

HARMONY OF STATE AND RELIGIOUS RELATIONS IN "TEMUR'S CONSTITUTIONS"

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Abstract. *This article analyzes the relationship between the state and religion in "Temur's Laws". In the reign of Amir Temur, how the relationship between the state and religion was regulated. Since ancient times, religion and law have been the most important social regulatory tools. Religious norms, as well as early legal norms, determine what people should do in certain situations, what is forbidden and what is allowed to be done in certain circumstances, and what punishment should be given to those who violate the norms. During the development of the civilization of the Turkic peoples, the ratio of state law and religious norms changed depending on a particular country, its history, politics, social structure and the spread of a particular sect. This article shows the reasons for the relationship between religion and state power, the most important factor affecting the relationship between religion and jurisprudence at that time.*

Keywords: *Amir Temur, Movarounnahr, "Temur Laws", state, Islam, religion, sharia, faith, science.*

Since ancient times, religion and law have been the most important social regulatory tools. Religious norms, as well as early legal norms, determine what people should do in certain situations, what is forbidden and what is allowed to be done in certain circumstances, and what punishment should be given to those who violate the norms. During the development of the civilization of the Turkic peoples, the ratio of state law and religious norms changed depending on a particular country, its history, politics, social structure and the spread of a particular sect. The most important factor affecting the relationship between religion and jurisprudence is the specific type of relationship between religion and state power. This situation was reflected not only in narratives, but also in theological and philosophical works of his time.

The relationship between the state and religion is a set of interdependence and relations between state institutions, including authorities and administrations, state institutions and organizations, on the one hand, religious associations (religious organizations, religious groups, management or coordinating spiritual and educational institutions. All this is a state and the structural elements of relations between religion. They are: 1) sanctification of legal norms; 2) the right of religion (Sharia) and 3) regulation of rights in the field of freedom of conscience.

In the Uzbek dictionary literature, it is mentioned that "religion" means trust, believe, faith, property, judgment, account, punishment, event, obedience, prayer, diet, conduct, habit, belief. Before Islam, it is known that Turkic people used words like "drm", "darm", "nom" and "den" to express the concept of religion. Among them "drm", "darm" meaning religion, creed from Sanskrit (ancient Indian language) "dharma" (dhamma in Pali); It is said that "name" came from the Sugdian language in the sense of religion, trust, law. Uzbek terms meaning "religion" exist in all languages. For example, the Zoroastrian source "Avesta" uses "daena" as "religion", while the ancient Persian Pahlavi language uses the words "den", "din", "dena", "daena", "path", "sect", "ritual", means "style", "style". The word "dath" used in Hebrew is a general term for "religion" and means "judgment", "commandment" and "law". If we pay attention to the above-

mentioned concept of "Religion" and its dictionary meanings, we can see that religion exists in the content of politics, in the spirit of the form of power. And this, in turn, leaves no room for Soviet questions about what kind of state Amir Temur founded.

In Muslim countries, there was no clear distinction between secular and religious laws. We separated it later with red ideological claims. Sharia is the basis of the legal system in an Islamic state, and Muslim law (fiqh) comes as an integral part of Sharia. In this respect, the influence of religious sciences and teachings created by the great scientists of his time on Amir Temur's high political enlightenment was undoubtedly great. In particular, on ethics and mysticism, Sa'duddin Taftazani, Sheikh Said Ali Hamadani (died 1384), Sheikh Khoja Bahavuddin (died 1389), the founder of the Naqshbandi order, poet Lutfullo Nishapuri (died 1384), Sheikh Kamaluddin Khojandi (died 1390) poet Ahmad Kirmani, who wrote "Temurnama" and the works written by scholars from other countries, without a doubt, gained incomparable importance in Jahangir's political activity. It was this knowledge that helped him to understand Islam correctly, at the same time, to be able to distinguish religion from bigotry, to understand the laws of the development of social life through science and to incorporate them into the content of his politics.

