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SAHIBKIRAN AMIR TEMUR AND PEOPLE OF KNOWLEDGE

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ABSTRACT

Amir Temur's relations with religious leaders and sheikhs were covered and analyzed with the help of scientific and artistic works. The relationship with them is described in the literature. Amir Temur's attitude to scientists and scholars was also studied. The work of Amir Temur in the development of science was analyzed.

KEYWORDS: *Sahibkiran, Samarkand, Sheikh, Scholar, Science, Science, War, Army, Country, Scientific Assembly, Hadith, Jurisprudence, Kalam, Philosophy, Logic, Maturity, Arabic Language, Handasa, Ulamo, Majlis, Madrasa, Mudarris.*

INTRODUCTION

From the first years of the rule of Sahibkiran Amir Temur, it is well-known that he formed warm relations with religious leaders and sheikhs and heeded their advice. He also showed his respect for the religious leaders during his teenage years, when he had neither wealth, nor a political force: "Having sold his one alone clothe, Temur bought a goat for this money, and went to see Sheikh Shamsuddin Kulol. Temur, holding the cord bounded to the neck of the goat, stood on foot and waited for patiently till the end of recitation of the Sheikh with the disciples. Sheikh Shamsuddin Kulol liked his habit. At the end of the recitation, Temur kissed the Sheikh's hand and knelt in his presence and asked for his prayer for him. The Sheikh accepted his wish".¹

The following information about Amir Temur's attitude to religious scholars is included in these historical works: In 1367-1368, when Amir Husayn worsened relation with Amir Temur, Amir Husayn asked scholars and sheikhs of Khujand and Tashkent to go to Amir Temur for resolving this dispute. These blessed people went to Amir Temur and said after praying him: "Moving the army for war causes destruction of the country and nation. Your good intentions and your beliefs

tend to make agreement. If you are in peace, the country will be prosperous and people will find rest. In fact, Allah said that "Agreement is blessed". At that moment, Temur's dream came to mind: one day boats were collected in the Khujand River, and he was sitting on a wood on the river. He was praying to God on that wood, knowing that no one else could help him. Waking up in such a situation, Sahibkiran thought the water as an army. Temur recalls the dream and refused to fight according to the wishes of the sheikhs and he made peace with Amir Husayn.²

In 1372-1373, when Amir Temur sent an envoy to Khorezm governor Husayn Sufi and said that Khorezm belonged to Chagatai since Genghis Khan's time, so he demanded to be added to Chagatai land again. Husayn Sufi replied, "I took this country with a sword. So I may only give it with a sword." Then Amir Temur started his military campaign with big army. Only the prominent scholars of Movarounnahr as Mavlono Jaloliddin Keshiy and Hoja Isomuddin Moziy, claimed that Khorezm was "Dome of Islam", and also, "The proud of Muslims in the world, the cradle of the great scholars should not be trampled under the feet of warriors only because of stupid decision of a man". And they said to Temur: "If you are pleased, choose one of the nobles as mediator, to reconcile both sides with the judgment of Allah, and do not shed blood." Temur listened to their advice and ordered to send Mavlono Jaloliddin Keshiy to make peace there.³

Another example of Amir Temur's heeding to the thoughts and advices of the scholars is as follows: "One day, while listening scientific conversation, Temur was asking questions about important and controversial issues related to the religion of Islam while sitting in conjunction with the prominent scholars and judges of Iranian and Turan world. While scholars giving suitable reply to Temur, they also recognized that every word of Amir Sahibkiran was praiseworthy. At such a stage, Temur told to the scholars: "The scientists of the past ages showed the rulers the right path. Why do not you tell me what you have to do and do not do it to me?" To make better reply to Temur, each of them said, "Alhamdulillah, our Amir is the cleverest scholar, Amir teaches us the way of guidance, and we ourselves need the advice of such people." The slanderous words of scientists irritated Amir Temur and he said, "It does not make me happy to praise always, to speak looking at my mood. You are from different countries. Do not hide anything from the things that are happening in the cities you visit and tell me each good and bad thing happening. I'm not telling it thinking my interest. As we all know, God has given us such a kind of mercy and power that we do not need such praise. Our goal is to reach the goodwill of Allah and fulfill our duty for the blessing and grace of God." Scientists who have seen the sincerity of Temur, told the good and the evil that they witnessed. Then Temur chose the most prominent ones of all the prestigious scholars of all countries and sent each of them to their countries with a representative of the government in order to detect the injustices and cruelty on the people.⁴

The attitude of Amir Temur to the scholars was not merely to protect them or heed their advices. Sahibkiran constantly strived to participate in conversations and debates of scholars, sometimes watched debates and discussion among scholars, and sometimes he himself was engaged in scientific discussions and conversations with scientists. This tradition of Amir Temur had been often remembered by the historians of that time: "In most cases, in his free time when he was not busy with government affairs, that is, after discussing important issues with ministers and governors, giving orders or making decisions, in order to participate in honorable gatherings, to

offer Sharia rules to discuss, to benefit from the treasure of knowledge, he gathered scholars and the wise men around him."⁵

