
Ideological Factors of Cultural Development in the Temurian Period

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Abstract: This article describes the contribution of Bahauddin Naqshbandi, the founder of the Naqshbandi sect, to science and Islam during the reign of Amur Temur and the science and culture of the Temurids.

Keywords: science, enlightenment, Islam, culture, development, scientist, society, people, law.

It is known that the process of cultural development in any society is directly related to the socio-economic events of that period and goes hand in hand with that event. But sometimes it can also be the case that the development of culture raises from the scope of the above regularity to higher levels than in the past. In addition to the socio-economic power of any society, it can often be influenced by the progressive ideas of that society, the enormous attention paid to culture by society and the state. If we approach the issue from this point of view, the discoveries of Amir Temur's Renaissance (East), the rise in science and culture had an impact on the spirituality of the following centuries, including the time of Amir Temur. The establishment of a single and powerful state in Movarounnahr by Sahibkiran and the maintenance of peace and tranquility here were also necessary factors for the development of culture. But in addition to these, there were two other important factors in the rapid and wide-ranging rise of the culture of Amir Temur's state, without which the culture could not rise to such high heights; it could not confidently enter the life and consciousness of the people. The first is that the ideology of the period of Amir Temur was based on the ideas of the Bahauddin Naqshband sect, and the second is that the development of culture and spirituality was directly supervised by Hazrat Sahibkiran himself.

It is no coincidence that the first source, the famous Sheikh Bahauddin Naqshband sect, formed the basis of the ideology of Amir Temur and was highly regarded. The roots of this go back to Timur's youth. The fact is that Amir Temur revered famous scholars, sheikhs and other dignitaries, some of whom were even declared his pir. One such person is Shamsiddin Kulol. He was the son-in-law not only of Amir Temur, but also of his father Tarogay Bahodir. According to sources, it was Sheikh Shamsiddin Kulol who burned Timur's name and predicted that he would become a great king. [1]

Interestingly, Shamsiddin Kulol was one of the founders of the Naqshbandi sect and a piri of the great Sheikh Bahauddin Naqshbandi, who led the development of this sect. Thus, in the youth of Amir Temur, when the sect of Bahauddin Naqshband was not yet widespread in the country, he was ignorant of the basics of this doctrine and believed in it. Second, Amir Temur, who had a sharp mind and ingenuity, later deeply understood the advantages of the Naqshband sect, which was widespread among the masses, and affirmed it as the basis of the

ideology of his time. So what are the main ideas of the Nakishbandi sect?

While Ahmad Yassavi, the great sheikh of the Yassavi sect, preaches to live in a secular world in order to get to know Allah, Abduhalik Gijduvani (founder of the Khojagon or Nashbandi sect) says that a person does not have to be secular in order to achieve a higher goal. and promotes accessibility through cleanliness. The great sheikh of the Naqshbandi sect, Bahauddin Naqshband, completely rejects secularism in order to achieve the above lofty goal.

In his teachings, Bahauddin Naqshband shows that the true and most effective way to be close to Allah is to live, be creative, do good deeds and have perfect morals for the happiness of society, and he expresses this ideology consistently and freely. Those who follow the path of the Naqshbandi sect should not be isolated from the world, away from the people and society, but should work hard to attract Allah in their hearts and make the world prosperous. The basic rule of the Naqshbandi sect, “Dil ba yoru dast bakor” (Let the tongue be in the cocktail), is in line with the above idea. This was an advanced idea in the whole mystical teaching. The Naqshbandi doctrine also strongly condemns subsistence, selfishness, social oppression, and oppression at the expense of the labor of others. The founders of this doctrine called on people to live honestly with only the skin of their foreheads, and encouraged people to engage in all useful and benevolent activities such as trade, farming, handicrafts, literature, music, education, calligraphy, painting, and creativity.

Thus, as Izzat Sultan acknowledged, the Naqshbandi sect emerged as a result of a long intellectual development, taking shape as the pinnacle of social and spiritual development in the Middle Ages. It has served as a powerful tool of development in the history of our people at that time. Undoubtedly, if the Nakshband sect does not play a role in inspiring people to do good deeds, but if the sect does not abandon development, active attitude to life is not confirmed, selfless service to society is not promoted as a moral rule, in the time of Amir Timur and Timurids our people will build their economy and state. could not have achieved universal success. [2]

So, in order to reach such a high level in social life, the spiritual power of the society had to be so high as well. That's what happened.

