

FROM THE HISTORY OF THE PIRS WHO WERE LEADERS TO AMIR TEMUR

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Abstract. *This article discusses the pirs who played an important role in the life and work of Amir Temur, their qualities, the attitude of the master to the scholars, and the positive aspects of this.*

Keywords: *Sayyid Amir Kulol, Shamsuddin Kulol, Shayx Abu Bakr Tayobodiy, Sayyid Baraka, "Rosti-rusti", Amir Temur.*

Looking back at the activities of our great ancestor, Sahibkiran Amir Temur, who left an indelible mark on the history of our homeland and the world, we see before our eyes the formation of a patron of science and religion, a great commander, and a just ruler who is an example to us all today. The role of his pirs, who guided and supported him with their wise advice, is incomparable.

From a young age, Amir Temur had a strong belief in famous religious scholars and sheikhs, which he learned from his father, the buzurgvari Amir Taragay.

Sahibkiran had several pirs, which can be divided into two groups below:

The first group includes the spiritual pirs, that is, the blessed ones who lived before the birth of Sahibkiran, such as the sheikh ul-mashoyikh of the Turkestan estate, Khoja Ahmad Yassaviy, Sultan Burhoniddin Qilich, Shayx Nuriddin Basir (Qutbi Chahordahum), Shayx Burhoniddin Sog'arjiy, and Shayx Safiuddin Yaqub Ardabili. The fact that Sahibkiran paid homage to the souls of these people, built separate mausoleums for each of them, and honored their descendants is proof of his devotion to them¹. [1] In particular, the deeply meaningful divan of Khoja Ahmad Yassavi called "Hikmat" is one of the works that Sahibkiran loved to read was one. Amir Temur would travel to Turkestan, visit the graves of Ahmad Yasawi, and pray for blessings. [2]

Fatih Duman quotes in his work "Pir": "... Finally, Amir Temur decided to begin his journey to Bukhara. On the way, he also entered Turkestan. Akhmad Yassavi from Turkestan appeared to Amir Temur in a dream and said, "O young man, travel to Bukhara quickly, God willing, the death of the sultan there is in your hands. The people of Bukhara are waiting for you. You must still have a lot of work to do!" Amir Temur woke up and praised God. The next day, the governor of Turkestan summoned Nogaybek Khan and allocated funds from the treasury to

¹ **Abduqodir Jiloniy** (1077-1166) was a Persian theologian and mystic. His sermons on the Hanbali school of thought were famous. Later, he worked as a Quran commentator and mufti. The people revered him as a saint who could perform miracles and as a patron of the poor. He was given the nicknames Ghawsul Azam (protector of the people) and Piri Dastgir (supporting pir)

² **Imam al-A'zam** - Abu Hanifa Nu'man ibn Thabit al-Kufi (699-Baghdad) - founder of the Hanafi school of thought. Imprisoned by Caliph Mansur and beaten to death in prison.

³ **Imam Musa Kazim** was the seventh Imam of the Shiites (died in 799).

⁴ **Imam Muhammad Taqi** was the ninth Imam of the Shiites (died in 835).

⁵ **Salmon Forsiy** - Iranian companion of the Prophet Muhammad (died 655). Mada'in - a city located 26 miles southeast of Baghdad.

⁶ **Imam Ali ibn Muso** - the eighth imam (died in 821).

build a mausoleum over the grave of Khoja Akhmad Yassavi. The governor of Turkestan built a huge, majestic mausoleum complex. This luxurious building is still distinguished by its attractiveness and grandeur.

