

**THEORETICAL ASPECTS OF SUFUSUF AND ITS RESEARCH IN THE PERIOD  
OF TIMURID**

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**Abstract:** The article examines the development of Sufism during the Timurid period and the theoretical and methodological problems of its research, the interpretation of the perfect human being in the Sufi-philosophical views of the Sufis of the Timurid period, the significance of the views of the thinkers of the Timurid period regarding the education of the perfect person. Also, theoretical aspects of sufusuf and its research in the period of Timurid were analyzed.

**Key words:** The era of Timurids, mystic, mysticism, thinker, perfect human being, order, spiritual maturity, perspective, social protection, social state, systemic-functional analysis, theoretical-methodological basis, concept.

**INTRODUCTION.** The invasion of the Mongols into Central Asia and the struggle for the throne between the Mongol princes in the regions destroyed the stability of the social and cultural life of Movarounnahr. This situation had an impact on the economic, cultural and spiritual life of the country. Sources of the country's cultural history, educational institutions, madrassas and libraries were neglected. Many representatives of science, art, literature, scholars, scientists, architects and painters suffered from this unstable situation.

**LITERATURE ANALYSIS AND METHODS.** A. Arberry, W. Jones, D. Malcolm, J. Graham,

Mir Waliddin, Wilcox Linn, (England), K. Ernst (USA), I. Goldsier ( Hungary), K. SnookHeurgronje (Netherlands), Louis Massignon, J.G. Tassi (France), Alfred von Kremer, Fried August Toluk, Y. Hammer and F. Rueckert, Jürgen Paul, Annemarie Schimmel (Germany), YE.E.

Bertels, A.M.Bagautdinov, I.S.Braginsky, A.Krimsky, V.Zhukovsky, I.Petrushevsky, A.D.Knish, ET.Sovitova, (Russia), K.Kodirov, D.Kh.Fayzaliyev, D.M.Takheri, K.S.Abdurakhimov

(Tajikistan), I.Mo Minov, M. Hazratkulov, Kh. Alikulov, O. Boriyev, Hamidjon Hamidiy, N. Komilov, Muhammad Sadiq Muhammad Yusuf, G. Navro'zova, O. Usman, H. Boltaboyev, R. Shodiyev, J. Kholmuminov , B. Nomozov, D. Sayfullayeva, Kh. Samatov, F. Muzaffarov, V. Cho'liyeva and others.

**RESULTS AND DISCUSSION.** The conditions of peasants and artisans in the territories conquered by the Mongols were difficult. They forced the best craftsmen to work for their own benefit, and the rest to pay taxes. The invasion policy of the Mongols was draining the people's conscience and causing protests. It is known from history that the uprising led by Mahmud Torabi (1238) was directed against these violences. Many artisans, farmers and famous sheikhs such as Shamsiddin Mahbubi were killed in this uprising.

It is known that in the 14th and 15th centuries, sects had a strong influence on social and spiritual life. In particular, the people-oriented and socio-economic ideas of the Naqshbandi sect were formed as an important socio-ideological factor for the development of handicrafts. The sect united the peoples of Movarounnahr and Khurasan regardless of their social origin, caste,

language and nationality. This moderate sect, which includes high ideals such as humanity, enlightenment, unity, moral purity, tolerance, honest work, is understandable from the common citizen to the kings and has its own meaning. could reveal the secret. The status of the sheikhs of the sect increased, and the ideas of the sect began to be propagated. In this period, Khurufiyya, Hakimiya, Nurbakhshiya, Yasaviism, Khojagan, Naqshbandiya, Mavlawism, Suhrawardism, and Kubraviism took a special place in the cultural and spiritual environment in Khurasan and Movarounnahr. Sectarian disputes between Sufism and sects, different currents, and teachings continued. It is also observed that sects developing in a practical socio-political direction are somewhat distant from philosophical and mystical issues.