Amir Temur's scientific conversations and meetings were not only held in Samarkand, but also he would hold regularly in the places where he stopped at the time of his military trip or in newly acquired cities. The most striking example of such scientific meetings during the trip was reflected in the example of Amir Temur's meeting with scientists of Damascus and Aleppo in his visit to Syria. One of other examples is that, sayyids, scholars and sheikhs came from Iran's ancient cities, especially from Tabriz to participate in scientific conversations and to discuss problems in profane and religious subjects, while Temur's army was having a rest in the Yaylaki Ak, on the way from Baghdad to Tabriz. Amir Temur, who spent most of his life in long military expeditions, shows how much he paid attention to science, while gathering scientists and conducting scientific meetings without losing any time to his return to Samarkand.⁶

Amir Temur had been accustomed to bringing scholars, masters and craftsmen including also the majority of religious scholars to Samarkand - the capital. When we look at the composition of the religious leaders in Samarkand, there are two distinctive features: their amount is really in a large number and that they are truly selected by the most important people. Among them, three of them are considered acceptable in all of the Muslim world, and are considered to be an important figure in the spiritual life of Temurids. The first of these scholars is Saadiddin bin Umar bin Abdullah at Taftazaniy (1322-1390), whose works are still taught, well-known in tafsir, hadith, fiqh, kalam, philosophy, logic, Arabic language and other sciences. Taftazaniy was living in Khorezm when Amir Temur occupied therein 1379. With the request of the ruler of Sarahs Malik Muhammad, the son of Muiziddin Kart, Amir Temur permitted Taftazaniy to go to Sarahs city. After returning to Samarkand, scholars and sheikhs came to congratulate on acquiring Khorezm and they said: "Temur conquered Khorezm, but Malik Muhammad gained the real crop of this conquest". Sahibkiran asked to explain the meaning of this sentence. After listening the answer - "Taftazaniy is famous scholar whose works are appreciated by the scholars in the east and the west," Temur immediately summoned Taftazaniy to Samarkand. Taftazaniy rejected his suggestion because of the eve of his departure to Hijaz. For the second time, Temur, commended that such a great scientist like Taftazaniy should come to Samarkand. Taftazaniy on his way to Mecca for Hajj with his family and his assistants, had to change the address to the road of Samarkand and Amir Temur welcomed them with open arms. Taftazaniy, who was ready to live and work in Samarkand till the end of his life completing his duties, appointed by Sahibkiran without any problem as the head of Samarkand scholars. Taftazaniy was defeated in a scientific debate with another great scientist of his time - al-Jurjaniy, and he stopped his scientific activities and soon after died in 1390.⁷

The second scholar worked under patronizing of Amir Temur was Abul Hasan Ali ibn Muhammad ibn Ali as-Said ash Sharif al-Jurjaniy al-Khanafi. He is known with the name of al-Jurjaniy (1340-1413). Jurjaniy also wrote about 100 small and large works in the fields of tafsir, hadith, fiqh, kalam, philosophy, logic, Arabic, astronomy and mathematics, both in the field of religious science and in the field of mental science, and most of his works have been educated in madrasas for many years. In 1388, when Shiraz was occupied by Temur, he led a number of scientists and masters to Samarkand. When Amir Temur acquired Shiraz, one of the ministers said that Jurjaniy was a unique scholar in science and virtue. When Sahibkiran Temur met

directly with Jurjaniy, he realized that he was more intelligent than the minister's explanation. Amir Temur suggested to go to Samarkand in order to share his knowledge with the scholars in Transoxiana. Jurjaniy didn't have a chance to reject Temur's proposal, so he went to Samarkand. Jurjaniy spoke about it in the introductory of his book called "Al-Misbah". After having been the head of teachers in Samarkand for about 18 years and having prepared numerous apprentices, Jurjaniy won in the scientific competition with Taftazaniy in the palace of Amir Temur, and became the most prominent scholar in Temur's scientific meetings. Also origin of Jurjaniy from sayyids and sharifs made Amir Temur's respect and attention higher for him. Even Sahibkiran's words about Taftazaniy and Jurjaniy have been preserved in the sources: "Even though we know that these two scholars are equal in wisdom and piety, Jurjaniy is superior to his lineage. That is, he is Sayyid and Sharif (generation of the Prophet and caliphs), and Taftazaniy is like us." After the death of Amir Temur Jurjaniy returned to Shiraz and continued his scientific activity by the end of his life. He passed away in 1413.

The third of the scholars brought to Samarqand by Amir Temur, was Shamsuddin Muhammad al-Jazariy (1350-1429), who wrote more than 80 scientific books, became well-known as Qur'an reader and erudite in hadith of the time. He met with Amir Temur in Anatolia (Turkey) and came to the capital Samarkand. In a short time, as Amir Temur soon paid attention to him that when he returned from his tour of Anatolia, he handed over to Jazariy to recite wedding prayer for his grandchildren in Samarkand. Temur appointed al Jazariy as the teacher in the madrasa in Kesh because of his high esteem for him, and he worked here until the death of Sahibkiran.

In short, during the reign of Amir Temur, science and culture developed throughout Movaraunnahr and Khorasan. He also created and supported a wide range of opportunities for scientists. Special attention was paid to education in madrassas. Scientists from many countries have contributed to the development of science and created many works.

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