Sufism (Sufism), which emerged in the VIII-IX centuries in the Arab Caliphate and spread in Central Asia in the X-XI centuries, by the middle of the XIV century in Bukhara became a powerful and vital religious and ideological force in the Naqshbandi sect and was rapidly entering the life of the people. This was in fact a great qualitative change in the understanding and interpretation of the essence of Islam. This fact could not have been ignored or ignored by Amir Timur. On the contrary, thanks to the lessons he learned from Sheikh Shamsiddin Kulol in his youth, he not only noticed this qualitative innovation in the interpretation of Islam, but also began to use it in his work. Movarounnahr based the principles of building and governing a united powerful state on the ideas of the Naqshbandi sects. And finally, as a product of a strong ideological theory and rich practical experience, a famous set of rules of governing the state – “Temur’s Statutes” emerged.

At the same time, Naqshbandi's ideas became a strong social ideology in the time of Amir Timur in Movarounnahr and other parts of the kingdom. According to the Naqshbandi rules, this ideology encouraged people to study, to acquire knowledge and skills, to study crafts, and to work. It is obvious that Amir Timur, while guiding the development of science, culture, art and spirituality in general, relies not on the status quo or blindly, but on the most advanced theory and practice of the time - the philosophy of Nakshband.

The practical significance of the ideology based on the Naqshbandi sect was especially

evident in the formation and decision-making of the policy of the state of Amir Temur. In determining the state policy and putting it into practice, the principle of “truth”, which reflects the ideas of the Naqshbandi sect, was used. “Truth – truth” means truth - order, justice - and means that in all work, in human relations, in life in general, the truth must be found, which must ensure the affirmation of justice, that is, a just society.

By further refining and clarifying this idea, Sahibkiran solved the well-known rule that “Justice is not in power, but in power and justice” and has not been widely used in the practice of states until now. He created “Temur’s rules” on the basis of this rule.

The conduct of public policy on the basis of the criterion of justice required the adaptation of all spheres of government to this criterion. In Temur’s state, large and small councils, reminiscent of the current parliament, were established on the basis of this requirement.

The Grand Council was convened in peacetime at the Emir's Palace in Samarkand. It was attended by relatives of Amir Temur, representatives of the high priests, ministers, chief emirs, beys, ulus, district chiefs, commanders, centurions, captains, soldiers and chiefs who received the title of Bahodir. The council discussed important issues related to the life of the country. [3]

The small council was attended by Sahibkiran’s closest relatives. It discussed issues related to marches to distant lands. The issues that arose between these meetings were also resolved through consultations, discussions and consultations. In such cases, Sahibkiran consulted with government officials, scientists, and experts in certain fields and came to specific conclusions. Therefore, it is not accidental that Amir Temur wrote in “Tuzuklar” that nine nations realized that the affairs of the kingdom would be done by consultation, event and council, and the rest by sword. [4]

Conducting public affairs on the basis of fairness requires the introduction of strong discipline. Amir Temur established a centralized state court to govern his kingdom, establishing thematic disciplinary procedures. The person who violated the order did not go unpunished. Violators of the rights of citizens, thieves, robbers were brutally punished.

Those who engage in such misdemeanors, such as abuse of power, bribery, drunkenness, and disorderly conduct, are especially severely punished. Even in the case of the descendants of Amir Temur, they were punished accordingly. For example, most Temurid historians, including Asian and European historians, did not like Timur’s personality.

As a result of the introduction of such an order as a state, lasting peace and tranquility have been established in the country, which, in turn, was a great virtue of justice based on the ideas of Naqshbandi, leading to the prosperity of the people and progress in society. Educational work was also carried out on the basis of the ideology that expressed the ideas of Naqshbandi.

In addition to teaching children the religion of Islam, they taught them to love work, to be moral, to get an education, to learn a trade, and other virtues. In mosques and madrassas, the true and effective way to be closer to God in the minds of students is not to be secular, but to live for the happiness of society, to be creative, to do good deeds and work, to acquire knowledge and knowledge, to acquire perfect morals, an ideology that embodies effort has been consistently absorbed. The state policy, inspired by the ideas of the Naqshbandi sect, and its boldness and continuous implementation soon showed its creative effect. The incident was first sparked in the minds of people, especially young people, at home.

There was a new generation in the country, wholehearted, faithful to Islam, at the same time, ready for science and knowledge, hard-working, professional, and devoted to great creative

work. The noble intentions of this generation were to beautify the country, to make cities and villages prosperous, to raise science and culture, to increase the popularity of handicrafts, to create gardens and so on, and all their efforts were directed to the realization of these intentions.

According to sources, Amir Temur tried to adhere to the religious and moral order, which has become increasingly influential in society.

It is an indisputable fact that Amir Temur understood the religious situation of that time and used it wisely as a moral and ideological factor. It is possible to think that the teachings of Sufism gave a person like Amir Temur a great opportunity, power. At the same time, the sheikh, who is close to the majority of the country's population in terms of social status, also had a positive impact on the Sufis, allowing them to effectively connect with all social strata of society. [5]

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