Many ideas, values, attitudes related to religion are reflected in the political culture of a particular nation, country, people. This is explained by the fact that religion is a part of the nation's national-historical traditions, embedded in its cultural heritage, and accordingly, it cannot but be reflected in the nature of its political culture. Policy is formed and decided on the basis of these values. However, the feature of political influence is characteristic of all world religions, and this situation has been different in different historical periods and countries. Politicization of religion is a continuous process and will continue as long as there is governance in society. However, we cannot talk about the politicization of Islam in the literal sense, because there is no division between religion and politics in Islam. This, in turn, requires the clarification of some controversial views in the study of what approaches Amir Temur had in his management activities. It should be noted that the role of religion in the life of society, its place in understanding the norms of spiritual and moral rules deserves special recognition. In this, secularism also expresses its views and strives to implement it in life. Science, along with politics, economy and culture, tries to change the world around man while dealing with social problems. Such political activity leads to ensuring the balance of religion and the state, which is common to all, towards one goal (the interests of the people). These principles of balance are expressed in the chapter "Dinu shariat tuzug" in "Tuzuklari Temur". For example, "I have seen in my experience that if the state is not built on the basis of religious order, if it is not connected to the system, then the kingdom will lose its glory, power and order." Such a kingdom is like a naked man, and whoever sees it turns away (from it). Or it's like a house without a roof and doors, where people from all walks of life come in and out."

If the state is not built on the basis of religion and order (values) and its content is not bound by laws, it is certain that the kingdom will not have the power and order. Here, our grandfather means social order by "religious order", and by "law and order" he means laws related to the administration of power. When they are in harmony with each other and interests are aligned, the state develops. For example, B. Lewis, an Islamic scholar from the USA, confirms our opinion by saying: "Since the establishment of Islam, religion and the state have been continuously connected among Muslims, which is supported by written sources, history and experience." In addition, political scientist A.H. Yaqub states that the relationship between politics and religion is consistent with the idea of creating an ideal society based on the principles of Islam.

"The first order that arose from the mashriq of my heart was that I spread the religion of Islam and strengthened the sharia of Muhammad, may God's blessings and peace be upon him. I preached the religion of Islam and the right ways of the best of people (Hazrat Muhammad) in different countries, big and small cities of the world. I decorated my kingdom with Sharia."

Considering that the spiritual and cultural foundations of the people of Movarounnahr have been shaped by the Islamic religion, we admit that it is natural for Sharia laws to influence the legal foundations of state administration. Especially, the oppression of Islamic values by the Mongol invasion gives a new meaning to the religious factors in the emergence of the freedom movement and the ideas of independence in the country, and it becomes one of the most important factors of internal political development. Such processes create an ideological basis for mobilizing the people in the struggle for national liberation.

The idea of statehood created by Amir Temur in the 14th century in Movarounnahr takes a step forward with the policy of ensuring the balance of such historical contradictions and harmonizing various, sometimes extremely conflicting, ideological conflicts. His personality potential is also shown in his ability to solve such ideological conflicts. And today, without going into the essence of these historical conflicts, one-sided emphasis cannot reveal the political philosophy of Amir Temur. As we mentioned above, Movarounnahr is historically located at the crossroads of cultures, and Sahibqiron not only took these aspects into account, but was able to use them wisely to strengthen the foundations of his state. On the other hand, the question arises as to what factors were used to balance the country, which was immersed in ideological conflicts, and to form the foundations of a powerful state? In this regard, the opinions of His Highness Sheikh Muhammad Sadiq Muhammad Yusuf serve to reveal the essence of the matter. In particular, it forms the basis of any state, the connection between the ruler and the prisoner, that is, between the king and the citizen. Only a king who has won the love and respect of his subjects can build a magnificent and comprehensively developed kingdom. Of course, the love of citizens cannot be won only by oppressing them, keeping them in constant fear, or with the help of military force and executioners. People of all times and places have joined in this. In order to be a king who pleases the citizens, he must be a person who can meet their mental state, world view, beliefs, and the requirements they set for evaluating people, especially governors. It is no exaggeration to say that in the land of Amir Temur, which has been an Islamic country for a long time, like Movarounnahr, in cooperation with its Muslim population, who have been proud of their religion, one of the seven main factors, according to the saying of that time, was the Islamic factor.

