

RELIGIOUS-IDEOLOGICAL STRUGGLE DURING AMIR TIMUR

Mamasaliev Mirzoulug Mirsaidovich¹

INTRODUCTION

One of the highest characteristics of Amir Temur is the ability to rationally use national and religious values and formulate a comprehensive policy on their basis. However, since the essence of religion is the expression of human dignity, honor, dignity, faith and hope, as these values grow in society, the need for just policies increases.

States rely on religious values to harmonize the interests of society, mobilize people towards goals, and ensure peace and prosperity. Because the state, like a living organism, receives nutrition from ideas and realizes future goals with its vital force. In this regard

Politics, which embodies values in society, is carried out essentially through a person's awareness of his existence. In the understanding of the human mind, the perfect and mysterious miracle of the universe, the harmony of existing existence is manifested in ensuring a balance between religion and government activities. One of the features of these two poles is expressed in the harmony of common goals with people in management. The problem is that in the history of mankind, the problem of the relationship between religion and the state is a process that has been observed over the centuries with a very contradictory evolution. The essence, in our opinion, is the politicization of religion on the one hand and the absolutization of power on the other. In both cases there is an error. They caused the emergence of various "isms" and, as a result, the collapse of nations with a single faith.

The perfect creation of the Universe is in its balance. This reality of legitimacy can only develop in a society based on its own values. Therefore, when religion as a value, as a state body, comes to common goals, balance is created in society. That is, with the harmony of content and form, a harmony unique to the Universe is created. His Holiness Amir Temur said on this occasion: "I have always raised the flag of Islam high and considered the spread of faith as a powerful basis for my greatness. I believed that faith and strength come from the same mother. Therefore, the power based on strong faith will be great," he says. ²The essence of this idea can be interpreted in terms of "faith," "power," "authority," and "state." In order for the power of the state to be high, if its faith is complete, greatness will arise.

The progress of mankind in the history of statehood was created by human interests and the cooperation of states. In the process of combining both, a philosophy of politics emerges. From this point of view, there are two contradictory reasons for the persecution of religious teachings, as well as scientists and scholars, by the state.

The progress of mankind in the history of statehood was created by human interests and the cooperation of the state. And in the process of unification, a political philosophy of both arises. From this point of view, there are two conflicting reasons for following religious teachings and teachings and teachings from the state.

¹Associate Professor, Department of Social Sciences, KarI EI
ORCID : 0000-0003-3145-7380

²Amir Temur Ko'ragon . Zafar yo'li . _ T.: "Nur" 1992. 11-b.



The peculiarity of political influence is characteristic of all world religions, and this situation was different in different historical periods and countries. The politicization of religion is a continuous process that will continue as long as there is governance in society. However, we cannot talk about the politicization of Islam in the literal sense, since in Islam there is no division between religion and politics. Therefore, the question arises to observe how the people of Movarunnahr, who were humiliated, humiliated, and their religion and values trampled under the Mongol invasion for 150 years, managed to build the foundation of a great empire under the rule of Amir Temur in 35 years? What ideas underlie the culture that united 27 countries and created order? What values are the sources of human strength and creativity? What values are combined with the common interests of people? What were the nutritional criteria for a single ideology that united the people?

The religious and ideological struggle during the time of Amir Temur took place with extremely acute conflicts. This struggle is seen as religious differences between Movarunnahr -Kashgar, Yettisuv and the Eastern Tien Shan. In the 18th - 19th centuries, this struggle was waged between the beks (Umars) and the khans, who relied on the cultural Muslim Turks allied with the Iranians in Movarunnahr and Kashgar, on the one hand, and the Buddhists and Christian Uyghurs in Yettisuwa and the Uyghurs. lands, and the cultural city of Yettisuwa, on the other hand, a fierce struggle continued between the nomads who supported the Muslim Turks and the sons of Genghis Khan. Muslim (Turkic people who converted to Islam) and nomadic Turkic-Mongolian traditions based on shamanism and Buddhism collided. The Chigatoi khans sometimes chose Tashkent, Bukhara and the Karshi region as their centers, sometimes Almalik on the banks of the Ili, and sometimes Beshbalyk further to the east. Turkestan remained between two forces and two cultures. In 1334-1338, the Chigatai khans Buzan and Chenkshi, who lived around Almalyk, were themselves Buddhists, and their sons were Christians and were considered enemies of Islam. They were influenced by Spanish, Burgundian and Alexandrian Christian missionaries, and a Christian bishopric was founded in Almalyk.

