

The Attitude of Mirzo Ulugbek's Towatds to The Philosophy of Tasavvuf

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Abstract

The article provides a retrospective analysis of the socio-political, philosophical and scientific views of the thinker Mirzo Ulugbek in the Muslim world. Based on historical sources, his contribution to the spread of Sufism in the Timurid state is analyzed. Mirzo Ulugbek was a great scholar of Islam and having a great knowledge of the history of science and holds a council with the religious and secular scholars of his madrasa and concludes that there is no contradiction to Islam in the religious and philosophical teachings of Sufism. As well as if the common attitude towards to Islam in the states of Amir Temur and Mirzo Ulugbeks' dynasties who has investigate of historical sources has led to the ancient and modern researches it is known to these figures of Sufism doctrine. In our opinion, during the Timurid's dynasty, their attitude towards to Islam religious was positive in both directions.

Keywords: Sufism, doctrine, retrospective, analysis, foundation, research, history, source, social, political, science, culture, Islam.

1.Introduction

Sufism is one of the most crucial phenomenon of religious- philosophy of the merits of aesthetics and has led to the socio-political and spiritual life and has been great impact to the development of science, culture and literature, to determine the ability of thinking and the merits of aesthetics in the teachings of Islam.

While recognizing the high role of Islam in the physical and spiritual life of a person, Sufism was not the only way of a person's attitude towards to the surrounding world and people like himself in the religious worldview and also has great importance of Islamic teachings. It teaches physical and spiritual purification through morals,

manners, attitude to nature and society, which are important in self-realization.

2. Overview of Greenhouse Gas Emission

Sufism doctrine has enormously effected in the spiritual developing of society and the most important periods of Sufi teachings in the spiritual development of society, understanding of human identity are the 13th and 14th centuries, in which Shaykh Suhrawardy (the scholar who founded the "Ishrak Hikmat" in Islamic philosophy, Shaykh Shahabuddin Suhrawardy was born in the year 549 AH in the village of Suhravard, located near Zanzan), thinkers like Najmuddin Kubro, poets like Fariduddin Attar, Ahmed Yassavi,

Jalaluddin Rumi expanded the scope of Sufi knowledge and enriched it with philosophy and wisdom.

3. Need for Sustainable Solutions

The well-educated has maintained the world of spiritual development. Being a perfect person is one of the most concepts in the Eastern Philosophy and it expresses the understanding of the relationship of members of society to each other and how they fulfill their duties to society.

The French orientalist Terry Zarcone writes the following about this: "Sufis, unlike most scholars, are sympathetic to the ideas of renewal, and are ready for hard work without confusing the obligations imposed by Islamic beliefs with the principles of modern civilization" [Zarcone et al.1998].

Sufism was played a positive role in the development of literature and science during this period, when Amir Temur and the Timurids undertook to continue the scientific and practical activities of the Renaissance thinkers, the above-mentioned great mystical scientists and poets, and was widely recognized by the general public. "Sufism, including Naqshbandism, was an ideological factor for the rise of culture during the period of Amir Temur and the Timurids (Mirzo Ulughbek). Prominent Sufis - Charkhi, Porso, Khoja Ahror, Makhdumi Azam and others played an important role not only in the spiritual life of the country, but also in the internal political life of the state by frequently advocating the interests of cultured people and the development of spirituality" [Khairullaev et.al.1996], said Academician M. If it is emphasized by M. Khairullaev, the importance of Sufism in the development of spiritual and religious thinking of this period is emphasized by Elyar Karimov as follows: firstly, in the strengthening of the socio-political and economic situation, and their activity moved to the higher sphere of

society's life; secondly, Sufism appeared as a harbinger of a wonderful renaissance, and Central Asian Sufism flourished during the Timurid dynasty, in the 15th century. [Karimov et.al.1996].

In overall, it causes the analysis of Sufism is a good way of investigation that Mirzo Ulugbek has contributed a great success in our spiritual heritage, and also the great member of Timurid's dynasty, the wisdom of religious and scientific knowledge is a crucial topic of refreshment.

4. Adopt-a-Highway Model

M.M. Khairullaev and M. Hakberdiev argue "Just as the science of logic has a universal character, the process of justifying an opinion is an inseparable feature of general thinking, regardless of who it is, what time and society it is in." Since it is a product of human thinking, the reasoning process can be influenced by various factors.

