



# Pilgrimage Traditions During The Period Of Temurids

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**Abstract:** The active participation of muslim individuals in travel from the first periods of islamic history shows that there is a positive view of travel in islam. In islamic philosophy, it is believed that God's glory can be understood by seeing the richness and beauty of the things he has created. At the same time, traveling and participating in tourism activities allow people to feel better, relieve stress and thus perform better.

**Keywords:** Muslim, Pilgrimage, Tradition, The Period Of Temurids.



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## Introduction

Tourism in islam is an effort to be physically, mentally and socially healthy for the sake of Allah. We can also learn that religious sources have many useful tips about the purposes for which the journey should be made.

For example, Allah Almighty says this in surah "Ankabut", verse 20 of the Holy Quran [8, p.762]

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخُلُقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Say: Go about the earth and see how He created for the first time, and then Allah will recreate life. Surely, Allah has power over everything.*

As mentioned in this verse, walking brings many benefits to a person. It is said that while traveling one can enjoy the wonders of the earth. Also, when a person travels to a place other than where he lives, he learns from the surroundings, sharpens his mind and renews himself.

At the same time, the hadiths also contain the most famous and authentic hadiths that promote pilgrimage and grave visits. This is what they say about the nature of the pilgrimage to the grave:

*"I turned you back from visiting the graves. Now visit them! Because it reminds you of the hereafter, it reminds you of death. Hey, keep visiting. Because it softens the heart and makes the eyes smile. Because there is an example for you. He makes one pious in this world" (Muslim, Termiziy, Abu Dawud, Ibn Majah, Hakim, Tabarani's narrations).*

In another hadith, the Messenger of God, may God bless him and grant him peace, says:

سَافِرُوا تَصِحُّوا وَتُرْزَقُوا: رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ابْنِ عَبَّاسٍ

*It is narrated from Ibn Abbas, may God be pleased with him: "The Messenger of God, may God bless him and grant him peace, said: "Travel, you will be safe and you will be provided for."*

## Methodology

We can give many examples of such hadiths and sayings of great people. According to Imam al-Nasa'i, may God have mercy on him, it is said that the virtue of visiting the graves is: "Their visit increases the good for you" [25, p.6738]. Indeed, visiting the graves of the great and famous scholars and the past reminds one of the hereafter, showing that the difficulties and all kinds of problems in this world are transitory, and makes the soul calm and peaceful.

In Islam, Muslims are encouraged to engage in any self-improvement activity. Islam is a religion that encourages Muslims to develop in beneficial ways and live in peace.

In the 14th century, political stability and economic development, which resulted from the establishment of centralized power by Amir Timur in Movarounnahr, together with the development of science and culture, including religious sciences, is a pilgrimage. also caused the tradition to spread more widely. In fact, Mirza Muhammad Haydar in his Tarikhi Rashidi notes that the resurgence of Mowaroonnahr after the Mughal Khans reached a new stage with the entry of Amir Timur into the political arena. The Timurid rulers treated the great scholars and masters with great respect, and built magnificent mausoleums at the beginning of their graves. He also ordered the construction of mausoleums of some famous saints, scholars and teachers, and therefore did not stop visiting their graves. At the initiative of Amir Timur, symbolic graves were also established in the sense of respect for the representatives of the Islamic world, companions, and saints.

Writer Vladimir Cherevansky (1836-1914) quotes in his work "Amir Timur" that "Sahibkiran vows to visit not only the shrines in the land of Movarounnahr, but also the shrines on other borders of the country, including the tombs of the holy saints in Mashhad and Isfahan."

Greats It had become a habit of Amir Timur to visit their tombs. On more solemn occasions, Amir Timur would recite verses from the Quran at their graves, which would cause countless believers present to shed tears of joy.

When Amir Timur led an army against Tokhtamysh in 1390-1391, he went to Khujand in the winter and visited the mausoleum of Sheikh Muslihiddin Khojandi and made a donation of 10 dinars. Sharafiddin Ali Yazdi in his work "Zafarnama" mentions that Amir

Temur, who set out from Kesh to Balkh on September 11, 1399, visited the graves of several Termez scholars, Hakim Termizi and Sheikh Abu Bakr Warraq.

According to the information provided in these sources, the issue of pilgrimage (here pilgrimage tourism is meant) is not new for our population today, but we can see from the example of the era of Amir Temur and the Timurids that such traditions have existed in our country for a long time. Secondly, Amir Temur's direct participation in these affairs as a supreme ruler shows the importance of the graves of great people and the mausoleums built in their honor in society.