Sultan Ali, who gained power thanks to the Muslims, beheaded all the priests in 1339. Meanwhile, Uzbek Khan (1212-1240) converted to Islam in the Golden Horde, that is, the people of Joja, and forced the Turkic and Mongol peoples of his people to convert to Islam. After this, Khalil Sultan, who entered the path of Sufism among the Chiga-Thais and even rose to the rank of sheikh, completely destroyed the non-Muslim elements in the south of Turkestan and Tughluq Temur Khan (1348-1362) to the north.

Thus, the reign of Chinggis ended with the spread of Islam and Islamic culture in the northern regions of Turkestan. However, the problem did not end there. The struggle of cultures and ways of life continued in the form of sects common to both sides and sects within Islam. Although the Mongols are considered Muslims in their beliefs, their government was based on pagan Turko-Mongol traditions. One of the important tasks of the Mongols was to distance themselves from these matters of religion and Sharia, which began to interfere in the political affairs of the state of the Karakhanids and Khorezmshahs in Turkestan. The defeat of non-Muslim shamans and Buddhists reduced the attention and influence of the khans (grandsons of Genghis), who had a lifestyle based on this religion and old beliefs. At the moment, simple "Turkish Islam" (Khalil Sultan, Bahavuddin Naqshband), developing under the leadership of the Turkish saints of Northern Turkestan, and the Iranian-Islamic sheikhs of the south of the country, where more Tajiks live, and the Tajik priestly aristocrats (the sheikhs of Termez, killed by Khalil Sultan) died, and a struggle began between them.

Mongolian beggars in South Turkestan unite with the Tajik nobility (amir of Kazakhstan). At the same time, the urban Tajik population of Khorasan and Movarunnahr launched a class struggle against the ruling Mongol dynasty and military nobility. In 1365, the Sarbadorian state was founded in Samarkand. That is, favorable conditions have arisen for a person who can use religious, cultural and class struggle. The Mongol Bek, brought up on the basis of Islam, could rule the local Turks with the



help of Muslim Tajiks and at the same time, according to the traditions of the Kaganate, could rely on the interests of the people. could establish relations with representatives of the dynasty, could hold the south with the power of the north (nomads). This task is successfully carried out by Amir Temur, a native of the Barlos clan .³In this series of conflicts, there is a need for a political ideology that creates and consolidates common interests to seize the reins of power. With the blade of an ideology based on religious ideas, Amir Temur liberated Movarunnahr from the invaders and at the same time managed to restore the dignity of Islam, trampled upon by the Mongols. As a result, all the Turkic peoples, one after another, began to unite around Sahibkiran .

First of all, the patriotism of famous ancestors, and then the religion of Islam and the four great sects that originated in this country, nurtured the desire and will of the Turanian to be a man. Under the influence of representatives of the Futuwwat (youth, generosity), Yassawiyya , Khojagon (later Naqshbandiyya) and Kubrawiyya sects , which were in the formative stage on the eve of the Mongol invasion, he purified the faith of the people and became a self-destructive enemy and achieved spiritual victory over them. ⁴The point is that ideology as a policy had leading forces that followed it in society. It was impossible to come to power in Sahibkiran without finding a solution to this problem. But there is still no clear opinion about the political ideas that shaped the state ideology of Amir Temur. Some say that he defended Futuwwat , others Yassawiyya , and some interpret and evaluate him as a follower of Khojagan .[5-6] Other researchers prefer not to raise this issue. As a result, the socio-political conflicts of this period were not resolved.