Because a person who lives in a certain society in a spiritual-ideological, national environment, in a social condition of mental state. [Khairullaev et.al.1993] From this point of view, there are sufficient evidences from recent sources and scholarly works to determine the attitude of the great thinker, encyclopedic scientist Mirzo Ulugbek to the teachings of Sufis, who reached their peak in the XIV-XV centuries. In order to be sure of the truth of the stated opinions, we must first of all observe the law of formal logic, which states that every true opinion must have a sufficient basis in the process of thinking, that is, every opinion, judgment, and judgment must be justified with the help of a proven opinion. That is why, in order to get new information about the problem we need, we refer to sources related to the Timurid's period, manuscripts and printed literature.

4.1. Description of Model

Admitting that Sufism was appeared in the basis of Islam and developed its teachings

based on the Qur'an and Hadith, it was also influenced by pre-Islamic beliefs and other religions. Husayn Vaiz Koshifi, was the great thinker of the East, the founder of the order of youth, writes the following information: "...it turns out that the word "mysticism" existed even before Islam. It is mentioned in the book "Unsul Sufiya" that the first person who received the name "Sufiya" was Shis, one of Adam's children. His clothes are made of green wool (wool - woolen fabric) and after Shis, those who wear woolen clothes are called "Sufis" [Turar et.al.1993].

In the first half of the 20th century, the great sheikh of Movarounnahr, Makhdumi Azam preached and advised among the nomadic population in Turkish "Ulus koche bayir (bayigir), dervish kiche bayir", and among urban and rural residents in Persian words, "true Sufism is cleaning cotton" [Velidi et.al.1947].

Regarding to the origin of the word Sufi, Osman Turar, who teaches Sufism at the Arzirum University in Turkey, gives the following evidence from his compatriot Ismail Haqiq Izmirli that it is derived from the Greek word "sofos-sofia", which means "wisdom" (philosophy): », before the translation of Greek works and the spread of philosophy among Muslims. Abu Hashim died in 150 Hijri - 767 AD [Turar et.al.1999]. The above-mentioned source gives the following argument based on Abdurrahman Jami's work "Nafahotul-uns": the first person known by the nickname "Sufi" was Abu Hashim As Sufi from Kufa (died in 767). In the history of Sufism, the first takya-khanaqah was built by a Christian emir for Abu Hashim in the city of Ramla [Turar et.al.1999].

4.2. Benefits of Model

Usman Turar continues his opinion and writes that the word Sufi is derived from the

word "suf" meaning wool, wool, and wearing clothes made of colorless, coarse wool was a sign of repentance from sin in those times. According to the narration of Anas ibn Malik, "The Prophet, peace and blessings be upon him, used to respond to a man's call, ride a donkey and wear woolen clothes. Sufis also wore woolen clothing, as it was the clothing of the prophets and a symbol of tawaze (modesty). A white woolen garment has been accepted as an official dress by Sufis since the 3rd century AH [Turar et.al.1999].

4.3. Translation of Adopt-a-Highway Model to Reduce Greenhouse Gas Emission

The preacher Koshifi writes that the first person who wore a hirqa was Hazrat Adam, and the purpose and original meaning of it is that the hirqa is a garment of familiarity. And at the same time, in the description of the colors of the Sufis' kirja, they write the following that its colors are different, and each of them refers to a certain state: "If they ask to which category white color belongs, answer that white color is the color of the day, and the language is that of the clear community, and their chest is powerful, it is clean from dirt and dust. Whoever wears a white hijab, the morning will be like a faithful one, and the example of the day will give clarity to everyone."

4.4. Strategies for Implementation

At the same time, the author describes the green and earth-colored khirkas, describing them in the description of the fabric they are made of, the first one is made of wool, the second one is made of cotton, the third one is made of felt, and the fourth one is made of leather. he writes about the manners of commemorating the spirits of past ancestors and ancestors along with introducing the conditions of wearing, sending takbir and

analysis. The well-known Turkish mystic scholar Usman Turar stated that the hirqa is a dress worn by the people of the Tariqat, and the tradition of wearing the hirqa goes back to Hazrat Ibrahim.