It is said that when a mausoleum was being built over the grave of Khoja Ahmad Yasawi, the foundation kept collapsing. Then, at the suggestion of a dervish who had seen Khoja Ahmad Yasawi in a dream, the mausoleum of Arslanbob, who was previously buried in the city of Otrar, was built. Only then was it possible to build the mausoleum of Ahmad Yassaviy.[3]

The construction of this mausoleum began in 1397 and continued, with interruptions, until the death of Amir Timur. Through this building, which consists of a large dome, two minarets, and many rooms, chambers, and domes, Sahibkiran expressed his love and respect for the great saint Khoja Ahmed Yassavi. [4]

During the conquest of Syria, Timur built a mausoleum over the graves of the wives of the Prophet Muhammad (peace be upon him) Umm Salama and Umm Habiba. In all the cities and countries he visited, he would visit and pray at the graves of the prophets, companions, and famous scholars, including Idris (peace be upon him), Jirjis (peace be upon him), Noah (peace be upon him), Sufyan Thawri, Hazrat Husayn, Hakim Tirmidhi, Imam Azam, Abu Muslim Marwazi, Bayazid Bistami, Sheikh Bahlul Dono, and Sheikh Ibrahim Yahya. [5]. Amir Timur also wrote about his In its regulations, it states: "The saints should allocate funds from the endowment for the graves and mausoleums of religious leaders. They should provide those places with carpets, food and lamps. First of all, they should allocate Najaf and Khula for the good maintenance of the holy graves of the Commander of the Faithful, the King of the Brave, Ali ibn Abu Talib, may God's grace and mercy be upon him. They should allocate funds from the endowment of Karbala, Baghdad and the villages around them and other places for the good maintenance of the holy graves of Imam Husayn, may God be pleased with him, the holy grave (ravza) of the great saint, Sheikh Abdul Qadir Jilani, the tomb of Imam A'zam Abu Hanifa, may God have mercy on him, and the graves of each of the other mashaikhs, religious leaders and great men who were baptized in Baghdad. Imam Musa Kazim, Imam Muhammad Taqi, Salman For the Persians' bright palaces, they should designate an endowment from the cultivated lands of Algeria and the income of Mada'in. For the blessed tomb of Imam Ali ibn Musa, they should designate an endowment from the lands around Kutahbast and Tus, and they should designate a carpet, a lamp, and daily food and drink. "Also, they should allocate separate endowments and endowments for the tombs and graves of the sheikhs in Iran and Turan, each by name." [6] From the above, it can be concluded that Timur's respect for the souls of the Prophets, Companions, Scholars, and Saints was boundless.

The second category, that is, the contemporaries of Sahibkiran, are the pirs who directly taught the path of will that the great Amir believed in: Sheikh Shamsiddin Kulal, Sheikh Zayniddin Abu Bakr Tayobod, Mir Sayyid Baraka, and Sayyid Amir Kulol.

For many years, many people considered Sayyid Amir Kulol and Shamsiddin Kulol to be the same person. A number of prominent Timurid historians, such as Vasily Bartold, Vadim Masson, and Galina Pugachenkova, also shared this misconception [7].

Sayyid Amir Kulal (1284-1370 November 28) was born in the village of Sukhori in Bukhara, and spent his entire life there and in some other villages of Bukhara. He was known by

the nicknames Amir because he was a descendant of the Prophet Muhammad (peace be upon him) and Kulal because he was engaged in pottery.

12 He was a disciple of the great sheikhs of the Khojagon (Naqshbandi) order, Muhammad Baba Samosi, and a teacher of Bahauddin Naqshband[8].

The historian Hamdam Sodiqov describes the meeting between Amir Temur and Amir Sayyid Kulol as follows:

"Sheikh Amir Sayyid Kulal, whose fame spread throughout the country, welcomed the son of his faithful disciple Muhammad Tarag'oy with an open face. He introduced him to his disciples, who were sitting in a circle around him.

- This young man is a Quran reciter. I see greatness on his forehead. May he reach a status that no one has ever achieved before. Even if an old man like me does not have the opportunity to see the glory and fame of this young man, may those of the assembly who are still alive have seen and heard about the worldliness of the young man named Temurbek.

The disciples looked at him with amazement and admiration.

Amir Sayyid Kulal took seven kulaks from the shelf and handed them to Temurbek.