There is evidence that Amir Temur in his life and practical activities followed the rules of generosity and embodied the qualities of a futuwwatist . There are many examples of this from Tuzuklar . In the eyes of supporters of generosity, it was not worldly wealth that prevailed, but the pleasure of Allah and human dignity. At the same time, there is no shortage of evidence that Amir Temur was a follower of the Yassaviya Sufi order . The reason for this, on the one hand, is that “...the teaching of Yassawi with its strong discipline, purely Islamic sectarian, mystical-mystical ideas united the people of Turkestan against the tyranny and arbitrariness of the Mongols” [5-6]. on the other hand, there is reason to believe that Amir Temur Khoja Ahmed Yassawi brought spiritual, spiritual food and strength from his holy path.

Sohibkiran relies on sharia and the education of scholars to strengthen his knowledge and faith. He felt the place of scientists in the progress and development of society as his need and knew how to direct their potential to strengthen the foundations of state building. As a result, he becomes highly enlightened, capable of combining the ideas of religion and science. Ibn Arabshah said: “Amir Timur was kind to scholars and kept Sayyid Sharif close to him. He showed complete respect for scholars and virtues and considered them more honorable than anyone else. He placed each of them in his rank and expressed his respect and honor to him. He extended his kindness towards them, mixed with reverence. He would have a meaningful discussion with them, which would be an honest luxury.”⁵

From here it is clear that the influence of religious sciences and teachings created by the great scientists of their time on the high enlightenment of Amir Temur was undoubtedly great. In particular, Sheikh Said Ali Hamadoni (died 1384), founder of the Naqshbandi sect, Sheikh Khoja Bakhovuddin (died 1389), poet Lutfullo Nishopuri (died 1384), Sheikh Kamoliddin Khojandi (died 1390) on ethics and mysticism (deceased), the poet Ahmad Kirmani , who wrote Temurnama , and the works written by scholars of other countries undoubtedly acquired incomparable importance in Jahangir's political activities. It was this knowledge that helped him correctly understand Islam, at the same time be able to

³Z. Validy . Modern Turkestan and its recent history. Istanbul, 1947. T.1: p. 85.

⁴ Mukimov 3. Amir Temur tuzuklari . Samarkand unv . 2008. 25-b.

⁵ G' oipov N. Amir Temur davri madaniyati . -T.: G' . G'ulom nomidagi Adabiyot va san'at nashriyoti , 2001. 19-6.



distinguish religion from fanaticism, and understand the laws of the development of social life through science.

“This phenomenon was clearly visible in the thoughts of people, especially young people,” says N. Goipov, a philosopher and scientist who studied the culture of the times of Amir Temur. A new generation was growing up in the country, full of faith, devoted to the religion of Islam, at the same time thirsty for knowledge, ready for hard work, skilled in the profession and devoted to great creativity. Thus, the ideas of the Naqshbandiyya sect became a strong social ideology in Movarunnahr and other regions of the Sultanate during the time of Amir Temur.” This is a very important social factor for the development of the state and its balance.

It should be noted that the role of religion in the life of society, its place in a person’s understanding of the norms of spiritual and moral rules deserves special recognition. At the same time, secularism expresses its views and strives to implement them in life. Science, along with politics, economics and culture, tries to change the world around man, solving social problems, this leads to ensuring its balance in the direction of the goal (the interests of the people). These principles of balance are expressed in the chapter “The Rule of Dinu Sharia” in Tuzuklari Temur. For example: “I have learned from my experience that if the state is not built on the basis of religious order, if it is not tied to order, then the kingdom will lose its charm, strength and order. Such a kingdom is like a naked man, and whoever sees it will turn away (from it). Or is it like a house without a roof, without a door, where people of all kinds enter and leave without hesitation,”⁶ he says.

If the state is not built on the basis of religion and order (values) and its content is not limited by laws, then it is certain that the kingdom will not have power and order. Here by “religious order” our grandfather means social order, and by “law and order” he means laws related to the administration of power. Society and the state will develop only when they are in harmony with each other. For example, the American Islamic scholar B. Lewis confirms our opinion by saying: “Since the establishment of Islam, religion and state have been constantly connected among Muslims, as confirmed by written sources, history and experience⁷.” Moreover, political scientist A.H. Yakub argues that the relationship between politics and religion is compatible with the idea of creating an ideal society based on the principles of Islam.