It is narrated that when Hazrat Ibrahim was thrown into the fire, Gabriel brought a silk shirt from heaven and put it on him, and Hazrat Ibrahim escaped from the fire thanks to his blessing. He kept this shirt and wore it when he wanted to sacrifice to Hazrat Ismail. This shirt came from Hazrat Ishmael to Hazrat Ishaq, from him to Yaqub, and from him to Yusuf, peace be upon him. The Sufis saw the secret of this dress in the hirqa and gave it a spiritual significance", [Koshifiy et.al.1999] he writes.

The analysis of the above-mentioned sources means that, together with the different colors of the tunic or hirqa, it follows that the fabrics of these clothes are made of wool, cotton, leather and silk. Therefore, in each period, the people of the religious order wore clothes of different colors, woven from the above-mentioned fabrics, from the point of view of the need to go with the intention of killing the ego and reforming the soul.

4.5. Potential Outcomes

Mirzo Ulugbek, was a wise man of worldly and religious knowledge of the Timurid dynasty, like his grandfather Amir Temur and other thinkers of his time, followed the laws of Islam and developed it in their dynasty. We can know this from Ulughbek's attitude towards to Hurufism, which is a Shiite sect and opposes the Sunni position.

In the literature published in later times, it is reflected that Mirzo Ulug'bek was in certain relations with the religious and philosophical teachings of Hurufi.

It is said that it arose as a protest against the Timurids. In fact, the root of hurufiya is related to teachings from ancient times. Our target is interested in the reasons for which

Mirza Ulugbek contacted and protected the Hurufis.

In our opinion, the struggle against the Mongol tyranny and, secondly, the fact that Iran was not an independent country until this time, but one side of it, that is, the state of the Jalayirs, was in Azerbaijan. and he is intrigued by the idea.

5. Methodology of the study

As a proof of this opinion, the Azerbaijani scientist and philosopher Z.A. Kulizada in his treatise "Qasimi Anwar's worldview" under the banner of hurufiya Islam, it is a means of struggle for peoples who are not related to Islam, as well as its influence in the philosophical poetry of Movarounnahr on the propaganda of the Muslim East based on historical sources and manuscripts. proves it. For example, the historical manuscripts of the spread of hurufiya to Samarkand are "Husayn Al-Yori", "Noma az pisari Fazlullah Hurufi" and "Shamsiddin Muhammad ibn Abdurrahman Sahavi, Shamsiddin Muhammad, Al-zuu-Al-Lome'u mahli al-Karni al-Tasim, Al -Cairo" based on the reports.

6. Data Analysis and findings

One of these treatises, written by Shamsiddin Muhammad ibn Abdurrahman Sahawi, "Bright lights among people in the 9 th century", describes the services of Fazlullah Nasimi, the founder of hurufiya, in 174 pages in Samarkand, there were weapons in the hands of the people of the word, that is, priests and secular rulers

it is noted that the ruling classes discussed with him the way to increase the influence of Islam among the people and at the same time to strengthen their power, and later on, these ideas were discussed and defended by his children with the people of Kalam. At the same time, Mirzo Ulug'bek's attitude to this philosophical trend was evaluated by his father Shahrukh, and the opinion that this

sect poisons not only Mirzo Ulug'bek, but also the people of Chigatay and the people of Samarkand together with non-Arab people [Turar et.al.1999] was reflected.

Because when Shahrukh, the father of Mirza Ulugbek, was assassinated in Herat, their representatives were sent to Samarkand to Ulugbek, claiming that the assassination was carried out by the Hurufis.

7. Conclusion

Mirza Ulugbek promises his father to collect theological scholars and scholars in Samarkand to check the correctness of the teaching of Hurufiya from the point of view of Islam. Mabodo states that if this teaching contradicts Islam, then he will execute the heretics with his own hands [Kullizade et.al.1976].

8. Summary of Findings

A great scholar who has a deep knowledge of the history of science and religion held a council with the religious and secular scholars of his madrasah and came to the conclusion that this religious-philosophical teaching, i.e [Xujaev et.al.1976].

9. Recommendations for Future Research

Hurufism, does not have any anti-Islamic ideas. Shakhrukh, who was very upset by this, came to the opinion that this theory had a harmful effect not only on Mirza Ulugbek, but also on the people of Samarkand and poisoned their minds. It is known from that period that the Hurufiya had a significant influence on the teachings of Mowarounnahr Sufis before the Mutazis.

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