When you go to the cache, eat a little of each and save the rest. In the future, the seven climates of the world will be yours.

Amen, Allahu Akbar!"[9]. These seven loaves were the seven climates, the flour on them was the sprouting generation, and the raisins were the symbol of the state and the crown and throne.

In his Tuzuks, Timur says the following about his victory over Sahibkiran, which he received a blessing from:

"...I rode and went to the presence of Amir Kulol. They advised me to go to Khorezm. If I were to win over the Uzbeks, I decided to offer them the annual tribute of Samarkand. They prayed for my victory and allowed me to leave. When I left Sayyid Amir Kulol's service, I was accompanied by sixty horsemen. Ilyas-Khoja learned that I was marching to Khorezm and wrote a letter to the governor of Khiva, Tokal Bahadir, ordering him to go against me and kill me. Tokal Bahadir led a thousand horsemen and came against me. Together with my sixty horsemen and my brother-in-law, Amir Husayn, who had joined me on the way, I faced the enemy army of a thousand horsemen and entered into battle. In this battle, I showed such bravery and endurance that fifty of his thousand men remained, and only ten of my sixty horsemen remained. Nevertheless, victory was on my side and I put them to flight."[10]

As for Sheikh Shamsiddin Kulal, Khoja Shamsiddin Kulal was born in the Kashkadarya oasis at the beginning of the 14th century and embraced the path of the Tariqa from childhood. Like Sayyid Amir Kulal, he was engaged in pottery, so he received the nickname Kulal Match.

According to legend, both Sheikh Shamsiddin Kulal and Bahauddin Naqshband were disciples of Sayyid Amir Kulal, went on pilgrimage together, and taught each other knowledge.

The importance of Khoja Shamsiddin Kulol in the life of Amir Temur is that he was also the mentor of Sahibkiran's father, Muhammad Taragay, and was his first teacher, teaching him the Holy Quran and religious sciences from the age of seven. When Temur was born, he was also

named after him and prayed for him. Sahibkiran's childhood was spent mainly with him. Temur was very fond of this sheikh, often visited him, and considered him his own father.

Sheikh Shamsiddin Kulal died in 1363. Amir Temur buried him in Shakhrisabz, next to his father, Muhammad Taragay Bahadur. When Temur returned from travels, he would go to Shakhrisabz with his children and visit the tombs of his father and Shamsiddin Kulal.[11]

Another important figure in the life of Amir Temur

Sheikh Zaynuddin Abu Bakr Tayobodi contributed the most to the justice of Timur's empire.

The great scholar who made the main contribution was the scholar. The great Sheikh-ul-Islam was originally from the village of Taybad in Herat. According to the information given in the work "Mujmal Fasihi" by Muarrih Fasih Hawafi (15th century), Amir Temur first met him in the Harirud Valley in 1381[12]. Amir Temur, while telling about one of his meetings with his mentor Tayobodi, said to Hafiz Abro: "Since the time I was in power, whenever I met with ascetics and religious scholars, I used to observe some fear and anxiety in those standing before me. But this time I was the one who was afraid. Because Tayobodi was truly a fearless person, he was not afraid of anyone in the world," thus confessing the fear he felt for his sheikh and the great respect he had for him.[13] Between Hazrat Tayobodi and Timur

One of the conversations was as follows.

...Be my pir until the end of my life. Whether I am on the throne or in prison, whatever happens to me, always do not withhold your blessings from me.

The sheikh looked at Temurbek and replied softly:

Be just, my son. Only justice can be a ladder to a great goal. Anyone who follows the path of justice without deviating can also be a deputy of the prophet.

As a special sign of respect, Sheikh Zaynidin tied his belt to him and put on his turban. Then he handed him his ring. The words "Rosti-rusti", that is, "Truth is in justice", were engraved on this ring. Many years later, the name of Temurbek and three circles were added to the words on this ring². Even famous and powerful rulers bowed before the coins engraved with this seal[14].