## Result and Discussion

Amir Temur made it possible for foreign citizens, including ambassadors, to visit the beautiful places and holy places of the city. From Jumal, the diary of Rui González de Clavijo says: "...on October 30, the ambassadors informed the emperor (Amir Temur) of their desire to visit the city, to visit the holy places, the church, and other places of interest. Amir Temur ordered to show them all the places they wanted. This shows that Amir Temur was based on religious tolerance in his relations with representatives of different religions. French historian Jean-Paul Roux (1925-2009) in his work *Amir Temur*, after seeing the abandoned tombs of St. Iona and St. Sergius, which are the holy places of Eastern Christians, and the dilapidated state of the church that was once built next to them, decided to renovate this place. He emphasizes the fact that he ordered the restoration of the ruined and abandoned church by allocating funds from his own account. "Waqf in Central Asia: Four Hundred Years in the History of Muslim Pilgrimages, 1480-1889" by RDM McChesney, a historian who defended his doctorate at Princeton University in 1973 and conducted research on the history of Central Asia. *History of a Muslim Shrine, 1480-1889*) has been popular among the population since ancient times. shrines and pilgrimage rituals performed by Muslims in these places "resurrected" in Central Asia during the period of Amir Temur and the Timurids, and the attention to shrines was further formed.

In particular, every day food was distributed to the citizens and residents of the shrine, the shrine was always filled with people reciting the Qur'an, and there was always light and light (ravnaq) there. Hafiz Tanish Bukhari's work "Abdullanama" says: "Hazrat Bakhtiyar (Amir Temur) sent all the sultans with victory slogans from Otror on the trail of the confused Baba (sultan). He himself raised the flag shining like the sun towards Turkestan to visit the graves of Khwaja Ahmed Yassavi, may God bless him. When the air of that country became fragrant (and) musky from the dust of the auspicious work of the mawkab, ul Hazrat Piri rushed to the bright grave of the Turk and visited (it) and he gave a lot of charity and offerings to the heavenly threshold. Great Amir Temur filled the cauldron at the head of the tomb with three hundred sheep, which was one of Koragon's novelties, and put it on the table of devotion and fed the hungry.

Along with the abundance of shrines in the natural landscape of the Timurid cities, it shows the prevalence of pilgrimage in the lives of Muslims in medieval Khurasan and Mowarounnahr. This factors this pilgrimage ceremony this pilgrims for custom type entered of the day natural one to the part turned . Pilgrimage done in raising big preparation

to see a must it's not was because they are pilgrimage for necessary has been prayers and of practices a lot part already they knew.

We can see that the tradition of pilgrimage continued even after Amir Temur. In particular, Abdurazzaq Samarkandi's work "Matlai sa'dayn va majmai bahrayn" ("The place of the rising of two happy stars and the confluence of two seas") mentions that when Shahrukh Mirza arrived in Samarkand, he visited the graves of his father Amir Temur and other blessed people. It is also noted in this work that Shahrukh Mirza, according to his constant custom, visited the mausoleums of mashaikhs and akobirs in every city and country.

## Conclusion

In general, pilgrimage traditions have been formed in the area of Movarounnahr since ancient times. For example, various in periods built mosque, madrasa and from the cellar consists of has been Shahi In the dungeon complex is a good example of a traditional shrine and cemetery that has existed for a long time in Samarkand. An ensemble containing the mausoleum of Prophet Qusam ibn Abbas (d. 677), a cousin of Muhammad Its construction dates back to the 11th century The mausoleum has become the most honored place of pilgrimage on earth, based on the ancient tradition of the Samarkand cemetery. In the period of Timurids, we can see that their own mausoleums were built in places close to the mausoleum of the Companions

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Khwaja Ahmed Yassavi (1103-1166). See: Hafiz Tanish al-Bukhari. *Abdullahnama. Sharafnomayi shahiy* / translated from Persian: S. Mirzayev, scientific editor, editor, author of the foreword and comments: academician B. Ahmedov - Tashkent: Sharq, 1999. - P. 409.

Here we are talking about the magnificent mosque built by Amir Temur on the grave of Khoja Ahmed Yassavi. Timur donated lands around Turkestan to this tomb. See: That work. - B. 409.

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(Khaqani said) visited the (grave) of his glorious father, that is, the famous owner (Amir Temur), and then started (visiting) other blessed graves, and he sought help from the spirits of the great people of the land and cities. The people of Samarkand are once again in trouble they got rid of the chain of events and fulfilled the conditions of congratulations. See: Abdurazzaq Samarkandi . *Matlai sa'dayn va majmai bahrain / translated from Persian, preface and comments author: A. Orinboyev, Doctor of History, Scientist of the Republic of Uzbekistan. - Tashkent: Uzbekistan, 2008. - P. 187.*

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