



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC
SOLUTIONS

THE PRINCIPLES OF TOLERANCE TOWARD CHRISTIAN
DENOMINATIONS IN AMIR TEMUR'S RELIGIOUS POLICY

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Annotation: *This article analyzes the role and significance of the principles of tolerance toward Christian denominations in Amir Temur's religious policy. The article examines the policy pursued against various religious communities in the Timurid state, the socio-legal status of Christians, and their activities in trade, diplomatic, and cultural life based on historical sources. It also highlights Amir Temur's pragmatic approach to public administration and his experience in regulating interfaith relations, revealing the historical significance of his policy of religious tolerance.*

Keywords: *Amir Temur, tolerance, Christianity, confession, politics, diplomacy, tolerance, society, religion, Timurids.*

Information about the Christians of Merv in the region of Transoxiana and Khorasan is considered the oldest. According to Biruni, this religion was introduced in Merv 200 years after the birth of Jesus Christ by the monk Barahi. Archaeological data provide information about the activities of a Christian temple in the 3rd–4th centuries in the vicinity of the city of Merv. Numerous Christian monuments dating back to the 5th–14th centuries, including the ruins of temples and monasteries, fresco icon inscriptions, icon inscriptions on fabrics, ceramics depicting biblical narratives, necklaces and medals, as well as state coins featuring Christian symbols, gravestones depicting thousands of crosses, or crosses placed over graves, deserve special attention. Around the 14th century, Christianity began to decline as the influence of the religion declined. Among the factors of decline, such communities began to decline due to the spread of cholera, which was the main factor in the death of a large part of the Christian communities living there. Some other communities, Christians, may have converted to Islam for economic and social reasons. The political situation during the Timurid era likely exacerbated the struggling community. Information from the works of historians of that period confirms that during the reign of Amir Temur, representatives of all religions lived in harmony, and that there were people of different faiths in Timur's army. In particular, Ibn Arabshah in his work "Ajoyib al-maqdur fi tarixi Taymur" ("Miracles of Fate in the History of Timur") writes: "Among Timur's soldiers were pagan Turks, fire-worshipping pagans, priests, magicians, tyrants, and infidels." Pagans carried (their) idols, and priests expressed their words with





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prostration. From this information, it is not difficult to understand that there were representatives of various religions, including Christians, among Amir Temur's soldiers. Of course, Ibn Arabshah does not hide his hatred for Amir Timur.

The fact that Christianity received special attention in the Timurid state is also evidenced by the fact that Amir Temur's third son, Miranshah, became famous in the Western world as a "patron of the Christian religion." It is no coincidence that Christians were among Amir Temur's soldiers. At that time, missionaries sent by the popes managed to spread Christianity among certain tribes leading a nomadic lifestyle. The work "Liber historiarum," published at that time by a priest named Ioann Yelemozina, provides us with interesting information about this. Based on the above, it can be concluded that during the reign of Amir Temur, Christianity existed in Central Asia and Iran, and no religious or political persecution was carried out against them. Adherents of the Christian religion continued to practice their faith freely during the reign of Amir Temur. As noted by some Western scholars, an attempt was made to shed light on the fact that Amir Temur was not a fanatical Muslim and pursued a policy of religious tolerance. It should be noted that during this period, there is no doubt that the propaganda of the Catholic denomination of Christianity continued. In 1393, when the state of Amir Temur was at the peak of its power, the Catholic diocese was reorganized in Urgench.

According to various literature, in the 13th-14th centuries, the city of Samarkand, which served as the capital of Amir Temur and the Timurids and was one of the major economic and cultural centers of its time, operated the Church of St. John, which emerged as a result of the missionary activities of Catholics. The religious persecution described in the books of various Western authors and the opinion that Amir Temur was a fanatical Muslim were merely a fiction. The development of all sects of the Christian religion in the state of Amir Temur is particularly characteristic. During this period, the Greek Christian Church in Asia Minor, the Monophysites, the Georgian and Zikh (Cherkess) churches, the Melkites, the followers of the Patriarchs of Antioch and Jerusalem, the Maronites, the Nestorians of the Seleucid-Ctesiphon Church, the Armenian National Church, and the Jacobites freely practiced their beliefs. As Western historians note, information regarding Amir Temur's punishment of the Jacobites through religious persecution has not been confirmed by historical sources. It is likely that the widespread spread of this sect in Khorezm in the 14th century and Amir Temur's several military campaigns to Khorezm led to the emergence of this fiction. However, it is natural that the majority of the local population, who adhered to Islam, also suffered great losses in these military operations. Jean-Paul Roux mentions that Amir Timur partially damaged the Georgian and Armenian churches during the course of military operations.

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In conclusion, it should be noted that during his reign, Amir Temur sought to create all the necessary conditions for the free life of Muslims and the free practice of their religion and beliefs by numerous strata of the Christian population, such as Catholics, Nestorians, Monophysites, the Armenian National Church, the Zikh (Cherkess) Church, the Greek Church, and the Jacobites. This shows that the opinions of some authors who accused him of religious fanaticism are open slander.

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