In this regard, Sahibqiran says: "The first principle that I applied in the development of the religion was that I appointed one of the capable Sayyids as Sadr to the people of Islam. I left it to him to choose a mutavalli to manage and control all waqfs, to appoint a qazi, mufti, and muhtasib in every city and region. I told him that he should appoint a suyurgol for sayyids, ulama, sheikhs and other religious figures and assign each of them their duties.

This essence means that the people's spiritual world, beliefs, desires, and cooperation between them have served as a factor that elevates religion and the state in all times. Therefore, religion and philosophy are essentially focused on one problem: the essence of human existence, the assigned duties and tasks. Therefore, they complement each other. At the same time, it is recognized among philosophers that the problems of religion and science are expressed as two aspects of the same problem. Such views formed the basis of Sufism. He was at the forefront of

the thinking of his time, and appeared as one of the manifestations of religious fanaticism, often mixed with philosophical views.

Amir Temur created a government that succeeded in organizing the activities of political power based on religious values in the state office. Perception of religious values at the level of political ideology serves to strengthen the moral foundations of state administration. The morality of politics balances the interests of society. In this regard, he says: "I appointed a special judge for the Lashkars; I have sent Shaykhulislam to every country so that he may turn Muslims away from sinful deeds and encourage them to do good and meritorious deeds.

Sahibqiran, who used to compare his life and activities with the verses of the Qur'an since his youth, becomes his spiritual need to follow this habit and conduct politics even in the first steps of establishing an independent state. For example, he explains this need in this way: "When I wanted to do something, after consulting, I would read from the Qur'an and act according to the ruling of the Qur'an. Before going to Tughluq Timur Khan, I opened a page from the Qur'an, "Surah Yusuf alayhissalam" came out and followed the ruling of the Qur'an (Surah Yusuf, verse 54). It says so. "The king says: 'Bring him to me, I will make him one of my own people.' When talking to him, it is said: "Surely, you are one of the steadfast and reliable people in our presence today." In Islam, dreams are considered one of the forty-six aspects of prophethood. The first verses of the Holy Quran were revealed to our prophet Muhammad Rasulullah in a dream. In the Holy Qur'an "Yusuf" and "Wa-s-saffat" surahs, divine dreams are mentioned. In the book "Hadith" by Abu Abdullah Muhammad Ibn Ismail Al-Bukhari, a section is devoted to a dream. In Islam, dreams are mainly divided into three: dreams revealed by Allah and angels and dreams caused by Satan's temptation.

H. Bobobekov pays special attention to these issues in the preface to "The Tale of Temur". For example, "There are interesting information about Amir Temur's dreams, interpreting them and comparing them with his plans, many of his dreams come true. In addition to these, Amir Temur himself relied on the Qur'an before a battle or a military campaign. For some reason, our famous thermologists did not say anything about these. "Maybe this was prevented by the atheist worldview of the Shura era," he says. The logic of Amir Temur's dreams and his interpretation of the Qur'an, the correspondence of the political situation with the real situation, the morale of the commander and the soldiers, the balance of natural and physical capabilities, the combat readiness of the enemy side, that is, all the elements that affect the victory, have been carefully observed, they are the confidence and strength of the military forces. gave strength and gave effective results. In this way, interpretations of Sahibkiran's religious thought served to determine the principles of state policy.

The following conclusions can be drawn from the above examples and analysis: 1. The entrepreneur Amir Temur was brought up in an environment where Islamic values became a way of life and thinking. 2. Amir Timur, who had a strong memory, memorized the Holy Qur'an and Hadith from his childhood and followed them until the end of his life. 3. Amir Timur effectively used the instructions of the Holy Qur'an and Hadith not only in conducting state and political affairs, but also in his military campaigns and military tactics. 4. Amir Temur adhered to Islamic values as much as possible during military operations. 5. High military tactics - martial art and Islamic values were combined in Amir Temur's war.

