

Islamic Mysticism (Tasawwuf) In The Spiritual Life Of The Period Of

Amir Timur

Khakimova Shoira

PhD researcher,

National University of Uzbekistan

shoirasagdullayevna87@mail.ru

Annotation: This article contains information about the contribution of Amir Temur to the Islamic religion, his attitude to Sufism, his respect for the holy Pirs and Seyyids, his loyalty to the masters, the use of Sharia knowledge, Sufism in management, his contribution to the enrichment of the human personality and spirituality contribution to the broad development of sufism.

Key words: Amir Temur, Islam, sufism, holy pirs and sayids, spirituality, spiritual heritage.

Language: English

Introduction. The establishment of the state of Amir Timur in Central Asia in the 70s of the XIV century paved the way for the restoration of trade and craft centers, water facilities, production and agriculture, which were destroyed after the Mongol invasion. The slowdown of political stability and the development of economic activity led to the growth of religious and spiritual life in this period.

During Amir Timur and the Timurids, the religion of Islam played an important role not only in the socio-cultural life of the society, but also in the political life. The reign of the Mongols, which lasted for many years (1218-1370) led to the loss of the status of the Islamic religion as the state main religion [9, 74 p]. When Amir Timur took the throne and began to rule his kingdom and started his work on the development of Islam [1, 12p]. At that time he was fully aware that the idea of Islam was a unifying force. "I have also heard that God blesses someone by giving him glory. He who receives this mercy must be just and

merciful. As soon as I took the throne, I always followed those rules and mastered these qualities,” – he wrote in his autobiography [2, 9 p].

Material and research methods. Although the role of the religion of Islam began to increase somewhat when Amir Timur came to power, the influence of the Mongols was still noticeable. Because the Mongols, who established their rule in the territory where Muslims live, in most cases were not considered by the rules of Islamic law [5, 14 p]. Existing sources indicate that Amir Timur prioritized the prestige of religion over the secular power [7, 10 p].

Timur strengthened his great state on the basis of Islamic religion. He developed several laws in his State for the strengthening of religion and the implementation of Sharia practices. “I have ordered to build mosques, madrasahs and prayer’s rooms in every city. I have instructed scholars and teachers in every city to teach Muslims religious matters and teach Islamic doctrines and Islamic teachings. In this way, I have developed the religion of Islam and spread the Sharia to Muslim countries”[8, 58 p]. He pointed out in his book of “Tuzak-i-Timuri” that he addressed the Holy Quran before making an important decision.

Amir Timur chose one of the most prominent people – Sayyids – to be the head of the Muslim people in the affairs of the state.

he performed the management of all the waqfs (foundations), public and private property in the country by special people, the selection of mutawall (economic overseer) for the management and control of property allocated to religious institutions, mosques, madrasahs, mansions, graves, the difficult task of appointing a judge, a mufti and an accountant for each city and province [1, 15 p]. The introduction of such works testifies to the great importance of Islam to the state of Amir Timur.

Amir Timur, in his diplomatic policy with countries outside of Mawarannahr (Transoxiana), also focuses on the solution of all issues based on the point of view of the Islamic religion. He pursued a very sensitive policy in relation to Muslim countries, and the idea of Islam was an important foundation in the case of that. He accused Black Yusuf, who had found refuge in his palace, of trampling Muslim

laws and robbing the caravans of pilgrims going to Mecca, in support of the Turkish sultan Yıldırım Bayezid's campaign against the heathens [5, 14 p].

Islamic doctrine was the pillar of Amir Timur's state. In his palace there were many slaves who had memorized the Qur'an and recited it several times. Among them were Maulana Asaduddin, Sharif Hafiz Hussein, Mahmud Muhriq al-Khwarizmi and Jamaluddin Ahmad al-Khwarizmi.

Amir Timur had a magnificent monument erected to the neglected, ruined graves of famous religious leaders throughout his country, and gave each of them a special name and gifts.

Sahibkiran Timur knew that Khoja Ahmad Yasawi, one of the Saints of the Islamic world, also had a spiritual support for all his victories.