Amir Temur's decrees include several letters sent by Sheikh Tayobodi. Among them, the following letter represents the cornerstones of Amir Temur's statehood:

"O Abulmansur Temur! Follow four things in the affairs of the kingdom, namely: 1) council; 2) consultation and advice; 3) determination, entrepreneurship and vigilance; 4) prudence. Because a kingdom without council and consultation can be compared to an ignorant person whose every action and word is wrong; his words and deeds bring regret and regret. Therefore, in governing the kingdom, act with consultation, advice and enterprise, so that in the end you do not regret and regret. You should also know that some of the affairs of the kingdom are completed with patience and tolerance, and some are completed with ignorance and ignorance. So, after the description and mention of the measures that must be carried out, it should be emphasized that all affairs are carried out with determination, patience, endurance, health and alertness, caution and courage. Peace be upon you" [15].

⁷ **Abulmansur** (Arabic; triumph, victor) - one of the glorified titles of Amir Temur

Sheikh Abu Bakr Tayebodi was a famous and respected person of his time. Not only Amir Temur, but also the greatest scholars and sheikhs of the order of that time enjoyed his conversation. Alisher Navoi writes in his work "Nasayimul-muhabbat" that "our holy ancestors such as Khoja Bahauddin Naqshbandi, Khoja Muhammad Porso, Khoja Ubaydullah Ahrar often talked with Sheikh Abu Bakr Tayebodi." [16] Sheikh Abu Bakr Tayebodi died on January 28, 1389.

Another great person who left an indelible mark on the life of Sahibkiran is undoubtedly Mir Sayyid Baraka. Amir Temur first met Sayyid Baraka in 1370. After the breakup with Amir Husayn, when Temur was leaving the city of Kesh towards Balkh, he met his pir, the great saint Sayyid Baraka, who would have a great influence on his future near the city of Termez. Sayyid Baraka, who had come from Mecca, had previously met Amir Husayn and asked him for help with the endowment of Mecca and Medina. Amir Husayn not only did not help, but also did not treat Sayyid Baraka in a manner worthy of his honor. The offended sheikh met Amir Temur near Termez. Due to Amir Temur's beautiful attitude, treatment, and respect, Sayyid Baraka prayed to Allah through the prophets and caliphs to ask for help for Amir Temur, presented him with a halberd and a flag, the symbols of the kingdom, and gave him the good news of Sahibkiran. Amir Temur, his blessing and good He accepted their wishes and ordered a large sum of money to be given to the endowment of the Haramayn (Makkah and Medina).

According to sources, Mir Sayyid Baraka died in 1403. Abu Tahir Khoja Samarkandi writes in his work "Samaria": "The grave of Mir Sayyid Baraka is in the city of Samarkand, inside the mausoleum of Amir Temur Ko'ragon."

When Sayyid Baraka died in Mazandaran, Amir Temur brought his blessed body to Samarkand and buried it in a mausoleum he had prepared for him, referring to the burial at the feet of the sheikh. Indeed, Sahibkiran was buried in this very place after he left this mortal world[17].

In conclusion, it can be said that when we analyze the life, journeys, and victories of the Sahibqir, it would not be wrong to say that the victories achieved and the respect and honor earned among the people are primarily due to the help given by Allah Almighty and the respect that the Sahibqir showed to the scholars, especially his elders.

According to the historian Ibn Arabshah, Amir Temur said: "No matter how many countries I have conquered, no matter how many lands I have conquered, it is all due to the means of Sheikh Shamsiddin Kulol, the help of Amir Kulol, and the patronage of Sheikh Zayniddin Abu Bakr. I have not achieved a single victory without the help of Sayyid Baraka" [18].

It is clear from this that Amir Temur, having shown respect and honor to his scholars and teachers throughout his life, succeeded in building a vast empire as a result of their spiritual support. There is no doubt that the cornerstone of Sahibkiran's unique military tactics and unique state administration was laid by the divine consciousness of his sheikhs.

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