Alauddin Bukhari, who was a judge in Bukhara and Khurasan for many years in the 14th century, in the preface of his work "Hayratul Fuqaho" ("Awe of the Jurists"), Navro'zbek (757/1356-759), the last khan of the Golden Horde from the Batu Khan dynasty - 1358 AD) and mentions that previously (in the period before that) Movarounnahr had a decline in knowledge, no attention was paid to prayer, and during his reign, it gradually progressed. Alauddin Bukhari said that the city of Bukhara was destroyed during the Mongol invasion, that the people's attention to science and enlightenment decreased for a while due to the Mongol tyranny, that the opportunities for fulfilling the rules of Muslimism were limited, that madrasahs and mosques became neglected. stated. According to him, the respect of the Mongols towards Islam gradually increased. During Navruzбек (757/1356-759-1358), it is observed that especially in Movarounnahr, the cultural environment was restored, conditions were formed for the fulfillment of religious orders.

The Mongols of Chigatoi and its surroundings were in conflicting moods when it came to accepting and recognizing Islam. Nevertheless, Mubarakshah and Berkakhan's conversion to Islam is mentioned in the sources. The place of Sheikhu-Olam Saifiddin Boharzi in his time in the introduction of Mongols to Islam is of special importance. Of course, the sheikhs of Sufism also waged their own struggle against the Mongol oppression. An example of this is the courage of Najmuddin Kubra.

The internecine wars of the Mongols in the 14th century did not differ from ordinary feudal wars in Asia. The Arab traveler Ibn Batuta, in his book "The Wonderful and Strange Adventures of Ibn Batuta" about his travels, cites a story between one of the Mongol rulers, Kabak Khan, and the Bukhara jurist, preacher, muzakkir Badriddin Maidani: YA' "One day, Kabak Khan asked Badriddin Maidani, a jurist, preacher and muzakkir from Bukhara: You said that Allah has mentioned everything in his holy book. Badriddin Maidani answered yes. Kabakkhan asked: Is my name in the Qur'an? Badriddin Maidani recited by heart the 7th verse of the Qur'an "Infitor" which reads: "Fi ayyi suratin ma shaa' rok kabak", that is: "He made you in the image he wanted". Kabakkhan was surprised that his name was in the word "rock pumpkin" in the verse and said "good" in Turkish. Kabakkhan showed great respect to Maidani. He gave many favors to the Muslims in his honour. Kabakkhan pays attention to the development of Islamic sciences and culture in the regions under his control. Such events related to the Mongols are cited in many sources. Most importantly, scientists like Badriddin Maidani, who fought against the oppression and ignorance of the Mongols in Movarounnahr with enlightenment, made up the majority.

In 1318-1326, Kabak Khan built a big palace for himself two farsahs (7-8 km) from Nasaf. The city of Karshi gradually emerged around the palace and became the center. Kabak Khan carried out economic and administrative reforms and renewed the administrative and monetary policy. In implementing these reforms, Kabak Khan modeled the monetary policy system

implemented by Kazan Khan in Iran in 1295-1304. did it. The administrative reforms consisted in the division of regions into districts by militaryadministrative districts. By this time, there were seven districts in Samarkand and nine districts in Ferghana, and about ten thousand people lived in them. Kabakkhan's reforms paid off for Movarounnahr. However, after his death, wars between the Mongol khans broke out again. In the conflict between Kazan Khan and Qazaghon, Qazaghon won, and Movarounnahr (1346-1358) passed into his hands. Kazaghon was killed by supporters of Togluq-Temur. Mongol Khan Togluq-Temur took advantage of the situation and marched to Movarounnahr twice in 1360-1361. Acquiring the wealth of the country and keeping the people under oppression did not lead to a long period of rule for the kings. Because the invasion policy and tyranny of the Mongols intensified the discontent of the people and led to the escalation of the struggle for freedom. Such large-scale protest movements weakened the rule of the Mongols in the region and created the basis for an intensification of the struggle against them. **CONCLUSION.** Amir Temur's entry into the political arena ended the existing disunity and led to the liberation of the ruined country from the tyranny of the Mongols. During the time of Amir Temur, the role of Sufism sheikhs in the spiritual life of Muslims became important. During the period when Amir Temur lived, religious thought gained an important importance in the socio-cultural life of the society. As noted in the sources, Amir Temur, showing his constant adherence to the piety of Islam, based on the interests of the state, always established very friendly relations with all representatives of the Muslim clergy. The owner Amir Temur deeply understood the essence of Sufism, throughout his life he talked with the great figures of Sufism of his time, followed their advice and spiritual guidance.

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