He announced that he would visit the mausoleum of this saint after his victory over the Turkish Sultan Yıldırım Bayezid. Not only the Muslims of Mawarannahr, but also famous Imams, Sheikhs and Believers of the Islamic world in the Middle East were invited to visit. A special caravan will be set up for a visit. And Amir Timur was surrounded by religious leaders and caravans.

Amir Timur himself was the first to begin reading the Qur'an. On the grave of the great saint, an order was given to build a strong mausoleum and build a huge dashkuzon (pot) for pilgrims.

Scholars, scientists, religious leaders and eminent persons highly appreciate the activity of Amir Timur. In particular, Valiuddin Abdurahman ibn Khaldun, the Egyptian judge and well-known historian, saluted Timur: "Dear God, E, Mawlana Amir. Give me your hand, which is the key to worldly foxes, and I will have the honor of kissing it... How has my life served you? Why did my eyes not glow with your naked eye? Well, I will begin my second life in your shelter. I consider this time to be the most precious of my life, the highest of my career, the most honorable of my state." [1, 102-103 pp]

Apparently, Amir Timur was not only a great statesman and a great army commander, but also a great authority as a patron of the holy Islam religion.

Under all circumstances Amir Timur was always adhering to the rules of Islam. He had a movable mosque that accompanied him, and he would pray five times in a timely manner. Every morning he would pray to God and pray for victory.

Also in this period, several works on various issues of Islamic religion were written.

This disambiguation page lists articles associated with the title Shakhbiddin. (1405) of “Maqomat-i Amir Kulal” (“Amir Kulal Maqomat”), Salih ibn Mubarak al-Bukhari “Anis at-talibin and uddatt as-solikin”, “Talib fellow is Talib leader”, Khoja Muhammad Porso (beginning of XV century) of “Anis at-talibin and uddatt as-solikin” (1420) of “Fasl al-Khitab”, “tahqiqat” (“tahqiqot”), Ya ' Char Charkhiy (1447) works such as “Risolaiunsiya”, “Silsilai Naqshbandiya” (sets of the Naqshbandiya sect) [10, 42 p] emerged, indicating that this process was a development in religious and spiritual life in the Amir Timur state at the end of the XIV century – beginning of the XV century.

The development of religious and spiritual life during this period led to the development of Sufism. The science of Tasawwuf, which appeared in the VIII-IX centuries in the Arab Caliphate and spread in Central Asia in the X-XI centuries, was introduced in the middle of the XIV century and became a religious-ideological force in the rules of Naqshbandian teaching in Bukhara and was rapidly penetrating into the life of the people [12, 9 p]. This was in fact a great qualitative change in understanding and explaining the true essence of Islam.

During the Amir Timur and Temurids, the Naqshbandian teaching had a special privilege and became an ideological, spiritual and legal worldview [7, 106 p]. At the end of the XIV - the beginning of the XV century, ornamentation appeared unlike any other religion in Central Asia [4, 26 p]. Timur said [8, 58 p] that “I gathered older people and met with dervishes who were involved in the knowledge of Allah. They have opened my ways of happiness and have conveyed to me the words of God about my future life.”

Sources say that Amir Timur's spiritual and spiritual teachers were Shamsiddin Kulyal, Zaynuddin Abu Bakr Toybodi and Sayyid Baraka. "Timur, in strengthening his authority, relied mainly on the high – class clergy-the Islamists of Samarkand and the Termez Sayyids. He met with Sayyid Baraka from the Termez Sayyids in 1371 year, and later received Shamsiddin Kulyol from Shakhrisabz, near the people, from the Khurusan sheikhs, Zaynuddin Toybadis, as a tribute to himself,"– wrote Bartold about the relationship between Amir Timur and the priest.

Amir Timur understood the essence of mysticism well and used the science of mysticism wisely in enriching spirituality in his state. Amir Timur has been interested in the science of mysticism since he was young and learned the ways of establishing the truth in society from mysticism and mysticism. For this reason, self-esteem, affection of the owner of the estate to these breeds was high.