Taking into account that the spiritual and cultural foundations of the people of Movarunnahr are formed by the Islamic religion, we recognize that the influence of Sharia law on the legal foundations of government is natural. In particular, the oppression of Islamic values by the Mongol invasion gives new meaning to the religious factor in the emergence of the liberation movement and ideas of independence in the country and becomes one of the most important factors in domestic political development. Such processes create an ideological basis for mobilizing the people to fight for national liberation.

CONCLUSION

It can be concluded that there is no doubt that secular science is an integral part of divine science. If we deeply understand the essence of the political philosophy created by Amir Temur, our opportunities today will expand. But these views do not reach the end, but, on the contrary, invite us to new research. This invitation defines the importance of Islam in searching for the origins of our doctrine of national statehood, exploring it and integrating it into the content of our political and social life today. Therefore, the only way to move from national revival to national growth is to study the philosophical and theoretical foundations of teaching on issues of religion and ideology, based on our ancient values and their interrelated laws. They continue to become constructive ideas in improving the management of a

⁶Lewis B. The Return of Islam // Religion and Politics in the Middle East. - Westview Press, 1981.-P.133-154.

⁷Kolesnikov A. Al-Afghani // Islam: Encyclopedic Dictionary. M.: Nauka, 1999. P. 34.



modern state and society, ensuring a balance of interests in society, realizing sustainable development prospects, and strengthening interethnic and interreligious tolerance.

REFERENCES:

1. Amir Temur Ko'ragon. Zafar yo'li. T.: «Nur» 1992. 11-b.
2. З. Валидий. Современный Туркестан и его недавняя история. Стамбул, 1947. Т.1: С. 85.
3. Mukimov Z. Amir Temur tuzuklari. Samarkand unv. 2008. 25-b.
4. G'oirov N. Amir Temur davri madaniyati. -T.: G'.G'ulom nomidagi Adabiyot va san'at nashriyoti, 2001. 19-6.
5. Колесников А. Ал-Афгани // Ислам: Энциклопедический словарь. М.: Наука, 1999. С. 34.
6. Temur tuzuklari. «Shodlik» nashriyoti, 2018. 75-b.
7. Lewis B. The Return of Islam // Religion and Politics in the Middle East. - Westview Press, 1981.-P.133-154.
8. Mamasaliyev, Mirzoulug' Mirsaidovich AMIR TEMUR DAVRIDA MARKAZLASHGAN BOSHQARUV TIZIMINING SHAKLLARI // ORIENSS. 2022. №5-2. URL: <https://cyberleninka.ru/article/n/amir-temur-davrida-markazlashgan-boshqaruv-tizimining-shakllari> (дата обращения: 11.12.2023).
9. Mamasaliev M. M. Philosophical and Moral Aspects of Amir Temur's Foreign Policy //Miasto Przyszłości. – 2023. – Т. 35. – С. 210-215.
10. Мамасалиев М. АМИР ТЕМУРНИНГ ТАШҚИ СИЁСАТДАГИ ФАЛСАФИЙ-АХЛОҚИЙ ЖИҲАТЛАР //Ижтимоий-гуманитар фанларнинг долзарб муаммолари/Актуальные проблемы социально-гуманитарных наук/Actual Problems of Humanities and Social Sciences. – 2023. – Т. 3. – №. 4. – С. 170-175.
11. Мамасалиев, Мирзоулуг Мирсаидович ГОСУДАРСТВЕННАЯ АДМИНИСТРАЦИЯ АМИРА ТЕМУРА: ФИЛОСОФСКО-ЭТИЧЕСКИЕ АСПЕКТЫ ВНЕШНЕЙ ПОЛИТИКИ // International scientific journal of Biruni. 2023. №3. URL: <https://cyberleninka.ru/article/n/gosudarstvennaya-administratsiya-amira-temura-filosofsko-eticheskie-aspekty-vneshney-politiki> (дата обращения: 11.12.2023).
12. Mamasaliev, Mirzoulug Mirsaidovich FORMS OF CENTRALIZED MANAGEMENT SYSTEM IN THE ERA OF AMIR TEMUR // ORIENSS. 2023. №2. URL: <https://cyberleninka.ru/article/n/forms-of-centralized-management-system-in-the-era-of-amir-temur> (дата обращения: 11.12.2023).