The Islamic foundations of Amir Temur's spirituality were formed and settled in his youth, before he gained an independent state. There were several favorable factors for this:

firstly, Amir Taragai, who had great social opportunities, was not indifferent to the fate of his only son. After receiving education from Tegina Begim, then madrasa, he became a pious Muslim. Secondly, in the 14th century, particularly in the middle of it, Movarounnahr rose again from the material, cultural, and Islamic aspects and began to restore its past glory. Temurbek, who is increasingly gaining his place in social life, benefited from this worldly and Islamic, material and spiritual culture. Thirdly, by the second half of the 14th century, the doctrine of Naqshbandiyyah spread widely in Turkestan and it was established as an ideology of independence, patriotism, creative work, and a prosperous life. The spirituality of Temurbek, who was suffering and being trained in a series of political struggles, was filled and brightened based on the ideas of Naqshbandiya. He became devoted to Naqshbandiyyah and became a believer. Fourthly, the important role of Islamic archons in Temurbek's spirituality was made by Sheikh Sayyid Baraka, Zayniddin Tayabadi, and Amir Kulol. Some of them later lived in the palace with Amir Temur. If we proceed from the essence of the philosophy of state, politics and religion, we can see that their content is aimed at one goal. Their functional classifications are also similar. In the history of mankind, religion, first of all, absorbed the standards of universal morality and turned them into mandatory rules of conduct for everyone; secondly, people are encouraged to live together; thirdly, it strengthened people's sense of confidence and gave them strength to overcome life's trials, problems and difficulties; fourthly, it helped to preserve universal and spiritual values and transmit them from generation to generation, thus greatly influencing the development of culture.

Religion determines the purpose of social activity and its content, kindness in society. In other words, religion aims to help in social practice and excludes any violence in the implementation of this help. Religion cannot occupy only one part of a person's life, it encompasses all, otherwise it is impossible to seriously talk about a full-fledged religious life. "Religion is everything, it must be everything, it cannot be a part. That is, a special function such as science, politics, art cannot be performed. Religious principles are essentially all-embracing, all-desiring, inseparable from nothing, not opposed to anything" these are the elements that reveal the nature of religion. If we look at the issue based on the prism of theoretical principles, there is no doubt that the relationship between religion and the state created by our grandfather Amir Temur is among the advanced principles of his time.

If we make a comparative comparison with the functional tasks of politics, we can see that there are values compatible with religion. In particular, the tasks of politics are as follows: representation and protection of politically important interests of states, social groups and layers of society, individuals; creation of the political organization of society, institutionalization of active and developing political actors; management and control of socio-political processes in the interests of certain political actors and society as a whole; organizing political relations in society, uniting different layers of the population, harmonizing their interests and rationalizing emerging contradictions; formation of political consciousness of citizens, socialization of the individual; ensuring the continuity and progressive socio-political development of society and its political subjects. Therefore, even if these classifications are part of modern interpretations, their essence does not differ from the nature of politics that Sahibqiran sought in his time.

Religion and politics have always been closely related. Therefore, religious innovations and changes cannot be understood outside the political landscape of the world, and it is impossible to evaluate political events without taking into account the influence of religion on

society. It can be seen that a stable and effective relationship between religion and politics is a unique but still important component of social stability. It is important to have an idea of what this relationship should look like and what the most constructive interaction between religion and politics will lead to. The issues of interaction between religion and politics are always in the focus of philosophy and humanities. Broad philosophical studies of the relationship between religion and politics, as a rule, are aimed at defining and justifying the "correct" relationship between religion and politics. The harmony of such relations is important for state stability and solving many social problems. Determining the "correctness" of religio-political relations and the role of religion and politics depends on the nature of religion and the nature of politics. Of course, today, the essence of modern state concepts is much improved theoretically and technologically. But the nature of the state or the human interests related to this nature have not changed. Yet, as humanity's moral choice between good and evil determines the nature of political power, religious values are bound to play an important role.

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