Amir Timur's attitude to the Islamic religion, the science of mysticism, can also be understood from the following: "The Mashaikhs, the Sufis are the orifices who know God. During their ministry, I spoke to and enjoyed the benefits of the Hereafter. From them I heard the words of God, saw signs, and observed their extraordinary habits, and found pleasure in their conversation." [8, 74 p]

Amir Timur was a faithful disciple who respected not only the teachings and wisdom of his teachers, but also the immortal gleams of their blessed feet.

There is a story about this. As the troops marched through the streets of Bukhara, Amir Timur's troops marched on the high wall, stripping off their old clothes. The huge thunderstorm landed on the henchmen, and the dissatisfied military commanders were trying to stop the dervishes from knocking the tops off. Knowing this, Timur ordered the troops to retreat, and he ordered the men on the wall to knock the bowels out. As the troops retreated under the stump, Sahibkiran ordered that no one should scratch the dust. Nobody dared to ask why. Only later, after the triumph with Sultan Bayezid, when Amir Timur was asked the reason for the "Dust event" in Bukhara, the Sultan of Turan said: "If you had known the value of this grandeur, you would not have asked why. The old dustbins on the wall were

not mere rags. They were the blessed tombs of Hazrat Naqshband. “God commands justice” - according to this command, the army that carried the garb of the emperor prevailed and the Ottoman army was defeated. On the other hand, the level of Bayezid, who was considered to be a saint in the sight of Allah, was far below that of the Prophet Naqshband. Allah commands justice and prevents even the dust particles flowing from the face of the self-righteous person. That's how we defeated Yıldırım Bayezid” [11, 23 p]. From such narratives we can see how much Amir Timur was respecting the mutasawwifs.

D.G. Lagofet, who correctly analyzes the political role of Islam in the history of the empire of Amir Temur and the state of the East as a whole, expresses AmirTimur's views on Islam: “The foundation of the Muslim state, including the Timur’s state, was the doctrine of Hoja Bahauddin, which left a deep mark on the history of Eastern civilization”[11, 23 p].

Conclusion.To sum up, Amir Timur's knowledge, scientific potential, and experience of the Sultan have combined the scientific and theoretical aspects of mysticism. In addition to observing the Shari'a rule, he took advice from princes, commanders, sheikhs, wise men, learned about the state of the people, the citizen and ensured the security of the trade, peace and tranquility in the country. These features are a practical proof of the fact that the Sahibkiran guided the government correctly.

Amir Timur put in his heart the science of mysticism, its teachings and the basics of secular knowledge, and in his reign he acted in accordance with the requirements of justice and law [6, 90 p]. He dedicated all the abilities and talents of the country to the potential, care and concern of the people.

References:

1. Azimov E. The kingdom of Amir Temur. Tashkent: Gafur Gulom Literature and Art Publishing House, 1996. – P. 12.

2. Ahmedov A. The truth about Amir Temur // Tashkent: "Science and Life", 1990. №9.
3. Bartold V.V. The writing. T. IV. Moscow: Nauka, 1963. – P.760.
4. Karimov E.E. Sufi tariqati in Central Asia XII-XV centuries. Thesis abstracts for the degree of candidate of historical sciences. Tashkent, 1998.– P. 26.
5. Mannonov B. Amir Temur's Diplomacy // Oriental Studies. 1997. No. 7.
6. Olimov U. Management Guide.// Tafakkur. 2000. №4.
7. History of the Timur and Ulugbek era. Tashkent: 1996. – P. 264.
8. Temur's tuzuks. T., Gafur Gulom Publishing House.1991., – P. 144.
9. Uvatov U. See the eyes of Sahibkiran Arab historians. Tashkent: East, 1997. - p. 160.
10. Hidirova N.O. The role and role of Hodja Mohammed Porso in the development of the Hodgardon-Naqshbandian teaching (late XIV - early XV centuries). Dissertation for the degree of candidate of historical sciences. – P. 158.
11. Khurshid Davron. Religious leaders of Amir Temur // Thinking. 1995.
12. Goyibov N. The spirituality of the epoch of Amir Temur. – Tashkent: Gafur Gulom Literature and Art Publishing House. 2001. – P. 48.