Jami Mavlana Said Kashgari, who wrote the book "Treatise" about the rites and rituals of Sufis and the position of Sufi orders, a contemporary of several Temurids Khalil Mirao Khoja Ismatilla Bukhari, author of the book "Treatise" dedicated to the Naqshband order and the way of life of its followers and the peculiarities of their theoretical positions ... etc. [Karimov E.E. 1991 s. 117]

Amir Temur and the Temurids were attracted to Islam and Sufism and their humanistic principles, therefore the Islamic clergy and Sufis occupied the most prestigious places in the state of the Temurids. Naqshbandiyya as the most popular direction of Sufism in Maverannahr in the XIV-XV centuries. urged everyone to overcome illiteracy, indifference, acquire secular knowledge, master scientific achievements.

The role of Sufism is determined not only by its influence on social, but also on state and political processes.

Conclusion

The study of Amir Temur's rich heritage shows that, as a champion of Islam and a defender of religion, he paid special attention to the improvement of the so-called sacred places, which are very dear to every follower of Islam.

Based on the above, it can be argued that Amir Temur, in the socio-political management of his state, united peoples with various historical traditions and rituals, beliefs, views, religions. He also respected the descendants of the Prophet Muhammad and his mentors, the Sufis. He found a common language with all these peoples and countries and skillfully led a huge empire, achieved consolidation and unity of various races, nations and peoples. This is the manifestation of Temur's wisdom in organizing the domestic and foreign policy of a powerful state of its time, which left a noticeable mark in the history of mankind.

Among the surviving buildings of the era of Amir Temur, the largest number are memorial complexes saved from destruction by the memory of descendants and religious veneration. Note that these are mainly the sacred mausoleums of the Sufi sheikhs and, associated with them, the burials of the royal family. This was the time when the cult of the Sufi sheikhs as Muslim saints, of which the pilgrimage to their tombs was an integral part, became an essential feature of Islam in Central Asia.

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